

The Vṛṣasāraṃgraha, a text of the Śivadharma corpus

A Critical Edition

Volume 1

UNIVERSITÀ DI NAPOLI L'ORIENTALE
DIPARTIMENTO ASIA, AFRICA E MEDITERRANEO

THE ŚIVADHARMA PROJECT

Studies on the History of Śaivism
X??

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A Critical Edition
Volume 1

Csaba Kiss



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Preface

Aims and problems

What is this edition? It is not much more than a new copy, and carefully prepared new version of a text called *Vṛṣasārasaṃgraha*, based on a number of witnesses, augmented with an analysis of the contents, with contextualisation, and with an English translation. As for the critical edition, while I went to great lengths to understand the textual history behind the manuscripts used, it is obviously a deeply contaminated version of a text transmitted through contaminated witnesses. Nevertheless, it is hopefully a version that is as close to the authors' and redactors' original intention around the time they assembled these chapters together, approximately in the seventh to tenth centuries, as possible. Of course we do not know if there was a single moment when the intention to compose a new text on Dharma under the title *Vṛṣasārasaṃgraha* was born or if there was one single 'original copy',¹ but it is hopefully the most meaningful and most readable among all available copies. Still, the present book is just a version of a text that surely has never existed exactly in this very form, inevitably showing signs of being an eclectic edition. Furthermore, it may show unintentional characteristics of the 21st century (ones that go beyond the modern Devanāgarī font face or occasional choices based on our modern understandings and misunderstandings) mixed with characteristics of the first millenium. We know that '[a]ll editing is an act of interpretation.'² And many of the editorial decisions I made were based on opinions expressed by colleagues during our regular reading sessions. Thus this edition is a result of the interpretative efforts of a group of scholars, and this may sometimes, but hopefully rarely, have caused contradictions.

Find a hard copy of McGann's Textual Condition.

And as to complicate things, we are publishing this long text in two volumes, and the second volume is still in the making when the first comes out. This may produce various problems: of interpretation, of internal references, of repetition, and most importantly of presenting a text of embedded and recurring layers cut

This reminds one of James McLaverty's question (as quoted in McGann 1991, ??): "If the Mona Lisa is in the Louvre in Paris, where is Hamlet?"

McGann 1991, ??.

in half. To counteract some of these problems, I had finished editing and studying some of the most significant passages in the second part of the text by the time I let the first one out of my hands; some of these the reader can find in the Appendices. A further minor problem arises when I discuss topics that I have already touched upon in Kiss 2022: some overlaps are inevitable.

And what is the purpose of this edition? The main objective of the ŚIVADHARMA PROJECT has been to understand better the function of individual texts within the so-called Śivadharmā corpus, and thus the *raison d'être* of the corpus itself. My attempt is rather simplistic: it is to understand what the *Vṛ̥ṣasārasaṃgraha* tried to convey when it was composed and to try to see why this text got inserted in those multi-text manuscripts that usually transmit the so-called Śivadharmā corpus. But even without this ideal to fully understand the purpose and function of the *Vṛ̥ṣasārasaṃgraha*, to make a pre-eleventh-century Sanskrit text easily available in the twenty-first century is, I believe, a noble aspiration.

Introduction

The Śivadharmā corpus

In general...

Reading the Vṛṣasārasaṃgraha

The title

The title *Vṛṣasārasaṃgraha* can be translated as: ‘A Compendium on the Essence of the Bull [of Dharma].’ The last two elements (*sāra-saṃgraha*) need little explanation: this work is a ‘compendium’ on, a ‘collection’ or ‘summary’ of (*saṃgraha*) the ‘essence’ (*sāra*) of its topic. The words ‘compendium’ and ‘collection’ reflect the composite nature of the *Vṛṣasārasaṃgraha* well; see sections on the structure of the text and on the its possible sources on pp. ??ff and pp. ??ff. The remaining question is whether the bull in the title is only a reference to a representation of Dharma or also a hint at Śiva’s bull, his vehicle or mount, sometimes called Nandi or Nandin in other works.³

Dharma is frequently referred to as a (four-legged) bull in Sanskrit literature from at least the time of the *Mahābhārata*. See, e.g., this passage (MBh 3.188.10–13):

krte catuṣpāt sakalo nirvyājopādhivarjitaḥ |
vṛṣaḥ pratiṣṭhito dharmo manuṣyeṣv abhavat purā || 10 ||
adbharmapādavidhas tu tribhir aṃśaiḥ pratiṣṭhitaḥ |
tretāyāṃ dvāpare ’rdhena vyāmiśro dharmo ucyate || 11 ||
tribhir aṃśair adbharṃ tu lokān ākramya tiṣṭhati |
caturthāṃśena dharmas tu manuṣyān upatiṣṭhati || 12 ||
āyur vīryam atho buddhir balaṃ tejaś ca pāṇḍava |

There is no trace of Nandi/Nandin as identified with the bull in the *Vṛṣasārasaṃgraha*. On the possible time after which Nandi or Nandin, originally a *gaṇa* was considered a bull, see Bhattacharya 1977.

manuṣyāṇām anuyugaṃ brasatīti nibodha me || 13 ||

Śiva got his bull, MBh: 13076027a vṛṣabhaṃ ca dadau tasmai saha tābhiḥ prajāpatiḥ 13076027c prasādayām āsa manas tena rudrasya bhārata 13076028a prītaś cāpi mahādevaś cakāra vṛṣabhaṃ tadā 13076028c dhvajam ca vāhanam caiva tasmāt sa vṛṣabhadhvajaḥ 13076029a tato devair mahādevas tadā paśupatiḥ kṛtaḥ 13076029c īśvaraḥ sa gavāṃ madhye vṛṣāṅka iti cocyate

Manusmṛti also confirms this (8.16a): vṛṣo hi bhagavān dharma.

MMW ‘vṛṣa’:

“Justice or Virtue personified as a bull or as”Siva’s bull Mn. viii, 16 Pur. Kāvyaḍ.; just or virtuous act, virtue, moral merit “Siś. Vās.,”

Mahākṣapaṇaka’s koṣa (CHECK date), the Anekārthadhvanimañjarī, places the meaning ‘dharma’ as first when defining the word ‘vṛṣa’:

*dharmo vṛṣo vṛṣaḥ śreṣṭho vṛṣo gaur mūṣiko vṛṣaḥ |
vṛṣo balaṃ vṛṣaḥ kāmo vṛṣalo vṛṣa ucyate || 1.48*

The ŚDhU also mentions the ‘Dharma bull’:

*īśvarāyatanaśyādbhāḥ śrīmān dharmavṛṣaḥ sthitaḥ |
yatra vīravṛṣas tatra kṣityām gomātaraḥ sthitā || 12.87*

visnusmṛḍn:ViS 86.15a/ vṛṣo hi bhagavān dharmaś catuṣ-pādaḥ prakīrtitaḥ / Śivapurāṇa 2.3.40.54–55:

*śuddhasphaṭikasaṃkāśo vṛṣabhaḥ sarvasundaraḥ |
yo dharmo ucyate vedaiḥ śāstraiḥ siddhamaharṣibhiḥ ||
tam ārūḍho mahādevo vṛṣabhaṃ dharmavatsalaḥ |
śuśubhe tīva devarṣisevitaḥ sakalair vrajan ||*

smṛti/dharma/kṛtyaratnaakara.dn: !!! dharmo ’yaṃ vṛṣarūpeṇa nāmnā nandīśavaro vibhuḥ | dharmān māheśvarān vakṣaty ataḥ prabhṛti nārada||

tak2015/AtmapujaT55Muktabodha.dn: dharmas tatra vṛṣākāro jñānaḥ siṃhas-varūpakāḥ | vairāgyaṃ

Sanderson 2015 (210 n. 136), in general, on *vṛṣa* being Dharma, and on the bull appearing on the coins of the Hepthalite Hun Mihirakula in particular says the following:

To laud the bull (*vṛṣa*) would be surprising if the intended meaning were the bull that is Śiva’s mount, but not if the word is intended in its figurative meaning, namely *dharmah*, or *sukṛtam* ‘the virtuous actions [prescribed by the Veda].’ For this meaning of *vṛṣaḥ* see, for example, Amarasimha, *Nāmaliṅgānuśāsana* 1.4.25b (*sukṛtam vṛṣaḥ*), 3.3.220 (*sukṛte vṛṣabhe vṛṣaḥ*); Halāyudha, *Abhidhānaratnamālā*

1.125cd (*dharmah punyam vṛṣaḥ śreyah sukṛtam ca samam smṛtam*); *Manusmṛti* 8[.]16a (*vṛṣo hi bhagavān dharmas...*); and the Gwalior Museum Stone Inscription of Patañgaśambhu (Mirashi 1962), l. 15, *vṛṣaikaniṣṭhaḥ* 'pi *jitasmaro* 'pi *yah śaṅkaro* 'bhūd *bhuvi ko* 'py *apūrvvaḥ*, concerning the Śaiva ascetic Vyomaśambhu: 'He was in the world an extraordinary new Śiva, since he too was *vṛṣaikaniṣṭhaḥ* ('devoted solely to pious observance'; in Śiva's case 'riding only on the Bull') and he too was *jitasmarah* ('one who had defeated sensual urges'; in Śiva's case 'the defeater of the Love god Kāmadeva'). This is also the meaning of *vṛṣaḥ* in the title *Vṛṣasārasaṃgraha*, one of the works of the Śivadharma corpus (see, e.g., Sanderson 2014, p. 2), i.e., 'Summary of the Essentials of the [Śiva]dharma'.

In his last sentence here, Sanderson implies that the *Vṛṣasārasaṃgraha* is organically part of the teachings that we call the Śivadharma corpus, and thus he adds Śiva in square brackets when translating the title *Vṛṣasārasaṃgraha*. A closer examination of the VSS reveals no direct references to either Śiva's bull or to the bull as embodying the Śivadharma. Instead, the bull in the VSS is repeatedly associated with the Dharma that is the four *āśramas* (see p. ??). My conclusion is that while the word *vṛṣa* in the title may well carry a reference to Śiva's bull, it is always only implied and never explicitly taught, while the bull as the personification of Dharma as the four *āśramas* explicitly appears. Thus the title actually lacks any explicit hint to Śaivism, which fits in well with the rather blurred and multi-layered affiliation of the text to Dharmaśāstra, Vaiṣṇavism and Śaivism.⁴

Bhattacharya (1977, 1552) suggests this: 'In the Purāṇas the bull (Vṛṣabha or Vṛṣa) of Śiva is identified with Dharma, "virtue personified". This is a new development to sanctify the animal vehicle of the god. This new situation took place with the religious rite when an offering of a bull to a Brahmin deemed to be of a high religious merit.' Is he ignoring the fact that Dharma as a bull appears already in the *Mahābhārata*? He comes to the conclusion (Bhattacharya 1977, 1555) that one of the earliest sources to fuse the figures of Nandin and the bull is the relatively early⁵ *Matsyapurāṇa*.

Vṛṣadeva's commission? s a fanciful experiment, and if one supposes that the VSS originated in Nepal, one could wonder if the title *Vṛṣasārasaṃgraha* has anything to do with the Licchavi king Vṛṣadeva. Sanderson (2009, 74) mentions that Vṛṣadeva is 'described in an inscription of his eighth-century descendant Jayadeva as having inclined towards Buddhism;' (Vajrācārya 1973, 148, l. 9: *sugataśāsana-pakṣapātī*) 'a view confirmed by a local chronicle, which attributes to him the establishing of Buddhist images,' and that this king established 'the Caitya of the Sīnagu-vihāra (the Svayambhūnāth Caitya).' More importantly, Sanderson sum-

See also Bakker 2014, 69, who while discussing a seal of Śarvavarman that features a beautifully carved bull representing Dharma, remarks: 'The reader may also see in the image the thriving Śaiva religion, represented by the Bull, the vāhana of Śiva [...]'

See Rocher 1986, 199.

marises the information to be found in the Changu Narayana Pillar Inscription (east shaft),⁶ namely that Vṛṣadeva was the great-grandfather of Mānadeva, whose ‘dated inscriptions range in date from 459 to 505/6 [CE]’ (Sanderson 2009, 75).⁷ This would place the reign of Vṛṣadeva around 400 CE. The early fifth century may look too early for the date of composition of the *Vṛṣasārasaṃgraha*, and any connection between this king and the text is impossible to prove at the moment, but it is equally impossible to reject any connection, and if there were one, it would give some explanation for the slightly unusual nature of the title.

Petech 1984:80 Vṛttasārasaṃgraha = Vṛṣasārasaṃgraha

The structure of the VSS

- Matryoshka - dialogues - affiliations - lotus diagramme - ch. 2 misplaced?

Gnoli etc. and <https://siddham.network/inscription/in02001/>
Vṛṣadeva was succeeded by Śaṅkaradeva and Dharmadeva.

Dating and provenance

- Dating
 - the archaic yoga of chapter 10 (no Piṅgalā), Śaiva
 - order of āśramas, cf. Bisschop, Kafle, & Lubin 2021, 23, Chapter 11, Śaiva
 - 11.23a: 4 kalās (nivṛtṭyādi caturvedaś), instead of the later 5, Śaiva
 - the tattvas (no tanmātras), Chapter 20, Vaiṣṇava
 - varṇas and the Liṅgapurāṇa
 - check lists of deities such as Vasus
 - bull, Nandi
- Place of composition: geographical names and persons mentioned

To make assumptions about the place of composition of the *Vṛṣasārasaṃgraha*, we can consider the following: the location of the manuscript evidence, place names and individuals mentioned in the text... The geographical locations mentioned in the *Vṛṣasārasaṃgraha* are the following:

- in the narrative in chapter 12:
 - Mṛgendrasīkhara (on the southern slopes of the Himalayas; 22.5ab: *himavaddakṣiṇe pārśve mṛgendrasīkhare*)
 - Mahendrapathaga(? , the name of a river near Mṛgendrasīkhara)
 - Kusuma (i.e., Pāṭaliputra)
 - the Gāṅgā and the Gaṇḍakī River
 - Naravīrapura (in the south, see 12.60)
 - the Sahya mountain (12.93)
- *tīrthas* mentioned in ch. 10:
 - Himavat (the Himalayas)
 - Kurukṣetra
 - Prayāga
 - Vārāṇasī
 - Yamunā
 - Gaṅgā
 - Agnitīrtha
 - Somatīrtha
 - Sūryatīrtha
 - Puṣkara
 - Mānasa
 - Naimiṣa
 - Bindusāra (= Bindusaras)

Vṛṣasārasaṃgraha

- Setubandha
- Suradraha
- Ghaṇṭikeśvara
- Vāgīśa

Contents of chapters 1–12

24 chapters

1. brahmāṇḍasaṃkhyā 2. śivāṇḍasaṃkhyā 3. ahiṃsāpraśaṃsā 4. yamavibhāga 5. śaucācāravidhi 6. yajñavidhi (also lokāḥ) 7. dānapraśaṃsā 8. niyamapraśaṃsā (p. 603: types of svādhyāyana: śaiva, sāṃkhyā, purāṇa, smārta, bhārata) 9. traiguṇyaviśeṣaṇīya 10. kāyatīrthavivarṇana 11. caturāśramadharmavidhāna 12. vipulopākhyāna (narrative) 13. garbhotpatti (on conception) 14. praśnavyākaraṇa (why people are tall/short etc.) 15. jīvanirṇaya 16. adhyātmanirṇaya (yoga) 17. dānadharma 18. pūrvakarmavipāka 19. dānayajñaviśeṣa 20. pañcaviṃśatitattvanirṇaya 21. kalpanirṇaya 22. varṇagoṭrāśrama 23. nidrot-patti 24. śāstravarṇana

- Summary of the contents of all 24 chapters of the VSS
- References to other works - Mahābhārata - nakule - vipule etc.

Interpretation of chapters

- Chapter 12
 - everybody is donating to everybody,
 - the final donor is Brahmā
 - lot of testing going on in the frame story and also
 - in chapter 12
 - also the disguise thing is recurring: 12.37 and ch 1 and
 - when Viṣṇu reveals his identity

The role of the VSS in the Śivadharma corpus

- general ideas
 - is this text really Śaiva? why in this collection?
 - niśvāsa as sadāśiva in ch. 16; Niśvāsa uttarasūtra 5.50-51; see also Kafle Niśvāsamukha p.11ff; ibid. p.12: “The term niśvāsa means sighing. Thus, an alternative meaning of the Niśvāsatattvasaṃhitā could also be a “sighing tantra.” To be more precise, a tantra that originated from the sighing of Śiva. This is to say, the speech of Śiva.”
 - tattva-system: mati and suśira (ch. 20)
 - parallels: MBh, Bṛhatkālottara,
 - ch. 21: Viṣṇu; is this a Śaiva text?

- āśramas are in an order different from usual; compare this to NĀT; “Variations on the āśrama-system”
- History of Dharmasastra 2.1 pp. 416ff on āśramas
- n. 988! see Āpastamba-dharma-sūtra ii.9.21.1: catvāra āśramā gārhaṣṭhyam ācāryakulaṃ maunaṃ vānaprasthyam iti| Quoted by Śankara But the chapters in Āpastamba follow the traditional order. “Āp. places the householder first among the āśramas, probably on account of the importance of that stage to all other āśramas.” Kane ibid.
- ibid p. 417: person in last āśrama is called: parivrāt, parivrājaka(!), bhikṣu, muni, yati. See Olivelle, Patrick. The Āśrama System. The History and Hermeneutics of a Religious Institution. New York, Oxford: Oxford University Press, 1993. [megvan] p.82ff: The Order of Āśramas; ibid: “In later texts the usual order is student, householder, hermit, and renouncer, reflecting the sequence of the passage from one āśrama to another... In the Dharmasūtras, however, only Baudhāyana and Vasiṣṭha follow that order... A specific order becomes insignificant when the āśramas are taken as four alternative adult vocations.” Are they alternative adult vocations here in the Vṛ̥ṣasārasaṃgraha? They are numbered.
- *Gṛhastha. The Householder in Ancient Indian Religious Culture*. Edited by Patrick Olivelle. OUP, 2019. Especially Csaba Dezső’s article in it.
- %dscn 8034.jpg ff in folder /home/csaba/mmedia/images/scan/saiva/sivadharmacorpus/pasupatimatam4/ % in Naraharinātha’s Paśupatimatam pp. 580ff% CHECK if Naraharinath seems to be better at Sanskrit in other texts % the edition seems problematic at many places % a dialogue between Janamejaya and Vaiśampāyana, the latter of whom relates dialogues between Vigatārāga and Anarthayajña % revise ऋs and lost/ill Bisschop in “Universal Śaivism”: ” – En-dashes indicate a lost or illegible syllable in the manuscript.”
- %N. of a celebrated king to whom Vaiśampāyana recited the [MBh.] (great-grandson to Arjuna, as being son and, successor to Parikshit who was the son of Arjuna’s son Abhimanyu) [”SBr.] xi, xīi AitBr. ”Sāṅkhir. xvi [MBh.] &c.;
- Bisschop 2018, 2: “The full text of the corpus was first published by Naraharinātha in 1998, while over the past few years several scholars have started to work on individual parts of the corpus or referred to them in their studies. See, in particular, Acharya 2009; Bisschop 2010, 2014; De Simini 2013, 2016a, 2016b, 2017; De Simini & Mirnig 2017; Goodall 2011; Kafle 2013, 2015; Magnone 2005; Sanderson 2003/04, 2012/13; Schwartz 2012. An edition of the Śivadharmasāstra alone, based on a single manuscript in the Adyar Library, has been published more recently as well (Jugnu & Sharma

2014). The Śivopaniṣad, which also forms part of the Śivadharma corpus, was already published much earlier but was not recognised as such, being included in a collection of Upaniṣads (Kunhan Raja 1933).”

- What MS did Naraharinātha used? See Biscchop 2018:58–59.
- Palm leaf: /home/csaba/mmedia/images/scan/saiva/sivadharmacorpus/mss_florinda/newari/ngmpp/palm_13:3/fr.8493.0.A 0003-03_3/A3-03+65851+177_vss_start.jpg Paper MS /home/csaba/mmedia/images/scan/1341-06/DSCN0331 fol. 204_vss.JPG
- Vipula
Vipula in the MBh:
MBh 13040016aff
Devaśarman and his wife Ruci 13040017a tasya rūpeṇa → 13040017a tasyā rūpeṇa

all gods, esp. Indra, are in love with her but Devaśarman guards her wants to perform yajña: how to guard her during the ritual? calls his pupil, Vipula tells him that Indra can assume various forms Vipula decides that the only way to protect her from Indra is to magically 'enter' her (with yoga) he tells her stories and enters her

MBh 13041001ff Indra sees the opportunity and enters the āśrama as a beautiful man he sees Vipula's lifeless body Ruci fancies Indra, but Vipula in his body stops her from standing up Indra sings to her beautiful songs he says "I have come for you, I am Devendra, I am in love" Vipula stops her from doing anything Indra is a bit shocked by her not being moved, gets angry and can see now that Vipula is in her Vipula leaves her, enters his own body, and abuses Indra and tells Indra how wicked he is Indra is ashamed and disappears Devaśarman returns to the āśrama, Vipula tells him what happened and Devaśarman praises him

- ETC., see translation here: <https://www.sacred-texts.com/hin/m13/m13b005.htm>
- See summary also here: V. S. Sukthankar. Critical Studies in the Mahābhārata. Poona, V. S. Sukthankar Memorial Edition Committee, 1944. 317–318 <https://archive.org/details/in.ernet.dli.2015.281344/page/n333>

Misc

- susūkṣma: Śivadharmottara 10.45cd–46: rudraḥ ṣaḍviṃśakaḥ proktaḥ śi-vaś ca paratas tataḥ || 45 || saptaviṃśatimaḥ śāntaḥ susūkṣmaḥ parameś-

varaḥ | svargāpavargayor dātā taṃ vijñāya vimucyate || 46 ||. yamas-niyamas:
see table in Bisschop, Kafle, & Lubin 2021, 17

- other Why is this mentioned at <http://cudl.lib.cam.ac.uk/view/MS-ADD-01694-00001/403> : C., Kunhan Raja, Un-published Upanishads (Adyar: The Adyar Library, 1933). Ahhh, Śivopaniṣat is in there! cf. śivasamkalpa in pp 319 ff. (Śivasamkalpopaniṣat) Bonazzoli, Giorgio, “Introducing Śivadharmā and Śivadharmottara”, *Altorientalische Forschungen* vol. 20 issue. 2 pp. 342-349 (1993). “There is no raw data.” EdX Harvard Digital Humanities
- CHECK out Kenji on the Umāmaheśvarasaṃvāda in the MBh, his summary looks similar to the VSS
- Kenji: “BDhS 2: Discussion of gr̥hastha. but BDh 2.11.9–34 is a digression on the topic of caturāśrama (vikalpa type, not krama type), and the author denies caturāśrama idea.”
- MSS: see Bisschop 2018, 52–53; De Simini & Mirnig pp. 587, 591 % “a stable element of the corpus”
- Vindicate your edition: look at the apparatus, all the Ed entries

Notes on the language

The language of the VSS goes beyond the idiosyncrasies of epic Sanskrit. It exhibits strong similarities to Śaiva Aīśa Sanskrit,⁸ and it applies particular metrical licences and uses a special vocabulary, morphology and syntax. The analysis of this language, ideally, could lead us to the author(s) or redactors of the text and to its place of composition. Here I only give a brief overview of the most important phenomena. For details see the observations on the constitution of the Sanskrit text in the footnotes to the translation (pp. ??), as well as the Index.

Metre

As regards metrical licences, the first striking feature is the generous use of the poetic licence sometimes labelled ‘muta cum liquida,’⁹ namely that some consonant clusters that would normally turn the previous short (laghu) syllable long (guru) may in some cases do not do so. The syllables pra, bra, hra, kra, especially at the beginning of words CHECK, are well-known candidates for this licence.¹⁰ In the VSS, tra, vra, śra, pra, and also śya, śva, sva, dva, all involving conjunct consonants with a liquid sounds or semi-vowels in second position, and possibly also rpa, CHECK! seem additional ones.

The well-known author on prosody, Kedārabhaṭṭa (11-12th centuries),¹¹ frequently quoted by Mallinātha, gives the following definition in his *Vṛttaratnākara* (here given together with Sulhaṇa’s *Sukavibhṛdayanandinī* commentary):

padādāv iha varṇasya saṃyogaḥ kramasaṃjñikah |
paraḥsthitena tena syāl laghutā ’pi kvacid guroḥ || 1.10 ||

vibhaktiyantam padam tasya padasyādau vartamāno yo
varṇas tasya saṃyogaḥ | sa iha śāstre kramasaṃjño jñeyah
| tena kramena purovartinā prāṅpadānte vartamānasya
prāptagurubhāvasyāpi laghutā syāt | kvacil lakṣānurod-
hena | nanu ka eṣaḥ kramo nāma saṃyoga ucyate | pūrvācāryāṇām
piṅgalanāgaprabhṛtīnām kālīdāsādīnām ca kavīnām
samayaḥ parigrhītaḥ | saṃyogaḥ kramasaṃyogaḥ || 10
|| tatra gra-saṃyogena yathā | idam asyodāharaṇam |

taruṇam sarṣapaśākam navaudanam picchalāni ca dadbhīni |
alpavyayena sundari grāmyajano miṣṭam aśnāti || 1.11 ||

See Goodall, Törzsök, Hatley, Kiss, Meyr?

For recent contributions on this phenomenon, see e.g. Ranjan Sen 2006 (discussing it as appearing in Latin) and Balogh 2018, note 6 (discussing Sanskrit metre).

See e.g. Apte’ XXX Dictionary Appendix A p. 1. ADD real life examples.

SOURCE

TRANSLATE the whole passage!

In this [work], a consonant cluster at the beginning of a word is called krama. A [preceding] long syllable can sometimes be turned short by that initial [syllable].

... TRANSLATE

Tender mustard seed, fresh porridge, and slimy curds: village people eat this kind of dishes, O beautiful goddess, due to lack of money.

To sum this example up: the verse given above (1.11) is in āryā, and the metric pattern of the second half-verse is the following: - - . - . - . - . - . - . - . - . - . This yields 28 morae, instead of the expected 27. By treating the final syllable of sundari short, in spite of the following grā, the pattern conforms to the expected pattern: - - . - . - . - . - . - . - . - . - .

The commentator gives several more examples (involving the syllables *gra*, *hra*, *bhra*), including this Śārdūla line:

nidravyo hriyam eti hrīparigataḥ prabhraśyate tejasaḥ

In this line, the last syllable of *eti* should count as short, in spite of the fact that the beginning of the next word (*hrī°*) would normally turn it long.

The VSS bounds in this phenomenon of ‘muta cum liquida’. EXAMPLES from the VSS and from my emendations. CHECK

- only beginning of words in the VSS?
- final -am etc. counts as long (reverse of muta cum liquida)
- In Kannada and Telugu prosody, under the name of śīthīla-dvīṭva, the exception is that sometimes in a consonant cluster of the form [consonant + “r”], the “r” (repha) can be ignored, so that it is not a conjunct consonant anymore.
- The exception is not accepted by purists: Shatavadhani Ganesh says that the Sanskrit masters like Kālidāsa, Bhāravi, Māgha, Śrīharṣa, and Viśākhadatta have not freely used this exception (though the masters in Kannada and other languages have). Being more of a “poetic licence” and a violation of the standard rule (only found in later poetry), it is extremely unlikely that any sane poet would have indulged in that exception in all four pāda-s of a verse. Thus it is very unlikely that the program will miss identifying a verse that indulges in this
- Reference: see comments by Dr. Ganesh and Nityananda Misra in this thread started by Vishvas Vasuki: %<https://groups.google.com/forum/#!topic/bvparishat/ya1cGLuhc14/discussion>

Vocabulary

- Special vocabulary/language: karhacit, hṛdi as nominative 10.27cd, tiryā, me as mayā, āhūtaplavana
- generate list from index

Number and gender

- Number: singular next to numerals, and general confusion (CHECK)

Syntax

- Special structures: caturmaunasya vakṣyāmi indreṇāsmi phalaṃ dattaṃ

Stem form nouns

- stem form nouns (prātipadika)
- a more or less full collation is important: we cannot automatically reject ‘ungrammatical’ or unmetrical forms because they may well be the ‘original’ one

A Critical Edition of Vṛṣasārasaṃgraha 1–12

Witnesses

In the manuscript descriptions below, in addition to some general remarks, I will mainly focus on information relevant to the VSS. For much more detail on the overall features of these manuscripts, see De Simini 2016 and the catalogues I mention at each individual manuscript.¹²

In recently published and forthcoming critical editions of and articles on the Śivadharmā corpus (e.g. Bisschop 2018 and Bisschop, Kafle, & Lubin 2021), the sigla of the manuscripts used are made up of a letter signifying the script (e.g. ‘N’ for Nepālākṣara/Newari), a superscript letter for the current location where the manuscript is deposited (e.g. ‘C’ for Cambridge), and two (sometimes only one or even three) subscript digits echoing the last digit(s) of the reference number of the manuscript in the library where it is located or, in the case of NGMPP reel numbers, the last two digits of the first part of the reel number. For details of this system and for the underlying reasons, see Bisschop 2018, 50–51. Since in the case of the Vṛṣasārasaṃgraha all available manuscripts use some variant of the Nepālākṣara script, in this publication I have left the first letter out, making the letter for the current location non-superscript. This keeps the apparatus more readable. In the manuscript descriptions below, I give this implied ‘N’ in brackets as a reminder.

The Edition by Naraharinath

CHECK remaining ones

I owe thanks to Florinda De Simini for sharing with me most of the manuscripts listed here, to Kengo Harimoto and Gudrun Melzer (Munich) for providing photos of the Munich MS, and to Nirajan Kafle for sharing the Paris MS with me.

The Cambridge Manuscripts

(N)C₉₄ Cambridge University Library, Add. 1694.1. Fully collated for chapters 1–12 of the critical edition in this volume. See a detailed description of this manuscript at the CUL online catalogue.¹³ According to this catalogue, the date of creation of this manuscript is the 12th century, its dimensions are 5 × ca. 53.5 cm. The script is Nepālākṣara. It is a palm-leaf multiple-text manuscript containing 258 folios and transmitting eight texts: 1) *Śivadharmasāstra* 2) *Śivadharmottara* 3) *Śivadharmasaṃgraha* 4) *Umāmahēśvarasaṃvāda* 5) *Uttarot-taramahāsaṃvāda* 6) *Vṛṣasārasaṃgraha* 7) *Dharmaputrikā* 8) *Śivopaniṣad*.

The VSS occupies 45 folios: it starts on f. 193 (the recto side, online image no. 381, is an empty folio side, the text itself starts on the verso side); it ends on f. 239r (and not 193r, as the online description says; online image no. 472). The text of the VSS is transmitted fully, without any folios or major sections of the text missing. The leaves transmitting the VSS are well-preserved. Some folio sides are faded and most folios are somewhat damaged on the right side, sometimes at other parts, and it seems from the images that some opaque-looking tape has been applied to protect these damaged sections. In my critical edition the broken off, completely lost, *akṣaras* are represented by ×, the illegible *akṣaras* under the tape by □ (‘illegible’). The quality of the readings of this manuscript is one of the best, comparable only to msNa and msP, making it one of the most important sources for the VSS.

(N)C₄₅ Cambridge University Library, Add. 1645. Fully collated for chapters 1–12 of the critical edition in this volume. See a detailed description of this manuscript at the CUL online catalogue.¹⁴ According to this catalogue, the dimensions of the manuscript are 4.4cm × 61.7cm. The manuscript is dated to (Nepālī) ‘*saṃvat 259 śrāvaṇa śukla dvādaśīyādī(?) < trayodaśyām*,’ which converts to July 10/11 Monday/Tuesday, 1139 CE.¹⁵ The script is Nepālākṣara. It is a palm-leaf multiple-text manuscript containing 247 folios. Eight texts are trans-

<https://cudl.lib.cam.ac.uk/view/MS-ADD-01694-00001/382>

<https://cudl.lib.cam.ac.uk/view/MS-ADD-01645/404>

F. 247r line 6. The Cambridge site transcribes this colophon as: *saṃvat 259 śrāvaṇaśukladvādaśīpyādi 8 trayodaśyām* (retrived 8 Dec 2021). The element *dvādaśīpyādi* might be read as *dvādaśīyā di*, perhaps a mistake for *dvādaśyām di* (*di* for a misplaced *diva/divā?*), and the symbol that does look like a figure ‘8’ of a slightly later period than the manuscript itself (resembling the mathematical symbol <) might also be a *kākapada*. Another faint *kākapada* is perhaps to be seen under *daśī*, therefore it is possible that the scribe’s intention was to delete *dvādaśī* and correct it to *trayodaśyām*, and then the date becomes the 11th of July. Kengo Harimoto has suggested that the unclear element (*yādi/pyādi*) is in fact *ghaṭi*, and after comparing these two syllables to other instances of *gha* and *ṭa*, one could not be agree. In this case this should be an indication of the exact time the scribe finished copying the text. It is still not clear if we should take *dvādaśī* or *trayodaśyām* as the date. For help on the conversion of the date and for a detailed discussion on the colophon I am indebted to Kengo Harimoto.

mitted in this manuscript: 1) Śivadharmasāstra 2) Śivadharmottara 3) Śivadharmasamgraha 4) Śivopaniṣad 5) Umāmaheśvarasamvāda 6) Uttarottaramahāsamvāda 7) Vṛṣasārasamgraha 8) Dharmaputrikā.

The VSS occupies 37 folios plus one folio side: it starts on f. 201v line 4 (online image no. 404), it ends on f. 238v line 3 (online image no. 478). The readings of this manuscript seem to follow those of msNa remarkably closely transmitting the Śivadharmottara (as observed by De Simini and Harimoto)¹⁶. This is more difficult to see in the VSS, but indeed, they seem closely related. CHECK MORE on this

(N)C₀₂ Cambridge University Library, Add. 2102. Palm-leaf, 96 folios. Fully collated all available folios for chapters 1–12 of the critical edition in this volume. See a detailed description of this manuscript at the CUL online catalogue.¹⁷ According to this catalogue site, the date of creation is the 12th century, the dimensions of the manuscript are 4.8cm × ca. 52.5cm. The script is Nepālākṣara. It is a palm-leaf multiple-text manuscript containing 96 folios. Six texts are transmitted in this manuscript: 1) Śivadharmottara 2) Śivadharmasamgraha 3) Umāmaheśvarasamvāda 4) Śivopaniṣad 5) Vṛṣasārasamgraha 6) Dharmaputrikā (only fol. 322v).

The Vṛṣasārasamgraha starts on f. 267r line 1¹⁸ (online image 181) in a hand which is different from the rest of the manuscript, but it changes back in the next folio.¹⁹

In this multiple-text manuscript, the VSS is transmitted in an incomplete form, that is to say, a number of folios are missing (most notably chapters 15–17). The first partially visible folio number is in image 184: the numeral characters 200+60 are visible (268v, according to the CUL online catalogue). In image 186, the folio number 269 is clearly visible (f. 269v). In folio 270v, the continuous text is broken at verse 2.21c (*kāmarū*°), folios 271 and 272 are missing, and the text resumes on folio 273r with verse 3.30b ([*abhiṃsā pa*] *ramam sukham*). Folio 291 is missing (verses 12.87cd–12.113). In folio 296v (image no. 234) the text breaks

Personal communication, 1 Dec 2021.

<https://cudl.lib.cam.ac.uk/view/MS-ADD-02102/181>

Not on f. 237r as the online description claims. This first folio in fact has no visible foliation.

Cf. the metadata on the CUL site: ‘1 folio of the same dimensions is a modern supply for the beginning of the *Vṛṣasārasamgraha*.’ A hardly readable note in pencil to the same effect is visible at the top of the first folio side (f. 267r, ‘mode..... supply beg of Vṛṣasāra-samgr.’). I am not sure how ‘modern’ this supplement is, but it seems indeed likely that a lost first folio was supplemented with a later copy. To match the end of this new copy with the beginning of the next, older, folio, a scribe more or less erased the beginning of the first line in the old folio, rather than the other way round. This slightly illogical decision may mean that the younger copy was not tailor-made for the old portion, but rather that it was taken from a younger manuscript which was perhaps considered more legible. Otherwise it would have been more practical to stop copying the first folio at the point where the next begins. (The folio coming before this supplement, image no. 180, ends with verse 7.122cd of the *Śivopaniṣad*: *yauvanasthā gr̥bhasṭhāś ca* [prāsā] *dasthāś ca ye nṛpāḥ*.)

off again at *vātasūlāir upadrutā | śukro* (verse 14.XX CHECK), the next folio being 306r (*carmatās ca dvijasundarīṣu*) (verse 18.XX CHECK) (nine folios and chapters 15–17 are completely missing).

Again, there are two missing folios after *bandhus sarvva°* in verse 18.XX CHECK in f. 306v. The text resumes in folio 309r (image 237) with *ṇeṣu ca sarvveṣu vidvān sreṣṭha sa ucyaṭe* (verse 19.XX CHECK). Another folio is missing between *iṣṭāniṣṭadvaya°* (verse 20.XX CHECK, folio 309v) and *snāyu majjā sirā tathā* (verse 20.XX CHECK, folio 311r). The VSS ends on folio 322v (image no. 262) with the concluding colophon *vṛṣasārasaṃgraha samāpta iti*. This folio also contains the beginning of the *Dharmaputrikā*, but this multiple-text manuscript contains no more folios.

The Kathmandu Manuscripts

(N)K₈₂ NGMPP A 1082/3, NAK 3/393. Fully collated for chapters 1–12 of the critical edition in this volume. See a brief description of this MS in the NGMCP online catalogue.²⁰ According to this catalogue, the dimensions of the manuscript are 55.6cm × 5.5cm. Dated to NS 189 (1068–69 CE).²¹ The script is Nepālākṣara. It is a palm-leaf multiple-text manuscript containing 274 folios. Eight texts are transmitted in this manuscript: 1) Śivadharmasāstra 2) Śivadharmottara 3) Śivadharmasaṃgraha 4) Umāmaheśvarasaṃvāda 5) Śivopaniṣad 6) Vṛṣasārasaṃgraha 7) Dharmaputrikā 8) Uttarottaramahāsaṃvāda.

As for each text in this collection, the foliation for the Vṛṣasārasaṃgraha restarts from f. 1v (f. 1r is a cover) and the text spans fols. 1v–46r. This is a beautifully written and well-preserved manuscript which gives very useful readings and has proved to be essential for the reconstruction of the Vṛṣasārasaṃgraha.

(N)K₁₀ NGMPP A 10/5, NAK 1/1261. Fully collated for chapters 1–12 of the critical edition in this volume. See a brief description of this MS in the NGMCP online catalogue.²² According to this catalogue, the dimensions of the manuscript are 55 x 5.5cm. Undated. It is a palm-leaf multiple-text manuscript containing 74 folios. Four text are transmitted in this manuscript: 1) Śivadharmottara 2) Umāmaheśvarasaṃvāda 3) Śivopaniṣad 4) Vṛṣasārasaṃgraha.

Some folios feature monochrome drawings. A great number of the leaves that transmit the VSS are damaged and, at least judging from the microfilm images, faded and slightly disordered. The folio numbers are rarely visible. The VSS

https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp_ngmcpdocument_00098499

F. 12r line 2 of the *Dharmaputrikā*: *navottarāsītīyute sate bde āsādhaśuklasya tithau tṛtīye*, translated by De Simini 2016, 252 n. 49 (NMSS) as: ‘in [the year] 189, in the 3rd lunar day of the bright [fortnight] of [the month] Āsādha.’ She adds that the date is verified in Petech 1984, 46 as May 24, 1069 CE.

https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp_ngmcpdocument_00085264

starts on exp. 44 (upper leaf, no folio number is visible here). It continues on the lower leaf and then on the upper leaf on exp. 43 (going backwards) up to 1.62 (*viṃśakoṭīṣu gulmeṣu ūrdhva°*). Verses 1.62cd–2.22 seem to be missing. The lower leaf on exp. 43 contains verses 2.23–2.39. The single leaf in exp. 42 contains verses 2.40–3.16a. Exp. 41 contains a single leaf of the *Umāmaheśvarasaṃvāda*, ending in a colophon for its chapter twenty-two, and still going backwards, the preceding folios continue transmitting the *Umāmaheśvarasaṃvāda*. Exploring the presence of the VSS in this manuscript further, one should look at the expositions after no. 44. Exp. 45 contains the end of the *Śivopaniṣad*. The single leaf on exp. 46 is almost illegible but most probably contains a fragment of the *Gautamadharmaśūtra*. The second line just above the string hole on the left reads ... *vīrud vanaspatīnām ca puṣpāṇi svavad ādadite...*, which is a fragment of *Gautamadharmaśūtra* 2.3.25 (12.28). The remaining parts of the VSS are to be found on exp. 47ff. The upper leaf on exp. 47 continues with VSS 3.16b–36ab, while the lower leaf contains a text that I have not been able to identify. The lower leaf in exp. 48 transmits 3.36cd–4.11ab, the upper one 4.11b–30a. The lower leaf in exp. 49 contains 4.30ab–47ab, the upper one 47d–68a. And so on so forth. Thus when reading the text from these images, after exp. 48, one has to start with the lower leaf and continue with the upper one.

(N)K₇ NGMPP B 7/3 = A 1082/2, NAK 1/1075. Fully collated for chapters 1–12 of the critical edition in this volume. See a brief description of this MS in the NGMCP online catalogue.²³ According to this catalogue, the dimensions of the manuscript are 58cm × 6cm. The script is Nepālākṣara. Dated to NS 290 (1169–70 CE). It is a palm-leaf multiple-text manuscript containing 289 folios. Eight texts are transmitted in this manuscript: 1) Śivadharmasāstra 2) Śivadharmottara 3) Śivadharmasaṃgraha 4) Umāmaheśvarasaṃvāda 5) Śivopaniṣad 6) Vṛṣasārasaṃgraha 7) Uttarottaramahāsaṃvāda 8) Dharmaputrikā.

It is a nicely written manuscript, giving generally good readings. Fols. 209v–264v contain the VSS.

(N)K₃ NGMPP A 3/3 (= A 1081/5), NAK 5-737. Collated only for verses 1.1–15 CHECK. See a brief description of this MS in the NGMCP online catalogue.²⁴ According to this catalogue, the dimensions of the manuscript are 58.5cm x 5.5cm. The script is Nepālākṣara. Dated to NS 321 (1200–01 CE). It is a palm-leaf multiple-text manuscript containing 215 folios. Eight texts are transmitted in this manuscript: 1) Śivadharmasāstra 2) Śivadharmottara 3) Śivadharmasaṃgraha missing (only a few folios extant, e.g. ff. 124 and 143) 4) Umāmaheśvarasaṃvāda 5) Śivopaniṣad 6) Uttarottaramahāsaṃvāda 7) Vṛṣasārasaṃgraha 8) Dharmaputrikā.

https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp_ngmcpdocument_00062373
http://catalogue-old.ngmcp.uni-hamburg.de/mediawiki/index.php/A_3-3_%C5%9Aivadharmas

trikā

VSS starts in f. 227 (image no. 177) and seems to end after it begins transmitting chapter 23 on f. 264 (image no. 218). The microfilm images are somewhat blurred and the readings do not seem promising.

– GOTIT – NAK 5–738 (NGMPP A 11/3). Palm-leaf, dated to NS 516 (1395–96 CE), 253 folios. Contents: Śivadharmasāstra (fols. 1v–43r); Śivadharmottara (fols. 4v–95r); Śivadharmasaṃgraha (fols. 96v–139v); Umāmaheśvarasaṃvāda (fols. 140v–171r); Śivopaniṣad (fols. 172v–189r); Uttarottaramahāsaṃvāda (fols. 190v–211v); Vṛṣasārasaṃgraha (fols. 212v–257v). For a description of this manuscript, also see the record in the NGMCP online catalogue: <http://catalogue.ngmcp.uni-hamburg.de/wiki/A_11-3_Śivadharmottara>.

– GOTIT Kesar 218 BLURRED (NGMPP C 25/1). Palm-leaf, 298 folios. Contents: Śivadharmasāstra (fols. 1v–57r); Śivadharmottara (fols. 57v–134v); Śivadharmasaṃgraha (fols. 135r–215v); Umāmaheśvarasaṃvāda (fols. 216v–255r); Śivopaniṣad (fols. 256v–278r); Umottara°/Uttarottaramahāsaṃvāda (fols. 279v–299vṛ); Vṛṣasārasaṃgraha (?ṛ–?ṛ); (?–?ṛ).

**** Kesar 537 (NGMPP C 107/7). Paper, dated to NS 803 (1682–83 CE), 174 folios. Contents: Śivadharmasaṃgraha (fols. 89r–133v); Umāmaheśvarasaṃvāda (fols. 134r–163v); Śivopaniṣad (fols. 164r–181r); Uttarottaramahāsaṃvāda (fols. 182r–206v); Vṛṣasārasaṃgraha (fols. 207r–251v); Dharmaputrikā (fols. 252r–262v).

**** Kesar 597 (NGMPP C 57/5). Paper, dated to NS 863 (1742–43 CE), 257 folios. Contents: Śivadharmasāstra (fols. 1v–41v); Śivadharmottara (fols. 42v–92r); Śivadharmasaṃgraha (fols. 93v–138v); Umāmaheśvarasaṃvāda (fols. 139v–170v); Śivopaniṣad (fols. 171v–188r); Uttarottaramahāsaṃvāda (fols. 189v–213r); Vṛṣasārasaṃgraha (fols. 214v–257r).

– NAK 4–2537 (NGMPP B 219/3). Paper, 339 folios. Contents: Śivadharmasāstra (fols. 1v–58r); Śivadharmottara (fols. 59v–123v); Śivadharmasaṃgraha (fols. 124v–161v); Umāmaheśvarasaṃvāda (fols. 162v–238v); Vṛṣasārasaṃgraha (fols. 239v–338v). GOTIT

– NAK 4–93 (NGMPP A 1341/6). Paper, 82 folios. Contents: Śivadharmasaṃgraha (fols. 91rṛ–135v); Vṛṣasārasaṃgraha (fols. 204rṛ–243v). GOTIT

– NAK 4–1604 (NGMPP A 1365/3). Paper, 90 folios. Contents: Śivopaniṣad (fols. 166v–184r); Uttarottaramahāsaṃvāda (fols. 185v–210r); Vṛṣasārasaṃgraha (fols. 211v–255r). For a description of this manuscript, see the record in the NGMCP online catalogue: <[http://catalogue.ngmcp.uni-hamburg.de/wiki/A_1365-3\(1\)_Śivopaniṣad](http://catalogue.ngmcp.uni-hamburg.de/wiki/A_1365-3(1)_Śivopaniṣad)> ASK*

The Kolkata Manuscripts

Should get hold of the VSS part because Peter B and Kengo says a bit diff. transmission The Tübingen MS

- 1) The Asiatic Society, Kolkata, G. 4076 (only the Vṛṣasārasaṃgraha,

but once part of a larger corpus) 2) The Asiatic Society, Kolkata, G. 3852 (Śivadharmā corpus) 3) The Asiatic Society, Kolkata, G 4077. Palm leaf, Newari script, dated [Nepāla] Saṃvat 156 (1035–36 CE). 52 folios

The London Manuscript

– WI δ 16 (I–VIII). Paper, 406 folios. Contents: Śivadharmāśāstra (serial no. 634), fols. 1v–63r; Śivadharmottara (s. no. 635), fols. 64r–143v; Śivadharmasaṃgraha (s. no. 633), fols. 144r–217v; Umāmaheśvarasaṃvāda (s. no. 652), fols. 218v–263v; Śivopaniṣad (s. no. 636), fols. 264r–297v; Uttarottarama-hāsaṃvāda (s. no. 654), fols. 298r–324r; Vṛṣasārasaṃgraha (s. no. 657), fols. 325r–390r; Dharmaputrikā (s. no. 608), fols. 391r–406r. Described in: Dominik Wujastyk (1985). A Handlist of the Sanskrit and Prakrit Manuscripts in the Library of the Wellcome Institute for the History of Medicine, vol. 1. London, The Wellcome Institute for the History of Medicine. DIRECT COPY of CHECK A82

The Oxford Manuscript

Bodl. Or. B 125[? Sansk. a. 15]. Palm-leaf, dated to NS 307 (1186–87 CE), 335 folios. Contents: Śivadharmāśāstra (fols. 1v 1–15v1 / 12r–49v); Śivadharmottara (fols. 50v–113v); Śivadharmasaṃgraha (fols. 114v–159v); Umāmaheśvarasaṃvāda (fols. 160v–197v); Śivopaniṣad (fols. 198v–219v); Uttarottaramahāsaṃvāda (fols. 220v–247r); Vṛṣasārasaṃgraha (fols. 248v–299r); Dharmaputrikā (fols. 300v–312r).

The Munich Manuscript

Kengo got it in Munich on 16 Nov 2021. VSS starts in 411.jpg ‘cover’ [411.jpg]: ||w|| vṛṣasārasaṃgraha 50 patra ||w|| Text starts in 412.jpeg, f.1r Ends on image 455.jpeg Has interesting readings, but mostly very corrupt and useless. Hand different from that of some of the other texts in this bundle. Collated chapter 1, will probably not go on. Gives number of verses in colophons

msM 412.jpg, f. 1r start; ten folios are missing: - f. 5 (VSS 3.4-3.33)* - ff. 11-13 (VSS 6.20-8.45) - ff. 24 (VSS 13.9-13.36) - ff. 39-43 (VSS 20.38-22.35) *416.jpg lower image is Dharmaputrikā 4.22-39); 417.jpg upper is Dharmaputrikā 4.39-55 Kengo writes: “411.jpg forms a cover that says vṛṣasārasaṃgraha but it is actually 50 verso” samvat 282? [that would be 1161 CE, or is it 292? = 1171 CE] No, maybe 192! see Kengo’s notes! = 1070 CE

The Paris Manuscript

(N)P₅₇ This is a multiple-text palm-leaf manuscript written in Nepālākṣara script and preserved in the Collection Sylvain Lévi at the Institut d’études indi-

ennes, Collège de France as MS Skt 57-B 23. It contains 249 palm leaves, each folio containing six lines. Folios 214 and 216, are missing from the part of the manuscript that transmits the VSS, thus we don't have verses 1.60d–2.21ab, as well as 3.14–42 and 4.1–7. Foliation is in the verso: on middle of the left-hand margin in combination of Newari letters and in the middle of right-hand in arabic numerals by a second hand. The manuscript damaged in margins with considerable loss of the text.?? The text is written in a clear hand and contains few mistakes. Although it is undated manuscript, it could be dated to the 11th century AD on palaeographical grounds. It contains the following text in the order they are presented in the manuscript: Śivadharmasāstra (fols. 1–40), Śivadharmottaraśāstra (fols. 40–93), Śivadharmasaṃgraha (fols. 94–142), Umāmaheśvarasaṃvāda (fols. 143–172), Śivopaniṣad (fols. 173– 189), Uttarottaramahāsaṃvāda (fols. 190–211), Vṛṣasārasaṃgraha (fols. 212–252), Dharmaputrikā (fols. 253–262). This source contains reliable readings and contains few scribal mistakes.²⁵

Naraharinath's edition

- De Simini 2016:240 n. 19 Śivadharmā MSS:
 - + 1) ASC G 3852 (cat. no. 4085); GOTIT + 2) ASC G 4077 (cat. no. 4084); GOTIT
 - + NAK 5–841 (NGMPP B 12/4); GOTIT + NAK 6–7 (NGMPP A 1028/4); GOTIT NO VRṢA! + UBT Ma I 582; GOTIT (Tübingen)
- Plus: + Cambridge, Cambridge University Library: Add.1599 no! + Add.2836 no! + Or.726.

Editorial policies

- orthography: deviant orth, sandhi, punctuation? - avagrahas usually supplied but sometimes found in the MSS, not used by me for crasis (e.g. a+a=ā) - daṇḍas: usually 4 pādas to a verse, but I have made arbitrary decisions based on sense-units because none of the sources really indicate where a verse ends (||). - falsifications everywhere on purpose and accidentally

SDh MSS from Nepal

This description had as its starting point a shorter description written and shared with me by Nirajan Kafle.

Introduction

The Sanskrit text

वृषसारसंग्रहः

[प्रथमो ऽध्यायः]

अनादिमध्यान्तमनन्तपारं

सुसूक्ष्ममव्यक्तजगत्सुसारम् ।

हरीन्द्रब्रह्मादिभिरासमग्रं

प्रणम्य वक्ष्ये वृषसारसंग्रहम् ॥ १:१ ॥

[जनमेजयवैशम्पायनसंवादः]

शतसाहस्रिकं ग्रन्थं सहस्राध्यायमुत्तमम् ।

पर्व चास्य शतं पूर्णं श्रुत्वा भारतसंहिताम् ॥ १:२ ॥

अतृप्तः पुनः पप्रच्छ वैशम्पायनमेव हि ।

जनमेजय यत्पूर्वं तच्छृणु त्वमतन्द्रितः ॥ १:३ ॥

जनमेजय उवाच ।

भगवन्सर्वधर्मज्ञ सर्वशास्त्रविशारद ।

अस्ति धर्मं परं गुह्यं संसारार्णवतारणम् ॥ १:४ ॥



1a cf. Śivadharmottara 10.6: आदिमध्यान्तनिर्मुक्तः स्वभावविमलः प्रभुः । सर्वज्ञः परिपूर्णश्च शिवो ज्ञेयः शिवागमे ॥ Testimonia for this chapter: C₉₄ ff. 193v–195v, C₄₅ ff. 201v–203v, C₀₂ ff. 267r–270r, K₈₂ ff. 1v–3v, K₁₀ exp. 44 (then exp. 43 lower and then upper leaves; 1.62cd–2.22 are missing), K₇ ff. 209v–211v, K₃ ff. 227v–229v; M ff. 1r–3v; C = C₉₄ + C₄₅ + C₀₂; lemmata in parentheses indicate a longer chunk of text for which there may be additional variants given in the apparatus **2c** cf. MBh 1.2.70ab: एतत्पर्वशतं पूर्णं व्यासेनोक्तं महात्मना **4ab** = MBh 13.112.9ab



1a न्तमनन्तः] C₉₄C₄₅C₀₂K₈₂K₁₀K₇K₃ME; न्तमन्तः C₄₅^{ac} • पारं] CK₇ME; पारं K₈₂K₁₀K₃
1b सुसूक्ष्मः] C₉₄C₄₅K₈₂K₁₀K₇K₃ME; सुसूक्ष्मः C₀₂ • जगत्सुसारम्] C₉₄C₄₅K₈₂K₇ME; जगत्सुसारं C₀₂, जगत्सुरासुरं K₁₀, जगत्सुसारम् K₃ **1c** भिरासमग्रं] CK₈₂K₁₀K₇K₃E; भिर्यत्समग्रं M (unmetr.)
1d वृषः] C₉₄C₄₅C₀₂K₈₂K₁₀K₇K₃ME; वृषो C₉₄^{ac} **2b** सहस्राध्यायमुः] C₉₄C₄₅K₈₂K₁₀K₇K₃M; सहस्राध्यायमुः C₀₂, सहस्राध्यायमुः E **2c** पर्व चास्य] C₉₄K₈₂K₁₀K₇M^{pc}; पर्वचास्य C₄₅, पर्वमस्य C₀₂K₃M^{ac}E
• शतं पूर्णं] C₉₄C₄₅K₈₂K₁₀K₇K₃ME; त C₀₂ **2d** श्रुत्वा] C₉₄C₀₂K₈₂K₁₀K₇K₃ME; श्रद्धा C₄₅
• भारतसंहिताम्] C₉₄C₄₅K₈₂K₁₀K₇M; भारतसंहिता C₀₂, भारतसंहितं K₃, नारादसंहिताम् E **3a** अतृप्तः पुनः पप्रच्छ] em.; अतृप्तः पुनः पप्रच्छ C₉₄, अतृप्तः पुनः पप्रच्छ C₄₅K₈₂K₁₀K₇, अतृप्तः पुनः पप्रच्छ C₀₂, अतृप्तः पुनः पप्रच्छ K₃, अतृप्तः पुनः पप्रच्छ M, अतृप्ता पुनः पप्रच्छ E **3b** वैशम्पायनः] C₉₄C₄₅K₈₂K₁₀K₇K₃ME; वैशम्पायनः C₀₂
3c जनमेजय यत्पूर्वं] em.; जनमेजयेन यत्पूर्वं C₉₄C₄₅K₇K₃E, जनमेजये यत्पूर्वं C₉₄^{ac}, जनमेजयेन यत्पूर्वं C₀₂, जनमेजयेन यत्पूर्वं K₈₂, जनमेजयेन यत्पूर्वं K₁₀, जनमेजयेन यत्पूर्वं M **3d** तच्छृणु त्वमः] C₉₄C₄₅K₈₂K₇ME; तच्छृणु त्वमः C₀₂, ××××× K₁₀, तच्छृणु स्वमः K₃ • तन्द्रितः] C₀₂K₈₂; तन्द्रितम् C₉₄C₄₅K₇K₃ME, ××× K₁₀
4 जनमेजय] C₉₄C₄₅K₈₂K₁₀K₇K₃ME; जनमेजय C₀₂ **4a** भगवन्सः] C₉₄C₄₅K₈₂K₁₀K₇E; भगवं सः C₀₂, भगव सः K₃, भगवं सः M • धर्मज्ञः] CK₁₀K₇ME; धर्मज्ञः K₈₂, धर्मज्ञः K₃ **4b** विशारदः] C₉₄K₁₀K₇K₃; विशारदः C₄₅C₀₂K₈₂E, विशारदम् M **4c** अस्ति धर्मः] C₉₄K₈₂K₁₀K₇E; अस्ति धर्मः C₄₅, अस्ति धर्मः C₀₂M, अधर्मः K₃ • परं गुह्यं] C₉₄K₁₀K₃ME; परो गुह्यः C₄₅, परं गुह्यः C₀₂K₈₂, परगुह्यं K₇

द्वैपायनमुखोद्गीर्णं धर्मं वा यद्विजोत्तम ।
 कथयस्व हि मे तृप्तिं कुरु यत्नात्तपोधन ॥ १:५ ॥
 वैशम्पायन उवाच ।
 शृणु राजन्नवहितो धर्माख्यानमनुत्तमम् ।
 व्यासानुग्रहसम्प्राप्तं गुह्यधर्मं शृणोतु मे ॥ १:६ ॥
 अनर्थयज्ञकर्तारं तपोव्रतपरायणम् ।
 शीलशौचसमाचारं सर्वभूतदयापरम् ॥ १:७ ॥
 जिज्ञासनार्थं प्रश्नैकं विष्णुना प्रभविष्णुना ।
 द्विजरूपधरो भूत्वा पप्रच्छ विनयान्वितः ॥ १:८ ॥

[ब्रह्मविद्या]

[विगतराग उवाच ।]
 ब्रह्मविद्या कथं ज्ञेया रूपवर्णविवर्जिता ।
 स्वरव्यञ्जननिर्मुक्तमक्षरं किमु तत्परम् ॥ १:९ ॥
 अनर्थयज्ञ उवाच ।
 अनुच्चार्यमसन्दिग्धमविच्छिन्नमनाकुलम् ।
 निर्मलं सर्वगं सूक्ष्ममक्षरं किमु तत्परम् ॥ १:१० ॥
 [कालपाशः]

विगतराग उवाच ।



5a द्वैपायनः] C₉₄C₄₅K₈₂K₁₀K₇K₃ME; द्वैपायनः C₀₂ • मुखोद्गीर्णं] C₉₄C₄₅K₈₂K₁₀K₇; मुखोद्गीर्णं
 C₀₂; मुखोद्गीर्णं K₃, मुखं गीर्णं M^{ac}, मुखोद्गीर्णं M^{pc}, मुखोद्गीर्णं E 5b धर्मं वा यद्वि०] C₉₄K₈₂K₁₀K₇E;
 धर्मं यत्तद्वि० C₄₅, धर्मवत्य द्वि० C₀₂, धर्मं वा यद्वि० K₃, धर्मवाक्यं द्वि० M • उत्तम] C₉₄C₄₅K₈₂K₁₀K₇K₃E;
 उत्तमः C₀₂, उत्तमः M 5c हि मे तृप्तिं] CK₈₂K₁₀K₇E; हि मे तृप्तिं K₃, प्रसादेन M 5d यत्नात्तपोधन]
 C₄₅K₈₂K₁₀K₇E; यत्नात्तपोधनः C₉₄, यत्ना तपोधनः C₀₂, यत्ना तपोधन K₃, यत्नान्तपोधन M 6 वैशम्पायन उवाच]
 CK₈₂K₁₀K₇K₃M^{pc}E; omitted in M^{ac} 6a राजन्नः] CK₈₂K₁₀K₇E; राजन्नः K₃, राजन्नः M 6b ख्यानमनुत्तमम्]
 C₉₄K₈₂K₁₀K₇ME; ख्यानमनुत्तमम् C₄₅, ख्यानमनुत्तमम् C₀₂, धर्मव्याख्यानमनुत्तमं K₃ (unmetr.) 6c प्राप्तां]
 C₉₄C₄₅K₈₂K₁₀K₇K₃ME; प्राप्तां C₀₂ 6d धर्मं] C₉₄C₄₅K₈₂K₁₀K₇K₃ME; धर्मं C₀₂ • शृणोतु]
 C₉₄C₄₅K₈₂K₁₀K₇K₃ME; शृणोतु C₀₂ • मे] C₉₄C₀₂K₈₂K₁₀K₇K₃ME; मे C₄₅ 7a कर्तारं]
 CK₈₂K₇K₃ME; कर्तारं K₁₀ 7b व्रतः] CK₈₂K₁₀K₇K₃E; व्रतः M • यणम्] C₉₄C₄₅K₁₀ME;
 यणः C₀₂, यणः K₈₂, यणं K₇, यणं K₃ 7d परम्] C₉₄C₄₅K₈₂K₇ME; वितम् C₀₂K₃, परम्
 K₁₀ 8a धर्मं प्रश्नैकं] C₄₅K₈₂K₁₀K₇; धर्मं प्रश्नैकं C₉₄K₃, धर्मप्रश्नैकम् C₀₂E, धर्मप्रश्नैकं M 8b प्रभः]
 C₉₄C₄₅K₈₂K₁₀K₃ME; प्रभः C₀₂, प्रभः K₇ 8c धरो] C₄₅C₀₂K₈₂K₇K₃ME; धरो C₉₄, धरा K₁₀
 8d वितः] C₉₄C₄₅K₈₂K₁₀K₇E; वितं C₀₂K₃M 9a ज्ञेया] C₉₄K₈₂K₁₀K₇M; ज्ञेयं C₄₅C₀₂, ज्ञेय
 K₃, भूयो E 9b वर्णः] CK₈₂K₁₀K₇K₃M; वर्णः E • वर्जिता] C₉₄C₄₅K₈₂K₁₀K₃ME; वर्जितं C₀₂,
 वर्जिताः K₇ 9c व्यञ्जनः] CK₈₂K₁₀K₇K₃M; व्यञ्जनः E 9cd मुक्तमक्षः] C₉₄C₀₂K₈₂K₁₀K₇E;
 मुक्तमक्षः C₄₅, मुक्तं अक्षः K₃, मुक्तं अक्षः M 9d किमु तत्परम्] C₉₄K₈₂K₇E; किमतः परम् C₄₅C₀₂, किमतपरं
 K₁₀K₃M 10a चार्यः] C₉₄C₄₅K₈₂K₁₀ME; चार्यः C₀₂K₇K₃ 10ab सन्दिग्धमविच्छिन्नमनाकुलम्]
 C₉₄C₄₅K₈₂K₇K₃ME; विच्छिन्नसन्दिग्धमनाकुलम् C₀₂, सन्दिग्धमविच्छिन्नमनाकुलम् K₁₀ 10d किमु तत्परम्]
 C₉₄K₈₂K₁₀K₇E; किमतः परम् C₄₅M, किमतपरं C₀₂K₃ 11 राग उवाच] CK₈₂K₁₀K₇ME; रागोवाच
 K₃

देही देहे क्षयं याते भूजलाग्निशिवादिभिः ।
 यमदूतैः कथं नीतो निरालम्बो निरञ्जनः ॥ १:११ ॥
 कालपाशैः कथं बद्धो निर्देहश्च कथं ब्रजेत् ।
 स्वर्गं वा स कथं याति निर्देहो बहुधर्मकृत् ।
 एतन्मे संशयं ब्रूहि ज्ञातुमिच्छामि तत्त्वतः ॥ १:१२ ॥
 अनर्थयज्ञ उवाच ।
 अतिसंशयकष्टं ते पृष्ठो ऽहं द्विजसत्तम ।
 दुर्विज्ञेयं मनुष्यैस्तु देवदानवपन्नगैः ॥ १:१३ ॥
 कर्महेतुः शरीरस्य उत्पत्तिर्निधनं च यत् ।
 सुकृतं दुष्कृतं चैव पाशद्वयमुदाहृतम् ॥ १:१४ ॥
 तेनैव सह संयाति नरकं स्वर्गमेव वा ।
 सुखदुःखं शरीरेण भोक्तव्यं कर्मसम्भवम् ॥ १:१५ ॥
 हेतुनानेन विप्रेन्द्र देहः सम्भवते नृणाम् ।
 यं कालपाशमित्याहुः शृणु वक्ष्यामि सुव्रत ॥ १:१६ ॥



11b cf. Kūrmapurāṇa 2.23.74: अथ कश्चित्प्रमादेन प्रियते ऽग्निविषादिभिः । तस्याशौचं विधातव्यं कार्यं चैवोदकादिकम् ॥



11a देहे क्ष०] C₉₄C₀₂K₇; देहात्क्ष० C₄₅, देहक्ष० K₈₂K₁₀K₃ME • याते] CK₈₂K₁₀K₇ME; यान्ते K₃ **11b** अग्निशिवादिभिः] C₉₄C₄₅K₈₂K₁₀K₇ME; अग्निशिवादिभिः C₀₂, अग्निं शिवादिभिः K₃ **11c** दूतैः] C₉₄C₄₅K₈₂K₁₀K₇ME; दूतैः C₀₂K₃ • नीतो] C₉₄C₄₅K₈₂K₁₀K₇K₃; नीत्वा C₀₂, नीतः M, नीता E **11d** निरञ्जनः] C₉₄C₄₅K₈₂K₁₀K₇K₃ME; निरञ्जन C₀₂ **12a** पाशैः] C₉₄C₄₅K₈₂K₁₀K₇ME; पाशे C₀₂, पाशैः K₃ • बद्धो] C₉₄C₀₂K₈₂K₁₀K₇ME; बद्धो C₄₅, बद्ध K₃ **12b** निर्देहश्च] C₉₄C₄₅K₈₂K₁₀K₇M^{pc}E; निर्देहः स C₀₂, निर्देहस्य K₃, निर्देहन्म M^{ac} • ब्रजेत्] CK₈₂K₇K₃ME; भवेत् K₁₀ **12c** स्वर्गं] C₉₄C₄₅K₈₂K₁₀K₇E; स्वर्गं C₀₂K₃M • स] CK₈₂K₇K₃E; सं K₁₀M • याति] K₈₂K₁₀K₇K₃M; यान्ति CE **12e** संशयं] CK₇ME; संशये K₈₂, संशयो K₁₀K₃ **12f** तुमिच्छामि] C₉₄C₀₂K₈₂K₁₀K₇K₃ME; तुमि C₄₅ **13** अनर्थयज्ञ उवाच] CK^{pc}₈₂K₁₀K₇K₃ME; omitted in K^{ac}₈₂ **13a** अतिसंशयकष्टं ते] C₄₅K₈₂K₁₀K₇M^{pc}E; अतिशंस्य/कष्टन्ते C₉₄, अतिसंशयकष्टम् C₀₂M^{ac}E, अतिसंशयकष्टो मो K₃ **13b** द्विजसत्तम] C₉₄C₄₅K₈₂K₁₀K₇ME; च द्विजोत्तमः C₀₂, द्विजसत्तमः K₃ **13c** ज्ञेयं] C₉₄C₄₅K₈₂K₇; ज्ञेय C₀₂K₁₀K₃ME • मनुष्यैस्तु] C₉₄K₈₂K₁₀K₇ME; मनुषैश्च C₄₅, मनुष्यैस्तु C₀₂, मनुष्यैस्तु K₃ **14a** कर्म०] C₉₄C₄₅K₈₂K₁₀K₇K₃M; अनर्थयज्ञ उवाच ।। कर्म० C₀₂E • हेतुः] C₄₅; हेतु C₉₄K₈₂K₁₀K₇ME, हेतु C₀₂, हेतु K₃ • शरीरस्य] C₉₄C₄₅K₈₂K₁₀K₇K₃ME; शरीरस्य C₀₂ **14b** उत्पत्तिर्नि०] M; उत्पत्तिर्नि० C₉₄C₄₅K₈₂K₁₀K₇E, उत्पत्तिर्नि० C₀₂K₃ • च यत्] CK₈₂K₇ME; च यः K₁₀, यत् K₃ **14c** सुकृतं] C₉₄C₄₅K₈₂K₁₀K₇ME; सुकृतकृतन् C₀₂, सुकृत K₃ • चैव] CK₈₂K₁₀K₇ME; वापि K₃ **14d** हृतम्] C₉₄C₄₅K₈₂K₁₀K₇K₃ME; हृतः C₀₂ **15a** तेनैव] C₉₄C₄₅K₈₂K₁₀K₇ME; तेनैव C₀₂K₃ • संयाति] C₉₄C₄₅K₈₂K₁₀K₇E; सा यान्ति C₀₂K₃, सा याति M **15b** वा] CK₁₀K₇ME; च K₈₂K₃ **15c** सुख०] CK₈₂K₁₀K₇E; सुखं M • दुःखं] C₉₄C₄₅K₈₂K₇M; दुःख C₀₂K₁₀E **15d** सम्भवम्] C₉₄C₄₅K₈₂K₁₀K₇M; सम्भवः C₀₂E **16a** न्द्र] CK₈₂K₇ME; न्द्रः K₁₀ **16b** देहः] C₉₄C₄₅K₈₂K₇E; देहे C₀₂, देह K₁₀M • नृणाम्] C₉₄K₈₂K₁₀K₇ME; नृणा C₄₅C₀₂ **16c** यं कालपाशमित्याहुः] em.; यं कालपाशमित्याहुः C₉₄C₄₅K₈₂, कालपासेति सत्वाह C₀₂, यं कालपाशमित्याहुः K₁₀K₇E, कालपासेति पस्त्वेह M **16d** व्रत] C₉₄K₈₂K₁₀K₇ME; व्रतः C₄₅C₀₂

न त्वया विदितं किञ्चिज्जिज्ञास्यसि कथं द्विज ।
 कालपाशं च विप्रेन्द्र सकलं वेत्तुमर्हसि ॥ १:१७ ॥
 कलाकलितकालं च कालतत्त्वकलां शृणु ।
 त्रुटिद्वयं निमेषस्तु निमेषद्विगुणा कला ॥ १:१८ ॥
 कलाद्विगुणिता काष्ठा काष्ठा वै त्रिंशतिः कला ।
 त्रिंशत्कला मुहूर्तश्च मानुषेन द्विजोत्तम ॥ १:१९ ॥
 मुहूर्तत्रिंशकेनैव अहोरात्रं विदुर्बुधाः ।
 अहोरात्रं पुनस्त्रिंशन्मासमाहुर्मनीषिणः ॥ १:२० ॥
 समा द्वादश मासाश्च कालतत्त्वविदो जनाः ।
 शतं वर्षसहस्राणि त्रीणि मानुषसंख्यया ॥ १:२१ ॥
 षष्टिं चैव सहस्राणि कालः कलियुगः स्मृतः ।
 द्विगुणः कलिसंख्यातो द्वापरो युग संज्ञितः ॥ १:२२ ॥
 त्रेता तु त्रिगुणा ज्ञेया चतुः कृतयुगः स्मृतः ।
 एषा चतुर्युगासंख्या कृत्वा वै ह्येकसप्ततिः ॥ १:२३ ॥
 मन्वन्तरस्य चैकस्य ज्ञानमुक्तं समासतः ।



17a विदितं] C₉₄C₄₅K₈₂K₁₀K₇ME; विदित C₀₂ **17ab** किञ्चिज्जि.] C₄₅M; किञ्चिद्वि. C₉₄^pC₈₂K₁₀K₇E,
 किद्वि. C₉₄^a, किञ्चि जि. C₀₂ **17b** कथं द्विज] C₉₄C₄₅K₈₂K₁₀K₇ME; ★★★★★★ (म त्वया विदितं
 किञ्चिद्विज्ञास्यसि) (cancelled) कथं द्विज C₀₂ **17c** कालपाशं च] CK₈₂K₁₀K₇E; कालपाषेति M **17d** वेत्तुमर्हसि]
 CK₈₂K₁₀; वेत्तुमर्हसि K₇, वेत्तुमर्हसि ME **18a** कला.] C₉₄C₄₅K₈₂^pK₁₀K₇ME; काला. C₀₂K₈₂ • •कालं
 च] CK₈₂K₁₀K₇; •कालश्च ME **18b** •कलां] C₉₄C₀₂K₁₀E; •कला C₄₅K₇, •विधिं K₈₂, •कला: M
18c त्रुटिद्वयं] C₉₄C₀₂K₇E; त्रुटिद्वय C₄₅K₁₀, त्रुटिद्वयं K₈₂M • •मेषस्तु] C₄₅C₀₂K₁₀K₇ME; •मेवस्तु
 C₉₄, •मेषद्वि. K₈₂ **18d** निमेषद्वि.] CK₈₂K₁₀K₇E; निमेषाद्वि. M **19a** •गुणिता] CK₈₂K₁₀K₇E;
 •गुणितं M **19b** काष्ठा वै त्रिंशतिः] C₉₄K₈₂K₁₀K₇E; वै त्रिंशता C₄₅, काष्ठा वै त्रिंशति C₀₂, काष्ठान्वै त्रिंशति M
19c मुहूर्तश्च] C₉₄C₀₂K₈₂K₁₀K₇M; मुहूर्त C₄₅, मुहूर्तश्च E **19d** मानुषेन] C₉₄C₄₅K₈₂K₁₀K₇ME;
 मानुषश्च C₀₂ • •त्तम] CK₈₂K₇^pE; •त्तम: K₁₀M, •त्तम: K₇^a **20a** मुहूर्त.] CK₈₂K₁₀K₇; मुहूर्ता
 M, मुहूर्त E **20c** •रात्रं] CK₈₂K₁₀K₇E; •रात्र M **20d** •नीषिणः] CK₈₂K₁₀K₇E; •नीषिण M
21a समा] C₉₄C₄₅K₈₂K₁₀K₇ME; मास C₀₂ • •मासाश्च] C₉₄C₄₅K₈₂K₁₀K₇; •मासश्च C₀₂E, मासाहुः
 M **21b** काल.] CK₈₂K₁₀ME; कला. K₇ **21c** शतं] CK₈₂K₁₀K₇M; शत. E **21b** मानुष.]
 C₉₄K₈₂K₁₀K₇ME; माणुष्य. C₄₅C₀₂ (unmetr.) **22** (षष्टिं... संज्ञितः)] CK₈₂K₇ME; omitted in
 (eyeskip to f0000 0000 00 000) K₁₀ **22a** षष्टिं चैव] CK₇M; षष्टिं वर्ष. K₈₂, omitted in K₁₀,
 षष्टिश्चैव E **22b** •युगः] CK₈₂K₇; omitted in K₁₀, •युग ME **22c** द्विगुणः कलिसंख्यातो] CK₈₂K₇;
 omitted in K₁₀, कलिसंख्यास्तु द्विगुणो M, द्विगुणा कलिसंख्यातो E **22d** द्वापरो युग संज्ञितः] CK₈₂K₇; omitted
 in K₁₀, द्वापरः युगः संज्ञिकम् M, द्वापरे युग संज्ञितः E **23** (त्रेता... एकसप्ततिः)] CK₈₂K₇ME; omitted in (eye-
 skip to f0000 0000 00 000) K₁₀ **23a** त्रेता] C₉₄C₄₅K₈₂E; त्रेता C₀₂M, omitted in K₁₀, त्रेता
 K₇ • त्रिगुणा] CK₈₂K₁₀K₇E; त्रिगुणो M • ज्ञेया] CK₈₂K₁₀K₇E; ज्ञेयः M **23b** •युगः] CK₈₂K₇M;
 omitted in K₁₀, •युग E **23d** हे.] CK₈₂K₁₀ME; हे. K₇ • •सप्ततिः] CK₈₂K₁₀K₇E; •सप्तति
 M **24** (मन्वन्तरस्य... संख्यया)] CK₈₂K₇ME; omitted in (eyeskip to f0000 0000 00 000) K₁₀
24a चैकस्य] CK₈₂K₇M^pE; omitted in K₈₂K₁₀M^a **24b** •क्तं] CK₈₂K₁₀K₇E; •क्त M

कल्पो मन्वन्तराणां तु चतुर्दश तु संख्यया ॥ १:२४ ॥
 दश कल्पसहस्राणि ब्रह्माहः परिकल्पितम् ।
 रात्रिरेतावती प्रोक्ता मुनिभिस्तत्त्वदर्शिभिः ॥ १:२५ ॥
 रात्र्यागमे प्रलीयन्ते जगत्सर्वं चराचरम् ।
 अहागमे तथैवेह उत्पद्यन्ते चराचरम् ॥ १:२६ ॥
 परार्धपरकल्पानि अतीतानि द्विजोत्तम ।
 अनागतं तथैवाहुर्भृगुरादिमहर्षयः ॥ १:२७ ॥
 यथार्कग्रहतारेन्दु भ्रमतो दृश्यते त्विह ।
 कालचक्रं भ्रमत्वैव विश्रमं न च विद्महे ॥ १:२८ ॥
 कालः सृजति भूतानि कालः संहरते पुनः ।
 कालस्य वशगाः सर्वे न कालवशकृत्कचित् ॥ १:२९ ॥
 चतुर्दशपरार्धानि देवराजा द्विजोत्तम ।
 कालेन समतीतानि कालो हि दुरतिक्रमः ॥ १:३० ॥
 एष कालो महायोगी ब्रह्मा विष्णुः परः शिवः ।
 अनादिनिधनो धाता स महात्मा नमस्कुरु ॥ १:३१ ॥
 [परार्धादि]
 विगतराग उवाच ।



29ab ≈ Umāmaheśvarasamvāda 12.34cd: कालः पचति भूतानि कालः संहरते प्रजाः 29 ≈ Kūrma-
 purāṇa 1.11.32: कालः सृजति भूतानि कालः संहरते प्रजाः । सर्वे कालस्य वशगा न कालः कस्यचिद् वशे ॥ 30d =
 MBh 12.220.41d = Garuḍapurāṇa 1.108.7



24c कल्पो] C₄₅; कल्प C₉₄C₀₂K₈₂K₇ME, omitted in K₁₀ • मन्वन्तः] CK₈₂K₁₀K₇E; न्वन्तः
 M^{ac}, मन्वन्तः M^{pc} 24d दश] C₉₄C₀₂K₈₂K₇ME; दश C₄₅, omitted in K₁₀ • संख्यया]
 CK₈₂K₁₀K₇E; संख्या M 25b आहः] C₄₅C₀₂K₈₂K₁₀K₇ME; आह C₉₄ • परिकल्पितम्] C₉₄K₇;
 करिकल्पितम् C₄₅, परिकल्पितः C₀₂K₁₀ME, परिकीर्तिताः K₈₂ 25d दर्शिभिः] CK₈₂K₁₀K₇E; दर्शिभिः
 M 26a प्रलीयन्ते] C₉₄C₀₂K₈₂K₁₀K₇ME; प्रलीयते C₄₅ 26b सर्वं च०] CK₈₂K₁₀K₇E; सर्वं च० M
 26c अहागमे] CK₈₂K₇; अहाग× K₁₀; अहागमे M (unmetr.), अहागमे E 26d पद्यन्ते] CK₈₂K₁₀K₇E;
 पद्यन्ति M 27a र्ध०] CK₈₂K₇ME; र्ध० K₁₀ 27cd वाहुर्भृ०] C₉₄C₄₅K₈₂K₇E; वाहुर्भृ० C₀₂K₁₀M
 27d महर्षयः] CK₈₂K₁₀E; महर्षयः K^{ac}, महर्षयः K₇, महर्षिभिः M 28a आर्क०] CK₈₂K₁₀K₇M^{pc}E; आर्का.
 M^{ac} • तारेन्दु] CK₈₂K₁₀K₇E; तारेन्दु M 28b दृश्यते त्विह] C₉₄K₈₂K₁₀K₇E; दृश्यन्दिह C₄₅, दृश्यते
 त्विहः C₀₂, दृश्यते त्विहः M 28c त्वैव] C₉₄K₈₂K₇E; त्वैव C₄₅K₁₀M, त्वेह C₀₂ 28d श्रमं]
 CK₈₂K₇E; श्रमो K^{ac}, श्रमन् K₁₀, श्रमो M • विद्महे] C₉₄C₀₂K₈₂K₁₀K₇E; विद्महे C₄₅, विद्यते M
 29b कालः] CK₈₂K₁₀K₇M; काल E 29c कालस्य] CK₈₂K₁₀K₇M^{pc}E; कालस्य M^{ac} • वशगाः]
 CK₈₂K₁₀K₇M; वशगा E 29d कालवशकु०] CK₈₂K₁₀K₇E; कालो वशकु० M 30b देवराजा] CK₈₂K₁₀K₇;
 देवराज ME • उत्तम] CK₈₂K₁₀K₇E; उत्तमः M 31a कालो] C₉₄C₄₅K₈₂; काल C₀₂K₁₀K₇ME
 31b ब्रह्मा विष्णुः परः] C₄₅; ब्रह्मविष्णुपरः C₉₄K₇M, ब्रह्मा विष्णु परः C₀₂K₈₂K₁₀, ब्रह्मविष्णुपर E (unmetr.)

श्रुतं वै कालचक्रं तु मुखपद्मविनिःसृतम् ।
 परार्थं च परं चैव श्रोतुं वः प्रतिदीपितम् ॥ १:३२ ॥
 अनर्थयज्ञ उवाच ।
 एकं दशं शतं चैव सहस्रमयुतं तथा ।
 प्रयुतं नियुतं कोटिर्बुदं वृन्दमेव च ॥ १:३३ ॥
 खर्वं चैव निखर्वं च शङ्कुः पद्मं तथैव च ।
 समुद्रो मध्यमन्तं च परार्थं च परं तथा ॥ १:३४ ॥
 सर्वे दशगुणा ज्ञेयाः परार्थं यावदेव हि ।
 परार्थद्विगुणेनैव परसंख्या विधीयते ॥ १:३५ ॥
 परात्परतरं नास्ति इति मे निश्चिता मतिः ।
 पुराणवेदपठिता मयाख्याता द्विजोत्तम ॥ १:३६ ॥
 [ब्रह्माण्डम्]
 विगतराग उवाच ।
 ब्रह्माण्डं कति विज्ञेयं प्रमाणं प्रापितं कचित् ।
 कति चाङ्गुलिमूर्धेषु सूर्यस्तपति वै महीम् ॥ १:३७ ॥
 अनर्थयज्ञ उवाच ।
 ब्रह्माण्डानां प्रसंख्यातुं मया शक्यं कथं द्विज ।



34ab = Brahmanḍapurāṇa 3.2.101



32a श्रुतं वै] CK₈₂K₁₀K₇E; श्रुतो वः M • चक्रं तु] C₉₄C₄₅K₈₂K₁₀K₇E; चक्रस्य C₀₂, चक्रतु M
 32b विनिःसृतम्] corr.; विनिःसृतम् CK₈₂K₁₀K₇ME (unmetr.) 32c परार्थं च] C₄₅C₀₂K₈₂K₁₀K₇E;
 पराध्वं च C₉₄, पराध्वं M^{ac}, परार्थं M^{pc} • परं चैव] CK₈₂K₁₀K₇E; परार्थं M 32d वः] CK₈₂K₁₀K₇M^{ac};
 नः M^{pc}, यः E • दीपितम्] CK₈₂K₁₀K₇E; दीयतां M 33 अनर्थयज्ञ उवाच] CK₈₂K₁₀K₇ME; omitted
 in K₈₂ 33b सहस्रं] CK₈₂K₁₀K₇E; साहस्रं M • युतं] CK₈₂K₇ME; तन् K₁₀ 33cd कोटिम्]
 CK₈₂K₁₀ME; कोटिः K₇ 33d बुदं] CK₈₂K₁₀ME; बुदं K₇ 34a निखर्वं च] CK₈₂K₇E; निखर्वं
 तु K₁₀, निखर्वं M 34b शङ्कुः] corr.; शङ्कुः CK₈₂K₁₀K₇M, शङ्ख E • पद्मं] CK₈₂K₁₀K₇E; पद्म M
 34cd (समुद्रो... तथा)] CK₈₂K₁₀K₇M; omitted in E 34c समुद्रो] CK₈₂K₁₀K₇E; समुद्रं M •
 मध्यमन्तं च] CK₈₂M; मध्यमन्तं च K₈₂, मध्यमन्तश्च K₁₀, मध्यमन्तश्च K₇, omitted in E 34d परार्थं च
 परं तथा] CK₈₂K₁₀K₇E; परार्थपरद्विगुणम् M 35 (सर्वे... विधीयते)] CK₈₂K₁₀K₇M; omitted in E
 35b परार्थं] K₇; परार्थं C₄₅C₀₂K₈₂K₁₀M, परार्थं C₉₄, omitted in E 35c परार्थं] CK₈₂K₁₀ME;
 परार्थं K₇ 35d संख्या] CK₈₂K₁₀K₇E; संख्या M 36ab परात्परतरं नास्ति इति मे निश्चिता मतिः] CK₁₀K₇;
 परात्परतरं नास्ति इति मे निश्चिता मतिः K₈₂K₇^{ac}, परात्परतरनास्ति इति मे निश्चिता मतिः M, वृन्दश्चैव महावृन्द द्विपरानन्तमेव च ।
 परात्परतरं नास्ति इति मे निश्चिता मतिः ।। E 36c वेदं] C₉₄E; वेदे C₄₅C₀₂K₁₀K₇ (unmetr.), वेदा K₈₂,
 वेदे M 36f आख्याता] C₉₄C₄₅K₈₂; आख्यातं C₀₂K₁₀K₇ME • तम] CK₈₂K₁₀K₇E; तम M
 37a ब्रह्माण्डं] C₉₄C₄₅K₈₂K₁₀K₇ME; ब्रह्माण्ड C₀₂ 37b प्रमाणं प्रापितं कचित्] conj.; प्रमाणप्रापितं कचित्
 CK₈₂K₁₀E, प्रमाणप्रापितं कचित् K₇, प्रमाणप्रापितां कति M 37d सूर्यस्तं] CK₈₂K₁₀K₇E; यो M^{ac}, सूर्यो
 M^{pc} • महीम्] C₄₅C₀₂K₈₂M; मही(म) C₉₄, मही K₁₀K₇E 38a ब्रह्मा] CK₈₂K₁₀K₇E; ब्रह्म M •
 प्रसंख्यातुं] CK₈₂K₇M; प्रसंसा तु K₁₀, च संख्यातुं E 38b शक्यं कं] K₈₂K₁₀E; शक्या कं CK₇, सक्याङ्कं
 M

देवास्ते ऽपि न जानन्ति मानुषाणां च का कथा ॥ १:३८ ॥
 पर्यायेण तु वक्ष्यामि यथाशक्यं द्विजोत्तम ।
 ब्रह्मणा यत्पुराख्यातो मातरिश्वा यथा तथा ॥ १:३९ ॥
 शिवाण्डाभ्यन्तरेणैव सर्वेषामिव भूभृताम् ।
 दशनाम दिशाष्टानां ब्रह्माण्डे कीर्तितं शृणु ॥ १:४० ॥
 [भूभृतां नामानि]

[पूर्वतः]
 सहासहः सहः सद्यो विसहः संहतो ऽसहा ।
 प्रसहो ऽप्रसहः सानुः पूर्वतो दश नायकाः ॥ १:४१ ॥

[आग्नेये]
 प्रभासो भासनो भानुः प्रद्योतो द्युतिमो द्युतिः ।
 दीप्ततेजाश्च तेजाश्च तेजा तेजवहो दश ॥ १:४२ ॥
 आग्नेये त्वेतदाख्यातं याम्ये शृण्वथ भो द्विज ।
 [याम्ये]

यमो ऽथ यमुना यामः संयमो यमुनो ऽयमः ॥ १:४३ ॥
 संयनो यमनोयानो यनियुग्मा यनोयनः ।
 [नैरृते]



39cd cf. Brahmanāḍapurāṇa 3.4.58cd: ब्रह्मा ददौ शास्त्रमिदं पुराणं मातरिश्वने



38c देवास्ते] CK₈₂K₁₀K₇E; देवतापि M 38d मानुषाणां च] CK₈₂K₁₀K₇E; मानुषार्णश्च M^{ac}, मानुषानाश्च M^{pc} 39c पुराख्यातो] CK₈₂K₁₀K₇; पुराख्यातं M, ममाख्यातो E 40a शिवाण्डा०] CK₈₂K₁₀K₇E; शिवाण्ड० M^{ac}, शिवाण्डे० M^{pc} 40b सर्वेषामिव भूभृताम्] conj.; सर्वेषामिव भूरिताः C₉₄C₄₅K₇, सर्वेषामेव भूरिताः C₀₂, सर्वेषामिव भूरिता K₈₂, सर्वेषामेव भूरिणाम् K₁₀, सर्षपा? इव भाविता M, सर्वेषामेव भूर इमां E 40c दिशा०] CK₈₂K₇ME; दिवा० K₁₀ 40d ब्रह्माण्डे] CK₈₂K₁₀K₇E; ब्रह्माण्डा M • कीर्तितं शृणु] C₉₄C₀₂K₈₂K₁₀K₇E; य च कीर्तितम् C₄₅, कीर्तिता शृणु M 41a सहासहः] K₇; साहासह CK₈₂K₁₀ME • सहः सद्यो] C₉₄C₀₂K₈₂K₁₀K₇; सहः सज्ञा C₄₅, सद्यो सद्यः M, सहः सज्ञो E 41b विसहः] C₉₄C₄₅K₈₂K₁₀K₇E; विसह C₀₂M • सहा] M; सभा C₉₄C₀₂K₈₂K₁₀K₇, सभाः C₄₅, सता E 41c प्रसहो] CK₈₂K₁₀K₇M; प्रसहः E • प्रसहः] C₉₄C₄₅K₈₂K₁₀K₇M; प्रसहवः? C₀₂, सप्रहः E • सानुः] CK₈₂K₁₀; सानु K₇ME 41d पूर्वतो] CK₈₂K₁₀K₇M; पूर्वतो E 42a भासनो] C₉₄C₄₅K₈₂K₁₀K₇M; भास× C₀₂, भासतो E • भानुः] C₉₄C₀₂K₈₂K₁₀K₇E; भानु C₄₅M 42b द्युतिमो] CK₈₂K₁₀M; द्युतिनो K₇E 42c दीप्ततेजाश्च तेजाश्च] CK₈₂K₁₀K₇; दीप्ततेजाश्च तेजश्च C₄₅, दीप्ततेजस् तेजश्च M (unmetr.), दीप्ततेजश्च तेजाश्च E 42d तेजा तेजवहो] CK₈₂K₁₀K₇E; तेजतेजयह M 43a आग्नेये] CK₈₂K₁₀E; आग्नेय K₇, आग्नेयं M • त्वेतदा०] CK₈₂K₁₀K₇E; त्वेचमा M 43b शृण्वथ] CK₈₂K₁₀K₇E; शृणुथ M • द्विज] CK₈₂K₇ME; द्विजः K₁₀ 43d संयमो] CK₈₂K₁₀K₇E; संयम M • यमुनो] C₉₄C₄₅K₁₀; यमनो C₀₂K₇, यमुना K₈₂, यमतो M, यमुना० E • यमः] CK₈₂K₁₀K₇E; यन M 44a संयनो यमनोयानो] K₈₂; संयमो यमनोयानो C₉₄C₀₂E, संयमो यमनोयानो C₄₅K₁₀, संयमा यमनो यामो K₇, यमियुग्मा यनो यानः M 44b यनियुग्मा यनो यनः] K₁₀; यनियुग्मा नयो यनः C₉₄C₀₂K₈₂, यनियुग्मा नयो नयः C₄₅, यनियुग्मा नयो यमः K₇, दशमा याम्यमाश्रुता M, यनियुग्मा नयोनय E

नगजो नगना नन्दो नगरो नग नन्दनः ॥ १:४४ ॥
नगर्भो गहनो गुह्यो गूढजो दश तत्परः ।

[वारुणे]

वारुणेन प्रवक्ष्यामि शृणु विप्र निबोध मे ॥ १:४५ ॥
बभ्रः सेतुर्भवोद्भद्रः प्रभवोद्भवभाजनः ।
भरणो भुवनो भर्ता दशैते वरुणालयाः ॥ १:४६ ॥

[वायव्ये]

नृगर्भो ऽसुरगर्भश्च देवगर्भो महीधरः ।
वृषभो वृषगर्भश्च वृषाङ्को वृषभध्वजः ॥ १:४७ ॥
ज्ञातव्यश्च तथा सम्यग् वृषजो वृषनन्दनः ।
नायका दश वायव्ये कीर्तिता ये मया द्विज ॥ १:४८ ॥

[उत्तरे]

सुलभः सुमनः सौम्यः सुप्रजः सुतनुः शिवः ।
सत सत्य लयः शम्भुर्दशनायकमुत्तरे ॥ १:४९ ॥

[ईशाने]

इन्दु बिन्दु भुवो वज्र वरदो वर वर्षणः ।
इलनो वलिनो ब्रह्मा दशेशानेषु नायकाः ॥ १:५० ॥

[मध्यमे]



44c नगना नन्दो] C₉₄C₀₂K₈₂K₁₀K₇M; नगजा नन्दो C₄₅, नगनागेन्द्र M, नगनो नदो E 44d नगरो नगनन्दनः] K₁₀M^{ac}; नगरोरगनन्दनः C₉₄K₇, नगरो/नगनन्दनः C₄₅, नगरो/सो/××नन्दनः C₀₂, नगरोरगनन्दनः K₈₂, नगरो नननन्दनः M^{pc}, नगरोरगनन्दनः E 45a नगर्भो] CK₈₂K₇E; नृगर्भो K₁₀, नगर्भ M • गहनो गुह्यो] CK₈₂K₁₀K₇; गुहनो गुह्य M, गहनो गुह्ये E 45b गूढजो] CK₈₂K₁₀K₇E; गुडजो M • तत्परः] CK₈₂K₁₀K₇E; तत्परम् M 45c वारुणे] CK₈₂K₁₀K₇M; वारुणे च E 45d शृणु] K₁₀M; शृङ्गे C₉₄C₄₅K₈₂K₇, शृङ्गे C₀₂, मृद्धे E 46a बभ्रः सेतुर्भ०] corr.; बभ्रं सेतुर्भ० C₉₄C₄₅, बभ्रं सेतु भ० C₀₂, बभ्रः सेतु भ० K₈₂, बभ्रं सेतुर्भ० K₁₀, बभ्र सेतुर्भ० K₇, बभ्रू सेतु भ० M, बभ्रू सेतुर्भ० E 46b प्रभवोद्भव०] CK₈₂K₁₀K₇E; प्रभवोद्भव० M • भाजनः] CK₈₂K₁₀K₇M; भाजन E 46c भरणो] C₄₅K₇; भरण C₉₄K₈₂, भरणं C₀₂E, भरणा K₁₀, भरणः M 46d दशैते] CK₈₂K₁₀E; दशैते K₇, दशैता M • आलयाः] CK₈₂K₁₀K₇; आलया ME 47a नृगर्भो] CK₈₂K₁₀K₇E; नृगर्भा M • गर्भश्च] C₉₄C₄₅K₁₀K₇; गर्भाश्च C₀₂K₈₂ME 47b देवगर्भो] CK₈₂K₁₀K₇E; देवगर्भ M 47c गर्भश्च] CK₁₀K₇E; गर्भाश्च K₈₂, गर्भाश्च M 47d वृषाङ्को] CK₈₂K₁₀K₇E; वृषाङ्गो M • वृषभ०] C₉₄C₄₅K₈₂K₁₀K₇ME; वृषभ० C₀₂ 48a ज्ञातव्यश्च तथा सम्यग्] CK₈₂K₁₀K₇; वृषञ्जवृषनन्दश्च M, ज्ञानवाञ्च तथा सत्य० E 48b वृषजो वृषनन्दनः] CK₁₀K₇E; वृषनन्दनः K₈₂, दशनायक वायवे M 48cd नायका दश वायव्ये कीर्तिता ये मया द्विज] C₉₄C₄₅K₈₂E; नायका दश वायव्ये कीर्तिता ये मया द्विज C₀₂K₁₀, नायका दश वायव्ये कीर्तिता ये मया द्विज K₇, कीर्तितो यं मया द्विज यथा तथ्येन सुव्रतः M 49a सुलभः] CK₈₂K₁₀K₇M; सुरभः E • सुमनः] CK₈₂K₁₀E; सुमनाः K₇, सुमनो M • सौम्यः] CK₈₂K₁₀K₇E; सौम्य M 49c सत सत्य] CK₇; सत्यसत्य K₈₂, सुत सत्य K₁₀, सुतः सत्य M, सत सत्या० E • लयः] CK₈₂K₁₀ME; लयं K₇ 49cd शम्भुर्द०] C₉₄C₄₅K₁₀E; शम्भु द० C₀₂K₈₂K₇, शम/भुं/द० M 49d नायकमु०] CK₈₂K₁₀K₇M; नायक उ० E 50a वज्र] CK₈₂K₁₀K₇E; व्रजः M 50b वर्षणः] CK₈₂K₁₀M; •*(शङ्गम) K₇, •दर्यं च E 50c इलनो वलिनो ब्रह्मा] CK₈₂K₁₀K₇E; इलिनो वलिनो ब्रह्माः M 50d दशै०] C₉₄K₈₂K₇E; दशै० C₄₅C₀₂K₁₀, दशै० M • नायकाः] CK₈₂K₁₀K₇E; नायका M

अपरो विमलो मोहो निर्मलो मन मोहनः ।
 अक्षयश्चाव्ययो विष्णुर्वरदो मध्यमे दश ॥ १:५१ ॥
 सर्वेषां दशमीशानां परिवारशतं शतं ।
 शतानां पृथगेकैकं सहस्रैः परिवारितम् ॥ १:५२ ॥
 सहस्रेषु च एकैकमयुतैः परिवारितम् ।
 अयुतं प्रयुतैर्वृन्दैः प्रयुतं नियुतैर्वृतः ॥ १:५३ ॥
 एकैकस्य परिवारो नियुतः पृथगेव च ।
 कोटिभिर्दशकोट्येन एकैकः परिवारितः ॥ १:५४ ॥
 दशकोटिषु एकैकं वृन्दवृन्दभृतैर्वृतम् ।
 वृन्दवर्गेषु एकैकं खर्वभिः परिवारितम् ॥ १:५५ ॥
 खर्ववर्गेषु एकैकं दशखर्वगणैर्वृतम् ।
 दशखर्वेषु एकैकं शङ्कुभिः परिवारितम् ॥ १:५६ ॥
 शङ्कुभिः पृथगेकैकं पद्मेन परिवारितम् ।
 पद्मवर्गेषु एकैकं समुद्रैः परिवारितम् ॥ १:५७ ॥
 समुद्रेषु तथैकैकं मध्यसंख्यैस्तु तैर्वृतम् ।



51a अपरो विमलो मोहो] CK₈₂K₁₀K₇E; अपरः विमला मोहा M **51b** निर्मलो म०] em.; निमलो म० C₉₄, निर्मलोन्म० C₄₅K₇, निर्मलोत्तम० C₀₂E, निमलोर्म० K₈₂K₁₀, निर्मलोन्म० M **51c** अक्षयश्चाव्ययो] C₉₄C₄₅K₈₂K₁₀K₇; अक्षयाश्चाव्ययो C₀₂; अक्षयश्चाव्ययं M, अक्षयश्चाव्ययो E **51cd** विष्णुर्व०] C₉₄C₄₅K₇E; विष्णु व० C₀₂K₈₂M, विष्णुर्व K₁₀ **51d** मध्यमे दश] C₉₄C₄₅K₇; मध्यमो दश C₀₂K₈₂, वरवर्षणः K₁₀, मध्यमो दशः M, मध्यमे दशः E **52a** सर्वेषां] CK₈₂K₁₀ME; सर्वेषा K₇ • दशमीशानां] CK₈₂K₁₀K₇M; दशमीशानां E **52b** परिवार०] C₉₄C₀₂K₁₀K₇ME; परि० C₄₅, परिवारं K₈₂ **52d** सहस्रैः] CK₈₂K₁₀K₇E; सहस्रै M • •वारितम्] C₉₄C₄₅C₀₂K₈₂K₁₀K₇; •वारिता C₀₂; •वारितः M, •वारिताः E **53ab** एकैकम्] C₉₄C₄₅K₁₀K₇E; एकैकं म० C₀₂K₈₂M **53b** परिवारितम्] CK₈₂K₁₀K₇; परिवारितः M, परिवारितमाः E **53c** अयुतं] E; अयुतैः CK₈₂K₇M, अयुतै K₁₀ • प्रयुतैर्वृन्दैः] CK₈₂K₁₀E; प्रयुतै वृन्दैः K₇, प्रयुतैर्भृत्य M **53d** प्रयुतं नियुतैर्वृतम्] em.; प्रयुतैर्नियुतैर्वृतः C₉₄C₄₅K₈₂K₇, प्रयुतैर्नियुतैर्वृतः C₀₂, प्रयुतै नियुतै वृतः K₁₀, प्रयुतः नियुतैः वृतः M, प्रयुतं नियुतैर्वृतः E **54a** परिवारो] CK₈₂K₁₀K₇; परिवार M (unmetr.), परिवारो E (unmetr.) **54b** नियुतः] C₉₄C₄₅K₈₂K₁₀K₇ME; नियुत C₀₂ • च] CK₈₂K₁₀K₇ME; चः K₇ **54c** कोटिभिर्दशकोट्येन] C₉₄C₀₂E; कोटिभि दशकोट्येन C₄₅, कोटिभिर्दशकोट्येन K₈₂K₇, कोटिभिर्दशकोट्येनः K₁₀, कोटिभिः परिवाराणि कोटिभि दशकोटिकम् M **54d** एकैकः परिवारितः] C₄₅K₈₂E; एकैकः परिवारितः C₉₄, एकैकपरिवारितः C₀₂K₁₀K₇, एकैकपरिवाराणां M **55a** दशकोटिषु एकैकं] C₄₅C₀₂K₁₀E; दशकोटीषु एकैकं C₉₄K₈₂K₇, दशकोट्येषु एकैकं M **55b** वृन्दवृन्दभृतैर्वृतम्] CK₁₀; वृन्दवृन्दभृतैर्वृतं K₈₂, वृन्दवृन्दभृतैर्वृतं वृतं K₇, वृन्दवृन्देषु एकैकं M, वृन्दवृन्दं वृतैर्वृतः E **55c** वृन्दवर्गेषु] CK₈₂K₁₀K₇E; वृन्दवर्गभिः तै वृतम् M **55d** खर्वभिः परिवारितम्] CK₈₂K₁₀; खर्वभिः परिवारितम् K₇, खर्वभिः परिवाराणि M, खर्वभिः परिवारितः E **56a** खर्ववर्गेषु एकैकं] CK₈₂K₁₀K₇E; खर्ववर्गेव एकम् M **56b** दशखर्वगणैर्वृतम्] C₉₄C₀₂K₈₂K₁₀; दशखर्वगणे वृतम् C₄₅, दशखर्वगणे वृतं K₇, दशखर्वेषु एकैकं दशखर्वगणैर्वृतम् M, दशखर्वगणैर्वृतः E **56c** •खर्वेषु] CK₈₂K₁₀ME; •खर्वेषु K₇ **56d** शङ्कुभिः परिवारितम्] CK₈₂K₁₀K₇M; शङ्कुभिः परिवारितः E **57a** पृथगेकैकं] em.; पृथगेनैव C₉₄C₀₂K₈₂K₁₀K₇ME, पृथगेनैव C₄₅ **57b** •वारितम्] K₈₂M; •वारितः CK₁₀K₇E, •तं K₈₂ **57d** समुद्रैः] C₀₂K₈₂K₁₀K₇ME; समुद्रैः C₉₄, दसुद्रैः C₄₅ • •वारितम्] CK₈₂K₁₀K₇M; •वारितः E **58a** तथै०] C₉₄C₄₅K₈₂K₁₀K₇ME; तथै० C₀₂ **58b** मध्यसंख्यैस्तु तैर्वृतम्] CK₈₂M; मध्यसंख्यैस्तु तै वृतम् K₁₀, मध्यसंख्यैस्तु तैर्वृतं K₇, मध्ये शङ्कचायुतैर्वृतः E

मध्यसंख्येषु एकैकमनन्तैः परिवारितम् ॥ १:५८ ॥
 अनन्तेषु च एकैकं परार्थपरिवारितम् ।
 परार्थेषु च एकैकं परेण परिवारितम् ।
 एष वै कथितो विप्र शक्यं सांख्यमुदीरितम् ॥ १:५९ ॥

[प्रमाणम्]

प्रमाणं शृणु मे विप्र संक्षेपाद्भवतो मम ।
 चन्द्रोदये पूर्णमास्यां वपुरण्डस्य तादृशम् ॥ १:६० ॥
 कोटिकोटिसहस्रं तु योजनानां समन्ततः ।
 अण्डानां च परीमाणं ब्रह्मणा परिकीर्तितम् ॥ १:६१ ॥
 सप्तकोटिसहस्राणि सप्तकोटिशतानि च ।
 विंशकोटिषु गुल्मेषु ऊर्ध्वतस्तपते रविः ॥ १:६२ ॥
 प्रमाणं नाम संख्या च कीर्तितानि समासतः ।
 ब्रह्माण्डं चाप्रमेयाणां लक्षणं परिकीर्तितम् ॥ १:६३ ॥

[व्यासाः]

पुराणाशीसहस्राणि शतानि द्विजसत्तम ।
 ब्रह्मणा कथितं पूर्णं मातरिश्वा यथातथम् ॥ १:६४ ॥
 वायुना पाद संक्षिप्य प्राप्तं चोशनसं पुरा ।



60c Folio 213v in P ends with संक्षेपा and the next folio, containing verses 1.60d–2.21ab, is missing. **62cd** The folio in K₁₀ ends with ऊर्ध्व, and the folios that may have contained verses 1.62d–2.22 are missing.



