

The Vṛṣasārasaṃgraha, a text of the Śivadharma 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
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Csaba Kiss



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Preface

Aims and problems

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

Find a hard copy of McGann's Textual Condition.

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

¹ This reminds one of James McLaverty's question (as quoted in McGann 1991, ??): "If the Mona Lisa is in the Louvre in Paris, where is Hamlet?"

² McGann 1991, ??.

in half. To counteract some of these problems, I had finished editing and studying some of the most significant passages in the second part of the text by the time I let the first one out of my hands; some of these the reader can find in the Appendices. A further minor problem arises when I discuss topics that I have already touched upon in Kiss 2021: some overlaps are inevitable.

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

Introduction

The Śivadharmā corpus

In general...

Reading the Vṛṣasārasaṃgraha

The title

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

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

krte catuṣpāt sakalo nirvyājopādhivarjitah |
vṛṣaḥ pratiṣṭhito dharmo manuṣyeṣu abhavat purā || 10 ||
adharmapādavidhas tu tribhir aṃśaiḥ pratiṣṭhitah |
tretāyāṃ dvāpare ’rdhena vyāmiśro dharmo ucyate || 11 ||
tribhir aṃśair adharmas tu lokān ākramya tiṣṭhati |
caturthāṃśena dharmas tu manuṣyān upatiṣṭhati || 12 ||
āyur vīryam atho buddhir balaṃ tejaś ca pāṇḍava |

³ There is no trace of Nandi/Nandin as identified with the bull in the *Vṛṣasārasaṃgraha*. On the possible time after which Nandi or Nandin, originally a *gaṇa* was considered a bull, see Bhattacharya 1977 and Goodall, Rout, Sathyanarayanan *et al* 2005, 100–108 and 171–172.

manuṣyāṇām anuyugaṃ hrasatīti nibodha me || 13 ||

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

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

MMW ‘vṛṣa’:

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

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

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

The ŚDhU also mentions the ‘Dharma bull’:

*īśvarāyatanaśyādhaḥ śrīmān dharmavṛṣaḥ sthitaḥ |
yatra vīravṛṣas tatra kṣityāṃ gomātaraḥ sthitā || 12.87*

visnusmṛdñ:ViS 86.15a/ vṛṣo hi bhagavān dharmas catus-pādaḥ prakīrtitaḥ / Śivapurāṇa 2.3.40.54–55:

*śuddhasphaṭikasamkāśo vṛṣabhaḥ sarvasundaraḥ |
yo dharma ucyate vedaiḥ śāstraiḥ siddhamaharṣibhiḥ ||
tam ārūḍho mahādevo vṛṣabhaṃ dharmavatsalaḥ |
śuśubhe ’tīva devaṛṣisevitaḥ sakalair vrajan ||*

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

tak2015/AtmapujaT55Muktabodha.dn: dharmas tatra vṛṣākāro jñānaḥ siṃhas-varūpakah | vairāgyam

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

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

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

In his last sentence here, Sanderson implies that the *Vṛṣasārasaṃgraha* is organically part of the teachings that we call the Śivadharmā corpus, and thus he adds Śiva in square brackets when translating the title *Vṛṣasārasaṃgraha*. A closer examination of the VSS reveals no direct references to either Śiva's bull or to the bull as embodying the 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, which fits in well with the rather blurred and multi-layered affiliation of the text to Dharmaśāstra, Vaiṣṇavism and Śaivism.⁴

Bhattacharya (1977, 1552) suggests 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.

Is he ignoring the fact that Dharma as a bull appears already in the *Mahābhārata*? NOOOOO He comes to the conclusion (Bhattacharya 1977, 1555) that one of the earliest sources to fuse the figures of Nandin and the bull is the relatively early⁵ *Matsyapurāṇa*.

Vṛṣadeva's commission? As a fanciful experiment, and if one supposes that the VSS originated in Nepal, one could wonder if the title *Vṛṣasārasaṃgraha* has anything to do with the Licchavi king Vṛṣadeva. Sanderson (2009, 74) mentions that Vṛṣadeva is 'described in an inscription of his eighth-century descendant Jayadeva as having inclined towards Buddhism;' (Vajracārya 1973, 148, l. 9:

⁴ See also Bakker 2014, 69, who while discussing a seal of Śarvavarman that features a beautifully carved bull representing Dharma, remarks (italics mine): 'The reader *may* also see in the image the thriving Śaiva religion, represented by the Bull, the *vāhana* of Śiva [...]'

⁵ See Rocher 1986, 199.

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

Petech 1984:80 Vṛttasārasaṃgraha = Vṛṣasārasaṃgraha

Pañcāvaraṇastava 71: pratyag āśāsthitaṃ vande vṛṣaṃ ca vṛṣabhākṛtim | sāksāḍ dharmāṃ sitaṃ tryakṣaṃ paramesāsyā vāhanam || + notes to this verse on p. 171

The genre

Is the VSS a Purāṇa? There are at least two reasons to think so. One is the section VSS 1.63–76, a list of so-called *vedavyāsas*, transmitters of Purāṇas, from Brahmā, to Vyāsa Dvaipāyana, Romaharṣa and his son. Why should a text include in its first chapter such a list if the implication is not that it is about its own origin?

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) geneologies (*vaṃśa*); (4) Manu eras (*manvantaras*); (5) history (*vaṃśānucarita*).⁸ 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 that one normally sees in Purāṇas.

Hazra. **CHECK** Brahmāṇḍapurāṇa is similar **CHECK**

The structure of the VSS

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

⁶ Gnoli etc. and <https://siddham.network/inscription/ino2001/>

⁷ Vṛṣadeva was succeeded by Śaṅkaradeva and Dharmadeva.

⁸ See, e.g., SivP 7.1.41: *sargaś ca pratisargaś ca vaṃśo manvantarāṇi ca | vaṃśānucaritaṃ caiva purāṇaṃ pañcalakṣaṇam ||*

Contents of chapters 1–12

9

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 in which Viṣṇu, disguised as a Brahmin, is testing 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*, 1.18–31), which leads to a teaching on numbers, from one up to two hundred quadrillion (*para*, 1.32–36). Verses 1.37–40 introduce a list of the rulers of the eight regions of the Brahmanḍa (1.41–49). In addition, Viṣṇu features as the ruler of the centre of the Brahmanḍa (1.50), reconfirming the general Vaiṣṇava character of this layer. 1.51–58 give the number of subordinates to each ruler mentioned above. 1.59–62 teaches the measurements of the Brahmanḍa. Finally, verses 1.63–76 list the redactors and transmitters of the Purāṇas, from Brahmā to Vyāsa Dvaipāyana and Romaharṣa.

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

— References to other works - Mahābhārata - nakule - vipule etc.

Dating and provenance

Petech pp. 32ff -Narendradeva (c. 998-999) and Udayadeva (c. 998-1004), “no event of their reign is related” (p35)

-Nirbhayadeva (1004-1009), Rudradeva (1007-1028), Bhojadeva (1009-1020)

⁹ See a Sanskrit summary of the contents of the VSS, based on Naraharinath’s edition, in Acharya 2014, 61–72 **CHECK**.

-Lakṣmīkāmādeva (1010-1041), see ŚDh MS Calcutta 4077 (Petech p38), this MS already contains the VSS

Maybe the VSS is eclectic because of dvairājya?

– Dating

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

– Place of composition: geographical names and persons mentioned

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

– in the narrative in chapter 12:

- Mṛgendrasīkhara (on the southern slopes of the Himalayas; 22.5ab: *himavaddakṣiṇe pārśve mṛgendrasīkhare*)
- Mahendrapathaga(?), the name of a river near Mṛgendrasīkhara)
- Kusuma (i.e., Pāṭaliputra)
- the Gāṅgā and the Gaṇḍakī River
- Nāravīrapura (in the south, see 12.60)
- the Sahya mountain (12.93)

– *tīrthas* mentioned in ch. 10:

- Himavat (the Himalayas)
- Kurukṣetra
- Prayāga
- Vārāṇasī
- Yamunā
- Gaṅgā
- Agnitīrtha
- Somatīrtha
- Sūryatīrtha
- Puṣkara
- Mānasa

Introduction

- Naimiṣa
- Bindusāra (= Bindusaras)
- Setubandha
- Suradrāha
- Ghaṇṭikeśvara
- Vāgīśa

Interpretation of chapters

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

The role of the VSS in the Śivadharmā corpus

- general ideas
 - is this text really Śaiva? why in this collection?
 - niśvāsa as sadāśiva in ch. 16; Niśvāsa uttarasūtra 5.50–51; see also Kāfle Niśvāsamukha p.11ff; ibid. p.12: “The term niśvāsa means sighing. Thus, an alternative meaning of the Niśvāsatattvasaṃhitā could also be a “sighing tantra.” To be more precise, a tantra that originated from the sighing of Śiva. This is to say, the speech of Śiva.”
 - tattva-system: mati and suśira (ch. 20)
 - parallels: MBh, Bṛhatkālottara,
 - ch. 21: Viṣṇu; is this a Śaiva text?
 - āśramas are in an order different from usual; compare this to NĀT; “Variations on the āśrama-system”
- History of Dharmasastra 2.1 pp. 416ff on āśramas
- n. 988! see Āpastamba-dharma-sūtra ii.9.21.1: catvāra āśramā gārhaṣṭhyam ācāryakulaṃ maunaṃ vānaprasthyam iti| Quoted by Śaṅkara But the chapters in Āpastamba follow the traditional order. “Āp. places the householder first among the āśramas, probably on account of the importance of that stage to all other āśramas.” Kane ibid.
- ibid p. 417: person in last āśrama is called: parivrāṭ, parivrājaka(!), bhikṣu, muni, yati. See Olivelle, Patrick. The Āśrama System. The History and Hermeneutics of a Religious Institution. New York, Oxford: Oxford University Press, 1993. [megvan] p.82ff: The Order of Āśramas; ibid: “In later texts the usual order is student, householder, hermit, and renouncer, reflecting the sequence of the passage from one āśrama to another... In the Dharmasūtras, however, only Baudhāyana and Vasiṣṭha follow that order... A specific order becomes insignificant when the āśramas are taken as four alternative adult vocations.” Are they alternative adult vocations here in the Vṛṣasārasaṃgraha? They are numbered.

- *Gr̥hastha. The Householder in Ancient Indian Religious Culture*. Edited by Patrick Olivelle. OUP, 2019. Especially Csaba Dezső's article in it.
- %dscn 8034.jpg ff in folder /home/csaba/mmedia/images/scan/saiva/sivadharmacorpus/pasupatimatam4/% in Naraharinātha's Paśupatimatam pp. 58off % CHECK if Naraharinath seems to be better at Sanskrit in other texts % the edition seems problematic at many places % a dialogue between Janamejaya and Vaiśampāyana, the latter of whom relates dialogues between Vigatarāga and Anarthaya-jña % revise ८s and lost/ill Bisschop in "Universal Śaivism": " – En-dashes indicate a lost or illegible syllable in the manuscript."
- %N. of a celebrated king to whom Vaiśampāyana recited the [MBh.] (great-grandson to Arjuna, as being son and, successor to Parikshit who was the son of Arjuna's son Abhimanyu) ["SBr.] xi, xii AitBr. "Sāṅkhir. xvi [MBh.] &c.;
- Bisschop 2018, 2: "The full text of the corpus was first published by Naraharinātha in 1998, while over the past few years several scholars have started to work on individual parts of the corpus or referred to them in their studies. See, in particular, Acharya 2009; Bisschop 2010, 2014; De Simini 2013, 2016a, 2016b, 2017; De Simini & Mirnig 2017; Goodall 2011; Kafle 2013, 2015; Magnone 2005; Sanderson 2003/04, 2012/13; Schwartz 2012. An edition of the Śivadharmasāstra alone, based on a single manuscript in the Adyar Library, has been published more recently as well (Jugnu & Sharma 2014). The Śivopaniṣad, which also forms part of the Śivadharm corpus, was already published much earlier but was not recognised as such, being included in a collection of Upaniṣads (Kunhan Raja 1933)."
- What MS did Naraharinātha used? See Bisschop 2018:58–59.
- Palm leaf: /home/csaba/mmedia/images/scan/saiva/sivadharmacorpus/mss_florinda/newari/ngmpp/palm_le33/fr.8493.0.A 0003-03_3/A3-03+65851+177_vss_start.jpg Paper MS /home/csaba/mmedia/images/scan/saiva/si1341-06/DSCN0331 fol. 204_vss.JPG
- Vipula
Vipula in the MBh:
MBh 13040016aff
Devaśarman and his wife Ruci 13040017a tasya rūpeṇa → 13040017a tasyā rūpeṇa

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

MBh 1304100iff Indra sees the opportunity and enters the āśrama as a beautiful man he sees Vipula's lifeless body Ruci fancies Indra, but Vipula in his body stops her from standing up Indra sings to her beautiful songs he says "I have come for you, I am Devendra, I am in love" Vipula stops her from doing anything Indra is a bit shocked by her not being moved, gets angry and can see now that Vipula is in her Vipula leaves her, enters his own body, and abuses Indra and tells Indra how wicked he is Indra is ashamed and disappears Devaśarman returns to the āśrama, Vipula tells him what happened and Devaśarman praises him

- ETC., see translation here: <https://www.sacred-texts.com/hin/mṛ3/mṛ3b005.htm>
- See summary also here: V. S. Sukthankar. Critical Studies in the Mahābhārata. Poona, V. S. Sukthankar Memorial Edition Committee, 1944. 317–318 <https://archive.org/details/in.ernet.dli.2015.281344/page/n333>

Dhyāna in the VSS and the DharmP

Compare, borrowings

Misc

- susūkṣma: Śivadharmottara 10.45cd–46: rudraḥ ṣaḍviṃśakaḥ proktaḥ śivaś ca paratas tataḥ || 45 || saptaviṃśatimaḥ śāntaḥ susūkṣmaḥ parameśvaraḥ | svargāpavargayor dātā taṃ vijñāya vimucyate || 46 ||. yamas-niyamas: see table in Bisschop, Kafle, & Lubin 2021, 17
- other Why is this mentioned at <http://cudl.lib.cam.ac.uk/view/MS-ADD-01694-00001/403>: C., Kunhan Raja, Un-published Upanishads (Adyar: The Adyar Library, 1933). Ahhh, Śivopaniṣat is in there! cf. śivasamkalpa in pp 319 ff. (Śivasamkalpopaniṣat) Bonazzoli, Giorgio, "Introducing Śivadharmā and Śivadharmottara", *Altorientalische Forschungen* vol. 20 issue. 2 pp. 342–349 (1993). "There is no raw data." EdX Harvard Digital Humanities
- CHECK out Kenji on the Umāmaheśvarasaṃvāda in the MBh, his summary looks similar to the VSS
- Kenji: "BDhS 2: Discussion of gṛhastha. but BDh 2.11.9–34 is a digression on the topic of caturāśrama (vikalpa type, not krama type), and the author denies caturāśrama idea."
- MSS: see Bisschop 2018, 52–53; De Simini & Mirnig pp. 587, 591 % "a stable element of the corpus"
- Vindicate your edition: look at the apparatus, all the Ed entries

Introduction

Texts related to the VSS

MBh Manu Nisvāsakārikā

Pāśūpatas in the VSS

Notes on the language

The language of the VSS goes beyond the idiosyncrasies of epic Sanskrit. It exhibits strong similarities to Śaiva Aīśa Sanskrit,¹⁰ and it applies particular metrical licences and uses a special vocabulary, morphology and syntax. The analysis of this language, ideally, could lead us to the author(s) or redactors of the text and to its place of composition. Here I only give a brief overview of the most important phenomena. For details see the observations on the constitution of the Sanskrit text in the footnotes to the translation (pp. ??), as well as the Index.

Metre

As regards metrical licences, the first striking feature is the generous use of the poetic licence sometimes labelled ‘muta cum liquida,’¹¹ namely that some consonant clusters that would normally turn the previous short (laghu) syllable long (guru) may in some cases do not do so. The syllables pra, bra, hra, kra, especially at the beginning of words CHECK, are well-known candidates for this licence.¹² In the VSS, tra, vra, śra, pra, and also śya, śva, sva, dva, all involving conjunct consonants with a liquid sounds or semi-vowels in second position, and possibly also rpa, CHECK! seem additional ones.

The well-known author on prosody, Kedārabhaṭṭa (11-12th centuries),¹³ frequently quoted by Mallinātha, gives the following definition in his *Vṛttaratnākara* (here given together with Sulhaṇa’s *Sukavihṛdayanandinī* commentary):

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

vibhaktiyantam padaṃ tasya padasyādaḥ vartamāno yo
varṇas tasya saṃyogaḥ | sa iha śāstre kramasaṃjñō jñeyah
| tena krameṇa purovartinā prākpadānte vartamānasya
prāptagurubhāvasyāpi laghutā syāt | kvacil lakṣānurod-
hena | nanu ka eṣaḥ kramo nāma saṃyoga ucyate | pūrvacāryāṇām
piṅgalanāgaprabhṛtīnām kālidāsādīnām ca kavīnām samayaḥ
parigrhītaḥ | saṃyogaḥ kramasaṃyogaḥ || 10 || tatra gra-
saṃyogena yathā | idam asyodāharaṇam |

taruṇam sarśapaśākam navaudanam picchalāni ca dadhīni |
alpavyayena sundari grāmyajano miṣṭam aśnāti || 1.11 ||

¹⁰ See Goodall, Törzsök, Hatley, Kiss, Meyr?

¹¹ For recent contributions on this phenomenon, see e.g. Ranjan Sen 2006 (discussing it as appearing in Latin) and Balogh 2018, note 6 (discussing Sanskrit metre).

¹² See e.g. Apte’ XXX Dictionary Appendix A p. 1. ADD real life examples.

¹³ SOURCE

TRANSLATE the whole passage!

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

... TRANSLATE

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

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

- - - - - - - - - -

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

nidravyo hriyam eti hrīparigataḥ prabhraśyate tejasah

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

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

- only beginning of words in the VSS?
- final -am etc. counts as long (reverse of muta cum liquida)
- In Kannada and Telugu prosody, under the name of śīthila-dvīva, the exception is that sometimes in a consonant cluster of the form [consonant + “r”], the “r” (repha) can be ignored, so that it is not a conjunct consonant anymore.
- The exception is not accepted by purists: Shatavadhani Ganesh says that the Sanskrit masters like Kālidāsa, Bhāravi, Māgha, Śrīharṣa, and Viśākhadatta have not freely used this exception (though the masters in Kannada and other languages have). Being more of a “poetic licence” and a violation of the standard rule (only found in later poetry), it is extremely unlikely that any sane poet would have indulged in that exception in all four pāda-s of a verse. Thus it is very unlikely that the program will miss identifying a verse that indulges in this
- Reference: see comments by Dr. Ganesh and Nityananda Misra in this thread started by Vishvas Vasuki: %<https://groups.google.com/forum/#!topic/bvparishat/yaricGLuhc14/discussion> poetic licences

Vocabulary

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

Number and gender

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

Syntax

- Special structures: caturmaunasya vakṣyāmi indreṇāsmi phalaṃ dattaṃ

kathito 'smi
as if not proofread

Stem form nouns

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

A Critical Edition of *Vṛṣasārasaṃgraha* 1–12

Witnesses

In the 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.¹⁴ 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 and the catalogues I mention at some of the individual manuscript.¹⁵

In recently published and forthcoming critical editions of and articles on the Śivadharma corpus (e.g. Bisschop 2018 and Bisschop, Kafle, & Lubin 2021), the sigla of the manuscripts used are made up of a letter signifying the script (e.g. ‘N’ for Nepālākṣara/Newari), a superscript letter for the current location where the manuscript is deposited (e.g. ‘C’ for Cambridge), and two (sometimes only one or even three) subscript digits echoing the last digit(s), 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. For details of this system and for the underlying reasons, see Bisschop 2018, 50–51. Since in the case of the VSS all available manuscripts use some variant of the Nepālākṣara script, in this publication I omit the first letter, making the letter

¹⁴ 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) [= De Simini 2016b], 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.’

¹⁵ I owe thanks to Florinda De Simini for sharing with me most of the manuscripts listed here, to Kengo Harimoto and Gudrun Melzer (Munich) for providing photos of the Munich MS, and to Nirajan Kafle for sharing a digital copy of the Paris MS with me.

for the current location non-superscript. This helps keeping the apparatus more readable. In the manuscript descriptions below, I give this omitted and implied ‘N’ in brackets as a reminder.

The Cambridge manuscripts

(N)C₉₄ 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.¹⁶ According to this catalogue, the date of creation of this manuscript is the 12th century, its dimensions are 5 × ca. 53.5 cm. The script is Nepālākṣara. It is a palm-leaf multiple-text manuscript containing 258 folios and transmitting eight texts: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasaṃgraha*, 4) *Umāmaheśvarasaṃvāda*, 5) *Uttarottamamahāsaṃvāda*, 6) *Vṛṣasārasaṃgraha*, 7) *Dharmaputrikā*, 8) *Śivopaniṣad*.

The VSS occupies 45 folios: it starts on f. 193 (the recto side, online image no. 381, is an empty folio side, the text itself starts on the verso side); it ends on f. 239r (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 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 K₈₂ and P₅₇, making it one of the most important sources for the VSS.

(N)C₄₅ 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.¹⁷ According to this catalogue, the dimensions of the manuscript are 4.4 × 61.7cm. The manuscript is dated to (Nepala) ‘*saṃvat 259 śrāvaṇa śukla dvādaśīyādī(?) < trayodaśyām,*’ which converts to July 10/11 Monday/Tuesday, 1139 CE.¹⁸ The script is Nepālākṣara.

¹⁶ <https://cudl.lib.cam.ac.uk/view/MS-ADD-01694-00001/382>

¹⁷ <https://cudl.lib.cam.ac.uk/view/MS-ADD-01645/404>

¹⁸ F. 247r line 6. The CUDL website transcribes this colophon as: *saṃvat 259 śrāvaṇaśukladvādaśīpyādī 8 trayodaśyām* (retrived 8 Dec 2021). The element *dvādaśīpyādī* might be read as *dvādaśīyā di*, perhaps a mistake for *dvādaśyām di* (*di* for a misplaced *diva/divā?*), and the symbol that does look like a figure ‘8’ of a slightly later period than the manuscript itself (resembling the mathematical symbol <) might also be a *kākapada*. Another faint *kākapada* is perhaps to be seen under *daśī*, therefore it is possible that the scribe’s intention was to delete *dvādaśī* and correct it to *trayodaśyām*, and then the date becomes the 11th of July. Kengo Harimoto has suggested that the unclear element (*yādī/pyādī*) is in fact *ghaṭī*, and after comparing these two syllables to other

It is a palm-leaf multiple-text manuscript containing 247 folios. Eight texts are transmitted in this manuscript: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasamgraha*, 4) *Śivopaniṣad*, 5) *Umāmaheśvarasamvāda*, 6) *Uttarottamamahāsamvāda*, 7) *Vṛṣasārasamgraha*, 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 K₈₂ remarkably closely while transmitting the *Śivadharmottara* (as observed by De Simini and Harimoto).¹⁹ This is more difficult to see in the case of the VSS, but indeed, they seem closely related.

(N)C₀₂ 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.²⁰ According to this catalogue, the date of creation is the 12th century, and the dimensions of the manuscript are 4.8 × ca. 52.5cm. The script is Nepālākṣara. It is a palm-leaf multiple-text manuscript containing 96 folios. Six texts are transmitted in this manuscript: 1) *Śivadharmottara*, 2) *Śivadharmasamgraha*, 3) *Umāmaheśvarasamvāda*, 4) *Śivopaniṣad*, 5) *Vṛṣasārasamgraha*, 6) *Dharmaputrikā* (only f. 322v). Note that the *Śivadharmottara* starts on f. 51r, thus the part that most probably contained the *Śivadharmasāstra* is lost.

The *Vṛṣasārasamgraha* 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 7.122,²¹ 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 *Uttarottamamahāsamvāda*, which takes up twenty-three folios in C₉₄, and twenty folios in C₄₅. Thus this MS did most probably transmit all eight texts of the *Śivadharmasāstra* corpus.²²

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.²³

instances of *gha* and *ṭa*, one cannot but agree. In this case this should be an indication of the exact time (*ghaṭikā*) 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.

¹⁹ Personal communication, 1 Dec 2021.

²⁰ <https://cudl.lib.cam.ac.uk/view/MS-ADD-02102/181>

²¹ Image no. 180, *Śivopaniṣad* 7.122: *yauvanasthā grhasthāś ca [prāsā]dasthāś ca ye nṛpāḥ*.

²² Compare with the claim of the online catalogue: “The present manuscript probably contained seven texts.”

²³ Cf. the metadata on the CUDL site: ‘1 folio of the same dimensions is a modern supply for the beginning of the *Vṛṣasārasamgraha*.’ A hardly readable note in pencil to the same effect is vis-

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), the next folio being 306r (*carmatās ca dvijasundariṣu*, 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 *°ṇeṣu 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 *vṛṣasārasaṃgraha samāpta iti*. This folio also contains the beginning of the *Dharmaputrikā*, but this multiple-text manuscript contains no more folios.

In the apparatus, the siglum C^Σ signifies all three Cambridge MSS described above.

The Kathmandu manuscripts

(N)K₈₂ 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.²⁴ According to this catalogue, the dimensions of the manuscript are 55.6 × 5.5cm. It is dated to Nepāla Samvat 189 (1068–69 CE).²⁵ The script is Nepālākṣara. It is a palm-leaf multiple-text manuscript containing 274 folios. Eight texts are transmitted in this manuscript: 1) *Śivadharmasāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasaṃgraha*, 4) *Umāmaheśvarasaṃvāda*, 5) *Śivopaniṣad*.

ible at the top of the first folio side (f. 267r, ‘mode..... supply beg of Vṛṣasāra-saṃgr.’). I am not sure how ‘modern’ this supplement is, but it seems indeed likely that a lost first folio was supplemented with a later copy. To match the end of this new copy with the beginning of the next, older, folio, a scribe more or less erased the beginning of the first line in the old folio, rather than the other way round. This slightly illogical decision may mean that the younger copy was not tailor-made for the old portion, but rather that it was taken from a younger manuscript which was perhaps considered more legible. Otherwise it would have been more practical to stop copying the first folio at the point where the next begins.

²⁴ https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp_ngmcpdocument_00098499

²⁵ See f. 12r line 2 of the *Dharmaputrikā* in this MS: *navottarāsītīyute sate bde āsāḍhaśuklasya tithau tṛtiye*, 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.

6) *Vṛṣasārasaṃgraha*, 7) *Dharmaputrikā*, 8) *Uttarottamamahāsaṃvāda*.

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 *Vṛṣasārasaṃgraha*.²⁶

(N)K₁₀ 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.²⁷ According to this catalogue, the dimensions of the manuscript are 55 x 5.5cm. It is an undated palm-leaf multiple-text manuscript containing 74 folios. Four text are transmitted in this manuscript: 1) *Śivadharmottara*, 2) *Umāmahēśvarasaṃvāda*, 3) *Śivopaniṣad*, 4) *Vṛṣasārasaṃgraha*.

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

(N)K₇ NGMPP B 7/3 = A 1082/2, NAK 1/1075. 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.²⁸ According to this catalogue, the dimensions of the manuscript are 58 × 6cm. The script is Nepālākṣara. Dated to

²⁶ See a similar evaluation in Bisschop 2018, 56.

²⁷ https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp_ngmcpdocument_00085264

²⁸ https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp_ngmcpdocument_00062373

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) *Uttarottamamahāsaṃvāda*, 8) *Dharmaputrikā*. Ff. 209v–264v contain the VSS.

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

(N)K₃ 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.²⁹ According to this catalogue, the dimensions of the manuscript are 58.5 x 5.5cm. 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*, missing (only a few folios are extant, e.g. ff. 124 and 143), 4) *Umāmaheśvarasaṃvāda*, 5) *Śivopaniṣad*, 6) *Uttarottamamahāsaṃvāda*, 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:

NAK 5-738 (NGMPP A 11/3)³⁰—the microfilm images of the folios containing the VSS are unfortunately extremely blurred to an extent that make them impossible to use.

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

The Munich manuscript

M This MS is preserved at CHECK and has no access number CHECK. I have collated the readings of this MS only for VSS chapters one and five as a test. On this MS in more detail, see Harimoto 2022. 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*,

²⁹ http://catalogue-old.ngmcp.uni-hamburg.de/mediawiki/index.php/A_3-3_Śivadharmasāstra

³⁰ http://catalogue.ngmcp.uni-hamburg.de/wiki/A_11-3_Śivadharmottara

6) *Uttarottamamahāsaṃvāda*, 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. 5 or line 5): || *iti vṛṣasārasaṅgrāhe caturviṃśa-timo dhyāyaḥ samāptaḥ | samvat 192 māghakṛṣṇadivāpañcamyām || postakalikhitam iti* ||. The year 192 in Nepāla Samvat converts to 1071–1072 CE. The part of the MS the precedes the VSS looks considerably earlier and is potentially an important witness for other texts of the Śivadharmā 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.

The Paris manuscript

(N)P₅₇ This is a multiple-text palm-leaf manuscript written in Nepālākṣara script and preserved in the Collection Sylvain Lévi at the Institut d'études 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 1.60d–2.21ab, as well as 3.14–42 and 4.1–7. Foliation appears on the verso side: in the left-hand margin in Newari alphabetical numerals and in the right-hand margin in arabic numerals by a second hand. The portion that contains the VSS is fairly 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) *Śivadharmasaṃgraha*, 4) *Umāmaheśvarasaṃvāda*, 5) *Śivopaniṣad*, 6) *Uttarottamamahāsaṃvāda*, 7) *Vṛṣasārasaṃgraha*, 8) *Dharmaputrikā*. The VSS appears on ff. 212–252. This source gives reliable readings and contains relatively few scribal mistakes.³¹

³¹ This description had as its starting point a shorter description written and kindly shared with me by Nirajan Kafle.

The Oxford manuscript

(N)O₁₅ 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) *Śivadharmasaṃgraha*, 4) *Umāmaheśvarasaṃvāda*, 5) *Śivopaniṣad*, 6) *Uttarottamamahāsaṃvāda*, 7) *Vṛṣasārasaṃgraha*, 8) *Dharma-putrikā*.

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

The Kolkata manuscripts

I have not been able to access either of these two potentially important witnesses:

(N)Ko₇₆ MS G 4076 in the collection of The Asiatic Society, Kolkata.³² 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 × 5.08cm), 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 Ko₅₂ (MS G 3852), a Śivadharm corpus MS in the same collection lacking the VSS; see note 14 on page 1.

(N)Ko₇₇ According to Shastri 1928, 720, MS G 4077 in the collection of the Asiatic Society, Kolkata, a palm leaf MS, transmits 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 ‘the oldest known dated attestation of the corpus’ (De Simini 2016b, 250–251).

The 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.

³² I am grateful to our colleague Sushmita Das for attempting to get a copy of this MS in March 2020.

The London manuscript

(N)L₁₆ This is a paper manuscript in the Library of the Wellcome Institute for the History of Medicine under the shelf number WI δ 16 (I–VIII). It contains 406 folios and the following texts: 1) *Śivadharmasāstra*, 2) *Śivadharmot-tara*, 3) *Śivadharmasaṃgraha*, 4) *Umāmaheśvarasaṃvāda*, 5) *Śivopaniṣad*, 6) *Uttarottamamahāsaṃvāda*, 7) *Vṛṣasārasaṃgraha*, 8) *Dharmaputrikā*. This MS is described in Wujastyk 1985.

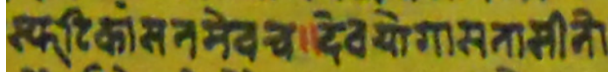
While collating MS L₁₆ for VSS chapter 22, I realised that it was to be a direct or close copy of K₈₂. A few examples to prove this will suffice:

K₈₂ (f. 40r) reads:



[*spha*]tikāṃ×ram [= °kāmbaram] eva ca | *daśayogāsanāsīno*

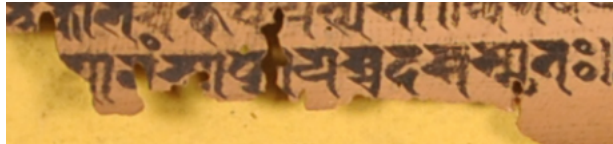
L₁₆ (f. 38iv) gives:



sphaṭikāṃsatam eva ca || devayogāsanāsīto

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

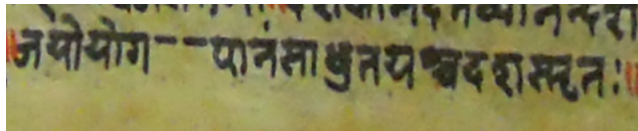
Here K₈₂ (f. 39v) reads:



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

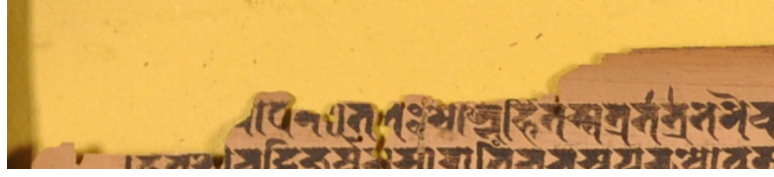
with *dhyā* and *svā* damaged;

L₁₆ (f. 38ir) cannot read the bit that is completely lost, and it misreads the damaged *dhyānaṃ* as *dhānaṃ*, *svādhyā* as *sādhū*:



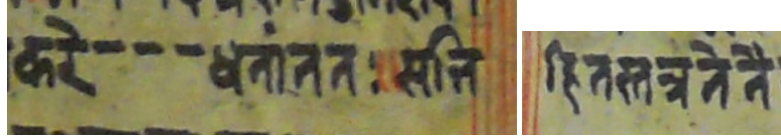
In the next example, the text is supposed to read *kare gr̥hya tapodhanam | tataḥ so 'ntarhitas tatra tenaiva*.

K₈₂ (f. 39r) gives:



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

L₁₆ (f. 38or) gives:



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

trying to make sense of the fragments. The examples above suggest that L₁₆ was copied, most probably directly, from K₈₂ when the damage had already been done to K₈₂. For this reason, I have not collated its readings for VSS chapters 1–12.

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): see e.g. De Simini 2016a, 66, n. 190; 2017, 542, Bisschop 2018, 58–59, Bisschop, Kafle, & Lubin 2021, 55. My impression of the text of the VSS in Naraharinath's edition 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. Nevertheless I have recorded the readings found in this publication for all twelve chapters given in my critical edition.

Editorial policies

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

SDh MSS from Nepal
stemma...

