

# वृषसानसंग्रहः

*The Vṛṣasārasaṃgraha, a text of the Śivadharmā corpus*

A Critical Edition

Volume I

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 I

Csaba Kiss



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UniorPress  
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## Table of Contents

### Preface

Aims and problems . . . . .	xi
-----------------------------	----

### Introduction

Śivadharmā corpus . . . . .	xiii
Title . . . . .	xiii
Genre . . . . .	xvi
Structure . . . . .	xvii
Connection to other texts . . . . .	xx
Dating and provenance . . . . .	xx
Authors, redactors and target audience . . . . .	xxix
Why was the VSS included in the Śivadharmā corpus? . . . . .	xxix
Pāśupatas in the VSS . . . . .	xxx
Tantric influence? . . . . .	xxx
Buddhism in the VSS . . . . .	xxx
Misc . . . . .	xxx
Language . . . . .	xxxix
Newar influence? . . . . .	xxxix
Number and gender . . . . .	xxxix
Case and syntax . . . . .	xxxix
Cardinal and ordinal numbers . . . . .	xxxix
Stem form nouns . . . . .	xxxix
Vocabulary . . . . .	xxxix
Metre . . . . .	xxxix
Contents and analysis of chapters 1–12 . . . . .	xli
Adhyāya 1 . . . . .	xli
Adhyāya 2 . . . . .	xli
Adhyāya 3 . . . . .	xlii
Adhyāya 4 . . . . .	xlii
Adhyāya 5 . . . . .	xlii
Adhyāya 6 . . . . .	xlii
Adhyāya 7 . . . . .	xlii

Adhyāya 8 . . . . .	xlii
Adhyāya 9 . . . . .	xlii
Adhyāya 10 . . . . .	xlii
Adhyāya 11 . . . . .	xlii
Adhyāya 12 . . . . .	xlii
Topics in chapters 13–24 . . . . .	xlii

### A Critical Edition of Vṛṣasārasaṃgraha 1–12

Introduction to the Critical Edition . . . . .	1
Witnesses . . . . .	2
Cambridge manuscripts . . . . .	3
Kathmandu palm-leaf manuscripts . . . . .	6
Kathmandu paper manuscripts . . . . .	9
Munich manuscript . . . . .	12
Paris manuscript . . . . .	12
Oxford manuscript . . . . .	13
Kolkata manuscripts . . . . .	13
Tübingen manuscript . . . . .	14
London manuscript . . . . .	14
Naraharinath’s edition . . . . .	16
Editorial policies . . . . .	17
Sanskrit text . . . . .	18

### An Annotated Translation

Chapter 11 . . . . .	1002
Regulations on the Dharma of the four social disciplines . . . . .	1002
The householder . . . . .	1003
The chaste one . . . . .	1009
The forest-dweller . . . . .	1011
The wandering mendicant . . . . .	1015

### Appendices

passages from part two . . . . .	1019
----------------------------------	------

### Symbols and Abbreviations

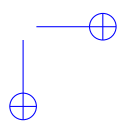
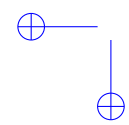
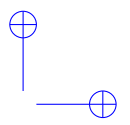
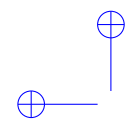
Symbols . . . . .	1021
Abbreviations . . . . .	1021

### References

Primary Sources . . . . .	1023
Secondary Sources and Editions . . . . .	1024

List of Figures

1	Structure of the VSS . . . . .	xviii
2	Structure and topics of the VSS . . . . .	xix
3	Geography of the VSS . . . . .	xxv
4	Map in Acharya 1992 . . . . .	xxvi
5	<i>Kākapadas</i> . . . . .	io
6	Insertion of <i>vipula uvāca</i> in $C_{02}$ . . . . .	ii





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**CHECK REVISE!!!**

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## Preface

### Aims and problems

What is the *raison d’être* of this edition? It is essentially a new copy, and carefully prepared new version of a text called *Vṛṣasārasaṃgraha*, based on multiple 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, I hope that this version is as close as possible to the authors’ and redactors’ original intentions at the time of assembling these chapters together, approximately in the seventh to tenth centuries. 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 conceived or if there was one single ‘original copy,’<sup>1</sup> but it this edition aim to be the most meaningful and most readable among all available copies.

Still, the present book is just a version of a text that likely never existed exactly in this form, inevitably showing signs of being an eclectic edition. Moreover, it may unintentionally exhibit characteristics of the 21st century (beyond the modern Devanāgarī typeface or occasional choices based on our contemporary understandings and misunderstandings) mixed with characteristics of the first millenium. We know that ‘[a]ll editing is an act of interpretation.’<sup>2</sup> 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, though hopefully rarely, have caused contradictions.

To complicate matters further, we are publishing this long text in two

<sup>1</sup> This reminds one of James McLaverty’s question (as quoted in McGann 1991, 9): ‘If the Mona Lisa is in the Louvre in Paris, where is Hamlet?’

<sup>2</sup> McGann 1991, 27.

volumes, with the second volume still in progress when the first is released. This may produce various problems: of interpretation, of internal references, of repetition, and most importantly, of presenting a text with embedded and recurring layers cut in half. To counteract some of these issues, I finished editing and studying the most significant chapters in the second part of the text (although all chapters seem increasingly significant as the editorial process progresses) by the time I completed the first part. Relevant passages from the second part can be found in the Appendices. **CHECK** A further minor issue arises when I discuss topics that I have already covered in Kiss 2021: some overlaps are inevitable.

What is the purpose of this edition? The main objective of the ŚIVADHARMA PROJECT has been to better understand the function of individual texts within the so-called Śivadharmā corpus, as well as their relations and interconnectedness, or lack thereof, and thus to grasp the *raison d'être* of the corpus itself. My attempt is rather simplistic: to understand what the *Vṛṣasārasaṃgraha* tried to convey when it was composed, and to explore why this text got inserted in those multiple-text manuscripts that transmit the so-called Śivadharmā corpus; but even if we do not fully understand the purpose and function of the *Vṛṣasārasaṃgraha*, to make a pre-eleventh-century Sanskrit text easily accessible in the twenty-first century is, I believe, a noble aspiration.

## Introduction

### Śivadharmā corpus

The *Vṛṣasārasaṃgraha* (VSS), a 24-chapter long Sanskrit Śaiva text, has always<sup>3</sup> been transmitted as part of the so-called Śivadharmā corpus, in multiple-text manuscripts that usually contain eight texts. Much has been written recently on the corpus itself and on the individual texts included. For an introduction, an overview of secondary literature, an up-to-date bibliography, and the results of recent Śivadharmā-related research, see De Simini & Kiss 2021. Since the VSS’s links to other texts of the corpus, with the possible exception of the *Dharmaputrikā*, are relatively weak, I will refer to other Śivadharmā texts only when they are relevant for the present inquiry.<sup>4</sup>

### Title

The title *Vṛṣasārasaṃgraha*<sup>5</sup> 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 *Vṛṣasāra-saṃgraha* well; see sections on the structure of the text and on its possible sources on pp. xvii and pp. xxff. 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.<sup>6</sup>

<sup>3</sup> For cases that seem exceptions (Ko<sub>77</sub> and K<sub>41</sub> **CHECK** if more) see the manuscript descriptions on pp. 3ff.

<sup>4</sup> Mainly in section ‘**CHECK**’ on p. xx

<sup>5</sup> Read *Vṛṣasārasaṃgraha* for *Vṛttasārasaṃgraha* in Petech 1984, 84.

<sup>6</sup> There is no trace of Nandi/Nandin as identified with the bull in the *Vṛṣasāra-saṃgraha*. On the possible time after which Nandi or Nandin, originally a *gaṇa* was

*Vṛṣasārasaṃgraha*

Dharma is frequently referred to as a (four-legged) bull, often as one that loses a leg in every Kalpa, in Dharma literature from at least the time of the *Mahābhārata*, see, e.g., MBh 3.188.10–12; and *Manu* 1.81a (*catuṣpāt sakalo dharmaḥ* and 8.16a: *vṛṣo hi bhagavān dharmaḥ*).<sup>7</sup>

In addition, in Śaiva contexts, the bull of Dharma does feature as Śiva’s vehicle. See, e.g., Bakker 2014, 68ff, especially p. 69, where Bakker, after analysing seals containing images of bulls, remarks:

The topicality of the Śaiva accommodation of the Dharma in the second half of the sixth century is nicely illustrated by a myth found in the original *Skandapurāṇa* [...] the uncontrollable, wild bull (*vṛṣa*) is domesticated by Śiva’s Gaṇapa Prabhākara [...] In this way the bull is transformed into Śiva’s vehicle (*vāhana*).

Or putting it more bluntly:

Making the bull Śiva’s vehicle implies that Śiva has become the supreme lord of the Dharma, or that the Dharma has been accommodated in [Ś]aivism.<sup>8</sup>

The possibility that the bull in the title *Vṛṣasārasaṃgraha* refers not only to Dharma as a bull, but also to Śiva’s *vāhana* has been mentioned in De Simini & Mirnig 2017, 238 n. 13, and briefly discussed in Kiss 2021, 185–186 with the conclusion that although

while the bull as a synonym of Dharma is mentioned in the text repeatedly, [...] there is no clear reference to Śiva’s mount in the [VSS, it is] not inconceivable that the redactors of the *Vṛṣasārasaṃgraha* had the same association in mind, namely that the bull in question is both Dharma and Śiva’s mount.<sup>9</sup>

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

considered a bull, see Bhattacharya 1977 and Goodall, Rout, Sathyanarayanan *et al* 2005, 100–108 and 171–172.

<sup>7</sup> See, e.g., Couture 2006; also Gutiérrez 2018 (in the section ‘In animal terms’): ‘The emphasis on the whole body, with all four legs, assures the maintenance of stability in dharma’s structure, which in turn structured Brahmanical society.’

<sup>8</sup> Bakker, Bisschop, & Yokochi 2014, 65 n. 210. Bhattacharya (1977, 1552) suggests that ‘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.’

<sup>9</sup> Note that *Śivadharmottara* 12.87 also mentions the ‘Dharma bull’: *īśvarāy-atanasyādhaḥ śrīmān dharmavṛṣaḥ sthitaḥ | yatra viravṛṣas tatra kṣityāṃ gomātaraḥ sthitā ||*

## Introduction

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 *vṛṣah* see, for example, Amarasimha, *Nāmalingānuśāsana* 1.4.25b (*sukṛtam vṛṣah*), 3.3.220 (*sukṛte vṛṣabhe vṛṣah*); Halāyudha, *Abhidhānaratnamālā* 1.125cd (*dharmah puṇyaṃ vṛṣah śreyah sukṛtaṃ ca samaṃ smṛtam*); *Manu* 8[.]16a (*vṛṣo hi bhagavān dharmas...*); and the Gwalior Museum Stone Inscription of Pataṅgaśambhu (Mirashi 1962), l. 15, *vṛṣaikaniṣṭho* ‘*pi jitasmaro*’ *pi yah śaṅkaro* ‘*bhūd bhuvi ko*’ *py apūrvvah*, 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 *vṛṣah* 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’.

In the last sentence here, Sanderson implies that the *Vṛṣasārasaṃgraha* is organically part of the teachings that we may collectively call the Śivadharmā, and he thus supplies ‘Śiva’ 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 Śivadharmā. 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,<sup>10</sup> which fits in well with the rather blurred and multi-layered affiliation of the text to Dharmasāstra, Vaiṣṇavism and Śaivism.<sup>11</sup>

Finally, as a fanciful experiment, and if one accepts that the VSS originated in Nepal,<sup>12</sup> one could wonder if the title *Vṛṣasārasaṃgraha* has anything to do with the Licchavī king Vṛṣadeva. Sanderson (2009, 74) mentions that Vṛṣadeva is ‘described in an inscription of his eighth-century descendant Jayadeva as having inclined towards Buddhism;<sup>13</sup> a view confirmed by a local chronicle, which attributes to him the establishing of Buddhist

<sup>10</sup> In contrast with, e.g., the UUMS C<sub>94</sub> fol. 184r ll. 3–4 (see Kiss 2021, 185–186): *īśvara uvāca* | *na jānanti ca loke* ‘*smin mānavā mūḍhacetasaḥ* | *catuspādo bhaved dharmah śuklo*’ *yaṃ mama vāhanaḥ* ||

<sup>11</sup> See p. xvii.

<sup>12</sup> See **CHECK**

<sup>13</sup> See Vajracārya 1973, 148, l. 9: *sugatasāsanapakṣapātī*.

## *Vṛṣasārasaṃgraha*

images,’ and that this king established ‘the Caitya of the Sīnagu-vihāra (the Svayambhūnāth Caitya).’ More importantly, Sanderson summarises the information to be found in the Changu Narayana Pillar Inscription (east shaft),<sup>14</sup> namely that Vṛṣadeva was the great-grandfather of Mānadeva, whose ‘dated inscriptions range in date from 459 to 505/6’ [CE] (Sanderson 2009, 75). 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 it fully, and if there were any connection, it would serve as explanation for the slightly unusual nature of the title (‘... the essence of the bull’).

## Genre

Is the VSS a Purāṇa? There are at least two reasons to think so. One is the section VSS 1.62–75, a list of so-called *vedavyāsa*s, transmitters of Purāṇas, from Brahmā, to Vyāsa Dvaipāyana, Romaharṣa and his son. Why should a text include in its first chapter such a list other than to imply that it describes its own origins?

Another argument is that the topics dealt with in the VSS are exactly what we expect from a Purāṇa. The famous *purāṇapañcalakṣaṇa* includes, following Wilson’s translation (in Rocher 1986, 26), the following: (1) primary creation, cosmogony and chronology (*sarga*); (2) creation, destruction of the world (*pratisarga*); (3) genealogies (*vaṃśa*); (4) Manu eras (*manvantaras*); (5) history (*vaṃśānucarita*).<sup>15</sup> Arguably all these are present in the VSS, most of them already in chapter one, and later in twenty-one and twenty-four, plus narratives of the deeds of gods (e.g. in chapter twenty-three), and much more. It is possible that some parts of the VSS were originally intended to form a *purāṇa*. The part in question could be the outermost layer of the text. This leads us to the examination of the structure of the VSS.

Alternatively, is the VSS a Dharmaśāstra? It does have features that are characteristic of Dharmaśāstric texts such as descriptions of rules of conduct (chapters 3–8), discussions of the *varṇas* and *āśramas* (chapters 11 and 19), but some important elements such as narratives (chapter 12), yogic teachings (chapter 16), lists of *tīrthas* (chapter 10), and the frequent use of poetic

<sup>14</sup> Gnoli 1956, 1, and <https://siddham.network/inscription/ino2001/>

<sup>15</sup> See, e.g., SivP 7.1.41: *sargaś ca pratisargaś ca vaṃśo manvantarāṇi ca | vaṃśānucaritaṃ caiva purāṇaṃ pañcalakṣaṇam ||*



## Introduction

metres (e.g. *upajāti* and *śārdūlavikrīḍita*) seem alien to Dharmaśāstra.

F. 251v of K<sub>41</sub> contains a scribal addition that gives a richer and somewhat more nuanced definition of the genre of the VSS, paraphrasing *Mahābhārata* 1.56.21:<sup>16</sup>

*pādam ādyam*<sup>17</sup> *idaṃ śāstram yo 'dhīyāta jitendriyaḥ |*  
*tenādhītaṃ sarvvadharmam iti nāsty atra saṃśayaḥ ||*  
*arthaśāstram idaṃ puṇyaṃ dharmasāstram idaṃ param |*  
*mokṣasāstram idaṃ proktaṃ śivenāmitatejasā |*

Should someone read [only as much as] the first *pāda* [of] this *śāstra* with his senses subdued, [that would count as if] he read all the Dharmi[c teachings], no doubt about this. This virtuous Arthaśāstra, this excellent Dharmaśāstra, this *śāstra* on Liberation was taught by Śiva, whose splendour is unmeasurable.

According to this definition, the VSS is both an Arthaśāstra and a Dharmaśāstra, and also a yogic text that gives instructions on *mokṣa*.

## Structure

As described in Kiss 2021, in more detail at least three structural layers can be discerned in the VSS: a general, Dharmaśāstric one; a more or less Vaiṣṇava one; and a Śaiva one. Figure 1 is a diagramme reproduced from Kiss 2021, 188 showing the textual divisions more precisely.

Each layer is characterised by a dialogue between two interlocutors. The layer that I label general Dharmaśāstric is a dialogue between Janamejaya and Vaiśampāyana; the Vaiṣṇava layer is presented as a dialogue between Vigatārāga, who is Viṣṇu in disguise, and Anarthayajña, the ascetic; the Śaiva layer is a dialogue between Śiva and Devī, as related by Nandikeśvara.

Another way to represent the overall structure of the VSS visually is shown by Figure 2 on p. xix below. The VSS is represented as a lotus whose petals represent chapters. White petals indicate chapters within the general Dharmaśāstric layer; light grey colour indicates the Vaiṣṇava layer; dark grey colour indicates Śaiva chapters. The divisions are not clear-cut:

<sup>16</sup> *Mahābhārata* 1.56.21 reads: *arthaśāstram idaṃ puṇyaṃ dharmasāstram idaṃ param | mokṣasāstram idaṃ proktaṃ vyāsenāmitabuddhinā ||*. The parallel between the scribal verses in K<sub>41</sub> and the *Mahābhārata* has already been noted in De Simini 2016b, 253 n. 51.

<sup>17</sup> Understand *pādamātram*?

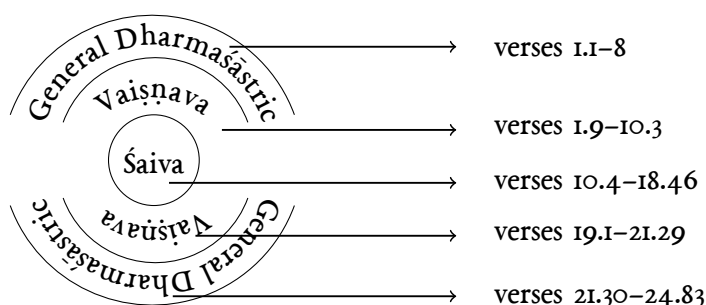


Figure 1: The structure of the VSS (reproduced from Kiss 2021, 188)

the first few verses of chapter one belong to the general layer and there are some transitions within chapters. Also, the layers are not hermetically sealed, and there is some ‘leaking’ between the chapters. Śaiva chapters do contain Vaiṣṇava material and vice versa. The labels next to the petals are keywords that indicate the main topic of the individual chapters. Big check marks indicate the presence of Anarthayajña the ascetic in the given chapter, while smaller check marks indicate references in the given chapters to Anarthayajña’s ascetic practice repeatedly called *anartha-yajña*, i.e. ‘non-material / internalised sacrifice / worship.’ Anarthayajña in both senses seems to be one of the main foci of the VSS. A brief overview of the Vaiṣṇava chapters would be the following. Anarthayajña, a Vaiṣṇava ascetic, who propagates a system of internalised *āśramas* / a system beyond the traditional *āśramas*, and who was born into an obscure or fluid *varṇa* (*brāhmaṇa* / *kṣatriya*), who is also a propagator of a Śaiva(?) version of internalised sacrifice or worship, is being tested by Viṣṇu; he passes the test and follows Viṣṇu to Viṣṇuloka.

Another general observation could be that around one fourth of the text is an elaboration on rules of religious conduct (*yama-niyama*). Also, chapter two seems slightly out of place, being a clearly Śaiva chapter inserted in the Vaiṣṇava layer and in the corresponding dialogue of the Vaiṣṇava interlocutors, so to say. On these, see Kiss 2021, and the analyses of the individual chapters below.

The Śaiva part should have come first because the concept is there and the other layers construct the figure of Anarthayajña.....

Introduction

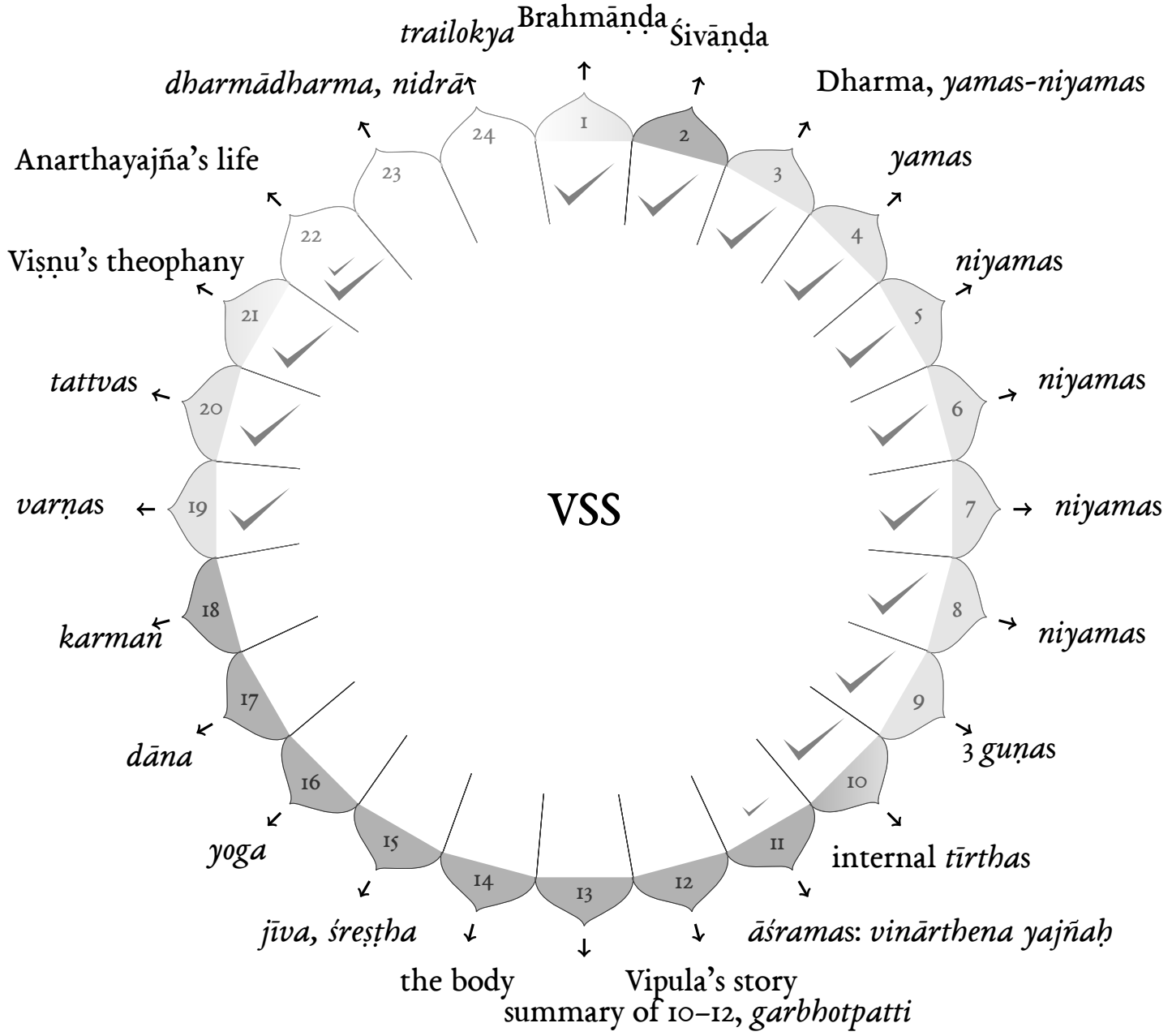


Figure 2: The structure and topics of the VSS

## *Vṛṣasārasaṃgraha*

### Connection to other texts

The VSS’s debt to the *Mahābhārata* (MBh) is evident right from its first few verses. As already noted in, the frame story in the VSS comprises a dialogue between Janamejaya and Vaiśampāyana, echoing the setting of the frame story of the *Mahābhārata*. Janamejaya is the king at whose snake-sacrifice Vaiśampāyana recited the whole *Mahābhārata* for the first time. This important moment is where the frame story of the *Vṛṣasārasaṃgraha* takes off: Janamejaya has listened to the whole of the *Mahābhārata*, but having had the desire to hear the ultimate teaching on Dharma, he is bound to remain unsatisfied. Asked by Janamejaya for a higher teaching on Dharma which can lead to liberation, Vaiśampāyana relates a dialogue between Vigatarāga (in fact Viṣṇu in disguise) and Anarthayajña, an ascetic.<sup>18</sup>

Thus the frame story in the VSS suggests that the text is to be ideally read as a summary or higher synthesis of the Dharmic teachings found in the MBh. The VSS’s connection to the MBh is also evident from quotations from and paraphrases of MBh passages. EXAMPLES (tattvasystem). References to other works - Mahābhārata - nakule - vipule etc. MBh VSS 8.21 BhG 17.16 and 15 and 14: VSS 6.20–22

VSS 9.40–42

Moreover, a significant number of passages in the VSS derive from Purāṇas and from *Manu*. EXAMPLES.

Manu: VSS 4.77–81, 5.8–9, 5.13ab, 5.14ab

The possibility of influence from Śaiva tantric works is minimal, but not to be excluded. EXAMPLES. Nīśvāsakārikā

Śivadharmas texts:

Embryology

yoga *Dharmaputrikā* see below Dhyāna in the VSS and the DharmP

Compare, borrowings

Buddhacarita

Bṛhatkālottara,

Skanda

### Dating and provenance

There are a number of reasons to think that Nepal, or the Kathmandu valley, is the main candidate for being the VSS’s place of composition or

<sup>18</sup> Kiss 2021, 187

## Introduction

final redaction. As for the time it may have happened, the first half of the period in the history of Nepal that is the most poorly documented and is thus variably labelled ‘the transitional period,’<sup>19</sup> or a ‘relatively obscure period [...] [b]etween the Licchavis, who last appear in epigraphical record in 737 [CE], and the Malla kings, who ruled from 1200–1768’,<sup>20</sup> is the most probable one.

To make assumptions about the place of composition of the VSS, we can consider the following: the location of the manuscript evidence, place names and individuals mentioned in the text, and a possible influence of any local language on the style and grammar of the text.

All MSS known to us that transmits the VSS hail from Nepal. This in itself is not strong evidence but it stands in stark contrast with the MSS situation of the ŚDhŚ and the ŚDhU.<sup>21</sup>

The geographical locations mentioned in the VSS include the *tīrthas* mentioned in chapter ten: Himavat (the Himālayas), Kurukṣetra, Prayāga, Vārāṇasī, Yamunā, Gaṅgā, Agnitīrtha, Somatīrtha, Sūryatīrtha, Puṣkara, Mānasa, Naimiṣa, Bindusāra (= Bindusaras), Setubandha, Suradraha or Surahrada, Ghaṇṭikeśvara, and Vāgīśa. These may hint at the area where the VSS was composed by giving more significance to locations nearby and by being more specific when mentioning local sacred places. Some names on the list above are easy to indentify and at the same time probably too often included in lists such as this one to be indicative enough: Himavat, Kurukṣetra,<sup>22</sup> Prayāga, Vārāṇasī, Yamunā, Gaṅgā, Puṣkara (modern Pushkar), and Naimiṣa.<sup>23</sup> All these are locations in modern North India, or in the case of Himavat, for our purposes and more precisely North India and Nepal. Agnitīrtha, Somatīrtha and Sūryatīrtha could also be locations in North India, although they are more obscure than the ones above. For Agnitīrtha, see, e.g., *Padmapurāṇa* 3.45.27ab: *agnitīrtham iti khyātam yamunādakṣiṇe taṭe*; and *Padmapurāṇa* 6.139.1ab: *sābhramatyuttare kūle agnitīrtham iti śrutam*; therefore Agnitīrtha may be placed at the souther banks of the Yamunā or at the northern banks of the Sābhramatī river (modern Sabarati) in the area of Ahmedabad. Somatīrtha is also

<sup>19</sup> Petech 1984, 31

<sup>20</sup> Sanderson 2009, 77

<sup>21</sup> See, e.g., De Simini & Mirnig 2017, 589.