58c मध्यसंख्येषु] CK₈₂K₁₀K₇; मध्यसांख्यो च M, मध्ये संख्येषु E **58cd** एकैकमनन्तैः] CK₈₂K₁₀E; एकैकं मनन्तैः K₇, एकैकं अनन्तै M **58d** वारितम्] CK₈₂K₁₀K₇M; वारितः E **59b** परार्थपरिवारितम्] C₉₄C₄₅K₈₂K₁₀K₇; परार्थं × × × रितम् C₀₂, परार्थं परिवारितम् । अनन्तेषु च एकैकं परार्थपरिवारितं M, परार्थैः परिवारितः E **59d** वारितम्] CK₈₂K₇M; वारितवारितं K₁₀, वारितः E **59e** कथितो] CK₈₂K₇M; कथितो K₁₀, कथिता E **59f** शक्यं] C₉₄C₄₅K₈₂K₁₀K₇ME; शक्य C₀₂ • सांख्यमु •] C₉₄C₀₂K₁₀M; सांख्यमु • C₄₅, स्यख्यमु • K₈₂, संख्यमु K₇, संख्यामु • E **60a** प्रमाणं] C₀₂K₈₂K₇ME; प्रणामं C₉₄C₄₅, प्रमाण K₁₀ **60b** संक्षेपाद्भवतो] C₉₄C₀₂K₈₂K₁₀E; संक्षेपाद्भवतो C₄₅, संख्येपाद्भवतो K₇, संक्षेपं भुवतो M **61a** कोटिकोटि •] CK₈₂K₁₀K₇E; कोटीकोटि • M **61a** च परीमाणं] C₉₄C₀₂K₈₂K₁₀K₇E; च परिमाणं C₄₅ (unmetr.), परिमाणश्च M **61b** ब्रह्मणा] C₉₄C₄₅K₈₂K₁₀K₇ME; × × × C₀₂ • कीर्तितम्] C₉₄C₄₅K₁₀K₇E; कीर्तिताः C₀₂, कीर्तितः K₈₂M **62c** विंशकोटिषु गुल्मेषु] CK₈₂K₇E; विंशकोटि विना गुल्मे M **62d** ऊर्ध्वतस्तपते •] CK₈₂K₇E; ऊर्ध्वतो त • M • रविः] CK₈₂K₇M; रवि E **63a** प्रमाणं] C₉₄C₀₂K₈₂K₇ME; प्रणामं C₄₅ **63c** ब्रह्माण्डं चा •] K₈₂; ब्रह्माण्डश्च C₉₄C₄₅K₇M, ब्रह्माण्डाश्चा • C₀₂, ब्रह्माण्डाश्चा E • मेयाणां] C₉₄K₈₂ME; मेयाणा C₄₅C₀₂K₇ **63d** कीर्तितम्] C₉₄C₄₅K₈₂K₇E; कीर्तिताः C₀₂, कीर्तितः M **64b** सत्तम] C₉₄C₄₅K₈₂K₇ME; × × मः C₀₂ **64c** पूर्णं] C₉₄C₀₂K₈₂E; पूर्वं C₄₅, पूर्णं K₇, पूर्वं M **64d** मातरिश्वा] CK₈₂K₇E; मातरिश्च M • तथम्] C₉₄C₄₅K₈₂K₇E; तथा C₀₂M **65a** संक्षिप्य] CK₈₂K₇E; संक्षिप्यः M **65b** प्राप्तं चोशनसं] C₄₅K₈₂K₇; प्राप्तं चोशनसं C₉₄, प्राप्त*औशनसं C₀₂, प्राप्ताश्चोशनसम् M (unmetr.), प्राप्तश्चोशनसं E

तेनापि पाद संक्षिप्य प्राप्तवांश्च बृहस्पतिः ॥ १:६५ ॥
 बृहस्पतिस्तु प्रोवाच सूर्यं त्रिंशत्सहस्रिकम् ।
 पञ्चविंशत्सहस्राणि मृत्युं प्राह दिवाकरः ॥ १:६६ ॥
 एकविंशत्सहस्राणि मृत्युनेन्द्राय कीर्तितम् ।
 इन्द्रेणाह वसिष्ठाय विंशत्श्लोकसहस्रिकम् ॥ १:६७ ॥
 अष्टादशसहस्राणि तेन सारस्वताय तु ।
 सारस्वतस्त्रिधामाय सहस्रदश सप्त च ॥ १:६८ ॥
 षोडशानां सहस्राणि भरद्वाजाय वै ततः ।
 दश पञ्चसहस्राणि त्रिवृषाय अभाषत ॥ १:६९ ॥
 चतुर्दशसहस्राणि अन्तरीक्षाय वै ततः ।
 त्रय्यारुणिं सहस्राणि त्रयोदश अभाषत ॥ १:७० ॥
 त्रय्यारुणिस्तु विप्रेन्द्रो धनंजयमभाषत ।
 द्वादशानि सहस्राणि संक्षिप्य पुनरब्रवीत् ॥ १:७१ ॥
 कृतंजयाय सम्प्राप्तो धनंजयमहामुनिः ।
 कृतंजयाद्विजश्रेष्ठ ऋणंजयमहात्मने ॥ १:७२ ॥
 ऋणञ्जयात्पुनः प्राप्तो गौतमाय महर्षिणे ।
 गौतमाच्च भरद्वाजस्तस्माद्धर्यद्वताय तु ॥ १:७३ ॥
 राजश्रवास्ततः प्राप्तः सोमशुष्माय वै ततः ।



65c संक्षिप्य] CK₈₂K₇E; संक्षिप्यः M **65d** प्राप्तवांश्च बृहस्पतिः] CK₈₂K₇E; प्राप्तवांश्च बृहस्पति M **66b** सूर्यं] C₀₂E; सूर्यस्य C₉₄K₈₂K₇, सूर्य C₄₅M • त्रिंशत्स.] C₉₄C₄₅K₈₂K₇E; त्रिंशत्स. C₀₂M **66c** विंशत्सहस्राणि] corr.; विंशत्सहस्राणि C₉₄, विंशत्सहस्राणि C₄₅C₀₂K₈₂K₇M, विंशत्सहस्राणि E **66d** मृत्युं प्राह] CK₈₂K₇E; मृत्यु प्राहः M **67a** विंशत्स.] E; विंशत्स. CK₈₂K₇M **67b** कीर्तितम्] E; कीर्तितः C₉₄C₄₅K₈₂K₇M, कीर्तिताः C₀₂, कीर्तिता K₇^{ac} **67c** वसिष्ठाय] C₉₄C₀₂K₈₂ME; वसिष्ठाय C₄₅, वसिष्ठाय K₇ **67d** विंशत्श्लो.] corr.; विंशत्श्लो. C₉₄C₀₂K₈₂K₇E, विंशत्श्लो. C₄₅, विंशत्श्लो. M **68a** अष्टादशसहस्राणि] CK₈₂E; अष्टादशसहस्राणि K₇, वसिष्ठेदशसहस्राणि M **68c** सारस्वतस्त्रि.] em.; सारस्वता वि. C₉₄C₀₂K₈₂K₇E, सारस्वतास्त्रि. C₄₅, सारस्वत तृ. M • धामाय] CK₈₂K₇ME; omitted in K₈₂^{ac} **68d** सहस्रदश] CK₈₂K₇E; सहस्रादश M **69b** भर.] C₉₄C₄₅K₈₂K₇E; भर. C₀₂, सन. M **69d** अभाषत] C₉₄C₄₅K₈₂; अभाषत C₀₂, अभाषतः K₇E, मभासतः M **70b** अन्तरी.] CK₈₂K₇E; अन्तरि. M **70c** त्रय्यारुणिं] corr.; त्रय्यारुणि C₉₄C₄₅K₈₂M, त्रय्यारुणि C₀₂E, त्रय्यारुणि K₇ **70d** अभाषत] C₉₄C₀₂K₇; अभाषतः C₄₅, स्वभावतः K₈₂, मभासतः M, ह्यभाषत E **71a** त्रय्यारुणि.] corr.; त्रय्यारुणि. CK₇, त्रय्यारुणि. K₈₂E, त्रय्यारुणि. M • विप्रेन्द्रो] C₉₄C₄₅K₈₂K₇E; विप्रेन्द्र C₀₂M **71b** धनंजय.] CK₈₂K₇ME; धन. K₈₂^{ac} • भाषत] C₉₄C₀₂K₈₂K₇; भाषतः C₄₅ME **72b** मुनिः] CK₈₂K₇E; मुनि M **72c** कृतंजयाद्वि.] C₉₄K₈₂E; कृतंजया द्वि. C₄₅C₀₂K₇, धनञ्जय द्वि. M • श्रेष्ठ] CK₈₂K₇M; श्रेष्ठो E **72d** ऋणंजय.] C₉₄C₀₂K₈₂K₇ME; ऋणंजया. C₄₅ • महात्मने] CK₈₂K₇E; मभासतः M **73a** प्राप्तो] CK₈₂K₇; प्राप्तः M, प्राप्तो E **73b** महर्षिणे] CK₈₂K₇E; महर्षिणः M **73c** गौतमाच्च] CK₈₂E; गौतमाश्च K₇, गौतमेन M **73cd** भरद्वाजस्तस्माद्धर्यद्वताय] C₉₄C₀₂K₈₂K₇; भरद्वाजस्तस्माद्धर्यद्वताय C₄₅, भरद्वाज तस्मा ह्यर्यद्वताय M, भरद्वाजस्तस्माद्धर्यद्वताय E **74a** राजश्रवास्त.] em.; राजश्रव त. CK₈₂E, राजश्रव त. K₇, राजश्रव त. M

सोमशुष्मात्ततः प्राप्तस्तृणबिन्दुस्तु भो द्विज ॥ १:७४ ॥
 तृणबिन्दुस्तु वृक्षाय वृक्षः शक्तिमभाषत ।
 शक्तिः पराशरं प्राह जातूकर्णाय वै ततः ॥ १:७५ ॥
 द्वैपायनं तु प्रोवाच जातूकर्णो महर्षिणम् ।
 रोमहर्षाय सम्प्राप्तो द्वैपायनमहामुनिः ॥ १:७६ ॥
 रोमहर्षाय प्रोवाच पुत्रायामितबुद्धये ।
 दशद्वे च सहस्राणि पुराणं सम्प्रकाशितम् ।
 मानुषाणां हितार्थाय किं भूयः श्रोतुमिच्छसि ॥ १:७७ ॥
 ॥ इति वृषसारसंग्रहे ब्रह्माण्डसंख्या नामाध्यायः प्रथमः ॥



74c शुष्मात्तः] CK₇ME; शुष्मा तः K₈₂ 74cd प्राप्तस्तुः] C₉₄C₄₅K₈₂K₇ME; प्राप्तस्तुः C₀₂ 74d भो]
 C₉₄C₀₂K₈₂K₇ME; omitted in C₄₅ 75b वृक्षः] CK₈₂K₇E; वृक्ष M • भाषत] C₉₄C₄₅K₈₂K₇;
 भाषतः C₀₂ME 75c शक्तिः पराशरं] CK₈₂K₇E; शपरासर M^{ac}, शक्ति परासर M^{pc} 75d जातू] corr.;
 जतुः C₉₄C₀₂K₈₂K₇E, तुः C₄₅, जतुः M 76a द्वैपायनं तु] em.; द्वैपायनस्तु CK₈₂K₇M, द्वैपायनाय E
 76b जातूकर्णो महर्षिणम्] em.; जतुकर्णो महर्षिणम् C₉₄C₄₅K₈₂K₇, जतुकर्णा महर्षिणः C₀₂, जकर्णो महर्षिणं K₈₂,
 जतुकर्णमहर्षिणा M, जतुकर्णमहर्षिणा E 76d मुनिः] CK₈₂K₇; मुनि ME 77a रोमहर्षाय] CK₈₂K₇; रोमहर्षेण
 M, रोमहर्षणाय E 77b बुद्धये] CK₈₂K₇E; बुद्धयः M 77b पुराणं सम्प्रकाशितम्] C₉₄C₄₅K₈₂K₇ME; पुराण
 सम्प्रकाशितां C₀₂ 77e मानुषाणां] C₉₄C₀₂K₈₂K₇E; मनुषाणां C₄₅, मानुषाना M • हितार्थाय] CK₈₂K₇E;
 हित्यथाय M 77f भूयः] CK₈₂K₇; भूय ME Colophon: नामाध्यायः प्रथमः] CK₈₂K₇; नामाध्यायः प्रथमः
 श्लोक ७७ M, नाम प्रथमोऽध्याय E

[द्वितीयोऽध्यायः]

विगतराग उवाच ।
 श्रुतं मया जनाग्रेण ब्रह्माण्डस्य तु निर्णयम् ।
 प्रमाणं वर्णरूपं च संख्या तस्य समासतः ॥ २:१ ॥
 शिवाण्डेति त्वया प्रोक्तो ब्रह्माण्डालयकीर्तितः ।
 कीदृशं लक्षणं ज्ञेयं प्रमाणं तस्य वा कति ॥ २:२ ॥
 कस्य वालयनं ज्ञेयं प्रमाणं वात्र वासिनः ।
 का वा तत्र प्रजा ज्ञेया को वा तत्र प्रजापतिः ॥ २:३ ॥

[शिवाण्डसंख्या]

अनर्थयज्ञ उवाच ।
 शिवाण्डलक्षणं विप्र न त्वं प्रष्टुमिहार्हसि ।
 दैवतैरपि का शक्तिर्ज्ञातुं द्रष्टुं च तत्त्वतः ॥ २:४ ॥
 अगम्यगमनं गुह्यं गुह्यादपि समुद्धितम् ।
 न प्रभुर्नेतरस्तत्र न दण्ड्यो न च दण्डकः ॥ २:५ ॥
 न सत्यो नानृतस्तत्र सुशीलो नो दुःशीलवान् ।
 नानृजुर्न च दम्भित्वं न तृष्णा न च ईर्ष्यता ॥ २:६ ॥
 न क्रोधो न च लोभोऽस्ति न मानोऽस्ति न सूयकः ।
 ईर्ष्या द्वेषो न तत्रास्ति न शठो न च मत्सरः ॥ २:७ ॥
 न व्याधिर्न जरा तत्र न शोकोऽस्ति न विक्लवः ।

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Testimonia for this chapter: C₉₄ ff. 195v–197r, C₄₅ ff. 203v–204v, C₀₂ ff. 270r–270v (it breaks off at 2.21 and resumes at 3.30b), K₈₂ ff. 3v–4v, K₁₀ exp. 43 and 42 (sic!) (it broke off at 1.62d and resumes at 2.23), K₇ ff. 211v–213r; C = C₉₄ + C₄₅ + C₀₂ 5ab cf. Liñ-gapurāṇa 1.21.71ab: नमो गुण्याय गुह्याय अगम्यगमनाय च

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1a जनाग्रेण] C₄₅C₀₂K₈₂K₇E; जना×× C₉₄ 2b ब्रह्माण्डा०] CK₈₂K₇; ब्रह्माण्ड E 2c ज्ञेयं] C₉₄C₄₅K₈₂K₇E; ज्ञेया C₀₂ 2d कति] C₉₄C₄₅K₈₂K₇E; कति: C₀₂ 3a लयनं ज्ञेयं] C₉₄C₀₂K₈₂K₇; लयनं C₄₅, लक्षणं ज्ञेयं E 3b वासिनः] C₉₄C₀₂K₈₂K₇E; वासिरान: C₄₅ 3c का] em.; को CK₈₂K₇, कि E • प्रजा ज्ञेया] C₄₅C₀₂K₈₂K₇E; प्रजा(×या C₉₄ 4b न त्वं] CK₈₂K₇; तत्त्वं E • हंसि] CK₈₂E; हंसि K₇ 4c दैवतैः] C₉₄C₄₅K₈₂; दैवतैः C₀₂K₇E • शक्तिर्] C₉₄; शक्ति C₄₅C₀₂K₈₂K₇E 5a अगम्यगमनं] C₉₄C₄₅K₈₂E; अगम्यगमनं C₀₂, अगम्यगमनं K₇ 5b गुह्या०] K₇E; गुह्या० CK₈₂ • समुद्धितम्] CK₈₂; समुद्धितं K₇, समुद्धिदम् E 5c प्रभुर्नो] C₉₄C₄₅K₈₂K₇E; प्रभुः C₀₂ 5d दण्ड्यो] C₀₂K₈₂K₇; दण्डो C₉₄C₄₅, दण्ड्या E • दण्डकः] C₉₄C₀₂K₈₂K₇E; दण्डकः C₄₅^{ac}, दण्डकः C₄₅^{pc} 6a सत्यो] CK₈₂K₇; सत्यो E • तत्र] CK₈₂K₇; तत्रा E 6b नो] C₄₅C₀₂K₈₂K₇E; × C₉₄ 6c नानृजुर्न] em.; नानृजुर्न C₉₄E, नानृजुर्न C₄₅K₇, नानृजुर्न K₈₂, (नानृजुर्न) C₀₂ 6d न तृष्णा न च] CK₇E; न च तृष्णा न K₈₂ • ईर्ष्यता] C₉₄C₄₅K₈₂K₇; ईर्ष्यता: C₀₂, ईर्ष्यता E 7a क्रोधो] C₉₄C₄₅K₈₂K₇E; क्रोधो C₀₂ 7b सूयकः] C₉₄C₀₂K₈₂K₇; सूयकः C₄₅, स्तेयकः E (unmetr.) 7d शठो] C₉₄C₄₅K₈₂K₇; शठो C₀₂, शठे E • मत्सरः] CK₈₂K₇; मत्सरा: E 8a व्याधिर्न] C₉₄C₄₅K₈₂E; व्याधि न C₀₂K₇ • जरा तत्र] C₄₅K₇; जरास्तत्र C₉₄C₀₂K₈₂E 8b विक्लवः] CK₈₂K₇; विक्लव E

नाधमः पुरुषस्तत्र नोत्तमो न च मध्यमः ॥ २:८ ॥
 नोत्कृष्टो मानवस्तस्मिन्त्रयश्चैव शिवालये ।
 न निन्दा न प्रशंसास्ति मत्सरी पिशुनो न च ॥ २:९ ॥
 गर्वदर्पं न तत्रास्ति क्रूरमायादिकं तथा ।
 याचमानो न तत्रास्ति दाता चैव न विद्यते ॥ २:१० ॥
 अनर्थी ब्रज तत्रस्थः कल्पवृक्षसमाश्रितः ।
 न कर्म नाप्रियस्तत्र न कलिः कलहो न च ॥ २:११ ॥
 द्वापरो न च न त्रेता कृतं चापि न विद्यते ।
 मन्वन्तरं न तत्रास्ति कल्पश्चैव न विद्यते ॥ २:१२ ॥
 आहूतसम्प्लवं नास्ति ब्रह्मरात्रिदिनं तथा ।
 न जन्ममरणं तत्र आपदं नाप्नुयात्कचित् ॥ २:१३ ॥
 न चाशापाशबद्धो ऽस्ति रागमोहं न विद्यते ।
 न देवा नासुरास्तत्र न यक्षोरगराक्षसाः ॥ २:१४ ॥
 न भूता न पिशाचाश्च गन्धर्वा ऋषयस्तथा ।
 तारा ग्रहं न तत्रास्ति नागकिंनरगारुडम् ॥ २:१५ ॥
 न जपो नाहिकस्तत्र नाग्निहोत्री न यज्ञकृत् ।
 न व्रतं न तपश्चैव न तिर्यं नरकं तथा ॥ २:१६ ॥
 तस्येशानस्य देवस्य ऐश्वर्यगुणविस्तरम् ।
 अपि वर्षशतेनापि शक्यं वक्तुं न केनचित् ॥ २:१७ ॥
 हरेच्छाप्रभवाः सर्वे पर्यायेण ब्रवीमि ते ।
 देवमानुषवर्ज्यानि वृक्षगुल्मलतादयः ॥ २:१८ ॥



16d Cf. 19.48cd: विशिष्टे त्विन्द्रियग्रामे तिर्यन्तरकसाधनम्



9a मानवः] C₄₅C₀₂K₈₂K₇E; मा×वः C₉₄ 9c प्रशंसास्ति] CK₈₂K₇; प्रशंसाश्च E 10c तत्रास्ति]
 CK₈₂K₇E; तत्रा K₈₂^{ac} 11a ब्रज तः] CK₈₂E; ब्रजस्तः K₇ 11c कर्म नाः] em.; कर्म न CK₈₂K₇,
 कर्मणा E 11d कलिः] CK₈₂K₇^{pc}; कलि K₇^{ac}E 12a च न त्रेता] C₀₂K₈₂K₇E; च न त्रेता C₉₄, च त्रेता न
 C₄₅ 12b कृतं चाः] C₀₂K₈₂; कृतश्चाः C₉₄C₄₅K₇E 12c मन्वन्तरं न तत्रास्ति] C₉₄C₄₅K₈₂E; मन्वन्तत्रास्ति
 C₀₂; मन्वन्तरनन्त तत्रास्ति K₇ 12d कल्पश्चैव] CK₇E; कल्पं चैव K₈₂ 13a आहूतः] CK₈₂K₇; आहूतः E
 13b ब्रह्मरात्रिदिनं] CK₈₂K₇; ब्रह्मरात्रिदिवस् E 13c जन्ममरणं तत्र] C₀₂K₈₂E; जन्ममरणं तत्र C₉₄C₄₅, जन्ममरणान्तर
 K₇ 13d आपदं] CK₈₂K₇; अपदं E 14a चाशापाशः] C₄₅K₇^{pc}; च सायाशः C₉₄C₀₂K₈₂K₇E •
 •बद्धो] C₉₄C₄₅K₈₂K₇; •बद्धो C₀₂, •वृद्धो E 14b •मोहं] C₄₅C₀₂K₈₂K₇E; •मोहो C₉₄ 14c देवा]
 C₉₄C₀₂K₈₂K₇E; देवो C₄₅ 15b गन्धर्वाः] CK₈₂K₇; गन्धर्वाः E 16a जपो] C₄₅C₀₂K₈₂K₇E; जयो
 C₉₄ • नाहिकस्तः] C₉₄C₀₂K₈₂K₇E; नाहिक तः C₄₅ 16d न तिर्यं नरकं] em.; नातिर्यन्तरकस् C₉₄C₀₂K₈₂,
 नातिर्यन्तरकन् C₄₅, नातिर्यं नरकस् K₇, न तीर्यन्तरकन् E 18a हरेच्छाप्रभवाः] K₇; हरेच्छाप्रभवाः CK₈₂, हरेच्छाप्रभवा E
 18c वर्ज्यानि] CK₈₂K₇; वर्ज्यानि E

परार्धद्विगुणोत्सेधा विस्तारश्च तथाविधः ।
 अनेकाकारपुष्पाणि फलानि च मनोहरम् ॥ २:१९ ॥
 अन्ये काञ्चनवृक्षाणि मणिवृक्षाण्यथापरे ।
 प्रवालमणिषण्डाश्च पद्मरागरुहानि च ॥ २:२० ॥
 स्वादुमूलफलास्कन्दलताविटपपादपाः ।
 कामरूपाश्च ते सर्वे कामदाः कामभाषिणः ॥ २:२१ ॥
 तत्र विप्र प्रजाः सर्वे अनन्तगुणसागराः ।
 तुल्यरूपबलाः सर्वे सूर्यायुतसमप्रभाः ॥ २:२२ ॥
 परार्धद्वयविस्तारं परार्धद्वयमायतम् ।
 परार्धद्वयविक्षेपा योजनानां द्विजोत्तम ॥ २:२३ ॥
 ऐश्वर्यत्वं न संख्यास्ति बलशक्तिश्च भो द्विज ।
 अधोर्ध्वो न च संख्यास्ति न तिर्यश्चैति कश्चन ॥ २:२४ ॥
 शिवाण्डस्य च विस्तारमायामं च न वेद्म्यहम् ।
 भोगमक्षयस्तत्रैव जन्ममृत्युर्न विद्यते ॥ २:२५ ॥
 शिवाण्डमध्यमाश्रित्य गोक्षीरसदृशप्रभाः ।
 परार्धपरकोटीनामीशानानां स्मृतालयः ॥ २:२६ ॥
 बालसूर्यप्रभाः सर्वे ज्ञेयास्तत्पुरुषालये ।
 परार्धपरकोटीनां पूर्वस्यां दिशमाश्रिताः ॥ २:२७ ॥
 भिन्नाञ्जनप्रभाः सर्वे दक्षिणां दिशमाश्रिताः ।
 परार्धपरकोटीनामधोरालयमाश्रिताः ॥ २:२८ ॥



19a °गुणोत्सेधा] conj.; °गुणोच्छेधा C₉₄C₄₅K₈₂K₇, °गुणोच्छेधा C₀₂, °गुणाच्छेधा E **19b** विस्तारश्च] K₇;
 विस्तारं च CK₈₂E • °विधः] K₇; °विधा CK₈₂E **19c** अनेकाकार°] C₄₅C₀₂K₈₂K₇E; अनेकार° C₉₄
20a अन्ये] CK₈₂K₇; बहु° E **20c** षण्डाश्च] CK₈₂K₇; षण्टाश्च E **20d** °रुहानि] C₉₄C₄₅K₈₂K₇;
 °रुहानि C₀₂, °सहानि E **21a** स्वादु°] C₄₅C₀₂K₈₂K₇E; स्वाधु° C₉₄ • °मूल°] CK₇E; °मूला K₈₂
22c °बालाः] C₉₄C₄₅K₈₂K₇; °वराः E **23c** °द्वय°] C₉₄C₄₅K₈₂K₁₀K₇E; °द्व° K₈₂ • °विक्षेपा]
 C₉₄C₄₅K₈₂K₁₀K₇; विज्ञेया E **23d** °त्तम] C₉₄C₄₅K₁₀K₇E; °त्तमः K₈₂ **24b** बलशक्तिश्च भो द्विज]
 C₉₄C₄₅K₈₂K₁₀K₇; omitted in K₈₂, तव शक्तिश्च भो द्विज E **24c** अधोर्ध्वो न च संख्यास्ति] C₉₄C₄₅K₈₂K₁₀K₇E;
 omitted in K₈₂ **24d** न तिर्यश्चैति कश्चन] K₈₂K₇; न तिर्यश्चैति कश्चन C₉₄C₄₅K₁₀E, न तिर्यं चेति कश्चन K₈₂
25c भोगमक्षयस्त°] C₉₄C₄₅K₈₂K₁₀K₇; भोगमयास्तु त° E **25d** °मृत्युर्न] C₉₄C₄₅K₈₂K₇E; °मृत्यु न K₁₀
26b प्रभाः] C₉₄C₄₅K₈₂K₁₀K₇; प्रभा E **26d** °शानानां] C₉₄C₄₅K₈₂E; °शानाना K₁₀, °गानानां K₇
 • स्मृतालयः] C₉₄K₁₀K₇; स्मृतालय C₄₅, स्मृतालयं K₈₂, स्मृतालया E **27a** °भाः] C₉₄C₄₅K₈₂K₁₀K₇;
 °भा E **27b** ज्ञेयास्त°] C₉₄C₄₅K₁₀K₇; ज्ञेया त° K₈₂E • °आलये] C₉₄C₄₅K₈₂K₁₀K₇; °आलयं E
27d दिश°] C₉₄C₄₅K₈₂K₇E; दिशि° K₁₀ **28a** °प्रभाः] C₉₄C₄₅K₈₂K₁₀K₇; °प्रभा E **28b** दक्षिणां]
 C₉₄C₄₅K₈₂K₁₀K₇; दक्षिण° E • दिशम्] C₉₄K₈₂K₁₀K₇; दिशिम् C₄₅E **28d** °धोरा°] C₉₄C₄₅K₈₂K₁₀K₇;
 °धोरा° E • °श्रिताः] C₉₄C₄₅K₈₂K₁₀K₇; °श्रिता E

कुन्देन्दुहिमशैलाभाः पश्चिमां दिशमाश्रिताः ।
 परार्धपरकोटीनां सद्यमिष्टालयः स्मृतः ॥ २:२९ ॥
 कुङ्कुमोदकसंकाशा उत्तरां दिशमाश्रिताः ।
 परार्धपरकोटीनां वामदेवालयः स्मृतः ॥ २:३० ॥
 ईशानस्य कलाः पञ्च वक्त्रस्यापि चतुष्कलाः ।
 अघोरस्य कला अष्टौ वामदेवास्त्रयोदश ॥ २:३१ ॥
 सद्यश्चाष्टौ कला ज्ञेयाः संसारार्णवतारकाः ।
 अष्टत्रिंशत्कला ह्येताः कीर्तिता द्विजसत्तम ॥ २:३२ ॥
 संख्या वर्णा दिशश्चैव एकैकस्य पृथक्पृथक् ।
 पूर्वोक्तेन विधानेन बोधव्यास्तत्त्वचिन्तकैः ॥ २:३३ ॥
 शिवाण्डगमनाकृष्ट्या शिवयोगं सदाभ्यसेत् ।
 शिवयोगं विना विप्र तत्र गन्तुं न शक्यते ॥ २:३४ ॥
 अश्वमेधादियज्ञानां कोट्यायुतशतानि च ।
 कृच्छ्रादितप सर्वाणि कृत्वा कल्पशतानि च ।
 तत्र गन्तुं न शक्येत देवैरपि तपोधन ॥ २:३५ ॥
 गङ्गादिसर्वतीर्थेषु स्नात्वा तप्त्वा च वै पुनः ।
 तत्र गन्तुं न शक्येत ऋषिभिर्वा महात्मभिः ॥ २:३६ ॥
 सप्तद्वीपसमुद्राणि रत्नपूर्णानि भो द्विज ।
 दत्त्वा वा वेदविदुषे श्रद्धाभक्तिसमन्वितः ।



37ab Cf. ŚDhU 2.104: विः प्रदत्त्वा महीं पूर्णा...



29b पश्चिमां] C₉₄K₈₂K₁₀K₇E; पश्चिमा C₄₅ • दिशः] C₉₄C₄₅K₈₂K₁₀E; दिशि K₇ • अश्रिताः]
 C₉₄C₄₅K₈₂K₁₀K₇; अश्रिता E 29d सद्यमिष्टालः] C₉₄C₄₅K₁₀K₇E; सद्यमिष्टालः K₈₂ • स्मृतः] C₉₄K₈₂K₁₀K₇E;
 स्मृताः C₄₅ 30b उत्तरां] C₉₄K₈₂K₁₀K₇E; उत्तरा C₄₅ • दिशम्] C₄₅K₈₂K₁₀K₇E; दिशिम् C₉₄
 30d अलः] C₉₄C₄₅K₈₂K₁₀E; अलः K₇ 31a कलाः] C₉₄C₄₅K₈₂K₁₀K₇; कला E 31b चतुष्कलाः]
 C₉₄C₄₅K₈₂K₁₀K₇; चतुष्कले E 31d वामदेवाः] C₉₄C₄₅K₈₂K₇E; वामदेवः K₁₀ 32a ज्ञेयाः]
 C₉₄C₄₅K₈₂K₁₀K₇; ज्ञेया E 32b संसाराः] C₉₄C₄₅K₈₂K₁₀K₇E; संसाः C₄₅^{ac} 32c अत्रिंशत्कः] corr.;
 अत्रिंशत्कः C₉₄C₄₅K₈₂K₁₀K₇E • ह्येताः] C₉₄C₄₅K₈₂K₁₀K₇; ज्ञेयाः E 32d सत्तम] C₉₄C₄₅K₈₂K₇;
 सत्तमः K₁₀E 33a संख्या वर्णा] C₄₅K₇; संख्या वर्णा C₉₄K₁₀, संख्या वर्णा K₈₂, संख्या वर्णा E 33b एकैकस्य]
 C₉₄K₁₀K₇E; एकैकस्य C₄₅K₈₂ 33d बोधव्यास्तः] em.; बोधव्यास्तः C₉₄C₄₅K₈₂K₁₀K₇E 34a कृष्ट्या]
 C₉₄C₄₅K₁₀E; कृष्ट्या K₈₂K₇ 34b योगं सदाभ्यसेत्] C₉₄C₄₅K₈₂K₇E; योगं सदाभ्यसेत् K₁₀ 34c योगं]
 C₉₄C₄₅K₈₂K₁₀K₇; योगं E 35c तपः] E; तपः C₉₄C₄₅K₈₂K₁₀K₇ (unmetr.) 35e शक्येत]
 C₉₄K₈₂K₁₀K₇; शक्येत C₄₅; शक्येत E 35f देवैः] C₉₄C₄₅K₈₂K₁₀E; देवैः K₇ • धनः] C₉₄K₈₂K₁₀K₇E;
 धनम् C₄₅ 36a गन्तुं] C₉₄C₄₅K₈₂E; गन्तुं K₁₀K₇ • शक्येत] C₉₄C₄₅K₈₂K₁₀K₇; शक्यन्ते E
 37a द्वीपः] C₉₄C₄₅K₈₂K₁₀E; द्वीपः K₇ • समुद्राणि] C₉₄C₄₅K₈₂K₇E; समुद्राय K₁₀

तत्र गन्तुं न शक्येत विना ध्यानेन निश्चयः ॥ २:३७ ॥
 स्वदेहान्मांसमुद्धृत्य दत्त्वार्थिभ्यश्च निश्चयात् ।
 स्वदारपुत्रसर्वस्वं शिरो ऽर्थिभ्यश्च यो ददेत् ।
 न तत्र गन्तुं शक्येत अन्यैर्वापि सुदुष्करैः ॥ २:३८ ॥
 यज्ञतीर्थतपोदानवेदाध्ययनपारगः ।
 ब्रह्माण्डान्तस्य भोगांस्तु भुङ्क्ते कालवशानुगः ॥ २:३९ ॥
 कालेन समप्रेष्येण धर्मो याति परिक्षयम् ।
 अलातचक्रवत्सर्वं कालो याति परिभ्रमन् ।
 त्रैकाल्यकलनात्कालस्तेन कालः प्रकीर्तितः ॥ २:४० ॥
 ॥ इति वृषसारसंग्रहे शिवाण्डसंख्या नामाध्यायो द्वितीयः ॥



37c गन्तुं] C₉₄C₄₅K₈₂E; गन्तु K₁₀, गन्तु K₇ • शक्येत] C₉₄C₄₅K₈₂K₁₀K₇; शक्यन्ते E **38a** स्वदेहान्मांसं]
 C₉₄C₄₅K₈₂K₁₀; स्वदेहान्मांसं K₇, स्वदेहान्मांसं E **38a** स्वं] C₉₄C₄₅K₈₂K₇E; स्वं K₁₀ **38c** न तत्र
 गन्तुं] C₉₄K₈₂K₁₀K₇E; न तत्र गन्तुं न C₄₅ **38f** दुष्करैः] C₉₄C₄₅K₈₂K₇E; दुष्कृतः K₁₀ **39c** दानं]
 C₉₄C₄₅K₇E; दानं K₈₂, दानं K₁₀ **39d** पारगः] C₄₅K₈₂K₇E; पारगाः C₉₄K₁₀ **39a** ब्रह्माण्डान्तस्य
 भोगांस्तु] C₉₄C₄₅K₈₂K₇; ब्रह्माण्डान्तस्य भोगास्तु K₁₀, ब्रह्माण्डान्तस्य भोगास्तु E **39b** भुङ्क्ते] C₉₄C₄₅K₈₂K₁₀;
 (भुङ्क्ते) K₇, भुक्त्वा E • गः] C₉₄C₄₅K₈₂K₁₀K₇E; गः K₈₂^{ac} **40b** धर्मो] C₉₄C₄₅K₈₂K₁₀E; धर्म
 K₇ **40c** कलनात्कालं] C₉₄C₄₅K₈₂K₇E; कलना कालं K₁₀ **Colophon**: नामाध्यायो द्वितीयः]
 C₉₄C₄₅K₈₂K₇; नामाध्याय द्वितीयः K₁₀, नाम द्वितीयो ऽध्यायः E

[तृतीयोऽध्यायः]

[धर्मप्रवचनम्]

विगतराग उवाच ।
 किमर्थं धर्ममित्याहुः कतिमूर्तिश्च कीर्त्यते ।
 कतिपादवृषो ज्ञेयो गतिस्तस्य कति स्मृताः ॥ ३:१ ॥
 कौतूहलं ममोत्पन्नं संशयं छिन्धि तत्त्वतः ।
 कस्य पुत्रो मुनिश्रेष्ठ प्रजास्तस्य कति स्मृताः ॥ ३:२ ॥
 अनर्थयज्ञ उवाच ।
 धृतिरित्येष धातुर्वै पर्यायः परिकीर्तितः ।
 आधारणान्महत्त्वाच्च धर्म इत्यभिधीयते ॥ ३:३ ॥
 श्रुतिस्मृतिद्वयोर्मूर्तिश्चतुष्पादवृषः स्थितः ।
 चतुराश्रम यो धर्मः कीर्तितानि मनीषिभिः ॥ ३:४ ॥
 गतिश्च पञ्च विज्ञेयाः शृणु धर्मस्य भो द्विज ।
 देवमानुषतिर्यं च नरकस्थावरादयः ॥ ३:५ ॥
 ब्रह्मणो हृदयं भित्त्वा जातो धर्मः सनातनः ।
 तस्य पत्नी महाभागा त्रयोदश सुमध्यमाः ॥ ३:६ ॥
 दक्षकन्या विशालाक्षी श्रद्धाद्याः सुमनोहराः ।



Testimonia for this chapter: C₉₄ ff. 197r–198v, C₄₅ ff. 204v–206r, C₀₂ ff. 273r–273v (it broke off at 2.21 and resumes at 3.30b; f. 272 is missing), K₈₂ ff. 4v–6r, K₁₀ exp. 42, 47–48 (sic!), K₇ ff. 213r–214v; C = C₉₄ + C₄₅ + C₀₂ 3cd cf. Liṅgapurāṇa 1.10.12cd–13ab: धारणार्थं महान्द्वेष धर्मशब्दः प्रकीर्तितः ॥ आधारणे महत्त्वे च अधर्म इति चोच्यते । 3 ≈ Matsyapurāṇa 145.27: धर्मेति धारणे धातुर्महत्त्वे चैव उच्यते । आधारणे महत्त्वे वा धर्मः स तु निरुच्यते । 5ab C₄₅ reads here गतिश्च पौत्राश्च अनेकाश्च बभूव ह, skipping to 3.7cd, omitting 3.5–7ab. 6ab cf. Devīpurāṇa 4.59cd: ब्रह्मणो हृदयाज्जातः पुत्रो धर्म इति स्मृतः • cf. also MBh 1.60.40ab: ब्रह्मणो हृदयं भित्त्वा निःसृतो भगवान्भृगुः



1a आहुः] PC₉₄C₄₅K₈₂K₁₀K₇; आहु E 1d स्मृताः] PC₉₄K₈₂K₁₀K₇; स्मृता C₄₅, स्मृतः E 2a कौतूहलं] PC₉₄C₄₅K₈₂K₁₀K₇; कौतूहल E • ममोत्पन्नं] PC₉₄C₄₅K₈₂K₁₀E; समोत्पन्नं K₇ 2b संशयं] PC₄₅K₈₂K₁₀K₇E; संशयं C₉₄ 3c आधारणान्म.] PC₉₄K₁₀; आधारणात् C₄₅, आधारणात् K₈₂K₇, आधारेण म. E 3d इत्यभिधीयते] C₉₄K₈₂K₇E; इत्यभिधीयते P, इत्यभिधीयते C₄₅K₁₀ 4ab स्मृतिद्वयोर्मूर्तिश्च.] C₉₄; स्मृतिद्वयोर्मूर्तिश्च. PC₄₅K₁₀, स्मृतिद्वयोर्मूर्तिश्च. K₈₂K₇, स्मृतिद्वयोर्मूर्तिश्च E 4b वृषः] PC₉₄C₄₅K₈₂K₁₀E; वृष K₇ 4c चतुरा.] PC₄₅K₈₂K₁₀E; चतुरा. C₉₄K₇ 5a विज्ञेयाः] em.; विज्ञेयः PC₉₄K₈₂K₁₀K₇E, omitted in C₄₅ 5c मानुष.] PC₉₄C₄₅K₈₂K₁₀K₇E; मानुष. P 6a ब्रह्मणो] PC₉₄K₈₂K₁₀K₇; omitted in C₄₅, ब्रह्मणो E • भित्त्वा] PC₉₄C₄₅K₈₂K₇E; भित्त्वा K₁₀ 6b धर्मः] PC₉₄C₄₅K₈₂K₇E; धर्म K₁₀ 6d मध्यमाः] PC₉₄K₈₂K₁₀K₇E; omitted in C₄₅ 7a आक्षी] PC₉₄K₈₂K₁₀K₇; omitted in C₄₅, आक्षी E 7b आद्याः] em.; आद्या PK₁₀K₇E, आद्याः K₈₂, omitted in C₄₅, आद्या C₉₄ • हराः] K₁₀E; हरा PC₉₄K₇, omitted in C₄₅, *मा? K₈₂

तस्य पुत्राश्च पौत्राश्च अनेकाश्च बभूव ह ।
 एष धर्मनिसर्गो ऽयं किं भूयः श्रोतुमिच्छसि ॥ ३:७ ॥
 विगतराग उवाच ।
 धर्मपत्नी विशेषेण पुत्रस्तेभ्यः पृथक्पृथक् ।
 श्रोतुमिच्छामि तत्त्वेन कथयस्व तपोधन ॥ ३:८ ॥
 अनर्थयज्ञ उवाच ।
 श्रद्धा लक्ष्मीर्धृतिस्तुष्टिः पुष्टिर्मेधा क्रिया लज्जा ।
 बुद्धिः शान्तिर्वपुः कीर्तिः सिद्धिः प्रसूतिसम्भवाः ॥ ३:९ ॥
 श्रद्धा कामः सुतो जातो दर्पो लक्ष्मीसुतः स्मृतः ।
 धृत्यास्तु नियमः पुत्रः संतोषस्तुष्टिजः स्मृतः ॥ ३:१० ॥
 पुष्ट्या लाभः सुतो जातो मेधापुत्रः श्रुतस्तथा ।
 क्रियायास्त्वभयः पुत्रो दण्डः समय एव च ॥ ३:११ ॥
 लज्जाया विनयः पुत्रो बुद्ध्या बोधः सुतः स्मृतः ।
 लज्जायाः सुधियः पुत्र अप्रमादश्च तावुभौ ॥ ३:१२ ॥
 क्षेमः शान्तिसुतो विन्ध्याद्वचसायो वपोः सुतः ।
 यशः कीर्तिसुतो ज्ञेयः सुखं सिद्धेर्व्यजायत ।
 स्वायम्भुवे ऽन्तरे त्वासन्कीर्तिता धर्मसूनवः ॥ ३:१३ ॥



10 For 3.10–13, see a rather similar passage e.g. in Kūmapurāṇa 1.8.20 ff.: श्रद्धाया आत्मजः कामो दर्पो लक्ष्मीसुतः स्मृतः । धृत्यास्तु नियमः पुत्रस्तुष्ट्याः संतोष उच्यते ॥ पुष्ट्या लाभः सुतश्चापि मेधापुत्रः श्रुतस्तथा । क्रियायाश्चाभवत्पुत्रो दण्डः समय एव च ॥ बुद्ध्या बोधः सुतस्तद्वदप्रमादो व्यजायत । लज्जाया विनयः पुत्रो वपुषो व्यवसायकः ॥ क्षेमः शान्तिसुतश्चापि सुखं सिद्धिरजायत । यशः कीर्तिसुतस्तद्वदित्येते धर्मसूनवः ॥ कामस्य हर्षः पुत्रो ऽभूद्देवानन्दो व्यजायत । इत्येष वै सुखोदकः सर्गो धर्मस्य कीर्तिता ॥ **11cd** ≈ Liṅgapurāṇa 1.70.295ab: क्रियायामभवत्पुत्रो दण्डः समय एव च



7cd तस्य पुत्राश्च पौत्राश्च अनेकाश्च बभूव ह] PC₉₄K₁₀; गतिश्च पौत्राश्च अनेकाश्च बभूव ह (eyeskip to f0000 0.00)
 C₄₅, तस्य पुत्राश्च योत्राश्च अनेकाश्च बभूव ह K₈₂K₇, तस्य पुत्रा अनेकाश्च तथा पौत्रा बभूवहः E **8** विगतराग उवाच]
 C₄₅K₈₂K₇E; विगतराग उ PC₉₄K₁₀, omitted in K₈₂ **9a** लक्ष्मीर्धृतिस्तुष्टिः] C₉₄; लक्ष्मीर्धृतिस्तुष्टिः C₄₅, लक्ष्मी
 धृतिर्धृतिस्तुष्टिः K₈₂, लक्ष्मीर्धृतिस्तुष्टिः K₈₂, लक्ष्मी धृति तुष्टिः K₁₀, लक्ष्मी धृतिस्तुष्टिः PK₇, लक्ष्मी धृतिस्तुष्टिः E **9b** पुष्टिर्मेधा ।
 PC₉₄C₄₅K₈₂K₁₀K₇; पुष्टि मे • E • लज्जा] PC₉₄C₄₅K₁₀K₇E; लज्जा K₈₂ **9c** बुद्धिः] PC₄₅K₈₂K₁₀K₇E;
 बुद्धि C₉₄ **9d** सिद्धिः प्रसूतिसम्भवाः] conj.; सिद्धिश्चाभूतिसम्भवाः P, सिद्धिश्चाभूतिसम्भवा C₉₄K₈₂K₁₀K₇, सिद्धिश्चाभूतिसम्भवा
 C₄₅, सिद्धिश्च भूतिसम्भवा E **10a** कामः] K₈₂; कामः PC₉₄C₄₅K₁₀K₇, धर्मः E **11a** लाभः] C₉₄C₄₅K₁₀K₇;
 लाभः K₈₂E **11b** पुत्रः] em.; पुत्र C₉₄C₄₅K₈₂K₁₀K₇E • श्रुतः] C₉₄K₈₂K₁₀K₇E; श्रुतः C₄₅
11c त्वभयः पुत्रो] C₉₄C₄₅K₈₂K₁₀K₇; त्वभयः पुत्रो E **11d** दण्डः] corr.; दण्डे C₉₄K₈₂, दण्डो C₄₅,
 दण्डः K₈₂K₁₀K₇E • च] C₉₄C₄₅K₈₂K₁₀K₇; तु E **12a** लज्जाया विनयः] C₉₄C₄₅K₈₂K₁₀K₇;
 लज्जायाः विनयः E **12b** सुतः स्मृतः] K₈₂K₁₀K₇E; सुतः ★★ C₉₄, सुतःस्तथा C₄₅ **12c** सुधियः] E; सुधिय
 C₉₄C₄₅K₈₂K₁₀K₇ • पुत्र] C₉₄C₄₅K₈₂K₁₀K₇; पुत्रः E **12d** अप्रमादः] C₉₄C₄₅K₁₀K₇E; अप्रमादाः
 K₈₂ **13b** वपोः] C₉₄C₄₅K₁₀K₇E; वपो K₈₂ **13d** सिद्धेः] C₄₅K₈₂K₁₀; सिद्धि C₉₄K₇E • व्यजायत]
 C₉₄C₄₅K₈₂; व्यजायते K₁₀E, व्यजायतः K₇ **13e** स्वायम्भुवे] C₉₄K₈₂K₇; स्वायम्भुवो C₄₅, स्वायम्भुवे K₁₀E
 • ऽन्तरे त्वासन्] conj.; ऽन्तरे त्वासि C₉₄C₄₅K₈₂, ऽन्तरे त्वासीत् K₁₀, ऽन्तरे त्वासि K₇, ऽन्तरेवासि E

विगतराग उवाच ।
 मूर्तिद्वयं कथं धर्मं कथयस्व तपोधन ।
 कौतूहलमतीवं मे कर्तय ज्ञानसंशयम् ॥ ३:१४ ॥
 अनर्थयज्ञ उवाच ।
 श्रुतिस्मृतिद्वयोर्मूर्तिधर्मस्य परिकीर्तिता ।
 दाराग्निहोत्रसम्बन्धमिज्या श्रौतस्य लक्षणम् ।
 स्मार्तो वर्णाश्रमाचारो यमैश्च नियमैर्युतः ॥ ३:१५ ॥
 [यमनियमभेदः]
 यमश्च नियमश्चैव द्वयोर्भेदमतः शृणु ।
 अहिंसा सत्यमस्तेयमानुशंस्यं दमो घृणा ॥ ३:१६ ॥
 धन्याप्रमादो माधुर्यमार्जवं च यमा दश ।
 एकैकस्य पुनः पञ्चभेदमाहुर्मनीषिणः ॥ ३:१७ ॥
 [यमेष्वहिंसा (१)]
 अहिंसादि प्रवक्ष्यामि शृणुष्वावहितो द्विज ।
 त्रासनं ताडनं बन्धो मारणं वृत्तिनाशनम् ।
 हिंसां पञ्चविधामाहुर्मनयस्तत्त्वदर्शिनः ॥ ३:१८ ॥
 काष्ठलोष्टकशाद्यैस्तु ताडयन्तीह निर्दयाः ।



14c In P, folio 215v ends with कौतूहलमती and the next available folio side (217r) starts with
 त्यभिष्टगतिः प्रोक्तं in 4.8a. Thus one folio (f. 216), containing 3.14d–4.7, is missing.



15cd cf. Manu 3.171ab: दाराग्निहोत्रसंयोगं कुरुते यो ऽग्रजे स्थिते; and also Matsyapurāṇa 142.41: दाराग्निहोत्रसम्बन्धमृग्यजुःसामसंहिताः
 । इत्यादिबहुलं श्रौतं धर्मं सप्तर्षयो ऽब्रुवन् ॥ **15c–f** ≈ Matsyapurāṇa 145.31: दाराग्निहोत्रसम्बन्धमिज्या श्रौतस्य
 लक्षणम् । स्मार्तो वर्णाश्रमाचारो यमैश्च नियमैर्युतः ॥ ≈ MBh Indeces 1.36.10: दानाग्निहोत्रमिज्या च श्रौतस्यैतद्वि लक्षणम्
 । स्मार्तो वर्णाश्रमाचारो यमैश्च नियमैर्युतः ॥ **16cd** ≈ MBh 12.8.17ab: अहिंसा सत्यवचनमानुशंस्यं दमो घृणा



14a धर्मं] C₉₄C₄₅K₈₂K₁₀; धर्मं K₇, धर्मः E **14c** कौतूहलं] C₉₄K₈₂K₁₀K₇E; कौतूहलं C₄₅ • ०तीवं
 मे] C₉₄K₈₂K₁₀K₇E; ०तीवं मे C₄₅ **14d** कर्तय] em.; कीर्तय C₉₄C₄₅K₈₂K₁₀K₇E • ०संशयम्]
 C₉₄K₈₂K₇E; ०संशयः C₄₅K₁₀ **15a** श्रुतिः] C₉₄K₈₂K₁₀K₇; श्रुतिः C₄₅E **15ab** ०द्वयोर्मूर्तिधर्मं] C₉₄;
 ०द्वयो मूर्ति धं C₄₅K₈₂K₁₀, ०द्वयो मूर्ति धं K₇, ०द्वयोर्मूर्ति धं E **15b** ०कीर्तिता] C₉₄C₄₅K₈₂E; ०कीर्तिता K₁₀,
 कीर्तिता K₇ **15cd** ०बन्धमिं] em.; ०बद्ध इं C₉₄C₄₅K₈₂K₇, ०बन्ध इं K₁₀E **15d** श्रौतस्य] em.;
 श्रौतस्य C₉₄C₄₅K₇, श्रौतस्य K₈₂, श्रौतस्य K₁₀, श्रुतस्य E **15e** स्मार्तो] em.; स्मार्तं C₉₄C₄₅K₈₂K₁₀K₇E
16a नियमं] C₉₄C₄₅K₁₀K₇E; नियमैः K₈₂ **16d** ०मानुशंस्यं] em.; ०मानुशंस्यो C₉₄C₄₅K₈₂K₁₀E,
 ०मानुशंस्या K₇ **17a** धन्यां] E; धन्यः C₉₄C₄₅K₁₀K₇, धन्यं K₈₂ • माधुर्यं] E; माधुर्यं C₉₄C₄₅K₈₂K₁₀K₇
17b आर्जवं च] C₉₄C₄₅K₈₂K₁₀K₇; आर्जवश्च E **17d** ०माहुर्मं] C₉₄C₄₅K₈₂K₁₀E; ०माहु मं K₇
18b शृणुष्वां] C₉₄C₄₅K₇E; शृणुष्वं K₈₂K₁₀ **18c** बन्धो] C₉₄C₄₅K₈₂K₇; बद्धो K₁₀, बन्ध E **18e** हिंसां]
 C₉₄K₈₂K₇; हिंसा C₄₅K₁₀E • ०विधामाहुं] C₄₅K₈₂K₇; ०विधमाहुं C₉₄, ०विधान्याहुं K₁₀, ०विध प्राहुं E
19a काष्ठलोष्टं] C₉₄C₄₅K₈₂K₇E; काष्ठलोष्टं K₁₀ **19b** निर्दयाः] C₉₄C₄₅K₈₂K₁₀K₇; निर्दया E

तत्प्रहारविभिन्नाङ्गो मृतवध्यमवाप्नुयात् ॥ ३:१९ ॥
 बद्धा पादौ भुजोरश्च शिरोरुक्कण्ठपाशिताः ।
 अनाहता ग्रियन्त्येवं वधो बन्धनजः स्मृतः ॥ ३:२० ॥
 शत्रुचौरभयैघोरैः सिंहव्याघ्रगजोरगैः ।
 त्रासनाद्धमाप्नोति अन्यैर्वापि सुदुःसहैः ॥ ३:२१ ॥
 यस्य यस्य हरेद्विक्तं तस्य तस्य वधः स्मृतः ।
 वृत्तिजीवाभिभूतानां तद्वाराग्निहतः स्मृतः ॥ ३:२२ ॥
 विषवह्निशरशस्त्रैर्मायायोगबलेन वा ।
 हिंसकान्याहु विप्रेन्द्र मुनयस्तत्त्वदर्शिनः ॥ ३:२३ ॥
 अहिंसा परमं धर्मं यस्त्यजेत्स दुरात्मवान् ।
 क्लेशायासविनिर्मुक्तं सर्वधर्मफलप्रदम् ॥ ३:२४ ॥
 नातः परतरो मूर्खो नातः परतरं तमः ।
 नातः परतरं दुःखं नातः परतरो ऽयशः ॥ ३:२५ ॥
 नातः परतरं पापं नातः परतरं विषम् ।
 नातः परतराविद्या नातः परं तपोधन ॥ ३:२६ ॥
 यो हिनस्ति न भूतानि उद्भिज्जादि चतुर्विधम् ।
 स भवेत्पुरुषः श्रेष्ठः सर्वभूतदयान्वितः ॥ ३:२७ ॥
 सर्वभूतदयां नित्यं यः करोति स पण्डितः ।
 स यज्वा स तपस्वी च स दाता स दृढव्रतः ॥ ३:२८ ॥
 अहिंसा परमं तीर्थमहिंसा परमं तपः ।



19c भिन्नाङ्गो] C₉₄C₄₅K₈₂K₁₀K₇; भिन्नाङ्गा E 19d वध्यमवा०] C₄₅K₈₂K₁₀K₇E; वध्यववा० C₉₄
 20a भुजोरश्च] C₉₄C₄₅K₁₀K₇; भुजोरश्च K₈₂E 20b शिरोरुक्कण्ठ०] em.; शिरोरुक्कण्ठ० C₉₄C₄₅K₈₂K₁₀K₇,
 शिरोरुः कण्ठ० E 20c अनाहता ग्रियन्त्येवं] C₉₄C₄₅K₈₂K₇E; अनाहत ग्रियन्त्येव K₁₀ 20d वधो बन्धनजः स्मृतः]
 conj.; नजाः स्मृताः C₉₄C₄₅K₈₂K₁₀, नजाः स्मृता K₇, नज स्मृतः E 21a चौरभयैघोरैः] C₉₄C₄₅K₈₂K₇E;
 चौरभयै घोरै K₁₀ 21d अन्यैर्वापि] C₉₄C₄₅K₈₂K₁₀E; अन्ये चापि K₇ 22a हरेद्वि०] C₉₄C₄₅K₈₂K₇E;
 हरे वि० K₁₀ 22b वधः] C₉₄C₄₅K₈₂K₁₀K₇; वध E 22a भिभूतानां] C₉₄C₄₅K₈₂K₇E; विभूतानां
 K₁₀ 22b तद्वाराग्नि०] C₉₄C₄₅K₈₂K₁₀K₇; तद्वाराग्नि० E 23ab शस्त्रैर्माया०] C₉₄C₄₅K₈₂K₁₀; शस्त्रै
 मा० K₇, शस्त्रैर्मया० E 23c हिंसकान्याहु वि०] C₄₅K₁₀K₇; हिंसकान्याहुर्वि० C₉₄K₈₂ (unmetr.), हिंसकेत्याहु
 वि० E 24c परमं धर्मं] C₉₄C₄₅K₈₂E; परमं धर्म K₁₀, परमो धर्म K₇ 24d त्यजेत्स दुरात्मवान्] C₄₅K₇E;
 त्यजेच्छ दुरात्म* C₉₄, त्यजेत्सुदुरात्मवान् K₈₂, त्यजेत्स दुरात्मनम् K₁₀ 25b एतं] C₉₄C₄₅^{pc}K₈₂K₁₀K₇; एतन्
 C₄₅E 26d परं तपोधन] C₉₄C₄₅K₈₂K₁₀K₇; पर तपोधमाः E 27a यो हिनस्ति न] C₉₄C₄₅K₈₂K₇;
 यो न हिनस्ति K₁₀, यो हि नास्ति न E 27b उद्भिज्जादि] em.; उद्भिज्जादि C₉₄C₄₅K₁₀K₇E, उद्भिज्जानि K₈₂ •
 विधम्] C₉₄C₄₅K₈₂K₁₀E; विधिं K₇ 27c पुरुषः] C₉₄C₄₅K₈₂K₁₀K₇; पुरुष० E 28a दयां नित्यं]
 C₉₄K₈₂E; दया नित्यं C₄₅K₁₀, दया नित्य K₇ 28c यज्वा] C₉₄C₄₅K₈₂K₇E; यज्वा K₁₀ 29a परमं
 ती०] C₉₄K₈₂K₁₀K₇E; परन्ती० C₄₅

अहिंसा परमं दानमहिंसा परमं सुखम् ॥ ३:२९ ॥
 अहिंसा परमो यज्ञः अहिंसा परमं व्रतम् ।
 अहिंसा परमं ज्ञानमहिंसा परमा क्रिया ॥ ३:३० ॥
 अहिंसा परमं शौचमहिंसा परमो दमः ।
 अहिंसा परमो लाभः अहिंसा परमं यशः ॥ ३:३१ ॥
 अहिंसा परमो धर्मः अहिंसा परमा गतिः ।
 अहिंसा परमं ब्रह्म अहिंसा परमः शिवः ॥ ३:३२ ॥
 मांसाशानाच्चिवर्तेत मनसापि न काङ्क्षयेत् ।
 स महत्फलमाप्नोति यस्तु मांसं विवर्जयेत् ॥ ३:३३ ॥
 स्वमांसं परमांसेन यो वर्धयितुमिच्छति ।
 अनभ्यर्च्य पितृन् देवान् ततो ऽन्यो ऽस्ति पापकृत् ॥ ३:३४ ॥
 मधुपर्के च यज्ञे च पितृदैवतकर्मणि ।
 अत्रैव पशवो हिंस्या नान्यत्र मनुर्ब्रवीत् ॥ ३:३५ ॥
 क्रीत्वा स्वयं वाप्युत्पाद्य परोपहतमेव वा ।
 देवान्पितृंश्चार्चयित्वा खादन्मांसं न दोषभाक् ॥ ३:३६ ॥
 वेदयज्ञतपस्तीर्थदानशीलक्रियाव्रतैः ।
 मांसाहारनिवृत्तानां षोडशांशं न पूर्यते ॥ ३:३७ ॥



29 This and the following verses are similar to MBh 13.117.37–38 • C₀₂ resumes here in 189.jpg, f. 273r (sic!) with रं सुखम् (3.30b) After pādas cd, E inserts this: अहिंसा परमा कीर्ति अहिंसा परमो दमः, which is not to be found in CK₈₂K₁₀K₇ 34ab = MBh 13.116.14ab and 13.116.34ab ≈ Uttarottara 2.XXxx: स्वमांसं परमांसेन यो देहे वृद्धिमिच्छति 34 ≈ Manu 5.52 35 ≈ Manu 5.41 36 = Manu 5.32 (in Olivelle's critical edition; other editions read परोपकृत०)



30a यज्ञः] C₄₅C₀₂K₁₀E; यज्ञः C₉₄, यज्ञ K₈₂K₇ 30c परमं] CK₈₂K₁₀K₇; परमो E 30d परमा] CK₈₂K₇E; परमा K₁₀ 31ab (अहिंसा... दमः)] CK₈₂K₁₀K₇; omitted in E 31c लाभः] K₇; लाभ C₉₄C₄₅K₈₂K₁₀E, लाभो C₀₂ 31d परमं] CK₁₀K₇E; परमा K₈₂ 32a धर्मः] K₈₂K₇; धर्म C₉₄C₄₅E, धर्मो C₀₂, धर्म K₁₀ 32b अहिंसा परमा गतिः] CK₈₂K₇; ×××××××× K₁₀, अहिंसा परमो गतिः E 32c अहिंसा परमं ब्रह्म] CK₈₂E; {अहिंसा परमं ब्रह्म} K₁₀, अहिंसा परमं ब्रह्म K₇ 33a मांसाशानाच्चि०] C₉₄C₄₅E; मांसाशान नि० C₀₂, मांसाशानाच्चि० K₈₂, मन्सासनच्चि० K₁₀, {मांसाशानाच्चि०} K₇ 33d मांसं] CK₈₂; मांस K₁₀E, मांस K₇ 34a मांसेन] CK₈₂K₁₀E; मांसेन K₇ 34b वर्धयितु०] CK₈₂K₇E; वर्धयति K₁₀ 34c पितृन्] C₉₄C₄₅K₈₂K₇; पितृन् C₀₂E, {पितृन्} K₁₀ 34d ततो ऽन्यो] CK₈₂K₁₀K₇; तदन्यो E 35b दैवत०] C₉₄C₄₅K₈₂K₇E; दैवत० C₀₂K₁₀ 35c अत्रैव पशवो हिंस्या] C₉₄C₀₂K₇E; अत्रैव पशवो हिंसा C₄₅, अत्रैव पशवो हिंस्यान् K₈₂, ×××××××× K₁₀ 35d नान्यत्र मनुर्ब्रवीत्] CK₈₂K₇E; ××{त्र मनुर्ब्रवीत्} K₁₀ 36a क्रीत्वा] CK₈₂K₁₀K₇; कृत्वा E • प्युत्पाद्य] CK₈₂K₁₀K₇; प्युत्पाद्या E 36b हत०] CK₈₂K₁₀K₇; हित० E • वा] CK₈₂K₁₀K₇; च E 36c पितृंश्चार्चयित्वा] CK₈₂K₇; पितृंश्चार्चयित्वा K₁₀, पितृश्चार्चयित्वा E 36d मांसं] CK₈₂K₁₀E; मांस K₇ 37b शील०] C₉₄C₄₅K₈₂K₁₀K₇E; शाल० C₀₂ • व्रतैः] C₉₄C₀₂K₈₂K₁₀K₇E; व्रतैः C₄₅ 37c वृत्तानां] CK₈₂K₇; वृत्ताना K₁₀, वृत्तीनां E 37d न] C₉₄C₀₂K₈₂K₁₀K₇E; न C₄₅

मृगाः पर्णतृणाहारादजमेषगवादिभिः ।
 सुखिनो बलवन्तश्च विचरन्ति महीतले ॥ ३:३८ ॥
 वानराः फलमाहारा राक्षसा रुधिरप्रियाः ।
 निहता राक्षसाः सर्वे वानरैः फलभोजिभिः ॥ ३:३९ ॥
 तस्मान्मांसं न हीहेत बलकामेन भो द्विज ।
 बलेन च गुणाकर्षात्परतो भयभीरुणा ॥ ३:४० ॥
 अहिंसकसमो नास्ति दानयज्ञसमीहया ।
 इह लोके यशः कीर्तिः परत्र च परा गतिः ॥ ३:४१ ॥
 त्रैलोक्यं मणिरत्नपूर्णमखिलं दत्त्वोत्तमे ब्राह्मणे
 कोटीयज्ञसहस्रपद्मयुतं दत्त्वा महीं दक्षिणाम् ।
 तीर्थानां च सहस्रकोटिनियुतं स्नात्वा सकृन्मानवः
 एतत्पुण्यफलमहिंसकजनः प्राप्नोति निःसंशयः ॥ ३:४२ ॥
 ॥ इति वृषसारसंग्रहे अहिंसाप्रशंसा नामाध्यायस्तृतीयः ॥



38a पर्ण०] CK₁₀K₇; पर्ण० K₈₂, पर्णा० E **38ab** ०हाराद०] C₉₄C₀₂K₁₀^{pc}K₇E; ०हाद० K₁₀^{ac}, ०हारा अ० C₄₅K₈₂ **39ab** ०हारा रा०] C₄₅K₈₂K₁₀; ०हाराद्रा० C₉₄C₀₂K₇E **39d** ०भोजिभिः] CK₈₂K₁₀K₇; ०भोजिभिः E **40a** मांसं] CK₈₂K₁₀E; मांसं K₇ **40b** हीहेत] CK₇E; हीयेत K₈₂K₁₀ **40c** गुणाकर्षा०] conj. Törzsök; गुणाकाशा० CK₈₂K₁₀K₇, गुणा कुर्या० E **41b** ०यज्ञसमीहया] C₉₄C₄₅K₈₂K₁₀; ०धर्मसमीहया C₀₂, ०यज्ञसमीहया: K₇, ०धर्मसमीहय E **41c** यशः] C₉₄C₄₅K₈₂K₁₀K₇E; यशो? C₀₂ **41d** परा गतिः] C₀₂K₈₂K₇; परा गतिः? C₉₄, पराङ्गतिम् C₄₅K₁₀, परां गतिः E **42a** त्रैलोक्यं] CK₈₂K₇E; त्रैलोक्य K₁₀ • अखिलं दत्त्वोत्तमे ब्राह्मणे] C₄₅C₀₂K₁₀K₇E; अ/खिलं?***** C₉₄, अखिलं दत्त्वोत्तमे ब्राह्मणे K₈₂ **42b** कोटीयज्ञसहस्रपद्मम्] C₄₅C₀₂K₈₂K₁₀K₇E; ***** C₉₄ • महीं] C₉₄C₄₅K₈₂K₁₀K₇E; मही C₀₂ **42c** ०कोटि०] CK₈₂K₁₀K₇; ०कोटी० E (unmetr.) • स्नात्वा] C₉₄C₀₂K₈₂K₁₀K₇E; स्ना s C₄₅ **42d** ०फलमहिंस०] CK₈₂K₁₀E; ०फलं त्वहिंस० K₇ • निःसंशयः] C₀₂K₈₂K₁₀K₇; ***** C₉₄, निःसंशय* C₄₅, निःसंशय E **Colophon**: नामाध्यायस्तृतीयः] CK₈₂K₁₀; नामाध्यायस्तृतीय K₇, नामस्तृतीयो ऽध्यायः E

[चतुर्थोऽध्यायः]

[यमेषु सत्यम् (२)]

अनर्थयज्ञ उवाच ।
 सद्भावः सत्यमित्याहुर्दृष्टप्रत्ययमेव वा ।
 यथाभूतार्थकथनं तत्सत्यकथनं स्मृतम् ॥ ४:१ ॥
 आक्रोशताडनादीनि यः सहेतुःसहम् ।
 क्षमते यो जितात्मा तु स च सत्यमुदाहृतम् ॥ ४:२ ॥
 वधार्थमुद्यतः शस्त्रं यदि पृच्छेत कर्हिचित् ।
 न तत्र सत्यं वक्तव्यमनृतं सत्यमुच्यते ॥ ४:३ ॥
 वधार्हः पुरुषः कश्चिद्भजेत्पथि भयातुरः ।
 पृच्छतोऽपि न वक्तव्यं सत्यं तद्वापि उच्यते ॥ ४:४ ॥
 न नर्मयुक्तमनृतं हिनस्ति
 न स्त्रीषु राजन्न विवाहकाले ।
 प्राणात्यये सर्वधनापहारे
 पञ्चानृतं सत्यमुदाहरन्ति ॥ ४:५ ॥
 देवमानुषतिर्येषु सत्यं धर्मः परो यतः ।



1a ≈ MBh 12.288.45d: सद्भावः सत्यमुच्यते • cf. also Brahmanḍapurāṇa 3.3.86ab: असद्भावोऽनृतं ज्ञेयं सद्भावः सत्यमुच्यते **1c** cf. Śivadharmaśāstra 11.105: स्वानुभूतं स्वदृष्टं च यः पृष्टार्थं न गृह्णाति । यथाभूतार्थकथनमित्येतत्सत्यलक्षणम् ॥ **2** cf. Śivadharmaśāstra 11.82: आक्रुष्टस्ताडितो वापि यो नाक्रोशेन ताडयेत् । वागाद्यविकृतः स्वस्य क्षान्तिरेषा सुनिर्मला ॥ **5** cf. MBh 1.77.16: न नर्मयुक्तं वचनं हिनस्ति न स्त्रीषु राजन्न विवाहकाले । प्राणात्यये सर्वधनापहारे पञ्चानृतान्याहुर्पातकानि ॥; MBh 12.159.28: न नर्मयुक्तं वचनं हिनस्ति न स्त्रीषु राजन्न विवाहकाले । न गुर्वर्थे नात्मनो जीवितार्थे पञ्चानृतान्याहुर्पातकानि ॥; MatPu 31.16: न नर्मयुक्तं वचनं हिनस्ति न स्त्रीषु राजन्न विवाहकाले । प्राणात्यये सर्वधनापहारे पञ्चानृतान्याहुर्पातकानि ॥; Kaundinya's commentary ad PS 1.9: गोब्राह्मणार्थेऽवचनं हिनस्ति न स्त्रीषु राजन्न विवाहकाले । प्राणात्यये सर्वधनापहारे पञ्चानृतानि आहुर्पातकानि ॥; Abhidharmakośabhāṣya 24114–24117 (introduced by मोहजो मृषावादो यथाह): न नर्मयुक्तमनृतं हि नास्ति न स्त्रीषु राजन्न विवाहकाले । प्राणात्यये सर्वधनापहारे पञ्चानृतान्याहुर्पातकानि ॥



1a सद्भावः] CK₈₂K₇; सद्भावः K₁₀E **1ab** सत्यमित्याहुर्दृष्टं] C₄₅K₈₂K₇E; सत्यमित्याहुर्दृष्टं C₉₄, सत्यमित्याहुर्दृष्टं C₀₂; सत्यमित्याहुर्दृष्टं K₁₀ **1b** प्रत्ययः] C₉₄C₄₅K₈₂K₁₀; प्रत्ययः C₀₂, प्रत्ययः K₇, प्रत्ययः E **1c** यथाभूतार्थकथनं] C₉₄C₄₅K₈₂K₁₀K₇E; यथाभूतार्थं C₀₂^{ac}, यथाभूतार्थं कथनं C₀₂^{pc} **1d** तत्सत्यकथनं] C₉₄C₀₂K₈₂K₁₀K₇E; तत्सत्यकथनं C₄₅, कथनं स्मृतं C₀₂^{ac}, सत्यकथनं स्मृतं C₀₂^{pc} **2a** ताडनाः] C₉₄C₀₂K₈₂K₁₀K₇E; नाडनाः C₄₅ **2b** सुदुःसहम्] C₉₄C₄₅K₈₂K₁₀K₇E; सुदुःसहं C₀₂ **2d** सत्यमुदाहृतम्] C₄₅C₀₂K₈₂K₁₀K₇E; सत्यमुदाहृतम् C₉₄ **3a** द्यतः] CK₁₀K₇E; द्यतः K₈₂ • शस्त्रं] C₉₄C₄₅K₈₂K₁₀K₇; शस्त्रं C₀₂, सत्य C₄₅E **3b** कर्हिचित्] CE; कर्हिचित् K₈₂K₁₀K₇ **3c** सत्यं] C₉₄C₀₂K₈₂K₁₀K₇; सत्य C₄₅E **4b** तुरः] C₉₄C₀₂K₈₂K₁₀K₇E; तुर C₄₅ **4c** पृच्छतो] CK₈₂K₁₀K₇; पृच्छते E **4d** तद्वापि] CK₈₂K₇E; तदपि K₁₀ **5a** हिनस्ति] C₉₄C₄₅K₁₀K₇; हि नास्ति C₀₂K₈₂E **5b** राजन्न] C₉₄C₄₅K₁₀K₇E; राजन्न C₀₂, राज्यं न K₈₂ **5c** एत्यये] CK₈₂K₇E; एत्यये K₁₀ • अपहारे] C₉₄C₄₅K₈₂K₇E; अपहारे C₀₂K₁₀ **6b** मानुषः] CK₈₂K₁₀E; मानुषः K₇ • सत्यं धर्मः परो यतः] C₄₅C₀₂; सत्यं धर्मः पयतः C₉₄, सत्यं धर्मः परो यतः K₈₂K₇, सत्यधर्मः परो यतः K₁₀, सत्यधर्मपरायणः E

सत्यं श्रेष्ठं वरिष्ठं च सत्यं धर्मः सनातनः ॥ ४:६ ॥
 सत्यं सागरमव्यक्तं सत्यमक्षयभोगदम् ।
 सत्यं पोतः परत्रार्थं सत्यं पन्थानं विस्तरम् ॥ ४:७ ॥
 सत्यमिष्टगतिः प्रोक्तं सत्यं यज्ञमनुत्तमम् ।
 सत्यं तीर्थं परं तीर्थं सत्यं दानमनन्तकम् ॥ ४:८ ॥
 सत्यं शीलं तपो ज्ञानं सत्यं शौचं दमः शमः ।
 सत्यं सोपानमूर्ध्वस्य सत्यं कीर्तिर्यशः सुखम् ॥ ४:९ ॥
 अश्वमेधसहस्रं च सत्यं च तुलया धृतम् ।
 अश्वमेधसहस्राद्धिं सत्यमेव विशिष्यते ॥ ४:१० ॥
 सत्येन तपते सूर्यः सत्येन पृथिवी स्थिता ।
 सत्येन वायवो वान्ति सत्ये तोयं च शीतलम् ॥ ४:११ ॥
 तिष्ठन्ति सागराः सत्ये समयेन प्रियव्रतः ।
 सत्ये तिष्ठति गोविन्दो बलिबन्धनकारणात् ॥ ४:१२ ॥
 अग्निर्दहति सत्येन सत्येन शशिनाचरः ।
 सत्येन विन्ध्यास्तिष्ठन्ति वर्धमानो न वर्धते ॥ ४:१३ ॥
 लोकालोकः स्थितः सत्ये मेरुः सत्ये प्रतिष्ठितः ।



9c cf. Varāhapurāṇa 193.36cd: सत्यं स्वर्गस्य सोपानं पारावारस्य नौरिव 10 = MBh 1.69.22 = MBh Indices 13.20.330 = Mārkaṇḍeyapurāṇa 8.42 = Viṣṇudharmottarapurāṇa 3.265.7 ≈ MBh 12.156.26 (pāda d reads सत्यमेवातिरिच्यते) ≈ Viṣṇudharma 55.6 (pāda d reads सत्यमेतद्विशिष्यते) •
 cf. Śivadharmasāstra 11.107: अश्वमेधायुतं पूर्णं सत्यञ्च तुलितं पुरा । अश्वमेधायुतात्सत्यमधिकं बहुभिर्गुणैः ॥ 11c ≈
 Varāhapurāṇa 193.37: सूर्यस्तपति सत्येन वातः सत्येन वाति च । अग्निर्दहति सत्येन सत्येन पृथिवी स्थिता ॥ 13c ≈
 Varāhapurāṇa 193.37cd: अग्निर्दहति सत्येन सत्येन पृथिवी स्थिता



6c श्रेष्ठं] CK₈₂K₇; श्रेष्ठ K₁₀E • वरिष्ठं च] C₉₄C₄₅^pC₀₂K₈₂K₁₀K₇E; वरिष्ठम्वरिष्ठम्वञ्च C₄₅^ac 6d सत्यं]
 C₉₄C₀₂K₈₂K₇E; सत्यं C₄₅K₁₀ • धर्मः] C₉₄C₄₅K₈₂K₁₀K₇; धर्म C₀₂E 7a सत्यं] C₉₄C₄₅K₈₂K₁₀K₇E;
 सत्य C₀₂ 7b सत्यमक्षयभोगदम्] C₉₄K₈₂K₁₀K₇; सत्यमक्षयभोगदम् C₄₅C₀₂; सत्यमक्षयते नरं E 7c पोतः]
 CK₁₀K₇; पोत K₈₂; प्रोक्तः E 7d पन्थानं विस्तरम्] CK₈₂K₁₀K₇; यज्ञानविस्तरम् E 8a षष्ठगतिः]
 CK₈₂K₇E; षष्ठगतिः K₁₀ 8c तीर्थं] CK₈₂; तीर्थ K₁₀K₇; तीर्थान् E 9a सत्यं] C₉₄C₀₂K₈₂K₁₀K₇E;
 सत्य C₄₅ 9b शमः] CK₈₂K₇E; शमम् K₁₀ 9c सत्यं] C₉₄C₀₂K₈₂K₁₀E; सत्यं C₄₅; सत्य K₇
 9d सुखम्] CK₈₂K₁₀K₇; सुखः E 10a सहस्रं च] C₉₄C₄₅K₈₂K₁₀K₇E; सहस्रस्य C₀₂ 10b तुलया]
 C₉₄C₄₅K₈₂K₁₀K₇E; तुल्यया C₀₂ 10c सहस्राद्धिं] C₉₄C₄₅K₈₂K₁₀K₇E; सहस्रा हि C₀₂ 10d एव]
 C₉₄C₄₅K₈₂K₁₀K₇; एवं C₀₂E 11ab सूर्यः सत्येन पृथिवी स्थिता] K₈₂K₇; सूर्यः सत्येन पृथिवी स्थिता: C₉₄; सूर्यः
 सत्येन पृथिवी स्थिता C₄₅; सूर्य सत्येन पृथिवी स्थिता: C₀₂; सूर्य सत्येन ××× वी स्थिता K₁₀; सूर्यः सत्येन पृथिवी स्थिता:
 E 11c वायवो] CK₈₂K₇E; वायवो K₁₀ 11d सत्ये] CK₈₂K₁₀K₇; सत्यात् E 12a सागराः]
 C₉₄C₄₅K₈₂K₁₀K₇E; सागरा C₀₂ 12b समयेन] CK₈₂K₁₀K₇; सत्येन च E 13ab सत्येन सत्येन]
 CK₈₂K₁₀E; सत्येन K₈₂K₇ 13b शशिनाचरः] conj.; शशिभाचरः C₉₄; शशिराचरः K₈₂K₁₀K₇; शसि*चरः
 C₄₅; श शिरा वरः C₀₂; शशिभाचरः E 13c विन्ध्यास्तिष्ठन्ति] C₉₄K₈₂K₇; विन्ध्यस्तिष्ठन्ति C₄₅K₁₀; विन्ध्या तिष्ठन्ति
 C₀₂; तिष्ठते विन्ध्यो E 14a लोकः] E; लोक CK₈₂K₁₀K₇ • स्थितः] CK₈₂K₁₀E; स्थिः K₇ • सत्ये]
 CK₈₂K₁₀K₇; सत्यं E 14b मेरुः] C₉₄C₄₅K₈₂K₁₀K₇; मेरु C₀₂E

वेदास्तिष्ठन्ति सत्येषु धर्मः सत्ये प्रतिष्ठति ॥ ४:१४ ॥
 सत्यं गौः क्षरते क्षीरं सत्यं क्षीरे घृतं स्थितम् ।
 सत्ये जीवः स्थितो देहे सत्यं जीवः सनातनः ॥ ४:१५ ॥
 सत्यमेकेन सम्प्राप्तो धर्मसाधननिश्चयः ।
 रामराघववीर्येण सत्यमेकं सुरक्षितम् ॥ ४:१६ ॥
 एतत्सत्यविधानस्य कीर्तितं तव सुव्रत ।
 सर्वलोकहितार्थाय किमन्यच्छ्रोतुमिच्छसि ॥ ४:१७ ॥
 विगतराग उवाच ।
 न हि तृप्तिं विजानामि श्रुत्वा धर्मं तवाप्यहम् ।
 उपरिष्ठादतो भूयः कथयस्व तपोधन ॥ ४:१८ ॥
 [यमेष्वस्तेयम् (३)]
 अनर्थयज्ञ उवाच ।
 स्तेयं शृण्वथ विप्रेन्द्र पञ्चधा परिकीर्तितम् ।
 अदत्तादानमादौ तु उत्कोचं च ततः परम् ।
 प्रस्थव्याजस्तुलाव्याजः प्रसह्यस्तेय पञ्चमम् ॥ ४:१९ ॥
 धृष्टदुष्टप्रभावेन परद्रव्यापकर्षणम् ।
 वार्यमाणो ऽपि दुर्बुद्धिरदत्तादानमुच्यते ॥ ४:२० ॥
 उत्कोचं शृणु विप्रेन्द्र धर्मसंकरकारकम् ।



14c वेदास्ति०] C₉₄C₀₂K₈₂K₁₀K₇; देवास्ति० C₄₅, वेदा ति० E **14d** सत्ये] C₉₄C₄₅K₈₂K₁₀K₇E;
 धर्मं C₀₂ • प्रतिष्ठति] CK₈₂K₁₀E; प्रतिष्ठति K₇^{ac}, प्रतिष्ठितः K₇^{pc} **15a** गौः] C₉₄C₄₅K₈₂K₇E; गौ
 C₀₂K₁₀ **15ab** क्षीरं सत्यं] C₉₄C₀₂K₈₂K₁₀K₇E; क्षीरं सत्यं C₄₅^{ac}, कसी* नित्यं C₄₅^{pc} **15b** क्षीरे घृतं स्थितम्]
 C₉₄C₄₅K₈₂K₇; क्षीरं घृतं स्थितम् C₀₂, क्षीरं घृतं स्थितम् K₁₀, क्षीरं स्थितं घृतम् E **15c** सत्ये जीवः] CK₈₂K₁₀; सत्ये
 जीव K₇, सत्यं जीव E **15d** जीवः] C₉₄C₄₅K₈₂K₁₀K₇E; जीव C₀₂ **16a** सत्यमेकेन] C₉₄C₀₂K₈₂K₁₀K₇E;
 सत्यमेकेन K₁₀, सत्यमेकेन C₄₅ **16b** धर्म०] E; धर्मः CK₈₂K₁₀K₇ • निश्चयः] C₄₅C₀₂K₈₂K₁₀K₇E;
 निश्चयः C₉₄ **16d** सत्यमेकं] CK₈₂K₇E; सत्यमेकं K₁₀ • सुरक्षितम्] C₉₄C₀₂K₁₀K₇E; सुरक्षितः K₈₂,
 सुरक्षितम् C₄₅ **17a** एतत्सत्य०] C₉₄C₀₂K₈₂K₁₀K₇E; एवं सत्य० C₄₅ **17b** सुव्रत] C₉₄K₈₂K₇; सुव्रते
 C₄₅K₁₀, सुव्रतः C₀₂, सुव्रतं E **18a** तृप्तिं] C₉₄C₄₅K₈₂K₁₀K₇E; तृप्ति C₀₂ • विजानामि] CK₈₂K₇E;
 विजानामि K₁₀ **18b** श्रुत्वा धर्मं तवाप्यहम्] C₄₅C₀₂K₈₂K₁₀K₇; श्रु धर्मन्तवाप्यहम् C₉₄, धर्मं श्रुत्वा तथाप्यहम् E
18d धन] C₀₂K₈₂K₁₀E; धन C₉₄, धनः C₄₅K₇ **19b** कीर्तितम्] C₉₄C₀₂K₈₂K₁₀K₇E; कीर्तितम्
 C₄₅ **19d** उत्कोचं च ततः] C₉₄C₀₂K₈₂K₁₀K₇; त्कोच ततः C₄₅, उत्कोचं चानृतः E **19c** तुलाव्याजः] C₄₅K₇E;
 तुलाव्याज C₉₄C₀₂K₈₂K₁₀ **19d** संहार०] CK₈₂K₇E; संहार K₁₀ • स्तेय] C₄₅C₀₂K₈₂K₁₀E; स्तेन
 C₉₄K₇ • पञ्चमम्] C₉₄C₄₅K₈₂K₁₀K₇; पञ्चमः C₀₂E **20a** धृष्टदुष्ट०] C₉₄K₈₂K₇E; धृष्टदुष्ट० C₄₅, धृतदुष्ट०
 C₀₂, दृष्टदुष्ट० K₁₀ **20b** कर्षणम्] CK₁₀K₇E; कर्षण K₈₂ **20b** वार्यमाणो ऽपि] C₉₄C₀₂K₈₂K₁₀K₇E;
 वार्यमाणो वि० C₄₅ **21a** उत्कोचं] C₄₅C₀₂K₈₂K₁₀K₇E; उत्कोच C₉₄ • विप्रेन्द्र] CK₈₂K₇E; विप्रेन्द्र K₁₀
21b संकर०] C₀₂K₈₂; शङ्कर० C₉₄C₄₅K₁₀, संकर० K₇, संहार० E • कारकम्] CK₁₀K₇E; कारकः
 K₈₂

मूल्यं कार्यविनाशार्थमुत्कोचः परिगृह्यते ।
 तेन चासौ विजानीयाद्व्यलोभबलात्कृतम् ॥ ४:२१ ॥
 प्रस्थव्याज-उपायेन कुटुम्बं त्रातुमिच्छति ।
 तं च स्तेनं विजानीयात्परद्रव्यापहारकम् ॥ ४:२२ ॥
 तुलाव्याज-उपायेन परस्वार्थं हरेद्यदि ।
 चौरलक्षणकाश्चान्ये कूटकापटिका नराः ॥ ४:२३ ॥
 दुर्बलार्जवबालेषु च्छद्मना वा बलेन वा ।
 अपहृत्य धनं मूढः स चोरश्चोर उच्यते ॥ ४:२४ ॥
 नास्ति स्तेयसमं पापं नास्त्यधर्मश्च तत्समः ।
 नास्ति स्तेनसमाकीर्तिर्नास्ति स्तेनसमो ऽनयः ॥ ४:२५ ॥
 नास्ति स्तेयसमाविद्या नास्ति स्तेनसमः खलः ।
 नास्ति स्तेनसम अज्ञो नास्ति स्तेनसमो ऽलसः ॥ ४:२६ ॥
 नास्ति स्तेनसमो द्वेष्यो नास्ति स्तेनसमो ऽप्रियः ।
 नास्ति स्तेयसमं दुःखं नास्ति स्तेनसमो ऽयशः ॥ ४:२७ ॥
 प्रच्छन्नो हियते ऽर्थमन्यपुरुषः प्रत्यक्षमन्यो हरेत्
 निक्षेपाद्धनहारिणो ऽन्यमधमो व्याजेन चान्यो हरेत् ।



23cd cf. Umāmaheśvarasamvāda 8.3cd: कूटकापटिकाश्चैव सत्यार्जवविवर्जिताः



21c मूल्यं] conj.; मूल CK₈₂K₁₀K₇E • विनाशार्थः] CK₈₂^{pc}K₁₀K₇E; विनार्थः K₈₂^{ac} 21d उत्कोचः]
 CK₈₂K₇; उत्कोचं K₁₀, उत्कोच E 21ef विजानीयाद्भ्रं] C₉₄C₄₅K₈₂K₁₀K₇E; विजानीया द्रं C₀₂ 22c तं
 च स्तेनं] C₉₄; तच्च स्तेन C₄₅, तं च स्तेयं K₈₂, तच्च तेय K₁₀, सो ऽपि तेन C₀₂E, तच्च तेन K₇ 22d हारकम्]
 C₉₄C₄₅K₈₂^{pc}K₇E; हारकः C₀₂, हारका K₈₂^{ac} हारकाः K₁₀ 23a परस्वार्थं] C₉₄C₀₂K₈₂K₇; परस्वार्थ C₄₅K₁₀,
 परस्वार्थ E • हरेद्यदि] C₉₄C₀₂K₈₂K₁₀K₇E; हरेद्यति C₄₅ 23d कूटकापटिका] K₁₀; कुट्टका यटिका C₉₄,
 कूटकायटिका C₄₅C₀₂K₈₂^{ac}K₇, कूटकार्यटिका K₈₂^{pc}E 24a अर्जवः] CK₈₂K₇E; अर्जवः K₁₀ 24b च्छद्मना] E;
 च्छद्मना CK₈₂K₁₀, च्छद्मना K₇ 24cd मूढः स] CK₈₂K₇E; मूढास्स K₁₀ 24d चोरश्चोर] C₉₄C₀₂K₁₀E;
 चोर चोर C₄₅, चोरश्चोर K₈₂, चोरश्चोर K₇ 25ab (नास्ति... तत्समः)] CK₈₂K₁₀K₇; omitted in E
 25a स्तेयः] K₈₂K₇; तेन C₉₄, स्तेनः C₄₅C₀₂K₁₀, omitted in E 25b असमः] C₉₄C₄₅K₈₂K₁₀K₇;
 असमं C₀₂, omitted in E 25cd (नास्ति... ऽनयः)] CK₈₂K₁₀K₇; omitted in E 25c स्तेनः]
 C₉₄C₄₅K₈₂K₁₀; तेन C₀₂, स्तेयः K₇, omitted in E • समः] C₄₅C₀₂K₁₀; समो C₉₄K₈₂K₇,
 omitted in E 25d स्तेनः] CK₁₀E; स्तेयः K₈₂K₇ 26a स्तेयः] K₈₂K₇E; स्तेनः CK₁₀ •
 समा] C₀₂K₁₀; समो C₉₄C₄₅K₈₂K₇E 26b स्तेनः] CK₁₀; स्तेयः K₈₂K₇, तेन E 26c स्तेनः]
 C₉₄C₄₅K₁₀K₇; स्तेयः C₀₂K₈₂E • सम] CK₈₂K₇E (unmetr.); समं K₁₀ • अज्ञो] C₄₅; अज्ञः
 C₉₄, अज्ञ C₀₂K₈₂K₁₀K₇, अज्ञः E 26d स्तेनः] C₉₄C₄₅K₁₀; स्तेयः C₀₂K₈₂K₇, तेन E 27a स्तेनः]
 C₉₄C₄₅K₁₀; स्तेयः C₀₂K₈₂K₇, तेन E 27b स्तेनः] K₁₀; स्तेयः CK₈₂K₇E 27c स्तेयः] C₀₂; स्तेनः
 C₉₄C₄₅K₈₂K₁₀, स्तेनः K₇, तेन E 27d स्तेनः] C₉₄C₄₅K₈₂K₁₀; स्तेयः C₀₂K₇, तेन E 28a प्रच्छन्नो]
 C₉₄C₀₂K₈₂K₁₀K₇E; प्रस्थन्नो C₄₅ • ऽर्थमन्यपुरुषः] C₄₅K₇; च वित्तमथवा K₈₂^{pc}E, वित्तम् C₉₄K₈₂^{ac}K₁₀, वित्त
 C₀₂ • प्रत्यक्षमन्यो] C₉₄C₀₂K₈₂K₁₀K₇; प्रत्यक्षमनो C₄₅, प्रत्यक्षमन्ये E 28b निक्षेपाद्धनः] C₉₄C₄₅K₈₂;
 निक्षेपा धनः C₀₂K₁₀K₇, निक्षेपात्रयः E • हारिणो] C₉₄C₀₂K₈₂K₇E; हारिण्यो C₄₅, हारिणा K₁₀ •
 अन्यमधमो] C₉₄C₄₅K₈₂K₁₀K₇; अन्यमधमो C₀₂, अन्यविधयो E • चान्यो] CK₈₂K₁₀K₇; चान्या E • हरेत्]
 CK₁₀K₇E; हरे K₈₂

अन्ये लेख्यविकल्पनाहृतधना † अन्यो हताद्वै हता †
 † अन्यः क्रीतधनो ऽपरो धयहृत † एते जघन्याः स्मृताः ॥ ४:२८ ॥
 स्तेनस्तुल्य न मूढमस्ति पुरुषो धर्मार्थहीनो ऽधमः
 यावज्जीवति शङ्कया नरपतेः संत्रस्यमानो रटन् ।
 प्राप्तःशासन तीव्रसह्यविषमं प्राप्नोति कर्मरितः
 कालेन म्रियते स याति निरयमाक्रन्दमानो भृशम् ॥ ४:२९ ॥
 नीत्वा दुर्गतिकोटिकल्प निरयात्तिर्यत्वमायान्ति ते
 तिर्यत्वे च तथैवमेकशतिकं प्रभ्रम्य वर्षावृद्धम् ।
 मानुष्यं तदवाप्नुवन्ति विपुले दारिद्र्यरोगाकुलम्
 तस्माद्दुर्गतिहेतु कर्म सकलं त्यक्त्वा शिवं चाश्रयेत् ॥ ४:३० ॥

[यमेष्वानुशंस्यम् (४)]

अष्टमूर्तिशिवद्वेष्टा पितुर्मातुश्च यो द्विषेत् ।
 गवां वा अतिथेर्द्वेष्टा नृशंसाः पञ्च एव ते ॥ ४:३१ ॥
 अष्टमूर्तिः शिवः साक्षात्पञ्चव्योमसमन्वितः ।
 सूर्यः सोमश्च दीक्षश्च दूषकः तच्चृशंसकः ॥ ४:३२ ॥



29 The lower folio side in exposure 49 in K₁₀ is rather blurred and seems to be partly erased, therefore all the readings in this MS for verses 4.29–46 are rather uncertain, even if not indicated explicitly.



28c अन्ये लेख्ये] corr.; अन्या लेख्ये C₄₅C₀₂; अन्यो लेख्ये C₉₄; अन्यो लेख्ये K₈₂K₁₀K₇; अन्योल्लेख्ये E •
 •धना अन्यो] C₉₄C₀₂K₈₂K₁₀K₇E; •धन्यो C₄₅ • हताद्वै] CK₇E; हताद्वै K₈₂; हताद्वै K₁₀ 28d अन्यः
 क्रीतधनो] CK₈₂K₁₀; अन्य क्रीतधनो K₇; अनाश्रीतधनं E • ऽपरो धयहृत] C₉₄C₀₂K₁₀; परो धयहृत C₄₅;
 परो धन(हृत) K₈₂; परोधप्रहृत K₇; मदा ह्यप्रहृत E • जघन्याः] CK₈₂K₁₀K₇; जघन्यः E 29a स्तेनस्तुल्य]
 E; स्तेनस्तुल्य C₉₄C₄₅K₇ (unmetr.); स्तेयस्तुल्य C₀₂; स्तेयस्तुल्य K₈₂ (unmetr.); तेन तुल्य K₁₀ (unmetr.)
 29b यावज्जीवति] CK₈₂K₁₀K₇; यावज्जीवति E • •पतेः] C₄₅K₁₀K₇; •पतिः C₉₄C₀₂K₈₂E • संत्रस्यमानो
 रटन्] CK₈₂K₁₀K₇; संत्रस्यमानो शठः E 29c प्राप्तः] CK₁₀K₇E; प्राप्तः K₈₂ • •सह्यः] CK₈₂K₇;
 ×× K₁₀, •सद्यः E • •विषमं] em.; •विषमः CK₈₂K₇E, ××× K₁₀ • कर्मरितः] C₄₅C₀₂K₈₂K₇E;
 कर्मरितः C₉₄; ××रितः K₁₀ 29d निरयमाक्रन्दमानो] CK₈₂; निरयमाक्रन्दमानो K₁₀; निरयं स क्रन्दमानो K₇;
 नियममाक्रन्दमानो E 30a निरयात्तिर्यत्वम्] C₄₅K₈₂; निरयान्तिर्यत्वम् C₉₄; निरया तिर्यत्वम् C₀₂; निरयात्तिर्यत्वम् K₁₀;
 निरयान्तिर्यत्वम् K₇; निरयान्तिर्यत्वम् E 30b तिर्यत्वे] CK₈₂K₇; तिर्यत्वे K₁₀; तिर्यत्वं E • तथैवमेकशतिकं] C₄₅;
 तथैकमेकशतिकं C₉₄K₈₂K₇; तथैकमेकशतिकं C₀₂; तथैकमेकशतिकं K₁₀; तथैकमेकशतिकं E • •भ्रम्यः] CK₇E;
 •भ्रम्यः K₈₂; •×म्यः K₁₀ • वर्षावृद्धम्] K₇^{pc}; वर्षावृद्धम् C₉₄C₄₅K₈₂K₁₀K₇^{ac}; वर्षावृद्धः C₀₂E 30c मानुष्यं]
 C₉₄C₀₂K₈₂K₇E; मानुष्यः C₄₅ (unmetr.); मानुष्यः K₁₀ (top of akṣaras lost) • विपुले] CK₈₂K₇;
 विपुले K₁₀ (top of akṣaras lost); विपुलं E • दारिद्र्यम्] CK₈₂K₇; दारिद्र्यम् K₁₀; दारिद्र्यम् E 30d तस्माद्दुः]
 C₉₄C₄₅K₈₂K₇E; तस्मा दुः C₀₂; तस्मा दुः K₁₀ • चाश्रयेत्] CK₁₀K₇E; चाश्रयत् K₈₂ 31a शिवः]
 CK₈₂K₁₀E; शिवं K₇ 31c गवां वा] C₉₄C₀₂K₈₂K₇E; अवाग्वा C₄₅; अवाग्वा K₁₀ • अतिथेर्द्वेः]
 C₉₄C₄₅K₁₀K₇E; अतिथेर्द्वेः C₀₂; अतिथेर्द्वेः K₈₂ 31d नृशंसाः] C₉₄C₀₂K₈₂K₁₀; नृशंसा C₄₅K₇E
 32a मूर्तिः] CK₈₂K₁₀K₇; मूर्तिः E 32b न्वितः] C₉₄C₄₅K₈₂K₇E; न्विताः C₀₂K₁₀ 32c सूर्यः]
 CK₈₂; सूर्यः K₁₀K₇; सूर्यः E • दीक्षः] CK₈₂K₇; दीक्षः K₁₀; दीक्षः E 32d तच्चृः] em. TÖRZSÖK;
 स नृः CK₈₂K₁₀K₇E

पिताकाशसमो ज्ञेयो जन्मोत्पत्तिकरः पिता ।
 पितृदैवतमादित्यमानृशंस तमन्वितः ॥ ४:३३ ॥
 पृथ्व्या गुरुतरा माता को न वन्देत मातरम् ।
 यज्ञदानतपोवेदास्तेन सर्वं कृतं भवेत् ॥ ४:३४ ॥
 गावः पवित्रं मङ्गल्यं देवतानां च देवताः ।
 सर्वदेवमया गावस्तस्मादेव न हिंसयेत् ॥ ४:३५ ॥
 जातमात्रस्य लोकस्य गावस्त्राता न संशयः ।
 घृतं क्षीरं दधि मूत्रं शकृत्कर्षणमेव च ॥ ४:३६ ॥
 पञ्चामृतं पञ्चपवित्रपूतं
 ये पञ्चगव्यं पुरुषाः पिबन्ति ।
 ते वाजिमेधस्य फलं लभन्ति
 तदक्षयं स्वर्गमवाप्नुवन्ति ॥ ४:३७ ॥



35a ≈ Viṣṇusmṛti 23.57c: गावः पवित्रमङ्गल्यं (गोषु लोकाः प्रतिष्ठिताः) cf. also MBh Indices 13.15.33:
 गावः पवित्रं परमं गोषु लोकाः प्रतिष्ठिताः and Agnipurāṇa 291.1cd: गावः पवित्रा माङ्गल्या गोषु लोकाः प्रतिष्ठिताः **35c** =
 Viṣṇudharmottarapurāṇa 3.291.25c **36** See a passage in Śivadharmottara 12.92 ff. (es-
 pecially 12.92, 100, 102–104) that seems closely related to VSS 4.36–39: तुणानि खादन्ति
 वसन्त्यरण्यं पिबन्ति तोयान्यपरिग्रहाणि । दुहन्ति बाह्वन्ति पुनन्ति पापं गवां रसैर्जीवति जीवलोकः ॥ ९२ ॥ कुतस्तेषां हि पापानि येषां
 गृहमलङ्कृतं । सततं बालवत्साभिर् गोभिः श्रीभिर् इव स्वयं ॥ ९३ ॥ ये कुर्वन्ति गवां भक्तिं तुणतोयप्रदानतः । प्रणसरोहनाद्यैश्च गवां
 लोकं व्रजन्ति ते ॥ ९४ ॥ तुणतोयप्रदेशेषु नीत्वा यत्नेन मातरः । ये रक्षन्ति सदा गोपाः शिवलोके व्रजन्ति ते ॥ ९५ ॥ ये शिवाय
 गुरोर्वापि गां प्रयच्छन्ति भक्तितः । ते मोदन्ति शिवलोके भोगैः कल्पायुतनराः ॥ ९६ ॥ निवेद्य गोरसं भक्त्या शिवाय शिवयोगिने ।
 सर्वान्कामानवाप्नोति शिवलोकमितो गतः ॥ ९७ ॥ इहलोकसुखार्थाय परलोकहिताय च । सर्वस्वेनापि गान्तस्मादाददीत विपश्चितः ॥ ९८
 ॥ अहो सुमहदाश्चर्यमहो सुष्ठु सुभाषितं । यत्पवित्रश्च मृष्टश्च गोरसो बुद्धिबर्धनः ॥ ९९ ॥ गोमता निर्जिताः लोका वृताशागोमताजिताः
 । गोमता निर्जिताः स्वर्गः समस्तं गोमता जितं ॥ १०० ॥ गावो बन्धुर्मनुष्याणां गावश्च धनमुत्तमं । गावो येषां गृहे न स्युरबन्धुरिव तद्गृहं
 ॥ १०१ ॥ स्पृष्ट्वा तु गावः शमयन्ति पापं दत्त्वा तु गावस्त्रिदिवं नयन्ति । संरक्षिताश्चोपनयन्ति वित्तं गोभिर्न तुल्यं धनमस्ति किञ्चित् ॥
 १०२ ॥ सम्पन्नमश्नाति ददाति नित्यं पापापहं मित्रविवर्द्धनं च । स एव चार्थः परिभुज्यते च गोभिर्न तुल्यं धनमस्ति किञ्चित् ॥ १०३ ॥
 तुणानि शुष्काणि वने चरित्वा पीत्वा च तोयान्यमृतं स्रवन्ति । यद्गोमयाद्यैश्च पुनन्ति लोकान्गोभिर्न तुल्यन्धनमस्ति किञ्चित् ॥ १०४ ॥ स
 एव लोके परमः पवित्रो गवां रसः पुष्टि विवर्द्धनश्च । अश्नाति नित्यं विविधात्रयुक्तामिष्टश्चिरं येन शिव प्रसादात् ॥ १०५ ॥ ... etc.



