

Acknowledgements

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Mention COVID-19?

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CHECK what to add for the Śivadharmā project?

Preface

How to deal with the problem of info distributed in two volumes?

Introduction

On the contents of the VSS

On the title

The main question concerning the title *Vṛṣasārasaṃgraha* ('A Compendium on the Essence of the Bull [of Dharma]') is whether the bull in the title is only a reference to a representation of Dharma or also a hint at Śiva's vehicle, sometimes named Nandi.

Dharma has frequently been referred to as a bull in Sanskrit literature from at least the time of the MBh, e.g. in this passage:

MBh on the 4-legged bull:
03188010a kṛte catuṣpāt sakalo nirvyājopādhivarjitaḥ
03188010c vṛṣaḥ pratiṣṭhito dharmo manuṣyeṣv abhavat purā
03188011a adharmapādavidhas tu tribhir aṃsaiḥ pratiṣṭhitaḥ
03188011c tretāyām dvāpare 'rdhena vyāmiśro dharma ucyate
03188012a tribhir aṃsair adharma tu lokān ākramya tiṣṭhati
03188012c caturthāṃśena dharmas tu manuṣyān upatiṣṭhati
03188013a āyur vīryam atho buddhir balaṃ tejaś ca pāṇḍava
03188013c manuṣyāṇām anuyugaṃ hrasatīti nibodha me

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

MMW 'vṛṣa':

"Justice or Virtue personified as a bull or as"Śiva's bull Mn. viii, 16 Pur. Kāvyaḍ.; just or virtuous act, virtue, moral merit "Śiś. Vās.;"

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

dharmo vṛṣo vṛṣaḥ śreṣṭho vṛṣo gaurmūṣiko vṛṣaḥ |
vṛṣo balaṃ vṛṣaḥ kāmo vṛṣalo vṛṣa ucyate || 1.48

The ŚDhU also mentions the 'Dharma bull':

īśvarāyatanasyādhaḥ śrīmān dharmavṛṣaḥ sthitaḥ ||
yatra vīravṛṣas tatra kṣityām gomātarah sthitā || 12.87

visnusmrṇ:ViS 86.15a/ vṛṣo hi bhagavān dharmas catuṣ-pādaḥ prakīrtitaḥ /

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

tak2015/AtmapujaT55Muktabodha.dn: dharmas tatra vṛṣākāro jñānaḥ
siṃhasvarūpaḥ | vairāgyaṃ

On the title, see De Simini 2016:238 n. 13: “As noted by Sanderson [...], this title can have a double meaning, since the ‘bull’ (vṛṣa) is both a synonym of ‘religious practice’ and the traditional mount (vāhana) of Śiva. i.e. Sanderson (Forthc. b), Śaivism and Brahmanism. (can’t find it)

Sanderson Tolerance p. 210 n. 136: “[...] To laud the bull (vṛṣa) [on the coins of the Hephthalite Hun Mihirakula, CsK] 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, Amarasiṃha, *Nāmaṅgānuśāsana* 1.4.25b (*sukṛtam vṛṣaḥ*), 3.3.220 (*sukṛte vṛṣabhe vṛṣaḥ*); Halāyudha, *Abhidhānaratnamālā* 1.125cd (*dharmah puṇyaṃ vṛṣaḥ śreyah sukṛtaṃ ca samaṃ smṛtam*); *Manusmṛti* 8[. CsK]16a CHECK (*vṛṣo hi bhagavān dharmas ...*); and the Gwalior Museum Stone Inscription of Pataṅgaśambhu (MIRASHI 1962), l. 15, *vṛṣaikaniṣṭho ‘pi jītasmaro ‘pi yaḥ 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 jītasmarah** (‘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 Śivadharmā corpus (see, e.g., SANDERSON 2014, p. 2), i.e., ‘Summary of the Essentials of the [Śiva]dharma.’”