<sup>22</sup> Generally thought to be the area around Thaneswar/Thanesar (Dey 1899, 45), 160km northwest of Delhi.

<sup>23</sup> Bisschop 2006, 217: ‘Naimiṣa has been identified with the region around modern Nimsar on the Gomatī river in Uttar Pradesh (SP vol. I, p. 67, n. 23). This identification is doubted by Mirashi (1968).’

*Vṛṣasārasaṃgraha*

sometimes placed on the banks of the Sabarmati, see, e.g., *Padmapurāṇa* 6.161.1ab: *somatīrthaṃ tato gacched guptaṃ sābhramatitaṭe*. Sūryatīrtha is sometimes placed in Kurukṣetra.<sup>24</sup> Going further in the list, Mānasa is generally thought to be ‘[a] lake on the peak of the Himālayas’,<sup>25</sup> modern Manasarovar.<sup>26</sup> Bindusāra, which most probably stands for Bindusaras, can be a sacred place north of Mount Kailāsa,<sup>27</sup> two miles south of Gaṅgotri,<sup>28</sup> or alternatively Sitpur in Gujarat, north-west of Ahmedabad.<sup>29</sup>

In contrast with these, Setubandha is the traditional name for the ridge of rocks between South India and Śrī Laṅkā, and Ghaṇṭikeśvara could be a sacred place in Orissa.<sup>30</sup> Vāgīśa seems difficult to locate, but it is most probably a sacred place east of Kathmandu. The name comes up in *Nepālamāhātmya* 3.21–25 as a location south of and not far from the Hanumadīśvara-*liṅga*, which is in the southern outskirts of Bhaktapur in Nepal, at the confluence of two rivers (according to Acharya 1992, 37–38 and 298):

*kimciddūre saṅgamasya yajñabhūmiṃ manoharām |*  
*vidhāya munibhir sārddhaṃ vājapeyam athākarot ||*  
*yajñaṃ samāpya vālmīkir navanāḍimayaṃ girim |*  
*āruroha dvijaśreṣṭho munibhir munisattamaḥ ||*  
*kaṭake tasya śailasya nānānirjharasobhite |*  
*liṅgaṃ saṃsthāpayām āsa vālmikīśvarasaṃjñitam ||*  
*sthāpayitvā mahāliṅgaṃ vālmīkir munisattamaḥ |*  
*svāśrame tamasātīre yayau munigaṇair vṛtaḥ ||*  
*vālmikīśvaram ālokya vāgvibhūtiḥ prajāyate |*  
*ato vāgīśvaram liṅga pravadanti manīṣiṇaḥ ||*

Not far from the confluence [Vālmīki] prepared a nice sacrificial ground together with the sages, and performed the Vājapeya sacrifice. After having completed the sacrifice, Vālmīki, the best of the twice-born, the truest of sages, climbed the mountain on which fresh grass was growing(?)<sup>31</sup> together with the sages. In a valley of the mountain which was embellished with various waterfalls, he installed a *liṅga* called Vālmikīśvara. Having installed that great *liṅga*, Vālmīki, the truest of sages, surrounded by groups of sages, returned to his own *āśrama* on the banks of the river Tamasā. If one sees the Vālmikīśvara [*liṅga*], one will have the power of speech (*vāg-vibhūti*).

<sup>24</sup> See Mani 1975, s.v. ‘sūryatīrtha’.

<sup>25</sup> Mani 1975, s.v. ‘mānasa IV’.

<sup>26</sup> Dey 1899, 57.

<sup>27</sup> Mani 1975, s.v. ‘bindusaras’.

<sup>28</sup> Dey 1899, 11.

<sup>29</sup> Dey 1899, *ibid.*

<sup>30</sup> Sanderson 2009, 113 n. 241.

<sup>31</sup> *navanāḍimayaṃ*. Emend to *navanadīmayam* (‘having nine rivers’)?

## Introduction

That is why the wise call it the Vāgīśvara-linga.

I have reproduced a map from the beginning of Acharya 1992 as Figure 4 on p. xxvi below. On this map, Vāgīśvara is placed north-east of Bhaktapur.

The only toponym left from the list with which we started this section is Suradraha.<sup>32</sup> This sacred place is mentioned as the most important one in VSS 18.15, in a chapter that lists personal names, placenames, rivers, deities, etc., that are considered the best (*śreṣṭha*) of all others in the same category:

*devatānām hariḥ śreṣṭhaḥ śreṣṭhā gaṅgā nadīṣu ca |*  
*anāśanas tapaḥśreṣṭhas tirthaśreṣṭhaḥ suradrahaḥ || 18.15*

The best god is Hari. The best river is the Ganges. The best austerity is fasting. The best pilgrimage-place is Suradraha.

This suggests that the location of Suradraha could potentially give us a hint on the geographic centre of the community in which the VSS was commissioned or composed. Unfortunately, at the moment I have no useful information on Suradraha. Nevertheless, I suppose that it should be a sacred place in the Kathmandu valley. The word *draha* is attested in Monier-Williams’ Sanskrit-English Dictionary as a variant of *hrada* (‘pond’). In classical Newar the corresponding form is *daha* (Malla 2000, 218). Suradaha may stand for Sūradaha, that is Sūryadaha, which is a ‘pond situated in Devakuru’ according to Mehta & Chandra 1972, 850.<sup>33</sup> In fact, Sūryahrada, that is, Sūradaha, is one of the so-called *yamaka*-lakes in Devakuru in the North in Jaina cosmography (see Kirfel 1920, 235–236).

All the above is based on VSS chapter ten. All locations have been entered in the map which is Figure 3 on p. xxv. The impression one gets is clearly a north-Indian or Nepalese focus.

Chapter twelve also contains toponyms that could refine or contradict what we have seen so far. The narrative of this chapter starts in Kusumanagara at the confluence of the Gaṅgā and the Gaṇḍakī rivers, which is Pāṭali-putra (12.4 and 12). As the story develops, Vipula, our hero, departs from Kusumanagara to travel to a far-away land, which is identified by a fellow traveller as the city of Naravīrapura in the Deccan (12.60). It is difficult to find a Naravīrapura that would fit the context. I suspect that what could have been meant is Karavīrapura, possibly modern Kolhapur in Maharash-

<sup>32</sup> Always spelt *surabhrada* in Naraharinath’s edition.

<sup>33</sup> The references given are the Jaina *Jambūdvīpaprājñapti* and *Sthānāṅgasūtra*.

tra.<sup>34</sup> Since this placename, and the Sahya mountains (12.93),<sup>35</sup> come up in the framework of a dreamlike, fanciful part of the narrative, playing the role of ‘the far-away, magical land,’ a Nepalese origin of the VSS is still tenable.

Perhaps the most telling of all toponyms found in the VSS is Mr̥gendraśikhara, where Anarthayajña’s *āśrama* is situated, ‘on the southern slopes of the Himalayas.’<sup>36</sup> This name comes up several times in the *Nepālamāhātmya* and thus features on the map in Acharya 1992 (Figure 4). Mr̥gendraśikhara is a mountain situated north of Kathmandu. Today the area is called Śivapurī. See details on the identification and on legends connected to Mr̥gendraśikhara in Gögge 2007, 114ff. The VSS specifies that Anarthayajña’s *āśrama* was on the banks of the Mahendrapathaga,<sup>37</sup> but I have not been able to identify this river.

The location with which the ascetic Anarthayajña is connected strongly suggests the Kathmandu valley as the geographical focus of the VSS because he is a key figure and main interlocutor in the VSS.<sup>38</sup>

Turning to names of individuals mentioned in the VSS, those that might betray anything about the place or time of composition of the text include King Siṃhajaṭa and queen Kekayī, rulers of Nara- or Karavīrapura in the narrative of chapter twelve. Unfortunately, so far I have not been able to link these names to any historical or legendary persons. The name of the hero of the same chapter, Vipula, may be familiar from MBh 13.40.16–13.43.16.:

Devaśarman asks his disciple, Vipula, to protect his wife, Ruci, primarily

<sup>34</sup> The city we are looking for is clearly in the South, therefore Karavīrapura as ‘the Pīṭha of the North’ in Kashmir is not a good candidate (see, e.g., Sanderson 2007, 261). Rather, as Dey (1899, 35) puts it: ‘A town situated on the north of the Western Ghāts near Jooneer [Junnar?], on the bank of the Venā [Venna], a branch of the Krishnā, where Krishna met Parasurāma and killed its king named Srigāla (*Harivansa*).’ See *Harivaṃśa* App. I. 18.352–355: *pūrvajais tava govinda pūrvam puram idam kṛtam | karavīrapuram nāma rāṣṭram caiva niveṣitam || pure ’smin nṛpatiḥ kṛṣṇa vāsudevo mahāyaśaḥ | sṛgāla iti vikhyaṭo nityam paramakopanaḥ ||*; and also *Padmapurāṇa* 6.106.3: *āsīt sahyādriviṣaye karavīrapure purā | brāhmaṇo dharmavit kaścid dharmadatto ’tviśrutah ||*.

<sup>35</sup> ‘The northern part of the Western Ghāts north of the river Kāveri’ (Dey 1899, 78).

<sup>36</sup> See VSS 22.4–5: *vaiśampāyana uvāca | śṛṇu rājann avahito yogendrasya mahātmanah | āśramam varṇajātīnām vakṣyāmy eva narādhipa || himavaddakṣiṇe pārśve mṛgendraśikhare nṛpa | mahendrapathagānāmanaditire narādhipa ||*. ‘Vaiśampāyana spoke: Listen, O King, attentively. I shall tell you about the *āśrama*, the *varṇa* and the *jāti* of the great and noble yogin, O king. In the southern region of the Himālaya, on the Mr̥gendra peak, O king, on the banks of the river Mahendrapathaga, O King[, was his *āśrama*].’

<sup>37</sup> See fn. 36.

<sup>38</sup> On Anarthayajña’s central role in the VSS, see more in Kiss 2021.



*Introduction*



Figure 3: A possible reconstruction of the geography of the VSS. Toponyms in italics are uncertain. Map constructed using a simple hydrographic map made by Daniel Dalet (d-maps.com).

*Vṛṣasārasaṃgraha*

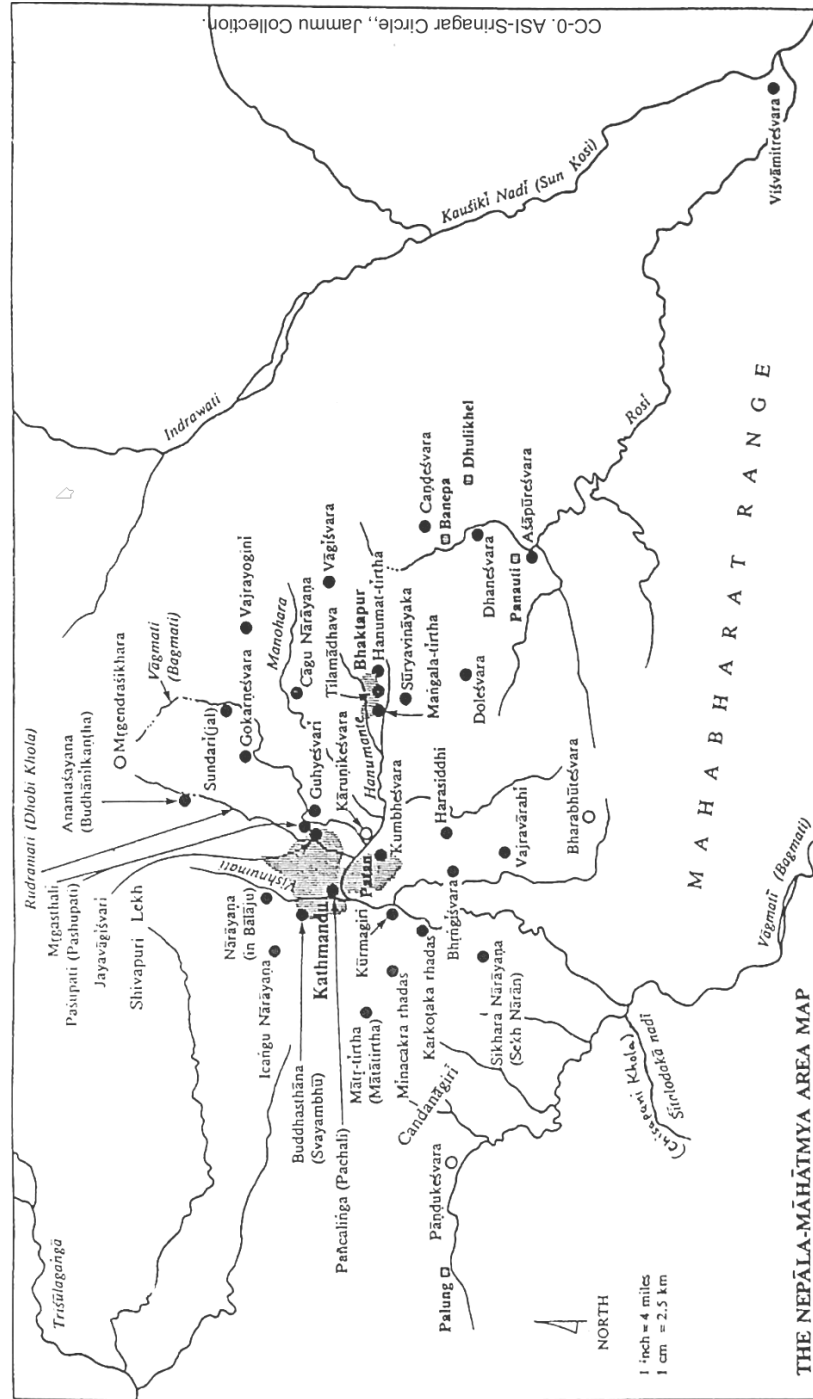


Figure 4: Map in Acharya 1992

## Introduction

from Indra’s amorous advances, while he is away from home. Vipula decides that the only way he can protect Ruci is from within, i.e., by entering her body by yogic powers. Vipula succeeds in protecting Ruci’s reputation and departs to practise extreme austerities. Later he encounters several people (in fact, as we learn later, Day and Night, and the six seasons) who mention ‘Vipula’s path to the other world’ (*vipulasya pare loka yā gatis*, MBh 13.42.27cd) as something horrible. He wonders what sins he may have committed that could yield such unfortunate consequences. He realizes that by not telling Devaśarman that he actually entered Ruci’s body, he lied and thus may have committed a horrible sin. When Devaśarman learns about this, he praises Vipula for his services instead, and all three, Devaśarman, his wife, and Vipula, go to heaven.<sup>39</sup>

Thus, ironically, while the Vipula of the MBh is famous for protecting somebody else’s wife, a rather different Vipula in VSS chapter twelve is somebody who donates his wife to a Brahmin as soon as the latter expresses his interest in her. It is more than possible that the two characters have no connection at all.

Other characters in VSS chapter twelve—Kapila, Vipula’s father; Bhīmabala, a traveller; Puṇḍaka, the foreman; and Caṇḍa and Vicaṇḍa, two royal envoys—seem to be of little use for us to ascertain the time and place of composition or redaction of the VSS.

As mentioned above, any discernible influence of a local, vernacular language on the style or grammar of a Sanskrit work could obviously be useful to locate the text in question geographically. The language of the VSS displays numerous oddities that could be explained by the interference of some other language, most likely early classical Newar. On this, see a separate section below on pp. xxxi ff.

In addition, the quotes from *Manu* in the VSS usually contain variants that can be found in the apparatus in Olivelle’s critical edition of *Manu* (2005) as belonging overwhelmingly to what Olivelle calls the ‘Northern Transmission.’<sup>40</sup> This again confirms a North-Indian or Nepalese origin for the VSS.

As for the dating of the VSS, the *terminus ante quem* for its composition/redaction the obvious date is the earliest MSS that transmits it. The

<sup>39</sup> See a summary of Vipula’s story in the MBh also in Sukthankar 1944, 317–318.

<sup>40</sup> See, e.g., *pāpakṛt* in VSS 3.34d (≈ *Manu* 5.52) attested in Devanāgarī MSS Pu<sup>5</sup>, Pu<sup>7</sup>, Pu<sup>9</sup>; *nānyatra manur abravīt* in VSS 3.35d (≈ *Manu* 5.41) attested in Śāradā MSS sOx<sup>1</sup>, sPu<sup>6</sup> and Devanāgarī MS Tr<sup>2</sup>; *kūṭa* in VSS 4.79 (≈ *Manu* 11.57) in a MS from Kathmandu (sKt<sup>5</sup>), in Devanāgarī/Old Nāgarī MSS (Lo<sup>4</sup>, sPu<sup>1</sup>, Pu<sup>2</sup>, Pu<sup>4</sup>, Pu<sup>10</sup>), as well as in two South-Indian MSS (sMd<sup>1</sup>, sMd<sup>3</sup>).

*Vṛṣasārasaṃgraha*

earliest dated MS that contains the VSS is Ko<sub>77</sub>. It is dated to Nepal Saṃvat 156, i.e., 1035–36 CE.<sup>41</sup> In a multiple-text MS<sup>42</sup> that is potentially earlier than Ko<sub>77</sub>, the VSS is written in a hand that seems later than that used for some of the other texts within the MS.<sup>43</sup> The final colophon of the VSS (and the DharmP) in this MS (f. 50r) is followed by the date [Nepāla] ‘*saṃvat 192*,’ i.e., 1071–1072 CE.

The above mentioned two MSS make it impossible to date the VSS later than to the first half of the 11th century CE, and parts of the text could be considerably older than that period. Archaic features that may indicate that the VSS or parts of it were composed much earlier than the early 11th century include the following. Chapter ten,<sup>44</sup> while it teaches the yogic tubes (*nāḍī*) Suṣumnā and Idā, is silent on Piṅgalā, which is a situation similar to that in the 6–7-century *Niśvāsa naya*<sup>45</sup> (see details at the analysis of chapter 10 on pp. xlii and in the notes to the translation). Similarly, 11.23a (*nivṛtṭyādi caturvedaś*) mentions four Śaiva *kalās*, instead of the expected and somewhat later, and in character tantric, five, namely *nivṛtṭi*, *pratiṣṭhā*, *vidyā*, *śānti*, and *śāntyatīta*. In the same chapter, the order in which the *āśramas* are taught (*grhastha*, *brahmacārin*, *vānaprastha*, *parivrājaka*) is reminiscent of *Āpastambadharmasūtra* 2.9.21.1, and is relatively rare, as opposed to the traditional order (*brahmacārin*, *grhastha*, *vānaprastha*, *parivrājaka*) found, e.g., in Manu. (See Kiss 2021, 195–196.) Another feature that might point towards a date considerably earlier than the 11th century is the system of *tattvas* in chapter 20: the *mahābhūtas* of classical Sāṅkhya are called *dhātus* here, the *tanmātras* of classical Sāṅkhya are called *guṇas*,<sup>46</sup> the *buddhi* of classical Sāṅkhya is called *mati*, and the highest *tattva* is

<sup>41</sup> See Shastri 1928, 721 and De Simini & Mirnig 2017, 591. The date is clearly visible as ‘*saṃvat 156*’ in the last line of the penultimate folio side of Ko<sub>77</sub>/8.

<sup>42</sup> See more detail on this MS, which is now to be found in Munich, in Harimoto 2022.

<sup>43</sup> Harimoto 2022, 597–598: ‘This Śivadharmas ms consists of two major parts, easily distinguishable by different hands: one that appears to be produced in 9th-c. Nepal [...], and another seemingly from a century or so later [...] The next set of folios making up this Śivadharmas ms consists of three titles: the *Uttaromāmaheśvarasaṃvāda\** (24 folios), the *Vṛṣasārasaṃgraha* (50 folios), and the *Dharmaputrikā* (11 folios). We do not know the original order of these three works because each section starts with folio 1. Moreover, even though these three titles appear to be written by the same hand (probably somewhat later than the first part), there is no certainty that these folios were produced to complement the first part.’

<sup>44</sup> Also verse 11.21.

<sup>45</sup> Goodall, Sanderson, & Isaacson 2015, 33–35.

<sup>46</sup> In contrast with, e.g. ŚDhU 10.40–46 and UUMS chapter 5, DharmP 1.42–43, or the ŚivaUp.

## Introduction

singular unlike the multiple *puruṣas* of classical Sāṅkhya. These may well be archaisms included in the VSS consciously, but they could also indicate that the time of composition of the VSS is much closer to pre-classical Sāṅkhya than what the MS evidence suggests.<sup>47</sup>

All in all, in light of all the above, it is difficult to be more precise on the dating of the VSS than saying that its production must have happened before the end of the 10th century—or beginning of the 11th century CE if our oldest dated MS that transmits the VSS is close in time to the actual composition or redaction of the text. This could also mean a date considerably earlier than the 10th century, and therefore a tentative dating for the VSS would be the 7th to 10th centuries CE.

## Authors, redactors and target audience

### Why was the VSS included in the Śivadharmā corpus?

One of the objectives of the article Kiss 2021 was to find clues about the rôle of the VSS in the Śivadharmā corpus. The conclusion therein (pp. 200–201), focusing on the fusion of Vaiṣṇava and Śaiva material in the VSS, and on the reinterpretations of the *āśrama* system in its eleventh chapter, includes the following:

The *Vṛṣasārasaṃgraha*’s role in the Śivadharmā corpus is then twofold: it provides a text that is suitable for Vaiṣṇavas and Śaivas, presenting its teachings on different levels of an esoteric scale, the Śaiva teachings being closest to the core, and always providing an internalised, secret version of topics discussed in the other layers; and it also reinvents the traditional *āśrama* system in a Śaiva way, but in such a manner that would be acceptable for other religious groups. This may be an attempt to further develop an idea that appears in both the *Śivadharmāśāstra* and the *Śivadharmottara*.

Indeed, one of the most striking feature of the VSS is its structure in which Vaiṣṇava material surrounds Śaiva teachings (see pp. xvii ff. above). Even the title is not unambiguously Śaiva, as we have seen (see pp. xiii above). Can we still say that this text is Śaiva? Does it aim at a sort of balance of Vaiṣṇava and Śaiva teachings? Does this duality reflect the religiopolitical reality of the era?

MORE...

<sup>47</sup> There are also numerous borrowings in VSS 20 from the Śāntiparvan of the MBh. See more details at the analysis of VSS chapter 20 in volume two.

## *Vṛṣasārasaṃgraha*

### Pāśupatas in the VSS

8.2

vratas in ch 8

ash bath in ch 8

### Tantric influence?

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.”

4.73 36-tattva system?

5.7–11 dhyāna

9.5 sakala vikala

10.23 visualization

Niśv visualization in ch 10

Sadāśiva who is higher than Īśvara 11.4

### Buddhism in the VSS

4 brahmavihāras

11.46 rule

### *Misc*

susūkṣma: Śivadharmottara 10.45cd–46: rudraḥ ṣaḍviṃśakaḥ proktaḥ śivaś ca paratas tataḥ || 45 || saptaviṃśatimaḥ śāntaḥ susūkṣmaḥ parameśvaraḥ | svargāpavargayor dātā taṃ vijñāya vimucyate || 46

## Introduction

### Language

#### *Newar influence?*

The language of the VSS goes beyond the idiosyncrasies of epic Sanskrit. It exhibits strong similarities to Śaiva Aśa Sanskrit,<sup>48</sup> and it applies particular metrical licences and uses a special vocabulary, morphology and syntax. The analysis of this language, ideally, would help us confirm the identity of the author(s) or redactor(s) of the text, and our views on its place of composition. In fact, to feed a working hypothesis, I will mention parallelisms between the language of the VSS and early classical Newar—since the VSS was most probably produced in the Kathmandu valley<sup>49</sup>—whenever possible. Of course, the assumable date of the composition of the VSS, which is without much doubt early 11th century or before, does not allow much direct comparison with contemporary Newar language texts.<sup>50</sup> Therefore I have to project a much later Newar grammar onto an earlier and less well-known state of the language, which is not without risks.

In the following, I will 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, as well as the Index.

#### *Number and gender*

One of the most evident deviation from Pāṇinian grammar in the text of the VSS is a general disregard of grammatical concord as to number and gender.<sup>51</sup> See, e.g., a plural verb (*metri causa?*) with a singular subject in VSS 1.25ab:

<sup>48</sup> On Aśa, see, e.g., Goodall 1998, lxv ff., Törzsök 1999, xxvi ff., Kiss 2015, 77–87, Gerstmayr 2017, Hatley 2018, 28ff.

<sup>49</sup> See pp. xx ff.

<sup>50</sup> The earliest dated Newar document is the Ukū Bāhāḥ landgrant palmleaf manuscript from 1114 CE. See, e.g., Malla 1990.

<sup>51</sup> Compare Kölver’s introductory remarks in his investigation of ‘Newarized Sanskrit’ (Kölver 1999, 202) in the *Svayambhūpurāṇa* thus (ibid. 192):

‘Number is often ignored

[*catvāro ’pi maṇḍalañ ca* 429,19 (cf. 429, 21), *narāḥ pañcagatiñ ca na labhec ca* 428,12], as is gender

[*tvam ekam āgataṃ na hi* 464, 10 ‘only you have not come’; *°nāgakanyā ... vṛṣṭipūrṇaṃ kṛtaṃ* 470, 8 ‘the Nāga girl made (it) full of rain’], and case

[*manuṣyāḥ ... tasmai ... pūjitaṃ* 426, 2 etc. ‘men worshipped him; he was worshipped by people’; *bhavatām apy arthāya karomy upāyakam mayā* 452, 5 ‘I am making an expedient for your sake’].’

*Vṛṣasārasaṃgraha*

*rātryāgame pralīyante jagat sarvaṃ carācaram*

When [Brahmā’s] night falls, the whole moving and unmoving universe dissolve[s].

See a neuter plural participle picking up a neuter singular and a feminine singular noun in 1.61ab:

*pramāṇaṃ nāma saṃkhyā ca kīrtitāni samāsataḥ*

The numbers [pertaining to] the measurements have been taught in brief.

This confusion, or often metrically forced disregard of standard Sanskrit grammar, when dealing with number and gender, becomes almost predictable when the noun phrase involves numerals.<sup>52</sup> See, e.g., verse 1.2cd:

*parva cāśya śataṃ pūrṇaṃ śrutvā bhāratasaṃhitām*

... having listened to the *Mahābhārata*, to all its hundred section[s] (*parvan*) ...

Here one would expect either a plural genitive (*parvāṇāṃ śataṃ*), a compound (*śataparvāṇi*), or a plural accusative (*parvāṇi śataṃ*). Similarly, *gatis ca pañca vijñeyāḥ* in 3.5a stands for *gatayaś ca pañca vijñeyāḥ* (‘and the paths are to be known as five’), partly metri causa; and an interrogative quantifier (*kati*, ‘how many?’) can trigger the same: *gatis tasya kati smṛtāḥ* (3.1d; ‘how many are its path[s]?’). It is not without interest that classical Newar rarely applies any plural marker in noun phrases with numerals.<sup>53</sup> Moreover in Newar, ‘nouns denoting inanimate objects are indifferent as to number.’<sup>54</sup> A further clear example is verse 3.6cd:

*tasya patnī mahābhāgā trayodaśa sumadhyamāḥ*

He has thirteen beautiful wives with nice waists.