33b ०करः पिता] C₉₄C₄₅K₈₂K₇E; ०(करः पिता) K₁₀, ०करपिताः C₀₂ **33c** ०दैवत०] C₉₄C₀₂K₈₂K₇E;
 ०दैवत० C₄₅, ०वत० K₁₀ **33cd** ०दित्यमानृशंस तमन्वितः] em.; ०दिश्वमानृशंस तमन्वितः C₉₄C₄₅, ०दित्यमानृशंस तमन्वितः
 C₀₂K₁₀, ०दिश्व अनुशंस तमन्वितः K₈₂, ०दिश्वमानृशंस तमन्वितः K₇, ०दित्यमानृशंस ततो ऽन्वितः E **34a** पृथ्व्या]
 C₉₄C₄₅K₇; (पृथ्व्या) C₀₂K₈₂, पृथ्वी K₁₀, पृथ्व्या E **34b** वन्देत] C₉₄K₈₂K₁₀K₇E; वन्देन वन्देत C₄₅,
 वन्देत C₀₂ **34d** सर्वं] em.; सर्वं CK₈₂K₁₀K₇E **35a** पवित्रं] CK₈₂K₇E; (पवित्र) K₁₀ • मङ्गल्यं]
 C₉₄C₄₅K₈₂; (मङ्गल्यं) K₁₀, माङ्गल्यं C₀₂K₇E • देवताः] CK₇; देवताः K₈₂, (देवताः) K₁₀, देवता E **35d** ०स्मादेव]
 C₉₄C₀₂K₈₂K₁₀K₇; ०स्मादुव C₄₅, ०स्माद्वाव E **36a** जातमात्रस्य लोकस्य] C₉₄C₀₂K₈₂K₇E; जातमात्रस्य
 लोकस्य K₁₀, सतसातस्य C₄₅^{ac}, सतसातस्य नोकस्य C₄₅^{pc} **36d** शकृत्क०] C₉₄C₀₂K₈₂K₇E; (शकृत्क०) K₁₀,
 शकृत्क० C₄₅ **37a** ०पवित्रपूतम्] C₀₂K₈₂E; ०पवित्रपूत C₉₄ (unmetr.), ०पवित्रं C₄₅ (unmetr.), ०पवित्रपूत
 K₁₀, ०पवित्रपूतं K₇ (unmetr.) **37b** ०गव्यं] C₉₄C₄₅K₈₂K₇E; ०गव्या C₀₂, (०गव्या) K₁₀ • पुरुषाः]
 C₉₄C₄₅K₈₂K₁₀K₇; पुरुषा C₀₂, पुरुषः E • पिबन्ति] C₉₄C₄₅K₈₂K₁₀K₇E; विवन्ति C₀₂ **37c** लभन्ति]
 C₉₄C₄₅K₈₂K₁₀K₇E; भवन्ति C₀₂ **37d** स्वर्ग०] C₉₄C₀₂K₈₂K₁₀K₇E; स्व० C₄₅

गोभिर्न तुल्यं धनमस्ति किञ्चिद्
 दुह्यन्ति वाह्यन्ति बहिश्चरन्ति ।
 तृणानि भुक्त्वा अमृतं स्रवन्ति
 विप्रेषु दत्ताः कुलमुद्धरन्ति ॥ ४:३८ ॥
 गवाह्निकं यश्च करोति नित्यं
 शुश्रूषणं यः कुरुते गवां तु ।
 अशेषयज्ञतपदानपुण्यं
 लभत्यसौ तमनुशंसकर्ता ॥ ४:३९ ॥
 अतिथिं यो ऽनुगच्छेत अतिथिं यो ऽनुमन्यते ।
 अतिथिं यो ऽनुपूज्येत अतिथिं यः प्रशंसते ॥ ४:४० ॥
 अतिथिं यो न पीड्येत अतिथिं यो न दुष्यति ।
 अतिथिप्रियकर्ता यः अतिथेः परिचारकः ।
 अतिथेः कृतसंतोषस्तस्य पुण्यमनन्तकम् ॥ ४:४१ ॥
 आसनेनार्घपाद्येन पादशौचजलेन च ।
 अन्नवस्त्रप्रदानैर्वा सर्वं वापि निवेदयेत् ॥ ४:४२ ॥
 पुत्रदारात्मना वापि यो ऽतिथिमनुपूजयेत् ।
 श्रद्धया चाविकल्पेन अङ्गीब्रह्मानसेन च ॥ ४:४३ ॥
 न पृच्छेद्गोत्रचरणं स्वाध्यायं देशजन्मनी ।



38a = ŚDhU 12.102d, 103d, 104d; cf. MBh 13.51.26cd: गोभिस्तुल्यं न पश्यामि धनं किञ्चिदिहाच्युत
 44ab = Uttarottara 10.7ab = Umāmaheśvarasaṃvāda 6.11ab ≈ MBh 13.62.18ab: न
 पृच्छेद्गोत्रचरणं स्वाध्यायं देशमेव वा



38a गोभिर्न तु०] K₇; न गोभिस्तु० CK₈₂K₁₀ (unmetr.), न गावतु० E 38d दत्ताः] C₉₄C₄₅K₈₂K₁₀K₇;
 {दत्ता} C₀₂, दत्ता E 39a गवाह्निकं] C₄₅C₀₂K₈₂K₁₀K₇E; गवाह्निकं C₉₄ • यश्च करोति] CK₈₂K₁₀K₇;
 यः प्रकरोति E 39b गवां तु] C₄₅K₇; गवान्तु C₉₄C₀₂K₈₂K₁₀, गवानाम् E 39c तप०] CK₈₂K₇; {तप०}
 K₁₀, •जप० E 39d लभत्यसौ तमनुशंसकर्ता] C₄₅K₈₂K₁₀K₇; लभत्यसौ भमनुशंसकर्ता C₉₄, लभत्यसौ तमनुतं स
 कर्ता C₀₂, भवत्यसौ धर्ममशेषकर्ता E 40d प्रशंसते] C₉₄C₄₅K₈₂K₁₀K₇E; प्रशंस्यते C₀₂ 41a न पीड्येत]
 C₉₄C₄₅K₈₂E; न गच्छेत (eyeskip to □□ □.□□□) C₀₂, {न पी}★★ K₁₀, निपीड्येत K₇ 41b अतिथिं]
 C₉₄C₄₅K₈₂K₇E; अति C₀₂, ★★★ K₁₀ • न दुष्यति] C₉₄C₀₂K₈₂K₇E; नुदुष्यति C₄₅, ★दुष्यति K₁₀
 41c अतिथि०] C₉₄K₈₂; अतिथिं C₄₅C₀₂K₇E, अति{थिं} K₁₀ • •प्रिय०] C₉₄C₄₅K₈₂K₁₀K₇E; प्रियः
 C₀₂ • यः] C₄₅C₀₂K₁₀K₇E; यः C₉₄, य K₈₂ 41e अतिथेः] C₄₅C₀₂K₇; अतिथि० C₉₄K₈₂K₁₀,
 अतिथिं E 41cf •संतोषस्तस्य] C₉₄C₀₂K₈₂K₁₀K₇E; •संता यस्य C₄₅ 41f पुण्य०] CK₈₂K₁₀E; पू०
 K₇ 42a आर्घ्य०] CK₈₂K₁₀K₇; आर्घ्य० E 42c अन्नव०] C₉₄C₄₅K₈₂K₇E; अन्नम्ब० C₀₂, {अन्न}व०
 K₁₀ 42d निवेदयेत्] CK₈₂K₁₀K₇; प्रदापयेत् E 43a दारात्मना] em.; दारात्मनो C₄₅C₀₂K₈₂K₁₀K₇,
 {दारा}त्मनो C₉₄, दारात्मको E 43b पूजयेत्] C₉₄K₈₂E; पूज्यते C₄₅C₀₂K₁₀, पूजते K₇ 43c श्रद्धया]
 C₉₄C₄₅K₈₂K₁₀K₇E; श्रद्धया C₀₂ • चाविकल्पेन] C₄₅C₀₂K₈₂K₁₀K₇E; चापि कल्पेन C₉₄ 44a चरणं]
 CK₈₂K₁₀K₇; चरणं E 44b देशजन्मनी] C₄₅C₀₂K₈₂K₁₀K₇E; देशजन्मना C₉₄

चिन्तयेन्मनसा भक्त्या धर्मः स्वयमिहागतः ॥ ४:४४ ॥
 अश्वमेधसहस्राणि राजसूयशतानि च ।
 पुण्डरीकसहस्रं च सर्वतीर्थतपःफलम् ॥ ४:४५ ॥
 अतिथिर्यस्य तुष्येत नृशंसमतमुत्सृजेत् ।
 स तस्य सकलं पुण्यं प्राप्नुयान्नात्र संशयः ॥ ४:४६ ॥
 † न गतिमतिथिज्ञस्य गतिमाप्नोति कर्हिचित् † ।
 तस्मादतिथिमायान्तमभिगच्छेत्कृताञ्जलिः ॥ ४:४७ ॥
 सक्तुप्रस्थेन चैकेन यज्ञ आसीन्महाद्भुतः ।
 अतिथिप्राप्तदानेन स्वशरीरं दिवं गतम् ॥ ४:४८ ॥
 नकुलेन पुराधीतं विस्तरेण द्विजोत्तम ।
 विदितं च त्वया पूर्वं प्रस्थवार्त्ता च कीर्तिता ॥ ४:४९ ॥

[यमेषु दमः (५)]

दम एव मनुष्याणां धर्मसारसमुच्चयः ।
 दमो धर्मो दमः स्वर्गो दमः कीर्तिर्दमः सुखम् ॥ ४:५० ॥
 दमो यज्ञो दमस्तीर्थं दमः पुण्यं दमस्तपः ।
 दमहीनमधर्मश्च दमः कामकुलप्रदः ॥ ४:५१ ॥
 निर्दमः करि मीनश्च पतङ्गभ्रमरमृगाः ।
 त्वग्निह्वा च तथा घ्राणा चक्षुः श्रवणमिन्द्रियाः ॥ ४:५२ ॥



47cd = Vāyupurāṇa 2.17.8 = Brahmanḍapurāṇa 2.15.8; ≈Śivadharmottara 4.44ab: तस्मादतिथिमायान्तमनुगच्छेत्कृताञ्जलिः
 50b cf. Mahābhārata Indeces 14.4.2477: श्रोतुम् इच्छामि कात्स्न्येन धर्मसारसमुच्चयम्



44c चिन्तयेन्म०] C₉₄C₀₂K₈₂K₁₀E; चिन्तयेत्म० C₄₅, चिन्तयेत्म० K₇ 44d गतः] C₉₄C₄₅K₈₂K₇E; गताः
 C₀₂, गतम् K₁₀ 45b सूय०] C₉₄K₈₂K₇E; सूय० C₄₅C₀₂, सूय० K₁₀ 45d तपः०] CK₈₂K₁₀E;
 तप० K₇ (unmetr.) 46b नृशंसमतमुत्सृजेत्] C₉₄K₈₂K₇; नृशंसमत उत्सृजेत् C₄₅, नृशंसकमममुत्सृजेत् C₀₂,
 नृसमतमुत्सृजेत् K₁₀, न संशय समश्रुते E 47a न गतिम०] C₉₄C₄₅K₁₀K₇; न गति ना० K₈₂, न तिथिम० C₀₂E
 47b कर्हिचित्] C₉₄E; कर्हिचित् C₄₅C₀₂K₈₂K₁₀K₇ 47c यान्त०] C₉₄C₄₅K₈₂K₁₀K₇E; यान्ति० C₀₂
 48a सक्तु०] em.; शक्तु० C₉₄C₄₅, शक्तु० C₀₂, शक्तु० K₈₂K₇, शक्तु० K₁₀, शक्ति० E • चैकेन] CK₈₂K₁₀E;
 चैकेन K₇ 48b आसीन्महाद्भुतः] corr.; आसीन्महाद्भुतः C₉₄C₄₅K₈₂K₁₀, आसी महाद्भुतः C₀₂, आसीन्महाद्भुतः K₇,
 आसीन्महाद्भुतम् E 48c दानेन] C₉₄C₄₅K₈₂K₁₀K₇E; दानेन C₀₂ 48d स्व०] CK₈₂K₁₀; स्व० K₇, स्व०
 E • गतम्] C₉₄C₄₅K₈₂K₁₀K₇E; गतः C₀₂ 49b उत्तम] C₉₄C₄₅K₈₂K₁₀K₇; उत्तमम् C₀₂, उत्तमः E
 49d कीर्तिता] C₉₄C₄₅K₈₂K₁₀K₇; कीर्तितम् C₀₂, कीर्तिताः E 50b धर्मसार०] em.; धर्मः सार० CK₈₂K₁₀K₇,
 धर्मसार० E 50c स्वर्गो] C₉₄C₄₅K₈₂K₁₀K₇E; स्वर्ग C₀₂ 50d कीर्तिर्द०] C₉₄C₄₅K₁₀E; कीर्ति द०
 C₀₂K₈₂K₇ 51a दमस्ती०] C₉₄C₀₂K₈₂K₁₀K₇E; दम ती० C₄₅ 51d दमः] C₉₄C₄₅K₈₂K₁₀K₇;
 दम C₀₂, दमं E • काम०] CK₈₂K₁₀E; कामं K₇ 52a दमः] C₉₄C₄₅K₈₂K₁₀K₇E; दम C₀₂
 52b भ्रमर०] CK₈₂K₁₀E (unmetr.); भ्रमर० K₇ 52c घ्राणा] C₉₄K₈₂K₁₀K₇E; घ्राणं C₄₅, घ्राण
 C₀₂ 52d इन्द्रियाः] CK₈₂K₁₀K₇; इन्द्रियः E

दुर्जयेन्द्रियमेकैकं सर्वे प्राणहराः स्मृताः ।
 दमं यो जयते सम्यग्निर्दमो निधनं व्रजेत् ॥ ४:५३ ॥
 मृगे श्रोत्रवशान्मृत्युः पतङ्गाश्चक्षुषोर्मृताः ।
 घ्राणया भ्रमरो नष्टो नष्टो मीनश्च जिह्वया ॥ ४:५४ ॥
 स्पर्शेन च करी नष्टो बन्धनावासदुःसहः ।
 किं पुनः पञ्चभुक्तानां मृत्युस्तेभ्यः किमद्भुतम् ॥ ४:५५ ॥
 पुरुरवो ऽतिलोभेन अतिकामेन दण्डकः ।
 सागराश्चातिदर्पेण अतिमानेन रावणः ॥ ४:५६ ॥
 अतिक्रोधेन सौदास अतिपानेन यादवाः ।
 अतितृष्णाच्च मान्धाता नहुषो द्विजवज्रया ॥ ४:५७ ॥
 अतिदानाद्वर्लिर्नष्ट अतिशौर्येण अर्जुनः ।
 अतिद्यूताच्चलो राजा नृगो गोहरणेन तु ॥ ४:५८ ॥
 दमेन हीनः पुरुषो द्विजेन्द्र
 स्वर्गं च मोक्षं च सुखं च नास्ति ।
 विज्ञानधर्मकुलकीर्तिनाश
 भवन्ति विप्र दमया विहीनाः ॥ ४:५९ ॥
 [यमेषु घृणा (६)]
 निर्घृणो न परत्रास्ति निर्घृणो न इहास्ति वै ।



54 Cf. Buddhacarita 11.35: गीतैर्हि यन्ते हि मृगा वधाय रूपार्थमग्नौ शलभाः पतन्ति । मत्स्यो गिरत्यायसमामिषार्थं तस्मादनर्थं विषयाः फलन्ति ॥ 58 After this verse, E adds: तस्माद्दमं सदा स रक्षेत् अति सर्वत्र वर्जयेत् (understand: तस्माद्दमं सदा रक्षेत् अति सर्वत्र वर्जयेत्)



53b सर्वे] C₉₄C₀₂K₈₂K₁₀K₇E; सर्वं C₄₅ • हराः] CK₈₂K₁₀K₇; हरा E 53d व्रजेत्] C₄₅C₀₂K₈₂K₁₀K₇E;
 व्रजे× C₉₄ 54a मृगे] CK₈₂K₇; मृगो K₁₀E • श्रोत्रं] C₉₄C₄₅K₈₂K₁₀E; श्रोत्रं C₀₂; श्रोतं K₇ •
 वशां] C₉₄C₀₂K₈₂K₁₀K₇E; वचशां C₄₅ 54b पतङ्गाश्च] CK₈₂K₁₀K₇; पतङ्गा च E • षोर्मृताः]
 C₉₄C₄₅K₈₂K₁₀E; षो मृताः C₀₂; षो मृताः K₇ 54c घ्राणया] C₉₄C₀₂K₈₂K₁₀K₇E; घ्रातया C₄₅
 54cd नष्टो नष्टो] C₉₄C₀₂K₈₂K₁₀K₇E; नष्टो C₄₅ 55b सद्दुःसहः] C₉₄C₀₂K₈₂K₇E; सद्दुःसह C₄₅,
 सद्दुःसहः K₁₀ 55c पुनः] C₉₄C₄₅C₀₂K₈₂K₁₀K₇E; पुन C₉₄ 55d तेभ्यः] CK₈₂K₁₀K₇; तेभ्य E
 56a पुरुरवो] C₉₄C₄₅K₈₂K₁₀K₇; पुरुरवे C₀₂, पुरुरवा E • तिलोभेन अतिकामेन] CK₈₂K₁₀K₇; तिकामेन
 अतिलोभेन E 56b दण्डकः] CK₈₂K₁₀K₇; पुण्डकः E 56a सागराः] em.; सगरं C₉₄C₄₅K₈₂K₁₀K₇E,
 सागरं C₀₂ 57b अतिपानेन] CK₈₂K₁₀K₇; अतिपापेन E 57c अतितृष्णाच्च मान्धाता] conj.; अतितृष्णा च मान्धातो
 C₉₄; अतितृष्णा च मान्धातो C₄₅C₀₂K₈₂K₇; अतितृष्णा च मन्धातो K₁₀; अतितृष्णा च मानाच्च च E 57d नहुषो]
 CK₈₂K₇E; नहुषो K₁₀ 58a नष्टं] C₉₄C₈₂K₁₀K₇E; नष्टो C₄₅, नष्टो C₀₂ 58c अतिद्यूताच्चलो]
 C₉₄C₀₂K₁₀K₇; अतिद्यूताच्चलो C₄₅K₈₂, अतिख्याताच्चलो E 58d नृगो गो] E; नृगज्जो C₉₄C₀₂K₁₀K₇, नृगं
 गो C₄₅K₈₂ 59a हीनः पुरुषो द्विजेन्द्र] CK₈₂K₇; हीन पुरुषो द्विजेन्द्र K₁₀, हीनं पुरुषं द्विजेन्द्र E 59c नाश]
 C₄₅; नाशो E नाम C₉₄C₀₂K₈₂, नाश K₁₀, नागा K₇ 59d विप्र] CK₈₂K₁₀E; विप्रा K₈₂K₇ • दमया]
 C₉₄C₄₅C₀₂K₈₂K₁₀K₇E; दया C₄₅ 60a निर्घृणो] C₉₄C₄₅K₁₀; निर्घृणो C₀₂K₇, निर्घृण K₈₂, निर्घृणे
 K₈₂, निर्घृणे E 60b निर्घृणो] C₉₄C₄₅K₈₂K₁₀; निर्घृणो C₀₂K₇, निर्घृणे K₈₂E

निर्घृणे न च धर्मो ऽस्ति निर्घृणे न तपो ऽस्ति वै ॥ ४:६० ॥
 परस्त्रीषु परार्थेषु परजीवापकर्षणे ।
 परनिन्दापरान्नेषु घृणां पञ्चसु कारयेत् ॥ ४:६१ ॥
 परस्त्री शृणु विप्रेन्द्र घृणीकार्या सदा बुधैः ।
 राज्ञी विप्री परिव्राजा स्वयोनिपरयोनिषु ॥ ४:६२ ॥
 परार्थे शृणु भूयो ऽन्य अन्यायार्थमुपार्जनम् ।
 आढप्रस्थतुलाव्याजैः परार्थं यो ऽपकर्षति ॥ ४:६३ ॥
 जीवापकर्षणे विप्र घृणीकुर्वीत पण्डितः ।
 वनजावनजा जीवा विलगाश्चरणाचराः ॥ ४:६४ ॥
 परनिन्दा च का विप्र शृणु वक्ष्ये समासतः ।
 देवानां ब्राह्मणानां च गुरुमातातिथिद्विषः ॥ ४:६५ ॥
 परान्नेषु घृणा कार्या अभोज्येषु च भोजनम् ।
 सूतके मृतके शौण्डे वर्णभ्रष्टकुले नटे ॥ ४:६६ ॥
 एते पञ्चघृणासु सक्तपुरुषाः स्वर्गार्थमोक्षार्थिनः
 लोके ऽनिन्दनमाप्नुवन्ति सततं कीर्तिर्यशोऽलंकृतम् ।
 प्रज्ञाबोधश्रुतिं स्मृतिं च लभते मानं च नित्यं लभेत्
 दाक्षिण्यं स भवेत्स आयुष परं प्राप्नोति निःसंशयः ॥ ४:६७ ॥



63b cf. Bhagavadgītā 16.12: आशापाशशतैर्बद्धाः कामक्रोधपरायणाः । ईहन्ते कामभोगार्थमन्यायेनार्थसंचयान् ॥ **65cd** These two pādas are illegible in K₁₀ **66** This verse is mostly illegible in K₁₀



60c निर्घृणे] C₉₄ C₄₅ K₁₀ E; निर्घृणे C₀₂ K₈₂ K₇ **60d** निर्घृणे] C₉₄ C₄₅ K₈₂ K₁₀ E; निर्घृणे C₀₂ K₇
61b जीवापकर्षणे] C₉₄ C₀₂ K₈₂ K₁₀ K₇; जीवापकर्षणे C₄₅, जीवापकर्षणे E **61c** परनिन्दा] C₄₅ C₀₂ K₈₂ K₁₀ K₇ E;
 परनिन्द* C₉₄ • परान्नेषु] CK₈₂ K₇ E; परान्नेषु K₁₀ **61d** घृणां] C₉₄ C₄₅ K₈₂ K₇; घृणा C₀₂ K₁₀ E
62a घृणी] C₉₄ C₀₂ K₈₂ K₁₀ K₇ E; घृणा C₄₅ **62c** ब्राजा] CK₇; ब्राजी K₈₂ K₁₀; ब्राज्या E **62d** पर*]
 CK₈₂ K₇ E; पशु* K₁₀ **63b** अन्याया*] CK₈₂ K₇ E; अन्याया* K₁₀ • र्जनम्] CK₈₂ K₇ E; र्ज्वम् K₁₀
63c तुला*] CK₈₂ K₇ E; तुल* K₁₀ **63d** र्थ*] C₉₄ C₄₅ K₈₂ E; र्थ* C₀₂, र्थ* K₁₀, र्थ* K₇ **64a** विप्र]
 C₄₅ K₈₂ K₁₀ K₇ E; विप्र* C₉₄, विप्रे C₀₂ **64b** घृणी*] CK₈₂ K₁₀ K₇; घृणां E **64c** वनजावनजा]
 C₉₄ C₀₂ K₈₂ K₁₀ E; वनजावनजा C₄₅, वनजा व/नि/जा C₄₅, वनज विनजा K₇ **64d** विलगाश्चरणाचराः] corr.;
 विलगाचरणाचराः C₉₄ C₄₅ K₇, विलगोचरगोचरः C₀₂ E, विलगोचरगोचराः K₈₂, विलगाचर/णाचराः K₁₀ **65b** वक्ष्ये]
 CK₈₂ K₁₀ K₇; वक्ष्या E **66b** अभोज्येषु] C₉₄ C₀₂ K₈₂ K₁₀ K₇ E; अभोज्ये C₄₅ **66c** शौण्डे] K₈₂; सौण्डे
 C₉₄ C₀₂ K₇, शौण्डे C₄₅, सौण्डे K₁₀, सौण्डे E **67a** पुरुषाः] K₇; पुरुषः CK₈₂ K₁₀ E • र्थिनः]
 K₇ c; र्थिनां CK₈₂ K₁₀ E, र्थिना K₇ c **67b** ऽनिन्दनमाप्नुवन्ति] C₉₄ C₄₅ K₈₂ K₁₀ K₇; ऽनिन्दनमाप्नुवन्ति C₀₂,
 नन्दनमाप्नुवन्ति E **67c** श्रुतिं] K₇; श्रुति* CK₈₂ K₁₀ E • नित्यं] C₉₄ C₀₂ K₈₂ K₁₀ K₇ E; नित्य C₄₅ **67d** स
 आयुष] em.; समायुष CK₇, समायुषः K₈₂ (unmetr.), समायुष K₁₀, स मानुष E • निःसंशयः] CK₁₀ K₇ E;
 निःसंशयः K₈₂

[यमेषु पञ्चविधो धन्यः (७)]

चतुर्मौनश्चतुःशत्रुश्चतुरायतनं तथा ।
चतुर्ध्यानं चतुष्पादं पञ्चधन्यविधोच्यते ॥ ४:६८ ॥
चतुर्मौनस्य वक्ष्यामि शृणुष्वनावहितो भव ।
पारुष्यपिशुनामिथ्यासम्भिन्नानि च वर्जयेत् ॥ ४:६९ ॥
कामः क्रोधश्च लोभश्च मोहश्चैव चतुर्विधः ।
चतुःशत्रुर्निहन्तव्यः सो ऽरिहा वीतकल्मषः ॥ ४:७० ॥
चतुरायतनं विप्र कथयिष्यामि तच्छृणु ।
करुणा मुदितोपेक्षा मैत्री चायतनं स्मृतम् ॥ ४:७१ ॥
चतुर्ध्यानाधुना वक्ष्ये संसारार्णवतारणम् ।
आत्मविद्याभवः सूक्ष्मं ध्यानमुक्तं चतुर्विधम् ॥ ४:७२ ॥
आत्मतत्त्वः स्मृतो धर्मो विद्या पञ्चसु पञ्चधा ।
षट्त्रिंशाक्षरमित्याहुः सूक्ष्मतत्त्वमलक्षणम् ॥ ४:७३ ॥
चतुष्पादः स्मृतो धर्मश्चतुराश्रममाश्रितः ।
गृहस्थो ब्रह्मचारी च वानप्रस्थो ऽथ भैक्षुकः ॥ ४:७४ ॥
धन्यास्ते यैरिदं वेत्ति निखिलेन द्विजोत्तम ।
पावनं सर्वपापानां पुण्यानां च प्रवर्धनम् ॥ ४:७५ ॥
आयुः कीर्तिर्यशः सौख्यं धन्यादेव प्रवर्धते ।



69cd cf. Divyāvadāna 186.21: आर्य, किमेभिः कर्म कृतम्येनैवंविधानि दुःखानि प्रत्यनुभवन्तीति? स कथयति । एते प्राणातिपातिका अदत्तादायिकाः काममिथ्याचारिका मृषावादिताः पैशुनिकाः पारुषिकाः संभिन्नप्रलापिका अभिध्यालवो व्यापन्नचित्ता मिथ्यादृष्टिकाः । 74cd = MBh 12.234.13ab ≈ MBh 14.4513ab etc.



68a चतुर्मौनं] C₉₄C₄₅K₈₂K₇E; चतुर्मौनं C₀₂, (चतुर्मौनं) K₁₀ 68ab चतुःशत्रुश्च] C₉₄C₄₅K₈₂K₁₀K₇; चतुःशत्रु च C₀₂, चतुःशत्रु च E 68b चतुरायतनं] C₄₅C₀₂K₈₂K₇E; चतुरायतनं C₉₄, (चतुरायतनम्) K₁₀ 68c पादं] CK₇E; पादः K₈₂, ** K₁₀ 68d पञ्चधन्यं] CK₈₂K₁₀K₇; धन्यपञ्च E 69a मौनस्य] C₉₄C₀₂K₈₂K₁₀K₇E; मौनस्य C₄₅ 69c पारुष्यं] CK₁₀K₇E; पारुष्यं K₈₂ • पिशुना] CK₈₂K₁₀K₇; पिशुना E 70c चतुःशत्रुर्नि] C₉₄C₄₅E; चतुःशत्रुर्नि C₀₂K₈₂K₁₀K₇ 70d सो ऽरिहा] C₉₄C₀₂K₈₂K₁₀K₇; सोरिहा C₄₅, सर्वथा E 71c मुदितो] CK₈₂K₁₀K₇; मुदितो E 71d चायतनं] C₀₂K₈₂K₁₀K₇E; चायतन C₉₄, चायतनं C₄₅ 72c भवः] C₄₅C₀₂K₈₂K₁₀K₇; भव C₉₄C₀₂, भवं E 72cd सूक्ष्मं ध्या] C₉₄K₈₂K₇E; सूक्ष्माध्या C₄₅, सूक्ष्मध्या C₀₂, सूक्ष्मध्यानं K₁₀ 72d नमुक्तं चतुर्विधम्] C₀₂K₁₀; नमुक्तश्चतुर्विधम् C₉₄, नमुक्तश्चतुर्विधः C₄₅K₈₂, नमुक्तं चतुर्विधं K₇, नयज्ञश्च E 73a स्मृतो] C₉₄C₄₅K₈₂K₁₀K₇; स्मृता C₀₂E • धर्मो] CK₈₂K₁₀K₇; धन्या E 73cd आहुः सू] C₄₅C₀₂K₈₂K₁₀K₇E; आ** C₉₄ 74ab धर्मश्च] C₉₄C₄₅K₈₂K₇E; धर्मं च C₀₂K₁₀ 74b अश्रितः] CK₈₂K₁₀E; अश्रिताः K₇ 74d भैक्षुकः] CK₈₂K₁₀K₇; भक्षकः E 75a यैरिदं] C₉₄K₈₂K₁₀K₇E; यैरिदं C₄₅C₀₂ • वेत्ति] C₉₄C₄₅K₈₂K₁₀K₇E; वेत्ति C₀₂ 75d प्रवर्धनम्] CK₈₂K₁₀K₇; प्रवर्धनः E 76b धन्यादेव] CK₈₂K₁₀K₇; धमादेव E

शान्तिः पुष्टिः स्मृतिर्मेधा जायते धन्यमानवे ॥ ४:७६ ॥

[यमेष्वप्रमादः (८)]

प्रमादस्थान पञ्चैव कीर्तयिष्यामि तच्छृणु ।

ब्रह्महत्या सुरापानं स्तेयो गुर्वङ्गनागमम् ।

महापातकमित्याहुस्तत्संयोगी च पञ्चमः ॥ ४:७७ ॥

अनृतं च समुत्कर्षे राजगामी च पैशुनः ।

गुरोश्चालीकनिर्बद्धः समानि ब्रह्महत्याया ॥ ४:७८ ॥

ब्रह्मो ऋग्वेदनिन्दा च कूटसाक्षी सुहृद्बधः ।

गर्हितानाद्ययोजग्धिः सुरापानसमानि षट् ॥ ४:७९ ॥

रेतोत्सेकः स्वयोन्यासु कुमारीष्वन्त्यजासु च ।

सख्युः पुत्रस्य च स्त्रीषु गुरुतल्पसमः स्मृतः ॥ ४:८० ॥

निक्षेपस्यापहरणं नराश्वरजतस्य च ।

भूमिवज्रमणीनां च रुक्मस्तेयसमः स्मृतः ॥ ४:८१ ॥

चत्वार एते सम्भूय यत्पापं कुरुते नरः ।

महापातकपञ्चैतन् तेन सर्वं प्रकाशितम् ।



77c-f ≈ MBh Indeces 12.30: ब्रह्महत्यां सुरापानं स्तेयं गुर्वङ्गनागमम् । महान्ति पातकान्याहुः संयोगं चैव तैः सह ॥ ≈ Manu 11.55 (in Olivelle's edition): ब्रह्महत्या सुरापानं स्तेयं गुर्वङ्गनागमः । महान्ति पातकान्याहुः संसर्गश्चापि तैः सह ॥ See also Yājñavalkyaśmṛti 3.227: ब्रह्महा मद्यपः स्तेनस्तथैव गुरुतल्पगः । एते महापातकिनो यश्च तैः सह संवसेत् ॥ 78 ≈ MBh 5.40.3: अनृतं च समुत्कर्षे राजगामि च पैशुनम् । गुरोश्चालीकनिर्बन्धः समानि ब्रह्महत्याया ॥ = Manu 11.56 ≈ Viṣṇuśmṛti 37.1-4 ≈ Agnipurāṇa 168.25 79 ≈ Manu 11.57: ब्रह्मोज्झता वेदनिन्दा कौटसाक्ष्यं सुहृद्बधः । गर्हितानाद्ययोजग्धिः सुरापानसमानि षट् ॥ See also Yājñavalkyaśmṛti 3.228: गुरुणामध्यधिक्षेपो वेदनिन्दा सुहृद्बधः । ब्रह्महत्यासमं ज्ञेयमधीतस्य च नाशनम् ॥ 80 ≈ Manu 11.59: रेतःसेकः स्वयोनीषु कुमारीष्वन्त्यजासु च । सख्युः पुत्रस्य च स्त्रीषु गुरुतल्पसमं विदुः ॥ 81 = Manu 11.58



76c पुष्टिः] C₄₅C₀₂K₈₂K₁₀K₇E; *ष्टिः C₉₄ • स्मृतिर्मेधा] C₉₄C₄₅K₁₀K₇E; स्मृति मेधा C₀₂K₈₂ 76d मानवे] em.; मानवः CK₈₂K₁₀K₇E 77a स्थान] C₉₄C₀₂K₈₂K₁₀; स्थानं C₄₅K₇E (unmetr.) • पञ्चैव] CK₈₂K₁₀K₇; पञ्चैवं E 77b कीर्तयिष्यामि] CK₈₂K₇E; कीर्तयिष्यामि K₁₀ 78a समुत्कर्षे] em.; समुत्कर्षं C₉₄K₈₂, समुत्कर्ष C₀₂K₁₀K₇E, समुत्कर्षः C₄₅ 78b राजः] CK₈₂K₁₀K₇; राजी० E 78c निर्वद्धः] C₉₄C₄₅K₇; निर्वद्धस् C₉₄C₀₂K₈₂K₁₀, निर्वद्धस् E 78d ब्रह्महत्याया] C₄₅C₀₂K₈₂K₁₀K₇E; ब्रह्महत्याया C₉₄ 79a ब्रह्मो] CK₈₂K₁₀K₇; ब्रह्म E 79b सुहृद्बधः] CK₈₂K₁₀K₇; सकृद्बधः E 79c नाद्ययोजग्धिः] em.; नाद्य योजग्धिः C₉₄, नाद्य योजग्धिः C₄₅, नाद्य योजग्धिः C₀₂, नाद्य च योजग्धिः K₈₂, नाद्य च योजग्धिः K₁₀, नाद्य योजग्धिः K₇, नाद्य योजग्धिः E 80a स्वयोन्यासु] C₉₄C₀₂K₈₂K₁₀K₇E; सुतोल्यासु C₄₅ 80c सख्युः] em.; सख्युः CK₈₂E, सख्युः K₁₀, सख्युः K₇ • पुत्रस्य च स्त्रीषु] CK₈₂K₇; पुत्रस्य च स्त्रीषु K₁₀, पुत्रीषु चास्त्रीषु E 80d समः] CK₈₂K₇; समः K₁₀, समः E 81a निक्षेपः] C₉₄C₀₂K₈₂K₇E; निक्षेपः K₁₀, निक्षेपः C₄₅ 81b नराश्वरजतस्य] C₉₄C₀₂K₈₂K₇E; नराश्वरजतस्य K₁₀, नराणां स्वजनस्य C₄₅ 81d रुक्मस्तेयः] em.; रुक्मस्तेयः C₉₄, रुक्मस्तेयः C₄₅C₀₂K₈₂K₇, रुक्मस्तेयः K₁₀, रुक्मस्तेयः E • समः] C₉₄C₄₅C₀₂K₈₂K₁₀K₇; सः C₄₅, समः E 82a एते] CK₈₂K₇; एते K₁₀, एव E • सम्भूय] C₉₄C₄₅K₈₂K₇E; सम्भूयो C₀₂, सम्भूयो K₁₀ 82c पञ्चैतन्] CE; पञ्चैतन् K₁₀, पञ्चैतन् K₇, पञ्चैते K₈₂

पञ्चप्रमादमेतानि वर्जनीयं द्विजोत्तम ॥ ४:८२ ॥

[यमेषु माधुर्यम् (९)]

कायवाङ्मनमाधुर्यं चक्षुर्बुद्धिश्च पञ्चमः ।

सौम्यदृष्टिप्रदानं च कूरुबुद्धिं च वर्जयेत् ॥ ४:८३ ॥

प्रसन्नमनसा ध्यायेत्प्रियवाक्यमुदीरयेत् ।

यथाशक्तिप्रदानं च स्वाश्रमाभ्यागतो गुरुः ॥ ४:८४ ॥

इन्धनोदकदानं च जातवेदमथापि वा ।

सुलभानि न दत्तानि इन्धनाश्रयुदकानि च ।

क्षुते जीवेति वा नोक्तं तस्य किं परतः फलम् ॥ ४:८५ ॥

[यमेष्वार्जवम् (१०)]

पञ्चार्जवाः प्रशंसन्ति मुनयस्तत्त्वदर्शिनः ।

कर्मवृत्त्याभिवृद्धिं च पारतोषिकमेव च ।

स्त्रीधनोत्कोचवित्तं च आर्जवो नाभिनन्दति ॥ ४:८६ ॥

आर्जवो न वृथा यज्ञ आर्जवो न वृथा तपः ।

आर्जवो न वृथा दानमार्जवो न वृथाग्नयः ॥ ४:८७ ॥

आर्जवस्येन्द्रियग्रामः सुप्रसन्नोऽपि तिष्ठति ।

आर्जवस्य सदा देवाः काये तस्य चरन्ति ते ॥ ४:८८ ॥

इति यमप्रविभागः कीर्तितोऽयं द्विजेन्द्र

इह परत सुखार्थं कारयेत्तं मनुष्यः ।



82e °मादम्] CK₈₂K₁₀K₇; °माद E 82f वर्जनीयं] C₉₄C₄₅K₈₂K₁₀K₇E; वर्जनीयो C₀₂ 83ab मनमाधुर्यं
च°] em.; °मनसा धुर्यश्च° C₉₄C₀₂K₈₂K₇, °मन/मा/धुर्यश्च° C₄₅, °मन*धुर्य*° K₁₀, °मनसा भूयश्च° E 83b °क्षुर्बुद्धि°]
C₉₄C₄₅K₇E; °क्षु बुद्धि° C₀₂K₈₂, *** K₁₀ 83c °दानं च] CK₈₂K₇; ** K₁₀, °दानश्च E 83d °बुद्धिं
च] C₉₄K₈₂K₇; बुद्धिश्च C₄₅, °दृष्टिं च C₀₂E, *** K₁₀ 84a प्रसन्न°] CK₈₂E; /प्रसन्न/° K₁₀, प्रसन्न°
K₇ 84c यथा°] CK₈₂K₁₀K₇; यस्य E • °दानं] CK₈₂K₁₀K₇; °दातश्च E 84d स्वाश्रमा°]
C₉₄C₄₅K₈₂K₁₀K₇E; स्वासमा° C₀₂ • °गतो] CK₈₂K₁₀E; °सतो K₇ 85b इन्धनो°] CK₈₂K₁₀E;
इत्वनो° K₇ • जात°] C₉₄C₀₂K₈₂K₁₀K₇E; जा° C₄₅ 85c सुलभानि न] CK₈₂K₁₀K₇; सुरभानि च E
85d °दकानि] CK₈₂K₇E; °त/कानि K₁₀ 85e क्षुते] conj.; क्षुतं CK₈₂K₁₀K₇, शतं E 86a पञ्चार्जवाः]
C₉₄C₄₅K₈₂K₇; पञ्चार्जवः C₀₂, *** K₁₀, पञ्चार्जवा E • प्रशंसन्ति] CK₇; प्रशंसन्ति K₈₂E, /प्रससन्ति/ K₁₀
86c कर्म°] C₄₅C₀₂K₈₂K₇E; *र्म° C₉₄, /कम्मा/° K₁₀ • °वृत्त्याभिवृद्धिं च] CK₈₂K₇; °वृत्तिभिवृद्धिश्च K₁₀,
°वृत्त्याभिवृद्धिश्च E 86e स्त्रीधनोत्कोच°] CK₈₂K₁₀K₇; स्त्रीधनज्ञो च E • °वित्तं च] CK₈₂K₇E; °वित्तिश्च
K₁₀ 86f आर्जवो ना°] C₉₄C₄₅K₈₂K₁₀K₇; आर्जवश्च C₀₂, आर्जवेना° E 87ab आर्जवो न वृथा यज्ञ आर्जवो
न वृथा तपः] CK₁₀K₇; omitted in K₈₂, आर्जवो न वृथा यज्ञ आर्जवो न वृथा तप K₈₂^{pc}, आर्जवो न वृथा यज्ञश्चार्जवो न
वृथा तपः E 87cd (आर्जवो... वृथाग्नयः)] CK₈₂K₁₀K₇; omitted in E 88ab (आर्जवो... तिष्ठति)]
CK₈₂K₁₀K₇; omitted in E 88a °ग्रामः] C₉₄C₄₅K₇E; °ग्रामात् C₀₂K₁₀, °ग्रामाः K₈₂ 88d तस्य
चरन्ति] C₄₅C₀₂K₈₂K₁₀K₇; तस्य रमन्ति E, त*××न्ति C₉₄ 89a यमप्रविभागः] C₉₄C₄₅K₁₀K₇; यमप्रविभागः
C₀₂, यमप्रविभागः K₈₂, नियमप्रविभागः E • द्विजेन्द्र] CK₈₂K₁₀K₇; नरेन्द्र E 89b °येत्तं मनुष्यः] corr.;
°येत्तन्मनुष्यः C₉₄K₈₂K₁₀K₇E, °येत्त मनुष्यः C₄₅, °येत्तन्मनुष्यः C₀₂

दुरितमलपहारी शङ्करस्याज्ञयास्ते
भवति पृथिविभर्ता ह्येकछत्रप्रवर्ता ॥ ४:८९ ॥
॥ इति वृषसारसंग्रहे यमविभागो नामाध्यायश्चतुर्थः ॥



89c दुरित०] CK₈₂K₁₀K₇; इति० E • षहारी] C₉₄C₄₅K₈₂K₁₀K₇E; षलपहारी C₀₂ • षज्ञयास्ते]
CK₁₀K₇E; षज्ञयास्ते K₈₂ **89d** षवर्ता] conj.; षवृत्ता CK₁₀K₇, षवृत्ताः K₈₂E **Colophon:** नामाध्यायश्चतुर्थः]
CK₈₂K₁₀K₇; नामश्चतुर्थो ऽध्यायः E

[पञ्चमोऽध्यायः]

[नियमाः]

विगतराग उवाच ।

कथय नियमतत्त्वं साम्प्रतं त्वं विशेषाद्

अमृतवदनतुल्यं श्रोतुकामो गतोऽस्मि ।

प्रकृतिदहनदग्धं ज्ञानतोयैर्निषिक्तम्

† अपर वद मतज्ञा † नास्ति धर्मेषु तृप्तिः ॥ ५:१ ॥

अनर्थयज्ञ उवाच ।

श्रवणसुखमतोऽन्यत्कीर्तयिष्ये द्विजेन्द्र

नियमकलविशेषः पञ्च पञ्च प्रकारः ।

हरिहरमुनिभीष्टं धर्मसारं द्विजेन्द्र

कलिकलुषविनाशं प्रायमोक्षप्रसिद्धम् ॥ ५:२ ॥

शौचमिज्या तपो दानं स्वाध्यायोपस्थनिग्रहः ।

व्रतोपवासमौनं च स्नानं च नियमा दश ॥ ५:३ ॥

[नियमेषु शौचम् (१)]

तत्र शौचादिनिर्देशं वक्ष्यामीह द्विजोत्तम ।

शारीरशौचमाहारो मात्रा भावश्च पञ्चमः ॥ ५:४ ॥

[शरीरशौचम्]

ताडयेन्न च बन्धेत न च प्राणैर्वियोजयेत् ।

परस्त्रीपरद्रव्येषु शौचं कायिकमुच्यते ॥ ५:५ ॥



3 = Liṅgapurāṇa 1.8.29cd-30ab



1 विगतराग उवाच] C₄₅C₀₂K₈₂K₁₀K₇E; विगत(राग उवाच) C₉₄ **1a** कथय नि.] CK₈₂K₁₀K₇; कथयति E •
 तत्त्वं] C₉₄C₀₂K₈₂K₁₀K₇E; तं C₄₅ • साम्प्रतं त्वं विशेषाद्] C₉₄K₈₂K₇E; त्वां विशेषात् C₄₅, साम्प्रतं त्वं विशेषात्
 C₀₂K₁₀ **1b** तुल्यं श्रो.] C₉₄C₀₂K₈₂K₁₀K₇E; तुल्यं श्रो. C₄₅, तुल्यं श्रो. तुल्यं श्रो. K₈₂ • कामो]
 CK₈₂K₁₀K₇; कामा E **1c** दहन.] CK₈₂K₁₀K₇; वदन. E • निषिक्तम्] C₉₄C₀₂K₈₂K₁₀K₇E;
 विमुक्तम् C₄₅ **1d** अपर.] CK₁₀K₇E; अपरं K₈₂ (unmetr.) • वदम.] C₉₄C₄₅C₀₂K₈₂K₁₀K₇;
 वद. C₉₄, वदन. E • तज्ञा नास्ति] C₉₄C₄₅K₈₂K₇; तज्ञा(च)आस्ति C₀₂, *** K₁₀, तज्ज्ञाआस्ति E
2a सुख.] CK₈₂K₁₀K₇E; मुख. K₈₂ • मतोऽन्यत्] CK₈₂K₇; मतोऽन्य K₁₀, मनोऽन्यत् E • कीर्त.]
 CK₇E; कीर्ति. K₈₂K₁₀ **2b** विशेषः] C₀₂K₈₂K₁₀K₇E; विशेष. C₉₄, विशेष. C₄₅ • प्रकारः] CK₈₂K₁₀E;
 प्रकारः K₇ **2d** विनाश.] C₉₄C₄₅K₈₂K₁₀K₇; विनाश. C₀₂E **3a** इज्या] C₉₄C₄₅K₈₂K₇E; इज्या
 C₀₂K₁₀ • दानं] CK₈₂K₇E; दान. K₁₀ **4a** निर्देश.] CK₇E; नियमं K₈₂, ईशं K₁₀ **4c** शारीर.]
 CK₈₂K₇E; शरीर. K₁₀ • शौचमाहारो] C₄₅C₀₂K₈₂K₁₀K₇E; शौचमाहारो C₉₄ **4d** मात्रा भावश्च]
 C₄₅C₀₂K₈₂K₇E; मात्रा भावं च C₉₄, (सात्राभा)वश्च K₁₀ **5a** ताडयेन्न] CK₈₂K₁₀E; ताडयेन्न K₇ **5d** शौचं]
 CK₈₂K₁₀E; शौच K₇ • कायिकमुच्यते] CK₈₂K₁₀E; कायिकमुच्यते K₇

श्रोत्रशौचं द्विजश्रेष्ठ गुदोपस्थमुखादयः ।
 मुखस्याचमनं शौचमाहारवचनेषु च ॥५:६॥
 मूत्रविष्टासमुत्सर्गे देवताराधनेषु च ।
 मृत्तोयैस्तु गुदोपस्थं शौचयीत विचक्षणः ॥५:७॥
 एकोपस्थे गुदे पञ्च तथैकत्र करे दश ।
 उभयोः सप्त दातव्या मृदः शुद्धिं समीहता ॥५:८॥
 एतच्छौचं गृहस्थानां द्विगुणं ब्रह्मचारिणाम् ।
 वानप्रस्थस्य त्रिगुणं यतीनां तु चतुर्गुणम् ॥५:९॥
 [आहारशौचम्]
 आहारशौचं वक्ष्यामि शृणुष्ववहितो भव ।
 भागद्वयं तु भुञ्जीत भागमेकं जलं पिबेत् ।
 वायुसंचारदानार्थं चतुर्थमवशेषयेत् ॥५:१०॥
 स्निग्धस्वादुरसैः षड्विंशतिहारषड्रसैर्बुधः ।
 धातुवैषम्यनाशो ऽस्ति न च रोगाः सुदारुणाः ॥५:११॥
 अभक्ष्यं च न भक्षेत अपेयं न च पाययेत् ।
 अगम्यं न च गम्येत अवाच्यं न च भाषयेत् ॥५:१२॥
 लशुनं च पलाण्डुं च गृञ्जनं कचकानि च ।

✧

8ab ≈ Manu 5.136ab: एका लिङ्गे गुदे तिस्रस्तथैकत्र करे दश **8cd** ≈ Manu 5.136cd: उभयोः सप्त दातव्या
 मृदः शुद्धिमभीप्सता **9ab** = Manu 5.137ab **9cd** ≈ Manu 5.137cd: त्रिगुणं स्याद्वनस्थानां यतीनां तु
 चतुर्गुणम् **13ab** cf. Manu 5.5ab: लशुनं गृञ्जनं चैव पलाण्डुं कचकानि च

✧

6a श्रोत्रं] em.; श्रोतं CK₈₂K₁₀K₇E **6b** गुदोपस्थं] CK₈₂K₁₀; गुदोपस्थं K₇, गुदापस्थं E **6c** मुखस्यां]
 C₉₄C₀₂K₈₂K₁₀K₇E; मुखस्यां C₄₅ **6cd** शौचमां] C₉₄C₀₂K₈₂K₇E; शौचमां C₄₅K₁₀ **7a** विष्टां]
 CK₈₂K₇E; विष्टां K₁₀ **7c** मृत्तोयैस्तु] C₀₂K₈₂K₁₀E; {मृ{*** C₉₄, मृत्तोयैस्तु C₄₅, मृत्तोयैस्तु K₇ •
 •पस्थं] C₉₄C₄₅K₈₂K₁₀K₇; •पस्थं C₀₂E **8a** •पस्थं] C₉₄C₄₅K₈₂K₇E; •पस्थं C₀₂K₁₀ • गुदे]
 C₉₄C₄₅K₈₂K₇E; •गुदो C₀₂K₁₀ **8b** तथैकत्र] C₉₄C₀₂K₈₂K₁₀K₇; तथैकत्र C₄₅, तथैकश्च E • दश]
 C₉₄C₄₅K₈₂K₁₀K₇E; दशः C₀₂ **8c** दातव्या] C₉₄C₄₅K₈₂K₁₀K₇; दातव्यो C₀₂E **8d** मृदः] CK₇E;
 मृदः K₈₂, मृदा K₁₀ • शुद्धिं समीहता] C₉₄C₄₅K₈₂; शुद्धिसमीहया C₀₂, शुद्धिं समीहता K₁₀, शुद्धिः समीहता K₇, शुद्धिं
 समाहिता E **9a** एतच्छौचं] C₉₄C₄₅K₈₂K₇; चेतच्छौचं C₀₂E, एत*** K₁₀ **9b** गुणं] C₉₄C₄₅K₈₂K₁₀K₇E;
 •गुणं C₀₂ **9c** निं] C₉₄C₄₅K₈₂K₁₀K₇E; द्विं C₀₂ **10b** शृणुष्ववहितो] C₄₅C₀₂K₈₂K₇E; शृणुष्वव{***
 C₉₄, शृणुष्ववहितो K₁₀ **10d** पिबेत्] C₉₄C₀₂K₈₂K₁₀K₇E; पिबेत् C₄₅ **10e** •चारदानार्थं] CK₈₂K₁₀K₇;
 •चारणार्थं E **11a** •स्वादुं] CK₈₂K₇; •स्वा* K₁₀, •स्वादं E **11b** •षड्रसैर्बुधं] C₄₅E; •सद्रसैर्बुधं
 C₉₄K₈₂K₇, •सद्रसैर्बुधं C₀₂, •षड्रसैर्बुधं K₁₀ **11c** •वैषम्यनाशो ऽस्ति] C₉₄C₀₂K₈₂K₁₀K₇; •दै(षम्यनाशास्ति
 C₄₅, •वैषम्यं नश्यन्ति E **11d** सुदारुणाः] CK₈₂K₁₀K₇; सुदारुणः E **12a** अभक्ष्यं] CK₈₂K₇; ***
 K₁₀, अभक्षं E **12b** न च] CK₈₂K₁₀; च न K₇E **12d** अवाच्यं] C₉₄C₄₅K₈₂K₁₀K₇E; अवाचं C₀₂
13a पलाण्डुं] E; पलाण्डुं CK₁₀K₇, पलाण्डुं K₈₂ **13b** कचकानि] CK₈₂K₁₀K₇; च कचकानि E

गौरं च शूकरं मांसं वर्जयेच्च विधानतः ॥ ५:१३ ॥
 छत्राकं विङ्गराहं च गोमांसं च न भक्षयेत् ।
 चटकं च कपोतं च जालपादांश्च वर्जयेत् ॥ ५:१४ ॥
 हंससारसचक्राह्वकुक्कुटान्शुकश्येनकान् ।
 काकोलूकं बलाकं च मत्स्यादींश्चापि वर्जयेत् ॥ ५:१५ ॥
 अमेध्यांश्चापवित्रांश्च सर्वानिव विवर्जयेत् ।
 शाकमूलफलानां च अभक्ष्यं परिवर्जयेत् ॥ ५:१६ ॥
 मानवेषु पुराणेषु शैवभारतसंहिते ।
 कीर्तितानि विशेषेण शौचाचारमशेषतः ॥ ५:१७ ॥
 त्वया जिज्ञासितो ऽस्म्यद्य संक्षिप्तः कथितो मया ।
 सत्यवादी शुचिर्नित्यं ध्यानयोगरतः शुचिः ॥ ५:१८ ॥
 अहिंसकः शुचिर्दान्तो दयाभूतक्षमा शुचिः ।
 सर्वेषामेव शौचानामर्थशौचं परं स्मृतम् ॥ ५:१९ ॥
 यो ऽर्थे हि शुचिः स शुचिर्न मृद्धारिशुचिः शुचिः ।
 कायवाङ्मनसां शौचं स शुचिः सर्ववस्तुषु ॥ ५:२० ॥
 शौचाशौचविधिज्ञ मानव यदि कालक्षये निश्चयः
 सौभाग्यत्वमवाप्नुवन्ति सततं कीर्तिर्यशोऽलङ्कृतः ।
 प्राप्तं तेन इहैव पुण्यसकलं सद्धर्मशास्त्रेरितम्



14ab Cf. Manu 5.19ab: छत्राकं विङ्गराहं च लशुनं ग्रामकुक्कुटम् **19cd** = Manu 5.106ab **20ab** ≈
 Manu 5.106cd: यो ऽर्थे शुचिर्हि स शुचिर्न मृद्धारिशुचिः शुचिः **20cd** E adds here, after pādas cd:
 शौचाशौचविधिज्ञात्वा मुच्यते सर्वकिल्बिषात्



13c गौरं च] em.; गोरश्च C₉₄K₁₀, गोरश्च C₄₅C₀₂K₈₂K₇, गौरश्च E • मांसं] CK₈₂K₁₀K₇; मांसं E
14a छत्राकं] K₈₂C₉₄C₄₅K₁₀K₇E; छत्राक C₀₂ • विङ्ग.] CK₁₀E; विङ्ग. K₈₂K₇ **14b** गोमांसं]
 K₈₂C₉₄C₄₅C₀₂K₁₀K₇E; गोमांश्च C₄₅ **14c** चटकं] C₉₄C₄₅K₈₂K₇E; चटकम् C₀₂K₁₀ **15b** कुक्कुटान्शु.]
 CK₇E; कुक्कुटा शु. K₈₂, कुक्कुटां शु. K₁₀ • श्येनकान्] C₉₄C₀₂K₇E; श्येनकान् C₄₅, श्येनका K₈₂, श्येनकां
 K₁₀ **15c** काकोलूकं बलाकं च] C₄₅K₇; काकोलूकस्व.★*श्च C₉₄, काकोलूकबलाकं च C₀₂K₈₂E, काकोलूकं बलाकं च
 K₁₀ **16a** अमेध्यांश्चा.] CK₈₂K₇; अमेध्यांश्चा. K₁₀, अमेध्यांश्चा. E **18a** जिज्ञासितो] CK₈₂K₁₀; जिज्ञासितो
 K₇, जिज्ञासितो E **18b** क्षिप्तः] C₉₄C₀₂K₈₂K₇E; क्षिप्त C₄₅, क्षिप्त K₁₀ • कथितो] CK₈₂K₁₀K₇; कथितं E
18c शुचिर्] C₉₄C₄₅E; शुचि C₀₂K₇; शुचिन् K₈₂K₁₀ **19a** अहिंसकः] C₉₄C₀₂K₈₂K₁₀K₇E; अहिंसक C₄₅
 • शुचिर्दान्तो] C₉₄C₄₅K₈₂K₁₀E; शुचि दान्तो C₀₂K₇, शुचिर्दान्तो E **19d** शौचं परं स्मृतम्] C₉₄K₈₂K₁₀K₇;
 शौचं परं स्मृतम् C₄₅C₀₂, शौचयनं स्मृतः E **20ab** यो ऽर्थे हि शुचिः स शुचिर्न] CK₇ (unmetr.); यो ऽर्थे हि शुचिः
 स शुचि न K₈₂K₁₀, यो ऽर्थे हि सुशुचिर्विप्र न E **20b** शुचिः शुचिः] CK₈₂K₇; शुचि शुचिः K₁₀, शुचिः शुचि E
20d शुचिः] C₉₄C₄₅K₈₂K₁₀K₇E; शुचि C₀₂ • वस्तुषु] CK₈₂K₁₀E; वस्तुषु K₇ **21a** शौचाशौच.]
 C₉₄C₀₂K₈₂K₁₀K₇E; शौचाशुच C₄₅ • कालक्षये निश्चयः] K₈₂K₇; कालक्षयैर्निश्चयः C₉₄C₄₅K₈₂, कालक्षयेनिश्चयः
 C₀₂K₁₀, कालक्षयेतिश्च यः E **21b** कीर्तिय.] C₄₅K₈₂K₁₀K₇E; कीर्तिय. C₉₄C₀₂ (unmetr.) • लङ्कृतः]
 C₉₄C₀₂K₈₂K₁₀K₇E; लङ्कृतः C₄₅ **21c** परितम्] CK₈₂K₁₀K₇; ओदितः E

जीवान्ते च परत्रमीहितगतिं प्राप्नोति निःसंशयम् ॥५:२१॥
॥ इति वृषसारसंग्रहे शौचाचारविधिर्नामाध्यायः पञ्चमः ॥



21d परत्रमी०] CK₈₂K₁₀K₇; पवित्रमी० E • ०गतिं] em.; ०गतिः CK₈₂K₁₀K₇E • निःसंशयम्] C₉₄K₁₀K₇;
निःसंशयः C₄₅C₀₂K₈₂E **Colophon:** ०विधिर्] C₉₄E; ०विधि० C₄₅C₀₂K₈₂K₇, ०विधि K₁₀ • नामाध्ययः
पञ्चमः] CK₈₂K₁₀K₇; नाम पञ्चमो ऽध्यायः E

[षष्ठो ऽध्यायः]

[नियमेषु इज्या (२)]

[अनर्थयज्ञ उवाच ।]

अथ पञ्चविधामिज्यां प्रवक्ष्यामि द्विजोत्तम ।

धर्ममोक्षप्रसिद्धयर्थं शृणुष्वनावहितो द्विज ॥ ६:१ ॥

अर्थयज्ञः क्रियायज्ञो जपयज्ञस्तथैव च ।

ज्ञानं ध्यानं च पञ्चैतत्प्रवक्ष्यामि पृथक्पृथक् ॥ ६:२ ॥

[अर्थयज्ञः]

अग्न्युपासनकर्मादि अग्निहोत्रक्रतुक्रिया ।

अष्टकाः पार्वणी श्राद्धं द्रव्ययज्ञः स उच्यते ॥ ६:३ ॥

[क्रियायज्ञः]

आरामोद्यानवापीषु देवतायतनेषु च ।

स्वहस्तकृतसंस्कारः क्रियायज्ञः स उच्यते ॥ ६:४ ॥

[जपयज्ञः]

जपयज्ञं ततो वक्ष्ये स्वर्गमोक्षफलप्रदम् ।

वेदाध्ययन कर्तव्यं शिवसंहितमेव च ।

इतिहासपुराणं च जपयज्ञः स उच्यते ॥ ६:५ ॥

[ज्ञानयज्ञः]

इदं कर्म अकर्मोदमूहापोहविशारदः ।

शास्त्रचक्षुः समालोक्य ज्ञानयज्ञः स उच्यते ।

ध्यानयज्ञं समासेन कथयिष्यामि ते शृणु ॥ ६:६ ॥

[ध्यानयज्ञः]

ध्यानं पञ्चविधं चैव कीर्तितं हरिणा पुरा ।



1a मिज्यां] C₄₅; मीज्यां C₉₄C₀₂K₈₂K₁₀K₇E 1b उत्तम] CK₈₂E; उत्तमः K₁₀K₇ 1c मोक्षप्रसिद्धयर्थं] CK₇; मोक्षप्रसिद्धयर्थं K₈₂K₁₀, मोक्षेशप्रसिद्धयर्थं E 1d द्विज] CK₈₂K₁₀K₇; भव E 2a अर्थयज्ञः] C₉₄C₀₂K₈₂; अनर्थयज्ञः C₄₅, अर्थयज्ञ K₁₀K₇, अर्थयज्ञ E 2c ज्ञानं] C₉₄C₄₅K₈₂K₁₀E; ज्ञान C₀₂K₇ 3b अग्निः] C₄₅C₀₂K₈₂K₇E; अग्निः C₉₄, ** K₁₀ • क्रिया] C₉₄K₈₂K₁₀K₇E; क्रियाः C₄₅C₀₂ 3c अष्टकाः] em.; अष्टका CK₈₂K₁₀K₇E • पार्वणी] C₉₄C₀₂K₈₂K₇E; पार्वणी C₄₅, पार्वणी K₁₀ 3d यज्ञः] C₉₄C₄₅K₈₂K₇E; यज्ञ C₀₂, ** K₁₀ 4b यतनेषु] C₄₅C₀₂E; यतनेषु C₉₄K₈₂K₇, यत** K₁₀ 4c हस्तः] CK₈₂K₇; ** K₁₀, हस्तः E 5a यज्ञं ततो] C₉₄K₈₂K₁₀K₇E; यज्ञं तपो C₄₅यज्ञस्ततो C₀₂ 5c वेदाः] CK₈₂K₇E; अदा K₁₀ 5a पुराणं च] CK₈₂K₁₀K₇; पुराणश्च E 5b यज्ञः] C₉₄C₄₅K₈₂K₁₀K₇E; यज्ञ C₀₂ 6c कर्म] CK₈₂K₁₀K₇; क्रमम् E 6a चक्षुः] C₉₄C₄₅K₈₂K₁₀K₇E; चक्षुः C₀₂ 6b यज्ञः] C₉₄C₄₅K₈₂K₇E; यज्ञ C₀₂, यज्ञसः K₁₀ 6c यज्ञं] C₉₄C₄₅K₈₂K₇E; यज्ञ C₀₂K₁₀ 7a ध्यानं] CK₁₀E; ध्यान K₈₂K₇

सूर्यः सोमो ऽग्नि स्फटिकः सूक्ष्मं तत्त्वं च पञ्चमम् ॥ ६:७ ॥
 सूर्यमण्डलमादौ तु तत्त्वं प्रकृतिरुच्यते ।
 तस्य मध्ये शशिं ध्यायेत्तत्त्वं पुरुष उच्यते ॥ ६:८ ॥
 चन्द्रमण्डलमध्ये तु ज्वालामग्निं विचिन्तयेत् ।
 प्रभुतत्त्वः स विज्ञेयो जन्ममृत्युविनाशनः ॥ ६:९ ॥
 अग्निमण्डलमध्ये तु ध्यायेत्स्फटिक निर्मलम् ।
 विद्यातत्त्वः स विज्ञेयः कारणमजमव्ययम् ॥ ६:१० ॥
 विद्यामण्डलमध्ये तु ध्यायेत्तत्त्वमनुत्तमम् ।
 अकीर्तितमनौपम्यं शिवमक्षयमव्ययम् ।
 पञ्चमं ध्यानयज्ञस्य तत्त्वमुक्तं समासतः ॥ ६:११ ॥
 विगतराग उवाच ।
 एकैकस्य हि तत्त्वस्य फलं कीर्तय कीदृशम् ।
 कानि लोकाः प्रपद्यन्ते कालं वास्य तपोधन ॥ ६:१२ ॥
 अनर्थयज्ञ उवाच ।
 ब्रह्मलोकं तु प्रथमं तत्त्वं प्रकृतिचिन्तया ।
 कल्पकोटिसहस्राणि शिववन्मोदते सुखी ॥ ६:१३ ॥
 द्वितीयं तत्त्व पुरुषं ध्यायमानो मृतो यदि ।
 विष्णुलोकमितो याति कल्पकोट्ययुतं सुखी ॥ ६:१४ ॥
 प्रभुतत्त्वं तृतीयं तु ध्यायमानो मरिष्यति ।
 शिवलोके वसेन्नित्यं कल्पकोट्ययुतं शतम् ॥ ६:१५ ॥



7c सोमो] $C_{94}C_{02}K_{82}K_7$; सोमा० $C_{45}K_{10}E$ 7d सूक्ष्मं तत्त्वं च पञ्चमम्] C_{45} ; सूक्ष्मं तत्त्वं $\times \times \times$ पञ्चमम् C_{94} ,
 सूक्ष्मतत्त्वं च पञ्चमः $C_{02}K_{82}K_{10}$, सूक्ष्मं तत्त्वञ्च पञ्चमः K_7 , सूक्ष्मां तत्त्वञ्च पञ्चमम् E 8c शशिं] $CK_{82}E$; शशि
 K_{10} , शशिन् K_7 8cd ध्यायेत्त०] $C_{94}C_{45}K_{82}K_{10}K_7E$; ध्याये त० C_{02} 9b ज्वालामग्निं] $CK_{82}K_{10}E$;
 ज्वालामग्नि 9c तत्त्वः] CK_7 ; तत्त्व K_{82} , तत्त्वं $K_{10}E$ 9d नाशनः] $C_{94}C_{45}K_{82}K_{10}K_7$; नाशनम्
 $C_{02}E$ 10b ध्यायेत्स्फटिक] $C_{94}C_{45}K_{82}K_{10}K_7$; ध्यायेत्स्फटि C_{94} , ध्याये स्फटिक $C_{02}E$ • मलम्]
 $CK_{10}E$; मलः K_{82} , मलः K_7 10c तत्त्वः स] $C_{45}K_{82}K_{10}K_7$; तत्त्वन \times C_{94} , तत्त्व स C_{02} , तत्त्व स
 E 10d जमव्ययम्] $C_{94}C_{45}K_{82}K_{10}K_7E$; जमव्यय C_{02} 11ab ध्यायेत्त०] $C_{94}C_{45}K_{82}K_{10}K_7E$;
 ध्याये त० C_{02} 11c यज्ञस्य] $C_{94}C_{45}K_{82}K_{10}K_7$; यज्ञञ्च $C_{02}E$ 11d समासतः] $CK_{82}K_{10}K_7$; सनातनः
 E 12a हि] E ; हि० $CK_{82}K_{10}K_7$ 12c लोकाः] $C_{94}K_{82}K_7$; लोका $C_{45}C_{02}K_{10}E$ • प्रपद्यन्ते]
 $C_{45}C_{02}K_{82}K_{10}K_7E$; प्र $\times \times \times$ C_{94} 12d धन] $C_{94}C_{02}K_{82}K_{10}E$; धनः $C_{45}K_7$ 13ab प्रथमं तत्त्वं]
 E ; प्रथमं तत्त्व $CK_{82}K_{10}K_7$, omitted in K_{82} • प्रकृतिचिन्तया] $CK_{82}K_{10}K_7$; च कृतिचिन्तय E 13d सुखी]
 $CK_{82}K_{10}K_7$; सुखम् E 14c याति] $CK_{82}K_{10}K_7$; यान्ति E 15a तत्त्वं] $C_{94}C_{45}K_{82}K_{10}K_7E$; तत्त्व
 C_{02} • तृतीयं] $CK_{82}K_{10}K_7$; तृतीयस् E 15b ध्यायमानो मरिष्यति] $C_{45}C_{02}K_{82}K_{10}K_7$; ध्याय $\times \times \times$ मरिष्यति
 C_{94} ; ध्यायमानो मरिष्यति E 15c शिवलोके] $C_{94}C_{02}K_{82}K_{10}K_7$; शिवलोक C_{45} , रुद्रलोके E • वसेन्नि०]
 $C_{94}C_{45}K_{82}K_{10}K_7E$; वसे नि० C_{02} 15d युतं] $CK_{82}K_7E$; युत K_{10}

विद्यातत्त्वामृतं ध्यायेत्सदाशिवमनामयम् ।
 अक्षयं लोकमाप्नोति कल्पानान्तपरं तथा ॥ ६:१६ ॥
 पञ्चमं शिवतत्त्वं तु सूक्ष्मं चात्मनि संस्थितम् ।
 न कालसंख्या तत्रास्ति शिवेन सह मोदते ॥ ६:१७ ॥
 पञ्चध्यानाभियुक्तो भवति च न पुनर्जन्मसंस्कारबन्धः
 जिज्ञास्यन्तां द्विजेन्द्र भवदहनकरः प्रार्थनाकल्पवृक्षः ।
 जन्मेनैकेन मुक्तिर्भवति किमु न वा मानवाः साधयन्तु
 प्रत्यक्षानुमानं सकलमलहरं स्वात्मसंवेदनीयम् ॥ ६:१८ ॥
 [नियमेषु तपः (३)]
 मानसं तप आदौ तु द्वितीयं वाचिकं तपः ।
 कायिकं च तृतीयं तु मनोवाक्कर्म तत्परम् ।
 कायिकं वाचिकं चैव तपो मिश्रक पञ्चमम् ॥ ६:१९ ॥
 मनःसौम्यं प्रसादश्च आत्मनिग्रहमेव च ।
 मौनं भावविशुद्धिश्च पञ्चैतत्तप मानसम् ॥ ६:२० ॥
 अनुद्वेगकरा वाणी प्रियं सत्यं हितं च यत् ।
 स्वाध्यायाभ्यसनं चैव वाचिकं तप उच्यते ॥ ६:२१ ॥
 आर्जवं च अहिंसा च ब्रह्मचर्यं सुरार्चनम् ।
 शौचं पञ्चममित्येतत्कायिकं तप उच्यते ॥ ६:२२ ॥



21cd ≈ MBh 6.39.15cd: स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते



16a तत्त्वामृतं] C₉₄C₄₅K₈₂K₁₀K₇; तत्त्वामृतं C₀₂, तत्त्वामृतं E 16c अक्षयं] CK₈₂K₁₀K₇; अक्षयं E
 18a युक्तो] C₄₅C₀₂K₈₂K₁₀K₇; यु* C₉₄ (top of akṣaras lost), युक्तो E • च] C₉₄C₀₂K₈₂K₁₀K₇;
 omitted in C₄₅E • पुनर्जन्म] C₄₅C₀₂K₈₂K₁₀K₇E; पुनर्जन्म C₉₄ (top of akṣaras lost), पुनर्जन्म
 C₀₂ 18b जिज्ञास्यन्तां] C₉₄K₁₀K₇E; जिज्ञास्यतां C₄₅K₈₂ (unmetr.), जिज्ञास्यन्ता C₀₂ 18c जन्मेनैकेन]
 C₄₅K₁₀K₇E; जन्मेनैकेन C₉₄C₀₂K₈₂ (unmetr.) • मुक्तिर्भो] C₉₄C₄₅K₈₂K₁₀K₇E; मुक्ति भो C₀₂
 • न वा] CK₁₀K₇E; भवा K₈₂ • मानवाः] C₉₄K₈₂K₁₀K₇; मानमानवाः C₄₅, मानवा C₀₂, मानव E
 18d प्रत्यक्षा] CK₁₀K₇E; प्रत्यक्षं K₈₂ • वेदनीयम्] C₄₅K₈₂K₁₀; वेदनीयः C₉₄C₀₂K₇, वेदनीय E
 19a तप] CK₈₂K₁₀K₇; तपम् E 19c कायिकं च तृतीयं तु] CK₈₂K₇E; मानसं तप आदौ तु K₁₀ (eye-
 skip) 19d मनोवाक्कर्म] C₉₄K₇E; मनोक्कर्म C₄₅, मनोवाक्कर्म C₀₂, मनोवाक्काय K₈₂K₁₀ • परम्] C₀₂;
 परः C₉₄C₄₅K₈₂K₁₀K₇E 19c कायिकं] CK₁₀K₇E; कायिक K₈₂ 20a सौम्यं] K₇; सौम्यं
 C₉₄C₄₅K₈₂K₁₀E, सौम्यं C₀₂ (top of akṣaras lost) • प्रसादश्च] C₉₄C₀₂K₈₂K₇; प्रसादं च C₄₅E,
 प्रदानश्च K₁₀ 20c मौनं] CK₈₂K₁₀K₇; मौन* E • शुद्धिश्च] C₉₄C₄₅K₈₂K₁₀K₇; शुद्धिं च C₀₂E
 20d पञ्चैतत्] C₉₄K₁₀K₇; पञ्चैते C₄₅K₈₂, पञ्चैतत् C₀₂, पञ्चैतन् E 21c भ्यसनं चैव] C₄₅C₀₂K₈₂K₇E;
 भ्यसन* C₉₄, भ्यस(न्) चैव K₁₀ 22a आर्जवं च अहिंसा च] CK₈₂K₁₀K₇; आर्जवत्वमहिंसाश्च E 22b चर्यं]
 C₉₄C₄₅K₈₂K₁₀K₇; चर्यं C₀₂E 22c शौचं] CK₈₂K₁₀K₇; शौच E

इष्टं कल्याणभावं च धन्यं पथ्यं हितं वदेत् ।
 मनोमिश्रक पञ्चैतत्तप उक्तं महर्षिभिः ॥ ६:२३ ॥
 स्वस्तिमङ्गलमाशीर्भिरतिथिगुरुपूजनम् ।
 कायमिश्रक पञ्चैतत्तप उक्तं महात्मभिः ॥ ६:२४ ॥
 मण्डूकयोगी हेमन्ते ग्रीष्मे पञ्चतपास्तथा ।
 अभ्रावकाशे वर्षासु तपः साधनमुच्यते ॥ ६:२५ ॥
 स्वमांसोद्धृत्य दानं च हस्तपादशिरस्तथा ।
 पुष्पमुत्पाद्य दानं च सर्वे ते तप साधनाः ॥ ६:२६ ॥
 कृच्छ्रातिकृच्छ्रं नक्तं च तप्तकृच्छ्रमयाचितम् ।
 चान्द्रायणं पराकं च तपः सातपनादयः ॥ ६:२७ ॥
 येनेदं तप तप्यते सुमनसा संसारदुःखच्छिदम्
 आशापाश विमुच्य निर्मलमतिस्त्यक्त्वा जघन्यं फलम् ।
 स्वर्गाकाङ्क्षन्पुत्रत्वभोगविषयं सर्वान्तिकं तत्फलम्
 जन्तुः शाश्वतजन्ममृत्युभवने तन्निष्ठसाध्यं वहेत् ॥ ६:२८ ॥
 ॥ इति वृषसारसंग्रहे षष्ठोऽध्यायः ॥



23c MBh 5.145.6: मया नागपुरं गत्वा सभायां धृतराष्ट्रजः । तथ्यं पथ्यं हितं चोक्तो न च गृह्णाति दुर्मतिः ॥ **25ab** See MBh and Lalitavistara passages in Umā Playful article (p.627): मण्डूकयोगी हेमन्ते ग्रीष्मपञ्चा तपास् भवेत् ... also Umā 6.26ab: मण्डूकयोगो हेमन्ते ग्रीष्मे पञ्चतपास्तथा । **26ab** Cf. 2.38 and 17.xx ff.



23a इष्टं] C₉₄C₄₅K₈₂K₇E; इष्ट C₀₂K₁₀ • भावं] CK₈₂K₁₀K₇; •भावश् E **23b** पथ्यं] CK₈₂K₁₀K₇; सत्यं E **23c** मनो •] CK₈₂K₁₀K₇; मन • E • पञ्चैतत्] CK₈₂K₁₀; पञ्चैतत् K₇, पञ्चैतान् E **23d** तप उक्तं महर्षिभिः] CK₈₂K₁₀K₇; तपमुक्तं महर्षिभिः E **24a** ऋषिभिः •] C₉₄E; ऋषिभिः C₄₅C₀₂K₈₂K₁₀K₇ **24b** तिथिः •] CK₈₂K₁₀K₇; तिथिः E **24c** मिश्रक] C₀₂K₈₂K₁₀K₇E; •••क C₉₄, •मित्यश्रक C₄₅ • पञ्चैतत्] CK₈₂K₁₀K₇; पञ्चैतन् E **24d** तप उक्तं] CK₈₂K₁₀K₇; तपमुक्तं E **25b** ग्रीष्मे] CK₈₂K₁₀K₇; गृष्मे E **25d** तपः] C₉₄C₄₅K₈₂K₁₀K₇E; तप C₀₂ • साधनमु •] C₉₄K₈₂K₇E; साधन उ • C₄₅C₀₂K₁₀ **26a** दानं] CK₈₂K₇; दानं K₁₀ (top of akṣaras lost), दानश् E **26c** दानं] CK₈₂K₁₀K₇; दानश् E **26d** तप] E; तपः CK₈₂K₁₀K₇ (unmetr.) **27a** कृच्छ्रातिकृच्छ्रं] C₉₄C₄₅K₈₂E; कृच्छ्रातिकृच्छ्र C₀₂, कृच्छ्रातिकृच्छ्र K₁₀, कृच्छ्रातिकृच्छ्र K₇ **27b** याचितम्] CK₈₂K₁₀K₇; याचितः E **27c** चान्द्रायणं पराकं] C₉₄C₀₂K₁₀K₇; चान्द्रायणं पराकं C₄₅, चान्द्रायणं पराकं K₈₂, चान्द्रायणवराकश् E **27d** तपः सातपनादयः] C₉₄C₄₅K₈₂K₁₀K₇; तपसान्तपनादयः C₀₂E **28a** तप त •] E; तपस्त • CK₈₂K₁₀K₇ (unmetr.) • मनसा] em.; मनसः CK₈₂K₁₀K₇E **28b** निर्मलमति •] C₉₄C₀₂K₈₂K₁₀K₇E; निर्मलमति • C₄₅ • जघन्यं] CK₈₂K₁₀K₇; जगत्यं E **28c** काङ्क्षं •] CK₈₂K₁₀K₇; काङ्क्ष • E • सर्वान्तिकं] C₉₄C₀₂K₈₂K₁₀K₇E; सर्वान्तिकं C₄₅ **28d** भवने] CK₈₂K₁₀E; भवने K₇ • साध्यं वहेत्] C₀₂K₈₂K₁₀K₇; •साध्यमले•• C₉₄, •साध्य वहेत् C₄₅, •साध्यं वदेत् E

[सप्तमोऽध्यायः]

[नियमेषु दानम् (४)]

दानानि च तथेत्याहुः पञ्चधा मुनिभिः पुरा ।
अन्नं वस्त्रं हिरण्यं च भूमि गोदान पञ्चमम् ॥ ७:१ ॥

[अन्नदानम्]

अन्नात्तेजः स्मृतिः प्राणः अन्नात्पुष्टिर्वपुः सुखम् ।
अन्नाच्छ्रीः कान्ति वीर्यं च अन्नात्सत्त्वं च जायते ॥ ७:२ ॥
अन्नाज्जीवन्ति भूतानि अन्नं तुष्टिकरं सदा ।
अन्नात्कामो मदो दर्पः अन्नाच्छौर्यं च जायते ॥ ७:३ ॥
अन्नं क्षुधातृषाव्याधीन्सद्य एव विनाशयेत् ।
अन्नदानाच्च सौभाग्यं ख्यातिः कीर्तिश्च जायते ॥ ७:४ ॥
अन्नदः प्राणदश्चैव प्राणदश्चापि सर्वदः ।
तस्मादन्नसमं दानं न भूतं न भविष्यति ॥ ७:५ ॥

[वस्त्रदानम्]

वस्त्राभावान्मनुष्यस्य श्रियादपि परित्यजेत् ।
वस्त्रहीनो न पूज्येत भार्यापुत्रसखादिभिः ॥ ७:६ ॥
विद्यावान्सुकुलीनोऽपि ज्ञानवान्गुणवानपि ।
वस्त्रहीनः पराधीनः परिभूतः पदे पदे ॥ ७:७ ॥
अपमानमवज्ञां च वस्त्रहीनो ह्यवाप्नुयात् ।
जुगुप्सति महात्मापि सभास्त्रीजनसंसदि ॥ ७:८ ॥



5cd = \$DhU 7.31cd ≈ MBh 13.62.6ab: अन्नेन सदृशं दानं न भूतं न भविष्यति



1a तथेत्याहुः] C₉₄C₀₂K₁₀K₇E; तथेत्याहुः C₄₅K₈₂ 1c वस्त्रं] C₉₄C₄₅K₈₂K₇E; वस्त्र C₀₂K₁₀ 2a अन्नात्तेजः स्मृतिः प्राणः] CK₈₂^{pc}K₁₀; अन्नात्तेजः स्मृतिः प्राणः K₈₂^{ac}; अन्नात्तेजः स्मृतिः प्राणः K₇; अन्नाद्भवन्ति भूतानि E 2c अन्नाच्छ्रीः] CK₈₂K₇; अन्नाच्छ्री K₁₀E • कान्ति वीर्यं च] C₄₅C₀₂K₈₂K₁₀E; कान्तिवीर्यं C₉₄K₇ (unmetr.); कान्तिवीर्यं E 2d अन्नात्सत्त्वं च] C₉₄C₄₅K₈₂K₁₀K₇; अन्ना सत्त्वश्च C₀₂; अन्नात्सत्त्वश्च E • जायते] C₄₅C₀₂K₈₂K₁₀K₇E; जाय★ C₉₄ 3a अन्नाज्जी०] C₉₄K₈₂K₁₀E; अन्ना जी० C₄₅C₀₂K₇ 3b अन्नं] C₉₄C₄₅K₈₂K₇E; अन्नां C₀₂; अन्ना K₁₀ • ञ्करं] C₉₄C₄₅K₈₂K₁₀K₇; ञ्करः C₀₂E 3c दर्पः] C₉₄C₀₂K₈₂K₁₀; दर्पं C₄₅K₇; दर्पो E 3d अन्नाच्छौर्यं च] C₉₄C₀₂K₇; अन्नात्सौर्यं C₄₅K₈₂K₁₀; अन्नाच्छौर्यं E 4a अन्नं क्षु०] C₉₄C₄₅K₈₂K₇; अन्ना क्षु० C₀₂K₈₂^{ac}; अन्नाक्षु० K₁₀E 4ab व्याधीन्स०] C₄₅K₇; व्याधान्स० C₉₄C₀₂K₁₀; व्याधान्स० K₈₂; व्याधा स० E 4b विनाशयेत्] C₉₄C₀₂K₈₂K₁₀K₇E; विनाशयेत् C₄₅ 5a अन्नदः] CK₈₂K₁₀K₇; अन्नद E 5b प्राणदश्चापि] CK₈₂K₇E; प्राणदश्चापि K₁₀ • सर्वदः] C₉₄C₄₅K₈₂K₁₀K₇E; सर्वदाः C₀₂ 5d भूतं] C₀₂K₈₂K₁₀K₇; तत् C₉₄; भूते C₄₅; भूतो E 6a भावान्म०] CK₁₀E; भावात्म० K₈₂K₇ 6b श्रियादपि] C₉₄C₀₂K₈₂K₁₀E; श्रियादपि C₄₅; श्रिया वापि K₇ 8a वज्ञां] CK₈₂K₁₀K₇; वज्ञं E 8b हीनो] C₉₄C₀₂K₈₂K₁₀K₇E; हीं C₄₅

तस्माद्वस्त्रप्रदानानि प्रशंसन्ति मनीषिणः ।
 न जीर्णं स्फुटितं दद्याद्वस्त्रं कुत्सितमेव वा ॥ ७:९ ॥
 नवं पुराणरहितं मृदु सूक्ष्मं सुशोभनम् ।
 सुसंस्कृत्य प्रदातव्यं श्रद्धाभक्तिसमन्वितम् ॥ ७:१० ॥
 श्रद्धासत्त्वविशेषेण देशकालविधेन च ।
 पात्रद्रव्यविशेषेण फलमाहुः पृथक्पृथक् ॥ ७:११ ॥
 यादृशं दीयते वस्त्रं तादृशं प्राप्यते फलम् ।
 जीर्णवस्त्रप्रदानेन जीर्णवस्त्रमवाप्नुयात् ।
 शोभनं दीयते वस्त्रं शोभनं वस्त्रमाप्नुयात् ॥ ७:१२ ॥
 दद्याद्वस्त्रं सुशोभनं द्विजवरे काले शुभे सादरम्
 सौभाग्यमतुलं लभेत स नरो रूपं तथा शोभनम् ।
 तस्मिन्याति सुवस्त्रकोटि शतशः प्राप्नोति निःसंशयम्
 तस्मात्त्वं कुरु वस्त्रदानमसकृत्पारत्रिकोत्कर्षणम् ॥ ७:१३ ॥
 [सुवर्णदानम्]
 सुवर्णदानं विप्रेन्द्र संक्षिप्य कथयाम्यहम् ।
 पवित्रं मङ्गलं पुण्यं सर्वपातकनाशनम् ॥ ७:१४ ॥
 धारयेत्सततं विप्र सुवर्णकटकाङ्गुलिम् ।
 मुच्यते सर्वपापेभ्यो राहुना चन्द्रमा यथा ॥ ७:१५ ॥
 दत्त्वा सुवर्णं विप्रेभ्यो देवेभ्यश्च द्विजर्षभ ।
 तुटिमात्रे ऽपि यो दद्यात्सर्वपापैः प्रमुच्यते ॥ ७:१६ ॥



11 cf. Manu 7.86–87 (the latter usually labelled as an additional verse): पात्रस्य हि विशेषेण श्रद्धानतयाइव च । अल्पं वा बहु वा प्रेत्य दानस्य फलमश्रुते ॥ देशकालविधानेन द्रव्यं श्रद्धासमन्वितम् । पात्रे प्रदीयते यत्तु तद्धर्मस्य प्रसाधनम् ॥ **15cd** = 22.38 CHECK



9c जीर्णं स्फुटितं] CK₈₂K₇; जीर्णस्फुटितं K₁₀E **9d** कुत्सितमेव वा] C₉₄C₄₅K₈₂K₁₀E; कुत्सितमेव च C₀₂, कुत्सितमेव वा K₇ **10b** सूक्ष्मं] C₉₄C₄₅K₈₂K₁₀K₇; सूक्ष्म C₀₂, शुक्लं E **10c** दातव्यं] C₉₄C₄₅K₈₂K₁₀K₇E; दातव्य C₀₂ **10d** समन्वितम्] CK₈₂^{pc}K₁₀K₇E; तं K₈₂^{ac} **11a** सत्त्वं] CK₈₂K₁₀K₇; स च० E **13a** द्विजवरे काले शुभे] CK₈₂K₁₀K₇; द्विजयिने एकाशुभं E **13b** नरो] C₉₄C₀₂K₈₂K₁₀K₇E; दरो C₄₅ **13c** तस्मिन्याति] CK₁₀K₇E; तस्मात्स्याति K₈₂ • सुवस्त्र०] CK₈₂K₁₀K₇; स वस्त्र० E • संशयम्] C₉₄C₄₅K₇; संशयः C₀₂K₈₂K₁₀E **13d** दानमसकृत्पा०] CK₈₂K₇E; दानसत्पा० K₁₀ **14a** दानं] CK₈₂K₇; दान K₁₀E **14d** पातक०] C₄₅C₀₂K₈₂K₁₀K₇E; पापक० C₉₄ **15b** कटकाङ्गुलिम्] C₄₅C₀₂K₈₂K₇E; कटकाङ्गुलिम् C₉₄, कटकाङ्गुलिम् K₁₀ **16a** सुवर्णं] CK₈₂K₇E; सुवर्णं K₁₀ **16b** र्षभ] C₉₄C₄₅K₈₂K₇E; र्षभः C₀₂K₁₀ **16c** तुटि०] CK₈₂K₁₀K₇; तुटि० E • मात्रे] CK₁₀K₇; मात्रो K₈₂E **16d** सर्वपापैः प्रमुच्यते] C₄₅C₀₂K₈₂K₁₀K₇; सर्वपापैः स मुच्यते C₉₄, सर्वपापैः प्रमुच्यते E

रक्तिमाषककर्षं वा पलार्थं पलमेव वा ।
एवमेव फलं वृद्धिर्ज्ञेया दानविशेषतः ॥ ७:१७ ॥

[भूमिदानम्]

सर्वाधारं महीदानं प्रशंसन्ति मनीषिणः ।
अन्नवस्त्रहिरण्यादि सर्वं वै भूमिसम्भवम् ॥ ७:१८ ॥
भूमिदानेन विप्रेन्द्र सर्वदानफलं लभेत् ।
भूमिदानसमं विप्र यद्यस्ति वद तत्त्वतः ॥ ७:१९ ॥
मातृकुक्षिविमुक्तस्तु धरणीशरणो भवेत् ।
चराचराणां सर्वेषां भूमिः साधारणा स्मृता ॥ ७:२० ॥
एकहस्तं द्विहस्तं वा पञ्चाशच्छतमेव वा ।
सहस्रायुतलक्षं वा भूमिदानं प्रशस्यते ॥ ७:२१ ॥
एकहस्तां च यो भूमिं दद्याद्विजवराय तु ।
वर्षकोटिशतं दिव्यं स्वर्गलोके महीयते ॥ ७:२२ ॥
एवं बहुषु हस्तेषु गुणागुणि फलं स्मृतम् ।
श्रद्धाधिकं फलं दानं कथितं ते द्विजोत्तम ॥ ७:२३ ॥
जामदग्नयेन रामेण भूमिं दत्त्वा द्विजाय वै ।
आयुरक्षयमाप्तं तु इहैव च द्विजोत्तम ॥ ७:२४ ॥

[गोदानम्]

हेमशृङ्गां रौप्यखुरां चैलघण्टां द्विजोत्तम ।



17a रक्तिमाषक०] K₇^{ac}; रन्तिमाषक० C₉₄; रत्तिमाषक० C₄₅K₈₂K₇^{pc}; रन्तिम्मान्सक० C₀₂; रत्तिमान्सक० K₁₀; रत्तिमाषक० E 17b ०र्धं] C₉₄C₄₅K₇E; ०द्ध C₀₂K₈₂K₁₀ 17cd वृद्धिर्ज्ञेया] C₉₄E; वृद्धि ज्ञेया C₄₅C₀₂K₈₂K₁₀; वृद्धि ज्ञेया K₇ 18a ०धारं] C₄₅; ०धार० C₉₄C₀₂K₈₂K₁₀K₇E 18ab ०दानं प्रशंसन्ति] C₄₅C₀₂K₈₂K₁₀K₇E; दा★(नम्प्र)×सन्ति C₉₄ 18d सर्वं वै] C₄₅C₀₂K₈₂K₁₀K₇E; सर्वं वै C₉₄ (top of akṣaras lost) 19b ०फलं लभेत्] CK₈₂K₁₀E; ०ललं भवेत् K₁₀^{ac}; ०लं भवेत् K₇ 20a ०मुक्तस्तु] CK₈₂K₁₀K₇; ०मुक्तिस्तु E 20b ०शरणो] CK₈₂K₁₀; ०शरण K₇; ०शरणां E 21a एकहस्तं] C₄₅K₈₂K₁₀K₇; एकहस्त० C₉₄C₀₂E 21d भूमिदानं प्रशस्यते] C₉₄C₀₂K₈₂K₇E; भूमिदान प्रशस्यते C₄₅; पञ्चाशच्छतमेव वा । सहायुतलक्षम्वा भूमिदं प्रशस्यते K₁₀ (eye-skip) 22a ०हस्तां च] C₉₄C₀₂K₈₂K₇E; ०हस्तश्च C₄₅K₁₀ 22b दद्याद्वि०] CK₈₂K₁₀K₇; दद्या द्वि० E 23b गुणागुणि०] CK₈₂K₁₀K₇; गुणागुणि० E 23c ०धिकं] C₄₅C₀₂K₈₂K₁₀; ०धिक० C₉₄K₇E 23d ०त्तम] CK₈₂K₁₀E; ०त्तमः K₇ 24a जामदग्नयेन] C₄₅K₈₂K₇; जामदग्नये★ C₉₄; जामदग्नयेन C₀₂K₁₀E • रामेण] C₄₅K₇E; रामेण C₀₂K₈₂K₁₀; ★★ण C₉₄ 24b दत्त्वा द्वि०] C₉₄C₀₂K₈₂K₁₀K₇E; दद्याद्वि० C₄₅ 24d च] CK₈₂K₁₀K₇; हि E 25ab (हेम०... द्विजोत्तम)] CK₈₂K₇E; omitted in K₁₀ 25a ०शृङ्गां] CK₇E; ०शृङ्गं K₈₂; omitted in K₁₀ • रौप्य०] CK₈₂K₁₀E; रौप्यं K₇ • ०खुरां] C₀₂E; ०खुरां C₉₄C₄₅K₈₂K₇; omitted in K₁₀

विप्राय वेदविदुषे दत्त्वानन्तफलं स्मृतम् ॥ ७:२५ ॥

[दानप्रशंसा]

दानाभ्यासरतः प्रवर्तनभवां शक्यानुरूपं सदा

अन्नं वस्त्रहिरण्यरौप्यमुदकं गावस्तिलान्मेदिनीम् ।

दद्यात्पादुकछत्रपीठकलशं पात्राद्यमन्यच्च वा

श्रद्धादानमभिचरागवदनं कृत्वा मनो निर्मलम् ॥ ७:२६ ॥

दानादेव यशः श्रियः सुखकराः ख्यातिं च तुल्यां लभेत्

दानादेव निगर्हणं रिपुगणे आनन्ददं सौख्यदम् ।

दानाद्दुर्जयता प्रसादमतुलं सौभाग्य दानाल्लभेत्

दानादेव अनन्तभोग नियतं स्वर्गं च तस्माद्भवेत् ॥ ७:२७ ॥

दानादेव च शक्रलोकसकलं दानाज्जनानन्दनम्

दानादेव महीं समस्त बुभुजे सम्राज्जहीमण्डले ।

दानादेव सूरूपयोनिभुगश्चन्द्राननो वीक्ष्यते

दानादेव अनेकसम्भवसुखं प्राप्नोति निःसंशयम् ॥ ७:२८ ॥

॥ इति वृषसारसंग्रहे दानप्रशंसाध्यायः सप्तमः ॥



25 cf. e.g. MBh 7.58.18: तथा गाः कपिला दोग्ध्रीः सर्पभाः पाण्डुनन्दनः । हेमशृङ्गी रूष्यखुरा दत्त्वा चक्रे प्रदक्षिणम् ॥ and Bhaviṣyapurāṇa Uttara 12.25 CHECK: हेमशृङ्गी रौप्यखुरां सघटां कांस्यदोहनाम् । महादेवाय गां दद्याद्दीक्षिताय द्विजाय वै ॥



25d दत्त्वानन्तः] CK₈₂K₁₀K₇; दत्त्वान्तः E 26a ०रूपं] CK₈₂K₇E; ०रूप K₁₀ 26b ०रौप्यः] C₉₄C₀₂K₈₂K₁₀E; ०रौप्यः C₄₅, ०रौप्यः K₇ • गावस्तिलान्मे.] em.; गावस्तिलान्मे. C₉₄C₀₂K₇, गावस्तिला मे. C₄₅K₈₂, गावस्तिला मे. K₁₀, गावस्तिलं मे. E 26c दद्यात्पा.] CK₈₂K₇E; दद्या पा. K₁₀ • पात्राद्यमन्यच्च वा] C₉₄C₀₂K₈₂K₁₀K₇; पात्राद्यमन्यच्च वा C₄₅, पात्रेषु लब्धेषु वै E 26d श्रद्धादानः] CK₈₂K₁₀K₇; दत्त्वादानः E 27a यशः] C₄₅K₇E; यश C₉₄C₀₂K₈₂K₁₀ • सुखकराः] CK₈₂K₁₀K₇^{ac}E; सुखकर K₇^{pc} • ख्यातिं च तुल्यां] em.; ख्यातिश्च तुल्यं CK₈₂K₁₀K₇E • लभेत्] CK₈₂K₁₀; भवेत् K₇E 27b निगर्हणं] C₉₄C₀₂K₈₂E; निर्हणं C₉₄^{ac}; निगर्हणं C₄₅K₇, निगर्हण K₁₀ • ०गणे आनन्ददं सौख्यदम्] C₉₄C₄₅K₈₂K₁₀K₇; ०गणे आनन्ददं सौख्यदम् C₀₂, ०गणेशानन्दसौख्यप्रदम् E 27c दानाद्.] E; दानाद्. CK₈₂K₁₀K₇ • ०र्जयता] CK₁₀K₇E; ०र्जयताम् K₈₂ • प्रसादः] CK₁₀K₇E; प्रसादः K₈₂ • सौभाग्य] C₉₄C₀₂K₈₂K₁₀K₇; सौभाग्य C₄₅, सौभाग्यं E (unmetr.) • दानाल्लभेत्] C₄₅E; दानं लभेत् C₉₄C₀₂K₈₂K₁₀K₇ 27d दानादेव] C₉₄C₄₅K₈₂K₁₀K₇E; दानादेव C₀₂ • ०नियतं] C₉₄C₄₅K₈₂K₁₀K₇E; ०नियत C₀₂ 28a शक्रलोकसकलं] CK₁₀K₇; शत्रुलोकसकलं K₈₂, शक्रलोकमतुलं E • दानाज्ज.] C₀₂K₈₂K₁₀K₇E; दाना ज. C₉₄, दानार्ज. C₄₅ 28b दानादेव] C₉₄C₀₂K₈₂K₁₀K₇E; दानेदेव C₄₅ • महीं समस्त] conj.; महीसमासु C₄₅C₀₂, महीं समासु C₉₄K₈₂K₇, मही समस्त K₁₀, महीयसां स E • सम्राज्ज.] C₉₄C₀₂K₈₂K₁₀K₇E; सम्राज्ज. C₄₅ 28c सूरूपः] CK₈₂K₇E; स्वरूपः K₁₀ • ०योनिषु.] K₁₀E; ०योनिषु. C₉₄ ०योनिः सु. C₄₅C₀₂K₈₂K₇ • ०भगश्च.] C₉₄C₀₂K₁₀K₇; ०भग च. C₄₅K₈₂E • ०न्द्राननो] C₉₄C₄₅K₈₂E; ०न्द्रानने C₀₂K₁₀, ०न्द्राननो K₇ • वीक्ष्यते] C₄₅C₀₂; वीक्षते C₉₄K₈₂K₁₀K₇, वीक्षते E 28d निःसंशयम्] C₉₄C₄₅K₇; निःसंशयः C₀₂, निःसंशयः K₈₂E, निःसंशयः K₁₀ Colophon: ०प्रशंसाध्यायः सप्तमः] C₉₄C₀₂K₈₂K₁₀K₇; ०प्रशंसाध्यायः समाप्तः C₄₅, ०प्रशंसा सप्तमो ऽध्यायः E

[अष्टमोऽध्यायः]

[नियमेषु स्वाध्यायः (५)]

पञ्चस्वाध्यायनं कार्यमिहामुत्र सुखार्थिना ।
 शैवं सांख्यं पुराणं च स्मार्तं भारतसंहिताम् ॥ ८:१ ॥
 शैवतत्त्वं विचिन्तेत शैवपाशुपतद्वये ।
 अत्र विस्तरतः प्रोक्तं तत्त्वसारसमुच्चयम् ॥ ८:२ ॥
 संख्यातत्त्वं तु सांख्येषु बोद्धव्यं तत्त्वचिन्तकैः ।
 पञ्चतत्त्वविभागेन कीर्तितानि महर्षिभिः ॥ ८:३ ॥
 पुराणेषु महीकोषो विस्तरेण प्रकीर्तितः ।
 अधोर्ध्वमध्यतिर्य च यत्नतः सम्प्रवेशयेत् ॥ ८:४ ॥
 स्मार्तं वर्णाश्रमाचारं धर्मन्यायप्रवर्तनम् ।
 शिष्टाचारोऽविकल्पेन ग्राह्यस्तत्र अशङ्कितः ॥ ८:५ ॥
 इतिहासमधीयानः सर्वज्ञः स नरो भवेत् ।
 धर्मार्थकाममोक्षेषु संशयस्तेन छिद्यते ॥ ८:६ ॥

[नियमेष्वपस्थनिग्रहः (६)]

शृणुष्ववाहितो विप्र पञ्चोपस्थविनिग्रहम् ।
 स्त्रियो वा गर्हितोत्सर्गः स्वयंमुक्तिश्च कीर्त्यते ।
 स्वप्नोपघातं विप्रेन्द्र दिवास्वप्नं च पञ्चमः ॥ ८:७ ॥

[स्त्रियः]



1a स्वाध्यायनं] CK₈₂K₁₀PE; स्वाध्यायनं K₇ 1b मुत्र] CK₈₂K₁₀K₇P; मूत्र E • र्षिना] CK₈₂K₇PE; र्षिना K₁₀ 1c शैवं] C₉₄C₄₅K₈₂K₁₀K₇PE; शैवलं C₀₂ • सांख्यं] C₉₄C₄₅K₇PE; शांख्य C₀₂, सांख्यं K₈₂K₁₀ 1d स्मार्तं] C₉₄C₄₅K₈₂K₇PE; स्मार्त C₀₂K₁₀ • भारतसंहिताम्] CK₁₀PE; भारतसंहिता: K₈₂, भारतसंहितां K₇ 2a शैवः] conj.; शैवे C₉₄C₀₂K₈₂K₁₀K₇, शैवे C₄₅P, शैवं E • तत्त्वं] CK₈₂K₁₀K₇E; तत्त्वं P 2b शैवः] P; शैवः C₉₄C₄₅K₁₀K₇, शैवाः C₀₂E, शैवा K₈₂ • द्वये] C₉₄C₀₂K₈₂K₁₀K₇PE; ये C₄₅ 2d सारसमुच्चयम्] CK₇PE; सारं समुच्चयम् K₈₂, सारं समुच्चयं K₁₀ 3a संख्यातत्त्वं तु] K₈₂K₇P; संख्यातत्त्वं C₉₄, संख्यातत्त्वं C₄₅, शाङ्खातत्त्वं तु C₀₂, संख्यातत्त्वं K₁₀, संख्यातत्त्वं तु E • सांख्येषु] CK₈₂K₇PE; संख्येषु K₁₀ 3c तत्त्वं] C₉₄C₀₂K₈₂K₇PE; तत्त्वाः C₄₅, omitted in K₁₀ 4c अधोर्ध्वः] CK₈₂K₇PE; अधोर्ध्वं K₁₀ • मध्यः] C₉₄C₄₅K₈₂K₁₀K₇PE; मध्यः C₀₂ 4d यत्नतः] CK₈₂K₇PE; यत्नत K₁₀ • सम्प्रवेशयेत्] CK₈₂K₁₀K₇P; सम्प्रबोधयेत् E 5a स्मार्तं वर्णाः] C₉₄; तस्मार्तम् वर्णाः C₄₅, स्मार्तवर्णाः C₀₂K₈₂K₁₀K₇E, स्मार्तं वर्णाः P 5b धर्मः] C₉₄C₄₅K₈₂K₁₀K₇PE; धर्मः C₀₂ • वर्तनम्] CK₈₂K₁₀K₇; वर्तनं P, वर्तन E 5c चारो] C₉₄C₄₅K₁₀K₇; चारः C₀₂E, चारा K₈₂, चारो P 5d ग्राह्यस्तत्र अशङ्कितः] C₄₅C₀₂K₈₂K₁₀K₇PE; ग्राह्यस्तत्र अशङ्कितः C₉₄ 6b ज्ञः] C₉₄C₄₅K₈₂K₁₀K₇PE; ज्ञः C₀₂ 7b ग्रहम्] CK₁₀K₇PE; ग्रहः K₈₂ 7c गर्हितोत्सर्गः] C₉₄C₄₅K₁₀K₇P; गर्हितोत्सर्गः C₀₂, गर्हितो विप्र K₈₂, गर्हितो स्वर्गः E 7d स्वयं] C₉₄C₀₂K₈₂K₁₀K₇PE; स्वयं C₄₅ • कीर्त्यते] C₉₄C₄₅K₈₂K₁₀K₇PE; कीर्त्यते C₀₂ 7e वातं] C₉₄C₄₅K₈₂K₁₀K₇P; वात C₀₂E

अगम्या स्त्री दिवा पर्वे धर्मपत्न्यपि वा भवेत् ।
विरुद्धस्त्री न सेवेत वर्णभ्रष्टाधिकासु च ॥ ८:८ ॥

[गर्हितोत्सर्गः]

अजमेषगवादीनां वडवामहिषीषु च ।
गर्हितोत्सर्गमित्येतद्यत्नेन परिवर्जयेत् ॥ ८:९ ॥

[स्वयंमुक्तिः]

अयोन्यकषणा वापि अपानकषणापि वा ।
स्वयंमुक्तिरियं ज्ञेया तस्मात्तां परिवर्जयेत् ॥ ८:१० ॥

[स्वप्नघातं]

स्वप्नघातं द्विजश्रेष्ठ अनिष्टं पण्डितैः सदा ।
स्वप्ने स्त्रीषु रमन्ते च रेतः प्रक्षरते ततः ॥ ८:११ ॥

[दिवास्वप्नम्]

दिवाशयं न कर्तव्यं नित्यं धर्मपरेण तु ।
स्वर्गमार्गार्गला ह्येताः स्त्रियो नाम प्रकीर्तिताः ॥ ८:१२ ॥

[नियमेषु व्रतपञ्चकम् (७)]

मार्जारकवकश्चानगोमहीव्रतपञ्चकम् ।

[मार्जारकव्रतम्]

स्वविष्टमूत्रं भूमीषु छादयेद्विजसत्तम ।

सूर्यसोमानुमोदन्ति मार्जारव्रतिकेषु च ॥ ८:१३ ॥
[वकव्रतम्]



8ab cf. Manu 11.175 (Olivelle's edition): मैथुनं तु समासेव्यं पुंसि योषिति वा द्विजः । गोयाने ऽप्यु दिवा चैव सवासाः स्नानमाचरेत् ॥ and Manu 3.45 (Olivelle's edition): ऋतुकालाभिगामी स्यात्स्वदारनिरतः सदा । पूर्ववर्जं व्रजेच्चैनां तद्व्रतो रतिकाव्यया ॥ **12cd** cf. Padmapurāṇa 1.13.395cd: परित्यजध्वं दाराणि स्वर्गमार्गार्गलानि च



8a स्त्री दिवा पर्वे] C₄₅C₀₂K₈₂K₁₀K₇; ★ दिवा पर्वे C₉₄, ★★★ पर्वे P, स्त्री दिवापूर्वे E **8b** पत्न्यपि] C₉₄C₄₅K₈₂K₁₀K₇PE; पत्नी पि C₀₂ **8c** विरुद्धस्त्री न] CK₁₀K₇; विरुद्धस्त्री निसेवेत K₈₂P, द्विरुद्धास्त्रीच E **8d** अधिकासु च] C₉₄C₄₅K₈₂P; अधिकासु त C₀₂, अधिकाषु च K₁₀, अधिकाषु च K₇, अधिकासु च E **9a** मेषः] C₉₄C₀₂K₈₂K₁₀K₇PE; मेषः C₄₅ **10a** अयोन्यः] conj.; अन्योन्यः CK₈₂K₁₀K₇PE • कषणा] C₉₄K₈₂; कषणा C₄₅C₀₂K₁₀K₇PE **10b** कषणापि] CK₈₂; कषणापि K₁₀K₇PE **10c** स्वयंमुक्तिः] C₉₄C₀₂K₈₂K₁₀K₇PE; स्वयमुक्तिः C₄₅ • ज्ञेया] CK₈₂K₇PE; ज्ञेयां K₁₀ **10d** तस्मात्तां] C₉₄C₄₅K₈₂K₇P; तस्मात् C₀₂, तस्मात्तां K₁₀, तस्मात्स्त्री E **11a** स्वप्नघातः] CK₈₂K₁₀K₇P^{pe}E; स्वप्नघातः P^{ac} **11b** पण्डितैः] C₉₄C₄₅K₈₂K₁₀PE; पण्डितैः C₀₂, पण्डितैः K₇ **11d** प्रक्षरते] CK₈₂K₁₀K₇P; प्रस्खलतस् E • ततः] C₉₄C₄₅K₈₂K₁₀K₇PE; ततः C₀₂ **12a** दिवाशयं न] CPE; दिवाशयानं K₁₀, दिवाशयेन K₈₂, दिवाशयं K₇ **12b** नित्यं] CK₈₂K₇PE; नित्यः K₁₀ • परेण तु] C₄₅K₈₂K₁₀K₇PE; परेण तु C₉₄, परेण च C₀₂ **12c** ह्येताः] K₇; ह्येता CK₈₂K₁₀PE **12d** स्त्रियो] CK₈₂K₁₀K₇P; स्त्रियो E • कीर्तिताः] CK₈₂K₁₀PE; कीर्तिता K₇ **13ab** मार्जारकवकश्चानगोमहीव्रतः] CK₈₂K₇P; मार्जारकवकश्चानगोमहीव्रतः K₁₀, मार्जारकश्च श्वानाश्च गोमहीवक E **13c** विष्टः] CK₈₂K₁₀K₇P; विष्टः E • मूत्रं] C₉₄C₀₂K₈₂K₇PE; मूत्रः C₄₅K₁₀ **13e** मोदन्ति] CK₈₂K₁₀K₇P; मोदन्ति E

बकवच्चेन्द्रियग्रामं सुनियम्य तपोधन ।
 साधयेच्च मनस्तुष्टिं मोक्षसाधनतत्परः ॥ ८:१४ ॥
 [श्वानव्रतम्]
 मूत्रविष्टे न भूमीषु कुरुते श्वानदः सदा ।
 तुष्यते भगवान्शर्वः श्वानव्रतचरो यदि ॥ ८:१५ ॥
 [गोव्रतम्]
 मूत्रवर्चो न रुध्येत सदा गोव्रतिको नरः ।
 भीम तुष्टिकरश्चैव पुराणेषु निगद्यते ॥ ८:१६ ॥
 [महीव्रतम्]
 कुद्दालैर्दारयन्तो ऽपि कीलकोटिशतैश्चितः ।
 क्षमते पृथिवी देवी एवमेव महीव्रतः ॥ ८:१७ ॥
 व्रतपञ्चकमित्येतद्यश्चरेत जितेन्द्रियः ।
 स चोत्तममिदं लोकं प्राप्नोति न च संशयः ॥ ८:१८ ॥
 [नियमेष्वुपवासः (८)]
 शोषान्नमन्तरान्नं च नक्तायाचितमेव च ।
 उपवासं च पञ्चैतत्कथयिष्यामि तच्छृणु ॥ ८:१९ ॥
 [शोषान्नम्]
 वैश्वदेवातिथिशेषं पितृशेषं च यद्भवेत् ।
 भृत्यपुत्रकलत्रेभ्यः शोषाशी विघसाशनः ॥ ८:२० ॥
 [अन्तरान्नम्]
 अन्तरा प्रातराशी च सायमाशी तथैव च ।

✧

14a तपोधन] CK₈₂K₁₀P; तपोधनः K₇, तपोधनम् E **14c** साधयेच्च] C₉₄C₀₂K₈₂K₁₀K₇PE; साधये च C₄₅ • मनस्तुष्टिं] C₉₄K₈₂K₁₀K₇PE; मनस्तुष्टिः C₄₅C₀₂ **14d** साधनम्] CK₈₂K₁₀PE; साधनम् K₇
15a मूत्रविष्टे न] CK₈₂K₁₀K₇P; मूत्रविष्टे च E **15b** श्वानदः] K₈₂; धुनदं CK₁₀K₇P; छादनं E **15c** शर्वः] C₉₄K₈₂K₇PE; सर्वः C₄₅K₁₀, सव्वः C₀₂ **16a** वर्चो] C₉₄C₀₂K₁₀K₇P; वर्चो C₄₅K₈₂, वर्चा E
16b गोव्रतिको] C₄₅C₀₂K₈₂K₁₀K₇PE; गोव्रतिको C₉₄ **16c** भीम तु] C₉₄C₄₅K₈₂K₇P; भीमस्तु C₀₂K₁₀E **17a** कुद्दालैर्दारयन्तो] K₈₂PE; कुद्दालैर्दारयन्तो C₉₄, कुद्दालैर्दारयन्तो C₄₅, कुद्दालैर्दारयन्तो C₀₂, कुद्दालैर्दारयन्तो K₁₀, कुद्दालैर्दारयन्तो K₇ **17b** कीलकोटिशतैश्चितः] C₉₄C₄₅K₈₂K₁₀K₇P; कीलकोटिशतैरपि C₀₂E
17d व्रतः] CK₈₂K₁₀PE; व्रत K₇ **18b** जितेन्द्रियः] CK₈₂K₇PE; जितेन्द्रियः K₁₀ **19a** शोषान्नमन्तरान्नं च] C₉₄C₄₅K₁₀K₇P^{pc}; शोषान्नमन्तरान्नं च K₈₂, शोषान्नमन्तरान्नं च P^{ac}, शोषान्नमन्तरान्नं च C₀₂E **19b** नक्तायाचितम्] CK₈₂K₁₀PE; नक्तायाचितम् K₇ • च] CK₈₂K₁₀K₇P; वा E **19cd** पञ्चैतत्कम्] C₉₄C₄₅K₈₂K₁₀K₇PE; पञ्चैतत्कम् C₀₂ **20a** शेषं] C₉₄C₀₂K₈₂K₁₀K₇PE; शेषं C₄₅ **20d** विघसाशनः] C₉₄K₈₂K₁₀; विघसाशनम् C₄₅, विघसापिनः C₀₂, विघसाशनः K₇, विघसाशनः P^{pc}, घसाशन P^{ac}, विघसाशनः E **21a** अन्तरा प्रातराशी] em.; अन्तरा प्रान्तराशी CK₈₂K₇, अन्तरा क्रान्तराशी K₁₀, अन्तरा प्राक्तराशी P, अन्तसम्प्रान्तराशी E **21b** सायमाशी] C₄₅C₀₂K₈₂K₁₀K₇P; सायमाशीन् C₉₄, नियमाशी E

सदोपवासी भवति यो न भुङ्क्ते कदाचन ॥ ८:२१ ॥

[नक्तान्नम्]

न दिवा भोजनं कार्यं रात्रौ नैव च भोजयेत् ।

नक्तवेले च भोक्तव्यं नक्तधर्मं समीहता ॥ ८:२२ ॥

[अयाचितान्नम्]

अनारम्भस्य आहारं कुर्यान्नित्यमयाचितम् ।

परैर्दत्तं तु यो भुङ्क्ते तमयाचितमुच्यते ॥ ८:२३ ॥

[उपवासः]

भक्ष्यं भोज्यं च लेह्यं च चोष्यं पेयं च पञ्चमम् ।

न काङ्क्षेन्नोपयुञ्जीत उपवासः स उच्यते ॥ ८:२४ ॥

[नियमेषु मौनव्रतम् (९)]

मिथ्यापिशुनपारुष्यतीक्ष्णवागप्रलापनम् ।

मौनपञ्चकमित्येतद्धारयेन्नियतव्रतः ॥ ८:२५ ॥

[मिथ्यावचनम्]

असम्भूतमदृष्टं च धर्माच्चापि बहिष्कृतम् ।

अनर्थाप्रियवाक्यं यत्तन्मिथ्यावचनं स्मृतम् ॥ ८:२६ ॥

[पिशुनः]

परश्रीं नाभिनन्दन्ति परस्यैश्वर्यमेव च ।



21cd ≈ MBh 12.214.9: अन्तरा प्रातराशं च सायमाशं तथैव च । सदोपवासी च भवेद् यो न भुङ्क्ते कथंचन ॥ ≈ MBh 13.93.10: अन्तरा सायमाशं च प्रातराशं तथैव च । सदोपवासी भवति यो न भुङ्क्ते ऽन्तरा पुनः ॥



21c वासी भवति] C₉₄C₄₅K₈₂K₁₀K₇PE; वासी च भवति C₀₂ 21d कदाचन] C₉₄C₄₅K₈₂K₁₀K₇PE; कदाचन: C₀₂ 22a भोजनं] CK₈₂K₁₀PE; नोजनं K₇ 22b च] C₉₄C₀₂K₁₀K₇PE; तु C₄₅, omitted in K₈₂ • भोजयेत्] CK₈₂K₇PE; कारयेत् K₁₀ 22a वेले च] C₉₄C₀₂K₈₂K₁₀P; वेला च C₄₅, वेलो च K₇, वेले व E 22b धर्मं समीहता] C₉₄C₄₅K₈₂K₇P; धर्मसमीहता C₀₂K₁₀, धर्मः समीहितः E 23b कुर्यान्नि०] CK₈₂K₁₀PE; कुर्यां नि० K₇ 23c परैर्दत्तं तु] C₉₄C₄₅K₈₂P; परैर्दत्तश्च C₀₂, परैर्दत्तन्तु K₁₀, परैर्दत्तन्तु K₇E 23d तमयाचि०] CK₈₂K₁₀K₇E; नमयाचि० P^{ac}, तमयाचि० P^{pc} 24a भक्ष्यं] CK₁₀K₇PE; भक्ष्य K₈₂ 24c काङ्क्षेन्नो०] C₉₄C₄₅K₈₂K₁₀K₇PE; काङ्क्षे नो० C₀₂ • युञ्जीत] C₀₂K₈₂K₁₀; •*त C₉₄, •यञ्जीत C₄₅, •भुञ्जीत PE, •भुञ्जीत K₇ 24d वासः स] CK₈₂PE; वास स K₁₀, वासस्य K₇ 25a पारुष्य०] C₉₄C₄₅K₈₂K₁₀K₇P; संभिन्ना C₀₂, याभिन्ना E 25b तीक्ष्णवाग०] conj.; स्पृष्टवाग० C₉₄C₄₅K₈₂K₁₀K₇P, पृष्टवाक० C₀₂, पृष्टेवाक० E 25c मौनपञ्चक०] C₉₄C₄₅K₁₀; मौनं पञ्चक० C₀₂K₈₂K₇E, मौनम्पञ्च० P • त्येत०] CK₈₂K₁₀K₇P^{pc}E; त्ये० P^{ac} 25d रयेन्नि०] CK₈₂K₁₀K₇P; रयेन्नि० E 26a दृष्टं च] C₉₄C₄₅K₈₂K₁₀K₇PE; दृष्टश्च C₀₂ 26b धर्माच्चापि] C₉₄C₄₅K₈₂K₁₀K₇P; धर्मश्चापि C₀₂, धर्म चापि E • बहिष्कृतम्] C₉₄C₄₅K₈₂K₇P; बहिष्कृतः C₀₂E, नहिष्कृतं K₁₀ 26c अनर्था०] C₉₄C₄₅K₈₂K₁₀K₇P; अनर्थ० C₀₂E 26cd वाक्यं यत्तन्मि०] C₉₄C₄₅K₈₂P; वक्तार तं मि० C₀₂, वाक्यं यत्तन्मि० K₁₀, वाक्यं यन्तन्मि० K₇E 26d स्मृतम्] C₉₄C₀₂EK₈₂K₁₀K₇P; स्मृतः C₄₅ 27a परश्रीं ना०] C₉₄C₄₅K₈₂K₇P; परस्त्री ना० C₀₂E, परस्त्रीना० K₁₀ • भिनन्दन्ति] C₉₄K₈₂K₁₀K₇PE; भिबन्दन्ति C₀₂, भिनन्ति C₄₅ 27b परस्यैश्वर्य०] C₉₄C₀₂K₈₂K₁₀K₇PE; परस्यैश्वर्य० C₄₅

अनिष्टदर्शनाकाङ्क्षी पिशुनः समुदाहृतः ॥ ८:२७ ॥

[पारुष्यम्]

मृतमाता पिता चैव हानिस्थानं कथं भवेत् ।

भुङ्क्ते कामममृष्टानां पारुष्यं समुदाहृतम् ॥ ८:२८ ॥

[तीक्ष्णवाक्]

हृदि न स्फुटसे मूढ शिरो वा न विदार्यसे ।

एवमादीन्यनेकानि तीक्ष्णवादी स उच्यते ॥ ८:२९ ॥

[असत्प्रलापः]

द्यूतभोजनयुद्धं च मद्यस्त्रीकथमेव च ।

असत्प्रलापः पञ्चैतत्कीर्तितं मे द्विजोत्तम ॥ ८:३० ॥

मौनमेव सदा कार्यं वाक्यसौभाग्यमिच्छता ।

अपारुष्यमसम्भिन्नं वाक्यं सत्यमुदीरयेत् ॥ ८:३१ ॥

यस्तु मौनस्य नो कर्ता दूषितः स कुलाधमः ।

जन्मे जन्मे च दुर्गन्धो मूकश्चैवोपजायते ॥ ८:३२ ॥

तस्मान्मौनव्रतं सदैव सुदृढं कुर्वीत यो निश्चितं

वाचा तस्य अलङ्घ्यता च भवति सर्वा सभां नन्दति ।

वक्त्राच्चोत्पलगन्धमस्य सततं वायन्ति गन्धोत्कटाः

शास्त्रानेकसहस्रशो गिरि नरः प्रोच्चार्यते निर्मलम् ॥ ८:३३ ॥

[नियमेषु स्नानम् (१०)]