The structure of the VSS

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

Contents

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, sām̐khyā, purāṇa, smārta, bhārata)

9. traiguṇyaviśeṣaṇīya
 10. kāyatīrthavivaraṇa
 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. pūrvakarmavipākā
 19. dānayajñaviśeṣa
 20. pañcaviṃśatitattvanirṇaya
 21. kalpanirṇaya
 22. varṇagoṭrāśrama
 23. nidrotpatti
 24. śāstravarṇana
- Summary of the contents of all 24 chapters of the VSS
 - References to other works - Mahābhārata - nakule - vipule etc.

The role of the VSS in the Śivadharmā 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 Kāṇḍīya 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, Bṛhatkālaṭṭara,
 - 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 Śaṅkara 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: parivrāṭ, 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 Vṛṣasārasaṃgraha? 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 Naraharinātha 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 Vigatarāga 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.] (greatgrandson to Arjuna, as being son and, successor to Parikshit who was the son of Arjuna’s son Abhimanyu) ["SBr.] xi, xii 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; Kāle 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 Śivadharmacorpus, 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 Bisschop 2018:58–59.
- Palm leaf: /home/csaba/mmedia/images/scan/saiva/sivadharmacorpus/mss_florinda/newari/ngmpp/palm_3:3/fr.8493.0.A_0003-03_3/A3-03+65851+177_vss_start.jpg Paper MS /home/csaba/mmedia/images/scan/saiva/sivadharmacorpus/mss_florinda/newari/ngmpp/paper_mtm/A_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>

Dating and provenance

- Dating
 - the archaic yoga of chapter 10 (no Piṅgalā), Śaiva
 - order of āśramas, cf. Śaiva Utopia p23, 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
- Place of composition: geographical names and persons mentioned

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

Misc

- susūkṣma: Śivadharmottara 10.45cd–46: rudraḥ ṣaḍviṃśakaḥ proktaḥ śivaś ca paratas tataḥ || 45 || saptaviṃśatimaḥ śāntaḥ susūkṣmaḥ parameśvaraḥ | svargāpavargayor dātā taṃ vijñāya vimucyate || 46 ||. yamas-niyamas: see table in Śaiva Utopia p17
- 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 Umāmaheśvarasamvāda 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 Universal . . . pp. 52–53; De Simini & Mirnig pp. 587, 591 % “a stable element of the corpus”
- Vindicate your edition: look at the apparatus, all the 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,¹ and it applies particular metrical licences and uses a special vocabulary, morphology and syntax. The analysis of this language may lead us to the author(s) and to the place of composition. Here I only give a brief overview of the most important phenomena. For details see the Notes on the constitution of the Sanskrit text and the Index.

Metre

As regards metrical licences, the first striking feature is the generous use of the poetic licence sometimes labelled ‘muta cum liquida,’² 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.³ In the VSS, tra, vra, śra, pra, and also śya, śva, sva, dva, all involving

¹See Goodall, Törzsök, Hatley, Kiss, Meyr?

²For 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).

³See e.g. Apte’ XXX Dictionary Appendix A p. 1. ADD real life examples.

The well-known author on prosody, Kedārabhaṭṭa, who must definitely be much later than the time of composition of the VSS since he is frequently quoted by Mallinātha, gives the following definition in his Vṛttaratnākara (here given together with Sulhana's Sukavihrdayanandinī commentary):

vibhaktyantaṃ paḍaṃ tasya paḍasyāḍau vartamāno yo
varṇaḥ tasya saṃyogaḥ | sa iha śāstre kramasaṃjño
jñeyah | tena krameṇa purovartinā prākpadānte var-
tamānasya prāptagurubhāvasyāpi laghutā syāt | kvacil
lakṣānurodhena | nanu ka eṣaḥ kramo nāma saṃyoga ucya-
te | pūrvācāryāṇāṃ piṅgalanāgaprabhṛtīnāṃ kālīdāsādīnāṃ ca
kavīnāṃ samayaḥ parigrhitāḥ | saṃyogaḥ kramasaṃyogaḥ
|| 10 || tatra gra-samyogena yathā | idam asyodāharanam |

taruṇaṃ sarṣapaśākaṃ navaudanam picchalāni ca dadhīni |
alpavyayena sundari grāmyajano mistam aśnāti || 1.11 ||

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 tejaśaḥ

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 abounds 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 śīthila-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/d>

Vocabulary

- Special vocabulary/language: karhacit, hṛdi as nominative 10.27cd, tīrya, me as mayā
- 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 Manuscripts consulted —————

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 [CHECK SDh MSS from Nepal] and the catalogues I mention at each individual manuscript.⁴

In recently published and forthcoming critical editions of and articles on the Śivadharmā corpus (CHECK examples), 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 2018b, 50–51 (UnivŚ). Since in the case of the Vṛṣasārasaṃgraha all available manuscripts use some variants of the Nepālākṣara script, in this publication I have left the first letter out, making the letter for the current location non-superscript. This makes 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

How to describe a MS?