Here, with no variants in any of the MSS consulted, only the very end of the noun phrase (*sumadhyamāḥ*) has the required plural ending. This again is

<sup>52</sup> I am thankful to Judit Törzsök, who first pointed out to me the regular nature of the phenomenon itself as seen in the VSS, and who later drew my attention to the similar Newar grammatical rule (personal communication, Nov 29, 2023), which led me to an investigation of a possible link between the Sanskrit of the VSS and classical Newar.

<sup>53</sup> See, e.g., Jørgensen 1941, 18: ‘The plural ending is wanting where plurality is expressed in other ways; thus always after numerals, and mostly after nouns denoting “many, all”’. Incidentally, singular after numerals is also the norm in Modern Nepali, and in other, even more distant languages such as Hungarian.

<sup>54</sup> Jørgensen 1941, 5 and 17.



## Introduction

what we often see in Newar.<sup>55</sup> A good example of total number-blindness is 5.17cd:

*kīrtitāni viśeṣeṇa śaucācāram aśeṣataḥ*

... the practice of purity is definitely expounded in great detail.

Note that there would have been little problem in composing the same line in standard Sanskrit, e.g., beginning with *kīrtitaṃ ca...* Instead, this line gives away something about the author’s indifference towards grammatical concord.<sup>56</sup> Also, the participle *kīrtitāni* might function here as a finite verb in the plural: ‘they teach [the practice of purity].’ In this case there is some sense of number but coupled with a totally blurred boundary between finite verbs and participles.

In general, gender confusion is not unusual in epic Sanskrit and in Aīśa.<sup>57</sup> It is its extent in the VSS that suggests a very strong external influence, supposedly of classical Newar.

## Case and syntax

An extreme example of a total lack of awareness of Sanskrit syntax is VSS 17.20:

*bhūmipradātā dvija hīnadīnaḥ  
saṃṛddhasaṃśalo jalasaṃnikṛṣṭaḥ |  
sa yāti lokam amarādhipasya  
vimānāyānena manohareṇa ||*

He who donates to a poor and distressed Brahmin land that yields plenty of corn and is in the vicinity of water will go to the world of the king of the immortal ones [i.e. of Indra] on a fascinating aerial vehicle.

The translation of this verse, surprising as it may seem, is, based on the context, rather secure. *Pādas* ab probably stand for a sentence that would be the following in slightly more standard Sanskrit: *yo dvijāya hīnadīnāya sasyasaṃṛddha-jalasaṃnikṛṣṭa-bhūmi-pradātā*. This is expressed by a phrase in which a word that should be in the dative or genitive (*dvija*) is in the

<sup>55</sup> ‘Any case [...] and/or plural markers [...], as well as postpositions [...], are added to the last constituent of the N[oun] P[hrase].’ (Otter 2020, 11–12.) E.g.: in the Newar phrase *thwo khum-na khañ-ā rājā-pani* (‘these kings seen by the thief’), the only indication that multiple kings are involved is the plural marker *-pani* at the end (ibid.).

<sup>56</sup> Compare Kölver’s remark on the phrase *āgataḥ sarve nāgāḥ* in *Svayambhūpurāṇa* (on p. 459 in Shastri 1894): ‘this is a remarkable lack of sensitivity as to the category of number’ (Kölver 1999, 195).

<sup>57</sup> See, e.g., Oberlies 2003, XXXVIII–XL, and Kiss 2015, 85 and the Index therein.

*Vṛṣasārasaṃgraha*

vocative, and everything else is in the nominative: endings seem but decorations. This is difficult to explain by classical Newar influence since Newar does have a dative case marker, with animate nouns added to the genitive marker. Similarly difficult is to explain why then *pādas* cd are written in perfect standard Sanskrit.<sup>58</sup>

There are dozens, or hundreds, of syntactical oddities in the VSS, even if not all this baffling.<sup>59</sup> Somewhat similarly to what Kölver describes in his analysis of the language of the *Svayambhūpurāṇa*, a Nepalese composition (Kölver 1999), there often (but not always!) seems to be a lack of understanding of the passive, together with the application of the ergative, one of the basic syntactical tools of classical Newar. To demonstrate this, a good example is 12.113cd:

*indreṇāsmi phalaṃ dattaṃ sa phalaṃ datta me bhavān*

It was Indra who gave me the fruit and I gave that fruit to you.

Again, this is the translation that seems to fit the context. Here the skeleton of *pāda* c is a well-constructed passive: *indreṇa phalaṃ dattaṃ*, but then, instead of adding a dative or genitive (e.g., *indreṇa me phalaṃ dattaṃ*), the author chooses a finite verb (*asmi*). In *pāda* d, after seemingly treating *phalaṃ* as a masculine noun, and leaving *datta* in stem form metri causa, and using *me* for *mayā*,<sup>60</sup> this time he ends the phrase with a noun in the nominative (*bhavān*) instead of the dative or genitive. Why not try to write *dattaṃ tad eva te mayā*,<sup>61</sup> or *dattaṃ tava tad eva ca*? Constructions with *datta/kathita* plus an expected dative are especially prone to confusion. See, e.g., VSS 1.62cd–63ab and 10.2d:

*brahmaṇā kathitaṃ pūrṇaṃ mātariśvā yathātatham  
vāyunā pāda saṃkṣīpya prāptaṃ cośanasam purā*

[The Purāṇas] were taught by Brahmā to Mātariśvan [= Vāyu] in their entirety, in their true form. Vāyu abridged the verses and then gave [them] to Uśanas.

*bravīmi vaḥ purāvṛttaṃ nandinā kathito ’smy aham*

I shall teach you an ancient legend that Nandi told me.

<sup>58</sup> See a similarly puzzling situation in the *Brahmayāmala*, which is briefly described in Kiss 2015, 74 as follows: ‘One of the most intriguing questions concerning the Bra[hma]Yā[mala] is not why its language deviates from Pāṇini so often but rather why sometimes it falls back to perfectly standard Pāṇinian language for fairly long passages.’

<sup>59</sup> Most of them are addressed in the footnotes to the translation.

<sup>60</sup> This often happens in epic Sanskrit, see Oberlies 2003, 4.1.3, pp. 102–103.

<sup>61</sup> Although this solution carries the metric fault of being iambic.

## Introduction

Again, there is some struggle first with an expected dative here: it ends up in the nominative (*mātarīśvā*). Then an expected agent in the instrumental, or rather another dative, becomes an accusative (*cośanasam*). Thirdly, *kathito 'smi* stands for *kathitam mama* or *kathitam mahyam*.

Somewhat similar are constructions with a past participle plus *asmi* in place of an active finite verb. See, e.g., 13.68cd, 14.56ab and 15.15cd:

*eṣa garbhasamutpattiḥ kathito 'smi varānane*

This is how I have told you the formation of the embryo, O Varānanā.

*āgneyadhātum somaṃ ca kathito 'smi varānane*

I have taught, O Varānanā, the Fiery constituents and the Soma-ones.

*kathito 'smi samāśena kim anyac chrotum icchasi*

Thus have I briefly described [to you, O Mahādevī, the soul.] What else would you like to hear?

These are also similar to what Jørgensen analyses in a Sanskrit passage in the Newar *Vicitrakarṇikāvadānoddhṛta*, namely that the phrase *na jñāto 'ham* must in that context mean ‘I did not know.’<sup>62</sup>

Sometimes the agent an active construction with a transitive verb simply imitates an ergative structure: *viṣṇunā... papraccha* (1.8), *dhanyās te yair idam vetti* (4.75ab), *sa[!] hovāca pathikena* (12.60a).<sup>63</sup>

Another typical syntactical construction in the VSS is a verb meaning ‘to tell, teach’ plus a noun in the genitive, e.g. 4.69ab:

*caturmaunasya vakṣyāmi śṛṇuṣvāvahito bhava*

I shall tell you about the four cases of observing silence. Listen, be attentive.

One could say that *pāda* a is simply elliptical and that a verb like *lakṣaṇam* or *svabhāvam* (‘the characteristics/essence [of X]’) is missing. 1.37ab and 4.17ab also belong to this category:

*brahmāṇḍānām prasamkhyātum mayā śakyam katham dvija*

How could I enumerate [all the details of] the Brahmāṇḍa[s], O twice-born?

*evam satyavidhānasya kīrtitam tava suvrata*

Thus have [I] taught the rules of truth to you, O virtuous one.

<sup>62</sup> Jørgensen 1931, 77 and 328. Compare *tat phalam sa niveditaḥ* (‘he gave that fruit’) in VSS 12:67d.

<sup>63</sup> This happens also in Aśa. See, e.g., *Siddhayogeśvarīmata* 18.23: *pūjayet ... mantriṇā* (Törzsök 1999, 42).

*Vṛṣasārasaṃgraha*

This phenomenon is difficult to explain by any Newar influence since classical Newar would usually also require an extra word (such as *kham* ‘thing, topic, word, story’) in such a sentence. It might belong to a class of phenomena in Buddhist Hybrid Sanskrit that Edgerton labels as ‘Genitive with miscellaneous verbs.’<sup>64</sup>

These kinds of deviations from standard Sanskrit make it necessary that the translation be somewhat intuitive, driven by the context, rather than by an analysis of syntax.

yajec cakre ca vidhivad yoginīsiddhim icchatā 21.12cd

*Cardinal and ordinal numbers*

Although the VSS does use simple ordinal numbers such as *prathama*, *dvi-tīya*, and *tṛtīya*, with higher numbers there seems to be a non-distinction between cardinal and ordinal numbers, and cardinals are used as ordinals. See, e.g., 20.8ab and 11ab:

*caturviṃśati yat tattvaṃ prakṛtiṃ viddhi niścayam*  
*dvāviṃśati ahaṃkāras tattvaṃ uktam maṇiṣibhiḥ*

Know the twenty-fourth Tattva certainly as Prakṛti. The twenty-second Tattva is Ahaṃkāra according to the wise.

This phenomenon is known to a certain degree from epic Sanskrit,<sup>65</sup> and is even more characteristic of classical Newar.<sup>66</sup>

*Stem form nouns*

Stem form nouns, or *prātipadikas*, are extremely common in the language of the VSS. They are not alien to the Aśa Sanskrit of Śaiva Tantras,<sup>67</sup> but the extent to which they prevail in the VSS is striking and it reminds one of the zero suffix of the nominative and accusative, or rather of the ‘casus indefinitus’ or ‘absolutive case’ of classical Newar.<sup>68</sup> Often stem forms are required to restore the metre, and they would thus be difficult to emend, and often they blend in sandhi with the following word. See some clear examples below with the expected, but usually unmetrical, form in parentheses:

<sup>64</sup> Edgerton 1953, vol. 1, §7.65, p. 47.

<sup>65</sup> See Oberlies 2003, §5.2.2, pp. 127–128.

<sup>66</sup> See Jørgensen 1941, 42 and Otter 2020, 57.

<sup>67</sup> See, e.g., Kiss 2015, 75–77 and Goodall, Sanderson, & Isaacson 2015, 126 and 441.

<sup>68</sup> Jørgensen 1941, 18 and 21, and Otter 2020, 16.

## Introduction

- 1.63a: *vāyunā pāda saṃkṣipya (pādam)*
- 1.63c: *tenāpi pāda saṃkṣipya (pādam)*
- 2.25c: *bhogam akṣaya tatraiva (akṣayam)*
- 2.26d: *īśānānām smṛtālayaḥ (smṛta ālayaḥ)*
- 4.19f: *prasahyasteya pañcamam (°steyam)*
- 4.72a: *caturdhyānādhunā (°dhyānam adhunā)*
- 4.77a: *pramādashāna pañcaiva (°sthānam or °sthānāni)*
- 6.5c: *vedādhyaṇa kartavyam (vedādhyaṇam)*
- 6.14a: *dviṭīyam tattva puruṣam (tattvam)*

## Vocabulary

Special vocabulary/language: karhacit, hṛdi as nominative 10.27cd, tiryā,  
me as mayā, āhūtaplavana  
generate list from index  
Modern Nepali: singular after numerals.  
Kölver  
No short-long

## Metre

As regards metrical licences, perhaps the most striking feature is the generous use of the poetic licence sometimes labelled ‘muta cum liquida,’<sup>69</sup> namely that some consonant clusters that would normally turn the previous short (*laghu*) syllable long (*guru*) may in some cases do not do so.<sup>70</sup> Syllables beginning with *pr*, *br*, *hr*, *kr*, especially (or exclusively?) at the beginning of words, are well-known candidates for this licence.<sup>71</sup> In the VSS, *tr*, *vr*, *śr*, *pr*, and also *śy*, *śv*, *sv*, *dv*,<sup>72</sup> can also trigger this licence. All these syllables involve conjunct consonants with a semivowel in second position. Since the sound in first position is not always a plosive, the term ‘muta cum

<sup>69</sup> I.e. ‘stop with liquid.’ The term ‘muta’ stands for a ‘plosive’ sound or ‘stop’. For a recent contribution on this phenomenon, see, Sen 2006 (discussing it as it appears in Latin).

<sup>70</sup> On its appearance in Śaiva Tantras, see, e.g., Goodall 2004, lxxxi and Goodall, Sanderson, & Isaacson 2015, 441. The latter concerns the syllable *spa* in *Niśvāsa naya* 2.55cd: *sparsātanmātra sparsan tu grhṇate tvacam āśṛtaḥ*.

<sup>71</sup> See, e.g., Apte 1890, Appendix A p. 1. Note that even here, the phenomenon extends beyond plosive sounds: *h* is rather a fricative.

<sup>72</sup> See, e.g., the cadence of 5.15b: *śukaśyenaḥkān* for  $\cup \cup - \cup -$

*Vṛṣasārasamgraha*

liquida’ is actually less than perfect in our case. I propose the term *krama* licence; to give reasons for this, and for context, it is perhaps not useless to briefly show what a well-known author on prosody, Kedārabhaṭṭa (11th or 12th century),<sup>73</sup> who is frequently quoted by Mallinātha, has to say on this phenomenon in his *Vṛttaratnākara* (here given together with Sulhaṇa’s *Sukavihṛdayanandinī* commentary):<sup>74</sup>

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

In this [work], a combination of two or more consonants (*saṃyoga*) in a word-initial syllable (*pādādaḥ varṇasya*) is called ‘sequence’ (*krama*). [A syllable that counts as] long because one such [consonant cluster] stands in front [of it, i.e. after it] can sometimes be treated as short.

[Comm.:] *vibhaktyantaṃ padaṃ tasya padasyādaḥ vartamāno yo varṇas tasya saṃyogaḥ | sa iha śāstre kramasaṃjñō jñeyah | tena krameṇa purovartinā prāk-padānte vartamānasya prātagurubhāvasyāpi laghutā syāt | kvacil lakṣānurod-hena | nanu ka eṣaḥ kramo nāma saṃyoga ucyate | pūrvācāryāṇāṃ piṅgalanā-gaprabhṛtināṃ kālidasādināṃ ca kavīnāṃ samayaḥ parigrhitah | saṃyogaḥ kra-masaṃyogaḥ || 10 || tatra gra-saṃyogena yathā | idam asyodāharaṇam |*

A ‘word’ is [a unit of speech that] ends in an inflection. A ‘conjunction’ is in a ‘syllable’ which is at the beginning of such a word. ‘In this’ [i.e.] work it is to be known under the term ‘sequence’ (*krama*). By that sequence which stands in front, [a syllable] at the end of the previous word, even if it acquired heaviness [by position], may acquire lightness. ‘Sometimes’ [means:] according to the examples. But then what is this combination of consonants called ‘sequence’ (*krama*)? The old teachers such as Piṅgalanāga and poets such as Kālidasā accepted [this] rule. The combination of consonants (*saṃyoga*) is [here] the sequence[-type] (*krama*) [i.e. word-initial] combination of consonants (*saṃyoga*). Among [the possibilities], for example by conjunct consonant *gr*. Here is an example of that:

*taruṇaṃ sarṣapaśākam navaudanam picchalāni ca dadhīni |*  
*alpavyayena sundari grāmyajano miṣṭam aśnāti || 1.11 ||*

Tender mustard seed, fresh porridge, and slimy curds: men in the village eat these kinds of savoury dishes, O pretty girl, because they do not have much money.<sup>75</sup>

The example verse given above (1.11) is in *āryā*, and the metric pattern of the second half-verse is, strictly speaking, the following:

- - | U - U | - U -! | - U U | - - | U | - - | - |

<sup>73</sup> Ollett 2013, 333.

<sup>74</sup> Patel 2020.

<sup>75</sup> I.e.: ‘you are pretty, don’t waste your time with poor village men.’

## Introduction

This is unmetrical and it yields 28 moræ, 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:

- - | U - U | - U U | - U U | - - | U | - - | - |

The commentator gives several more examples, involving the syllables *gra*, *hra*, and *bhra*, and confirms that the rule applies only to word-initial consonant clusters:

*padādāv iti kim | anyatra mā bhūt |*

Why ‘at the beginning of a word’? [Because] elsewhere it should not be.

Here follow some examples from the VSS. The syllables with the *krama* conjunct consonant, before which the syllable is not turned into long, are encircled, and the metre is given in parentheses.

1.1c: *harindra*(*br*)*ahmādibhir āsamagram (upajāti)*

4.67c: *prajñābodha*(*śr*)*utiṃ smṛtiṃ ca labhate mānaṃ ca nityaṃ labhed (śārdūlavikrīḍita)*

4.89a: *iti yama*(*pr*)*avibhāgaḥ kīrtito ’yaṃ dvijendra (mālinī)*

5.5cd: *parastrīpara*(*dr*)*avyeṣu śaucaṃ kāyikaṃ ucyate (pathyā)*

5.9cd: *vānaprasthasya*(*tr*)*iguṇaṃ yatīnāṃ tu caturguṇaṃ (na-vipulā)*

5.15ab: *haṃsasārasacakrāhvakukkuṭān śuka*(*śy*)*enakān (pathyā)*

6.13ab: *brahmalokaṃ tu*(*pr*)*āthamaṃ tattvapraṛticintayā (na-vipulā)*

8.33a: *tasmān mauna*(*vr*)*ataṃ sadaiva sudṛḍhaṃ kurvīta yo niścitaṃ (śārdūlavikrīḍita)*

10.31b: *īśānenābhijūṣaṃ hr̥di*(*hr*)*ada vimalaṃ nādaśītāmbupūrṇaṃ (srag-dharā)*

11.9ab: *manaḥśuddhis tu*(*pr*)*āthamaṃ dravyaśuddhir ataḥ param (na-vipulā)*

These indeed follow the rule of having the special conjunct with the semi-vowel at the beginning of a word in the sense that the word can be a member of a compound.<sup>76</sup> Note especially that since conjuncts such as *śr* and *hr* show up in this phenomenon, the phrase ‘muta cum liquida’ is slightly misleading. Hereafter I will use the phrase ‘*krama* licence’ instead. To understand how unique the VSS’s indulgence in this *krama* licence is, the epics and the Purāṇas should perhaps be examined from this perspective.

Another metrical oddity, or rather metrical licence, that is applied regularly in the VSS, exclusively in non-*anuṣṭubh* verses, is that a word-final short syllable can count as long. Here are some examples, with the short syllable now turned into long encircled:

<sup>76</sup> There are some problematic verses that I ignore here. They are unlikely to change the overall picture.

*Vṛṣasārasaṃgraha*

- 3.42d: *etatpunyapha(la)m ahimsakajanaḥ prāpnoti niḥsaṃśayaḥ (śārdūlavikrīḍita)*  
 4.5a: *na narmayu(ka)m anṛtaṃ hinasti (upajāti)*<sup>77</sup>  
 4.39c: *aśeṣaya(jña)tapadānapuṇyaṃ (upajāti)*  
 4.59c: *vijñānadha(rma)kulakīrtināśa (upajāti)*  
 4.59d: *bhavanti vi(pra)damayā vihīnāḥ (upajāti)*  
 5.20a: *śaucāśaucavidhijña mānava ya(di) kālakṣaye niścayaḥ (śārdūlavikrīḍita)*  
 6.18b: *jijñāsyantāṃ dvijen(dra) bhavadahanakaraḥ prārthanākalpavṛkṣaḥ (sragdharā)*  
 7.13b: *saubhā(gya)m atulaṃ labheta sa nara rūpaṃ tathā śobhanam (śārdūlavikrīḍita)*  
 8.44d: *na bhavati punaja(nma) kalpakotyāyute 'pi (mālinī)*  
 11.42b: *saṃsāroddhara(na)m anityahara(na)m ajñānanirmūlanam (śārdūlavikrīḍita)*  
 11.42c: *prajñāvṛddhika(ra)m amoghakaraṇaṃ kleśārṇavottāraṇaṃ (śārdūlavikrīḍita)*  
 11.42d: *janmavyādhiha(ra)m akarmadahanaṃ sevet sa dharmottamam (śārdūlavikrīḍita)*  
 12.150c: *nityaṃ rogādhivā(sa)m aniyatavapuṣaṃ trāhi mām kālāpāśāt (sragdharā)*

**CHECK** the more original a section the more extreme language? see  
 chii

<sup>77</sup> Versions of this line in the MBh and the MatsP read °yuktaṃ vacanaṃ (see the apparatus at veres 4.5 in the edition).



## Introduction

### Contents and analysis of chapters 1–12

Here follow short descriptions of the topics found in chapters 1–12 of the VSS—edited and translated in this volume—accompanied by brief discussions and analyses.<sup>78</sup>

#### *Adhyāya 1*

After a *maṅgala*-verse that addresses a deity whose identity is obscure (is it Śiva or the impersonal Brahman?; verse 1.1), we enter the first layer of the text, which comprises a dialogue between Janamejaya and Vaiśampāyana and could be labelled Dharmaśāstric. Janamejaya wishes to hear the essence, the ultimate Dharmic teaching, of the *Mahābhārata*. In response, Vaiśampāyana starts relating a dialogue during which Viṣṇu, disguised as a Brahmin, tests an ascetic called Anarthayajña, reknown for performing non-material sacrifice (*anarthayajña*, the topic of *adhyāya* eleven), and a devotee of Viṣṇu (which becomes clear in *adhyāya* twenty-one). This is the beginning of the layer one could label Vaiṣṇava. The first topic they discuss is *brahmavidyā* (1.9–10), and ambiguous definition of the impersonal Brahman and/or the syllable *om*. The next topic is *kāla* (‘death, time’), the origin of the body, karma (1.11–17), and the divisions of time (from *truṭi*, *nimeṣa* up to *kalpas*, 1.18–30), which leads to a teaching on numbers, from one up to two hundred quadrillion (*para*, 1.31–35). Verses 1.36–39 introduce a list of the rulers of the eight regions of the Brahmāṇḍa (1.40–48). In addition, Viṣṇu features as the ruler of the centre of the Brahmāṇḍa (1.49), reconfirming the general Vaiṣṇava character of this layer. 1.50–57 give the number of subordinates to each ruler mentioned above. 1.58–61 teaches the measurements of the Brahmāṇḍa. Finally, verses 1.62–75 list the redactors and transmitters of the Purāṇas, from Brahmā to Vyāsa Dvaipāyana, Romaharṣa, and Romaharṣa’s son Amitabuddhi.

Keywords: Brahmā, Brahman

#### *Adhyāya 2*

Perhaps a later, tantric, insertion?

2. śivāṇḍasaṃkhyā

<sup>78</sup> See a Sanskrit summary of the contents of the VSS, based on Naraharinath’s edition, in Acharya 2014, 61–72 **CHECK**.

*Vṛṣasārasaṃgraha*

*Adhyāya 3*

yamas-niyamas: see table in Bisschop, Kifle, & Lubin 2021, 17

*Adhyāya 4*

*Adhyāya 5*

*Adhyāya 6*

*Adhyāya 7*

Well-written? Simple

*Adhyāya 8*

Similarly quasi well-written? Simple

*Adhyāya 9*

*Adhyāya 10*

*Adhyāya 11*

*Adhyāya 12*

3. ahimsāpraśaṃsā 4. yamavibhāga 5. śaucācāraavidhi 6. yajñavidhi (also lokāḥ)  
7. dānapraśaṃsā 8. niyamaśaṃsā (p. 603: types of svādhyāyana: śaiva, sāmkhya,  
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. jī-  
vanirṇaya 16. adhyātmanirṇaya (yoga) 17. dānadharma 18. pūrvakarmavipāka  
19. dānayajñaviśeṣa 20. pañcaviṃśatitattvanirṇaya 21. kalpanirṇaya 22. varṇagotrāśrama  
23. nidrotpatti 24. śāstravarṇana

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

Topics in chapters 13–24

## *A Critical Edition of Vṛṣasārasaṃgraha 1–12*

### Introduction to the Critical Edition

While it is probably unnecessary to argue in favour of producing a high-quality edition of any of the texts in the Śivadharmā corpus—given its importance for our understanding of the history of Śaivism—it is worth clarifying why the versions of the VSS and the other texts of the corpus as printed in Naraharinath 1998 are not satisfactory.<sup>79</sup> One could simply refer the reader to the apparatus in this new edition: the readings given in Naraharinath’s *editio princeps* rarely prove useful or are accepted against the manuscript evidence. One could also point out further problems in Naraharinath’s edition, such as countless typos, misreadings, and readings and omissions that may come from his low-quality sources,<sup>80</sup> and a lack of any critical apparatus or any documentation of the witness(es) used.<sup>81</sup> In addition to this, although it does not affect this volume, a great chunk of the text, verses 17.38–18.16, are missing in Naraharinath.

It would be more difficult than this to vindicate in detail the methodology I have applied. I find Hanneder’s words on textual criticism comforting:

[T]extual criticism is often viewed as something to be learned by practice rather from reading about it. ... In fact, both translating and editing are something most Indologists have learned in a pragmatic way through examples from within the field, and some have managed to become quite good at it. ... [I]n most cases this approach is sufficient ...<sup>82</sup>

My experience is that when preparing critical editions, each text, and some-

<sup>79</sup> As West (1973, 61) puts it, following a long tradition of philologists: ‘Is your edition really necessary? That is the first question.’

<sup>80</sup> Just to quote a few from the first few verses: *sahasrādhyāyar uttamam* for *sahasrādhyāyam uttamam* (1.2b), *nāradasaṃhitām* for *bhāratasaṃhitām* (1.2d), *śaṃkha* for *śaṅkuḥ* (1.34b), omissions in 1.34cd–35, etc.

<sup>81</sup> He must have worked from paper manuscripts, see p. 9.

<sup>82</sup> Hanneder 2009, 5.

## *Vṛṣasārasaṃgraha*

times each manuscript or each chapter, *horribile dictu*, each verse, requires a slightly different approach, and these approaches keep changing during the editorial process. For example, the idea that there could be a connection between the linguistic oddities of the VSS’s language and classical Newar<sup>83</sup> arose relatively late, and it did change my views on some textual problems and some of the solutions thereof, and led me to change some of my previously proposed emendations. Thus editing is always subjective in the sense that the method applied is influenced by the editor’s knowledge of the text, the genre, the milieu, etc., or in the case of this edition, the collective knowledge of all my colleagues who took part in VSS reading and brain-storming sessions throughout the years.