The Sanskrit text

वृषसारसंग्रहः

[प्रथमो ऽध्यायः]

[स्तुतिः]

अनादिमध्यान्तमनन्तपारं

सुसूक्ष्मव्यक्तजगत्सुसारम् ।

हरीन्द्रब्रह्मादिभिरासमग्रं

प्रणम्य वक्ष्ये वृषसारसंग्रहम् ॥ १:१ ॥

[जनमेजयवैशम्पायनसंवादः]

शतसाहस्रिकं ग्रन्थं सहस्राध्यायमुत्तमम् ।

पर्व चास्य शतं पूर्णं श्रुत्वा भारतसंहिताम् ॥ १:२ ॥

अतृप्तः पुनः पप्रच्छ वैशम्पायनमेव हि ।

जनमेजय यत्पूर्वं तच्छृणु त्वमतन्द्रितः ॥ १:३ ॥



Testimonia for this chapter: C₉₄ ff. 193v–195v, C₄₅ ff. 201v–203v, C₀₂ ff. 267r–270r, K₈₂ ff. iv–3v, K₁₀ exp. 44, 43 lower and then upper leaf; (1.62cd–2.22 are missing), K₇ ff. 209v–211v, K₃ ff. 227v–229v (collated only up to 1.15ab), M ff. 1r–3v, E pp. 580–585; C^Σ = C₉₄ + C₄₅ + C₀₂

1a cf. ŚDhU 10.6: आदिमध्यान्तनिर्मुक्तः स्वभावविमलः प्रभुः । सर्वज्ञः परिपूर्णश्च शिवो ज्ञेयः शिवागमे ॥
2c cf. MBh 1.2.70ab: एतत्पर्वशतं पूर्णं व्यासेनोक्तं महात्मना



1a न्तमनन्तं C₉₄C₄₅^{pc}C₀₂K₈₂K₁₀K₇K₃ME; न्तमन्तं C₄₅^{ac} • पारं C^ΣK₇ME; पारं K₈₂K₁₀K₃ 1b सुसूक्ष्मं C₉₄C₄₅K₈₂K₁₀K₇K₃ME; सुसूक्ष्मं C₀₂ • जगत्सुसारम् C₉₄C₄₅K₈₂K₇ME; जगत्सुसारं C₀₂, जगत्सुरासुरं K₁₀, जगत्सुसारम् K₃ 1c भिरासमग्रं C^ΣK₈₂K₁₀K₇K₃E; भिर्यत्समग्रं M (unmetr.) 1d वृषं C₉₄C₄₅C₀₂K₈₂K₁₀K₇K₃ME; वृषो C₉₄^{ac} 2b सहस्राध्यायमु C₉₄C₄₅K₈₂K₁₀K₇K₃M; सहस्राध्यायम् C₀₂, सहस्राध्यायम् E 2c पर्व चास्य C₉₄K₈₂K₁₀K₇M^{pc}; पर्वचास्य C₄₅, पर्वमस्य C₀₂K₃M^{ac}E • शतं पूर्णं C₉₄C₄₅K₈₂K₁₀K₇K₃ME; त C₀₂ 2d श्रुत्वा C₉₄C₀₂K₈₂K₁₀K₇K₃ME; श्रद्धा C₄₅ • भारतसंहिताम् C₉₄C₄₅K₈₂K₁₀K₇M; भारतसंहिता C₀₂, भारतसंहितं K₃, नारादसंहिताम् E 3a अतृप्तः पुनः पप्रच्छ em.; अतृप्तः पुनः पप्रच्छ C₉₄, अतृप्तः पुनः पप्रच्छ C₄₅K₈₂K₁₀K₇, अतृप्तः पुनः पप्रच्छ C₀₂, अतृप्तः पुनः पप्रच्छ K₃, अतृप्तः पुनः पप्रच्छ M, अतृप्तः पुनः पप्रच्छ E 3b वैशम्पायनं C₉₄C₄₅K₈₂K₁₀K₇K₃ME; वैशम्पायनं C₀₂ 3c जनमेजय यत्पूर्वं em.; जनमेजयेन यत्पूर्वं C₉₄C₄₅K₇K₃E, जनमेजयेन यत्पूर्वं C₉₄^{ac}, जनमेजयेन यत्पूर्वं C₀₂, जनमेजयेन यत्पूर्वं K₈₂, जनमेजयेन यत्पूर्वं K₁₀, जनमेजयेन यत्पूर्वं M 3d तच्छृणु त्वम् C₉₄C₄₅K₈₂K₇ME; तच्छृणु त्वम् C₀₂, ——— K₁₀, तच्छृणु त्वम् K₃ • तन्द्रितः C₀₂K₈₂; तन्द्रितम् C₉₄C₄₅K₇K₃ME, ——— K₁₀

जनमेजय उवाच ।
 भगवन्सर्वधर्मज्ञ सर्वशास्त्रविशारद ।
 अस्ति धर्मं परं गुह्यं संसारार्णवतारणम् ॥ १:४ ॥
 द्वैपायनमुखोद्गीर्णं धर्मं वा यद्विजोत्तम ।
 कथयस्व हि मे तृप्तिं कुरु यत्नात्तपोधन ॥ १:५ ॥
 वैशम्पायन उवाच ।
 शृणु राजन्नावहितो धर्माख्यानमनुत्तमम् ।
 व्यासानुग्रहसम्प्राप्तं गुह्यधर्मं शृणोतु मे ॥ १:६ ॥
 अनर्थयज्ञकर्तारं तपोव्रतपरायणम् ।
 शीलशौचसमाचारं सर्वभूतदयापरम् ॥ १:७ ॥
 जिज्ञासनार्थं प्रश्नैकं विष्णुना प्रभविष्णुना ।
 द्विजरूपधरो भूत्वा पप्रच्छ विनयान्वितः ॥ १:८ ॥

4ab = MBh 13.112.9ab



4 जनमेजय C₉₄C₄₅K₈₂K₁₀K₇K₃ME; जन्मेजय C₀₂ 4a भगवन्सं C₉₄C₄₅K₈₂K₁₀K₇E; भवावं
 सं C₀₂, भगव सं K₃, भगवं सं M • ०धर्मज्ञ C^ΣK₁₀K₇ME; ०ज्ञ K₈₂, ०धर्मज्ञ: K₃ 4b ०विशारद
 C₉₄K₁₀K₇K₃; ०विसारद: C₄₅C₀₂K₈₂E, ०विशारदम् M 4c अस्ति धर्मं C₉₄K₈₂K₁₀K₇E; अस्ति
 धर्म: C₄₅, अस्ति धर्मं C₀₂M, अधर्म K₃ • परं गुह्यं C₉₄K₁₀K₃ME; परो गुह्यं C₄₅, परं गुह्यं C₀₂K₈₂,
 परगुह्यं K₇ 5a द्वैपायनं C₉₄C₄₅K₈₂K₁₀K₇K₃ME; द्वैपायनं C₀₂ • ०मुखोद्गीर्णं C₉₄C₄₅K₈₂K₁₀
 K₇; ०मुखोद्गीर्णं C₀₂, ०मुद्गीर्णं K₃, मुखं गीर्णं M^{ac}, मुखो गीर्णं M^{pc}, मुखोद्गीर्णं E 5b धर्मं वा
 यद्वि C₉₄K₈₂K₁₀K₇E; धर्मं यद्वि C₄₅, धर्मवत्य द्वि C₀₂, धर्मं वा यद्वि K₃, धर्मवाक्यं द्वि M •
 ०त्तम C₉₄C₄₅K₈₂K₁₀K₇K₃E; ०त्तम: C₀₂, ०तम: M 5c हि मे तृप्तिं C^ΣK₈₂K₁₀K₇E; हि मे तृप्ति K₃
 , प्रसादेन M 5d यत्नात्तपोधन C₄₅K₈₂K₁₀K₇E; यत्नात्तपोधन C₉₄, यत्ना तपोधन: C₀₂, यत्ना तपोधन
 K₃, यत्नन्तपोधन M 6 वैशम्पायन उवाच C^ΣK₈₂K₁₀K₇K₃M^{pc}E; om. M^{ac} 6a राजन् C^ΣK₈₂
 K₁₀K₇E; राजन् K₃, राजनं M 6b ०ख्यानमनुत्तमम् C₉₄K₈₂K₁₀K₇ME; ०ख्यानमुत्तमम् C₄₅,
 ०ख्यानमुत्तमम् C₀₂, ०धर्मव्याख्यानमुत्तमं K₃ (hypermetr.) 6c ०प्राप्तं C₉₄C₄₅K₈₂K₁₀K₇K₃ME;
 ०प्राप्त C₀₂ 6d ०धर्मं C₉₄C₄₅K₈₂K₁₀K₇K₃ME; ०र्म C₀₂ • शृणोतु C₉₄C₄₅K₈₂K₁₀K₇K₃ME
 ; शृणोत C₀₂ • मे C₉₄C₀₂K₈₂K₁₀K₇K₃ME; मै C₄₅ 7a ०कर्तारं C^ΣK₈₂K₇K₃ME; ०कर्तन्तं
 K₁₀ 7b ०व्रतं C^ΣK₈₂K₁₀K₇K₃E; ०व्रतं M • ०यणम् C₉₄C₄₅K₁₀ME; ०यन C₀₂, ०यण: K₈₂
 , ०यनं K₇, ०यणं K₃ 7d ०परम् C₉₄C₄₅K₈₂K₇ME; ०न्वितम् C₀₂K₃, ०परं K₁₀ 8a ०र्थं प्रश्नैकं
 C₄₅K₈₂K₁₀K₇; ०र्थं प्रश्नैकं C₉₄K₃, ०र्थप्रश्नैकम् C₀₂E, ०र्थप्रश्नैकं M 8b प्रभं C₉₄C₄₅K₈₂K₁₀K₃
 ME; प्रभु C₀₂, प्राभं K₇ 8c ०धरो C₄₅C₀₂K₈₂K₇K₃ME; ०रो C₉₄, ०धरा K₁₀ 8d ०न्वितः
 C₉₄C₄₅K₈₂K₁₀K₇E; ०न्वितं C₀₂K₃M

प्रथमो ऽध्यायः

[ब्रह्मविद्या]

[विगतराग उवाच ।]

ब्रह्मविद्या कथं ज्ञेया रूपवर्णविवर्जिता ।

स्वरव्यञ्जननिर्मुक्तमक्षरं किमु तत्परम् ॥ १:९ ॥

अनर्थयज्ञ उवाच ।

अनुच्चार्यमसन्दिग्धमविच्छिन्नमनाकुलम् ।

निर्मलं सर्वगं सूक्ष्ममक्षरं किमु तत्परम् ॥ १:१० ॥

[कालपाशः]

विगतराग उवाच ।

देही देहे क्षयं याते भूजलाग्निशिवादिभिः ।

यमदूतैः कथं नीतो निरालम्बो निरञ्जनः ॥ १:११ ॥

कालपाशैः कथं बद्धो निर्देहश्च कथं व्रजेत् ।

स्वर्गं वा स कथं याति निर्देहो बहुधर्मकृत् ।

एतन्मे संशयं ब्रूहि ज्ञातुमिच्छामि तत्त्वतः ॥ १:१२ ॥

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

❖

9a ज्ञेया C₉₄K₈₂K₁₀K₇M; ज्ञेयं C₄₅C₀₂, ज्ञेय K₃, भूयो E 9b ऽवर्णं C^ΣK₈₂K₁₀K₇K₃M
; ऽवर्णां E • ऽवर्जिता C₉₄C₄₅K₈₂K₁₀K₃ME; ऽवर्जितं C₀₂, ऽवर्जिता: K₇ 9c ऽव्यञ्जनं C^Σ
K₈₂K₁₀K₇K₃M; ऽव्यञ्जनं E 9cd ऽमुक्तमक्षं C₉₄C₀₂K₈₂K₁₀K₇E; ऽमुक्तं अक्षं C₄₅, ऽमुक्तं
अखं K₃, ऽमुक्तं अक्षं M 9d किमु तत्परम् C₉₄K₈₂K₇E; किमतः परम् C₄₅C₀₂, किमतत्परं K₁₀
K₃M 10a ऽचार्यं C₉₄C₄₅K₈₂K₁₀ME; ऽचार्यं C₀₂K₇K₃ 10ab ऽसन्दिग्धमविच्छिन्नमनाकुलम्
C₉₄C₄₅K₈₂K₇K₃ME; ऽविच्छिन्नसन्दिग्धमनाकुलं C₀₂, ऽसन्दिग्धमविच्छिन्नमनाकुलम् K₁₀ 10d किमु
तत्परम् C₉₄K₈₂K₁₀K₇E; किमतः परम् C₄₅M, किमतत्परं C₀₂K₃ 11 ऽराग उवाच C^ΣK₈₂K₁₀K₇
ME; ऽरागोवाच K₃ 11a देहे क्षं C₉₄C₀₂K₇; देहात्क्षं C₄₅, देहक्षं K₈₂K₁₀K₃ME • याते C^Σ
K₈₂K₁₀K₇ME; यान्ते K₃ 11b ऽग्निशिवादिभिः C₉₄C₄₅K₈₂K₁₀K₇ME; ऽग्निशिवादिभिः C₀₂, ऽग्नि
शिवादिभिः K₃ 11c ऽदूतैः C₉₄C₄₅K₈₂K₁₀K₇ME; ऽदूतैः C₀₂K₃ • नीतो C₉₄C₄₅K₈₂K₁₀K₇K₃;
नीत्वा C₀₂, नीतः M, नीता E 11d निरञ्जनः C₉₄C₄₅K₈₂K₁₀K₇K₃ME; निरञ्जन C₀₂ 12a ऽपाशैः
C₉₄C₄₅K₈₂K₁₀K₇ME; ऽपाशैः C₀₂, ऽपाशैः K₃ • बद्धो C₉₄C₀₂K₈₂K₁₀K₇ME; बद्धो C₄₅, बद्ध
K₃ 12b निर्देहश्च C₉₄C₄₅K₈₂K₁₀K₇M^pE; निर्देहः स C₀₂, निर्देहस्य K₃, निर्देहन्म M^{ac} • व्रजेत्
C^ΣK₈₂K₇K₃ME; भवेत् K₁₀ 12c स्वर्गं C₉₄C₄₅K₈₂K₁₀K₇E; स्वर्गं C₀₂K₃M • स C^ΣK₈₂
K₇K₃E; सं K₁₀M • याति K₈₂K₁₀K₇K₃M; यान्ति C^ΣE 12e संशयं C^ΣK₇ME; संशये K₈₂,
संशयो K₁₀K₃ 12f ऽतुमिच्छामि C₉₄C₀₂K₈₂K₁₀K₇K₃ME; ऽतुमि C₄₅

अनर्थयज्ञ उवाच ।
 अतिसंशयकष्टं ते पृष्ठो ऽहं द्विजसत्तम ।
 दुर्विज्ञेयं मनुष्यैस्तु देवदानवपन्नगैः ॥ १:१३ ॥
 कर्महेतुः शरीरस्य उत्पत्तिर्निधनं च यत् ।
 सुकृतं दुष्कृतं चैव पाशद्वयमुदाहृतम् ॥ १:१४ ॥
 तेनैव सह संयाति नरकं स्वर्गमेव वा ।
 सुखदुःखं शरीरेण भोक्तव्यं कर्मसम्भवम् ॥ १:१५ ॥
 हेतुनानेन विप्रेन्द्र देहः सम्भवते नृणाम् ।
 यं कालपाशमित्याहुः शृणु वक्ष्यामि सुव्रत ॥ १:१६ ॥
 न त्वया विदितं किञ्चिज्ज्ञास्यसि कथं द्विज ।
 कालपाशं च विप्रेन्द्र सकलं वेत्तुमर्हसि ॥ १:१७ ॥
 कलाकलितकालं च कालतत्त्वकलां शृणु ।
 त्रुटिद्वयं निमेषस्तु निमेषद्विगुणा कला ॥ १:१८ ॥
 कलाद्विगुणिता काष्ठा काष्ठा वै त्रिंशतिः कला ।



13 अनर्थयज्ञ उवाच $C^{\Sigma}K_{82}^{pc}K_{10}K_7K_3ME$; om. K_{82}^{ac} 13a अतिसंशयकष्टं ते $C_{45}K_{82}K_{10}K_7$
 M^{pc} ; अतिसंशयकष्टन्ते C_{94} , अतिसंशयकष्टम्मे $C_{02}M^{ac}E$, अतिसंशयकष्टो मो K_3 13b द्विजसत्तम
 $C_{94}C_{45}K_{82}K_{10}K_7ME$; च द्विजोत्तमः C_{02} , द्विजसत्तमः K_3 13c ०ज्ञेयं $C_{94}C_{45}K_{82}K_7$; ०ज्ञेय C_{02}
 $K_{10}K_3ME$ • मनुष्यैस्तु $C_{94}K_{82}K_{10}K_7ME$; मनुष्यैश्च C_{45} , मनुष्यैस्तु C_{02} , मनुष्यैस्तु K_3 14a कर्म.
 $C_{94}C_{45}K_{82}K_{10}K_7K_3M$; अनर्थयज्ञ उवाच ॥ कर्म. $C_{02}E$ • ०हेतुः C_{45} ; ०हेतु $C_{94}K_{82}K_{10}K_7$
 K_3ME , ०हेतु C_{02} • शरीरस्य $C_{94}C_{45}K_{82}K_{10}K_7K_3ME$; शरीरस्य C_{02} 14b उत्पत्तिर्नि. M ;
 उत्पत्तिर्नि. $C_{94}C_{45}K_{82}K_{10}K_7E$, उत्पत्तिर्नि. $C_{02}K_3$ • च यत् $C^{\Sigma}K_{82}K_7ME$; च यः K_{10} , यत् K_3
 14c सुकृतं $C_{94}C_{45}K_{82}K_{10}K_7ME$; सुकृतकृतन् C_{02} , सुकृत K_3 • चैव $C^{\Sigma}K_{82}K_{10}K_7ME$; वापि
 K_3 14d ०हृतम् $C_{94}C_{45}K_{82}K_{10}K_7K_3ME$; ०हृतः C_{02} 15a तेनैव $C_{94}C_{45}K_{82}K_{10}K_7ME$;
 तेनैव $C_{02}K_3$ • संयाति $C_{94}C_{45}K_{82}K_{10}K_7E$; सा यान्ति $C_{02}K_3$, सा याति M 15b वा $C^{\Sigma}K_{10}$
 K_7ME ; च $K_{82}K_3$ 15c सुख. $C^{\Sigma}K_{82}K_{10}K_7E$; सुखं M • ०दुःखं $C_{94}C_{45}K_{82}K_7M$; ०दुःख
 $C_{02}K_{10}E$ 15d ०सम्भवम् $C_{94}C_{45}K_{82}K_{10}K_7M$; ०सम्भवः $C_{02}E$ 16a ०न्द्र $C^{\Sigma}K_{82}K_7ME$;
 ०न्द्रः K_{10} 16b देहः $C_{94}C_{45}K_{82}K_7E$; देहे C_{02} , देह $K_{10}M$ • नृणाम् $C_{94}K_{82}K_{10}K_7ME$; नृणा
 $C_{45}C_{02}$ 16c यं कालपाशमित्याहुः em.; यं कालपाशमित्याह $C_{94}C_{45}K_{82}$, कालपासेति सत्त्वाह C_{02} , यं
 कालपाशमित्याहु $K_{10}K_7E$, कालपाषेति पस्त्वेह M 16d ०व्रत $C_{94}K_{82}K_{10}K_7ME$; ०व्रतः $C_{45}C_{02}$
 17a विदितं $C_{94}C_{45}K_{82}K_{10}K_7ME$; विदित C_{02} 17ab किञ्चिज्ज्ञा. $C_{45}M$; किञ्चिद्वि. $C_{94}K_{82}$
 $K_{10}K_7E$, किद्वि. C_{94}^{ac} , किञ्चि जि. C_{02} 17b कथं द्विज $C_{94}C_{45}K_{82}K_{10}K_7ME$; xxxxxxxx
 (म त्वया विदितं किञ्चिद्विज्ञास्यसि) (cancelled) कथं द्विज C_{02} 17c कालपाशं च $C^{\Sigma}K_{82}K_{10}K_7E$;
 कालपाषेति M 17d वेत्तुमर्हसि $C^{\Sigma}K_{82}K_{10}$; वेत्तुमर्हसि K_7 , वेत्तुमर्हसि ME 18a कला. $C_{94}C_{45}K_{82}^{pc}$
 $K_{10}K_7ME$; काला. $C_{02}K_{82}^{ac}$ • ०कालं च $C^{\Sigma}K_{82}K_{10}K_7$; ०कालश्च ME 18b ०कलां $C_{94}C_{02}K_{10}$
 E ; ०कला $C_{45}K_7$, ०विधिं K_{82} , ०कलाः M 18c त्रुटिद्वयं $C_{94}C_{02}K_7E$; त्रुटिद्वय $C_{45}K_{10}$, त्रुटिद्वयं
 $K_{82}M$ • ०मेषस्तु $C_{45}C_{02}K_{10}K_7ME$; ०मेवस्तु C_{94} , ०मेषद्वि. K_{82} 18d निमेषद्वि. $C^{\Sigma}K_{82}K_{10}$
 K_7E ; निमेषद्वि. M 19a ०गुणिता $C^{\Sigma}K_{82}K_{10}K_7E$; ०गुणितं M 19b काष्ठा वै त्रिंशतिः $C_{94}K_{82}$
 $K_{10}K_7E$; वै त्रिंशता C_{45} , काष्ठा वै त्रिंशति C_{02} , काष्ठान्वै त्रिंशति M

त्रिंशत्कला मुहूर्तश्च मानुषेन द्विजोत्तम ॥ १:१९ ॥
 मुहूर्तत्रिंशकेनैव अहोरात्रं विदुर्बुधाः ।
 अहोरात्रं पुनस्त्रिंशन्मासमाहुर्मनीषिणः ॥ १:२० ॥
 समा द्वादश मासाश्च कालतत्त्वविदो जनाः ।
 शतं वर्षसहस्राणि त्रीणि मानुषसंख्यया ॥ १:२१ ॥
 षष्टिं चैव सहस्राणि कालः कलियुगः स्मृतः ।
 द्विगुणः कलिसंख्यातो द्वापरो युग संज्ञितः ॥ १:२२ ॥
 त्रेता तु त्रिगुणा ज्ञेया चतुः कृतयुगः स्मृतः ।
 एषा चतुर्युगा संख्या कृत्वा वै ह्येकसप्ततिः ॥ १:२३ ॥
 मन्वन्तरस्य चैकस्य ज्ञानमुक्तं समासतः ।
 कल्पो मन्वन्तराणां तु चतुर्दश तु संख्यया ॥ १:२४ ॥
 दश कल्पसहस्राणि ब्रह्माहः परिकल्पितम् ।
 रात्रिरेतावती प्रोक्ता मुनिभिस्तत्त्वदर्शिभिः ॥ १:२५ ॥



22 K₁₀ omits verses 22–24



19c मुहूर्तश्च C₉₄C₀₂K₈₂K₁₀K₇M; मुहूर्त C₄₅, मुहूर्तश्च E 19d मानुषेन C₉₄C₄₅K₈₂K₁₀K₇M
 E; मानुषश्च C₀₂ • उत्तम C^ΣK₈₂K₇^{pc}E; •तमः K₁₀M, •त्तमः K₇^{ac} 20a मुहूर्तः C^ΣK₈₂K₁₀K₇
 ; मुहूर्ता M, मुहूर्त E 20c •रात्रं C^ΣK₈₂K₁₀K₇E; •रात्र M 20d •नीषिणः C^ΣK₈₂K₁₀K₇E
 ; •नीषिण M 21a समा C₉₄C₄₅K₈₂K₁₀K₇ME; मास C₀₂ • •मासाश्च C₉₄C₄₅K₈₂K₁₀K₇;
 •मासश्च C₀₂E, मासाहुः M 21b कालः C^ΣK₈₂K₁₀ME; कला K₇ 21c शतं C^ΣK₈₂K₁₀K₇
 M; शतः E 21b मानुषः C₉₄K₈₂K₁₀K₇ME; मानुष्यः C₄₅C₀₂ (unmetr.) 22a षष्टिं चैव
 C^ΣK₇M; षष्टिं वर्षः K₈₂, om. K₁₀, षष्टिश्चैव E 22b •युगः C^ΣK₈₂K₇; om. K₁₀, •युग ME
 22c द्विगुणः कलिसंख्यातो C^ΣK₈₂K₇; om. K₁₀, कलिसंख्यास्तु द्विगुणो M, द्विगुणा कलिसंख्यातो E
 22d द्वापरो युग संज्ञितः C^ΣK₈₂K₇; om. K₁₀, द्वापरः युगः संज्ञिकम् M, द्वापरे युग संज्ञितः E 23a त्रेता
 C₉₄C₄₅K₈₂E; त्रेता C₀₂M, om. K₁₀, त्रेता K₇ • त्रिगुणा C^ΣK₈₂K₇E; तृगुणो M, om. K₁₀ •
 ज्ञेया C^ΣK₈₂K₇E; ज्ञेयः M, om. K₁₀ 23b •युगः C^ΣK₈₂K₇M; om. K₁₀, •युग E 23d ह्ये
 C^ΣK₈₂ME; om. K₁₀, हे K₇ • •सप्ततिः C^ΣK₈₂K₇E; •सप्तति M, om. K₁₀ 24a चैकस्य C^Σ
 K₈₂K₇M^{pc}E; om. K₈₂K₁₀M^{ac} 24b •क्तं C^ΣK₈₂K₇E; •क्त M, om. K₁₀ 24c कल्पो C₄₅;
 कल्प C₉₄C₀₂K₈₂K₇ME, om. K₁₀ • मन्वन्तः C^ΣK₈₂K₇E; न्वन्तः M^{pc}, मन्वन्तः M^{pc}, om.
 K₁₀ 24d •दश C₉₄C₀₂K₈₂K₇ME; •दश C₄₅, om. K₁₀ • संख्यया C^ΣK₈₂K₇E; शंख्यया M,
 om. K₁₀ 25b •आहः C₄₅C₀₂K₈₂K₁₀K₇ME; •आह C₉₄ • परिकल्पितम् C₉₄K₇; करिकल्पितम्
 C₄₅, परिकल्पितः C₀₂K₁₀ME, परिकीर्तिताः K₈₂ 25d •दर्शिभिः C^ΣK₈₂K₁₀K₇E; •दर्शिभिः M

रात्र्यागमे प्रलीयन्ते जगत्सर्वं चराचरम् ।
 अहागमे तथैवेह उत्पद्यन्ते चराचरम् ॥ १:२६ ॥
 परार्थपरकल्पानि अतीतानि द्विजोत्तम ।
 अनागतं तथैवाहुर्भृगुरादिमहर्षयः ॥ १:२७ ॥
 यथार्कग्रहतारेन्दु भ्रमतो दृश्यते त्विह ।
 कालचक्रं भ्रमत्वैव विश्रमं न च विद्महे ॥ १:२८ ॥
 कालः सृजति भूतानि कालः संहरते पुनः ।
 कालस्य वशगाः सर्वे न कालवशकृत्कचित् ॥ १:२९ ॥
 चतुर्दशपरार्थानि देवराजा द्विजोत्तम ।
 कालेन समतीतानि कालो हि दुरतिक्रमः ॥ १:३० ॥
 एष कालो महायोगी ब्रह्मा विष्णुः परः शिवः ।
 अनादिनिधनो धाता स महात्मा नमस्कुरु ॥ १:३१ ॥
 [परार्थादि]
 विगतराग उवाच ।
 श्रुतं वै कालचक्रं तु मुखपद्मविनिःसृतम् ।
 परार्थं च परं चैव श्रोतुं वः प्रतिदीपितम् ॥ १:३२ ॥

29ab ≈ UMS 12.34cd: कालः पचति भूतानि कालः संहरते प्रजाः 29 ≈ KūrmP I.II.32: कालः सृजति भूतानि कालः संहरते प्रजाः । सर्वे कालस्य वशगा न कालः कस्यचिद्वशे ॥ 30d = MBh 12.220.4Id = GarP 1.108.7d



26a प्रलीयन्ते $C_{94}C_{02}K_{82}K_{10}K_7ME$; प्रलीयते C_{45} 26b सर्वं च $C^{\Sigma}K_{82}K_{10}K_7E$; सर्वश्च M
 26c अहागमे $C^{\Sigma}K_{82}K_7$; अहाग_ K_{10} , अहागमे M (unmetr.), अहागमे E 26d पद्यन्ते $C^{\Sigma}K_{82}$
 $K_{10}K_7E$; पद्यन्ति M 27a अर्धं $C^{\Sigma}K_{82}K_7ME$; अर्धं K_{10} 27cd वाहुर्भृ० $C_{94}C_{45}K_{82}K_7E$; वाहु
 भृ० $C_{02}K_{10}M$ 27d महर्षयः $C^{\Sigma}K_{82}^{pc}K_{10}E$; महयः K_{82}^{ac} , महर्षयः K_7 , महर्षिभिः M 28a आर्क०
 $C^{\Sigma}K_{82}K_{10}K_7M^{pc}E$; आर्का० M^{ac} • तारेन्दु $C^{\Sigma}K_{82}K_{10}K_7E$; तारेन्दु M 28b दृश्यते त्विह
 $C_{94}K_{82}K_{10}K_7E$; दृश्यन्दिह C_{45} , दृश्यते त्विहः C_{02} , दृश्यते त्विहः M 28c त्वैव $C_{94}K_{82}K_7$
 E ; त्वैव $C_{45}K_{10}M$, त्वेह C_{02} 28d अश्रमं $C^{\Sigma}K_{82}^{pc}K_7E$; अश्रमो K_{82}^{ac} , अश्रमन् K_{10} , अश्रमो
 M • विद्महे $C_{94}C_{02}K_{82}K_{10}K_7E$; विद्महे C_{45} , विद्यते M 29b कालः $C^{\Sigma}K_{82}K_{10}K_7M$; काल
 E 29c कालस्य $C^{\Sigma}K_{82}K_{10}K_7M^{pc}E$; कालःस्य M^{ac} • वशगाः $C^{\Sigma}K_{82}K_{10}K_7M$; वशगा E
 29d कालवशकृ० $C^{\Sigma}K_{82}K_{10}K_7E$; कालो वशकृ० M 30b देवराजा $C^{\Sigma}K_{82}K_{10}K_7$; देवराज ME
 • उत्तम $C^{\Sigma}K_{82}K_{10}K_7E$; उत्तमः M 31a कालो $C_{94}C_{45}K_{82}$; काल $C_{02}K_{10}K_7ME$ 31b ब्रह्मा
 विष्णुः परः C_{45} ; ब्रह्मविष्णुपरः $C_{94}K_7M$, ब्रह्मा विष्णु परः $C_{02}K_{82}K_{10}$, ब्रह्मविष्णुपर E (unmetr.)
 32a श्रुतं वै $C^{\Sigma}K_{82}K_{10}K_7E$; श्रुतो वः M • चक्रं तु $C_{94}C_{45}K_{82}K_{10}K_7E$; चक्रस्य C_{02} , चक्रतु
 M 32b विनिःसृतम् corr.; विनिःसृतम् $C^{\Sigma}K_{82}K_{10}K_7ME$ (unmetr.) 32c परार्थं च $C_{45}C_{02}$
 $K_{82}K_{10}K_7E$; परार्थं च C_{94} , परार्थश्च M^{ac} , परार्थश्च M^{pc} • परं चैव $C^{\Sigma}K_{82}K_{10}K_7E$; परार्थैव M
 32d वः $C^{\Sigma}K_{82}K_{10}K_7M^{ac}$; नः M^{pc} , यः E • दीपितम् $C^{\Sigma}K_{82}K_{10}K_7E$; दीयतां M

अनर्थयज्ञ उवाच ।
 एकं दशं शतं चैव सहस्रमयुतं तथा ।
 प्रयुतं नियुतं कोटिर्बुदं वृन्दमेव च ॥ १:३३ ॥
 खर्वं चैव निखर्वं च शङ्कुः पद्मं तथैव च ।
 समुद्रो मध्यमन्तं च परार्धं च परं तथा ॥ १:३४ ॥
 सर्वे दशगुणा ज्ञेयाः परार्धं यावदेव हि ।
 परार्धद्विगुणेनैव परसंख्या विधीयते ॥ १:३५ ॥
 परात्परतरं नास्ति इति मे निश्चिता मतिः ।
 पुराणवेदपठिता मयाख्याता द्विजोत्तम ॥ १:३६ ॥

[ब्रह्माण्डम्]

विगतराग उवाच ।
 ब्रह्माण्डं कति विज्ञेयं प्रमाणं प्रापितं क्वचित् ।
 कति चाङ्गुलिमूर्ध्वेषु सूर्यस्तपति वै महीम् ॥ १:३७ ॥



34cd E omits 34cd-35

34ab = BrahmanḍaP 3.2.101



33 अनर्थयज्ञ उवाच $C^{\Sigma}K_{82}^{pc}K_{10}K_7ME$; om. K_{82}^{ac} 33b सहस्रं $C^{\Sigma}K_{82}K_{10}K_7E$; साहस्रं M
 • •युतं $C^{\Sigma}K_{82}K_7ME$; •तन् K_{10} 33cd कोटिम् $C^{\Sigma}K_{82}K_{10}ME$; कोटिर् K_7 33d •बुदं
 $C^{\Sigma}K_{82}K_{10}ME$; •बुदं K_7 34a निखर्वं च $C^{\Sigma}K_{82}K_7E$; निखर्वं तु K_{10} , निसर्वश्च M 34b शङ्कुः
 corr.; शङ्कु $C^{\Sigma}K_{82}K_{10}K_7M$, शङ्ख E • पद्मं $C^{\Sigma}K_{82}K_{10}K_7E$; पद्म M 34c समुद्रो $C^{\Sigma}K_{82}K_{10}$
 K_7 ; समुद्रो M, om. E • मध्यमन्तं च $C^{\Sigma}K_{82}^{ac}M$; मध्यमान्तं च K_{82}^{pc} , मध्यमन्तश्च K_{10} , मध्यमन्तश्च
 K_7 , om. E 34d परार्धं च परं तथा $C^{\Sigma}K_{82}K_{10}K_7$; परार्द्धपरद्वेगुणाम् M, om. E 35b परार्धं K_7
 ; परार्धं $C_{45}C_{02}K_{82}K_{10}M$, परार्धं C_{94} , om. E 35c परार्धं $C^{\Sigma}K_{82}K_{10}M$; परार्धं K_7 , om.
 E 35d •संख्या $C^{\Sigma}K_{82}K_{10}K_7$; •संख्या M, om. E 36ab परात्परतरं नास्ति इति मे निश्चिता मतिः
 $C^{\Sigma}K_{10}K_7^{pc}$; परात्परतरं नास्ति इति मे निश्चिता मति $K_{82}K_7^{ac}$, परात्परतरनास्ति इति मे निश्चिता मति M,
 वृन्दश्चैव महावृन्द द्विपरान्तमेव च । परात्परतरं नास्ति इति मे निश्चिता मतिः ॥ E 36e •वेदो $C_{94}E$; •वेदे
 $C_{45}C_{02}K_{10}K_7$ (unmetr.), •वेदा K_{82} , •वेदैः M 36f •आख्याता $C_{94}C_{45}K_{82}$; •आख्यातां C_{02}
 $K_{10}K_7ME$ • •त्तम $C^{\Sigma}K_{82}K_{10}K_7E$; •त्तम M 37a ब्रह्माण्डं $C_{94}C_{45}K_{82}K_{10}K_7ME$; ब्रह्माण्ड
 C_{02} 37b प्रमाणं प्रापितं क्वचित् conj.; प्रमाणश्चापितं क्वचित् $C^{\Sigma}K_{82}K_{10}E$, प्रमाश्चापितत् क्वचित् K_7 ,
 प्रमाणश्चापितां कति M 37c •ध्वेषु em.; •ध्वेषु $C^{\Sigma}K_{82}K_{10}K_7ME$ 37d सूर्यस्तं $C^{\Sigma}K_{82}K_{10}K_7$
 E; यो M^{ac} , शूर्यो M^{pc} • महीम् $C_{45}C_{02}K_{82}M$; महीम् C_{94} , मही $K_{10}K_7E$

अनर्थयज्ञ उवाच ।
 ब्रह्माण्डानां प्रसंख्यातुं मया शक्यं कथं द्विज ।
 देवास्ते ऽपि न जानन्ति मानुषाणां च का कथा ॥ १:३८ ॥
 पर्यायेण तु वक्ष्यामि यथाशक्यं द्विजोत्तम ।
 ब्रह्मणा यत्पुराख्यातो मातरिश्वा यथा तथा ॥ १:३९ ॥
 शिवाण्डाभ्यन्तरेणैव सर्वेषामिव भूभृताम् ।
 दश नाम दिशाष्टानां ब्रह्माण्डे कीर्तितं शृणु ॥ १:४० ॥
 [भूभृतां नामानि]

[पूर्वतः]
 सहासहः सहः सद्यो विसहः संहतो ऽसभा ।
 प्रसहो ऽप्रसहः सानुः पूर्वतो दश नायकाः ॥ १:४१ ॥
 [आग्नेये]
 प्रभासो भासनो भानुः प्रद्योतो द्युतिमो द्युतिः ।
 दीप्ततेजाश्च तेजाश्च तेजा तेजवहो दश ।
 आग्नेये त्वेतदाख्यातं याम्ये शृण्वथ भो द्विज ॥ १:४२ ॥

39cd cf. BrahmanḍaP 3.4.58cd: ब्रह्मा ददौ शास्त्रमिदं पुराणं मातरिश्चने



38a ब्रह्मा० C^२K₈₂K₁₀K₇E; ब्रह्म० M • प्रसंख्यातुं C^२K₈₂K₇M; प्रसंसा तु K₁₀, च संख्यातुं E
 38b शक्यं क० K₈₂K₁₀E; शक्या क० C^२K₇, सक्याङ्क० M 38c देवास्ते C^२K₈₂K₁₀K₇E; देवतापि
 M 38d मानुषाणां च C^२K₈₂K₁₀K₇E; मानुषार्णश्च M^{ac}, मानुषानाश्च M^{pc} 39c पुराख्यातो C^२K₈₂
 K₁₀K₇; पुराख्यातं M, ममाख्यातो E 40a शिवाण्डा० C^२K₈₂K₁₀K₇E; शिवाण्ड० M^{ac}, शिवाण्डे०
 M^{pc} 40b सर्वेषामिव भूभृताम् conj.; सर्वेषामिव भूरिताः C₉₄C₄₅K₇, सर्वेषामेव भूरिताः C₀₂, सर्वेषामिव
 भूरिता K₈₂, सर्वेषामेव भूरिणाम् K₁₀, सर्षपा इव भाविता M, सर्वेषामेव भूरिमां E 40c दिशा० C^२K₈₂
 K₇ME; शिवा० K₁₀ 40d ब्रह्माण्डे C^२K₈₂K₁₀K₇E; ब्रह्माण्डा M • कीर्तितं शृणु C₉₄C₀₂K₈₂K₁₀
 K₇E; य च कीर्तितम् C₄₅, कीर्तिता शृणु M 41a सहासहः K₇; साहासह C^२K₈₂K₁₀ME • सहः
 सद्यो C₉₄C₀₂K₈₂K₁₀K₇; सहः सज्ञा C₄₅, सहो सद्यः M, सहः सज्ञो E 41b विसहः C₉₄C₄₅K₈₂K₁₀
 K₇E; विसह C₀₂M • ऽसभा C₉₄C₀₂K₈₂K₁₀K₇; सहा M, सभाः C₄₅, सता E 41c प्रसहो C^२
 K₈₂K₁₀K₇M; प्रसहेः E • प्रसहः C₉₄C₄₅K₈₂K₁₀K₇M; प्रसहवः C₀₂, सप्रहः E • सानुः C^२K₈₂
 K₁₀; सानु K₇ME 41d पूर्वतो C^२K₈₂K₁₀K₇M; पर्वतो E 42a भासनो C₉₄C₄₅K₈₂K₁₀K₇M;
 भास C₀₂, भासतो E • भानुः C₉₄C₀₂K₈₂K₁₀K₇E; भानु C₄₅M 42b द्युतिमो C^२K₈₂K₁₀M;
 द्युतिनो K₇E 42c दीप्ततेजाश्च तेजाश्च C₉₄C₀₂K₈₂K₁₀K₇; दीप्ततेजाश्च तेजश्च C₄₅, दीप्ततेजस् तेजश्च M
 (unmetr.), दीप्ततेजश्च तेजाश्च E 42d तेजा तेजवहो C^२K₈₂K₁₀K₇E; तेजतेजयह M 42e आग्नेये
 C^२K₈₂K₁₀E; आग्नेय K₇, आग्नेर्ये M • त्वेतदा० C^२K₈₂K₁₀K₇E; त्वेचमा M 42f शृण्वथ C^२
 K₈₂K₁₀K₇E; शृणुथ M • द्विज C^२K₈₂K₇ME; द्विजः K₁₀

प्रथमो ऽध्यायः

[याम्ये]

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

[नैरृते]

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

[वारुणे]

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

[वायव्ये]

नृगर्भो ऽसुरगर्भश्च देवगर्भो महीधरः ।
वृषभो वृषगर्भश्च वृषाङ्को वृषभध्वजः ॥ १:४६ ॥
ज्ञातव्यश्च तथा सम्यग् वृषजो वृषनन्दनः ।
नायका दश वायव्ये कीर्तिता ये मया द्विज ॥ १:४७ ॥