In general these categories should be included: - [X] Siglum - [] Location where it is deposited - [] Ms no. - [] How much do I use it? - [] Catalogued by and where and under what no., with what title - [] what does the catalogue says - [] Physical: - [] material - [] dimensions - [] no of folios - [] condition - [] format, binding - [] Text - [] script - [] contains these texts - [] complete - [] language (implied) - [] MTM? - [] foliation - [] hands - [] initial rubric, incipit, explicit, final rubric (in edition) - [] colophons (in edition) - [] dating - [] description in detail, remarks

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.⁵ According to this catalogue, the date of creation is the 12th century, the dimensions of the manuscript are 5cm × ca. 53.5cm. The script is Nepālākṣara. It is a palm-leaf multiple-text manuscript containing 258 folios. Eight texts are transmitted in this

⁴I 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.

⁵<https://cudl.lib.cam.ac.uk/view/MS-ADD-01694-00001/382>

manuscript: 1) Śivadharmasāstra 2) Śivadharmottara 3) Śivadharmasaṃgraha 4) Umāmaheśvarasaṃvāda 5) Uttarottaramahāsaṃvāda 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.⁶ According to this catalogue, the dimensions of the manuscript are 4.4cm × 61.7cm. The manuscript is dated to (Nepali) ‘*saṃvat* 259 *śrāvaṇa śukla dvādaśīyādī(?) < trayodaśyām*,’ which converts to July 10/11 Monday/Tuesday, 1139 CE.⁷ The script is Nepālākṣara. It is a palm-leaf multiple-text manuscript containing 247 folios. Eight texts are transmitted in this manuscript: 1) Śivadharmasāstra 2) Śivadharmottara 3) Śivadharmasaṃgraha 4) Śivopaniṣad 5) Umāmaheśvarasaṃvāda 6) Uttarottaramahāsaṃvāda 7) Vṛṣasārasaṃgraha 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.⁸ This is more

⁶<https://cudl.lib.cam.ac.uk/view/MS-ADD-01645/404>

⁷F. 247r line 6. The Cambridge site transcribes this colophon as: *saṃvat* 259 *śrāvaṇaśukladvādaśīpyādī* 8 *trayodaśyām* (retrived 8 Dec 2021). The element *dvādaśīpyādī* 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 (*yādī/pyādī*) 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.

⁸Personal communication, 1 Dec 2021.

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.⁹ 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) Śivadharmasaṃgraha 3) Umāmaheśvaraṣṭakavāda 4) Śivopaniṣad 5) Vṛṣasārasaṃgraha 6) Dharmaputrikā (only fol. 322v).

The Vṛṣasārasaṃgraha starts on f. 267r line 1¹⁰ (online image 181) in a hand which is different from the rest of the manuscript, but it changes back in the next folio.¹¹

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 ([*ahimsā pa*] *ramaṃ sukham*). Folio 291 is missing (verses 12.87cd–12.113). In folio 296v (image no. 234) the text breaks off again at *vātaśūlair upadrutā | śukro* (verse 14.XX CHECK), the next folio being 306r (*carmatās ca dvījasundarīṣu*) (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 *°neṣu ca sarvveṣu vidvān sreṣṭha sa ucyate* (verse 19.XX CHECK). Another folio is missing between *iṣṭāniṣṭadvaya°* (verse 20.XX CHECK, folio 309v) and *snāyu majjā sirā tathā*

⁹<https://cudl.lib.cam.ac.uk/view/MS-ADD-02102/181>

¹⁰Not on f. 237r as the online description claims. This first folio in fact has no visible foliation.