स्नानं पञ्चविधं चैव प्रवक्ष्यामि यथातथम् ।

✧

27c दर्शना०] C₉₄C₄₅K₈₂K₇PE; दर्शना० C₀₂, दर्शनां K₁₀ 27d पिशुनः] C₉₄C₄₅K₈₂K₁₀K₇PE; पिशुन C₀₂ 28a मृत०] CK₈₂K₁₀K₇P^{ac}E; मृता० P^{pc} 28b स्थानं] C₉₄K₈₂K₁₀K₇PE; स्थान C₄₅C₀₂ 28c भुङ्क्ते] K₇P; भुङ्क्ते C₉₄, भुङ्क्ते C₄₅C₀₂, भुङ्क्ते K₈₂, भुङ्क्ते K₁₀, भुङ्क्ते E • कामममृष्टानां] C₉₄K₈₂K₇PE; कामसुसमृष्टानां C₀₂, कामसमृष्टानां C₄₅, कामसमृष्टानां K₁₀ 29a स्फुटसे] CK₈₂K₇PE; स्फुटय K₁₀ 30a युद्धं] CK₈₂K₁₀K₇P; युद्धं E 30b कथ०] K₁₀K₇; कथ० CK₈₂P, कथ० E 30cd पञ्चैतत्की०] CK₈₂PE; पञ्चैते की० K₁₀, पञ्चैतत्की० K₇ 30d मे] CK₈₂K₁₀K₇P; ते E 31a कार्यं] CK₈₂K₇PE; कार्या K₁₀ 31b वाक्य०] C₉₄C₄₅K₈₂K₇PE; वाक्यं C₀₂K₁₀ • सौभाग्य०] C₉₄C₀₂K₈₂K₁₀K₇PE; सौभाग्य० C₄₅ 31c भिन्नं] C₉₄C₄₅K₈₂K₁₀K₇P; भिन्न C₀₂, दिग्धं E 32b दूषितः] C₉₄C₄₅K₈₂K₁₀K₇P; दूषित C₀₂, भूषितः E 32c जन्मे जन्मे] C₄₅C₀₂K₈₂E; जन्म जन्म C₉₄K₁₀K₇P • दुर्गन्धो] C₉₄K₁₀K₇P; दुर्गन्धो C₄₅, दुर्गन्धा C₀₂, दुर्गन्धो K₈₂, दुर्गन्धो E 33a तस्मान्मौ०] C₀₂K₁₀K₇PE; तस्मान्मौ० C₉₄, तस्मान्मौ० C₄₅K₈₂ • सदैव] C₉₄C₄₅K₈₂PE; सदैव C₀₂K₇, सुदैव K₁₀ • कुर्वीत यो निश्चितम्] C₉₄C₄₅K₇PE; कुर्वन्ति यो निश्चितम् C₀₂K₈₂, कुर्वन्ति यो निश्चित K₁₀ 33b अलङ्घ्यता च] C₉₄C₄₅K₈₂K₁₀P; अलङ्घ्यताश्च C₀₂K₇E • सर्वा सभां] C₉₄K₈₂PE; सर्वा सभा C₄₅K₇, सर्वा सभान् C₀₂, सर्वा सभा K₁₀ 33c वक्त्राच्चोत्पलगन्धमस्य] C₉₄C₄₅K₇P^{ac}; वक्त्रं चोत्पलगन्धमस्य C₀₂, वक्त्रं चोत्पलगन्धमस्य K₈₂, वक्त्रं चोत्पलगन्धमस्य K₁₀, वक्त्राच्चोत्पलगन्धमस्य P^{pc}, वक्त्राच्चोत्पलगन्धमस्य E 33d सहस्रशो] C₉₄C₀₂K₈₂K₁₀K₇PE; सहस्राशो C₄₅ • मलम्] C₉₄K₈₂K₁₀K₇P; मलः C₄₅C₀₂E 34a पञ्चविधं] C₉₄C₀₂K₈₂K₁₀K₇PE; पञ्चवि C₄₅ 34b यथातथम्] C₄₅C₀₂K₈₂K₁₀K₇PE; तथम् C₉₄

आग्नेयं वारुणं ब्राह्म्यं वायव्यं दिव्यमेव च ॥ ८:३४ ॥

[आग्नेयं स्नानम्]

आग्नेयं भस्मना स्नानं तोयाच्छतगुणं फलम् ।

भस्मपूतं पवित्रं च भस्म पापप्रणाशनम् ॥ ८:३५ ॥

तस्माद्भस्म प्रयुञ्जीत देहिनां तु मलापहम् ।

सर्वशान्तिकरं भस्म भस्म रक्षकमुत्तमम् ॥ ८:३६ ॥

भस्मना त्र्यायुषं कृत्वा ब्रह्मचर्यव्रते स्थितम् ।

भस्मना ऋषयः सर्वे पवित्रीकृतमात्मनः ॥ ८:३७ ॥

भस्मना विबुधा मुक्ता वीरभद्रभयार्दिताः ।

भस्मानुशंसं दृष्ट्वैव ब्रह्मणानुमतिः कृता ॥ ८:३८ ॥

चतुराश्रमतो ऽधिक्यं व्रतं पाशुपतं कृतम् ।

तस्मात्पाशुपतं श्रेष्ठं भस्मधारणहेतुतः ॥ ८:३९ ॥

[वारुणं स्नानम्]

वारुणं सलिलं स्नानं कर्तव्यं विविधं नरैः ।

नदीतोयतडागेषु प्रस्रवेषु हृदेषु च ॥ ८:४० ॥

[ब्राह्म्यं स्नानम्]

ब्रह्मस्नानं च विप्रेन्द्र आपोहिष्ठं विदुर्बुधाः ।

त्रिसंध्यमेव कर्तव्यं ब्रह्मस्नानं तदुच्यते ॥ ८:४१ ॥

[वायव्यं स्नानम्]

गोषु संचारमार्गेषु यत्र गोधूलिसम्भवः ।



34c आग्नेयं] CK₈₂K₇PE; आग्नेये K₁₀ • वारुणं] CK₈₂K₁₀K₇P; ब्राह्मणं E • ब्राह्म्यं] CK₈₂K₁₀PE; ब्रह्म्यं K₇ 35a स्नानं] CK₈₂K₁₀K₇PE; स्नाना K₈₂^{ac} 35b ऽगुणं] CK₈₂K₁₀PE; ऽगुणं K₇ 36a तस्माद्भस्म प्रयुञ्जीत] CK₈₂K₇PE; ★★ ★★ ★★ K₁₀ 37a त्र्यायुषं कृत्वा] C₄₅C₀₂K₈₂K₁₀K₇E; त्र्यायुषं C₉₄, त्र्यायुष्यं कृत्वा P 37b ऽव्रते] CK₈₂K₁₀K₇P; ऽव्रतं E 37c ऋषयः सर्वे] CK₈₂K₁₀K₇P; ऋषिभिर्सर्वैः E 38a मुक्ता] CK₈₂K₁₀K₇P; मुक्ताः E 38b ऽदिताः] C₉₄C₀₂K₈₂K₁₀K₇PE; ऽर्त्तिताः C₄₅ 38c भस्मानुशंसं दृष्ट्वैव] corr. TÖRZSÖK; भस्मानुशंसं दृष्ट्वैव C₉₄, भस्मानुशंसं दृष्ट्वैव C₄₅, भस्मानुशंसं दृष्ट्वैव C₀₂K₁₀, भस्मानुशंसं दृष्ट्वैव K₈₂, भस्मानुशंसं दृष्ट्वैव K₇, भस्मानुशंसं दृष्ट्वैव P, भस्मना शं प्रदृश्यैव E 38d ब्रह्मणानुमतिः] em.; ब्रह्मणानुमता CK₈₂K₁₀K₇P, ब्रह्मणानुमतो E • कृता] em.; कृतः C₉₄C₄₅K₁₀K₇PE, कृतिः C₀₂, कृताः K₈₂ 39a चतुराश्रमतो] C₄₅C₀₂K₁₀PE; चतुराश्रमतो C₉₄K₇, चतुराश्रतो K₈₂^{ac}, चतुराश्रमतो K₈₂^{pc} 39ab ऽधिक्यं व्रतं पाशुपतं कृतम्] CK₈₂K₇PE; ऽधिक्यव्रतपाशुपत(★★★ K₁₀ (top of akṣaras lost) 39c तस्मात्पाशुपतं श्रेष्ठं] CK₈₂K₇PE; omitted in K₁₀ 39d हेतुतः] em. TÖRZSÖK; हेतवः C₉₄C₄₅K₈₂K₇PE, हेतुना C₀₂, हेतुनुतः K₁₀ 40a वारुणं] C₄₅C₀₂K₈₂K₁₀PE; वा★ C₉₄, वारुणा K₇^{ac}, वारुण K₇^{pc} • सलिलं] CK₈₂K₁₀P; सलिलं K₇E 40b विविधं नरैः] CK₈₂; विविधचरैः K₇PE, विविचरैः K₁₀ 40c तडागेषु] CK₈₂K₇PE; तडागेवा K₁₀ 40d प्रस्रवेषु] CK₈₂PE; प्रयेवेषु K₁₀, प्रभवेवेषु K₇ 41a विप्रेन्द्र] CK₈₂K₁₀E; विप्रेन्द्र K₇P 41b विदुर्बुधः] CK₈₂K₁₀PE; विदुर्बुधः K₇

तत्र गत्वावसीदेत स्नानमुक्तं मनीषिभिः ॥ ८:४२ ॥

[दिव्यं स्नानम्]

वर्षतोयाम्बुधाराभिः प्लावयित्वा स्वकां तनुम् ।

स्नानं दिव्यं वदत्येव जगदादिमहेश्वरः ॥ ८:४३ ॥

इति नियमविभागः पञ्चभेदेन विप्र

निगदित तव पृष्ठः सर्वलोकानुकम्प्य ।

सकलमलपहारी धर्मपञ्चाशदेतन्

न भवति पुनर्जन्म कल्पकोट्यायुते ऽपि ॥ ८:४४ ॥

॥ इति वृषसारसंग्रहे नियमप्रशंसा नामाध्यायो ऽष्टमः ॥



42d ०क्त] CK₈₂K₇PE; ०क्त K₁₀ 43b तनुम्] CK₈₂K₁₀PE; तनं K₇ 43c दिव्यं] CK₈₂K₇PE; दिव्य K₁₀ 43d जगदादि०] C₉₄C₀₂K₈₂K₁₀K₇PE; गजदादि० C₄₅ 44a ०भागः] CK₈₂K₁₀PE; ०भागं K₇ 44b निगदित तव] E; निगदितस्तव CK₈₂K₁₀K₇P (unmetr.) • ०कम्प्य] C₉₄; ०कम्प C₄₅C₀₂K₈₂K₇P, ०कम्प: K₁₀, ०कम्प्य: E 44c ०पहारी] C₄₅C₀₂K₁₀; ०पहारि C₉₄K₇(unmetr.), ०प्रहारि K₈₂P, ०पहारे E • ०पञ्चाशदेतन्] C₉₄C₄₅K₈₂K₁₀^{pc}K₇P; ०पञ्चाशमेतन् C₀₂E, ०पञ्चाशदेतन् K₁₀^{ac} 44d पुनर्जन्म] C₀₂K₁₀; पुनर्जन्म C₉₄K₈₂K₇PE, पुनर्जन्म C₄₅ Colophon: इति वृषसारसंग्रहे नियमप्रशंसा नामाध्यायो ऽष्टमः] P; इति वृषसारसंग्रहे नियमप्रशंसा नामाध्याय अष्टमः C₉₄K₈₂, omitted in C₄₅, इति वृषसारसंग्रहे नियमप्रशंसा नामाध्यायाष्टमः C₀₂K₁₀, इति वृषसारसंग्रहे नियमप्रशंसा नामाध्यायाष्टमः K₇, इति वृषसारसंग्रहे नियमप्रशंसा नाम अष्टमो ऽध्यायः E

[नवमो ऽध्यायः]

[त्रैगुण्यम्]

[अनर्थयज्ञ उवाच ।]
 त्रिकालगुणभेदेन भिन्नं सर्वचराचरम् ।
 तस्मान्निगुणबन्धेन वेष्टितं निखिलं जगत् ॥ ९:१ ॥
 विगतराग उवाच ।
 त्रैकाल्यमिति किं ज्ञेयं त्रैधातुकशरीरिणः ।
 किञ्चिद्विस्तरमेवेह कथयस्व तपोधन ॥ ९:२ ॥
 अनर्थयज्ञ उवाच ।
 त्रैकाल्यं त्रिगुणं ज्ञेयं व्यापी प्रकृतिसम्भवः ।
 अन्योन्यमुपजीवन्ति अन्योन्यमनुवर्तिनः ॥ ९:३ ॥
 सत्त्वं रजस्तमश्चैव रजः सत्त्वं तमस्तथा ।
 तमः सत्त्वं रजश्चैव अन्योन्यमिथुनाः स्मृताः ॥ ९:४ ॥
 सात्त्विको भगवान्विष्णु राजसः कमलोद्भवः ।
 तामसो भगवानीशः सकलं विकलेश्वरः ॥ ९:५ ॥
 सत्त्वं कुन्देन्दुवर्णाभं पद्मरागनिभं रजः ।
 तमश्चाञ्जनशैलाभं कीर्तितानि मनीषिभिः ॥ ९:६ ॥
 सत्त्वं जलं रजो ऽङ्गारं तमो धूमसमाकुलम् ।
 एतद्गुणमयैर्बद्धाः पच्यन्ते सर्वदेहिनः ॥ ९:७ ॥
 विगतराग उवाच ।



1a त्रिकालः] C₉₄C₄₅K₈₂K₁₀K₇E; त्रिष्कालः C₀₂ • •भेदेन] CK₈₂K₁₀^{pc}K₇E; •भेन K₁₀^{ac} **1b** भिन्नं] CK₈₂K₇E; भिन्न K₁₀ **1c** तस्मान्निः] C₉₄C₄₅K₈₂K₁₀E; तस्मात्त्रिः C₀₂K₇ **2a** •काल्यम्] C₄₅C₀₂K₈₂K₁₀E; •कालम् C₉₄K₇ **2ab** किं ज्ञेयं त्रैः] C₉₄K₇; विज्ञेयं त्रैः C₄₅K₈₂K₁₀E, किं ज्ञेयम् C₀₂ **2b** •धातुकः] CK₈₂K₁₀K₇; •धातुकः E **2c** किञ्चिः] C₉₄C₄₅C₀₂K₈₂K₁₀K₇E; सात्त्विको भगव् विष्णु राजसः कमलोद्भवः । तामसो भगवानीशः सकलं विकलेश्वरः C₄₅^{ac} (eyeskip to □.□) • •वेह] CK₈₂K₁₀K₇; •तद्वि E **2d** कथयस्व] C₄₅C₀₂K₈₂K₁₀K₇E; क*** C₉₄ **3a** •काल्यं] C₉₄C₄₅K₈₂K₁₀K₇E; •काल्य C₀₂ • •गुणं] C₉₄C₄₅K₈₂K₁₀K₇E; •गुण C₀₂ **4a** सत्त्वं] CK₈₂K₇E; सत्त्व K₁₀ • रजस्तः] CK₈₂K₁₀K₇; रजतः E **4b** रजः] C₉₄C₄₅K₈₂K₇; रजः C₀₂K₁₀E • सत्त्वं तमस्तथा] C₉₄K₈₂K₇; सत्त्वं तमस्तथा C₄₅, सत्त्वस्तमस्तथा C₀₂K₁₀, सत्त्वतमस्तथा E **4c** तमः सत्त्वं] C₉₄C₄₅K₈₂K₇; तमसत्त्वः C₀₂, तमः सत्त्वः K₁₀E • रजश्चैव] C₉₄C₀₂K₈₂K₁₀K₇E; रजःश्चैव C₄₅ **4d** स्मृताः] C₉₄C₄₅K₈₂K₁₀K₇E; omitted in C₀₂ **5a** •ष्णू] corr.; •ष्णु CK₈₂K₁₀K₇E **5b** राजसः कमलोद्भवः] C₄₅C₀₂K₈₂K₁₀K₇E; (राजः)***** C₉₄ **5cd** तामसो भगवानीशः सकलं] C₄₅C₀₂K₈₂K₁₀K₇E; ***** (सकलम्) C₉₄ **6a** सत्त्वं] C₉₄C₄₅K₈₂K₁₀E; सत्त्व C₀₂K₇ • •वर्णाभं] C₉₄C₄₅K₈₂K₁₀K₇E; •वर्णाभं C₀₂, •वर्णाभं K₈₂ **6c** •भं] CK₈₂K₁₀K₇; •भा E **7a** जलं] C₉₄C₄₅K₈₂K₇E; रजं C₀₂, ज्वाल K₁₀ • रजो ऽङ्गारं] C₉₄C₄₅K₈₂K₁₀K₇; रजोऽङ्गारं C₀₂, रजोऽङ्गारं E **7d** •देहिनः] C₉₄C₀₂K₈₂K₁₀K₇E; •देहिता C₄₅

केन केन प्रकारेण गुणपाशेन बध्यते ।
 चिह्नमेषां पृथक्त्वेन कथयस्व तपोधन ॥ ९:८ ॥
 अनर्थयज्ञ उवाच ।
 अनेकाकारभावेन बध्यन्ते गुणबन्धनैः ।
 मोहिता नाभिजानन्ति जानन्ति शिवयोगिनः ॥ ९:९ ॥
 ऊर्ध्वगो नित्यसत्त्वस्थो मध्यगो रजसावृतः ।
 अधोगतिस्तमोऽवस्था भवन्ति पुरुषाधमाः ॥ ९:१० ॥
 स्वर्गेऽपि हि त्रयो वैते भावनीयास्तपोधन ।
 मानुषेषु च तिर्येषु गुणभेदास्त्रयस्त्रयः ॥ ९:११ ॥
 [सात्त्विकोत्तमाः]
 ब्रह्मा विष्णुश्च रुद्रश्च धर्म इन्द्रः प्रजापतिः ।
 सोमोऽग्निर्वरुणः सूर्यो दश सत्त्वोत्तमाः स्मृताः ॥ ९:१२ ॥
 [सात्त्विकमध्यमाः]
 रुद्रादित्या वसुसाध्या विश्वेशमरुतो ध्रुवः ।
 ऋषयः पितरश्चैव दशैते सत्त्वमध्यमाः ॥ ९:१३ ॥
 [सात्त्विकाधमाः]
 तारा ग्रहाः सुरा यक्षा गन्धर्वाः किंनरोरगाः ।
 रक्षोभूतपिशाचाश्च दशैते सात्त्विकाधमाः ॥ ९:१४ ॥
 [राजसोत्तमाः]
 ऋत्विक्पुरोहिताचार्ययज्वानोऽतिथिविज्ञानी ।
 राजमन्त्री व्रती वेदी दशैते राजसोत्तमाः ॥ ९:१५ ॥



8b गुणः] $C_{45}C_{02}K_{82}K_{10}K_7E$; omitted in C_{94} **8c** षां पृथक्त्वेन] $CK_{82}K_{10}E$; षा पृथक्केन K_7
9c अभिजानन्ति] $C_{94}C_{45}K_{82}K_{10}K_7E$; अभिजानन्ति C_{02} **9d** जानन्ति] $C_{94}C_{45}^{pc}C_{02}K_{82}K_{10}K_7E$; omit-
 ted in C_{45}^{ac} **10a** ऊर्ध्वगो नित्य] conj.; ऊर्ध्वाङ्गो नित्यः $CK_{82}E$, उर्ध्वाङ्गो नित्यः K_7 , ऊर्ध्वाङ्गो नित्यः K_{82} , ऊर्ध्वगो
 सित्यः K_{10}^{ac} , ऊर्ध्वगो सित्यः K_{10}^{pc} • सत्त्वः] $C_{94}C_{45}K_{82}K_7$; सत्यः $C_{02}E$, नित्यः K_{10} **10b** मध्यगो]
 $CK_{10}K_{82}K_7$; मध्यमो E • वृत्तः] $CK_{82}K_{10}K_7$; वृत्तम् E **10c** गतिस्तमो] $C_{94}K_{82}K_{10}K_7E$; गतिस्तमो
 $C_{45}C_{02}$ **11c** मानुषेषु] $C_{94}C_{02}K_{82}K_{10}E$; मनुष्येषु C_{45} , मानुष्येषु K_7 • तिर्येषु] $CK_{82}K_{10}K_7$; तीर्येषु E
11d स्वयः] $C_{94}C_{45}^{pc}C_{02}K_{82}K_{10}K_7E$; स्वः C_{45}^{ac} **12b** धर्म इन्द्रः] $C_{94}C_{02}K_{82}K_{10}K_7$; इर्म इन्द्र C_{45} ,
 धर्मरिन्द्रः E **12c** गिर्वरुणः] $C_{94}K_{82}K_7$; गि वरुण $C_{45}C_{02}K_{10}E$ **12d** दश] $CK_{82}K_{10}K_7$; दशः E •
 सत्त्वोत्तमाः] $C_{94}C_{02}K_{82}K_{10}E$; सत्त्वोत्तमाः C_{45} , सत्त्वोत्तमाः K_7 **13ab** दित्या वसुसाध्या] $C_{45}K_{82}K_{10}K_7$;
 दित्या वसुसाध्या C_{94} , दित्य वसुसाध्या C_{02} , दित्य वसुसाध्याः विः E **13b** विश्वेशः] $C_{45}K_{82}K_{10}K_7E$; विश्वेश C_{94} ,
 विश्वेशः C_{02} **13d** दशैते] $C_{94}C_{45}^{pc}C_{02}K_{82}K_{10}K_7E$; दशैतेते C_{45}^{ac} **14a** ग्रहाः सुरा] $C_{94}C_{45}K_{82}K_{10}K_7$;
 ग्रहास्वराः C_{02} , ग्रहाऽसुरा E **14b** गन्धर्वाः] $C_{94}K_{82}K_{10}K_7E$; गन्धर्वाः $C_{45}K_{82}$, गन्धर्वाः गन्धर्वाः C_{02} **14c** पिशाचाश्च]
 $CK_{82}K_{10}E$; पिशाचाश्च K_7 **14d** दशैते] $C_{94}C_{02}K_{82}K_{10}K_7E$; दशैते C_{45} • सात्त्विकाः] $C_{94}C_{02}K_{82}K_{10}K_7E$;
 सत्त्वकाः C_{45} **15b** विज्ञानी] $CK_{82}K_{10}K_7$; विज्ञाकौ E **15c** मन्त्री व्रती] $CK_{82}K_{10}K_7$; मन्त्रि व्रतो E
15d राजसो] $C_{94}C_{02}K_{82}K_{10}K_7E$; राजसो C_{45}

[जातयो राजसाधमाः]
 सूतो ऽम्बष्ठवणिक्वोग्रः शिल्पिकारुकमागधाः ।
 वेणवैदेहकामात्या दशैते रजमध्यमाः ॥ ९:१६ ॥
 चर्मकृत्कुम्भकृत्कोली लोहकृत्पुनीलिकाः ।
 नटमुष्टिकचण्डाला दशैते रजसाधमाः ॥ ९:१७ ॥

[तामसोत्तमाः]
 गोगजगवया अश्वमृगचामरकिंनराः ।
 सिंहव्याघ्रवराहाश्च दशैते तामसोत्तमाः ॥ ९:१८ ॥

[तामसमध्यमाः]
 अजमेषमहिष्याश्च मूषिकानकुलादयः ।
 उष्ट्ररङ्गुशशगण्डा दशैते तममध्यमाः ॥ ९:१९ ॥

[तामसाधमाः]
 ऋक्षगोधामृगशृङ्गिबकवानरगर्दभाः ।
 सूकरश्चानगोमायुर्दशैते तामसाधमाः ॥ ९:२० ॥

[तमसात्त्विकाः]
 क्रौञ्चहंसशुकश्येनभासबारुण्डसारसाः ।
 चक्राह्वशुकमायूरा दशैते तमसात्त्विकाः ॥ ९:२१ ॥

[तमराजसाः]
 बलाकाः कुक्कुटाः काकाश्चिल्ललावकतित्तिराः ।



16a सूतो ऽम्बष्ठः] E; सूतो *ष्टः C₉₄, सूतो/म्बष्ठः C₄₅, सूतोन्वष्ठः C₀₂, सूतोत्वष्टः K₈₂, सूतोत्वष्टः K₁₀K₇ •
 •वणिक्वोः] corr.; •वणिक्वोः CK₈₂K₁₀K₇, •वणिक्वोः E **16b** शिल्पिः] K₁₀; शिल्पिः CK₈₂K₇E •
 मागधाः] C₉₄C₄₅K₈₂K₁₀K₇E; मागधा C₀₂ **16c** वेणवैदेहकामात्या] C₉₄C₀₂K₈₂K₁₀; वेणवैदेहकामात्या C₄₅,
 वेणवैदेहकामात्या K₇, वेणवैदेहकौ मात्या E **17a** •कृत्कोली] CK₁₀K₇; •ककोली K₈₂; •कृत्काली E **17b** •नीलिकाः]
 CK₈₂K₁₀K₇; •नीलिका E **17c** •मुष्टिकः] C₉₄C₄₅K₈₂K₁₀K₇E; •मौष्टिकः C₀₂ • •चण्डाला] CK₈₂K₁₀K₇;
 •चण्डालः E **17d** दशैते] C₉₄C₀₂K₈₂K₁₀K₇E; दशैते C₄₅ **18a** •गवया] CK₈₂K₇; •गवय K₁₀, •गवयो E
18b •चामरः] C₉₄C₄₅K₈₂K₇; •वानरः C₀₂E, •वो/नरः K₁₀ **18c** •वराहाः] CK₈₂K₇; •वराहः K₁₀E
18d तामसोत्तमाः] C₉₄C₀₂K₈₂K₁₀K₇; तामसोत्तमः C₄₅, तमसोत्तमाः E **19a** •महिष्याश्च] CK₈₂K₇E;
 •महिष्या च K₁₀ **19c** उष्ट्रः] C₉₄C₄₅K₈₂K₁₀K₇; उष्ट्रः C₀₂, दंष्ट्रिः E • •शशगण्डा] CK₈₂K₁₀K₇;
 •शगण्डाश्च E **19d** तममध्यमाः] C₄₅C₀₂K₈₂K₁₀K₇E; तममध्यमाः C₉₄ **20b** •गर्दभाः] CK₈₂K₁₀K₇;
 •गर्दभाः E **20c** सूकरः] C₉₄C₀₂K₈₂K₁₀K₇E; सुखरः C₄₅ **20cd** •गोमायुर्दः] CK₇E; •गोमायु दः
 K₈₂K₁₀ **20d** •शैते] C₉₄C₀₂K₈₂K₁₀K₇E; •शैते C₄₅ **21a** क्रौञ्चः] E; क्रौञ्चः CK₈₂K₁₀K₇
21b •सारसाः] CK₈₂K₁₀E; •सारसा K₇ **21c** •ह्वशुकमायूरा] C₄₅C₀₂K₈₂K₁₀K₇; •ह्व(★)★यूरा C₉₄,
 •ह्वशुकमायूरा E **21d** दशैते] C₉₄C₀₂K₈₂K₁₀K₇E; दशैते C₄₅ • तमसात्त्विकाः] C₀₂K₇E; तमसात्त्विकाः
 C₉₄K₁₀ (unmetr.), तमसात्त्विकाः K₈₂ (unmetr.), नमः सात्त्विकाः C₄₅ (unmetr.) **22a** बलाकाः] corr.;
 बलाका C₉₄K₈₂K₇, बलाकः C₄₅C₀₂K₁₀E **22ab** कुक्कुटाः काकाश्चिः] corr.; कुक्कुटकाकाश्चिः C₉₄C₄₅ (un-
 metr.), कुक्कुटा काकाश्चिः C₀₂K₇, कुक्कुटकाकाश्चिः K₈₂K₁₀, कुक्कुटो काका चिः E **22b** •तित्तिराः] CK₈₂K₁₀;
 •तित्तिराः K₇, •तित्तिरिः E

गृध्रकङ्कबकश्येन दशैते तमराजसाः ॥ ९:२२ ॥
 कोकिलोलूककिञ्जल्ककपोताः पञ्च एव च ।
 शारिकाश्च कुलिङ्गाश्च दशैते तमसाधमाः ॥ ९:२३ ॥
 मकरगोहनक्राश्च ऋक्षाश्च तमसात्त्विकाः ।
 कच्छप † शुशु † कुम्भीरमण्डूकास्तमराजसाः ।
 शङ्खशुक्तिकशम्बूक † कबन्ध्या † स्तमतामसाः ॥ ९:२४ ॥
 चन्दनागरुपद्मं च प्लक्षोदुम्बरपिप्पलाः ।
 वटदारुशमीबिल्वा दशैते तमसात्त्विकाः ॥ ९:२५ ॥
 जाम्बीरलकुचाम्रातदाडिमाकोलवेतसाः ।
 निम्बनीपो ध्रुवावश्च दशैते तमराजसाः ॥ ९:२६ ॥
 वृक्षवल्लीलतावेणुत्वक्सारतृणभूरुहाः ।
 मीरजाश्च शिलाशस्या दशैते तमसात्त्विकाः ॥ ९:२७ ॥
 भ्रमरादिपतङ्गाश्च क्रिमिकीटजलौकसः ।
 यूकोदंशमशानां च विष्टजास्तमसात्त्विकाः ॥ ९:२८ ॥
 दया सत्यं दमः शौचं ज्ञानं मौनं तपः क्षमा ।
 शीलं च नाभिमानं च सात्त्विकाश्चोत्तमा जनाः ॥ ९:२९ ॥

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22c गुग्गु.] CK₈₂K₁₀E; गुग्गु. K₇ 23a कोकिलो.] C₉₄C₀₂K₈₂K₁₀K₇E; कौकिलो. C₄₅ • •किञ्जल्क.] C₄₅K₁₀K₇E; •किञ्जल्क. C₉₄C₀₂K₈₂ 23b च] CK₈₂K₁₀E; च: K₇ 23c शारिकाश्च] corr.; शारिका च CK₈₂K₁₀K₇; शारिका च E • कुलिङ्गाश्च] corr.; कुलिङ्गा च C₉₄K₁₀E, कुलिङ्गा च C₄₅C₀₂K₇; कुलिङ्गा च K₈₂ 24a •गोहनक्राश्च] C₉₄C₄₅K₈₂K₇E; •गोहनक्रा च C₀₂; •गोहनक्राश्च K₁₀ 24b ऋक्षाश्च] conj.; ऋक्षा च CK₈₂K₁₀K₇E • तमसात्त्विकाः] E; तमसात्त्विकाः C₉₄, तमसात्त्विकाः C₄₅C₀₂K₈₂K₁₀ (unmetr.), तमसात्त्विकाः K₇ 24c •कुम्भीर.] C₉₄C₄₅K₈₂K₁₀K₇; •कुम्भीरा C₀₂E 24d •मण्डूका.] CK₈₂K₇; •मण्डूक. K₁₀; •मण्डूका. E 24e •शम्बूक.] corr.; •शम्बूका CK₈₂K₁₀E, •शम्बूका: K₇ 24f •कबन्ध्या.] CK₈₂K₁₀K₇E; •कबन्ध्या. K₁₀ • मतामसाः] C₄₅E; •मतामसाः C₉₄C₀₂K₇ (unmetr.), •मतामसाः K₈₂K₁₀ (unmetr.) 25a •गरु.] CK₈₂K₁₀K₇; •गरु. E 25c •बिल्वा] C₉₄C₄₅K₈₂E; •बिल्व C₀₂K₁₀K₇ 25d दशैते] C₉₄C₄₅K₈₂K₁₀K₇E; दशै C₀₂ • तमसात्त्विकाः] E; तमसात्त्विकाः C₉₄ (unmetr.), तमसात्त्विकाः C₄₅C₀₂K₈₂K₁₀K₇ (unmetr.) 26a जाम्बीर.] C₉₄C₄₅K₈₂K₁₀K₇E; जम्बीर. C₀₂ 26b •दाडिमा.] C₉₄C₄₅K₁₀K₇E; •दाडिमा. C₀₂; •दाडिमा. K₈₂ 26c •नीपो] CK₈₂K₁₀E; •नीपो K₇ • ध्रुवावश्च] C₉₄C₄₅C₀₂K₈₂K₁₀K₇; ध्रुवावश्च C₉₄; ध्रुवावश्च E 26d दशैते] C₄₅C₀₂K₈₂K₁₀K₇E; ••••• C₉₄ 27a वृक्षवल्ली.] CK₈₂K₇E; वृक्षवल्ली. K₁₀ 27b •त्वक्सार.] C₉₄C₄₅K₈₂K₁₀; •त्वक्सार. C₀₂E, •त्वक्सार. K₇ (unmetr.) 27c मीरजाश्च] corr.; मीरजा च C₉₄C₀₂K₈₂K₁₀K₇E, मीरजा च C₄₅ 27d तमसात्त्विकाः] K₇E; तमसात्त्विकाः C₉₄; तमसात्त्विकाः C₄₅C₀₂K₈₂ (unmetr.), तमसात्त्विकाः K₁₀ (unmetr.) 28a पतङ्गाश्च] CK₈₂K₁₀K₇; पतङ्गाश्च E 28b क्रिमिकीटजलौकसः] CK₈₂; क्रिमिकीटजलौकसः K₁₀, क्रिमिकीटजलौकसाः K₇, क्रिमिकीटजलौकसाः E 28c यूकोदंशमशानां च] C₉₄; यूकोदंशमशानाश्च C₄₅K₈₂, यूकोदंशमशानाश्च C₀₂ (unmetr.), यूकोदंशमशानान्तु K₁₀, यूकोदंशमशानाश्च K₇, यूकोदंशमशानाश्च E 28d विष्टजास्तमसात्त्विकाः] corr.; विष्टजास्तमसात्त्विकाः C₉₄ (unmetr.), विष्टजास्तमसात्त्विकाः C₄₅C₀₂K₈₂ (unmetr.), विष्टजास्तमसात्त्विकाः K₁₀ (unmetr.), •••••जास्तमसात्त्विकाः K₇ (unmetr.), विष्टजा तमसात्त्विकाः E 29b ज्ञानं] C₉₄C₀₂K₁₀E; ज्ञान C₄₅K₇, ज्ञानं. K₈₂ • मौनं] CK₁₀K₇E; मौन K₈₂ • क्षमा] C₉₄C₀₂K₈₂K₇E; क्षमा: C₄₅K₁₀ 29c शीलं च] CK₈₂K₇; नीलश्च K₁₀, शीलं च E • नाभिमानं] CK₈₂K₁₀K₇; नाभिमानां E

कामतृष्णारतिद्यूतमानो युद्धं मदः स्पृहा ।
 निर्घृणाः कलिकर्तारो राजसेषूत्तमा जनाः ॥ ९:३० ॥
 हिंसासूयाघृणामूढनिद्रातन्त्रीभयालसाः ।
 क्रोधो मत्सरमायी च तामसेषूत्तमा जनाः ॥ ९:३१ ॥
 लघुप्रीतिप्रकाशी च ध्यानयोगे सदोत्सुकः ।
 प्रज्ञाबुद्धिविरागी च सात्त्विकं गुणलक्षणम् ॥ ९:३२ ॥
 बालको निपुणो रागी मानो दर्पश्च लोभकः ।
 स्पृहा ईर्ष्या प्रलापी च राजसं गुणलक्षणम् ॥ ९:३३ ॥
 उद्वेग आलसो मोहः क्रूरस्तस्करनिर्दयः ।
 क्रोधः पिशुन निद्रा च तामसं गुणलक्षणम् ॥ ९:३४ ॥
 विगततराग उवाच ।
 केन चिह्नेन विज्ञेय आहारः सर्वदेहिनाम् ।
 त्रैगुण्यस्य पृथक्त्वेन कथयस्व तपोधन ॥ ९:३५ ॥
 अनर्थयज्ञ उवाच ।
 आयुः कीर्तिः सुखं प्रीतिर्बलारोग्यविवर्धनम् ।
 हृद्यस्वादुरसं स्निग्ध आहारः सात्त्विकप्रियः ॥ ९:३६ ॥
 अत्युष्णमाम्ललवणं रूक्षं तीक्ष्णं विदाहि च ।

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30a मनो] C₉₄C₄₅K₈₂K₁₀K₇E; मनो C₀₂ **30b** युद्धं] CK₈₂K₁₀K₇; युद्धं E • स्पृहा] CK₈₂K₇E;
 स्मृत K₁₀ **30c** निर्घृणाः] C; निर्घृणा K₈₂E, निर्घृणाः K₁₀K₇ **30d** राजसेषूत्तमा] C₉₄C₄₅K₈₂K₁₀K₇;
 राजसेषूत्तमा C₀₂, राजसेषूत्तमा E **31a** सूया] CK₈₂K₇E; सयू K₁₀ • मूढः] C₉₄C₀₂K₈₂K₇E; मूढः
 C₄₅K₁₀ **31b** तन्त्री] CK₈₂K₇K₁₀; तन्त्री E **31c** क्रोधो] CK₈₂K₁₀K₇; क्रोध E **31d** तामसेषूत्तमा]
 C₉₄C₄₅K₈₂K₁₀K₇; तामसेषूत्तमा C₀₂, तामसेषूत्तमा E **32b** योगे] C₄₅C₀₂K₈₂K₁₀K₇E; योगे C₉₄
32c विरागी च] CK₁₀K₇E; विरागी K₈₂, विराग्वी च K₇ **33a** बालको] CK₈₂K₁₀E; बालको K₇ •
 निपुणो] E; निपुणो CK₈₂K₁₀, निपुणे K₇ **33c** ईर्ष्या] C₉₄C₀₂K₈₂K₁₀K₇; ईर्ष्या C₄₅E • प्रलापी]
 C₉₄C₄₅K₈₂K₁₀K₇E; च लापी C₀₂ **33d** राजसं] CK₈₂K₁₀K₇; तामसं E **34a** आलसो] C₉₄C₀₂K₈₂K₁₀K₇E;
 आलसो C₄₅ **34b** क्रूरस्तः] C₉₄C₄₅K₈₂; क्रूरस्तः C₀₂K₇E, क्रूरस्तः K₁₀ • निर्दयः] CK₈₂K₁₀E; निर्दयः
 K₇ **34c** क्रोधः] C₉₄C₀₂K₈₂K₁₀K₇E; क्रोधः C₄₅ • पिशुन] E; पिशुनो CK₈₂K₁₀K₇ • च]
 CK₈₂K₇E; omitted in K₁₀ **34d** गुणः] C₉₄C₄₅C₀₂K₈₂K₁₀K₇E; गुणः C₄₅ **35ab** केन चिह्नेन विज्ञेय
 आहारः सर्वदेहिनाम्] C₄₅C₀₂K₈₂K₇E; ★★★★★★★★★★ देहिनाम् C₉₄, केन चिह्नेन विज्ञेय आहार सर्वदेहिनाम् K₁₀
35c पृथक्त्वेन] CK₈₂K₁₀E; पृथक्त्वेन K₇ **35d** धनः] CK₈₂K₁₀E; धनः K₇ **36a** कीर्तिः] CK₈₂K₁₀K₇;
 कीर्तिः E • सुखं प्रीतिर्व •] K₇; सुखं प्रीतिर्व • C₉₄C₄₅K₈₂K₁₀; सुखप्रीतिर्व • C₀₂, सुखं प्रीतिर्व • E **36b** रोग्यः]
 C₉₄C₀₂K₈₂K₁₀K₇E; रोग्यं C₄₅ **36c** हृद्यः] CK₈₂K₁₀K₇; हृद्यः E • रसं] C₉₄C₄₅K₈₂; रस C₀₂,
 रस K₁₀, रसां K₇, रसा E • स्निग्धः] CK₇E; स्निग्धं K₈₂, स्निग्धं K₁₀ **36d** आहारः] C₉₄K₁₀K₇E;
 आहार C₉₄C₄₅C₀₂K₈₂ • सात्त्विकप्रियः] C₉₄C₄₅K₈₂K₇; सात्त्विकप्रिया C₀₂, सात्त्विकप्रिय K₁₀, सात्त्विकः कियाः
 E **37a** म्लः] CK₈₂K₁₀K₇; म्लः E • लवणं] C₉₄C₀₂K₈₂K₁₀K₇E; लक्षणं C₄₅ **37b** तीक्ष्णं]
 C₄₅C₀₂K₈₂K₁₀K₇; तीक्ष्णं C₉₄, स्तीक्ष्णं E • विदाहि च] C₄₅K₈₂K₁₀K₇; *विदाहि च C₉₄, विदाहिक C₀₂,
 विदाहिकः C₀₂E

राजसश्रेष्ठ आहारो दुःखशोकामयप्रदः ॥ ९:३७ ॥
 अभक्ष्यामेध्यपूती च पूति पर्युषितं च यत् ।
 आयामरसविस्वाद आहारस्तामसप्रियः ॥ ९:३८ ॥
 विगतराग उवाच ।
 गुणातीतं कथं ज्ञेयं संसारपरपारगम् ।
 गुणपाशनिबद्धानां मोक्षं कथय तत्त्वतः ॥ ९:३९ ॥
 अनर्थयज्ञ उवाच ।
 आत्मवत्सर्वभूतानि सम्यक्पश्येत भो द्विज ।
 गुणातीतः स विज्ञेयः संसारपरपारगः ॥ ९:४० ॥
 ईर्षाद्वेषसमो यस्तु सुखदुःखसमाश्च ये ।
 स्तुतिनिन्दासमा ये च गुणातीतः स उच्यते ॥ ९:४१ ॥
 तुल्यप्रियाप्रियो यश्च अरिमित्रसमस्तथा ।
 मानापमानयोस्तुल्यो गुणातीतः स उच्यते ॥ ९:४२ ॥
 एष ते कथितो विप्र गुणसद्भावनिर्णयः ।
 गुणयुक्तस्तु संसारी गुणातीतः पराङ्गतिः ॥ ९:४३ ॥

॥ इति वृषसारसंग्रहे त्रैगुण्यविशेषणीयो नामाध्यायो नवमः ॥



42 cf. MBh 6.36.24cd-25 (BhG 14.24cd-25): तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः । सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥



37cd राजसश्रेष्ठ आहारो दुःखशोकामयप्रदः] C₄₅K₈₂K₇; ★★★★★★★★★★★★★★ C₉₄, राजसश्रेष्ठ आहारो दुःखशोकामयः
 प्रदः C₀₂, राजसः श्रेष्ठ आहारो दुःखशोकामयप्रदः K₁₀, राजसे श्रेष्ठमाहारो दुःखशोकाभयप्रदः E 38a अभक्ष्यामेध्यपूती च]
 em.; अभक्ष्यामेध्यपूती च CK₈₂, अभक्ष्यामेध्यपूती च K₁₀, अभक्ष्यामेध्यपूती च K₇, अभक्ष्यामेध्यपूती वै E 38c आयामः]
 CK₈₂K₁₀K₇; आयामः E 38d मसः] C₉₄C₄₅K₈₂K₁₀K₇; मसः C₀₂E • प्रियः] C₉₄C₄₅K₈₂K₁₀K₇E;
 प्रियाः C₀₂ 39a तीतं] C₉₄C₄₅K₈₂K₇E; तीतं C₀₂K₁₀ 39b गम्] C₉₄C₄₅K₈₂K₁₀K₇E; गः
 C₀₂ 39c वद्धानां] C₉₄C₀₂K₈₂K₁₀K₇; वद्धानां C₄₅, वद्धानां E 40a भूतानि] CK₁₀K₇E; भूतां
 K₈₂ 40b सम्यक्] CK₁₀K₇E; सम्यक् K₈₂ 40c तीतः] C₉₄C₄₅K₈₂K₁₀; तीतं C₀₂K₇, तीतं
 E 41a ईर्षा] CK₈₂K₁₀; ईर्ष्या K₇E 41b समाश्च ये] CK₈₂K₇E; समाश्चये K₁₀ 41d तीतः]
 CK₈₂K₇E; तीतं K₁₀ 42a तुल्यः] E; तुल्यः CK₈₂K₁₀K₇ 42b समः] C₉₄C₄₅K₈₂K₁₀K₇E;
 समा C₀₂ 43a ते] CK₈₂K₇E; ते K₁₀ 43b सद्भावः] CK₈₂K₁₀K₇; सद्भावः E 43d गुणातीतः]
 C₉₄C₀₂K₈₂; गुणातीतं C₄₅K₁₀K₇E • पराङ्गतिः] E; पराङ्गतिम् CK₈₂K₁₀K₇ Colophon: विशेषणीयो]
 corr.; विशेषणीयो CK₈₂K₁₀K₇E • नामाध्यायो नवमः] CK₈₂K₁₀K₇; नाम नवमो ऽध्यायः E

[दशमोऽध्यायः]

[कायतीर्थोपवर्णनम्]

विगतराग उवाच ।
 कतमं सर्वतीर्थानां श्रेष्ठमाहुर्मनीषिनः ।
 कथयस्व मुनिश्रेष्ठ यद्यस्ति भुवि कामदम् ॥ १०:१ ॥
 अनर्थयज्ञ उवाच ।
 अतिगुह्यमिदं प्रश्रं पृष्ठः स्नेहाद्विजोत्तम ।
 ब्रवीमि वः पुरावृत्तं नन्दिना कथितोऽस्म्यहम् ॥ १०:२ ॥
 नन्दिकेश्वर उवाच ।
 कैलासशिखरे रम्ये सिद्धचारणसेविते ।
 तत्रासीनं शिवं साक्षाद्देवी वचनमब्रवीत् ॥ १०:३ ॥
 देव्युवाच ।
 भगवन्देवदेवेश सर्वभूतजगत्पते ।
 प्रष्टुमिच्छाम्यहं त्वेकं धर्मगुह्यं सनातनम् ॥ १०:४ ॥
 अतितीर्थं परं गुह्यं संसाराद्येन मुच्यते ।
 मनुष्याणां हितार्थाय ब्रूहि तत्त्वं महेश्वर ॥ १०:५ ॥
 महेश्वर उवाच ।
 को मां पृच्छति तं प्रश्रं मुक्त्वा त्वामेव सुन्दरि ।
 शृणु वक्ष्यामि तत्प्रश्रं देवैरपि सुदुर्लभम् ॥ १०:६ ॥
 कुरुक्षेत्रं प्रयागं च वाराणसीमतः परम् ।
 गङ्गाग्रिं सोमतीर्थं च सूर्यपुष्करमानसम् ॥ १०:७ ॥
 नैमिषं बिन्दुसारं च सेतुबन्धं सुरद्रहम् ।



3ab cf. MBh 12.327.18cd: मेरौ गिरिकरे रम्ये सिद्धचारणसेविते



1a कतमं सर्वं] CK₈₂E; कतमसर्वं K₁₀, कथमन्सर्वं K₇ 1ab तीर्थानां श्रेष्ठं] C₄₅C₀₂K₈₂K₁₀K₇E;
 तीर्थो*★*ष्ठं C₉₄ 1b मनीषिनः] CK₈₂K₁₀K₇; मनीषिभिः E 1d भुवि] CK₈₂K₁₀K₇; भूरे E •
 दम्] CK₁₀K₇E; दः K₈₂ 2b स्नेहाद्विं] C₉₄C₄₅K₈₂K₁₀K₇E; स्नेहा द्विं C₀₂ 2d ऽस्म्यहम्]
 C₉₄C₄₅K₈₂K₁₀K₇E; स्महम् C₀₂ 3 नन्दिं] C₉₄C₀₂K₈₂K₁₀K₇E; नन्दीं C₄₅ 3a कैलासः]
 CK₈₂K₁₀K₇; कैलाशे E 4a देवेश] C₉₄C₀₂K₈₂K₁₀K₇E; देश C₄₅ 4b पते] CK₈₂K₁₀K₇E;
 पतिम् K₈₂ 5a तीर्थं] CK₈₂K₇; तीर्थं K₁₀E 5ab गुह्यं संसाराद्येन मुच्यते] CK₈₂K₇E; ऽग्लं × ऽसं/साराद्येन मुच्यते
 K₁₀ 5d श्वर] C₉₄C₄₅K₈₂K₁₀K₇E; श्वरः C₀₂ 6a तं प्रश्रं] K₈₂K₁₀; तत्प्रश्रं C₉₄C₄₅, तत्प्रश्रं C₀₂E, तं
 प्रश्रं K₇ 6b मुक्त्वा] CK₈₂K₁₀K₇; मुक्ता E 6c तत्प्रश्रं] CK₈₂K₁₀E; तं प्रश्रन् K₇ 7c गङ्गाग्रिं] C₉₄C₄₅;
 गङ्गाग्रिं C₀₂K₈₂K₁₀K₇, गङ्गाऽग्रिं E 8a नैमिषं] CK₈₂K₁₀E; नैमिस K₇ 8b बन्धं] CK₈₂K₁₀K₇;
 बन्धं E • द्रहम्] CK₈₂K₁₀K₇E; द्रहं E

घण्टिकेश्वरवागीशं ज्ञात्वा निश्चयपापहा ॥ १०:८ ॥
 उमोवाच ।
 एवमादि महादेव पूर्ववत्कथितास्म्यहम् ।
 स्वर्गभोगप्रदं तीर्थमेतेषां सुरनायक ॥ १०:९ ॥
 कथं मुच्येत संसाराज्ज्ञानमात्रेण ईश्वर ।
 कौतूहलं महज्जातं छिन्धि संशयकारकम् ॥ १०:१० ॥
 रुद्र उवाच ।
 किं न जानामि तत्तीर्थं सुलभं दुर्लभं च यत् ।
 सुलभं गुरुसेवीनां दुर्लभं तद्विवर्जयेत् ॥ १०:११ ॥

[कुरुक्षेत्रम्]

कुरुः पुरुष विज्ञेयः शरीरं क्षेत्र उच्यते ।
 शरीरस्थं कुरुक्षेत्रं सर्वतीर्थफलप्रदम् ॥ १०:१२ ॥
 सर्वयज्ञफलावाप्तिः सर्वदानफलानि च ।
 सर्वव्रततपश्चीर्णं तत्फलं सकलं भवेत् ॥ १०:१३ ॥
 एवमेव फलं तेषां तीर्थपञ्चदशेषु च ।
 अनघानं महापुण्यं महातीर्थं महासुखम् ॥ १०:१४ ॥
 देव्युवाच ।
 अतीव रोमहर्षो मे जातो ऽस्ति त्रिदशेश्वर ।
 सुलभं सुकरं सूक्ष्मं श्रुत्वा तुष्टिश्च मे गता ॥ १०:१५ ॥



13ab ≈ Umāmaheśvarasaṃvāda 21.48cd: सर्वयज्ञफलावाप्तिः सर्वदानफलं लभेत्



8c वागीशं] CK₈₂K₇E; ×(गीशं) K₁₀ 8d निश्चयपापहा] C₄₅C₀₂K₈₂K₁₀K₇E; निश्चय(य)*** C₉₄
 9b कथिता.] C₉₄C₀₂K₈₂K₇; कथितो C₄₅K₁₀E 9cd तीर्थमे.] C₉₄C₄₅K₈₂K₁₀K₇E; तीर्थमे. C₀₂
 9d सुरनायक] C₉₄K₈₂K₇; सुरनाक C₉₄^{ac}, सुरनायकम् C₄₅C₀₂K₁₀E 10a कथं] C₉₄C₀₂K₈₂K₁₀K₇E;
 कथ C₄₅ 10b ज्ञानं] C₉₄C₀₂K₈₂K₁₀K₇E; ज्ञातं C₄₅ • ईश्वर] CK₁₀K₇E; चेश्वर K₈₂ 10c कौतूहलं
 महज्जातं] CE; कौतूहलम्(हो)ज्जातं K₈₂, कौहलम्(हो)ज्जातं K₁₀^{ac}, कौतूहलम्(हो)ज्जातं K₁₀^{pc}, कौतूहलं महज्जातं K₇ 10d कारकम्]
 E; कारक CK₁₀K₇, कारकः K₈₂ 11a जानामि] CK₁₀; जाना(मि) K₈₂^{ac}, जाना(सि) K₈₂^{pc}, जानासि K₇E
 11b दुर्लभं च] C₉₄K₈₂K₁₀E; दुर्लभश्च C₄₅K₇, दुर्लभश्च C₀₂ 11c सुलभं गुरुसेवीनां] C₄₅C₀₂K₈₂K₁₀K₇E;
 *****वीनां C₉₄ 11d वर्जयेत्] CK₁₀K₇; वर्जये K₈₂, वर्जनात् E 12a कुरुः] CK₈₂K₇E; गुरुः K₁₀ •
 पुरुष] E; पुरुषः CK₈₂K₁₀ (unmetr.), पुरुषो K₇ (unmetr.) 12b शरीरं] C₄₅C₀₂K₈₂K₁₀K₇E; शरीरं
 C₉₄ • क्षेत्र उच्यते] CK₁₀K₇E; क्षेत्रमुच्यते K₈₂ 12c स्थं] CK₈₂K₁₀E; स्थ K₇ • क्षेत्रं] CK₈₂K₁₀E;
 क्षेत्र K₇ 13d तत्फलं] CK₈₂K₁₀E; तत्फल K₇ 14b तीर्थपञ्चदशेषु] C₉₄C₀₂K₈₂K₁₀K₇E; तीर्थपञ्चदशेषु
 C₄₅ 14c अनघानं महापुण्यं] C₄₅K₇; *****पुण्य C₉₄, अनयाम्महापुण्यं C₀₂, अनघानं महापुण्यं K₈₂,
 अध्वानन्तु महापुण्यं K₁₀, सानध्यानं महापुण्यं E 15a अतीव] C₉₄C₀₂K₈₂K₁₀K₇E; अतीव C₄₅ 15b ऽस्ति]
 CK₈₂K₇E; स्मि K₁₀ • त्रिदशेश्वर] C₉₄C₄₅K₈₂K₇E; त्रिदशेश्वरः C₀₂, त्रिदशेश्वर K₁₀ 15d तुष्टिश्च]
 C₉₄C₄₅K₈₂K₁₀K₇E; तुष्टिश्च C₀₂ • गता] C₉₄C₀₂K₈₂K₁₀K₇E; गताः C₄₅

चतुर्दश परो भूयः कथयस्व मनोहरम् ।
 प्रयागादि पृथक्त्वेन तत्त्वतस्तु सुरेश्वर ॥ १०:१६ ॥
 [प्रयागो वाराणसी च]
 रुद्र उवाच ।
 सुषुम्ना भगवती गङ्गा इडा च यमुना नदी ।
 एता स्रोतवहा नद्यः प्रयागः स विधीयते ॥ १०:१७ ॥
 दक्षिणा वारुणी नासा वामनासा असि स्मृता ।
 वारुणा-असिमध्येन तेन वाराणसी स्मृता ॥ १०:१८ ॥
 [गङ्गा]
 आकाशगङ्गा विख्याता तस्याः स्रवति चामृतम् ।
 अहोरात्रमविच्छिन्नं गङ्गा सा तेन उच्यते ॥ १०:१९ ॥
 [सोमतीर्थम्]
 सोमतीर्थमिडा नाडी किङ्किणीरवचिह्निता ।
 तं तु श्रुत्वा न संदेहः सर्वपापक्षयो भवेत् ॥ १०:२० ॥
 [सूर्यतीर्थम्]
 सूर्यतीर्थं सुषुम्ना च नीरवारवसंयुता ।
 श्रुतिमात्राद्विमुच्येत पापराशिर्महानपि ॥ १०:२१ ॥
 [अग्नितीर्थम्]
 अग्नितीर्थार्जुना नाडी ब्रह्मघोषमनोरमा ।
 तत्तदक्षरमाकर्ण्य अमृतत्वाय कल्पते ॥ १०:२२ ॥
 [पुष्करम्]

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16d तत्त्वतस्तु] $CK_{82}^{pc}K_{10}K_7E$; तत्त्वत K_{82}^{ac} **17a** सुषुम्ना] $CK_{82}K_{10}K_7$; सुषुम्ना E • भगवती गङ्गा] $C_{45}C_{02}K_{82}K_{10}K_7$ (unmetr.); भगवती ग* C_{94} , भवती गङ्गा E **17c** एता स्रोतवहा] corr.; एता स्रोतवहा $C_{94}K_7E$, एते स्रोतवहा $C_{45}C_{02}$, एता स्रोतवहा $K_{82}K_{10}$ **18a** दक्षिणा] $C_{45}K_{82}K_{10}K_7E$; दक्षिणा C_{94} , दक्षिणं C_{02} • वारुणी] $K_{82}^{pc}K_7E$; वारुणी $C_{94}C_{02}K_{82}K_{10}$, वारुणा C_{45} **18b** नासा] $C_{94}C_{02}K_{82}K_7E$; नासा $C_{45}K_{10}$ **18c** वारुणा-असिमध्येन] E; वारुणा असिमध्येन $C_{94}C_{45}K_{82}K_7$, वारुणासममध्येन C_{02} , वारुणा असिमध्येन K_{10} **19b** तस्याः] $C_{94}C_{45}K_{82}K_7E$; तस्या C_{02} , तस्या K_{10} **19d** तेन] $C_{94}C_{45}K_{82}K_{10}K_7E$; ते C_{02} **20a** तीर्थमिडा] $C_{94}C_{02}K_{82}K_{10}K_7E$; तीर्थ इडा C_{45} **20b** किङ्किणी] $C_{94}C_{45}K_{82}K_{10}K_7E$; किङ्किणी C_{02} • रवः] $C_{94}C_{45}^{pc}C_{02}K_{82}K_{10}K_7$; रवि C_{45}^{ac} , रवि E • चिह्निता] $C_{94}C_{45}K_{82}K_7E$; चिह्निका C_{02} , चिह्निता K_{10} **20c** तं तु] corr.; तन्तु C_{94} , तन्तु $C_{45}C_{02}K_{82}K_7E$, तन्तु K_{10} • न संदेहः] $C_{94}C_{45}K_{82}K_{10}K_7E$; वरारोहे: C_{02} **21a** तीर्थं] $CK_{82}K_7E$; तीर्थ K_{10} • सुषुम्ना] $CK_{82}K_{10}K_7$; सुषुम्ना E **21b** नीरवा] E; नीरवा $C_{94}C_{02}$, नीरवा $C_{45}K_{82}K_{10}K_7$ • युता] $C_{94}K_{82}K_7E$; युतम् $C_{45}C_{02}$, युता K_{10} **21c** मात्रा] $C_{94}C_{45}K_{82}K_{10}K_7E$; मात्रा C_{02} **22a** र्जुना] $C_{94}C_{45}K_{82}K_{10}K_7$; र्जुना C_{02} , र्जुनं E **22b** रमा] $CK_{82}K_{10}$; रमा K_7E **22c** कर्ण्य] $C_{94}C_{02}K_{82}K_{10}K_7E$; कर्ण्य C_{45} **22d** कल्पते] $C_{45}K_7E$; क* C_{94} , कल्पते $C_{02}K_{82}K_{10}$

पुष्करं हृदि मध्यस्थमष्टपत्रं सकर्णिकम् ।
चिन्तयेत्सूक्ष्म तन्मध्ये जन्ममृत्युविनाशनम् ॥ १०:२३ ॥

[मानसम्]

मानससरमध्यस्थं सहस्रकमलोपरि ।
सलीलो लीलयाचारी परतः परपारगः ॥ १०:२४ ॥

[नैमिषम्]

नैमिषं शृणु देवेशि निमिषा प्रत्ययो भवेत् ।
सम्यग्छायां निरीक्षेत आत्मानो वा परस्य वा ॥ १०:२५ ॥
आयतप्यङ्गुलीमात्रं निमिषाक्षि स पश्यति ।
दृष्ट्वा प्रत्ययमेवं हि नैमिषज्ञः स उच्यते ॥ १०:२६ ॥

[बिन्दुसरः]

तीर्थं बिन्दुसरं नाम शृणु वक्ष्यामि सुन्दरि ।
देहमध्ये हृदि ज्ञेयं हृदिमध्ये तु पङ्कजम् ॥ १०:२७ ॥
कर्णिका पद्ममध्ये तु बिन्दुः कर्णिकमध्यतः ।
बिन्दुमध्ये स्थितो नादः स नादः केन भिद्यते ॥ १०:२८ ॥
उकारं च मकारं च भित्त्वा नादो विनिर्गतः ।
तं विदित्वा विशालाक्षि सोऽमृतत्वं लभेत च ॥ १०:२९ ॥

[सेतुबन्धम्]

वक्ष्ये ते सेतुबन्धं दुरितमलहरं नादतोयप्रवाहम्
जिह्वाकण्ठोरकूला स्वरगणपुलिनावर्तघोषा तरङ्गा ।
कुम्भीराघोषमीना दशगणमकरा भीमनक्रा विसर्गा



23b ऽपत्रं] C₄₅K₈₂K₇E; ** C₉₄, ऽपत्र C₀₂K₁₀ • ऽकर्णिकम्] C₄₅K₈₂C₀₂K₁₀K₇; *** C₉₄,
•कर्णिकाम् E 23c सूक्ष्म] C₄₅C₀₂K₈₂K₁₀K₇; {सूक्ष्म} C₉₄, सूक्ष्म E 24a मानसः] C₄₅K₈₂; {मानस}
C₉₄, मानसं C₀₂K₁₀K₇E 24b सहस्रं] C₉₄C₀₂K₈₂K₁₀K₇E; सहस्रं C₄₅ 24c सलीलो] CK₈₂K₁₀K₇;
सलीला E 24d परतः] CK₈₂K₇E; परत K₁₀ 25b निमिषा प्रत्ययो भवेत्] C₉₄C₀₂K₈₂K₇E; निमि
प्रत्ययो भवेत् C₄₅, नि{षो} प्रत्ययो {भवेत्} K₁₀ 25d आत्मनो] C₄₅C₀₂K₈₂K₁₀K₇; *न्यनो C₉₄, स्वात्मानो
E • परस्य वा] CK₈₂K₁₀K₇; परस्य च E 26a आयतप्यङ्गुली.] CK₈₂K₁₀; आयातप्यङ्गुली. K₇E •
•मात्रं] CK₈₂K₁₀; •मात्र K₇, •मध्ये E 26d नैमिषज्ञः] C₉₄K₈₂K₁₀K₇E; नैमिसंज्ञः C₄₅, नैमिषज्ञ C₀₂
27a तीर्थं बिन्दु.] CK₈₂K₁₀K₇; तीर्थं बिन्दु. E 27c हृदि ज्ञेयं] C₉₄C₀₂K₈₂K₁₀K₇E; omitted in C₄₅
28a •मध्ये] C₄₅C₀₂K₁₀K₇E; •ध्ये C₉₄, •पध्ये K₈₂ 28c बिन्दुमध्ये] C₄₅C₀₂K₈₂K₁₀K₇E; {बिन्दु}{**
C₉₄ 28d भिद्यते] C₄₅K₈₂K₁₀K₇E; {वि}द्यते C₉₄, विद्यते C₀₂ 29a उकारं च मकारं] CK₈₂K₁₀K₇;
उकारश्च मकारश्च E 29d सोऽमृतत्वं] C₉₄C₄₅K₈₂K₁₀K₇; सोम्यतत्त्वं C₀₂, सोमतत्त्वं E • च] CK₈₂K₁₀K₇;
वा E 30a ते] C₉₄C₄₅K₈₂K₁₀K₇E; omitted in C₉₄, हं C₀₂ • •बन्धं] C₉₄C₀₂K₈₂K₁₀K₇E;
•बन्धं C₄₅ • •तोय.] CK₈₂K₇E; •तोयं K₁₀ 30b •कण्ठोर.] conj.; •कण्ठोर. CK₈₂K₁₀K₇E • स्वर.]
C₉₄C₄₅K₈₂K₁₀K₇; सुर. C₀₂E 30c •मीना] CK₈₂K₁₀K₇; •माना E • दश.] C₄₅C₀₂K₈₂K₁₀K₇E;
** C₉₄ • विसर्गा] C; विसर्गा: K₈₂K₁₀K₇E

सानुस्वारे गभीरे मदसुखरसनं सेतुबन्धं व्रजस्व ॥ १०:३० ॥

[सुरद्रहः]

सप्तद्वीपान्तमध्ये शृणु शशिवदने सर्वदुःखान्तलाभम्

ईशानेनाभिजुष्टं हृदि हृद विमलं नादशीताम्बुपूर्णम् ।

तत्रैकं जातपद्मं प्रकृतिदलयुतं केशरशक्तिभिन्नं

पञ्चव्योमप्रशस्तं गतिपरमपदं प्राप्नुकामेन सेव्यम् ॥ १०:३१ ॥

[घण्टिकेश्वरम्]

नाड्यैकासङ्गतानि निपतितममृतं घण्टिकापारकेण

तृप्यन्ते तेन नित्यं हृदि कमलपुटं स्थानुभूतान्तरात्मा ।

यं पश्यन्तीशभक्ता कलिकलुषहरं व्यापिनं निष्प्रपञ्चम्

देवेशं घण्टिकेश्वरभवमभवन्तीर्थमाकाशबिन्दुम् ॥ १०:३२ ॥

[वागीश्वरतीर्थम्]

मीमांसारत्नकूला क्रमपदपुलिना शैवशास्त्रार्थतोया

मीनौघा पञ्चरात्रं श्रुतिकुटिलगतिस्मार्तवेगा तरङ्गा ।

योगावर्तातिशोभा उपनिषदिवहा भारतावर्तफेना

पञ्चाशद्व्योमरूपी रसभवननदी तीर्थवागीश्वरीयम् ॥ १०:३३ ॥

यस्तं वेत्ति स वेत्ति वेदनिखिलं संसारदुःखच्छिदम्

✧

30d °स्वारे] C₉₄C₄₅K₇E; °सारे C₀₂, °स्वारो K₈₂, °स्वारेण K₁₀ (unmetr.) • गभीरे] C₉₄C₄₅K₇; गम्भीरे C₀₂K₁₀E, °गंभीरे K₈₂ • °रसनं] CK₈₂K₁₀K₇; °रमणं E • °बन्ध] C₉₄C₀₂K₈₂K₁₀K₇E; °बन्ध C₄₅ • व्रजस्व] CK₈₂K₁₀K₇; रमस्व E 31a °द्वीपा°] CK₈₂K₁₀E; °दीपा° K₇ 31b ईशानेनाभिजुष्टं] C₀₂K₈₂K₇E; ईशानेनाभिजुष्टं C₉₄K₁₀, ईशानेभिदुष्टं C₄₅^{ac}, ईशानेभिदुष्टं C₄₅^{pc} • विमलं नादशीता°] CK₈₂K₇; विमलाद्वादशीता° K₁₀, विमलं नामशिता° E 31c केशर°] C₉₄C₀₂K₈₂K₇; केशरं C₄₅E, केश्वर° K₁₀ 31d °व्योम°] CK₁₀K₇E; °व्योमं K₈₂ • °शस्तं ग°] C₉₄C₄₅K₈₂K₁₀K₇E; °शस्वङ्ग° C₀₂ • °परम°] CK₁₀K₇E; °परमं K₈₂ (unmetr.) • सेव्यम्] CK₈₂K₁₀K₇; सर्वम् E 32a निपतितममृतं] CK₇E; निपतितममृत° K₈₂ (unmetr.), नि×तममृतं K₁₀ • °पारकेण] C₉₄C₄₅K₈₂K₇; °याङ्करेण C₀₂E, °पारकेन K₁₀ 32b °पुटं] C₉₄C₀₂K₈₂K₁₀K₇E; °पुट C₄₅ • स्थानु°] CK₈₂K₇; °स्थान° K₁₀, स्थान° E 32c यं पश्यन्तीशभक्ता] C₉₄K₁₀; यं पश्यन्तीशभक्ता: C₄₅, यं पश्यन्तीशभक्त्या C₀₂, यं पश्यन्तीशभक्ता: K₈₂, यत्पश्यन्तीशभक्त्या K₇, यं पश्यन्तीशभक्ता E • °प्रपञ्चम्] C₉₄K₈₂K₁₀K₇; °प्रपञ्च C₄₅C₀₂E 32d देवेशं] C₄₅K₁₀E; देव्येशं C₉₄C₀₂K₈₂, देव्येश K₇ • घण्टिकेश्वर°] C₉₄C₄₅K₁₀K₇; घण्टिकेश्वर° C₀₂, घण्टिकेशं K₈₂, घण्टिकेश्वर° E • °भवन्तीर्थम्] C₄₅C₀₂K₈₂K₁₀K₇E; भव×र्थम् C₉₄ • °बिन्दुम्] C₉₄C₄₅K₈₂K₁₀K₇E; °बिन्दु C₀₂ 33a शैव°] CK₈₂K₁₀K₇; शर्व° E 33b मीनौघा°] K₈₂K₁₀E; मीनौघा° CK₇ • पञ्चरात्रं] CK₈₂K₁₀K₇; पञ्चरात्रं E • °स्मार्तवेगा तरङ्गा] CK₈₂K₇; °स्मा×वेगा तरङ्गा K₁₀, °स्मार्तवेगास्तरङ्गा E 33c °वहा भारता°] CK₈₂K₇E; महाभारता° K₁₀ 33d °शद्व्योम°] CK₁₀K₇; °शद्व्योम° K₈₂, °सद्व्योम° E 34a यस्तं] C₀₂K₈₂K₁₀K₇E; यस्त° C₉₄C₄₅ • स वेत्ति] CK₈₂K₁₀E; °न वेत्ति K₇

जन्मव्याधिवियोगतापमरणं क्लेशार्णवं दुःसहम् ।
गर्भावासमतीव सह्यविषयं दुस्तीर्यदुःखालयम्
प्राप्तं तेन न संशयः शिवपदं दुष्प्राप्य देवैरपि ॥ १०:३४ ॥

॥ इति वृषसारसंग्रहे कायतीर्थोपवर्णनो नामाध्यायो दशमः ॥



34b मरणं] CK₈₂K₁₀E; मरण K₇ • ण्वं] CK₁₀K₇; ण्वं K₈₂, ण्व E **34c** गर्भावासम्] CK₈₂K₁₀K₇; गर्भावासम् E • विषयं] C₉₄C₄₅K₁₀; विषयं C₀₂K₈₂K₇E • लयम्] CK₁₀EK₇; लयम् K₈₂ • दुस्तीर्यं] CK₈₂K₁₀E; दुस्तीर्यः K₇ **34d** प्राप्तं तेन न संशयः शिवपदं दुष्प्राप्य देवैरपि] C₉₄C₄₅^pK₈₂K₇; प्राप्तं तेन न संशयं शिवपदं दुष्प्राप्य देवैरपि C₀₂E, प्राप्तं तेन न संशयः शिवपदं दुष्प्राप्य देवैरपि C₄₅^{ac}, प्रा××××× (यः शिव) ×××× (यः देवैरपि) K₁₀ कायतीर्थोपवर्णनो] C₄₅C₀₂K₈₂K₁₀K₇E; कायतीर्थोपवर्णनो C₉₄ • नामाध्यायो दशमः] CK₈₂K₁₀K₇; नाम दशमो ऽध्यायः E

[एकादशमो ऽध्यायः]

[चतुराश्रमधर्मविधानः]

देव्युवाच ।

सर्वयज्ञः परश्रेष्ठ अस्ति अन्यः सुरोत्तम ।

अल्पक्लेशमनायास अर्थप्रायं विनेश्वर ॥ ११:१ ॥

सर्वयज्ञफलावाप्तिं दैवतैश्चापि पूजितम् ।

कथयस्व सुरश्रेष्ठ मानुषाणां हिताय वै ॥ ११:२ ॥

महेश्वर उवाच ।

न तुल्यं तव पश्यामि दया भूतेषु भामिनि ।

किमन्यत्कथयिष्यामि दया यत्र न विद्यते ॥ ११:३ ॥

सदाशिवमुखात्पूर्वं श्रुतं मे वरसुन्दरि ।

शृणु देवि प्रवक्ष्यामि धर्मसारमनुत्तमम् ॥ ११:४ ॥

[गृहस्थः(?)]

विनार्थेन तु यो यज्ञः स यज्ञः सार्वकामिकः ।

अक्षयश्चाव्ययश्चैव सर्वपातकनाशनः ॥ ११:५ ॥

बहुविघ्नकरो ह्यर्थो ब्रह्मायासकरस्तथा ।

ब्रह्महत्या इवेन्द्रस्य प्रविभागफला स्मृता ॥ ११:६ ॥

पञ्चशोध्येन शोध्येत अर्थयज्ञो वरानने ।



Testimonia for this chapter: C₉₄ ff. 208v–210r; C₄₅ ff. 214r–215v; C₀₂ ff. 285v–287v; K₈₂ ff. 15v–17v; K₁₀ ff. 221v–223v; K₇ ff. 223v–225v; C = C₉₄ + C₄₅ + C₀₂ **5ab** See a sequence or list of the four āśramas in 4.75: गृहस्थो ब्रह्मचारी च वानप्रस्थो ऽथ भिक्षुकः; see also 5.9: एतच्छीवं गृहस्थानां द्विगुणं ब्रह्मचारिणाम् । वानप्रस्थस्य त्रिगुणं यतीनां तु चतुर्गुणम् ॥ **6cd** See e.g. BhP 6.9.6: ब्रह्महत्यामञ्जलिना जग्राह यदपीश्वरः । संवत्सरान्ते तदयं भूतानां स विशुद्ध्यते । भूम्यम्बुदुमयोषिद्धश्चतुर्था व्यभजद्धरिः ॥



1b अन्यः] C₄₅K₈₂K₇; अन्य C₉₄C₀₂K₁₀, चान्या E • उत्तम] CK₈₂K₁₀E; उत्तमः K₇ **1c** नानायास] CK₇E; नानायासं K₈₂, नानायासं K₁₀ **1d** अर्थप्रायं] K₈₂^{pc}K₇; अर्थप्राय C₇, अर्थप्रायप्रायं K₈₂^{ac}, अर्थप्राय K₁₀, याम्नाय E • विनेश्वर] CK₈₂K₇; विनेश्वर K₁₀, सुरेश्वर E **2a** देवते •] C₉₄C₄₅K₈₂E; देवते • C₀₂K₇, देवते K₁₀ **2cd** श्रेष्ठ मानुषाणां हिताय वै] CK₈₂K₇E; श्रेष्ठ × × × × × × × × × × K₁₀ **3** मेहे •] CK₈₂K₁₀E; मेहे K₇ **3a** तुल्यं तव] K₈₂C₄₅C₀₂K₁₀K₇E; × × × × C₉₄ **3b** भामिनि] C₉₄C₄₅K₈₂K₁₀K₇E; भामि C₀₂ **3c** किमन्य •] CK₈₂K₇E; किमन्य • K₁₀ **4c** देवि प्रवक्ष्यामि] C₄₅C₀₂K₈₂K₁₀; ते देवि वक्ष्यामि C₉₄K₇E **4d** सारमनुत्तमम्] C₉₄C₄₅K₈₂K₁₀K₇E; सारसमुच्चयम् C₀₂ **5b** यज्ञः] CK₈₂K₁₀K₇; यज्ञ E • सार्वकामिकः] C₄₅E; सर्वकालिकः C₉₄K₇, सार्वकामिक C₀₂, सार्वकालिकः K₈₂, सार्वकामिकः K₁₀ **5c** अक्षयश्चाव्ययश्च] C₄₅K₁₀K₇E; अक्षयं चाव्ययं C₉₄C₀₂K₈₂ **5d** नाशनः] C₉₄K₈₂K₁₀K₇; नाशनम् C₄₅E, नाशन C₀₂ **6a** करो] C₉₄C₄₅K₈₂K₁₀K₇; करो C₀₂E • ह्यर्थो] CK₈₂K₁₀K₇; ह्यर्थो E **6b** करस्तथा] CK₈₂K₁₀K₇; करतस्था E **6d** प्रविभाग •] C₄₅; प्रविभाग • C₉₄C₀₂(?)K₈₂K₇E, प्रतिभाग • K₁₀ • फला स्मृता] C₀₂; फलः स्मृतः C₉₄^{pc}C₄₅K₈₂K₁₀K₇, फल स्मृतः C₉₄^{ac}, प्रदः स्मृतः E • यज्ञो] C₉₄C₄₅K₈₂K₁₀K₇E; यज्ञ C₀₂

शोधिते तु फलं शुद्धमशुद्धे निष्फलं भवेत् ॥ ११:७ ॥
 देव्युवाच ।
 पञ्चशोध्ये सुरश्रेष्ठ संशयो ऽत्र भवेन्मम ।
 कथयस्व विभागेन श्रोतुमिच्छामि तत्त्वतः ॥ ११:८ ॥
 रुद्र उवाच ।
 मनःशुद्धिस्तु प्रथमं द्रव्यशुद्धिरतः परम् ।
 मन्त्रशुद्धिस्तृतीया तु कर्मशुद्धिरतः परम् ।
 पञ्चमी सत्त्वशुद्धिस्तु क्रतुशुद्धिश्च पञ्चधा ॥ ११:९ ॥
 मनःशुद्धिर्नाम अविपरीतभावनया ।
 द्रव्यशुद्धिर्नाम अनन्यायोपार्जितद्रव्येन ॥ ११:१० ॥
 मन्त्रशुद्धिर्नाम स्वरव्यञ्जनयुक्ततया ।
 क्रियाशुद्धिर्नाम यथाक्रमाविपरीततया ।
 सत्त्वशुद्धिर्नाम रजस्तम-अप्रधानतया ॥ ११:११ ॥
 विधिमेवं यदा शुध्येद्यदि यज्ञं करोति हि ।
 तस्य यज्ञफलावाप्तिर्जन्ममृत्युश्च नो भवेत् ॥ ११:१२ ॥
 विनार्थेन तु यो यज्ञं करोति वरसुन्दरि ।
 न तस्य तत्फलावाप्तिः सर्वयज्ञेष्वशेषतः ॥ ११:१३ ॥
 यज्ञवाट कुरुक्षेत्रं सत्त्वावासकृतालयः ।



7cd शुद्धमशुद्धे] CK₁₀K₇; शुद्धमशुद्धे K₈₂; शुद्धमशुद्धे E 8 देव्युवाच] CK₈₂K₁₀K₇E; omitted in K₁₀^{ac}
 8a शोध्ये] CK₈₂; शोध्य K₁₀K₇; शोध्यः E • श्रेष्ठ] C₉₄C₄₅K₈₂K₁₀K₇E; •से/स? C₀₂ 8b ऽत्र भवे०]
 CK₈₂K₁₀K₇; ऽत्रा भव० E 9b शुद्धिरतः] CK₈₂K₇E; शुद्धिरतः K₁₀ 9a मन्त्रशुद्धिस्तृतीया] CK₈₂K₁₀E;
 मन्त्रशुद्धि तृतीया K₇ 9b कर्मशुद्धिः] CK₈₂K₁₀E; कर्मसिद्धि K₇ 9c पञ्चमी] CK₈₂K₁₀K₇; पञ्चमं E •
 शुद्धिस्तु] CK₁₀K₇; शुद्धिश्च K₈₂E 9d शुद्धिश्च पञ्चधा] C₉₄C₄₅K₁₀K₇E; शुद्धिस्तु पञ्चधा C₀₂; शुद्धिरतः
 परम् K₈₂ 10ab शुद्धिर्ना०] C₉₄C₄₅K₈₂K₁₀K₇E; शुद्धि ना० C₀₂ • भावनया] CK₇E; भावनया K₈₂;
 भावनतया K₁₀ 10cd शुद्धिर्ना०] C₉₄C₄₅K₈₂K₁₀E; शुद्धि ना० C₀₂K₇ • अनन्यायो०] C₄₅K₈₂K₁₀K₇;
 अन०यो० C₉₄; अन्यायो० C₀₂; स्वल्पान्यायो० E • द्रव्येन] CK₈₂K₇E; व्येन K₁₀ 11ab मन्त्रशुद्धिर्ना०]
 C₉₄C₄₅K₁₀E; मन्त्रशुद्धि ना० C₀₂K₇; मन्त्रशुद्धिना० K₈₂ • युक्ततया] C₉₄C₀₂K₈₂K₁₀K₇E; युक्तया C₄₅
 11cd शुद्धिर्ना०] C₉₄C₄₅K₈₂K₇E; शुद्धि ना० C₀₂K₁₀ • क्रमा०] C₉₄C₄₅K₈₂K₁₀K₇E; क्रम० C₀₂
 • रीततया] C₉₄C₀₂K₈₂K₁₀E; रीतया C₄₅; •तया K₇ 11ef शुद्धिर्ना०] C₄₅K₈₂K₁₀K₇E; शुद्धि
 ना० C₉₄C₀₂ • धानतया] CK₈₂K₁₀E; धानत K₇ 12a धिमेवं यदा] C₄₅E; धिमेव यदा C₉₄C₀₂K₈₂;
 धिमेव य K₁₀; धिमेवं यथा K₇ 12ab शुध्येद्यदि] conj.; स्येद्यदि C₉₄K₈₂K₇; स्येद्यदि C₄₅; स्येद्यदि C₀₂; स्येद्यदि
 K₁₀; शुद्धय य० E 12b यज्ञं] C₉₄C₄₅K₈₂E; यज्ञ C₀₂K₇; यज्ञ K₁₀ • हि] CK₈₂K₇E; omitted in
 K₁₀ 12cd वासिर्ज०] C₉₄C₄₅E; वासिर्ज C₀₂K₁₀K₇; वासिर्ज K₈₂ 13b सुन्दरि] CK₈₂K₁₀K₇;
 सुन्दरी E 13d यज्ञेष्वशेषतः] CK₈₂K₁₀K₇; यज्ञेषु शेषतः E 14a वाट कुरु०] C₉₄C₀₂K₈₂K₁₀K₇;
 वाटङ्कुरु० C₄₅; वाटकृत० E • क्षेत्रं] CK₈₂K₁₀E; क्षेत्र K₇ 14b सत्त्वा०] C₉₄C₄₅C₀₂K₈₂K₁₀K₇E;
 सत्त्वासत्त्वा० C₄₅^{ac} • लयः] C₉₄C₄₅K₈₂K₁₀K₇E; लयम् C₀₂

प्रत्याहार महावेदिः कुशप्रस्तरसंयमः ॥ ११:१४ ॥
 विधि नियमविस्तारो ध्यानवह्निप्रदीपितः ।
 योगेन्धनसमिज्ज्वालतपोधूमसमाकुलः ॥ ११:१५ ॥
 पात्रन्यास शिवज्ञानं स्थालीपाक शिवात्मकः ।
 आज्याहुतिमविच्छिन्नं लम्बकस्रुवपातितः ॥ ११:१६ ॥
 धारणाध्वर्युवत्कृत्वा प्राणायामश्च ऋत्विजः ।
 तर्कयुक्तः सविस्तारः समाधिर्वयतापनः ॥ ११:१७ ॥
 ब्रह्मविद्यामयो यूपः पशुबन्धो मनोन्मनः ।
 श्रद्धा पत्नी विशालाक्षि संकल्पः पद शाश्वतम् ॥ ११:१८ ॥
 पञ्चेन्द्रियजयोत्पन्नः पुरोडाशो ऽमृताशनः ।
 ब्रह्मनादो महामन्त्रः प्रायश्चित्तानिलो जयः ॥ ११:१९ ॥
 सोमपान परिज्ञानमुपाकर्म चतुर्यमः ।
 इतिहास जलस्नानं पुराणकृतमम्बरः ॥ ११:२० ॥
 इडासुषुम्नासंवेद्ये स्नानमाचमनं सकृत् ।
 संतोषातिथिमादृत्य दयाभूतद्विजार्चितः ॥ ११:२१ ॥
 ब्रह्मकूर्च गुणातीत हविर्गन्ध निरञ्जनः ।
 ब्रह्मसूत्रं त्रयस्तत्त्वं बोधना मुण्डितं शिरः ॥ ११:२२ ॥

✧

14c वेदिः] em.; वेदि CK₈₂K₁₀K₇, देवि E **15a** विधि] CK₈₂K₁₀K₇; विधिर् E • विस्तारो] C₉₄C₀₂K₈₂K₁₀K₇E; विस्तारौ C₄₅ **15b** ध्यानवह्निप्रदीपितः] C₉₄K₈₂; ध्यानं वह्निप्रदीपितः C₄₅, ध्यानमग्निप्रदीपितः C₀₂, ध्यान अग्निप्रदीपनः K₁₀, ध्यानवह्निः प्रदीपितः K₇, ध्यानवृद्धिर् प्रदीपिनः E **15cd** न्धनसमिज्ज्वालतपोधूमः] K₁₀K₇; न्धनसमिज्ज्वालतपोधूमः C₉₄, न्धनसमिज्ज्वालतपोधूमः C₄₅, न्धनसमिज्ज्वालतपोधूमः C₀₂, न्धनसमिज्ज्वालतपोधूमः K₈₂, न्धनसमिज्ज्वाला तपोधूमः E **16a** पात्रः] CK₈₂K₁₀E; पात्राः K₇ **16c** च्छिन्नं] CK₈₂K₁₀E; च्छिन्न K₇ **16d** लम्बकः] C₉₄C₄₅K₈₂K₁₀K₇; लम्बकः C₀₂, व्यम्बकः E • पातितः] CK₈₂K₁₀K₇; पातितम् E **17a** ध्वर्युवः] K₁₀; ध्वर्यवः C, ध्वर्यवः K₈₂, ध्वर्यवः K₇, धर्मवः E **17c** युक्तः] C₉₄C₄₅K₁₀K₇E; युक्त C₀₂, युक्तिः K₈₂ • विस्तारः] C₉₄C₄₅K₈₂K₁₀K₇E; विस्तारो C₀₂ **18b** न्यनः] C₉₄K₈₂K₁₀E; न्यनः C₄₅C₀₂K₇ **18c** पत्नी] C₄₅C₀₂K₈₂K₁₀K₇E; पत्नी C₉₄ • विशालाक्षि] CK₈₂K₁₀; विशालाक्षी K₇E **18d** कल्पः] em.; कल्प CK₈₂K₁₀K₇E • पद शाश्वतम्] C₄₅C₀₂K₈₂K₁₀K₇E; पदेदः श्वतम् C₉₄ **19b** ङडाशो] CK₁₀K₇; भा K₈₂^{ac}, भासे K₈₂^{pc}, भागे E • मृताः] C₉₄C₄₅K₈₂K₁₀K₇E; मृगाः C₀₂ **19d** त्तानिलो] C₉₄C₄₅K₈₂K₇E; त्तानिलो C₀₂K₁₀ • जयः] CK₈₂K₁₀K₇; जलाः E **20a** परिः] C₉₄C₄₅K₈₂K₁₀K₇E; परः C₀₂ **20c** स्नानं] C₉₄C₀₂K₈₂K₁₀K₇E; स्नान C₄₅ **20d** पुराणः] CK₈₂K₁₀K₇; पुराणं E • कृतमम्बरः] C₉₄C₀₂K₈₂K₁₀K₇E; कृतमम्बरम् C₄₅ (unmetr.) **21a** सुषुम्नाः] C₉₄C₄₅K₈₂K₁₀K₇E; सुषुम्नः C₀₂ • वेद्ये] C₉₄E; वेद्य C₄₅K₁₀, वेद्येः C₀₂, वैद्य K₈₂, भेदो K₇ **21b** सकृत्] C₉₄C₄₅K₈₂K₁₀K₇E; विदुः C₀₂ **21c** तोषातिथिमादृत्य] CK₈₂K₇E; तोषातिथिमावृत्य K₁₀ **21d** द्विजाः] C₉₄C₀₂K₈₂K₁₀K₇E; दयाः C₄₅ **22b** हविर्गः] C₉₄C₀₂K₁₀K₇E; हविर्गः C₄₅, हविग K₈₂ **22c** सूत्रं त्रयस्] C₄₅K₁₀K₇E; सूत्रत्रयस्तयस् C₉₄, सूत्रं त्रय C₀₂, सूत्रत्रयं K₈₂ **22d** मुण्डितं] C₉₄C₀₂K₈₂K₁₀E; मुण्डितः C₄₅K₇(unmetr.)

निवृत्त्यादि चतुर्वेदश्चतुःप्रकरणासनः ।
दक्षिणामभयं भूते दत्त्वा यज्ञं यजेत्सदा ॥ ११:२३ ॥
विनार्थं यज्ञसम्प्राप्तिः कथिता ते वरानने ।
आसहस्रस्य यज्ञानां फलं प्राप्नोति नित्यशः ॥ ११:२४ ॥
आश्रमः प्रथमस्तुभ्यं कथितो ऽस्ति वरानने ।
सदाशिवेन सद्धर्मं दैवतैरपि पूजितम् ॥ ११:२५ ॥

[ब्रह्मचर्यम्]

ब्रह्मचर्यं निबोधेदं शृणुष्ववाहिता शुभे ।
द्वितीयमाश्रमं देवि सर्वपापविनाशनम् ॥ ११:२६ ॥
व्रतं ब्रह्मपरं ध्यानं सावित्री प्रकृतिर्लयम् ।
ब्रह्मसूत्राक्षरं सूक्ष्मं त्रिगुणालय मेखलम् ॥ ११:२७ ॥
दम दण्ड दया पात्रं भिक्षा संसारमोचनम् ।
त्र्यायुषं द्रव्यक्षरातीतं ज्ञानभष्म-अलङ्कृतम् ॥ ११:२८ ॥
स्नानव्रतं सदासत्यं शीलशौचसमन्वितम् ।
अग्निहोत्र त्रयस्तत्त्वं जप ब्रह्मबिलस्वरः ॥ ११:२९ ॥
द्वितीय आश्रमो देवि यथाह भगवान्शिवः ।
मयापि कथितं तुभ्यं जन्ममृत्युविनाशनम् ॥ ११:३० ॥



23c cf. 22.14ab: दक्षिणाभय भूतेभ्यः पशुबन्धः स्वयंकृतः 26cd cf. MBh 12.184.10A: गार्हस्थ्यं खलु द्वितीयम्
आश्रमं वदन्ति 27ab cf. 16.8cd



23a निवृत्त्या०] em.; निवृत्त्या० CK₈₂K₁₀K₇, निवृत्त्या० E 23b प्रकरणासनः] C₉₄C₄₅K₈₂K₁₀K₇;
प्रकरणासनः C₀₂, प्रकरणासनः E 23c भयं भूते] C₉₄C₀₂K₈₂K₁₀K₇E; भक्षयम्भूते C₄₅ 23d यज्ञं यजेत्]
CK₈₂K₁₀K₇; यज्ञं ददत् E 24a विनार्थं] C₉₄C₄₅K₈₂K₁₀K₇E; विनार्थं C₀₂ 24b कथिता ते] C₉₄C₄₅K₈₂K₁₀K₇;
कथितो स्मि C₀₂, कथितस्ते E • वरानने] C₉₄C₄₅K₈₂K₁₀K₇E; वरानने C₀₂ 24d प्राप्नोति] C₄₅C₀₂K₈₂K₁₀K₇E;
प्राप्ति C₉₄ • नित्यशः] CK₈₂K₇E; मानवः K₁₀ 25a आश्रमः] C₉₄K₈₂K₁₀K₇E; आश्रम C₄₅C₀₂
• स्तुभ्यं] C₉₄C₄₅K₈₂K₁₀K₇; स्तुभ्यं C₀₂, स्तुभ्यं E 25b ऽस्ति] C₉₄C₄₅K₈₂K₇; स्मि C₀₂K₁₀E
25c धर्मं] C₉₄C₀₂K₈₂K₁₀K₇; धर्मं C₄₅, धर्मं E 25d देवः] CK₈₂K₇; देवः K₁₀E • पूजितम्]
C₉₄C₀₂K₈₂K₁₀K₇E; पूजितम् C₄₅ 26a चर्यं] CK₁₀K₇E; चर्यं K₈₂ 26b अवहिता शुभे] C₉₄C₄₅K₈₂K₇E;
अवहितो भव C₀₂, अवहितो शुभे K₁₀ 26d विनाशनम्] CK₈₂K₇E; प्रनाशनम् K₁₀ 27a परं ध्यानं]
CK₈₂K₁₀K₇; परिज्ञानं E 27b कृतिर्लयम्] C₉₄K₈₂K₇E; कृतालयम् C₄₅, कृतीलयम् C₀₂, कृतिः K₁₀
27d लय] C₄₅C₀₂K₈₂K₁₀K₇E; लय C₉₄ • मेखलम्] CK₈₂K₁₀K₇; यत्फलम् E 28a दण्ड दया]
CK₁₀K₇; दण्डादया K₈₂, दण्डादयो E • पात्रं] CK₈₂K₇E; पात्र K₁₀ 28c युषं] CK₁₀K₇E; युष K₈₂
28d भस्म] CK₈₂K₁₀K₇; भस्मम् E 29a व्रतं] C₉₄C₀₂K₈₂K₁₀; व्रत C₄₅K₇E 29c होत्र त्रयस्तत्त्वं]
K₈₂K₇E; होत्रत्रयस्तत्त्वं C₉₄, होत्रत्रयस्तत्त्वं C₄₅, होत्रत्रयं तत्त्वा C₀₂, होत्रं त्रयस्तत्त्वं K₁₀ 29d बिलस्वरः]
corr.; बिलस्वरः CK₈₂K₁₀, बिलस्वर K₇E 30a द्वितीय आश्रमो] C₉₄C₄₅K₈₂K₁₀K₇; द्वितीयमाश्रमो C₀₂,
द्वितीयमाश्रमं E 30b यथाह] C₉₄C₄₅K₈₂K₇; यथाह C₀₂K₁₀; यथाह E 30c मयापि कथितं तु०] em.; मयापि
कथितं तु० CK₈₂K₁₀, मयापि कथितस्तु० K₇, मयापि कथितो तु० E 30d मृत्युः] C₄₅C₀₂K₈₂K₁₀K₇E; मृत्युः •
C₉₄ • नाशनं] CK₈₂K₁₀E; नाशनः K₇

[वानप्रस्थः]
 वानप्रस्थविधिं वक्ष्ये शृणुष्वायतलोचने ।
 यथाश्रुतं यथातथ्यमृषिदैवतपूजितम् ॥ ११:३१ ॥
 वैराग्यवनमाश्रित्य नियमाश्रममाहरेत् ।
 शीलशैलदृढद्वारे प्राकारे विजितेन्द्रियः ॥ ११:३२ ॥
 अधिभूतः स्मृतो माता अध्यात्मश्च पिता तथा ।
 अधिदैविकमाचार्यो व्यवसायाश्च भ्रातरः ॥ ११:३३ ॥
 श्रुतिः स्मृतिः स्मृता भार्या प्रज्ञा पुत्रः क्षमानुजः ।
 मैत्री बन्धुर्जटा चापं करुणा सुपवित्रकम् ॥ ११:३४ ॥
 मुदिता मौन चत्वारः सर्वकार्यमुपेक्षका ।
 यमवल्कलसंवीतस्तपःकृष्णाजिनाधरः ॥ ११:३५ ॥
 उत्तरासङ्गमासीनो योगपट्टद्वत्रतः ।
 वेदघोषेण घोषेण प्राणायामो ऽग्निहावनम् ॥ ११:३६ ॥
 जितप्राणमृगाकूलो धृति यज्ञः क्रिया जपः ।
 अर्थसंग्रह शास्त्रेषु सखा दमदयादयः ॥ ११:३७ ॥
 शिवयज्ञं प्रयुञ्जीत साधनाष्टकपूजनम् ।
 पञ्चब्रह्मजलैः पूतः सत्यतीर्थशिवहृदे ॥ ११:३८ ॥
 स्नानमाचमनं कृत्वा संध्यात्रयमुपासयेत् ।



33ab cf. 22.10ab: अध्यात्मनगरस्फीतः अधिभूतजनाकुलः 38b cf. Dharmaputrikā 2.1: अष्टभिः साधनैरभिधितं
 कायश्च यत्नतः । शोधयित्वा ततो योगी योगाभ्यासं समाचरेत् ॥ 39b See 11.59cd: शिवस्य हृदयं संध्या तस्मात्संध्यामुपासयेत्



31a ऽविधिं] C₉₄C₀₂K₈₂K₁₀K₇E; ऽविधि C₄₅ 31d ऽदैवतं] C₉₄C₄₅K₈₂K₁₀K₇E; ऽदैवतं C₀₂
 32a वैराग्यं] CK₈₂K₁₀K₇; वैराग्या E 32b नियमां] CK₈₂K₁₀K₇E; मां K₈₂^{ac} • ऽश्रममां] C₄₅C₀₂K₈₂K₁₀K₇E;
 •श्रमनो हरेत् C₉₄ 32c ऽदृढं] CK₈₂K₁₀K₇; ऽदृष्टं E 32d ऽकारे] C₉₄C₄₅K₈₂K₁₀K₇E; ऽकारं
 C₀₂ 33a स्मृतो] C₉₄C₀₂K₈₂K₁₀K₇; ×× C₄₅, स्मृतौ E 33c अधिदैविकं] em. GOODALL;
 {अ}{×}{भी}{×}{कं C₉₄, अधिभौतिकं C₄₅C₀₂K₈₂K₇E, अधिभौतिकं K₁₀ 33d व्यवसायाश्च] CK₈₂K₁₀K₇;
 व्यवसायश्च E 34a स्मृता] C₉₄C₀₂K₈₂K₁₀K₇E; स्मृतो C₄₅ 34c बन्धुर्जं] C₉₄C₄₅K₈₂K₇E; बन्धु
 जं C₀₂K₁₀ 35a मौन चत्वारः] C₉₄K₈₂K₁₀K₇E; मौनश्चत्वारः C₄₅, मौन चत्वार C₀₂ 35b ऽकार्यमुं]
 CK₁₀K₇E; ऽकार्यामुं K₈₂ • ऽपेक्षका] CK₈₂K₁₀K₇; ऽपेक्षया E 35c ऽसंवीतं] CK₈₂K₁₀K₇; ऽसान्वीतं
 E 35d ऽकृष्णां] C₉₄C₄₅K₈₂K₁₀K₇E; ऽकृष्णां C₀₂ • ऽजिनाधरः] K₇; ऽजिनधरः CK₈₂K₁₀ (un-
 metr.), ऽजिनं पुरः E 36b ऽदृढं] CK₈₂K₇E; ऽदृष्टं K₁₀ • ऽव्रतः] C₄₅C₀₂K₈₂K₁₀K₇E; ××
 C₉₄ 36c वेदं] C₄₅C₀₂K₈₂K₁₀K₇E; ×दं C₉₄ • ऽण घोषेण] C₉₄C₄₅K₈₂K₁₀K₇E; ऽण घोषीण
 C₀₂ 36d ऽहावनम्] C₉₄K₈₂K₁₀K₇E; ऽहावनं C₀₂, ऽहावनम् C₄₅ 37b ऽजपः] C₉₄C₄₅K₈₂K₁₀K₇E;
 ऽजिणः C₀₂ 37d सखा] CK₈₂K₇E; सखो K₁₀ • दमदं] C₉₄C₄₅K₈₂K₁₀K₇E; दयदं C₀₂, दमं C₉₄
 38a ऽयज्ञं] C₉₄C₄₅K₈₂K₁₀E; ऽयज्ञं C₀₂K₇ 38b ऽपूजनम्] C₉₄C₄₅K₈₂K₁₀K₇E; ऽपूजिकं C₀₂
 38c ऽब्रह्मजलैः पूतः] CK₈₂K₇E; ब्र××××× K₁₀ 38d ऽतीर्थं] CK₈₂K₁₀K₇; ऽतीर्थं E 39a ऽचमनं]
 C₉₄C₀₂K₈₂K₁₀K₇E; ऽचनं C₄₅ 39b ऽसयेत्] em.; ऽश्रयेत् CK₈₂K₁₀K₇E

अक्षमाला पुराणार्थं जप शान्तं दिवानिशम् ॥ ११:३९ ॥
 ज्ञानसलिलसम्पूर्णमितिहासकमण्डलुः ।
 पञ्चकर्मक्रियोत्क्रान्ति जप पञ्चविधः सुखम् ॥ ११:४० ॥
 साधनं शिवसंकल्पो योगसिद्धिफलप्रदः ।
 संतोषफलमाहारः कामक्रोधपराजितः ॥ ११:४१ ॥
 आशापाशजयाभ्यासो ध्यानयोगरतिप्रियः ।
 अतिथिभ्यो ऽभयं दत्त्वा वानप्रस्थश्चरेद्भूतम् ।
 वानप्रस्थमयं धर्मं गदितं पूर्वधारितम् ॥ ११:४२ ॥
 ! संसारोद्धरणमनित्यहरणमज्ञाननिर्मूलनम्
 ! प्रज्ञावृद्धिकरममोघकरणं क्लेशार्णवोत्तारणम् ।
 ! जन्मव्याधिहरमकर्मदहनं सेवेत्स धर्मोत्तमम् ॥ ११:४३ ॥
 [परिव्राजकः]
 परिव्राजकधर्मो ऽयं कीर्तयिष्यामि तच्छृणु ।
 सुखदुःखं समं कृत्वा लोभमोहविवर्जितः ॥ ११:४४ ॥
 वर्जयेन्मधु मांसानि परदारांश्च वर्जयेत् ।
 वर्जयेच्चिरवासं च परवासं च वर्जयेत् ॥ ११:४५ ॥
 वर्जयेत्सृष्टभोज्यानि भिक्षामेकां च वर्जयेत् ।



cdAfter this line, E adds the following Śārdūlavikrīḍita line: श्रद्धापूर्वकमेव यः सनियमं साक्षाच्च जीवन्निवः
 44d cf. 4.71: कामः क्रोधश्च लोभश्च मोहश्चैव चतुर्विधः । चतुःशत्रुर्निहन्तव्यः सर्वथा वीतकल्मषः ॥ 45a = Kūrmā-
 purāṇa 2.27.12a etc.



39c अक्षमाला] C₄₅C₀₂K₈₂K₁₀K₇E; १अक्ष१×ला C₉₄ • पुराणार्थं] CK₈₂E; पुराणाञ्च K₁₀, पुराणा/थो
 K₇ 39d शान्तं] C₉₄C₄₅C₀₂K₁₀K₇E; शान्ति C₉₄K₈₂ 40a सलिलः] CK₈₂K₁₀K₇; सलीलः E
 40b कमण्डलुः] CK₈₂K₁₀K₇; कमण्डलु E 40c क्लान्तिजः] C₉₄C₄₅K₁₀; क्लान्तिजः C₀₂, क्लान्तिर्जः
 K₈₂, क्लान्तिजः K₇, क्लान्तिजः E 41d दः] CK₈₂K₁₀K₇; दम् E 42a भ्यासो] CK₈₂K₁₀K₇; भ्यास
 E 42b रतिः] C₀₂K₈₂K₁₀K₇; ×× C₉₄, रतिः C₄₅, रतिः E 42a अतिथिभ्यो ऽभयं] CK₈₂K₁₀K₇;
 आतिथ्यश्चाभयं • दत्त्वा] C₉₄C₄₅K₈₂K₁₀K₇E; दारा C₀₂ 42b प्रस्थश्चः] C₉₄C₄₅K₈₂K₇E; प्रस्थ चः
 C₀₂K₁₀ 42f गदितं पूर्वधारितम्] C₉₄C₄₅; यत्पूर्वमवधारितं C₀₂E, गदितं पूर्वधारितं K₁₀, गदितं यत्पूर्वधारितं K₈₂^{ac} (un-
 metr.), गदितं यत्पूर्वमवधारितं K₈₂^{pc} (unmetr.), गदितं यत्पूर्वमेधारितं K₇ (unmetr.) 43a हरणमनित्यहरणमज्ञाः]
 C₉₄C₄₅K₈₂K₁₀K₇; हरणं अनित्यहरणमज्ञाः K₈₂^{pc}, हरणमनित्यहरणमज्ञाः C₀₂E 43b (प्रज्ञा... उत्तारणम्)]
 CK₈₂K₇E; omitted in K₁₀ • करममोघः] CK₈₂ (unmetr.); omitted in K₁₀, कममोघः K₇,
 करं प्रबोधः E • क्लेशार्णवः] CK₇; क्लेशार्णवः K₈₂, omitted in K₁₀, शोकार्णवः E 43c सेवेत्स]
 C₉₄C₄₅K₈₂K₇E; सेवे स C₀₂, सेवेत् K₁₀ 44b कीर्तयिष्यामि] C₄₅C₀₂K₈₂K₁₀K₇E; कीर्तयि×मि C₉₄
 44c दुःखं] C₄₅; दुःख C₉₄C₀₂K₈₂K₁₀K₇E 44d लोभमोहः] C₄₅; लोभलोभः C₉₄K₈₂K₁₀K₇,
 लोभलोभः C₀₂, लोभलोभः E • वर्जितः] CK₈₂K₇E; वर्जिताः K₁₀ 45a वर्जयेत्] C₉₄K₁₀; वर्जयेत्
 C₄₅C₀₂K₈₂K₇E 45c वासं] CK₈₂K₁₀K₇; वासश्च E 45d वासं] CK₈₂K₁₀K₇; वासश्च E
 46ab (वर्जयेत्... च वर्जयेत्)] C₉₄C₀₂K₈₂K₁₀K₇E; omitted in C₄₅ 46a वर्जयेत्सृष्टः] C₀₂(?)K₈₂K₇;
 वर्जयेत्सृष्टः C₉₄, omitted in C₄₅, वर्जयेत्सृष्टः K₁₀, वर्जयेत्सृष्टः E • भोज्यानि] CK₈₂K₁₀E; भोज्यालि(?) K₇
 46b भक्षामेकां] C₉₄K₁₀; omitted in C₄₅, भक्षामेकां C₀₂K₈₂, भक्षामेकां K₇, भक्षामेकां E

वर्जयेत्संग्रहं नित्यमभिमानं च वर्जयेत् ॥ ११:४६ ॥
 सुसूक्ष्मं मनसा ध्यात्वा शुचौ पादं विनिक्षिपेत् ।
 न कुप्येत अनालाभे लाभे वापि न हर्षयेत् ॥ ११:४७ ॥
 अर्थतृष्णास्वनुद्विग्नो रोषे वापि सुदारुणे ।
 स्तुतिनिन्दा समं कृत्वा प्रियं वाप्रियमेव वा ॥ ११:४८ ॥
 नियमास्तु परीधानं संयमावृतमेखलः ।
 निरालम्बं मनः कृत्वा बुद्धिं कृत्वा निरञ्जनाम् ॥ ११:४९ ॥
 आत्मानं पृथिवीं कृत्वा खं च कृत्वा मनोन्मनम् ।
 त्रिदण्डं त्रिगुणं कृत्वा पात्रं कृत्वाक्षरो ऽव्ययः ॥ ११:५० ॥
 न्यसेद्धर्ममधर्मं च ईर्ष्याद्वेषं परित्यजेत् ।
 निर्द्वन्द्वो नित्यसत्यस्थो निर्ममो निरहंकृतः ॥ ११:५१ ॥
 दिवसस्याष्टमे भागे भिक्षां सप्तगृहं चरेत् ।
 न चासीत न तिष्ठेत न च देहीति वा वदेत् ॥ ११:५२ ॥
 यथालाभेन वर्तेत अष्टौ पिण्डान् दिने दिने ।
 वस्त्रभोजनशय्यासु न प्रसज्येत विस्तरम् ॥ ११:५३ ॥
 नाभिनन्देत मरणं नाभिनन्देत जीवितम् ।
 इन्द्रियाणि वशं कृत्वा कामं हत्वा यतव्रतः ॥ ११:५४ ॥



51cd cf. BhG 2.45cd: निर्द्वन्द्वो नित्यसत्यस्थो निर्योगक्षेम आत्मवान् 54ab = MBh 12.237.15ab, Manu 6.45ab, Nārada-parivrajakopaniṣad 3.61cd.