Since it is not unlikely that originally the VSS had multiple authors and redactors, the text itself is also unlikely to be homogenous: each chapter may have its own style and its own types of textual problems. In addition to this, all MSS we have access to surely transmit a highly contaminated version of the text. This makes the construction of a stemma codicum more or less useless in this case.

## Witnesses

In the pre-modern era, the VSS has been transmitted exclusively in multiple-text manuscripts that were produced in Nepal. Even when a manuscript of the VSS seems to be a single-text MS, chances are high that it originally belonged to a multiple-text manuscript.<sup>84</sup> 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 2016b, Bisschop 2018, Bisschop, Kafle, & Lubin 2021, Bisschop, Kafle, & Kiss forthcoming, and the catalogues I mention at some of the individual manuscript.<sup>85</sup>

<sup>83</sup> See p. xxxi.

<sup>84</sup> As I remarked elsewhere (Kiss 2021, 185, n. 9): ‘Asiatic Society (Calcutta), Manuscript G 4076, cat. no. 4083, may seem to be an independent manuscript of the *Vṛṣasārasaṃgraha*, but as De Simini has already remarked (2016b, 240 n. 19), it is probably from a multiple text manuscript. In fact, from what can be gathered from its description in Shastri 1928, 716ff, it seems likely that this manuscript was originally part of manuscript Asiatic Society (Calcutta) G 3852, cat. no. 4085. See for example the folio numbering in these two manuscripts: ASC G 3852 contains 210 folios, and ASC G 4076 starts on folio 210.’

<sup>85</sup> 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

## Introduction

In recently published and forthcoming critical editions of and articles on the Śivadharma corpus,<sup>86</sup> 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), if any, 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.<sup>87</sup> Since in the case of the VSS all the manuscripts I utilised are written in some variant of the Nepālākṣara script,<sup>88</sup> in this publication I omit the first letter, making the letter for the current location non-superscript. This helps keeping the apparatus readable. In the manuscript descriptions below, I give this omitted and implied ‘N’ in brackets as a reminder.

Note that here I mention not only those MSS that have been collated for the whole of, or parts of, the critical edition, but also some that were candidates for the task but later were dismissed.

### Cambridge manuscripts

**(N)C<sub>94</sub>** Cambridge University Library, Add. 1694.1. This MS has been fully collated for chapters 1–12 of the critical edition in this volume. See a detailed description of this manuscript in the CUDL online catalogue.<sup>89</sup> According to this catalogue, the date of creation of this manuscript is the 12th century, and 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) *Śivadharmaśāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasamgraha*, 4) *Umāmaheśvarasamvāda*, 5) *Uttarottaramahāsamvāda*, 6) *Vṛṣasārasamgraha*, 7) *Dharmaputrikā*, 8) *Śivopaniṣad*.

The VSS occupies 45 folios: it starts on f. 193v. The recto side, online image no. 381, is an empty folio side. The text ends on f. 239r (online image no. 473). The text of the VSS is transmitted fully, without any folios or major sections of the text missing. The leaves transmitting the VSS are

the Munich MS, and to Nirajan Kafle for sharing a digital copy of the Paris MS with me.

<sup>86</sup> Bisschop 2018, Bisschop, Kafle, & Lubin 2021, and Bisschop, Kafle, & Kiss forthcoming.

<sup>87</sup> For details of this system and for the underlying reasons, see Bisschop 2018, 50–51.

<sup>88</sup> I have not used NGMCP B 219/3 NAK 4/2537 (paper, Maithilī script), and L<sub>16</sub> (paper, Devanāgarī script, see below).

<sup>89</sup> <https://cudl.lib.cam.ac.uk/view/MS-ADD-01694-00001/382>

*Vṛṣasārasaṃgraha*

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 among the available witnesses, comparable only to K<sub>82</sub> and P<sub>57</sub>, making it one of the most important sources for the VSS.

(N)C<sub>45</sub> Cambridge University Library, Add. 1645. This MS has been fully collated for chapters 1–12 of the critical edition in this volume. See a detailed description of this manuscript in the CUDL online catalogue.<sup>90</sup> According to this catalogue, its dimensions are 4.4 × 61.7 cm. The manuscript is dated to (Nepāla) ‘*saṃvat 259 śrāvaṇa śukla dvādaśīyā di < trayodaśyām,*’ which converts to July 10/11 Monday/Tuesday, 1139 CE.<sup>91</sup> 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), and it ends on f. 238v line 3 (online image no. 478). The readings of this manuscript seem to follow those of K<sub>82</sub> remarkably closely while transmitting the *Śivadharmottara* (as observed by De Simini and Harimoto).<sup>92</sup> This is more difficult to see in the case of the VSS, but

<sup>90</sup> <https://cudl.lib.cam.ac.uk/view/MS-ADD-01645/404>

<sup>91</sup> F. 247r line 6. The CUDL website transcribes this colophon as: *saṃvat 259 śrāvaṇaśukladvādaśīpyaḍi 8 trayodaśyām* (retrieved 8 Dec 2021). The element *dvādaśīpyaḍi* could 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*. Alternatively, one could understand *yā* as a Newar genitive marker, *dvādaśī-yā di* meaning ‘the day of the twelfth.’ 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 11th of July. Kengo Harimoto has suggested that the unclear element (*yādi/pyaḍi*) is in fact *ghaṭi*, and after comparing these two syllables to other instances of *gha* and *ṭa*, one cannot but agree. In this case this should be an indication of the exact time (Skt. *ghaṭi/ghaṭikā*, Newar *ghaṭi*) 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.

<sup>92</sup> Personal communication, 1 Dec 2021.

## Introduction

indeed, they seem closely related.

(N)C<sub>02</sub> Cambridge University Library, Add. 2102. All available folios of this MS have been collated for chapters 1–12 of the critical edition in this volume. See a detailed description of this manuscript in the CUDL online catalogue.<sup>93</sup> According to this catalogue, the date of creation is the 12th century, and the dimensions of the manuscript are 4.8 × ca. 52.5 cm. 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) *Umāmaheśvarasaṃvāda*, 4) *Śivopaniṣad*, 5) *Vṛṣasārasaṃgraha*, 6) *Dharmaputrikā* (only f. 322v). Note that the *Śivadharmottara* starts on f. 51r, thus the part that most probably contained the *Śivadharmasāstra* is lost.

The VSS starts on f. 267r line 1 (online image no. 181). The online description labels this image as f. 237r. This first folio in fact has no visible foliation. The previous text, the *Śivopaniṣad*, ended on f. 236v, with pāda b of verse 7.122,<sup>94</sup> which is not the end of the *Śivopaniṣad*: about eighteen verses, probably transmitted in one single folio, are lost. This means that, if the foliation and the order of the folios are presented correctly, and if the portion containing the VSS indeed belongs to the same manuscript, folios 237–266, i.e. thirty folios, are missing. They must have transmitted the *Uttarottaramahāsaṃvāda*, which takes up twenty-three folios in C<sub>94</sub>, and twenty folios in C<sub>45</sub>. Thus this MS did most probably transmit all eight texts of the Śivadharm corpus.<sup>95</sup>

This first folio of the VSS is in a hand which is different from the rest of the manuscript, but the hand changes back in the next folio.<sup>96</sup>

<sup>93</sup> <https://cudl.lib.cam.ac.uk/view/MS-ADD-02102/181>

<sup>94</sup> Image no. 180, *Śivopaniṣad* 7.122: *yauvanasthā grhasthāś ca [prāsā]dasthāś ca ye nṛpāh.*

<sup>95</sup> Compare with the claim of the online catalogue: “The present manuscript probably contained seven texts.”

<sup>96</sup> Cf. the metadata on the CUDL 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 last line of the younger folio. 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. See some more detail on this folio on p. 11

*Vṛṣasārasaṅgraha*

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 CUDL 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*°), ff. 271 and 272 are missing, and the text resumes on f. 273r with verse 3.30b ([*ahiṃsā 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 14.22b),<sup>97</sup> the next folio being 306r (starting with *carmatāś ca divi-jasundarīṣu*, verse 18.27b; nine folios and chapters 15–17 are completely missing).

Again, there are two missing folios after *bandhus sarvva*° in verse 18.47c in f. 306v. The text resumes in f. 309r (image 237) with *°neṣu ca sarvveṣu vidvān sreṣṭha sa ucyate* (verse 19.52cd). Another folio is missing between *iṣṭāniṣṭadvaya*° (verse 20.22, f. 309v) and *snāyu majjā sirā tathā* (verse 20.51d, f. 311r). The VSS ends on f. 322v (image no. 262) with the concluding colophon *vṛṣasārasaṅgraha samāpta iti*. This folio also contains the beginning of the *Dharmaṣūtrikā*, but this multiple-text manuscript contains no more folios.

In the apparatus, the siglum C<sub>Σ</sub> signifies all three Cambridge MSS described above.

*Kathmandu palm-leaf manuscripts*

**(N)K<sub>82</sub>** NGMPP A 1082/3, NAK 3/393. This MS has been 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.<sup>98</sup> According to this catalogue, the dimensions of the manuscript are 55.6 × 5.5 cm. It is dated to Nepāla Samvat 189 (1068–69 CE).<sup>99</sup> The script is Nepālākṣara. It is a palm-leaf multiple-text manuscript containing 274 folios. Eight texts are

below.

<sup>97</sup> Of course, my verse numbering in chapters 13–24 may change slightly during the editing process.

<sup>98</sup> [https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp\\_ngmcpdocument\\_00098499](https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp_ngmcpdocument_00098499)

<sup>99</sup> See f. 12r line 2 of the *Dharmaṣūtrikā* in this MS: *navottarāsītīyute sate bde āsāḍhaśuklasya tithau tṛtīye*, translated by De Simini 2016b, 252 n. 49 as: ‘in [the year] 189, in the 3rd lunar day of the bright [fortnight] of [the month] Āṣāḍha.’ She adds that the date is verified in Petech 1984, 46 as May 24, 1069 CE.



## Introduction

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

As for each text in this collection, the foliation for the VSS restarts from f. iv (f. ir is a cover) and the text spans ff. iv–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 VSS.<sup>100</sup>

(N)K<sub>10</sub> NGMPP A 10/5, NAK 1/1261. This MS has been 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.<sup>101</sup> According to this catalogue, the dimensions of the manuscript are 55 x 5.5 cm. It is an undated palm-leaf multiple-text manuscript containing 74 folios. Four texts are transmitted in this manuscript: 1) *Śivadharmottara*, 2) *Umāmaheśvarasamvāda*, 3) *Śivopaniṣad*, 4) *Vṛṣasārasamgraha*.

Some folios feature 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). The text continues on the lower leaf and then on the upper leaf on exp. 43 (going backwards, so to say) up to 1.60 (*viṃśakoṭīṣu gulmeṣu ūrdhva*<sup>o</sup>). Verses 1.60d–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 *Umāmaheśvarasamvāda*, ending in a colophon for its chapter twenty-two, and still going backwards, the preceding folios continue transmitting the *Umāmaheśvarasamvāda*. 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

<sup>100</sup> See a similar evaluation in Bisschop 2018, 56.

<sup>101</sup> [https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp\\_ngmcpdocument\\_00085264](https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp_ngmcpdocument_00085264)

*Vṛṣasārasaṃgraha*

continue with the upper one.

**(N)K<sub>7</sub>** NGMPP B 7/3 = A 1082/2, NAK 1/1075. This MS has been 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.<sup>102</sup> According to this catalogue, the dimensions of the manuscript are 58 × 6 cm. The script is Nepālākṣara. Dated to Nepāla Samvat 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*. Ff. 209v–264v contain the VSS.

This is a nicely written manuscript, giving generally useful and convincing readings.

**(N)K<sub>3</sub>** NGMPP A 3/3 (= A 1081/5), NAK 5–737. I have collated this MS only for verses 1.1–15ab to test it. See a brief description of this MS in the NGMCP online catalogue.<sup>103</sup> According to this catalogue, the dimensions of the manuscript are 58.5 × 5.5 cm. The script is Nepālākṣara and the MS is dated to Nepāla Samvat 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* (only a few folios are extant, e.g. ff. 124 and 143), 4) *Umāmaheśvarasaṃvāda*, 5) *Śivopaniṣad*, 6) *Uttarottaramahāsaṃvāda*, 7) *Vṛṣasārasaṃgraha*, 8) *Dharmaputrikā*.

The VSS starts in f. 227 (image no. 177) and seems to end after it begins transmitting chapter 23 in f. 264 (image no. 218), but the last image (no. 253) also contains a fraction of VSS chapter 13. The microfilm images are somewhat blurred and the readings do not seem promising.

Other palm-leaf MSS preserved in Kathmandu, but not used for this critical edition include the following:

NGMPP A 11/3, NAK 5–738<sup>104</sup>—the microfilm images of the folios containing the VSS are often blurred to an extent that makes them difficult to use.

NGMPP C 25/1, Kesar Library 218—this multiple-text manuscript preserves only a few disordered folios of the VSS.

<sup>102</sup> [https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp\\_ngmcpdocument\\_00062373](https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp_ngmcpdocument_00062373)

<sup>103</sup> [http://catalogue-old.ngmcp.uni-hamburg.de/mediawiki/index.php/A\\_3-3\\_Śivadharmasāstra](http://catalogue-old.ngmcp.uni-hamburg.de/mediawiki/index.php/A_3-3_Śivadharmasāstra)

<sup>104</sup> [http://catalogue.ngmcp.uni-hamburg.de/wiki/A\\_11-3\\_Śivadharmottara](http://catalogue.ngmcp.uni-hamburg.de/wiki/A_11-3_Śivadharmottara)

## Introduction

### Kathmandu paper manuscripts

(N)K<sub>41</sub> NGMCP A 1341/6, NAK 4–93. Paper, 82 folios, probably from the 17th century (see the description of K<sub>107</sub> below). This MS contains two texts: *Śivadharmasaṃgraha* (ff. 91r–135v) and *Vṛṣasārasaṃgraha* (ff. 204r–243v). Collated only for chapter eight in this volume. As already seen from the folio numbers, this multiple-text manuscript must have contained more than two texts originally, most probably of the Śivadharm corpus. The script of this MS seems extremely similar to that of K<sub>107</sub>, a MS dated to 1688 CE (see below). Thus it seems probable that this MS is also from the 17th century.

K<sub>41</sub> is a good example to see how relatively late witnesses, a paper MS, can be important. Its readings are relatively independent of most palm-leaf MSS, and seem to shed some light on what source(s) Naraharinath may have used because there are a great number of instances where E and K<sub>41</sub> (and K<sub>107</sub>, see below) read together against most other witnesses. E.g., C<sub>94</sub>, C<sub>45</sub>, C<sub>02</sub>, K<sub>82</sub>, K<sub>10</sub>, K<sub>7</sub>, K<sub>3</sub>, and M read *bhāratasaṃhitām*, or a slightly corrupt form of the same, in 1.2cd, while the two paper MSS K<sub>41</sub>, and K<sub>107</sub>, and Naraharinath’s E read (a clearly wrong) *nāradasaṃhitām*. Similarly, in 1.17cd most witnesses read *vettum arhasi*, while K<sub>41</sub>, K<sub>107</sub>, and E (and M!) read *vaktum arhasi*. In 1.44b, K<sub>41</sub> and E read *mṛddhe*<sup>105</sup> instead of *śṛṇu* and *śṛṇge* in all other witnesses. In some instances, the paper MSS K<sub>41</sub> and K<sub>107</sub> give readings that might be old or ‘original.’ E.g., 20.40d is missing in a great number of MSS (C<sub>94</sub>, C<sub>45</sub>, K<sub>82</sub>, K<sub>10</sub>), K<sub>7</sub> gives (improvises?) a less than perfect *tān nibodha dvijottamaḥ*,<sup>106</sup> while K<sub>41</sub>, K<sub>107</sub>, and E give a similarly imperfect *viññeyā ca manīṣibhiḥ*.<sup>107</sup> Sometimes these two paper MSS either alter the text, or again, preserve older readings. E.g., in 16.34 K<sub>41</sub>, K<sub>107</sub>, and E give *bhagavān uvāca* against all other witnesses’ *maheśvara uvāca*. After 12.30d (*vipulaḥ punar abravīt*), K<sub>41</sub>, K<sub>107</sub>, and again E, insert a somewhat unnecessary *vipula uvāca*. These and many other examples could prove that Naraharinath used manuscripts that were close to K<sub>41</sub> and K<sub>107</sub>, and some of the oddities in his edition originate in fact in actual readings rather than misreadings or 20th-century alterations.<sup>108</sup>

<sup>105</sup> K<sub>107</sub> reads a similar *grdbhe*.

<sup>106</sup> One would expect the vocative *dvijottama*.

<sup>107</sup> The correct sandhi would be *viññeyās ca*.

<sup>108</sup> Compare this with Bisschop, Kifle, & Lubin 2021, 58–59, especially the following piece of information: ‘According to the information kindly provided by Diwakar Acharya (personal communication), it may have been based on a Devanāgarī manuscript from the time of Raṇa Bahādur Shah (1775–1806).’

*Vṛṣasārasaṃgraha*

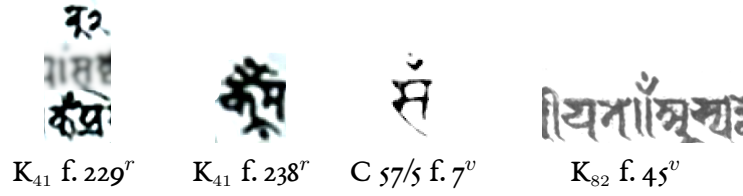


Figure 5: *Kākapadas*

Another fascinating phenomenon in  $K_{41}$  is traces of editorial activity. There is a rather peculiar *kākapada*, or editorial sign to mark omission, that could help us catch a perhaps 17–19th century editor red-handed while he is inspecting, correcting, and sometimes altering the text, and also while he is consulting older palm-leaf MSS. The sign can be spotted, e.g., in  $K_{41}$  on top of a *ku*, indicating that the syllable *ru*, given in the top margin, should be inserted there; doubled in the same MS to indicate a larger omission; in MS NGMPP C 57/5, another paper Śivadharma corpus multiple-text MS, to indicate an alternative reading; and in the much older palm-leaf MS,  $K_{82}$ , to indicate a missing passage, which is in fact to be found in at least two paper MSS ( $K_{41}$  and  $K_{107}$ ) and in Naraharinath’s edition (see Figure 5).

Consulting Einicke 2009, a rich catalogue of editorial marks, one gets the impression that this type of *kākapada*, which has a dot in it, is not frequently seen. Two instances of such a *kākapada* occur in two NGMPP *Viṣṇudharmaśāstra* MSS from 1661 and 1713 CE,<sup>109</sup> one in the above mentioned Śivadharma MS NGMPP C 57/5 from 1826 CE,<sup>110</sup> and in a *Kālacakratantra* MS written in old Bengali script from 1446 CE, which has (most probably much later) corrections in Nepālākṣara script.<sup>111</sup>

It is difficult to escape the impression that we are dealing with the same editor, whose distinguishing mark is a *kākapada* with a dot. If indeed MS C 57/5 (1826 CE) also bears his hallmark, then he must have been a pundit from the 19th or 20th century. He seems to have performed some rather detailed and focused editorial activities, and must have had access to some of the old palm-leaf MSS. One telling example for this is his marking the omission in  $K_{82}$  of two *anuṣṭubh* verses on heavens after VSS 24.72 (see image on the right in Figure 5). As hinted at above, these verses, potentially later insertions, occur in the paper MSS  $K_{41}$  and  $K_{107}$ , and in Naraharinath.

<sup>109</sup> MSS G 18/2 and B 218/2, Einicke 2009, 161–162 and 236.

<sup>110</sup> Einicke 2009, 164 and 328.

<sup>111</sup> Einicke 2009, 65–66 and 328. On p. 66, Einicke remarks: ‘Besonderheiten: Korrekturen einzelner Zeichen in späterer Newārī-Schrift am Rand’.

Introduction

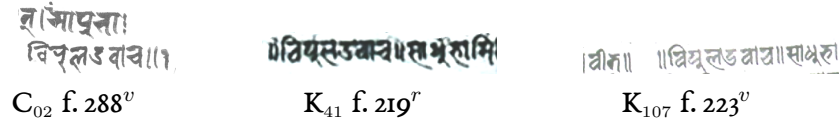


Figure 6: Insertion of *vipula uvāca* in  $C_{02}$


To spot this, our anonymous editor had to carefully compare the old palm-leaf MS with the 17th-century paper MS.<sup>112</sup>

These observations also shed some light on the origin of the first folio of  $C_{02}$ , which is in a hand that looks later than that in the rest of that MS.<sup>113</sup> Most old palm-leaf MSS start with *karmahetuḥ śarīrasya* etc. at VSS 1.14ab, while the two paper MSS  $K_{41}$  and  $K_{107}$ , and Naraharinath read *anarthayajña uvāca* || *karmahetuḥ śarīrasya*. The only palm-leaf MS that reads with the paper MSS is  $C_{02}$ , on its only folio that is written in a later hand. This at least tells us that the supplied first folio in  $C_{02}$  comes from a source that is closer to the paper MSS than to the old palm-leaf MSS, and it could also be another piece of evidence for editorial activity by someone who carefully examined these sources, and in addition, introduced fresh contamination. For this kind of easy-to-spot contamination, a good example is the insertion of the somewhat unnecessary *vipula uvāca* in palm-leaf NS  $C_{02}$  after 12.30, inspired by paper MS  $K_{41}$ , and/or  $K_{107}$  (see Figure 6). Note the tiny *kākapada* with the dot on the palm-leaf on the left and the insertion in a different hand in the margin below. It seems probable that our anonymous editor went through some paper MSS and noted differences in the palm-leaf MS  $C_{02}$  (and in  $K_{82}$ , see Figure 5).

(N) $K_{107}$  NGMCP C107/7, NAK 9/537. Paper. Size: 37.1 × 10.8 cm. 174 folios. This MS is dated to NS 809 (1688–89 CE),<sup>114</sup> Folios 1–88 are missing. These must have contained the *Śivadharmasāstra* and the *Śivadharmottara*.<sup>115</sup> The MS thus contains only six texts: 1) *Śivadharmasamgraha* ff. 89r–133v, 2) *Umāmaheśvarasamvāda* ff. 134r–163v, 3) *Śivopaniṣad* ff. 164r–181r, 4) *Uttarottaramahāsamvāda* ff. 182r–206v, 5) *Vṛṣasārasamgraha* ff. 207r–251v, 6) *Dharmaputrikā* ff. 252r–262v.

<sup>112</sup> More on this in volume two.

<sup>113</sup> See p. 5.

<sup>114</sup>  (f. 262v). De Simini reads NS 803 (2016b, 253 n. 51). I prefer reading NS 809.

<sup>115</sup> Cf. De Simini 2016b, 252 n. 48. See also an unfinished table of contents on f. 262r, which confirms that at least the *Śivadharmasāstra* was part of this bundle: || *asyānukramah* || *prathama śivadharmo nāma*.

### *Vṛṣasārasaṃgraha*

The script of this 17th-century MS seems extremely similar to that of K<sub>41</sub>, therefore the latter can also be dated to the 17th century. USE IT? **CHECK**

#### *Munich manuscript*

**M** This MS is preserved at the Ludwig Maximilian University in Munich, Germany.<sup>116</sup> It has no access number. I have collated the readings of this MS only for VSS chapters one and five as a test. I received the digital images of this MS from Kengo Harimoto shortly after he had taken pictures of it in Munich on Nov 16, 2021. This MS contains the following texts: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Umāmaheśvarasaṃvāda*, 4) *Śivopaniṣad*, 5) *Vṛṣasārasaṃgraha*, 6) *Uttarottaramahāsaṃvāda*, 7) *Dharmaputrikā*. The section that must have contained the *Śivadharmasaṃgraha*, ff. 82–121, is lost. The portion that contains the VSS and the *Dharmaputrikā* is dated (f. 50r line 5): || *iti vṛṣasārasaṃgrāhe caturviṃśatimodhyāyah samāptah | samvat 192 māghakṛṣṇadivāpañcamyām || postakalikhitam iti* ||. The year 192 in Nepāla Samvat converts to 1071–1072 CE. The part of the MS that precedes the VSS looks considerably earlier and is potentially an important witness for other texts of the Śivadharm corpus. An interesting feature of this MS is that it gives the number of verses contained in each chapter in the colophons. Ten folios that transmitted the VSS are missing: f. 5 (VSS 3.4–3.33), ff. 11–13 (VSS 6.20–8.45), ff. 24 (VSS 13.9–13.36), and ff. 39–43 (VSS 20.38–22.35).

The foliation for the VSS restarts and the hand in which the VSS and the *Dharmaputrikā* are written are different from, and most probably later than that of the texts that come before them in this bundle.

The MS often transmits unique and interesting readings but rarely convincing ones, and in general does not seem to be superior to any of the MSS described above. But at some points I did follow its reading against the other witnesses, e.g., at 5.1b.

#### *Paris manuscript*

**(N)P<sub>57</sub>** This is a multiple-text palm-leaf manuscript written in Nepālākṣara script and preserved in the Collection Sylvain Lévi at the Institut

<sup>116</sup> Harimoto 2022, 596. See more detail in that paper.

### Introduction

d'études indiennes, Collège de France as MS Skt 57-B 23. I have collated the readings of this MS for VSS chapters three and eight. It contains 249 palm leaves. Folios 214 and 216 are missing from the part of the manuscript that transmits the VSS, thus we don't have verses 1.58d–2.21ab, as well as 3.14–42 and 4.1–7. Foliation appears on the verso side: in the left-hand margin in Newar alphabetical numerals and in the right-hand margin in arabic numerals by a second hand. The portion that contains the VSS is relatively well-preserved and the text is written in a clear hand. Although it is an undated manuscript, it could be dated to the 11th century CE on palaeographical grounds. It contains the following text in the order they are presented in the manuscript: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasamgraha*, 4) *Umāmaheśvarasamvāda*, 5) *Śivopaniṣad*, 6) *Uttarottaramahāsamvāda*, 7) *Vṛṣasārasamgraha*, 8) *Dharmaputrikā*. The VSS appears on ff. 212–252. This source gives reliable readings and contains relatively few scribal mistakes.<sup>117</sup>

### Oxford manuscript

**(N)O<sub>15</sub>** This palm-leaf manuscript is deposited in the Bodleian Library, in Oxford, under shelf mark Sansk. a. 15. It is dated to Nepāla Samvat 307 (1186–87 CE), and it contains 335 folios, transmitting the following texts: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasamgraha*, 4) *Umāmaheśvarasamvāda*, 5) *Śivopaniṣad*, 6) *Uttarottaramahāsamvāda*, 7) *Vṛṣasārasamgraha*, 8) *Dharmaputrikā*.

A cursory examination of the text reveals rather disappointing readings, therefore I have not included in the apparatus any of the collation done.

### Kolkata manuscripts

**(N)Ko<sub>77</sub>** MS G4077 in the collection of the Asiatic Society, Kolkata.<sup>118</sup> This is a palm leaf MS, transmitting the VSS in 52 folios. The MS is dated to July 6, 1036 CE (Nepāla Samvat 156; see De Simini 2017, 542), which makes it

<sup>117</sup> This description had as its starting point a shorter description written and kindly shared with me by Nirajan Kafle.

<sup>118</sup> I am grateful to Daniella Cappello and Marco Francheschini for managing to obtain digital copies of most of the folios of this MS.