¹¹Cf. the metadata on the CUL site: ‘1 folio of the same dimensions is a modern supply for the beginning of the *Vṛṣasārasaṃgraha*.’ 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-saṃgr.’). 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 gr̥hasthās ca [prāsā]dasthās ca ye nṛpāḥ*.)

(verse 20.XX CHECK, folio 311r). The VSS ends on folio 322v (image no. 262) with the concluding colophon *vṛṣasārasaṅgraha 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.¹² According to this catalogue, the dimensions of the manuscript are 55.6cm x 5.5cm. Dated to NS 189 (1068–69 CE).¹³ 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) Śivadharmasaṅgraha 4) Umāmaheśvarasaṁvāda 5) Śivopaniṣad 6) Vṛṣasārasaṅgraha 7) Dharmaputrikā 8) Uttarottaramahāsaṁvāda.

As for each text in this collection, the foliation for the Vṛṣasārasaṅgraha 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 Vṛṣasārasaṅgraha.

(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.¹⁴ 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) Umāmaheśvarasaṁvāda 3) Śivopaniṣad 4) Vṛṣasārasaṅgraha.

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 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 (*viṃśakoṭiṣu 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 *Umāmaheśvarasaṁvāda*, ending in a colophon for its chapter twenty-two, and still going backwards, the

¹²https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp_ngmcpdocument_00098499

¹³F. 12r line 2 of the *Dharmaputrikā*: *navottarāsītiyute sate bde āsādhāsuklasya tithau tṛtiye*, 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] Āśādhā.’ She adds that the date is verified in Petech 1984, 46 as May 24, 1069 CE.

¹⁴https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp_ngmcpdocument_00085264

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 *Gautamadharmasūtra*. The second line just above the string hole on the left reads ... *vīrud vanaspatīnāṃ ca puṣpāṇi svavad ādadīte*..., which is a fragment of *Gautamadharmasūtra* 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.¹⁵ According to this catalogue, the dimensions of the manuscript are 58cm x 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.¹⁶ 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

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.

¹⁵https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp_ngmcpdocument_00062373

¹⁶http://catalogue-old.ngmcp.uni-hamburg.de/mediawiki/index.php/A_3-3_%C5%9Aivadharmas

– 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–299v᳚); Vṛṣasārasaṃgraha (?᳚–?᳚); (?–?᳚).

**** 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. 91r᳚–135v); Vṛṣasārasaṃgraha (fols. 204r᳚–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 MSS

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 MS

BACK

– WI 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; Dharmapu- trikā (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 MS

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 MS

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

NP57

BACK

It is a multiple-text palm-leaf manuscript written in Newari script and preserved in de la collection Sylvain Lévi à l'Institut d'études indiennes, collège de France. The manuscript number is: MS. Skt. 57-B. 23. It contains 249 palm leaves, each folio containing six lines. The following palm leaves are missing: 3, 8, 47, 48, 135, 197, 214 et 216. 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 roman numbers by a second hand. There are two binding holes: one in the centre left and one in the centre right. The manuscript is some times 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 the palaeographical grounds.³ 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 scribble mistakes. Śivāśramādhyāya covers fols. 33v4–37r3. Nirajan says it reads close to Naraharinātha's edition

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 VṚṢA!
 - + 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.
- daṇḍas: usually 4 pādas to a verse, but I have made arbitrary decisions based on sense-un because none of the sources really indicate where a verse ends (|)).
- falsifications everywhere on purpose and accidentally

SDh MSS from Nepal

A Critical Edition of VSS 1–12

... TO BE SUPPLIED

Notes on the Constituted Text

... TO BE SUPPLIED

An Annotated Translation

... TO BE SUPPLIED

Abbreviations and Bibliography

- CUL = Cambridge University Library

... TO BE SUPPLIED

- Balogh 2018? ON THE SAME TOPIC
- Ranjan Sen 2006. ‘Vowel-weakening before muta cum liquidā sequences in Latin. A problem of syllabification?’ In: Oxford University Working Papers in Linguistics, Philology & Phonetics 11: 143-61.