47b पादं] C₄₅C₀₂K₈₂K₇; पादं C₉₄, पाद K₁₀E • विनिक्षि •] C₄₅C₀₂K₈₂K₁₀E; ×निक्षि • C₉₄, विनिक्ष • K₇ 47c कुप्येत] C₉₄C₄₅K₈₂K₁₀K₇E; कुपेत C₀₂ • अनालाभे] K₈₂; मनोलाभे C₉₄C₄₅K₁₀K₇, मनोलाभो C₀₂, मनोलाभे E 48a अर्थ •] C₄₅C₀₂K₇; अर्थ • C₉₄K₈₂K₁₀, अर्थ E • नुद्विग्नो] C₉₄C₄₅K₈₂K₁₀K₇E; नुद्विग्नो C₀₂ 49a धानं] C₉₄C₄₅K₈₂K₁₀E; धानं K₇, धाना C₀₂ 49b वृत्त •] CK₈₂K₇; वृत्त • K₁₀, वृत्त • E • मेखलः] C₉₄C₄₅K₈₂K₇E; मेखलाः C₀₂, मेखला K₁₀ 49c वं मनः कृत्वा] K₇; वमसकृत्वा C₉₄K₈₂, वमसकृत्वा C₄₅, वमनकृत्वा C₀₂, व मनस्कृत्वा K₁₀, वमनकृत्वा E 49d बुद्धिं] C₉₄C₀₂K₈₂K₁₀K₇; बुद्धि C₄₅E • निरञ्जनाम्] em.; निरञ्जनम् CK₁₀K₇E, निरञ्जनः K₈₂ 50ab कृत्वा खं च] C₄₅C₀₂K₈₂K₁₀K₇E; कृत्वा × च C₉₄ 50b मनोन्मनम्] CK₈₂K₁₀; मनोन्मनः K₇, मनोन्मनैः E 50d क्षरो] CK₈₂K₇E; क्षरो K₁₀ • व्ययः] C₉₄C₄₅K₈₂K₁₀; व्ययं C₀₂, व्यय K₇, व्ययम् E 51a धर्मं च] CK₁₀K₇E; धर्मं वा K₈₂ 51b ईर्ष्या •] K₈₂K₇E; ईर्ष्या CK₁₀ • द्वेष] C₉₄C₄₅K₈₂K₁₀K₇E; द्वेष C₀₂ 51c निर्द्वन्द्वो] C₉₄C₄₅K₈₂K₁₀K₇E; निर्द्वन्द्वो C₀₂ • सत्य •] C₉₄C₄₅K₈₂K₁₀K₇E; सत्य • C₀₂ 51d निर्ममो] K₇E; निर्ममो CK₈₂, निर्ममो K₁₀ • कृतः] CK₁₀K₇; कृतं K₈₂, कृतिः E 52a दिवसस्या •] C₉₄C₀₂K₈₂K₁₀K₇E; दिवसत्या • C₄₅ 52b भिक्षां] CK₈₂K₇E; भिक्षा K₁₀ 53a यथालाभेन] C₄₅C₀₂K₈₂K₁₀K₇E; यथाला × C₉₄ 53b अष्टौ] CK₈₂K₁₀K₇; अष्ट E 53c शय्यासु] CK₈₂K₇; शय्याश्च K₁₀, शय्यासु E 53d सज्येत] C₉₄C₀₂K₈₂K₁₀; सज्येत C₄₅, सहेत K₇, सहेत E • विस्तरम्] CK₈₂K₁₀K₇; विस्तरः E 54c वशं कृ •] C₉₄C₄₅K₈₂K₁₀K₇E; वसं कृ • C₀₂ 54d हत्वा यतव्रतः] CK₈₂K₇E; कृत्वा यतः व्रतः K₁₀

अतीतं च भविष्यं च न भिक्षुश्चिन्तयेत्सदा ।
 क्रोधमानमददर्पान्परित्राङ्गैर्जयेत्सदा ॥ ११:५५ ॥
 विरागं तु धनुः कृत्वा प्राणायामगुणैर्युतम् ।
 धारणाशरतीक्ष्णेन मृगं हत्वा मनेन्द्रियम् ॥ ११:५६ ॥
 मैत्रीखङ्गसुतीक्ष्णेन संसारारिं निकृन्तयेत् ।
 करुणावर्तचक्रेण क्रोधमत्तगजं जयेत् ॥ ११:५७ ॥
 मुदितावर्मबद्धाङ्गस्तूणं पूर्णमुपेक्षया ।
 अनक्षरं परं ब्रह्म चिन्तयेत्सततं द्विज ॥ ११:५८ ॥
 ब्रह्मणो हृदयं विष्णुर्विष्णोश्च हृदयं शिवः ।
 शिवस्य हृदयं संध्या तस्मात्संध्यामुपासयेत् ॥ ११:५९ ॥
 संसारार्णवतारणं शुभगतिः स ब्रह्म संध्याक्षरं
 ध्यायेन्नित्यमतन्द्रितो ह्यनुपमं व्यक्तात्मवेद्यं शिवम् ।
 रूपैर्वर्णगुणादिभिश्च विहितं दुर्लक्ष्यलक्ष्योत्तमं
 यत्नोद्धृत्य समाश्रयेत्सुरगुरुं सर्वार्तिहर्ता हरम् ॥ ११:६० ॥

॥ इति वृषसारसंग्रहे चतुराश्रमधर्मविधानो नामाध्याय एकादशमः ॥



58 Cf. 4.72: चतुरायतनं विप्र कथयिष्यामि तच्छृणु । करुणामुदितोपेक्षामैत्री चायतनं स्मृतम् ॥ 59 ≈ Saubhāgyab-
 hāskara of Bhāskararāya ad Lalitāsahasranāmastotra 302: ब्रह्मणो हृदयं विष्णुर्विष्णोरपि शिवः स्मृतः ।
 शिवस्य हृदयं सन्ध्या तेनोपास्या द्विजातिभिः ॥ इति कश्यपादिवचनैः कौर्मपाद्यस्कान्दादिनिखिलपुराणेषु च तत्र तत्र देवीकालिकाब्रह्माण्डमार्कण्डेयादिपुराणेषु
 बहुशः शक्तिरहस्यदेवीभागवततृतीयस्कन्धादिषु च इदंपर्येण सर्वत्र ज्ञानार्णवकुलार्णवादितन्त्रेषु त्व अपरिमितत्या वर्णितम्



55b भिक्षुश्चि०] CK₁₀K₇; भिक्षुश्चि० K₈₂, भिक्षु चि० E • सदा] C₉₄C₀₂K₈₂K₁₀K₇E; omitted in
 C₄₅ 55cd दर्पान्प०] C₉₄C₀₂K₈₂K₁₀K₇E; दर्पान्प० C₄₅ 56a धनुः] CK₈₂K₁₀K₇; धनुः E
 56b प्राणायामगु०] C₄₅C₀₂K₈₂K₁₀K₇E; प्राणायामगु० C₉₄ • युतम्] CK₁₀K₇; युतः K₈₂, वृत्तं E 56a तीक्ष्णेन]
 K₁₀E; तीक्ष्णेण CK₇, तीक्ष्णेण K₈₂ 57a सुतीक्ष्णेन] K₁₀C₉₄K₇E; सुतीक्ष्णेण C₄₅C₀₂K₈₂, ण K₈₂^{ac}
 57b सारारिं] C₉₄C₄₅K₈₂K₁₀E; सारारि C₀₂K₇ 58b तूणं पूर्णमु०] em. GOODALL; तूणापूर्णमु० C₉₄,
 तूणापूर्णमु० C₄₅, तूण/पूर्णमु० C₀₂, तूणापूर्णमु० K₈₂, तूणापूर्णमु० K₁₀K₇, तूणापूर्णमु० E 58c अनक्षरं] C₄₅;
 अनाक्षरं C₉₄K₈₂, अनाक्षरं C₀₂K₇E, अनक्षरं K₁₀ • परं] C₉₄C₀₂K₈₂K₁₀E; पर C₄₅K₇ 59a हृदयं]
 C₄₅C₀₂K₈₂K₁₀E; ×दयं C₉₄, हृदये K₇ 59ab विष्णुर्वि०] C₉₄K₈₂E; विष्णुर्वि० C₄₅, विष्णुर्वि० C₀₂K₁₀K₇
 59b शिवः] E; शिवं CK₈₂K₁₀K₇ 59d सयेत्] C₉₄C₀₂K₁₀; सयेत् C₄₅K₈₂, श्रयेत् K₇E 60a गतिः]
 C₀₂E; गति C₉₄C₄₅K₈₂K₁₀ (unmetr.), गति K₇ • क्षरं] C₉₄C₀₂K₈₂K₁₀K₇E; क्षर C₄₅ 60b तन्द्रितो]
 C₉₄K₈₂K₇E; तन्द्रितो C₄₅, तन्द्रिय C₀₂, तन्द्रियं K₁₀ • वेद्यं] CK₈₂K₇E; वेद्य K₁₀ (unmetr.)
 60c रूपैर्व०] C₉₄K₈₂K₇E; रूपैर्व० C₄₅C₀₂K₁₀ • विहितं] CK₈₂(?)K₁₀K₇; रहितं K₈₂(?)E •
 दुर्लक्ष्यलक्ष्योत्तमम्] C₉₄K₁₀; दुर्लक्ष्यलक्ष्योत्तमम् K₈₂, दुर्लक्ष्यलक्ष्योत्तमम् C₄₅C₀₂K₇E 60d यत्नोद्धृत्य] CK₈₂K₁₀K₇;
 यत्नोद्धृत्य E • समाश्रये०] CK₈₂K₇E; मणाश्रये० K₁₀ • सर्वार्तिहर्ता हरम्] CK₁₀; सर्वार्तिहर्ता/हर्ता हरं K₈₂, सर्वार्तिहर्ता
 हरं K₇, सर्वार्तिहर्ता शङ्करम् E Colophon: नामाध्याय एकादशमः] CK₈₂K₁₀; नामाध्याय एकादश K₇, नाम एकादशो
 अध्यायः E

[द्वादशमो ऽध्यायः]

[आतिथ्यधर्मः]

देव्युवाच ।
अहिंसा परमो धर्मः सततं परिकीर्त्यते ।
आतिथ्यकानां धर्मं च कथयस्व यदुत्तमम् ॥ १२:१ ॥
महेश्वर उवाच ।
अहिंसातिथ्यकानां च शृणु धर्मं यदुत्तमम् ।
त्रैलोक्यमखिलं देवि रत्नपूर्णं सुलोचने ॥ १२:२ ॥
चतुर्वेदविदे दानं न तत्तुल्यमहिंसकः ।
शृणु धर्ममतिथ्यानां कीर्तयिष्यामि सुन्दरि ॥ १२:३ ॥

[विपुलोपाख्यानम्]

आसीद्वृत्तं पुराख्यानं नगरे कुसुमाह्वये ।
कपिलस्य सुतो विद्वान्विपुलो नाम विश्रुतः ॥ १२:४ ॥
धर्मनित्यो जितक्रोधः सत्यवादी जितेन्द्रियः ।
ब्रह्मण्यश्च कृतज्ञश्च मद्भक्तः कृतनिश्चयः ॥ १२:५ ॥
धनाढ्यो ऽतिथिपूज्यश्च दाता दान्तो दयालुकः ।
न्यायार्जितधनो नित्यमन्यायपरिवर्जितः ॥ १२:६ ॥
भार्या च रूपिणी तस्य चन्द्रबिम्बशुभानना ।
पीनोत्तुङ्गस्तनी कान्ता सकलानन्दकारिणी ।
पतिव्रता पतिरता पतिशुश्रूषणे रता ॥ १२:७ ॥



5b = MBh 12.218.13b



1 देव्युवाच] CK₈₂K₁₀K₇E; omitted in M 1ab धर्मः सः] C₉₄C₄₅K₈₂K₁₀K₇E; धर्मोऽस्य C₀₂
1c आतिथ्यः] C₉₄C₀₂K₈₂K₇E; अतिथ्यः C₄₅K₁₀ • धर्मं च] C₉₄C₄₅K₈₂K₇E; धर्मश्च C₀₂, धर्मानां
K₁₀ 2 महेश्वर] CK₁₀K₇E; भगवान् K₈₂ 2b शृणु] C₄₅C₀₂K₈₂K₁₀K₇E; शृणु C₉₄ • धर्मं]
C₉₄C₄₅K₈₂K₁₀K₇E; धर्मं C₀₂E • उत्तमम्] CK₈₂K₁₀K₇E; उत्तमां E 2d पूर्णं] C₉₄C₄₅K₈₂K₁₀K₇E;
पूर्णं C₀₂, पूर्णां E • लोचने] C₉₄C₀₂K₈₂K₁₀K₇E; लोचनं C₄₅ 3a दानं] C₉₄C₀₂K₈₂K₁₀K₇E;
दानं C₄₅ 4a आसीद्वृत्तं] C₉₄K₈₂E; आशीदत्तं C₄₅, आसीद्वृत्तम् C₀₂, आसीद्वृत्तं K₁₀, आसीद्वृत्तं K₇ • ख्यातं]
CK₈₂K₁₀K₇E; ख्यातं E 4b नगरे कुसुमाह्वये] C₉₄C₄₅K₈₂K₇E; नगरं कुसुमाह्वयम् C₀₂K₁₀ 5c ब्रह्मण्यः]
C₄₅K₈₂K₁₀E; ब्रह्मण्यः C₉₄C₀₂K₇ • ज्ञश्च] C₉₄C₀₂K₈₂K₇E; ज्ञः C₄₅, ज्ञश्च K₁₀ 5d भक्तः]
CK₈₂K₁₀K₇E; भक्तः E 6a पूज्यश्च] C₉₄C₀₂K₈₂K₇E; पूज्यः C₄₅K₈₂, पूज्यश्च K₁₀ 6b दान्तो]
C₄₅K₇E; दान्तः C₉₄C₀₂K₈₂; दान्तोम(?) C₄₅^{pc}; दान्तः K₁₀ 6c न्यायोः] C₀₂K₈₂K₇E; न्यायोः C₉₄C₄₅K₁₀
6cd नित्यमः] CK₈₂K₇E; नित्यमः K₁₀ 6d वर्जितः] CK₈₂K₇E; वर्जयेत् K₁₀ 7b बिम्बः] CK₁₀K₇E;
बिम्बा K₈₂ • शुभानना] CK₁₀K₇E; शुभानना K₁₀ 7d सकलाः] C₄₅C₀₂K₈₂K₁₀K₇E; ×××
C₉₄ 7e पतिव्रता] C₉₄C₀₂K₈₂K₁₀K₇E; पतिव्रता C₄₅ • पतिरता] C₉₄C₀₂K₈₂K₁₀K₇E; पतिरता K₁₀
7f पतिशुश्रूषणे] C₉₄C₀₂K₈₂K₁₀K₇E; पतिशुश्रूषणे K₁₀

अथ केनापि कालेन सूर्यरागमभूततः ।
 ग्रस्तभागत्रयस्त्वासीत्कृष्णमाधवमासिके ॥ १२:८ ॥
 स्नातुकामावतीर्यन्ते सर्वे पौरनृपादयः ।
 देवाश्च पितरश्चैव तर्प्यन्ते विधिवत्तथा ॥ १२:९ ॥
 केचिज्जुह्वति तत्राग्निं केचिद्विप्रांश्च तर्पयेत् ।
 केचिदानोपतिष्ठन्ति केचित्स्तुवन्ति देवताम् ॥ १२:१० ॥
 ध्यानयोगरताः केचित्केचित्पञ्चतपे रताः ।
 एवं प्रवर्तमानेषु राजनादिषु सर्वशः ॥ १२:११ ॥
 विपुलो ऽपि हि तत्रैव गङ्गागण्डकिसंगमे ।
 भार्यया सह तत्रैव स्नात्वा क्षोमविभूषणः ॥ १२:१२ ॥
 देवतागुरुविप्राणामन्येषां तर्पणे रतः ।
 तत्रावसरसम्प्राप्तो ब्राह्मणो ऽतिथिरागतः ॥ १२:१३ ॥
 भार्या तस्यातिरूपेण मोहिता ब्रह्मणस्तदा ।
 ब्राह्मणो ऽपि तथैवेह रूपेणाप्रतिमो भवेत् ॥ १२:१४ ॥
 अन्योन्यदृष्टिसंसक्तौ जातौ तौ तु परस्परम् ।
 विपुलेनाञ्जलिं कृत्वा ब्राह्मण संशितव्रत ॥ १२:१५ ॥
 आज्ञापय द्विजश्रेष्ठ अद्य मे ऽनुग्रहं कुरु ।
 भार्याभृत्यपशुग्राम रत्नानि विविधानि च ॥ १२:१६ ॥

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15d = MBh 12.213.18d and 12.347.1d

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8b भूततः] C₉₄C₄₅K₈₂K₁₀K₇E; भूततः C₀₂ 9a वतीर्यन्ते] CK₈₂K₁₀K₇; च तीर्थन्ते E 9c देवाश्च]
 C₉₄C₄₅K₈₂K₁₀K₇E; देवश्च C₀₂ 9d तर्प्यन्ते] C₉₄C₀₂K₈₂K₇E; तर्प्यन्ते C₄₅K₁₀ 10a चिज्जुह्वति]
 C₉₄K₈₂K₁₀K₇E; चिज्जुति C₄₅, चिज्जुह्वति C₀₂ 10b विप्रांश्च] C₉₄C₀₂K₈₂K₁₀K₇E; विप्राश्च C₄₅
 10c दानो] CK₈₂K₁₀K₇; ध्यानो E 10d केचित्स्तुवन्ति] C₉₄C₄₅K₇; केचि स्तुवन्ति K₈₂K₁₀, केचिद्वन्ति
 C₀₂; केचित्स्तुवन्ति E • देवताम्] C₉₄C₀₂K₈₂K₁₀E; देवता C₄₅K₇ 11a रताः] CK₈₂K₇E; रता K₁₀
 11d राजना] CK₈₂K₁₀K₇; राजना E 12a ऽपि हि] C₉₄C₀₂K₈₂K₁₀K₇; पि C₄₅, हि न K₈₂^{ac}, पि च
 E 12c भार्यया] C₉₄C₄₅K₈₂K₁₀K₇; भार्याया C₉₄C₀₂E 12d भूषणः] C₉₄C₄₅K₁₀K₇E; भूषणैः
 C₀₂; भूषितः K₈₂ 13ab देवतागुरुविप्राणामन्येषां तर्पणे रतः] C₄₅K₈₂K₁₀K₇; देवतागुरुविप्राणामन्येषां तर्पणे रतः
 C₉₄; देवतागुरुविप्राणामन्येषां तर्पणे रताः C₀₂, omitted in K₈₂^{ac}, देवतागुरुविप्राणामन्येषां तर्पणा रतः E 14b मोहिता]
 C₉₄C₀₂K₈₂K₁₀K₇E; मोहितो C₄₅ • ब्रह्मणस्तदा] C₉₄C₄₅K₇; ब्राह्मणास्तथा C₀₂, ब्राह्मणस्तदा K₈₂K₁₀,
 ब्राह्मणस्य च E 14c ब्राह्मणो] C₉₄C₀₂K₈₂K₁₀K₇E; ब्रह्मणो C₄₅ • तथैवेह] C₄₅K₈₂K₁₀E; तथैवेह C₉₄,
 तथैवेह C₀₂K₇ 14d रूपेणा] C₉₄K₈₂K₁₀K₇; रूपेणा C₄₅, रूपेण C₀₂, रूपिणा E 15a संसक्तौ] C₀₂E;
 संशक्तौ C₉₄K₈₂K₇, संशक्तौ C₄₅, संसक्तौ C₀₂K₁₀ 15b जातौ तौ] C₉₄C₄₅K₈₂K₁₀E; जातो तौ तौ C₀₂,
 जातौ तौ K₇ 15d ब्राह्मण] C₄₅C₀₂; ब्राह्मणः C₉₄K₈₂K₁₀K₇E • शितो] em.; श्रितो CK₈₂K₁₀K₇E
 • व्रत] conj.; व्रत C₉₄, व्रतः C₄₅C₀₂K₈₂K₁₀K₇E 16b ग्रहं] C₉₄C₀₂K₈₂K₁₀K₇E; ग्रह C₄₅
 16c भृत्यः] C₉₄C₄₅K₈₂K₁₀K₇E; भृत्या C₀₂

विपुलेनैवमुक्तस्तु गृहीतो ब्राह्मणो ऽब्रवीत् ।
 यदि सत्यं प्रदातासि सुप्रसन्नं मनस्तव ॥ १२:१७ ॥
 विपुल उवाच ।
 सुप्रसन्नं मनो मे ऽद्य सुप्रसन्नं तपःफलम् ।
 शीघ्रमाज्ञापय विप्र यच्चाभिलषितं तव ।
 अदेयं नास्ति विप्रस्य स्वशिरःप्रभृति द्विज ॥ १२:१८ ॥
 ब्राह्मण उवाच ।
 यद्येवं वदसे भद्र भार्या मे देहि रूपिणीम् ।
 स्वस्ति भवतु भद्रं वः कल्याणं भव शाश्वतम् ॥ १२:१९ ॥
 विपुल उवाच ।
 प्रतीच्छ भार्या सुश्रोणीं रूपयौवनशालिनीम् ।
 अकुत्सितां विशालाक्षीं पूर्णचन्द्रनिभाननाम् ॥ १२:२० ॥
 भार्योवाच ।
 परित्याज्या कथं नाथ अपापां त्यजसे कथम् ।
 अतीव हि प्रियां भार्या निर्दोषां स कथं त्यजेः ॥ १२:२१ ॥
 सखा भार्या मनुष्याणामिह लोके परत्र च ।
 दानं वा सुमहद्वत्त्वा यज्ञो वा सुबहुः कृतः ॥ १२:२२ ॥
 अपुत्रो नाप्नुयात्स्वर्गं तपोभिर्वा सुदुष्करैः ।
 श्रुतो मे पितृभिः प्रोक्तो ब्राह्मणैश्च ममान्तिके ॥ १२:२३ ॥
 अपुत्रो नाप्नुयात्स्वर्गं श्रुतं मे बहुशः पुरा ।

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17b ब्राह्मणो ऽब्रवीत्] C₉₄C₄₅K₈₂K₁₀K₇E; ब्राह्मणस्तथा C₀₂ **17c** यदि सत्यं प्रदातासि] C₉₄C₄₅K₈₂K₁₀K₇E;
 omitted in C₀₂ **17d** सुप्रसन्नं मनस्तव] C₉₄C₄₅K₈₂K₇; omitted in C₀₂, सुप्रसन्नमनस्तव K₁₀E **18a** प्रसन्नं
 मनो] C₉₄C₄₅K₈₂K₇E; प्रसन्नमनो C₀₂K₁₀ **18b** सुप्रसन्नं तपः] CK₈₂K₇E; सुप्रसन्नतपः K₁₀ **18a** शीघ्रः]
 CK₈₂K₇E; शीघ्रः K₁₀ **18c** अदेयं] CK₈₂K₇E; अदेय K₁₀ **18f** स्वशिरः] CK₁₀K₇E; शरीरः
 K₈₂ • भृति] CK₈₂K₁₀K₇; भृति E **19** ब्राह्मण] C₉₄C₄₅C₀₂K₈₂K₇E; ब्राह्मणा C₉₄, ब्रह्म K₁₀
19b भार्या] CK₈₂E; भार्या K₁₀K₇ **19c** स्वस्ति] CK₈₂K₇; स्वस्ति K₁₀, स्वस्ति E **19d** कल्याणं]
 C₉₄C₄₅K₈₂K₁₀K₇E; कल्याण C₀₂ • भव] CK₈₂K₁₀K₇; तव E **20** विपुल] CK₈₂K₁₀K₇; विप्र E
20a भार्या] CK₈₂K₇E; भार्या K₁₀ • श्रोणी] C₉₄C₄₅K₈₂K₇E; श्रोणि C₀₂K₈₂K₁₀ **20b** शालिनीम्]
 CK₈₂E; शालिनी K₁₀, शालिनी K₇ **20a** अकुत्सितां विशालाक्षीं] C₉₄C₄₅K₈₂K₇E; अकुत्सितां विशालाक्षि
 C₀₂, अकुत्सिता विशालाक्षी K₁₀ **20b** निभाननाम्] CK₈₂K₇E; निभानना K₁₀ **21a** त्याज्या] C₉₄K₈₂K₇E;
 त्याज्य C₄₅K₁₀, त्याज्य C₀₂ **21c** प्रियां] C₉₄C₄₅K₈₂K₇E; प्रियं C₀₂K₁₀ **21d** निर्दोषां] C₉₄C₄₅K₈₂K₁₀K₇E;
 निर्दोष C₀₂ • त्यजेः] C₉₄K₈₂K₇; त्यजेत् C₄₅C₀₂, त्यजेत् K₁₀E **22ab** मनुष्याणामिह] C₉₄C₄₅K₈₂K₁₀K₇E;
 मनुष्याणामिह C₀₂ **22d** बहुः] em.; बहु CK₈₂K₇ (unmetr.), बहु K₁₀, बहु E • कृतः] C₉₄C₄₅K₈₂K₁₀K₇E;
 कृतम् C₀₂ **23ab** स्वर्गं तपोभिर्वा] C₄₅C₀₂K₈₂K₁₀K₇E; स्वर्गं × × × × × C₉₄ **23d** न्तिके] C₉₄C₀₂K₈₂K₁₀K₇E;
 न्तिके: C₄₅ **24a** स्वर्गं] C₉₄K₈₂K₇E; स्वर्ग C₄₅C₀₂K₁₀

मन्दपालो द्विजश्रेष्ठो गतः स्वर्गं तपोबलात् ॥ १२:२४ ॥
 दानानि च बहून्दत्त्वा यज्ञांश्च विविधांस्तथा ।
 वेदांश्च जपयज्ञांश्च कृत्वा स द्विजसत्तमः ॥ १२:२५ ॥
 प्राप्तद्वारो ऽपि यस्यापि देवदूतैर्निवारितः ।
 अपुत्रो नाप्नुयात्स्वर्गं यदि यज्ञशतैरपि ॥ १२:२६ ॥
 इत्युक्तस्तु च्युतः स्वर्गान्मन्दपालो महानृषिः ।
 पुत्रानुत्पादयामास शारङ्गांश्चतुरो द्विजः ॥ १२:२७ ॥
 तेन पुण्यप्रभावेण स्वर्गं प्राप्तो ह्यवारितः ।
 कुलत्राणात्कुलत्रास्मि भरणाद्भार्य एव च ॥ १२:२८ ॥
 दारसंग्रहं पुत्रार्थे क्रियते शास्त्रदर्शनात् ।
 यानि सन्ति गृहे द्रव्यं ग्रामघोषगृहाणि च ॥ १२:२९ ॥
 दातुमर्हसि विप्राय न मां दातुमिहार्हसि ।
 भार्याया वचनं श्रुत्वा विपुलः पुनरब्रवीत् ॥ १२:३० ॥
 साधु भामिनि जानामि साधु साधु पतिव्रते ।
 जितो ऽस्म्यनेन वाक्येन अनेनास्मि हि तोषितः ॥ १२:३१ ॥
 अद्य ग्रहणकाले च द्विज आगत्य याचते ।
 ददामीति प्रतिज्ञाय अदत्त्वा नरकं व्रजे ॥ १२:३२ ॥
 नरकं यदि गच्छामि कुलेन सह सुन्दरि ।



24c See Mandapāla's story in MBh 1.220.5ff.



24c पालो] K₇E; पाल CK₈₂K₁₀ 25a बहून्द०] CK₈₂K₁₀E; बहू द० K₇ 25b यज्ञांश्च विविधांस्तथा]
 C₉₄C₀₂K₈₂K₁₀; यज्ञांश्च विविधांस्तथा K₇, यत्वा यज्ञांश्च विविधांस्तथा C₄₅, स्यज्ञांश्च विविधांस्तथा E 25c वेदांश्च
 जपयज्ञांश्च] C₉₄C₀₂K₈₂K₇; वेदांश्च जपयज्ञांश्च C₄₅, वेदांश्च जपयज्ञांश्च K₁₀, वेदांश्च जपयज्ञांश्च E 25d स द्वि०]
 conj.; तद्वि० CK₈₂E, तद्वि० K₁₀, सद्वि० K₇ • सत्तमः] CK₁₀K₇E; सत्तम K₈₂ 26a द्वारो] CK₈₂K₇E;
 द्वारे K₁₀ 26ab यस्यापि दे०] CK₈₂K₇; यस्यापि दे० K₁₀, यस्याहि दे० E 26b दूतैर्नि०] CK₈₂E;
 दूतैर्नि० K₁₀, दूतैर्नि० K₇ 26c यात्स्वर्गं] C₉₄C₄₅K₈₂K₁₀K₇E; यात्स्वर्गं C₀₂ 26d शतैरपि]
 C₉₄C₄₅K₈₂K₁₀K₇E; करोति यः C₀₂ 27a ऋस्तु च्युतः] C₉₄C₄₅K₈₂K₁₀K₇E; ऋस्तुच्युतः C₀₂
 27c पुत्रानु०] C₉₄C₄₅K₈₂K₁₀K₇E; पुत्रानु० C₀₂ 27d शारङ्गांश्च] K₈₂K₇; शारङ्गांश्च C₉₄, शारङ्गं C₄₅,
 शारङ्गं C₀₂K₁₀, शारङ्गांश्च E • द्विजः] C₉₄C₄₅K₈₂K₁₀K₇E; द्विज C₀₂ 28b स्वर्गं] C₉₄C₄₅K₈₂K₁₀K₇E;
 स्वर्गं C₀₂ • वारितः] CK₈₂K₇E; वारितः K₁₀ 28c कुल०] C₄₅; कुल० C₉₄C₀₂K₈₂K₁₀K₇E •
 त्राणात्क०] K₁₀; त्राणां क० CK₈₂E, त्राणां क० K₇ • स्मि] CK₈₂K₇E; स्मिं K₁₀ 28d आर्द्रार्थ एव]
 C₉₄C₀₂K₈₂K₇E; आर्द्रार्थमेव C₄₅, आ भार्य एव C₀₂K₁₀ 29a ग्रहं] C₀₂K₁₀K₇E; ग्रहः C₉₄C₄₅K₈₂
 • पुत्रा०] CK₈₂K₁₀K₇; पुत्रा० E 29b क्रियते] C₉₄C₀₂K₈₂K₁₀K₇E; क्रियाते C₄₅ 30c वचनं]
 CK₈₂K₁₀E; वचन K₇ 30d अब्रवीत्] C₉₄C₄₅C₀₂K₈₂K₁₀K₇; अब्रवीत् । विपुल उवाच । C₀₂E 31a जानामि]
 C₄₅C₀₂K₈₂E; जानासि C₉₄K₁₀K₇ 31b पति०] CK₈₂K₇E; प्रति० K₁₀ 31d तोषितः] CK₈₂K₁₀E;
 तोषिनः K₇ 32d व्रजे] C₉₄K₈₂K₇; व्रजेत् C₄₅C₀₂K₁₀E, व्रजे★ K₈₂^a 33a यदि] CK₈₂K₁₀E; ययदि K₇

कल्पकोटिसहस्रे ऽपि नरकस्थाद्यशस्विनि ॥ १२:३३ ॥
 मुक्तिमेव न पश्यामि जन्मकोटिशतैरपि ।
 अदानाच्चाशुभं देवि पश्यामि वरवर्णिनि ॥ १२:३४ ॥
 दानेन तु शुभं पश्ये स्वर्गलोके यदक्षयम् ।
 नोक्तं मयानृतं पूर्वं नित्यं सत्यव्रते स्थितः ॥ १२:३५ ॥
 सत्यधर्ममतिक्रम्य नान्यधर्मं समाचरे ।
 भार्या धर्मसखेत्येवं त्वया पूर्वमुदाहृतम् ॥ १२:३६ ॥
 यदि धर्मसखायासि सो ऽद्य काल इहागतः ।
 द्विजरूपधरो धर्मः स्वयमेव इहागतः ॥ १२:३७ ॥
 जिज्ञासार्थमहं भद्रे न विघ्नं कर्तुमर्हसि ।
 माताव्यक्तः पिता ब्रह्मा बुद्धिर्भार्या दमः सखा ॥ १२:३८ ॥
 पुत्रो धर्मः क्रियाचार्य इत्येते मम बान्धवाः ।
 कालश्रेष्ठो ग्रहः सूर्यो गङ्गा श्रेष्ठा नदीषु च ॥ १२:३९ ॥
 चन्द्रक्षये दिनं श्रेष्ठं नरश्रेष्ठो द्विजोत्तमः ।
 शुश्रूषणार्थं विप्रस्य मया दत्तासि सुन्दरि ।
 सर्वस्वं ब्राह्मणे दत्त्वा वनमेवाश्रयाम्यहम् ॥ १२:४० ॥
 शङ्कर उवाच ।
 तूष्णीम्भूता ततो भार्या अश्रुपूर्णकुलेक्षणा ।

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39c cf. e.g. Āgamakalpalatā 3.128: सूर्यग्रहणकालस्य समाना नास्ति भूतले । अत्र यद्यत्कृतं कर्म अनन्तफलदं भवेत्
 ॥ cf. also Agastyasamhitā X.XXcd (on the proper date for initiation): सूर्यग्रहणकालेन समानो
 नास्ति कश्चन also ibid. X.XX (on image installation): सूर्यग्रहे महापुण्ये कुरुक्षेत्रे विधानतः । कृतैर्यत्पुण्यमाप्नोति
 तुलापुरुषकादिभिः ॥ तत्पुण्यं प्राप्नुयामत्यः ... 39d ≈ 15.18b: श्रेष्ठा गङ्गा नदीषु च

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33c सहस्रे ऽपि] C₉₄C₄₅K₈₂K₁₀K₇; सहस्राणि C₀₂E 33d स्थाय०] C₉₄C₀₂K₈₂K₁₀; स्था य० C₄₅,
 स्थो य० K₇E 34a मुक्तिमेव] CK₈₂K₁₀K₇; मुक्तिमेवन् E 34c अदानाच्चा०] C₉₄C₄₅K₈₂K₁₀K₇E; अदाना
 चा० C₀₂ 35b लोके] CK₈₂K₁₀K₇; omitted in K₈₂^{ac}, लोके E 35c नोक्तं] CK₈₂K₁₀K₇^{pc}E;
 नोक्ता K₇^{ac} 35d व्रते] CK₈₂K₁₀K₇; व्रत० E 36b चरे] CK₈₂K₇; चरेत् K₁₀E 36c धर्म०]
 CK₁₀K₇E; धर्म K₈₂ 36d त्वया] em.; त्वयि CK₈₂K₁₀K₇E 37a सखाया०] C₉₄C₀₂K₈₂K₁₀K₇E;
 सखा० C₄₅ 37c धरो] C₉₄C₀₂K₈₂K₁₀K₇E; धरो C₄₅ 38a र्धमहं] CK₈₂E; र्धम्महं K₁₀, र्धमह
 K₇ 38c व्यक्तः] C₉₄C₄₅K₈₂K₁₀E; व्यक्त C₀₂, व्यक्तऽ K₇ 38d बुद्धिर्भा०] C₉₄C₄₅K₁₀; बुद्धि
 भा० C₀₂K₈₂K₇E • दमः] CK₈₂K₇E; दम K₁₀ (unmetr.) • सखा] C₄₅C₀₂K₈₂K₁₀K₇E; समा C₉₄
 39c श्रेष्ठो] C₄₅K₈₂K₇^{pc}; श्रेष्ठ० C₉₄C₀₂K₁₀, श्रेष्ठा K₇^{ac}, श्रेष्ठः E 39d श्रेष्ठा] CK₇E; श्रेष्ठो K₈₂, श्रेष्ठ
 K₁₀ 40a दिनं] C₉₄C₄₅K₈₂K₇; दिन० C₀₂K₁₀E 40b उत्तमः] C₉₄C₄₅K₈₂K₁₀K₇E; उत्तम C₀₂
 40a र्ध] C₉₄C₀₂K₈₂K₁₀K₇E; र्ध C₄₅ 41 शङ्कर] CK₈₂K₁₀K₇; महेश्वर E 41a तूष्णीम्भूता] C₉₄;
 तूष्णीभूत्वा C₄₅, तूष्णीभूत् C₀₂, तूष्णीभूता K₈₂K₁₀, तूष्णीभूती K₇, तूष्णीभूतां E • भार्या] CK₈₂K₁₀K₇; भार्या E
 41b क्षणा] C₉₄C₄₅K₈₂K₇; क्षणः C₀₂, क्षणाः K₁₀, क्षणाम् E

करे गृह्य विशालाक्षी ब्राह्मणाय निवेदिता ॥ १२:४१ ॥
 यानि सन्ति गृहे द्रव्यं हिरण्यं पशवस्तथा ।
 ददामि ते द्विजश्रेष्ठ ग्रामघोषगृहादिकम् ॥ १२:४२ ॥
 मुक्ता वैडूर्यवासांसि दिव्याण्याभरणानि च ।
 सर्वान्गृहाण विप्रेन्द्र श्रद्धया दत्तसत्कृतान् ॥ १२:४३ ॥
 प्रीयतां भगवान्धर्मः प्रीयतां च महेश्वरः ।
 प्रीयन्तां पितरः सर्वे यद्यस्ति सुकृतं फलम् ॥ १२:४४ ॥
 रुद्र उवाच ।
 विपुलस्य वचः श्रुत्वा ब्राह्मणेन तपस्विना ।
 आशीः सुविपुलं दत्त्वा विपुलाय महात्मने ॥ १२:४५ ॥
 वसेत्तत्र गृहे रम्ये भार्यामादाय तस्य च ।
 विपुलस्तु नमस्कृत्वा कृत्वा चापि प्रदक्षिणम् ॥ १२:४६ ॥
 ब्राह्मणमभिवाचैवं गतः शीघ्रं वनान्तरम् ।
 वने मूलफलाहारो विचरेत महीतले ॥ १२:४७ ॥
 एकाकी विजने शून्ये चिन्तया च परिभुतः ।
 क्व गच्छामि क्व भोक्ष्यामि कुत्र वा किं करोम्यहम् ॥ १२:४८ ॥
 न पथं विषयं वेद्मि ग्रामं वा नगराणि वा ।
 खेटखर्वटदेशं वा जानामीह न कंचन ॥ १२:४९ ॥
 अमुं सुशैलं पश्यामि विपुलोदरकन्दरम् ।



41c श्री] CK₈₂K₁₀K₇; °र्क्षी E 41d ब्राह्मणाय निवेदिता] C₉₄C₀₂K₈₂K₁₀K₇E; ब्राह्मण दिवेदिता C₄₅
 42b हिरण्यं] CK₁₀K₇; हिरण्यं K₈₂E 42c ददामि] C₉₄C₀₂K₈₂K₁₀K₇E; ददामि C₄₅ • ते द्विजः]
 C₄₅C₀₂K₈₂K₁₀E; ××जः C₉₄, त द्विजः K₇ 43a वैडूर्यं] C₉₄C₄₅K₁₀K₇; वैभार्यः C₀₂; वैर्यः K₈₂^{ac},
 वैदूर्यः K₈₂^{pc}E • वासांसि] CK₈₂K₁₀E; वासांसि K₇ 43c सर्वान्गृहाण] C₉₄C₄₅K₈₂E; सर्वान्गृहान् K₁₀,
 सर्वान्गृहाण K₇, सर्वान्गृहान् C₀₂ 43d सत्कृतान्] em.; सत्कृतान् CK₈₂K₇E, सत्कृतम् K₁₀ 44b प्रीयः]
 CK₈₂K₁₀K₇E; प्रीयः K₇ 44c प्रीयन्तां] C₉₄; प्रीयतां C₄₅C₀₂K₈₂K₇E, प्रीयता K₁₀ • पितरः]
 CK₁₀K₇E; पितरः K₈₂ 44d अस्ति] C₄₅C₀₂K₈₂K₁₀K₇E; अस्ति C₉₄ 45 रुद्र] CK₈₂K₁₀K₇;
 महेश्वर E 45a वचः श्रुत्वा] C₄₅C₀₂K₈₂K₁₀K₇E; वचःश्रुत्वा × C₉₄ 45b तपस्विना] CK₈₂K₇E; तपस्विनाम्
 K₁₀ 46a वसेत्तत्र गृहे] C₄₅K₈₂; वस तत्र गृहे C₉₄C₀₂K₁₀, वसःएन्तःत्र गृहे K₇, वसते च गृहं E 46c विपुलस्तु]
 CK₈₂K₇E; विपुलस्य K₁₀ 46d कृत्वा चापि] CK₈₂K₁₀; ★★K₇, कृत्वा च विः E 47a ब्राह्मणः]
 CK₈₂K₇E; ब्राह्मणः K₁₀ • धैवं] em.; धैवं C₉₄C₀₂K₈₂K₁₀E, धैवं K₇, धैवं C₄₅ 47b शीघ्रं]
 CK₈₂K₇E; शीघ्रं K₁₀ 47c फलाहारो] CK₈₂K₁₀K₇^{pc}E; फलाहारो K₇^{ac} 48a एकाकी] C₄₅C₀₂K₈₂K₁₀K₇E;
 एका/× C₉₄ 48b परिः] CK₈₂K₁₀E; परिः K₇ 48c क्व गच्छामि] CK₈₂K₁₀E; क्व गच्छामि K₇ • क्व
 भोक्ष्यामि] C₉₄; क्व भोक्ष्यामि C₄₅K₈₂K₁₀, क्व भोक्ष्यामि C₀₂, क्व भोक्ष्यामि K₇, किं भोक्ष्यामि E (unmetr.) 49a विषयं
 वेद्मि] C₉₄C₄₅K₈₂K₁₀E; विषयं वेद्मि C₄₅C₀₂, विषयं वेद्मि K₇ 49b वा] C₉₄C₀₂K₁₀K₇E; च C₄₅K₈₂
 49c खेटः] C₉₄C₄₅K₈₂K₁₀K₇E; खेटः C₀₂ • खर्वटः] E; कर्वटः CK₈₂K₁₀K₇ 49d कंचन] em.;
 कंचन CK₈₂K₁₀K₇E 50a सुशैलं] CK₈₂K₁₀E; सुशैलं K₇ 50b विपुलोः] CK₈₂K₇E; विपुलोः K₁₀

तमारुह्य निरीक्ष्यामि ग्रामं नगरपत्तनम् ॥ १२:५० ॥
 एवमुत्त्वा तु विपुलः शनैः पर्वतमारुहत् ।
 वृक्षच्छायां समालोक्य निषसाद श्रमान्वितः ॥ १२:५१ ॥
 एतस्मिन्नेव काले तु वृक्षशाखावतार्य च ।
 अपूर्वं च सुरूपं च सुगन्धत्वं च शोभनम् ॥ १२:५२ ॥
 फलं गृह्य विचित्रं च हृदयानन्दनं शुभम् ।
 विपुलस्याग्रतः कृत्वा पुनर्वृक्षं समारुहत् ॥ १२:५३ ॥
 विपुलश्चित्रवद्गुह्य विस्मयं परमं गतः ।
 अहो वा स्वप्नभूतो ऽस्मि अहो वा तपसः फलम् ॥ १२:५४ ॥
 न पश्यामि न जिघ्रामि न च स्वादं च वेदुम्यहम् ।
 वार्त्तापि न च मे श्रोता प्रतिजानामि कंचन ॥ १२:५५ ॥
 एवमुत्त्वा ह्यनेकानि फलं गृह्य मनोरमम् ।
 सुनिरीक्ष्य पुनर्जिघ्रं पुनर्जिघ्रं निरीक्ष्य च ॥ १२:५६ ॥
 फलं चात्र निरूप्यन्तो देशं वाप्यवलोकयन् ।
 पाथेयरहितश्चास्मि देवदत्तं फलं मम ॥ १२:५७ ॥
 तत्फलं प्रतिगृह्यैव नगरं प्रविशाम्यहम् ।
 प्रार्थयित्वा तु यत्किंचिज्जीवनार्थं चराम्यहम् ॥ १२:५८ ॥
 ततः शैलमतिक्रम्य नगरं प्रविवेश ह ।
 पथि कश्चिज्जनः पृष्ठः किं नाम नगरं त्विदम् ॥ १२:५९ ॥

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50c निरीक्ष्यामि] CK₈₂K₁₀E; निरीक्ष्यामि K₇ **51a** एवमु०] C₉₄C₀₂K₈₂K₁₀K₇E; एकं उ० C₄₅ **51b** ०रुहत्] E; ०रुहत् CK₈₂K₁₀K₇ **51c** ०च्छायां] CK₈₂K₁₀E; ०च्छाया K₇ **52a** एतस्मिन्नेव] C₉₄C₄₅K₈₂K₁₀E; एतस्मिन्नेव C₀₂, एतस्मिन्नेव K₇ • काले तु] C₉₄C₄₅K₈₂K₁₀; कालेन C₀₂E, कालेन K₇ **52b** वृक्ष०] CK₁₀K₇^cE; वृक्षा० K₈₂K₇^{ac} **52c** सुरूपं] C₉₄C₀₂K₁₀K₇E; स्वरूपं C₄₅K₈₂ **53d** पुनर्वृक्षं समारुहत्] C₉₄C₄₅K₈₂K₇E; पुन वृक्ष समारुहम् C₀₂, पुनर्वृक्ष समारुहं K₁₀ **54a** ०त्रवद्गुह्य] C₉₄C₄₅K₈₂K₁₀K₇E; ०त्रवद्गुह्य C₀₂ **54cd** ०भूतो ऽस्मि अहो] CK₁₀K₇E; ०संभूतो (स्य)हो K₈₂ **55a** जिघ्रामि] C₉₄C₀₂K₈₂K₁₀K₇E; च ग्रामि C₄₅ **55c** श्रोता] C₄₅C₀₂K₈₂K₁₀K₇E; श्रोत्रा C₉₄ **55d** कंचन] em.; कश्चन CK₈₂K₁₀K₇E **56a** ०मुत्त्वा] C₉₄C₄₅K₈₂K₁₀K₇E; ०मुक्ता C₀₂ **56b** गृह्य] CK₈₂K₁₀E; गृह K₇ **56c** ०निरीक्ष्य] CK₈₂K₁₀E; ०निरीक्ष K₇ **56cd** पुनर्जिघ्रं पुनर्जिघ्रं] C₉₄C₄₅K₈₂E; मुन जिघ्रं पुन जिघ्रं C₀₂, पुनर्जिघ्रं पुनर्जिघ्रं K₁₀, पुनर्जिघ्रं पुनर्जिघ्रं K₇ **56d** निरीक्ष्य] CK₈₂K₁₀E; निरीक्ष K₇ **57a** चात्र] C₄₅C₀₂K₈₂K₁₀K₇E; चा C₉₄^{ac}, चात्र C₉₄^{pc} • निरूप्यन्तो] E; निरूप्यान्ति C₉₄, निरूप्यां चा C₄₅, निरूप्यान्ति C₀₂K₈₂K₁₀K₇ **57b** ०लोकयन्] C₉₄C₀₂K₈₂K₁₀K₇E; ०लोकयत् C₄₅ **57c** पाथेय०] CK₈₂K₇E; पथेय० K₁₀ • ०रहितश्चा०] C₉₄C₄₅K₈₂K₁₀K₇E; ०रहिते चा० C₀₂ **57d** ०दत्तं] C₉₄K₈₂K₇; ०दत्त० C₄₅C₀₂K₁₀E • फलं] CK₈₂K₁₀E; omitted in K₇ **58a** ०गृह्यैव] C₄₅K₁₀E; ०गृह्यैव C₉₄K₇, गृहे च C₀₂, ०गृह्यैव K₈₂ **58c** तु] CK₈₂K₁₀K₇; च E **58cd** यत्किंचिज्जी०] C₉₄C₄₅K₈₂K₁₀K₇E; यत्किंचि जी० C₀₂ **59d** नगरं त्विदम्] C₉₄K₈₂K₇E; नगर त्विदम् C₄₅C₀₂, नगरं त्विह K₁₀

स होवाच पथीकेन किमपूर्वमिहागतः ।
 दक्षिणापथदेशो ऽयं नरवीरपुरं त्वदः ॥ १२:६० ॥
 राजा सिंहजटो नाम राज्ञी तस्य च केकयी ।
 अतिवृद्धो जराग्रस्तः केकयी च तथैव च ॥ १२:६१ ॥
 दाता सर्वकलाज्ञश्च युद्धे वीर्यबलान्वितः ।
 ब्रह्मण्यो वत्सलो लोके सर्वशास्त्रविशारदः ॥ १२:६२ ॥
 विपुल उवाच ।
 अत्र श्रेष्ठिमुपास्यामि नाम वा तस्य किं वद ।
 कतमो देशस्तद्वासः कथयस्व न संशयः ॥ १२:६३ ॥
 विपुलेनैवमुक्तस्तु पथिकोवाच तं पुनः ।
 मम भीमबलो नाम श्रेष्ठिकस्य गृहागतः ॥ १२:६४ ॥
 श्रेष्ठिकः पुण्डको नाम ख्यातः श्रेष्ठिक उच्यते ।
 कौतुकं तव यद्यस्ति तदागच्छ मया सह ॥ १२:६५ ॥
 एवमस्त्विति तेनोक्तो विपुलेन महात्मना ।
 तेनैव सह निर्यातः श्रेष्ठिकस्य गृहं प्रति ॥ १२:६६ ॥
 श्रेष्ठिकः स्वगृहासीनो दृष्टः स विपुलेन तु ।
 तस्यान्तिकमुपागम्य तत्फलं स निवेदितः ॥ १२:६७ ॥
 अहो फलमिदं श्रेष्ठमहो फलमिहानितम् ।
 अहो रूपमहो गन्धमहो फलं सुशोभनम् ॥ १२:६८ ॥

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60a स हो०] C₉₄C₀₂K₈₂K₇E; अहो० C₄₅K₁₀ • पथीकेन] CK₈₂K₁₀E; पथीको न K₇ **60b** ऽगतः] CK₈₂K₇E; ऽतवः K₁₀ **60c** ऽपथ०] C₉₄C₀₂K₈₂K₁₀K₇E; ऽपथे C₄₅ **60d** ऽपुरं त्वदः] C₄₅; ऽपुरं त्वयः C₉₄, ऽपुरं त्वयं C₀₂K₈₂K₁₀, पुरन्दरः K₇, ऽपुरं स्वयम् E **61a** राजा] CK₈₂K₁₀; राजा हि K₇, राज E • ऽजटो] CK₈₂K₁₀K₇; ऽयतो E **61b** केकयी] C₄₅C₀₂K₈₂K₁₀K₇E; कैकयी C₉₄ **61d** केकयी] C₄₅C₀₂K₈₂K₁₀K₇E; कैकयी C₉₄ • तथैव च] CK₈₂K₁₀E; तथैव र K₇ **62a** दाता] C₄₅C₀₂K₈₂K₁₀K₇E; ×ता C₉₄ • ऽकला०] E; ऽकल० CK₈₂K₁₀K₇ **62b** युद्धे] CK₈₂K₇E; युद्धो K₁₀ **63a** ऽपास्यामि] C₉₄C₄₅K₈₂K₁₀K₇E; ऽपास्यामि C₀₂ **63b** नाम] C₉₄C₄₅K₇; नामं C₀₂K₈₂K₁₀E • वद] C₉₄C₀₂K₈₂K₁₀K₇E; वदः C₄₅ **63c** देशस्त०] C₉₄C₄₅K₈₂K₇E; देश त० C₀₂K₁₀ **63d** कथयस्व] C₉₄C₀₂K₈₂K₁₀K₇E; कथयस्य C₄₅ **64a** विपुलेनैव०] CK₈₂K₁₀E; विपुलेनैव० K₇ **64c** मम भीमबलो नाम] C₄₅C₀₂K₈₂K₁₀K₇; मम भी×बलो नाम C₉₄, omitted in E **64d** श्रेष्ठिकस्य गृहागतः] CK₈₂K₁₀K₇; श्रेष्ठिकस्य गृहागतः ।। पथिको ऽहमिदानीं । को भवान् तस्य विषये किं वा ज्ञातुं चिकीर्षसि ।। E **66a** ऽस्त्विति] C₉₄K₈₂K₁₀K₇E; ऽस्त्विति C₄₅C₀₂ • तेनोक्तो] CK₈₂K₁₀; तेनोक्तो K₇; तेनोक्तो E **66b** ऽत्मना] CK₈₂K₁₀E; ऽत्मनाः K₇ **66c** तेनैव] CK₈₂K₁₀E; तेनैव K₇ **66d** प्रति] C₉₄C₄₅K₈₂K₁₀K₇; प्रतिः C₀₂E **67a** श्रेष्ठिकः] C₄₅C₀₂K₁₀K₇E; श्रेष्ठितः C₉₄, श्रेष्ठिक K₈₂ **67b** दृष्टः स] C₄₅K₈₂K₇E; ऽदृष्टः ×× C₉₄, दृष्ट स C₀₂, दृष्टस्य K₁₀ **67c** ऽगम्य] CK₈₂K₁₀E; ऽगत्य K₇ **67d** स निवेदितः] CK₁₀E; सन्निवेदितः K₈₂, संनिवेदितः K₇ **68ab** श्रेष्ठमहो] C₉₄C₄₅K₈₂K₁₀K₇E; श्रेष्ठ अहो C₀₂ **68cd** गन्धमहो फलं] corr.; गन्धमहो फल C₉₄C₄₅^{pc}C₀₂K₈₂E, गन्धमहो गन्धमहो फल C₄₅^{ac}, गन्ध अहो फल K₁₀, गन्धो फलं अहो K₇

तत्फलं न महीजातं न मेरौ न च मन्दरे ।
 देवलोकिक् सुव्यक्तं न मर्त्य उपजायते ॥ १२:६९ ॥
 अहो ऽस्मि सफलं भोक्ता राजार्हं च न संशयः ।
 दौकयित्वा फलं दिव्यं राजानं तोषयाम्यहम् ॥ १२:७० ॥
 ततस्त्वरित गत्वैव फलं गृह्य मनोहरम् ।
 आदरेणोपसृत्यैव राजानं स फलं ददौ ॥ १२:७१ ॥
 राजा च स फलं दृष्ट्वा विस्मयं परमं गतः ।
 कुतः श्रेष्ठि त्वया नीतं फलं पूर्वं मनोहरम् ॥ १२:७२ ॥
 स्वादुमूलं फलं कन्दं दृष्टं पूर्वं न तादृशम् ।
 रूपगन्धगुणोपेतं हृदयानन्दकारकम् ॥ १२:७३ ॥
 सद्य एवोपयुञ्जामि त्वया दत्तमिदं फलम् ।
 कीदृशं स्वाद विज्ञानमिच्छामि कुरु माचिरम् ॥ १२:७४ ॥
 ततः स भक्षयामास फलं चामृतसंनिभम् ।
 अमृतोपमसुस्वादं सर्वं च बुभुजे नृपः ॥ १२:७५ ॥
 सद्य षोडशवर्षस्य यौवनं समपद्यत ।
 न वलीपलितं सद्यो न जरा न च दुर्बलः ॥ १२:७६ ॥
 केशदन्तनखस्निग्धो दृढदन्तो दृढेन्द्रियः ।
 तेजश्चक्षुर्बलप्राणान्सद्य सर्वानवाप्तवान् ॥ १२:७७ ॥

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69a तत्फ.] CK₈₂K₁₀K₇; यत्फ. E 69b मेरौ] C₉₄C₄₅K₈₂K₇^{pc}E; मेरो C₀₂K₇^{ac}K₁₀ • मन्दरे]
 conj.; कन्दरे CK₈₂K₁₀K₇E 69c देवलोकिक्] CK₈₂K₁₀^{pc}K₇E; देवलोकि K₁₀^{ac} 69d मर्त्य उपजायते]
 em.; मर्त्यमुपजायते C₉₄, मर्त्य सुपजायते C₄₅, मर्त्यमुपजायते C₀₂K₈₂K₁₀K₇, मर्त्यामुपजायते E 70a अहो]
 C₄₅C₀₂K₈₂K₁₀K₇; ×हो C₉₄, अहो E • सफलं] C₄₅C₀₂K₈₂K₁₀K₇; (स/फलम् C₉₄, तत्फलं E • भोक्ता]
 CK₈₂K₁₀E; भोक्त K₇ 70b राजार्हं च] C₀₂K₁₀; राजार्हश्च C₉₄C₄₅K₇E, राजार्हश्च K₈₂ 70c दौकयित्वा]
 CK₈₂K₇E; दौकयित्वा K₁₀ 71a त्वरित] K₈₂K₇E; त्वरित CK₁₀ (unmetr.) 71b गृह्य] C₉₄C₀₂K₈₂K₁₀K₇E;
 गृह C₄₅ • हरम्] CK₈₂K₇; हरम् K₁₀E 71c सुत्यैव] C₉₄C₄₅E; सुत्यैव C₀₂K₁₀K₇, संगत्य K₈₂
 71d स फलं] CK₈₂K₁₀K₇; तत्फलं E 72a स फलं] CK₈₂K₁₀K₇; तत्फलं E 72b विस्मयं] CK₈₂K₇E;
 विस्मय K₁₀ 72c श्रेष्ठि] CK₈₂K₁₀K₇; श्रेष्ठ E 72d फलं पूर्वं मनोहरम्] corr.; फल××××हरम् C₉₄,
 फलम्य/र्वमनोहरम् C₄₅, फलं पूर्वं मनोहरम् C₀₂K₈₂K₁₀K₇, फलं सर्वमनोहरम् E 73a मूलं फलं] K₇; मूलफलं
 CK₈₂K₁₀E 73ab कन्दं दृष्टं पू.] em.; कन्दं दृष्टा पू. C₉₄K₈₂K₁₀, स्कन्द दृष्टा पू. C₄₅, स्कन्द दृष्ट
 पू. C₀₂, कन्द दृष्ट/न्यू. K₇, स्कन्द दृष्टा पू. E 73b तादृशम्] C₉₄C₄₅K₈₂K₁₀K₇; तादृश/ C₀₂, यादृशम्
 E 73d कारकम्] CK₁₀K₇E; कारकः K₈₂ 74a सद्य एवोपयुञ्जामि] CK₈₂K₁₀K₇; सत्य एव प्रयुञ्जामि E
 74c स्वाद विज्ञानम्] CK₈₂K₁₀K₇; स्वादु विज्ञानम् E 75a ततः] C₉₄C₀₂K₈₂K₁₀K₇E; तत C₄₅ 75cd स्वादं
 सर्वं च] C₄₅C₀₂K₈₂K₁₀K₇E; स्वा×××× C₉₄ 76b पद्यत] C₉₄C₄₅; पद्यते C₀₂K₈₂K₁₀E; द्यत K₇
 76c वली.] CK₈₂K₁₀K₇; वलि. E 77b दन्तो] CK₈₂K₁₀K₇; देहो E • दृढेन्द्रियः] CK₈₂K₇E;
 दृढेन्द्रिः K₁₀ 77c चक्षुर्बलप्राणा.] C₉₄C₄₅K₈₂K₁₀; चक्षुर्बलप्राणा. C₀₂, चक्षुर्बलं प्राणा. K₇, चक्षुर्बलप्राणा. E
 77d सर्वान्.] C₉₄C₄₅K₈₂K₁₀K₇E; सर्वान्. C₀₂ • सप्तान्] CK₁₀K₇E; सप्तान् K₈₂

मन्त्री पुरोहितो ऽमात्यः सर्वे भृत्यजनास्तथा ।
 पौरस्त्री बालवृद्धाश्च सर्वे ते विस्मयं गताः ॥ १२:७८ ॥
 राजा सिंहजटो नाम तुष्टिमेव परां गतः ।
 प्रहर्षमतुलं चैव प्राप्तवान्स नरेश्वरः ॥ १२:७९ ॥
 उवाच राजा तं श्रेष्ठं स्वार्थतत्परनिर्दयः ।
 कुरु भीमबलस्त्वेवं फलमानय अद्य वै ॥ १२:८० ॥
 पुनर्मे यौवनप्राप्तिस्त्वत्प्रसादान्नरोत्तम ।
 केकयीं दुर्बलां वृद्धां पुनः प्रापय यौवनम् ॥ १२:८१ ॥
 स राजा एवमुक्तस्तु श्रेष्ठी भीमबलस्तथा ।
 प्रत्युवाच ह राजानं प्राञ्जलिः प्रणतः स्थितः ॥ १२:८२ ॥
 न वनेन वने राजन्न वाणिज्यकृषेण वा ।
 केनापि कुलपुत्रेण तव दर्शनकांक्षया ॥ १२:८३ ॥
 दत्तो ऽस्मि तेन राजेन्द्र मया दत्तो ऽसि भूपते ।
 न ते शक्नोम्यहं राजन्वक्तुं वैदेशिनं नरम् ॥ १२:८४ ॥
 श्रुत्वा भीमबलवाक्यं प्रत्युवाच ततः पुनः ।
 अमात्यकुलपुत्रस्त्वं ब्रूहि मद्रचनं पुनः ॥ १२:८५ ॥
 यदि नास्ति किं मे दत्तं मया वा मार्गितो भवान् ।
 यत्रैको बहवो ऽत्रैव जायन्ते नात्र संशयः ॥ १२:८६ ॥



78a पुरोहितो ऽमात्यः] C₉₄C₀₂K₁₀; पुरोहितो मात्य C₄₅K₈₂K₇, पुरोहितामात्य E 78b सर्वे भृत्यजनास्तथा]
 C₉₄C₀₂K₈₂K₁₀K₇E; जनास्तथास्तथा C₄₅ 78c स्त्री] CK₈₂K₁₀K₇; स्त्रि E 78d सर्वे] C₄₅C₀₂K₈₂K₁₀K₇E;
 ×× C₉₄ • गताः] C₉₄C₄₅K₈₂K₁₀K₇E; गतः C₀₂ 79b परां] CK₈₂K₇E; परं K₁₀ 80a राजा तं]
 CK₈₂K₇E; राजनं K₁₀ • श्रेष्ठं] CK₈₂K₁₀K₇; श्रेष्ठ E 80b दयः] CK₈₂K₁₀K₇; दय E 80c कुरु]
 CK₈₂K₁₀K₇; शृणु E • भीमबलस्त्वेवं] C₄₅C₀₂K₈₂; भीमवस्त्वेवं C₉₄E, भीमबलस्त्वेव K₁₀, भीमबल/म्ले(वं) K₇
 81b उत्तम] CK₈₂K₁₀K₇; उत्तमः E 81c केकयीं दुर्बलां] K₈₂; केकयीन्दुर्बलान् C₉₄, केकयीं C₄₅, केकयी
 दुर्बला C₀₂K₁₀E, केकयी दुर्बलां K₇ 81cd वृद्धां पुनः] C₄₅K₈₂K₁₀K₇; वृद्धा(××) C₉₄, वृद्धा पुनः C₀₂E
 81d प्रापय] C₉₄C₄₅K₈₂K₁₀K₇E; प्राप C₀₂ 82b श्रेष्ठी] C₀₂E; श्रेष्ठ C₉₄C₄₅K₈₂K₇; श्रिष्ठ K₁₀ •
 •बलस्तथा] CK₈₂E; •बलस्तदा K₁₀K₇ 82c उवाच ह] CK₈₂K₁₀K₇; उवाचाह E • राजानं] CK₁₀K₇E;
 राजान K₈₂ 83a न वनेन] CK₈₂K₁₀K₇; न फलेदं E 83ab राजन्न] C₉₄C₀₂K₈₂K₇E; राजान C₄₅K₁₀
 83c कुलं] CK₈₂K₁₀E; कुं K₇ 84a ऽस्मि तेन] CK₈₂K₇; स्मिन्नेन K₁₀, ऽस्मि तव E 84b दत्तो ऽसि]
 C₉₄C₄₅K₁₀K₇; दत्तासि C₀₂, दत्तो स्मि K₈₂, प्राप्तासि E 84c ते] CK₈₂K₁₀K₇; च E 84cd राजन्वक्तुं]
 C₄₅K₈₂K₁₀K₇E; रा××कुम् C₉₄, राजान्वक्तुम् C₀₂ 84d वैदेशिनं नरम्] C₄₅C₀₂K₈₂K₇; वैदेशिननरम् C₉₄,
 वैदेशिनं नरः K₁₀, च देहि तन्नरः E 85a •बलं] C₉₄C₄₅ (unmetr.); •बलं C₀₂K₈₂K₁₀K₇E 85c अमात्यं]
 CK₈₂K₇E; अमात्यं K₁₀ • •पुत्रस्त्वं] CK₈₂K₁₀E; •पुत्रं त्वं K₇ 86a किं मे दत्तं] K₇; किमे दत्तं CK₈₂K₁₀,
 किमेतत्तं E 86b मार्गितो] CK₈₂K₁₀K₇; प्रार्थितो E • भवान्] CK₈₂K₁₀E; भगवन् K₇ 86c यत्रैको बहवो ऽत्रैव]
 C₄₅; यत्र ह्येको बहवो त्र C₉₄K₈₂K₁₀K₇ (unmetr.); यतश्चैक बहून्तत्र C₀₂, यत्रैको बहून्तत्र E 86d जायन्ते]
 C₉₄C₄₅K₈₂K₁₀K₇E; जायते C₀₂

आगमोपायमार्गं च तेनैव स तु गम्यताम् ।
 अवश्यं तेन गन्तव्यं तेन मार्गेण मार्गय ॥ १२:८७ ॥
 अदत्त्वा फलमन्यच्च शिरश्छेद्यामि दुर्मते ।
 छेद्यश्चण्डविचण्डाभ्यां रक्ष भीमबलाधम ॥ १२:८८ ॥
 ततो भीमबलः क्रुद्धः खड्गं गृह्य शशिप्रभम् ।
 अलङ्घ्य वचनं राज्ञः कुलपुत्रं व्रजत्यरम् ॥ १२:८९ ॥
 मा रुष कुलपुत्र त्वं मया वध्यो भविष्यसि ।
 सद्यो ऽस्ति फलमन्यद्वा देहि राजानमद्य वै ॥ १२:९० ॥
 यत्र प्राप्तं फलं दिव्यं तत्र वादेशय त्वरम् ।
 तत्फलेन विना भद्रं दुर्लभं तव जीवितम् ॥ १२:९१ ॥
 विपुल उवाच ।
 जीविताशामहं प्राप्तो वैदेशिभवनं तव ।
 कृतकर्ता कथं वध्यः प्राप्नुयामहमद्य वै ॥ १२:९२ ॥
 फलं वा न पुनस्त्वन्यदातुं शक्यं न केनचित् ।
 सह्यपर्वतशैलाग्रे आसीनः श्रान्तमानसः ॥ १२:९३ ॥
 वानरस्तत्फलं गृह्य मम दत्त्वा पुनर्गतः ।
 मया दत्तमिदं तुभ्यं त्वयापि च नराधिपे ॥ १२:९४ ॥
 तत्र गच्छाव भो श्रेष्ठि दृश्यते यदि वानरः ।
 त्वया मया च गत्वैव याचावः प्लवगाधिपम् ॥ १२:९५ ॥



87d C₀₂ breaks off here missing one folio (f. 291); it resumes at 12.113d in f. 292.



87b तेनैव] C₉₄C₄₅K₈₂K₁₀K₇E; तेनैव C₀₂ 87c अवश्यं तेन] C₄₅K₈₂K₁₀K₇E; अवश्यं × न C₉₄ •
 गन्तव्यं] C₉₄K₈₂K₁₀K₇E; (बुद्धव्यं C₄₅ 87d मार्गय] C₉₄C₄₅K₈₂K₁₀K₇; मार्गयः E 88a अदत्त्वा]
 C₉₄C₄₅K₈₂K₇E; अदत्ता K₁₀, अदत्ताफल्वा K₇^{ac} 88c छेद्यश्च.] K₈₂; छेद्ये च. C₉₄K₁₀, छेदे च. C₄₅K₇,
 छेद्य च. E 88d ऽधम] C₄₅; ऽधमः C₉₄K₈₂K₁₀K₇E 89a ऽवलः] C₉₄C₄₅K₁₀K₇E; ऽवल K₈₂
 89b शशिप्रभम्] C₉₄C₄₅K₈₂K₁₀K₇; शशी प्रभम् E 89c अलङ्घ्य] C₉₄C₄₅K₈₂K₇; *लङ्घ्य K₁₀, उवाच
 E • राज्ञः] C₉₄C₄₅K₈₂K₇E; राजा K₁₀ 89d कुलपुत्रं व्रजत्यरम्] C₉₄C₄₅K₇; कुलपुत्र व्रजन्तरं K₈₂,
 कुलपुत्रं व्रजन्तरं K₇, कुलपुत्र व्रज त्वरम् K₁₀E 90a पुत्र त्वं] C₉₄C₄₅K₈₂K₁₀K₇; पुत्रस्त्वं E 90b वध्यो]
 C₉₄C₄₅K₈₂K₇E; वध्यौ K₁₀ 90c सद्यो ऽस्ति] C₄₅K₈₂K₁₀K₇; ×द्योस्ति C₉₄, यद्यस्ति E 91a प्राप्तं]
 C₉₄K₈₂K₁₀K₇; प्राप्त. C₄₅, प्राप्ति E 91b ऽदेशय] C₉₄C₄₅K₈₂K₇; ऽदेशयत् K₁₀, ऽदेशयन् E • त्वरम्]
 conj.; तव C₉₄C₄₅K₈₂K₁₀K₇E 92d प्राप्नुयाम.] C₉₄C₄₅K₁₀K₇; प्राप्नुयाम. K₈₂, प्राप्तो ऽयम. E • हमद्य
 वै] C₉₄C₄₅K₈₂E; हमद्य वै K₁₀, हमद्य वै K₇ 93a वा न] C₉₄K₈₂K₁₀K₇E; वा C₄₅ 93ab ऽन्यदातुं]
 C₉₄C₄₅K₈₂K₁₀E; ऽन्य दातुं K₇ 93b शक्यं न केनचित्] C₄₅K₈₂K₁₀E; शक्यं × नचित् C₉₄, शक्यं न तेनचिद्
 K₇ 93d आसीनः] C₉₄K₈₂K₁₀K₇E; आशीतः C₄₅ • श्रान्त.] C₉₄K₈₂K₇E; श्रोत. C₄₅, सान्त. K₁₀
 94b मम] C₉₄C₄₅K₈₂K₁₀K₇; मर्ह्य E 94c तुभ्यं] C₉₄C₄₅K₈₂K₇E; तुभ्य K₁₀ 94d ऽधिपे]
 C₉₄C₄₅K₈₂K₇E; ऽधिप K₁₀ 95d च गत्वैव] C₉₄C₄₅K₈₂K₁₀E; (त)गत्वैव K₇ • याचावः] C₄₅; यो
 वासः C₉₄K₈₂K₁₀K₇E • ऽधिपम्] C₄₅; ऽधिपः C₉₄K₈₂K₁₀K₇E

श्रेष्ठिना च तथेत्याह गच्छामः सहिता वयम् ।
 यत्र प्राप्तं फलं तुभ्यं मोक्षयामो न संशयः ॥ १२:९६ ॥
 रुद्र उवाच ।
 तमारुह्य गिरिं सद्यं मार्गमाणः समन्ततः ।
 विपुलेन ततो दृष्टो वानरः प्लवगाधिपः ॥ १२:९७ ॥
 अयं स वानरश्रेष्ठो वृक्षच्छायां समाश्रितः ।
 मम पुण्यबलेनैव दृश्यते ऽद्यापि वानरः ॥ १२:९८ ॥
 वानर कुरु मित्रार्थं सद्यो मृत्युर्भवेन्मम ।
 पूर्वदत्तं फलमन्यदेहि वानर जीवय ॥ १२:९९ ॥
 वानर उवाच ।
 गन्धर्वेण तु मे दत्तं फलं दत्तं तु ते मया ।
 पुनरन्यत्कथं दास्ये तत्र गच्छ यदीच्छसि ॥ १२:१०० ॥
 विपुल उवाच ।
 अदत्त्वा तत्फलं तुभ्यं जीवितुं संशयो भवेत् ।
 अथवा तत्र गच्छामो यत्र चित्ररथः स्वयम् ॥ १२:१०१ ॥
 वानरः पुनरेवाह एवं कुर्वामहे वयम् ।
 ततश्चित्ररथावासमुपगम्येदमब्रवीत् ॥ १२:१०२ ॥
 गन्धर्वराज कार्यार्थी त्वामहं पुनरागतः ।
 पूर्वदत्तफलं त्वन्यदेहि मां यदि शक्यते ॥ १२:१०३ ॥
 गन्धर्वराज उवाच ।



96a तथेत्याह] C₉₄K₁₀E; तथेत्याह C₄₅K₈₂K₇ 96b गच्छामः] C₄₅K₈₂K₁₀E; ग×मस् C₉₄, गच्छाम
 K₇ 96c प्राप्तं] C₉₄C₄₅K₈₂K₁₀K₇; प्राप्त E 96d तुभ्यं] C₉₄C₄₅K₈₂K₇E; तुभ्य K₁₀ 97a गिरिं]
 C₉₄K₈₂K₁₀K₇E; गिरि C₄₅ 97b मानः] C₉₄C₄₅K₈₂K₁₀K₇; मानाः E 97d वानरः] C₉₄K₈₂K₁₀K₇E;
 वानर C₄₅ • प्लवगा •] C₄₅K₈₂K₁₀K₇E; प्लगा • C₉₄ 98a वानरश्रेष्ठो] C₉₄C₄₅K₈₂K₁₀; वानरः श्रेष्ठो K₇,
 वानरः श्रेष्ठो E 98b वृक्षच्छायां] K₇; वृक्षच्छाया • C₉₄, वृक्षच्छाया • C₄₅K₁₀E, वृक्षायां K₈₂ 99a वानर]
 C₉₄C₄₅K₈₂K₇E; वानरं K₁₀ • •र्ष] C₉₄K₈₂K₇E; •र्ष C₄₅K₁₀ 99b मृत्युर्भ •] C₉₄C₄₅K₇E; मृत्यु
 भ • K₈₂K₁₀ 99c दत्तं] C₉₄K₇E; दत्त • C₄₅K₈₂K₁₀ • फलमन्य •] C₉₄C₄₅K₁₀K₇E; फलमन्य • K₈₂
 99d •हि वानर जीवय] C₉₄; •वि वानर जीवयः C₄₅, •हि वानर जीवयः K₈₂K₁₀, •हि वान जीवय K₇, •हि वा न च जीवये
 E 100a तु मे दत्तं] C₉₄C₄₅K₈₂K₁₀K₇; तु मे दत्त • K₁₀, मम दत्त E 101a अदत्त्वा] C₉₄C₄₅K₈₂K₁₀E;
 अदत्ता K₇ 101b जीवितुं] C₉₄C₄₅K₇E; जीवितु K₈₂, जीवितं K₁₀ • भवेत्] C₉₄C₄₅K₁₀K₇E; भवेत्
 K₈₂ 101c अथवा तत्र] C₄₅K₈₂K₁₀K₇E; अ×××त्र C₉₄ 101d चित्ररथः] C₉₄C₄₅K₁₀K₇E; चित्ररथः
 C₄₅, चित्ररथ K₈₂ 102b एवं] C₉₄K₈₂K₁₀K₇E; एव C₄₅ 102c ततश्चि •] C₉₄C₄₅K₈₂; ततश्चि • K₁₀,
 तत्र चि • K₇E 102d •ब्रवीत्] C₉₄C₄₅K₇E; •वीत् K₈₂^{ac}, •वीवीत् K₈₂^{pc}, •ब्रवी K₁₀ 103b त्वामहं पु •]
 conj.; त्वन्वयमु • C₉₄K₇, त्वात् ह्यहमु • C₄₅, त्वत् ह्ययं पु • K₈₂, त्वत् ह्यहं पु • K₁₀E 104 गन्धर्वराज उवाच] C₄₅;
 गन्धर्वराजोवाच C₉₄K₁₀E, गन्धर्वराजोवाच K₈₂, गन्धराज उवाच K₇

सूर्यलोकगतश्चास्मि तेन दत्तं फलोत्तमम् ।
 मया दत्तं फलं तुभ्यमत्यन्तसुहृदो ऽसि मे ॥ १२:१०४ ॥
 कुतो ऽन्यत्फलमादास्ये मम नास्ति प्लवङ्गम ।
 सूर्यलोकं गमिष्यामस्तत्र याचस्व भास्करम् ॥ १२:१०५ ॥
 गन्धर्वेनैवमुक्तस्तु तथेत्याह प्लवङ्गमः ।
 सूर्यलोकं ततः प्राप्ता गन्धर्वादय सर्वशः ॥ १२:१०६ ॥
 गन्धर्व उवाच ।
 कार्यार्थेन पुनः प्राप्तस्त्वत्सकाशं खगेश्वर ।
 पूर्वदत्तफलं त्वन्यदेहि जीवमनाशय ॥ १२:१०७ ॥
 सूर्य उवाच ।
 सोमलोकगतश्चास्मि तेन दत्तं फलोत्तमम् ।
 स फलं दत्तमेवासि सुहृदत्वान्मया तव ॥ १२:१०८ ॥
 अन्यद्दातुं न शक्नोमि गच्छ सोमपुराद्य वै ।
 तं प्रार्थयाविकल्पेन अत्रिपुत्रं ग्रहेश्वरम् ॥ १२:१०९ ॥
 रुद्र उवाच ।
 गताः सूर्याग्रतः कृत्वा सोमलोकं तथैव हि ।
 उवाच सूर्यः सोमाय करुणापेक्षया शशिम् ॥ १२:११० ॥
 सोम उवाच ।

✧

104a गतश्चास्मि] C₄₅K₈₂K₇E; गतश्चास्मि K₁₀ **104b** तेन दत्तं] C₄₅K₈₂K₁₀K₇E;
 ×××त्तम् C₉₄ **104c** दत्तं] corr.; दत्तं C₉₄C₄₅K₈₂K₁₀K₇E **104d** सुहृदो] C₉₄K₈₂K₁₀K₇E;
 सुहृदो C₄₅ **105a** ऽन्यत्फलमादास्ये] C₉₄C₄₅K₈₂K₁₀K₇; ऽन्यत्फल दास्यामि E **105b** मम नास्ति प्लवङ्गम]
 C₉₄C₄₅K₁₀K₇; मम नास्ति प्लवङ्गमः K₈₂, मत्तो ऽस्ति प्लवङ्गमः E **105cd** गमिष्यामस्तत्र] C₉₄C₄₅K₈₂K₁₀;
 गमिष्यामस्तत K₇, गमिष्यामि तत्र E **106b** तथेत्याह] C₉₄K₈₂K₁₀K₇E; तथेत्याह C₄₅ **106c** प्राप्ता]
 C₉₄C₄₅K₈₂K₁₀E; प्राप्ताः K₇ **106d** दय सर्वशः] conj.; दयस्सर्वशः C₉₄ (unmetr.), दयः सर्वशः C₄₅K₈₂K₇E
 (unmetr.), दय सर्वश K₁₀ **107** गन्धर्व उवाच] C₄₅K₈₂K₁₀K₇; गन्धर्व उवाच C₉₄, गन्धर्वराजोवाच E
107ab प्राप्तस्त्वत्सकाशं] C₉₄C₄₅K₁₀K₇E; प्राप्त त्वत्सकाशं K₈₂ **107b** काशं] C₉₄C₄₅K₈₂K₇E; काशां K₁₀
107c फलं त्वन्यम्] C₉₄K₈₂K₇; फलं त्वत्सकाशं C₄₅, फलं त्वन्यम् K₁₀E **107d** नाशय] C₉₄C₄₅K₈₂K₇; अनामयः
 K₁₀, नाशयः E **108ab** स्मि तेन] C₉₄C₄₅K₈₂K₇E; स्मिन्तेन K₁₀ **108b** दत्तं] C₉₄C₄₅K₈₂K₇E;
 दत्तं K₁₀ **108c** वासि] C₉₄C₄₅K₈₂K₇; वासि K₈₂, एवाति K₁₀, वाभिः E **108d** सुहृदत्वान्मया]
 C₉₄C₄₅K₁₀K₇; सुहृदत्वान्मया K₈₂, स च दत्ता मया E **109a** अन्यद्दातुं] K₈₂K₇E; अन्य दातुं C₉₄C₄₅,
 अन्य दातु K₁₀ **109b** पुराद्य] C₉₄C₄₅K₈₂K₁₀K₇; पुराद्य E **109c** तं] C₉₄C₄₅K₈₂K₇E; त
 K₁₀ • विकल्पेन] C₄₅K₈₂K₁₀K₇E; विकल्पेन C₉₄ **109d** पुत्रं] C₄₅K₈₂K₇E; पुत्रं C₉₄K₁₀
110 रुद्र] C₉₄C₄₅K₈₂K₁₀K₇; महेश्वर E **110a** गताः] C₄₅; गत C₉₄K₈₂K₁₀, गतः K₇E **110b** हि]
 C₉₄C₄₅K₈₂K₇E; omitted in K₁₀ **110a** सूर्यः] C₉₄C₄₅K₈₂K₇E; सूर्य K₁₀ **110d** करुणा]
 C₄₅; कारणा C₉₄K₈₂K₁₀K₇E • पेक्षया] C₉₄C₄₅K₈₂K₇E; पेक्षणा K₁₀ • शशिम्] C₉₄C₄₅K₈₂;
 शशिने K₇, शशि K₁₀E

किमर्थमागतो भूयः कर्तव्यं तत्र भास्कर ।
 फलं दातुं पुनस्त्वन्यन्मुक्त्वा त्वन्यत्करोम्यहम् ॥ १२:१११ ॥
 सूर्य उवाच ।
 यदि शक्यं फलं देहि अन्यन्न प्रार्थयाम्यहम् ।
 न दत्तासि फलमन्यन्मया वध्यो भविष्यसि ॥ १२:११२ ॥
 सोम उवाच ।
 आगमं तस्य वक्ष्यामि शृणुष्वभावहितो भव ।
 इन्द्रेणास्मि फलं दत्तं स फलं दत्त मे भवान् ॥ १२:११३ ॥
 गत्वैवेन्द्रसदस्त्वन्यत्प्रार्थयामः सहैव तु ।
 एवं कुर्म इति प्राह गत्वेन्द्रसदनं प्रति ॥ १२:११४ ॥
 सोम इन्द्रमुवाचेदं फलकामा इहागताः ।
 पूर्वदत्तफलमन्यदेहि शक्र ममाद्य वै ॥ १२:११५ ॥
 इन्द्र उवाच ।
 यदर्थमिह सम्प्राप्तः स च नास्ति निशाकर ।
 विष्णुहस्तान्मया प्राप्तमेकमेव फलं शुभम् ॥ १२:११६ ॥
 सर्व एव हि गच्छामो विष्णुलोकं ग्रहेश्वर ।
 सर्व एवोपजग्मुस्ते फलार्थं मधुसूदनम् ॥ १२:११७ ॥



113d C₀₂ resumes here with दत्त मे भवान् **117cd** This folio side in K₁₀ (verses 12.117–138) is faded and most of it is difficult to read, thus its readings reported are less reliable than usual.



111a गतो] C₉₄C₄₅K₈₂K₇E; गता K₁₀ **111b** तत्र] C₉₄C₄₅K₈₂K₁₀K₇; तव E • कर] C₉₄C₄₅K₈₂K₁₀K₇; करः E **111cd** पुनस्त्वन्यन्मुक्त्वा त्वन्यत्क.] corr.; पुनस्त्वन्य मुक्त्वा त्वन्यङ्क. C₉₄, पुनस्त्वन्यन्मुक्त्वास्त्वन्यं क. C₄₅, पुनः त्वन्य मुक्त्वा त्वन्यत्क. K₈₂, पुनस्त्वन्य मुक्त्वा त्वन्यत्क. K₁₀, पुनस्त्वन्यत्मुक्त्वा त्वन्यङ्क. K₇E **112a** शक्यं फलं देहि] C₉₄K₈₂K₇E; काफलन्देहि C₄₅^c, काफलन्देहि C₄₅^p, शक्य फलं देहि K₁₀ **112b** अन्यन्न] C₉₄C₄₅K₈₂K₁₀; अन्यत्वं K₇, अन्यन्न E **112cd** फलमन्यन्म.] C₉₄C₄₅K₁₀K₇; फलमन्यन्म. K₈₂, फलं मन्ये म. E **112d** वध्यो] K₇; वद्धो C₉₄C₄₅K₈₂K₁₀, वद्धो E • भविष्यसि] C₉₄K₈₂K₁₀K₇E; भविष्यति C₄₅ **113a** वक्ष्यामि] C₉₄C₄₅K₁₀K₇E; वक्ष्यामि K₈₂ **113d** दत्त मे] CK₁₀K₇E; दत्त मे K₈₂ **114a** गत्वैवेन्द्र.] C₉₄; गत्वैवेन्द्र. C₄₅K₁₀K₇, *** C₀₂, गत्वैवेन्द्र. K₈₂, गत्वैवेन्द्र. E **114b** प्रार्थयामः] CK₁₀K₇E; प्रार्थयामा K₈₂ • सहैव तु] C₉₄C₄₅K₈₂K₁₀E; सहैव तु C₀₂, सहैव तु K₇ **114c** कुर्म] CK₈₂K₇; कर्म K₁₀, सोम E **115a** सोम इन्द्र.] K₇; सोमेन्द्र. CK₈₂E, सोमेन्द्र. K₁₀ • चेदं] C₉₄C₄₅K₈₂K₁₀K₇E; चेन्द्र. C₀₂ **115c** पूर्व.] CK₈₂K₇E; पूर्व K₁₀ **115cd** न्यदेहि] C₉₄C₄₅K₈₂K₁₀K₇E; न्य देहि C₀₂ **115d** शक्र] CK₈₂K₁₀K₇; शक्र E • वै] C₉₄C₀₂K₈₂K₁₀K₇E; वै C₄₅ **116b** कर] C₉₄C₀₂K₈₂K₁₀K₇; करः C₄₅E **116c** विष्णुहस्तान्मया] CK₈₂K₇E; विष्णुहस्ता मया K₁₀ **116d** फलं] C₉₄C₀₂K₈₂K₁₀K₇E; फल C₄₅ **117b** लोकं] C₉₄C₄₅K₈₂K₁₀K₇E; लोक C₀₂ • श्वर] C₉₄C₀₂K₈₂K₇E; श्वर C₄₅, श्व K₁₀ **117c** सर्व एवोपजग्मुस्ते] C₄₅C₀₂K₈₂K₇E; सर्व एवोपजग्मुस्ते C₉₄ (unmetr.), ***** **117d** फलार्थं मधुसूदनम्] CK₈₂E; ***** K₁₀, फलार्थं मधुसूदनम् K₇

एवमुक्त्वा गताः सर्वे देवराजपुरस्कृताः ।
 मुहूर्तेनैव सम्प्राप्ता विष्णुलोकं यशस्विनि ॥ १२:११८ ॥
 उपसृत्य तत इन्द्रः प्रणिपत्य जनार्दनम् ।
 सर्वेषामुपरोधेन प्रार्थयामि यशोधर ॥ १२:११९ ॥
 विष्णुरुवाच ।
 पूर्वदत्तफलस्यार्थे तच्च सर्वमिहागताः ।
 न शक्नोमि फलं दातुं किं वा त्वन्यत्करोम्यहम् ॥ १२:१२० ॥
 इन्द्र उवाच ।
 ब्रह्माण्डमपि भेतुं त्वं शक्नोषि गरुडध्वज ।
 अशक्यं तव नास्तीति जानामि पुरुषोत्तम ॥ १२:१२१ ॥
 एवमुक्तः पुनर्विष्णुः प्रत्युवाच पुरन्दरम् ।
 फलमेकं परित्यज्य सर्वं शक्नोमि कौशिक ॥ १२:१२२ ॥
 उपायो ऽत्र प्रवक्ष्यामि आगमं शृणु गोपते ।
 ब्रह्मणा च मम दत्तं तत्फलैकं पुरन्दर ॥ १२:१२३ ॥
 मया दत्तं फलं त्वेकं किमन्यद्दातुमिच्छसि ।
 प्रार्थयामो ऽत्र गत्वैकं परमेष्ठिप्रजापतिम् ॥ १२:१२४ ॥
 तवोपरोधादेवेन्द्र प्रार्थयामि पितामहम् ।
 एवमुक्त्वा गताः सर्वे पुरस्कृत्य जनार्दनम् ॥ १२:१२५ ॥
 इन्द्रः सूर्यः शशी चैव गन्धर्वो वानरस्तथा ।



118a एवमुक्त्वा गताः सर्वे] CK₈₂; ★★★★★★ K₁₀, एवमुक्त्वा गता सर्वे K₇, एवमुक्त्वा गताः सर्वे E **118d** विष्णुलोकं] C₉₄C₄₅K₈₂K₇E; विष्णुलोकं C₀₂, ★★ K₁₀ **119d** धर] CK₈₂K₁₀K₇; धरम् E **120** विष्णुरुवाच] C₉₄C₄₅C₀₂K₈₂K₁₀K₇; विष्णुरुच C₉₄^{ac}, omitted in K₈₂^{ac}, विष्णु उवाच E **120a** दत्तं] CK₈₂K₁₀K₇; दत्तं E • ०र्थे] CK₈₂K₁₀K₇; ०र्थे E **120c** शक्नोमि] C₉₄C₀₂K₈₂K₁₀K₇E; शक्नोति C₄₅ • फलं दातुं] C₉₄C₄₅K₈₂K₁₀K₇E; फलंदातुं C₀₂ **120d** त्वन्यत्करोम्यहम्] K₇; त्वन्यं करोम्यहम् C₉₄C₄₅C₀₂K₈₂E, ★★★★★★म्यहम् K₁₀ **121a** ब्रह्माण्डं] CK₈₂K₁₀E; ब्रह्माण्डं K₇ • भेतुं त्वं] C₉₄C₀₂K₈₂K₁₀K₇; भेतु त्वं C₄₅, भेतुत्वं E **121b** शक्नोषि] C₉₄C₀₂K₈₂K₁₀K₇E; शक्नोति C₄₅ **121c** अशक्यं] C₉₄C₀₂K₈₂K₁₀K₇E; अशक्यं C₄₅ **121d** उत्तम] CK₈₂K₁₀K₇; उत्तमम् E **122a** एवमुक्तः पुनर्विष्णुः] C₄₅; एवमुक्त्वा पुनर्विष्णुः C₉₄C₀₂K₈₂K₇E, ★★ पुनर्विष्णुः K₁₀ **122b** पुरन्दरम्] CK₈₂K₁₀E; पुरदरं K₇ (unmetr.) **122d** सर्वं शक्नोमि] C₉₄C₄₅K₈₂K₇E; सर्वं शक्नोसि C₀₂, ★★ शक्नोमि K₁₀ **123c** मम] CK₈₂K₁₀K₇; ममा० E **123d** तत्फलैकं] CK₁₀K₇E; तत्फलं K₈₂^{ac}, तत्फलैकं K₈₂^{pc} • पुरन्दर] CK₈₂K₁₀E; पुरन्दरं K₇ **124a** दत्तं] C₀₂K₁₀; दत्तं C₉₄C₄₅K₈₂K₇E • त्वेकं] CK₈₂K₁₀E; त्वैकं K₇ **124b** च्छसि] C₄₅C₀₂K₈₂K₁₀K₇E; च्छति C₉₄ **124c** प्रार्थयामो ऽत्र गत्वैकं] CK₈₂K₁₀K₇; प्रार्थया च गत्वैकं E **124d** ऽष्टिप्रजा०] C₉₄K₈₂K₁₀K₇; ऽष्टि प्रजा० C₄₅E, ऽष्टिप्रजा० C₀₂ **125a** तवो०] CK₈₂K₁₀K₇; तवो० E • ०रोधादेवे०] C₉₄C₄₅K₈₂K₇E; ०रोधादेवे० C₀₂K₁₀, ०राधादेवे० E **125b** ०महम्] CK₈₂K₁₀K₇E; ०मह K₁₀ **125c** गताः] C₉₄C₄₅K₈₂K₁₀K₇; गता C₀₂E **125d** पुरस्कृत्य] CK₈₂K₁₀E; पुनस्कृत्य K₇ • जनार्दनम्] C₉₄C₄₅K₈₂K₁₀K₇E; जनार्दन C₀₂ **126a** इन्द्रः] C₉₄C₄₅K₈₂K₁₀K₇E; इन्द्र C₀₂ • सूर्यः शशी चैव] C₉₄C₄₅K₈₂K₇; सूर्य शशी चैव C₀₂K₁₀, सोमश्च सूर्यश्च E

विपुलः श्रेष्ठिकश्चैव राजदूतद्वयं तथा ॥ १२:१२६ ॥
 ब्रह्मलोकं मुहूर्तेन प्राप्तवान्सुरसुन्दरि ।
 दृष्ट्वा ब्रह्मसदो रम्यं सर्वकामपरिच्छदम् ॥ १२:१२७ ॥
 अनेकानि विचित्राणि रत्नानि विविधानि च ।
 मन्दारतलशोभानि वैडूर्यमणिकुट्टिमान् ॥ १२:१२८ ॥
 प्रवालमणिस्तम्भानि वज्रकाञ्चनवेदिकाम् ।
 प्रवालस्फाटिको जाल इन्द्रनीलगवाक्षकः ॥ १२:१२९ ॥
 पश्यते विपुलस्तत्र नानावृक्ष मनोरमाः ।
 पुष्पानामितवृक्षाग्राः फलानामितका भवेत् ॥ १२:१३० ॥
 सर्वरत्नमया वृक्षाः सर्वरत्नमयं जलम् ।
 वृक्षगुल्मलतावल्ली कन्दमूलफलानि च ॥ १२:१३१ ॥
 सर्वे रत्नमया दृष्टा विपुलो विपुलेक्षणः ।
 अनेकभौमं प्रासादं मुक्तादामविभूषितम् ॥ १२:१३२ ॥
 अप्सरोगणकोटीभिः सर्वाभरणभूषितम् ।
 विमानकोटिकोटीनां सर्वकामसमन्वितम् ॥ १२:१३३ ॥
 ब्रह्मलोकसभा रम्या सूर्यकोटिसमप्रभा ।
 तत्र ब्रह्मा सुखासीनो नानारत्नोपशोभिते ॥ १२:१३४ ॥



133 cf. ŚDhŚ 10.41 (on the results of an observance): सूर्यकोटिप्रतीकाशैर्विमानैः सर्वकामिकैः । रुद्रकन्यासमाकीर्णैर्महावृषभसंयुतैः ॥



126c विपुलः] CK₇E; विपुल K₈₂K₁₀ 126d द्वयं तथा] E; द्वयस्तथा CK₈₂K₁₀K₇ 127a लोके] CK₈₂K₇E; लोक K₁₀ 127c सदो] CK₈₂K₁₀K₇; सदं E • रम्यं] CK₈₂K₇E; रम्यां K₁₀ 128c तल०] CK₈₂K₁₀K₇; तल० E 128d वैडूर्य०] CK₈₂K₁₀K₇; वैडूर्य० E • कुट्टिमान्] corr.; कुट्टिमाम् C₉₄, कुट्टिमां C₄₅C₀₂K₈₂K₁₀K₇, कुट्टिमम् E 129b वज्रकाञ्चनवेदिकाम्] C₉₄C₄₅K₈₂; वज्रकाञ्चनवेदिका C₀₂K₇E, ★★★★★★का K₁₀ 129c प्रवालस्फाटिको जाल] CK₇; प्रवालस्फणिको जाल K₈₂, प्रतालस्फाटिको जाल K₁₀, प्रवालस्फटिको जाला E 129d क्षकः] CK₇E; क्षकं K₈₂K₁₀ 130a पश्यते] CK₈₂K₁₀K₇; दृश्यन्ते E • विपुल०] CK₈₂K₁₀K₇; विपुला० E 130c पुष्पा०] CK₈₂K₁₀; पुष्प० K₇E • ग्राः] em.; ग्रा CK₈₂K₇, ग्रा K₁₀, ग्रा E 130d फलानामितका] CK₈₂K₁₀K₇; फलनामितकां E 131a सर्व०] C₄₅K₈₂K₁₀E; सर्वे C₉₄C₀₂K₇ • वृक्षाः] C₉₄C₄₅K₈₂K₁₀K₇E; वृक्षा C₀₂ • मया] CK₈₂K₁₀E; मयो K₁₀ 131b सर्व०] CK₈₂K₁₀K₇; सर्वे E 131c गुल्म०] CK₈₂^{pc}K₁₀K₇E; omitted in K₈₂ • वल्ली] C₉₄C₄₅K₈₂K₁₀K₇E; वली C₀₂ 132a सर्वे] C₄₅K₈₂K₁₀K₇E; सर्वे C₉₄, सर्व० C₀₂ • दृष्टा] C₉₄C₀₂K₈₂K₁₀K₇E; दृष्ट्वा C₄₅, दृ K₇^{ac} 132b क्षणः] C₉₄C₄₅K₈₂K₁₀K₇E; क्षण C₀₂ 132c भौमं] CK₈₂K₁₀E; भौम० K₇ 133ab अप्सरोगणकोटीभिः सर्वाभरणभूषितम्] CK₈₂K₇E; ★★★★★★★★★★ K₁₀ 133cd विमानकोटिकोटीनां सर्वकामसमन्वितम्] C₄₅C₀₂K₈₂K₇; विमानकोटिकोटीनां सर्वकामसमन्वितम् C₉₄, ★★★★★★★★★★ K₁₀, omitted in E 134b कोटि०] CK₈₂K₁₀E; कोटि० K₇ 134d शोभिते] CK₈₂K₇E; शोभिता K₁₀

चतुर्मूर्तिश्चतुर्वक्त्रश्चतुर्बाहुश्चतुर्भुजः ।
 चतुर्वेदधरो देवश्चतुराश्रमनायकः ॥ १२:१३५ ॥
 चतुर्वेदावृतस्तत्र मूर्तिमन्तमुपासते ।
 गायत्री वेदमाता च सावित्री च सुरूपिणी ॥ १२:१३६ ॥
 व्याहृतिः प्रणवश्चैव मूर्तिमान्समुपासते ।
 वौषट्कारो वषट्कारो नमस्कारः स मूर्तिमान् ॥ १२:१३७ ॥
 श्रुतिः स्मृतिश्च नीतिश्च धर्मशास्त्रं समूर्तिमत् ।
 इतिहासः पुराणं च सांख्य योगः पतञ्जलम् ॥ १२:१३८ ॥
 आयुर्वेदो धनुर्वेदो वेदो गान्धर्वमेव च ।
 अथर्ववेदो ऽन्यवेदाश्च मूर्तिमान् समुपासते ॥ १२:१३९ ॥
 ततो ब्रह्मा समुत्थाय अभिगम्य जनार्दनम् ।
 गां च अर्घं च दत्त्वैवमास्यतामिति चाब्रवीत् ॥ १२:१४० ॥
 मणिरत्नमये दिव्ये आसने गरुडध्वजः ।
 देवराजो रविः सोमो गन्धर्वः प्लवगेश्वरः ॥ १२:१४१ ॥
 विपुलश्च महासत्त्व आस्यतां रत्न-आसने ।
 साधु भो विपुल श्रेष्ठ साधु भो विपुलं तपः ॥ १२:१४२ ॥



135a मूर्तिश्च०] C₉₄C₄₅K₈₂K₇E; मूर्तिच० C₀₂, मूर(सिंश्च) K₁₀ **135ab** वक्त्रश्चतुर्बाहुश्चतुर्भुजः] C₉₄C₄₅K₈₂K₇E;
 वक्त्रश्चतुर्बाहुश्चतुर्भुजः C₀₂, वक्त्र***** K₁₀ **135c** चतुर्वेद०] CK₈₂K₁₀E; चतुर्वेद० K₇ **135cd** देवश्च०]
 C₉₄C₄₅K₈₂K₁₀K₇E; देवच० C₀₂ **136ab** वेदावृतस्तत्र मूर्तिमन्तमुपासते] C₉₄C₄₅K₇E; वेदवृतस्तत्र मूर्तिमन्तमुपासते
 C₀₂, वेदावृतस्तत्र मूर्तिमन्तमुपासते K₈₂, वे***** K₁₀ **136c** गायत्री वेदमाता च] CK₈₂K₇E;
 ***** K₁₀ **137a** व्याहृतिः] C₉₄K₇E; व्याहृतिः C₄₅, व्याहृतिः C₀₂, व्याहृति K₈₂, *** K₁₀ •
 प्रणवश्चैव] C₄₅K₈₂K₇E; प्रणव(च)×व C₉₄, प्रकृतिश्चैव C₀₂, ***** K₁₀ **137b** मूर्तिमान्समुपासते] CK₈₂K₇E;
 ***** K₁₀ **137c** वौषट्कारो वषट्कारो] C₉₄C₀₂K₈₂E; omitted in C₄₅, ***** K₁₀, वौषट्कारो च
 (स)त्कारो K₇ **137d** कारः] C₉₄C₄₅K₈₂K₁₀K₇E; कार C₀₂ **138b** शास्त्रं समूर्तिमत्] C₉₄C₄₅K₈₂K₁₀K₇E;
 शास्त्रसमूर्तिमान् C₀₂E **138c** इतिहासः पुराणं च] C₉₄C₀₂K₈₂K₇E; पुराणश्च C₄₅E, ***** K₁₀ **138d** सांख्य
 योगः] C₉₄C₄₅K₈₂K₇E; सांख्य योग C₀₂, ***** K₁₀ • पतञ्जलम्] CK₈₂K₇E; ***** K₁₀, पतञ्जलि E
139a आयुर्वेदो धनुर्वेदो] C₉₄C₄₅K₈₂K₇E; वेद धनुर्वेद C₀₂, ***** K₁₀ **139b** वेदो गान्धर्वमेव]
 C₉₄K₈₂; वेदो गान्धर्वमेव C₄₅, वेद गान्धर्वमेव C₀₂, ***** K₁₀, वेदो गान्धर्वमेव K₇, वेदो गान्धर्वमेव E **139c** अथर्ववेदो
 ऽन्यवेदाश्च] E; अथर्ववेदान्यवेदाश्च C₉₄K₈₂K₇, अथर्ववेदान्यवेदश्च C₄₅ (unmetr.), अथर्ववेदान्यवेदाश्च C₀₂, अथर्ववेदान्यवेदां
 च K₈₂, ***** K₁₀, अथर्ववेदान्यवेदश्च K₇ **139d** मूर्तिमान् समुपासते] CK₈₂K₇E; ***** K₁₀
140ab ततो ब्रह्मा समुत्थाय अभिगम्य जनार्दनम्] CK₈₂K₇E; ***** K₁₀ **140c** अर्घं च]
 C₉₄C₀₂K₈₂K₁₀K₇E; अर्घ(च)श्च C₄₅, अर्घ्यश्च E **141c** रविः सोमो] CK₈₂K₇E; र(वि) सोमो K₁₀, राशी सूर्यो E
141d गन्धर्वः] CK₇E; गन्धर्व K₈₂, *** K₁₀ • प्लवगेश्वरः] C₉₄C₄₅C₀₂K₈₂E; प्लवगेश्वरः C₄₅, *****
 K₁₀, प्लवगेश्वरः K₇ **142a** विपुलश्च महासत्त्व] C₉₄C₀₂K₈₂K₇E; विपुलश्च समासत्त्व C₄₅, *****सत्त्व K₁₀
142b आस्यतां] C₉₄C₀₂K₈₂K₁₀K₇E; आस्यता C₄₅ • आसने] CK₈₂; आसनेः K₇, शाशने K₁₀E
142c साधु भो] C₉₄C₀₂K₈₂K₇E; साधु हो C₄₅, *** K₁₀ **142d** विपुलं तपः] K₈₂K₁₀E; (वि)×××पः
 C₉₄, विपुलतपः C₄₅C₀₂K₇

साधु भो विपुलप्राज्ञ साधु भो विपुलश्रिय ।
 तोषिताः स्म वयं सर्वे ब्रह्मविष्णुमहेश्वराः ॥ १२:१४३ ॥
 आदित्या वसवो रुद्राः साध्याश्विनौ मरुत्तथा ।
 भुङ्क्ष्व भोगान्यथोत्साहं मम लोके यथासुखम् ॥ १२:१४४ ॥
 इयं विमानकोटीनां तवार्थायोपकल्पिता ।
 सहस्राणां सहस्राणि अप्सरा कामरूपिणी ॥ १२:१४५ ॥
 तवार्थायोपसर्पन्ति सर्वालंकारभूषिताः ।
 यावत्कल्पसहस्राणि परार्थानि तपोधन ।
 यत्र यत्र प्रयासित्वं तत्र तत्रोपभुज्यताम् ॥ १२:१४६ ॥
 महेश्वर उवाच ।
 इति श्रुत्वा वचस्तस्य विपुलो विपुलेक्षणः ।
 वेपमानो भयत्रस्त अश्रुपूर्णाकुलेक्षणः ॥ १२:१४७ ॥
 प्रणम्य शिरसा भूमौ प्रणिपत्य पुनः पुनः ।
 उवाच मधुरं वाक्यं ब्रह्मलोकपितामहम् ॥ १२:१४८ ॥
 विपुल उवाच ।
 भगवन्सर्वलोकेश सर्वलोकपितामह ।
 स्वप्नभूतमिवाश्चर्यं पश्यामि त्रिदशेश्वर ।
 स्मृतिभ्रंशश्च मे जातो बुद्धिर्जातान्धचेतना ॥ १२:१४९ ॥



143b श्रिय] C₉₄K₁₀K₇; श्रियः C₄₅, श्रियः C₀₂K₈₂E **143c** तोषिताः] CK₁₀K₇; तोषिता K₈₂E
144a रुद्राः] CK₈₂; रुद्रा K₁₀K₇E **144b** साध्याश्विनौ] K₁₀; साध्याश्विन्यौ C₉₄C₄₅K₈₂, साध्याश्विन्यौ
 C₀₂K₇, साध्या यक्षो E • मरुत्तथा] C₉₄C₄₅K₈₂K₁₀K₇E; मरुत्तथा C₀₂ **144c** भुङ्क्ष्व] CK₈₂K₇; भुत्तवा
 K₁₀, भुङ्क्ष्व E • भोगान्यथोत्साहं] C₉₄C₄₅K₈₂K₇E; भोगा यथोत्साहं K₁₀, भोगा यथेत्साह C₀₂ **144d** लोके]
 CK₈₂K₇E; लोक K₁₀ **145a** कोटीनां] C₉₄C₄₅K₈₂K₇E; कोटीनि C₀₂, कोटीना K₁₀ **145b** तवार्थायोप •]
 C₉₄K₈₂K₇E; तवायोपि C₄₅, तवार्थं याव C₀₂, तवार्थायोप K₁₀ • कल्पिता] C₉₄C₄₅K₈₂; कल्पितं C₀₂,
 कल्पि K₁₀K₇, कल्पितान् E **145c** सहस्राणां] C₉₄C₀₂K₈₂K₁₀K₇E; सहस्राणा C₄₅ **145d** अप्सरा]
 C₉₄C₄₅K₈₂K₁₀K₇E; अप्सरो C₀₂ • रूपिणी] CK₈₂K₁₀K₇; रूपिणि E **146a** तवार्थायोप •] C₉₄;
 तवार्थायोप C₄₅K₈₂K₁₀K₇, तवार्थायोप C₀₂, तवार्थायोप E **146b** सपन्ति] CK₈₂K₁₀E; सपन्ति K₇ •
 भूषिताः] CK₁₀K₇E; भूषितः K₈₂ **146d** परार्थानि] C₉₄C₄₅C₀₂K₈₂K₁₀K₇E; पराणि C₄₅ • धन]
 CK₈₂K₁₀K₇; धनाः E **146f** पभुज्यताम्] CK₈₂K₇E; पभुज्यताम् K₁₀ **147b** विपुलो] C₉₄K₈₂K₁₀K₇E;
 omitted in C₄₅, विपुले C₀₂ **147c** भयत्रस्त] E; भयत्रस्त CK₈₂K₁₀, भयत्रस्त K₇ **147d** अश्रु •]
 CK₈₂K₁₀E; अश्रु K₇ • पूर्णा •] CK₈₂K₇E; पूर्ण K₁₀ **148a** शिरसा] CK₈₂K₁₀E; शिर
 K₁₀ **148c** मधुरं] C₉₄C₀₂K₈₂K₁₀K₇E; मधुर C₄₅ **148d** लोक •] CK₈₂K₁₀K₇; लोके E
149c स्वप्नभूतमिवा •] C₉₄C₄₅K₈₂K₁₀K₇E; स्वप्नभूतमिवा C₀₂ **149f** बुद्धिर्जातान्धचेतना] C; बुद्धिर्जातान्धचेतना
 K₈₂, बुद्धिर्जातान्धचेतना K₈₂, बुद्धि जातान्धचेतना K₁₀, बुद्धि जातान्धचेतना K₇, बुद्धिर्जातो ऽन्धचेतनः । मूढो ऽहं त्वां कथं स्तौमि
 ज्ञानातीतं परात्परम् । । E

तुभ्यं त्रैलोक्यबन्धो भव मम शरणं त्राहि संसारघोरात्
 भीतो ऽहं गर्भवासाज्जरमरणभयात्त्राहि मां मोहबन्धात् ।
 नित्यं रोगाधिवासमनियतवपुषं त्राहि मां कालपाशात्
 तिर्यं चान्योन्यभक्षं बहुयुगशतशस्त्राहि मोहान्धकारात् ॥ १२:१५० ॥
 श्रुत्वैवोवाच ब्रह्मा विपुलमति पुनर्मानयित्वा यथावत्
 आहूतसम्प्लवान्ते भविष्यसि तव मे जन्मलोभो न भूयः ।
 गर्भावासं न च त्वन्न च पुनर्मरणं क्लेशमायासपूर्णम्
 छित्त्वा मोहान्धशत्रुं व्रजसि च परमं ब्रह्मभूयत्वमेषि ॥ १२:१५१ ॥
 महेश्वर उवाच ।
 ब्रह्मणा एवमुक्तस्तु विष्णुना प्रभविष्णुना ।
 एवं भवतु भद्रं वो यथोवाच पितामहः ॥ १२:१५२ ॥
 इन्द्रेण रविणा चैव सोमेन च पुनः पुनः ।
 साध्यादित्यैर्मरुदुद्वैर्विश्वेभिर्वसवैस्तथा ॥ १२:१५३ ॥
 अहो तपःफलं दिव्यं विपुलस्य महात्मनः ।
 स्वशरीरं दिवं प्राप्तः श्रद्धयातिथिपूजया ॥ १२:१५४ ॥



151d cf. Manu 1.98cd: स हि धर्मार्थमुत्पन्नो ब्रह्मभूयाय कल्पते and Manu 12.102cd: इहैव लोके तिष्ठन्स ब्रह्मभूयाय कल्पते



150a तुभ्यं] CK₈₂K₇; तुभ्यंस् K₁₀, नमस् E • त्रैलोक्य •] C₉₄C₀₂K₈₂K₁₀K₇E; त्रैलोक्य • C₄₅ • •बन्धो] CK₁₀K₇E; •वन्तो? K₈₂ • •घोरात्] C₄₅; •घोरम् C₉₄C₀₂K₁₀E, •घोरः K₈₂, •घोरात्? K₇ **150b** •साज्जर •] C₉₄C₄₅K₈₂K₁₀K₇; •सा जर • C₀₂, •साज्जनु • E • •मरण •] CK₈₂K₁₀K₇E; •ण • K₁₀ • •भयात्] E; भयं CK₈₂K₁₀K₇ **150c** नित्यं] C₉₄C₀₂K₈₂K₁₀K₇E; नित्य • C₄₅ (unmetr.) • •रोगा •] CK₈₂K₁₀K₇; •रागा • E • •वासमनियत •] C₉₄C₀₂K₁₀K₇E; •वासमनियत • C₄₅, •वासमनियत • K₈₂ • •वपुषं त्राहि मां] C₉₄C₀₂K₈₂K₁₀K₇E; •वपुष त्राहि मां C₄₅ • कालपाशात्] CK₈₂K₇E; कापाशात् K₈₂, कालपाशान् K₁₀ **150d** तिर्यं चान्योन्यभक्षं] CK₈₂K₇; तिर्यं चान्योन्यभक्षं K₁₀, तिर्यश्चान्योन्यभक्षं E • •शतशस्त्राहि] C₉₄C₄₅K₈₂K₁₀K₇E; •सतस त्राहि C₀₂ **151a** श्रुत्वैवोवाच] CK₈₂K₁₀K₇; श्रुत्वैव वाच E • •मति] C₀₂E; •मति: C₉₄C₄₅K₈₂K₁₀K₇ (unmetr.) • मानयित्वा] CK₈₂K₁₀; माणयित्वा K₇, मानयंवा E • यथावत्] CK₈₂K₁₀K₇E; वत् K₈₂ **151b** आहूत] CK₈₂K₁₀K₇; आहूत E • सम्प्लवान्ते] C₀₂; सम्प्लवन्ते C₉₄C₄₅K₈₂K₁₀E, संप्लवन्ते K₇ • भविष्यसि] C₉₄C₄₅K₈₂K₁₀K₇; भविष्य C₀₂, अविपलि E • मे जन्मलोभो न] CK₈₂; मे जन्मलोभो न K₁₀K₇, यजन्मलोभात् E • भूयः] CK₈₂K₁₀E; भूय K₇ **151c** •वासं न च त्वन्न] C₉₄K₈₂K₁₀K₇; •वासन्न C₄₅, •वासा न च त्वन्न C₀₂, •वासानुबन्धं न E • पुनर्मरणं] C₀₂E; पुनर्मरणं C₉₄K₈₂K₁₀K₇ (unmetr.), पुनर्मण C₄₅ • •पूर्णम्] C₉₄C₄₅K₈₂K₁₀K₇E; •पूर्ण C₀₂ **151d** •शत्रुं] C₉₄K₈₂K₁₀K₇E; •शत्रु C₄₅C₀₂ • परमं] CK₈₂K₇E; परम K₁₀ **152b** विष्णुना] C₉₄EK₈₂K₁₀K₇; omitted in C₄₅, विष्णुनात् C₀₂ **152d** •महः] C₉₄K₇E; •मह C₄₅C₀₂K₈₂K₁₀ **153a** रविणा] C₉₄C₄₅K₈₂K₁₀K₇; रविना C₀₂, शशिना E **153b** सोमेन] CK₈₂K₁₀K₇; सूर्येण E • पुनः पुनः] C₉₄K₈₂K₁₀K₇E; पुन पुनः C₄₅ (unmetr.), पुन च पुनः पुनः C₀₂ **153a** •दित्यैर्म •] C₉₄C₄₅K₈₂K₁₀K₇E; •दित्यै म • C₀₂ **153ab** •रुदुद्वैर्विश्वेभिर्] E; •रुदुद्वैर्विश्वेभि C₉₄K₈₂, •रुदुद्वै विश्वेभि C₄₅, •रुदुद्वै विश्वेभि C₀₂, •रुद्वै विश्वे K₁₀, •रुद्वैर्विश्वेभि K₇ **154c** स्वशरीरं] C₉₄K₈₂K₁₀K₇; शशरीरो C₄₅, स्वशरीर C₀₂, सशरीरं E • प्राप्तः] C₄₅C₀₂; प्राप्त C₉₄K₈₂K₁₀K₇E **154d** •पूजया] CK₈₂K₁₀K₇; •पूजनात् E

एवमादीन्यनेकानि विपुले परिकीर्तितम् ।
ब्रह्माणं पुनरेवाह विष्णुर्विश्वजगत्प्रभुः ॥ १२:१५५ ॥
॥ इति वृषसारसंग्रहे विपुलोपाख्यानो नामाध्यायो द्वादशमः ॥



155b नेकानि] CK₈₂K₇E; नेनेकानि K₁₀ **155c** ब्रह्माणं] C₉₄K₈₂K₁₀K₇E; ब्राह्मणः C₄₅, ब्रह्मणं C₀₂
155d विष्णुर्वि०] C₉₄C₄₅K₈₂K₁₀K₇E; विष्णु वि० C₀₂ • जगत्प्रभुः] C₉₄C₄₅K₈₂K₁₀K₇E; जगत्प्रभु
C₀₂ **Colophon:** वृषसार०] CK₈₂K₇E; वृष० K₁₀ • ख्यानो नामाध्यायो द्वादशमः] CK₈₂K₁₀; ख्या(न
नामाध्यायो द्वादश K₇, ख्यानो नाम द्वादशो ऽध्यायः E

An Annotated Translation

[prathamo 'dhyāyaḥ]

[Chapter One]

Invocation]

anādimadhyāntam anantapāraṃ

susūkṣmam avyaktajagatsusāraṃ |

harīndrabrahmādibhir āsamagraṃ

praṇamya vaksye vṛṣasārasaṃgraham || 1:1 ||

Having bowed to [Him] whose boundaries are limitless, who has no beginning, no middle part and no end, [to Him] who is very subtle and who is the unmanifest and fine essence of the world, [to Him] who is wholly complete with Hari, Indra, Brahmā and the other [gods], I shall recite [the work called] 'A Compendium on the Essence of the Bull [of Dharma]'.