43b संयमो $C^{\Sigma}K_{82}K_{10}K_7E$; संयम M • यमुनो $C_{94}C_{45}K_{10}$; यमनो $C_{02}K_7$, यमुना K_{82} , यमतो M, यमुना. E • यमः $C^{\Sigma}K_{82}K_{10}K_7E$; यन M 43c संयनो यमनोयानो K_{82} ; संयमो यमनोयानो $C_{94}C_{02}E$, संयमो यमुनोयानो $C_{45}K_{10}$, संयमा यमनो यामो K_7 , यमियुग्मा यनो यानः M 43d यनियुग्मा यनोयनः K_{10} ; यनियुग्मा नयो यनः $C_{94}C_{02}K_{82}$, यनियुग्मा नयो नयः C_{45} , यनियुग्मा नयो यमः K_7 , दशमा याम्यमाश्रुता M, यनियुग्मा नयोयन E 44a नगना नन्दो $C_{94}C_{02}K_{82}K_{10}K_7$; नगजा नन्दो C_{45} , नगनागेन्द्र M, नगनो नदो E 44b नगरो नगनन्दनः $K_{10}M^{ac}$; नगरोगनन्दनः $C_{94}K_7$, नगरोनगनन्दनः C_{45} , नगरोनगनन्दनः C_{02} , नगरोगनन्दनः K_{82} , नगरो नननन्दनः M^{pc} , नगरोगनन्दनः E 44c नगर्भो $C^{\Sigma}K_{82}K_7E$; नृगभो K_{10} , नगर्भ M • गहनो गुह्यो $C^{\Sigma}K_{82}K_{10}K_7$; गुहनो गुह्य M, गहनो गुह्ये E 44d गूढजो $C^{\Sigma}K_{82}K_{10}K_7E$; गुडजो M • तत्परः $C^{\Sigma}K_{82}K_{10}K_7E$; तत्परम् M 45a वारुणेन $C^{\Sigma}K_{82}K_{10}K_7M$; वारुणे च E 45b शृणु $K_{10}M$; शृङ्गे $C_{94}C_{45}K_{82}K_7$, शृङ्गे C_{02} , मृद्धे E 45c बभ्रः सेतुर्भ. corr.; बभ्रं सेतुर्भ. $C_{94}C_{45}$, बभ्रं सेतु भ. C_{02} , बभ्रः सेतु भ. K_{82} , बभ्रं सेतुर्भ. K_{10} , बभ्र सेतुर्भ. K_7 , बभ्र सेतु भ. M, बभ्रं सेतुर्भ. E 45d प्रभवोद्भव. $C^{\Sigma}K_{82}K_{10}K_7E$; प्रभवोभव. M • भाजनः $C^{\Sigma}K_{82}K_{10}K_7M$; भाजन E 45e भरणो $C_{45}K_7$; भरण $C_{94}K_{82}$, भरणां $C_{02}E$, भरणा K_{10} , भरणः M 45f दशैते $C^{\Sigma}K_{82}K_{10}E$; दशैते K_7 , दशैता M • आलयाः $C^{\Sigma}K_{82}K_{10}K_7$; आलया ME 46a नृगर्भो $C^{\Sigma}K_{82}K_{10}K_7E$; नृगभा M • गर्भश्च $C_{94}C_{45}K_{10}K_7$; गर्भाश्च $C_{02}K_{82}M$ E 46b देवगर्भो $C^{\Sigma}K_{82}K_{10}K_7E$; देवगर्भ M 46c गर्भश्च $C^{\Sigma}K_{10}K_7E$; गर्भाश्च K_{82} , गर्भाश्च M 46d वृषाङ्को $C^{\Sigma}K_{82}K_{10}K_7E$; वृषाङ्गो M • वृषभ. $C_{94}C_{45}K_{82}K_{10}K_7ME$; वृष. C_{02} 47a ज्ञातव्यश्च तथा सम्यग् $C^{\Sigma}K_{82}K_{10}K_7$; वृषञ्जवृषनन्दश्च M, ज्ञानवाश्च तथा सत्य. E 47b वृषजो वृषनन्दनः $C^{\Sigma}K_{10}K_7E$; वृषनन्दनः K_{82} , दशनायक वायवे M 47cd नायका दश वायव्ये कीर्तिता ये मया द्विज $C_{94}C_{45}K_{82}E$; नायका दश वायव्ये कीर्तिता ये मया द्विजः $C_{02}K_{10}$, नायका दश वायव्ये कीर्तिता ये मया द्विज K_7 , कीर्तितो यं मया द्विप्र यथा तथ्येन सुव्रतः M

[उत्तरे]

सुलभः सुमनः सौम्यः सुप्रजः सुतनुः शिवः ।
सतः सत्य लयः शम्भुर्दश नायकमुत्तरे ॥ १:४८ ॥

[ईशाने]

इन्दु बिन्दु भुवो वज्र वरदो वर वर्षणः ।
इलनो वलिनो ब्रह्मा दशेशानेषु नायकाः ॥ १:४९ ॥

[मध्यमे]

अपरो विमलो मोहो निर्मलो मन मोहनः ।
अक्षयश्चाव्ययो विष्णुर्वरदो मध्यमे दश ॥ १:५० ॥

[परिवाराः]

सर्वेषां दशमीशानां परिवारशतं शतम् ।
शतानां पृथगेकैकं सहस्रैः परिवारितम् ॥ १:५१ ॥
सहस्रेषु च एकैकमयुतैः परिवारितम् ।
अयुतं प्रयुतैर्वृन्दैः प्रयुतं नियुतैर्वृतम् ॥ १:५२ ॥
एकैकस्य परिवारो नियुतः पृथगेव च ।
कोटिभिर्दशकोट्येन एकैकः परिवारितः ॥ १:५३ ॥



48a सुलभः $C^{\Sigma}K_{82}K_{10}K_7M$; सुरभः E • सुमनः $C^{\Sigma}K_{82}K_{10}E$; सुमनाः K_7 , सुमनो M • सौम्यः $C^{\Sigma}K_{82}K_{10}K_7E$; सौम्य M 48c सतः सत्य corr.; सत सत्य $C^{\Sigma}K_7$, सत्यसत्य K_{82} , सुत सत्य K_{10} , सुतः सत्य M, सत सत्यां E • लयः $C^{\Sigma}K_{82}K_{10}ME$; लयं K_7 48cd शम्भुर्दो $C_{94}C_{45}K_{10}E$; शम्भु दो $C_{02}K_{82}K_7$, शम्भुर्दो M 48d नायकमु $C^{\Sigma}K_{82}K_{10}K_7M$; नायक उ E 49a वज्र $C^{\Sigma}K_{82}K_{10}K_7E$; वज्रः M 49b वर्षणः $C^{\Sigma}K_{82}K_{10}M$; वर्षणं K_7 , वर्षणं च E 49c इलनो वलिनो ब्रह्मा $C^{\Sigma}K_{82}K_{10}K_7E$; इलिनो वलिनो ब्रह्मः M 49d दशो $C_{94}K_{82}K_7E$; दशै $C_{45}C_{02}K_{10}$, दिशै M • नायकाः $C^{\Sigma}K_{82}K_{10}K_7E$; नायका M 50a अपरो विमलो मोहो $C^{\Sigma}K_{82}K_{10}K_7E$; अपरः विमलो मोहो M 50b निर्मलो म $em.$; निर्मलो म C_{94} , निर्मलोन्म $C_{45}K_7$, निर्मलोन्म $C_{02}E$, निर्मलोन्म $K_{82}K_{10}$, निर्मलोन्म M 50c अक्षयश्चाव्ययो $C_{94}C_{45}K_{82}K_{10}K_7$; अक्षयश्चाव्ययो C_{02} , अक्षयश्चाव्ययं M, अक्षयश्चाव्ययो E 50cd विष्णुर्व $C_{94}C_{45}K_7E$; विष्णु व $C_{02}K_{82}M$, विष्णुर्व K_{10} 50d मध्यमे दश $C_{94}C_{45}K_7$; मध्यमो दश $C_{02}K_{82}$, वरवर्षणः K_{10} , मध्यमो दशः M, मध्यमे दशः E 51a सर्वेषां $C^{\Sigma}K_{82}K_{10}ME$; सर्वेषा K_7 • दशमीशानां $C^{\Sigma}K_{82}K_{10}K_7M$; दशमीशानां E 51b परिवार $C_{94}C_{02}K_{10}K_7ME$; परिवारं C_{45} , परिवारं K_{82} 51d सहस्रैः $C^{\Sigma}K_{82}K_{10}K_7E$; सहस्रै M • वारितम् $C_{94}C_{45}C_{02}K_{82}K_{10}K_7$; वारिता C_{02}^c , वारितः M, वारिताः E 52ab एकैकम् $C_{94}C_{45}K_{10}K_7E$; एकैकं म $C_{02}K_{82}M$ 52b परिवारितम् $C^{\Sigma}K_{82}K_{10}K_7$; परिवारितः M, परिवारितमाः E 52c अयुतं E; अयुतैः $C^{\Sigma}K_{82}K_7M$, अयुतै K_{10} • प्रयुतैर्वृन्दैः $C^{\Sigma}K_{82}K_{10}E$; प्रयुतै वृन्दैः K_7 , प्रयुतैर्भृत्य M 52d प्रयुतं नियुतैर्वृतम् corr.; प्रयुतैर्नियुतैर्वृतः $C_{94}C_{45}K_{82}K_7$, प्रयुतैर्नियुतैर्वृतः C_{02} , प्रयुतै नियुतै वृतः K_{10} , प्रयुतः नियुतैः वृतः M, प्रयुतं नियुतैर्वृतः E 53a परिवारो $C^{\Sigma}K_{82}K_{10}K_7$; परिवार M (unmetr.), परिवारो E (unmetr.) 53b नियुतः $C_{94}C_{45}K_{82}K_{10}K_7ME$; नियुत C_{02} • च $C^{\Sigma}K_{82}K_{10}K_7^pcME$; चः K_7^c 53c कोटिभिर्दशकोट्येन $C_{94}C_{02}E$; कोटिभिर्दशकोट्येन C_{45} , कोटिभिर्दशकोट्येन $K_{82}K_7$, कोटिभिर्दशकोट्येन K_{10} , कोटिभिः परिवाराणि कोटिभिर्दशकोटिकम् M 53d एकैकः परिवारितः $C_{45}K_{82}E$; एकैकः परिवारितः C_{94} , एकैकपरिवारितः $C_{02}K_{10}K_7$, एकैकपरिवाराणां M

दशकोटिषु एकैकं वृन्दवृन्दभृतैर्वृतम् ।
 वृन्दवर्गेषु एकैकं खर्वभिः परिवारितम् ॥ १:५४ ॥
 खर्ववर्गेषु एकैकं दशखर्वगणैर्वृतम् ।
 दशखर्वेषु एकैकं शङ्कुभिः परिवारितम् ॥ १:५५ ॥
 शङ्कुभिः पृथगेकैकं पद्मेन परिवारितम् ।
 पद्मवर्गेषु एकैकं समुद्रैः परिवारितम् ॥ १:५६ ॥
 समुद्रेषु तथैकैकं मध्यसंख्यैस्तु तैर्वृतम् ।
 मध्यसंख्येषु एकैकमनन्तैः परिवारितम् ॥ १:५७ ॥
 अनन्तेषु च एकैकं परार्धपरिवारितम् ।
 परार्धेषु च एकैकं परेण परिवारितम् ।
 एष वै कथितो विप्र शक्यं सांख्यमुदीरितम् ॥ १:५८ ॥
 [प्रमाणम्]
 प्रमाणं शृणु मे विप्र संक्षेपाद्भवतो मम ।
 चन्द्रोदये पूर्णमास्यां वपुरण्डस्य तादृशम् ॥ १:५९ ॥
 कोटिकोटिसहस्रं तु योजनानां समन्ततः ।
 अण्डानां च परीमाणं ब्रह्मणा परिकीर्तितम् ॥ १:६० ॥
 सप्तकोटिसहस्राणि सप्तकोटिशतानि च ।



54a दशकोटिषु एकैकं $C_{45}C_{02}K_{10}E$; दशकोटीषु एकैकं $C_{94}K_{82}K_7$, दशकोट्येषु एकैकं M 54b वृन्दवृन्दभृतैर्वृतम् $C^{\Sigma}K_{10}$; वृन्दवृन्दभृतैर्वृतं K_{82} , वृन्दवृन्दभृतैर्वृतं K_7 , वृन्दवृन्देषु एकैकं M, वृन्दवृन्दं वृतैर्वृतः E 54c वृन्दवर्गेषु $C^{\Sigma}K_{82}K_{10}K_7E$; वृन्दवर्गभिः तैर्वृतम् M 54d खर्वभिः परिवारितम् $C^{\Sigma}K_{82}K_{10}$; खर्वभिः परिवारितम् K_7 , खर्वभिः परिवाराणि M, खर्वभिः परिवारितः E 55a खर्ववर्गेषु एकैकं $C^{\Sigma}K_{82}K_{10}K_7E$; खर्ववर्गैव एकैकम् M 55b दशखर्वगणैर्वृतम् $C_{94}C_{02}K_{82}K_{10}$; दशखर्वगणैर्वृतम् C_{45} , दशखर्वगणे वृत्तं K_7 , दशखर्वेषु एकैकं दशखर्वगणैर्वृतम् M, दशखर्वगणैर्वृतः E 55c खर्वेषु $C^{\Sigma}K_{82}K_{10}ME$; खर्वेषु K_7 55d शङ्कुभिः परिवारितम् $C^{\Sigma}K_{82}K_{10}K_7M$; शङ्कुभिः परिवारितः E 56a पृथगेकैकं em.; पृथगेनैव $C_{94}C_{02}K_{82}K_{10}K_7ME$, पृथगेनैव C_{45} 56b वारितम् K_{82}^pcM ; वारितः $C^{\Sigma}K_{10}K_7E$, तैर्वृतं K_{82}^{ac} 56d समुद्रैः $C_{02}K_{82}K_{10}K_7ME$; समुद्रैः C_{94} , समुद्रैः C_{45} • वारितम् $C^{\Sigma}K_{82}K_{10}K_7M$; वारितः E 57a तथैव $C_{94}C_{45}K_{82}K_{10}K_7ME$; तथैव C_{02} 57b मध्यसंख्यैस्तु तैर्वृतम् $C^{\Sigma}K_{82}M$; मध्यसंख्यैस्तु तैर्वृतम् K_{10} , मध्यसंख्यैस्तु तैर्वृतं K_7 , मध्ये शङ्क्यायुतैर्वृतः E 57c मध्यसंख्येषु $C^{\Sigma}K_{82}K_{10}K_7$; मध्यसांख्यो च M, मध्ये सांख्येषु E 57cd एकैकमनन्तैः $C^{\Sigma}K_{82}K_{10}E$; एकैकं मनन्तैः K_7 , एकैकं अनन्तैः M 57d वारितम् $C^{\Sigma}K_{82}K_{10}K_7M$; वारितः E 58b परार्धपरिवारितम् $C_{94}C_{45}K_{82}K_{10}K_7$; परार्धपरिवारितम् C_{02} , परार्धपरिवारितम् । अनन्तेषु च एकैकं परार्धपरिवारितं M, परार्धपरिवारितः E 58d वारितम् $C^{\Sigma}K_{82}K_7M$; वारितः K_{10} , वारितः E 58e कथितो $C^{\Sigma}K_{82}K_7M$; कथितो K_{10} , कथिता E 58f शक्यं $C_{94}C_{45}K_{82}K_{10}K_7ME$; शक्यं C_{02} • सांख्यमु. $C_{94}C_{02}K_{10}M$; सांख्यमु. C_{45} , स्यख्यमु. K_{82} , संख्यमु. K_7 , संख्यामु. E 59a प्रमाणं $C_{02}K_{82}K_7ME$; प्रमाणं $C_{94}C_{45}$, प्रमाण K_{10} 59b संक्षेपाद्भवतो $C_{94}C_{02}K_{82}K_{10}E$; संक्षेपाद्भवतो C_{45} , संक्षेपाद्भवतो K_7 , संक्षेप ब्रुवतो M 60a कोटिकोटि. $C^{\Sigma}K_{82}K_{10}K_7E$; कोटीकोटि. M 60a च परीमाणं $C_{94}C_{02}K_{82}K_{10}K_7E$; च परीमाणं C_{45} (unmetr.), परीमाणञ्च M 60b ब्रह्मणा $C_{94}C_{45}K_{82}K_{10}K_7ME$; — C_{02} • कीर्तितम् $C_{94}C_{45}K_{10}K_7E$; कीर्तितम् C_{02} , कीर्तितः $K_{82}M$

विंशकोटिष्वङ्गुलीषु ऊर्ध्वतस्तपते रविः ॥ १:६१ ॥
 प्रमाणं नाम संख्या च कीर्तितानि समासतः ।
 ब्रह्माण्डं चाप्रमेयाणां लक्षणं परिकीर्तितम् ॥ १:६२ ॥
 [व्यासाः]
 पुराणाशीसहस्राणि शतानि द्विजसत्तम ।
 ब्रह्मणा कथितं पूर्णं मातरिश्वा यथातथम् ॥ १:६३ ॥
 वायुना पाद संक्षिप्य प्राप्तं चोशनसं पुरा ।
 तेनापि पाद संक्षिप्य प्राप्तवांश्च बृहस्पतिः ॥ १:६४ ॥
 बृहस्पतिस्तु प्रोवाच सूर्यं त्रिंशत्सहस्रिकम् ।
 पञ्चविंशत्सहस्राणि मृत्युं प्राह दिवाकरः ॥ १:६५ ॥
 एकविंशत्सहस्राणि मृत्युनेन्द्राय कीर्तितम् ।
 इन्द्रेणाह वसिष्ठाय विंशत्श्लोकसहस्रिकम् ॥ १:६६ ॥
 अष्टादशसहस्राणि तेन सारस्वताय तु ।
 सारस्वतस्त्रिधामाय सहस्रदश सप्त च ॥ १:६७ ॥
 षोडशानां सहस्राणि भरद्वाजाय वै ततः ।
 दश पञ्चसहस्राणि त्रिवृषाय अभाषत ॥ १:६८ ॥



61cd The folio in K₁₀ ends with ऊर्ध्व०, and the folios that may have contained verses 1.61d–2.22 are missing.



61c विंशकोटिष्वङ्गुलीषु conj.; विंशकोटिषु गुल्मेषु C^ΣK₈₂K₁₀K₇E, विंशकोटि विना गुल्मे M **61d** ऊर्ध्वतस्त०
 C^ΣK₈₂K₇E; ऊर्ध्व__ K₁₀, ऊर्ध्वतो त० M • रविः C^ΣK₈₂K₇M; रवि E **62a** प्रमाणं C₉₄C₀₂
 K₈₂K₇ME; प्रणामं C₄₅ **62c** ब्रह्माण्डं चा० K₈₂; ब्रह्माण्डश्च C₉₄C₄₅K₇M, ब्रह्माण्डाश्च० C₀₂,
 ब्रह्माण्डाश्वा E • ०मेयाणां C₉₄K₈₂ME; ०मेयाणा C₄₅C₀₂K₇ **62d** ०कीर्तितम् C₉₄C₄₅K₈₂K₇E;
 ०कीर्तिताः C₀₂, ०कीर्तितः M **63b** ०सत्तम C₉₄C₄₅K₈₂K₇ME; __ मः C₀₂ **63c** पूर्णं C₉₄C₀₂
 K₈₂E; पूर्वे C₄₅, पूर्ण K₇, पूर्वं M **63d** मातरिश्वा C^ΣK₈₂K₇E; मातरिश्च M • ०तथम् C₉₄C₄₅K₈₂
 K₇E; ०तथा C₀₂M **64a** संक्षिप्य C^ΣK₈₂K₇E; संक्षिप्यः M **64b** प्राप्तं चोशनसं C₄₅K₈₂K₇; प्राप्तं
 चौशनसं C₉₄, प्राप्त०औशनसं C₀₂, प्राप्तश्चोशनसम M (unmetr.), प्राप्तश्चोशनसं E **64c** संक्षिप्य C^Σ
 K₈₂K₇E; संक्षिप्यः M **64d** प्राप्तवांश्च बृहस्पतिः C^ΣK₈₂K₇E; प्राप्तश्च बृहस्पति M **65b** सूर्यं C₀₂E;
 सूर्यस् C₉₄K₈₂K₇, सूर्य C₄₅M • त्रिंशत्स० C₉₄C₄₅K₈₂K₇E; त्रिंशत्स० C₀₂M **65c** ०विंशत्सहस्राणि
 corr.; ०विंशहस्राणि C₉₄, ०विंशसहस्राणि C₄₅C₀₂K₈₂K₇M, ०विंशत्सहस्राणि E **65d** मृत्युं प्राह
 C^ΣK₈₂K₇E; मृत्यु प्राहः M **66a** ०विंशत० E; ०विंश० C^ΣK₈₂K₇M **66b** कीर्तितम् E; कीर्तितः
 C₉₄C₄₅K₈₂K₇ME, कीर्तिताः C₀₂, कीर्तित K₇^{ac} **66c** वसिष्ठाय C₉₄C₀₂K₈₂ME; विशिष्ठाय C₄₅,
 बहिष्ठाय K₇ **66d** विंशत्श्लो० corr.; विंशत्श्लो० C₉₄C₀₂K₈₂K₇E, विशत्श्लो० C₄₅, त्रिंशत्श्लो० M
67a अष्टादशसहस्राणि C^ΣK₈₂E; आष्टादशसहस्राणि K₇, वसिष्ठेदशसहस्रं M **67c** सारस्वतस्त्रि० em.;
 सारस्वता त्रि० C₉₄C₀₂K₈₂K₇E, सारस्वतास्त्रि० C₄₅, सारस्वत तृ० M • ०धामाय C^ΣK₈₂K₇ME;
 om. K₈₂^{ac} **67d** सहस्रदश C^ΣK₈₂K₇E; सहस्रादश M **68b** भर० C₉₄C₄₅K₈₂K₇E; भार० C₀₂,
 सन० M **68d** अभाषत C₉₄C₄₅K₈₂; अभाषत C₀₂, अभाषतः K₇E, मभासतः M

चतुर्दशसहस्राणि अन्तरीक्षाय वै ततः ।
 त्रय्यारुणिं सहस्राणि त्रयोदश अभाषत ॥ १:६९ ॥
 त्रय्यारुणिस्तु विप्रेन्द्रो धनंजयमभाषत ।
 द्वादशानि सहस्राणि संक्षिप्य पुनरब्रवीत् ॥ १:७० ॥
 कृतंजयाय सम्प्राप्तो धनंजयमहामुनिः ।
 कृतंजयाद्विजश्रेष्ठ ऋणंजयमहात्मने ॥ १:७१ ॥
 ऋणञ्जयात्पुनः प्राप्तो गौतमाय महर्षिणे ।
 गौतमाच्च भरद्वाजस्तस्माद्धर्यात्मनाय तु ॥ १:७२ ॥
 राजश्रवास्ततः प्राप्तः सोमशुष्माय वै ततः ।
 सोमशुष्मात्ततः प्राप्तस्तृणबिन्दुस्तु भो द्विज ॥ १:७३ ॥
 तृणबिन्दुस्तु वृक्षाय वृक्षः शक्तिमभाषत ।
 शक्तिः पराशरं प्राह जतुकर्णाय वै ततः ॥ १:७४ ॥
 द्वैपायनं तु प्रोवाच जतुकर्णो महर्षिणम् ।
 रोमहर्षाय सम्प्राप्तो द्वैपायनमहामुनिः ॥ १:७५ ॥



69b अन्तरी० $C^{\Sigma}K_{82}K_7E$; अन्तरि० M **69c** त्रय्यारुणिं corr.; त्रैयारुणि $C_{94}C_{45}K_{82}M$, त्रैयारुणि $C_{02}E$, त्रैयारूपिनि K_7 **69d** अभाषत $C_{94}C_{02}K_7$; अभाषतः C_{45} , स्वभावत K_{82} , मभाषतः M, ह्यभाषत E **70a** त्रय्यारुणि० corr.; त्रैयारुणि० $C^{\Sigma}K_7$, त्रैयारुणि० $K_{82}E$, त्रैयारुणि० M • विप्रेन्द्रो $C_{94}C_{45}K_{82}K_7E$; विप्रेन्द्र $C_{02}M$ **70b** धनंजय० $C^{\Sigma}K_{82}K_7ME$; धन० K_{82}^{ac} • •भाषत $C_{94}C_{02}K_{82}K_7$; •भाषतः $C_{45}ME$ **71b** मुनिः $C^{\Sigma}K_{82}K_7E$; मुणि M **71c** कृतंजयाद्वि० $C_{94}K_{82}E$; कृतंजयाद्वि० $C_{45}C_{02}K_7$, धनञ्जय द्वि० M • •श्रेष्ठ $C^{\Sigma}K_{82}K_7M$; •श्रेष्ठो E **71d** ऋणंजय० $C_{94}C_{02}K_{82}K_7ME$; ऋणंजाय० C_{45} • •महात्मने $C^{\Sigma}K_{82}K_7E$; •मभाषतः M **72a** प्राप्तो $C^{\Sigma}K_{82}K_7$; प्राप्तः M, प्राप्तो E **72b** महर्षिणे $C^{\Sigma}K_{82}K_7E$; महर्षिणः M **72c** गौतमाच्च $C^{\Sigma}K_{82}E$; गौतमाश्च K_7 , गौतमेन M **72cd** भरद्वाजस्तस्माद्धर्यात्मनाय em.; भरद्वाजस्तस्माद्धर्यद्वताय $C_{94}C_{02}K_{82}K_7$, भरद्वाजस्तस्माद्धर्यद्वताय C_{45} , भरद्वाज तस्मा ह्यद्वताय M, भरद्वाजस्तस्मादम्यादमाय E **73a** राजश्रवास्त० em.; राजश्रव त० $C^{\Sigma}K_{82}E$, राजश्रव त० K_7 , राजर्षव त० M **73c** शुष्मात्त० $C^{\Sigma}K_7ME$; शुष्मा त० K_{82} **73cd** प्राप्तस्तृ० $C_{94}C_{45}K_{82}K_7ME$; प्राप्त तृ० C_{02} **73d** भो $C_{94}C_{02}K_{82}K_7ME$; om. C_{45} **74b** वृक्षः $C^{\Sigma}K_{82}K_7E$; वृक्ष M • •भाषत $C_{94}C_{45}K_{82}K_7$; •भाषतः $C_{02}ME$ **74c** शक्तिः पराशरं $C^{\Sigma}K_{82}K_7E$; शपरासर M^{ac} , शक्ति परासर M^{pc} **74d** जतु० $C_{94}C_{02}K_{82}K_7E$; तु० C_{45} , जंतु० M **75a** द्वैपायनं तु em.; द्वैपायनस्तु $C^{\Sigma}K_{82}K_7M$, द्वैपायनाय E **75b** जतुकर्णो महर्षिणम् $C_{94}C_{45}K_{82}K_7$; जतुकर्णो महर्षिणः C_{02} , जकर्णो महर्षिणं K_{82}^{ac} , जंतुकर्णमहर्षिणा M, जतुकर्णमहर्षिणा E **75d** मुनिः $C^{\Sigma}K_{82}K_7$; मुनि ME

रोमहर्षेण प्रोवाच पुत्रायामितबुद्धये ।
दश द्वे च सहस्राणि पुराणं सम्प्रकाशितम् ।
मानुषाणां हितार्थाय किं भूयः श्रोतुमिच्छसि ॥ १:७६ ॥

॥ इति वृषसारसंग्रहे ब्रह्माण्डसंख्या नामाध्यायः प्रथमः ॥

76ab ≈ BrahmāṇḍaP 3.4.67ab: मया चैतत्पुनः प्रोक्तं पुत्रायामितबुद्धये



76a °हर्षेण M; °हर्षाय C^२K₈₂K₇, °हर्षणाय E 76b °बुद्धये C^२K₈₂K₇E; °बुद्धयः M 76b पुराणं
सम्प्रकाशितम् C₉₄C₄₅K₈₂K₇ME; पुराणं सम्प्रकाशितां C₀₂ 76e मानुषाणां C₉₄C₀₂K₈₂K₇E;
मानुषाणां C₄₅, मानुषाना M • हितार्थाय C^२K₈₂K₇E; हित्यथाय M 76f भूयः C^२K₈₂K₇; भूय M
E Colophon: नामाध्यायः प्रथमः C^२K₈₂K₇; नामाध्यायः प्रथमः श्लोक ७७ M, नाम प्रथमो ऽध्याय
E

[द्वितीयो ऽध्यायः]

विगतराग उवाच ।

श्रुतं मया जनाग्रेण ब्रह्माण्डस्य तु निर्णयम् ।

प्रमाणं वर्णरूपं च संख्या तस्य समासतः ॥ २:१ ॥

शिवाण्डेति त्वया प्रोक्तो ब्रह्माण्डालयकीर्तितः ।

कीदृशं लक्षणं ज्ञेयं प्रमाणं तस्य वा कति ॥ २:२ ॥

कस्य वा लयनं ज्ञेयं प्रमाणं वात्र वासिनः ।

का वा तत्र प्रजा ज्ञेया को वा तत्र प्रजापतिः ॥ २:३ ॥

[शिवाण्डसंख्या]

अनर्थयज्ञ उवाच ।

शिवाण्डलक्षणं विप्र न त्वं प्रष्टुमिहार्हसि ।

दैवतैरपि का शक्तिर्ज्ञातुं द्रष्टुं च तत्त्वतः ॥ २:४ ॥

अगम्यगमनं गुह्यं गुह्यादपि समुद्धृतम् ।

न प्रभुर्नेतरस्तत्र न दण्ड्यो न च दण्डकः ॥ २:५ ॥

न सत्यो नानृतस्तत्र सुशीलो नो दुःशीलवान् ।

नानृजुर्न च दम्भित्वं न तृष्णा न च ईर्ष्यता ॥ २:६ ॥

न क्रोधो न च लोभो ऽस्ति न मानो ऽस्ति न सूयकः ।

ईर्ष्या द्वेषो न तत्रास्ति न शठो न च मत्सरः ॥ २:७ ॥



Testimonia for this chapter: C₉₄ ff. 195v-197r, C₄₅ ff. 203v-204v, C₀₂ ff. 270r-270v (it breaks off at 2.21 and resumes at 3.30b), K₈₂ ff. 3v-4v, K₁₀ exp. 43 and 42 (sic!; it broke off at 1.62d and resumes at 2.23), K₇ ff. 211v-213r; E pp. 585-588; C^Σ = C₉₄ + C₄₅ + C₀₂

5ab cf. LinP 1.21.71ab: नमो गुण्याय गुह्याय अगम्यगमनाय च



1a जनाग्रेण C₄₅C₀₂K₈₂K₇E; जना__ C₉₄ 2b ब्रह्माण्डा० C^ΣK₈₂K₇; ब्रह्माण्ड E 2c ज्ञेयं C₉₄C₄₅K₈₂K₇E; ज्ञेया C₀₂ 2d कति C₉₄C₄₅K₈₂K₇E; कति: C₀₂ 3a लयनं ज्ञेयं C₉₄C₀₂K₈₂K₇; लयनं C₄₅, लक्षणं ज्ञेयं E 3b वासिनः C₉₄C₀₂K₈₂K₇E; वासिरानः C₄₅ 3c का em.; को C^ΣK₈₂K₇, किं E • प्रजा ज्ञेया C₄₅C₀₂K₈₂K₇E; प्रजा_ या C₉₄ 4b न त्वं C^ΣK₈₂K₇; तत्त्वं E • ०हसि C^ΣK₈₂E; ०हसि K₇ 4c दैवतैः C₉₄C₄₅K₈₂; देवतैः C₀₂K₇E • शक्तिर् C₉₄; शक्ति C₄₅C₀₂K₈₂K₇E 5a अगम्यगमनं C₉₄C₄₅K₈₂E; अगम्यगमनं C₀₂, अगम्यगमनं K₇ 5b गुह्या० K₇E; गुह्या० C^ΣK₈₂ • समुद्धृतम् em.; समुद्धृतम् C^ΣK₈₂, समुद्धृतं K₇, समुद्धृतम् E 5c प्रभुर्ने० C₉₄C₄₅K₈₂K₇E; प्रने० C₀₂ 5d दण्ड्यो C₀₂K₈₂K₇; दण्डो C₉₄C₄₅, दण्ड्या E • दण्डकः C₉₄C₀₂K₈₂K₇E; ण्डकः C₄₅, ण्डकः C₄₅^{PC} 6a सत्यो C^ΣK₈₂K₇; सत्यौ E • तत्र C^ΣK₈₂K₇; तत्रा E 6b नो C₄₅C₀₂K₈₂K₇E; _ C₉₄ 6c नानृजुर्न em.; नानृजुर्न C₉₄E, नानृजुर्न C₄₅K₇, नानृजुर्न K₈₂, नानृजुर्न न C₀₂ 6d न तृष्णा न च C^ΣK₇E; न च तृष्णा न K₈₂ • ईर्ष्यता C₉₄C₄₅K₈₂K₇; ईर्ष्यता: C₀₂, ईर्ष्यता E 7a क्रोधो C₉₄C₄₅K₈₂K₇E; क्रोधौ C₀₂ 7b सूयकः C₉₄C₀₂K₈₂K₇; सूयकः C₄₅, स्तेयकः E (unmetr.) 7d शठो C₉₄C₄₅K₈₂K₇; शठो C₀₂, शठे E • मत्सरः C^ΣK₈₂K₇; मत्सरा: E

न व्याधिर्न जरा तत्र न शोको ऽस्ति न विक्लवः ।
 नाधमः पुरुषस्तत्र नोत्तमो न च मध्यमः ॥ २:८ ॥
 नोत्कृष्टो मानवस्तस्मिन्त्रियश्चैव शिवालये ।
 न निन्दा न प्रशंसास्ति मत्सरी पिशुनो न च ॥ २:९ ॥
 गर्वदर्पं न तत्रास्ति क्रूरमायादिकं तथा ।
 याचमानो न तत्रास्ति दाता चैव न विद्यते ॥ २:१० ॥
 अनर्थी ब्रज तत्रस्थः कल्पवृक्षसमाश्रितः ।
 न कर्म नाप्रियस्तत्र न कलिः कलहो न च ॥ २:११ ॥
 द्वापरो न च न त्रेता कृतं चापि न विद्यते ।
 मन्वन्तरं न तत्रास्ति कल्पश्चैव न विद्यते ॥ २:१२ ॥
 आहूतसम्प्लवं नास्ति ब्रह्मरात्रिदिनं तथा ।
 न जन्ममरणं तत्र आपदं नापुयात्कचित् ॥ २:१३ ॥
 न चाशापाशबद्धो ऽस्ति रागमोहं न विद्यते ।
 न देवा नासुरास्तत्र न यक्षोरगराक्षसाः ॥ २:१४ ॥
 न भूता न पिशाचाश्च गन्धर्वा ऋषयस्तथा ।
 ताराग्रहं न तत्रास्ति नागकिंनरगारुडम् ॥ २:१५ ॥
 न जपो नाह्निकस्तत्र नाग्निहोत्री न यज्ञकृत् ।
 न व्रतं न तपश्चैव न तिर्यन्तरकं तथा ॥ २:१६ ॥
 तस्येशानस्य देवस्य ऐश्वर्यगुणविस्तरम् ।
 अपि वर्षशतेनापि शक्यं वक्तुं न केनचित् ॥ २:१७ ॥

16d cf. 19.48cd:विशिष्टे त्विन्द्रियग्रामे तिर्यन्तरकसाधनम् 17c cf. MBh (Indices) 14.4.2743:
 ऐश्वर्यगुणसंपन्नाः क्रीडन्ति च यथासुखम्, and BrahmaṇḍaP 1.26.1: महादेवस्य महात्म्यं प्रभुत्वं च महात्मनः ।
 श्रोतुमिच्छामहे सम्यगैश्वर्यगुणविस्तरम् ॥



8a व्याधिर्न C₉₄C₄₅K₈₂E; व्याधि न C₀₂K₇ • जरा तत्र C₄₅K₇; जरास्तत्र C₉₄C₀₂K₈₂E 8b विक्लवः
 C^ΣK₈₂K₇; विक्लव E 9a मानवः C₄₅C₀₂K₈₂K₇E; मा_ वः C₉₄ 9c प्रशंसास्ति C^ΣK₈₂K₇;
 प्रशंसाश्च E 10c तत्रास्ति C^ΣK₈₂K₇E; तत्रा K₈₂^{ac} 11a ब्रज तः C^ΣK₈₂E; ब्रजस्तः K₇ 11c कर्म ना.
 em.; कर्म न C^ΣK₈₂K₇, कर्मणा E 11d कलिः C^ΣK₈₂K₇^{pc}; कलि K₇^{ac}E 12a च न त्रेता C₀₂K₈₂
 K₇E; च न त्रेता C₉₄, च त्रेता न C₄₅ 12b कृतं चाः C₀₂K₈₂; कृतश्चाः C₉₄C₄₅K₇E 12c मन्वन्तरं
 न तत्रास्ति C₉₄C₄₅K₈₂E; मन्वन्तत्रास्ति C₀₂, मन्वन्तरनन्त तत्रास्ति K₇ 12d कल्पश्चैव C^ΣK₇E;
 कल्पं चैव K₈₂ 13a आहूतः C^ΣK₈₂K₇; आभूतः E 13b ब्रह्मरात्रिदिनं C^ΣK₈₂K₇; ब्रह्मरात्रिदिवस्
 E 13c जन्ममरणं तत्र C₀₂K₈₂E; जन्ममरणं तत्र C₉₄C₄₅, जन्ममरणन्त तत्र K₇ 13d आपदं C^ΣK₈₂
 K₇; अपदं E 14a चाशापाशः C₄₅K₇^{pc}; च सायाशः C₉₄C₀₂K₈₂K₇^{ac}E • षड्रो C₉₄C₄₅K₈₂
 K₇; षड्रो C₀₂, षड्रो E 14b षोहं C₄₅C₀₂K₈₂K₇E; षोहो C₉₄ 14c देवा C₉₄C₀₂K₈₂K₇
 E; देवो C₄₅ 15b गन्धर्वा C^ΣK₈₂K₇; गन्धर्वो E 16a जपो C₄₅C₀₂K₈₂K₇E; जयो C₉₄ •
 नाह्निकस्तः C₉₄C₀₂K₈₂K₇E; नाह्निक तः C₄₅ 16d न तिर्यन्तरकं em.; नातिर्यन्तरकस् C₉₄C₀₂K₈₂
 , नातिर्यन्तरकन् C₄₅, नातिर्यन्तरकस् K₇, न तीर्थन्तरकन् E

हरेच्छाप्रभवाः सर्वे पर्यायेण ब्रवीमि ते ।
 देवमानुषवर्ज्यानि वृक्षगुल्मलतादयः ॥ २:१८ ॥
 परार्धद्विगुणोत्सेधो विस्तारश्च तथाविधः ।
 अनेकाकारपुष्पाणि फलानि च मनोहरम् ॥ २:१९ ॥
 अन्ये काश्चनवृक्षाणि मणिवृक्षाण्यथापरे ।
 प्रवालमणिषण्डाश्च पद्मरागरुहाणि च ॥ २:२० ॥
 स्वादुमूलफलाः स्कन्धलताविटपपादपाः ।
 कामरूपाश्च ते सर्वे कामदाः कामभाषिणः ॥ २:२१ ॥
 तत्र विप्र प्रजाः सर्वे अनन्तगुणसागराः ।
 तुल्यरूपबलाः सर्वे सूर्यायुतसमप्रभाः ॥ २:२२ ॥
 परार्धद्वयविस्तारं परार्धद्वयमायतम् ।
 परार्धद्वयविक्षेपं योजनानां द्विजोत्तम ॥ २:२३ ॥
 ऐश्वर्यत्वं न संख्यास्ति बलशक्तिश्च भो द्विज ।
 अधोर्ध्वो न च संख्यास्ति न तिर्यञ्चैति कश्चन ॥ २:२४ ॥
 शिवाण्डस्य च विस्तारमायामं च न वेद्म्यहम् ।
 भोगमक्षय तत्रैव जन्ममृत्युर्न विद्यते ॥ २:२५ ॥
 शिवाण्डमध्यमाश्रित्य गोक्षीरसदृशप्रभाः ।
 परार्धपरकोटीनामीशानानां स्मृतालयः ॥ २:२६ ॥
 बालसूर्यप्रभाः सर्वे ज्ञेयास्तत्पुरुषालये ।
 परार्धपरकोटीनां पूर्वस्यां दिशमाश्रिताः ॥ २:२७ ॥