*Vṛṣasārasaṃgraha*

‘the oldest known dated attestation of the corpus’ (De Simini 2016b, 250–251). In spite of this, after collating this MS for 1.1–12 and 8.1–8, I abandoned it because its readings seemed rather useless.<sup>119</sup>

**(N)Ko<sub>76</sub>** MS G 4076 in the collection of The Asiatic Society, Kolkata.<sup>120</sup> Shastri 1928 (716–718) gives a detailed description of this manuscript along with the text of VSS 1.1–16. According to Shastri, the dimensions of the MS are 22½ × 2 inches (57.15 × 5.08 cm), the text is complete and the script is of the twelfth century CE.

This manuscript may appear as a rare instance of the VSS being transmitted independently, and not in a multiple-text manuscript, but it seems very likely that it was originally part of Ko<sub>76</sub> (MS G 3852), a Śivadharma corpus MS in the same collection lacking the VSS; see note 84 on page 2.

*Tübingen manuscript*

I have not yet utilised MS Ma I 582 in the Universitätsbibliothek of Tübingen, a beautiful and nicely written MS. It seems to contain only sixteen folios that transmit the VSS, and they are from the second half of the text. Nothing appears to have been preserved from chapters 1–12.

*London manuscript*

**(N)L<sub>16</sub>** This is a paper manuscript in the Library of the Wellcome Institute for the History of Medicine under shelf number WI δ 16 (I–VIII). It contains 406 folios and the following texts: 1) *Śivadharmaśāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasaṃgraha*, 4) *Umāmaheśvarasaṃvāda*, 5) *Śi-*

<sup>119</sup> See, e.g., 8.1–8, as transmitted in this MS: *pañcasvādhyāyanam ihāmutra sukhārthinā | saivasāṅkhyā purāṇāṇ ca smārtabhāratasaṃhitā* ||8.1|| *saivatatvaṃ vicin-tata saivāpāsūpatadvaye | atra vistarata prokta tatvasārasamucaye* ||8.2|| *saṃkhyātatvaṃ tu saṃkhyeṣu bodhavya tatvacintakaiḥ | pañcatattvavibhāgena kīrtitāni maharṣibhiḥ* ||8.3|| *purāṇeṣu mahikoṣa vistareṇa prakīrtita | āyoyaś ca tīryaṇ ca yatnataḥ samaveśayet* ||8.4|| *smārta varṇṇasamācāra dharmāṇyāyapravarttakam | śiṣṭācāro vikalpena grāhya tatva asahitaḥ* ||8.5|| *itihāsam adhīyānaḥ sarvajñaḥ sa naro bhavet | dharmārthakā-mamokṣeṣu saṃśayaś tena chidyate* ||8.6|| *pañcoprasthavinigraha sṃnyāvamhito dvija | striyo vā garhitaḥ svargaḥ svayammuktis ca kīrtiyate | svapnopaghātaṃ viprendra di-vāsvapnaṃ ca pañcamah* ||8.7|| *agamyastri divārsyase dharmapatni ca vā bhavet | virud-dhastri na bhaveta varṇṇavarṇṇabhraṣṭādhikāma ca* ||8.8||

<sup>120</sup> I am grateful to Sushmita Das for attempting to get a copy of this MS in March 2020, and to Daniella Cappello and Marco Francheschini, who managed to do so.



## Introduction

*vopaniṣad*, 6) *Uttarottaramahāsaṃvāda*, 7) *Vṛṣasārasaṃgraha*, 8) *Dharmaputrikā*. This MS is described in Wujastyk 1985.

While collating MS L<sub>16</sub> for VSS chapter 22, I realised that it was most likely a direct or close copy of K<sub>82</sub>. A few examples to prove this will suffice.

K<sub>82</sub> (f. 40r) reads:



[*spha*]ṭikāṃ=ram [= *°kāmbaram*] *eva ca* | *daśayogāsanāsino*

L<sub>16</sub> (f. 38iv) gives:



*sphaṭikāṃsatam eva ca* || *devayogāsanāsīto*

supplying *sa* for the lost syllable and misreading the damaged *da* as *de* and the *śa* as *va*.

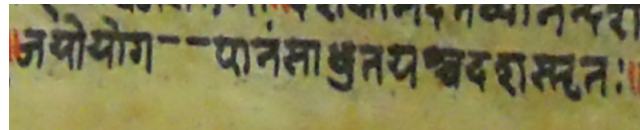
Here K<sub>82</sub> (f. 39v) reads:



[*japo yogas tapo*] *dhyānaṃ svādhyāyaś ca daśa smṛtaḥ*

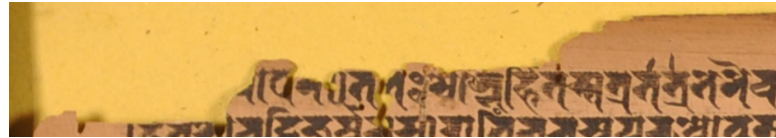
with *dhyā* and *svā* damaged;

L<sub>16</sub> (f. 38ir) cannot read the bit that is completely lost, and it misreads the damaged *dhyānaṃ* as *dhānaṃ*, *svādhyā* as *sādhu*:



In the next example, the text is supposed to read *kare grhya tapodhanam* | *tataḥ so 'ntarhitas tatra tenaiva*.

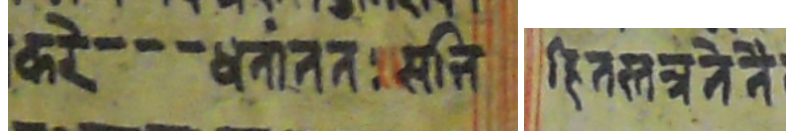
K<sub>82</sub> (f. 39r) gives:



*Vṛṣasārasaṃgraha*

[kare] --- dha\na tataḥ so 'ntar\hitas tatra tenaiva

L<sub>16</sub> (f. 38or) gives:



kare --- dhatām tataḥ || sati hitas tatra tenaiva

trying to make sense of the fragments. The examples above suggest that L<sub>16</sub> was copied directly from K<sub>82</sub> when the damage had already been done to K<sub>82</sub>. For this reason, I have not collated its readings for VSS chapters I–I2.

*Naraharinath's edition*

**(N)E** Much has been said of Yogi Naraharinath's pioneering but problematic edition (the *editio princeps*) of the Śivadharma corpus (Naraharinath 1998).<sup>121</sup> My impression of the text of the VSS in Naraharinath's edition (pp. 580–678) is that its quality is considerably inferior to those of the other texts of the corpus. It may or may not be Naraharinath's fault; others must have been involved in the process of transcription, and the number and nature of the innumerable mistakes all over the text may also suggest a general problem with the typesetting process. In addition to this, it is now gradually becoming clearer and clearer that Naraharinath must have used late paper MSS, and some of the oddities in his text and some of the alterations that are difficult to explain come in fact therefrom. See the description of K<sub>41</sub> and K<sub>107</sub> above. In spite of all the noise in Naraharinath's edition, it was useful to have his text as a starting point, and it is sometimes useful to consider his readings. Therefore I have recorded the readings found in his publication for all twelve chapters given in my critical edition.

<sup>121</sup> See, e.g., De Simini 2016a, 66, n. 190; 2017, 542, Bisschop 2018, 58–59, and Bisschop, Kafle, & Lubin 2021, 55.

## *Introduction*

### 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
- mssALL
- [supply]

SDh MSS from Nepal  
stemma...

# वृषसारसंग्रहः

## [ एकादशमो ऽध्यायः ]

[चतुराश्रमधर्मविधानः]

देव्युवाच ।

सर्वयज्ञः परश्रेष्ठ अस्ति अन्यः सुरोत्तम ।

अल्पक्लेशमनायास अर्थप्रायं विनेश्वर ॥ ११:१ ॥

सर्वयज्ञफलावाप्ति 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(?)]

✧

Witnesses used for this chapter : C<sub>94</sub> ff. 208v–210r, C<sub>45</sub> ff. 214r–215v, C<sub>02</sub> ff. 285v–287v, K<sub>82</sub> ff. 15v–17v, K<sub>10</sub> ff. 221v–223v (exp. 56 lower – 58 lower), K<sub>7</sub> ff. 223v–225v ; E pp. 613–617 ; C<sub>Σ</sub> = C<sub>94</sub> + C<sub>45</sub> + C<sub>02</sub>

✧

(1b) अन्यः ] C<sub>45</sub>K<sub>82</sub>K<sub>7</sub>, अन्य C<sub>94</sub>C<sub>02</sub>K<sub>10</sub>, चान्या E • उत्तम ] Σ, उत्तमः K<sub>7</sub> (1c) •नायास ] Σ, •नायासं K<sub>82</sub>, •नायासं K<sub>10</sub> (1d) •र्थप्रायं ] K<sub>82</sub><sup>pc</sup>K<sub>7</sub>, •र्थप्राय C<sub>Σ</sub>, •र्थप्रार्थप्रायं K<sub>82</sub><sup>ac</sup>, •र्थप्राय K<sub>10</sub>, •थाम्नाय E • विनेश्वर ] Σ, विनेश्वर K<sub>10</sub>, सुरेश्वर E (2a) दैवतैः ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>E, दैवतैः C<sub>02</sub>K<sub>7</sub>, दैवतैः K<sub>10</sub> (2cd) •श्रेष्ठ मानुषाणां हिताय वै ] Σ, •श्रे--- K<sub>10</sub> (3) महेः ] Σ, मेहेः K<sub>7</sub> (3a) तुल्यं तव ] Σ, --- C<sub>94</sub> (3b) भामिनि ] Σ, भामि C<sub>02</sub> (3c) किमन्यः ] Σ, किम्यन्यः K<sub>10</sub> (4c) देवि प्रवक्ष्यामि ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>, ते देवि वक्ष्यामि C<sub>94</sub>K<sub>7</sub>E (4d) •सारमनुत्तमम् ] Σ, •सारसमुच्चयम् C<sub>02</sub>

वृषसारसंग्रहे

विनार्थेन तु यो यज्ञः स यज्ञः सार्वकामिकः ।  
 अक्षयश्चाव्ययश्चैव सर्वपातकनाशनः ॥ ११:५ ॥  
 बहुविघ्नकरो ह्यर्थो बह्वायासकरस्तथा ।  
 ब्रह्महत्या इवेन्द्रस्य प्रविभागफला स्मृता ॥ ११:६ ॥  
 पञ्चशोध्येन शोध्येत अर्थयज्ञो वरानने ।  
 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 ।

✧

5ab See a sequence or list of the four āśramas in 4.75 above: गृहस्थो ब्रह्मचारी च वान-  
 प्रस्थो ऽथ भैक्षुकः ; see also 5.9: एतच्छौचं गृहस्थानां द्विगुणं ब्रह्मचारिणाम् । वानप्रस्थस्य त्रिगुणं  
 यतीनां तु चतुर्गुणम् ॥

✧

(5b) यज्ञः ] Σ, यज्ञ E • सार्वकामिकः ] C<sub>45</sub>E, सर्वकालिकः C<sub>94</sub>K<sub>7</sub>, सर्वकामिक  
 C<sub>02</sub>, सार्वकालिकः K<sub>82</sub>, सार्वकामिकाः K<sub>10</sub> (5c) अक्षयश्चाव्ययश्च ] C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>  
 E, अक्षयं चाव्ययं C<sub>94</sub>C<sub>02</sub>K<sub>82</sub> (5d) नाशनः ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, नाशनम् C<sub>45</sub>E,  
 नाशन C<sub>02</sub> (6a) ंकरो ] Σ, ंकरा C<sub>02</sub>E • ह्यर्थो ] Σ, ह्यर्थो E (6b) करस्तथा ]  
 Σ, करतस्था E (6d) प्रविभागः ] C<sub>45</sub>, प्रविभागः C<sub>94</sub>C<sub>02</sub>(?)K<sub>82</sub>K<sub>7</sub>E, प्रतिभोगः  
 K<sub>10</sub> • फला स्मृता ] C<sub>02</sub>, फलः स्मृतः C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, फल स्मृतः C<sub>94</sub><sup>ac</sup>, ंप्रदः  
 स्मृतः E (7b) ंयज्ञो ] Σ, ंयज्ञ C<sub>02</sub> (7cd) शुद्धमशुद्धे ] Σ, शुद्धमशुद्धे K<sub>82</sub>,  
 शुद्धमशुद्धं E (8) देव्युवाच ] Σ, om. K<sub>10</sub><sup>ac</sup> (8a) ंशोध्ये ] C<sub>Σ</sub>K<sub>82</sub>, ंशोध्य K<sub>10</sub>  
 K<sub>7</sub>, ंशोध्यः E • श्रेष्ठ ] Σ, स्तेः C<sub>02</sub> (8b) ऽत्र भवेः ] Σ, ऽत्रा भवेः E (9b)  
 ंशुद्धिरतः ] Σ, ंशुद्धिगतः K<sub>10</sub> (9c) मन्त्रशुद्धिस्तृतीया ] Σ, मन्त्रादि तृतीया K<sub>7</sub>  
 (9d) कर्मशुद्धिः ] Σ, कर्मसिद्धि K<sub>7</sub> (9e) पञ्चमी ] Σ, पञ्चमं E • ंशुद्धिस्तु ] Σ,  
 ंशुद्धिश्च K<sub>82</sub>E (9f) ंशुद्धिश्च पञ्चधा ] Σ, ंशुद्धिस्तु पञ्चधा C<sub>02</sub>, ंशुद्धिरतः परम्  
 K<sub>82</sub> (10ab) ंशुद्धिर्नाम ] Σ, ंशुद्धि नाः C<sub>02</sub> • भावनया ] Σ, भावनवा K<sub>82</sub>,  
 भावनतया K<sub>10</sub>

एकादशमोऽध्यायः

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 ।  
 प्रत्याहार महावेदि कुशप्रस्तर संयमः ॥ ११:१४ ॥  
 विधि नियमविस्तारो ध्यानवह्निः प्रदीपितः ।



(10cd) शुद्धिर्नाम ]  $\Sigma$ , शुद्धि ना०  $C_{02}K_7$  • अनन्यायो० ]  $C_{45}K_{82}K_{10}K_7$ , अन-  
 यो०  $C_{94}$ , अन्यायो०  $C_{02}$ , स्वल्पोन्यायो०  $E$  • द्रव्येन ]  $\Sigma$ , व्येन  $K_{10}$  (11ab)  
 मन्त्रशुद्धिर्नाम ]  $C_{94}C_{45}K_{10}E$ , मन्त्रशुद्धि ना०  $C_{02}K_7$ , मन्त्रस्तुद्धिना०  $K_{82}$  • युक्ततया ]  
 $\Sigma$ , युक्ततया  $C_{45}$  (11cd) शुद्धिर्नाम ]  $\Sigma$ , शुद्धि ना०  $C_{02}K_{10}$  • क्रमा० ]  $\Sigma$ ,  
 क्रम०  $C_{02}$  • रीततया ]  $\Sigma$ , रीततया  $C_{45}$ , ---तया  $K_7$  (11ef) शुद्धिर्नाम ]  $\Sigma$ ,  
 शुद्धि ना०  $C_{94}C_{02}$  • धानतया ]  $\Sigma$ , धानत  $K_7$  (12a) धिमेवं यदा ]  $C_{45}E$ ,  
 धिमेव यदा  $C_{94}C_{02}K_{82}$ , धिमेव य  $K_{10}$ , धिमेवं यथा  $K_7$  (12ab) शुध्येद्यदि ]  
 conj., सूयेद्यदि  $C_{94}K_{82}$ , पूर्य यदि  $C_{45}$ , सूर्येद्यदि  $C_{02}$ , सूयेद्यति  $K_{10}$ , पूयेद्यदि  $K_7$ ,  
 शूद्य यदि  $E$  (12b) यज्ञं ]  $C_{94}C_{45}K_{82}E$ , यज्ञ  $C_{02}K_7$ , संज्ञ  $K_{10}$  • हि ]  $\Sigma$ , om.  
 $K_{10}$  (12cd) वाप्तिर्ज० ]  $C_{94}C_{45}E$ , वाप्ति ज  $C_{02}K_{10}K_7$ , वापि ज०  $K_{82}$  (13b)  
 सुन्दरि ]  $\Sigma$ , सुन्दरी  $E$  (13d) यज्ञेष्वशेषतः ]  $\Sigma$ , यज्ञेषु शेषतः  $E$  (14a)  
 वाट कुरु० ]  $\Sigma$ , वाटङ्कुरु०  $C_{45}$ , वाटकृत०  $E$  • क्षेत्रं ]  $\Sigma$ , क्षेत्र  $K_7$  (14b)  
 सत्त्वा० ]  $\Sigma$ , सत्त्वासत्त्वा०  $C_{45}^{ac}$  • लयः ]  $\Sigma$ , लयम्  $C_{02}$  (14c) वेदि ]  $\Sigma$ , देवि  
 $E$  (15a) विधि नि० ]  $\Sigma$ , विधिर्नि०  $E$  • विस्तारो ]  $\Sigma$ , विस्तारौ  $C_{45}$  (15b) ]  
 $K_7$ , ध्यानवह्निप्रदीपितः  $C_{94}K_{82}$ , ध्यानं वह्निप्रदीपितः  $C_{45}$ , ध्यानमग्निप्रदीपितः  $C_{02}$ ,  
 ध्यान अग्निप्रदीपनः  $K_{10}$ , ध्यानवृद्धिर्प्रदीपिनः  $E$

वृषसारसंग्रहे

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 संकल्प 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 ॥

✧

(15cd) ०न्धनसमिज्ज्वालतपोधूम० ] K<sub>10</sub>K<sub>7</sub>, ०न्धनसमिज्ज्वालतपोधूप० C<sub>94</sub>, ०न्ध-  
सत्वमिज्ज्वालतपोधूम० C<sub>45</sub>, ०न्धनसमिज्ज्वालतपोधूम० C<sub>02</sub>, ०न्धनशमि<sub>l</sub>त<sub>l</sub>ज्वाल-  
तपोधूप० K<sub>82</sub>, ०न्धनसमिज्ज्वाला तपोधूम० E (16a) पात्र० ] Σ, पात्रा० K<sub>7</sub> (16c)  
०च्छिन्नं ] Σ, ०च्छिन्न K<sub>7</sub> (16d) लम्बक० ] Σ, ल<sub>l</sub>म्बक० C<sub>02</sub>, त्र्यम्बक० E •  
०पातितः ] Σ, ०पातितम् E (17a) ०ध्वर्युव० ] K<sub>10</sub>, ०ध्वर्यव० C<sub>Σ</sub>, ०ध्व<sub>l</sub>र्यव० K<sub>82</sub>,  
ध्व<sub>Σ</sub> K<sub>7</sub>, धर्मव० E (17c) ०युक्तः ] Σ, ०युक्त C<sub>02</sub>, ०युक्तिः K<sub>82</sub> • ०विस्तारः ]  
Σ, ०विस्तारो C<sub>02</sub> (18b) ०न्मनः ] C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>E, ०त्मनः C<sub>45</sub>C<sub>02</sub>K<sub>7</sub> (18c) प-  
त्नी ] Σ, पत्नी<sub>l</sub> C<sub>94</sub> • विशालाक्षि ] Σ, विशालाक्षी K<sub>7</sub>E (18d) पद शाश्वतम् ] Σ,  
पद<sub>l</sub>---श्वतम् C<sub>94</sub> (19b) ०डाशो ] C<sub>Σ</sub>K<sub>10</sub>K<sub>7</sub>, ०भा K<sub>82</sub><sup>ac</sup>, ०भासे K<sub>82</sub><sup>pc</sup>, ०भागे E •  
मृता० ] Σ, मृगा० C<sub>02</sub> (19d) ०त्तानिलो ] Σ, ०त्तनिलो C<sub>02</sub>K<sub>10</sub> • जयः ] Σ, जलाः  
E (20a) परि० ] Σ, पर० C<sub>02</sub> (20c) ०स्नानं ] Σ, ०स्नान C<sub>45</sub> (20d) पुराण० ]  
Σ, पुराणं E • ०कृतमम्बरः ] Σ, ०कृतम्बरम् C<sub>45</sub> (unmetr.) (21a) ०सुषुम्ना० ]  
Σ, ०सुषुम्न० C<sub>02</sub> • ०वेद्ये ] C<sub>94</sub>E, ०वेद्य C<sub>45</sub>K<sub>10</sub>, ०वेद्येः C<sub>02</sub>, ०वैद्य K<sub>82</sub>, ०भेदो K<sub>7</sub>  
(21b) सकृत् ] Σ, विदुः C<sub>02</sub> (21c) ०तोषातिथिमादृत्य ] Σ, ०तोषतिथिमावृत्य  
K<sub>10</sub> (21d) ०द्विजा० ] Σ, ०दया० C<sub>45</sub>

एकादशमोऽध्यायः

ब्रह्मकूर्चं गुणातीतं हविर्गन्धं निरञ्जनः ।  
 ब्रह्मसूत्रं त्रयस्तत्त्वं बोधना मुण्डितं शिरः ॥ ११:२२ ॥  
 निवृत्त्यादि चतुर्वेदश्चतुःप्रकरणासनः ।  
 दक्षिणामभयं भूते दत्त्वा यज्ञं यजेत्सदा ॥ ११:२३ ॥  
 विनार्थं यज्ञसम्प्राप्तिः कथिता ते वरानने ।  
 आसहस्रस्य यज्ञानां फलं प्राप्नोति नित्यशः ॥ ११:२४ ॥  
 आश्रमः प्रथमस्तुभ्यं कथितोऽस्ति वरानने ।  
 सदाशिवेन सद्धर्मं दैवतैरपि पूजितम् ॥ ११:२५ ॥

[ब्रह्मचारी]

ब्रह्मचर्यं निबोधेदं शृणुष्वावहिता शुभे ।  
 द्वितीयमाश्रमं देवि सर्वपापविनाशनम् ॥ ११:२६ ॥  
 व्रतं ब्रह्मपरं ध्यानं सावित्री प्रकृतिर्लयम् ।  
 ब्रह्मसूत्राक्षरं सूक्ष्मं त्रिगुणालय मेखलम् ॥ ११:२७ ॥

✧

23c cf. VSS 22.14ab : दक्षिणामभयं भूतेभ्यः पशुबन्धः स्वयंकृतः 26cd cf. MBh 12.184.10A :  
 गार्हस्थ्यं खलु द्वितीयमाश्रमं वदन्ति 27ab cf. VSS 16.8cd

✧

(22b) °हविर्ग° ] Σ, °हविर्ग° C<sub>45</sub>, °हविर्ग K<sub>82</sub> (22c) °सूत्रं त्रयस् ] C<sub>45</sub>  
 K<sub>10</sub> K<sub>7</sub> E, °सूत्रत्रयस्तयस् C<sub>94</sub>, °सूत्रं त्रय C<sub>02</sub>, °सूत्रत्रयं K<sub>82</sub> (22d) मुण्डितं ]  
 Σ, मुण्डित° C<sub>45</sub> K<sub>7</sub> (unmetr.) (23a) निवृत्त्या° ] em., निवृत्त्या° C<sub>Σ</sub> K<sub>82</sub> K<sub>10</sub> K<sub>7</sub>,  
 निवृत्त्या° E (23b) °प्रकरणासनः ] Σ, प्रकरणासनः C<sub>02</sub>, प्रकरणासनः E (23c)  
 °भयं भूते ] Σ, °भक्षयम्भूतै C<sub>45</sub> (23d) यज्ञं यजेत् ] Σ, यज्ञं ददत् E (24a)  
 विनार्थं ] Σ, विनार्थ C<sub>02</sub> (24b) कथिता ते ] Σ, कथितोऽस्मि C<sub>02</sub>, कथितस्ते E  
 • वरानने ] Σ, वरानने C<sub>02</sub> (24d) प्राप्नोति ] Σ, प्रा---ति C<sub>94</sub> • नित्यशः ]  
 Σ, मानवः K<sub>10</sub> (25a) आश्रमः ] Σ, आश्रम C<sub>45</sub> C<sub>02</sub> • °स्तुभ्यं ] Σ, °स्येष C<sub>02</sub>,  
 °स्यैव E (25b) °ऽस्ति ] C<sub>94</sub> C<sub>45</sub> K<sub>82</sub> K<sub>7</sub>, स्मि C<sub>02</sub> K<sub>10</sub> E (25c) °धर्म ] Σ, °धर्म  
 C<sub>45</sub>, °धर्मे E (25d) दैव° ] Σ, दैव° K<sub>10</sub> E • पूजितम् ] Σ, पूजितम् C<sub>45</sub> (26a)  
 °चर्य ] Σ, °चर्य K<sub>82</sub> (26b) °वहिता शुभे ] Σ, °वहितो भव C<sub>02</sub>, °वहितो शुभे K<sub>10</sub>  
 (26d) °विनाशनम् ] Σ, °प्रनाशनम् K<sub>10</sub> (27a) °परं ध्यानं ] Σ, °परिज्ञानं E  
 (27b) °कृतिर्लयम् ] C<sub>94</sub> K<sub>82</sub> K<sub>7</sub> E, °कृतालयम् C<sub>45</sub>, °कृतीलयम् C<sub>02</sub>, °कृतिलः  
 K<sub>10</sub> (27d) °लय ] Σ, °ल--- C<sub>94</sub> • मेखलम् ] Σ, यत्फलम् E



वृषसारसंग्रहे

दम दण्ड दया पात्रं भिक्षा संसारमोचनम् ।  
 त्र्यायुषं द्यक्षरातीतं ज्ञानभस्म-अलङ्कृतम् ॥ ११:२८ ॥  
 स्नानव्रतं सदासत्यं शीलशौचसमन्वितम् ।  
 अग्निहोत्र त्रयस्तत्त्वं जप ब्रह्मबिलस्वरः ॥ ११:२९ ॥  
 द्वितीय आश्रमो देवि यथाह भगवान्निशवः ।  
 ममापि कथितं तुभ्यं जन्ममृत्युविनाशनम् ॥ ११:३० ॥

[वानप्रस्थः]

वानप्रस्थविधिं वक्ष्ये शृणुष्वायतलोचने ।  
 यथाश्रुतं यथातथ्यमृषिदैवतपूजितम् ॥ ११:३१ ॥  
 वैराग्यवनमाश्रित्य नियमाश्रममाहरेत् ।  
 शीलशौलदृढद्वारे प्राकारे विजितेन्द्रियः ॥ ११:३२ ॥  
 अधिभूतः स्मृतो माता अध्यात्मश्च पिता तथा ।  
 अधिदैविकमाचार्यो व्यवसायाश्च भ्रातरः ॥ ११:३३ ॥  
 श्रुतिः स्मृतिः स्मृता भार्या प्रज्ञा पुत्रः क्षमानुजः ।

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33ab cf. VSS 22.10ab : अध्यात्मनगरस्फीतः अधिभूतजनाकुलः