1.1 *Pāda* a is reminiscent of, among other famous passages, Bhagavadgītā 11.19:

anādimadhyāntam anantavīryam

anantabāhuṃ śāsīsūryanetram |

paśyāmi tvāṃ dīptahutāśavaktraṃ

svatejasā viśvam idaṃ tapantam ||

See also Bhagavadgītā 10.20cd:

aham ādiś ca madhyaṃ ca bhūtānām anta eva ca ||

A faint reference to the Bhagavadgītā seems proper at the beginning of a work that claims to deliver a teaching based on, but also to surpass, the Mahābhārata (see following verses). See also e.g. Kūrmapurāṇa 1.11.237:

rūpaṃ tavāśeṣakalāvibhinam

agocaraṃ nirmalam ekarūpaṃ |

anādimadhyāntam anantam ādyaṃ

namāmi satyaṃ tamasah parastāt ||

To say that a god has no beginning and no end in a temporal or spacial sense is natural (*anādi*°...°*antam*), but to have no 'middle part' (°*madhya*°) in these senses is slightly less so. Thus the rather commonly occurring phrase *anādimadhyāntam* is probably a fixed expression usually referring to a formless, abstract deity that is endless, eternal and immaterial. As to which deity or what form of a deity this stanza refers to, it may be Śiva, his name not being listed explicitly in *pāda* c, but the phrasing of the verse is vague enough to keep the question somewhat open: the impersonal Brahman might be another option, even more so if we look at 1.9–10, two verses nearby discussing *brahmavidyā*.

In *pāda* b *jagat-susāraṃ* is most probably not to be interpreted as *jagatsū sārāṃ* ('the essence in the worlds').

Strictly speaking, *pāda* c is unmetrical, but it is better to simply acknowledge here the phenomenon of 'muta cum liquida', namely that syllables followed by consonant clusters such as *ra*, *bra*, *bra*, *kra*, *śra*, *śya*, *śva*, *śva*, *dva* can be treated as short. (See Introduction CHECK) Thus *harīndrabrahmā*° can be treated as a regular beginning of an *upajāti* (. - - -), the syllable *bra* not turning the previous syllable long.

The reading *āsamagraṃ* in *pāda* c is suspect, although the initial *ā-* might convey the meaning of completeness (See e.g. Kale Higher Grammar, 126). The fact that we could perceive the ends of *pādas* a and b, as well as *pādas* c and d, as rhyming pairs suggests that accepting the reading *āsamagraṃ* can be the right decision (as suggested by Alessandro Battistini). I translate this verse accordingly. M gives an exciting, albeit unmetrical, alternative (*yat samagraṃ*), but this seems more like a guess to me than the correct reading. For some time I was considering emending *āsamagraṃ*.

[*janamejaya vaiśampāyanasamvādaḥ* —
The dialogue of Janamejaya and Vaiśampāyana]
śatasāhasrikam grantham sahasrādhyāyam uttamam |
parva cāsyā śataṁ pūrṇam śrutvā bhāratasaṁhitā || 1:2 ||

Having listened to the Bhāratasaṁhitā [i.e. the Mahābhārata], the
supreme book of a hundred thousand [verses], a thousand chapters
(*adhyāya*) with all its hundred sections (*parvan*),

atṛptaḥ puna papraccha vaiśampāyanam eva hi |
janamejaya yat pūrvaṁ tac chrṇu tvam atandritaḥ || 1:3 ||

Janamejaya remained unsatisfied and what he asked Vaiśampāyana in
the past, listen to that unweariedly.

janamejaya uvāca |
bhagavan sarvadharmajña sarvaśāstraviśārada |
asti dharmam param guhyam saṁsārārṇavatāraṇam || 1:4 ||

Janamejaya spoke: O venerable sir, O knower of the entire Dharma, O
you who are well-versed in all the sciences (*śāstra*)! Is there a supreme
and secret Dharma which liberates [us] from the ocean of mundane

The most tempting of all the possible options (*arcyam/arhyam/arghyam/īdhyam/ādhyam agram*,
āsamastam) seemed to be *āptam agram*, meaning ‘appointed/received/respected [by Hari, Indra,
Brahmā etc.] as the foremost one’. The fact that the *akṣaras āsam* and *āptam* look similar in most of
the scripts used in our manuscripts could support this conjecture. *Āptam* could also possibly refer to
the text itself, although then the syntax becomes slightly confusing: ‘I shall recite the *Vṛ̥ṣasārasaṁ-
graha* that was first received by Hari...’ etc. Another candidate was *ādhyam agram*: ‘Having bowed
to [Him] who contains Hari, Indra, Brahmā etc.’ I have not emended the text because it is difficult
to know if any change is required and if yes, which reading to chose. There was no consensus when
this verse was discussed in our extended Śivadharmā reading group.
Pāda d seems hypermetrical, but it can be interpreted as a *vaṁśastha* line, a change from *triṣṭubh* to
jagatī (as suggested by Dominic Goodall).

1.2 The dialogue of Janamejaya and Vaiśampāyana make up the outermost layer of the VSS
(except for the introductory stanzas 1.1-3), mostly containing general *dharmasāstric* material.
The hundred *parvans* of the Mahābhārata are listed in MBh 1.2.33–70.

1.3 For a similar unsatisfaction or dissatisfaction with previous teachings, see Niśvāsa mūla
1.9:

<skt>vedāntam viditam deva sāmṁkhyam vai pañcaviṁśakam | na ca tṛptim gamiṣyāmo hy ṛte śaivād
anugrahāt ||</skt>

and Śivadharmasāstra... CHECK. Vaiśampāyana, a Rṣi, the disciple of Vyāsa, great-grandson to Ar-
juna, recited the Mahābhārata at the snake sacrifice of Janamejaya. This setting is an echo of the
starting point of the Mahābhārata, see MBh 1.1.8ff. In fact the next few verses in the VSS make
it clear that the VSS picks up where the Mahābhārata left off: Janamejaya has heard the whole
Mahābhārata from Vaiśampāyana, but he is eager to hear more.

Note how we are forced to emend *pāda* c to contain a stem form proper noun (*janamejaya*) to
maintain the metre, and note how the manuscripts struggle with this *pāda*. Stem form nouns, *prāti-
padikas*, abound in the VSS, see Introduction p. XXCHECK.

existence (*saṃsāra*)?

*dvaipāyanamukhodbodhīṇaṃ dharmam vā yad dvijottama |
kathayasva hi me tṛptim kuru yatnāt tapodhana || 1:5 ||*

Teach me the Dharma that emerged from [Vyāsa] Dvaipāyana's mouth,
O best of Brahmins. Help me find satisfaction at all cost, O great as-
cetic!

*vaiśampāyana uvāca |
śṛṇu rājann avahito dharmākhyānam anuttamam |
vyāsānugrahasamprāptam guhyadharmam śṛṇotu me || 1:6 ||*

Vaiśampāyana spoke: Listen with great attention, O king, to this unsur-
passed narration of Dharma. Hear the secret Dharma that I received by
Vyāsa's favour.

*anarthayajñakartāraṃ tapovrataparāyaṇam |
śīlaśaucasamācāraṃ sarvabhūtadayāparam || 1:7 ||
jijñāsanārthaṃ praśnaikaṃ viṣṇunā prabhaviṣṇunā |
dvijarūpadharo bhūtvā papraccha vinayānvitaḥ || 1:8 ||*

Viṣṇu, the great Lord, assuming the form of a twice-born [Brahmin],
wanted to test the one (i.e. Anarthayajña) who performed nonmaterial
sacrifices (i.e. *anarthayajña*), the one who focused on his austerities
and observances, the one whose conduct was virtuous and pure, and
who was intent on compassion towards all living beings, and therefore
he (Viṣṇu) humbly asked him a question.

[*brahmavidyā* —

The knowledge of Brahman]

*[vigatarāga uvāca |]
brahmavidyā katham jñeyā rūpavarṇavivarjitā |
svaravyaṅjananirmuktam akṣaram kimu tatparam || 1:9 ||*

[Vigatarāga spoke:] “How is the knowledge of the Brahman to be un-

1.4 Note *dharmā* as a neuter noun in *pāda* c and in the next verse.

1.5 The majority of the MSS consulted include a *vā* in *pāda* b, and although C₄₅'s reading seems a bit smoother, that manuscript rarely gives superior readings. Therefore I have chosen *dharmam vā yad*, in which *vā* is probably in a weak sense. That the secret Dharma Janamejaya is seeking is the one taught by Vyāsa Dvaipāyana, thus no real options are involved here, becomes clear in 1.6cd. The reading of M is tempting but could be a later correction. M's readings here are unique but probably secondary. *tṛptim kuru* seems more attractive than *prasādena* because it echoes *atṛptaḥ* in 1.3a

1.7 Note the odd syntax here: *viṣṇunā... dvijarūpadharo bhūtvā papraccha*. The agent of the active verb is in the instrumental case.

On Anarthayajña, the interlocutor of VSS 1.9–10.2 and 19.1–21.22, and an important figure discussed in 22.3ff, as well as a concept (‘nonmaterial sacrifice’), see Kiss 2022 and Introduction XXCHECK.

derstood if [that knowledge] is devoid of [definitions of the] form and colour [of the Brahman]? [And] the syllable that is devoid of vowels and consonants: is there anything higher than that?”

anarthayajña uvāca |
anuccāryam asandigdham avicchinnaṃ anākulam |
nirmalam sarvagaṃ sūkṣmam akṣaram kimu tatparam || 1:10 ||

Anarthayajña replied: “That syllable is not to be pronounced, is unquestionable, non-dividable, consistent, spotless, all-pervading and subtle: what could be higher than that?”

[*kālapāśaḥ* —
 The noose of death and time]

vigatarāga uvāca |
dehī debe kṣayaṃ yāte bhūjalāgniśivādibhiḥ |
yamadūtaiḥ katham nīto nirālambo nirañjanaḥ || 1:11 ||

Vigatarāga spoke: When the body disintegrates in the ground, in water, in fire or [is torn apart] by jackals and other [animals], how is the supportless and spotless soul led [to the netherworld] by Yama’s messengers?

kālapāśaiḥ katham baddho nirdehaś ca katham vrajet |
svargam vā sa katham yāti nirdeho bahudharmakṛt |
etan me saṃśayaṃ brūhi jñātum icchāmi tattvataḥ || 1:12 ||

How is it bound by the nooses of death/time? And if it is bodiless, how can it move? And how does the [soul of a] virtuous [person] (*bahudharmakṛt*) reach heaven if it has no body? This is my doubt. Teach me. I want to know the truth.

anarthayajña uvāca |
atisaṃśayakaṣṭam te prṣṭo ’ham dvijasattama |
durvijñeyaṃ manuṣyais tu devadānavapannagaiḥ || 1:13 ||

Anarthayajña spoke: You are asking me about an extremely doubtful and problematic matter, O truest of the twice-born. It is difficult to

1.9 The translation of this verse, and the reconstruction and interpretation of *pāda* d, which is echoed in 1.10d, is slightly tentative. I doubt if *kimu* could have the standard meaning ‘how much more/less’ here. Rather *u* is probably just an expletive.

1.11 The word *śivā°* in *pāda* b is slightly suspect, and could be the result of metathesis, from *viśā°* (‘by poison’). Nevertheless, jackals seems appropriate in this context, for they are commonly associated with human corpses, death and the cremation ground (see e.g. <cite>Ohnuma2019</cite>).

1.12 The word *kāla* has, as usual, a double meaning in this verse: *kālapāśa* is both Yama’s noose, and also the limitation caused by time, as becomes clear at the discussion on the different time units in verses 1.18–31.

understand by humans, and [even] by gods (*deva*), demons (*dānava*) and serpents (*paṇnaga*).

karmabhetuḥ śarīrasya utpattir nidhanam ca yat |
sukṛtaṃ duṣkṛtaṃ caiva pāśadvayam udāhṛtam || 1:14 ||

The cause of both the birth and death of the body is karma. Good and bad deeds are called the two nooses.

tenaiva saha saṃyāti narakam svargam eva vā |
sukhaduḥkham śarīreṇa bhoktavyam karmasambhavam || 1:15 ||

[Man] goes to hell or heaven accordingly. Happiness and suffering, both arising from karma, are to be experienced by the body.

betunānena viprendra dehaḥ sambhavate nṛṇām |
yaṃ kālapāśam ity ābuh śṛṇu vakṣyāmi suvrata || 1:16 ||

O great Brahmin, the body is produced for humans for this reason. Now learn about that which they call the noose of time, I shall teach you, O you of great observances.

na tvayā viditaṃ kiñcij jijñāsyasi katham dvija |
kālapāśam ca viprendra sakalam vettum arhasi || 1:17 ||

[If] you don't know anything, how could you start your investigation, O twice-born? O great Brahmin, you should know the noose of time in its entirety.

kalākalitakālam ca kālatattvakalām śṛṇu |
truṭidvayam nimeṣas tu nimeṣadviguṇā kalā || 1:18 ||

Learn about time which is divided into digits (*kalā*), [i.e. about] the division[s] (*kalā*) of the entity [called] Time (*kālatattva*). Two atomic units of time (*truṭi*) is one twinkling (*nimeṣa*). One digit (*kalā*) is twice a twinkling.

kalādviguṇitā kāṣṭhā kāṣṭhā vai triṃśatiḥ kalā |
triṃśatkalā muhūrtaś ca mānuṣena dvijottama || 1:19 ||

Two digits (*kalā*) form one bit (3.2 seconds; *kāṣṭhā*). Thirty bits (*kāṣṭhā*) is one digit (1.6 minutes; *kalā*?). Thirty digits (*kalā*) make up one section (48 minutes; *muhūrta*) according to mankind, O great Brahmin.

1.17 The variant *jijñāsyasi* seems to be the lectio difficilior as opposed to *vijñāsyasi*, but the latter could also work fine here. Note how M (agreeing with E) gives a reading that is clearly wrong. This confirms that while M comes up with interesting readings, they are mostly to be ignored.

1.18 1.18d and 1.19a are problematic in the light of 1.19b, which redefines *kalā* in harmony with the traditional interpretation, see e.g. Arthaśāstra 2.20.33: *triṃśatkāṣṭhāḥ kalāḥ*. On divisions of time, see also, e.g., Manu 1.64ff.

1.19 I have calculated 3.2 seconds for one *kāṣṭhā* backwards, starting from one day (see 1.20ab).

muhūrtatrimśakenaiva ahorātram vidur budhāḥ |
ahorātram punas trimśan māsam ābur manīṣiṇaḥ || 1:20 ||

Thirty sections (*muhūrta*) are known to the wise as night and day [i.e. a full day]. Thirty days and nights are taught by the wise ones to be one month.

samā dvādaśa māsāś ca kālatattvavido janāḥ |
śataṃ varṣasahasrāṇi trīṇi mānuṣasaṃkhyayā || 1:21 ||

One year is twelve months [according to] people who know the entity of time. The time span of three hundred and sixty thousand years

ṣaṣṭiṃ caiva sahasrāṇi kālaḥ kaliyugaḥ smṛtaḥ |
dviguṇaḥ kalisaṃkhyāto dvāparo yuga saṃjñitaḥ || 1:22 ||

by human standards is said to be the Kali era. The Dvāpara era is known to be twice as long as the Kali era.

tretā tu triguṇā jñeyā catuḥ kṛtayugaḥ smṛtaḥ |
eṣā caturyugāsaṃkhyā kṛtvā vai hy ekasaptatiḥ || 1:23 ||

The Tretā era is thrice [as long], the Kṛta era four [times as long as the Kali]. Taking these numbers related to the Four Yugas [= a *mahāyuga*] seventy-one [times],

manvantarasya caikasya jñānam uktam samāsataḥ |
kalpo manvantarāṇāṃ tu caturdaśa tu saṃkhyayā || 1:24 ||

the knowledge about one time-span of Manu is being taught briefly [i.e. 71 four-fold *mahāyugas* make up a *manvantara*]. One Kalpa is fourteen *manvantaras* in total.

daśa kalpasahasrāṇi brahmāhaḥ parikalpitam |
rātrir etāvati proktā munibhis tattvadarśibhiḥ || 1:25 ||

Brahmā's day is made up of ten thousand Kalpas. [Brahmā's] night is of the same [length] according to the wise who know the truth.

rātryāgame pralīyante jagat sarvaṃ carācaram |
ahāgame tathaiveha utpadyante carācaram || 1:26 ||

When [Brahmā's] night falls, the whole moving and unmoving universe dissolves. And when [his] daylight comes, the moving and unmoving [universe] is born.

1.22 Note the stem form noun *yuga* metri causa.

1.23 The element °*yugā*° seems to stand for °*yuga*° metri causa. If °*yugā* and *saṃkhyā* are to be separated, *eṣā* becomes problematic to interpret.

1.24 See 21.34ff.

1.26 The plural form *pralīyante* in *pāda* a is metri causa for *pralīyate*, perhaps also influencing *utpadyante* (for *utpadyate*) in *pāda* d, which in turn is used here to avoid an iambic pattern (- . . . - . .).

parārdhaparakalpāni atītāni dvijottama |
anāgataṃ tathaivābur bhr̥gurādimahar̥ṣayaḥ || 1:27 ||

One *para* times *parārdha* [number of, i.e. two hundred quadrillion times a hundred quadrillion] *kalpas* have passed [so far], O great Brahmin. Bhr̥gu and the other sages say that the future is the same [time span].

yathārkagrahatārendu bhramato dr̥śyate tv iha |
kālacakraṃ bhramatvaiva viśramaṃ na ca vidmahe || 1:28 ||

Just as the sun, the planets, the stars and the moon are perceived in this world as wandering around, the wheel of time (*kālacakra*) keeps spinning and we never experience its halting.

kālaḥ sṛjati bhūtāni kālaḥ saṃharate punaḥ |
kālasya vaśagāḥ sarve na kālavaśakṛt kvacit || 1:29 ||

Time creates living beings and time destroys them again. Everything is under the control of time. There is nothing that can bring time under control.

caturdaśaparārdhāni devarājā dvijottama |
kālēna samatītāni kālo hi duratīkramaḥ || 1:30 ||

Fourteen *parārdhas* is [the number of] the kings of the gods [i.e. Indras?], O Brahmin, who passed by over time, for time is difficult to overcome.

eṣa kālo mahāyogī brahmā viṣṇuḥ paraḥ śivaḥ |
anādinidhano dhātā sa mahātmā namaskuru || 1:31 ||

Time is [manifest] as a great yogin, as Brahmā, Viṣṇu and supreme Śiva, it is beginningless and endless, it is the creator, the great soul. Pay homage [to Time].

[*parārdhādi* —

The *parārdha* etc.: numbers]

vigatarāga uvāca |
śrutaṃ vai kālacakraṃ tu mukhapadmaviniḥṣṛtaṃ |
parārdhaṃ ca paraṃ caiva śrotuṃ vaḥ pratidīpitam || 1:32 ||

Vigatarāga spoke: I have just heard [the term] ‘wheel of time’ (*kālacakra*) uttered from [your] lotus mouth, as well as *parārdha* and *para*. You have made these things appear as exciting, as things to hear.

1.27 Note the peculiar compound *bhr̥gu-r-ādi-mahar̥ṣayaḥ*.

1.30 Note that *samatītāni* (neuter) most probably picks up *devarājāḥ* (masculine) in this verse, or rather *devarājā* stands for *devarājānām* and *samatītāni* picks up *parārdhāni*.

1.32 The reading of all manuscripts consulted, *vinisṛtaṃ*, may be considered metrical if we interpret it, loosely, as *vinisṛitaṃ*.

anarthayajña uvāca |
ekaṃ daśaṃ śataṃ caiva sahasraṃ ayutaṃ tathā |
prayutaṃ niyutaṃ koṭiṃ arbudaṃ vṛndam eva ca || 1:33 ||

Anarthayajña spoke: One, ten, a hundred, a thousand, and ten thousand (*ayuta*), a hundred thousand (*prayuta*), a million (*niyuta*), ten millions (*koṭi*), a hundred millions (*arbuda*), and a billion (*vṛnda*, 10 to the power of 9),

kharvaṃ caiva nikharvaṃ ca śaṅkuḥ padmaṃ tathaiva ca |
samudro madhyam antaṃ ca parārdham ca paraṃ tathā || 1:34 ||

ten billion (*kharva*), a hundred billion (*nikharva*), one trillion (*śaṅku*, 10 to the power of 12), and ten trillion (*padma*), a hundred trillion (*samudra*), one quadrillion (*madhya* 10 to the power of 15), ten quadrillion (*[an]anta*), a hundred quadrillion (*parārdha*), and two hundred quadrillion (*para*).

sarve daśaguṇā jñeyāḥ parārdham yāvad eva hi |
parārdhadviguṇenaiva paraṃkhyā vidhīyate || 1:35 ||

All should be known as powers of ten up to *parārdha*. The number corresponding to *para* is double the *parārdha*.

parāt parataram nāsti iti me niścitaṃ matih |
purāṇavedapaṭhitā mayākhyātā dvijottama || 1:36 ||

There is no higher number than *para*. This is my firm conviction, which is based on my readings of the Purāṇas and the Vedas and [which I have now] taught [to you], O great Brahmin.

[*brahmāṇḍam* —
 Brahmā's Egg]

vigatarāga uvāca |
brahmāṇḍam kati vijñeyam pramāṇam prāpitam kvacit |
kati cāṅgulimūrdheṣu sūryas tapati vai mahim || 1:37 ||

Vigatarāga spoke: How many eggs of Brahmā are there? And are its measurements available anywhere? From how many finger's breadths high does the sun heat the earth?

anarthayajña uvāca |

Pāda d is suspicious and my translation is tentative. Ms reading in *pāda d* (*srotuṃ naḥ pratidīyatām*) might make sense ("give it back/repeat it for us again"), but it sounds forced, as if the scribe tried to come up with a reading that he understood better than *srotuṃ vaḥ pratidīpitam*, which is in fact not easy to interpret.

1.34 For *anta* meaning *ananta*, see 1.58cd-59ab. M's reading in *pāda d* may be a result of an eyeskip to 1.35c.

1.37 The word *prāpitam* is a conjecture for *cāpitam*, which I find unintelligible. Another possibility could be *jñāpitam*. The purport of *pādas c* and *d* is slightly obscure to me.

brahmāṇḍānām prasamkhyātum mayā śakyam katham dvija |
devās te 'pi na jānanti mānuṣāṇām ca kā kathā || 1:38 ||

Anarthayajña spoke: How could I enumerate all the eggs of Brahmā, O twice-born? Even the gods don't know [all the details], not to mention mortals.

paryāyeṇa tu vaksyāmi yathāśakyam dvijottama |
brahmaṇā yat purākhyāto mātariśvā yathā tathā || 1:39 ||

I shall teach [these details to you] one by one, as far as I can, O great Brahmin, in the manner in which Brahmā taught Mātariśvan in the past, truthfully.

śivāṇḍābhyantareṇaiva sarveṣām iva bhūbhṛtām |
daśanāma diśāṣṭānām brahmāṇḍe kīrtitaṃ śṛṇu || 1:40 ||

Ten names of all the [cosmic] rulers of each of the eight directions in Brahmā's Egg, [which is] inside Śiva's Egg, are being taught now, listen.

[*bhūbhṛtām nāmāni* —
 The names of the cosmic rulers]
 [*pūrvataḥ* —
 East]

sahāsahaḥ sahaḥ sahyo visahaḥ saṃhato 'sahā |
prasaho 'prasahaḥ sānuḥ pūrvato daśa nāyakāḥ || 1:41 ||

[1] Saha, [2] Asaha, [3] Sahas, [4] Sahya, [5] Visaha, [6] Saṃhata, [7] Asahā, [8] Prasaha, [9] Aprasaha, [10] Sānu: [these are] the ten Leaders in the East.

[*āgneye* —
 South-East]

prabhāso bhāsano bhānuḥ pradyoto dyutimo dyutiḥ |

1.38 One would expect *brahmāṇḍāni* in *pāda* a instead of *brahmāṇḍānām*, but we should probably understand *brahmāṇḍānām viśeṣān prasamkhyātum*...

1.39 Note that in *pāda* d *mātariśvan* stands for the accusative *mātariśvānam* or the dative *mātariśvane* or the genitive *mātariśvanah*. The claim that Brahmā taught Mātariśvan is confirmed in 1.64cd, again using the nominative for the accusative, dative or genitive, and also e.g. in Brahmanḍapurāṇa 3.4.58cd (see the apparatus).

1.40 My conjecture in *pāda* b is based on the fact that the readings transmitted in the MSS seem unintelligible and more importantly that these names are said to belong to *nāyakas* in the subsequent verses, a possible synonym of *bhūbhṛt*, ('a king'), and also that it is a minute intervention. In *pāda* c, understand *diśāṣṭānām* as *diśām aṣṭānām* or *diśaṣṭakānām*.

1.41 I chose to supply an *avagraha* before *sahā* only because all the sources consulted read *saṃhato* as the previous word, making the *sandhi* *o-s* suspicious. Note that many of the names here and in the following verses are, in the absence of any parallel passage, rather insecure. What is clear here is that the names evoke the name Sahasrākṣa, one of the appellations of Indra, the guardian of the eastern direction.

dīptatejās ca tejās ca tejā tejavaho daśa || 1:42 ||

[1] Prabhāsa, [2] Bhāsana, [3] Bhānu, [4] Pradyota, [5] Dyutima, [6] Dyuti, [7] Dīptatejas, [8] Tejas, [9] Tejā, [10] Tejavaho: [these are] the ten

āgneye tv etad ākhyātaṃ yāmye śṛṇv attha bho dvija |

[*yāmye* —
South]

yamo 'tha yamunā yāmaḥ saṃyamo yamuno 'yamaḥ || 1:43 ||

[leaders] in the direction of Agni [SE]. Now listen to [the names for] the direction of Yama [S], O twice-born. [1] Yama, [2] Yamunā, [3] Yāma, [4] Saṃyama, [5] Yamuna, [6] Ayama,

saṃyano yamanoyāno yaniyugmā yanoyanaḥ |

[*naīrṛte* —
South-West]

nagajo naganā nando nagaro naga nandanaḥ || 1:44 ||

[7] Saṃyana, [8] Yamanoyāna, [9] Yaniyugmā, [10] Yanoyana. [1] Nagaja, [2] Naganā, [3] Nanda, [4] Nagara, [5] Naga, [6] Nandana,

nagarbho gahano guhyo gūḍhajo daśa tatparaḥ |

[*vāruṇe* —
West]

vāruṇena pravakṣyāmi śṛṇu vipra nībodha me || 1:45 ||

[7] Nagarbha, [8] Gahana, [9] Guhyo, [10] Gūḍhaja: [these are] the ten associated with [the South-West]. I shall teach you the [names] in Varuṇa's direction [in the west]. Listen, O Brahmin, learn from me.

babhraḥ setur bhavodbhadraḥ prabhavodbhavabhājanaḥ |

bharaṇo bhuvano bhartā daśaite varuṇālayāḥ || 1:46 ||

[1] Babhra, [2] Setu, [3] Bhava, [4] Udbhadra, [5] Prabhava, [6] Udbhava, [7] Bhājana, [8] Bharana, [9] Bhuvana, and [10] Bhartṛ: these ten dwell in Varuṇa's direction [in the west].

[*vāyavye* —
North-West]

nṛgarbho 'suragarbhaś ca devagarbho mahīdharah |

1.44 I have choosen the variant *saṃyano* in *pāda* c only to avoid the repetition of the name *saṃyama*, and the variant *yanoyanaḥ* because I suspect that most of the names here should begin with *ya*. All the name forms in this verse are to be taken as tentative. The only guiding light is the presence of *ya*, reinforcing a connection with Yama.

1.45 Note that the reconstruction of these names are tentative. What is clear here is that the initials should be *na* and *ga*, probably suggesting a connection with *nīrṛti*, *naraka* and *nāgas*.

1.46 Varuṇa upholds the sky and the earth. That could be the reason why these names include *bharana* and *bhartṛ*.

vṛṣabho vṛṣagarbhaś ca vṛṣāṅko vṛṣabhadhvajaḥ || 1:47 ||

[1] Nṛgarbha, [2] Asuragarbha, [3] Devagarbha, [4] Mahīdhara, [5] Vṛṣabha, [6] Vṛṣagarbha, [7] Vṛṣāṅka, [8] Vṛṣabhadhvaja,

jñātavyaś ca tathā samyag vṛṣajo vṛṣanandanah |

nāyakā daśa vāyavye kīrtitā ye mayā dvija || 1:48 ||

and [9] Vṛṣaja and [10] Vṛṣanandana: these are to be known properly as the ten leaders in Vāyu's direction [in the north-west], as I taught them, O twice-born.

[*uttare* —
North]

sulabhaḥ sumanaḥ saumyaḥ suprajaḥ sutanuḥ śivaḥ |

sata satya layaḥ śambhur daśanāyakam uttare || 1:49 ||

[1] Sulabha, [2] Sumana, [3] Saumya, [4] Supraja, [5] Sutanu, [6] Śiva, [7] Sata, [8] Satya, [9] Laya, [10] Śambhu: [these are] the ten leaders in the north.

[*īśāne* —
North-East]

indu bindu bhuvo vajra varado vara varṣaṇaḥ |

ilano valino brahmā daśeśāṇeṣu nāyakāḥ || 1:50 ||

[1] Indu, [2] Bindu, [3] Bhuva, [4] Vajra, [5] Varada, [6] Vara, [7] Varṣaṇa, [8] Ilana, [9] Valina, [10] Brahmā: [these are] the ten leaders in the Īśāna direction [in the north-east].

[*madhyame* —
Center]

aparo vimalo moho nirmalo mana mohanaḥ |

akṣayaś cāvyaḥ viṣṇur varado madhyame daśa || 1:51 ||

[1] Aparā, [2] Vimala, [3] Moha, [4] Nirmala, [5] Mana, [6] Mohana, [7] Akṣaya, [8] Avya, [9] Viṣṇu, [10] Varada: [these are] the ten [leaders] in the centre.

sarveṣāṃ daśam īśānāṃ parivāraśatam śatam |

śatānāṃ pṛthag ekaikam sahasraiḥ parivāritam || 1:52 ||

Each of the ten deities[?] has a retinue of a hundred [deities]. Each one in [these groups of] a hundred [deities] is surrounded by a thousand.

sahasreṣu ca ekaikam ayutaiḥ parivāritam |

1.49 Note how *daśanāyakam* is a singular collective noun in pāda d.

1.50 The North-East seems to be occupied by Brahmā, and by kings whose names should somehow evoke Brahmā's name.

1.51 Note how the center of the universe seems to be occupied by Viṣṇu and notice that the last three lists above have been associated with Śiva, Brahmā and Viṣṇu, respectively.

ayutaṃ prayutair vṛndaiḥ prayutaṃ niyutair vṛtaḥ || 1:53 ||

Each one in these [groups of] a thousand [deities] is surrounded by ten thousand [deities]. The ten thousand by a multitude of a hundred thousand. The hundred thousand is surrounded by a million,

ekaikasya parivāro niyutaḥ prthag eva ca |

koṭibhir daśakoṭyena ekaikaḥ parivāritaḥ || 1:54 ||

[that is] each one has a retinue of a million [deities] (*niyuta*). [Then] each [of those] is surrounded by ten million [deities] (*koṭi*), [they] by a hundred million (*daśakoṭi* = *arbuda*).

daśakoṭiṣu ekaikaṃ vṛndavṛndabhytair vṛtam |

vṛndavargeṣu ekaikaṃ kharvabhiḥ parivāritam || 1:55 ||

Each one of the hundred million (*daśakoṭi* = *arbuda*) is surrounded by a billion (*vṛnda*) *bhṛta*??? Each of those billion (*vṛnda*) is surrounded by ten billion (*kharva*) [deities].

kharvavargeṣu ekaikaṃ daśakharvagaṇair vṛtam |

daśakharveṣu ekaikaṃ śaṅkubhiḥ parivāritam || 1:56 ||

Each of those ten billion (*kharva*) is surrounded by a hundred billion (*daśakharva* = *nikharva*). Each of those hundred billion (*daśakharva* = *nikharva*) is surrounded by a trillion (*śaṅku*) [deities].

śaṅkubhiḥ prthag ekaikaṃ padmena parivāritam |

padmavargeṣu ekaikaṃ samudraiḥ parivāritam || 1:57 ||

Each of those one trillion (*śaṅku*) is surrounded by ten trillion (*padma*). Each of those ten trillion (*padma*) is surrounded by a hundred trillion (*samudra*).

samudreṣu tatthaikaikaṃ madhyasaṃkhyais tu tair vṛtam |

madhyasaṃkhyeṣu ekaikaṃ anantaiḥ parivāritam || 1:58 ||

And each of those hundred trillion (*samudra*) is surrounded by those whose number is one quadrillion (*madhya*). Each of those quadrillion (*madhya*) is surrounded by ten quadrillion (*ananta*).

ananteṣu ca ekaikaṃ parārdhaparivāritam |

parārdheṣu ca ekaikaṃ pareṇa parivāritam |

eṣa vai kathito vipra śakyam sāṃkhyam udīritam || 1:59 ||

Each of those ten quadrillion (*ananta*) is surrounded by a hundred quadrillion (*parārdha*). Each of those hundred quadrillion (*parārdha*)

1.53 We are forced to follow E's readings here to make sense of this passage. Note that *vṛnda* is not a number here. Elsewhere in this chapter it is the word that signifies 'a billion'.

1.54 Note how the scribe of M gets confused due to an eye-skip at 1.54c and fully regains control only at 1.56b.

1.57 Note *śaṅkubhiḥ prthag...*: it stands for *śaṅkūṣu prthag...* (instrumental for locative).

is surrounded by two hundred quadrillion (*para*). This is how it is taught, O Brahmin. [All] the possible numbers have been taught.

[*pramāṇam* —
Measurements]

pramāṇam śṛṇu me vipra saṃkṣepād bruvato mama |
candrodaye pūrṇamāsyām vapur aṇḍasya tādrśam || 1:60 ||

Hear about the measurements [of the universe] briefly, O Brahmin, from me, I shall teach [you]. Listen to the extent [of the Brahmanḍa], O Brahmin! I shall teach it to you in a concise manner. The body of the Egg is like that of the full moon at moonrise.

koṭikoṭisahasraṃ tu yojanānām samantataḥ |
aṇḍānām ca parimāṇam brahmaṇā parikīrtitam || 1:61 ||

The whole circumference of the Eggs has been declared by Brahmā to be *koṭi* times a thousand *koṭi* yojanas.

saptakoṭisahasrāṇi saptakoṭīśatāni ca |
viṃśakoṭīṣu gulmeṣu ūrdhvatāḥ tapate raviḥ || 1:62 ||

The Sun shines from above from seven thousand and seven hundred *koṭi* [height] ... twenty *koṭi* gulma?? mūrdha?

pramāṇam nāma saṃkhyā ca kīrtitāni samāsataḥ |
brahmaṇḍam cāprameyānām lakṣaṇam parikīrtitam || 1:63 ||

In brief the numbers pertaining to the measurements have been taught. The characteristics of the unmeasurable Brahmanḍa[s] have been taught.

[*vyāsāḥ* —

The Redactors (of the Purāṇas)]

purāṇāśīsahasrāṇi śatāni dvījasattama |
brahmaṇā kathitam pūrṇam mātariśvā yathātatham || 1:64 ||

O truest of the twice-born, the Purāṇa[s of] 8,000,000 [verses] were taught by [1] Brahmā to [2] Mātariśvan [= Vāyu] in their entirety, in their true form.

1.61 aṇḍānām plural...: a new egg in every mahākalpa? CHECK

1.63 Note the mixture of different grammatical genders and numbers here. Understand *pramāṇeṣu saṃkhyāḥ kīrtitāḥ samāsataḥ*.

1.64 Pāda a should probably be analysed and interpreted as *purāṇam* (*purāṇānām aśītisahasrāṇi śatāni ślokāni*) *brahmaṇā kathitam*. Alternatively, pāda a may have originally read *purāṇāni sahasrāṇi*, and then the initial number of verses transmitted by Brahmā is a hundred thousand.

Compare this list to Viṣṇupurāṇa 3.3.11–19:

dvāpare prathame vyastāḥ svayam vedāḥ svayambhuvā |
dvitīye dvāpare caiva vedavyāsāḥ prajāpati ||
tṛtīye cośanā vyāsaś caturthe ca brhaspatiḥ |

vāyunā pāda saṃkṣīpya prāptaṃ cośanasam purā |
tenāpi pāda saṃkṣīpya prāptavāms ca bṛhaspatiḥ || 1:65 ||

Vāyu abridged the verses and then gave [the Purāṇas] to [3] Uśanas. He [Uśanas] also abridged the verses, and [4] Bṛhaspati received them.

bṛhaspatis tu provāca sūryaṃ triṃśatsahasrikam |
pañcaviṃśatsahasrāṇi mṛtyuṃ prāha divākaraḥ || 1:66 ||

Bṛhaspati taught 30,000 [verses] to [5] Sūrya [the Sun]. Divākara [= the Sun] taught 25,000 [verses] to [6] Mṛtyu [Death].

ekaviṃśatsahasrāṇi mṛtyunendrāya kīrtitam |
indreṇāha vasiṣṭhāya viṃśatslokasahasrikam || 1:67 ||

savitā pañcame vyāsaḥ śaṣṭhe mṛtyuḥ smṛtaḥ prabhuḥ||
saptame ca tathaivendro vasiṣṭhaś cāṣṭame smṛtaḥ|
sārasvataś ca navame tridhāmā daśame smṛtaḥ||
ekādaśe tu trisikho bharadvājas tataḥ paraḥ|
trayodaśe cāntarikṣo varṇī cāpi caturdaśe||
trayyāruṇaḥ pañcadaśe ṣoḍaśe tu dhanañjayaḥ|
kratuñjayaḥ saptadaśe tadūrdhvaṃ ca jayaḥ smṛtaḥ||
tato vyāso bharadvājo bharadvājāc ca gautamaḥ|
gautamād uttaro vyāso haryātmā yo 'bbidhīyate||
atha haryātmanonte ca smṛto vājaśravāmuniḥ|
somaśuṣkāyānas tasmāt tṛṇabindur iti smṛtaḥ||
ṛkṣobhūdbhārgavas tasmād vālmīkir yo 'bbidhīyate|
tasmād asmatpitā śaktir vyāsaś tasmād ahaṃ mune||
jātukarṇo 'bhavan mattaḥ kṛṣṇadvaipāyanaś tataḥ|
aṣṭaviṃśatir ity ete vedavyāsāḥ purāṇāḥ||

Another relevant passage is Brahmāṇḍapurāṇa 3.4.58cd–67:

brahmā dadau śāstram idaṃ purāṇaṃ mātariśvane||
tasmāc cośanaś prāptaṃ tasmāc cāpi bṛhaspatiḥ|
bṛhaspatis tu provāca savitre tadanantaram||
savitā mṛtyave prāha mṛtyuś cendrāya vai punaḥ|
indraś cāpi vasiṣṭāya so 'pi sārasvatāya ca||
sārasvatas tridhāmne 'tha tridhāmā ca śaradvate|
śaradvāms tu triviṣṭāya so 'ntarikṣāya dattavān||
carṣiṇe cāntarikṣo vai so 'pi trayyāruṇāya ca|
trayyāruṇād dhanañjayaḥ sa vai prādāt kṛtañjaye||
kṛtañjayāt tṛṇāñjayo bharadvājāya so 'py attha|
gautamāya bharadvājāḥ so 'pi niryantare punaḥ||
niryantaras tu provāca tathā vājaśravāya vai|
sa dadau somaśuṣmāya sa cādāt tṛṇabindave||
tṛṇabindus tu dakṣāya dakṣaḥ provāca śaktaye|
śakteḥ parāśanaś cāpi garbhasthaḥ śrutavānidam||
parāśarāj jātukarṇyaś tasmād dvaipāyanaḥ prabhuḥ|
dvaipāyanāt punaś cāpi mayā prāptaṃ dvijottama||
mayā caitat punaḥ proktaṃ putrāyāmitabuddhaye|
ity eva vākyam brahmāḍiguruṇām samudābṛtam||

Death taught 21,000 [verses] to [7] Indra. Indra taught 20,000 verses to [8] Vasiṣṭha.

aṣṭādaśasahasrāṇi tena sārasvatāya tu |
sārasvatas tridhāmāya sahasradaśa sapta ca || 1:68 ||

And he[, Vasiṣṭha taught] 18,000 [verses] to [9] Sārasvata. Sārasvata [taught] 17,000 [verses] to [10] Tridhāman.

ṣoḍaśānāṃ sahasrāṇi bharadvājāya vai tataḥ |
daśa pañcasahasrāṇi trivṛṣāya abhāṣata || 1:69 ||

[Tridhāman] taught 16,000 verses to [11] Bharadvāja. [Bharadvāja] taught 15,000 verses to [12] Trivṛṣa.

caturdaśasahasrāṇi antarīkṣāya vai tataḥ |
trayyāruṇiṃ sahasrāṇi trayodaśa abhāṣata || 1:70 ||

[Trivṛṣa] then [taught] 14,000 verses to [13] Antarīkṣa. [Antarīkṣa] taught 13,000 [verses] to [14] Trayyāruṇi.

trayyāruṇis tu viprendro dhanamjayam abhāṣata |
dvādaśāni sahasrāṇi saṃkṣīpya punar abravīt || 1:71 ||

Trayyāruṇi, the great Brahmin, having abridged them again, taught 12,000 [verses] to [15] Dhanamjaya.

kṛtamjayāya samprāpto dhanamjayamahāmuniḥ |
kṛtamjayād dvijaśreṣṭha ṛnamjayamahātmane || 1:72 ||

Dhanamjaya, the great sage, handed [them] over to [16] Kṛtamjaya. [This recension was transmitted] from Kṛtamjaya, O best of the twice-born, to [17] noble Ṛnamjaya.

ṛṇāñjayāt punaḥ prāpto gautamāya maharṣiṇe |
gautamāc ca bharadvājas tasmād dharyadvatāya tu || 1:73 ||

Then from Ṛṇamjaya it was given to [18] Gautama, the great sage, from Gautama to [19] Bharadvāja, from him to [20] Dharmadvata.

rājaśravās tataḥ prāptaḥ somaśuṣmāya vai tataḥ |
somaśuṣmāt tataḥ prāptas tṛṇabindus tu bho dvija || 1:74 ||

Then [21] Rājaśravas received it, then [22] Somaśuṣma. Then from Somaśuṣma [23] Tṛṇabindu received it, O twice-born.

tṛṇabindus tu vṛkṣāya vṛkṣaḥ śaktim abhāṣata |
śaktiḥ parāśaram prāha jātūkarnāya vai tataḥ || 1:75 ||

Tṛṇabindu taught it to [24] Vṛkṣa, Vṛkṣa to [25] Śakti [the father of Parāśara]. Śakti taught it to [26] Parāśara, then [Parāśara] to [27]

1.73 The name *harmyadvata* is probably a variant or a corrupted form of *harmyātman*, who appears in lists of *vedavyāsas* in the Purāṇas (see note to 1.64).

Jātūkarṇa.

dvaipāyanam tu provāca jātūkarṇo maharṣiṇam |
romaharṣāya samprāpto dvaipāyanamahāmuniḥ || 1:76 ||

Jātukarṇa taught it to [28] [Vyāsa] Dvaipāyana, the great sage. Dvaipāyana, the great sage, gave it to Romaharṣa.

romaharṣāya provāca putrāyāmitabuddhaye |
daśadve ca sahasrāṇi purāṇam samprakāśitam |
mānuṣāṇām hitārthāya kiṃ bhūyaḥ śrotum icchasi || 1:77 ||

He [Dvaipāyana] taught the Purāṇa[s] [consisting of] 12,000 [verses] to Romaharṣa, his brilliant son, [in the form that] has been revealed [to us] for the benefit of humankind. What else do you wish to know?

iti vṛṣasārasaṃgrahe brahmāṇḍasaṃkhyā nāmādhyaṣyaḥ prathamah

[dvitīyo 'dhyāyah]
[Chapter Two]

vigatarāga uvāca |
śrutam mayā janāgreṇa brahmāṇḍasya tu nirṇayam |
pramāṇam varṇarūpam ca saṃkhyā tasya samāsataḥ || 2:1 ||

Vigatarāga spoke: I the best of men(? phps accept it) [rather: through you, the best of men], have listened to the concise description of the Brahmāṇḍa, it's extent, colour, form and the numbers associated with it.

śivāṇḍeti tvayā prokto brahmāṇḍālayakīrtitaḥ |
kīdṛśam lakṣaṇam jñeyam pramāṇam tasya vā kati || 2:2 ||

You mentioned the Śivāṇḍa as taught to be the receptacle of the Brahmāṇḍa [see 1.40ab]. What are its characteristics and how much is its extent?

kasya vālayanam jñeyam pramāṇam vātra vāsinaḥ |
kā vā tatra prajā jñeyā ko vā tatra prajāpatiḥ || 2:3 ||

Whose dwelling/resting place is it [phps ālayana for ālaya] and [what] is the extent/proof of the one who dwells there? [maybe the number of inhabitants Flo] [Or: what is its extent and [who are its] inhabitants]? Who are the people there? And who is Prajāpati there?

[śivāṇḍasaṃkhyā —
Summary of the Śivāṇḍa]

anarthayajña uvāca |
śivāṇḍalakṣaṇam vipra na tvam praṣṭum ihārbasi |
daivatair api kā śaktir jñātum draṣṭum ca tattvataḥ || 2:4 ||

Anarthayajña spoke: Please don't ask me about the characteristics of the Śivāṇḍa, O Brahmin. How could even the gods have the power to really know and see...

agamyagamanam guhyam guhyād api samuddhitam |
na prabhur netaras tatra na daṇḍyo na ca daṇḍakaḥ || 2:5 ||

The path leading to it is not to be trodden, it is extremely secret and [...] There is no master or the opposite there, nobody to be punished and no punisher.

na satyo nānṛtas tatra suśīlo no duḥśīlavān |
nānṛjur na ca dambhitvam na tṛṣṇā na ca īrṣyatā || 2:6 ||

There are no truthful or untruthful people there, no moral or immoral people, no wicked people, no hypocrisy, no thirst or envy.

na krodho na ca lobho 'sti na māno 'sti na sūyakaḥ |
īrṣyā dveṣo na tatrāsti na śatḥo na ca matsaraḥ || 2:7 ||

There is no anger or desire, no arrogance or discontent ([a]sūyaka). No envy or hatred, no cheaters and no jealousy.

*na vyādhir na jarā tatra na śoko 'sti na viklavaḥ |
nādhamaḥ puruṣas tatra nottamo na ca madhyamaḥ || 2:8 ||*

There is no disease, no aging, no grief and no agitation there. There are no inferior or superior people and there is nobody in-between.

*notkṛṣṭo mānavas tasmin striyaś caiva śivālaye |
na nindā na praśaṃsāsti matsarī piśuno na ca || 2:9 ||*

There are no privileged men or women there in Śiva's abode, no reproach or praise, no selfish or treacherous people.

*garvadarpaṃ na tatrāsti krūramāyādikam tathā |
yācamāno na tatrāsti dātā caiva na vidyate || 2:10 ||*

There is no pride or arrogance there, no cruelty or trickery and so on. There are no beggars and no donors there.

*anarthī vraja tatrasthaḥ kalpavṛkṣasamāśritaḥ |
na karma nāpriyas tatra na kaliḥ kalabo na ca || 2:11 ||*

Go without material desires (*anarthin*), being there you'll be resting under a wishing tree. There is no karma there and no enemy. The era of strife [the Kali era] is not there and there is no fight.

*dvāparo na ca na tretā kṛtaṃ cāpi na vidyate |
manvantaram na tatrāsti kalpaś caiva na vidyate || 2:12 ||*

There is no Dvāpara era or Tretā or Kṛta. There are no Manvantaras (1 Manvantara = 1000 Kalpas) there and no Kalpas.

*ābhūtasamplavam nāsti brahmarātridinaṃ tathā |
na janmamaraṇam tatra āpadaṃ nāpnuyāt kvacit || 2:13 ||*

No universal floods of destruction come, and there are no days and nights of Brahmā. There is no birth and death there and one never encounters catastrophes.

*na cāśāpāśabaddho 'sti rāgamohaṃ na vidyate |
na devā nāsurās tatra na yakṣoragarākṣasāḥ || 2:14 ||*

Nobody is tied to the noose of hope and there is no passion or delusion. There are no gods and demons there and no Yakṣas, Serpents and Rākṣasas.

*na bhūtā na piśācāś ca gandharvā ṛṣayas tathā |
tārā grahaṃ na tatrāsti nāgakimnaragārudaṃ || 2:15 ||*

There are no Ghosts nor Piśācas, no Gandharvas and no Ṛṣis. There are no asterisms and planets there, no Nāgas, Kiṃnaras or Garuḍa-like creatures.

*na japo nāhnikas tatra nāgnihotrī na yajñakṛt |
na vrataṃ na tapaś caiva na tīryaṃ narakam tathā || 2:16 ||*

There is no recitation there or daily rituals, nobody performs the Agni-hotra and there is no sacrificer. There are no religious observances and no austerities and no 'animal hell' [or: on animals and no hell].

*tasyeśānasya devasya aiśvaryaguṇavistaram |
api varṣaśatenāpi śakyaṃ vaktum na kenacit || 2:17 ||*

Nobody would be able to tell the extent of the god Īśāna's[??] powers starting with aiśvarya, not even in a hundred years.

*harecchāprabhavāḥ sarve paryāyeṇa bravīmi te |
devamānuṣavarjyāni vṛkṣagulmalatādayaḥ || 2:18 ||*

[Instead] I shall teach you all that are produced by Hara's wish one by one, excluding the gods and people, starting with the trees, the bushes and creepers.

*parārdhadvigūṇotsedhā vistāraś ca tathāvidbhaḥ |
anekākārapuṣpāṇi phalāni ca manoharam || 2:19 ||*

[Their?] height is two Parārdha, and [their?] width is the same. There are lovely flowers of different forms [there] and also lovely fruits.

*anye kāñcanavṛkṣāṇi maṇivṛkṣāṇy athāpare |
pravālamāṇiṣaṇḍāś ca padmarāgaruhāni ca || 2:20 ||*

There are also golden trees and also gem trees, coral gem thickets and ruby plants.

*svādumūlaphalāskandalatāviṭapapādapāḥ |
kāmarūpāś ca te sarve kāmādāḥ kāmabhāṣiṇaḥ || 2:21 ||*

There are trees with twigs on which creepers with tasty roots reach for the tasty fruits. [REVISE] All of them can change their shapes on their own accord [just bending etc.?] and they fulfill man's desires and they whisper in a lovely way[?] [any language? maybe not].

*tatra vipra prajāḥ sarve anantaḡuṇasāgarāḥ |
tulyarūpabalāḥ sarve sūryāyutasamaprabhāḥ || 2:22 ||*

There [in the Śivāṇḍa], O Brahmin, all the subjects are the oceans of endless virtues. They are all equally beautiful and strong, and they shine like millions of suns.

*parārdhadvayavistāraṃ parārdhadvayam āyatam |
parārdhadvayavikṣepā yojanānāṃ dvijottama || 2:23 ||*

2.21 After kāmarū°, MS C₀₂ has some folios missing and resumes only at 3.XX. CHECK Florinda's pics!

... is two Parārdha [yojanas] long and two Parārdha [yojanas] wide, and two Parārdha yojanas is its extension[?], O great Brahmin.

*aiśvaryatvaṃ na saṃkhyāsti balasaktiś ca bho dvija |
adhordhvo na ca saṃkhyāsti na tiryāñ caiti kaścana || 2:24 ||*

Authority is not a number [cannot be expressed by a number? OR: there is no question of....?] neither is the Power of strength, O twice-born. Down and up are no numbers [no question of going to heaven or hell?], and nobody goes to the Tiryāñc [hell] [??? OR with iti: there is no horizontal extension?].

*śivāṇḍasya ca vistāram āyāmaṃ ca na vedmy aham |
bhogam akṣayas tatraiva janmamṛtyur na vidyate || 2:25 ||*

I do not know the length and width of the Śivāṇḍa. Enjoyment is undecaying there, and there is no birth or death there.

*śivāṇḍamadhyam āśritya goksīrasadrśaprabhāḥ |
parārdhaparakoṭīnām īśānānām smṛtālayaḥ || 2:26 ||*

Inside the Śivāṇḍa, there is the dwelling-place of Īśāna's people [= Īśāna's region] [on] one and a half Para krore [yojanas? or that many people?], who shine like cow's milk [or the region shines?].

*bālasūryaprabhāḥ sarve jñeyās tatpuruṣālaye |
parārdhaparakoṭīnām pūrvasyām diśam āśritāḥ || 2:27 ||*

They are all like the rising sun in the House of Tatpuruṣa [on] one and a half Para krore [yojanas? or that many people?] in the east.

*bhinnāñjanaprabhāḥ sarve dakṣiṇām diśam āśritāḥ |
parārdhaparakoṭīnām aghorālayam āśritāḥ || 2:28 ||*

All of them are like collyrium in the southern direction, in the House of Aghora, [on] one and a half Para krore [yojanas?].

*kundenduhimaśailābhāḥ pāścimām diśam āśritāḥ |
parārdhaparakoṭīnām sadyamiṣṭālayaḥ smṛtaḥ || 2:29 ||*

In the western direction, in Sadyojāta's beloved House, [on] one and a half krore [yojanas?] they are like jasmine, the moon, like snowy rocks.

kuṅkumodakasamkāśā uttarām diśam āśritāḥ |

2.25 Pāda c is unmetrical, or rather, a ra-vipulā with licence (tatraiva as SHORT-LONG). Note also the gender problem (*bhogam akṣayas*), or rather take -m- as a sandhi-bridge (*bhoga-m-akṣayas*, for *bhogo 'kṣayas*).

2.28 Note the Aiśa form <i>diśim</i> in <ms>C₄₅</ms>.

2.29 Note the Aiśa form <i>diśim</i> in <ms>K₀₇</ms> in pāda b. In pāda d, we may suppose the presence of a sandhi-bridge: <i>sadya-m-iṣṭālayaḥ</i>.

parārdhaparakotīnām vāmadevālayaḥ smṛtaḥ || 2:30 ||

In the northern direction, in Vāmadeva's House of one and a half krore [yojanas?] they are like saffron and water.

*īśānasya kalāḥ pañca vaktrasyāpi catuḥ kalāḥ |
aghorasya kalā aṣṭau vāmadevās trayodaśa || 2:31 ||*

Īśāna has five parts (kalā), [his Tatpuruṣa] face has four. Aghora has eight, and there are thirteen Vāmadeva[-kalā]s.

*sadyaś cāṣṭau kalā jñeyāḥ saṃsārārṇavatārakāḥ |
aṣṭatrimśat kalā hy etāḥ kīrtitā dvijasattama || 2:32 ||*

Sadyojāta has eight parts. These parts, altogether thirty-eight, which liberate us from the ocean of existence, have been taught, O truest Brahmin.

*saṃkhyā varṇā diśaś caiva ekaikasya pṛthak pṛthak |
pūrvoktena vidhānena bodhavyās tattvacintakaiḥ || 2:33 ||*

Those who explore the Truth should know the numbers, the colours and directions associated with each one [of Śiva's faces] in the way taught above.

*śivāṇḍagamanākṛṣṭyā śivayogaṃ sadābhyaset |
śivayogaṃ vinā vipra tatra gantum na śakyate || 2:34 ||*

If one has the intention to go to the Śivāṇḍa [if he is 'pulled' towards it], one should practise Śiva yoga regularly. Without Śiva yoga, O Brahmin, it is impossible to go there.

*aśvamedhādīyajñānām koṭyāyutaśatāni ca |
kṛcchrādītapa sarvāṇi kṛtvā kalpaśatāni ca |
tatra gantum na śakyeta devair api tapodhana || 2:35 ||*

[Even] by [performing] millions of sacrifices such as the Aśvamedha, or all the difficult austerities, for a hundred Kalpas, it is impossible to get there even for the gods, O great ascetic.

*gaṅgādisarvatīrtheṣu snātvā taptvā ca vai punaḥ |
tatra gantum na śakyeta ṛṣibhir vā mahātmabhiḥ || 2:36 ||*

By [merely] bathing and performing austerities at all the sacred places such as the Gaṅgā, even the honorable Ṛṣis will not be able to get there.

*saptadvīpasamudrāṇi ratnapūrṇāni bho dvija |
dattvā vā vedaviduṣe śraddhābhaktisamanvitaḥ |*

2.30 Note the Aśa form <i>diśim</i> in <ms>C₉₅</ms> in pāda b.

2.31 Note how <i>vaktrasya</i> should refer to Śiva's Tatpuruṣa-face, given that the text lists Śiva's five faces: Īśāna, Tatpuruṣa, Aghora, Vāmadeva, Sadyojāta.

2.35 Understand *kṛcchrādītapa sarvāṇi* as *kṛcchrādītapaṃsi sarvāṇi*.

tatra gantum na śakyeta vinā dhyānena niścayaḥ || 2:37 ||

Or by donating the oceans of the seven islands with all their gems to a Veda expert, O Brahmin, having faith and devotion, one will not be able to go there without meditation. [This is a] certainty.

svadehān māṃsam uddhṛtya dattvārthibhyaś ca niścayāt |

svadāraputrasarvasvaṃ śīro 'rthibhyaś ca yo dadet |

na tatra gantum śakyeta anyair vāpi suduṣkaraiḥ || 2:38 ||

He who destroys his own body and gives it without hesitation to those who are in need of it, or gives away his wife, his son and his possessions or his own head to those in need, or by [performing] other difficult deeds, will not be able to go there [by merely doing these].

yajñatīrthatapodānavedādhyayanapāragḥ |

brahmāṇḍāntasya bhogāṃs tu bhunkte kālavaśānugḥ || 2:39 ||

He who has completed the sacrifices, the pilgrimages, the austerities, the donations, the study of the Vedas, will experience those enjoyments that the Brahmāṇḍa offers, still being subject to time and death.

kālena samapreṣyeṇa dharmo yāti parikṣayam |

alātacakravat sarvaṃ kālo yāti paribhraman |

traikālyakalanāt kālas tena kālaḥ prakīrtitaḥ || 2:40 ||

Dharma decays with time that is sent by... Like a circle of burning coal, time goes round and round. Time is called *kāla* because of the waves (kalana) of the three divisions of time [past, present, future].

iti vṛṣasārasaṃgrahe śivāṇḍasaṃkhyā nāmādhyaḥ dvitīyaḥ

[ṛtīyo 'dhyāyaḥ]
[Chapter Three]
[dharmappravacanam —
An Exposition of Dharma]

vigatarāga uvāca |
kīmarthaṃ dharmam ity ābuh katimūrtiś ca kīrtyate |
katipādavṛṣo jñeyo gatis tasya kati smṛtāḥ || 3:1 ||

Vigatarāga spoke: Why do they call [Dharma] Dharma? And how many embodiments (*mūrti*) is he known to have? He is known as a bull: how many legs does it/he have? How many are his paths?

kautūbalaṃ mamotpannam saṃśayaṃ chindhi tattvataḥ |
kasya putro munisreṣṭha prajāś tasya kati smṛtāḥ || 3:2 ||

I have become curious [about these questions]. Put an end to my doubts for good. Whose son is [Dharma], O best of sages? How many children does he have?

anarthayaज्ञा uvāca |
dhṛtir ity eṣa dhātur vai paryāyaḥ parikīrtitaḥ |
ādhāraṇān mahattvāc ca dharmā ity abhidhīyate || 3:3 ||

Anarthayaज्ञा spoke: Well, the root [sic!] *dhṛti* ('resolution') is said to be a synonym [of *dharmā*]. It is called Dharma because it supports (*āDHĀRaṇa*) and because it is great (*MAhattva*).

śrutismṛtidvayor mūrtiś catuṣpādavṛṣaḥ sthitaḥ |
caturāśrama yo dharmāḥ kīrtitāni manīṣibhiḥ || 3:4 ||

The four-legged Bull is the embodiment of both Śruti and Smṛti. The four *āśramas* are taught by the wise to be [the four legs of] Dharma. [or

3.1 For the correct interpretation of *pāda* a, namely to decide whether these questions focus on the bull of Dharma or Dharma itself/himself, see the end of the previous chapter, where *dharmā* was mentioned (2.40b), and to which the present verse is a reaction; and also MBh 12.110.10–11:

prabhāvārthāya bhūtānāṃ dharmappravacanam kṛtam |
yat syād ahimsāsaṃyuktaṃ sa dharmā iti niścayaḥ ||
dhāraṇād dharmā ity āhur dharmeṇa vidhṛtāḥ prajāḥ |
yat syād dhāraṇasaṃyuktaṃ sa dharmā iti niścayaḥ ||

Note the similarities with this chapter: the phrase *dharmā ity āhur*, the fact that the present chapter from verse 18 on is actually a chapter on *ahimsā*, and that the etimological explanation involves the word [*ā*]*dhāraṇa* in both cases. These lead me to think that in *pādas* ab of this verse in the VSS, it is Dharma that is the focus of the inquiry and not the bull. Understand *pāda* d as *gatayas tasya kati smṛtāḥ*. I have accepted *smṛtāḥ* because this plural signals that *gatis* is meant to be plural, similarly to what happens in 3.6cd (*tasya patnī... mahābhāgāḥ*).

3.3 On a non-verbal stem being a *dhātu*, see e.g. Vāyupurāṇa 3.17cd: *bhāvya ity eṣa dhātur vai bhāvye kāle vibhāvyaṭe*; Vāyupurāṇa 3.19cd (= Brahmāṇḍapurāṇa 1.38.21ab): *nātha ity eṣa dhātur vai dhātujñaiḥ pālāne smṛtaḥ*; Liṅgapurāṇa 2.9.19: *bhaja ity eṣa dhātur vai sevāyām parikīrtitaḥ*; etc.

rather: ... which is Dharma as made up of the four āśramas... kīrtitaḥ!]

*gatiś ca pañca vijñeyāḥ śṛṇu dharmasya bho dvija |
devamānuṣatīryaṃ ca narakasthāvarādayaḥ || 3:5 ||*

And the paths of Dharma are five. Listen, O Brahmin: [existence as] gods, men, animals, [existence in] hell and [as] immovable things [such as plants and rocks] etc.

*brahmaṇo hrdayaṃ bhittvā jāto dharmāḥ sanātanaḥ |
tasya patnī mahābhāgā trayodaśa sumadhyamāḥ || 3:6 ||*

Eternal Dharma was born after splitting Brahmā's heart. He has beautiful wives, thirteen in number, with nice waists.

*dakṣakanyā viśālākṣī śraddhādyaḥ sumanoharāḥ |
tasya putrāś ca pautrāś ca anekāś ca babbhūva ha |
eṣa dharmānisargo 'yaṃ kiṃ bhūyaḥ śrotum icchasi || 3:7 ||*

They are Dakṣa's daughters, [called] Śraddhā and so on. They have huge eyes and they are beautiful. and they are charming. Numerous sons and grandsons were born to him. This is the emergence of Dharma. What more do you wish to hear?

3.4 A similar image of the legs of the Bull of Dharma being the four āśramas is hinted at MBh 12.262.19–21:

*dharmam ekaṃ catuṣpādam āśritās te naraṣabbhāḥ |
taṃ santo vidbivat prāpya gacchanti paramāṃ gatim ||
grhebhya eva niṣkramya vanam anye samāśritāḥ |
grhaṃ evābhisaṃśṛitya tato 'nye brahmacāriṇaḥ ||
dharmam etaṃ catuṣpādam āśramaṃ brāhmaṇā viduḥ |
ānantaṃ brahmaṇaḥ sthānaṃ brāhmaṇā nāma niścayaḥ ||*

On the more frequently quoted interpretation of the four legs, see Olivelle 'Āśrama', 235: "Dharma and truth possess all four feet and are whole during the Kṛta yuga, and people did not obtain anything unrighteously (*adbarmeṇa*). By obtaining, however, *dharmā* has lost one foot during each of the other *yugas* and righteousness (*dharmā*) likewise has diminished by one quarter due to theft, falsehood, and deceit. (MDh 1.81–82)"

Understand *pādas* c and d as *catvāri āśramāṇi kīrtitāni dharmo manīṣibhiḥ* or *yo dharmāḥ kīrtitaś caturāśramāṇi manīṣibhiḥ* or *yo dharmas caturāśramāḥ kīrtito manīṣibhiḥ*.

3.5 Understand *gatiś* as *gatayaś* and note that *vijñeyāḥ* is an emendation from *vijñeyaḥ* following the logic of 3.1d. *tīrya* seems to be an acceptable nominal stem in this text for *tīryaṇc*. See e.g. 4.6a: *devamānuṣatīryeṣu*. °*ādayaḥ* in *pāda* d seems superfluous.

3.6 Note the use of the singular in *pādas* c and d. I have left *sumadhyamāḥ* as the manuscripts transmit it: it signals the presence of the plural. And consider correcting *mahābhāgā* to *mahābhāgās*. In sum, understand *tasya patnyo mahābhāgās trayodaśa sumadhyamāḥ*.

3.7 *śraddhādyaḥ* in *pāda* b is an attractive lectio difficilior ('they were rich in faith/devotion'), but I have finally decided to accept the easier and better-attested *śraddhādyaḥ* [b]. Again, I have chosen/applied the plural forms °*adyāḥ* and *sumanoharāḥ* in *pāda* b to hint at the fact that the presence of the plural is to be preferred here; thus only *viśālākṣī* is problematic. As *patnī* in the previous verse, it should be treated as a plural. Note the use of the singular for the plural also in *pādas* cd, especially *babbhūva ha* for *babbhūvuh*.

vigatarāga uvāca |
dharmapatnī viśeṣeṇa putras tebhyaḥ pṛthak pṛthak |
śrotum icchāmi tattvena kathayasva tapodhana || 3:8 ||

Vigatarāga spoke: I would like to hear about Dharma's wives according to the truth[?] and about each one of the sons born to them. Teach me, O great ascetic.

anarthayajña uvāca |
śraddhā lakṣmī dhṛti tuṣṭi puṣṭi medhā kriyā lajjā |
buddhiḥ śānti vapuḥ kīrtiḥ siddhiḥ prasūtisambhavāḥ || 3:9 ||

Anarthayajña spoke: [Dharma's wives are:] [1] Śraddhā ('Faith'), [2] Lakṣmī ('Prosperity'), [3] Dhṛti ('Resolution'), [4] Tuṣṭi ('Satisfaction'), [5] Puṣṭi ('Growth'), [6] Medhā ('Wisdom'), [7] Kriyā ('Ritual'), [8] Lajjā ('Modesty'), [9] Buddhi ('Intelligence'), [10] Śānti ('Tranquillity'), [11] Vapuḥ ('Beauty'), [12] Kīrti ('Fame'), [13] Siddhi ('Success'), [all] born to Prasūti [Dakṣa's wife].

śraddhā kāmāḥ suto jāto darpo lakṣmīsutaḥ smṛtaḥ |
dhṛtyās tu niyamaḥ putraḥ saṃtoṣaḥ tuṣṭijaḥ smṛtaḥ || 3:10 ||

Śraddhā's son is Kāma ('Desire'), Darpa ('Pride') is said to be Lakṣmī's son. Dhṛti's son is Niyama ('Rule'), Saṃtoṣa ('Satisfaction') is Tuṣṭi's

MMW on Dakṣa: "daughters of whom 27 become the Moon's wives, forming the lunar asterisms, and 13 [or 17 BHP.; or 8 R.] those of Kaśyapa, becoming by this latter the mothers of gods, demons, men, and animals, while 10 are married to Dharma, Mn. ix, 128f." CHECK

3.8 Consider emending *tebhyaḥ* to the correct feminine form *tābhyaḥ*. Note again the use of the singular (nominative) for the plural (accusative) in *pādas* ab. Alternatively, emend *dharmapatnī* to *dharmapatnīr* (plural accusative) and *putras* to *putrān* to make them work with *śrotum icchāmi*.

3.9 For Dharma's thirteen wives and their sons, see Liṅgapurāṇa 1.5.34-37 (note the similarity between the first line and VSS 3.6cd-7ab above):

dharmasya patnyaḥ śraddhādyaḥ kīrtitā vai trayodaśa |
tāsu dharmaprajāṃ vakṣye yathākramam anuttamam ||
kāmo darpo 'tha niyamaḥ saṃtoṣo lobha eva ca |
śrutas tu daṇḍaḥ samayo bodhaś caiva mahādyutiḥ ||
apramādaś ca vinayo vyavasāyo dvijottamāḥ |
kṣemaṃ sukhaṃ yaśaś caiva dharmaputrāś ca tāsu vai ||
dharmasya vai kriyāyām tu daṇḍaḥ samayo eva ca |
apramādas tathā bodho buddher dharmasya tau sutau ||

prasūtisambhavāḥ is a rather bold conjecture that can be supported by two facts: firstly, the readings of the manuscripts are difficult to make sense of and thus are probably corrupt; secondly, a corruption from the name Prasūti, that of Dakṣa's wife, to *ābhūti* is relatively easily to explain, *sū* and *bhū* being close enough in some scripts (e.g. in C₉₄) to cause confusion. Another option would be to accept Ābhūti as the name of Dakṣa's wife.

For Prasūti being Dakṣa's wife in other sources, see e.g. Liṅgapurāṇa 1.5.20-21 (but also note the presence of the name Sambhūti...): *prasūtiḥ suṣuve dakṣaḥ caturviṃśatikanyakāḥ | śraddhām lakṣmīm dhṛtiṃ puṣṭiṃ tuṣṭiṃ medhām kriyām tatbā || buddhi lajjām vapuḥ śāntiṃ siddhiṃ kīrtiṃ mahātapaḥ | khyātiṃ śāntiś ca sambhūtiṃ smṛtiṃ prītiṃ kṣamām tatbā ||*

son.

puṣṭyā lābhaḥ suto jāto medhāputraḥ śrutas tathā |
kriyāyās tv abhayaḥ putro daṇḍaḥ samaya eva ca || 3:11 ||

To Puṣṭi was born a son [called] Lābha (‘Profit’). Medhā’s son is Śruta (‘Sacred Knowledge’). Kriyā’s sons are Abhaya (‘Freedom from danger’), Daṇḍa (‘Punishment’) and Samaya (‘Law’).

lajjāyā vinayaḥ putro buddhyā bodhaḥ sutaḥ smṛtaḥ |
lajjāyāḥ sudhiyaḥ putra apramādaś ca tāv ubbau || 3:12 ||

Lajjā’s son is Vinaya (‘Discipline’), Buddhi’s son is Bodha (‘Intelligence’). Lajjā has two [more] sons: Sudhiya[/Sudhī] (‘Wise’) and Apramāda (‘Cautiousness’). [or one more son only: the wise Apramāda?]

kṣemaḥ śāntisuto vindyād vyavasāyo vapoh sutaḥ |
yaśaḥ kīrtisuto jñeyaḥ sukhaṁ siddher vyajāyata |
svāyambhuve ’ntare tv āsan kīrtitā dharmasūnavaḥ || 3:13 ||

Kṣema (‘Peace’) is to be known as Śānti’s son, Vyavasāya (‘Resolution’) is Vapus’ son. Yaśas (‘Fame’) is Kīrti’s son, Sukha (‘Joy’) was born to Siddhi. [This is how] the sons of Dharma in the era of Svāyambhuva [Manu] were known.

vigatarāga uvāca |
mūrtidvayaṁ katham dharmam kathayasva tapodbhava |
kautūhalaṁ atīvaṁ me kartaya jñānasamśayaṁ || 3:14 ||

Vigatarāga spoke: How does Dharma have two embodiments? Tell me, O great ascetic. I am extremely intrigued. Cut my doubts concerning [this] knowledge.

3.10 Understand *śraddhā* as a stem form noun for *śraddhāyāḥ* (gen./abl.).

3.11 It is tempting to emend *abhayaḥ* to *ubhayaḥ*, thus matching the relevant line in the Kūrmapurāṇa cited above: *kriyāyās’ cābhavat putro daṇḍaḥ samaya eva ca* and allotting only two sons to Kriyā, but in a number of sources Kriyā actually has three sons, see e.g. Viṣṇupurāṇa 1.7.29(ab? CHECK in book), where they are named as Daṇḍa, Naya and Vinaya: *medhā śrutam kriyā daṇḍam nayaṁ vinayaṁ eva ca*. Perhaps read *kriyāyās tu nayaḥ putro* in *pāda c*? Compare Vāyupurāṇa 1.10.34cd *kriyāyās tu nayaḥ prokto daṇḍaḥ samaya eva ca* with Brahmāṇḍapurāṇa 1.9.60ab: *kriyāyās tanayau proktau damaś ca śama eva ca*

3.12 In a very similar passages in Kūrmapurāṇa 1.8.20 ff., Apramāda is Buddhi’s son and Lajjā has only one son, Vinaya. In the above verse (VSS 3.12), *sudhiyaḥ* (for *sudhīḥ*) may only be qualifying *apramāda*, thus Lajjā may have two sons: Vinaya and the wise Apramāda.

3.13 Note that *sukhaṁ* in *pāda d* is probably meant to be masculine (*sukhaḥ*), but e.g. in the Kūrmapurāṇa passage quoted above it is also neuter. For the emendation in *pāda e*, see Matsyapurāṇa 9.2cd: *yāmā nāma purā devā āsan svāyambhuvāntare* and Bhāgavatapurāṇa 6.4.1: *devā-surāṇām sargo nāgānām mrgapakṣiṇām | sāmāsikas tvayā prokto yas tu svāyambhuve ’ntare||*

3.14 Note *dharmā* as a neuter noun and the form *atīvaṁ* for *atīva* metri causa. My emendation from *kirtaya* (‘declare’) to *kartaya* (‘cut’) was influenced by the combination of *chindhi* and *saṁśaya*, often with *kautūhala*, elsewhere in the VSS: 3.2b: *saṁśayaṁ chindhi tattvataḥ*; 10.XXcd:

anarthayajña uvāca |
śrutismṛtidvayor mūrtir dharmasya parikīrtitā |
dārāgnihotrasambandham ijjā śrautasya lakṣaṇam |
smārto varṇāśramācāro yamaś ca niyamair yutaḥ || 3:15 ||

Anarthayajña spoke: Dharma's embodiment is said to consist of Śruti and Smṛti. The characteristics of the Śrauta [tradition] are an association with a wife [i.e. marriage] and with the fire ritual, and sacrifice. The Smārta [tradition] [focuses on] the conduct (*ācāra*) of the classes (*varṇa*) and life-stages (*āśrama*) which is connected to rules and regulations (*yama-niyama*).

[*yamanīyamabhedah* —
Yama and Niyama rules]

yamaś ca niyamaś caiva dvayor bhedam ataḥ śṛṇu |
ahiṃsā satyam asteyam ānṛśaṃsyam damo ghrṇā || 3:16 ||

Now hear the classification of both the *yama* and *niyama* rules. Non-violence, truthfulness, not stealing, kindness, self-restraint, the rule of taboos,

dhanyāpramādo mādhuryam ārjavam ca yamā daśa |
ekaikasya punaḥ pañcabhedam āhur manīṣiṇaḥ || 3:17 ||

virtue, carefulness, charm, honesty: these are the ten *yamas*. The wise say that there are five subclasses to each.

[*yameṣu ahiṃsā (1)* —
The first yama-rule: Non-violence]

ahiṃsādi pravakṣyāmi śṛṇuṣvāvahito dvija |
trāsanam tādānam bandho māraṇam vṛttināśanam |
hiṃsām pañcaavidhām āhur munayas tattvadarśinaḥ || 3:18 ||

kautūbalaṃ mahaj jātaṃ chindbi saṃśayakāarakam; 15.2ab: etat kautūbalaṃ chindbi saṃśayam parameśvara. The reading *kīrtaya* may have been the result of the influence of *kīrtitā* in 3.13b above (De Simini's observation).

3.15 The reading °*dvayī* in K₇ in *pāda* a is attractive, but as Judit Törzsök has pointed out to me, it is probable that the slightly less convincing but widespread variant °*dvayor* is original. To state that the Smārta tradition is connected to *yamas* and *niyamas* and the *āśramas* and then to discuss these at length (principally in chapters 3–8 and 11) can be seen as a clear self-identification with the Smārta tradition.

3.16 *Pāda* a should be understood as *yamanīyamayoś caiva*, but the author of this line may have tried to avoid the metrical fault of having two short syllables in the second and third positions. Note that this is the beginning of a long section in our text that describes the *yama-niyama* rules, reaching up to the end of chapter eight. The title given in the colophon of the next chapter, chapter four, namely *yamavibhāga*, would fit this locus better than the beginning of that chapter, which commences with a discussion on the second of the *yamas*, *satya*.

3.17 Note how all witnesses read *mādhūrya* instead of *mādhurya*. The former may have been acceptable originally in this text.

I shall teach you about non-violence and the other [*yama*-rules]. Listen carefully, O Brahmin. Frightening and beating [other people], tying [someone] up, killing and the destruction of [other people's] livelihood: violence is said by the wise who see the truth to be of [these] five types.

kāṣṭhaloṣṭakaśādyais tu tāḍayantīha nirdayāḥ |
tatprahāravibhinnāṅgo mṛtavadhyam avāpnuyāt || 3:19 ||

Cruel people beat [other people] with sticks, clods of earth [understand: they stone them], whips and other [objects] in the everyday world. Their bodies broken by the same blows, they receive the capital punishment.

baddhvā pādau bhujoraś ca śīrorukkaṇṭhapāśītāḥ |
anāhatā mriyanty evaṃ vadho bandhanajaḥ smṛtaḥ || 3:20 ||

[Others,] tie up [people] at their feet and their arms and chests. [These,] bound by [with?] their hair and [on their?] necks, die without being wounded. This is the capital punishment for tying up [other people].

śatrucaurabhayair ghoraiḥ śiṃhavyāghragajoragaiḥ |
trāsanād vadham āpnoti anyair vāpi suduḥsakaiḥ || 3:21 ||

He who frightens [other people] with the terrible danger of enemies and thieves, with lions, tigers, elephants or snakes, will be destroyed [by the above] or by other horrors.

yasya yasya hared vittaṃ tasya tasya vadhaḥ smṛtaḥ |
vṛttijivābbhūtānāṃ tadvārān nihataḥ smṛtaḥ || 3:22 ||

He who robs somebody's money is to be punished by the same person. He is [to be] hit by those whose livelihood got damaged by him as many times [as the victims are].

viśavahnīśaraśastrair māyāyogabalena vā |
himsakāny āhu viprendra munayas tattvadarśinaḥ || 3:23 ||

[Those who kill other people] with poison, fire, arrows, swords, or by the force of magic or yoga are called murderers by the sages who see the truth, O great Brahmin[, and to be killed by the same methods].

aहिंसा paramaṃ dharmam yas tyajet sa durātmavān |

3.19 Note the use of the singular in *pādas* cd referring back to the agents of the previous sentence. Most probably, °*vadhyam* is to be understood as °*vadham* and the form *vadhyam* serves only to avoid two *laghu* syllables in *pāda* d.

3.20 Understand *bhujoraś ca* in *pāda* a as *bhuje urasi ca*, in this case with an instance of double sandhi: *bhuje urasi ca – bhuja urasi ca – bhujorasi ca*. Alternatively, understand it as a compound: *bhujorasi*.

3.22 Understand *vadhaḥ* in *pāda* b as *vadhyah* metri causa.

3.23 *Pāda* a is unmetrical. Note how elliptical this verse is and that *himsakāni* is neuter al-

klesāyāsavinirmuktaṃ sarvadharmaphalapradam || 3:24 ||

Non-violence is the highest Dharma. He who abandons it is a wicked person. It is free of pain and trouble, it yields the fruits of all [other] Dharmic teachings [in itself].

*nātaḥ parataro mūrkhō nātaḥ parataram tamaḥ |
nātaḥ parataram duḥkhaṃ nātaḥ parataro 'yaśaḥ || 3:25 ||*

There isn't a bigger fool than he [who abandons it is]. There is no bigger mental darkness [than the abandonment of non-violence]. There is no greater suffering or greater infamy.

*nātaḥ parataram pāpaṃ nātaḥ parataram viṣam |
nātaḥ paratarāvidyā nātaḥ paraṃ tapodhana || 3:26 ||*

There is no greater sin or a more effective poison. There is no greater ignorance, there is nothing worse, O great ascetic.

*yo hinasti na bhūtāni udbhijjādi caturvidham |
sa bhavet puruṣaḥ śreṣṭhaḥ sarvabhūtadayānvitaḥ || 3:27 ||*

He who does not harm the four types of living beings beginning with plants is the best person, having compassion for all creatures.

*sarvabhūtadayāṃ nityaṃ yaḥ karoti sa paṇḍitaḥ |
sa yajvā sa tapasvī ca sa dātā sa dṛḍhavrataḥ || 3:28 ||*

He who always has compassion for all creatures is the [true] Pandit. He is the [true] sacrificer, the [true] ascetic, he is the donor, the one with a firm vow CHECK.

*ahiṃsā paramaṃ tīrthaṃ ahiṃsā paramaṃ tapaḥ |
ahiṃsā paramaṃ dānam ahiṃsā paramaṃ sukham || 3:29 ||*

Non-violence is the supreme sacred place. Non-violence is the highest austerity. Non-violence is the highest donation. Non-violence is the highest joy.

*ahiṃsā paramo yajñaḥ ahiṃsā paramaṃ vrataṃ |
ahiṃsā paramaṃ jñānam ahiṃsā paramā kriyā || 3:30 ||*

though it refers to people, perhaps implying *bhūtāni*. Alternatively, take 'ny' in *hiṃsakāny* as rather unusual sandhi-bridge (*hiṃsakā-ny-ābu*). Note also that *ābu* stands for *ābur* metri causa.

3.24 Note *dharmā* as a neuter noun in *pāda* a and that *vinirmuktaṃ* and *pradam* are neuter accordingly.

3.25 Note that *parataro* is masculine in *pāda* d, picking up a neuter *'yaśaḥ*. This phenomenon is probably the result of *'yaśaḥ* resembling a masculine noun ending in *-aḥ* and also of the metrical problem with the grammatically correct *nātaḥ parataram ayaśaḥ*.

3.26 *Pāda* d (*nātaḥ paraṃ tapodhana*) is slightly suspicious. The vocative *tapodhana* usually refers to Anarthayajña in these passages, and not to Vigatārāga, as here. The text may have read *nātaḥ paratamo 'dhanah* ('There is no bigger loss of wealth') or possibly something starting with *nātaḥ paraṃ tapo* ... ('There is no greater austerity...').

Non-violence is the supreme sacrifice. Non-violence is the supreme religious observance. Non-violence is supreme knowledge. Non-violence is the supreme ritual.

ahiṃsā paramaṃ śaucam ahiṃsā paramo damaḥ |
ahiṃsā paramo lābhaḥ ahiṃsā paramaṃ yaśaḥ || 3:31 ||

Non-violence is the highest purity. Non-violence is the highest self-restraint. Non-violence is the highest profit. Non-violence is the greatest fame.

ahiṃsā paramo dharmah ahiṃsā paramā gatiḥ |
ahiṃsā paramaṃ brahma ahiṃsā paramaḥ śivaḥ || 3:32 ||

Non-violence is the supreme Dharma. Non-violence is the supreme path. Non-violence is the supreme Brahman. Non-violence is the supreme welfare (*śiva*).

māṃsāśanān nivarteta manasāpi na kāṅkṣayet |
sa mahat phalam āpnoti yas tu māṃsaṃ vivarjayet || 3:33 ||

One should refrain from meat-consumption. One should not even desire it mentally. He who abandons meat will receive a great reward.

svamāṃsaṃ paramāṃsena yo vardhayitum icchati |
anabhyarcya pitṛn devān na tato 'nyo 'sti pāpakṛt || 3:34 ||

He who wishes to nourish his own flesh with the flesh of other [beings], outside of worshipping the ancestors and the gods, is the biggest sinner of all.

madhuparke ca yajñe ca pitṛdaivatakarmaṇi |
atraiva paśavo hiṃsyā nānyatra manur abravīt || 3:35 ||

During the *madhuparka* offering and during a sacrifice, during rituals for the ancestors and the gods: only in these cases are animals to be slaughtered and not in any other case. [This is what] Manu taught.

krītvā svayaṃ vāpy utpādya paropahṛtam eva vā |
devān pitṛṃś cārcayitvā khādan māṃsaṃ na doṣabhāk || 3:36 ||

Should he buy it or procure it himself or should it be offered by others, if he eats meat, he will not sin if he first worships the gods and the ancestors.

vedayajñatapastīrthadānaśīlakriyāvrataiḥ |
māṃsābhāranivṛttānāṃ śoḍaśāṃśaṃ na pūryate || 3:37 ||

[People who know] the Vedas and [perform] sacrifices and austerities and [visit] sacred places, donate, [are of] good conduct, [perform] rituals and [keep] religious vows [but eat meat] will not [be able to] enjoy

3.34 See Uttarottara chapter two for a similar section on meat-consumption.

even a tiny portion of [such rewards that] [those] people [receive] who have given up meat.

mṛgāḥ paṇatṛṇābhārād ajameṣagavādibhiḥ |
sukhino balavantaś ca vicaranti mahītale || 3:38 ||

The deer and the goats, the sheep, the cows and other [animals] wander in the world happily and in great strength [just] from eating leaves and grass.

vānarāḥ phala-m-ābhārā rākṣasā rudhirapriyāḥ |
nihatā rākṣasāḥ sarve vānaraiḥ phalabhojibhiḥ || 3:39 ||

Monkeys eat fruits, Rākṣasas prefer blood. The fruit-eating monkeys defeated all the Rākṣasas [as the Rāmāyaṇa tells us].

tasmān māmsaṃ na hībeta balakāmena bho dvija |
balena ca guṇākaraṣāt parato bhayabhīruṇā || 3:40 ||

Therefore one should not crave meat in the hope of gaining strength, O Brahmin, in order to be able to draw a bow with force, or out of fear of the danger coming from the enemy.

ahimsakasamo nāsti dānayaājñasamīhaya |
iha loke yaśaḥ kīrtiḥ paratra ca parā gatiḥ || 3:41 ||

One cannot be equal to someone who refrains from violence by [merely] wishing to make donations and perform sacrifices. [He will have] fame and glory in this world and the supreme path in the other.

trailokyam maṇiratnapūrṇam akhilaṃ dattvottame brāhmaṇe
koṭīyājñasahasrapadmam ayutaṃ dattvā mahīm dakṣiṇām |
tīrthānām ca sahasrakoṭīniyutaṃ snātvā sakṛn mānavāḥ

3.37 See a similarly phrased comparison in Manu 2.86:

ye pākayaājñās catvāro vidhīyājñasamanvitāḥ |
sarve te japayaājñasya kalām nārbhanti ṣoḍaśim ||

3.39 Understand *phalam ābhārā* as *phalābhārā* (-m- is a sandhi-bridge).

3.40 *guṇākaraṣāt* in pāda c is difficult to interpret and *guṇākaraṣāt* is a conjecture by Judit Törzsök which fits the context well, although the polysemy of *guṇa* may allow for other solutions. Verses 3.40–42 may be echoing Brahmapurāṇa 216.64–66:

māmsān miṣṭataraṃ nāsti bhakṣyabhojyādikeṣu ca |
tasmān māmsaṃ na bluṇjīta nāsti miṣṭaiḥ sukḥodayaḥ ||
gosahasraṃ tu yo dadyād yaś tu māmsaṃ na bhakṣayet |
samāv etau purā prāha brahmā vedavidāṃ varaḥ ||
sarvatīrtheṣu yat puṇyam sarvayaājñeṣu yat phalam |
amāṃsabhakṣaṇe viprās tac ca tac ca ca tatsamam ||

3.41 Pādas ab probably stand for *ahimsako nāsti samo dānayaājñasamīhayaḥ puruṣaiḥ* CHECK and are reminiscent of Śivadharmasāstra 11.92: *ahimsaikā paro dharmah śaktānām parikīrtitam* | *śaktānām ayaṃ dharmo dānayaājñādīpūrvakah* ||
Note the variant °dharmā° in both C₀₂ and E in pāda b.

etatpunyaphalam ahimsakajanaḥ prāpnoti niḥsaṃśayaḥ || 3:42 ||

A person who refrains from violence will gain, no doubt about it, the [same] meritorious rewards that others would get by donating the three worlds filled with jewels and gems in their entirety to an excellent Brahmin, by performing a thousand [times] ten trillion (*padma*) [times] ten thousand (*ayuta*) *koṭīyajña* (= *koṭīhoma*?) sacrifices, by donating the earth [to a priest] as sacrificial fee, and by bathing [at] a thousand times ten million times a million (*nīyuta*) sacred places at once,

iti vṛśasārasaṃgrāhe ahimsāpraśamsā nāmādhyāyas tṛtīyaḥ

3.42 On *padma* meaning ‘ten trillion’, and on other words for numbers, see 1.32–35. *koṭīyajña* in *pāda d* may refer to a special kind of sacrifice, mostly known as *koṭīhoma* in the Purāṇas and in inscriptions (see e.g. Fleming 2010 and 2013) It probably involves a hundred fire-pits and a hundred times one thousand brāhmaṇas (hence the name ‘the ten-million sacrifice’). See e.g. Bhaviṣyapurāṇa uttaraparvan 4.142.54–58:

*śatānāno daśamukho dvimukhaikamukhas tathā | caturvidho mahārāja koṭīhomo vidhīyate ||
kāryasya gurutām jñātvā naiva kuryād aparvaṇi | yathā saṃkṣepataḥ kāryaḥ koṭīhomas tathā śṛṇu
|| kṛtvā kuṇḍaśataṃ divyaṃ yathoktaṃ hastasaṃmitam | ekaikasmīṃs tataḥ kuṇḍe śataṃ viprān
niyojayet || sadyaḥ pakṣe tu viprāṇāṃ sahasraṃ parikīrtitam | ekasthānapraṇīte 'gnau sarvataḥ
paribhāvīte || homaṃ kuryur dvijāḥ sarve kuṇḍe kuṇḍe yathoditam | yathā kuṇḍababutve 'pi rā-
jasūye mahākṛtau ||*

Note that the second syllable of *phalam* in *pāda d* is treated as a long syllable: this happens often at word-boundaries in this text; and note how *K₇* aims to restore the metre by inserting *tv* after its *phalam*.

[caturtho 'dhyāyaḥ]

[Chapter Four]

[yameṣu satyam (2) —

The second yama-rule: Truthfulness]

anarthayaḥ uvāca |

sadbhāvaḥ satyam ity āhur dṛṣṭapratyayam eva vā |

yathābhūtārthakathanam tat satyakathanam smṛtam || 4:1 ||

Anarthayaḥ spoke: The state of being real (*sad-bhāva*) is called Truth (*sat-ya*). Alternatively, it is also a notion that originates in perception. [Also, it is] relating things that correspond to reality. This is how Truth is discussed. REVISE

ākrośatādanādīni yaḥ sabeta suduḥsaham |

kṣamate yo jītātmā tu sa ca satyam udāhṛtam || 4:2 ||

He who endures severe abuse and beating etc. but keeps quiet, his self being conquered, is said to be [an example of] truth.

vadhārtham udyataḥ śāstram yadi prccheta karhicit |

na tatra satyam vaktavyam anṛtam satyam ucyate || 4:3 ||

If one is being interrogated any time with a sword lifted to strike him down, then it is not the truth that is to be spoken. [In this case,] a lie is called truth.

vadhārhaḥ puruṣaḥ kaścīd vrajet pathi bhayāturaḥ |

prcchato 'pi na vaktavyam satyam tad vāpi ucyate || 4:4 ||

A person who is walking on the road and is afraid of being killed, should not reply [to people who are potentially dangerous] even if they ask him. That is also called Truth.

na narmayuktam anṛtam hinasti

na strīṣu rājan na vivāhakāle |

prāṇātyaye sarvadhanāpahāre

pañcānṛtam satyam udāharanti || 4:5 ||

A lie does not hurt when it is connected with joking, with women, O king[!], at the time of marriage, at the departure from life and when one's entire wealth is about to be taken away. They call these five kinds of lies Truth.

devamānuṣatīryeṣu satyam dharmam paro yataḥ |

satyam śreṣṭham varīṣṭham ca satyam dharmam sanātanaḥ || 4:6 ||

4.1 Should we read *satyalakṣaṇam* in pāda d, following the rather similar Śivadharmasāstra 11.105cd?

4.2 *suduḥsaham* (singular) in pāda b picks up *ādīni* (plural) in pāda a. The *-m* in *satyam* may be a sandhi-bridge and the phrase may refer to a masculine subject thus: *sa ca satya -m- udāhṛtaḥ*.

Since Truth is the supreme Dharma with respect to gods, humans and animals[?], Truth is the best, the most preferable. Truth is the eternal Dharma.

satyaṃ sāgaram avyaktaṃ satyaṃ akṣayabhogadam |

satyaṃ potaḥ paratrārthaṃ satyaṃ panthāna vistaram || 4:7 ||

Truth is an unmanifest ocean. Truth yields imperishable pleasures. Truth is the ship that carries you to the other world. Truth is the wide path.

satyaṃ iṣṭagatiḥ proktaṃ satyaṃ yajñam anuttamam |

satyaṃ tīrthaṃ paraṃ tīrthaṃ satyaṃ dānam anantakam || 4:8 ||

Truth is said to be the desired path. Truth is the supreme sacrifice. Truth is a pilgrimage place, a supreme pilgrimage place. Truth is an endless donation.

satyaṃ śīlaṃ tapo jñānaṃ satyaṃ śaucaṃ damaḥ śamaḥ |

satyaṃ sopānam ūrdhvasya satyaṃ kīrtir yaśaḥ sukham || 4:9 ||

Truth is morality, austerity, knowledge. Truth is purity, self-control and tranquillity. Truth is the ladder upwards. Truth is fame and glory and happiness.

aśvamedhasahasraṃ ca satyaṃ ca tulayā dhṛtam |

aśvamedhasahasrād dhi satyaṃ eva viśiṣyate || 4:10 ||

[When] a thousand Aśvamedha sacrifices and Truth are measured on a pair of scales, Truth indeed surpasses a thousand Aśvamedha sacrifices.

satyena tapate sūryaḥ satyena pṛthivī sthitā |

satyena vāyavo vānti satye toyaṃ ca śītaḥ || 4:11 ||

The Sun shines because of Truth. The Earth stays in place by Truth. The winds blow because of Truth. Water is cooling through Truth.

tiṣṭhanti sāgarāḥ satye samayena priyavrataḥ |

satye tiṣṭhati govindo balibandhanakāraṇāt || 4:12 ||

The oceans dwell in Truth because of their encounter[?] with Priyavrata [Manu's son]. Govinda abides in Truth because He [as Vāmana] stopped [Mahā]Bali [in spite of the fact that this was achieved by a trick].

4.7 Pāda d is slightly problematic because it is difficult to ascertain if some of the MSS actually read *panthāna* or *pasthāna* (or *yasthāna*). I suspect that *panthāna* is a stem form noun formed (metri causa) to stand for an irregular nominative of *pathin*.

4.11 Here and several times below, *satye* is probably to be taken as standing for *satyena*.

4.12 Pāda b, *samayena priyavrataḥ*, probably stand for *samayena priyavratasya* although it is unclear to me what exactly *samaya* refers to here.

For Priyavrata's story, in which he wanted to turn nights into days by circling around Mount Meru in a chariot, and by this produced the seven oceans, see e.g. Bhāgavatapurāṇa 5.1.30–31:

agnir dahati satyena satyena śaśinācaraḥ |
satyena vindhyās tiṣṭhanti vardhamāno na vardhate || 4:13 ||

Fire burns with Truth. The Moon rises by Truth. It is because of Truth that the Vindhya mountain stands in place and that although it was growing it is not growing [anymore].

yāvad avabhāsayati suragirim anuparikrāman bhagavān ādityo vasudhātalam ardhenaiḥ prapāty ardbhenāvachchādayati, tadā hi [priyavratāḥ] bhagavadupāsanopacitātipuruṣaprabhāvas tad anabhinandan samajavena rathena jyotirmayena rajanīm api dinam kariṣyāmiti saptakṛtvā tarāṇīm anuparyakrāmad dvitīya iva pataṅgaḥ | ye vā u ha tadrathacaraṇanemikṛtaparikhātās te sapta sindhava āsan yata eva kṛtāḥ sapta bhūvo dvīpāḥ |

Pādas cd: for a somewhat similar reference to the story of Mahābali, see e.g. Vāmanapurāṇa 65.66: *evam purā cakradhareṇa viṣṇunā baddho balir vāmanarūpadhāriṇā | śakrapriyārtham surakāryasiddhaye hitāya vipraṣabbhagodvijānām ||*

4.13 Since *śaśi* (instead of *śaśin*) is a possible stem in this text, *śaśir ācaraḥ* could also be possible here in pāda b (see K₈₂K₁₀K₇), perhaps standing for *śaśinaś caraṇam* or *śaśiś carati*. My emendation (*śaśinācaraḥ*) could stand for *śaśinā/śaśinaś cāraḥ* metri causa.

Pādas cd refer to the story of Agastya and the Vindhya mountain: Vindhya became jealous of the Sun's revolving around Mount Meru and when the Sun refused to him the same favour, he decided to grow higher and obstruct the Sun's movement. As a solution to this situation, Agastya asked Vindhya to bend down to make it easier for him to reach the south and to remain thus until he returned. Vindhya agreed to do what Agastya asked him to do but Agastya never returned. See Mahābhārata 3.102.1–14 (see in the word *samaya* in verse 13 and compare it to VSS 4.12b):

yudhiṣṭhira uvāca |
kimartham sabasā vindhyaḥ pravṛddhaḥ krodhamūrchitaḥ |
etad icchāmy aham śrotum vistareṇa mahāmune ||
lomaśa uvāca |
adrirājam mahāśailam merum kanakaparatam |
udayāstamaye bhānuḥ pradakṣiṇam avartata ||
taṁ tu dṛṣtvā tathā vindhyaḥ śailaḥ sūryam atthābravīt |
yathā hi merur bhavatā nityaśaḥ parigamyate ||
pradakṣiṇam ca kṛyate mām evam kuru bhāskara |
evam uktaḥ tataḥ sūryaḥ śailendram pratyabhāṣata ||
nāham ātmecchayā śaila karomy enaṁ pradakṣiṇam |
ṣa mārgaḥ pradīṣṭo me yenedaṁ nirmitaṁ jagat ||
evam uktaḥ tataḥ krodhāt pravṛddhaḥ sabasācalaḥ |
sūryācandramasor mārgaṁ roddhum icchan paramtapa ||
tato devāḥ sabitāḥ sarva eva; sendrāḥ samāgamya mahādrinājam |
nivārayām āsur upāyatas taṁ; na ca sma teṣāṁ vacanaṁ cakāra ||
atthābhijagmur munim āśramasthaṁ; tapasvinaṁ dharmabhṛtāṁ varīṣṭhaṁ |
agastyam atyadbhutavīryadīptaṁ; taṁ cārthaṁ ūcuḥ sabitāḥ surāḥ te ||
devā ūcuḥ |
sūryācandramasor mārgaṁ nakṣatrāṇāṁ gatim tathā |
śailarājo vṛṇoty ṣa vindhyaḥ krodhavaśānugaḥ ||
taṁ nivārayitum śakto nānyaḥ kaś cid dvijottama |
ṛte tvām hi mahābhāga tasmād enaṁ nivāraya ||
lomaśa uvāca |
tac chrutvā vacanaṁ vipraḥ surāṇāṁ śailam abhyagāt |
so 'bhigamyābravīt vindhyaṁ sadāraḥ samupasthitaḥ ||
mārgam icchāmy aham dattaṁ bhavatā parvatottama |
dakṣiṇām abhigantāsmi diśam kāryena kena cit ||

*lokālokaḥ sthitaḥ satye meruḥ satye pratiṣṭhitaḥ |
vedās tiṣṭhanti satyeṣu dharmāḥ satye pratiṣṭhati || 4:14 ||*

The [mythical] Lokāloka mountains are located in Truth. Mount Meru stands by Truth. The Vedas abide in Truth. Dharma is rooted in Truth.

*satyaṁ gauḥ kṣarate kṣīraṁ satyaṁ kṣīre gḥṛtaṁ sthitaṁ |
satye jīvaḥ sthito dehe satyaṁ jīvaḥ sanātanaḥ || 4:15 ||*

The milk a cow yields is Truth. Ghee in milk is there as Truth. The soul dwells in the body in Truth. The eternal soul is Truth.

*satyaṁ ekena samprāpto dharmasādhanaṁ niścayaḥ |
rāmarāghavavīryeṇa satyaṁ ekaṁ surakṣitaṁ || 4:16 ||*

If Truth alone (ekena) is obtained, Dharma is surely accomplished. By the heroism of Rāma Rāghava, Truthfulness was well-guarded, more than anything else.

*etat satyavidhānasya kīrtitaṁ tava suvrata |
sarvalokahitārthāya kim anyac chrotum icchasi || 4:17 ||*

This is how [I] taught the rules of Truth to you, O virtuous one, to favour the whole world. What else do you wish to hear?

*vigatarāga uvāca |
na hi tṛptim vijānāmi śrutvā dharmam tavaṅpy aham |
upariṣṭād ato bhūyaḥ kathayasva tapodhana || 4:18 ||*

Vigatarāga spoke: I can't have enough of learning about [this teaching of] your[s on] Dharma. Teach me further than this, O great ascetic.

[yameṣv asteyaṁ (3) —

The third yama-rule: Refraining from stealing]

*anarthayajña uvāca |
steyaṁ śṛṇu atha viprendra pañcadhā parikīrtitaṁ |
adattādānam ādau tu utkocaṁ ca tataḥ param |
prasthavyājas tulāvyājah prasahyasteya pañcamam || 4:19 ||*

Anarthayajña spoke: Now listen to [my teaching about] stealing, O

*yāvadāgamanam mahyam tāvat tvam pratipālāya |
nirvṛtte mayi śailendra tato vardhasva kāmataḥ ||
evam sa samayaṁ kṛtvā vindhyenāmitrakarśana |
adyāpi dakṣiṇād deśād vāruṇir na nivartate ||
etat te sarvam ākhyātāṁ yathā vindhyo na vardhate |
agastyasya prabhāvena yan mām tvam paripṛcchasi ||*

4.16 Another way to translate *ekena* in pāda a would turn the sentence into this: 'If Truth is obtained by somebody, he will be one for whom Dharma is surely accomplished.'

4.18 It is not inconceivable that *tava* is meant to carry the sense of an ablative, as Kenji Takahashi has suggested to me: 'I can't have enough of learning about Dharma from you.'

great Brahmin, which is taught to be of five kinds. Firstly, [listen to] theft [lit. ‘taking what has not been given’], then bribery, cheating with weights, cheating with scales, and the fifth kind, robbery.

dhṛṣṭadustāprabhāvena paradravvyāpakarṣaṇam |
vāryamāṇo ’pi durbuddhir adattādānam ucyate || 4:20 ||

Theft is when somebody else’s wealth is taken away through a bold/impudent crime. [A person who commits such a crime] is foolish even if he remains unnoticed [or: kept back from the crime?].

utkocam śṛṇu viprendra dharmasaṃkarakāraṇam |
mūlyam kāryavināśārtham utkocah parigrhyate |
tena cāsau vijānīyād dravyalobhabalāt kṛtam || 4:21 ||

O great Brahmin, listen to bribery, which defiles Dharma. A sum of money taken in order to annul a punishment [or something that is to be done, in order to become exempt from a duty] is a bribe. Therefore this [also] should be considered as such [i.e. as stealing because] it is committed out of greed.

prasthavyāja-upāyena kuṭumbam trātum icchati |
taṃ ca stenam vijānīyāt paradravvyāpahāraṇam || 4:22 ||

[Even if] somebody wants to protect families by the method of cheating with weights, that person should be considered a thief, because he takes away other people’s wealth.

tulāvvyāja-upāyena parasvārtham hared yadi |
cauralakṣaṇakāś cānye kūṭakāpaṭikā narāḥ || 4:23 ||

[The case is similar] if somebody takes away somebody else’s belongings by the method of cheating with scales. Other people, deceitful swindlers (*kūṭa-kāpaṭika*) [can also] have the characteristics of thieves.

durbalārjavabāleṣu cchadmanā vā balena vā |
apahrītya dhanam mūḍhaḥ sa coraś cora ucyate || 4:24 ||

[If] someone, by deceit or by force, snatches away the wealth of weak and honest people or children [and women and simpletons?], that morally corrupt thief is [rightly] called a thief.

nāsti steyasamam pāpam nāsty adharmaś ca tatsamaḥ |
nāsti stenasamākīrtir nāsti stenasamo ’nayaḥ || 4:25 ||

There is no sin equal to stealing. There is no crime (*adharma*) equal to

4.21 Note *asau* in pāda c as an accusative form.

4.23 A line may have dropped out after pāda b, perhaps because a line similar to 4.22cd caused an eyeskip. Alternatively, this line may simply be elliptical.

it. There is no ill-fame comparable to that of being a thief. There is no bad-conduct comparable to being a thief.

nāsti steyasamāvidyā nāsti stenasamaḥ khalah |
nāsti stenasama ajño nāsti stenasamo 'lasah || 4:26 ||

There is no such ignorance as stealing. There are no bigger rouges than thieves. There is nobody as ignorant as a thief. There is not a lazy person who is comparable to a thief.

nāsti stenasamo dveṣyo nāsti stenasamo 'priyah |
nāsti steyasamaṁ duḥkhaṁ nāsti stenasamo 'yaśah || 4:27 ||

There is nobody as detestable as a thief. There is nobody as much of an enemy as a thief. There is no such suffering as stealing. There is nobody more disgraced than a thief.

pracchanno briyate 'rtham anyapuruṣaḥ pratyakṣam anyo haret
nikṣepād dhanahāriṇo 'nya-m-adhama vyājena cānyo haret |
anye lekhyavikalpanābhṛtadhanā <crux> anyo bhṛtā vai bhṛtā </crux>
<crux> anyah krītadhanā 'paro dhayabhṛta </crux> ete jaghanyāḥ
smṛtāḥ || 4:28 ||

Some [thieves] take away [other people's] wealth in disguise, some in broad daylight. Other wicked people take money from deposits, and some people steal through fraud. Some gather wealth by forging documents, others steal from stolen money??? Some people's wealth is from a purchased [child?? (*krīta*)]. These are considered the vilest.

stenastulya na mūdham asti puruṣo dharmārthahīno 'dhamaḥ
yāvaj jīvati śaṅkayā narapateḥ samtrasyamāno raṭan |
prāptaśāsana tīvrasya viṣamaṁ prāpnoti karmeritaḥ
kālena mriyate sa yāti nirayam ākrandamāno bhṛśam || 4:29 ||

There are no bigger idiots than thieves, who are wicked people without Dharma and Artha. As long as he lives, he trembles in fear of the king, wailing. Having received his punishment, he gets into severe and [in]tolerable difficulties, propelled by [his] karma. When his time comes, he dies and goes to hell, weeping vehemently.

4.27 Note how *stena* and *steya* are used interchangeably (or chaotically) in the above passages in the MSS to denote both 'thief' and 'theft/stealing'. The scribe of K₇ ends up writing *stenya* in 4.27e.

4.28 It appears that *briyate* in pāda a is to be taken as an active verb (*harate*). Note also how C₄₅ and K₇ read the same here. Take *'hariṇo* in pāda b as singular and *m* in *'nya-m-adhama* as a sandhi-bridge.

4.29 Understand *stenastulya na mūdham asti* (the reading of E!) as a 'metri causa' version of *stenatulyo na mūdho 'sti*, and see a similar case of a nominative ending inside of compound in pāda c below. One major concern remains here: the accepted reading here is that of E, an edition that rarely

*nītvā durgatikotīkalpa nirayāt tiryatvam āyānti te
tiryatve ca tathaivam ekaśatikam prabhramya varṣārbudam |
mānuṣyam tad avāpnūvanti vipule dāridryarogākulam
tasmād durgatibetu karma sakalam tyaktvā śivam cāśrayet || 4:30 ||*
Having spent ten million aeons of suffering, they emerge from hell to the state of animal existence. Similarly [CHECK eka], after roaming about in animal existence for a hundred and one times ten million years, then they reach the status of human existence on earth which is full of poverty and disease. Then abandoning all one's karmas, the causes of suffering, one seeks refuge in Śiva.

[yameṣv ānṛśaṃsyam (4) —

The fourth yama-rule: Absence of cruelty]

*aṣṭamūrtiśivadveṣṭā pitur mātus ca yo dviṣet |
gavām vā atithēr dveṣṭā nṛśaṃsāḥ pañca eva te || 4:31 ||*
The one who is hostile towards the eight-formed Śiva, he who hurts his mother or father, he who is hostile towards cows or guests: these are the five types of cruel people.

*aṣṭamūrtiḥ śivaḥ sāksāt pañcavyomasamanvitaḥ |
sūryaḥ somaś ca dīkṣaś ca dūṣakaḥ tannṛśaṃsakaḥ || 4:32 ||*
Śiva in his manifest form (*sāksāt*) is of eight forms, with the five elements (vyoman! NOTE), and the Sun, the Moon, and the sacrificer. [He who] disgraces [any of these] is a cruel person.

emerges as the sole transmitter of the best reading. A solution could be to emend to *stenamṭulya...*, meaning 'There is no bigger foolishness than theft', but then the second part of pāda a is difficult to connect.

Understand *prāptaśāsana tīvrasahyaviṣamaṃ* in pāda c as *prāptaśāsanas tīvram asahyam ca viṣamaṃ prāpnoti*. Alternatively, understand *tīvrasahya*° as *duḥsahya*° (suggested by Törzsök).

The actual reading of C₉₄, *prāptaś* (lost in the process of normalization and standing in contrast with that of all other MSS that read *prāptaḥ*) may suggest a doubling of the *ś* of *śāsana* metri causa (suggestion by Törzsök). More likely is that a licence of having a nominative ending inside of a compound is applied here, as probably above in pāda a (also remarked by Törzsök).

4.30 Note °*kalpa* for °*kalpaṃ* metri causa. I understand *vipule* as *vipulāyām*, *vipulā* appearing in Amarakośa 2.1.7 as a synonym of *dhātṛī*, 'earth'. Note the switch from plural to singular in pāda d.

4.31 Note *pitur* and *mātur* used as accusative forms in pāda b, or alternatively understand: 'who are hateful towards their fathers and mothers'.

4.32 See Śakuntalā 1.1:

*yā sṛṣṭiḥ sraṣṭur ādyā [1] vahati vidhibutaṃ yā havir [2] yā ca botrī [3]
ye dve kālāṃ vidhattaḥ [4,5] śruti-viṣaya-guṇā yā [6] sthitā vyāpya viśvam |
yām ābhuḥ sarva-bīja-prakṛtīr [7] iti yayā prāṇināḥ prānavantaḥ [8]
pratyakṣābbiḥ prapannas tanubhir avatu vas tābbir aṣṭābbir iśaḥ ||*

The eight *tanus* here are: [1] jala [2] agni [3] yajamāna [4,5] sūrya + candra [6] ākāśa [7] bhūmi [8] vāyu

*pitākāśasamo jñeyo janmotpattikaraḥ pitā |
pitṛdaivatam ādityam ānṛśaṃsa tamanvitaḥ || 4:33 ||*

The father is to be considered similar to the sky, he is the cause of one's birth.