21c After कामरू०, C₀₂ has two folios missing (ff. 271–272) and resumes only at 3.30b



18a हरेच्छाप्रभवाः K₇; हरेच्छाप्रभवाः C^ΣK₈₂, हरेच्छाप्रभवा E 18c वर्ज्यानि C^ΣK₈₂K₇; वज्रानि E
 19a गुणोत्सेधो conj.; गुणोत्सेधो C₉₄C₄₅K₈₂K₇; गुणोत्सेधो C₀₂, गुणाच्छेधो E 19b विस्तारश्च
 K₇; विस्तारं च C^ΣK₈₂E • विधः K₇; विधा C^ΣK₈₂E 19c अनेकाकार० C₄₅C₀₂K₈₂K₇E;
 अनेकार० C₉₄ 20a अन्ये C^ΣK₈₂K₇; बहु० E 20c षण्डाश्च C^ΣK₈₂K₇; षण्डाश्च E 20d रुहाणि
 C₀₂; रुहानि C₉₄C₄₅K₈₂K₇; सहानि E 21a स्वादु० C₄₅C₀₂K₈₂K₇E; स्वाधु० C₉₄ • मूल०
 C^ΣK₇E; मूला K₈₂ • फलाः conj.; फला C^ΣK₈₂K₇E 21b स्कन्ध० conj.; स्कन्ध० C^Σ
 K₈₂K₇E 22c बालाः C₉₄C₄₅K₈₂K₇; वराः E 23c द्रव्य० C₉₄C₄₅K₈₂K₁₀K₇E; द्र० K^{ac}₈₂
 • विक्षेपं em.; विक्षेपा C₉₄C₄₅K₈₂K₁₀K₇, विज्ञेया E 23d उत्तम C₉₄C₄₅K₁₀K₇E; उत्तमः K₈₂
 24b बलशक्तिश्च भो द्विज C₉₄C₄₅K^{pc}₈₂K₁₀K₇; om. K^{ac}₈₂, तव शक्तिश्च भो द्विज E 24c अधोर्ध्वो न
 च संख्यास्ति C₉₄C₄₅K^{pc}₈₂K₁₀K₇E; om. K^{ac}₈₂ 24d न तिर्यञ्चैति कश्चन K^{pc}₈₂K₇; न तिर्यञ्चैति कश्चन
 C₉₄C₄₅K₁₀E, न तिर्यं चेति कश्चन K^{ac}₈₂ 25c भोगमक्षय त० em.; भोगमक्षयस्त० C₉₄C₄₅K₈₂K₁₀
 K₇ (unmetr.), भोगमयास्तु त० E 25d मृत्युर्न C₉₄C₄₅K₈₂K₇E; मृत्यु न K₁₀ 26b प्रभाः
 C₉₄C₄₅K₈₂K₁₀K₇; प्रभा E 26d शानानां C₉₄C₄₅K₈₂E; शानानां K₁₀, गानानां K₇ •
 स्मृतालयः C₉₄K₁₀K₇; स्मृतालय C₄₅, स्मृतालयं K₈₂, स्मृतालया E 27a भाः C₉₄C₄₅K₈₂K₁₀K₇
 ; भा E 27b ज्ञेयास्त० C₉₄C₄₅K₁₀K₇; ज्ञेयास्त० K₈₂E • आलये C₉₄C₄₅K₈₂K₁₀K₇; आलयं
 E 27d दिश० C₉₄C₄₅K₈₂K₇E; दिशि K₁₀

भिन्नाञ्जनप्रभाः सर्वे दक्षिणां दिशमाश्रिताः ।
 परार्धपरकोटीनामघोरालयमाश्रिताः ॥ २:२८ ॥
 कुन्देन्दुहिमशैलाभाः पश्चिमां दिशमाश्रिताः ।
 परार्धपरकोटीनां सद्यमिष्टालयः स्मृतः ॥ २:२९ ॥
 कुङ्कुमोदकसंकाशा उत्तरां दिशमाश्रिताः ।
 परार्धपरकोटीनां वामदेवालयः स्मृतः ॥ २:३० ॥
 ईशानस्य कलाः पञ्च वक्त्रस्यापि चतुष्कलाः ।
 अघोरस्य कला अष्टौ वामदेवास्त्रयोदश ॥ २:३१ ॥
 सद्यश्चाष्टौ कला ज्ञेयाः संसारार्णवतारकाः ।
 अष्टत्रिंशत्कला ह्येताः कीर्तिता द्विजसत्तम ॥ २:३२ ॥
 संख्या वर्णा दिशश्चैव एकैकस्य पृथक्पृथक् ।
 पूर्वोक्तेन विधानेन बोधव्यास्तत्त्वचिन्तकैः ॥ २:३३ ॥
 शिवाण्डगमनाकृष्ट्या शिवयोगं सदाभ्यसेत् ।
 शिवयोगं विना विप्र तत्र गन्तुं न शक्यते ॥ २:३४ ॥
 अश्वमेधादियज्ञानां कोट्यायुतशतानि च ।
 कृच्छ्रादितप सर्वाणि कृत्वा कल्पशतानि च ।
 तत्र गन्तुं न शक्येत देवैरपि तपोधन ॥ २:३५ ॥
 गङ्गादिसर्वतीर्थेषु स्नात्वा तप्त्वा च वै पुनः ।
 तत्र गन्तुं न शक्येत ऋषिभिर्वा महात्मभिः ॥ २:३६ ॥



28a ०प्रभाः $C_{94}C_{45}K_{82}K_{10}K_7$; ०प्रभा E 28b दक्षिणां $C_{94}C_{45}K_{82}K_{10}K_7$; दक्षिण० E •
 दिशम् $C_{94}K_{82}K_{10}K_7$; दिशिम् $C_{45}E$ 28d ०घोरा० $C_{94}C_{45}K_{82}K_{10}K_7$; ०घोरा० E • ०श्रिताः
 $C_{94}C_{45}K_{82}K_{10}K_7$; ०श्रिता E 29b पश्चिमां $C_{94}K_{82}K_{10}K_7E$; पश्चिमा C_{45} • दिश० $C_{94}C_{45}K_{82}$
 $K_{10}E$; दिशि० K_7 • ०श्रिताः $C_{94}C_{45}K_{82}K_{10}K_7$; ०श्रिता E 29d सद्यमिष्टा० $C_{94}C_{45}K_{10}$
 K_7E ; सद्यमिष्टा० K_{82} • स्मृतः $C_{94}K_{82}K_{10}K_7E$; स्मृताः C_{45} 30b उत्तरां $C_{94}K_{82}K_{10}K_7E$
 ; उत्तरा C_{45} • दिशम् $C_{45}K_{82}K_{10}K_7E$; दिशिम् C_{94} 30d ०लयः $C_{94}C_{45}K_{82}K_{10}E$; ०लय
 K_7 31a कलाः $C_{94}C_{45}K_{82}K_{10}K_7$; कला E 31b चतुष्कलाः $C_{94}C_{45}K_{82}K_{10}K_7$; चतुष्कले
 E 31d वामदेवा० $C_{94}C_{45}K_{82}K_7E$; वामदेव० K_{10} 32a ज्ञेयाः $C_{94}C_{45}K_{82}K_{10}K_7$; ज्ञेया E
 32b संसारा० $C_{94}C_{45}^{pe}K_{82}K_{10}K_7E$; संसा० C_{45}^{ac} 32c ०त्रिंशत्क० corr.; ०त्रिंशक० $C_{94}C_{45}K_{82}$
 $K_{10}K_7E$ • ह्येताः $C_{94}C_{45}K_{82}K_{10}K_7$; ज्ञेयाः E 32d ०सत्तम $C_{94}C_{45}K_{82}K_7$; ०सत्तमः $K_{10}E$
 33a संख्या वर्णा $C_{45}K_7$; संख्या वर्णो $C_{94}K_{10}$; संख्या वर्णा K_{82} ; संख्या वर्णा E 33b एकैकस्य
 $C_{94}K_{10}K_7E$; एकैकस्य $C_{45}K_{82}$ 33d बोधव्यास्त० em.; बोधव्या त० $C_{94}C_{45}K_{82}K_{10}K_7E$ 34a ०कृष्ट्या
 $C_{94}C_{45}K_{10}E$; कृष्ट्या $K_{82}K_7$ 34b योगं सदाभ्यसेत् $C_{94}C_{45}K_{82}K_7E$; योग समभ्यसेत् K_{10} 34c ०योगं
 $C_{94}C_{45}K_{82}K_{10}K_7$; ०योग E 35c ०तपः E; ०तपः $C_{94}C_{45}K_{82}K_{10}K_7$ (unmetr.) 35e शक्येत
 $C_{94}K_{82}K_{10}K_7$; शक्येत C_{45} ; शक्येत E 35f देवै० $C_{94}C_{45}K_{82}K_{10}E$; देवै० K_7 • ०धन $C_{94}K_{82}$
 $K_{10}K_7E$; ०धनम् C_{45} 36a गन्तुं $C_{94}C_{45}K_{82}E$; गन्तु $K_{10}K_7$ • शक्येत $C_{94}C_{45}K_{82}K_{10}K_7$;
 शक्यन्ते E

प्रथमो ऽध्यायः

सप्तद्वीपसमुद्राणि रत्नपूर्णानि भो द्विज ।
दत्त्वा वा वेदविदुषे श्रद्धाभक्तिसमन्वितः ।
तत्र गन्तुं न शक्येत विना ध्यानेन निश्चयः ॥ २:३७ ॥
स्वदेहान्मांसमुद्धृत्य दत्त्वार्थिभ्यश्च निश्चयात् ।
स्वदारपुत्रसर्वस्वं शिरो ऽर्थिभ्यश्च यो ददेत् ।
न तत्र गन्तुं शक्येत अन्यैर्वापि सुदुष्करैः ॥ २:३८ ॥
यज्ञतीर्थतपोदानवेदाध्ययनपारगः ।
ब्रह्माण्डान्तस्य भोगांस्तु भुङ्क्ते कालवशानुगः ॥ २:३९ ॥
कालेन समप्रेष्येण धर्मो याति परिक्षयम् ।
अलातचक्रवत्सर्वं कालो याति परिभ्रमन् ।
त्रैकाल्यकलनात्कालस्तेन कालः प्रकीर्तितः ॥ २:४० ॥

॥ इति वृषसारसंग्रहे शिवाण्डसंख्या नामाध्यायो द्वितीयः ॥

37ab Cf. ŚDhU 2.10.4: त्रिः प्रदत्त्वा महीं पूर्णा...

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37a ऽद्वीप० C₉₄C₄₅K₈₂K₁₀E; ऽद्वीप० K₇ • ऽसमुद्राणि C₉₄C₄₅K₈₂K₇E; ऽसमुद्राय K₁₀ 37c गन्तुं
C₉₄C₄₅K₈₂E; गन्तु K₁₀, गन्तु K₇ • शक्येत C₉₄C₄₅K₈₂K₁₀K₇; शक्यन्ते E 38a स्वदेहान्मांस०
C₉₄C₄₅K₈₂K₁₀; स्वदेहान्मांस० K₇, स्वदेहान्मांस० स० E 38a ऽस्वं C₉₄C₄₅K₈₂K₇E; ऽस्व K₁₀
38e न तत्र गन्तुं C₉₄K₈₂K₁₀K₇E; न तत्र गन्तुं न C₄₅ 38f ऽदुष्करैः C₉₄C₄₅K₈₂K₇E; ऽदुष्कृतः
K₁₀ 39c ऽदान० C₉₄C₄₅K₇E; ऽदानं K₈₂, ऽदानै K₁₀ 39d ऽपारगः C₄₅K₈₂K₇E; ऽपारगाः
C₉₄K₁₀ 39a ब्रह्माण्डान्तस्य भोगांस्तु C₉₄C₄₅K₈₂K₇; ब्रह्माण्डान्तस्य भोगास्तु K₁₀, ब्रह्माण्डान्तस्य
भोगास्तु E 39b भुङ्क्ते C₉₄C₄₅K₈₂K₁₀; भुङ्क्ते K₇, भुक्त्वा E • ऽगः C₉₄C₄₅K₈₂K₁₀K₇E; ऽगाः
K₈₂^{ac} 40b धर्मो C₉₄C₄₅K₈₂K₁₀E; धर्मो K₇ 40c ऽकलनात्काल० C₉₄C₄₅K₈₂K₇E; ऽकलना काल०
K₁₀ Colophon: नामाध्यायो द्वितीयः C₉₄C₄₅K₈₂K₇; नामाध्याय द्वितीयः K₁₀, नाम द्वितीयो ऽध्यायः
E

[तृतीयो ऽध्यायः]

[धर्मप्रवचनम्]

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



Testimonia for this chapter: P₅₇ exp. 215r-215v (breaks off after 3.14d and resumes at 4.8a), C₉₄ ff. 197r-198v, C₄₅ ff. 204v-206r, C₀₂ ff. 273r-273v (broke off at 2.21 and resumes at 3.30b), K₈₂ ff. 4v-6r, K₁₀ exp. 42, 47 (upper), 48 (lower), K₇ ff. 213r-214v, E pp. 588-591; C^Σ = C₉₄ + C₄₅ + C₀₂ 5ab C₄₅ reads here गतिश्च पौत्राश्च अनेकाश्च बभूव ह, skipping to 3.7cd, omitting 3.5-7ab.

3cd cf. LiñP 1.10.12cd-13ab: धारणार्थं महान्द्वेष धर्मशब्दः प्रकीर्तितः ॥ आधारणे ऽमहत्त्वे च अधर्म इति चोच्यते । 3 cf. BrahmanāṇḍaP 1.32.29: धारणार्थो धृतिश्चैव धातुः शब्दे प्रकीर्तितः । आधारणामहत्त्वे च अधर्म इति चोच्यते ॥ ; cf. Vāyup 1.59.28: धारणा धृतिरित्यर्थाद्धारतोर्धर्मः प्रकीर्तितः । आधारणे ऽमहत्त्वे च अधर्म इति चोच्यते ॥ ; ≈ MatsP 14.5.27: धर्मेति धारणे धातुर्महत्त्वे चैव उच्यते । आधारणे महत्त्वे वा धर्मः स तु निरुच्यते । 4 cf. 4.74 below: चतुष्पादः स्मृतो धर्मश्चतुराश्रममाश्रितः । गृहस्थो ब्रह्मचारी च वानप्रस्थो ऽथ भैक्षुकः ॥ 6ab cf. DevīP 4.59cd: ब्रह्मणो हृदयाज्जातः पुत्रो धर्म इति स्मृतः • cf. also MBh 1.60.4oab: ब्रह्मणो हृदयं भित्त्वा निःसृतो भगवान्भृगुः



1a आहुः P₅₇C₉₄C₄₅K₈₂K₁₀K₇; आहु E 1d स्मृताः P₅₇C₉₄K₈₂K₁₀K₇; स्मृता C₄₅, स्मृतः E 2a कौतूहलं P₅₇C₉₄C₄₅K₈₂K₁₀K₇; कौतूहल E • ममोत्पन्नं P₅₇C₉₄C₄₅K₈₂K₁₀E; समोत्पन्नं K₇ 2b संशयं P₅₇C₄₅K₈₂K₁₀K₇E; संशयं C₉₄ 3c आधारणान्म. P₅₇C₉₄K₁₀; आधारणात्प. C₄₅, आधारणात्म. K₈₂K₇, आधारेण म. E 3d इत्यभिधीयते C₉₄K₈₂K₇E; इत्यभिधीयते P₅₇, इत्यविधीयते C₄₅K₁₀ 4ab ऽस्मृतिद्वयोर्मूर्तिश्च. C₉₄; ऽस्मृतिद्वयोर्मूर्तिश्च. P₅₇C₄₅K₁₀, ऽस्मृतिद्वयोर्मूर्ति च. K₈₂K₇, ऽस्मृतिद्वयोर्मूर्तिश्च E 4b ऽवृषः P₅₇C₉₄C₄₅K₈₂K₁₀E; ऽवृष K₇ 4c चतुरा. P₅₇C₄₅K₈₂K₁₀E; चतुरा. C₉₄K₇ 5a विज्ञेयाः em.; विज्ञेयः P₅₇C₉₄K₈₂K₁₀K₇E, om. C₄₅ 5c ऽमानुष. P₅₇C₉₄C₄₅K₈₂K₁₀K₇E; ऽमानुषि. P₅₇ 6a ब्रह्मणो P₅₇C₉₄K₈₂K₁₀K₇; om. C₄₅, ब्राह्मणो E • भित्त्वा P₅₇C₉₄C₄₅K₈₂K₇E; वित्त्वा K₁₀ 6b धर्मः P₅₇C₉₄C₄₅K₈₂K₇E; धर्म K₁₀ 6d ऽमध्यमाः P₅₇C₉₄K₈₂K₁₀K₇E; om. C₄₅

दक्षकन्या विशालाक्षी श्रद्धाद्याः सुमनोहराः ।
तस्य पुत्राश्च पौत्राश्च अनेकाश्च बभूव ह ।
एष धर्मनिसर्गोऽयं किं भूयः श्रोतुमिच्छसि ॥ ३:७ ॥
विगतराग उवाच ।
धर्मपत्नी विशेषेण पुत्रस्ताभ्यः पृथक्पृथक् ।
श्रोतुमिच्छामि तत्त्वेन कथयस्व तपोधन ॥ ३:८ ॥
अनर्थयज्ञ उवाच ।
श्रद्धा लक्ष्मीर्धृतिस्तुष्टिः पुष्टिर्मेधा क्रिया लज्जा ।
बुद्धिः शान्तिर्वपुः कीर्तिः सिद्धिः प्रसूतिसम्भवाः ॥ ३:९ ॥
श्रद्धा कामः सुतो जातो दर्पो लक्ष्मीसुतः स्मृतः ।
धृत्यास्तु नियमः पुत्रः संतोषस्तुष्टिजः स्मृतः ॥ ३:१० ॥
पुष्ट्या लाभः सुतो जातो मेधापुत्रः श्रुतस्तथा ।
क्रियायास्त्वभवत्पुत्रो दण्डः समय एव च ॥ ३:११ ॥
लज्जाया विनयः पुत्रो बुद्ध्या बोधः सुतः स्मृतः ।
लज्जायाः सुधियः पुत्र अप्रमादश्च तावुभौ ॥ ३:१२ ॥
क्षेमः शान्तिसुतो विन्ध्याद्वचवसायो वपोः सुतः ।

10 For 3.10–13, see a rather similar passage e.g. in KūrmP 1.8.20 ff.: श्रद्धाया आत्मजः कामो दर्पो लक्ष्मीसुतः स्मृतः । धृत्यास्तु नियमः पुत्रस्तुष्ट्याः संतोष उच्यते ॥ पुष्ट्या लाभः सुतश्चापि मेधापुत्रः श्रुतस्तथा । क्रियायाश्चाभवत्पुत्रो दण्डः समय एव च ॥ बुद्ध्या बोधः सुतस्तद्वदप्रमादो व्यजायत । लज्जाया विनयः पुत्रो वपुषो व्यवसायकः ॥ क्षेमः शान्तिसुतश्चापि सुखं सिद्धिरजायत । यशः कीर्तिसुतस्तद्वदित्येते धर्मसूतवः ॥ कामस्य हर्षः पुत्रोऽभूदेवानन्दो व्यजायत । इत्येष वै सुखोदकः सर्गो धर्मस्य कीर्तितः ॥ 11cd ≈ LiñP 1.70.29sab:क्रियायामभवत्पुत्रो दण्डः समय एव च; ≈ KūrmP 1.8.22cd: क्रियायाश्चाभवत्पुत्रो दण्डः समय एव च; cf. LiñP 1.5.37: धर्मस्य वै क्रियायां तु दण्डः समय एव च



7a °आक्षी P₅₇C₉₄K₈₂K₁₀K₇; om. C₄₅, °आक्षि E 7b °आद्या: em.; °आद्या P₅₇K₁₀K₇E, °आढ्या: K₈₂, om. C₄₅, °आढ्या C₉₄ • °हरा: K₁₀E; °हरा P₅₇C₉₄K₇, om. C₄₅, °×मा: K₈₂ 7cd तस्य पुत्राश्च पौत्राश्च अनेकाश्च बभूव ह P₅₇C₉₄K₁₀; गतिश्च पौत्राश्च अनेकाश्च बभूव ह (eye-skip to 3.5a) C₄₅, तस्य पुत्राश्च योत्राश्च अनेकाश्च बभूव ह K₈₂K₇, तस्य पुत्रा अनेकाश्च तथा पौत्रा बभूवह: E 8 विगतराग उवाच C₄₅K₈₂K₇E; विगतराग उ P₅₇C₉₄K₁₀, om. K₈₂ 8b ताभ्यः em.; तेभ्यः C₉₄C₄₅K₈₂K₁₀K₇E 9a लक्ष्मीर्धृतिस्तुष्टिः C₉₄; लक्ष्मीर्धृतिस्तुष्टिः C₄₅, लक्ष्मीर्धृतिर्धृतिस्तुष्टिः K₈₂, लक्ष्मीर्धृतिस्तुष्टिः K₈₂, लक्ष्मीर्धृतिस्तुष्टिः K₁₀, लक्ष्मीर्धृतिस्तुष्टिः P₅₇K₇, लक्ष्मीर्धृतिस्तुष्टिः E 9b पुष्टिर्मे. P₅₇C₉₄C₄₅K₈₂K₁₀K₇; पुष्टि मे. E • लज्जा P₅₇C₉₄C₄₅K₁₀K₇E; लजा K₈₂ 9c बुद्धिः P₅₇C₄₅K₈₂K₁₀K₇E; बुद्धि C₉₄ 9d सिद्धिः प्रसूतिसम्भवा: conj.; सिद्धिश्चाभूतिसम्भवा: P₅₇, सिद्धिश्चाभूतिसम्भवा C₉₄K₈₂K₁₀K₇, सिद्धिश्चाभूतिसम्भवा C₄₅, सिद्धिश्च भूतिसम्भवा E 10a कामः K₈₂; काम. P₅₇C₉₄C₄₅K₁₀K₇, धर्म. E 11a लाभः C₉₄C₄₅K₁₀K₇; लाभ. K₈₂E 11b °पुत्रः em.; °पुत्र C₉₄C₄₅K₈₂K₁₀K₇E • श्रुत. C₉₄K₈₂K₁₀K₇E; श्रुत. C₄₅ 11c त्वभवत्पुत्रो em.; त्वभयः पुत्रो C₉₄C₄₅K₈₂K₁₀K₇, त्वभयः पुत्रो E 11d दण्डः corr.; दण्डे C₉₄K₈₂, दण्डो C₄₅, दण्ड. K₈₂K₁₀K₇E • च C₉₄C₄₅K₈₂K₁₀K₇; तु E 12a लज्जाया विनयः C₉₄C₄₅K₈₂K₁₀K₇; लज्जायाः विनय. E 12b सुतः स्मृतः K₈₂K₁₀K₇E; सुतः ×× C₉₄, सुतःस्तथा C₄₅ 12c सुधियः E; सुधिय C₉₄C₄₅K₈₂K₁₀K₇ • पुत्र C₉₄C₄₅K₈₂K₁₀K₇; पुत्रः E 12d अप्रमाद. C₉₄C₄₅K₁₀K₇E; अप्रमादा. K₈₂ 13b वपोः C₉₄C₄₅K₁₀K₇E; वपो K₈₂

यशः कीर्तिसुतो ज्ञेयः सुखं सिद्धेर्व्यजायत ।
 स्वायम्भुवे ऽन्तरे त्वासन्कीर्तिता धर्मसूनवः ॥ ३:१३ ॥
 विगतराग उवाच ।
 मूर्तिद्वयं कथं धर्मं कथयस्व तपोधन ।
 कौतूहलमतीवं मे कर्तय ज्ञानसंशयम् ॥ ३:१४ ॥
 अनर्थयज्ञ उवाच ।
 श्रुतिस्मृतिद्वयोर्मूर्तिधर्मस्य परिकीर्तिता ।
 दाराग्निहोत्रसम्बन्धमिज्या श्रौतस्य लक्षणम् ।
 स्मार्तो वर्णाश्रमाचारो यमैश्च नियमैर्युतः ॥ ३:१५ ॥
 [यमनियमभेदः]
 यमश्च नियमश्चैव द्वयोर्भेदमतः शृणु ।
 अहिंसा सत्यमस्तेयमानृशंस्यं दमो घृणा ।
 धन्याप्रमादो माधुर्यमार्जवं च यमा दश ॥ ३:१६ ॥
 एकैकस्य पुनः पञ्चभेदमाहुर्मनीषिणः ।
 अहिंसादि प्रवक्ष्यामि शृणुष्ववहितो द्विज ॥ ३:१७ ॥
 [यमेष्वहिंसा (१)]



14c In P₅₇, folio 215v ends with कौतूहलमती and the next available folio side (217r) starts with त्यमिष्टगतिः प्रोक्तं in 4.8a. Thus one folio (f. 216), containing 3.14d–4.7, is missing.

15cd cf. Manu 3.171ab: दाराग्निहोत्रसंयोगं कुरुते यो ऽग्रजे स्थिते; and also MatsP 142.41: दाराग्निहोत्रसम्बन्धमृग्यजुःसामसंहिताः । इत्यादिबहुलं श्रौतं धर्मं सप्तर्षयो ऽब्रुवन् ॥ **15c–f** ≈ MBh Indices 1.36.10: दानाग्निहोत्रमिज्या च श्रौतस्यैतद्वि लक्षणम् । स्मार्तो वर्णाश्रमाचारो यमैश्च नियमैर्युतः ॥ ≈ MatsP 145.30cd–31ab: दाराग्निहोत्रसम्बन्धमिज्या श्रौतस्य लक्षणम् । स्मार्तो वर्णाश्रमाचारो यमैश्च नियमैर्युतः ॥ ≈ BrahmanḍaP 1.32.33cd–34ab: दाराग्निहोत्रसम्बन्धाद् द्विधा श्रौतस्य लक्षणम् । स्मार्तो वर्णाश्रमाचारैर्यमैः स नियमैः स्मृतः ॥ **16cd** ≈ MBh 12.8.17ab: अहिंसा सत्यवचनमानृशंस्यं दमो घृणा **16** ≈ V DhU 3.233.203: आनृशंस्यं क्षमा सत्यमहिंसा च दमः स्पृहा । ध्यानं प्रसादो माधुर्यं चार्जवं च यमा दश ॥



13d सिद्धे० C₄₅K₈₂K₁₀; सिद्धि C₉₄K₇E • व्यजायत C₉₄C₄₅K₈₂; व्यजायते K₁₀E, व्यजायतः K₇
13e स्वायम्भुवे C₉₄K₈₂K₇; स्वायम्भुवो C₄₅, स्वायम्भुवे K₁₀E • ऽन्तरे त्वासन् conj.; ऽन्तरे त्वासि C₉₄C₄₅K₈₂, ऽन्तरे त्वासीत् K₁₀, ऽन्तरे त्वासं K₇, ऽन्तरेवासि E **14a** धर्मं C₉₄C₄₅K₈₂K₁₀; धर्म K₇, धर्मः E **14c** कौतूहल० C₉₄K₈₂K₁₀K₇E; कोतूहल० C₄₅ • ऽतीवं मे C₉₄K₈₂K₁₀K₇E; ऽतीव मे C₄₅ **14d** कर्तय em.; कीर्तय C₉₄C₄₅K₈₂K₁₀K₇E • ऽसंशयम् C₉₄K₈₂K₇E; ऽसंशयः C₄₅K₁₀
15a श्रुति० C₉₄K₈₂K₁₀K₇; श्रुतिः C₄₅E **15ab** ऽद्वयोर्मूर्तिर्ध० C₉₄; ऽद्वयो मूर्ति ध० C₄₅K₈₂K₁₀, ऽद्वयी मूर्ति ध० K₇, ऽद्वयोर्मूर्ति ध० E **15b** ऽकीर्तिता C₉₄C₄₅K₈₂E; ऽकीर्त्तितः K₁₀, कीर्त्तिताः K₇
15cd ऽबन्धमि० em.; ऽबद्ध इ० C₉₄C₄₅K₈₂K₇, ऽबन्ध इ० K₁₀E **15d** श्रौतस्य em.; श्रोतस्य C₉₄C₄₅K₇, श्रौत्रस्य K₈₂, स्रोत्रस्य K₁₀, श्रुतस्य E **15e** स्मार्तो em.; स्मार्त C₉₄C₄₅K₈₂K₁₀K₇ E **16a** नियम० C₉₄C₄₅K₁₀K₇E; नियमै० K₈₂ **16d** ऽमानृशंस्यं em.; ऽमनृशंस्यो C₉₄C₄₅K₈₂K₁₀E, ऽमानृशंस्या K₇ **16e** धन्या० E; धन्यः C₉₄C₄₅K₁₀K₇, धन्यं K₈₂ • माधुर्यं E; माधूर्य० C₉₄C₄₅K₈₂K₁₀K₇ **16f** आर्जवं च C₉₄C₄₅K₈₂K₁₀K₇; आर्जवश्च E **17b** ऽमाहुर्म० C₉₄C₄₅K₈₂K₁₀E; ऽमाहु म० K₇ **17d** शृणुष्व० C₉₄C₄₅K₇E; शृणुष्व० K₈₂K₁₀

[पञ्चविधा हिंसा]

त्रासनं ताडनं बन्धो मारणं वृत्तिनाशनम् ।
 हिंसां पञ्चविधामाहुर्मुनयस्तत्त्वदर्शिनः ॥ ३:१८ ॥
 काष्ठलोष्टकशाद्यैस्तु ताडयन्तीह निर्दयाः ।
 तत्प्रहारविभिन्नाङ्गो मृतवध्यमवाप्नुयात् ॥ ३:१९ ॥
 बद्धा पादौ भुजोरश्च शिरोरुक्कण्ठपाशिताः ।
 अनाहता प्रियन्त्येवं वधो बन्धनजः स्मृतः ॥ ३:२० ॥
 शत्रुचौरभयैर्घोरैः सिंहव्याघ्रगजोरगैः ।
 त्रासनाद्धमाप्नोति अन्यैर्वापि सुदुःसहैः ॥ ३:२१ ॥
 यस्य यस्य हरेद्विजितं तस्य तस्य वधः स्मृतः ।
 वृत्तिजीवाभिभूतानां तद्वारा निहतः स्मृतः ॥ ३:२२ ॥
 विषवह्निशरशस्त्रैर्मायायोगबलेन वा ।
 हिंसकान्याहु विप्रेन्द्र मुनयस्तत्त्वदर्शिनः ॥ ३:२३ ॥

[अहिंसाप्रशंसा]

अहिंसा परमं धर्मं यस्त्यजेत्स दुरात्मवान् ।
 क्लेशायासविनिर्मुक्तं सर्वधर्मफलप्रदम् ॥ ३:२४ ॥
 नातः परतरो मूर्खो नातः परतरं तमः ।
 नातः परतरं दुःखं नातः परतरोऽयशः ॥ ३:२५ ॥
 नातः परतरं पापं नातः परतरं विषम् ।
 नातः परतराविद्या नातः परं तपोधन ॥ ३:२६ ॥



18a बन्धो C₉₄C₄₅K₈₂K₇; बद्धो K₁₀, बन्ध E **18c** हिंसां C₉₄K₈₂K₇; हिंसा C₄₅K₁₀E •
 •विधामाहुः C₄₅K₈₂K₇; •विधमाहुः C₉₄, •विधान्याहुः K₁₀, •विध प्राहुः E **19a** काष्ठलोष्टः
 C₉₄C₄₅K₈₂K₇E; काष्ठलोष्टः K₁₀ **19b** निर्दयाः C₉₄C₄₅K₈₂K₁₀K₇; निर्दया E **19c** •भिन्नाङ्गो
 C₉₄C₄₅K₈₂K₁₀K₇; •भिन्नाङ्गो E **19d** •वध्यमवाः C₄₅K₈₂K₁₀K₇E; •वध्यमवाः C₉₄ **20a** भुजोरश्च
 C₉₄C₄₅K₁₀K₇; भुजोरश्च K₈₂E **20b** शिरोरुक्कण्ठः em.; शिरोरुक्कण्ठः C₉₄C₄₅K₈₂K₁₀K₇, शिरोरुः
 कण्ठः E **20c** अनाहता प्रियन्त्येवं C₉₄C₄₅K₈₂K₇E; अनाहत प्रियन्त्येष K₁₀ **20d** वधो बन्धनजः
 स्मृतः conj.; •नजाः स्मृताः C₉₄C₄₅K₈₂K₁₀, •नजाः स्मृता K₇, •नज स्मृतः E **21a** •चौरभयैर्घोरैः
 C₉₄C₄₅K₈₂K₇E; •चौरभयैर्घोरैः K₁₀ **21d** अन्यैर्वापि C₉₄C₄₅K₈₂K₁₀E; अन्ये चापि K₇ **22a** हरेद्विः
 C₉₄C₄₅K₈₂K₇E; हरे विः K₁₀ **22b** वधः C₉₄C₄₅K₈₂K₁₀K₇; वध E **22a** •भिभूतानां C₉₄C₄₅K₈₂
 K₇E; •भिभूतानां K₁₀ **22b** तद्वारा निः conj.; तद्वारान्निः C₉₄C₄₅K₈₂K₁₀K₇, तद्वारान्निः E
23ab •शस्त्रैर्मायाः C₉₄C₄₅K₈₂K₁₀; •शस्त्रैर्मायाः K₇, •शस्त्रैर्मयाः E **23c** हिंसकान्याहु विः
 C₄₅K₁₀K₇; हिंसकान्याहुर्विः C₉₄K₈₂ (unmetr.), हिंसकेत्याहु विः E **24c** परमं धर्मं C₉₄C₄₅K₈₂E;
 परमं धर्मं K₁₀, परमो धर्मं K₇ **24d** त्यजेत्स दुरात्मवान् C₄₅K₇E; त्यजेच्छ दुरात्मं C₉₄, त्यजेत्सुदुरात्मवान्
 K₈₂, त्यजेत्स दुरात्मनम् K₁₀ **25b** •तरं C₉₄C₄₅^{pc}K₈₂K₁₀K₇; •तन् C₄₅^{ac}E **26d** परं तपोधन
 C₉₄C₄₅K₈₂K₁₀K₇; पर तपोधमाः E

यो हिनस्ति न भूतानि उद्भिज्जादि चतुर्विधम् ।
 स भवेत्पुरुषः श्रेष्ठः सर्वभूतदयान्वितः ॥ ३:२७ ॥
 सर्वभूतदयां नित्यं यः करोति स पण्डितः ।
 स यज्वा स तपस्वी च स दाता स दृढव्रतः ॥ ३:२८ ॥
 अहिंसा परमं तीर्थमहिंसा परमं तपः ।
 अहिंसा परमं दानमहिंसा परमं सुखम् ॥ ३:२९ ॥
 अहिंसा परमो यज्ञः अहिंसा परमं व्रतम् ।
 अहिंसा परमं ज्ञानमहिंसा परमा क्रिया ॥ ३:३० ॥
 अहिंसा परमं शौचमहिंसा परमो दमः ।
 अहिंसा परमो लाभः अहिंसा परमं यशः ॥ ३:३१ ॥
 अहिंसा परमो धर्मः अहिंसा परमा गतिः ।
 अहिंसा परमं ब्रह्म अहिंसा परमः शिवः ॥ ३:३२ ॥

[मांसाहारः]

मांसाशनान्निवर्तेत मनसापि न काङ्क्षयेत् ।
 स महत्फलमाप्नोति यस्तु मांसं विवर्जयेत् ॥ ३:३३ ॥
 स्वमांसं परमांसेन यो वर्धयितुमिच्छति ।
 अनभ्यर्च्य पितृन्देवान्न ततो ऽन्यो ऽस्ति पापकृत् ॥ ३:३४ ॥
 मधुपर्के च यज्ञे च पितृदैवतकर्मणि ।



29d C₀₂ resumes here in exp. 189, f. 273r (sic!) with रमं सुखम् After pādas cd, E inserts this: अहिंसा परमा कीर्ति अहिंसा परमो दमः, which is not to be found in C^ΣK₈₂K₁₀ K₇

29 This and the following verses are similar to MBh 13.117.37-38 34ab = MBh 13.116.14ab and 13.116.34ab ≈ UUMS 2.48cd: स्वमांसं परमांसेन यो देहे वृद्धिमिच्छति 34 ≈ Manu 5.52



27a यो हिनस्ति न C₉₄C₄₅K₈₂K₇; यो न हि नस्ति K₁₀, यो हि नास्ति न E 27b उद्भिज्जादि em.; उद्भिजादि C₉₄C₄₅K₁₀K₇E, उद्भिज्जानि K₈₂ • ०विधम् C₉₄C₄₅K₈₂K₁₀E; ०विधिं K₇ 27c पुरुषः C₉₄C₄₅K₈₂K₁₀K₇; पुरुष० E 28a ०दयां नित्यं C₉₄K₈₂E; ०दया नित्यं C₄₅K₁₀, ०दया नित्य K₇ 28c यज्वा C₉₄C₄₅K₈₂K₇E; यज्या K₁₀ 29a परमं ती० C₉₄K₈₂K₁₀K₇E; परन्ती० C₄₅ 30a यज्ञः C₄₅C₀₂K₁₀E; यज्ञर् C₉₄, यज्ञ K₈₂K₇ 30c परमं C^ΣK₈₂K₁₀K₇; परमो E 30d परमा C^ΣK₈₂K₇E; परमां K₁₀ 31ab (अहिंसा... दमः) C^ΣK₈₂K₁₀K₇; om. E 31c लाभः K₇; लाभ C₉₄C₄₅K₈₂K₁₀E, लाभो C₀₂ 31d परमं C^ΣK₁₀K₇E; परमा K₈₂ 32a धर्मः K₈₂K₇; धर्म C₉₄C₄₅E, धर्मो C₀₂, ध_ K₁₀ 32b अहिंसा परमा गतिः C^ΣK₈₂K₇; _____ K₁₀, अहिंसा परमो गतिः E 32e अहिंसा परमं ब्रह्म C^ΣK₈₂E; अहिंसा परमं ब्रह्म K₁₀, अहिंसा परमं ब्रह्म K₇ 33a मांसाशनान्नि० C₉₄C₄₅E; मान्साशन नि० C₀₂, मांसाशनान्नि० K₈₂, मन्सासनान्नि० K₁₀, मांसाशनान्नि० K₇ 33d मांसं C^ΣK₈₂; मांस K₁₀E, मांस K₇ 34a ०मांसेन C^ΣK₈₂K₁₀E; ०मासेन K₇ 34b वर्धयितु० C^ΣK₈₂K₇E; वर्द्धयति K₁₀ 34c पितृन् C₉₄C₄₅K₈₂K₇; पितृन् C₀₂E, पितृन् K₁₀ 34d ततो ऽन्यो C^ΣK₈₂K₁₀K₇; तदन्यो E 35b ०दैवत० C₉₄C₄₅K₈₂K₇E; ०देवत० C₀₂ K₁₀