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(28a) दण्ड दया ]  $\Sigma$ , दण्डादया  $K_{82}$ , दण्डादयो E • पात्रं ]  $\Sigma$ , पात्र  $K_{10}$  (28c)  
 ०युषं ]  $\Sigma$ , ०युष  $K_{82}$  (28d) भस्म ]  $\Sigma$ , भष्मम् E (29a) ०व्रतं ]  $C_{94}C_{02}K_{82}K_{10}$ ,  
 ०व्रत  $C_{45}K_7E$  (29c) ०होत्र त्रयस्तत्त्वं ]  $K_{82}K_7E$ , ०होत्रत्रयस्तत्त्वं  $C_{94}$ , ०होत्र-  
 त्रयस्तत्त्वं  $C_{45}$ , ०होत्रत्रयं तत्त्वा  $C_{02}$ , ०होत्रं त्रयस्तत्त्वं  $K_{10}$  (29d) ०बिलस्वरः ]  
 corr., ०बिलश्चरः  $C_{\Sigma}K_{82}K_{10}$ , ०बिलेश्वर  $K_7E$  (30a) द्वितीय आश्रमो ]  $\Sigma$ , द्वितीय-  
 माश्रमो  $C_{02}$ , द्वितीयमाश्रमं E (30b) यथाह ]  $C_{94}C_{45}K_{82}K_7$ , यथाहं  $C_{02}K_{10}$ , यदाह  
 E (30c) ममापि कथितं तु० ]  $\Sigma$ , ममापि कथितस्तु०  $K_7$ , मयापि कथितो तु० E  
 (30d) ०मृत्यु० ]  $\Sigma$ , ०मृ---  $C_{94}$  • ०नाशनं ]  $\Sigma$ , ०नाशनः  $K_7$  (31a) ०विधिं ]  
 $\Sigma$ , ०विधि  $C_{45}$  (31d) ०दैवत० ]  $\Sigma$ , ०देवत०  $C_{02}$  (32a) वैराग्य० ]  $\Sigma$ , वैराग्या  
 E (32b) नियमा० ]  $\Sigma$ , मा०  $K_{82}^{ac}$  • ०श्रममा० ]  $\Sigma$ , ०श्रमनो हरेत्  $C_{94}$  (32c)  
 ०दृढ० ]  $\Sigma$ , ०दृष० E (32d) ०कारे ]  $\Sigma$ , ०कार०  $C_{02}$  (33a) स्मृतो ]  $\Sigma$ , ---  $C_{45}$ ,  
 स्मृतौ E (33c) अधिदैविक० ] em. GOODALL, ०अ- ०भौ- ०क०  $C_{94}$ , अधिभौ-  
 तिक०  $C_{45}C_{02}K_{82}K_7E$ , अधिभौक्तिक०  $K_{10}$  (33d) व्यवसायाश्च ]  $\Sigma$ , व्यवसायश्च  
 E (34a) स्मृता ]  $\Sigma$ , स्मृतो  $C_{45}$

एकादशमो ऽध्यायः

मैत्री बन्धुर्जटा चापं करुणा सुपवित्रकम् ।  
मुदिता मौन चत्वारः सर्वकार्यमुपेक्षका ॥ ११:३४ ॥  
यमवल्कलसंवीतस्तपःकृष्णाजिनाधरः ।  
उत्तरासङ्गमासीनो योगपट्टद्वव्रतः ॥ ११:३५ ॥  
वेदघोषेण घोषेण प्राणायामो ऽग्निहावनम् ।  
जितप्राण मृगाकूलो धृति यज्ञः क्रिया जपः ॥ ११:३६ ॥  
अर्थसंग्रह शास्त्रेषु सखा दमदयादयः ।  
शिवयज्ञं प्रयुञ्जीत साधनाष्टकपूजनम् ॥ ११:३७ ॥  
पञ्चब्रह्मजलैः पूतः सत्यतीर्थशिवहृदे ।  
स्नानमाचमनं कृत्वा संध्यात्रयमुपासयेत् ॥ ११:३८ ॥  
अक्षमाला पुराणार्थं जप शान्तं दिवानिशम् ।  
ज्ञानसलिलसम्पूर्णमितिहासकमण्डलुः ॥ ११:३९ ॥  
पञ्चकर्मक्रियोत्क्रान्ति जप पञ्चविधः सुखम् ।

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37d cf. DharmP 2.1: अष्टभिः साधनैरेभिश्चित्तं कायश्च यत्नतः । शोधयित्वा ततो योगी योगाभ्यासं समाचरेत् ॥ 38d cf. VSS II.59cd: शिवस्य हृदयं संध्या तस्मात्संध्यामुपासयेत्

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(34c) बन्धुर्ज० ] Σ, बन्धु ज० C<sub>02</sub>K<sub>10</sub> (34e) मौन चत्वारः ] Σ, मौनश्चत्वारः C<sub>45</sub>, मौन चत्वार C<sub>02</sub> (34f) ०कार्यमु० ] Σ, ०कार्यामु० K<sub>82</sub> • ०पेक्षका ] Σ, ०पेक्षया E (35a) ०संवीत० ] Σ, ०सान्वीत० E (35b) ०कृष्णा० ] Σ, ०कृष्णां C<sub>02</sub> • ०जिनाधरः ] K<sub>7</sub>, ०जिनधरः C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub> (unmetr.), ०जिनं पुरः E (35d) ०द्वद० ] Σ, ०द्वष्ट० K<sub>10</sub> • ०व्रतः ] Σ, --- C<sub>94</sub> (36a) वेद० ] Σ, ---द० C<sub>94</sub> • ०ण घोषेण ] Σ, ०ण घोषीण C<sub>02</sub> (36b) ०हावनम् ] Σ, ०हावनम् C<sub>45</sub>, ०हावन C<sub>02</sub> (36d) ०जपः ] Σ, ०जिणः C<sub>02</sub> (37b) सखा ] Σ, सखो K<sub>10</sub> • दमद० ] Σ, दम० C<sub>94</sub><sup>ac</sup>, दयद० C<sub>02</sub> (37c) ०यज्ञं ] Σ, ०यज्ञ C<sub>02</sub>K<sub>7</sub> (37d) ०पूजनम् ] Σ, ०पूजिकं C<sub>02</sub> (38a) ०ब्रह्मजलैः पूतः ] Σ, ब्र--- K<sub>10</sub> (38b) ०तीर्थ० ] Σ, ०तीर्थ E (38c) ०चमनं ] Σ, ०चनं C<sub>45</sub> (38d) ०सयेत् ] em., ०श्रयेत् C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E (39a) अक्षमाला ] Σ, ०अक्ष---ला C<sub>94</sub> • पुराणार्थं ] Σ, पुराणाञ्च K<sub>10</sub>, पुराणा, र्था K<sub>7</sub> (39b) ०शान्तं ] Σ, ०शान्ति C<sub>94</sub><sup>ac</sup>K<sub>82</sub> (39c) ०सलिल० ] Σ, ०सलील० E (39d) ०कमण्डलुः ] Σ, ०कमण्डलु E (40ab) ०त्क्रान्ति ज० ] C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>, ०क्रान्तिज० C<sub>02</sub>, ०त्क्रान्तिर्ज० K<sub>82</sub>, ०त्क्रान्तिज० K<sub>7</sub>, ऽक्रान्ति ज० E

वृषसारसंग्रहे

साधनं शिवसंकल्पो योगसिद्धिफलप्रदः ॥ ११:४० ॥

संतोषफलमाहारः कामक्रोधपराजितः ।

आशापाशजयाभ्यासो ध्यानयोगरतिप्रियः ।

अतिथिभ्यो ऽभयं दत्त्वा वानप्रस्थश्चरेद्व्रतम् ॥ ११:४१ ॥

वानप्रस्थमयं धर्मं गदित यत्पूर्वमवधारितं

संसारोद्धरणमनित्यहरणमज्ञाननिर्मूलनम् ।

प्रज्ञावृद्धिकरममोघकरणं क्लेशार्णवोत्तारणं

जन्मव्याधिहरमकर्मदहनं सेवेत्स धर्मोत्तमम् ॥ ११:४२ ॥

[परिव्राजकः]

परिव्राजकधर्मो ऽयं कीर्तयिष्यामि तच्छृणु ।

सुखदुःखं समं कृत्वा लोभमोहविवर्जितः ॥ ११:४३ ॥

वर्जयेन्मधु मांसानि परदारांश्च वर्जयेत् ।

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43d cf. VSS 4.71: कामः क्रोधश्च लोभश्च मोहश्चैव चतुर्विधः । चतुःशत्रुर्निहन्तव्यः सर्वथा वीतकल्मषः ॥ 44ab cf. Manu 2.177: वर्जयेन्मधु मांसं च गन्धं माल्यं रसान्निव्यः । शुक्तानि यानि सर्वाणि प्राणिनां चैव हिंसनम् ॥

42d E (and K<sub>41</sub>) add here a Śārdūlavikrīḍita line: श्रद्धापूर्वकमेव यः सनियमं साक्षाच्च जीवन्निवः (शुद्धापूर्वकमेव यः सनियतं साक्षाच्च जीवने शिवः K<sub>41</sub>)

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(40d) ०दः ] Σ, ०दम् E (41c) ०भ्यासो ] Σ, ०भ्यास E (41d) ०रति० ] C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, --- C<sub>94</sub>, ०रिति० C<sub>45</sub>, ०रतिः E (41e) अतिथिभ्यो ऽभयं ] Σ, आर्तिभ्यश्चाभयं E • दत्त्वा ] Σ, दारा C<sub>02</sub> (41f) ०प्रस्थश्च० ] Σ, ०प्रस्थ च० C<sub>02</sub>K<sub>10</sub> (42a) गदित यत्पूर्वमवधारितम् ] conj., गदितं पूर्वधारितम् C<sub>94</sub>C<sub>45</sub>, यत्पूर्वमवधारितं C<sub>02</sub>E, गदितं यत्पूर्वधारितं K<sub>82</sub><sup>ac</sup>, गदितं यत्पूर्वमवधारितं K<sub>82</sub><sup>pc</sup>, गदित पूर्वधारितं K<sub>10</sub>, गदितं यत्पूर्वमेधारितं K<sub>7</sub> (42b) ०हरणमनित्यहरणमज्ञा० ] C<sub>94</sub>C<sub>45</sub> K<sub>82</sub><sup>ac</sup>K<sub>10</sub>K<sub>7</sub>, ०हरणमनित्यहरणमज्ञा० C<sub>02</sub>E, ०हरणम् अनित्यहरणन्तज्ञा० K<sub>82</sub><sup>pc</sup> (42c) (प्रज्ञा०... ०त्तारणम्) ] Σ, om. K<sub>10</sub> • ०करममोघ० ] C<sub>Σ</sub>K<sub>82</sub> (unmetr.), om. K<sub>10</sub>, ०कममोघ० K<sub>7</sub>, ०करं प्रबोध० E • क्लेशार्णवो० ] C<sub>Σ</sub>K<sub>7</sub>, क्लेशाणवो० K<sub>82</sub>, om. K<sub>10</sub>, शोकार्णवो० E (42d) सेवेत्स ] Σ, सेवे स C<sub>02</sub>, सेवेत् K<sub>10</sub> (43b) कीर्तयिष्यामि ] Σ, कीर्तयि---मि C<sub>94</sub> (43c) ०दुःखं ] C<sub>45</sub>, ०दुःख C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E (43d) लोभमोह० ] C<sub>45</sub>, लाभालोभ० C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>, लाभलोभ० C<sub>02</sub>, लाभालाभ० E • ०वर्जितः ] Σ, ०वर्जिताः K<sub>10</sub> (44a) वर्जयेन् ] C<sub>94</sub>K<sub>10</sub>, वर्जयेत् C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>K<sub>7</sub>E

५०७

एकादशमो ऽध्यायः

वर्जयेच्चिरवासं च परवासं च वर्जयेत् ॥ ११:४४ ॥

वर्जयेत्सृष्टभोज्यानि भिक्षामेकां च वर्जयेत् ।

वर्जयेत्संग्रहं नित्यमभिमानं च वर्जयेत् ॥ ११:४५ ॥

सुसूक्ष्मं मनसा ध्यात्वा दृशौ पादं विनिक्षिपेत् ।

न कुप्येत अनालाभे लाभे वापि न हर्षयेत् ॥ ११:४६ ॥

अर्थतृष्णास्वनुद्विग्नो रोषे वापि सुदारुणे ।

स्तुतिनिन्दा समं कृत्वा प्रियं वाप्रियमेव वा ॥ ११:४७ ॥

नियमास्तु परीधानं संयमावृतमेखलः ।

निरालम्बं मनः कृत्वा बुद्धिं कृत्वा निरञ्जनाम् ॥ ११:४८ ॥

आत्मानं पृथिवीं कृत्वा खं च कृत्वा मनोन्मनम् ।

त्रिदण्डं त्रिगुणं कृत्वा पात्रं कृत्वाक्षरो ऽव्ययः ॥ ११:४९ ॥

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45b cf. Manu 2.188ab: भैक्षेण वर्तयेन्नित्यं नैकान्नादी भवेद्व्रती 46cd ≈ Manu 6.57: अलाभे न विषदी स्याल्लाभे चैव न हर्षयेत् = VāsiṣṭhaDhS 10.22

45ab Omitted in C<sub>45</sub>

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(44c) °वासं ] Σ, °वासश् E (44d) °वासं ] Σ, °वासश् E (45a) वर्जयेत्सृ-  
ष्टं ] C<sub>02</sub>(?)K<sub>82</sub>K<sub>7</sub>, वर्जयेत्सृष्टं C<sub>94</sub>, वर्जयेत्सृष्टं K<sub>10</sub>, वर्जयेत्सृष्टं E • °भोज्यानि ]  
Σ, °भोज्यालि(?) K<sub>7</sub> (45b) °क्षामेकां ] C<sub>94</sub>K<sub>10</sub>, °क्षामेकं C<sub>02</sub>K<sub>82</sub>, °क्षामेकञ्  
K<sub>7</sub>, °क्षामेकश् E (46b) दृशौ ] conj., शुचौ C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>E • पादं ] C<sub>45</sub>C<sub>02</sub>K<sub>82</sub>  
K<sub>7</sub>, पादं C<sub>94</sub>, पाद K<sub>10</sub>E • विनिक्षि° ] Σ, ---निक्षि° C<sub>94</sub>, विनिक्षि° K<sub>7</sub> (46c)  
कुप्येत ] Σ, कुपेत C<sub>02</sub> • अनालाभे ] K<sub>82</sub>, मनोलाभे C<sub>94</sub>C<sub>45</sub>K<sub>10</sub>K<sub>7</sub>, मनोलाभो C<sub>02</sub>,  
मनालाभे E (47a) अर्थ° ] C<sub>45</sub>C<sub>02</sub>K<sub>7</sub>, अर्था° C<sub>94</sub>K<sub>82</sub>K<sub>10</sub>, अर्थ E • °नुद्विग्नो ]  
Σ, °नुद्विग्नो C<sub>02</sub> (48a) °धानं ] Σ, °धाना C<sub>02</sub>, °धानं K<sub>7</sub> (48b) °वृत° ]  
Σ, °मृत° K<sub>10</sub>, °नृत° E • °मेखलः ] Σ, °मेखलाः C<sub>02</sub>, °मेखला K<sub>10</sub> (48c)  
°वं मनः कृत्वा ] K<sub>7</sub>, °वमसत्कृत्वा C<sub>94</sub>K<sub>82</sub>, °वमसंकृत्वा C<sub>45</sub>, °वमनंकृत्वा C<sub>02</sub>, °व  
मनस्कृत्वा K<sub>10</sub>, °वमनङ्कृत्वा E (48d) बुद्धिं ] Σ, बुद्धि C<sub>45</sub>E • निरञ्जनाम् ] em.,  
निरञ्जनम् C<sub>Σ</sub>K<sub>10</sub>K<sub>7</sub>E, निरञ्जनः K<sub>82</sub> (49ab) कृत्वा खं च ] Σ, कृत्वा --- च C<sub>94</sub>  
(49b) मनोन्मनम् ] Σ, मनोन्मनः K<sub>7</sub>, मनोन्मनैः E (49d) °क्षरो ] Σ, °करो  
K<sub>10</sub> • व्ययः ] C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub>, व्ययं C<sub>02</sub>, व्यय K<sub>7</sub>, द्वयम् E

वृषसारसंग्रहे

न्यसेद्धर्ममधर्मं च ईर्ष्याद्वेषं परित्यजेत् ।  
निर्द्वन्द्वो नित्यसत्यस्थो निर्ममो निरहंकृतः ॥ ११:५० ॥  
दिवसस्याष्टमे भागे भिक्षां सप्तगृहं चरेत् ।  
न चासीत न तिष्ठेत न च देहीति वा वदेत् ॥ ११:५१ ॥  
यथालाभेन वर्तेत अष्टौ पिण्डान्दिने दिने ।  
वस्त्रभोजनशय्यासु न प्रसज्येत विस्तरम् ॥ ११:५२ ॥  
नाभिनन्देत मरणं नाभिनन्देत जीवितम् ।  
इन्द्रियाणि वशंकृत्वा कामं हत्वा यतव्रतः ॥ ११:५३ ॥  
अतीतं च भविष्यं च न भिक्षुश्चिन्तयेत्सदा ।  
क्रोधमानमददर्पान्परिव्राड्बर्जयेत्सदा ॥ ११:५४ ॥  
विरागं तु धनुः कृत्वा प्राणायामगुणैर्युतम् ।  
धारणाशरतीक्ष्णेन मृगं हत्वा मनेन्द्रियम् ॥ ११:५५ ॥  
मैत्रीखड्गसुतीक्ष्णेन संसारारिं निकृन्तयेत् ।

✧

50cd cf. BhG 2.45cd : निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् 51b cf. GautDhS 23.18 : तस्याजिनमूर्ध्वबालं परिधाय लोहितपत्रः सप्त गृहान्भक्षं चरेत् 53ab = MBh 12.237.15ab = Manu 6.45ab = NāradaParivrUp 3.61cd

✧

(50a) ०धर्मं च ] Σ, ०धर्मं वा K<sub>82</sub> (50b) ईर्ष्या० ] K<sub>82</sub>K<sub>7</sub>E, ईर्षा० C<sub>Σ</sub>K<sub>10</sub> • ०द्वेषं ] Σ, ०द्वेष C<sub>02</sub> (50c) निर्द्वन्द्वो ] Σ, निर्वन्द्वो C<sub>02</sub> • ०सत्य० ] Σ, ०संत्य० C<sub>02</sub> (50d) निर्ममो ] K<sub>7</sub>E, निर्मासो C<sub>Σ</sub>K<sub>82</sub>, निर्मसो K<sub>10</sub> • ०कृतः ] Σ, ०कृतं K<sub>82</sub>, ०कृतिः E (51a) दिवसस्या० ] Σ, दिवसत्या० C<sub>45</sub> (51b) भिक्षां ] Σ, भिक्षा K<sub>10</sub> (52a) यथालाभेन ] Σ, यथाला --- C<sub>94</sub> (52b) अष्टौ ] Σ, अष्ट E (52c) ०शय्यासु ] Σ, ०शय्याञ्च K<sub>10</sub>, ०शैय्यासु E (52d) ०सज्येत ] C<sub>94</sub>C<sub>02</sub>K<sub>82</sub>K<sub>10</sub>, ०युज्ये C<sub>45</sub>, ०सहेत K<sub>7</sub>, ०सह्येत E • विस्तरम् ] Σ, विस्तरः E (53c) वशंकृ० ] Σ, वसत्कृ० C<sub>02</sub> (53d) हत्वा यतव्रतः ] Σ, कृत्वा यतः व्रतः K<sub>10</sub> (54b) भिक्षुश्चि० ] Σ, भिक्षुश्चि० K<sub>82</sub>, भिक्षु चि० E • सदा ] Σ, om. C<sub>45</sub> (54cd) ०दर्पान्प० ] Σ, ०दर्पात्प० C<sub>45</sub> (55a) धनुः ] Σ, धनुष E (55b) प्राणायामगु० ] Σ, प्राणायामङ्गु० C<sub>94</sub> • युतम् ] Σ, युतः K<sub>82</sub>, वृतं E (55c) ०तीक्ष्णेन ] K<sub>10</sub>E, ०तीक्ष्णेण C<sub>Σ</sub>K<sub>7</sub>, ०तीक्ष्णे K<sub>82</sub> (56a) सुतीक्ष्णेन ] C<sub>94</sub>K<sub>10</sub>K<sub>7</sub>E, सुतीक्ष्णेण C<sub>45</sub>C<sub>02</sub>K<sub>82</sub><sup>pc</sup>, ण K<sub>82</sub><sup>ac</sup> (56b) ०सारारिं ] Σ, ०सारारि C<sub>02</sub>K<sub>7</sub>

एकादशमो ऽध्यायः

करुणावर्तचक्रेण क्रोधमत्तगजं जयेत् ।  
मुदितावर्मबद्धाङ्गस्तूणं पूर्णमुपेक्षया ॥ ११:५६ ॥  
अनक्षरं परं ब्रह्म चिन्तयेत्सततं द्विज ।  
ब्रह्मणो हृदयं विष्णुर्विष्णोश्च हृदयं शिवः ।  
शिवस्य हृदयं संध्या तस्मात्संध्यामुपासयेत् ॥ ११:५७ ॥

संसारार्णवतारणं शुभगतिः स ब्रह्म संध्याक्षरं  
ध्यायेन्नित्यमतन्द्रितो ह्यनुपमं व्यक्तात्मवेद्यं शिवम् ।  
रूपैर्वर्णगुणादिभिश्च विहितं दुर्लक्ष्यलक्ष्योत्तमं  
यत्नोद्धृत्य समाश्रयेत्सुरगुरुं सर्वार्तिहर्ता हरम् ॥ ११:५८ ॥

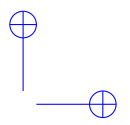
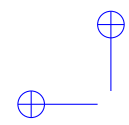
॥ इति वृषसारसंग्रहे चतुराश्रमधर्मविधानो नामाध्याय  
एकादशमः ॥



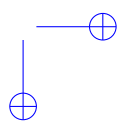
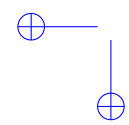
57 ≈ Saubhāgyabhāskara of Bhāskararāya ad Lalitāsahasranāmastotra 302 : ब्रह्मणो हृदयं विष्णुर्विष्णोरपि शिवः स्मृतः । शिवस्य हृदयं सन्ध्या तेनोपास्या द्विजातिभिः ॥ इति कश्यपादिवचनैः कौर्मपाद्मस्कान्दादिनिखिलपुराणेषु च तत्र तत्र देवीकालिकाब्रह्माण्डमार्कण्डेयादिपुराणेषु बहुशः शक्तिरहस्य-देवीभागवत-तृतीयस्कन्धादिषु च इदंपर्येण सर्वत्र ज्ञानार्णवकुलार्णवादितन्त्रेषु त्वपरिमितत्या वर्णितम्



(56f) तूणं पूर्णमु० ] em. GOODALL, तूणापूर्णमु० C<sub>94</sub>, तूणापूर्णमु० C<sub>45</sub>, तू-  
नपूर्णमु० C<sub>02</sub>, तूणापूर्णामु० K<sub>82</sub>, तूणापूर्णमु० K<sub>10</sub>K<sub>7</sub>, तूणीपूर्णमु० E (57a)  
अनक्षरं ] C<sub>45</sub>, अनाक्षरं C<sub>94</sub>K<sub>82</sub>, अनाक्षरं C<sub>02</sub>K<sub>7</sub>E, अनक्षरं K<sub>10</sub> • परं ] Σ, पर  
C<sub>45</sub>K<sub>7</sub> (57c) हृदयं ] Σ, ---दयं C<sub>94</sub>, हृदये K<sub>7</sub> (57cd) विष्णुर्वि० ] C<sub>94</sub>K<sub>82</sub>  
E, विष्णुर्वि० C<sub>45</sub>, विष्णु वि० C<sub>02</sub>K<sub>10</sub>K<sub>7</sub> (57d) शिवः ] E, शिवं C<sub>Σ</sub>K<sub>82</sub>K<sub>10</sub>K<sub>7</sub>  
(57f) ०सयेत् ] C<sub>94</sub>C<sub>02</sub>K<sub>10</sub>, ०शयेत् C<sub>45</sub>K<sub>82</sub>, ०श्रयेत् K<sub>7</sub>E (58a) ०गतिः ]  
C<sub>02</sub>E, ०गति C<sub>94</sub>C<sub>45</sub>K<sub>82</sub>K<sub>10</sub> (unmetr.), ०गति K<sub>7</sub> • ०क्षरं ] Σ, ०क्षर C<sub>45</sub> (58b)  
०तन्द्रितो ] C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>E, ०नन्द्रितो C<sub>45</sub>, ०तन्द्रिय C<sub>02</sub>, ०तन्द्रियं K<sub>10</sub> • ०वेद्यं ] Σ,  
०वेद्य K<sub>10</sub> (unmetr.) (58c) रूपैर्व० ] C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>E, रूपै व० C<sub>45</sub>C<sub>02</sub>K<sub>10</sub> • विहितं ]  
Σ, रहितं K<sub>82</sub>(?)E • दुर्लक्ष्यलक्ष्योत्तमम् ] C<sub>94</sub>K<sub>10</sub>, दुर्लक्ष्यलक्ष्योत्तमम् C<sub>45</sub>C<sub>02</sub>K<sub>7</sub>E,  
दुर्लक्ष्यलक्ष्योत्तमम् K<sub>82</sub> (58d) यत्नोद्धृत्य ] Σ, यत्नोद्धृत्य E • समाश्रये० ] Σ,  
मणाश्रये० K<sub>10</sub> • सर्वार्तिहर्ता हरम् ] C<sub>Σ</sub>K<sub>10</sub>, सर्वार्तिहर्ता हरं K<sub>82</sub>, सर्वार्तिहर्ता हरं  
K<sub>7</sub>, सर्वार्तिहर्ता शङ्करम् E (Colophon: नामाध्याय एकादशमः ] Σ, नामाध्याय  
एकादश K<sub>7</sub>, नाम एकादशो ऽध्यायः E



*Introduction*



*Vṛ̥ṣasārasaṅgraha*



*An Annotated Translation*

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[ ekādaśamo 'dhyāyaḥ ]  
[ Chapter Eleven ]

[ *caturāśramadharmavidhānaḥ* —

Regulations on the Dharma of the four social disciplines ]

*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] sacrifice that is for all (*sarvayajña*), which is free of pain, easy, and which does not require an abundance of materials, O Īśvara?

*sarvayajñaphalāvāpti daivatais 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 (*sarvayajña*), which is praised even by the gods.

*maheśvara 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 [you] with respect

11.1 I understand *pāda* c as containing a sandhi bridge thus: *alpakleśa-m-anāyāsa*. The sandhi between *pādas* c and d is irregular, understand °*anāyāsaḥ artha*°, or rather °*anāyāso 'rtha*°.

11.2 ŚDhŚ 1.7–11ab express a similar sentiment, using the word *āyāsa*, similarly to VSS 11.1c above, but giving a somewhat clearer reason for asking for a new form of devotion, namely that twice-born members of society with limited financial resources struggle to perform expensive Vedic rituals (*na śakyante yataḥ kartum alpavittair dvijātibhiḥ*):

*sanatkumāra uvāca* |

*bhagavan sarvadharmajña śivadharmaparāyaṇaḥ* |

*śrotukāmāḥ paraṃ dharmam imaṃ sarve samāgatāḥ* ||

*agniṣṭomādayo yajñā bahuvittakriyānvitāḥ* |

*nātyantaphalabhūyiṣṭhā bahvāyāśasamanvitāḥ* ||

*na śakyante yataḥ kartum alpavittair dvijātibhiḥ* |

*sukhopāyam ato brūhi sarvakāmārthasādhakam* |

*hitāya sarvasatvānāṃ śivadharmam sanātanam* ||

*nandikeśvara uvāca* |

*śrūyatām abhidhāsyāmi sukhopāyamahatphalam* |

*paramasarvadharmāṇāṃ śivadharmam śivātmakam* ||

*śivena kathitaṃ pūrvaṃ pārvatyaḥ ṣaṇmukhasya ca* |

Translation of chapter 11

to which [your] compassion is not evident?