*prthvyā gurutarī mātā ko na vandeta mātaram |
yajñadānatapovedās tena sarvaṃ kṛtaṃ bhavet || 4:34 ||*

The mother is more venerable than the earth. Who would not praise a mother? By that [praise], sacrifices, donations, austerities and [the study of] the Vedas, all will be completed.

*gāvaḥ pavitraṃ maṅgalyaṃ devatānām ca devatāḥ |
sarvadevamayā gāvas tasmād eva na hiṃsayet || 4:35 ||*

Cows are a sacred [auspicious/purifying Judit] blessing, they are the gods of the gods. Cows contain in themselves all the gods. That's exactly why one should not hurt them.

*jātamātrasya lokasya gāvas trātā na saṃśayaḥ |
ghṛtaṃ kṣīraṃ dadhi mūtraṃ śakṛt karṣaṇam eva ca || 4:36 ||*

Cows are the protectors of the world as if the world were their new-born [calf], there is no doubt about it. The collection of [the five products of the cow, the *pañcagavya*,] ghee, milk, curd, and [the cow's] urine and dung [is auspicious].

*pañcāmṛtaṃ pañcapavitrāpūtaṃ
ye pañcagavyaṃ puruṣāḥ pibanti |
te vājimedhasya phalaṃ labhanti
tad akṣayaṃ svargam avāpnūvanti || 4:37 ||*

People who drink the five products of the cow, the five nectars, the five holy and pure [substances] [or: clarified with a strainer??], will obtain the fruits of a horse sacrifice, and then reach the undecaying heavens.

*gobhir na tulyaṃ dhanam asti kiṃcid
duhṃyanti vāhyanti bahiṣcaranti |
trṇāni bhuktvā amṛtaṃ sravanti
vipreṣu dattāḥ kulam uddharanti || 4:38 ||*

For a similar interpretation of *aṣṭamūrti*, see e.g. Īśānaśivagurudevapaddhati 2.29.34 (*mantrapāda*; note *yajamāna* for our *dikṣa*): *kṣmā-vahni-yajamānārka-jala-vāy-vindu-puṣkaraiḥ | aṣṭābhīr mūrti-ibhiḥ sambhor dvitīyāvaraṇaṃ smṛtaṃ ||* (For *puṣkara* as 'sky, atmosphere', see e.g. Amarakośa 1.2.167: *dyodivau dve striyām abhraṃ vyoma puṣkaram ambaram*.) A closely related *Aṣṭamūrti*-hymn appears in Niśv mukha 1.30–41 (I owe thanks to Nirajan Kafle for drawing my attention to this); see Kafle 2018: 62, 63, 116, 119. Kafle notes that this hymn is closely parallel to some passages in the *Prayogamañjarī* (1.19–26), the *Tantrasamuccaya* (1.16–23), and the *Īśānaśivagurudevapaddhati* (*kriyāpāda* 26.56–63). See also TAK I s.v. *aṣṭamūrti*.

There is no wealth comparable to [having] a cow. They yield milk, they draw [a plough etc.]. [As] they roam under the sky, feeding on grass, they issue nectar. When given to Brahmins, they deliver the family [from *saṃsāra*/the suffering experienced in hell].

gavāhnikam yaś ca karoti nityam
śūśrūṣaṇam yaḥ kurute gavāṃ tu |
aśeṣayaññatapadānapuṇyam
labhaty asau tam anṛśaṃsakartā || 4:39 ||

He who never fails to serve the cow daily [e.g. with a handful of grass], and he who tends to the cows' service, will obtain the merits of all sacrifices, austerities and donation [because] he is one who is kind to it (*tām?*) [i.e. to the cow].

atithim yo 'nugaccheta atithim yo 'numanyate |
atithim yo 'nupūjyeta atithim yaḥ praśaṃsate || 4:40 ||

He who looks after a guest, he who respects a guest, he who worships a guest, he who praises a guest,

atithim yo na pīdyeta atithim yo na duṣyati |
atithipriyakartā yaḥ atitheḥ paricārakaḥ |
atitheḥ kṛtasamtoṣas tasya puṇyam anantakam || 4:41 ||

he who does not harm a guest, he who does not commit a fault towards a guest, he who does kind things to a guest, he who attends to the needs of a guest, he who makes a guest satisfied: his merits are endless.

āsanenārghapādyena pādaśaucajalena ca |
annavastrapradānair vā sarvaṃ vāpi nivedayet || 4:42 ||

He should offer [the guest] a seat, water-offering, feet-washing water [or: °pātreṇa?], water for washing his feet[?], or gifts of food and clothes, or all [of these].

putradārātmanā vāpi yo 'tithim anupūjayet |
śraddhayā cāvīkalpena aklībamānasena ca || 4:43 ||

He who worships the guest by [offering him] his own son, wife or himself with willingness and with a brave and non-hesitating mind,

na prcched gotracaraṇam svādhyāyam deśajanmanī |
cintayen manasā bhaktyā dharmah svayam ihāgataḥ || 4:44 ||

4.40 Not the peculiar verb forms *anugaccheta* and *anupūjyeta* in this verse.

4.42 Pāda b seems to awkwardly repeat what *arghapādyena* in pāda a signifies. Some emendation may be required here, perhaps taking into account bathing (*snāna*) or an unguent (*abhyāṅga*).

4.43 For the requirement that one could part with his wife or son, or his own life, for the benefit of someone else, see VSS 2.38 and the narrative in VSS chapter 12; these influenced my decision to emend °ātmano to °ātmanā in pāda a.

and does not ask [the guests about their] lineage, Vedic affiliation (*caraṇa*), studies, country or birth, and imagines mentally, with devotion, that it is Dharma himself who has arrived,

aśvamedhasahasrāṇi rājasūyaśatāni ca |
puṇḍarīkasahasraṃ ca sarvatīrthatapaḥphalam || 4:45 ||

[will obtain all the fruits of] thousands of Aśvamedha sacrifices and hundreds of Rājasūya sacrifices, a thousand Puṇḍarīka sacrifices and the fruit of [visiting] all the pilgrimage places and [performing] all the austerities;

atithir yasya tuṣyeta nṛśaṃsamataṃ utsṛjet |
sa tasya sakalaṃ puṇyaṃ prāpnuyān nātra saṃśayaḥ || 4:46 ||

he whose guest is satisfied [and] he who can abandon the sentiment of cruelty, will obtain all the merits of [the above], there is no doubt about it.

<crux>na gatim atithijñasya gatim āpnoti karhicit</crux> |
tasmād atithim āyāntam abhigacchet kṛtāñjalīḥ || 4:47 ||

... he who [does not] know [how to greet his] guests ... will never reach the path ... ? Therefore one should go up to the arriving guest with respectfully joined palms.

saktuprasthena caikena yajña āsīn mahādbbutaḥ |
atithiprāptadānena svaśarīraṃ divaṃ gatam || 4:48 ||

By one *prastha* of coarsely ground grains given to a guest, an extremely great sacrifice was performed [so to say], and his [the Brahmin's and his family members'] bodies (*svaśarīraṃ*) reached heaven.

4.46 The demonstrative pronoun *tasya* in pāda c may refer to the guest: 'he will obtain all his [i.e. the guest's] merits', hinting at some sort of karmic exchange. Nevertheless, I think that *tasya* points at the merits one can obtain by rituals listed in the previous verse. This is suggested by passages such as the following:

Mahābhārata Supp. 13.14.379 ff.:

<skt>ahany ahani yo dadyāt kapilāṃ dvādaśīḥ samāḥi |
māsi māsi ca satreṇa yo yajeta sadā naraḥ ||
gavāṃ śatasahasraṃ ca yo dadyāj jyeṣṭhapaṣkare |
na taddharmaphalaṃ tulyam atithir yasya tuṣyati ||</skt>

Brahmavaivartapurāṇa 3.44–46:

<skt>atithiḥ pūjito yena pūjitāḥ sarvadevatāḥ |
atithir yasya santuṣṭas tasya tuṣṭo hariḥ svayam ||
snānena sarvatīrtheṣu sarvadānena yat phalam |
sarvavratopavāseṇa sarvayajñeṣu dīkṣayā ||
sarvais tapobhir vividhair nityair naimittikādibhiḥ |
tad evātithisevāyāḥ kalāṃ nārhanī ṣoḍaśīm ||</skt>

4.48 This verse is a reference to the story related by a mongoose in MBh 14.92–93: A Brahmin

nakulena purādhītaṃ vistareṇa dvijottama |
viditaṃ ca tvayā pūrvam prasthavārttā ca kīrtitā || 4:49 ||

The mongoose related [this story in the Mahābhārata] in the past in detail, O great Brahmin, and you've known it already. The story of the *prastha* is well-known.

[*yameṣu damaḥ* (5) —

The fifth yama-rule: Self-restraint]

dama eva manuṣyāṇāṃ dharmasārasamuccayaḥ |
damo dharmo damaḥ svargo damaḥ kīrtir damaḥ sukham || 4:50 ||

Self-restraint of humans is in itself the collected essence of Dharma. Self-restraint is Dharma, Self-restraint is heaven, Self-restraint is fame, Self-restraint is happiness.

damo yajño damas tīrthaṃ damaḥ puṇyaṃ damas tapaḥ |
damaḥina-m-adharmaś ca damaḥ kāmakulapradaḥ || 4:51 ||

Self-restraint is sacrifice, Self-restraint is a pilgrimage-place, Self-restraint is merit, Self-restraint is religious austerity. If one has no Self-restraint, there is no Dharma, [while] Self-restraint yields a multitude of desired objects.

nirdamaḥ kari mīnaś ca pataṅgabhrāmaramrgāḥ |
tvag jihvā ca tathā ghrāṇā cakṣuḥ śravaṇam indriyāḥ || 4:52 ||

The elephant, the fish, the moth, the bee and the deer are without Self-restraint. The senses are the skin, the tongue, the nose, the eye and the ear.

durjayendriyaṃ ekaikaṃ sarve prāṇaharāḥ smṛtāḥ |
damaṃ yo jayate samyag nirdamo nidhanaṃ vrajet || 4:53 ||

Each of these sense faculties are hard to conquer and all are known to be fatal [if unconquered]. If one masters Self-restraint, the [one with a?] lack of Self-restraint will die.????

who practises the vow of gleaning (*uñcha*) and his family receive a guest. They feed the guest with the last morsels of the little food they have. In the end, the guest reveals that he is in fact Dharma (14.93.80cd) and as a reward the family departs to heaven. The noble act of the poor Brahmin and his family is depicted as yielding greater rewards than Yudhiṣṭhira's grandiose horse-sacrifice. (See some remarks on this story in Takahashi 2021.)

We would be forced to accept the reading of E in pāda d if the expression were in the masculine (*saśarīro divaṃ gataḥ*). This would make sense and it would also echo expressions occurring e.g. in the Mahābhārata: 3.164.33cd: <skt>paśya puṇyakṛtāṃ lokān saśarīro divaṃ vraja</skt>; 14.5.10cd: <skt>samjivya kalam iṣṭaṃ ca saśarīro divaṃ gataḥ</skt>. It is tempting to emend the pāda accordingly, but I have retained *saśarīraṃ divaṃ gatam* and I interpret it as referring to the Brahmin's whole family (*sva*).

4.52 Note *kari* for *kārī* metri causa, and the end of pāda b (*°mrgāḥ*), which should be treated metrically as if it read *°mrigāḥ*.

mṛge śrotravaśān mṛtyuḥ pataṅgāś cakṣuṣor mṛtāḥ |
gbrāṇayā bbramaro naṣṭo naṣṭo mīnaś ca jibvayā || 4:54 ||

In the case of the deer, death comes about because of hearing [when hunters use buck grunts]. Moths die because[?] of their eyes [as they are attracted to the light of a lamp]. Bees perish because of their smelling, fish because of their tongues.

sparsēna ca karī naṣṭo bandhanāvāsaduḥsahāḥ |
kiṃ punaḥ pañcabhuktānāṃ mṛtyuḥ tebhyaḥ kiṃ adbhutam || 4:55 ||

The elephant perishes because of touch, not being able to tolerate being in fetters [?]. How much more true it is for those who enjoy all five [senses]! Why should death come as a surprise for them?

purūravo 'tilobbhena atikāmena daṇḍakaḥ |
sāgarās cātidarpeṇa atimānena rāvaṇaḥ || 4:56 ||

Purūravas [perished] by excessive greed, Daṇḍaka by excessive desire, Sagara's sons by excessive pride, Rāvaṇa by excessive haughtiness,

atikrodhena saudāsa atipānena yādavāḥ |
atitṛṣṇāc ca māndhātā nabuṣo dvijavajñayā || 4:57 ||

4.56 Purūravas (double sandhi originally? purūravās ati° – purūravā ati° – purūravāti°). Pāda a may refer to the following passage in the Mahābhārata (1.70.16–18, 20ab):

<skt>purūravās tato vidvān ilāyāṃ samapadyata|
sā vai tasyābhavan mātā pitā ceti hi naḥ śrutam||
trayodaśa samudrasya dvīpān aśnan purūravāḥ|
amānuṣair vṛtaḥ sattvair mānuṣaḥ san mahāyāśāḥ||
vipraiḥ sa vīgrahaṃ cakre vīryonmattaḥ purūravāḥ|
jahāra ca sa viprāṇāṃ ratnāny utkrośatām api||

...

tato maharṣibhiḥ kruddhaiḥ śaptaḥ sadyo vyanaśyata|</skt>

("The wise Purūravas was born to Ilā. We heard that Ilā was both his mother and his father. The great Purūravas ruled over thirteen islands of the ocean and, though human, he was always surrounded by superhuman beings. Intoxicated with his power, Purūravas quarrelled with some Brahmins and robbed them of their wealth even though they were protesting. [...] Therefore, cursed be the great Ṛṣis, he perished.")

See also Buddhacarita 11.15 (Aiḍa = Purūravas): <skt> aiḍaś ca rājā tridivaṃ vigāhya

nītvāpi devīm vaśam urvaśīm tām|

lobhād ṛṣibhyaḥ kanakaṃ jihīṛṣur

jagāma nāśaṃ viṣayeṣv atṛptaḥ|</skt>

For Daṇḍa(ka)'s story, see Rāmāyaṇa 7.71.31 ff.: Daṇḍa meets Arajā, a beautiful girl, in a forest and rapes her. As a consequence, her father, Śukra/Bhārgava, destroys Daṇḍa's kingdom, which thus becomes the desolate Daṇḍaka-forest.

For two versions of the destruction of Sagara's sons, who were chasing the sacrificial horse of their father's Aśvamedha sacrifice, and by doing so disturbed Kapila's meditation, and who in turn burnt them to ashes, see Mahābhārata 3.105.9 ff. and Brahmāṇḍapurāṇa 2.52–53.

As for Rāvaṇa's haughtiness, especially the fact that he chose to be invincible by all creatures except humans, and its consequences, one should recall the story of the Rāmāyaṇa and Rāvaṇa's destruction brought about by Rāma therein.

Saudāsa by excessive anger, the Yādavas by excessive drinking, Māndhātṛ by excessive desire, Nahuṣa by contempt for Brahmins,

atidānād balir naṣṭa atisauryeṇa arjunah |

4.57 Saudāsa, also known as Kalmāṣapāda, hit Śakti, Vasiṣṭha's son, with a whip because the latter did not give way to him, and as a consequence Śakti cursed Saudāsa: Saudāsa had to roam the world as a Rākṣasa for twelve years. See Mahābhārata 1.166.1 ff.

As for the end of the Yādavas, see the short Mausalaparvan of the Mahābhārata (canto 16): cursed by the sages Viśvāmitra, Kaṇva and Nārada, and seeing menacing omens, the Yādavas take to drinking in Prabhāsa and destroy each other.

Most probably, *atitṛṣṇā* in the MSS stand for *atitṛṣṇāt* (intending *atitṛṣṇayā*). The form *māndhātō* in C₄₅ stands for *māndhātā* (nominative of *māndhātṛ*). I have corrected it in spite of the fact that the authors' knowledge about his story may come from Divyāvadāna 17, where it sometimes appears to be an a-stem noun (*māndāta*). *dvijavajñayā* in *pāda* d stands for *dvijavajñayā* metri causa.

Māndhātṛ was born from his father's body who, being excessively thirsty once, had drank some decoction prepared for ritual purposes and as a result become pregnant with him. Nevertheless, Buddhacarita 11.13 suggests that Māndhātṛ himself was still unsatisfied with wordly objects even after he had obtained half of Indra's throne:

<skt> devena vṛṣṭe 'pi hiraṇyavarṣe
dvīpān samagrāṃś caturo 'pi jītvā |
śakrasya cārdhāsanam apy avāpya

māndhātūr āśid viṣayeṣv atṛptiḥ ||</skt> In fact, as Monika Zin points out (2012: 149) Māndhātṛ/Māndhātā's rise and fall is a very popular theme in the 'Narrative Art of the Amaravati School': "Statistics show that in the Amaravati School the most frequently represented narrative is the story of King Māndhātā, which appears 47 times." See ibid. p. 151: "The story [e.g. <i>Divyāvadāna</i> XVII], see more sources in fn. 17 of this article] relates that Māndhātā was a miraculously born <i>cakravartin</i> with Seven Jewels who could cause rain to fall so that his subjects could prosper; not usual rain, but rain of coins, of grain or of cloth. By virtue of his moral strength alone, Māndhātā conquered the world - without any weapons. He conquered all the countries on earth, then Uttarakuru, Pūrvavideha and Aparagodānīya, after which he set out to conquer the heavens. When he was traversing from one abode of the gods to the next (Nāgas, Sadāmattas, Mālādharas, etc.) groups of gods pledged obeisance to him and immediately marched in front of his troops. Māndhātā reached the splendid city of the Trayastriṃśa gods atop Sumeru, where Indra, in the meeting-hall, bequeathed to him half of his own seat and half of his heavenly realm. Māndhātā then ruled together with Indra for an unimaginable period of time during which 36 Indras changed. One day, shortly after he won a battle against the Asuras, a sinful thought came to his mind: why should he rule alongside Indra? It was he, after all, who won the war, not Indra - he was better and should, therefore, rule alone. At that very moment Māndhātā fell from heaven, down to his former realm, became sick and died. Shortly before his death, he preached a sermon to his subjects in which <i>gāthas</i> from the <i>Dhammapada</i> (186–187) appear..."

Nahuṣa was elevated to the position of Indra for a period of time and he also wanted to take Śacī, Indra's wife. Indra instructed Śacī to tell Nahuṣa to harness some Ṛsis to a vehicle and use this vehicle to take Śacī. Agastya, one of the Ṛsis, was insulted even further by Nahuṣa, therefore he cursed Nahuṣa, who then fell from the vehicle. See Mahābhārata 12.329.35 ff. and the verse in the Buddhacarita (11.14) that follows the one about Māndhātṛ:

<skt> bhuktvāpi rājyaṃ divi devatānām
śatakratau vṛtrabhayāt pranaṣṭe |
darpan maharṣiṇ api vāhayitvā
kāmeṣv atṛpto nahuṣaḥ papāta ||</skt>

atidyūtān nalo rājā nṛgo gobaraṇena tu || 4:58 ||

[Mahā]bali perished by excessive donations, Arjuna by excessive heroism, King Nala by excessive gambling, Nṛga by taking a cow.

damena hīnaḥ puruṣo dvijendra

svargaṃ ca mokṣaṃ ca sukhaṃ ca nāsti |

vijñānadharmakulakīrtināśa

bhavanti vipra damayā vihīnāḥ || 4:59 ||

[For] a person who is without Self-restraint, O great Brahmin, there is no heaven, liberation or happiness. O Brahmin, people without Self-restraint are the destruction of knowledge, Dharma, family and fame.

[*yameṣu ghrṇā (6) —*

The sixth yama-rule: Taboos]

nirghṛṇo na paratrāsti nirghṛṇo na ihāsti vai |

nirghṛṇe na ca dharmo 'sti nirghṛṇe na tapo 'sti vai || 4:60 ||

[For] a person without taboos there is neither the other world, nor this life. In the case of a person without taboos there is no Dharma or religious austerity.

parastrīṣu parārtheṣu parajīvāpakarṣaṇe |

paranindāparānneṣu ghrṇām pañcasu kārayet || 4:61 ||

These five are taboo: women who are not depending on oneself, others' wealth, taking away others' lives, hurting others and [consuming] others' food.

parastrī śṛṇu viprendra ghrṇīkāryā sadā budhaiḥ |

rājñī viprī parivṛājā svayonīparayoniṣu || 4:62 ||

4.58 Pāda a is most probably a reference to Mahābali's promises made to Vāmana that caused his fall. Arjuna: the exile? Flo Kirātārjuniya?? he killed Bhīṣma? Flo King Nala was an expert in the game of dice and lost his kingdom to Puṣkara in a game. See e.g. Mahābhārata 3.56.1 ff.

As for Nṛga, see Mahābhārata 14.93.74:

<skt> gopradānasahasrāṇi dvijebhyo 'dān nṛgo nṛpaḥ |
ekāṃ dattvā sa pārakyaṃ narakam samavāptavān ||

</skt> ("King Nṛga had made gifts of thousands of cows for the twice-born. By giving away one single cow that belonged to someone else, he fell into hell.")

4.59 Note how flexible the gender of most nouns is in pāda b: *svarga*, *mokṣa* and *dama* are usually masculine in standard Sanskrit. The majority of the witnesses suggest that pāda c ends in a stem form noun (*'nāśa*). This pāda is unmetrical, or rather it applies the licence of a word-final short syllable being counted as potentially long (*'dharma*). Note how *viprā* in pāda d is probably an attempt in some MSS to restore the metre. This pāda is also unmetrical, or rather it applies the licence of a word-final short syllable being counted as potentially long (*viPRA*).

Listen, O great Brahmin, the wise should always treat women who are not dependent on oneself as taboo, [be she] a queen, a Brahmin's wife, a wandering religious mendicant, a relative or of another family.

parārthe śṛṇu bhūyo 'nya anyāyārtha-m-upārjanam |
ādhaprasthatulāvyaṃ parārtham yo 'pakarṣati || 4:63 ||

Listen further to something else with regards to others' wealth. [It may include] gaining wealth through unlawful means, when somebody takes away other people's wealth by cheating with [small] weights of an *ādha*[ka] or a *prastha* and with scales.

jīvāpakarṣaṇe vipra ghrṇīkurvīta paṇḍitaḥ |
vanajāvanajā jīvā vilagāś' caranācarāḥ || 4:64 ||

O Brahmin, the wise should regard the taking away [of others'] lives as taboo. Wild and domesticated animals, [serpents] that live in holes and those that walk on their feet [are examples of life forms not to destroy].

paranindā ca kā vipra śṛṇu vakṣye samāsataḥ |
devānām brāhmaṇānām ca gurumātātithidviṣaḥ || 4:65 ||

And what is the hurting of others? Listen, O Brahmin, I'll tell you briefly. He who is hostile to the gods, Brahmins, gurus, mothers and guests [hurts others].

parānneṣu ghrṇā kāryā abhojyeṣu ca bhojanam |
sūtaka mṛtake śauṇḍe varṇabhraṣṭakule naṭe || 4:66 ||

As regards other people's food, eating together with people whose food is not to be accepted (*abhojyeṣu*) is taboo, [e.g.] after birth or death [in the family], in case there are vendors of alcohol, in the case of a family having lost their caste, and in the case of a Naṭa [dancer caste?].

ete pañcaghrṇāsu saktapurusaḥ svargārthamokṣārthinaḥ

4.64 In pāda d, understand *caranācara* as *caranācara* (metri causa).

4.65 Note *mātā* as a stem form.

4.66 One should probably understand *śauṇḍe* in pāda c as *śauṇḍike* (alternatively, it may be corrupted from *śaṇḍhe*); see both in Vāsiṣṭhadharmaśāstra 14.1–3:

<skt>athāto bhojyābhojyaṃ ca varṇayisyāmaḥ| cikitsaka-mṛgayu-puṃścalī-ḍaṇḍika-stenābhiśastar-ṣaṇḍha-patitānām annam abhojyam| kadarya-dikṣita-baddhātura-somavikrayi-takṣa-rajaka-śauṇḍika-sūcaka-vārdhuṣika-carmāvakṛtānām||</skt> etc.

In Olivelle's translation (DhSūtras 1999: 285): "Next we will describe food that is fit and food that is unfit to be eaten [...] The following are unfit to be eaten: food given by a physician, a hunter, a harlot, a law enforcement agent, a thief, a heinous sinner [...] a eunuch, or an outcaste; as also that given by a miser, a man consecrated for a sacrifice, a prisoner, a sick person, a man who sells Soma, a carpenter, a washerman, a liquor dealer, a spy, an usurer, a leather worker..."

In support of reading *śaṇḍhe*, see Manu 3.239:

<skt>cāṇḍāś ca varāhaś ca kukkuṭaḥ śvā tathaiva ca| rajasvalā ca ṣaṇḍhaś ca nekṣerann aśnato dvijān||</skt>

*loke 'nindanam āpnuvanti satatam kīrtir yaśo'lamkṛtam |
prajñābodhaśrutim smṛtim ca labhate mānam ca nityam labhet
dākṣiṇyam sa bhavet sa āyusa param prāpnoti niḥsaṃśayaḥ || 4:67 ||*

Those people who cling to [the prohibition of] the five kinds of taboo [and thus] seek heaven, wealth and liberation, will reach eternal faultlessness in this world, embellished with fame and glory. [A person like that] will obtain wisdom, intelligence, [knowledge of] the Śruti and Smṛti traditions, and honour forever. He will be kindness itself[?] and he will obtain an extra long life, no doubt.

[*yameṣu pañcavidho dhanyaḥ* (7) —

The seventh yama-rule: The five methods of virtue?]

*caturmaunaś catuḥśatruś caturāyatanam tatbā |
caturdhyānam catuṣpādam pañcadhanyavidhocyate || 4:68 ||*

The four cases of observing silence, [victory over] the four enemies, the four sanctuaries/planes, the four meditations, and the four legged [Dharma] are called the five ways of being virtuous[?].

*caturmaunasya vakṣyāmi śṛṇuṣvāvahito bhava |
pāruṣyapiśunāmithyāsambhinnāni ca varjayet || 4:69 ||*

I shall tell you about the four cases of observing silence. Listen, be attentive. One should avoid [1] violent [words], [2] slanderous [words], [3] lies, and [4] idle [talk].

*kāmaḥ krodhaś ca lobhaś ca mohaś caiva caturvidhaḥ |
catuḥśatruḥ nibhantavyaḥ so 'ribhā vītakaḥmaṣaḥ || 4:70 ||*

The fourfold enemy, desire, anger, greed and delusion, is to be destroyed. He who destroys [these] enemies will become sinless.

*caturāyatanam vipra kathayiṣyāmi tac chṛṇu |
karuṇā muditopekṣā maitrī cāyatanam smṛtam || 4:71 ||*

I shall teach you the four sanctuaries/planes. Listen, O Brahmin. Com-

4.67 Understand *kīrtir yaśo°* as *kīrtīyaśo°* ('r' being an intrusive consonant here metri causa). Understand *āyusa* as *āyusaṃ* (metri causa).

4.69 Is *sambhinna* a Buddhist term? See also Dharmaputrikā 1.31.

4.70 Possible direct sources for the idea that *kāma* is an enemy to be defeated include Buddhacarita 11.17:

<skt>cīrāmbārā mūlaphalāmbubhākṣā
jaṭā vahanto 'pi bhujamgādīrghāḥ|
yair nānyakāryā munayo 'pi bhagnāḥ
kaḥ kāmasaṃjñān mṛgayeta śatrūn||</skt>
and Bhagavadītā 3.43:

<skt>evaṃ buddheḥ param buddhvā saṃstabhyātmānam ātmanā|
jahi śatruṃ mahābāho kāmarūpaṃ durāsadam||</skt>

passion, sympathy in joy, indifference, and benevolence are the four sanctuaries/planes.

caturdhyānādbhunā vakṣye saṃsārārṇavatāraṇam |
ātmavidyābhavaḥ sūkṣmaṃ dhyānam uktam caturvidham || 4:72 ||

I shall now teach you the four meditations, which will liberate you from mundane existence (*saṃsāra*). Meditation is taught to be fourfold: of the Self, *vidyā*, *bhava* [= Śiva] and the subtle one.

ātmatattvaḥ smṛto dharmo vidyā pañcasu pañcadbhā |
ṣaṭtrimśākṣaram ityāhuḥ sūkṣmatattvam alakṣaṇam || 4:73 ||

The *tattva* of the Self is the *ātman*. *Vidyā* in the five in a fivefold way[?]. They call the thirty-sixth the imperishable one, [and] the subtle *tattva* has no attributes.

catuṣpādaḥ smṛto dharmas' caturāśramam āśritaḥ |
gṛhastho brahmacārī ca vānaprastho 'tha bhaikṣukaḥ || 4:74 ||

Dharma is said to be four-legged [as] it rests on the four *āśramas*, [those of] the householder, the chaste one, the forest-dweller and the mendicant.

dhanyās te yair idam vetti nikhilena dvijottama |
pāvanam sarvapāpānām punyānām ca pravardhanam || 4:75 ||

Virtuous are those who know these thoroughly, O great Brahmin. [They will experience] the purification of all sins and the growth of merits.

āyuh kīrtir yaśaḥ saukhyaṃ dhanyād eva pravardhate |
śāntiḥ puṣṭiḥ smṛtir medhā jāyate dhanyamānave || 4:76 ||

4.71 Is *āyatana* just a synonym of *vihāra* here or could this use of the term *āyatana* for the four Buddhist *brahmavihāras* have been influenced by the following passage in the Dharmasamuccaya (date?)?

<skt>mokṣasyāyatanāni ṣaṭ|
 apramādas tathā śraddhā vīryārambhas tathā dhṛtiḥ|
 jñānābhyāsaḥ saṃtāśleṣo mokṣasyāyatanāni ṣaṭ||1.3||
 nava śāntisamprāptihetavaḥ|
 dānam śīlaṃ damaḥ kṣāntir maitrī bhūteṣv ahiṃsatā|
 karuṇāmuditopekṣā śāntisamprāptihetavaḥ||1.4||
 </skt>

4.72 Note the stem form *dhyāna* in *°dhyānādbhunā* (for *°dhyānam adbhunā*) in pāda a. For contrast, see VSS 6.8:

<skt>dhyānam pañcavidham caiva kīrtitam hariṇā purā|
 sūryaḥ somo 'gni sphaṭikaḥ sūkṣmaṃ tattvaṃ ca pañcamam||</skt>

4.73 If pāda c is indeed a reference to a 36-tattva philosophical system, it is in striking contrast with the 25-tattva system described in VSS chapter 20.

4.75 Note the plural instrumental (*yair*) with a singular active verb (*vetti*).

One's life-span, fame and glory and happiness grow only through virtue (*dhanya*). [In] a virtuous person piece, prosperity, memory/tradition? and intelligence will arise.

[*yameṣv apramādaḥ* (8) —

The eighth yama-rule: Lack of Negligence]

pramādashāna pañcaiva kīrtayiṣyāmi tac chṛṇu |
brahmahatyā surāpānaṁ steyo gurvaṅganāgamam |
mahāpātakaṁ ity ābhis tatsaṁyogī ca pañcamah || 4:77 ||

There are five areas of negligence. I shall teach them to you, listen. Murdering a Brahmin, drinking alcohol, stealing, having sex with the guru's wife: they call these Grievous Sins. The fifth is when one is connected with them [i.e. with these sins or with people involved in these sinful acts].

anṛtaṁ ca samutkarṣe rājagāmī ca paśunaḥ |
guroś cālīkanirbaddhaḥ samāni brahmahatyayā || 4:78 ||

A lie concerning one's superiority, a slander that reaches the king's ear, and false accusations against an elder are equal to killing a Brahmin.

brahmo ṛgvedanindā ca kūṭasākṣī subṛadvadhaḥ |
garhitānādyayor jagdhiḥ surāpānasamāni ṣaṭ || 4:79 ||

Defaming a Brahmin or the Ṛgveda, being a false witness, murdering a friend, eating unfit or forbidden food are six [deeds that are] equal to drinking alcohol.

retotsekaḥ svayonyāsu kumārīṣv antyajāsu ca |
sakhyuḥ putrasya ca strīṣu gurutalpasamaḥ smṛtaḥ || 4:80 ||

Sexual intercourse with a female relative, with an unmarried girl, with women of the lowest castes, with the wife of a friend or of one's own son are said to be equal to violating the guru's bed.

nikṣepasyāpaharaṇaṁ narāśvarajatasya ca |
bhūmivajramaṇīnāṁ ca rukmasteyasamaḥ smṛtaḥ || 4:81 ||

Stealing/taking away deposits, people, horses, silver, land, diamonds, or gems are said to be equal to stealing gold.

catvāra ete sambhūya yat pāpaṁ kurute naraḥ |
mahāpātakapañcaitan tena sarvaṁ prakāśitam |
pañcapramādam etāni varjanīyaṁ dvijottama || 4:82 ||

4.77 Note the stem form noun in pāda a (*sthāna*) metri causa, and also that this stem form noun may function as a singular noun next to a number (*pañca*), a frequently seen phenomenon in this text. Note how *pāda* f deviates from Manu.

4.78 The translation of this verse is based on Olivelle's (Olivelle Crit Ed. p. 218).

If a man takes parts in these four [i.e. *brahmahatyā*, *surāpāna*, *stena*, *gurvāṅganāgama*], that is the fifth Grievous Sin. By this all [of them] have been explained. These five kinds of negligence are to be avoided, O great Brahmin.

[*yameṣu mādburyam* (9) —
The ninth yama-rule: Charm]

kāyavāñmanamādburyam cakṣur buddhiś ca pañcamah |
saumyadrṣṭipradānam ca krūrabuddhiṃ ca varjayet || 4:83 ||

[Charm has five types:] bodily, verbal and mental charm, [charm of] the eyes and [of one's] thoughts *pañcamah*. Giving [others] a friendly glance [is commendable] and one should avoid cruel thoughts.

prasannamanasā dhyāyet priyavākyaṃ udīrayet |
yathāśaktipradānam ca svāśramābhyāgato guruḥ || 4:84 ||

One should meditate with a tranquil mind and should speak [to other people using] gentle words. [When] respectable people arrive at one's own hermitage, [one should] present them with as many gifts as one can,

indhanodakadānam ca jātavedam athāpi vā |
sulabhāni na dattāni indhanāgnyudakāni ca |
kṣute jīvati vā noktam tasya kiṃ parataḥ phalam || 4:85 ||

with gifts of fire-wood, water and fire. [If] fire-wood, fire and water are easily available [but] are not given [as gift] or [if the phrase] 'Live [for a hundred years]!' is not uttered [by him] when [somebody else] sneezes, what reward could there be for him in the afterlife?

[*yameṣv ārjavam* (10) —
The tenth yama-rule: Sincerity]

pañcārjavāḥ praśamsanti munayas tattvadarsināḥ |
karmavṛttyābhivṛddhiṃ ca pāratoṣikam eva ca |
strīdhanotkocavittam ca ārjavo nābhinandati || 4:86 ||

4.82 Note syntax.

4.83 My emendation from *°manasā dbūryaś* to *°mana-mādburyaś* is based on the fact that following the list of *yamas* in 3.16cd–17ab, we need some reference to *mādburya* here and that it is easy to see how this corruption came about: *°mano-mādburya*° would be unmetrical, thus the form *°mana-mādburya*; *°mana-mā*° is easily corrupted to *°manasā*° (not to mention the fact that *manasā* comes in the next verse); in addition we need five items in this line because of *pañcamah*. As always, I correct *mādbūrya* to *mādburya*, although it seems that the former is acceptable in this text. I did not correct *mādburyaś* to *mādburyam* because of the corresponding *pañcamah*.

4.85 Understand *jātavedam* in pāda b as *jātavedasam* or *jātavedāḥ*, or rather as belonging to the compound *°dānam: jātavedodānam*. For pāda e, see Mahāsubhāṣitasamgraha 2558: <skt>amṛtāyatām iti vadet pite bhukte kṣute ca śatam jīva</skt> ('When eating or drinking, one should say: "Let it turn into nectar!"; and after sneezing: "Live for a hundred years!"'.')

The sages who see the truth praise five types of sincerity. [Sincerity] in action, in livelihood, in prosperity, in gratifying others [and ...?]. A sincere person does not rejoice in women, wealth, bribery and property.

ārjava na vrthā yajña ārjava na vrthā tapaḥ |
ārjava na vrthā dānam ārjava na vrthāgnayaḥ || 4:87 ||

Sincerity [means] no sacrifice [performed] idly. Sincerity [means] no austerity [performed] idly. Sincerity [means] no donation [given] idly. Sincerity [means] no fires [kindled] idly.

ārjavasyendriyagrāmaḥ suprasanno 'pi tiṣṭhati |
ārjavasya sadā devāḥ kāye tasya caranti te || 4:88 ||

The sense faculties of a sincere person are firm even when he is delighted. The gods always live inside the body of a sincere person.

iti yamaprabhāgaḥ kīrtito 'yaṁ dvijendra
iba parata sukhārthaṁ kārayet taṁ manuṣyaḥ |
duritamalapahārī śaṅkarasyājñāyāste
bhavati pṛthivibhartā hy ekachatrapravartā || 4:89 ||

Thus has been taught this section on the *yama*-rules, O great Brahmin. Humans should follow them to reach happiness here and in the other world. He'll live by Śaṅkara's command with his filth of sins destroyed. He'll become a ruler of the world [that he subjugates] under one royal umbrella.

iti vṛṣasārasaṁgrāhe yamavibhāgo nāmādhyāyaś caturthaḥ

4.89 In pāda a 'pra° does not make the previous syllable long: this is the phenomenon of 'muta cum liquida', one of the hallmarks of the *Vṛṣasārasaṁgrāha*, that is, syllables such as *tra*, *pra*, *bra*, *dra* do not necessarily make the previous syllable long. In pāda b, *parata* most probably stands for *paratra* or *parataḥ* metri causa. We may correct it to *paratra* ('muta cum liquida'). 'malapahārī in the MSS stands either for 'malāpahārī or 'malaprahārī metri causa. I could have chosen to emend it to 'malaprahārī ('muta cum liquida' again), but I decided not to because *apahārīn*, *apahāra* *apahāraka* are used in the text very frequently. See also 8.XX, which contains a very similar expression: *sakalamalapahāre dharmapañcāśad etat*.

[pañcamo 'dhyāyaḥ]

[Chapter Five]

[niyamāḥ —

The niyama-rules]

vigatarāga uvāca |

kathaya niyamatattvaṃ sāmpratam tvam viśeṣād

amṛtavadanatulyaṃ śrotukāmo gato 'smi |

prakṛtidahanadagdhaṃ jñānatoyair niṣiktam

<crux>*apara vada matajñā*</crux> *nāsti dharmeṣu tṛptiḥ || 5:1 ||*

Vigatarāga spoke: [Please] now teach me the true nature of the Niyama-rules in detail. It is comparable to a speech of ambrosia. I have become curious to hear [it]. [It was?] burnt by the fire of Prakṛti, sprinkled with the water of knowledge[?!]. There is no satisfaction [yet] in the Dharma-s [for me]. ...[perhaph *apara-vadam ataj-jñā*... or *apara[m] vada me tajjñā? mata-jñā?*].

anarthaya jñā uvāca |

śravaṇasukham ato 'nyat kīrtayiṣye dvijendra

niyamakalaviśeṣaḥ pañca pañca prakāraḥ |

bariharamunibhiṣṭam dharmasāraṃ dvijendra

kalikaluṣavināśaṃ prāyamokṣaprasiddham || 5:2 ||

Anarthaya jñā spoke: I shall teach you something else that is nice to hear, O best of the twice-born: the particular part[s, for kalā; or for kalpa?] of Niyama are of five types [each]. It is the essence of Dharma, dear to Hari, Hara and the sages, O great Brahmin, the destruction of the impurity of the Kali age, generally[?] known as liberation.

śaucam iḥyā tapo dānam svādhyāyopasthanigrahaḥ |

vratopavāsamaunaṃ ca snānaṃ ca niyamā daśa || 5:3 ||

Purification, sacrifice, penance, donation, Vedic study and the restraint of sexual desire, religious observances, fasting, taciturnity, and bathing: these are the ten Niyamas.

[*niyameṣu śaucam (1) —*

The first niyama-rule: Purity]

tatra śaucādinirdeśaṃ vakṣyāmīha dvijottama |

śārīraśaucam ābhāro mātrā bhāvaś ca pañcamah || 5:4 ||

From among these, now I shall tell you the particulars of purification [first], and [then] the others. [1] Bodily purity, [2] [purity of] food, [3] [purity of] property[?], [4] [purity of] conduct[?], and the fifth, [5]...?

[*śārīraśaucam —*

Purity of the Body]

*tādayen na ca bandheta na ca prāṇair viyojayet |
parastrīparadravyeṣu śaucaṃ kāyikam ucyate || 5:5 ||*

He should not beat or tie or kill [any living being]. When this concerns others' wives and property, it is called bodily purity.

*śrotraśaucaṃ dvijaśreṣṭha gudopasthamukhādayaḥ |
mukhasyācamanaṃ śaucam āhāravacaneṣu ca || 5:6 ||*

The cleanliness of the ears, O great Brahmin, and of the anus, the loins, the mouth etc. [is also bodily purity]. The purity of the mouth [comes from] sipping water when eating, speaking,

*mūtraviṣṭāsamutsarge devatārādhaneṣu ca |
mr̥ttoyais tu gudopastham śaucayīta vicakṣaṇaḥ || 5:7 ||*

[after] the emission of urine and faeces, and [before] the worship of gods. The wise one should clean his anus and his loins with clay and water.

*ekopasthe gude pañca tathaikattra kare daśa |
ubhayor̥ sapta dātavyā mṛdaḥ śuddhiṃ samīhatā || 5:8 ||*

One [portion of clay] for the loins, five for the anus, and ten for one [the left] hand. [Then] seven is to be applied for both [hands] by him who wishes cleanliness with clay.

*etac chaucaṃ gr̥hasthānāṃ dviguṇaṃ brahmacāriṇāṃ |
vānaprasthasya triguṇaṃ yatīnāṃ tu caturguṇaṃ || 5:9 ||*

This is the purification for the householder (*gr̥hastha*), twice as much for the chaste one (*brahmacārin*), three times as much for the forest-dweller (*vānaprastha*), four times as much for the ascetic (*yati*).

[*āhāraśaucaṃ* —

Purity of the food]

*āhāraśaucaṃ vakṣyāmi śṛṇuṣvāvahito bhava |
bhāgadvayaṃ tu bhuñjīta bhāgam ekaṃ jalam pibet |
vāyusaṃcārādānārthaṃ caturtham avaseṣayet || 5:10 ||*

I shall teach you the rules of purity with food. Listen, pay great attention. He should eat [as much] food [that fills] two quarters [of the stomach] and drink water [that fills] one quarter. In order to be able to practise breath-control, he should save the remaining quarter.

snigdhasvādurasaiḥ ṣaḍbhir āhāraṣaḍrasair budhaḥ |

5.7 Note [or emend?] the form *śaucayīta*.

5.10 For similar instructions, see a verse cited in Śaṅkara's commentary ad BhG 6.16: *uk-tam hi | ardham savyañjanānnasya tṛtīyam udakasya ca | vāyoh samcaraṇārthaṃ tu caturtham avaseṣayet*|| ("Half is for food with sauce, the third part for water, but in order to be able to move

dhātuvaiṣamyanāśo 'sti na ca rogāḥ sudāruṇāḥ || 5:11 ||

[By] the wise one[’s applying] the six soft and sweet juices, [which are] the six juices in food, the disturbances of the *dhātus* and the terrible illnesses will disappear.

abhakṣyam ca na bhakṣeta apeyam na ca pāyayet |

agamyaṃ na ca gamyeta avācyaṃ na ca bhāṣayet || 5:12 ||

He should not eat foods that are forbidden and he should not drink drinks that are forbidden. He should not go where he is not allowed to and he should not say what is improper.

laśunam ca palāṇḍum ca grñjanam kacakāni ca |

gauram ca śūkaram māṃsam varjayet ca vidhānataḥ || 5:13 ||

He should avoid garlic, onion, *grñjana* onion, mushrooms, buffalo meat? and pork, following the rules.

chattrākam vidvarāham ca gomāṃsam ca na bhakṣayet |

caṭakam ca kapotam ca jālapādāms ca varjayet || 5:14 ||

He should not eat *chattrāka* mushrooms, village hog, and cow flesh. He should also avoid sparrows, pigeons, and water-birds.

haṃsasārasacakrābhvakukkuṭān śukaśyenakān |

kākolūkam balākam ca matsyādīms cāpi varjayet || 5:15 ||

He should also avoid [eating] geese, cranes, *cakravāka* birds, dogs, parrots and hawks, crows, owls, *balāka* cranes, fish etc.

amedhyāms cāpavitrāms ca sarvān eva vivarjayet |

śākamūlaphalānām ca abhakṣyam parivarjayet || 5:16 ||

He should avoid everything that is ritually impure or polluted. He should also completely avoid those vegetables, roots and fruits that are prohibited.

mānaveṣu purāṇeṣu śaivabhāratasaṃhite |

kīrtitāni viśeṣeṇa śaucācāram aśeṣataḥ || 5:17 ||

In the books of Manu, in the Purāṇas, in Śaiva texts, and in the Bhāratasaṃhitā (= the Mahābhārata), the practice of purity is definitively expanded in full.

tvayā jijñāsito 'smy adya saṃkṣiptaḥ kathito mayā |

satyavādī śucir nityam dhyānayogarataḥ śuciḥ || 5:18 ||

the air, he should leave the fourth part [empty].”) See also e.g. Aṣṭāṅgahṛdaya 8.46cd-47ab: *an-nena kukṣer dvāv aṃśau pānenaikaṃ prapūrayet || āśrayam pavanādīnām caturtham avaśeṣayet* and Sannyāsopaniṣad 59: *āhārsya ca bhāgau dvau tṛtīyam udakasya ca | vāyoḥ saṃcaranārthāya caturtham avaśeṣayet ||*

5.17 Understant °śaivabhāratasaṃhite as śaive bhāratasaṃhitāyām.

Now you have asked me [? about it], and I taught it [to you] in a condensed form. He who speaks the truth is pure. He who engages in yogic meditation is pure.

ahiṃsakaḥ śucir dānto dayābhūtakṣamā śuciḥ |
sarveṣāṃ eva śaucānām arthaśaucaṃ paraṃ smṛtam || 5:19 ||

He who avoids violence and is restrained is pure. He whose patience has become compassion is pure[???]. Of all the [ways of] purification, material purification is taught to be the highest.

yo 'rthe hi śuciḥ sa śucir na mṛdvāriśuciḥ śuciḥ |
kāyavāñmanasām śaucaṃ sa śuciḥ sarvavastuṣu || 5:20 ||

For he who is pure with regards to material things is truly pure, and not he who [only] uses clay and water [i.e. who performs only ordinary baths]. When purification pertains to the body, to speech and to the mind, that is purity of all things.

śaucāśaucavidhiṇā mānava yadi kālakṣaye niścayaḥ
saubhāgyatvam avāpnūvanti satatam kīrtir yaśo'laṅkṛtaḥ |
prāptaṃ tena ihaiva puṇyasakalam saddharmaśāstreritam
jīvānte ca paratra-m-īhitagatiṃ prāpnoti niḥsaṃśayam || 5:21 ||

If a person knows the rules of purity and impurity, he will surely (niścayaṃ?) gain happiness at the end of time, eternally embellished with glory and fame. He has reached here in this world all the merits that the books on true Dharma teach, i and at the end of his life he will undoubtedly reach the desired path in the other world.

iti vṛṣasārasaṃgrāhe śaucācāravidhir nāmādhyāyaḥ pañcamaḥ

5.21 Note the stem form adjective 'jña and noun 'mānava metri causa, the second syllable of *yadi* as a long syllable at the caesure, the plural *āpnūvanti* where one would expect a verb in the singular, *kīrtir* metri causa for a compounded stem form (*kīrti°*), and the sandhi-bridge *-m-* in *paratra-m-īhita°*.

[*ṣaṣṭho 'dhyāyaḥ*]

[**Chapter Six**]

[*niyameṣu iḥyā (2)* —

The second niyama-rule: Sacrifice]

[*anarthayajña uvāca* |]

atha pañcavidhāṃ iḥyāṃ pravakṣyāmi dvijottama |

dharmamokṣaprasiddhyartham śṛṇuṣvāvabito dvija || 6:1 ||

[Anarthayajña spoke:] Now I shall teach you the five types of sacrifice, O excellent Brahmin, for [your] success in Dharma and liberation. Listen carefully, O Brahmin!

arthayajñaḥ kriyāyajño japayajñas tathaiva ca |

jñānaṃ dhyānaṃ ca pañcāitat pravakṣyāmi pṛthak pṛthak || 6:2 ||

Material sacrifice, sacrifice through work, sacrifice through recitation, knowledge and meditation: I shall teach you these five one by one.

[*arthayajñaḥ* —

Material sacrifice]

agnyupāśanakarmādi agnihotrakratukriyā |

aṣṭakāḥ pārvanī śrāddham dravyayajñaḥ sa ucyate || 6:3 ||

Material sacrifice includes the following: the worship of fire etc., the performance of the ritual of Agnihotra, oblations on the eight day after full moon, oblations offered at new and full moons, and the rituals for the ancestors.

[*kriyāyajñaḥ* —

Sacrifice through work]

ārāmodyānavāpīṣu devatāyataneṣu ca |

svahastakṛtasamskāraḥ kriyāyajña sa ucyate || 6:4 ||

The sacrifice through work is the construction of a grove, a park, a pond or a temple with one's own hands.

[*japayajñaḥ* —

Sacrifice with recitation]

japayajñaṃ tato vakṣye svargamokṣaphalapradam |

vedādhyayana kartavyaṃ śivasamhitam eva ca |

itihāsapurāṇaṃ ca japayajñaḥ sa ucyate || 6:5 ||

Next I shall teach you the sacrifice with recitation, the bestower of the fruits of heaven and liberation. One should recite the Vedas, the Śivasamhitā [= Śivasamkalpa? or rather śaivaṃ bhāratasaṃhitam ca?],

6.1 Maybe iḥyāṃ is to be accepted. No, see 5.3a.

6.2 Note pañcāitat for pañcāitāni or pañcete.

6.3 See Dharmasūtras, Niśv book, Kiraṇa, Svachanda, Tantrāloka etc.

the epics and the Purāṇas: this is called sacrifice with recitation.

[*jñānayaज्ञāṇaḥ* —

Sacrifice through knowledge]

idaṁ karma akarmedam ūhāpohaviśāradaḥ |
śāstracaक्षुḥ samālokya jñānayaज्ञāṇaḥ sa ucyate |
dhyānayaज्ञāṇam samāsenā kathayisyāmi te śṛṇu || 6:6 ||

He who is knowledgeable about inference CHECK and reasoning, [and knows that] “this is [proper] action; the other is improper action”, and views [things through?] the eyes of science is called [a person performing] sacrifice through knowledge. I shall teach you concisely about sacrifice through meditation. Listen to me.

[*dhyānayaज्ञāṇaḥ* —

Sacrifice through meditation]

dhyānaṁ pañcavidhaṁ caiva kīrtitaṁ hariṇā purā |
sūryaḥ somo ḡni sphaṭikaḥ sūkṣmaṁ tattvaṁ ca pañcamam || 6:7 ||

Meditation was taught by Hari in the past as of five kinds. [Meditation of] the Sun, the Moon, Fire, Crystal and the subtle Tattva as fifth.

sūryamaṇḍalam ādau tu tattvaṁ prakṛtir ucyate |
tasya madhye śaśiṁ dhyāyet tattvaṁ puruṣa ucyate || 6:8 ||

First it is the Sun [that should be meditated upon], which is said to be Prakṛti Tattva. He should visualize the Moon in its centre: that is said to be Puruṣa [Tattva].

candramaṇḍalamadhye tu jvālāṁ agniṁ vicintayet |
prabhutattvaḥ sa vijñeyo janmamṛtyuvinaśanaḥ || 6:9 ||

In the centre of the Moon disk, he should visualise a flame, a fire. That is said to be Prabhu Tattva, the destroyer of birth and death.

agnimaṇḍalamadhye tu dhyāyet sphaṭika nirmalam |
vidyātattvaḥ sa vijñeyaḥ kāraṇam ajam avyayam || 6:10 ||

In the centre of the ring of fire, he should visualize a spottless crystal. That is said to be Vidyā Tattva, the never-born, imperishable Cause.

vidyāmaṇḍalamadhye tu dhyāyet tattvaṁ anuttamam |
akīrtitaṁ anaupamyam śivam akṣayam avyayam |
pañcamam dhyānayaज्ञāṇasya tattvaṁ uktam samāsataḥ || 6:11 ||

In the centre of the disk of Vidyā, he should visualize the highest Tattva, never-heard, unparalleled one, undecaying and imperishable Śiva. The

6.5 Note vedādhyayana (stem form) and °saṁhitam for saṁhitāṁ metri causa.

6.8 Note śaśiṁ for śaśinaṁ.

fifth Tattva of the sacrifice through meditation has been taught in short.

*vigatarāga uvāca |
ekaikasya hi tattvasya phalaṃ kīrtaya kīdṛśam |
kāni lokāḥ prapadyante kālaṃ vāsya tapodbhava || 6:12 ||*

Vigatarāga spoke: Teach me: what are the fruits of [reaching] each Tattva? Which worlds can be attained and how much time [can one spend there], O great ascetic?

*anarthayajña uvāca |
brahmalokaṃ tu prathamam tattvaṃ prakṛticintayā |
kalpakotīśahasrāṇi śivavaṇ modate sukṛtī || 6:13 ||*

Anarthayajña spoke: The first [world to reach] is Brahmaloḥ, through the meditation on the first Tattva, Prakṛti. He will rejoice [there] happily like Śiva for millions of aeons.

*dvitīyaṃ tattva puruṣaṃ dhyāyamāno mṛto yadi |
viṣṇulokaṃ ito yāti kalpakotīyayutaṃ sukṛtī || 6:14 ||*

If one dies while meditating on the second Tattva, Puruṣa, one goes to Viṣṇuloka from this world, [and will live there] happily for billions of aeons.

*prabhatattvaṃ tṛtīyaṃ tu dhyāyamāno marīṣyati |
śivaloke vasen nityaṃ kalpakotīyayutaṃ śataṃ || 6:15 ||*

Should one die while meditating on the third Tattva, Prabhu, one can live in Śivaloka continuously for a hundred billion aeons.

*vidyātattvāmṛtaṃ dhyāyet sadāśīvaṃ anāmayam |
akṣayaṃ lokaṃ āpnoti kalpānāntaparaṃ tathā || 6:16 ||*

If he visualizes Vidyā Tattva, [i.e.] Sadāśīva [or sadā śīvaṃ?] he can reach [His] immortal, diseaseless, imperishable world [and can live there] well beyond endless aeons[?].

*pañcamam śivatattvaṃ tu sūkṣmaṃ cātmani saṃsthitam |
na kālasaṃkhyā tatrāsti śivena saha modate || 6:17 ||*

The fifth one, the subtle Śivatattva dwells in the Self. There is no counting of time there and he will be rejoicing [there] together with Śiva.

*pañcadhyānābhīyukto bhavati ca na punarjanmasaṃskārabandhaḥ
jijñāsyantām dvijendra bhavadahanakaraḥ prārthanākālpavṛkṣaḥ |
janmenaikena muktir bhavati kimu na vā mānavāḥ sādhyantu*

6.12 *trī*° in the MSS is a problem.

6.13 Odd syntax plus gender.

pratyakṣān nānumānaṃ sakalamalaharaṃ svātmasaṃvedanīyaṃ
|| 6:18 ||

[If] he practises the five meditations, there is no rebirth and no more fetters of transmigration. O excellent Brahmin, [the Lord] should be sought, a wishing tree of desires, [as] he burns away existence. Liberation comes within one single birth! People, why should you not strive [for it]! [This is known] as the destroyer of all impurity. [It's ascertainable] by direct perception. It is not inference. It is to be experienced by your own self.

[*niyameṣu tapaḥ* (3) —

The third niyama-rule: Penance]

mānasaṃ tapa ādau tu dvitīyaṃ vācikaṃ tapaḥ |
kāyikaṃ ca tṛtīyaṃ tu manovākkarma tatparam |
kāyikaṃ vācikaṃ caiva tapo miśraṃ pañcamam || 6:19 ||

The first [type of penance] is mental penance, the second is verbal penance, the third is the bodily one, the next one[??] is the one which is both mental and verbal action. The fifth type of penance is a mixture of the bodily and the verbal.

manaḥsaumyaṃ prasādaś ca ātmanigrahaṃ eva ca |
maunaṃ bhāvaśuddhiś ca pañcāitat tapa mānasaṃ || 6:20 ||

Gentleness of the mind, calmness, self-control, taciturnity and the purification of one's state of mind: mental penance comprises these five.

anudvegakarā vānī priyaṃ satyaṃ hitaṃ ca yat |
svādhyāyābhyasanaṃ caiva vācikaṃ tapa ucyate || 6:21 ||

Verbal penance is taught as speech that causes no anxiety, which is kind, true and useful, and [it includes] also the practice of recitation.

ārjavaṃ ca abhimsā ca brahmacaryaṃ surārcanaṃ |
śaucaṃ pañcamam ity etat kāyikaṃ tapa ucyate || 6:22 ||

Bodily penance is taught as the following: honesty, harmlessness, chastity, the worship of gods, and purity as the fifth.

iṣṭaṃ kalyāṇabhāvaṃ ca dhanyaṃ pathyaṃ hitaṃ vadet |
manomiśraṃ pañcāitat tapa uktaṃ maharṣibhiḥ || 6:23 ||

6.18 Note how a plural imperative ātmanepada form (jijñāsyantām) stands for the singular (jijñāsyatām) metri causa. Note also that the last syllable of dvijendra counts here as long: this phenomenon of a word-ending syllable becoming long by position is common in the VSS. Note the form janmena.

6.20 Note that miśraṃ in pāda b stands for miśrakam metri causa. etc would be better for etāni? phps no, see 6.24c.

[Penance] which is a mixture of the mental [and the verbal] is taught by the great Ṛṣis to be these five: he should speak [about things that are] agreeable, virtuous [bhāva?], auspicious, salutary and useful.

*svastimaṅgalam āśīrbhir atithigurupūjanam |
kāyamiśraka pañcaitat tapa uktam mahātmabhiḥ || 6:24 ||*

[Penance] in which bodily [and verbal things] are mixed is taught by the great Ṛṣis to be these five: the worship of the guest and the guru by asking about their well-being, celebrating them and blessing them.[??]

*maṇḍūkayogī hemante grīṣme pañcatapās tathā |
abhrāvakāśe varṣāsu tapaḥ sādhanam ucyate || 6:25 ||*

[Being] a [so-called] frog-yogin in the winter, or one with the five fires, or one who has the clouds [i.e. the open sky] for shelter in the rainy season: this kind of penance is called *sādhana*.

*svamāṃsoddhṛtya dānam ca hastapādaśiras tathā |
puṣpam utpādya dānam ca sarve te tapa sādhanāḥ || 6:26 ||*

Carving out his own flesh as a donation, or [offering his own] hand, feet and head, ... puṣpa as blood? All these kinds of penance is *sādhana*,

*kṛcchrātīkṛcchram naktam ca taptakṛcchram ayācitam |
cāndrāyaṇam parākam ca tapaḥ sāntapanādayaḥ || 6:27 ||*

[such as also] the Painful penance and the Extremely Painful one, [eating only] at night, the Hot and Painful and [the one in which only food obtained] without solicitation [can be eaten], the Cāndrāyaṇa and Parāka penances, the Sāntapana etc.

*yenedaṃ tapa tapyate sumanasā saṃsāraduḥkhaḥchidam
āśāpāśa vimucya nirmalamatis tyaktvā jaghanyaṃ phalam |
svargākāṅkṣyanṛpatvabhogaviśayaṃ sarvāntikaṃ tat phalam
jantuḥ śāśvatajanmamṛtyubhavane tanniṣṭhasādhyaṃ varet || 6:28 ||*

A person who performs with a well-disposed mind this penance that puts an end to the suffering caused by mundane existence, abandoning the trap of hope, with a spotless mind, giving up the lowest rewards [such as] wishing for heaven, being a king and having enjoyments for the senses, can bring that ultimate [? *sarvāntika*] reward which stems from it [i.e. from *tapas*] to [this] home of eternal births and deaths.

iti vṛṣasārasaṃgrahē ṣaṣṭho 'dhyāyaḥ

6.25 CHECK abhrāvakāśa in MBh, Manu and Śivadharmasaṃgraha.

6.28 Note the stem form °pāśa in *pāda* b metri causa.

[saptamo 'dhyāyaḥ]

[Chapter Seven]

[niyameṣu dānam (4) —

The fourth niyama-rule: Donation]

dānāni ca tathety ābuh pañcadhā munibhiḥ purā |

annaṃ vastraṃ hiraṇyaṃ ca bhūmi godāna pañcamam || 7:1 ||

In the past the wise declared that there were five kinds of donation ...
CHECK Donation of food, clothes, gold, land and the fifth, donation
of cows.

[annadānam —

Donation of food]

annāt tejaḥ smṛtiḥ prāṇaḥ annāt puṣtir vapuḥ sukham |

ānnāc chrīḥ kānti vīryaṃ ca annāt sattvaṃ ca jāyate || 7:2 ||

From food [comes] energy, memory, the vital breath, growth, body,
happiness. From food arise grace and beauty, heroism, strength.

annāj jīvanti bhūtāni annaṃ tuṣṭikaraṃ sadā |

ānnāt kāmo mado darpaḥ ānnāc chauryaṃ ca jāyate || 7:3 ||

Living beings live on food. Food always satisfies. From food arise desire,
rapture, pride and valour.

annaṃ kṣudhāṭṣāvyādhīn sadya eva vināśayet |

annadānāc ca saubhāgyaṃ khyātiḥ kīrtiś ca jāyate || 7:4 ||

Food drives away hunger and thirst and disease instantly. From dona-
tions of food arise happiness, fame and glory.

annadaḥ prāṇadaś caiva prāṇadaś cāpi sarvadaḥ |

tasmād annasamaṃ dānaṃ na bhūtaṃ na bhaviṣyati || 7:5 ||

He who donates food donates life. He who donates life donates every-
thing. Therefore nothing is equal to the donation of food, nothing was,
nothing will be.

[vastradānam —

Donation of clothes]

vastrābhāvān manuṣyasya śriyād api parityajet |

vastrabhīno na pūjyeta bhāryāputrasakhādibhiḥ || 7:6 ||

... ? A person without clothes may not be respected by his wife, son,
friends etc.

vidyāvān sukulīno 'pi jñānavān guṇavān api |

vastrabhīnaḥ parādbhīnaḥ paribhūtaḥ pade pade || 7:7 ||

7.1 *tathety* is suspicious. Note how *annaṃ*, *vastraṃ*, *hiraṇyaṃ* and *bhūmi* (the latter treated as neuter, or given in stem form) are all meant to go with *-dāna* (again, in stem form, metri causa).

Be it a learned person from a good family or an intelligent and virtuous one, a person without clothes is subdued and humiliated on every occasion

apamānam avajñāṃ ca vastrahīno hy avāpnuyāt |
jugupsati mahātmāpi sabhāstrījanasaṃsadi || 7:8 ||

because a person without clothes receives contempt and disrespect. Even a great soul will try to avoid [him] at the court, among women, in an assembly.

tasmād vastrapradānāni praśaṃsanti manīṣiṇaḥ |
na jīrṇaṃ sphuṭitaṃ dadyād vastraṃ kutsitaṃ eva vā || 7:9 ||

Therefore the wise praise donations of clothes. One should not give away old, torn or dirty clothes.

navam purāṇarabitaṃ mṛdu sūkṣmaṃ suśobhanam |
susaṃskṛtya pradātavyaṃ śraddhābhaktisamanvitam || 7:10 ||

[Clothes] should be donated [only if they are] new, not worn, soft, delicate and beautiful, well-washed, and [if] accompanied by willingness and devotion.

śraddhāsattvaviśeṣeṇa deśakālavidhena ca |
pātradravyaviśeṣeṇa phalam āhuḥ pṛthak pṛthak || 7:11 ||

They say that the reward [of donation/generosity] is in every case dependent on the particular [donor's] willingness and character, the choice of place and time, and on the particular recipient and material.

yādṛśaṃ dīyate vastraṃ tādṛśaṃ prāpyate phalam |
jīrṇavastrapradānena jīrṇavastraṃ avāpnuyāt |
śobhanaṃ dīyate vastraṃ śobhanaṃ vastraṃ āpnuyāt || 7:12 ||

The reward received will be similar to the clothes donated. By donating old clothes, one would receive old clothes [as a reward]. By donating beautiful clothes, one would receive beautiful clothes [as a reward].

dadyād vastra suśobhanaṃ dvijavare kāle śubhe sādaram
saubhāgyam atulaṃ labheta sa naro rūpaṃ tathā śobhanaṃ |
tasmīn yāti suvastrakoṭi śataśaḥ prāpnoti niḥsaṃśayam
tasmāt tvaṃ kuru vastrapradānam asakṛt pāratrikotkarṣaṇam || 7:13 ||

Should one bestow very beautiful clothes on a Brahmin [lit. on a person who is first among the twice-born] in an auspicious time, respectfully.

7.8 The intention originally may have been this: “Even if he is a great soul, he will be avoided...”

7.11 It seems that *vidhena ca* stands for *vidhinā ca* or rather *vidhānena* metri causa in *pāda* b.

he [i.e. the donor] will receive unequalled happiness and a beautiful appearance. When he departs, he will be given hundreds of millions of items of nice clothes, no doubt about that. Therefore do donate clothes often. It is the way up to the other world.

[*suvarṇadānam* —
Donation of gold]

suvarṇadānaṃ vipreṇdra saṃkṣīpya kathayāmy aham |
pavitraṃ maṅgalaṃ puṇyaṃ sarvapātakanāśanam || 7:14 ||

O great Brahmin, now I shall teach you about the donation of gold in a concise manner. It is pure, auspicious and meritorious [act] and it washes off all sins.

dhārayet satataṃ vipra suvarṇakāṭakāṅgulim |
mucyate sarvapāpebhyo rāhunā candramā yathā || 7:15 ||

Should one hand over [to someone] a golden bracelet or ring, O Brahmin, he will be freed of all sins, just as the moon is freed from [the demon] Rāhu.

dattvā suvarṇaṃ viprebhyo devebhyas ca dvijaṛṣabha |
tuṭīmātre 'pi yo dadyāt sarvapāpaiḥ pramucyate || 7:16 ||

If a person donates gold to Brahmins or gods, O excellent Brahmin, even if it is only in a minute quantity, he will be freed of all sins.

raktimāśakakarṣaṃ vā palārdhaṃ palam eva vā |
evam eva phalaṃ vṛddhir jñeyā dānaviśeṣataḥ || 7:17 ||

[The amount can be just] one *rakti*, a *māśaka*, a *karṣa*, half a *pala* or a *pala*: this is exactly how the increase in the [size of the corresponding] reward will be, in proportion to the kind [i.e. amount] of the donation.

[*bhūmidānam* —
Donation of land]

sarvādhāraṃ mahādānaṃ praśaṃsanti maṇiṣiṇaḥ |
annavastrahiranyādi sarvaṃ vai bhūmisambhavam || 7:18 ||

The wise praise the donation of land as the basis of everything [else]. Food, clothes, gold etc.: all of these originate in the land.

bhūmidānena vipreṇdra sarvadānaphalaṃ labhet |
bhūmidānasamaṃ vipra yady asti vada tattvataḥ || 7:19 ||

7.15 I suspect that *aṅguli* is used here in the sense of *aṅgulīya* ('finger-ring').

7.16 The form *tuṭi* as a widespread variant of *tuṭi*, see e.g. CHECK.

7.17 I suspect that *phalaṃ vṛddhir* stands for *phalavṛddhir* (*phalasya vṛddhiḥ*) metri causa, meaning 'the increase of the reward'.

O Brahmin, one can obtain all the rewards of donation by donating land. If there is anything that equals the donation of land, O Brahmin, you should really tell me.

*mātrkuṣvivimuktas tu dharaṇīśaraṇo bhavet |
carācarāṇām sarveṣāṃ bhūmiḥ sādharmaṇā smṛtā || 7:20 ||*

[Humans] have the earth as their abode as soon as they get out of their mother's womb. Land is taught as common to all that is mobile and immobile.

*ekahastam dvihastam vā pañcāśac chatam eva vā |
sahasrāyutalakṣam vā bhūmidānam praśasyate || 7:21 ||*

Be it [only a land of] one forearm, two forearms, fifty or a hundred, a thousand, ten thousand, a hundred thousand, donations of land are held in great esteem.

*ekahastam ca yo bhūmiṃ dadyād dvijavarāya tu |
varṣakoṭīśataṃ divyaṃ svargaloke mahīyate || 7:22 ||*

Should he donate a piece of land of [only] one forearm to an excellent Brahmin, he will enjoy a billion divine years in heaven.

*evam babuṣu hasteṣu guṇāguṇi phalam smṛtam |
śraddhādhikam phalam dānam kathitam te dvijottama || 7:23 ||*

Thus in case of many forearms [of land], the reward is said to be [proportional to the dimensions of the land, i.e.] ... O Brahmin, I have taught you about the rewards of donation that is made willingly.

*jāmadagnyena rāmeṇa bhūmiṃ dattvā dvijāya vai |
āyur akṣayam āptam tu ibaiva ca dvijottama || 7:24 ||*

[Paraśu]rāma, the son of Jamadagni, having donated land to the Brahmin [Kaśyapa], obtained eternal life in this very world, O excellent Brahmin.

7.20 I take *sādharaṇā* as one word, but it is possible that the intention of the author was *sā dhāraṇā* in two words, in fact meaning *sādhāraṇa* (*sā ādhāraṇa*, 'it is the basis').

7.23 I think that *guṇāguṇi*, or perhaps *guṇaguṇi* (which would be unmetrical), should refer to the idea that e.g. the donation of a piece of land of 2 x 2 *hastas* would result in 4 x *koṭīśata* years in heaven, *guṇa* generally meaning 'times'. But this is only a guess, and it needs to be supported by some similar passage. I suspect that *pāda c* is an awkward attempt at saying *śraddhādhikadāna(sya) phalam*.

7.24 See entry 'Paraśurāma' in Purāṇic Enc.:

To atone for the sin of slaughtering even innocent Kṣatriyas, Paraśurāma gave away all his riches as gifts to brahmins. He invited all the brahmins to Samantapañcaka and conducted a great Yāga there. The chief Ṛtvik (officiating priest) of the Yāga was the sage Kaśyapa and Paraśurāma gave all the lands he conquered till that time to Kaśyapa. Then a platform of gold ten yards long and nine yards wide was made and Kaśyapa was installed there and worshipped. After the worship was over according to the instructions from Kaśyapa the gold platform was cut into pieces and the gold

[*godānam* —
Donation of cows]

hemaśṛṅgāṃ raupyakhurāṃ cailaghaṇṭāṃ dvijottama |
viprāya vedaviduṣe dattvānantaphalaṃ smṛtam || 7:25 ||

[A cow] with golden horns, silver hooves, garment and bell, O Brahmin, when given to a Veda-knowing Brahmin, [produces] rewards that are said to be endless.

[*dānapraśaṃsā* —
Praise of donation]

dānābhyāsarataḥ pravartanabbhavāṃ śakyānurūpaṃ sadā
annaṃ vastrabiraṇyaraupyam udakaṃ gāvaḥ tilāṇ medinīm |
dadyāt pādukachattrapīṭhakalaśaṃ pātrādyam anyac ca vā
śraddhādānam abhinnaṃ rāgavadanaṃ kṛtvā mano nirmalam || 7:26 ||

Always rejoicing in the practice of giving as far as his capacities go ...
? one should give food, clothes, gold and silver, water, cows, sesame [oil?], land, sandals, parasols, seats, jars, cups or anything else. Making the [deed of] giving willingly (*śraddhādāna*) something done with an uninterrupted facial expression of affection, one's mind becomes spotless.

dānād eva yaśaḥ śriyaḥ sukhakarāḥ khyātiṃ ca tulyāṃ labhet
dānād eva nigarhaṇaṃ ripugaṇe ānandadaṃ saukhyadam |
dānād durjayatā prasādam atulaṃ saubhāgya dānāl labhet
dānād eva anantabhoga niyataṃ svargaṃ ca tasmād bhavet || 7:27 ||

Glory and fortune that makes us happy come about only by donations, and one can gain unequalled fame. The reproach of the enemy will give pleasure and happiness only because of donations[?]. Being invincible comes from donation and also unequalled graciousness. One can reach happiness through donations. Endless enjoyments surely come only from donations, and heaven is [reached] also because of it.

dānād eva ca śakralokasakalaṃ dānāj janānandanam
dānād eva mahīm samasta bubhuje samrāḍ mahīmaṇḍale |
dānād eva surūpayonisubhagaś candrānana vīkṣyate
dānād eva anekasambhavasukhaṃ prāpnoti niḥsaṃśayam || 7:28 ||

pieces were offered to brahmins. When Kaśyapa got all the lands from Paraśurāma he said thus:—
“Oh Rāma, you have given me all your land and it is not now proper for you to live in my soil. You can go to the south and live somewhere on the shores of the ocean there.” Paraśurāma walked south and requested the ocean to give him some land to live.

7.26 For *śakyānurūpaṃ* in *pāda* a understand *śakyatānurūpaṃ*.

7.27 I suspect that *khyātis ca tulyam* in the MSS stands for *khyātiṃ atulyāṃ* (‘and unequalled fame’) metri causa. I have corrected those parts of this phrase that could be corrected without violating the metre. REVISE! ūrja? Note *svargaṃ* as a neuter in *pāda* d.

The unequalled world of Śakra [i.e. Indra] [can be reached] only by donations. Donations make people happy. Samrāj enjoyed the whole earth in the world only because of donations. CHECK Skanda (*can-drānana*) is seen as a handsome and fortunate one with a [good] family[? CHECK] only because of donations. One can reach happiness that lasts countless births only through donations, there is no doubt about that.

iti vṛṣasārasaṃgrabe dānapraśaṃsādhyāyaḥ saptaamah

[aṣṭamo 'dhyāyaḥ]

[Chapter Eight]

[nīyameṣu svādhyāyaḥ (5) —

The fifth niyama-rule: Study]

pañcasvādhyāyanam kāryam ihāmutra sukhārthinā |

śaivam sāmkyam purāṇam ca smārtaṁ bhāratasaṁhitām || 8:1 ||

Five kinds of study are to be pursued by those who wish to be happy in this life and in the other: [one has to study the] Śaiva [teachings], Sāmkyā [philosophy], the Purāṇa[s], the Smārta [tradition] and the Bhāratasaṁhitā [i.e. the Mahābhārata].

śaivatattvam vicinteta śaivapāśupatadvaye |

atra vistarataḥ proktaṁ tattvasārasamuccayam || 8:2 ||

He should reflect on the Śaiva truth in both Śaiva and Pāśupata [teachings]. In those teachings the whole essence of truth is taught extensively.

sāmkyātattvam tu sāmkyeṣu boddhavyam tattvacintakaiḥ |

pañcatattvavibhāgena kīrtitāni maharṣibhiḥ || 8:3 ||

Those who reflect on the truth (*tattva*) can grasp the truth (*tattva*) of enumeration (*sāmkyā*) [of ontological principles/reality levels] from Sāmkyā [texts]. The great sages taught [those twenty-five] *tattvas* [of Sāmkyā] as being in groups of five.

purāṇeṣu mahikoṣo vistareṇa prakīrtitaḥ |

adbordhvamadhyatīryam ca yatnataḥ sampraveśayet || 8:4 ||

In the Purāṇas it is the sheaths of the world that are described extensively. One can definitely enter [the realm] of the lower [world, i.e. hell], the upper [world, i.e. heaven], and middle [world, i.e. the human world], and the horizontal [world, i.e. of animals by studying the Purāṇas].

smārtaṁ varṇāśramācāraṁ dharmanyāyapravartanam |

śiṣṭācāro 'vikalpena grāhyas tatra aśaṅkitaḥ || 8:5 ||

The Smārta [tradition] deals with the conduct of the classes (*varṇa*) and the conduct in the life-stages (*āśrama*), and with the activities of

8.1 Note the accusative ending of 'saṁhitām' after a list consisting of words probably in the nominative. One may correct it to 'saṁhitā'.

8.2 Note that *śaivatattvam* in pāda a is the result of a conjecture and that the reading *śaivapāśupatadvaye* in pāda b is based on one single manuscript (P). In spite of this uncertainty, I think that this form of the current half-verse is the only one that yields an appropriate meaning.

8.3 In pāda d, *kīrtitāni* pick up an implied *tattvāni*.

8.4 Note that *tīrya* seems to be an acceptable nominal stem in this text for *tīryaṇc*. I understand the causative form *sampraveśayet* as non-causative, and interpret 'madhya' as the 'human world' tentatively.

Dharma and legal proceedings. Good conduct is to be gathered from that [source] without hesitation, with trust.

itihāsam adbhīyānaḥ sarvajñaḥ sa naro bhavet |
dharmārthakāmamokṣeṣu saṁśayas tena chidyate || 8:6 ||

A man who studies the epics (*itihāsa*) will become omniscient. [All his] doubts about Dharma, Artha, Kāma and Mokṣa will be eliminated.

[*niyameṣv upasthanigrahaḥ* (6) —
The sixth niyama-rule: Sexual restraint]

śṛṇuṣvāvahito vipra pañcopasthavinigraham |
striyo vā garhitotsargaḥ svayaṁmuktis ca kīrtiyate |
svapnopaghātāṁ viprendra divāsvapnaṁ ca pañcamāḥ || 8:7 ||

Listen with great attention, O Brahmin, to the five types of sexual restraint [concerning the following:] women, forbidden ejaculation, and masturbation are mentioned [in this context, as well as] offence while sleeping, O Brahmin, and daydreaming as the fifth.

[*striyaḥ* —
Women]

agamyā strī divā parve dharmapatny api vā bhavet |
viruddhastrī na seveta varṇabhraṣṭādhikāsu ca || 8:8 ||

A woman is not to be approached sexually in daytime and on the four days of the changes of the Moon (*parvan*), even if she is one's lawful wife. One should not have sex with a woman who is taboo or with one of those who have lost their class (*varṇa*) or are [of a] superior [*jāti* than oneself].

[*garhitotsargaḥ* —
Forbidden ejaculation]

ajameṣagavādīnāṁ vadavāmahiṣiṣu ca |
garhitotsargam ity etad yatnena parivarjayet || 8:9 ||

Intercourse with goats, sheep, cows, mares, buffaloes is called forbidden ejaculation, which is to be avoided at all cost.

[*svayaṁmuktis* —
Masturbation]

ayonyakaṣaṇā vāpi apānakaṣaṇāpi vā |
svayaṁmuktir iyaṁ jñeyā tasmāt tāṁ parivarjayet || 8:10 ||

8.5 Compare pāda a with 3.15c.

8.8 Understand *parve* as *parvani* (thematization of the stem in *-an*).

8.9 Understand *ādīnām* in pāda a as standing for the locative case. Understand *ṣargam* as neuter nominative (instead of *sargaḥ*) or alternatively understand pāda c with a hiatus bridge: *garhitotsarga-m-ity etad*.

Rubbing himself against something else than a female sexual organ or rubbing his anus, are called masturbation, therefore these are to be avoided.

[*svapnaghātaṃ* —
Offence while sleeping]

svapnaghātaṃ dvijaśreṣṭha aniṣṭaṃ paṇḍitaiḥ sadā |
svapne strīṣu ramante ca retaḥ prakṣarate tataḥ || 8:11 ||

Offence while sleeping, O best of Brahmins, has always been [considered] undesirable by the learned. [If] one enjoys women while sleeping, his semen gets spilt.

[*divāsvapnam* —
Daydreaming]

divāśayaṃ na kartavyaṃ nityaṃ dharmapareṇa tu |
svargamārgārgalā hy etāḥ strīyo nāma prakīrtitāḥ || 8:12 ||

Daydreaming [about women] should always be avoided by those who are intent on Dharma. Women are called ‘the bolts [that block the gate to] the path to heaven’.

[*nīyameṣu vratapañcakam* (7) —
The seventh niyama-rule: religious observances]

mārjārabakāśvānagomahīvratapañcakam |
[*mārjārakavratam* —
The Cat Vow]

svaviṣṭhamūtraṃ bhūmīṣu chādayed dvijasattama |
sūryasomānumodanti mārjāravratikeṣu ca || 8:13 ||

[Hear about] the five religious observances [called] the cat, the crane, the dog, the cow, and the earth. <sep/>He buries his own urine and faeces in the ground, O truest Brahmin. He rejoices [seeing] the sun and the moon when performing the cat observance.

[*bakavratam* —
The Crane Vow]

bakavac cendriyagrāmam sunīyamyā tapodhana |
sādhayec ca manastuṣṭiṃ mokṣasādhanaataparāḥ || 8:14 ||

8.10 The conjecture that changes *anyonya*° to *ayonya*° in pāda a involves minimal intervention and makes the sentence much more meaningful than the version transmitted. Also consider *ayoni*°. The variant *strī* for *tām* in pāda d in the E may be an example of Naraharināth, the editor’s conscious interventions.

8.13 Note °*viṣṭha*° for *viṣṭhā* metri causa in pāda c (*ma-vipulā*). Alternatively, read *svaviṣṭhamūtra bhūmīṣu*. Note the stem form *sūryasoma* for *sūryasomau* in pāda e. It is not entirely clear why cats would rejoice seeing the Sun and the Moon. Perhaps this remark refers to the fact that cats can be active both in the daytime and at night.

O great ascetic, one should suppress all of his senses like a crane, and should cultivate the peace of the mind, focusing on achieving liberation.

[*śvānavratam* —
The Dog Vow]

mūtraviṣṭhe na bhūmīṣu kurute śvānadaḥ sadā |
tuṣyate bhagavān śarvaḥ śvānavratacaro yadi || 8:15 ||

He does not bury his urine and faeces in the ground, and he barks constantly. Lord Śarva [i.e. Śiva] is satisfied when one practises the dog observance.

[*govratam* —
The Cow Vow]

mūtravarco na rudhyeta sadā govratiko naraḥ |
bhīma tuṣṭikaraś caiva purāṇeṣu nigadyate || 8:16 ||

A person practising the Cow Vow should never hold back his urine and faeces. He is terrifying and he gives satisfaction, [as] stated in the Purāṇas.

[*mahāvratam* —
The Earth Vow]

kuddālair dārayanto 'pi kīlakoṭiśataiś citāḥ |
kṣamate prthivī devī evam eva mahāvrataḥ || 8:17 ||

CHECK Digging [the earth] with spades and collecting [? the soil] with wedges: Goddess Earth bears [this] patiently. This is exactly how one can practise the earth vow.

vratapañcakam ity etad yaś careta jitendriyaḥ |
sa cottamam idaṃ lokam prāpnoti na ca saṃśayaḥ || 8:18 ||

He who practises these five religious observances with his senses subdued will, without doubt, reach this superior world (i.e. heaven?).

[*niyameṣv upavāsaḥ (8)* —
The eighth niyama-rule: Fasting]

8.14 Cranes are compared to ascetics here probably because of the similarity of their tendency of relaxing standing on one leg to ascetics performing penance standing on one leg (such as the ascetic depicted on the famous relief in Mahabalipuram).

8.15 CITE source on dog being Bhairava's vāhana...

8.16 I prefer reading *bhīma tuṣṭi*^o as two separate words, the first one in stem form, to reading it as a compound because of the following *caiva*, and to the reading *bhīmas tuṣṭi*^o because the corresponding witnesses are the ones that usually give inferior readings.

8.17 While *dārayanto* as an active participle in the masculine nominative is acceptable as an irregular form, the precise interpretation of pādas a and b is still problematic.

8.18 Note the neuter *idaṃ* picking up the normally masculine *lokam* in pāda c.

śeṣānnam antarānnam ca naktāyācitam eva ca |
upavāsam ca pañcāitat kathayiṣyāmi tac chṛṇu || 8:19 ||

Eating leftovers, [not] eating in-between [breakfast and dinner], eating [only] at night, eating food obtained without solicitation, and fasting: listen, I shall teach you these five.

[*śeṣānnam* —
 Eating leftovers]

vaiśvadevātithiśeṣam pitṛśeṣam ca yad bhavet |
bhṛtyaputrakalatrebhyaḥ śeṣāśi vighasāśanaḥ || 8:20 ||

[He who eats] the leftovers belonging to all the gods, to guests, and to the ancestors, he who eats the leftovers (*śeṣāśin*) of servants, sons and wives is the one who consumes the remains of food (*vighasāśana*).

[*antarānnam* —
 [Not] eating in-between breakfast and dinner]

antarā prātarāśi ca sāyamāśi tathaiva ca |
sadopavāsī bhavati yo na bhuṅkte kadācana || 8:21 ||

He will be regarded as one that is always fasting if he never eats between breakfast and dinner.

[*naktānnam* —
 Eating [only] at night]

na divā bhojanam kāryam rātrau naiva ca bhojayet |
naktavele ca bhoktavyam naktadharmaṁ samīhatā || 8:22 ||

One should not eat in the daytime or in the evening, and should eat [only] at midnight if he wishes to follow the order of [eating only at] night.

[*ayācitānnam* —
 Eating food obtained without solicitation]

anārambhasya āhāram kuryān nityam ayācitam |
parair dattam tu yo bhuṅkte tam ayācitam ucyate || 8:23 ||

He should eat only the unsolicited food of someone who has not yet started eating [this food]. He who eats [only] that which has been given by others [without asking them for it] is called [one who eats] unsolicited [food].

[*upavāsaḥ* —

8.21 My translation here follows the parallel verse in the MBh and is based on that of Kisari Mohan Ganguli. The syntax of the version here in the VSS is less smooth than that in the MBh, and the VSS's reading *prāntarāśi* definitely required an emendation.

8.22 Note *vele* for *velāyām* in pāda c.

8.23 The translation of *anārambhasya* ('of someone who has not yet started eating') is tentative.

[Fasting]

bhakṣyaṃ bhojyaṃ ca lehyaṃ ca coṣyaṃ peyaṃ ca pañcamam |
na kāṅkṣen nopayunñjīta upavāsaḥ sa ucyate || 8:24 ||

Chewable and unchewable food (*bhakṣyaṃ bhojyaṃ ca*), food to be sipped or sucked or drunk, as the fifth [category]: if one does not long for and does not consume [any of the above], that is called fasting (*upavāsa*).

[*niyameṣu maunavrataṃ (9)* —

The ninth niyama-rule: Silence]

mithyāpiśunapāruṣyatīkṣṇavāg apralāpanam |
maunapañcakam ity etad dhārayen niyatavrataḥ || 8:25 ||

One should keep these five types of taciturnity, always dwelling in religious observances: [in situations where silence is best instead of] deceitful speech, envious speech, abuse, harsh speech, bragging.

[*mithyāvacanam* —

Deceitful speech]

asambhūtam adṛṣṭam ca dharmāc cāpi bahiḥkṛtam |
anarthāpriyavākyaṃ yat tan mithyāvacanam smṛtam || 8:26 ||

Fictitious [speech], [speech on] unknown [things], [speech about things] outside the range of Dharma, meaningless and unfriendly speech: these are called lying.

[*piśunaḥ* —

Envy]

paraśrīm nābhinandanti parasyaiśvaryaṃ eva ca |
anīṣṭadarśanākāṅkṣī piśunaḥ samudāhṛtaḥ || 8:27 ||

One who does not rejoice in others' fortune or in others' power, one who would like to see something disadvantageous [for others] is called envious [and he should rather remain silent].

[*pāruṣyam* —

Abuse]

mṛtamātā pitā caiva hānisthānam katham bhavet |
bhūṅkṣva kāmam amṛṣṭānām pāruṣyam samudāhṛtam || 8:28 ||

[May your] mother and father be dead! [This is] how a ruined state

8.24 For a detailed discussion of the categories *bhakṣya*, *bhojya*, *lehya* and *coṣya*, see Kafle 2020:245, n. 534. See also Śivadharmaṃmottara 8.13: *bhakṣyaṃ bhojyaṃ ca peyaṃ ca lehyaṃ coṣyaṃ ca picchilam |
 iti bhedāḥ ṣaḍdānasya madhurādyāś' ca ṣaḍguṇāḥ ||*

8.25 *pāruṣya* seems to be the good reading in pāda a because in the following a short section on this category is coming up. As far as the readings *spṛṣṭavāg* and *prṣṭavāg* are concerned, I suppose *prṣṭavāg* is not inconceivable (as suggested by Judit Törzsök), for in 8.29 it is questions that are given as relevant examples. Nevertheless I conjectured *tīkṣṇavāg* here, relying on the same verse, 8.29.

will befall [you]! Enjoy the love of unclean [women]! [These are] called abuse.

[*tīkṣṇavāk* —
Harsh speech]

hṛdi na sphuṭase mūḍha śīro vā na vidāryase |
evam ādīny anekāni tīkṣṇavādī sa ucyate || 8:29 ||

Won't you burst in your heart, stupid? Will your head not split into two? [If one utters] these or similar [curses], he is said to be one of harsh speech.

[*asatpralāpaḥ* —
Bragging]

dyūtabhojanayuddham ca madyastrikatham eva ca |
asatpralāpaḥ pañcāitat kīrtitaṁ me dvijottama || 8:30 ||

Relating fancy stories about gambling, enjoyments, fights, drinking and women are the five types of bragging, as I teach them, O excellent Brahmin.

maunam eva sadā kāryaṁ vākyasaubhāgyam icchatā |
apāruṣyam asambhinnaṁ vākyam satyam udīrayet || 8:31 ||

Taciturnity should always be practised by those who prefer the beauty of speech. One should always speak without abuse and without idle talk.

yas tu maunasya no kartā dūṣitaḥ sa kulādhamah |
janme janme ca durgandho mūkaś caivopajāyate || 8:32 ||

He who does not practise taciturnity is defiled and he is the black sheep of the family. For a number of rebirths, [his mouth] will stink and he will become mute.

tasmān maunavratam sadaiva sudṛḍham kurvīta yo niścitaṁ
vācā tasya alaṅghyatā ca bhavati sarvāṁ sabhāṁ nandati |
vaktrāc cotpalagandham asya satataṁ vāyanti gandhotkaṭāḥ
śāstrāṇekasahasraśo giri naraḥ proccāryate nirmalam || 8:33 ||

Therefore the speech of a person who always keeps the observance of taciturnity firmly, with resolution, will be impossible to ignore and he

8.28 My translation of pāda b, or rather of the whole verse, is tentative.

8.29 Understand *śīro* as standing for the locative (*śīrasi*).

8.30 I take *katham* in pāda b as an alternative nominative form of **kathā* metri causa and as belonging to all the categories here thus: *dyūtakathā*, *bhojanakathā*, *yuddhakathā*, *madyakathā*, *strikathā*. Understand *me* in pāda d as *mayā*.

8.32 The form *janme* for *janmani* often occurs in Śaiva tantras as a typically Aīśa phenomenon. See XXXXX

will make the community rejoice. The fragrance of lotuses and [other kinds of] strong fragrances will blow from his mouth. Thousands of faultless *śāstras* will be declared in the words of this person.

[*niyameṣu snānam* (10) —

The tenth niyama-rule: Bathing]

snānam pañcavidhaṃ caiva pravakṣyāmi yathātatham |

āgneyam vāruṇam brāhmyam vāyavyam divyam eva ca || 8:34 ||

I shall teach you the five kinds of bathing as they really are: Fire bath, water bath, Vedic bath, wind bath and divine bath.

[*āgneyam snānam* —

Fire bath]

āgneyam bhasmanā snānam toyāc chataguṇam phalam |

bhasmapūtam pavitram ca bhasma pāpaprāṇāśanam || 8:35 ||

Fire bath is [performed] with ashes. Its fruits are a hundred times bigger than [those of] a water [bath]. [Things] purified with ashes are holy. Ashes destroy sin.

tasmād bhasma prayuñjīta dehināṃ tu malāpaham |

sarvaśāntikaram bhasma bhasma rakṣakam uttamam || 8:36 ||

Therefore one should use ashes for it purifies humans of their defilement. Ashes produce peace for everyone. Ashes are the ultimate protectors.

bhasmanā tryāyuṣaṃ kṛtvā brahmacaryavrate sthitam |

bhasmanā ṛṣayaḥ sarve pavitrikṛtam ātmanaḥ || 8:37 ||

Drawing [the sectarian marks on their foreheads while reciting] the Tryāyuṣa [mantra], remaining in chastity, all the Ṛṣis purified themselves with ashes.

bhasmanā vibudhā muktā vīrabhadrabhayārditāḥ |

bhasmānuśaṃsaṃ drṣṭvaiva brahmaṇānumatiḥ kṛtā || 8:38 ||

The gods, afflicted by their fear of Vīrabhadra, were set free with the help of ashes. Seeing the glory of ashes, Brahmā consented [to the use of this otherwise impure substance].

8.33 To make sense of pāda d, we are forced to take *śāstra* as a stem form noun and *naraḥ* as a (regular) genitive from *nṛ*. (I thank Judit Törzsök for this interpretation.) Another way of understanding the beginning of this sentence would be to separate *śāstrāṇeka*° as *śāstrān eka*°, treating the word *śāstra* as masculine.

8.37 Note *tryāyuṣa* in the sense of the three *puṇḍra*-lines on the forehead and compare with 11.28c. Understand *sthitam* as *sthitāḥ* or rather *sthitāḥ* if we are to connect this line to the next (8.37cd). Grammatical notes on *kṛtam* and *ātmanaḥ*

8.38 It is not clear which story concerning Vīrabhadra is referred to here. Is it the destruction of Dakṣa's sacrifice, after which the gods were relieved? Or, which is a less likely possibil-

caturāśramato 'bhikyaṃ vrataṃ pāsupataṃ kṛtam |
tasmāt pāsupataṃ śreṣṭhaṃ bhasmadhāraṇabetutaḥ || 8:39 ||

[Thus] the Pāsupata observance was created, which is above [the system of] the four āśramas. Therefor the Pāsupata [observance] is the best because it involves carrying ashes [on one's body].

ity, another in which Kaśyapa and other Ṛṣis were burnt to ashes then reanimated by Vīrabhadra in the Śokara forest? For the latter, less well-known story, see Padmapurāṇa 5.107.1–14ff: *śucismitovāca
 kaśyapaṃ jamadagniṃ ca devānāṃ ca purā katham |
 rarakṣa bhasma tad brahman samācaksva mune mama ||1
 dadhīca uvāca
 kaśyapādīyutā devāḥ pūrvam abhyāgaman girim |
 śokaraṃ nāma vikhyātaṃ girimadhye suśobhanam ||2
 nānāvihāṃgasamkīrṇaṃ nānāmuniṅaṇāśrayam |
 vāsudevāśrayaṃ ramyaṃ apsarogaṇasevitam ||3
 vicitravṛkṣasaṃvītaṃ sarvartukusumojjvalam |
 tathāvidham praviśyaite girim vayam athāpare ||4
 stuvantaḥ keśavaṃ tatra gatāḥ sma giriśēvaram |
 dṛṣṭvā tatra mahājvālāṃ praviśtāśca vayaṃ ca tām ||5
 māmekaṃ tu tīraskṛtya hy adabhad devatā munīn |
 mām dadāha tataḥ paścād bhasmibhūtā vayaṃ śubhe ||6
 asmān etādṛśān dṛṣṭvā vīrabhadraḥ pratāpavān |
 kenāpikāraṇenāsau gataṃ parvataṃ ca tam ||7
 bhasmodbhūlitasarvāṃgo mastakasthaśivaḥ śuciḥ |
 ekāki niḥsṛjbaḥ śānto hāhāśabdāṃ athāśṛjot ||8
 atha cīmtāparaś cāśin mriyamāṇa śavadbhvaniḥ |
 śavānāṃ iva gaṃdhaś ca dṛśyate tan-nirīkṣaṇe ||9
 iti niścītya manasā jagāṃmāgnim atiprabham |
 sa vahnir vīrabhadraṃ ca dagdhum ārabdhavān atha ||10
 tṛṇāgnir iva śānto 'bhūd āsādyā salilam yathā |
 tato 'parāṃ mahājvālāṃ vīrabhadraḥ tu dṛṣṭvān ||11
 khaṃ gacchamtiṃ mahākālo jvālāṃ nipatitāṃ api |
 manasā cīmtayac cāpi vīrabhadraḥ pratāpavān ||12
 sarveśāṃ nāśini jvālā prāṇināṃ śatakoṭīśaḥ |
 tat sarvaṃ rakṣaṇārthaṃ hi pipāsus cāpy abam tv imām ||13
 prāśnāmi mahatiṃ jvālāṃ salilam tṛṣito yathā |
 etasmīnn amtare vīraṃ vāg āha cāśarīriṇī ||14*

“Śucismitā said:

1. O brāhmaṇa, O sage, tell me how formerly the sacred ash protected Kaśyapa, Jamadagni of the gods? Dadhīca said:

2–6. Formerly gods accompanied by Kaśyapa and others went to a well-known mountain named Śokara. In the middle of the mountain was a very beautiful (forest) which was full of many birds, which was resorted to by various hosts of sages, which was the resort of Vāsudeva, which was charming, which was resorted to by bevy of celestial nymphs, which was crowded with strange trees, which was bright with flowers of all seasons. We and others entered the best mountain (forest) like that and praising Viṣṇu went there to lord Śiva. We saw a great flame there and we entered it. Excepting me that deity (i.e. that flame) burnt (other) sages. After that it (also) burnt me. O auspicious one, we were reduced to ash.
 7–14. Seeing us like this, that brave Vīrabhadra went to that mountain for some reason. With his entire body smeared with sacred ash, he remaining at the top, auspicious and pure, all alone, desireless and tranquil, heard the sound of wailing. Then he was full of thought: ‘The sound of the bodies of dead men and the smell as it were of dead bodies, are being perceived.’ Deciding like this in his mind, he went to the fire of great brilliance. Then that fire also started to burn Vīrabhadra. But it went out as the fire of (i.e. burning) grass (i.e. hay) would go out on receiving (i.e. being sprinkled over with) water. Then Vīrabhadra saw a great, mighty flame, which went (up) to the sky even (like) flame falling (i.e. dropped by) Śiva (obscure!). The brave Vīrabhadra thought in his mind: ‘(This) flame is the destroyer of hundreds of crores of beings. So for the protection of all I desire to drink it. As a thirsty man drinks water, I shall consume this great flame.’ In the meanwhile a divine voice said to (Vīrabhadra) the hero [...] (translation by N.A. Deshpande, in: Padma-purāṇa, Delhi: MLBD, 1951)”

8.39 One could simply accept the reading of C₀₂(*betunā*) in pāda d, but all other rejected readings hint at an original *betutaḥ* (as pointed out by Judit Törzsök).

[*vāruṇaṃ snānam* —
Water bath]

vāruṇaṃ salilaṃ snānam kartavyaṃ vividhaṃ naraiḥ |
nadītoyatadāgeṣu prasraveṣu bradeṣu ca || 8:40 ||

A water bath (*vāruṇa*) is to be performed with water by people in various ways in the water of rivers, water tanks, streams and ponds.

[*brāhmaṇaṃ snānam* —
Vedic bath]

brahmasnānam ca vipreṇ āpohiṣṭhaṃ vidur budhbāḥ |
trisaṃdhyam eva kartavyaṃ brahmasnānam tad ucyate || 8:41 ||

The wise know the Vedic bath as [the one performed with the Vedic mantra beginning] *āpo hi ṣṭhā* [RV 10.9.1–3], O excellent Brahmin. It is to be performed at the three junctures of the day (dawn, noon, evening). It is called the Vedic bath.

[*vāyavyaṃ snānam* —
Wind bath]

goṣu saṃcāramārgēṣu yatra godhūlisambhavaḥ |
tatra gatvāvasīdeta snānam uktaṃ manīṣibhiḥ || 8:42 ||

He should go where, on the paths where cows roam, dust is rising, and he should sit down there. This is called [a kind of] bath, [namely the *vāyavya* or wind-bath].

[*divyaṃ snānam* —
Heavenly bath]

varṣatoyāmbudhārābhiḥ plāvayitvā svakāṃ tanum |
snānam divyaṃ vadaty eva jagadādimabeśvaraḥ || 8:43 ||

One should immerse his own body in the water-showers of rain water. The one and only great Lord (*mabeśvara*) of the universe calls it heavenly bath.

iti nīyamavibhāgaḥ pañcabhedena vipra
nigadita tava prṣṭaḥ sarvalokānukampya |
sakalamalapahārī dharmapañcāśad etan

8.40 The reading *vividhaṃ* in pāda b seems to be the lectio difficilior as opposed to the rejected *vidhivat*.

8.41 The Ṛgvedic mantra starting with *āpo hi ṣṭhā* (RV 10.9) is traditionally associated with *mārjana* (‘cleaning, wiping’). According to Kane (A History of Dharmaśāstra, vol. 4, p. 120), a Brahmin “should bathe thrice in the day, should perform *mārjana* (splashing or sprinkling water on the head and other limbs by means of *kuśās* dipped in water after repeating sacred mantras) with the three verses ‘apo hi ṣṭhā’ [sic] (Rg. X.9.1–3) [...]” This suggests a method of bathing that is more of a ritual than an actual bath.

8.42 This version of bathing seems to be rather a kind of bathing in the holy dust raising from under the hooves of cows.

na bhavati punajanma kalpakotyāyute 'pi || 8:44 ||

Thus have I taught you the section on the Niyama-rules [see Chapters 5–8] in divisions of five [sub-categories] because you asked me to, favouring the whole world. [These Niyama-rules] wipe off all the defilement, these fifty Dharma [teachings, i.e. 10 main topics/rules × 5 sub-categories]. There will not be rebirth [for one who keeps these rules], not even in millions of aeons.

iti vṛṣasārasaṃgrāhe niyamaprasaṃsā nāmādhyāyo 'ṣṭamaḥ

8.44 Understand *sarvalokānukampya* in pāda b as *sarvalokān anukampya*. Understand *sakalamalapahārī* in pāda c as *sakala-mala-apahārī*, which would be unmetrical. Understand *etan/etad* as either picking up °*pahārī* or a plural corresponding to °*pañcāśad*.

[navamo 'dhyāyaḥ]

[Chapter Nine]

[traiguṇyam —

[anarthayajña uvāca ||

trikālaguṇabhedena bhinnam sarvacarācaram |

tasmāt triguṇabandhena veṣṭitam nikhilam jagat || 9:1 ||

The whole universe with its moving and unmoving elements is divided by the three [divisions of] time and the [three] *guṇas* [or *guṇa* not tech term here?]. Therefore the whole world is bound by the fetters of the three *guṇas*.

vigatarāga uvāca |

traikālyam iti kiṃ jñeyam traidhātukaśarīriṇaḥ |

kiṃcid vistaram eva kathayasva tapodhana || 9:2 ||

Vigatarāga spoke: What does the term ‘the three divisions of time’ mean for the soul in the three worlds[?]? Talk about it in a somewhat more extended manner, O great ascetic.

anarthayajña uvāca |

traikālyam triguṇam jñeyam vyāpī prakṛtisambhavaḥ |

anyonyam upajīvanti anyonyam anuvartinaḥ || 9:3 ||

Anarthayajña spoke: The three [divisions of] time are the three *guṇas*. It[?] is pervading and born from Prakṛti. They support each other, they serve each other.

sattvam rajas tamaś caiva rajaḥ sattvam tamas tathā |

tamaḥ sattvam rajas caiva anyonyamithunāḥ smṛtāḥ || 9:4 ||

Sattva, Rajas and Tamas; Rajas, Sattva and Tamas; Tamas, Sattva and Rajas; they are each other’s pairs.

sāttviko bhagavān viṣṇuḥ rājasas kamalodbhavaḥ |

tāmaso bhagavān īśaḥ sakalam vikaleśvaraḥ || 9:5 ||

Lord Viṣṇu is Sattvic. [Brahmā], the one who was born on a lotus, is Rājasa. Lord Īśa is Tāmasa, the limbless is all ... [?]

sattvam kundenduvarṇābham padmarāganibham rajaḥ |

tamaś cāñjanaśailābham kīrtitāni manīṣibhiḥ || 9:6 ||

Sattva is of the colour of jasmine and the moon. Rajas is of the colour of ruby. Tamas is of the colour of lamp-black ... śaila. [This is what] the wise teach.

sattvam jalam rajo 'ngāram tamo dhūmasamākulam |

9.2 I have included the element *trai*° in the lemma in pādas ab only because C₀₂ has a slightly unusual ligature there (*mtrai*)

etadguṇamayair baddhāḥ pacyante sarvadehināḥ || 9:7 ||

Sattva is water, Rajas is charcoal, Tamas is full of smoke. All souls are constructed/suffer (*pacyante*) as bound by these *guṇas*.

vigatarāga uvāca |

kena kena prakāreṇa guṇapāśena badhyate |

cibnam eṣāṃ prthaktvena kathayasva tapodhana || 9:8 ||

Vigatarāga spoke: By what sorts of noose of *guṇas* is [the soul] bound? Teach me the signs connected to them one by one, O great ascetic.

anarthayajña uvāca |

anekākārabbhāvena badhyante guṇabandhanaiḥ |

mohitā nābhijānanti jānanti śivayogināḥ || 9:9 ||

Anarthayajña spoke: The souls are bound in many ways and by many conditions by the fetters of the *guṇas*. Those who are deluded do not recognize [them]. The Śivayogins do recognize [them].

ūrdhvaṃgo nityasattvastho madhyago rajasāvṛtaḥ |

adbhogatī tamō'vasthā bhavanti puruṣādhamāḥ || 9:10 ||

He who is always established in Sattva goes upwards. He who is covered with Rajas goes in the middle. Those lowest of men in the state of Tamas go downward.

svarge 'pi hi trayo vaite bhāvanīyās tapodhana |

mānuṣeṣu ca tīryeṣu guṇabhedās trayas trayāḥ || 9:11 ||

These three kinds of *guṇas* are to be acknowledged even in heaven, O great ascetic, and among humans and also among animals.

[*sāttvikottamāḥ* —

brahmā viṣṇuś ca rudraś ca dharmā indraḥ prajāpatiḥ |

somo 'gnir varuṇaḥ sūryo daśa sattvottamāḥ smṛtāḥ || 9:12 ||

The ten superior Sattva [beings] are: Brahmā, Viṣṇu, Rudra, Dharma, Indra, Prajāpati, Soma, Agni, Varuṇa and Sūrya.

[*sāttvikamadhyamāḥ* —

rudrādityā vasusādhyā viśveśamaruto dhruvaḥ |

ṛṣayaḥ pitaraś caiva daśaite sattvamadhyamāḥ || 9:13 ||

...

[*sāttvikādhamāḥ* —

tārā grabhāḥ surā yakṣā gandharvāḥ kiṃnaroragāḥ |

rakṣobhūtapiśācāś ca daśaite sāttvikādhamāḥ || 9:14 ||

...

9.10 Understand *adbhogatī* in pāda c as a bahuvrīhi in plural (*adbhogatayas*).

[*rājasottamāḥ* —
ṛtvik purohitācāryayajvāno 'tithivijñanī |
rājamantrī vratī vedī daśaite rājasottamāḥ || 9:15 ||

... ..

[*jātaḥ rājasādhamaḥ* —
sūto 'mbaṣṭavanīk cograḥ śilpikārūkamāgadhāḥ |
veṇavaidehakāmātyā daśaite rajamadhyamāḥ || 9:16 ||

... ..

carmakṛtkumbhakṛtkolī lobhakṛttrapunīlikāḥ |
naṭamuṣṭikacaṇḍālā daśaite rajasādhamaḥ || 9:17 ||

... ..

[*tāmasottamāḥ* —
gogajagavayā aśvamṛgacāmarakimnarāḥ |
siṃhavyāghravarāḥś ca daśaite tāmasottamāḥ || 9:18 ||

These are the ten superior Tāmasa [animals]: cows, elephants, Gayal oxen, horses, deer, Yaks, Kimnaras, lions, tigers, wild boar.

[*tāmasamadhyamāḥ* —
ajameṣamahīṣyāś ca mūṣikānakulādayaḥ |
uṣṭrarāṅkuśaśagaṇḍā daśaite tamamadhyamāḥ || 9:19 ||

The ten middle ranking Tāmasa [beings] are: rams, sheep, buffaloes, mice, mongooses etc., camels, Raṅku deer, hares, rhinoceroses. [only 9!]

[*tāmasādhamaḥ* —
ṛkṣagodhāmṛgaśṛṅgibakavānaragardabhāḥ |
sūkaraśvānagomāyur daśaite tāmasādhamaḥ || 9:20 ||

The ten low-ranking Tāmasa [beings] are: bears, alligators, deer, horned animals[?], cranes, apes, donkeys, boar, dogs and frogs.

[*tamasāttvikāḥ* —
krauñcahaṃsaśukaśyenabhāṣabāruṇḍasārasāḥ |
cakrābhvaśukamāyūrā daśaite tamasāttvikāḥ || 9:21 ||

The ten Tāmasa-Sāttvika [beings] are: curlews, swans, parrots, falcons, vultures, B[h]āruṇḍa birds, cranes, Cakra[vāka] birds, parrots, and peacocks.

[*tamarājasāḥ* —

9.19 °mahīṣyāś seems to be an equivalent of °mahīṣāś metri causa.