अत्रैव पशवो हिंस्या नान्यत्र मनुरब्रवीत् ॥ ३:३५ ॥
 क्रीत्वा स्वयं वाप्युत्पाद्य परोपहतमेव वा ।
 देवान्पितृंश्चार्चयित्वा खादन्मांसं न दोषभाक् ॥ ३:३६ ॥
 वेदयज्ञतपस्तीर्थदानशीलक्रियाव्रतैः ।
 मांसाहारनिवृत्तानां षोडशांशं न पूर्यते ॥ ३:३७ ॥
 मृगाः पर्णतृणाहारादजमेषगवादिभिः ।
 सुखिनो बलवन्तश्च विचरन्ति महीतले ॥ ३:३८ ॥
 वानराः फलमाहारा राक्षसा रुधिरप्रियाः ।
 निहता राक्षसाः सर्वे वानरैः फलभोजिभिः ॥ ३:३९ ॥
 तस्मान्मांसं न हीहेत बलकामेन भो द्विज ।
 बलेन च गुणाकर्षात्परतो भयभीरुणा ॥ ३:४० ॥
 अहिंसकसमो नास्ति दानयज्ञसमीहया ।
 इह लोके यशः कीर्तिः परत्र च परा गतिः ॥ ३:४१ ॥
 त्रैलोक्यं मणिरत्नपूर्णमखिलं दत्त्वोत्तमे ब्राह्मणे
 कोटीयज्ञसहस्रपद्ममुतं दत्त्वा महीं दक्षिणाम् ।
 तीर्थानां च सहस्रकोटिनियुतं स्नात्वा सकृन्मानवः
 एतत्पुण्यफलमहिंसकजनः प्राप्नोति निःसंशयः ॥ ३:४२ ॥

35 ≈ Manu 5.41: मधुपर्के च यज्ञे च पितृदैवतकर्मणि । अत्रैव पशवो हिंस्या नान्यत्रेत्यब्रवीन्मनुः ॥ 36 =
 Manu 5.32 (in Olivelle's critical edition; other editions read परोपकृतं in pāda b)



35c अत्रैव पशवो हिंस्या C₉₄C₀₂K₇E; अत्रैव पशवो हिंसा C₄₅, अत्रैव पशवो हिंस्यान् K₈₂, _____
 K₁₀ 35d नान्यत्र मनुरब्रवीत् C^ΣK₈₂K₇E; _____ त्र मनुरब्रवीत् K₁₀ 36a क्रीत्वा C^ΣK₈₂K₁₀K₇;
 कृत्वा E • •प्युत्पाद्य C^ΣK₈₂K₁₀K₇; •प्युत्पाद्यां E 36b •हतं C^ΣK₈₂K₁₀K₇; •हितं E • वा C^Σ
 K₈₂K₁₀K₇; च E 36c पितृश्चार्चयित्वा C^ΣK₈₂K₇; पितृश्चार्चयित्वा K₁₀, पितृश्चार्पयित्वा E 36d मांसं
 C^ΣK₈₂K₁₀E; मांसं K₇ 37b •शीलं C₉₄C₄₅K₈₂K₁₀K₇E; •शलं C₀₂ • •व्रतैः C₉₄C₀₂K₈₂
 K₁₀K₇E; •व्रतः C₄₅ 37c •वृत्तानां C^ΣK₈₂K₇; •वृत्ताना K₁₀, •वृत्तीनां E 37d न C₉₄C₀₂
 K₈₂K₁₀K₇E; त C₄₅ 38a पर्णं C^ΣK₁₀K₇; पण्णं K₈₂, पर्णां E 38ab •हारादं C₉₄C₀₂
 K₁₀K₇E; •हादं K₁₀^{ac}, •हारा अं C₄₅K₈₂ 39ab •हारा रां C₄₅K₈₂K₁₀; •हाराद्रां C₉₄C₀₂K₇
 E 39d •भोजिभिः C^ΣK₈₂K₁₀K₇; •भोगिभिः E 40a मांसं C^ΣK₈₂K₁₀E; मांसं K₇ 40b हीहेत
 C^ΣK₇E; हीयेत K₈₂K₁₀ 40c गुणाकर्षां conj. TÖRZSÖK; गुणाकाशां C^ΣK₈₂K₁₀K₇, गुणा
 कुर्यां E 41b •यज्ञसमीहया C₉₄C₄₅K₈₂K₁₀; •धर्मसमीहया C₀₂, •यज्ञसमीहया K₇, •धर्मसमीहय E
 41c यशः C₉₄C₄₅K₈₂K₁₀K₇E; यशं C₀₂ 41d परा गतिः C₀₂K₈₂K₇; परा गतिः C₉₄, पराङ्गतिम्
 C₄₅K₁₀, परां गतिः E 42a त्रैलोक्यं C^ΣK₈₂K₇E; त्रैलोक्य K₁₀ • अखिलं दत्त्वोत्तमे ब्राह्मणे C₄₅C₀₂
 K₁₀K₇E; अखिलं C₉₄, अखिलं दत्त्वोत्तमे ब्राह्मणे K₈₂ 42b कोटीयज्ञसहस्रपद्मम् C₄₅C₀₂
 K₈₂K₁₀K₇E; C₉₄ • महीं C₉₄C₄₅K₈₂K₁₀K₇E; मही C₀₂ 42c •कोटीं C^ΣK₈₂
 K₁₀K₇; •कोटीं E (unmetr.) • स्नात्वा C₉₄C₀₂K₈₂K₁₀K₇E; स्ना स C₄₅ 42d •फलमहिंसं
 C^ΣK₈₂K₁₀E; •फलं त्वहिंसं K₇ • निःसंशयः C₀₂K₈₂K₁₀K₇; C₉₄, निःसंशयं C₄₅, निःसंशयं
 E

वृषसारसंग्रहे

॥ इति वृषसारसंग्रहे अहिंसाप्रशंसा नामाध्यायस्तृतीयः ॥



Colophon: नामाध्यायस्तृतीयः C^ΣK₈₂K₁₀; नामाध्यायस्तृतीय K₇, नामस्तृतीयो ऽध्यायः E

[चतुर्थो ऽध्यायः]

[यमेषु सत्यम् (२)]

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



Testimonia for this chapter: C₉₄ ff. 198v-201v, C₄₅ ff. 206r-208v, C₀₂ ff. 273v-277r, K₈₂ ff. 6r-9r, K₁₀ exp. 48-50 (lower-upper), K₇ ff. 214v-217r, E pp. 591-597; C^Σ = C₉₄ + C₄₅ + C₀₂

1a ≈ MBh 12.288.45d: सद्भावः सत्यमुच्यते • cf. also BrahmanḍaP 3.3.86ab: असद्भावो ऽनृतं ज्ञेयं सद्भावः सत्यमुच्यते 1cd cf. ŚDhŚ 11.105: स्वानुभूतं स्वदृष्टं च यः पृष्टार्थं न गूहति । यथाभूतार्थकथनमित्येतत्सत्यलक्षणम् ॥ 2 cf. ŚDhŚ 11.82: आक्रुष्टस्ताडितो वापि यो नाक्रोशेन ताडयेत् । वागाद्यविकृतः स्वस्थं क्षान्तिरेषा सुनिर्मला ॥ 5 ≈ MBh 1.77.16: न नर्मयुक्तं वचनं हिनस्ति न स्त्रीषु राजन्न विवाहकाले । प्राणात्यये सर्वधनापहारे पञ्चानृतान्याहुरपातकानि ॥ ; MBh 12.159.28: न नर्मयुक्तं वचनं हिनस्ति न स्त्रीषु राजन्न विवाहकाले । न गुर्वर्थे नात्मनो जीवितार्थे पञ्चानृतान्याहुरपातकानि ॥ ; MatsP 31.16: न नर्मयुक्तं वचनं हिनस्ति न स्त्रीषु राजन्न विवाहकाले । Abhidharmakośabhāṣya 24114-24117 (introduced by मोहजो मृषावादो यथाह): न नर्मयुक्तमनृतं हि नास्ति न स्त्रीषु राजन्न विवाहकाले । प्राणात्यये सर्वधनापहारे पञ्चानृतान्याहुरपातकानि ॥ etc.



1a सद्भावः C^ΣK₈₂K₇; सद्भावः K₁₀E 1ab सत्यमित्याहुर्दृष्टं C₄₅K₈₂K₇E; सत्यामित्याहुर्दृष्टं C₉₄, सत्यमित्याहुर्दृष्टं C₀₂, सत्यामित्याहुर्दृष्टं K₁₀ 1b प्रत्ययः C₉₄C₄₅K₈₂K₁₀; प्रत्ययः C₀₂, प्रत्ययः K₇, प्रत्ययः E 1c यथाभूतार्थकथनं C₉₄C₄₅K₈₂K₁₀K₇E; यथाभूतार्थ C₀₂^{ac}, यथाभूतार्थकथनं C₀₂^{pc} 1d तत्सत्यकथनं C₉₄C₀₂K₈₂K₁₀K₇E; तत्सत्यकथनं C₄₅, कथनं स्मृतं C₀₂^{ac}, सत्यकथनं स्मृतं C₀₂^{pc} 2a ताडनाः C₉₄C₀₂K₈₂K₁₀K₇E; नाडनाः C₄₅ 2b सुदुःसहम् C₉₄C₄₅K₈₂K₁₀K₇E; सुदुःसहं C₀₂ 2d सत्यमुदाहृतम् C₄₅C₀₂K₈₂K₁₀K₇E; सत्यमुदाहृतम् C₉₄ 3a यतः C^ΣK₁₀K₇E; यतः K₈₂ • शस्त्रं C₉₄K₈₂K₁₀K₇; शस्त्रं C₀₂, सत्यं C₄₅E 3b कर्हिचित् C^ΣE; कर्हिचित् K₈₂K₁₀K₇ 3c सत्यं C₉₄C₀₂K₈₂K₁₀K₇; सत्यं C₄₅E 4b तदपि C₉₄C₀₂K₈₂K₁₀K₇E; तदपि C₄₅ 4c पृच्छतो C^ΣK₈₂K₁₀K₇; पृच्छते E 4d तद्वापि C^ΣK₈₂K₇E; तदपि K₁₀ 5a हिनस्ति C₉₄C₄₅K₁₀K₇; हि नास्ति C₀₂K₈₂E 5b राजन्न C₉₄C₄₅K₁₀K₇E; राजं न C₀₂, राज्यं न K₈₂ 5c त्यये C^ΣK₈₂K₇E; त्यजे K₁₀ • पहारे C₉₄C₄₅K₈₂K₇E; प्रहारे C₀₂K₁₀

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

9c ≈ VarP 193.36cd: सत्यं स्वर्गस्य सोपानं पारावारस्य नौरिव 10 = MBh 1.69.22 = MBh Indices 13.20.330 = MarkP 8.42 = VDhU 3.265.7 ≈ MBh 12.156.26 (pāda d reads सत्यमेवातिरिच्यते) ≈ VDh 55.6 (pāda d reads सत्यमेतद्विशिष्यते); cf. ŚDhŚ 11.107: अश्वमेधायुतं पूर्णं सत्यञ्च तुलितं पुरा । अश्वमेधायुतात्सत्यमधिकं बहुभिर्गुणैः ॥ 11 ≈ VarP 193.37: सूर्यस्तपति सत्येन वातः सत्येन वाति च । अग्निर्दहति सत्येन सत्येन पृथिवी स्थिता ॥ ≈ VDhU 3.265.4cd-5ab: सत्येन वायुरभ्येति सत्येनाभासते रविः ॥ सत्येन चाग्निर्दहति स्वर्गं सत्येन गच्छति । 13c ≈ VarP 193.37cd: अग्निर्दहति सत्येन सत्येन पृथिवी स्थिता



6b °मानुषः C^ΣK₈₂K₁₀E; °मानुष्यः K₇ • सत्यं धर्मः परो यतः C₄₅C₀₂; सत्यं धर्मः पयतः C₉₄, सत्यं धर्मः परो यतः K₈₂K₇, सत्यधर्मः परो यतः K₁₀, सत्यधर्मपरायणः E 6c श्रेष्ठं C^ΣK₈₂K₇; श्रेष्ठ K₁₀ E • वरिष्ठं च C₉₄C₄₅C₀₂K₈₂K₁₀K₇E; वरिष्ठम्वरिष्ठम्वश्च C₄₅^{ac} 6d सत्यं C₉₄C₀₂K₈₂K₇E; सत्यः C₄₅K₁₀ • धर्मः C₉₄C₄₅K₈₂K₁₀K₇; धर्मः C₀₂E 7a सत्यं C₉₄C₄₅K₈₂K₁₀K₇E; सत्यः C₀₂ 7b सत्यमक्षयभोगदम् C₉₄K₈₂K₁₀K₇; सत्यमक्षयभोगदम् C₄₅C₀₂, सत्यमक्षयते नरं E 7c पोतः C^ΣK₁₀K₇; पोत K₈₂, प्रोक्तः E 7d पन्थानं विस्तरम् C^ΣK₈₂K₁₀K₇; यज्ञानविस्तरम् E 8a °ष्टगतिः C^ΣK₈₂K₇E; °ष्टागतिः K₁₀ 8c तीर्थं C^ΣK₈₂; तीर्थ K₁₀K₇, तीर्थात् E 9a सत्यं C₉₄C₀₂K₈₂K₁₀K₇E; सत्यः C₄₅ 9b शमः C^ΣK₈₂K₇E; शमम् K₁₀ 9c सत्यं C₉₄C₀₂K₈₂K₁₀E; सत्यं C₄₅, सत्यः K₇ 9d सुखम् C^ΣK₈₂K₁₀K₇; सुखः E 10a °सहस्रं च C₉₄C₄₅K₈₂K₁₀K₇E; °सहस्रस्य C₀₂ 10b तुलया C₉₄C₄₅K₈₂K₁₀K₇E; तुल्यया C₀₂ 10c °सहस्राद्धिं C₉₄C₄₅K₈₂K₁₀K₇E; °सहस्रा हि C₀₂ 10d एव C₉₄C₄₅K₈₂K₁₀K₇; एवं C₀₂E 11ab सूर्यः सत्येन पृथिवी स्थिता K₈₂K₇; सूर्यः सत्येन पृथिवी स्थिताः C₉₄, सूर्यः सत्येन पृथिवी स्थिता C₄₅, सूर्यः सत्येन पृथिवी स्थिताः C₀₂, सूर्यः सत्येन पृथिवी स्थिता K₁₀, सूर्यः सत्येन पृथिवी स्थिताः E 11c वायवो C^ΣK₈₂K₇E; वायवो K₁₀ 11d सत्ये C^ΣK₈₂K₁₀K₇; सत्यात् E 12a सागराः C₉₄C₄₅K₈₂K₁₀K₇E; सागरा C₀₂ 12b समयेन C^ΣK₈₂K₁₀K₇; सत्येन च E 13ab सत्येन सत्येन C^ΣK₈₂K₁₀E; सत्येन K₈₂K₇ 13b शशिनाचरः conj.; शशिभाचरः C₉₄, शशिनाचरः K₈₂K₁₀K₇, शशिभाचरः C₄₅, शशिनाचरः C₀₂, शशिभाचरः E

सत्येन विन्ध्यास्तिष्ठन्ति वर्धमानो न वर्धते ॥ ४:१३ ॥
 लोकालोकः स्थितः सत्ये मेरुः सत्ये प्रतिष्ठितः ।
 वेदास्तिष्ठन्ति सत्येषु धर्मः सत्ये प्रतिष्ठति ॥ ४:१४ ॥
 सत्यं गौः क्षरते क्षीरं सत्यं क्षीरे घृतं स्थितम् ।
 सत्ये जीवः स्थितो देहे सत्यं जीवः सनातनः ॥ ४:१५ ॥
 सत्यमेकेन सम्प्राप्तो धर्मसाधननिश्चयः ।
 रामराघववीर्येण सत्यमेकं सुरक्षितम् ॥ ४:१६ ॥
 एवं सत्यविधानस्य कीर्तितं तव सुव्रत ।
 सर्वलोकहितार्थाय किमन्यच्छ्रोतुमिच्छसि ॥ ४:१७ ॥

[यमेष्वस्तेयम् (३)]

विगतराग उवाच ।
 न हि तृप्तिं विजानामि श्रुत्वा धर्मं तवाप्यहम् ।
 उपरिष्ठादतो भूयः कथयस्व तपोधन ॥ ४:१८ ॥
 अनर्थयज्ञ उवाच ।
 स्तेयं शृण्वथ विप्रेन्द्र पञ्चधा परिकीर्तितम् ।
 अदत्तादानमादौ तु उत्कोचं च ततः परम् ।
 प्रस्थव्याजस्तुलाव्याजः प्रसह्यस्तेय पञ्चमम् ॥ ४:१९ ॥
 धृष्टदुष्टप्रभावेन परद्रव्यापकर्षणम् ।
 वार्यमाणापि दुर्बुद्धिरदत्तादानमुच्यते ॥ ४:२० ॥



13c विन्ध्यास्तिष्ठन्ति $C_{94}K_{82}K_7$; विन्ध्यस्तिष्ठन्ति $C_{45}K_{10}$, विन्ध्या तिष्ठन्ति C_{02} , तिष्ठते विन्ध्यो E
 14a लोकाः E; लोकः $C^{\Sigma}K_{82}K_{10}K_7$ • स्थितः $C^{\Sigma}K_{82}K_{10}E$; स्थिः K_7 • सत्ये $C^{\Sigma}K_{82}K_{10}K_7$;
 सत्यं E 14b मेरुः $C_{94}C_{45}K_{82}K_{10}K_7$; मेरु $C_{02}E$ 14c वेदास्ति० $C_{94}C_{02}K_{82}K_{10}K_7$; वेदास्ति०
 C_{45} , वेदा ति० E 14d सत्ये $C_{94}C_{45}K_{82}K_{10}K_7E$; धर्मो C_{02} • प्रतिष्ठति $C^{\Sigma}K_{82}K_{10}E$; प्रतिष्ठति
 K_7^{ac} , प्रतिष्ठितः K_7^{pc} 15a गौः $C_{94}C_{45}K_{82}K_7E$; गौ $C_{02}K_{10}$ 15ab क्षीरं सत्यं $C_{94}C_{02}K_{82}K_{10}$
 K_7E ; क्षीरं C_{45} , कसी० नित्यं C_{45}^{pc} 15b क्षीरं घृतं स्थितम् $C_{94}C_{45}K_{82}K_7$; क्षीरं घृतं स्थितम् C_{02} ,
 क्षीरे घृतं स्थितम् K_{10} , क्षीरं स्थितं घृतम् E 15c सत्ये जीवः $C^{\Sigma}K_{82}K_{10}$; सत्ये जीव K_7 , सत्यं जीव E
 15d जीवः $C_{94}C_{45}K_{82}K_{10}K_7E$; जीव C_{02} 16a सत्यमेकेन $C_{94}C_{02}K_{82}K_7E$; सत्यमेकेन K_{10}
 , सत्यमेकेन C_{45} 16b धर्मः E; धर्मः $C^{\Sigma}K_{82}K_{10}K_7$ • निश्चयः $C_{45}C_{02}K_{82}K_{10}K_7E$; निश्चयः
 C_{94} 16d सत्यमेकं $C^{\Sigma}K_{82}K_7E$; सत्यमेकं K_{10} • सुरक्षितम् $C_{94}C_{02}K_{10}K_7E$; सुरक्षितः K_{82} ,
 सुरक्षितम् C_{45} 17a एवं सत्यं C_{45} ; एतत्सत्यं $C_{94}C_{02}K_{82}K_{10}K_7E$ 17b सुव्रत $C_{94}K_{82}K_7$;
 सुव्रते $C_{45}K_{10}$, सुव्रतः C_{02} , सुव्रतं E 18a तृप्तिं $C_{94}C_{45}K_{82}K_{10}K_7E$; तृप्ति C_{02} • विजानामि C^{Σ}
 $K_{82}K_7E$; विजानामि K_{10} 18b श्रुत्वा धर्मं तवाप्यहम् $C_{45}C_{02}K_{82}K_{10}K_7$; श्रु धर्मन्तवाप्यहम् C_{94} , धर्मं
 श्रुत्वा तथाप्यहम् E 18d धनं $C_{02}K_{82}K_{10}E$; धनं C_{94} , धनः $C_{45}K_7$ 19b कीर्तितम् $C_{94}C_{02}$
 $K_{82}K_{10}K_7E$; कीर्तिताम् C_{45} 19d उत्कोचं च ततः $C_{94}C_{02}K_{82}K_{10}K_7$; त्कोच ततः C_{45} , उत्कोचं
 चानृतः E 19c तुलाव्याजः $C_{45}K_7E$; तुलाव्याज $C_{94}C_{02}K_{82}K_{10}$ 19d सख्यं $C^{\Sigma}K_{82}K_7E$;
 सख्ये K_{10} • स्तेयं $C_{45}C_{02}K_{82}K_{10}E$; स्तेन $C_{94}K_7$ • पञ्चमम् $C_{94}C_{45}K_{82}K_{10}K_7$; पञ्चमः C_{02}
 E 20a धृष्टदुष्टं $C_{94}K_{82}K_7E$; धृष्टदुष्टं C_{45} , धृतदुष्टं C_{02} , दृष्टदुष्टं K_{10} 20b कर्षणम् C^{Σ}
 $K_{10}K_7E$; कर्षण K_{82} 20b वार्यमाणापि em.; वार्यमाणोऽपि $C_{94}C_{02}K_{82}K_{10}K_7E$, वार्यमानो वि०
 C_{45}

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

23cd cf. UMS 8.3cd:कूटकापटिकाश्चैव सत्यार्जवविवर्जिताः



21a उत्कोचं $C_{45}C_{02}K_{82}K_{10}K_7E$; उत्कोच C_{94} • विप्रेन्द्र $C^{\Sigma}K_{82}K_7E$; विप्रेन्द्र K_{10} 21b संकरः $C_{02}K_{82}$; शङ्करः $C_{94}C_{45}K_{10}$, संकरः K_7 , संहारः E • कारकम् $C^{\Sigma}K_{10}K_7E$; कारकः K_{82} 21c मूल्यं conj.; मूल $C^{\Sigma}K_{82}K_{10}K_7E$ • विनाशार्थः $C^{\Sigma}K_{82}K_{10}K_7E$; विनाशार्थः K_{82}^{ac} 21d उत्कोचः $C^{\Sigma}K_{82}K_7$; उत्कोचं K_{10} , उत्कोच E 21ef विजानीयाद् $C_{94}C_{45}K_{82}K_{10}K_7E$; विजानीयाद् C_{02} 22c तं च स्तेनं C_{94} ; तश्च स्तेन C_{45} , तं च स्तेयं K_{82} , तश्च तेय K_{10} , सो ऽपि तेन $C_{02}E$, तश्च तेन K_7 22d हारकम् $C_{94}C_{45}K_{82}K_7E$; हारकः C_{02} , हारका K_{82}^{ac} हारकाः K_{10} 23a परस्वार्थं $C_{94}C_{02}K_{82}K_7$; परस्वार्थं $C_{45}K_{10}$, परस्वार्थं E • हरेद्यदि $C_{94}C_{02}K_{82}K_{10}K_7E$; हरेद्यदि C_{45} 23d कूटकापटिका K_{10} ; कूटकापटिका C_{94} , कूटकापटिका $C_{45}C_{02}K_{82}K_7$, कूटकापटिका $K_{82}^{ac}E$ 24a अर्जवः $C^{\Sigma}K_{82}K_7E$; अर्जवः K_{10} 24b च्छद्मना E ; च्छद्मना $C^{\Sigma}K_{82}K_{10}$, च्छद्मना K_7 24cd मूढः स $C^{\Sigma}K_{82}K_7E$; मूढास्स K_{10} 24d चौरश्चोर K_7 ; चौरश्चोर $C_{94}C_{02}K_{10}E$, चौर चोर C_{45} , चौरश्चोर K_{82} 25ab (नास्ति... तत्समः) $C^{\Sigma}K_{82}K_{10}K_7$; om. E 25a स्तेयः $K_{82}K_7$; तेन C_{94} , स्तेनः $C_{45}C_{02}K_{10}$, om. E 25b असमः $C_{94}C_{45}K_{82}K_{10}K_7$; असमं C_{02} , om. E 25cd (नास्ति... अनयः) $C^{\Sigma}K_{82}K_{10}K_7$; om. E 25c स्तेनः $C_{94}C_{45}K_{82}K_{10}$; तेन C_{02} , स्तेयः K_7 , om. E • समा $C_{45}C_{02}K_{10}$; समो $C_{94}K_{82}K_7$, om. E 25d स्तेनः $C^{\Sigma}K_{10}E$; स्तेयः $K_{82}K_7$ 26a स्तेयः $K_{82}K_7E$; स्तेनः $C^{\Sigma}K_{10}$ • समा $C_{02}K_{10}$; समो $C_{94}C_{45}K_{82}K_7E$ 26b स्तेनः $C^{\Sigma}K_{10}$; स्तेयः $K_{82}K_7$, तेन E 26c स्तेनः $C_{94}C_{45}K_{10}K_7$; स्तेयः $C_{02}K_{82}E$ • असम $C^{\Sigma}K_{82}K_7E$ (unmetr.); असमं K_{10} • अज्ञो C_{45} ; अज्ञ C_{94} , अज्ञ $C_{02}K_{82}K_{10}K_7$, अज्ञः E 26d स्तेनः $C_{94}C_{45}K_{10}$; स्तेयः $C_{02}K_{82}K_7$, तेन E 27a स्तेनः $C_{94}C_{45}K_{10}$; स्तेयः $C_{02}K_{82}K_7$, तेन E 27b स्तेनः K_{10} ; स्तेयः $C^{\Sigma}K_{82}K_7E$ 27c स्तेयः C_{02} ; स्तेनः $C_{94}C_{45}K_{82}K_{10}$, स्तेन्यः K_7 , तेन E 27d स्तेयः $C_{02}K_7$; स्तेनः $C_{94}C_{45}K_{82}K_{10}$, तेन E 28a प्रच्छन्नो $C_{94}C_{02}K_{82}K_{10}K_7E$; प्रस्थन्नो C_{45} • ऽर्थमन्यपुरुषः $C_{45}K_7$; च वित्तमथवा $K_{82}^{ac}E$, वित्तम् $C_{94}K_{82}^{ac}K_{10}$, वित्त C_{02} • प्रत्यक्षमन्यो $C_{94}C_{02}K_{82}K_{10}K_7$; प्रत्यक्षमन्यो C_{45} , प्रत्यक्षमन्ये E

निक्षेपाद्धनहारिणोऽन्यमधमो व्याजेन चान्यो हरेत् ।
 अन्ये लेख्यविकल्पनाहतधना †अन्यो हताद्वै हता†
 अन्यः क्रीतधनोऽपरो धयहृत एते जघन्याः स्मृताः ॥ ४:२८ ॥
 स्तेनतुल्य न मूढमस्ति पुरुषो धर्मार्थहीनोऽधमः
 यावज्जीवति शङ्कया नरपतेः संत्रस्यमानो रटन् ।
 प्राप्तःशासन तीव्रसह्यविषमं प्राप्नोति कर्मैरितः
 कालेन प्रियते स याति निरयमाक्रन्दमानो भृशम् ॥ ४:२९ ॥
 नीत्वा दुर्गतिकोटिकल्प निरयात्तिर्यत्वमायान्ति ते
 तिर्यत्वे च तथैवमेकशतिकं प्रभ्रम्य वर्षावृद्धम् ।
 मानुष्यं तदवाप्नुवन्ति विपुले दारिद्र्यरोगाकुलम्
 तस्मादुर्गतिहेतु कर्म सकलं त्यक्त्वा शिवं चाश्रयेत् ॥ ४:३० ॥
 [यमेष्वावृत्तस्यम् (४)]
 अष्टमूर्तिशिवद्वेष्टा पितुर्मातुश्च यो द्विषेत् ।
 गवां वा अतिथेर्द्वेष्टा नृशंसाः पञ्च एव ते ॥ ४:३१ ॥



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



28b निक्षेपाद्धनं C₉₄C₄₅K₈₂; निक्षेपा धनं C₀₂K₁₀K₇, निक्षेपात्रयं E • हारिणो C₉₄C₀₂K₈₂K₇E; हारिण्यो C₄₅, हारिणा K₁₀ • अन्यमधमो C₉₄C₄₅K₈₂K₁₀K₇; अन्यमधनो C₀₂, अन्यविधयो E • चान्यो C^२K₈₂K₁₀K₇; चान्या E • हरेत् C^२K₁₀K₇E; हरे K₈₂ 28c अन्ये लेख्यं corr.; अन्या लेखं C₄₅C₀₂, अन्यो लेख्यं C₉₄, अन्यो लेख्यं K₈₂K₁₀K₇, अन्योल्लेख्य E • धना अन्यो C₉₄C₀₂K₈₂K₁₀K₇E; धन्यो C₄₅ • हताद्वै C^२K₇E; हतद्वै K₈₂, हताद्वै K₁₀ 28d अन्यः क्रीतधनो C^२K₈₂K₁₀; अन्य क्रीतधनो K₇, अनाश्रीतधनं E • अपरो धयहृत C₉₄C₀₂K₁₀; परो धयहृत C₄₅, परो धनहृत K₈₂, परोधप्रहृत K₇, मदा ह्यपहृतं E • जघन्याः C^२K₈₂K₁₀K₇; जघन्यः E 29a स्तेनतुल्य C₉₄C₄₅K₇ (unmetr.); स्तेयस्तुल्य C₀₂, स्तेयतुल्य K₈₂ (unmetr.), तेन तुल्य K₁₀ (unmetr.), स्तेनस्तुल्य E 29b यावज्जीवति C^२K₈₂K₁₀K₇; यावत्तज्जीवति E • पतेः C₄₅K₁₀K₇; पतिः C₉₄C₀₂K₈₂E • संत्रस्यमानो रटन् C^२K₈₂K₁₀K₇; संत्रास्यमानो शठः E 29c प्राप्तः C^२K₁₀K₇E; प्राप्तः K₈₂ • सखं C^२K₈₂K₇; — K₁₀, सद्यं E • विषमं em.; विषमः C^२K₈₂K₇E, — K₁₀ • कर्मैरितः C₄₅C₀₂K₈₂K₇E; कर्मैरितः C₉₄, — रितः K₁₀ 29d निरयमाक्रन्दमानो C^२K₈₂; निरयमाक्रन्दमानो K₁₀, निरयं स क्रन्दमानो K₇, नियममाक्रन्दमानो E 30a निरयात्तिर्यत्वं C₄₅K₈₂; निरयान्तिर्यत्वं C₉₄, निरया तिर्यत्वं C₀₂, निरयात्तिर्यत्वं K₁₀, निरयान्तिर्यत्वं K₇, निरयान्तिर्यत्वं E 30b तिर्यत्वे C^२K₈₂K₇; तिर्यत्वे K₁₀, तिर्यत्वं E • तथैवमेकशतिकं C₄₅; तथैकमेकशतिकं C₉₄K₈₂K₇, तथैकमेकशतिकं C₀₂, तथैकमेकशतिकं K₁₀, तथैकमेकशतिकं E • भ्रम्यं C^२K₇E; भ्राम्य K₈₂, — भ्रम्य K₁₀ • वर्षावृद्धं K₇^{pc}; वर्षाम्बुदं C₉₄C₄₅K₈₂K₁₀K₇^{ac}, वर्षाम्बुदः C₀₂E 30c मानुष्यं C₉₄C₀₂K₈₂K₇E; मानुष्य C₄₅ (unmetr.), मानुष्य K₁₀ (top of akṣaras lost) • विपुले C^२K₈₂K₇; विपुल K₁₀ (top of akṣaras lost), विपुलं E • दारिद्र्यं C^२K₈₂K₇; दारिद्र्य K₁₀, दारिद्र्य E 30d तस्मादुः C₉₄C₄₅K₈₂K₇E; तस्मा दुः C₀₂, तस्मा दुः K₁₀ • चाश्रयेत् C^२K₁₀K₇E; चाश्रत् K₈₂ 31a शिवं C^२K₈₂K₁₀E; शिवं K₇ 31c गवां वा C₉₄C₀₂K₈₂K₇E; अवाम्बा C₄₅, ××म्बा K₁₀ • अतिथेर्द्वेष्टा C₉₄C₄₅K₁₀K₇E; अतिथिद्वेष्टा C₀₂, अतिथे द्वेष्टा K₈₂ 31d नृशंसाः C₉₄C₀₂K₈₂K₁₀; नृशंसा C₄₅K₇E

अष्टमूर्तिः शिवः साक्षात्पञ्चव्योमसमन्वितः ।
 सूर्यः सोमश्च दीक्षश्च दूषकः स नृशंसकः ॥ ४:३२ ॥
 पिताकाशसमो ज्ञेयो जन्मोत्पत्तिकरः पिता ।
 पितृदैवतमादिश्चमानृशंस तमन्वितः† ॥ ४:३३ ॥
 पृथ्व्या गुरुतरी माता को न वन्देत मातरम् ।
 यज्ञदानतपोवेदास्तेन सर्वं कृतं भवेत् ॥ ४:३४ ॥
 गावः पवित्रं मङ्गल्यं देवतानां च देवताः ।
 सर्वदेवमया गावस्तस्मादेव न हिंसयेत् ॥ ४:३५ ॥
 जातमात्रस्य लोकस्य गावस्त्राता न संशयः ।
 घृतं क्षीरं दधि मूत्रं शकृत्कर्षणमेव च ॥ ४:३६ ॥
 पञ्चामृतं पञ्चपवित्रपूतं
 ये पञ्चगव्यं पुरुषाः पिबन्ति ।
 ते वाजिमेधस्य फलं लभन्ति
 तदक्षयं स्वर्गमवाप्नुवन्ति ॥ ४:३७ ॥
 गोभिर्न तुल्यं धनमस्ति किञ्चिद्
 दुहन्ति वाहन्ति बहिश्चरन्ति ।
 तृणानि भुक्त्वा अमृतं स्रवन्ति

35a ≈ ViṣṇuS 23.57c: गावः पवित्रमङ्गल्यं (गोषु लोकाः प्रतिष्ठिता) • cf. also MBh Indices 13.15.33:
 गावः पवित्रं परमं गोषु लोकाः प्रतिष्ठिताः and AgniP 29.1.1cd: गावः पवित्रा माङ्गल्या गोषु लोकाः प्रतिष्ठिताः
 35c = VDhU 3.29.1.25c 36 cf. ŚDhU 12.92ff 38a = ŚDhU 12.102d, 103d, 104d; cf.
 MBh 13.51.26cd: गोभिस्तुल्यं न पश्यामि धनं किञ्चिदिहाच्युत



32a ०मूर्तिः C⁵K₈₂K₁₀K₇; ०मूर्तिः E 32b ०न्वितः C₉₄C₄₅K₈₂K₇E; ०न्विताः C₀₂K₁₀ 32c सूर्यः
 C⁵K₈₂; १सूर्यः K₁₀K₇, सूर्यः E • दीक्षः C⁵K₈₂K₇; १दीक्षः K₁₀, दीक्षुः E 33b ०करः पिता
 C₉₄C₄₅K₈₂K₇E; ०करः पिता K₁₀, ०करपिताः C₀₂ 33c ०दैवतः C₉₄C₀₂K₈₂K₇E; ०देवतः C₄₅,
 ०वतः K₁₀ 33cd ०दिश्चमानृशंस तमन्वितः C₉₄C₄₅; ०दित्यमानृशंस तमन्वितः C₀₂K₁₀, ०दिश्च अनुशंस
 तमन्वितः K₈₂, ०दिश्चमानृशंस तमन्वितः K₇, ०दित्यमानृशंस ततो ऽन्वितः E 34a पृथ्व्या C₉₄C₄₅K₇
 ; १पृथ्व्या C₀₂K₈₂, पृथ्वी K₁₀, पृथ्व्यां E 34b वन्देत C₉₄K₈₂K₁₀K₇E; वन्देन वन्देत C₄₅, वन्द्येत
 C₀₂ 34d सर्वं em.; सर्वं C⁵K₈₂K₁₀K₇E 35a पवित्रं C⁵K₈₂K₇E; १पवित्रः K₁₀ • मङ्गल्यं
 C₉₄C₄₅K₈₂; १मङ्गल्यः K₁₀, माङ्गल्यं C₀₂K₇E • देवताः C⁵K₇; दैवताः K₈₂, १देवताः K₁₀, देवता E
 35d ०स्मादेव C₉₄C₀₂K₈₂K₁₀K₇; ०स्मादुव C₄₅, ०स्माद्वावं E 36a जातमात्रस्य लोकस्य C₉₄C₀₂
 K₈₂K₇E; जातमात्रस्य लोकस्य K₁₀, सतसातस्य C₄₅, सतसातस्य नोकस्य C₄₅^{pc} 36d शकृत्कः
 C₉₄C₀₂K₈₂K₇E; १शकृत्कः K₁₀, शकृत्कः C₄₅ 37a ०पवित्रपूतम् C₀₂K₈₂E; ०पवित्रपूतन C₉₄
 (unmetr.), ०पवित्रं C₄₅ (unmetr.), ०पवित्रपूत K₁₀, ०पवित्रपूतनं K₇ (unmetr.) 37b ०गव्यं
 C₉₄C₄₅K₈₂K₇E; ०गव्या C₀₂, ०गव्यां K₁₀ • पुरुषाः C₉₄C₄₅K₈₂K₁₀K₇; पुरुषा C₀₂, पुरुषः
 E • पिबन्ति C₉₄C₄₅K₈₂K₁₀K₇E; विवन्ति C₀₂ 37c लभन्ति C₉₄C₄₅K₈₂K₁₀K₇E; भवन्ति
 C₀₂ 37d स्वर्गः C₉₄C₀₂K₈₂K₁₀K₇E; स्वः C₄₅ 38a गोभिर्न तु K₇; न गोभिस्तु C⁵K₈₂K₁₀
 (unmetr.), न गावतुः E