*sadāśivamukhāt pūrvam śrutam me varasundari |*  
*śṛṇu devi pravakṣyāmi dharmasāram anuttamam || 11:4 ||*

I heard [the following] previously from Sadāśiva’s mouth, O Varasundarī.  
 Listen, O Goddess, I shall teach you the ultimate essence of Dharma.

[*grhastha*h(?) —  
 The householder ]

*vinārthena tu yo yajñah sa yajñah sārvaśāntikah |*  
*akṣayaś cāvyaś caiva sarvapātakanāśanaḥ || 11:5 ||*

Sacrifice which [is performed] without materials satisfies all desires. It is  
 undecaying and imperishable, and it removes all sins.

*bahuvighnakaro hy artho bahvāyāsakaras tathā |*  
*brahmahatyā ivendrasya pravibhāgaphalā smṛtā || 11:6 ||*

Material things (*artha*) present many kinds of obstacle and [their acqui-  
 sition causes] much trouble, similarly to Indra’s murder of the Brahmin  
 [Viśvarūpa], which yielded results [i.e. sins] that were distributed [among  
 trees, lands etc.].

11.3 I understand *dayā* in *pāda* b as if it were instrumental: *tava dayayā bhūteṣu na  
 tulyam paśyāmi*. Alternatively, as suggested by Csaba Dezső, *pādas* ab could be interpreted  
 as two sentences: ‘I cannot see anything comparable to you. [You have great] compassion  
 towards living beings, O Bhāminī.’

11.4 Note *me* for *mayā* in *pāda* b, and the evident distinction here between Maheś-  
 vara, the interlocutor, and Sadāśiva, who, in this context seems to be superior, being the  
 ultimate source here of the following teaching. This might hint at a familiarity with the  
 Tantric sequence of *tattvas*, on which see, e.g., Goodall, Sanderson, & Isaacson 2015, 45.

11.5 I put a question mark after the subchapter heading here because in this chapter  
 the category of the *grhastha* never gets mentioned. This category is simply labelled *āśra-  
 mah prathamah* in 11.25a. Nevertheless, it is most probably the *grhastha* that is implied,  
 and it is mentioned elsewhere (see 4.74c, 5.9a, and 15.17a, which reads *āśramāṇām grhī  
 śreṣṭho*). The teaching on sacrifice without materials (*vinārthena yajñah* or *anarthaya-  
 jñah*), which is fundamentally internalised sacrifice, is a central teaching of the VSS: in  
 addition to the present chapter, the expression appears as the main interlocutor’s name  
 (Anarthayajña) in chapters 1–9 and 19–21, and his life is discussed in chapter 22. Thus the  
 name Anarthayajña or the concept of *anarthayajña* appears in each major layer of the  
 text. On this see pp. xvii ff, and Kiss 2021. That *anarthayajña* is basically internalised  
 worship is also hinted at in 10.12cd above in 13.2:

*svāśarīre sthito yajñah svāśarīre sthitam tapaḥ |*  
*svāśarīre sthitam tīrtham śruto vistarato mayā ||*

11.6 The context of *pādas* cd is this: Viśvarūpa was a son of Tvaṣṭṛ. Viśvarūpa’s heads

*Vṛṣasārasaṃgraha*

*pañcaśodhyena śodhyeta arthayajño varānane |*  
*śodhite tu phalaṃ śuddham aśuddhe niṣphalaṃ bhavet || 11:7 ||*

Material sacrifice can be purified with the five purifications, O Varānana.  
 When it is purified, the fruits are also pure. If it is not purified, it is fruitless.

*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: First [there is] the purification of the mind, then [comes]  
 the purification of the substances. The third is the purification of mantras,  
 then the purification of the ritual. The fifth is the purification of Sattva.  
 The purification of the sacrifice is [thus] fivefold.

*manaśśuddhir nāma aviparītabhāvanayā |*  
*dravyaśuddhir nāma ananyāyopārjitadravyena || 11:10 ||*

The purification of the mind is [achieved] by mentally creating what is not  
 against [the rules]. The purification of the substances is [achieved] by [using]  
 substances that were not obtained by unlawful means.

were struck off by Indra and Indra's sins were distributed among the earth, water, trees,  
 and women. See, e.g., BhāgP 6.9.6:

*brahmahatyām añjalīnā jagrāha yad apīśvaraḥ |*  
*saṃvatsarānte tad agham bhūtānāṃ sa viśuddhaye |*  
*bhūmyambudrumayoṣidbhyaś caturdhā vyabhajad dhariḥ ||*

‘Even though [Indra was] the Lord, he took on himself, with folded hands, the sin  
 of killing a Brāhmaṇa. At the end of the year, Hari [= Indra] distributed that sin in four  
 parts to the earth, water, trees and women for the self-purification of living beings.’

11.9 *Pāda* a is unmetrical unless the *krama* licence is applied for the first syllable of  
*prathamam*, turning the line into a *na-vipulā*.

Sets of five types of purification are a commonplace in Tantric Śaivism, but they  
 are usually somewhat different from what we see here. They usually include *ātmaśuddhi*,  
*sthānaśuddhi*, *dravyaśuddhi*, *mantraśuddhi* and *liṅgaśuddhi*. See Goodall's article on this  
 in TAK III s.v. *dravyaśuddhi*.

11.10 The passage 11.10-11 is in fact prose.

Translation of chapter 11

*mantraśuddhir nāma svaravyañjanayuktatayā |*  
*kriyāśuddhir nāma yathākramāvīparitatayā |*  
*sattvaśuddhir nāma rajastama-apradhānatayā || 11:11 ||*

Purification of the mantras is [achieved] by properly connecting vowels to consonants. Purification of the ritual is [achieved] by not altering the proper sequence [of the elements of ritual]. 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 ||*

When he has purified the ritual (*vidhi*) thus and performs the sacrifice, he will obtain the fruits of the sacrifice, and will not undergo births and deaths [any more].

*vinārthena tu yo yajñam karoti varasundari |*  
*na tasya tatphalāvāptiḥ sarvayajñeṣu aśeṣataḥ || 11:13 ||*

But he who performs sacrifice without materials, O Varasundarī, will not [only] obtain its fruits, [but] of all sacrifices, without exception.

*yajñavāṭa kurukṣetraṃ sattvāvāsakṛtālayaḥ |*  
*pratyāhāra mahāvedī kuśapṛastara saṃyamah || 11:14 ||*

The sacrificial ground is [the internal] Kurukṣetra. The abode made is [now:] dwelling in Truth (*sattva*). The great altar is the withdrawal of the senses (*pratyāhāra*). The seat made of *kuśa* grass is constraint (*saṃyama*) [in internalised sacrifice].

11.12 An alternative to my conjecture in *pāda* a (*yadā śudhyed* for *yadā sūyed*, *sūryed*, *pūrya*, and *pūyed*) has been suggested by Dominic Goodall, namely that one could apply the reading of C<sub>45</sub> thus: *yadāpūrya* (“when having completed”).

11.13 I tentatively interpret *sarvayajñeṣu* in *pāda* d as a locative for genitive, and in a sense that does not reflect the meaning in which I took *sarvayajñah* in 11.1a above. Compare the conclusion of this section, 11.24cd: *āsahasrasya yajñānām phalaṃ prāpnoti nityaśaḥ*.

11.14 It would be easy to correct *yajñavāṭa* in *pāda* a to *yajñavāṭaḥ*, and to normalise all the similarly positioned stem form nouns in the following verses because there are no metrical constraints that would prevent us from doing so, but it seems to me that there is a pattern here and that these stem forms are being emphasised, highlighted, or being items in a list (see 11.14c and d, 15a, 16a and b, 17a, 18d, etc.). Nevertheless, some of the expression in the upcoming verses should be interpreted as bahuvrīhis qualifying the sacrificer or yogin. In fact, we could read *yajñavāṭakurukṣetraḥ* and *pratyāhāramahāvedīḥ* as bahuvrīhis here.

Kurukṣetra was defined as an internalised pilgrimage place in 10.12, which fits well

*Vṛṣasārasaṃgraha*

*vidhi niyamavistāro dhyānavahniḥ pradīpitaḥ |*  
*yogendhanasamijjvālatapodhūmasamākulaḥ || 11:15 ||*

Vedic injunction (*vidhi*) is the large group of Niyama-rules. [Instead of the Vedic ritual fire, it is now] the fire of meditation (*dhyāna*) [that] is lighted, which is flaring up by the fuel of the firewood of yoga and is abounding in the smoke of penance.

*pātranyāsa śivajñānaṃ sthālīpāka śivātmakaḥ |*  
*ājyāhutim avicchinnam lambakasruvapātitaḥ || 11:16 ||*

The placing down of the chalice is knowledge of Śiva. [The oblation of] boiled rice is [now the process of] be[com]ing Śiva. The continuous oblation of clarified butter (*ājyāhuti*) is poured with the ritual ladle (*sruva*) of the uvula (*lambaka*).

*dhāraṇādhvaryuvat kṛtvā prāṇāyāmaś ca ṛtvijaḥ |*  
*tarkayuktaḥ savistāraḥ samādhir vayatāpanaḥ || 11:17 ||*

Transforming concentration (*dhāraṇā*) into an Adhvaryu [priest, the phases of] breath control will be the [other Vedic] priests[, the Hotṛ, the Brahman, and the Udgāṛ]. Samādhi which involves reflection (*tarka*) and which is extensive is the [Vedic ritual of] burning the oblation (*vaya*[s]-*tāpana*).

the presently introduced teaching of internalised sacrifice. Both are summarised, together with bodily penance, in 13.2 (see note to 11.5). The term *sattvāvāsa* has elsewhere, but probably not here, a distinctively Buddhist flavour, denoting the seven or nine ‘abodes of beings,’ see, e.g., Edgerton 1953, vol. 2, s.v. *sattvāvāsa*, and Sferri 2022, 1155. Note that if *pāda* c followed the pattern of *pāda* a, namely that ‘X in Vedic ritual is now Y in this internalised sacrifice,’ we would need to read *mahāvedi pratyāhāra*, but that would be unmetrical.

*saṃyama* is mentioned only a few times in the VSS (e.g., in a similar context, in 22.12), and is never explained, in contrast with the *niyama*-rules mentioned in the next verse, which are expounded in detail in 5.1–8.44. *saṃyama* may perhaps be used here in the sense in which it appears in the YS: the yogic application, or appearance, of *dhāraṇā*, *dhyāna*, and *samādhī* at the same time (see *Yogasūtra* 3.1–4).

11.15 I have chosen the reading in *pāda* b that is the easiest to interpret. Alternatively, the intended expression may have been *dhyānena vahniḥ pradīpitaḥ*. Instead of taking °*samijjvāla*° as a tatpuruṣa compound in *pāda* c (°*samidh-jvāla*°), consider emending it to °*samujjvāla*°, which would stand metri causa for °*samujjvāla*°.

11.16 The interpretation of *pāda* b is tentative. Ignoring the problems concerning grammatical gender and case, we may presume that the intended meaning in *pādas* cd could be expressed thus: *ājyāhutir avicchinnā lambikāsruvena pātītā*. I suspect that *lambaka* simply stands for *lambikā* (‘uvula’), which fits the internalised nature of this ritual. See also *ghaṇṭikā* possibly as ‘uvula’ in 10.32d.

11.17 Understand *pādas* a as *dhāraṇām adhvaryuvat kṛtvā* (*dhāraṇā* in the MSS being

Translation of chapter 11

*brahmavidyāmāyo yūpaḥ paśubandho manonmanah |*  
*śraddhā patnī viśālākṣi saṃkalpa pada śāśvatam || 11:18 ||*

The sacrificial post is made up of the knowledge about the Brahman. The tying of the sacrificial animal is [the mental state called] Manonmanas. [The householder’s] wife is Faith, O Viśālākṣi. [His] ritual intention (*saṃkalpa*) is [reaching] the eternal abode.

*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 [Vedic] mantra is [now] Brahmā’s sound. Expiation is victory over the breath.

*somapāna parijñānam upākarma caturyamah |*  
*itihāsa jalasnānam purāṇakṛta-m-ambaraḥ || 11:20 ||*

The consumption of Soma is [substituted now with] complete knowledge. The commencement [of the Vedic ritual] is the four Yama-rules. The ritual water-bath is [the study of] the Itihāsa. His garment is made of [his study of] the Purāṇas.

in stem form). Note how taking 11.14c and 15b together with the present verse, all six auxiliaries of the *śaḍaṅgayoga* of VSS chapter 16 have now been mentioned in this chapter. See 16.18:

*pratyāhāras tathā dhyānam prāṇāyāmaś ca dhāraṇā |*  
*tarkaś caiva samādhiś ca śaḍaṅgo yoga ucyate ||*

My interpretation of *vayatāpana* in *pāda d* as ‘burning of oblation’ (*vaya* possibly standing for *vayas* metri causa) is tentative.

11.18 The final section of VSS chapter 20, a chapter on the *tattvas* of Sāṃkhya, discusses the mental state of *unmanas*:

*unmanastvam gate vipra nibodha daśalakṣaṇam |*  
*na śabdaṃ śṛṇute śrotraṃ śaṅkhabherīśvanād api ||* etc.

Verse 11.49 below mentions *manonmanas* in a similar context. In *pāda d*, understand *saṃkalpaḥ padaṃ śāśvatam* (both *saṃkalpa* and *pada* are stem form nouns in the verse, the latter metri causa).

11.19 The term *brahmanāda* in *pāda c* may refer to the same concept as *brahmabilas-vara* does in 11.29d. It may be the same as the (haṭha)yogic concept of *mahānāda* (‘great sound’ or ‘unstruck sound’), on which see Mallinson 2007, 225, nn. 359 and 361. My translation tentatively presupposes that *mantra* in *mahāmantra* refers to Vedic mantras, now contrasted with a yogic experience. (See *mahāmantra* referring to Vedic/Śrauta mantras in SkandaP 13.132cd: *śrutigītair mahāmantrair mūrtimadbhir upasthitaiḥ*.)

Understand *pāda d* as *prāyaścitto ’nilajayaḥ*. It would be possible to correct °*cittānilo* to °*citto ’nilo*, but since *’nilajayaḥ* would be unmetrical and since stem form nouns abound in this chapter, I believe that *prāyaścittānilo* could be original.

11.20 *caturyamah* in *pāda b* is baffling. The VSS teaches ten Yama-rules in 3.16–4.89.



*Vṛṣasārasaṃgraha*

*iḍāsuṣumnāsaṃvedye snānam ācamanam sakṛt |*  
*saṃtoṣātithim ādr̥tya dayābhūtadvijārcitaḥ || 11:21 ||*

Ritual bathing and sipping water once are [to be performed] at the confluence of the Iḍā and the Suṣumnā. Having honoured Contentment as a guest, he salutes the Brahmin that is [now] Compassion.

*brahmakūrca guṇātīta havirgandha nirañjanaḥ |*  
*brahmasūtram trayas tattvaṃ bodhanā muṇḍitaṃ śiraḥ || 11:22 ||*

The Brahmakūrca [observance] is the [state of mind called] ‘beyond the Qualities’ (*guṇātīta*), the scent of the sacrifice is the ‘spotless’ (*nirañjana*) [state of mind]. [His] sacred thread is the three truths (*tattva*). The shaven head [of the *snātaka*] is [now] enlightenment.

Dominic Goodall has suggested that *caturyamah* could stand for *ca tu yamah* metri causa. Another possibility would be to interpret *catur* as *caturtha* (‘fourth’) and then the phrase may refer to the fourth Yama-rule, absence of hostility (*ānṛsaṃsya*, 4.31–49). Note the stem form *itihāsa* in *pāda* c, and see the notes to verses 6.5 and 8.6 to clarify what *itihāsa* most probably means in the VSS (the *Mahābhārata*). There is a hiatus-filler (*-m-*) in *pāda* c in °*kṛta-m-ambaraḥ*, which is a metrical solution for °*kṛto ’mbaraḥ*.

11.21 For the teaching on the internalised pilgrimage places Gaṅgā, i.e. Suṣumnā, and Yamunā, i.e. Iḍā, and their internalised confluence, Prayāga, see 10.17. Note that Iḍā and Suṣumnā are then reinterpreted as Somatīrtha and Sūryatīrtha, respectively, in 10.20–21. *saṃtoṣa*° is either meant to be compounded with °*atithim* in *pāda* c or is in stem form for *saṃtoṣam atithim*; for the latter possibility cf., e.g., 11.17a above. Similarly, °*dvija*° may be in stem form in *pāda* d, for °*dvijo ’rcitaḥ*, or simply correct it to the same.

11.22 Note the stem form nouns in *pādas* ab.

On the *brahmakūrca* observance, see, e.g., Kane 1941–1962, vol. 4, 146, where the references given include *Mitākṣarā* ad YājñS 3.314: *yadā punaḥ pūrvedyur upoṣyāparedyuh samantrakam saṃyujya samantrakam eva pañcagavyam piyate tadā brahmakūrca ity ākhyāyate*; ‘And when one fasts one day, and on the next day mixes the five products of the cow together while reciting mantras, and drinks [the mixture] while reciting mantras again, that is called *brahmakūrca*.’

On the *guṇātīta* state of mind, see 9.39–43. See the term *nirañjana* mentioned as a quality of the soul (*jīva*) in 1.11 and 15.4, of the *puruṣa* in 20.3, as a state of mind in 11.48, and as one of ten meditative states in 22.30.

It is difficult to know what the three *tattvas* mentioned in *pāda* c are. (Understand *trayas tattvaṃ* as *tattvatrayam*, *trīṇi tattvāni*, *tritattvāni*, or *tritattvaṃ*.) VSS chapter 4 teaches four *tattvas* as objects of meditation: *ātman*, *vidyā*, *bhava*, and *sūkṣma* (see, e.g., 4.72). VSS chapter 6 discusses five *tattvas*: *sūrya*, *soma*, *agni*, *sphaṭika*, and *sūkṣma* (see, e.g., 6.7). VSS chapter 20 enumerates the 25 *tattvas* of Sāṃkhya. One possibility would be to interpret the set of three *tattvas* as the three *padārthas* of the Śaivasiddhānta, *pati*, *paśu*, and *pāśa*; see, e.g., TAK III, s.v. *patipaśupāśa*. Dominic Goodall has tentatively suggested reading here in VSS 11.22c, with K<sub>82</sub>, *brahmasūtratrayam tattvaṃ* (‘the three strands of the sacred thread is truth’). The problem is firstly that we have *trayas tattvaṃ* repeated in 11.29c below, and secondly that what we need here is three entities compared to the

Translation of chapter 11

*nivṛtṭyādi caturvedaś catuḥprakaraṇāśanaḥ |*  
*dakṣiṇām abhayaṁ bhūte dattvā yajñam yajet sadā || 11:23 ||*

The four Vedas are [now] *nivṛtti* etc. His seat is the four *prakaraṇas*. He should always perform a[n internalised] sacrifice after donating the priestly fee of providing being[s] with freedom from danger.

*vinārthaṁ yajñasamprāptiḥ kathitā te varānane |*  
*āsahasrasya yajñānām phalaṁ prāpnoti nityaśaḥ || 11:24 ||*

The attainment of sacrifice without materials has been taught to you, O Varānana. [The sacrificer] will in any case obtain the fruits of up to a thousand [ordinary Vedic] sacrifices.

*āśramaḥ prathamas tubhyaṁ kathito ’sti varānane |*  
*sadāśivena saddharmaṁ daivatair api pūjitam || 11:25 ||*

The first discipline (*āśrama*) has been taught to you, O Varānana, through Sadāśiva; [this is] the true Dharma, revered also by the gods.

[ *brahmacārī* —

The chaste one ]

*brahmacaryaṁ nibodhedam śṛṇuṣvāvahitā śubhe |*  
*dvitīyam āśramaṁ devi sarvapāpavināśanam || 11:26 ||*

three strands of the sacred thread. What is clear here is that even the investiture of the sacred thread (*upanayana*) is supposed to be internalised in this teaching of non-material sacrifice.

11.23 My assumption is that *pāda* a here hints at those four, later five, categories, called *kalās*, that are well-known from Tantric Śaivism: *nivṛtti*, *pratiṣṭhā*, *vidyā*, *śānti*, and *śāntyatīta*. For this, I had to emend the reading found in all witnesses consulted, *nivṛtyā*<sup>o</sup>. I consider *nivṛti* for *nivṛtti* a common and plausible error. As Dominic Goodall has suggested, here the four *kalās*, originally possibly the four Śaktis of the Lord, may be reinterpreted as yogic states. The fact that the VSS is aware of only four *kalās* here may hint at a relatively early date of composition of this section (see Introduction pp. xxvii ff). On the history and interpretation of these *kalās*, see TAK II s.v. *kalā* 6.

*catuḥprakaraṇāśanaḥ* may be taken as *catuḥprakaraṇāṇy āsanam*, or, as I take it in my translation, a bahuvrīhi compound qualifying the practitioner. As to what the four *prakaraṇas* (‘chapters?’) refer to here, I am without a clue. Perhaps the phrase was meaningful in a context whereof this section was taken out. It may stand for yogic *karaṇas*, postures, which are mentioned, but then not clearly described, in 16.1:

*adhunā śrotum icchāmi yogasadbhāvanirṇayam |*  
*karaṇam ca yathānyāyam kathayasva sureśvara ||*

11.25 *sadāśivena* in *pāda* c could also be interpreted as the agent of *pūjitam* in *pāda* d (‘it is revered by Sadāśiva’), but Sadāśiva was mentioned as the original teacher of this ritual in 11.4 above, which makes it probable that he is being referred to in a similar manner here. Cf. also 11.30 below.

*Vṛṣasārasaṃgraha*

[Now] learn about this, about the practice of chastity (*brahmacarya*). Listen with attentively, O Śubhā. [It is] the second discipline (*āśrama*), O Devī, the destroyer of all sins.

*vrataṃ brahmaparaṃ dhyānaṃ sāvitṛī prakṛti-r-layam |*  
*brahmasūtrākṣaraṃ sūkṣmaṃ triguṇālaya mekhalam || 11:27 ||*

Religious observance is [now] meditation focussed on the Brahman. The Sāvitṛī [hymn] is absorption in Prakṛti. The Brahmanical cord (*brahmasūtra*) is the subtle syllable. His girdle is now the abode of the three Qualities (*guṇa*).

*dama daṇḍa dayā pātraṃ bhikṣā saṃsāramocanam |*  
*tryāyuṣaṃ dvyakṣarātītaṃ jñānabhasma-alāṅkṛtam || 11:28 ||*

His staff is self-restraint, his bowl compassion. Alms are liberation from transmigration (*saṃsāra*). The Tryāyuṣa is the one beyond the two syllables. [The three lines are] prepared with the ashes of knowledge.

11.26 *idaṃ* in *nibodhedam* in *pāda* a sounds clumsy with *brahmacaryaṃ* (lit. ‘listen to this practice of chastity’) but in fact the MBh and the Purāṇas contain countless similar, albeit smoother, expressions, e.g., MBh 5.145.15ab (*dur̥yodhana nibodhedam kulārthe yad bravīmi te*), BrahmaP 133.10ab (*bharadvāja nibodhedam vākyaṃ mama samāsataḥ*), etc. See some remarks on the disciplines, or life-stages (*āśrama*), and especially on their order, in the VSS in Kiss 2021.

11.27 One could emend *prakṛtir layam* in *pāda* b to the expected *prakṛtau layaḥ* (see, e.g., AgniP 379.1d: *vairāgyāt prakṛtau layam*). Nevertheless, I retained the reading of C<sub>94</sub>K<sub>82</sub>K<sub>7</sub>E because it may have been the way in which the compound *prakṛtilaya* was originally made 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. Compare 16.8d, where the same expression is transmitted in all the witnesses consulted so far as *prakṛtālayam*.

Note the stem form nouns in *pādas* cd (*°sūtra* and *°ālaya*). The ‘subtle syllable’ may be *om* (cf. 1.9–10), traditionally analysed as made up of three sounds, here corresponding to the three strands of the sacred thread. In *pāda* d, *triguṇālaya* might rather mean ‘absorption in the three Qualities’ (*triguṇeṣu layaḥ*) although in my translation I translate it as *triguṇa-ālayaḥ*.

11.28 The Tryāyuṣa is a Vedic mantra, see, e.g., *Rgveda-khila* 5.3.6: *tryāyuṣaṃ jamadagneḥ kaśyapasya tryāyuṣam | agastyasya tryāyuṣam yad devānām tryāyuṣam tan no astu tryāyuṣam*; ‘The threefold vitality of [the sage] Jamadagni, that of [the sage] Kaśyapa, that which is that of the gods—may it be ours!’ (translation based on Bisschop, Kafle, & Lubin 2021, 28). ‘In the Vedic domestic ritual codes, this is the mantra to be recited over the razor or over the student who is about to be shaven before bathing at the end of his studies’ (ibid.). In ŚivaUp 5.20ab, this mantra is prescribed to accompany the application of the three lines on the forehead. Thus here in VSS 11:28cd, *tryāyuṣa* and the mention of ashes make it clear that the next element of the ritual life of the *brahmacārin* to be internalised is the application of the *tripuṇḍra*. As for the *dvyakṣarātīta*, which should be a mantra, it perhaps means a three-syllable mantra, possibly *a-u-m* or *śivāya*.

Translation of chapter 11

*snānavrataṃ sadāsatyam śīlaśaucasamanvitam |*  
*agnihotra trayas tattvaṃ japa brahmabilasvaraḥ || 11:29 ||*

The bath-vow is life-long truthfulness, accompanied by the purity and moral conduct. The Agnihotra sacrifice is the three *tattvas*. Recitation is the sound at the aperture of Brahmā.

*dvitīya āśramaṃ devi yathāha bhagavān śivam |*  
*mamāpi kathitaṃ tubhyaṃ janmamṛtyuvinaśanam || 11:30 ||*

The second discipline (*āśrama*) has [now] been taught also to you as Lord Śiva taught it, O Devī, to me. It is the destruction of birth and death.

[ *vānaprasthaḥ* —  
 The forest-dweller ]  
*vānaprasthavidhiṃ vakṣye śṛṇusvāyatalocane |*  
*yathāśrutaṃ yathātathyam ṛsidaivatapūjitam || 11:31 ||*

Listen, O Long-eyed goddess, I shall teach you the forest-dweller’s way of life, which is revered by the sages and the gods, as I heard it, as it [really] is.

*vairāgyavanam āśritya niyamāśramam āharet |*  
*śīlaśailadṛḍhadvāre prākāre vijitendriyaḥ || 11:32 ||*

Having taken to the forest of indifference, he should take residence in the ashram of Niyama-rules, within walls that have the stone-strong gate of moral conduct, with his sense faculties conquered.

*adhibhūtaḥ smṛto mātā adhyātmaś ca pitā tathā |*  
*adhidaivikam ācāryo vyavasāyāś ca bhrātaraḥ || 11:33 ||*

One’s mother is the material realm, one’s father the Self, one’s guru the divine. Resolutions are one’s brothers.

11.29 On the problem of understanding what the three *tattvas* are in this text, and on the phrase *trayas tattvaṃ*, see notes on verse 11.22 above. Perhaps *brahmabilasvara* in *pāda* d refers to the same concept as *brahmanāda* does in 11.19c.

11.30 One may consider correcting *mamā*° to *mayā*° (‘it has been taught by me’), but *mama*, linked to the first hemistich, may be original, and *api*, then slightly unusually placed in the sense of ‘too/also’ (as, e.g., in *Raghuvamśa* 5.44 and 9.8c), starting a new clause.