9.21 Although all the manuscripts consulted read *kroñca*° in pāda a, I decided to accept E's standard spelling in this case. In pāda b, I left °bāruṇḍa° thus, although what is really meant is probably *bhāruṇḍa*, *bhāruṇḍa* or *bburuṇḍa*. Note the repetition of *śuka* in this stanza.

balākāḥ kukkuṭāḥ kākāś cillalāvakatittirāḥ |
gṛdbrakaṇkabakaśyena daśaite tamarājasāḥ || 9:22 ||

The ten Tāmasa-Rājasa [beings] are: Balāka-cranes, cocks, crows, Bengal kites, Lāvakas, partridges, vultures, herons, Bakas and hawks.

kokilolūkakiñjalkakapotāḥ pañca eva ca |
śārikāś ca kuṇḍīgāś ca daśaite tamasādhamaḥ || 9:23 ||

The ten lowest Tāmasa [beings] are: cuckoos, owls, Kiñjalkas[?], doves, Śārika birds and sparrows.

makaragohanakrāś ca ṛkṣāś ca tamasāttvikāḥ |
kacchapa<crux>śūśu</crux>kumbhīramaṇḍūkās tamarājasāḥ |
śāṅkhaśuktikaśambūka<crux>kabandhyā</crux>s tamatāmasāḥ || 9:24 ||

Makaras crocodiles, cow-killing alligators and bears are of Tamas-Sattva. Tortoises, Śūśus[?], crocodiles of the Ganges and frogs are of Tamas-Rajas. Conch-shells, pearl-oysters, shells and [...] are Tamas-Tāmasa.

candanāgarupadmaṃ ca plakṣodumbarapippalāḥ |
vaṭadāruśamībilvā daśaite tamasāttvikāḥ || 9:25 ||

... ..

jāmbīralakucāmrātadādīmakolavetasāḥ |
nimbanīpo dhṛavāvaś ca daśaite tamarājasāḥ || 9:26 ||

The ten Tamas-Rajas [trees] are: Citron trees, bread-fruit trees, hog-plum trees, pomegranate trees, jujube trees, ratan trees, Neemb trees, Kadamba trees and ...

vrkṣavallīlatāveṇutvaksārātṛṇabhūruḥāḥ |
mīrajāś ca śilāśasyā daśaite tamasāttvikāḥ || 9:27 ||

... ..

bhramarādīpataṅgāś ca krimikīṭajalaukasāḥ |
yūkoddamaśamaśānāṃ ca viṣṭajās tamasāttvikāḥ || 9:28 ||

... ..

dayā satyaṃ damaḥ śaucaṃ jñānaṃ maunaṃ tapaḥ kṣamā |
śīlaṃ ca nābhīmānaṃ ca sāttvikāś cottamā janāḥ || 9:29 ||

[These words describe] the people who are the best among the Sāttvika [type]: compassion, truthfulness, self-control, purity, knowledge, taciturnity, penance, patience, integrity, lack of self-conceit.

9.23 This list is problematic for it has only six elements instead of the expected ten and *kiñ-jalka* is difficult to interpret.

9.24 Note that the reading that yields ‘and bears’ (*ṛkṣāś ca*) is my conjecture for a problematic *ṛṣā ca*. It is far from satisfactory since bears have already appeared in verse 9.20 above. I have not been able to identify the probably aquatic animal behind the word *śūśu* here.

*kāmatṛṣṇāratidyūtamāno yuddhaṃ madaḥ sprhā |
nirghṛṇāḥ kalikartāro rājaseṣūttamā janāḥ || 9:30 ||*

[These words describe] the people who are the best among the Rājasa [type]: desire, thirst, pleasure, gambling, arrogance, fight, intoxication, delight, cruel, quarrelling.

*himsāsūyāghṛṇāmūdhanidrātandribhayālasāḥ |
krodho matsaramāyī ca tāmaseseṣūttamā janāḥ || 9:31 ||*

[These words describe] people who are the best among the Tāmasa [type]: harming, envious, incompassionate, stupid, sleepy, lazy, cowardly, idle, angry, greedy, cheating.

*laghuprītiprakāśī ca dhyānayoge sadotsukāḥ |
prajñābuddhivirāgī ca sāttvikam guṇalakṣaṇam || 9:32 ||*

The Sāttvika can be characterised as follows: light, joyful, bright, always eager for yoga meditation, wise, intelligent and dispassionate.

*bālako nīpuṇo rāgī māno darpaś ca lobhakāḥ |
sprhā īrṣā pralāpī ca rājasam guṇalakṣaṇam || 9:33 ||*

The Rājasa can be characterised as follows: childish, skilful, passionate, proud, arrogant, greedy, desirous, jealous and chattering.

*udvega ālaso mohaḥ krūras taskaranirdayaḥ |
krodhaḥ piśuna nidrā ca tāmasam guṇalakṣaṇam || 9:34 ||*

The Tāmasa can be characterised as follows: anxious, lazy, deluded, cruel, a pitiless robber, angry, wicked and sleepy.

*vigatarāga uvāca |
kena cibhena vijñeya āhāraḥ sarvadehinām |
traiguṇyasya prthaktvena kathayasva tapodhana || 9:35 ||*

Vigatarāga spoke: By what signs can the food of all humans be recognized? [?] Teach me about the three *guṇas*, O great ascetic.

*anarthayajña uvāca |
āyuh kīrtiḥ sukhaṃ prītiḥ balārogyavivardhanam |
hṛdyasvādurasam snigdha āhāraḥ sāttvikapriyaḥ || 9:36 ||*

Anarthayajña spoke: The Sāttvikas prefer food that yields [long] life, fame, happiness, joy, which increases strength and health, which is savoury and which tastes nice, and which is soft.

*atyuṣṇam āmlalavaṇam rūkṣam tīkṣṇam vidāhi ca |
rājasaśreṣṭha āhāro duḥkhaśokāmayapradah || 9:37 ||*

9.34 In pāda a, *piśuno* might be the right choice: it is a ra-vipulā if *dr* in *nidrā* does not make the previous syllable long, a licence often occurring in this text ('muta cum liquida').

The best food for the Rājasas is rather warm, acidic, salty, hard, hot and pungent. It gives you pain, a burning sensation and indigestion.

abbakṣyāmedhyapūti ca pūti paryuṣitaṃ ca yat |
āyāmarasavisvāda āhāras tāmasapriyaḥ || 9:38 ||

Tāmasas prefer food that is prohibited, impure and foul-smelling, ... stale ... and tasteless.

vigatarāga uvāca |
guṇātītaṃ katham jñeyam saṃsāraparapāragam |
guṇapāśanibaddhānām mokṣam kathaya tattvataḥ || 9:39 ||

Vigatarāga spoke: How can one recognize [the state of getting] beyond the *guṇas*, which leads one to the other shore of [the ocean] of mundane existence? Tell me truly about the liberation of those who are [initially] bound by the noose of the *guṇas*.

anarthayajña uvāca |
ātmavat sarvabhūtāni samyak paśyeta bho dviḥ |
guṇātītaḥ sa vijñeyaḥ saṃsāraparapāragah || 9:40 ||

Anarthayajña spoke: Well, he who looks at all living beings in the correct way, as his own Self, O Brahmin, is to be known as one beyond the *guṇas*, as one who has departed to the other shore of [the ocean of] mundane existence.

īrṣādveṣasamo yas tu sukhaduḥkhasamāś ca ye |
stutinindāsamā ye ca guṇātītaḥ sa ucyate || 9:41 ||

He who treats envy and hate[?], happiness and sorrow, praise and reproach as equal is called ‘one who is beyond the *guṇas*’.

tulyapriyāpriyo yaś ca arimitrasamas tathā |
mānāpamānayos tulyo guṇātītaḥ sa ucyate || 9:42 ||

He who is indifferent to pleasant and unpleasant things, to enemy or friend, to respect and contempt is called ‘one who is beyond the *guṇas*’.

eṣa te kathito vipra guṇasadbhāvanirṇayaḥ |
guṇayuktas tu saṃsārī guṇātītaḥ parāṅgatiḥ || 9:43 ||

O Brahmin, thus has the exposition of the essence of the *guṇas* been taught to you. Those who are connected with the *guṇas* are mundane (*saṃsārīn*), those beyond the *guṇas* are on the supreme path.

iti vṛṣasārasaṃgrāhe traiguṇyaviśeṣaṇīyo nāmādhyāyo navamaḥ

9.38 Understand °pūti in pāda a as standing for °pūti metri causa, and note that °āmedhya° in the same pāda is an emendation (correcting K₇’s reading). Read āmayārasa in pāda c?

[daśamo 'dhyāyaḥ]

[Chapter Seven]

[kāyatīrthopavarṇanam —

The description of the pilgrimage places in the body]

vigatarāga uvāca |

katamaṃ sarvatīrthānāṃ śreṣṭhaṃ ābur manīṣinaḥ |

kathayasva muniśreṣṭha yady asti bhuvi kāmadaṃ || 10:1 ||

Vigatarāga spoke: Which pilgrimage place do the wise consider the best of all? Tell me, O best of sages, if there is one in the world that fulfills [all] desires.

anarthayajña uvāca |

atigubhyam idaṃ praśnaṃ prṣṭaḥ snehād dvijottama |

bravīmi vaḥ purāvṛttaṃ nandinā kathito 'smy aham || 10:2 ||

Anarthayajña spoke: This question [that I have been] asked is an extremely deep secret. Out of fondness, O excellent Brahmin, I'll teach you an ancient legend that Nandi told me.

nandikeśvara uvāca |

kailāśaśikhare ramye siddhacāraṇasevite |

tatrāsīnaṃ śivaṃ sāksād devī vacanaṃ abravīt || 10:3 ||

Nandikeśvara spoke: On a beautiful peak of Mount Kailāsa, which is frequented by Siddhas and celestial singers (*cāraṇa*), there was Śiva himself there, seated, and Devī spoke to him thus:

devy uvāca |

bhagavan devadeveśa sarvabhūtajagatpate |

praṣṭum icchāmy ahaṃ tv ekaṃ dharmagubhyam sanātanaṃ || 10:4 ||

Devī spoke: O Lord, Lord of the chiefs of the gods, O ruler of all beings and all the world, I would like to ask you about one thing that concerns the eternal and secret Dharma,

atitīrthaṃ paraṃ guhyaṃ saṃsārād yena mucyate |

manuṣyāṇāṃ hitārthāya brūhi tattvaṃ maheśvara || 10:5 ||

the transcendental and highly secret pilgrimage place by which one can be liberated from Saṃsāra. O Maheśvara, teach me the truth for the benefit of mankind.

maheśvara uvāca |

ko māṃ prcchati taṃ praśnaṃ muktvā tvām eva sundari |

śṛṇu vakṣyāmi tat praśnaṃ devair api sudurlabhaṃ || 10:6 ||

Maheśvara spoke: Who else would ask me that question if not you, O Sundarī? Listen, I'll expound that question which is difficult to grasp even for the gods.

kurukṣetraṃ prayāgaṃ ca vārāṇasīm ataḥ paraṃ |

gaṅgāgniṃ somatīrthaṃ ca sūryapuṣkaramānasam || 10:7 ||

[If one] gets to know Kurukṣetra, Prayāga, Vārāṇasī, Gaṅgā, Agni[tīrtha],
Somatīrtha, Sūrya[tīrtha], Puṣkara, Mānasa,

naimiṣaṃ bindusāraṃ ca setubandhaṃ suradrahā |

ghaṇṭikeśvaravāgīśaṃ jñātvā niścayaṃ pāpahā || 10:8 ||

Naimiṣa, Bindusaras, Setubandha, Suradraha, Ghaṇṭikeśvara, and Vāgīśa,
he'll certainly be able to destroy his sins.

umovāca |

evamādi mahādeva pūrvavat kathitāsmi aham |

svargabhogapradam tīrtham eteṣāṃ suranāyaka || 10:9 ||

Umā spoke: This and other [related] things, O Mahādeva, have been
[just] taught to me [by you] as previously. Among these[?] the pilgrim-
age place that yields all enjoyments, O Suranāyaka.

kathaṃ mucyeta saṃsārāj jñānamātreṇa īśvara |

kautūhalaṃ mahaj jātaṃ chindhi saṃśayakāraṇam || 10:10 ||

[But] how is one liberated from mundane existence merely by knowl-
edge, O Īśvara? Cut [this] great curiosity arising [in me] that causes
doubt.

rudra uvāca |

kiṃ na jānāmi tat tīrthaṃ sulabhaṃ durlabhaṃ ca yat |

sulabhaṃ gurusevīnāṃ durlabhaṃ tad vivarjayet || 10:11 ||

Rudra spoke: How could I not know that pilgrimage place which is
both easy and difficult to reach? It is easy to reach for those who serve
their guru and difficult to reach should one abandon it [i.e. the service
of the guru].

[*kurukṣetram* —
Kurukṣetra]

kurur puruṣa vijñeyah śarīraṃ kṣetra ucyate |

śarīrasthaṃ kurukṣetraṃ sarvatīrthaphalapradam || 10:12 ||

Kuru [in *kurukṣetra*] is to be known as the soul (*puruṣa*), *kṣetra* as the
body. Kurukṣetra [which] is in the body yields the fruits of all pilgrim-
age places.

sarvayajñaphalāvāptiḥ sarvadānaphalāni ca |

sarvavratatapaś cīrṇaṃ tatphalaṃ sakalaṃ bhavet || 10:13 ||

[And there will be] the obtaining of the fruits of all sacrifices, the fruits
of all [possible] donations, and all the fruits of all religious observances

10.8 Note *bindusāraṃ* for *bindusaras*/^o*saraṃ*/^o*sarasam* metri causa.

10.9 Is perhaps *pūrvavat* used in the sense of *pūrvam* here?

and penance observed.

evam eva phalaṃ teṣāṃ tīrthapañcadaśeṣu ca |
anaghānaṃ mahāpuṇyaṃ mahātīrthaṃ mahāsukhaṃ || 10:14 ||

In the same manner [one will obtain] the fruits of those fifteen pilgrimage places [from Kurukṣetra to Vāgīśa, cf. 10.7–8, by only knowing the bodily Kurukṣetra]. ... [this] great pilgrimage place is extremely auspicious and pleasant.

devy uvāca |
atīva romaharṣo me jāto 'sti tridaśeśvara |
sulabhaṃ sukaraṃ sūkṣmaṃ śrutvā tuṣṭis ca me gatā || 10:15 ||

Devī spoke: I am extremely thrilled, O Tridaśeśvara. Hearing this which is easy to obtain, easy to perform and is subtle, I am filled with satisfaction.

caturdaśa paro bhūyaḥ kathayasva manoharam |
prayāgādi prthaktvena tattvatas tu sureśvara || 10:16 ||

Teach me on, teach me the remaining fourteen pleasant [pilgrimage places], Prayāga and the others, one by one, as they are, O Sureśvara.

[*prayāgo vārāṇasī ca —*
Prayāga and Vārāṇasī]

rudra uvāca |
suṣumnā bhagavatī gaṅgā idā ca yamunā nadī |
etā srotavahā nadyaḥ prayāgaḥ sa vidhīyate || 10:17 ||

The Suṣumnā[-tube] is the Honourable Gaṅgā, Idā[-tube] is the river Yamunā. ... is called Prayāga.

lakṣṇā vāruṇī nāsā vāmanāsā asi smṛtā |
vāruṇā-asimadhyena tena vārāṇasī smṛtā || 10:18 ||

The right nostril is [the river] Vāruṇī, the left nostril is known as [the river] Asi. Because [it is] at the confluence of Vāruṇā and Asi, [the city there] is known as Vārāṇasī.

10.17 There seems to be only two yogic tunnel here (and in 10.20–21): Suṣumnā and Idā, instead of the usual three (Idā, Piṅgalā, Suṣumnā). This is strikingly similar to what we see in the archaic yoga of the Nisvāsa Naya, see Goodall et al. pp. 33–34.

Note E's attempt to make pāda a metrical. Cf. MBh Indices 6.3A.41–44:

idā bhagavatī gaṅgā piṅgalā yamunā nadī |
tayor madhye tṛtīyā tu tat prayāgam anusmaret ||
idā vai vaiṣṇavī nādī brahmanādī tu piṅgalā |
suṣumnā caīśvarī nādī tridhā prāṇavahā smṛtā |

See also *Haṭhayogapradīpikā* 3.110:

idā bhagavatī gaṅgā piṅgalā yamunā nadī |
idāpiṅgalayor madhye bālaraṇḍā ca kuṇḍalī ||

[*gaṅgā* —
The Gaṅgā]

ākāśagaṅgā vikhyātā tasyāḥ sravati cāmṛtam |
ahorātram avicchinnam gaṅgā sā tena ucyate || 10:19 ||

She is called the ethereal Gaṅgā [because] the nectar of immortality issues from her day and night uninterruptedly. That's why she is called Gaṅgā (perhaps: 'ever-goer').

[*somatīrtham* —
Somatīrtha]

somatīrtham iḍā nāḍī kiṅkiṇīravacibhītā |
taṁ tu śrutvā na saṁdehaḥ sarvapāpakṣayo bhavet || 10:20 ||

Somatīrtha is the tube Iḍā. It is characterised by the ringing of small bells. Upon hearing that [ringing], all of one's sins will be destroyed.

[*sūryatīrtham* —
Sūryatīrtha]

sūryatīrtham suṣumnā ca nīravānavasamṛtā |
śrutimātrād vimucyeta pāparāśir mahān api || 10:21 ||

Sūryatīrtha is the [tube] Suṣumnā By merely hearing about it one is liberated, even if one has a huge heap of sins.

[*agnitīrtham* —
Agnitīrtha]

agnitīrthārjunā nāḍī brahmaghoṣamanoramā |
tat tad akṣaram ākarma amṛtatvāya kalpate || 10:22 ||

Agnitīrtha is the Arjuna tube[?]. It is charming because of the hum of Veda recitation. Upon hearing this or that syllable, one will become immortal.

[*puṣkaram* —
Puṣkara]

puṣkaram hṛdi madhyastham aṣṭapattram sakarnīkam |
cintayet sūkṣma tanmadhye janmamṛtyuvinaśanam || 10:23 ||

Puṣkara is [a lotus] with eight petals and a pericarp in the centre of the heart. One should visualize the Subtle One in its centre [and] it'll destroy birth and death.

[*mānasam* —
Mānasa]

10.20 Iḍā has already been identified as the the Yamunā in 10.17b.

10.21 Suṣumnā has already been identified as the the Gaṅgā in 10.17a.

10.23 *hṛdi* might be meant to be a nominative, as in 12.17, here compounded with *madhyastham*.

*mānasasaramadhyasthaṃ sahaṃsakamalopari |
salīlo līlayācārī parataḥ parapāragah || 10:24 ||*

In the centre of the Mānasa lake on a lotus with [the syllables] HAM-
SA, ...

[*naimiṣam* —
Naimiṣa]

*naimiṣaṃ śṛṇu deveśi nimiṣā pratyayo bhavet |
samyag chāyāṃ nirīkṣeta ātmāno vā parasya vā || 10:25 ||*

Listen to Naimiṣa, O Deveśī. It presents proof in a moment. One can
observe one's own or others' shadow properly[?].

*āyatapy aṅgulīmātraṃ nimiṣākṣi sa paśyati |
dṛṣṭvā pratyayam evaṃ hi naimiṣajñāḥ sa ucyate || 10:26 ||*

... When he has seen the proof thus, he is called the knower of Naimiṣa.

[*bindusaraḥ* —
Bindusaras]

*tīrthaṃ bindusaraṃ nāma śṛṇu vakṣyāmi sundari |
dehamadhye hṛdi jñeyam hṛdimadhye tu pañkajam || 10:27 ||*

Listen O Sundarī, I shall teach you the pilgrimage place called Bindusaras.
The heart is to be known to be located in the centre of the body. In the
centre of the heart, there is a lotus.

*karṇikā padmamadhye tu binduḥ karṇikamadhyataḥ |
bindumadhye sthito nādaḥ sa nādaḥ kena bhidyate || 10:28 ||*

There is a pericarp in the centre of the lotus, and the subtle sonic matter
(*bindu*) in the centre of the pericarp. In the centre of the subtle sonic
matter (*bindu*), there is the subtle sound (*nāda*). How is that subtle
sound (*nāda*) divided?

*ukāraṃ ca makāraṃ ca bhittvā nādo vinirgataḥ |
taṃ viditvā viśālākṣi so 'mṛtatvaṃ labheta ca || 10:29 ||*

Divided by the sound U and the sound MA, the subtle sound (*nāda*)
departs. Realizing that [subtle sound], O Viśālākṣi, one can obtain im-
mortality.

[*setubandham* —
Setubandha]

*vakṣye te setubandhaṃ duritamalaharaṃ nādatoyappravāham
jihvākāṇṭhorakūlā svaragaṇapulināvartaghoṣā taraṅgā |
kumbhīrāghoṣamīnā daśagaṇamakārā bhīmanakrā visargā*

10.24 Understand *mānasasara*° in pāda a as *mānasasaro* (metri causa).

10.27 Note *hṛdi* as a nominative in pāda c and possibly also in pāda d (and see 10.23a).

sānusrvāre gabhīre madasukharasanam setubandham vajasva || 10:30 ||
I shall teach you Setubandha, [which sports] a current whose water of subtle sound (*nāda*) cleanses you of the dirt of your sins. The banks [of this river] are the tongue, the throat and the chest, its sandy beaches are the host of gods, it roars with whirlpools and is wavy. It's full of the roar of crocodiles and full of fish, ten types of sea-monsters [also: makāra?], terrifying alligators and with *visarga*[?] Go to Setubandha, [the pilgrimage place that] tastes like the pleasure of intoxication in the deep ...

[*suradrahah* —
Suradraha]

*saptadvīpāntamadhye śṛṇu śaśivadane sarvaduḥkḥāntalābham
īśānenābhijuṣṭam bṛdi brada vimalam nādaśītāmbupūrṇam |
tatraikam jātapadmaṁ prakṛtidalayutam keśaraśaktibhinnaṁ
pañcavyomaprasastam gatiparamapadam prāptukāmena sevyaṁ*
|| 10:31 ||

O Moon-faced goddess, listen to [the description of Suradraha], the way to the cessation of all sorrow, in the centre of the seven islands. It is frequented by Īśāna, it's a spotless lake in the heart full of the cool water of sound (*nāda*). There is a lotus arising, with Prakṛti as its petals, and divided by its Śakti filaments. It is praised by the five voids, it is the path to the supreme level, and it is to be served if one wishes to obtain [heaven].

[*ghaṇṭikeśvaram* —
Ghaṇṭikeśvara]

*nādyaikāsaṅgatāni nīpatitam amṛtam ghaṇṭikāpārakeṇa
trpyante tena nityam bṛdi kamalapuṭam sthānubhūtāntarātmā |
yam paśyantiśabhaktā kalikaluṣaharam vyāpinam niṣprapañcam
deveśam ghaṇṭikeśamarabhavam abhavantīrtham ākāśabindum* || 10:32 ||

[*vāgīśvaratīrtham* —
Vāgīśvaratīrtha]

*mīmāṃsāratnakūlā kramapadapulinā śaivaśāstrārthatoyā
mīnaughā pañcarātraṁ śrutikuṭilagatismārtavegā taraṅgā |
yogāvartātīśobhā upaṇiṣadivahā bhāratāvartaphenā
pañcāśadvyomarūpī rasabhavanānādī tīrthavāgīśvarīyam* || 10:33 ||
*yas tam veti sa veti vedanikḥilam saṁsāraduḥkḥacchidam
janmavyādhivīyogatāpamaraṇam kleśārṇavam duḥsaham |
garbhāvāsam atīva sahyaviṣayam dustīryaduḥkḥālayam*

10.30 Note that *kaṇṭhara* is a conjecture based on the context: this line probably talks about sounds and the production of sounds. For this *urab/ura* ('chest') seems better than *ūru* ('thigh').

prāptam tena na saṃśayaḥ śivapadam duḥprāpya devair api || 10:34 ||
iti vṛṣasārasaṃgrabe kāyatīrthopavarṇano nāmādhyaḃyo daśamaḥ

[ekādaśamo 'dhyāyaḥ]

[Chapter Eleven]

[caturāśramadharmavidhānaḥ —

The regulations on the Dharma of the four āśramas]

devy uvāca |

sarvayajñāḥ paraśreṣṭha asti anyāḥ surottama |

alpakleśa-m-anāyāsa arthaprāyaṃ vineśvara || 11:1 ||

The Goddess spoke: O Paraśreṣṭha, O Surottama! Is there another [form of] universal sacrifice, which is free of pain, which is easy, and which does not require an abundance of materials, O Īśvara?

sarvayajñaphalāvāpti daivataiś cāpi pūjitam |

kathayasva suraśreṣṭha mānuṣāṇāṃ hitāya vai || 11:2 ||

For the benefit of mankind, teach me, O Suraśreṣṭha, how one obtains the fruits of [this] universal sacrifice, [a sacrifice] praised even by the gods.

mahēśvara uvāca |

na tulyaṃ tava paśyāmi dayā bhūteṣu bhāmini |

kim anyat kathayiṣyāmi dayā yatra na vidyate || 11:3 ||

Maheśvara spoke: I cannot see anything comparable to your compassion towards living beings, O Bhāminī. What else could I teach concerning which there is no compassion [in you towards living beings]?

sadāśivamukhāt pūrvaṃ śrutaṃ me varasundari |

śṛṇu devi pravakṣyāmi dharmasāram anuttamam || 11:4 ||

I heard [this] previously from Sadāśiva's mouth, O Varasundarī. Listen, O Goddess, I shall teach you the ultimate essence of Dharma.

[gr̥hasthaḥ(?) —

vinārthena tu yo yajñāḥ sa yajñāḥ sārvaśāntikāḥ |

akṣayaś cāvyaś caiva sarvapātakanāśanaḥ || 11:5 ||

Immaterial sacrifice satisfies all desires. It is undecaying and imperishable, and it removes all sins.

babuvighnakaro hy artho bahvāyāsakaras tathā |

brahmahatyā ivendrasya pravibhāgaphalā smṛtā || 11:6 ||

Material things present many kinds of obstacle and [their acquisition causes] great fatigue, similarly to Indra's murder of the Brahmin [Viśvarūpa], which yielded results that were distributed [among trees, lands

11.1 I understand pāda c as containing a sandhi bridge *alpakleśa-m-anāyāsa*.

11.3 I understand *dayā* in pāda b as instrumental: *tava dayayā bhūteṣu na tulyaṃ paśyāmi*.

etc.].

pañcaśodhyena śodhyeta arthayajño varānane |
śodhite tu phalaṃ śuddhaṃ aśuddhe niṣphalaṃ bhavet || 11:7 ||

Material sacrifice can be purified by the five purifications, O Varānānā.
 If it is purified, then the fruits will also be pure. If it is not purified,
 there is no fruit.

devy uvāca |
pañcaśodhye suraśreṣṭha saṃśayo 'tra bhaven mama |
kathayasva vibhāgena śrotum icchāmi tattvataḥ || 11:8 ||

The Goddess spoke: I am not sure about the five purifications, O
 Suraśreṣṭha. Please teach [them to] me one by one, I want to hear
 [them] as [they] really [are].

rudra uvāca |
manaśśuddhis tu prathamam dravyaśuddhir ataḥ param |
mantraśuddhis tṛtīyā tu karmaśuddhir ataḥ param |
pañcamī sattvaśuddhis tu kratuśuddhiś ca pañcadhā || 11:9 ||

Rudra spoke: The first is the purification of the mind, then comes
 the purification of the substances. The third is the purification of the
 mantras. The next one is the purification of the ritual. The fifth is the
 purification of Sattva. The purification of the sacrifice is [thus] five-
 fold.

manaśśuddhir nāma aviparītabhāvanayā |
dravyaśuddhir nāma ananyāyopārjīta-dravyena || 11:10 ||

The purification of the mind is [achieved] by mentally creating what is
 not wrong. The purification of the substances is [achieved] by [using]
 substances that were not obtained by unlawful means.

mantraśuddhir nāma svaravyañjanayuktatayā |
kriyāśuddhir nāma yathākramāviparītatayā |
sattvaśuddhir nāma rajastama-apradhānatayā || 11:11 ||

The purification of the mantras is [achieved] by [properly] joining vow-
 els to consonants. The purification of the ritual is [achieved] by not al-
 tering the proper sequence. The purification of Sattva is [achieved] by
 the non-prevalence of Rajas and Tamas.

vidhim evaṃ yadā śudhyed yadi yajñam karoti hi |
tasya yajñaphalāvāptir janmamṛtyuś ca no bhavet || 11:12 ||

11.6 Context: Viśvarūpa was a son of Tvaṣṭṛ. Viśvarūpa's heads were struck off by Indra. In
 the Bhāgavatapurāṇa, Indra's sin are distributed among the ground, water, trees and women.

When he has purified the ritual (*vidhi*) thus and performs the sacrifice, he will obtain the fruits of the sacrifice, and will not experience birth and death [again].

vinārthena tu yo yajñam karoti varasundari |
na tasya tatphalāvāptiḥ sarvayajñeṣv aśeṣataḥ || 11:13 ||

But he who performs immaterial sacrifice, O Varasundarī, will not obtain [only] its fruits, [but] of all sacrifices, without exception.

yajñavāṭa kurukṣetraṁ sattvāvāsakṛtālayaḥ |
pratyāhāra mahāvedīḥ kuśapraстарasamyamah || 11:14 ||

His sacrificial ground is Kurukṣetra, he has made his abode in the house of Truth/Sattva. His great altar is the withdrawal of the senses. His seat of kuśa grass is self-control.

vidhi niyamavistāro dhyānavahniḥpradīpitaḥ |
yogendhanasamijjvālatapodhūmasamākulaḥ || 11:15 ||

The injunction is the various . . . He lights the fire of meditation which is flaring up by the fuel of the firewood of yoga and is abounding in the smoke of penance.

pātranyāsa śivajñānam sthālīpāka śivātmakaḥ |
ājyābutim avicchinnaṁ lambakasruvapātitaḥ || 11:16 ||

The placing down of the chalice is knowledge about Śiva. [The oblation of] boiled rice is directed towards[?] Śiva. The continuous oblation of clarified butter is poured with the ladle of Lambaka [uvula, lambikā?].

dhāraṇādhvaryuvat kṛtvā prāṇāyāmaś ca ṛtvijaḥ |
tarkayuktaḥ savistāraḥ samādhir vayatāpanaḥ || 11:17 ||

Transforming concentration into an Adhvaryu [priest], breath control will be the [other] priests. Samādhi which involves Tarka and which is long is the burning of the oblation[? vayas-tāpana?].

brahmavidyāmayo yūpaḥ paśubandho manonmanaḥ |
śraddhā patnī viśālākṣī samkalpaḥ pada śāśvatam || 11:18 ||

The sacrificial post is made up of the knowledge about Brahman. The tying of the sacrificial animal is [the mental state called] Manonmanas. His wife is Faith, O Viśālākṣī. His sacrificial ritual intention/declaration is the eternal abode.

11.15 Consider emending °*samijjvāla*° to °*samujjvāla*°, which would stand metri causa for °*samujjvāla*°.

11.17 Understand: dhāraṇām adhvaryuvat kṛtvā (dhāraṇā is a stem form noun).

11.18 Understand: padaṁ śāśvatam (pada is a stem form noun metri causa).

pañcendriyajayotpannaḥ puroḍāśo 'mṛtāśanaḥ |
brahmanādo mahāmantraḥ prāyaścittānilo jayaḥ || 11:19 ||

Rice oblation is the consumption of the nectar of immortality that arises from the victory over the five senses. The great mantra is Brahmā's sound. Expiation is the victory over breath.

somapāna pariññānam upākarma caturyamaḥ |
itihāsa jalasnānaṃ purāṇakṛta-m-ambaraḥ || 11:20 ||

The consumption of Soma is complete knowledge. The commencement [of the reading of the Veda] is the four yama-rules[?]. The ritual water-bath is [the reading of] the epics. His garment is made of [his readings of] the Purāṇas.

iḍāsuṣumnāsamvedye snānam ācamanaṃ sakṛt |
saṃtoṣātithim ādr̥tya dayābbūtadvijārcitaḥ || 11:21 ||

Ritual bathing and sipping water once are [to be performed] at the confluence of the Iḍā and the Suṣumnā [i.e. at the internalized Prayāga, see 10.17]. Having honoured Contentment as a guest, he salutes the Brahmin that is now Compassion.

brahmakūrca guṇātīta havirgandha nirañjanaḥ |
brahmasūtraṃ trayas tattvaṃ bodhanā muṇḍitaṃ śiraḥ || 11:22 ||

The Brahmakūrca [penance] is the Guṇātīta [state of mind], the scent of the sacrifice is the Nirañjana [state of mind]. [His] sacred thread is the three Tattvas. For a shaven head he has enlightenment/teaching.

nivṛttyādi caturvedaś catuḥprakaraṇāśanaḥ |
dakṣiṇām abhayaṃ bhūte dattvā yajñam yajet sadā || 11:23 ||

The four Vedas are Nivṛtti etc. His seat is the four Prakaraṇas. He should always perform a sacrifice donating the priestly fee of providing being[s] with freedom from danger.

vinārthaṃ yajñasamprāptiḥ kathitā te varānane |
āsahasrasya yajñānām phalaṃ prāpnoti nityaśaḥ || 11:24 ||

The attainment of non-material sacrifice has been taught to you, O Varānanā. [The sacrificer] will in any case obtain the fruits of up to a thousand [ordinary] sacrifices.

āśramaḥ prathamas tubhyaṃ kathito 'sti varānane |
sadāśīvena saddharmaṃ daivatair api pūjitam || 11:25 ||

11.19 Perhaps *brahmanāda* in pāda c refers to the same concept as *brahmabilasvara* does in 11.29d.

11.22 On the guṇātīta state of mind, see 9.39–43. Understand guṇātītatvaṃ and nirañjanatvaṃ?

The first life-stage [life option] has been taught to you, O Varānanā, the true Dharma, which is revered by Sadāśiva and also by the [other] gods.

[*brahmacaryam* —
brahmacaryam nibodhedam śṛṇuṣvāvahitā śubhe |
dvitīyam āśramam devi sarvapāpavināśanam || 11:26 ||
 [Now] learn about brahmacarya. Listen with attention, O Śubhā.
 [This is] the second life-stage, O Devī, the destroyer of all sins.

vratam brahmaparam dhyānam sāvitṛi prakṛti-r-layam |
brahmasūtrākṣaram sūkṣmam triguṇālaya mekhalam || 11:27 ||
 [Here] religious observance is [now] meditation on Brahman. The Sāvitṛi [hymn] is absorption in Prakṛti. The Brahmanical cord is the subtle syllable. His girdle is now contained in the three guṇas.

dama daṇḍa dayā pātram bhikṣā saṃsāramocanam |
tryāyuṣam dvyakṣarātītām jñānabhaṣma-alāṅkṛtam || 11:28 ||
 His staff is self-restraint, his bowl compassion. Begging/alms? is liberation from saṃsāra. The tryāyuṣa [mantra] is the one beyond the two syllables[?]. It[?] is embellished with the ashes of knowledge.

snānavratam sadāsatyam śīlaśaucasamanvitam |
agnihotra trayas tattvam japa brahmabilasvaraḥ || 11:29 ||
 The bath-vow is speaking the truth always. It is accompanied by the purity of moral conduct. Sacrifice to Agni is the three tattvas[?]. Recitation is the sound at the aperture of Brahmā.

dvitīya āśramo devi yathāha bhagavān śivaḥ |
mayāpi kathitam tubhyam janmamṛtyuvīnāśanam || 11:30 ||
 [This is] the second life-stage as Lord Śiva taught it, O Devī. I have also taught [it to] you[,] the destruction of birth and death.

[*vānaprasthaḥ* —
vānaprasthavidhiṃ vaksye śṛṇuṣvāyatalocane |
yathāśrutam yathātathyam ṛṣidaivatapūjitam || 11:31 ||
 Listen, O Long-eyed goddess, I shall teach you the forest-dweller's way of life, which is revered by the Ṛṣis and the gods, as I heard it, as it [re-ally] is.

11.27 One could emend *prakṛtir layam* in pāda b to *prakṛtau layaḥ*, but I retained the reading of C₉₄K₈₂K₇E because it may have been the original way to make the compound *prakṛtilaya* metrical. In other words, I suspect the -r- to be only a link between the two elements of this compound. I also retained the neuter ending. Note 16.8d, where the same expression becomes *prakṛtālayam*.

11.29 Perhaps *brahmabilasvara* in pāda d refers to the same concept as *brahmanāda* does in 11.19c.

vairāgyavanam āśritya niyamāśramam āharet |
śīlaśailadṛḍhadvāre prākāre vijitendriyaḥ || 11:32 ||

Having taken to the forest of indifference, he should take residence in the Āśrama of niyama-rules, within walls that have the stone-strong gate of moral conduct, with his sense faculties conquered.

adhibhūtaḥ smṛto mātā adhyātmas ca pitā tathā |
adhidaivika-m-ācāryo vyavasāyās ca bhrātaraḥ || 11:33 ||

One's mother is the material realm, one's father the supreme spirit. the divine realm is one's teacher, determination one's brothers.

śrutiḥ smṛtiḥ smṛtā bhāryā prajñā putraḥ kṣamānujaḥ |
maitrī bandhur jaṭā cāpaṃ karuṇā supavitrakam || 11:34 ||

His wives are Śruti and Smṛti, his son is Wisdom, his younger brother Patience. His relative is Benevolence, his twisted hair is his bow, Compassion his sacred thread.

muditā mauna catvāraḥ sarvakāryam upekṣakā |
yamavalkalasaṃvītas tapaḥkṛṣṇājīnādharāḥ || 11:35 ||

Sympathy is the four ways of taciturnity. All his duties are Indifference. He has the yama-rules for a garment made of bark, and he wears Penance for the skin of a black antelope.

uttarāsaṅgam āsīno yogapaṭṭadṛḍhavrataḥ |
vedaghoṣeṇa ghoṣeṇa prāṇāyāmo 'gnihāvanam || 11:36 ||

He is seated on the highest level of non-attachment, and the firm observance is his yoga-belt. Fire sacrifice accompanied by the sound of murmuring the Vedas is breath-control accompanied by the hissing [of breathing].

jītaprāṇamṛgākūlo dhṛti yajñāḥ kriyā japaḥ |
arthasaṃgraha śāstreṣu sakhā damadayādayaḥ || 11:37 ||

He is full of[??] conquered breaths for a deer[?]. [For him] sacrifice is resolution, ritual is recitation. His collection of wealth is in the śāstras, his companions are self-control, compassion etc.

śivayajñam prayuñjīta sādhanāṣṭakapūjanam |
pañcabrahmajalāiḥ pūtaḥ satyatīrthaśivabrade || 11:38 ||

He should perform sacrifice to Śiva [with/as?] the worship of the eight [yogic?] practices. He is purified by the water of the five Brahma[-

11.36 hāvana = havana metri causa

11.37 °mṛgākūla for °mṛgākulaḥ metri causa? See *saṃgraha* used probably in a similar sense in 11.46.

mantras] in the auspicious [*śiva*] pool on the sacred banks of truthfulness.

snānam ācamanam kṛtvā saṃdhyātrayam upāsayet |
akṣamālā purāṇārtham japa śāntam divānīśam || 11:39 ||

Having bathed and having sipped water [there], he should take honour the three junctures of the day. His rosary is the meaning of the Purāṇas. The pacification of mantras? is? recitation day and night.

jñānasalilasampūrṇamitihāsakamaṇḍaluḥ |
pañcakarmakriyotkrānti japa pañcavidhaḥ sukham || 11:40 ||

His jar of epics is filled with the water of knowledge. [Tentatively:] The actions of the five [medical] procedures are suicide. The five kinds of pleasure are recitation.[?]

sādhanaṃ śivasamkalpo yogasiddhiphalapradah |
saṃtoṣaphalam ābārah kāmakrodhaparājitaḥ || 11:41 ||

The Śivasamkalpa [hymn] is practice (sādhana), which yields fruits of yoga accomplishments. His food is the fruit of Contentment. He conquered lust and anger.

āśāpāśajayābhyāso dhyānayogaratipriyaḥ |
atithibhyo 'bhayaṃ dattvā vānaprasthaś cared vratam |
vānaprastham ayaṃ dharmam gaditam pūrvadhāritam || 11:42 ||

His practice is the victory over the trap of hope. He prefers the joy of yoga meditation. The forest-dweller should observe his vow by providing his guests with fearlessness. This is how the Dharma of the forest-dweller has been taught and followed in the past.

! saṃsāroddharaṇam anityaharaṇam ajñānanirmūlanam
! prajñāvṛddhikaram amoghakaraṇam klesārṇavottāraṇam |
! janmavyādhīharam akarmadahanam sevet sa dharmottamam || 11:43 ||

[The yogin] should follow, with faith and self-control, the supreme Dharma, which delivers him from Saṃsāra, removes transient existence, uproots ignorance, increases wisdom, is fruitful, delivers cross him from the flood of affliction, removes rebirth, disease and burns his bad karma.

11.40 pūrṇa-m-itihāsa°: -m- is a filler. Note that *utkrānti* is a *yogāṅga* in chapter 16.

11.41 The Śivasamkalpa is Ṛgvedakhila 4.11 ff: yenedam bhūtam bhuvanam bhaviṣyat pariḥṛitam amṛtena sarvam, yena yajñas tāyate saptahotā tan me manaś śivasamkalpam astu, etc. See also Manu 11.251ab: sakṛt japtvāsyavāmīyaṃ śivasamkalpam eva ca.

11.42 Gender!

11.43 K₈₂ only corrects °haraṇamanitya° to °haraṇam anitya° (CHECK this), but its scribe probably meant an anusvāra at the end of °haraṇam, perhaps trying to correct the metre. He tries to correct the metre also with anityaharaṇam tajñā°.

[*parivrājakaḥ* —

The wandering mendicant]

parivrājakadharmo 'yaṃ kīrtayiṣyāmi tac chrṇu |
sukhaduḥkhaṃ samaṃ kṛtvā lobhamohavivarjitah || 11:44 ||

Here follows the a wandering religious mendicant's Dharma. Listen, I shall teach you about it. Making joy and pain equal, he gets rid of greed and folly.

varjayaṃ madhu māṃsāni paradārāṃś ca varjayet |
varjayaṃ ciravāsaṃ ca paravāsaṃ ca varjayet || 11:45 ||

He should avoid honey and meat, as well as others' wives. He should avoid staying [in a place] for long and also staying at others' places.

varjayaṃ sṛṣṭabhojyāni bhikṣāṃ ekāṃ ca varjayet |
varjayaṃ saṃgrahaṃ nityaṃ abhimānaṃ ca varjayet || 11:46 ||

He should avoid food that has been thrown away and he should avoid a single alms round[?? the same food?]. He should always refrain from accumulating wealth and from self-conceit.

susūkṣmaṃ manasā dhyātvā śucau pādaṃ viniṣipet |
na kupyeta anālābhe lābhe vāpi na haṣayet || 11:47 ||

Meditating on the subtle he can put his feet into the pure.[??] He should not get angry when [food] is not available, and when it is, he should not rejoice.

arthatṛṣṇāsv anudvigno roṣe vāpi sudārune |
stutinindā samaṃ kṛtvā priyaṃ vāpriyaṃ eva vā || 11:48 ||

He should not be agitated with regards to thirst for material things or to violent anger. He should take praise and reproach equal, as well as pleasant and unpleasant things.

niyamāś tu parīdhānaṃ saṃyamāvṛtamekhalah |
nirālambaṃ manaḥ kṛtvā buddhiṃ kṛtvā nirañjanām || 11:49 ||

His garment is the Niyama-rules, and he is girded by the girdle of self-control. He makes his mind supportless, his intellect spotless,

ātmānaṃ pṛthivīm kṛtvā khaṃ ca kṛtvā manonmanam |
tridaṇḍaṃ triguṇaṃ kṛtvā pātraṃ kṛtvākṣaro 'vyayaḥ || 11:50 ||

his self Earth, the Manonmana ether[?], his three staffs [of the Parivrājaka] the three guṇas, his bowl the imperishable syllable.

11.46 See the term *arthasaṃgraha* in 11.37c

11.48 In pāda c, understand *stutinindā* as a dual accusative.

11.49 Check if *saṃyama* is a technical term here.

11.50 *ṣṣaram avyayam* in pāda d would be unmetrical, that is why the nominative appears

*nyased dharmam adharmam ca irṣyā dveṣam parityajet |
niradvandvo nityasatyastho nirmamo nirahaṃkṛtaḥ || 11:51 ||*

He should throw away [the distinction between?] Dharma and Adharma, and should avoid envy and hatred. He is indifferent to the opposites [such as cold and heat, good and bad], dwells always in truthfulness, unselfish, humble.

*divasasyāṣṭame bhāge bhikṣām sapta-grhaṃ caret |
na cāśīta na tiṣṭheta na ca dehīti vā vadet || 11:52 ||*

He should go on his alms round visiting seven houses at the eighth part of the day. He should not sit down, he should not stay, and he should not say ‘Give me!’.

*yathālābhena varteta aṣṭau piṇḍān dine dine |
vastrabhojanaśayyāsu na prasajyeta vistaram || 11:53 ||*

He should live on what is available, on eight bites a day. He should not stick to items of clothes, food or a bed for long.

*nābhinandeta maraṇam nābhinandeta jīvitam |
indriyāṇi vaśaṃkṛtvā kāmam hatvā yataavrataḥ || 11:54 ||*

He should nor rejoice in death, he should not rejoice in life. Having conquered his senses, having killed his desire, firm in his observances,

*atītam ca bhaviṣyam ca na bhikṣuś cintayet sadā |
krodhamānamadadarpān parivṛṇḍ varjayet sadā || 11:55 ||*

the Bhikṣu should never think about the past or the future. The wandering mendicant should always avoid anger, self-conceit, intoxication and pride.

*virāgam tu dhanuḥ kṛtvā prāṇāyāmaguṇair yutam |
dhāraṇāśaratikṣṇena mṛgaṃ hatvā manendriyam || 11:56 ||*

Making indifference a bow which is strung by the strings of breath-control, he should kill the beast that is the mind and the sense-faculties with the sharp-pointed arrow of concentration.

*maitrīkhaḍgasutikṣṇena saṃsārāriṃ nikṛntayet |
karuṇāvartacakreṇa krodhamattagajam jayet || 11:57 ||*

He should stab the enemy that is Saṃsāra with the extremely sharp knife of friendliness. He should defeat the rutting elephant of anger with the whirling discus of compassion.

muditāvarmabaddhāṅgas tūṇam pūrṇam upekṣayā |

here.

11.57 Note the Buddhist terms *maitrī* and *karuṇā* in this verse.

anakṣaram param brahma cintayet satatam dvija || 11:58 ||

His body is clad in the armour of sympathy, his quiver is full of indifference. He should constantly recall the unutterable syllable which is supreme Brahman, O Brahmin.

brahmaṇo hṛdayam viṣṇur viṣṇoś ca hṛdayam śivaḥ |

śivasya hṛdayam saṃdhyā tasmāt saṃdhyām upāsayet || 11:59 ||

Brahmā's heart is Viṣṇu. Viṣṇu's heart is Śiva. Śiva's heart is the Junctions of the day. Therefore he should worship the Junctions.

samsārārṇavatāraṇam śubhagatiḥ sa brahma saṃdhyākṣaram

dhyāyen nityam atandrito hy anupamam vyaktātmavedyam śivam |

rūpair varṇaguṇādibhiś ca vibitam durlakṣyalakṣyottamam

yatnoddhṛtya samāśrayet suragurum sarvārtihartā haram || 11:60 ||

[Śiva] is deliverance from the ocean of mundane existence, the path to happiness, the Brahman, the junctions, the [sacred] syllable. [the yogin] should always, unweariedly, meditate on matchless Śiva, who is to be recognized as the manifested soul. He should take refuge in Hara, who is devoid[!] of form, colour, qualities etc., who is the supreme aim which is difficult to discern, ... , the divine guru, who removes all pain.

iti vṛṣasārasaṃgrāhe caturāśramadharmavidhāno nāmādhyāya ekādaśa-
maḥ

11.58 Note the Buddhist terms *muditā* and *upekṣā* in this verse.

11.60 vihita here in the sense of 'devoid'.

[dvādaśamo 'dhyāyaḥ]

[Chapter Twelve]

[ātithyadharmah —

The rules of hospitality]

devy uvāca |

abhiṃsā paramo dharmah satatam parikīrtyate |

ātithyakānām dharmam ca kathayasva yad uttamam || 12:1 ||

The Goddess spoke: Harmlessness is always praised as the highest Dharma. Also, teach me the ultimate Dharma of those who practise hospitality.

maheśvara uvāca |

abhiṃsātithyakānām ca śṛṇu dharmam yad uttamam |

trailokyam akhilaṃ devi ratnapūrṇam sulocane || 12:2 ||

Maheśvara spoke: Hear the ultimate Dharma of the harmless ones and that of the ones who practise hospitality. O beautiful-eyed goddess, [if] all the three worlds, full of wealth,

caturvedavide dānam na tattulyam abhiṃsakah |

śṛṇu dharmam atithyānām kīrtayiṣyāmi sundari || 12:3 ||

[were handed over as] a gift to [a Brahmin who] knows the four Vedas, [that gift] cannot be compared to somebody who avoids doing harm. Hear the Dharma of the hospitable ones. I'll teach it [to you], O beautiful one.

[vipulopākhyānam —

The Story of Vipula]

āsīd vṛttam purākhyānam nagare kusumābhvaye |

kapilasya suto vidvān vipulo nāma viśrutaḥ || 12:4 ||

This is an old story of what happened once in a city called Kusuma [i.e. Pāṭaliputra]. There was a famous and wise man called Vipula, Kapila's son.

dharmanityo jītakrodhaḥ satyavādī jitendriyaḥ |

brahmanyas ca kṛtajñaś ca madbhaktaḥ kṛtaniścayaḥ || 12:5 ||

He always followed his Dharma, he conquered anger, he spoke only the truth and he conquered his senses. He was friendly to Brahmins. He was grateful and he was my determined devotee.

dhanādhyo 'tithipūjyaś ca dātā dānto dayāluḥ |

12.2 Understand *abhiṃsātithyakānām* as *abhiṃsakānām ātithyakānām ca*

12.3 Note that this verse seems to be all that Maheśvara teaches in this chapter on *abhiṃsā* and that *tattulyam abhiṃsakah* may contain a sandhi bridge: *tattulya-m-abhiṃsakah atithyānām* in pāda c stands for *ātithyānām* or *ātithyakānām* metri causa.

nyāyārjitadbano nityam anyāyaparivarjitaḥ || 12:6 ||

He was rich and he worshipped[?] his guests. He was generous, restrained, and merciful. He wealth always came through just means. He always stayed away from illegal actions.

bhāryā ca rūpiṇī tasya candrabimbasubhānanā |

pīnottuṅgastanī kāntā sakalānandakārīṇī |

pativratā patiratā patiśuśrūṣaṇe ratā || 12:7 ||

He had a beautiful wife whose face was as pure as the disk of the moon. Her breasts were round and elevated, she was lovely, a source of all pleasure. She was faithful, devoted to her husband and his needs.

atha kenāpi kālena sūryarāgam abhūt tataḥ |

grastabhāgatrayas tv āsīt kṛṣṇamādhavamāsike || 12:8 ||

Now, once there was an eclipse of the sun. Three quarters [of the sun] were eclipsed, and it was in the dark half of the month of Mādhava.

snātukāmāvatīryante sarve paurāṇr̥pādayaḥ |

devāś ca pitaraś caiva tarpyante vidhivat tathā || 12:9 ||

Eager to take a ritual bath, the king and all citizens went down [to the river]. They were worshipping the gods and the deceased ancestors according to rule.

kecij juhvati tatrāgniṃ kecid viprāṃś ca tarpayet |

kecid dānopatiṣṭhanti kecit stuvanti devatām || 12:10 ||

Some sacrificed in the fire, some fed the Brahmins, some gave donations, others praised the deity.

dhyānayogarataḥ kecit kecit pañcatape rataḥ |

evaṃ pravartamāṇeṣu rājanādiṣu sarvaśaḥ || 12:11 ||

Some people practised yoga meditation, others were engrossed in five-fire penance. While all the royals and other people were doing this all around the place,

vipulo 'pi hi tatraiva gaṅgāgaṇḍakisaṃgame |

bhāryayā saba tatraiva snātvā kṣomavibhūṣaṇaḥ || 12:12 ||

Vipula too, there at the confluence of the Gaṅgā and the Gaṇḍakī, together with his wife, performed a bath, and, attired in linen clothes,

devatāguruviprāṇām anyeṣāṃ tarpaṇe rataḥ |

tatrāvasarasamprāpto brāhmaṇo 'tithir āgataḥ || 12:13 ||

was satiating the deities, the gurus, the Brahmins and others. Then, jumping on the possibility, a Brahmin came up [to them] as a guest.

12.12 Note *gaṇḍakī* metri causa for *gaṇḍakī* in pāda b.

*bhāryā tasyātirūpeṇa mohitā brahmaṇas tadā |
brāhmaṇo 'pi tathāiveha rūpeṇāpratīmo bhavet || 12:14 ||*

The wife got infatuated with that Brahmin's extreme beauty. The Brahmin [felt] the same. His beauty was unparalleled.[?]

*anyonyadr̥ṣṭisamsaktau jātāu tau tu paraspāram |
vipulēnāñjalīm kṛtvā brāhmaṇa saṁśītavrata || 12:15 ||*

Their gaze got fixed on each other mutually. Vipula joined his hands [and said:] "O virtuous Brahmin,

*ājñāpaya dvijaśreṣṭha adya me 'nugrahaṁ kuru |
bhāryābhṛtyapaśugrāma ratnāni vividhāni ca || 12:16 ||*

I am at your service, be gracious to me now, O great Brahmin. [My] wife, servants, cattle, village and all kinds of jewels [are all at your service]."

*vipulenaivam uktas tu gr̥hīto brāhmaṇo 'bravīt |
yadi satyaṁ pradātāsi suprasannaṁ manas tava || 12:17 ||*

Having been addressed and greeted hospitably by Vipula, the Brahmin spoke: "If you really mean to give, your heart is very generous."

*vipula uvāca |
suprasannaṁ mano me 'dya suprasannaṁ tapaḥphalam |
śighraṁ ājñāpaya vipra yac cābhilaṣitaṁ tava |
adeyaṁ nāsti viprasya svaśiraḥprabhṛti dvija || 12:18 ||*

Vipula spoke: "My heart is generous, generosity is the fruit of austerity. Just command me quickly, O Brahmin. What is your desire? There is nothing that should not be donated to a Brahmin, beginning with one's own head, O Brahmin."

*brāhmaṇa uvāca |
yady evaṁ vadase bhadra bhāryāṁ me dehi rūpiṇīm |
svasti bhavatu bhadraṁ vaḥ kalyāṇaṁ bhava śāśvataṁ || 12:19 ||*

The Brahmin spoke: "If you talk like this, my dear, give me your beautiful wife. Be happy, may you be fortunate, and may you prosper eternally!"

12.14 Pāda d is slightly suspect and the translation of pādas cd is tentative. The expression *rūpeṇāpratīmo*/*pratīmā bhuvi* is common in the Mahābhārata and in the Purāṇas. Is that what was meant here? May a dual have been intended?

12.17 Note that C₀₂'s omission here is probably due to an eyeskip from *suprasannaṁ* in 12.17d to *suprasannaṁ* in 12.18a, although this would have led to an omission of the next *vipula uvāca*.

12.19 In pāda d, *bhava* is less than satisfactory. One would normally expect *bhavate*/*bhavatām*/*bhavatu* in this context. Alternatively, it is possible *kalyāṇo bhava* ('be happy') was meant or we could accept E's reading.

*vipula uvāca |
praticcha bhāryāṃ suśroṇīm rūpayauvanasālinīm |
akutsitāṃ viśālākṣīm pūrṇacandranibhānanām || 12:20 ||*

Vipula spoke: “Accept my wife who has nice buttocks, and is young and beautiful, blameless, large-eyed and whose face resembles the full-moon.”

*bhāryovāca |
parityājyā katham nātha apāpāṃ tyajase katham |
atīva hi priyāṃ bhāryāṃ nirdoṣāṃ sa katham tyajeh || 12:21 ||*

The wife spoke: “How can you abandon me, my lord? How can you leave somebody who is sinless? How can you abandon a wife who is extremely kind and faultless?

*sakhā bhāryā manuṣyānām iha loke paratra ca |
dānam vā sumahad dattvā yajño vā subahuḥ kṛtaḥ || 12:22 ||*

A wife is a man’s friend in this world and in the other world. [Even if] a man gives enormous donations or performs numerous sacrifices,

*aputro nāpnuyāt svargaṃ tapobhir vā suduṣkaraiḥ |
śruto me pitṛbbhiḥ prokto brāhmaṇaiś ca mamāntike || 12:23 ||*

or performs hard penance, he cannot get to heaven without having a son. I have heard that this was taught by the ancestors, and by Brahmins in my presence.

*aputro nāpnuyāt svargaṃ śrutaṃ me babuśaḥ purā |
mandapālo dvijaśreṣṭho gataḥ svargaṃ tapobalāt || 12:24 ||*

The sonless cannot obtain heaven. I have heard this so many times! Mandapāla, the great Brahmin, went to heaven as a reward of his austerities.

*dānāni ca bahūn dattvā yajñāṃś ca vividhāṃs tathā |
vedāṃś ca japayajñāṃś ca kṛtvā sa dvijasattamaḥ || 12:25 ||*

That great Brahmin made numerous donations, performed various sacrifices, [recited] the Vedas, and performed sacrifices of recitation.

*prāptadvāro ’pi yasyāpi devadūtair nivāritaḥ |
aputro nāpnuyāt svargaṃ yadi yajñasatair api || 12:26 ||*

12.21 sa is problematic CHECK accept tyajet?

12.25 I have taken *japayajñāṃś* in pāda c as a *tatpuruṣa* compound. The same expression occurs e.g. in VSS 6.2ff, MBh 13.102.8c, Manu 2.86 etc. By this, *vedāṃś* becomes difficult to interpret (I supply ‘recited’). It may be possible to take *japa* as a form deriving from *japan* (present participle) metri causa: *vedāṃś ca japa[n] yajñāṃś ca kṛtvā*, but in this case the notion of performing sacrifices comes up twice in this verse.

But when he reached the gate [of heaven], it was blocked by the celestial messengers: “The sonless cannot get to heaven, not even by hundreds of sacrifices.”

*ity uktas tu cyutaḥ svargān mandapālo mahān ṛṣiḥ |
putrān utpādayām āsa śāraṅgāṁś caturo dvijaḥ || 12:27 ||*

Mandapāla, the great sage was thus informed and he fell from heaven.
The Brahmin begot four sons with a Śāraṅga-bird.

*tena puṇyaprabhāveṇa svargam prāpto hy avāritaḥ |
kulatrāṇāt kalatrāsmi bharaṇād bhārya eva ca || 12:28 ||*

By the virtue of this, he reached heaven unobstructed. I am a wife (*kala-tra*) [because] I protect the family (*kulatrāṇa*), and I am a wife to be supported (*bhārya*) because I bear [sons] (*bharaṇa*).

*dārasaṁgraha putrārthe kriyate śāstradarśanāt |
yāni santi gr̥he dravyaṁ grāmaghoṣagr̥hāṇi ca || 12:29 ||*

Taking a wife is for the sake of having sons according to the Śāstras.
You can give that Brahmin all the wealth at home, all the villages, the stations of herdsmen and the houses,

*dātum arhasi viprāya na mām dātum ihārhasi |
bhāryāyā vacanaṁ śrutvā vipulaḥ punar abravīt || 12:30 ||*

but please don’t give me away this time!” Having heard his wife’s speech, Vipula spoke again.

*sādhū bhāmini jānāmi sādhu sādhu pativrate |
jito ’smy anena vākyena anenāsmi hi toṣitaḥ || 12:31 ||*

“Alright, my beautiful wife, I know! Good, good, my faithful wife! I am beaten by this speech and I am satisfied with it.

*adya grahaṇakāle ca dvija āgatya yācate |
dadāmiṭi pratijñāya adattvā narakam vraje || 12:32 ||*

Today the Brahmin came up to me at the time of eclipse, and he asked me. I promised him that I would give [you away]. If I don’t give [you to him], I shall go to hell.

*narakam yadi gacchāmi kulena saha sundari |
kalpakoṭīśahasre ’pi narakasthād yaśasvini || 12:33 ||*

12.28 Note that pāda c is the result of emendations and that *bhārya* in pāda d is to be understood as *bhāryā* metri causa (nevertheless I supplied ‘to be supported’ in the translation to convey the general meaning of the word *bhārya*, which seemed to fit the context well).

12.30 I have not included C₀₂^{pc}’s *vipula uvāca* (echoed in E) because after *punar abravīt* is seems secondary and unnecessary. Note that the correction in C₀₂ is in a second hand.

If I go to hell along with my family/decendants, I will not see release from hell, O brilliant woman, for millions of eons,

muktim eva na paśyāmi janmakotiśatair api |
adānāc cāśubhaṃ devi paśyāmi varavarṇini || 12:34 ||
 as long as millions of births. I can see something bad, my Princess, from not giving, O woman with a nice complexion,

dānena tu śubhaṃ paśye svargaloke yad akṣayam |
noktaṃ mayānṛtaṃ pūrvaṃ nityaṃ satyavrate sthitaḥ || 12:35 ||
 but from giving I can see something good in heaven that is eternal. I have never ever lied, I always observe the vow of truthfulness.

satyadharmam atikramya nānyadharmam samācare |
bhāryā dharmasakhety evaṃ tvayā pūrvam udāhṛtam || 12:36 ||
 If I transgressed the law of truth, [by this] I would stop following all other laws [too]. You mentioned earlier that the wife is one's Dharmic friend.

yadi dharmasakhāyāsi so 'dya kāla ihāgataḥ |
dvijarūpadharo dharmasakhā svayam eva ihāgataḥ || 12:37 ||
 If you are indeed my Dharmic friend, then now the time has come. Dharma himself has visited us disguised as a Brahmin.

jijñāsārtham ahaṃ bhadre na vighnam kartum arhasi |
mātāvvyaktaḥ pitā brahmā buddhir bhāryā damaḥ sakḥā || 12:38 ||
 to test me. O my dear, please don't cause me trouble. The Unmanifest (Prakṛti) is my mother, Brahmā is my father, Intelligence is my wife, self-control is my friend.

putro dharmasakhā kriyācārya ity ete mama bāndhavāḥ |
kālaśreṣṭho grabhaḥ sūryo gaṅgā śreṣṭhā nadīṣu ca || 12:39 ||
 Dharma is my son, Ritual is my guru. These are my relatives. The best time is the time of the eclipse of the Sun. The best one among the rivers is the Gaṅgā.

candrakṣaye dinam śreṣṭham naraśreṣṭho dvijottamaḥ |

12.33 The reading *narakastho* (K₇E) is tempting but it could be a scribal correction and *narakasthād* may be original, meaning *narakasthānād*.

12.36 I have emended *tvayi* in pāda d to *tvayā* because it seems an early random scribal mistake, rather than some linguistic peculiarity.

12.38 In pāda a, *ahaṃ* either stands for *mām* or the phrase *jijñāsārtham ahaṃ* can be translated as 'I am to be tested.'

12.39 I understand *grabhaḥ sūryo* in pāda c as *sūryagrabhaḥ* (or *sūryagrabhaṇam*): the eclipse of the Sun, which appears to be an auspicious day. See parallels in the apparatus.

śuśrūṣaṇārthaṃ viprasya mayā dattāsi sundari |
sarvasvaṃ brāhmaṇe dattvā vanam evāśrayāmy aham || 12:40 ||

The best day is at new moon, the best man is the Brahmin. I have given you to the Brahmin to serve him. Having given everything to the Brahmin, I'll resort to the forest."

śaṅkara uvāca |
tūṣṇīmbhūtā tato bhāryā āsrupūrṇākulekṣaṇā |
kare gr̥hya viśālākṣī brāhmaṇāya niveditā || 12:41 ||

Śaṅkara [i.e. Śiva] spoke: The wife remained silent, her eyes filled with tears. [Vipula] took her hand and the long-eyed woman was presented to the Brahmin.

yāni santi gr̥he dravyaṃ hiraṇyaṃ paśavas tathā |
dadāmi te dvijaśreṣṭha grāmaghoṣagr̥hādikam || 12:42 ||

I am ready to give you all the wealth I have at home, all the gold and the cattle, O great Brahmin, the village, the stations of herdsmen and the houses, and everything else,

muktā vaidūryavāsāmsi divyāṇy ābharaṇāni ca |
sarvān gr̥hāṇa viprendra śraddhayā dattasatkṛtān || 12:43 ||
 pearls, gems, clothes and divine ornaments. Accept all these, O best of Brahmins. It's given in good faith and with respect.

prīyatām bhagavān dharmah prīyatām ca mahēśvaraḥ |
prīyantām pitarah sarve yady asti sukr̥taṃ phalam || 12:44 ||

May Lord Dharma be pleased and may Maheśvara be pleased. May all the ancestors rejoice if there is reward for meritorious acts.

rudra uvāca |
vipulasya vacaḥ śrutvā brāhmaṇena tapasvinā |
āśīḥ suvipulaṃ dattvā vipulāya mahātmane || 12:45 ||

Rudra spoke: Having heard Vipula's speech, the ascetic Brahmin blessed the good-souled Vipula a good number of times,

vaset tatra gr̥he ramye bhāryām ādāya tasya ca |
vipulas tu namaskṛtvā kṛtvā cāpi pradakṣiṇam || 12:46 ||

12.40 In pāda f, *brāhmaṇe* (loc., in all the witnesses that I have consulted) may have originally read *brahmaṇe* (dat.).

12.44 Note Śivadharmasāstra 10.11cd, in a similar context of donations: *bhojayitvā tato brūyāt prīyatām bhagavān śivaḥ* Understand *sukṛtaṃ phalam* as *sukṛtaphalam* (metri causa).

12.45 There are several ways to explain the form *āśīḥ* in pāda c. The easiest is to treat it as a singular accusative neuter. Alternatively, it could be a plural accusative feminine from *āśī* and then *suvipulaṃ* is either to be understood adverbially or as *suvipulā[s]*. Another way to treat *āśīḥ* would be to take it as a nominative standing for the accusative.

and then went off to live in a nice house, taking Vipula's wife with him.
As for Vipula, he said good-bye and circulambulated him.

brāhmaṇam abhivādyaivam gataḥ śīghram vanāntaram |
vane mūlaphalābhāro vicareta mahītale || 12:47 ||

Thus saluting the Brahmin, he departed quickly into the forest. In the forest he lived off roots and fruits and roamed about in the world.

ekākī vijane śūnye cintayā ca pariplutaḥ |
kva gacchāmi kva bhokṣyāmi kutra vā kiṃ karomy aham || 12:48 ||

But being alone in an abandoned and deserted place, he got overwhelmed with worry. Where should I go? Where should I look for food? From whom? What shall I do?

na patham viṣayaṃ vedmi grāmaṃ vā nagarāṇi vā |
khetakharvaṭadeśaṃ vā jñāmiha na kaṃcana || 12:49 ||

I don't know these roads, this country, these villages and these cities, towns, mountain settlements. I don't know anybody here.

amum suśailaṃ paśyāmi vipulodarakandaram |
tam āruhya nirīkṣyāmi grāmaṃ nagarapattanam || 12:50 ||

I can see a nice mountain there with large cavities and caves. I'll climb it and try to figure out if there is a village, town or city [nearby].

evam uktvā tu vipulaḥ śanaiḥ parvatam ārubat |
vṛkṣacchāyāṃ samālokyā niśasāda śramānvitaḥ || 12:51 ||

Having said this, Vipula climbed the mountain slowly. He caught sight of the shades of a tree, and being exhausted sat down [there].

etasminn eva kāle tu vṛkṣasākhāvatārya ca |
apūrvam ca surūpaṃ ca sugandhatvaṃ ca śobhanam || 12:52 ||

In the same moment, descending from among the branches of the tree, [a monkey appeared and] carrying an extraordinary, beautiful, fragrant, excellent,

phalaṃ gr̥hya vicitraṃ ca hṛdayānandanam śubham |
vipulasyaḡrataḥ kṛtvā punar vṛkṣaṃ samārubat || 12:53 ||

lovely, delightful and pleasant-looking fruit, it put it in front of Vipula and then returned to the tree.

12.49 In pāda d, the reading of all the witnesses, *kaścana*, seems to be an early scribal mistake for *kañcana*. But note that the same happens at 12.55d.

12.51 I have accepted the reading (emendation?) of Ein pāda d (*ārubat*) because I think that *ārubet* is an early scribal mistake that is easy to make and because *ārubat* comes up again in 12.53d.

12.53 Note how the agent of this sentence is omitted here. That it was a monkey that gave Vipula the fruit becomes clear in 12.94.

vipulaś citravad dr̥ṣṭvā vismayaṃ paramaṃ gataḥ |
abo vā svapnabbūto 'smi abo vā tapasaḥ phalaṃ || 12:54 ||

Vipula, seeing this wonder, was perplexed. Am I sleeping or is this the fruit of my penance?

na paśyāmi na jighrāmi na ca svādaṃ ca vedmy aham |
vārttāpi na ca me śrotā pratijānāmi kaṃcana || 12:55 ||

I have never seen, smelt, tasted anything like this. I have not even heard of anything like this. I shall let somebody know about it.

evam uktvā hy anekāni phalaṃ grhya manoramam |
sunirīkṣya punar jigbraṃ punar jigbraṃ nirīkṣya ca || 12:56 ||

Having said this ... , taking that nice fruit, he kept observing its smell again and again.

phalaṃ cātra nirūpyanto deśaṃ vāpy avalokayan |
pātheyarabitaś cāsmi devadattaṃ phalaṃ mama || 12:57 ||

“Examining the fruit, ... seeing this country, I have run out of provision, and this fruit must have been sent to me by a god.

tat phalaṃ pratigrhyaiva nagaraṃ praviśāmy aham |
prārthayitvā tu yat kiṃcij jīvanārthaṃ carāmy aham || 12:58 ||

Therefore, I shall take this fruit and go to that city, and I shall go and seek something to live on.

tataḥ śailam atikramya nagaraṃ praviveśa ha |
pathi kaścij janaḥ pṛṣṭhaḥ kiṃnāma nagaraṃ tv idam || 12:59 ||

Then leaving that mountain behind, he entered the city. He asked a man on the road what the name of this city was.

sa hovāca pathikena kim apūrvam ihāgataḥ |
dakṣiṇāpathadeśo 'yaṃ naravīrapuraṃ tv adaḥ || 12:60 ||

That traveller replied: “Have you never been here? This is the Deccan region, and this is the city of Naravīra.

12.55 I suspect that *śrotā* in pāda c is meant to be feminine participle *śrutā*, but the metre required the first vowel to be lengthened; understand *me* as *mayā*. In pāda d, the reading of all the witnesses, *kaścana*, seems to be an early scribal mistake for *kañcana*. But note that the same happens at 12.49d.

12.60 I understand *pathikena* as standing for *pathikena* metri causa (see 12.64b) and not as two words, *pathi kena*. This means that we are forced to accept an instrumental as the agent of the finite verb *uvāca*. I suspect that K₇'s reading (*pathiko*) is an attempt to correct the syntax, but in this way *apūrvam* becomes problematic. With *pūrvam* the sentence may mean: ‘The traveller replied: “Have you not come here before?”’ *ayaṃ* as the end of this verse may have been the original reading and C₄₅ may have corrected it to *adaḥ*. Another possibility is that an original *adaḥ* is preserved in C₄₅, and it got corrupted to *ayaḥ* (C₉₄), and then to *ayaṃ* (C₀₂K₈₂). In any case, I have chosen the reading *adaḥ* because it works better; it can be viewed as my editorial correction.

*rājā siṃhajaṭo nāma rājñī tasya ca kekayī |
atīvṛddho jarāgrastaḥ kekayī ca tathaiva ca || 12:61 ||*

The king is called Siṃhajaṭa, his queen is Kekayī. The king is very old, afflicted by old age. The queen likewise.

*dātā sarvakalājñāś ca yuddhe vīryabalānvitaḥ |
brahmaṇyo vatsalo loke sarvaśāstraviśāradaḥ || 12:62 ||*

He is generous and he is an expert in the arts and he possesses the power of heroism in battle. He is pious and devoted to his subjects and he is well-versed in the Śāstras.”

*vipula uvāca |
atra śreṣṭhim upāśyāmi nāma vā tasya kiṃ vada |
katamo deśas tadvāsaḥ kathayasva na saṃśayaḥ || 12:63 ||*

Vipula spoke: “As a matter of fact, I am seeking audience with the foreman of the guild (śreṣṭhi/śreṣṭhin). What is his name? Tell me. In which district is his dwelling? Tell me without any hesitation.”

*vipulenaivam uktas tu pathikovāca taṃ punaḥ |
mama bhīmabalo nāma śreṣṭhikasya grhāgataḥ || 12:64 ||*

Having been addressed by Vipula thus, the traveller spoke to him again: “My name is Bhīmabala and I have come to visit the house of the foreman of the guild.

*śreṣṭhikaḥ puṇḍako nāma khyātaḥ śreṣṭhika ucyate |
kautukam tava yady asti tad āgaccha mayā saha || 12:65 ||*

The foreman of the guild is called Puṇḍaka and he is said to be a famous foreman. If you are eager [to see him], come with me.”

*evam astv iti tenokto vipulena mahātmanā |
tenaiva saha niriyātaḥ śreṣṭhikasya grhaṃ prati || 12:66 ||*

“Alright, let it be.” Great-souled Vipula spoke thus to him, and he set off to visit the foreman’s house together with Vipula.

*śreṣṭhikaḥ svagrāsīno dṛṣṭaḥ sa vipulena tu |
tasyāntikam upāgamyā tat phalam sa niveditaḥ || 12:67 ||*

When Vipula saw the foreman who was sitting in his house, he went up to him and offered him that fruit.

*aho phalam idaṃ śreṣṭham aho phalam ihānitam |
aho rūpam aho gandham aho phalam suśobhanam || 12:68 ||*

12.63 Note the form *śreṣṭhim* from the stem *śreṣṭhi* instead of *śreṣṭhin* (thematization).

12.64 Note the stem form *pathika* in *pathikovāca* in pāda b. Alternatively, it is an instance of double sandhi (*pathika uvāca - pathikovāca*)

“Wow, what an excellent fruit! And hey, it has been brought here. Wow, what a form, what a smell, wow what a splendid fruit!

tat phalaṃ na mahijātaṃ na merau na ca mandare |
devalokika suvyaktaṃ na martya upajāyate || 12:69 ||

This fruit was not produced on earth, not even on Mount Meru or ...
It is clearly from the world of gods, [this kind of fruit] does not grow in the world of humans.

aho 'smi saphalaṃ bhoktā rājārhaṃ ca na saṃśayaḥ |
dhaukayitvā phalaṃ divyaṃ rājānaṃ toṣayāmy aham || 12:70 ||

Ah! I will enjoy [its] profits. It is fit for a king. Offering this divine fruit to the king, I shall please him.”

tatas tvarita gatvaiva phalaṃ grhya manoharam |
ādareṇopasṛtyaiva rājānaṃ sa phalaṃ dadau || 12:71 ||

Then grabbing that pleasant fruit, he left hastily. He approached the king respectfully, and gave him the fruit.

rājā ca sa phalaṃ drṣtvā vismayam paramaṃ gataḥ |
kutaḥ śreṣṭhi tvayā nītaṃ phalaṃ pūrvaṃ manoharam || 12:72 ||

And seeing the fruit, the king was highly amazed. “O foreman, from where have you brought this charming fruit previously?

svādumūlaṃ phalaṃ kandaṃ drṣtaṃ pūrvaṃ na tādrśam |
rūpagandhaguṇopetaṃ hrdayānandakārakam || 12:73 ||

I have never seen such a sweet root or fruit or bulbous root, one with such beauty, fragrance and qualities that gladden one’s heart.

sadya evopayunjāmi tvayā dattam idaṃ phalaṃ |

12.68 Note *ihānitam* for *ihānītam* in pāda b for metrical reasons.

12.69 Most probably, *kandare* (‘in a cave’) in pāda b is an early mistake for *mandare* (‘on Mount Mandara’), a location that appears frequently in the epics and the Purāṇas next to Mount Meru. This is why I conjecture *mandare* here. Understand *devalokika* in pāda c as a stem form compound (metri causa) for a more standard *devalaukikaṃ*. *martya-m-upajāyate* in pāda d might be original, with *m* as a sandhi bridge. Nevertheless, I emended the pāda to make it clearer.

12.70 Pāda a is slightly suspect. It is possible that originally it contained a negation: *aho 'smi na phalaṃ bhoktā* (‘Ah! I will not eat this fruit’). On the other hand, *saphala* seems to be an odd form in this text simply meaning *phala* (see 12.71–72, 108). The translation I have chosen is tentative.

12.71 In pāda a, *tvarita*, for the adverb *tvaritaṃ*, is in stem form metri causa. As in 12.70, *sa phala*, or rather *saphala* might simply mean *phala*. Here in pāda d I have chosen to print this phrase as two words because here *sa* can be grammatically/syntactically correct. See also next line (12.72a).

12.72 On the possibility that *saphala* is a form in this text simply signifying *phala*, see notes on 12.70 and 72. *pūrva[m]* in pāda d is suspect and difficult to interpret and E is probably trying to silently emend it. One possibility is that the pāda originally contained a stem form noun: *phalāpūrvaṃ manoharam* (‘an unparalleled and charming fruit’). Alternatively, *pūrva* is an eye-skip to 12.73b.

kīdṛṣaṃ svāda vijñānam icchāmi kuru mācīram || 12:74 ||

I shall eat this fruit that you have given me instantly. What does it taste like? I want to know. Give it to me quickly.”

*tataḥ sa bhakṣayām āsa phalaṃ cāmṛtasamṇibham |
amṛtopamasusvādaṃ sarvaṃ ca bubhuje nṛpaḥ* || 12:75 ||

Then he ate the fruit that looked like the nectar of immortality. The king devoured all of it and it tasted nice, like nectar.

*sadya ṣoḍaśavarṣasya yauvanam samapadyata |
na valīpalitaṃ sadyo na jarā na ca durbalaḥ* || 12:76 ||

In an instant he obtained the youthfulness of a sixteen-year-old person. In a moment, there were no wrinkles and grey hair, no illness and no weakness.

*keśadantanakhasnigdho dṛḍhadanto dṛḍhendriyaḥ |
tejaścakṣurbalaprāṇān sadya sarvān avāptavān* || 12:77 ||

His hair, teeth and nails all became smooth and shiny, his teeth and senses strong, he regained his vital powers, his vision, strength and his life energies in a moment.

*mantrī purohito 'mātyaḥ sarve bhrtyajanās tathā |
paurastri bālavyḍdhāś ca sarve te vismayaṃ gatāḥ* || 12:78 ||

The minister, the domestic chaplain, the counsellor, all the servants, the townswomen, and all the children and all the elderly people, everybody was amazed.

*rājā siṃhajaṭo nāma tuṣṭim eva parāṃ gataḥ |
praharṣam atulaṃ caiva prāptavān sa nareśvaraḥ* || 12:79 ||

The sovereign, king Siṃhajaṭa, became extremely satisfied and very happy.

*uvāca rājā taṃ śreṣṭhiṃ svārthatatparanirdayaḥ |
kuru bhīmabalas tv evaṃ phalam ānaya adya vai* || 12:80 ||

The king, who was selfish and cruel, spoke to that foreman of the guild: “Tell Bhīmabala to bring another fruit today.

*punar me yauvanaprāptis tvatprasādān narottama |
kekayīṃ durbalāṃ vṛddhāṃ punaḥ prāpaya yauvanam* || 12:81 ||

I have regained my youthfulness by your kindness, O excellent man. Bring youthfulness also to Kekayī, who is weak and old.”

12.74 I take *svāda* as a stem form noun that stands for the accusative *metri causa*.

12.80 The syntax of pāda c is confusing. I translate it as if it carried a causative meaning (e.g. *kuru bhīmabalaṃ tv evaṃ*: ‘make Bhīmabala do like this’). On the other hand, an instrumental would be better (‘act like this, together with Bhīmabala’), at least 12.82b hints at this solution.

sa rājñā evam uktas tu śreṣṭhī bhīmabalas tathā |
pratyuvāca ha rājānaṃ prāñjalīḥ prañataḥ sthitaḥ || 12:82 ||

The foreman and Bhīmabala were addressed by the king thus. [Bhīmabala] replied to the king, joining his hands reverentially and remaining standing with his head bowed down.

na vanena vane rājan na vāñijyakṛṣeṇa vā |
kenāpi kulaputrena tava darśanakāṃkṣayā || 12:83 ||

“Your majesty, one cannot obtain [such a fruit by wondering] from forest to forest. It cannot be obtained through merchants or by cultivating the land. Some noble man who is seeking your audience

datto ’smi tena rājendra mayā datto ’si bhūpate |
na te śaknoṃy ahaṃ rājan vaktuṃ vaideśinaṃ naram || 12:84 ||

gave it to me, and, O king, I gave it to you, your majesty. Your majesty, I cannot tell you who this foreigner is.”

śrutvā bhīmabalavākyaṃ pratyuvāca tataḥ punaḥ |
amātyakulaputras tvam brūhi madvacanaṃ punaḥ || 12:85 ||

Having heard Bhīmabala’s reply, [the king] said: You are the son of a noble family of ministers. Announce[?] my orders.

yadi nāsti kiṃ me dattaṃ mayā vā mārgito bhavān |
yatraiko bahavo ’traiva jāyante nātra saṃśayaḥ || 12:86 ||

If there are no more, why did you give me one? This is what I request from you, sir. Where there is one, there are many, that is for sure.

āgamopāyamārgaṃ ca tenaiva sa tu gamyatām |
avaśyaṃ tena gantavyaṃ tena mārgena mārgaya || 12:87 ||

[There is a] path by which[?] it arrived. One should go [back] by the same route. By all means, that’s the way to go. Track it down by that route.

adattvā phalam anyac ca śiraś chedyāmi durmate |

12.82 I accepted the reading *śreṣṭhī* in pāda b although it may be a correction of *śreṣṭhi*, an original *prātipadika* of the thematised form of *śreṣṭhin* (see 1.63a).

12.83 Pāda a could be construed as *na vane na vane rājan* (‘Your majesty, there is no [such fruit] in any forest’), but a similar expression, *vanena vanaṃ*, occurs e.g. in MBh 1.144.1 meaning ‘from forest to forest’ (*te vanena vanaṃ vīrā ghnanto mṛgagaṇān babūn | apakramya yayū rājāns tvaramāṇā mahārathāḥ ||*), and this made me choose another option (*na vanena vane rājan*). E’s variant seems like an attempt to ‘correct’ the text.

12.85 Pāda a is unmetrical. It is possible the the original read **balam* to avoid this, still meaning the compound *bhīmabalavākyaṃ*.

12.86 I have choosen C₄₅’s reading in pāda c only because it is metrical. This does not mean that the unmetrical reading of C₉₄K₈₂K₇ cannot have been the original one.

chedyaś caṇḍavicaṇḍābhyāṃ rakṣa bhīmabalādhama || 12:88 ||

If you are unable to provide another [fruit], I'll have your head cut off, you fool. Caṇḍa and Vicaṇḍa will slay [you]. Beware, vile Bhīmabala!"

*tato bhīmabalaḥ kruddhaḥ khadgaṃ gr̥hya śaśiprabham |
alaṅghya vacanaṃ rājñāḥ kulaputraṃ vrajaty aram || 12:89 ||*

Then Bhīmabala got angry, took his sword that looked like the [crescent] moon, and, obeying the king's orders, went to that son of a noble family [together with Puṇḍaka the foreman].

*mā ruṣa kulaputra tvam mayā vadhya bhaviṣyasi |
sadyo 'sti phalam anyad vā dehi rājānam adya vai || 12:90 ||*

O son of a noble family, don't take it as an offence, [but] I'll kill you unless you have more of this fruit. Give one to the king now!

*yatra prāptaṃ phalam divyaṃ tatra vādeśaya tvaram |
tatphalena vinā bhadra durlabhaṃ tava jīvitam || 12:91 ||*

Reveal to me quickly where you found the divine fruit. Without that fruit, my friend, your life is in danger."

*vipula uvāca |
jīvitāśāṃ ahaṃ prāpto vaideśibhavanam tava |
kṛtakartā katham vadhyaḥ prāpnuyām ahaṃ adya vai || 12:92 ||*

Vipula spoke: I regained my hope for life [when I reached?] your house in this foreign country. How could one who does his duty be slain? I would obtain [another fruit] right now.

*phalam vā na punas tv anyad dātum śakyam na kenacit |
sahyaparvataśailāgre āsīnaḥ śrāntamānasaḥ || 12:93 ||*

But there is no other fruit. Nobody can provide any. Up on the rocky peak[?] of Mount Sahya, I sat down, mentally exhausted.

*vānaras tat phalam gr̥hya mama dattvā punar gataḥ |
mayā dattam idaṃ tubhyaṃ tvayāpi ca narādhipe || 12:94 ||*

12.88 My impression is that Caṇḍa and Vicaṇḍa could be the two royal envoys mentioned in verse 12.126 (*nājadūtadvayam*), sent along with Bhīmabala to make sure he obeys the king's command. Compare with Śivadharmottara 7.101 (Kenji and Sathya), where Yamas attendants are called Caṇḍa and Mahācaṇḍa.

12.89 The reconstruction of pāda d is unsatisfactory and I do not know how to emend *aram/param* at the end of the line. We have to suppose that Bhīmabala is accompanied by Puṇḍaka the foreman of the guild because Vipula's answer seems to be directed towards him.

12.91 I conjectured *tvaram* for *tava* in pāda b because *tava* is both unmetrical and meaningless in this context. *tava* might have been the result of an eyeskip to pāda d or rather to pāda b of 12.92.

12.92 The translation of pādas ab is tentative. If my interpretation is correct, the house in question is Puṇḍaka's house. Perhaps understand *kṛtakartā* in pāda c as *kṛtyakartā*.

It was a monkey that took that fruit, gave it to me and then disappeared.
I gave it to you, you gave it to the king.

tatra gacchāva bho śreṣṭhi dṛśyate yadi vānarah |
tvayā mayā ca gatvaiva yācāvaḥ plavagādhipam || 12:95 ||

Let's go to that place, O foreman, to see if the monkey is there. When
we get there together, we can ask the monkey king [for more fruit].

śreṣṭhinā ca tathety āha gacchāmaḥ sabitā vayam |
yatra prāptaṁ phalaṁ tubhyaṁ mokṣayāmo na saṁśayaḥ || 12:96 ||

The foreman said: "Alright, let's go together to the place where you got
that fruit. We shall be saved."

rudra uvāca |
tam āruhya giriṁ sahyaṁ mārgamāṇaḥ samantataḥ |
vīpuleṇa tato dṛṣṭo vānarah plavagādhipaḥ || 12:97 ||

Rudra spoke: Climbing Mount Sahya, searching the place all over, Vip-
ula then caught glimpse of the monkey, the monkey king.

ayaṁ sa vānaraśreṣṭho vṛkṣacchāyāṁ samāśritaḥ |
mama puṇyabalenaiva dṛśyate 'dyāpi vānarah || 12:98 ||

"It's that extraordinary monkey there lurking in the shade of that tree.
This monkey has showed up today merely by the force of my meritorious
act.

vānara kuru mitrārthaṁ sadyo mṛtyur bhaven mama |
pūrvadattaṁ phalaṁ anyad dehi vānara jīvaya || 12:99 ||

Hey, monkey, unless you do me a friendly favour I'll perish very quickly.
Give me another one of that fruit that you gave me, O monkey, [and
thus] keep me alive."

vānara uvāca |
gandharveṇa tu me dattaṁ phalaṁ dattaṁ tu te mayā |
punar anyat kathaṁ dāsyē tatra gaccha yadīcchasi || 12:100 ||

The monkey spoke: It was a Gandharva that had given me the fruit and
I gave it to you. How could I give you another one? Go there [where
Gandharvas live] if you wish.

vīpula uvāca |

12.95 I have accepted C₄₅'s reading in pāda d mainly because the reading of all the other
witnesses is difficult to interpret and because a similar verb form, *yācasva*, appears in 12.105d.

12.96 The foreman uses the plural in his reply correctly: he refers to Vipula, Bhīmabala and
himself.

12.98 The 'meritorious act' mentioned here is probably that of giving his wife to the Brahmin
at the beginning of the story.

adattvā tat phalaṃ tubhyaṃ jīvitum saṃśayo bhavet |
athavā tatra gacchāmo yatra citrarathaḥ svayam || 12:101 ||

Vipula spoke: “If you cannot give me another fruit, [my] staying alive is doubtful. Another alternative is that we go where Citraratha himself[, the king of the Gandharvas,] dwells.”

vānaraḥ punar evāha evaṃ kurvāmahe vāyam |
tataś citrarathāhvāsam upagamyedam abravīt || 12:102 ||

The monkey replied: “Let’s do it.” Then, upon reaching the dwelling place of Citraratha and having gone up to him, he said this:

gandharvarāja kāryārthī tvāṃ ahaṃ punar āgataḥ |
pūrvadattaphalaṃ tv anyad dehi mām yadi śakyate || 12:103 ||

“O king of the Gandharvas, I have come back to you with a request. Give me another of that fruit that you gave me if you can.”

gandharvarāja uvāca |
sūryalokagataś cāsmi tena dattaṃ phalottamam |
mayā dattaṃ phalaṃ tubhyaṃ atyantasuhrdo ’si me || 12:104 ||

The king of the Gandharvas spoke: “I went to the world of Sūrya, and it was him who gave me that extraordinary fruit. I gave that fruit to you [because] you are my very best friend.

kuto ’nyat phalam ādāsye mama nāsti plavaṅgama |
sūryalokaṃ gamiṣyāmas tatra yācasva bhāskaram || 12:105 ||

Where could I find another fruit to give you, I don’t have one, O monkey. Let’s go to the world of Sūrya and ask the Sun there.”

gandharvenaivam uktas tu tathety āha plavaṅgamaḥ |
sūryalokaṃ tataḥ prāptā gandharvādaya sarvaśaḥ || 12:106 ||

Having been addressed thus by the Gandharva, the monkey consented. They reached the world of Sūrya all together, the Gandharva and the others.

gandharva uvāca |
kāryārthena punaḥ prāptas tvatsakāśaṃ khageśvara |
pūrvadattaphalaṃ tv anyad dehi jīvam anāśaya || 12:107 ||

The Gandharva spoke: I have come back to you with a request, O Sky-goer lord. Give me another of that fruit you gave me and spare a life.

12.101 I suspect that *tubhyaṃ* in pāda a is used in the sense of *tvayā* and that is how I translate this phrase. I doubt if Vipula would threaten the monkey (‘for you living becomes doubtful’).

12.104 Understand *suhrdo* in pāda d as a singular nominative of the rare *suhrda*.

12.106 I have emended the correct but unmetrical °*ādayaḥ* in pāda d to *ādaya* to restore the metre.

sūrya uvāca |
somalokagataś cāsmi tena dattaṃ phalottamam |
sa phalaṃ dattam evāsi subṛdatvān mayā tava || 12:108 ||

Sūrya spoke: I went to Soma's world, and it was he who gave me the magical fruit. I gave you that fruit out of my friendship for you.

anyad dātum na śaknōmi gaccha somapurādya vai |
taṃ prārthayāvikalpena atriputraṃ graheśvaram || 12:109 ||

I cannot give you another one. Go now to Soma's city. Ask him, the son of Atri, the lord of planets, without hesitation.

rudra uvāca |
gatāḥ sūryāgrataḥ kṛtvā somalokaṃ tathaiva hi |
uvāca sūryaḥ somāya karuṇāpekṣayā śaśim || 12:110 ||

Rudra spoke: Led by Sūrya, they went to the world of Soma, Sūrya addressed Soma, expecting compassion from the Moon.

soma uvāca |
kimartham āgato bhūyaḥ kartavyaṃ tatra bhāskara |
phalaṃ dātum punas tv anyan muktva tv anyat karomy aham || 12:111 ||

Soma spoke: For what purpose have you returned? O Sun, there will be a solution for that. Except for giving another fruit, I shall do anything.

sūrya uvāca |
yadi śakyam phalaṃ dehi anyan na prārthayāmy aham |
na dattāsi phalam anyan mayā vadhya bhaviṣyasi || 12:112 ||

Sūrya spoke: "If you can, give me a fruit, I am not asking for anything else. If you do not give me another fruit, I'll kill you."

soma uvāca |
āgamaṃ tasya vakṣyāmi śṛṇuṣvāvahito bhava |
indreṇāsmi phalaṃ dattaṃ sa phalaṃ datta me bhavān || 12:113 ||

Soma spoke: "I shall tell you how it arrived. Listen carefully. It was Indra who gave me the fruit and I gave that fruit to you.

12.108 Note the odd syntax of pādas cd. *sa phalaṃ* may have been influenced by 12.71d and 72a. Here *tat phalaṃ* would work better but see *sa phalaṃ* in a similarly odd position in 12.113d. *dattam evāsi* is also problematic although similar structures do appear in this text, e.g. in 12.113c. The original may have read *tat phalaṃ datta evāsi*; or take *dattam evāsi* as *datta-m-evāsi*, with a hiatus breaker *-m-*.

12.109 Understand *purādya* as *puram adya* (stem form metri causa)

12.110 Understand *sūryāgrataḥ* in pāda a as *sūryam agrataḥ* (stem form noun). Note the form *śaśim* for *śaśinam*.

12.113 Note *sa phalaṃ* for *tat phalaṃ* again, as in 12.108c. The syntax of pādas cd is rather confused and *datta* in pāda d is a stem form participle metri causa.

gatvaivendrasadas tv anyat prārthayāmaḥ sahaiva tu |
evam kurma iti prāha gatvendasadanam prati || 12:114 ||

Let's go to Indra's palace and ask for another one together. Let's go!"
 he said and left for Indra's dwelling residence.

soma indram uvācedaṃ phalakāmā ihāgatāḥ |
pūrvadattaphalam anyad dehi śakra mamādya vai || 12:115 ||

Some said this to Indra: "We have come here seeking a fruit." Give me
 another of the fruit now that you gave me before, O Śakra.

indra uvāca |
yadartham iha samprāptaḥ sa ca nāsti niśākara |
viṣṇuhastān mayā prāptam ekam eva phalam śubham || 12:116 ||

Indra spoke: "The reason for which you came here does not exist, O
 Moon. I received only a single one of that nice fruit out of Viṣṇu's
 hands.

sarva eva hi gacchāmo viṣṇulokaṃ grabeśvara |
sarva evopajagmus te phalārtham madhusūdanam || 12:117 ||

Let's go, all of us, to Viṣṇu's world, O lord of the planets." They all
 went to Madhusūdana for the fruit.

evam uktvā gatāḥ sarve devarājapuraskṛtāḥ |
muhūrtenaiva samprāptā viṣṇulokaṃ yaśasvini || 12:118 ||

After he spoke thus, they all left, led by the king of the gods. They
 reached the world of Viṣṇu in a moment, O Yaśasvinī.

upasṛtya tata indraḥ praṇipatya janārdanam |
sarveṣāṃ uparodbhena prārthayāmi yaśodhara || 12:119 ||

Indra then approached Janārdana, bowing down respectfully. I have a
 request, O Yaśodhara, that troubles everybody [here].

viṣṇur uvāca |
pūrvadattaphalasyārthe tac ca sarvam ihāgatāḥ |
na śaknomi phalam dātum kiṃ vā tv anyat karomy aham || 12:120 ||

Viṣṇu spoke: "You all have come here for the fruit that I donated pre-
 viously. I cannot give you the fruit. Otherwise, what else can I do for
 you?"

12.115 *soma indram* in pāda a in K₇ may be a correction of the reading in all the other sources.
 On the other hand, it can be original, and the hiatus may have confused an early scribe.

12.119 Note that pāda a is unmetrical. Emend to *tato* (irregular sandhi)?.

12.120 The function of *tac ca* in pāda b is unclear. Perhaps understand *atra* ('here'). Under-
 stand *sarvam ihāgatāḥ* as *sarva-m-ihāgatāḥ*, with a hiatus filler *-m-* for *sarva* (i.e. *sarve*) *ihāgatāḥ*.
 The non-standard form *anyam* transmitted in all witnesses consulted might be original but I have
 not found any more instances of it in this text. That is why I have corrected it to the standard *anyat*.

*indra uvāca |
brahmāṇḍam api bbettuṃ tvaṃ śaknoṣi garuḍadhvaja |
aśakyam tava nāstīti jñāmi puruṣottama || 12:121 ||*

Indra spoke: You are even capable of splitting Brahmā's Egg, O you of the banner with Garuḍa on it. I know that there is nothing that you cannot do, O Puruṣottama."

*evam uktaḥ punar viṣṇuḥ pratyuvāca purandaram |
phalam ekaṃ parityajya sarvaṃ śaknōmi kauśika || 12:122 ||*

Having been addressed thus, Viṣṇu replied to Purandara (i.e. Indra):
"O Kauśika, I can do everything with the only exception of the fruit.

*upāyo 'tra pravakṣyāmi āgamam śṛṇu gopate |
brahmaṇā ca mama dattaṃ tat phalaikaṃ purandara || 12:123 ||*

I shall tell you now the means [of obtaining it]. Listen to where it came from, O Gopati. It was Brahmā who gave me that one single piece of fruit, O Purandara.

*mayā dattaṃ phalam tv ekaṃ kim anyad dātum icchasi |
prārthayāmo 'tra gatvaikaṃ parameṣṭhiprajāpatiṃ || 12:124 ||*

I have given you one piece of fruit, why do you want me to give you another one [go for icchati?]? Let's now go to the highest creator Prajāpati (Brahmā) and ask him for one.

*tavoparodhād devendra prārthayāmi pitāmaham |
evam uktvā gatāḥ sarve puraskṛtya janārdanam || 12:125 ||*

I'll ask Grandfather Brahmā, O king of the gods, to solve your problem." After he said this, they all left together, led by Janārdana:

*indraḥ sūryaḥ śaśi caiva gandharvo vānaras tathā |
vipulaḥ śreṣṭhikaś caiva rājadūtadvayaṃ tathā || 12:126 ||*

Indra, Soma, Sūrya, the Gandharva, the monkey, Vipula, the foreman, and two envoys of the king.

*brahmalokaṃ muhūrtena prāptavān surasundari |
dṛṣṭvā brahmasado ramyaṃ sarvakāmaparicchadam || 12:127 ||*

They reached Brahmā's world in a moment, O Surasundarī. Seeing Brahmā's beautiful palace filled by all desireable things,

*anekāni vicitrāṇi ratnāni vividhāni ca |
mandāratalaśobbhāni vaiḍūryamanikuttimān || 12:128 ||*

the many kinds of brilliant gems, beautified with coral-tree roofs, floors inlaid with cat's-eye gems,

12.124 For the expression *parameṣṭhiprajāpati* see MBh 6.15.35ab: *sarvalokeśvarasyeva parameṣṭhiprajāpateḥ*

pravālamaṇistambhāni vajrakāñcanavedikām |
pravālasphāṭiko jāla indranīlagavākṣakaḥ || 12:129 ||
 the coral-gem pillars and the diamond and golden altar, the coral-gem
 and crystalline lattice-windows and sapphire windows,

paśyate vipulas tatra nānāvṛkṣa manoramāḥ |
puṣpānāmitavṛkṣāgrāḥ phalānāmitakā bhavet || 12:130 ||
 Vipula [also] saw [that there were] various charming trees there, with
 their tops bent down with [the burden of] the blossom and the fruits,

sarvaratnamayā vṛkṣāḥ sarvaratnamayaṃ jalam |
vṛkṣagulmalatāvallī kandaṃūlaphalāni ca || 12:131 ||
 all the trees made of gems and the water[?] made of gems, the trees,
 bushes, creepers, winding plants and bulbous roots and fruits:

sarve ratnamayā dṛṣṭā vipulo vipulekṣaṇaḥ |
anekabhaumaṃ prāsādaṃ muktādāma vibhūṣitam || 12:132 ||
 Vipula saw all these consisting of jewels with his eyes open wide. [There
 was] a multi-storeyed palace decorated with garlands of pearls,

apsarogaṇakoṭībhīḥ sarvābharaṇabhūṣitam |
vimānakoṭīkoṭīnāṃ sarvakāmasamanvitam || 12:133 ||
 embellished with millions of groups of Apsarases wearing all kinds of
 ornaments, and millions and millions of floating aerial palaces possess-
 ing everything wished for.

brahmalokasabhā ramyā sūryakoṭisamaprabhā |
tatra brahmā sukhāsīno nānāratnopaśobbhite || 12:134 ||
 The assembly hall in Brahmā's world was charming and it shone like
 millions of suns. Brahmā was sitting there comfortably, decorated[?]
 with various jewels,

caturmūrtiś caturvaktraś caturbāhuś caturbhujah |
caturvedadharo devaś caturāśramanāyakaḥ || 12:135 ||
 with his four embodiments, four heads, four arms and four hands. The
 god who is the governor of the four social disciplines (*āśrama*) was
 holding the four Vedas.

12.130 Note °vṛkṣa in pāda b as a stem form noun for °vṛkṣā or °vṛkṣān (*manoramāḥ/-ān*). One could simply correct the pāda to *nānāvṛkṣān manoramān*, but then the next line should also be altered.

12.132 Note the odd syntax of pādas ab. Pāda b should be understood as a phrase in the instrumental case.

12.133 I understand pādas ab as if it read *apsarogaṇakoṭībhīḥ sarvābharaṇabhūṣitair bhūṣitam* Perhaps understand *vimānakoṭīkoṭīnāṃ* as *vimānakoṭīnāṃ koṭīḥ* and °*samanvitam* as °*samanvitānām*.

caturvedāvṛtas tatra mūrtimantam upāsate |
gāyatrī vedamātā ca sāvitrī ca surūpīnī || 12:136 ||

Gāyatrī, who is the mother of the Vedas, and beautiful Sāvitrī were there, around the Vedas, attending [upon him] in their embodied form,

vyāhṛtiḥ praṇavaś caiva mūrtimān samupāsate |
vauṣaṭkāro vaṣaṭkāro namaskāraḥ sa mūrtimān || 12:137 ||

Also Vyāhṛti[s] (Bhur, Bhuvah, Svar) and Praṇava (Om) were serving [him] in their embodied forms, as well as the syllables Vauṣaṭ, Vaṣaṭ and Namaḥ in their embodied forms,

śrutiḥ smṛtiś ca nītiś ca dharmasāstraṃ samūrtimat |
itihāsaḥ purāṇaṃ ca sāmṁkhyā yogaḥ patañjalam || 12:138 ||

and Śruti and Smṛti and Nīti and Dharmaśāstra in their embodied forms, as well as Itihāsa, Purāṇa and Pātañjala Sāmṁkhyayoga,

āyurvedo dhanurvedo vedo gāndharva-m-eva ca |
arthavedo 'nyavedāś ca mūrtimān samupāsate || 12:139 ||

Āyurveda, Dhanurveda, and Gāndharvaveda, Arthaveda, and other Vedas, in their embodied forms.

tato brahmā samutthāya abhigamya janārdanam |
gām ca argham ca dattvaivam āsyatām iti cābravīt || 12:140 ||

Then Brahmā rose and approached Janārdana (i.e. Viṣṇu). Giving him a cow? and guest-water, he said “Please take a seat.

maṇiratnamaye divye āsane garuḍadhvajah |
devarājo raviḥ somo gandharvaḥ plavagesvaraḥ || 12:141 ||

The one of the banner with Garuḍa on it [should please sit] on [this] divine throne made of gems and jewels. The king of the gods (Indra), the Sun, the Moon, the Gandharva, the monkey king

vipulaś ca mahāsattva āsyatām ratna-āsane |
sādhū bho vipula śreṣṭha sādhu bho vipulam tapaḥ || 12:142 ||

and Vipula the great man should sit on [these] gem-thrones. Well done,

12.138 Note the form *patañjalam* metri causa for *pātañjalam*. It is difficult to say if *sāmṁkhyā yoga* in pāda d signifies one or two things. I have chosen to separate them, interpreting *sāmṁkhyā* as a stem form noun, because in other parts of the text, *sāmṁkhyā* and *yoga* are usually treated as two different traditions. See 8.1–3, 16.36–37, and 23.5c. Understand *patañjalam* as *pātañjalaḥ* (metri causa and gender confusion). Another, less likely, possibility is that here *sāmṁkhyayoga* and *pātañjalayoga* are contrasted.

12.139 Understand *mūrtimān* in pāda d as *mūrtimantaḥ*. Note also C₄₅ and C₀₂’s attempt to include the Atharvaveda. I find it more likely that by *arthaveda* Kauṭilya’s Arthaśāstra is being referred to here.

excellent Vipula! Congratulations for your enormous (*vīpula*) austerity!

sādbu bho vipulaprājña sādhu bho vipulaśrīya |
toṣitāḥ sma vyaṃ sarve brahmaviṣṇumaheśvarāḥ || 12:143 ||

Well done, you of enormous wisdom! Well done, you of enormous fortune! We are all pleased: Brahmā, Viṣṇu, Maheśvara,

ādityā vasavo rudrāḥ sādhyāśvinau marut tathā |
bhuṅkṣva bhogān yathotsāhaṃ mama loka yathāsukham || 12:144 ||

the Ādityas, the Vasus, the Rudras, the Sādhyas, the Āsvins and the Marut[s]. Dive into the enjoyments in my world as much as you want, as you please.

iyam vimānakoṭīnām tavārthāyopakalpita |
sahasrānām sahasrāṇi apsara kāmārūpiṇī || 12:145 ||

This one amongst the millions of aerial palaces has been built for you. There are thousands and thousands of sexy Apsarases,

tavārthīyopasarpanti sarvālaṃkārabhūṣitāḥ |
yāvat kalpasahasrāṇi parārdhāni tapodhana |
yatra yatra prayāsītvaṃ tatra tatropabhujyatām || 12:146 ||

adorned with all kinds of ornaments, making advances towards you. [This state of affairs will go on] for a thousand hundred quadrillion aeons, O great ascetic. Where there is effort, there one can enjoy [the results]”.

maheśvara uvāca |
iti śrutvā vacas tasya vipulo vipulekṣaṇaḥ |
vepamāno bhayatrasta āśrupūrṇākulekṣaṇaḥ || 12:147 ||

Maheśvara spoke: Listening to his speech, Vipula, with his eyes wild open, shaking, trembling with fear, his eyes filled with tears,

praṇamya śirasā bhūmau praṇipatya punaḥ punaḥ |
uvāca madhuraṃ vākyam brahmalokapitāmaham || 12:148 ||

12.143 Understand *śrīya* as the singular vocative masculine of *śrī*.

12.145 *iyam* (f.) in pāda a stands for either *ayam* (m.) or *idaṃ* (n.), agreeing with the gender of *vimāna*. Alternatively, the sentence wants, rather clumsily, to convey the meaning ‘all these millions of aerial palaces...’. Note that here, as often in this text, nouns stand in the singular after numbers such as a thousand.

12.146 Understand *tavārthīyopasarpanti* as *tavārthīyā upasarpanti* (double sandhi). *tavārthāyo*° may work as well (C₄₅ and K₈₂) but I consider *tavārthīyo*° the lectio difficilior, thus potentially the original reading.

12.147 We are forced to accept E’s reading of *bhayatrasta* here because it is far superior to the readings of all other witnesses. The rejected reading (*bhayaṣ tatra*) may have been the result of a simple metathesis (*tra-sta* to *sta-tra*).

bowing down his head, prostrating himself on the ground again and again, delivered a sweet speech to [Brahmā,] the Grandfather of Brahmaloḥa:

*vipula uvāca |
bhagavan sarvalokeśa sarvalokapitāmaha |
svapnabhūtam ivāścaryam paśyāmi tridaśeśvara |
smṛtibhramśaś ca me jāto buddhir jātāndhacetanā || 12:149 ||*

Vipula spoke: “Venerable sir, lord of all the worlds, Grandfather of all people, I can see a dream-like wonder, O lord of the thirty[-three] gods. My memory abandons me, my mind’s intelligence is darkened.

*tubhyaṃ trailokyabandho bhava mama śaraṇam trāhi saṃsāraghorāt
bhīto ’haṃ garbhavāsāj jaramaraṇabhayāt trāhi mām mohabandhāt*

*|
nityaṃ rogādhivāsam aniyatavapuṣaṃ trāhi mām kālapāśāt
tīryaṃ cānyonyabhakṣaṃ bahuyugaśataśas trāhi mohāndhakārāt
|| 12:150 ||*

... Be my refuge. Protect [me] from[?] terrible transmigration. I am afraid of being in a womb, of the terror of old age and death. Protect me from the fetter of illusions. Dwelling in illness is eternal and the body is uncontrollable. Protect me from the noose of time. Animals eating each other[?] for hundreds and hundreds of *yuga*. Protect [me] from the darkness of illusions.

*śrutvaivovāca brahmā vipulamati punar mānayatīvā yathāvat
āhūtasamplavānte bhaviṣyasi tava me janmalobho na bhūyaḥ |
garbhāvāsaṃ na ca tvan na ca punamaraṇam kleśam āyāsapūrṇam
chittvā mohāndhaśatruṃ vrajasi ca paramaṃ brahmabhūyatvam eṣi*

|| 12:151 ||
Hearing [this] Brahmā spoke to [Vipula] of huge intellect, honouring [him] as follows. You will live until the universal floods of destruction. You will not have any longing for being reborn any more. There will be no dwelling in a womb for you, no rebirth, no anguish full of weariness. Killing the enemy who is the darkness of illusions, and you will reach the ultimate, the absorption into the Brahman.”

12.148 The compound *brahmalokapitāmahaḥ* may sound slightly odd as an epithet of Brahmā but it does occur in the MBh (12.336.30b) and in other texts (Padmasaṃhitā 3.193d, Jayadrathayāmala 3.14.198b).

12.149 Note that E adds a line here (see the apparatus; translation: ‘I am a fool, how could I praise you? You are beyond knowledge, beyond the ultimate.’). I have not been able to locate this line in any of the available sources.

12.151 The stem form noun °*mati* of the bahuvrīhi compound in pāda a may stand for *matih*

*maheśvara uvāca |
brahmaṇā evaṃ uktas tu viṣṇunā prabhaviṣṇunā |
evaṃ bhavatu bhadraṃ vo yathovāca pitāmahaḥ || 12:152 ||*

Maheśvara spoke: When [Vipula] was addressed thus by Brahmā, Lord Viṣṇu (*viṣṇunā prabhaviṣṇunā*) [said:] “Let it be like that, bless your soul, just as the Grandfather said.”

*indreṇa raviṇā caiva somena ca punaḥ punaḥ |
sādhyaādityair marudrudrair viśvebhīr vasavaiḥ tathā || 12:153 ||*

[Then] Indra, Ravi and Soma, the Sādhyas, the Ādityas, the Maruts, the Rudras, the Viśve[śas] and the Vasus[?] [spoke:]

*aho tapaḥphalaṃ divyaṃ vipulasya mahātmanaḥ |
svaśarīraṃ divyaṃ prāptaḥ śraddhayātithipūjayā || 12:154 ||*

“Wow, what a divine reward for great-souled Vipula’s penance! He has reached heaven in his own [mortal] body by virtue of his worshipping a guest in good faith.”

*evaṃ ādīny anekāni vipule parikīrtitam |
brahmāṇaṃ punar evāha viṣṇur viśvajagatprabhuḥ || 12:155 ||*

This and many other things are related in the Vipula section [probably of the *Mahābhārata*, see MBh 13.39.1ff]. Viṣṇu, the lord of the whole universe, turned back to Brahmā.

(see the unmetrical reading of C₉₄C₄₅K₈₂), and then it should refer to Brahmā himself (‘Brahmā, the one with a huge intellect...’). I have chosen to take *matī* as a stem form noun standing for the accusative, referring to Vipula. This works better because *mānayitvā* (and *śrutvā*) requires an object. Note *ābhūtasamplava* instead of the more common *ābhūtasamplava* (see also 2.13). *me* in pāda b is difficult to interpret. I take *tvān na* in pāda c as an ablative of *tvad* used as a genitive plus *na*.

12.154 *svaśarīraṃ* may stand for *svaśarīre* or *svaśarīreṇa* in pāda c.

Appendices

passages from part two

Abbreviations and Bibliography

— CUL = Cambridge University Library

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