विप्रेषु दत्ताः कुलमुद्धरन्ति ॥ ४:३८ ॥
 गवाहिकं यश्च करोति नित्यं
 शुश्रूषणं यः कुरुते गवां तु ।
 अशेषयज्ञतपदानपुण्यं
 लभत्यसौ तामनृशंसकर्ता ॥ ४:३९ ॥
 अतिथिं योऽनुगच्छेत अतिथिं योऽनुमन्यते ।
 अतिथिं योऽनुपूज्येत अतिथिं यः प्रशंसते ॥ ४:४० ॥
 अतिथिं यो न पीड्येत अतिथिं यो न दुष्यति ।
 अतिथिप्रियकर्ता यः अतिथेः परिचारकः ।
 अतिथेः कृतसंतोषस्तस्य पुण्यमनन्तकम् ॥ ४:४१ ॥
 आसनेनार्घपात्रेण पादशौचजलेन च ।
 अन्नवस्त्रप्रदानैर्वा सर्वं वापि निवेदयेत् ॥ ४:४२ ॥
 पुत्रदारात्मना वापि योऽतिथिमनुपूजयेत् ।
 श्रद्धया चाविकल्पेन अङ्गीब्रह्मानसेन च ॥ ४:४३ ॥
 न पृच्छेद्भोत्रचरणं स्वाध्यायं देशजन्मनी ।
 चिन्तयेन्मनसा भक्त्या धर्मः स्वयमिहागतः ॥ ४:४४ ॥
 अश्वमेधसहस्राणि राजसूयशतानि च ।

38 cf. ŚDhU 12.92: तृणानि खादन्ति वसन्त्यरण्ये पिबन्ति तोयान्यपरिग्रहाणि । दुहन्ति बाह्यन्ति पुनन्ति पापं गवां रसैर्जीवति जीवलोकः ॥ 44ab = UUMS 10.7ab = UMS 6.11ab ≈ MBh 13.62.18ab: न पृच्छेद्भोत्रचरणं स्वाध्यायं देशमेव वा 44cd cf. 12.37cd: द्विज्रूपधरो धर्मः स्वयम् एव इहागतः



38d दत्ताः C₉₄C₄₅K₈₂K₁₀K₇; {दत्ता} C₀₂, दत्ता E 39a गवाहिकं C₄₅C₀₂K₈₂K₁₀K₇E; गवाहिकं C₉₄ • यश्च करोति C^ΣK₈₂K₁₀K₇; यः प्रकरोति E 39b गवां तु C₄₅K₇; गवान्तु C₉₄C₀₂K₈₂K₁₀, गवानाम् E 39c •तप० C^ΣK₈₂K₇; •तप० K₁₀, •जप० E 39d लभत्यसौ तामनृशंसकर्ता em.; लभत्यसौ तमनृशंसकर्ता C₄₅K₈₂K₁₀K₇, लभत्यसौ भमनृशंसकर्ता C₉₄, लभत्यसौ तमनृतं स कर्ता C₀₂, भवत्यसौ धर्ममशेषकर्ता E 40d प्रशंसते C₉₄C₄₅K₈₂K₁₀K₇E; प्रशंस्यते C₀₂ 41a न पीड्येत C₉₄C₄₅K₈₂E; न गच्छेत (eyeskip to 4.40c) C₀₂, {न पी}×× K₁₀, निपीड्येत K₇ 41b अतिथिं C₉₄C₄₅K₈₂K₇E; अतिं C₀₂, ××× K₁₀ • न दुष्यति C₉₄C₀₂K₈₂K₇E; नुदुष्यति C₄₅, ×दुष्यति K₁₀ 41c अतिथिः C₉₄K₈₂; अतिथिं C₄₅C₀₂K₇E, अति{थिं} K₁₀ • •प्रिय० C₉₄C₄₅K₈₂K₁₀K₇E; प्रियः C₀₂ • यः C₄₅C₀₂K₁₀K₇E; यर् C₉₄, य K₈₂ 41e अतिथेः C₄₅C₀₂K₇; अतिथिः C₉₄K₈₂K₁₀, अतिथिं E 41ef •संतोषस्तस्य C₉₄C₀₂K₈₂K₁₀K₇E; •संता यस्य C₄₅ 41f पुण्य० C^ΣK₈₂K₁₀E; पू० K₇ 42a •आर्घ्य० C^ΣK₈₂K₁₀K₇; •आर्घ्य० E • •पात्रेण conj.; •पात्रेण C^ΣK₈₂K₁₀K₇E 42c अन्नव० C₉₄C₄₅K₈₂K₇E; अन्नम्ब० C₀₂, {अन्नव०} K₁₀ 42d निवेदयेत् C^ΣK₈₂K₁₀K₇; प्रदापयेत् E 43a •दारात्मना em.; •दारात्मनो C₄₅C₀₂K₈₂K₁₀K₇, •दारा{त्मनो} C₉₄, •दारात्मको E 43b •पूजयेत् C₉₄K₈₂E; •पूज्यते C₄₅C₀₂K₁₀, •पूजते K₇ 43c श्रद्धया C₉₄C₄₅K₈₂K₁₀K₇E; श्रद्धया C₀₂ • चाविकल्पेन C₄₅C₀₂K₈₂K₁₀K₇E; चापि कल्पेन C₉₄ 44a •चरणं C^ΣK₈₂K₁₀K₇; •प्रवरं E 44b देशजन्मनी C₄₅C₀₂K₈₂K₁₀K₇E; देशजन्मना C₉₄ 44c चिन्तयेन्म० C₉₄C₀₂K₈₂K₁₀E; चित्तयेत्म० C₄₅, चिन्तयेत्म० K₇ 44d •गतः C₉₄C₄₅K₈₂K₇E; •गताः C₀₂, {गताः} K₁₀ 45b •सूर्य० C₉₄K₈₂K₇E; •सूर्य० C₄₅C₀₂, {सूर्य०} K₁₀

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

[यमेषु दमः (५)]

दम एव मनुष्याणां धर्मसारसमुच्चयः ।
 दमो धर्मो दमः स्वर्गो दमः कीर्तिर्दमः सुखम् ॥ ४:५० ॥
 दमो यज्ञो दमस्तीर्थं दमः पुण्यं दमस्तपः ।
 दमहीनमधर्मश्च दमः कामकुलप्रदः ॥ ४:५१ ॥
 निर्दमः करि मीनश्च पतङ्गभ्रमरमृगाः ।
 त्वग्निह्वा च तथा घ्राणा चक्षुः श्रवणमिन्द्रियाः ॥ ४:५२ ॥
 दुर्जयेन्द्रियमेकैकं सर्वे प्राणहराः स्मृताः ।
 दमं यो जयते ऽसम्यग्निर्दमो निधनं व्रजेत् ॥ ४:५३ ॥

47cd = Vāyup 2.17.8 = BrahmanḍaP 2.15.8; ≈SDhU 4.44ab: तस्मादतिथिमायान्तमनुगच्छेत्कृताञ्जलिः
 50b cf. e.g. MBh Indices 14.4.2477: श्रोतुम् इच्छामि कात्स्न्येन धर्मसारसमुच्चयम्



45d °तपः० C^२K₈₂K₁₀E; °तपः० K₇ (unmetr.) 46b नृशंसमतमुत्सृजेत् C₉₄K₈₂K₇; नृशंसमत
 उत्सृजेत् C₄₅, नृशंसकमममुत्सृजेत् C₀₂, नृससमतमुत्सृजेत् K₁₀, न संशय समश्नुते E 47a न गतिम०
 C₉₄C₄₅K₁₀K₇; न गति ना० K₈₂, न तिथिम० C₀₂E 47b कर्हिचित् C₉₄E; कर्हिचित् C₄₅C₀₂K₈₂K₁₀
 K₇ 47c °यान्त० C₉₄C₄₅K₈₂K₁₀K₇E; °यान्ति० C₀₂ 48a सक्तु० em.; शक्तु० C₉₄C₄₅, शक्तु०
 C₀₂, शक्तु० K₈₂K₇, शक्तु० K₁₀, शक्ति० E • चैकेन C^२K₈₂K₁₀E; चैकेन K₇ 48b आसीन्महाद्भुतः
 corr.; आसीन्महाद्भुतः C₉₄C₄₅K₈₂K₁₀, आसी महाद्भुतः C₀₂, आसीन्महाद्भुतः K₇, आसीन्महाद्भुतम् E
 48c °दानेन C₉₄C₄₅K₈₂K₁₀K₇E; °प्रादानेन C₀₂ 48d स्व० C^२K₈₂K₁₀; स्व० K₇, स० E •
 °गतम् C₉₄C₄₅K₈₂K₁₀K₇E; °गतः C₀₂ 49b °त्तम C₉₄C₄₅K₈₂K₁₀K₇; °त्तमम् C₀₂, °त्तमः E
 49d कीर्तिता C₉₄C₄₅K₈₂K₁₀K₇; कीर्तितम् C₀₂, कीर्तिताः E 50b धर्मसार० em.; धर्मः सार० C^२
 K₈₂K₁₀K₇, धर्मभार० E 50c स्वर्गो C₉₄C₄₅K₈₂K₁₀K₇E; स्वर्ग C₀₂ 50d कीर्तिर्द० C₉₄C₄₅K₁₀E
 ; कीर्ति द० C₀₂K₈₂K₇ 51a दमस्ती० C₉₄C₀₂K₈₂K₁₀K₇E; दम ती० C₄₅ 51d दमः C₉₄C₄₅K₈₂
 K₁₀K₇; दम C₀₂, दमं E • काम० C^२K₈₂K₁₀E; कामं K₇ 52a °दमः C₉₄C₄₅K₈₂K₁₀K₇E;
 °दम C₀₂ 52b °भ्रमर० C^२K₈₂K₁₀E (unmetr.); °भ्रमरा० K₇ 52c घ्राणा C₉₄K₈₂K₁₀K₇E
 ; घ्राणं C₄₅, घ्राण C₀₂ 52d °न्द्रियाः C^२K₈₂K₁₀K₇; °न्द्रियः E 53b सर्वे C₉₄C₀₂K₈₂K₁₀K₇
 E; सर्व० C₄₅ • °हराः C^२K₈₂K₁₀K₇; °हरा E 53d व्रजेत् C₄₅C₀₂K₈₂K₁₀K₇E; व्रजे_ C₉₄

प्रथमो ऽध्यायः

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



58 After this verse, E adds: तस्माद्दम सदा स रक्षेत् अति सर्वत्र वर्जयेत् (understand: तस्माद्दमं सदा रक्षेत् अति सर्वत्र वर्जयेत्); cf. MahāSubhS 563cd: विनष्टो रावणो लौल्यादति सर्वत्र वर्जयेत्

54 cf. BuddhCar II.35: गीतैर्हियन्ते हि मृगा वधाय रूपार्थमग्नौ शलभाः पतन्ति । मत्स्यो गिरत्यायसमामिषार्थं तस्मादनर्थं विषयाः फलन्ति ॥ 56d cf. MahāSubhS 563cd: विनष्टो रावणो लौल्यादति सर्वत्र वर्जयेत्
58a cf. MahāSubhS 563ab: अतिदानाद्बलिर्बद्धो नष्टो मानात्सुयोधनः



54a मृगे C⁵K₈₂K₇; मृगे K₁₀E • श्रोत्रं C₉₄C₄₅K₈₂K₁₀E; श्रोत्रं C₀₂, श्रोतं K₇ • वशां C₉₄C₀₂K₈₂K₁₀K₇E; वचशां C₄₅ 54b पतङ्गाश्च C⁵K₈₂K₁₀K₇; पतङ्गा च E • षोर्मृताः C₉₄C₄₅K₈₂K₁₀E; षो मृताः C₀₂, षो मृताः K₇ 54c घ्राणया C₉₄C₀₂K₈₂K₁₀K₇E; घ्रातया C₄₅ 54cd नष्टो नष्टो C₉₄C₀₂K₈₂K₁₀K₇E; नष्टो C₄₅ 55b ऽसदुःसहः C₉₄C₀₂K₈₂K₇E; ऽसदुःसह C₄₅, ऽसदुःसहः K₁₀ 55c पुनः C₉₄C₄₅C₀₂K₈₂K₁₀K₇E; पुन C₉₄ 55d तेभ्यः C⁵K₈₂K₁₀K₇; तेभ्य E 56a पुरूरवो C₉₄C₄₅K₈₂K₁₀K₇; पुरुरवे C₀₂, पुरुरवा E • तिलोभेन अतिकामेन C⁵K₈₂K₁₀K₇; तिकामेन अतिलोभेन E 56b दण्डकः C⁵K₈₂K₁₀K₇; पुण्डकः E 56a सागरा em.; सगरं C₉₄C₄₅K₈₂K₁₀K₇E, सागरं C₀₂ 57b अतिपानेन C⁵K₈₂K₁₀K₇; अतिपानेन E 57c अतितृष्णाच्च मान्धाता conj.; अतितृष्णा च मान्धातो C₉₄, अतितृष्णा च मान्धातो C₄₅C₀₂K₈₂K₇, अतितृष्णा च मन्धातो K₁₀, अतितृष्णा च मानाच्च च E 57d नहुषो C⁵K₈₂K₇E; नहुषो K₁₀ 58a ऽर्नष्ट C₉₄K₈₂K₁₀K₇E; ऽर्नष्टो C₄₅, नष्टो C₀₂ 58c अतिद्यूतान्नलो C₉₄C₀₂K₁₀K₇; अतिद्यूतान्नरो C₄₅K₈₂, अतिख्यातान्नलो E 58d नृगो गो E; नृगङ्गो C₉₄C₀₂K₁₀K₇, नृगं गो C₄₅K₈₂ 59a हीनः पुरुषो द्विजेन्द्र C⁵K₈₂K₇; हीन पुरुषो द्विजेन्द्र K₁₀, हीनं पुरुषं द्विजेन्द्र E 59c ऽनाश C₄₅; ऽनाशो E नाम C₉₄C₀₂K₈₂, ऽनाश K₁₀, ऽनागा K₇ 59d विप्र C⁵K₈₂K₁₀E; विप्रा K₈₂K₇ • दमया C₉₄C₄₅C₀₂K₈₂K₁₀K₇E; दया C₄₅ 60a निर्घृणो C₉₄C₄₅K₈₂K₁₀; निर्घृणो C₀₂K₇, निर्घृण K₈₂, निर्घृणो K₈₂, निर्घृणे E 60b निर्घृणो C₉₄C₄₅K₈₂K₁₀; निर्घृणो C₀₂K₇, निर्घृणे K₈₂E

निर्घृणे न च धर्मो ऽस्ति निर्घृणे न तपो ऽस्ति वै ॥ ४:६० ॥
 परस्त्रीषु परार्थेषु परजीवापकर्षणे ।
 परनिन्दापरान्नेषु घृणां पञ्चसु कारयेत् ॥ ४:६१ ॥
 परस्त्री शृणु विप्रेन्द्र घृणीकार्या सदा बुधैः ।
 राज्ञी विप्री परिव्राजा स्वयोनिपरयोनिषु ॥ ४:६२ ॥
 परार्थे शृणु भूयो ऽन्य अन्यायार्थमुपार्जनम् ।
 आढप्रस्थतुलाव्याजैः परार्थं यो ऽपकर्षति ॥ ४:६३ ॥
 जीवापकर्षणे विप्र घृणीकुर्वीत पण्डितः ।
 वनजावनजा जीवा विलगाश्चरणाचराः ॥ ४:६४ ॥
 परनिन्दा च का विप्र शृणु वक्ष्ये समासतः ।
 देवानां ब्राह्मणानां च गुरुमातातिथिद्विषः ॥ ४:६५ ॥
 परान्नेषु घृणा कार्या अभोज्येषु च भोजनम् ।
 सूतके मृतके शौण्डे वर्णभ्रष्टकुले नटे ॥ ४:६६ ॥
 एते पञ्चघृणासु सक्तपुरुषाः स्वर्गार्थमोक्षार्थिनः
 लोके ऽनिन्दनमाप्नुवन्ति सततं कीर्तिर्यशोऽलंकृताः ।
 प्रज्ञाबोधश्रुतिं स्मृतिं च लभते मानं च नित्यं लभेत्
 दाक्षिण्यं सभवेत्स आयुष परं प्राप्नोति निःसंशयः ॥ ४:६७ ॥
 [यमेषु पञ्चविधो धन्यः (७)]



65cd These two pādas are illegible in K₁₀ 66 This verse is mostly illegible in K₁₀

63b cf. BhG 16.12: आशापाशशतैर्बद्धाः कामक्रोधपरायणाः । ईहन्ते कामभोगार्थमन्यायेनार्थसंचयान् ॥



60c निर्घृणे C₉₄C₄₅K₁₀E; निर्घृणे C₀₂K₈₂K₇ 60d निर्घृणे C₉₄C₄₅K₈₂K₁₀E; निर्घृणे C₀₂K₇
 61b जीवापकर्षणे C₉₄C₀₂K₈₂K₁₀K₇; जीवापकर्षणे C₄₅, जीवापकर्षणे E 61c परनिन्दा C₄₅C₀₂
 K₈₂K₁₀K₇E; परनिन्द C₉₄ • परान्नेषु C^ΣK₈₂K₇E; परान्नेषु K₁₀ 61d घृणां C₉₄C₄₅K₈₂K₇
 ; घृणा C₀₂K₁₀E 62a घृणी C₉₄C₀₂K₈₂K₁₀K₇E; घृणा C₄₅ 62c ब्राजा C^ΣK₇; ब्राजी K₈₂
 K₁₀, ब्राज्या E 62d पर C^ΣK₈₂K₇E; पशु C₁₀ 63b अन्याया C^ΣK₈₂K₇E; अन्याया C₁₀ • र्जनम् C^ΣK₈₂K₇E; र्जवम् K₁₀ 63c तुला C^ΣK₈₂K₇E; तुल C₁₀ 63d र्थ C₉₄C₄₅K₈₂E; र्थ C₀₂, र्थ K₁₀, र्थ K₇ 64a विप्र C₄₅K₈₂K₁₀K₇E; विप्र C₉₄, विप्रे C₀₂ 64b घृणी C^ΣK₈₂K₁₀K₇; घृणा E 64c वनजावनजा C₉₄C₀₂K₈₂K₁₀E; वनजावनजा C₄₅, वनजा वनजा C^{pc}₄₅, वनज वनजा K₇ 64d विलगाश्चरणाचरा: corr.; विलगाचरणाचरा: C₉₄C₄₅K₇, विलगोचरगोचर: C₀₂E, विलगोचरगोचरा: K₈₂, विलगाचरणाचरा: K₁₀ 65b वक्ष्ये C^ΣK₈₂K₁₀K₇; वक्ष्या E 66b अभोज्येषु C₉₄C₀₂K₈₂K₁₀K₇E; अभोज्ये C₄₅ 66c शौण्डे K₈₂; शौण्डे C₉₄C₀₂K₇, शौण्डे C₄₅, शौण्डे K₁₀, शौण्डे E 67a पुरुषा: K₇; पुरुष: C^ΣK₈₂K₁₀E • र्थिन: K^{pc}₇; र्थिना C^ΣK₈₂K₁₀E, र्थिना K^{ac}₇ 67b ऽनिन्दनमाप्नुवन्ति C₉₄C₄₅K₈₂K₁₀K₇; ऽनिन्दनमाप्नुवन्ति C₀₂, नन्दनवायुवान्ति E • कृता: em.; कृतम् C^ΣK₈₂K₁₀K₇E 67c श्रुतिं K₇; श्रुति C^ΣK₈₂K₁₀E • नित्यं C₉₄C₀₂K₈₂K₁₀K₇E; नित्य C₄₅ 67d स आयुष em.; समायुष C^ΣK₇, समायुष: K₈₂ (unmetr.), समायुष K₁₀, स मानुष E • निःसंशय: C^ΣK₁₀K₇E; निःसंशय: K₈₂

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

69cd cf. Divyāv 186.21: आर्य, किमेभिः कर्म कृतम्येनैवंविधानि दुःखानि प्रत्यनुभवन्तीति? स कथयति ।
एते प्राणातिपातिका अदत्तादायिकाः काममिथ्याचारिका मृषावादिकाः पैशुनिकाः पारुषिकाः संभिन्नप्रलापिका
अभिध्यालवो व्यापन्नचित्ता मिथ्यादृष्टिकाः ।; cf. DharmP 1.31cd-32ab: मिथ्या पिशुनसम्भिन्नपारुष्यवचनानि
च ॥ जल्पतः सम्भवन्त्येते तस्मान्मौनं प्रशस्यते । 74cd = MBh 12.234.13ab ≈ MBh 14.4513ab etc.
74 cf. 3.4 above: श्रुतिस्मृतिद्वयोर्मूर्तिश्चतुष्पादवृषः स्थितः । चतुराश्रम यो धर्मः कीर्तितानि मनीषिभिः ॥



68a चतुर्मानं च० corr.; चतुर्मानश्च० C₉₄C₄₅K₈₂K₇E, चतुर्मौणश्च० C₀₂, चतुर्मानश्च० K₁₀ 68ab ऽतुःशत्रुश्च०
C₉₄C₄₅K₈₂K₁₀K₇; ऽतुःशत्रु च० C₀₂, ऽतुःशत्रु च० E 68b ऽतुरायतनं C₄₅C₀₂K₈₂K₇E; ऽतुरायतनं
C₉₄, ऽतुरायतनम् K₁₀ 68c ऽपादं C^ΣK₇E; ऽपादः K₈₂, xx K₁₀ 68d पञ्चधन्य० C^ΣK₈₂K₁₀K₇;
धन्यपञ्च० E 69a ऽमौनस्य C₉₄C₀₂K₈₂K₁₀K₇E; ऽमौनस्य C₄₅ 69c पारुष्य० C^ΣK₁₀K₇E; पारुष्यं
K₈₂ • पिशुना० C^ΣK₈₂K₁₀K₇; पिण्डाना० E 70c चतुःशत्रुर्नि० C₉₄C₄₅E; चतुःशत्रु नि० C₀₂K₈₂
K₁₀K₇ 70d सोऽरिहा C₉₄C₀₂K₈₂K₁₀K₇; सोरिहा C₄₅, सर्वथा E 71c मुदितो० C^ΣK₈₂K₁₀K₇;
मुदितौ० E 71d चायतनं C₀₂K₈₂K₁₀K₇E; चायतन C₉₄, चायतनं C₄₅ 72c ऽभवः C₄₅C₀₂K₈₂
K₁₀K₇; ऽभव C₉₄C₀₂, ऽभव E 72cd सूक्ष्मं ध्या० C₉₄K₈₂K₇E; सूक्ष्मान्या० C₄₅, सूक्ष्मध्या० C₀₂
, सूक्ष्मध्यान० K₁₀ 72d ऽनमुक्तं चतुर्विधम् C₀₂K₁₀; ऽनमुक्तश्चतुर्विधम् C₉₄, ऽनमुक्तश्चतुर्विधः C₄₅K₈₂
, ऽनमुक्तं चतुर्विधिं K₇, ऽनयज्ञश्च E 73a स्मृतो C₉₄C₄₅K₈₂K₁₀K₇; स्मृता C₀₂E • धर्मो C^ΣK₈₂
K₁₀K₇; धन्या E 73cd आहुः सू० C₄₅C₀₂K₈₂K₁₀K₇E; आxx C₉₄ 74ab धर्मश्च० C₉₄C₄₅K₈₂
K₇E; धर्म च० C₀₂K₁₀ 74b ऽश्रितः C^ΣK₈₂K₁₀E; ऽश्रिताः K₇ 74d भैक्षुकः C^ΣK₈₂K₁₀K₇;
भक्षकः E 75a यैरिदं C₉₄K₈₂K₁₀K₇E; यैरिदं C₄₅C₀₂ • वेत्ति C₉₄C₄₅K₈₂K₁₀K₇E; वेत्ति C₀₂
75d प्रवर्धनम् C^ΣK₈₂K₁₀K₇; प्रवर्धनः E 76b धन्यादेव C^ΣK₈₂K₁₀K₇; धर्मादेव E

शान्तिः पुष्टिः स्मृतिर्मेधा जायते धन्यमानवे ॥ ४:७६ ॥

[यमेष्वप्रमादः (८)]

प्रमादस्थान पञ्चैव कीर्तयिष्यामि तच्छृणु ।

ब्रह्महत्या सुरापानं स्तेयो गुर्वङ्गनागमम् ।

महापातकमित्याहुस्तत्संयोगी च पञ्चमः ॥ ४:७७ ॥

अनृतं च समुत्कर्षे राजगामी च पैशुनः ।

गुरोश्चालीकनिर्बन्धः समानि ब्रह्महत्याया ॥ ४:७८ ॥

ब्रह्मोज्झं वेदनिन्दा च कूटसाक्षी सुहृद्बधः ।

गर्हितानाद्ययोज्जिः सुरापानसमानि षट् ॥ ४:७९ ॥

रेतोत्सेकः स्वयोन्यासु कुमारीष्वन्त्यजासु च ।

सख्युः पुत्रस्य च स्त्रीषु गुरुतल्पसमः स्मृतः ॥ ४:८० ॥

निक्षेपस्यापहरणं नराश्वरजतस्य च ।

भूमिवज्रमणीनां च रुक्मस्तेयसमः स्मृतः ॥ ४:८१ ॥

चत्वार एते सम्भूय यत्पापं कुरुते नरः ।

महापातकपञ्चैतत् तेन सर्वं प्रकाशितम् ।

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



76c पुष्टिः C₄₅C₀₂K₈₂K₁₀K₇E; *ष्टिः C₉₄ • स्मृतिर्मेधा C₉₄C₄₅K₁₀K₇E; स्मृति मेधा C₀₂K₈₂
76d मानवे em.; मानवः C^ΣK₈₂K₁₀K₇E 77a स्थान C₉₄C₀₂K₈₂K₁₀; स्थानं C₄₅K₇E
(unmetr.) • पञ्चैव C^ΣK₈₂K₁₀K₇; पञ्चैवं E 77b कीर्तयिष्यामि C^ΣK₈₂K₇E; कीर्तयिष्यामि K₁₀
78a समुत्कर्षे em.; समुत्कर्षं C₉₄K₈₂, समुत्कर्ष C₀₂K₁₀K₇E, समुत्कर्ष C₄₅ 78b राज C^ΣK₈₂
K₁₀K₇; राज्ञी E 78c निर्बन्धः em.; निर्बन्धः C₄₅K₇, निबद्धस् C₉₄C₀₂K₈₂K₁₀, निबद्धस् E
78d ब्रह्महत्याया C₄₅C₀₂K₈₂K₁₀K₇E; ब्रह्महत्याया C₉₄ 79a ब्रह्मोज्झं em.; ब्रह्मो ऋग C^ΣK₈₂K₁₀
K₇, ब्रह्म ऋग E 79b सुहृद्बधः C^ΣK₈₂K₁₀K₇; सकृद्बधः E 79c नाद्ययोज्जिः em.; नञ्च
यो जग्धिस् C₉₄, नञ्च यो जग्धि C₄₅, नञ्च योद्विग्नः C₀₂, नञ्च च यो जग्धिः K₈₂, नञ्च च यो जग्धिः
K₁₀, नञ्च यो जवे K₇, नञ्च यो विप्रः E 80a स्वयोन्यासु C₉₄C₀₂K₈₂K₁₀K₇E; सुतोन्त्यासु C₄₅
80c सख्युः em.; सख्य C^ΣK₈₂E, xx K₁₀, सख्यु K₇ • पुत्रस्य च स्त्रीषु C^ΣK₈₂K₇; xxxxxx K₁₀
, पुत्रीषु चास्त्रीषु E 80d समः C^ΣK₈₂K₇; xx K₁₀, सम E 81a निक्षेप C₉₄C₀₂K₈₂K₇E
; निक्षेप K₁₀, निखेप C₄₅ 81b नराश्वरजतस्य C₉₄C₀₂K₈₂K₇E; नराश्वरजतस्य K₁₀, नराणां
स्वजनस्य C₄₅ 81d रुक्मस्तेय E; रुक्मस्तेय C₉₄, रुक्मस्तेय C₄₅C₀₂K₈₂K₇, xxx K₁₀,
हृत्स्तेय E • समः C₉₄C₄₅C₀₂K₈₂K₁₀K₇; स C₄₅C₀₂K₈₂K₇, सम E 82a एते C^ΣK₈₂K₇; एते K₁₀
, एव E • सम्भूय C₉₄C₄₅K₈₂K₇E; संभूयो C₉₄C₄₅K₈₂K₇E, संभूयो K₁₀ 82c पञ्चैतत् corr.; पञ्चैतन् C^Σ
E, पञ्चैतम् K₁₀, पञ्चैतन् K₇, पञ्चैते K₈₂

पञ्चप्रमादमेतानि वर्जनीयं द्विजोत्तम ॥ ४:८२ ॥

[यमेषु माधुर्यम् (९)]

कायवाङ्मनमाधुर्यश्चक्षुर्बुद्धिश्च पञ्चमः ।

सौम्यदृष्टिप्रदानं च क्रूरबुद्धिं च वर्जयेत् ॥ ४:८३ ॥

प्रसन्नमनसा ध्यायेत्प्रियवाक्यमुदीरयेत् ।

यथाशक्तिप्रदानं च स्वाश्रमाभ्यागतो गुरुः ॥ ४:८४ ॥

इन्धनोदकदानं च जातवेदमथापि वा ।

सुलभानि न दत्तानि इन्धनाग्न्युदकानि च ।

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

[यमेष्वार्जवम् (१०)]

पञ्चार्जवाः प्रशंसन्ति मुनयस्तत्त्वदर्शिनः ।

कर्मवृत्त्याभिवृद्धिं च पारतोषिकमेव च ।

स्त्रीधनोत्कोचवित्तं च आर्जवो नाभिनन्दति ॥ ४:८६ ॥

आर्जवो न वृथा यज्ञ आर्जवो न वृथा तपः ।

आर्जवो न वृथा दानमार्जवो न वृथाग्नयः ॥ ४:८७ ॥

आर्जवस्येन्द्रियग्रामः सुप्रसन्नोऽपि तिष्ठति ।

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

इति यमप्रविभागः कीर्तितोऽयं द्विजेन्द्र

इह परत सुखार्थं कारयेत्तं मनुष्यः ।



82e. मादम् C^२K₈₂K₁₀K₇; माद E 82f वर्जनीयं C₉₄C₄₅K₈₂K₁₀K₇E; वर्जनीयो C₀₂ 83ab मनमाधुर्यश्च. em.; मनसा धूर्यश्च. C₉₄C₀₂K₈₂K₇, मनमाधूर्यश्च. C₄₅, मनमधूर्यश्च. K₁₀, मनसा भूर्यश्च. E 83b. क्षुर्बुद्धि. C₉₄C₄₅K₇E; क्षु बुद्धि. C₀₂K₈₂, xxx K₁₀ 83c. दानं च C^२K₈₂K₇; xx K₁₀, दानश्च E 83d. बुद्धिं च C₉₄K₈₂K₇; बुद्धिश्च C₄₅, दृष्टिं च C₀₂E, xxx K₁₀ 84a प्रसन्न. C^२K₈₂E; प्रसन्नो K₁₀, प्रसन्न. K₇ 84c यथा. C^२K₈₂K₁₀K₇; यस्य E • दानं C^२K₈₂K₁₀K₇; दातश्च E 84d स्वाश्रमा. C₉₄C₄₅K₈₂K₁₀K₇E; स्वासमा. C₀₂ • गतो C^२K₈₂K₁₀E; सतो K₇ 85b इन्धनो. C^२K₈₂K₁₀E; इत्वनो. K₇ • जात. C₉₄C₀₂K₈₂K₁₀K₇E; जा. C₄₅ 85c सुलभानि न C^२K₈₂K₁₀K₇; सुलभानि च E 85d. उदकानि C^२K₈₂K₇E; उदकानि K₁₀ 85e क्षुते conj.; क्षुतं C^२K₈₂K₁₀K₇, शतं E 86a पञ्चार्जवाः C₉₄C₄₅K₈₂K₇; पञ्चार्जवः C₀₂, xxxx K₁₀, पञ्चार्जवा E • प्रशंसन्ति C^२K₇; प्रशंसन्ति K₈₂E, प्रससन्ति K₁₀ 86c कर्म. C₄₅C₀₂K₈₂K₇E; मर्म. C₉₄, कम्मा K₁₀ • वृत्त्याभिवृद्धिं च C^२K₈₂K₇; वृत्तिभिवृद्धिश्च K₁₀, वृत्त्याभिवृद्धिश्च E 86d पारतोषिक. em.; पारतोषिक. C^२K₈₂K₁₀K₇E 86e स्त्रीधनोत्कोच. C^२K₈₂K₁₀K₇; स्त्रीधनोत्कोच E • वित्तं च C^२K₈₂K₇E; वित्तिश्च K₁₀ 86f आर्जवो ना. C₉₄C₄₅K₈₂K₁₀K₇; आर्जवश्च C₀₂, आर्जवेना. E 87ab आर्जवो न वृथा यज्ञ आर्जवो न वृथा तपः C^२K₁₀K₇; om. K₈₂^{ac}, आर्जवो न वृथा यज्ञ आर्जवो न वृथा तप K₈₂^{pc}, आर्जवो न वृथा यज्ञश्चार्जवो न वृथा तपः E 87cd (आर्जवो... वृथाग्नयः) C^२K₈₂K₁₀K₇; om. E 88ab (आर्जवो... तिष्ठति) C^२K₈₂K₁₀K₇; om. E 88a ग्रामः C₉₄C₄₅K₇E; ग्रामात् C₀₂K₁₀, ग्रामाः K₈₂ 88d तस्य चरन्ति C₄₅C₀₂K₈₂K₁₀K₇; तस्य रमन्ति E, तxx न्ति C₉₄ 89a यमप्रविभागः C₉₄C₄₅K₁₀K₇; यमप्रविभागः C₀₂, यमप्रविभागः K₈₂, नियमप्रविभागः E • द्विजेन्द्र C^२K₈₂K₁₀K₇; नरेन्द्र E 89b. येत्तं मनुष्यः corr.; येत्तन्मनुष्यः C₉₄K₈₂K₁₀K₇E, येत्त मनुष्यः C₄₅३३येत्तन्मनुष्यः C₀₂

वृषसारसंग्रहे

दुरितमलपहारी शङ्करस्याज्ञयास्ते
भवति पृथिविभर्ता ह्येकछत्रप्रवर्ता ॥ ४:८९ ॥

॥ इति वृषसारसंग्रहे यमविभागो नामाध्यायश्चतुर्थः ॥



89c दुरित० $C^{\Sigma}K_{82}K_{10}K_7$; इरित० E • ०पहारी $C_{94}C_{45}K_{82}K_{10}K_7E$; ०पलपहारी C_{02} • ०ज्ञयास्ते $C^{\Sigma}K_{10}K_7E$; ०ज्ञयास्ते K_{82} **89d** ०वर्ता conj.; ०वृत्ता $C^{\Sigma}K_{10}K_7$, ०वृत्ता: $K_{82}E$ **Colophon:**
नामाध्यायश्चतुर्थः $C^{\Sigma}K_{82}K_{10}K_7$; नामश्चतुर्थो ऽध्यायः E

[पञ्चमो ऽध्यायः]

[नियमाः]

विगतराग उवाच ।

कथय नियमतत्त्वं साम्प्रतं त्वं विशेषाद्

अमृतवचनतुल्यं श्रोतुकामो गतो ऽस्मि ।

प्रकृतिदहनदग्धं ज्ञानतोयैर्निषिक्तम्

अपर वदमतज्ज्ञं नास्ति धर्मेषु तृप्तिः ॥ ५:१ ॥

अनर्थयज्ञ उवाच ।

श्रवणसुखमतो ऽन्यत्कीर्तयिष्ये द्विजेन्द्र

नियमकलविशेषः पञ्च पञ्च प्रकारः ।

हरिहरमुनिभीष्टं धर्मसारं द्विजेन्द्र

कलिकलुषविनाशं प्रायमोक्षप्रसिद्धम् ॥ ५:२ ॥

शौचमिज्या तपो दानं स्वाध्यायोपस्थनिग्रहः ।

व्रतोपवासमौनं च स्नानं च नियमा दश ॥ ५:३ ॥

[नियमेषु शौचम् (१)]

तत्र शौचादिनिर्देशं वक्ष्यामीह द्विजोत्तम ।

शारीरशौचमाहारो मात्रा भावश्च पञ्चमः ॥ ५:४ ॥

[शारीरशौचम्]



Testimonia for this chapter: C₉₄ ff. 201v-202r, C₄₅ ff. 208v-209r, C₀₂ ff. 277r-278r, K₈₂ ff. 9r-9v, K₁₀ exp. 50 (upper) and 51 (lower), K₇ ff. 217r-218r, M ff. 9r-10r, E pp. 597-599; C^Σ = C₉₄ + C₄₅ + C₀₂

3 = LinP 1.8.29cd-30ab = VDhU 3.233.202



1 विगतराग उवाच C₄₅C₀₂K₈₂K₁₀K₇ME; विगतराग उवाच C₉₄ 1a कथय नि० C^ΣK₈₂K₁₀K₇M; कथयति E • ०तत्त्वं C₉₄C₀₂K₈₂K₁₀K₇ME; तं C₄₅ • साम्प्रतं त्वं विशेषाद् C₉₄K₈₂K₇E; त्वां विशेषात् C₄₅, सांप्रतं त्वं विशेषात् C₀₂K₁₀, साम्प्रतं त्वं विशेषा M 1b वचनतुल्यं श्रो० M; वदनतुल्यं श्रो० C₉₄C₀₂K₈₂K₁₀K₇E, वदनतुल्यां श्रो० C₄₅, वदनतुल्यं श्रो० तुल्यं स्रो० K₈₂^{ac} • ०कामो C^ΣK₈₂K₁₀K₇; ०कामा ME 1c ०दहन० C^ΣK₈₂K₁₀K₇M; ०वदन० E • ०दग्धं C^ΣK₈₂K₁₀K₇E; ०दग्ध M • ०निषिक्तम् C₉₄C₀₂K₈₂K₁₀K₇E; ०विमुक्तम् C₄₅, ०निषिक्तः M 1d अपर० C^ΣK₁₀K₇M^{pc}E; अर० M^{ac}, अपरं K₈₂ (unmetr.) • ०वद म० C₉₄C₄₅C₀₂K₈₂K₁₀K₇M; ०वद० C₉₄^{ac}, ०वदन० E • मतज्ज्ञं नास्ति conj.; मतज्ञा नास्ति C₉₄C₄₅K₈₂K₇M, मतज्ञा नास्ति C₀₂, मे xxx K₁₀, मतज्ज्ञा नास्ति E • धर्मेषु तृप्तिः C^ΣK₈₂K₁₀K₇E; मे धर्मतृप्तिः M 2 अनर्थ० C^ΣK₈₂K₁₀K₇E; अर्थ० M 2a ०सुख० C^ΣK₈₂K₁₀K₇ME; ०सुख० K₈₂^{ac} • ०मतो ऽन्यत् C^ΣK₈₂K₇; ०मतो ऽन्य K₁₀, ०मतो न्यः M, ०मतो ऽन्यत् E • कीर्त० C^ΣK₇ME; कीर्ति० K₈₂K₁₀ 2b ०विशेषः C₀₂K₈₂K₁₀K₇ME; विशेष C₉₄, ०विशेष C₄₅ • प्रकारः C^ΣK₈₂K₁₀ME; प्रकारः K₇ 2d ०विनाशं C₉₄C₄₅K₈₂K₁₀K₇M; ०विनाश० C₀₂E 3a इज्या C₉₄C₄₅K₈₂K₇E; इज्या C₀₂K₁₀M • दानं C^ΣK₈₂K₇ME; दान० K₁₀ 3c ०पवास० C^ΣK₈₂K₁₀K₇E; ०प्रवाष० M 4a ०निर्देशं C^ΣK₇ME; ०नियमं K₈₂, ०देशं K₁₀ 4c शारीर० C^ΣK₈₂K₇ME; शरीर० K₁₀ • ०शौचमाहारो C₄₅C₀₂K₈₂K₁₀K₇E; ०शौचमाहारो C₉₄, ०स्रोतमाहार M 4d मात्रा भावश्च C₄₅C₀₂K₈₂K₇ME; मात्रा भावं च C₉₄, सात्राभावश्च K₁₀