11.32 *āharet* (‘should take away, get, use’) in *pāda* b is suspect; *āvaset* (‘should settle’) or *āśrayet* (‘should take refuge’) would make more sense in this context.

11.33 Note the *krama* licence applied in *pāda* d: the syllable *brā* does not make the previous syllable long.

I have accepted Dominic Goodall’s suggestion to emend *adhibhautika* in *pāda* c to

*Vṛṣasārasaṃgraha*

*śrutiḥ smṛtiḥ smṛtā bhāryā prajñā putraḥ kṣamānujaḥ |*  
*maitrī bandhur jaṭā cāpaṃ karuṇā supavitrakam |*  
*muditā mauna catvāraḥ sarvakāryam upekṣakā || 11:34 ||*

Śruti and Smṛti are his wives, Wisdom his son, Patience his little brother. Benevolence is his kinsman, his twisted hair [and] his bow. Compassion his sacred thread. Sympathy is the four ways of observing silence. All his religious duties are equanimity.

*yamavalkalasaṃvītas tapaḥkṛṣṇājīnādharaḥ |*  
*uttarāsaṅgam āsīno yogapaṭṭadṛḍhavrataḥ || 11:35 ||*

He is clothed in the Yama-rules instead of a garment made of bark, and he wears penance instead of the skin of a black antelope. He is seated on the highest level of non-attachment, and a firm observance is his yoga-belt.

*adhidaivika*. In this way, we arrive at the well-know triad of *adhibhūta*, *adhyātma*, and *adhidaivika* (or more often: *ādhibhautika*, *ādhyātmika*, and *ādhidaivika*; see, e.g. YBh ad YS 1.31 and 3.22, and SāṃkhyK 1.1 in most commentators’ interpretation). *adhibhautika* in *pāda* c may be the result of an eyeskip to *pāda* a, and the final *-m* of *adhidaivika* could be interpreted as a hiatus-filler. The triad in question usually qualify three types of suffering or bad omen: pertaining to the material world, one’s own self or body, and to the world of gods, respectively. Here in the VSS, they seem to refer to realms of knowledge, or as *Bhagavadgītā* 8.1–4, a possible source for the present verse, define them, *adhibhūta* is mundane existence (*kṣaro bhāvaḥ*), *adhyātma* is one’s true nature (*svabhāvaḥ*), and *adhidaivata* the *puruṣa*.

11.34 *bhāryā* in *pāda* a is probably meant to be in the dual (*bhārye*) but the use of the singular could be original. Note how notions expressed by feminine nouns in *pāda* b are associated with male relatives (*prajñā* is a son, *kṣamā* a brother).

In *pāda* c, *jaṭā cāpaṃ* is problematic. One would expect here an abstract notion corresponding to a real-life element of the forest-dweller life, as in the above verses. Also, a bow is not naturally associated with the life of a forest hermit. *jaṭā* and *cāpa* are either still identified with *maitrī* (that is how I translate the *pāda*) or there is a need to emend, e.g., to *jaṭācāraḥ* (‘good conduct is his twisted hair’). I prefer the former solution because in this way the four Buddhist *brahmavihāras*, *maitrī-karuṇā-muditā-upekṣā*, appear in one uninterrupted sequence. One could even emend to *jaṭā cāyaṃ* or *jaṭā cāpi*. The *brahmavihāras* may seem to be out of context in a Brahmanical text but the source for them may have been YS 1.33: *maitrikaruṇāmuditopekṣāṇām sukhaduḥkhaḥpunyāpunyav-īṣayāṇām bhāvanāś cittaprasādanam*. See them mentioned also in verse 4.72 above, and in 11.56 below.

Note *mauna* in *pāda* e in stem form, and *upekṣakā* for *upekṣā*, both metri causa. For the four *maunss*, see 4.69.

11.35 I think that K<sub>7</sub>’s *jīnādharaḥ* in *pāda* b may be the original reading, and it lengthens the final *a* of *jina*<sup>o</sup> metri causa, and the remaining sources try to restore the standard form of *ajina* and thus ruin the metre. Cf., e.g., MBh 1.123.18:

*sa kṛṣṇaṃ maladigdhāṅgaṃ kṛṣṇājīnadharaṃ vane |*  
*naiṣādiṃ śvā samālakṣya bhaṣaṃs tasthau tadantike ||*

Translation of chapter 11

*vedaghoṣeṇa ghoṣeṇa prāṇāyāmo 'gnihāvanam |*  
*jītaprāṇa mṛgākūlo dhṛti yajñāḥ kriyā japāḥ || 11:36 ||*

Fire sacrifice accompanied by the sound of murmuring the Vedas is breath-control accompanied by [its] hissing. The herd of deer [in the forest where the forest-dweller normally lives] is [now his] conquered breaths. [Now] sacrifice is resolution, ritual is mantra-recitation.

*arthasaṃgraha śāstreṣu sakhā damadayādayaḥ |*  
*śivayajñam prayuñjīta sādhanāṣṭakapūjanam || 11:37 ||*

His treasures are in the *śāstras*, his companions are self-control, compassion, etc. He should perform sacrifice to Śiva as worship of the eight [yogic] practices (*sādhana*).

*pañcabrahmajalāḥ pūtaḥ satyatīrthaśivahrade |*  
*snānam ācamanam kṛtvā saṃdhyātrayam upāsayet || 11:38 ||*

Purified by the water of the five Brahma[-mantras], bathing and sipping water in the auspicious (*śiva*) lake at the pilgrimage place of truthfulness, he should honour the three junctures of the day.

*akṣamālā purāṇārtham japa śāntam divānīśam |*  
*jñānasalilasampūrṇa-m-itihāsakamaṇḍaluḥ || 11:39 ||*

The rosary is [now] the meaning of the Purāṇas. Recitation is [now his] peace of mind day and night. His jar of epics is filled with the water of knowledge.

The accusative *uttarāsaṅgam* in *pāda* c is acceptable, but one may understand the final *-m* as a hiatus-filler after a locative (*°saṅga āsīno*), or in the middle of a compound (*°saṅgāsīno*).

11.36 *hāvana* in *pāda* b stands for *havana* metri causa. I suspect that *°mṛgākūlo* in *pāda* c stands for an unmetrical *mṛgakulo*. Incidentally, even by inverting the order of the two elements in this *pāda*, there would remain the metrical error of two *laghus*: *mṛgakulo jītaprāṇo*. Also, note *°prāṇa* and *dhṛti* in *pādas* cd as nouns in stem form.

11.37 See the word *saṃgraha* (here in stem form) used probably in a similar sense in 11.45 below. See a reference to eight *sādhana*s in DharmP 2.1 (quoted in the apparatus to the present verse in the critical edition). These may or may not point to the same set of practices.

11.38 The reading of the witnesses in *pāda* d, *upāsayet*, might be acceptable, but I consider my emendation, *upāsayet*, better, especially because that is the verb used in 11.58d below, in a similar context.

11.39 *Pāda* b may allow for various interpretations. The one I have chosen seems to be the simplest. It involves a stem form noun, *japa*, and *śāntam* in the sense of *śāntiḥ*. Understand the middle of *pādas* cd as containing a hiatus-filler to bridge the vowels in a standard *°pūrṇa itihāsa°*.

*Vṛṣasārasaṃgraha*

*pañcakarmakriyotkrānti japa pañcavidhaḥ sukhāṃ |*  
*sādhanaṃ śivasamkalpo yogasiddhiphalapradah || 11:40 ||*

The actions of the five [medical] procedures are yogic suicide. Recitation is the five kinds of pleasure. The *Śivasamkalpa* [hymn] is [yogic] practice (*sādhana*), which yields fruits of yoga accomplishments.

*saṃtoṣaphalam āhāraḥ kāmakrodhaparājitaḥ |*  
*āśāpāśajayābhyāso dhyānayogaratipriyaḥ |*  
*atithibhyo 'bhayaṃ dattvā vānaprasthaś cāred vratam || 11:41 ||*

His food is the fruit of contentment. He conquers lust and anger. His practice is the victory over the trap of hope. He loves the joy of yoga meditation. The forest-dweller should observe his vow by providing guests with fearlessness.

*vānaprastham ayaṃ dharmam gadita yat pūrvam avadhāritam*  
*saṃsārodधारणam anityaharaṇam ajñānanirmūlanam |*  
*prajñāvṛddhikaram amoghakaraṇam kleśārṇavottāraṇam*  
*janmavyādhīharam akarmadahanam sevet sa dharmottamam || 11:42 ||*

11.40 My translation of this verse is tentative. Note that *utkrānti* (usually in similar contexts: ‘yogic suicide’) is a *yogāṅga* in chapter 16. See also 17.31, which mentions suicide by entering fire. I take *japa* tentatively as a stem form noun, and *pañcavidhaḥ* as if it read *pañcavidham*. BodhisattvaBh 1.3.4 teaches five kinds of *sukha*: *hetusukham veditasukham duḥkhaḥprātipakṣikam sukhāṃ veditopacchedasukham avyabādhyāñ ca pañcamam sukhāṃ*. This would not be the first occasion in this chapter to see Buddhist categories introduced, see 11.34 above.

I think that E’s silent correction of °*pradah* to °*pradam*, making *pāda* d qualifying *sādhanaṃ* in *pāda* c, is reasonable, but since this form is not attested in any of the witnesses consulted, I hesitate to follow it. Nevertheless, I understand the sentence thus: that which is normally the *śivasamkalpa* is now, in this internalised version of the forest-dweller’s life, (yogic) practice that yields *siddhis*. I suppose that the reference is to *Vājasaneyisaṃhitā* 34.1–6, usually called *Śivasamkalpa*:

*yaj jāgrato dūram udaiti daivam*  
*tad u suptasya tathaivaiti |*  
*dūramgamam jyotiṣām jyotir ekam*  
*tan me manaḥ śivasamkalpam astu ||* etc.

See this hymn referred to in Manu 11.251 in a context of expiation:

*sakṛj japtvāsyavāmiyam śivasamkalpam eva ca |*  
*apahr̥tya suvarṇam tu kṣaṇād bhavati nirmalaḥ ||*

In Olivelle’s translation: ‘A man who has stolen gold, on the other hand, becomes instantly stainless by reciting softly[? rather: once] the Asyavāmiya hymn and the *Śivasamkalpa* formulas.’ Other texts that reference the *Śivasamkalpa* include NīśvGuhya 2.77, AgniP 259.74, and LiñP 1.64.76. See more on the *Śivasamkalpa* in Scheftelowitz 1906 and 1921.

11.41 Cf. 11.23 above on giving *abhaya* to guests.



Translation of chapter 11

One should follow the Dharma of the forest-dweller, the supreme Dharma, which has been taught and which, if first understood, will deliver one from transmigration, will remove transient existence, uproot ignorance, increase wisdom, will be fruitful, will deliver one from the flood of affliction, will remove rebirth and disease, and will burn one’s bad karma.

[ *parivrājakaḥ* —

The wandering mendicant ]

*parivrājakadharmo ’yaṃ kīrtayiṣyāmi tac chṛṇu |*  
*sukhaduḥkhaṃ samaṃ kṛtvā lobhamohavivarjitaḥ || 11:43 ||*

Here follows the wandering religious mendicant’s Dharma. Listen, I shall teach it to you. Making joy and pain equal, he gets rid of greed and folly.

*varjayaṃ madhu māṃsāni paradārāṃś ca varjayet |*  
*varjayet ciravāsaṃ ca paravāsaṃ ca varjayet || 11:44 ||*

He should avoid honey and meat, as well as others’ wives. He should avoid staying [at one place] for long and also staying at others’ places.

*varjayet sṛṣṭabhojyāni bhikṣāṃ ekāṃ ca varjayet |*  
*varjayet saṃgrahaṃ nityaṃ abhimānaṃ ca varjayet || 11:45 ||*

He should avoid food that has been thrown away and he should avoid getting alms [always] from the same household. He should always refrain from accumulating wealth and from self-conceit.

*susūkṣmaṃ manasā dhyātvā dṛśau pādaṃ viniṣipet |*  
*na kupyeta anālābhe lābhe vāpi na harṣayet || 11:46 ||*

11.42 In some MSS, *pāda* a gives a first impression of being an *anuṣṭubh* line with metrical problems. But, as Dominic Goodall remarked, the variants suggest that it may belong to the upcoming Śārdūlavikrīḍita verse. This is all the more so because that verse would otherwise contain only three *pādas*. My reconstruction of the now *pāda* a is still highly problematic; *gadita* is in stem form, and the final syllable of *pūrvam* scans as heavy. While these are acceptable in the language of the VSS (see pp. xxxi ff), some elements remain questionable, namely the first syllable of *dharmam* as a short syllable, and the second syllable of *avadhāritam* as long. The *pāda* may have gone through some heavy corruption, possibly involving an eyeskip to 11.43a. It is also unclear if the first half of the *pāda* is to be interpreted as *vānaprastham ayaṃ*, *vānaprastho ’yaṃ* [sevet], *vānaprastham idaṃ*, or *vānaprasthamayaṃ*. I translate the first of these options, taking both *ayaṃ* and *dharmam* as neuter nominative. Word-final short syllables treated as heavy also appear in *pādas* bcd: °haraṇam (twice), °karam, and °haram.

11.45 See the term *arthasaṃgraha* in 11.37c, probably in the same meaning as *saṃgraha* here in *pāda* c.



*Vṛṣasārasaṃgraha*

Meditating on the extremely subtle one, he should cast his eyes on his feet [when begging]. He should not get angry when he does not receive anything, and when he does, he should not rejoice.

*arthatrṣṇāsv anudvigno roṣe vāpi sudāruṇe |*  
*stutinindā samaṃ kṛtvā priyaṃ vāpriyaṃ eva vā || 11:47 ||*

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.

*niyamās tu parīdhānaṃ saṃyamāvṛtamekhalah |*  
*nirālambaṃ manaḥ kṛtvā buddhiṃ kṛtvā nirañjanām || 11:48 ||*

His garment is the Niyama-rules, and he is girded by the girdle of constraint (*saṃyama*). He should make his mind supportless, his intellect spotless,

*ātmānaṃ prthivīm kṛtvā khaṃ ca kṛtvā manonmanam |*  
*tridaṇḍaṃ triguṇaṃ kṛtvā pātraṃ kṛtvākṣaro ’vyayaḥ || 11:49 ||*

the ground his self, the sky the mind-nonmind [state of mind] (*manonmana*), the three staffs [of the *parivrājaka*] the three qualities (*guṇa*), and the bowl the imperishable syllable.

11.46 On meditation on the subtle one (*susūkṣma*), see IntroCHECK.

*Pāda* b is suspect as it is transmitted in the MSS (in most sources it is *śucau pādāṃ vinikṣiper*: ‘he should place his foot in the pure?’). My conjecture (*drśau*) results in something close to the early Buddhist rule given in the Pāli *Pātimokkha* on begging that says that the monk should not make eye-contact with the donor. See *Pātimokkha* Sekhiyā 7–8 and 28:

*okkhattacakkhu antaraghare gamissāmiti sikkhā karaṇīyā |*  
*okkhattacakkhu antaraghare nisīdissāmiti sikkhā karaṇīyā | [...]*  
*pattasaññī piṇḍapātaṃ paṭiggahessāmiti sikkhā karaṇīyā |*

In Bhikkhu Nāṇatusita’s translation (Nāṇatusita 2014, 294 and 303): ‘“I shall go with the eyes cast down inside an inhabited area,” thus the training is to be done. “I shall sit with the eyes cast down inside an inhabited area,” thus the training is to be done. [...] “I shall accept alms-food paying attention to the bowl,” thus the training is to be done.’ The last of these sentences opens up another possibility for emending the text of the VSS: *pādāṃ* might perhaps be considered as a corruption from *pātraṃ* (‘on his bowl’). I am not aware of similar Dharmaśāstric teachings on avoiding eye-contact. The closest could be BaudhDhS 1.5.11 on observing silence while begging (*vāgyatas tiṣṭhet*). Not even Manu 5.50–60, a longer section on begging, prohibits eye-contact. If there are indeed no Brahmanical rules on this topic, the verse above in the VSS could be another piece of evidence for Buddhist influence.

11.47 In *pāda* c, understand *stutinindā* as a dual (or singular) accusative.

11.48 On *saṃyama*, see notes on 11.14 above.

11.49 °*kṣaram avyayam* in *pāda* d would be hypermetrical, that is probably why the nominative appears here.

Translation of chapter 11

*nyased dharmam adharmaṃ ca irṣyā dveṣaṃ parityajet |*  
*nir dvandvo nityasatyastho nirmamo nirahaṃkṛtaḥ || 11:50 ||*

He should throw away Dharma and Adharma, and should give up envy and hatred. He should be indifferent to opposites, always dwell in truthfulness, being unselfish, humble.

*divasasyāṣṭame bhāge bhikṣāṃ sapta-grhaṃ caret |*  
*na cāśita na tiṣṭheta na ca dehīti vā vadet || 11:51 ||*

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 || 11:52 ||*

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 maraṇaṃ nābhinandeta jīvitam |*  
*indriyāṇi vaśaṃkṛtvā kāmāṃ hatvā yata vrataḥ || 11:53 ||*

He should nor rejoice in death, he should not rejoice in life. Having conquered his senses, and having killed his desire, firm in his observances,

*atītaṃ ca bhaviṣyaṃ ca na bhikṣuś cintayet sadā |*  
*krodhamānamadadarpān parivrāḍ varjayet sadā || 11:54 ||*

the mendicant (*bhikṣu*) should never think about the past or the future. The wandering mendicant (*parivrāḍ*) should always avoid anger, self-conceit, intoxication, and pride.

*virāgaṃ tu dhanuḥ kṛtvā prāṇāyāmaguṇair yutam |*  
*dhāraṇāśaratīkṣṇena mṛgaṃ hatvā manendriyam || 11:55 ||*

Making indifference a bow which is strung with 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.

11.51 According to *Manu* 6.56, the wandering ascetic should go around begging after people have finished their meal. MBh Suppl. 1.52.36 (= LakṣmīNārS 1.238.18ab = VāsiṣṭhaDhS 11.36ab) suggests that the ‘eighth part of the day’ is around sunset: *divasasyāṣṭame bhāge mandibhūte divākare*.

11.54 *Pāda* c is a *sa-vipulā*.

11.55 Understand *pāda* c as *dhāraṇāśaratīkṣṇaśareṇa*.

*Vṛṣasārasaṃgraha*

*maitrīkhaḍgasutīkṣṇena saṃsārāriṃ nikṛntayet |*  
*karuṇāvartacakreṇa krodhamattagajam jayet |*  
*muditāvarmabaddhāṅgas tūṇam pūrṇam upekṣayā || 11:56 ||*

He should stab the enemy that is transmigrator with the extremely sharp knife of friendliness. He should defeat the rutting elephant of anger with the whirling discus of compassion. His body should be clad in the armour of sympathy, his quiver full of equanimity.

*anākṣaram param brahma cintayet satatam dvija |*  
*brahmaṇo hrdayam viṣṇur viṣṇoś ca hrdayam śivah |*  
*śivasya hrdayam saṃdhyā tasmāt saṃdhyām upāsayet || 11:57 ||*

He should constantly recall the unutterable syllable which is the supreme Brahman, O Brahmin. Brahmā's heart is Viṣṇu. Viṣṇu's heart is Śiva. Śiva's heart is the junctures of the day. Therefore he should worship the junctures.

*saṃsārārṇavatāraṇam śubhagatiḥ sa brahma saṃdhyākṣaram*  
*dhyāyen nityam atandrito hy anupamam vyaktātmavedyam śivam |*  
*rūpair varṇaguṇādibhiś ca vihitam durlakṣyalakṣyottamam*  
*yatnoddhṛtya samāśrayet suragurum sarvārtihartā haram || 11:58 ||*

[Śiva] is deliverance from the ocean of mundane existence, the path to happiness, the Brahman, the junctures, the [sacred] syllable. One should always, unweariedly, meditate on matchless Śiva, who is to be recognized as the manifest 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, honouring the divine guru with effort, who removes all pain.

*|| iti vṛṣasārasaṃgrāhe caturāśramadharmavidhāno nāmādhyāya ekādaśamah ||*

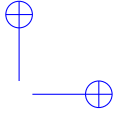
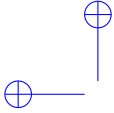
Here ends the eleventh chapter in the *Vṛṣasārasaṃgraha* called Regulations concerning the four life-stages.

11.56 Understand *pāda* a as *maitrīsutīkṣṇakhaḍgena*, which is even metrical. Note the four Buddhist *brahmavihāras*, *maitrī*, *karuṇā*, *muditā*, and *upekṣā*, mentioned in this verse. They appear also in verses 4.71 and 11.56 above.

11.58 Note *vihiṭa* in *pāda* c probably in the sense of ‘devoid of.’ I take *yatnoddhṛtya* in *pāda* d as *yatnenoddhṛtya*, *yatna* being in stem form, and °*hartā* as nominative for accusative.

*Appendices*

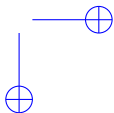
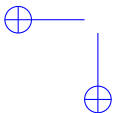
passegges from part two



*Vṛ̥ṣasārasaṅgraha*

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## *Symbols and Abbreviations*

### Symbols

≈

cf.

=

### Abbreviations

**CUDL** = University of Cambridge Digital Library (<https://cudl.lib.cam.ac.uk>)

**f.**

**ff.**

**MGMCP**

**MGMPP**

**MS(S)** = manuscript(s)

**Siddham** = Siddham, the Asia Inscriptions Database: <https://siddham.network>

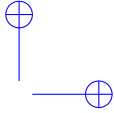
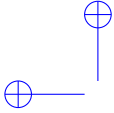
**ŚDhŚ** = *Śivadharmaśāstra*

**ŚDhU** = *Śivadharmottara*

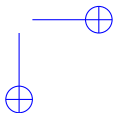
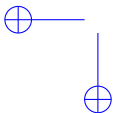
**VSS** = asdfadfasdfadsa

TO BE SUPPLIED

- Balogh 2018? ON THE SAME TOPIC
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*Buddhacarita*: see **CHECK**  
*Bodhisattvabhūmi*: see **CHECK**  
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*Bhagavadgītā*: see Sukthankar & al. 1927–1966 **CHECK**  
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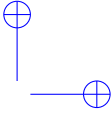
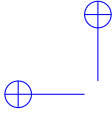
## Index to Introduction and Translation

REVISE **CHECK** In the Index, the surnames of modern authors, as well as mantra-syllables, are typeset in SMALL CAPITALS, Sanskrit words in general in *italics*, Sanskrit names of deities, humans, including authors, in non-italic normal typeface with capital initial letters, English words in non-italic normal typeface, and titles of works in *slanted font*.

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|---|--|
| <i>krama</i> licence, 1004, 1011                              | <i>Mahābhārata</i> , xiv, xvii, xx, xxiv, xxvii, xxix, xl, xli, 1008, 1010, 1012, 1017, 1023 |
| <i>Abhidhānaratnamālā</i> , xv                                | <i>Mahāsubhāṣitasamgraha</i> , 1023  |
| <i>Agnipurāṇa</i> , 1010, 1014                                | <i>Mānavadharmasāstra</i> , xiv, xv, xx, xxvii, xxviii, 1014, 1016, 1017, 1023               |
| <i>Āpastambadharmasūtra</i> , xxviii                          | <i>Mātāṅgalīlā</i> , 1023  |
| <i>Arthaśāstra</i> , 1023                                     | <i>Matsyapurāṇa</i> , xl   |
| <i>āśrama</i> , xv  | <i>Mitākṣarā</i> , 1008  |
| <i>Baudhāyanadharmasūtra</i> , 1016                           | <i>Nāmalingānuśāsana</i> , xv  |
| <i>Bhagavadgītā</i> , 1012, 1023                              | <i>Nepālamāhātmya</i> , xxii, xxiv   |
| <i>Bhāgavatapurāṇa</i> , 1004                                 | <i>Niśvāsa guhya</i> , 1014  |
| <i>Bodhisattvabhūmi</i> , 1014, 1023                          | <i>Niśvāsa naya</i> , xxviii, xxxvii   |
| <i>Brahmāṇḍapurāṇa</i> , 1023                                 | <i>Padmapurāṇa</i> , xxi, xxii, xxiv   |
| <i>Brahmapurāṇa</i> , 1010                                    | <i>Padmapurāṇa</i> , 1023  |
| <i>Brahmayāmala</i> , xxxiv                                   | <i>Pātimokkha</i> , 1016   |
| <i>Buddhacarita</i> , 1023                                    | <i>Raghuvaṃśa</i> , 1011, 1023   |
| bull, xiv   | <i>Rasārṇavasudhākara</i> , 1023   |
| <i>Dharmaputrikā</i> , xiii, xx, xxviii, 3–8, 11–13, 15, 1013 | <i>Rgveda-khila</i> , 1023   |
| <i>gana</i> , xiii  | <i>Sāmkhyakārikā</i> , 1012  |
| <i>Gautamadharmasūtra</i> , 7                                 | Sanderson, Alexis, xv  |
| <i>Harivaṃśa</i> , xxiv                                       | <i>Siddhayogeśvarīmata</i> , xxxv  |
| <i>kākapada</i> , 10  | <i>Śivadharmasamgraha</i> , 3–5, 7–9, 11–14  |
| <i>Kūrmapurāṇa</i> , 1023                                     |  |
| <i>Lakṣmīnārāyaṇasamhitā</i> , 1017                           |  |
| <i>Līṅgapurāṇa</i> , 1014                                     |  |

Translation of chapter 11

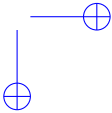
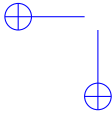
- Śivadharmasāstra*, xxi, xxix,  
3–5, 7, 8, 11–14, 1002,  
1021
- Śivadharmottara*, xiv, xxi, xxviii,  
xxix, 3–5, 7, 8, 11–14,  
1021
- Śivapurāṇa*, xvi
- Śivasamkalpa*, 1014
- Śivopaniṣad*, xxviii, 3–5, 7, 8,  
11–13, 15, 1010
- Skandapurāṇa*, 1007
- Sukaviḥṛdayanandinī*, xxxviii
- Svayambhūpurāṇa*, xxxi, xxxiii,  
xxxiv
- Tāntrikābhidhānaśāstra*, 1004,  
1008, 1009
- Umāmaheśvarasamvāda*, 3–  
5, 7, 8, 11–14
- Umāmaheśvarasamvāda*, 1023
- Uttarottara*, 1023
- Uttarottaramahāsamvāda*, xv,  
xxviii, 3–5, 7, 8, 11–  
13, 15
- Vāgmatīmāhātmyaprasaṃsā*,  
1023
- Vājasaneyisaṃhitā*, 1014, 1023
- Vāsiṣṭhadharmasūtra*, 1017
- Viṣṇudharma*, 1023
- Viṣṇudharmottara*, 1023
- Viṣṇupurāṇa*, 1023
- vṛṣa*, xiv, xv
- vṛṣabha*, xiv
- Vṛṣasārasaṃgraha*, ix, xi–xxi,  
xxiii–xxv, xxvii–xxxvii,  
xxxix, xli, 1–16, 1002,  
1003, 1006–1010, 1012,  
1015, 1016
- Vṛttaratnākara*, xxxviii
- Yājñavalkyasmṛti*, 1008
- Yogabhāṣya*, 1012
- Yogasūtra*, 1006, 1012, 1023



*Vṛ̥ṣasārasaṅgraha*

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*Todo list*