ताडयेन्न च बन्धेत न च प्राणैर्वियोजयेत् ।
 परस्त्रीपरद्रव्येषु शौचं कायिकमुच्यते ॥ ५:५ ॥
 श्रोत्रशौचं द्विजश्रेष्ठ गुदोपस्थमुखादयः ।
 मुखस्याचमनं शौचमाहारवचनेषु च ॥ ५:६ ॥
 मूत्रविष्टासमुत्सर्गे देवताराधनेषु च ।
 मृत्तोयैस्तु गुदोपस्थं शौचयीत विचक्षणः ॥ ५:७ ॥
 एकोपस्थे गुदे पञ्च तथैकत्र करे दश ।
 उभयोः सप्त दातव्या मृदः शुद्धिं समीहता ॥ ५:८ ॥
 एतच्छौचं गृहस्थानां द्विगुणं ब्रह्मचारिणाम् ।
 वानप्रस्थस्य त्रिगुणं यतीनां तु चतुर्गुणम् ॥ ५:९ ॥
 [आहारशौचम्]
 आहारशौचं वक्ष्यामि शृणुष्ववहितो भव ।
 भागद्वयं तु भुञ्जीत भागमेकं जलं पिबेत् ।
 वायुसंचारदानार्थं चतुर्थमवशेषयेत् ॥ ५:१० ॥
 स्निग्धस्वादुरसैः षड्विंशहारषड्रसैर्बुधः ।

8 ≈ Manu 5.136: एका लिङ्गे गुदे तिस्रस्तथैकत्र करे दश । उभयोः सप्त दातव्या मृदः शुद्धिमभीप्सता ॥
 9ab ≈ Manu 5.137: एतच्छौचं गृहस्थानां द्विगुणं ब्रह्मचारिणाम् । त्रिगुणं स्याद्वनस्थानां यतीनां तु चतुर्गुणम् ॥
 10 ≈ Śaṅkara's commentary ad BhG 6.16: उक्तं हि । अर्थं सव्यञ्जानस्य तृतीयमुदकस्य च ।
 वायोः संचरणार्थं तु चतुर्थमवशेषयेत् ॥; cf. AṣṭāṅgHr 8.46cd-47ab: अन्नेन कुक्षेर्द्रावशौ पानेनैकं
 प्रपूरयेत् ॥ आश्रयं पवनादीनां चतुर्थमवशेषयेत् ।; cf. SannyāsUp 59: आहारस्य च भागौ द्वौ तृतीयमुदकस्य
 च । वायोः संचरणार्थाय चतुर्थमवशेषयेत् ॥



5a ताडयेन्न C^२K₈₂K₁₀E; ताडये न K₇M • बन्धेत C^२K₈₂K₁₀K₇E; बन्धेन M 5c ऽद्रव्येषु C^२
 K₈₂K₁₀K₇E; ऽद्रव्येषु M 5d शौचं C^२K₈₂K₁₀ME; शौच K₇ • कायिकमुच्यते C^२K₈₂K₁₀ME;
 कायिकमुच्यते K₇ 6a श्रोत्रं M; श्रोतं C^२K₈₂K₁₀K₇E 6b गुदोपस्थं C^२K₈₂K₁₀M; गुदोपस्थं
 K₇, गुदापस्थं E 6c मुखस्यां C₉₄C₀₂K₈₂K₁₀K₇ME; मुखस्यां C₄₅ 6cd शौचमां C₉₄C₀₂
 K₈₂K₇E; शौचमां C₄₅K₁₀, शौच आं M 6d ऽवचनेषु C^२K₈₂K₁₀K₇E; ऽवचनेषु M 7a ऽविष्टां
 C^२K₈₂K₇E; ऽविष्टां K₁₀M 7c मृत्तोयैस्तु C₀₂K₈₂K₁₀E; मृत्तोयैस्तु C₄₅M, मृत्तोयैस्तु
 K₇ • ऽपस्थं C₉₄C₄₅K₈₂K₁₀K₇; ऽपस्थं C₀₂E, ऽपस्थं M 7d शौचयीत C^२K₈₂K₁₀K₇E; शौचये
 च M 8a ऽपस्थे C₉₄C₄₅K₈₂K₇E; ऽपस्थं C₀₂K₁₀M • गुदे C₉₄C₄₅K₈₂K₇E; गुदो C₀₂K₁₀,
 गुद M 8b तथैकत्र C₉₄C₀₂K₈₂K₁₀K₇; तथैकत्र C₄₅, तथैकत्रे M, तथैकत्रे E • दश C₉₄C₄₅K₈₂
 K₁₀K₇ME; दशः C₀₂ 8c उभयोः C^२K₈₂K₁₀K₇E; उभय M • दातव्या C₉₄C₄₅K₈₂K₁₀K₇;
 दातव्यो C₀₂E, दातव्य M 8d मृदः C^२K₇E; मृदः K₈₂M, मृदा K₁₀ • शुद्धिं समीहता C₉₄C₄₅K₈₂
 ; शुद्धिसमीहता C₀₂, शुद्धिः समीहता K₁₀, शुद्धिः समीहता K₇, शुद्धिः समीहता M, शुद्धिं समाहिता E
 9a एतच्छौचं C₉₄C₄₅K₈₂K₇M; एतच्छौचं C₀₂E, एतच्छौचं K₁₀ 9b ऽगुणं C₉₄C₄₅K₈₂K₁₀K₇M
 E; ऽगुणं C₀₂ 9c वानप्रस्थस्य C^२K₈₂K₁₀K₇E; वानप्रस्थे तु M • त्रिं C₉₄C₄₅K₈₂K₁₀K₇M
 E; द्विं C₀₂ 10a ऽशौचं C^२K₈₂K₁₀K₇E; ऽशौचं M 10b शृणुष्ववहितो C₄₅C₀₂K₈₂K₇M
 E; शृणुष्ववहितो C₉₄, शृणुष्ववहितो K₁₀ 10d ऽकं जलं C^२K₈₂K₁₀K₇E; ऽकोदकं M • पिबेत्
 C₉₄C₀₂K₈₂K₁₀K₇ME; पिबेत् C₄₅ 10e ऽचारदानार्थं C^२K₈₂K₁₀K₇; ऽचरणार्थाय M, ऽचरणार्थाय
 E 11a ऽस्वादुरसैः C^२K₈₂K₇; ऽस्वादुरसैः K₁₀ • ऽस्वादुरसं M, ऽस्वादुरसैः E 11b ऽहारषड्रसैर्बुधः
 C₄₅E; ऽहारषड्रसैर्बुधः C₉₄K₈₂K₇, ऽहारषड्रसैर्बुधः C₀₂, ऽहारषड्रसैर्बुधः K₁₀, ऽहारे सद्रव्यं M

धातुवैषम्यनाशो ऽस्ति न च रोगाः सुदारुणाः ॥५:११॥
 अभक्ष्यं च न भक्षेत अपेयं न च पाययेत् ।
 अगम्यं न च गम्येत अवाच्यं न च भाषयेत् ॥५:१२॥
 लशुनं च पलाण्डुं च गृञ्जनं कवकानि च ।
 गौरं च सूकरं मांसं वर्जयेच्च विधानतः ॥५:१३॥
 छत्राकं विङ्गराहं च गोमांसं च न भक्षयेत् ।
 चटकं च कपोतं च जालपादांश्च वर्जयेत् ॥५:१४॥
 हंससारसचक्राह्णकुक्कुटान्शुकश्येनकान् ।
 काकोलूकं बलाकं च मत्स्यादींश्चापि वर्जयेत् ॥५:१५॥
 अमेध्यांश्चापवित्रांश्च सर्वानिव विवर्जयेत् ।
 शाकमूलफलानां च अभक्ष्यं परिवर्जयेत् ॥५:१६॥
 मानवेषु पुराणेषु शैवभारतसंहिते ।
 कीर्तितानि विशेषेण शौचाचारमशेषतः ।
 त्वया जिज्ञासितो ऽस्म्यद्य संक्षिप्तः कथितो मया ॥५:१७॥
 सत्यवादी शुचिर्नित्यं ध्यानयोगरतः शुचिः ।
 अहिंसकः शुचिर्दान्तो दयाभूतक्षमा शुचिः ॥५:१८॥

13ab ≈ Manu 5.5ab: लशुनं गृञ्जनं चैव पलाण्डुं कवकानि च 14ab cf. Manu 5.19ab: छत्राकं विङ्गराहं च लशुनं ग्रामकुक्कुटम्



11c वैषम्यनाशो ऽस्ति $C_{94}C_{02}K_{82}K_{10}K_7$; वैषम्यनाशास्ति C_{45} , वैषम्य नस्यास्ति M, वैषम्य नश्यन्ति E 11d रोगाः $C^{\Sigma}K_{82}K_{10}K_7E$; रोग M • सुदारुणाः $C^{\Sigma}K_{82}K_{10}K_7$; स्वदारुणाः M, सुदारुणः E 12a अभक्ष्यं $C^{\Sigma}K_{82}K_7$; $\times\times\times K_{10}$, अभक्ष्यं ME • च न भक्षेत $C^{\Sigma}K_{82}K_{10}K_7E$; न च भक्षेतः M 12b न च $C^{\Sigma}K_{82}K_{10}M$; न च K_7E 12c गम्येत $C^{\Sigma}K_{82}K_{10}K_7E$; गम्येतः M 12d अवाच्यं $C_{94}C_{45}K_{82}K_{10}K_7ME$; अवाचं C_{02} 13a पलाण्डुं E; पलाण्डुं $C^{\Sigma}K_{10}K_7M$, पलाण्डुं K_{82} 13b कवकानि $C^{\Sigma}K_{82}K_{10}K_7M$; कवकानि E 13c गौरं च em.; गोरस्व $C_{94}K_{10}$, गोरश्च $C_{45}C_{02}K_{82}K_7M$, गौरश्च E • मांसं $C^{\Sigma}K_{82}K_{10}K_7$; मांसः M, मांसं E 13d विधानतः $C^{\Sigma}K_{82}K_{10}K_7E$; विधानतः M 14a छत्राकं $K_{82}C_{94}C_{45}K_{10}K_7ME$; छत्राक C_{02} • विङ्गो $C^{\Sigma}K_{10}ME$; विङ्गो $K_{82}K_7$ 14b गोमांसं $K_{82}C_{94}C_{45}C_{02}K_{10}K_7ME$; गोमांश्च C_{45}^{ac} 14c चटकं $C_{94}C_{45}K_{82}K_7ME$; चटकम् $C_{02}K_{10}$ 14d जालपादांश्च $C^{\Sigma}K_{82}K_{10}K_7E$; जालपादश्च M 15a चक्राह्णो $C^{\Sigma}K_{82}K_{10}K_7E$; चक्राह्णो M 15b कुक्कुटान्शु $C^{\Sigma}K_7E$; कुक्कुटा शु K_{82} , कुक्कुटा शु K_{10} , कुक्कुटा शु M • श्येनकान् $C_{94}C_{02}K_7E$; श्येनकान् C_{45} , श्येनका K_{82} , श्येनका K_{10} , श्येनकम् M 15c काकोलूकं बलाकं च $C_{45}K_7$; काकोलूकस्व $\times\times\times C_{94}$, काकोलूकबलाकं च $C_{02}K_{82}ME$, काकोलूकं बलाकं च K_{10} 15d मत्स्यादींश्चापि वर्जयेत् $C^{\Sigma}K_{82}K_{10}K_7E$; मत्स्यादीनि च वर्जये M 16a अमेध्यांश्चापवित्रांश्च $C^{\Sigma}K_{82}K_7$; अमेध्याश्चापवित्रांश्च K_{10} , अमेध्याश्च पवित्राश्च M, अमेध्याश्चापवित्रांश्च E 16b सर्वानिव विवर्जयेत् $C^{\Sigma}K_{82}K_{10}K_7E$; सर्वान्येतानि वर्जयेत् M 17c विशेषेण $C^{\Sigma}K_{82}K_{10}K_7E$; विशेषेण M 17e जिज्ञासितो $C^{\Sigma}K_{82}K_{10}M$; जिज्ञासितो K_7 , जिज्ञासितो E 17f क्षिप्तः $C_{94}C_{02}K_{82}K_7E$; क्षिप्य C_{45} , क्षिप्त $K_{10}M$ • कथितो $C^{\Sigma}K_{82}K_{10}K_7M$; कथितं E 18a वादी $C^{\Sigma}K_{82}K_{10}K_7E$; वादि M • रतः शुचिर् $C_{94}C_{45}E$; रतः शुचि $C_{02}K_7$, रतः शुचि M, रतः शुचिन् $K_{82}K_{10}$ 18c अहिंसकः $C_{94}C_{02}K_{82}K_{10}K_7E$; अहिंसक $C_{45}M$ • शुचिर्दान्तो $C_{94}C_{45}K_{82}K_{10}$; शुचि दान्तो $C_{02}K_7M$, शुचिर्दान्तौ E 18d भूतं $C^{\Sigma}K_{82}K_{10}K_7E$; भूतं M • शुचिः $C^{\Sigma}K_{82}K_{10}K_7E$; शुचि M

सर्वेषामेव शौचानामर्थशौचं परं स्मृतम् ।
यो ऽर्थे हि शुचिः स शुचिर्न मृद्धारिशुचिः शुचिः ।
कायवाङ्मनसां शौचं स शुचिः सर्ववस्तुषु ॥५:१९॥
शौचाशौचविधिज्ञ मानव यदि कालक्षये निश्चयः
सौभाग्यत्वमवाप्नुवन्ति सततं कीर्तिर्यशोऽलङ्कृताः ।
प्राप्तं तेन इहैव पुण्यसकलं सद्धर्मशास्त्रेरितं
जीवान्ते च परत्रमीहितगतिं प्राप्नोति निःसंशयम् ॥५:२०॥

॥ इति वृषसारसंग्रहे शौचाचारविधिर्नामाध्यायः पञ्चमः ॥



19cd E adds here, after pādas cd: शौचाशौचविधिर्ज्ञात्वा मुच्यते सर्वकिल्बिषात्

19ab ≈ Manu 5.106: सर्वेषामेव शौचानामर्थशौचं परं स्मृतम् । यो ऽर्थे शुचिर्हि स शुचिर्न मृद्धारिशुचिः
शुचिः ॥ 20b ≈ 4.67b above (emended): लोके ऽनिन्दनमाप्नुवन्ति सततं कीर्तिर्यशोऽलङ्कृताः



19b शौचं परं स्मृतम् C₉₄K₈₂K₁₀K₇; शौचं परं स्मृतम् C₄₅C₀₂, शौच परं स्मृतः M, शौचयनं
स्मृतः E 19cd यो ऽर्थे हि शुचिः स शुचिर्न C^ΣK₇ (unmetr.); यो ऽर्थे हि शुचिः स शुचि न K₈₂
K₁₀, यो र्थे शुचि हि स शुद्धि M, यो ऽर्थे हि सुशुचिर्विप्र न E 19d शुचिः शुचिः C^ΣK₈₂K₇; शुचि
शुचिः K₁₀, शुचि शुचि M, शुचिः शुचि E 19e वाङ्मनसां शौचं C^ΣK₈₂K₁₀K₇E; वाङ्मनसा शुद्धि
M 19f शुचिः C₉₄C₄₅K₈₂K₁₀K₇E; शुचि C₀₂M • वस्तुषु C^ΣK₈₂K₁₀E; वस्तुषुः K₇, वस्तुषु M
msNaK₁₀K₇E; यदिः M • कालक्षये निश्चयः K₈₂^{ac}K₇; कालक्षयैर्निश्चयः C₉₄C₄₅K₈₂^{pc}, कालक्षयेनिश्चयः
C₀₂K₁₀, कालक्षयानिश्चयः M, कालक्षयेतिश्च यः E 20b कीर्तिर्यशोः C₄₅K₈₂K₁₀K₇E; कीर्तिर्यशोः
C₉₄C₀₂(unmetr.), कीर्तिर्यशोः M • लङ्कृताः em.; लङ्कृतः C₉₄C₀₂K₈₂K₁₀K₇E, लङ्कृतः C₄₅,
लङ्कृतम् M 20c सद्धर्मः C^ΣK₈₂K₁₀K₇E; य धर्मः M • एरितम् C^ΣK₈₂K₁₀K₇M; ओदितः
E 20d परत्रमीहितः C^ΣK₈₂K₁₀K₇; परत्रमीहितः M, पवित्रमीहितः E • गतिं em.; गतिः C^Σ
K₈₂K₁₀K₇ME • निःसंशयम् C₉₄K₁₀K₇; निःसंशयः C₄₅C₀₂K₈₂ME Colophon: विधिर्नामा
C₉₄; विधिर्नामाः C₄₅C₀₂K₈₂K₇M, विधिर्नामाः K₁₀, विधिर्नाम E • ध्ययः पञ्चमः C^ΣK₈₂K₁₀
K₇; ध्यायः पञ्चमः श्लोक २५ M, पञ्चमो ऽध्यायः E

[षष्ठो ऽध्यायः]

[नियमेष्विज्या (२)]

अथ पञ्चविधामिज्यां प्रवक्ष्यामि द्विजोत्तम ।
धर्ममोक्षप्रसिद्धचर्थं शृणुष्वभावहितो द्विज ॥ ६:१ ॥
अर्थयज्ञः क्रियायज्ञो जपयज्ञस्तथैव च ।
ज्ञानं ध्यानं च पञ्चैतत्प्रवक्ष्यामि पृथक्पृथक् ॥ ६:२ ॥

[अर्थयज्ञः]

अश्रुपासनकर्मादि अग्निहोत्रक्रतुक्रिया ।
अष्टका पार्वणी श्राद्धं द्रव्ययज्ञः स उच्यते ॥ ६:३ ॥

[क्रियायज्ञः]

आरामोद्यानवापीषु देवतायतनेषु च ।
स्वहस्तकृतसंस्कारः क्रियायज्ञः स उच्यते ॥ ६:४ ॥

[जपयज्ञः]

जपयज्ञं ततो वक्ष्ये स्वर्गमोक्षफलप्रदम् ।
वेदाध्ययन कर्तव्यं शिवसंहितमेव च ।
इतिहासपुराणं च जपयज्ञः स उच्यते ॥ ६:५ ॥

[ज्ञानयज्ञः]

इदं कर्म अकर्मोदमूहापोहविशारदः ।
शास्त्रचक्षुः समालोक्य ज्ञानयज्ञः स उच्यते ॥ ६:६ ॥

[ध्यानयज्ञः]

ध्यानयज्ञं समासेन कथयिष्यामि ते शृणु ।
ध्यानं पञ्चविधं चैव कीर्तितं हरिणा पुरा ।



Testimonia for this chapter: C₉₄ ff. 202r-203r, C₄₅ ff. 209r-209v, C₀₂ ff. 278r-279r, K₈₂ ff. 9v-10v, K₁₀ exp. 51 (lower-upper) – 52 (lower), K₇ ff. 218r-218v, E pp. 599-601; C^Σ = C₉₄ + C₄₅ + C₀₂



1a °मिज्यां C₄₅; °मीज्यां C₉₄C₀₂K₈₂K₁₀K₇E 1b °तम C^ΣK₈₂E; °तमः K₁₀K₇ 1c °मोक्षप्रसिद्धचर्थं C^ΣK₇; °मोक्षप्रसिद्धचर्थं K₈₂K₁₀, °मोक्षेऽसिद्धचर्थं E 1d द्विज C^ΣK₈₂K₁₀K₇; भव E 2a अर्थयज्ञः C₉₄C₀₂K₈₂; अनर्थयज्ञः C₄₅, अर्थयज्ञः K₁₀K₇, अर्थयज्ञः E 2c ज्ञानं C₉₄C₄₅K₈₂K₁₀E; ज्ञान C₀₂K₇ 3b अग्निः C₄₅C₀₂K₈₂K₇E; (अ) ° C₉₄, ×× K₁₀ • °क्रिया C₉₄K₈₂K₁₀K₇E; °क्रियाः C₄₅C₀₂ 3c पार्वणी C₉₄C₀₂K₈₂K₇E; पर्वणी C₄₅, (पर्वणी) K₁₀ 3d °यज्ञः C₉₄C₄₅K₈₂K₇E; °यज्ञ C₀₂, ×× K₁₀ 4b °यतनेषु C₄₅C₀₂E; °लयनेषु C₉₄K₈₂K₇, °यत×× K₁₀ 4c °हस्तः C^ΣK₈₂K₇; ×× K₁₀, °हस्तैः E 5a °यज्ञं ततो C₉₄K₈₂K₁₀K₇E; °यज्ञं तपो C₄₅°यज्ञस्ततो C₀₂ 5c वेदाः C^ΣK₈₂K₇E; अदाः K₁₀ 5e °पुराणं च C^ΣK₈₂K₁₀K₇; °पुराणश्च E 5f °यज्ञः C₉₄C₄₅K₈₂K₁₀K₇E; °यज्ञ C₀₂ 6a कर्म C^ΣK₈₂K₁₀K₇; क्रमम् E 6c °चक्षुः C₉₄C₄₅K₈₂K₁₀K₇E; °चक्षु C₀₂ 6d °यज्ञः C₉₄C₄₅K₈₂K₇E; °यज्ञ C₀₂, °यज्ञसं K₁₀ 7a °यज्ञं C₉₄C₄₅K₈₂K₇E; °यज्ञ C₀₂K₁₀ 7c ध्यानं C^ΣK₁₀E; ध्यान K₈₂K₇

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

11cd DharmP 4.14ab: अकीर्तितमनौपम्यं पञ्चमं शिवमण्डलम्



7e सोमो C₉₄C₀₂K₈₂K₇; सोमा० C₄₅K₁₀E 7f सूक्ष्मं तत्त्वं च पञ्चमम् C₄₅; सूक्ष्मं तत्त्वं च पञ्चमम् C₉₄, सूक्ष्मतत्त्वं च पञ्चमः C₀₂K₈₂K₁₀, सूक्ष्मं तत्त्वञ्च पञ्चमः K₇, सूक्ष्मां तत्त्वञ्च पञ्चमम् E 8c शशिं C₈₂K₈₂E; शशि K₁₀, शशिन् K₇ 8cd ध्यायेत्त० C₉₄C₄₅K₈₂K₁₀K₇E; ध्याये त० C₀₂ 9b ज्वालामग्निं C₈₂K₈₂K₁₀E; ज्वालामग्नि K₇ 9c तत्त्वः C₈₂K₇; तत्त्व K₈₂, तत्त्वं K₁₀E 9d नाशनः C₉₄C₄₅K₈₂K₁₀K₇; नाशनम् C₀₂E 10b ध्यायेत्स्फटिक C₉₄C₄₅K₈₂K₁₀K₇; ध्यायेत्स्फटि C₉₄^{ac}, ध्याये स्फटिक C₀₂E • मलम् C₈₂K₁₀E; मलः K₈₂, मलः K₇ 10c तत्त्वः स C₄₅K₈₂K₁₀K₇; तत्त्वं C₉₄, तत्त्व स C₀₂, तत्त्वं स E 10d जमव्ययम् C₉₄C₄₅K₈₂K₁₀K₇E; जमव्ययं C₀₂ 11ab ध्यायेत्त० C₉₄C₄₅K₈₂K₁₀K₇E; ध्याये त० C₀₂ 11e यज्ञस्य C₉₄C₄₅K₈₂K₁₀K₇; यज्ञञ्च C₀₂E 11f समासतः C₈₂K₈₂K₁₀K₇; सनातनः E 12a तु conj.; त्रि० C₈₂K₈₂K₁₀K₇, हि E 12c लोकाः C₉₄K₈₂K₇; लोका C₄₅C₀₂K₁₀E • प्रपद्यन्ते C₄₅C₀₂K₈₂K₁₀K₇E; प्रपद्यन्ते C₉₄ 12d धनं C₉₄C₀₂K₈₂K₁₀E; धनः C₄₅K₇ 13ab प्रथमं तत्त्व० C₈₂K₈₂K₁₀K₇; om. K₈₂^{ac}, प्रथमं तत्त्वं E • प्रकृतिचिन्तया C₈₂K₈₂K₁₀K₇; च कृतिचिन्तय E 13d सुखी C₈₂K₈₂K₁₀K₇; सुखम् E 14c याति C₈₂K₈₂K₁₀K₇; यान्ति E 15a तत्त्वं C₉₄C₄₅K₈₂K₁₀K₇E; तत्त्व C₀₂ • तृतीयं C₈₂K₈₂K₁₀K₇; तृतीयस् E 15b ध्यायमानो मरिष्यति C₄₅C₀₂K₈₂K₁₀K₇; ध्यायxxxरिष्यति C₉₄, ध्यायमानो मरिष्यति E 15c शिवलोके C₉₄C₀₂K₈₂K₁₀K₇; शिवलोक C₄₅, रुद्रलोके E • वसेन्नि० C₉₄C₄₅K₈₂K₁₀K₇E; वसे नि० C₀₂ 15d युतं C₈₂K₈₂K₇E; युतं K₈₂K₇

विद्यातत्त्वामृतं ध्यायेत्सदाशिवमनामयम् ।
 अक्षयं लोकमाप्नोति कल्पानान्तपरं तथा ॥ ६:१६ ॥
 पञ्चमं शिवतत्त्वं तु सूक्ष्मं चात्मनि संस्थितम् ।
 न कालसंख्या तत्रास्ति शिवेन सह मोदते ॥ ६:१७ ॥
 पञ्चध्यानाभियुक्तो भवति च न पुनर्जन्मसंस्कारबन्धः
 जिज्ञास्यन्तां द्विजेन्द्र भवदहनकरः प्रार्थनाकल्पवृक्षः ।
 जन्मेनैकेन मुक्तिर्भवति किमु न वा मानवाः साधयन्तु
 प्रत्यक्षान्नानुमानं सकलमलहरं स्वात्मसंवेदनीयम् ॥ ६:१८ ॥

[नियमेषु तपः (३)]

मानसं तप आदौ तु द्वितीयं वाचिकं तपः ।
 कायिकं च तृतीयं तु मनोवाक्कर्म तत्परम् ।
 कायिकं वाचिकं चैव तपो मिश्रक पञ्चमम् ॥ ६:१९ ॥
 मनःसौम्यं प्रसादश्च आत्मनिग्रहमेव च ।
 मौनं भावविशुद्धिश्च पञ्चेतत्तप मानसम् ॥ ६:२० ॥
 अनुद्वेगकरा वाणी प्रियं सत्यं हितं च यत् ।
 स्वाध्यायाभ्यसनं चैव वाचिकं तप उच्यते ॥ ६:२१ ॥
 आर्जवं च अहिंसा च ब्रह्मचर्यं सुरार्चनम् ।
 शौचं पञ्चममित्येतत्कायिकं तप उच्यते ॥ ६:२२ ॥

20 ≈ MBh 6.39.16 (BhG 17.16): मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः । भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ 21cd ≈ MBh 6.39.15cd (BhG 17.15): अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् । स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ 22 cf. MBh 6.39.14 (BhG 17.14): देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् । ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥



16a °तत्त्वामृतं C₉₄C₄₅K₈₂K₁₀K₇; °तत्त्वामृतं C₀₂, °तत्त्वामृतं E 16c अक्षयं C[∞]K₈₂K₁₀K₇; अक्षय° E 18a °युक्तो C₄₅C₀₂K₈₂K₁₀K₇; °यु× C₉₄ (top of akṣaras lost), °युक्तौ E • च C₉₄C₀₂K₈₂K₁₀K₇; om. C₄₅E • पुनर्जन्म° C₄₅K₈₂K₁₀K₇E; पुनर्जन्म° C₉₄ (top of akṣaras lost), पुनर्जन्म° C₀₂ 18b जिज्ञास्यन्तां C₉₄K₁₀K₇E; जिज्ञास्यतां C₄₅K₈₂ (unmetr.), जिज्ञास्यन्ता C₀₂ 18c जन्मेनैकेन C₄₅K₁₀K₇E; जन्मेनैकेन C₉₄C₀₂K₈₂ (unmetr.) • मुक्तिर्भ° C₉₄C₄₅K₈₂K₁₀K₇E; मुक्ति° C₀₂ • न वा C[∞]K₁₀K₇E; भवा K₈₂ • मानवाः C₉₄K₈₂K₁₀K₇; मानमानवाः C₄₅, मानवा C₀₂, मानव E 18d प्रत्यक्षा° C[∞]K₁₀K₇E; प्रत्यक्ष° K₈₂ • °वेदनीयम् C₄₅K₈₂K₁₀; °वेदनीयः C₉₄C₀₂K₇, °वेदनीय E 19a °तप C[∞]K₈₂K₁₀K₇; °तपम् E 19c कायिकं च तृतीयं तु C[∞]K₈₂K₇E; मानसं तप आदौ तु K₁₀ (eyeskip) 19d मनोवाक्कर्म C₉₄K₇E; मनोक्कर्म C₄₅, मनोवाक्कर्म° C₀₂, मनोवाक्काय° K₈₂K₁₀ • °परम् C₀₂; °परः C₉₄C₄₅K₈₂K₁₀K₇E 19e कायिकं C[∞]K₁₀K₇E; कायिक K₈₂ 20a °सौम्यं K₇; °सौम्य° C₉₄C₄₅K₈₂K₁₀E, °सौम्य° C₀₂ (top of akṣaras lost) • प्रसादश्च C₉₄C₀₂K₈₂K₇; प्रसादं च C₄₅E, प्रदानश्च K₁₀ 20c मौनं C[∞]K₈₂K₁₀K₇; मौन× E • °शुद्धिश्च C₉₄C₄₅K₈₂K₁₀K₇; °शुद्धिं च C₀₂E 20d पञ्चेतत् C₉₄K₁₀K₇; पञ्चेते C₄₅K₈₂, पञ्चेतत् C₀₂, पञ्चेतन् E 21c °भ्यसनं चैव C₄₅C₀₂K₈₂K₇E; °भ्यसन× C₉₄, °भ्यसन्नां चैव K₁₀ 22a आर्जवं च अहिंसा च C[∞]K₈₂K₁₀K₇; आर्जवत्वमहिंसाश्च E 22b °चर्यं C₉₄C₄₅K₈₂K₁₀K₇; °चर्य C₀₂E 22c शौचं C[∞]K₈₂K₁₀K₇; शौचं

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

॥ इति वृषसारसंग्रहे षष्ठोऽध्यायः ॥

24ab cf. ŚDhŚ II.79: नमस्काराभिवादेषु स्वस्तिमङ्गलवाचकैः । शिवं भवतु सर्वत्र प्रब्रूयात्सर्वकर्मसु ॥
25ab ≈ MBh Appendices 15.801: मण्डूकशायी हेमन्ते ग्रीष्मे पञ्चतपा भवेत् ≈ UMS 6.26ab: मण्डूकयोगो
हेमन्ते ग्रीष्मे पञ्चतपास्तथा; cf. ŚDhSaṅgr 9.32ab: अभ्रावकाशं शीतोष्णे पञ्चाग्निर्जलशायिता

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23a इष्टं C₉₄C₄₅K₈₂K₇E; इष्ट C₀₂K₁₀ • भावं C[∞]K₈₂K₁₀K₇; भावश् E 23b पथ्यं C[∞]K₈₂
K₁₀K₇; सत्यं E 23c मनो C[∞]K₈₂K₁₀K₇; मनः E • पञ्चैतत् C[∞]K₈₂K₁₀; पञ्चैतत् K₇, पञ्चैतान्
E 23d तप उक्तं महर्षिभिः C[∞]K₈₂K₁₀K₇; तपमुक्तं महर्षिभिः E 24a शीर्भिः C₉₄E; शीर्भिः
C₄₅C₀₂K₈₂K₁₀K₇ 24b तिथिः C[∞]K₈₂K₁₀K₇; तिथिं E 24c मिश्रक C₀₂K₈₂K₁₀K₇E
; ०xxक C₉₄, ०मित्यश्रक C₄₅ • पञ्चैतत् C[∞]K₈₂K₁₀K₇; पञ्चैतन् E 24d तप उक्तं C[∞]K₈₂K₁₀
K₇; तपमुक्तं E 25b ग्रीष्मे C[∞]K₈₂K₁₀K₇; गृष्मे E 25c वकाशो em.; वकाशो C[∞]K₈₂K₁₀
K₇E 25d तपः C₉₄C₄₅K₈₂K₁₀K₇E; तप C₀₂ • साधनमु C₉₄K₈₂K₇E; साधन उ C₄₅C₀₂
K₁₀ 26a दानं C[∞]K₈₂K₇; दानं K₁₀ (top of akṣaras lost), दानश् E 26c दानं C[∞]K₈₂K₁₀
K₇; दानश् E 26d तप E; तपः C[∞]K₈₂K₁₀K₇ (unmetr.) 27a कृच्छ्रातिकृच्छ्रं C₉₄C₄₅K₈₂E;
कृच्छ्रातिकृच्छ्र C₀₂, कृच्छ्रातिकृच्छ्र K₁₀, कृच्छ्रातिकृच्छ्र K₇ 27b याचितम् C[∞]K₈₂K₁₀K₇; याचितः
E 27c चान्द्रायणं पराकं C₉₄C₀₂K₁₀K₇; चान्द्रायनं पराकं C₄₅, चान्द्रायणं पराकं K₈₂, चान्द्रायणवराकश्
E 27d तपः सातपनादयः C₉₄C₄₅K₈₂K₁₀K₇; तपसान्तपनादयः C₀₂E 28a तप तः E; तपस्तः
C[∞]K₈₂K₁₀K₇ (unmetr.) • मनसा em.; मनसः C[∞]K₈₂K₁₀K₇E 28b निर्मलमतिः C₉₄C₀₂
K₈₂K₁₀K₇E; निर्मलमतिः C₄₅ • जघन्यं C[∞]K₈₂K₁₀K₇; जगत्यं E 28c काङ्क्षः C[∞]K₈₂K₁₀K₇
; काङ्क्षः E • सर्वान्तिकं C₉₄C₀₂K₈₂K₁₀K₇E; सर्वान्तिकं C₄₅ 28d भवने C[∞]K₈₂K₁₀E; भवने
K₇ • साध्यं वहेत् C₀₂K₈₂K₁₀K₇; साध्यमxx C₉₄, साध्य वहेत् C₄₅, साध्यं वदेत् E

[सप्तमो ऽध्यायः]

[नियमेषु दानम् (४)]

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

[अन्नदानम्]

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

[वस्त्रदानम्]

वस्त्राभावान्मनुष्यस्य श्रियादपि परित्यजेत् ।
वस्त्रहीनो न पूज्येत भार्यापुत्रसखादिभिः ॥ ७:६ ॥
विद्यावान्सुकुलीनो ऽपि ज्ञानवान्गुणवानपि ।
वस्त्रहीनः पराधीनः परिभूतः पदे पदे ॥ ७:७ ॥



Testimonia for this chapter: C₉₄ ff. 203r-204r, C₄₅ ff. 209v-210v, C₀₂ ff. 279r-280v, K₈₂ ff. 10v-11v, K₁₀ exp. 52 (lower-upper) – 53 (lower), K₇ ff. 218v-219v, E pp. 601-603; C^Σ = C₉₄ + C₄₅ + C₀₂

5 ≈ ŚDhU 1.27: अन्नदः प्राणदः प्रोक्तः प्राणदश्चापि सर्वदः । तस्मादन्नप्रदानेन सर्वदानफलं लभेत् ॥ ≈ MBh suppl 14.4.2285-86: अन्नदः प्राणदो लोके प्राणदः सर्वदो भवेत् । तस्मादन्नं विशेषेण दातव्यं भूतिमिच्छता ॥ ≈ NāradaP 1.13.71: अन्नदः प्राणदः प्रोक्तः प्राणदश्चापि सर्वदः । सर्वदानफलं यस्मादन्नदस्य नृपोत्तम ॥ 5cd = ŚDhU 7.31cd ≈ MBh 13.62.6ab: अन्नेन सदृशं दानं न भूतं न भविष्यति



1a तथेत्याहुः C₉₄C₀₂K₁₀K₇E; तथेत्याहुः C₄₅K₈₂ 1c वस्त्रं C₉₄C₄₅K₈₂K₇E; वस्त्र C₀₂K₁₀
2a अन्नात्तेजः स्मृतिः प्राणः C^ΣK₈₂^{pc}K₁₀; अन्नात्तेजः स्मृतिः प्राण K₈₂^{ac}, अन्नात्तेजः स्मृति प्राणः K₇, अन्नाद्भवन्ति
भूतानि E 2c अन्नाच्छ्रीः C^ΣK₈₂K₇; अन्नाच्छ्री K₁₀E • कान्ति वीर्यं च C₄₅C₀₂K₈₂K₁₀; कान्तिवीर्यश्च
C₉₄K₇ (unmetr.), कान्तिवीर्यश्च E 2d अन्नात्सत्त्वं च C₉₄C₄₅K₈₂K₁₀K₇; अन्ना सत्त्वश्च C₀₂,
अन्नात्सत्त्वश्च E • जायते C₄₅C₀₂K₈₂K₁₀K₇E; जाय× C₉₄ 3a अन्नाज्जी० C₉₄K₈₂K₁₀E; अन्ना जी०
C₄₅C₀₂K₇ 3b अन्नं C₉₄C₄₅K₈₂K₇E; अन्नां C₀₂, अन्ना K₁₀ • ऽकरं C₉₄C₄₅K₈₂K₁₀K₇; ऽकरः
C₀₂E 3c दर्पः C₉₄C₀₂K₈₂K₁₀; दर्प C₄₅K₇, दर्पो E 3d अन्नाच्छौर्यं च C₉₄C₀₂K₇; अन्नात्सौर्यश्च
C₄₅K₈₂K₁₀, अन्नाच्छौर्यश्च E 4a अन्नं क्षु० C₉₄C₄₅K₈₂^{pc}K₇; अन्ना क्षु० C₀₂K₈₂^{ac}, अन्नात्क्षु० K₁₀E
4ab ऽव्याधीन्स० C₄₅K₇; ऽव्याधान्स० C₉₄C₀₂K₁₀, ऽवाधान्स० K₈₂, ऽव्याधा स० E 4b विनाशयेत्
C₉₄C₀₂K₈₂K₁₀K₇E; विनाशयेत् C₄₅ 5a अन्नदः C^ΣK₈₂K₁₀K₇; अन्नद E 5b प्राणदश्चापि C^Σ
K₈₂K₇E; प्राणश्चापि K₁₀ • सर्वदः C₉₄C₄₅K₈₂K₁₀K₇E; सर्वदाः C₀₂ 5d भूतं C₀₂K₈₂K₁₀K₇;
_ तन् C₉₄, भूते C₄₅, भूतो E 6a ऽभावान्म० C^ΣK₁₀E; ऽभावात्म० K₈₂K₇ 6b श्रियादपि C₉₄C₀₂
K₈₂K₁₀E; श्रियादपि C₄₅, श्रिया वापि K₇

अपमानमवज्ञां च वस्त्रहीनो ह्यवाप्नुयात् ।
जुगुप्सति महात्मापि सभास्त्रीजनसंसदि ॥ ७:८ ॥
तस्माद्वस्त्रप्रदानानि प्रशंसन्ति मनीषिणः ।
न जीर्णं स्फुटितं दद्याद्वस्त्रं कुत्सितमेव वा ॥ ७:९ ॥
नवं पुराणरहितं मृदु सूक्ष्मं सुशोभनम् ।
सुसंस्कृत्य प्रदातव्यं श्रद्धाभक्तिसमन्वितम् ॥ ७:१० ॥
श्रद्धासत्त्वविशेषेण देशकालविधेन च ।
पात्रद्रव्यविशेषेण फलमाहुः पृथक्पृथक् ॥ ७:११ ॥
यादृशं दीयते वस्त्रं तादृशं प्राप्यते फलम् ।
जीर्णवस्त्रप्रदानेन जीर्णवस्त्रमवाप्नुयात् ।
शोभनं दीयते वस्त्रं शोभनं वस्त्रमाप्नुयात् ॥ ७:१२ ॥
दद्याद्वस्त्रं सुशोभनं द्विजवरे काले शुभे सादरम्
सौभाग्यमतुलं लभेत स नरो रूपं तथा शोभनम् ।
तस्मिन्याति सुवस्त्रकोटि शतशः प्राप्नोति निःसंशयम्
तस्मात्त्वं कुरु वस्त्रदानमसकृत्पारत्रिकोत्कर्षणम् ॥ ७:१३ ॥

[सुवर्णदानम्]

सुवर्णदानं विप्रेन्द्र संक्षिप्य कथयाम्यहम् ।
पवित्रं मङ्गलं पुण्यं सर्वपातकनाशनम् ॥ ७:१४ ॥
धारयेत्सततं विप्र सुवर्णकटकाङ्गुलिम् ।
मुच्यते सर्वपापेभ्यो राहुणा चन्द्रमा यथा ॥ ७:१५ ॥
दत्त्वा सुवर्णं विप्रेभ्यो देवेभ्यश्च द्विजर्षभ ।

11 cf. Manu 7.86-87 (the latter usually labelled as an additional verse): पात्रस्य हि विशेषेण श्रद्धानतयाइव च । अल्पं वा बहु वा प्रेत्य दानस्य फलमश्नुते ॥ देशकालविधानेन द्रव्यं श्रद्धासमन्वितम् । पात्रे प्रदीयते यत्तु तद्धर्मस्य प्रसाधनम् ॥ 15cd = 22.38 below = a line inserted after MBh 1.56.18 in some manuscripts as indicated in the critical edition



8a वज्ञां C^ΣK₈₂K₁₀K₇; वज्ञं E 8b हीनो C₉₄C₀₂K₈₂K₁₀K₇E; ही C₄₅ 9c जीर्णं स्फुटितं C^ΣK₈₂K₇; जीर्णस्फुटितं K₁₀E 9d कुत्सितमेव वा C₉₄C₄₅K₈₂K₁₀E; कुत्सितमेव च C₀₂, कुत्सितमेव वा K₇ 10b सूक्ष्मं C₉₄C₄₅K₈₂K₁₀K₇; सूक्ष्म C₀₂, शुक्लं E 10c दातव्यं C₉₄C₄₅K₈₂K₁₀K₇E; दातव्य C₀₂ 10d समन्वितम् C^ΣK₈₂K₁₀K₇E; तं K^{ac}₈₂ 11a सत्त्व C^ΣK₈₂K₁₀K₇; स च E 12ef शोभनं दीयते वस्त्रं शोभनं वस्त्रमाप्नुयात् C^ΣK₈₂K₇E; om. K₁₀ 13a द्विजवरे काले शुभे C^ΣK₈₂K₁₀K₇; द्विजयिने एकाशुभं E 13b नरो C₉₄C₀₂K₈₂K₁₀K₇E; दरो C₄₅ 13c तस्मिन्याति C^ΣK₁₀K₇E; तस्मिन्याति K₈₂ • सुवस्त्र C^ΣK₈₂K₁₀K₇; स वस्त्र E • संशयम् C₉₄C₄₅K₇; संशयः C₀₂K₈₂K₁₀E 13d दानमसकृत्पा C^ΣK₈₂K₇E; दानसत्पा K₁₀ 14a दानं C^ΣK₈₂K₇; दान K₁₀E 14d पातक C₄₅C₀₂K₈₂K₁₀K₇E; पापक C₉₄ 15b कटकाङ्गुलिम् C₄₅C₀₂K₈₂K₇E; कङ्गुलिम् C₉₄, कटकाङ्गुलिम् K₁₀ 16a सुवर्ण C^ΣK₈₂K₇E; सुवर्ण K₁₀ 16b षभ C₉₄C₄₅K₈₂K₇E; षभः C₀₂K₁₀

तुटिमात्रेऽपि यो दद्यात्सर्वपापैः प्रमुच्यते ॥ ७:१६ ॥

रक्तिमाषककर्षं वा पलार्धं पलमेव वा ।

एवमेव फलंवृद्धिर्ज्ञेया दानविशेषतः ॥ ७:१७ ॥

[भूमिदानम्]

सर्वाधारं महीदानं प्रशंसन्ति मनीषिणः ।

अन्नवस्त्रहिरण्यादि सर्वं वै भूमिसम्भवम् ॥ ७:१८ ॥

भूमिदानेन विप्रेन्द्र सर्वदानफलं लभेत् ।

भूमिदानसमं विप्र यद्यस्ति वद तत्त्वतः ॥ ७:१९ ॥

मातृकुक्षिविमुक्तस्तु धरणीशरणो भवेत् ।

चराचराणां सर्वेषां भूमिः साधारणा स्मृता ॥ ७:२० ॥

एकहस्तं द्विहस्तं वा पञ्चाशच्छतमेव वा ।

सहस्रायुतलक्षं वा भूमिदानं प्रशस्यते ॥ ७:२१ ॥

एकहस्तां च यो भूमिं दद्याद्विजवराय तु ।

वर्षकोटिशतं दिव्यं स्वर्गलोके महीयते ॥ ७:२२ ॥

एवं बहुषु हस्तेषु गुणगुणि फलं स्मृतम् ।

श्रद्धाधिकं फलं दानं कथितं ते द्विजोत्तम ॥ ७:२३ ॥

जामदग्नयेन रामेण भूमिं दत्त्वा द्विजाय वै ।

आयुरक्षयमाप्तं तु इहैव च द्विजोत्तम ॥ ७:२४ ॥

[गोदानम्]

हेमशृङ्गां रौप्यखुरां चैलघण्टां द्विजोत्तम ।

25ab ≈ VāgMāPr 17.33ab: हेमशृङ्गां रौप्यखुरां चैलघण्टावलम्बिनीम् ।



16c तुटि० C^{२५}K₈₂K₁₀K₇; तुटि० E • मात्रे C^{२५}K₁₀K₇; मात्रो K₈₂E 16d सर्वपापैः प्रमुच्यते C₄₅C₀₂K₈₂K₁₀K₇; सर्वपापैः स मुच्यते C₉₄, सर्वपापै प्रमुच्यते E 17a रक्तिमाषक० K₇^{ac}; रन्तिमाषक० C₉₄; रक्तिमाषक० C₄₅K₈₂K₇^{pc}, रन्तिमान्सक० C₀₂, रत्तिमान्सक० K₁₀, रत्तिमाषक० E 17b ०र्धं C₉₄C₄₅K₇E; ०द्ध C₀₂K₈₂K₁₀ 17cd ०वृद्धिर्ज्ञेया C₉₄E; ०वृद्धि ज्ञेया C₄₅C₀₂K₈₂K₁₀, ०वृद्धिर्ज्ञेया K₇ 18a ०धारं C₄₅; ०धार० C₉₄C₀₂K₈₂K₁₀K₇E 18ab ०दानं प्रशंसन्ति C₄₅C₀₂K₈₂K₁₀K₇E; दा०नम्प्र० सन्ति C₉₄ 18d सर्वं वै C₄₅C₀₂K₈₂K₁₀K₇E; सर्वं वै C₉₄ (top of akṣaras lost) 19b ०फलं लभेत् C^{२५}K₈₂K₁₀E; ०लं भवेत् K₁₀^{ac}, ०लं भवेत् K₇ 20a ०मुक्तस्तु C^{२५}K₈₂K₁₀K₇; ०मुक्तस्तु E 20b ०शरणो C^{२५}K₈₂K₁₀; ०शरण K₇, ०शरणां E 21a एकहस्तं C₄₅K₈₂K₁₀K₇; एकहस्त० C₉₄C₀₂E 21d भूमिदानं प्रशस्यते C₉₄C₀₂K₈₂K₇E; भूमिदान प्रशस्यते C₄₅, पञ्चाशच्छतमेव वा । सहायुतलक्षम्वा भूमिदं प्रशस्यते K₁₀ (eyeskip) 22a ०हस्तां च C₉₄C₀₂K₈₂K₇E; ०हस्तश्च C₄₅K₁₀ 22b दद्याद्वि० C^{२५}K₈₂K₁₀K₇; दद्या द्वि० E 23b गुणगुणि० C^{२५}K₈₂K₁₀K₇; गुणगुणि० E 23c ०धिकं C₄₅C₀₂K₈₂K₁₀; ०धिक० C₉₄K₇E 23d ०त्तम C^{२५}K₈₂K₁₀E; ०त्तमः K₇ 24a जामदग्नयेन C₄₅K₈₂K₇; जामदग्नये C₉₄, जामदग्नयेन C₀₂K₁₀E • रामेण C₄₅K₇E; रामेण C₀₂K₈₂K₁₀, xxण C₉₄ 24b दत्त्वा द्वि० C₉₄C₀₂K₈₂K₁₀K₇E; दद्याद्वि० C₄₅ 24d च C^{२५}K₈₂K₁₀K₇; हि E 25ab (हेम०... द्विजोत्तम) C^{२५}K₈₂K₇E; om. K₁₀ 25a ०शृङ्गां C^{२५}K₇E; ०शृङ्गं K₈₂, om. K₁₀ • रौप्य० C^{२५}K₈₂K₁₀E; रौप्यं K₇ • खुरां C₀₂E; ०खुरां C₉₄C₄₅K₈₂K₇, om. K₁₀

विप्राय वेदविदुषे दत्त्वानन्तफलं स्मृतम् ॥ ७:२५ ॥

[दानप्रशंसा]

दानाभ्यासरतः प्रवर्तनभवां शक्यानुरूपं सदा

अन्नं वस्त्रहिरण्यरौप्यमुदकं गावस्तिलान्मेदिनीम् ।

दद्यात्पादुकछत्रपीठकलशं पात्राद्यमन्यच्च वा

श्रद्धादानमभिचरागवदनं कृत्वा मनो निर्मलम् ॥ ७:२६ ॥

दानादेव यशः श्रियः सुखकराः ख्यातिमतुल्यां लभेत्

दानादेव निगर्हणं रिपुगणे आनन्ददं सौख्यदम् ।

दानादूर्जयता प्रसादमतुलं सौभाग्य दानाल्लभेत्

दानादेव अनन्तभोग नियतं स्वर्गं च तस्माद्भवेत् ॥ ७:२७ ॥

दानादेव च शक्रलोकसकलं दानाज्जनानन्दनम्

दानादेव महीं समस्त बुभुजे सम्राज्जहीमण्डले ।

दानादेव सुरूपयोनिभुगश्चन्द्राननो वीक्ष्यते

दानादेव अनेकसम्भवसुखं प्राप्नोति निःसंशयम् ॥ ७:२८ ॥

॥ इति वृषसारसंग्रहे दानप्रशंसाध्यायः सप्तमः ॥

25 cf., e.g., MBh 7.58.18: तथा गाः कपिला दोग्ध्रीः सर्षभाः पाण्डुनन्दनः । हेमशृङ्गी रूप्यखुरा दत्त्वा चक्रे प्रदक्षिणम् ॥ and BhavP Uttara 12.25: हेमशृङ्गी रौप्यखुरां सघटां कांस्यदोहनाम् । महादेवाय गां दद्याद्दीक्षिताय द्विजाय वै ॥



25d दत्त्वानन्त० C³K₈₂K₁₀K₇; दत्त्वान्त० E 26a ०रूपं C³K₈₂K₇E; ०रूप K₁₀ 26b ०रौप्य० C₉₄C₀₂K₈₂K₁₀E; ०रौप्य० C₄₅, ०रौप्य० K₇ • गावस्तिलान्मे० em.; गावस्तिलान्मे० C₉₄C₀₂K₇, गावस्तिला मे० C₄₅K₈₂, गावस्तिला मे० K₁₀, गावस्तिलं मे० E 26c दद्यात्पा० C³K₈₂K₇E; दद्या पा० K₁₀ • पात्राद्यमन्यच्च वा C₉₄C₀₂K₈₂K₁₀K₇; पात्राद्यमन्यच्च वा C₄₅, पात्रेषु लब्धेषु वै E 26d श्रद्धादान० C³K₈₂K₁₀K₇; दत्त्वादान० E 27a यशः C₄₅K₇E; यश C₉₄C₀₂K₈₂K₁₀ • सुखकराः C³K₈₂K₁₀K₇E; सुखकर K₇^{pc} • ख्यातिमतुल्यां em.; ख्यातिश्च तुल्यं C³K₈₂K₁₀K₇E • लभेत् C³K₈₂K₁₀; भवेत् K₇E 27b निगर्हणं C₉₄C₀₂K₈₂E; निर्हणं C₉₄^{ac}, निवर्हणं C₄₅K₇, निगर्हण K₁₀ • ०गणे आनन्ददं सौख्यदम् C₉₄C₄₅K₈₂K₁₀K₇; ०गणै आनन्ददं सौख्यदम् C₀₂, ०गणैश्चानन्दसौख्यप्रदम् E 27c दानादूर्जयता C³K₁₀K₇; दानादूर्जयतां K₈₂, दानाहु० E • प्रसाद० C³K₁₀K₇E; प्रासाद० K₈₂ • सौभाग्य C₉₄C₀₂K₈₂K₁₀K₇; सौभाग्य C₄₅, सौभाग्यं E (unmetr.) • दानाल्लभेत् C₄₅E; दानं लभेत् C₉₄C₀₂K₈₂K₁₀K₇ 27d दानादेव C₉₄C₄₅K₈₂K₁₀K₇E; दानादोव C₀₂ • ०नियतं C₉₄C₄₅K₈₂K₁₀K₇E; ०नियत C₀₂ 28a शक्रलोकसकलं C³K₁₀K₇; शत्रुलोकसकलं K₈₂, शक्रलोकमतुलं E • दानाज्ज० C₀₂K₈₂K₁₀K₇E; दाना ज० C₉₄, दानार्ज० C₄₅ 28b दानादेव C₉₄C₀₂K₈₂K₁₀K₇E; दानेदेव C₄₅ • महीं समस्त conj.; महीसमासु C₄₅C₀₂, महीं समांसु C₉₄K₈₂K₇, मही समस्त K₁₀, महीयसां स E • सम्राज्ज० C₉₄C₀₂K₈₂K₁₀K₇E; सम्राज्ज० C₄₅ 28c सुरूप० C³K₈₂K₇E; स्वरूप० K₁₀ • ०योनिषु० K₁₀E; ०योनिस्सु० C₉₄०योनिः सु० C₄₅C₀₂K₈₂K₇ • ०भगश्च० C₉₄C₀₂K₁₀K₇; ०भग च० C₄₅K₈₂E • ०न्द्राननो C₉₄C₄₅K₈₂E; ०न्द्रानने C₀₂K₁₀, ०न्द्राननौ K₇ • वीक्ष्यते C₄₅C₀₂; वीक्षते C₉₄K₈₂K₁₀K₇, विक्षते E 28d निःसंशयम् C₉₄C₄₅K₇; निःसंशयः C₀₂, निःसंशयः K₈₂E, निःसंशयः K₁₀ Colophon: ०प्रशंसाध्यायः सप्तमः C₉₄C₀₂K₈₂K₁₀K₇; ०प्रशंसाध्यायः समाप्तः C₄₅, ०प्रशंसा सप्तमो ऽध्यायः E ५५१

[अष्टमोऽध्यायः]

[नियमेषु स्वाध्यायः (५)]

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

[नियमेषुपस्थनिग्रहः (६)]

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



Testimonia for this chapter: C₉₄ ff. 204r-205v, C₄₅ ff. 210v-211v, C₀₂ ff. 280v-282r, K₈₂ ff. 11v-13r, K₁₀ exp. 53 (lower) - 54 (lower), K₇ ff. 219v-221r, P₅₇ exp. 426-428, E pp. 603-606; C^Σ = C₉₄ + C₄₅ + C₀₂



1a स्वाध्यायनं C^ΣK₈₂K₁₀P₅₇E; स्वाध्यायनं K₇ 1b मुत्र C^ΣK₈₂K₁₀K₇P₅₇; मूत्र E • र्थिना C^ΣK₈₂K₇P₅₇E; र्थिना K₁₀ 1c शैवं C₉₄C₄₅K₈₂K₁₀K₇P₅₇E; शैवलं C₀₂ • सांख्यं C₉₄C₄₅K₇P₅₇E; सांख्य C₀₂, सांख्यं K₈₂K₁₀ 1d स्मार्तं C₉₄C₄₅K₈₂K₇P₅₇E; स्मार्त C₀₂K₁₀ • भारतसंहिताम् C^ΣK₁₀P₅₇E; भारतसंहिता K₈₂, भारतसंहिता K₇ 2a शैव conj.; शैवे C₉₄C₀₂K₈₂K₁₀K₇, शैव C₄₅P₅₇, शैवं E • तत्त्वं C^ΣK₈₂K₁₀K₇E; तत्त्व P₅₇ 2b शैव P₅₇; शैवः C₉₄C₄₅K₁₀K₇, शैवाः C₀₂E, शैवा K₈₂ • द्वये C₉₄C₀₂K₈₂K₁₀K₇P₅₇E; द्वे C₄₅ 2d सारसमुच्चयम् C^ΣK₇P₅₇E; सारं समुच्चयम् K₈₂, सारं समुच्चयं K₁₀ 3a संख्यातत्त्वं तु K₈₂K₇P₅₇; संख्यातत्त्वं C₉₄, संख्यातत्त्वं C₄₅, शाङ्खातत्त्वं तु C₀₂, संख्यतत्त्वन्तु K₁₀, संख्यातत्त्व तु E • सांख्येषु C^ΣK₈₂K₇P₅₇E; संख्येषु K₁₀ 3c तत्त्व C₉₄C₀₂K₈₂K₇P₅₇E; तत्त्वा C₄₅, om. K₁₀ 4c अधोर्ध्व C^ΣK₈₂K₇P₅₇E; अधोर्ध्व K₁₀ • मध्य C₉₄C₄₅K₈₂K₁₀K₇P₅₇E; मध C₀₂ 4d यत्नतः C^ΣK₈₂K₇P₅₇E; यत्नत K₁₀ • सम्प्रवेशयेत् C^ΣK₈₂K₁₀K₇P₅₇; सम्प्रबोधयेत् E 5a स्मार्तं वर्णा C₉₄; तस्मार्तम्वर्णा C₄₅, स्मार्तवर्णा C₀₂K₈₂K₁₀K₇E, स्मार्तं वर्णं P₅₇ 5b धर्म C₉₄C₄₅K₈₂K₁₀K₇P₅₇E; धर्म C₀₂ • वर्तनम् C^ΣK₈₂K₁₀K₇; वनं P₅₇, वर्तन E 5c चारो C₉₄C₄₅K₁₀K₇; चार C₀₂E, चारा K₈₂, चारो P₅₇ 5d ग्राह्यस्तत्र अशङ्कितः C₄₅C₀₂K₈₂K₁₀K₇P₅₇E; ग्राह्यस्तत्र अशङ्कितः C₉₄ 6b ऋः C₉₄C₄₅K₈₂K₁₀K₇P₅₇E; ऋ C₀₂ 7b ग्रहम् C^ΣK₁₀K₇P₅₇E; ग्रहः K₈₂ 7c गर्हितोत्सर्गः C₉₄C₄₅K₁₀K₇P₅₇; गर्हितस्सर्गः C₀₂, गर्हितो विप्र K₈₂, गर्हितो स्वर्गः E 7d स्वयं C₉₄C₀₂K₈₂K₁₀K₇P₅₇E; स्वयं C₄₅ • कीर्त्यते C₉₄C₄₅K₈₂K₁₀K₇P₅₇E; कीर्त्यते C₀₂ 7e घातं C₉₄C₄₅K₈₂K₁₀K₇P₅₇; घात C₀₂E

[स्त्रियः]

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

[गर्हितोत्सर्गः]

अजमेषगवादीनां वडवामहिषीषु च ।
गर्हितोत्सर्गमित्येतद्यत्नेन परिवर्जयेत् ॥ ८:९ ॥

[स्वयंमुक्तिः]

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

[स्वप्नघातम्]

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

[दिवास्वप्नम्]

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

[नियमेषु व्रतपञ्चकम् (७)]

मार्जारकबकश्चानगोमहीव्रतपञ्चकम् ।

[मार्जारकव्रतम्]

स्वविष्टमूत्रं भूमीषु छादयेद्विजसत्तम ।
सूर्यसोमानुमोदन्ति मार्जारव्रतिकेषु च ॥ ८:१३ ॥

8ab cf. Manu II.175 (Olivelle's edition): मैथुनं तु समासेव्य पुंसि योषिति वा द्विजः । गोयाने ऽप्सु दिवा चैव सवासाः स्नानमाचरेत् ॥ and Manu 3.45 (Olivelle's edition): ऋतुकालाभिगामी स्यात्स्वदारनिरतः सदा । पर्ववर्जं व्रजेच्चैनां तद्व्रतो रतिकाम्यया ॥ **12cd** cf. PadmaP I.13.395cd:परित्यजध्वं दाराणि स्वर्गमार्गार्गलानि च



8a स्त्री दिवा पर्वे C₄₅C₀₂K₈₂K₁₀K₇; × दिवा पर्वे C₉₄, ××× पर्वे P₅₇, स्त्री दिवापूर्वे E **8b** पत्न्यपि C₉₄C₄₅K₈₂K₁₀K₇P₅₇E; °पत्नी पि C₀₂ **8c** विरुद्धस्त्रीं न corr.; विरुद्धस्त्री न C^ΣK₁₀K₇, विरुद्धस्त्री निसेवेत K₈₂P₅₇, द्विरुद्धास्त्रीन E **8d** अधिकासु च C₉₄C₄₅K₈₂P₅₇; अधिकासु त C₀₂, °दिकाषु च K₁₀, °विकाषु च K₇, °पिकासु च E **9a** °मेष° C₉₄C₀₂K₈₂K₁₀K₇P₅₇E; °मेय° C₄₅ **10a** अयोन्य° conj.; अन्योन्य° C^ΣK₈₂K₁₀K₇P₅₇E • °कषणा C₉₄K₈₂; °कर्षणा C₄₅C₀₂K₁₀K₇P₅₇E **10b** °कषणापि C^ΣK₈₂; °कर्षणापि K₁₀K₇P₅₇E **10c** स्वयंमुक्ति° C₉₄C₀₂K₈₂K₁₀K₇P₅₇E; स्वयमुक्ति° C₄₅ • ज्ञेया C^ΣK₈₂K₇P₅₇E; ज्ञेयां K₁₀ **10d** तस्मात्तां C₉₄C₄₅K₈₂K₇P₅₇; तस्मात्तां C₀₂, तस्मात्तां K₁₀, तस्मात्स्त्री E **11a** स्वप्नघा° C^ΣK₈₂K₁₀K₇P₅₇^{pc}E; स्वप्नघा° P₅₇^{ac} **11b** पण्डितैः C₉₄C₄₅K₈₂K₁₀P₅₇E; पण्डितैः C₀₂, पण्डितैः K₇ **11d** प्रक्षरते C^ΣK₈₂K₁₀K₇P₅₇; प्रस्खलतस् E • ततः C₉₄C₄₅K₈₂K₁₀K₇P₅₇E; तत C₀₂ **12a** दिवाशयं न C^ΣP₅₇E; दिवासयानं K₁₀, दिवाशयेन K₈₂, दिवाशायं K₇ **12b** नित्यं C^ΣK₈₂K₇P₅₇E; नित्य K₁₀ • °परेण तु C₄₅K₈₂K₁₀K₇P₅₇E; °परेन तु C₉₄, °परेण च C₀₂ **12c** ह्येताः K₇; ह्येता C^ΣK₈₂K₁₀P₅₇E **12d** स्त्रियो C^ΣK₈₂K₁₀K₇P₅₇; स्त्रीयो E • °कीर्तिताः C^ΣK₈₂K₁₀P₅₇E; °कीर्तिता K₇ **13ab** मार्जारकबकश्चानगोमहीव्रत° C^ΣK₈₂K₇P₅₇; मार्जारकबकश्चानगोमहीव्रत° K₁₀, मार्जारकश्च श्वानाश्च गोमहीवक E **13c** °विष्ट° C^ΣK₈₂K₁₀K₇P₅₇; °विष्टा° E • °मूत्रं C₉₄C₀₂K₈₂K₇P₅₇E; °मूत्रं C₄₅K₁₀ **13e** °मोदन्ति C^ΣK₈₂K₁₀K₇P₅₇; °षादन्ति E

प्रथमो ऽध्यायः

[बकव्रतम्]

बकवच्चेन्द्रियग्रामं सुनियम्य तपोधन ।
साधयेच्च मनस्तुष्टिं मोक्षसाधनतत्परः ॥ ८:१४ ॥

[श्वानव्रतम्]

मूत्रविष्टे न भूमीषु कुरुते श्वानदः सदा ।
तुष्यते भगवान्दशर्वः श्वानव्रतचरो यदि ॥ ८:१५ ॥

[गोव्रतम्]

मूत्रवर्चो न रुध्येत सदा गोव्रतिको नरः ।
भीमस्तुष्टिकरश्चैव पुराणेषु निगद्यते ॥ ८:१६ ॥

[महीव्रतम्]

कुद्दालैर्दारयन्तो ऽपि कीलकोटिशतैश्चितः ।
क्षमते पृथिवी देवी एवमेव महीव्रतः ॥ ८:१७ ॥
व्रतपञ्चकमित्येतद्यश्चरेत जितेन्द्रियः ।
स चोत्तममिदं लोकं प्राप्नोति न च संशयः ॥ ८:१८ ॥

[नियमेष्वुपवासः (८)]

शेषान्नमन्तरान्नं च नक्तायाचितमेव च ।
उपवासं च पञ्चैतत्कथयिष्यामि तच्छृणु ॥ ८:१९ ॥

[शेषान्नम्]

वैश्वदेवातिथिशेषं पितृशेषं च यद्भवेत् ।
भृत्यपुत्रकलत्रेभ्यः शेषाशी विघसाशनः ॥ ८:२० ॥

[अन्तरान्नम्]

अन्तरा प्रातराशी च सायमाशी तथैव च ।



14a तपोधन C^{२२}K₈₂K₁₀P₅₇; तपोधनः K₇, तपोधनम् E 14c साधयेच्च C₉₄C₀₂K₈₂K₁₀K₇P₅₇E;
साधये च C₄₅ • मनस्तुष्टिं C₉₄K₈₂K₁₀K₇P₅₇E; मनस्तुष्टिः C₄₅C₀₂ 14d साधनः C^{२२}K₈₂K₁₀
P₅₇E; •सानः K₇ 15a मूत्रविष्टे न C^{२२}K₈₂K₁₀K₇P₅₇; मूत्रविष्टे च E 15b श्वानदः K₈₂; धुनदं C^{२२}
K₁₀K₇P₅₇; छादनं E 15c शर्वः C₉₄K₈₂K₇P₅₇E; सर्वः C₄₅K₁₀, सव्वः C₀₂ 16a वचो C₉₄C₀₂
K₁₀K₇P₅₇; •वचो C₄₅K₈₂, •वर्चा E 16b गोव्रतिको C₄₅C₀₂K₈₂K₁₀K₇P₅₇E; •वर्चिको C₉₄
16c भीमस्तुष्टिकरश्चैव C₀₂K₁₀E, भीमस्तुष्टिकरश्चैव C₉₄C₄₅K₈₂K₇P₅₇ 17a कुद्दालैर्दारयन्तो K₈₂P₅₇
E; कुद्दालैर्दारयन्तो C₉₄, कुद्दालैर् दारयन्तो C₄₅, कुद्दालैर् दारयन्ता C₀₂, कुद्दालैर् दारयामास K₁₀, कुद्दालैर्
दारयन्तो K₇ 17b कीलकोटिशतैश्चितः C₉₄C₄₅K₈₂K₁₀K₇P₅₇; कीलकोटीशतैरपि C₀₂E 17d व्रतः
C^{२२}K₈₂K₁₀P₅₇E; व्रत K₇ 18b जितेन्द्रियः C^{२२}K₈₂K₇P₅₇E; द्विजेन्द्रियः K₁₀ 19a शेषान्नमन्तरान्नं
च C₉₄C₄₅K₁₀K₇P₅₇^{pc}; शेषान्नमन्तरान्नं च K₈₂, शेषान्नमन्तरान्नं च P₅₇^{ac}, शेषान्नमन्तरान्नान्नाश्च C₀₂E
19b नक्तायाचितः C^{२२}K₈₂K₁₀P₅₇E; नक्तायाचितः K₇ • च C^{२२}K₈₂K₁₀K₇P₅₇; वा E 19cd पञ्चैतत्कः
C₉₄C₄₅K₈₂K₁₀K₇P₅₇E; पञ्चैते कः C₀₂ 20a शेषं C₉₄C₀₂K₈₂K₁₀K₇P₅₇E; •शेषां C₄₅
20d विघसाशनः C₉₄K₈₂K₁₀; विघसाशनम् C₄₅, विघसाशिनः C₀₂, विघसाशनः K₇, विघसाशनः P₅₇^{pc}
, घसाशन P₅₇^{ac}, विघसाशनः E 21a अन्तरा प्रातराशी em.; अन्तरा प्रान्तराशी C^{२२}K₈₂K₇, अन्तरा
ऋन्तराशी K₁₀, अन्तरा प्राहन्तराशी P₅₇, अन्तसम्प्रान्तराशी E 21b सायमाशी C₄₅C₀₂K₈₂K₁₀K₇
P₅₇; सायमाशीन् C₉₄, नियमाशी E

सदोपवासी भवति यो न भुङ्क्ते कदाचन ॥ ८:२१ ॥

[नक्तान्नम्]

न दिवा भोजनं कार्यं रात्रौ नैव च भोजयेत् ।

नक्तवेले च भोक्तव्यं नक्तधर्मं समीहता ॥ ८:२२ ॥

[अयाचितान्नम्]

अनारम्भ्य य आहारं कुर्यान्नित्यमयाचितम् ।

परैर्दत्तं तु यो भुङ्क्ते तमयाचितमुच्यते ॥ ८:२३ ॥

[उपवासः]

भक्ष्यं भोज्यं च लेह्यं च चोष्यं पेयं च पञ्चमम् ।

न काङ्क्षेन्नोपयुञ्जीत उपवासः स उच्यते ॥ ८:२४ ॥

[नियमेषु मौनव्रतम् (९)]

मिथ्यापिशुनपारुष्यतीक्ष्णवागप्रलापनम् ।

मौनपञ्चकमित्येतद्धारयेन्नियतव्रतः ॥ ८:२५ ॥

[मिथ्यावचनम्]

असम्भूतमदृष्टं च धर्माच्चापि बहिष्कृतम् ।

अनर्थाप्रियवाक्यं यत्तन्मिथ्यावचनं स्मृतम् ॥ ८:२६ ॥

[पिशुनः]

परश्रीं नाभिनन्दन्ति परस्यैश्वर्यमेव च ।

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



21c वासी भवति C₉₄C₄₅K₈₂K₁₀K₇P₅₇E; वासी च भवति C₀₂ 21d कदाचन C₉₄C₄₅K₈₂
K₁₀K₇P₅₇E; कदाचन: C₀₂ 22a भोजनं C^ΣK₈₂K₁₀P₅₇E; भोजनं K₇ 22b च C₉₄C₀₂K₁₀
K₇P₅₇E; तु C₄₅, om. K₈₂ • भोजयेत् C^ΣK₈₂K₇P₅₇E; कारयेत् K₁₀ 22a वेले च C₉₄C₀₂
K₈₂K₁₀P₅₇; वेला च C₄₅, वेलो च K₇, वेले व E 22b धर्मं समीहता C₉₄C₄₅K₈₂K₇P₅₇;
धर्मसमीहता C₀₂K₁₀, धर्मः समीहितः E 23a अनारम्भ्य य conj.; अनारम्भस्य C^ΣK₈₂K₁₀K₇P₅₇
E 23b कुर्यान्नि C^ΣK₈₂K₁₀P₅₇E; कुर्या नि K₇ 23c परैर्दत्तं तु C₉₄C₄₅K₈₂P₅₇; परै दत्तञ्च C₀₂
, परै दत्तन्तु K₁₀, परैर्दन्तन्तु K₇E 23d तमयाचि C^ΣK₈₂K₁₀K₇E; नमयाचि P₅₇^{ac}, तमयाचि P₅₇^{pc} 24a भक्ष्यं C^ΣK₁₀K₇P₅₇E; भक्ष्य K₈₂ 24c काङ्क्षेन्नो C₉₄C₄₅K₈₂K₁₀K₇P₅₇E; काङ्क्षे
नो C₀₂ • युञ्जीत C₀₂K₈₂K₁₀; यञ्जत C₉₄, युञ्जीत C₄₅, भुञ्जीत P₅₇E, भुञ्जीत K₇ 24d वासः
स C^ΣK₈₂P₅₇E; वास स K₁₀, वासस्य K₇ 25a पारुष्य C₉₄C₄₅K₈₂K₁₀K₇P₅₇; संभिन्ना
C₀₂, याभिन्ना E 25b तीक्ष्णवाग conj.; स्पृष्टवाग C₉₄C₄₅K₈₂K₁₀K₇P₅₇, पृष्टवाक C₀₂,
पृष्टेवाक E 25c मौनपञ्चक C₉₄C₄₅K₁₀; मौनं पञ्चक C₀₂K₈₂K₇E, मौनपञ्च P₅₇ • त्येत
C^ΣK₈₂K₁₀K₇P₅₇^{pc}E; त्ये P₅₇^{ac} 25d रयेन्नि C^ΣK₈₂K₁₀K₇P₅₇; रयन्नि E 26a दृष्टं
च C₉₄C₄₅K₈₂K₁₀K₇P₅₇E; दृष्टञ्च C₀₂ 26b धर्माच्चापि C₉₄C₄₅K₈₂K₁₀K₇P₅₇; धर्मश्चापि C₀₂
, धर्म चापि E • बहिष्कृतम् C₉₄C₄₅K₈₂K₇P₅₇; बहिष्कृतः C₀₂E, नहिष्कृतं K₁₀ 26c अनर्था
C₉₄C₄₅K₈₂K₁₀K₇P₅₇; अनर्थ C₀₂E 26cd वाक्यं यत्तन्मि C₉₄C₄₅K₈₂P₅₇; वक्तार तं मि
C₀₂, वाक्यं यत्तन्मि K₁₀, वाक्यं यत्तन्मि K₇E 26d स्मृतम् C₉₄C₀₂EK₈₂K₁₀K₇P₅₇; स्मृतः C₄₅
27a परश्रीं ना C₉₄C₄₅K₈₂K₇P₅₇; परस्त्री ना C₀₂E, परस्त्रीना K₁₀ • भिनन्दन्ति C₉₄K₈₂K₁₀
K₇P₅₇E; भिनन्दन्ति C₀₂, भिनन्ति C₄₅ 27b परस्यैश्वर्य C₉₄C₀₂K₈₂K₁₀K₇P₅₇E; परस्यैश्वर्य
५५५

अनिष्टदर्शनाकाङ्क्षी पिशुनः समुदाहृतः ॥ ८:२७ ॥

[पारुष्यम्]

मृता माता पिता चैव हानिस्थानं कथं भवेत् ।

भुङ्क्ष्व कामममृष्टानां पारुष्यं समुदाहृतम् ॥ ८:२८ ॥

[तीक्ष्णवाक्]

हृदि न स्फुटसे मूढ शिरो वा न विदार्यसे ।

एवमादीन्यनेकानि तीक्ष्णवादी स उच्यते ॥ ८:२९ ॥

[असत्प्रलापः]

द्यूतभोजनयुद्धं च मद्यस्त्रीकथमेव च ।

असत्प्रलापः पञ्चैतत्कीर्तितं मे द्विजोत्तम ॥ ८:३० ॥

मौनमेव सदा कार्यं वाक्यसौभाग्यमिच्छता ।

अपारुष्यमसम्भिन्नं वाक्यं सत्यमुदीरयेत् ॥ ८:३१ ॥

यस्तु मौनस्य नो कर्ता दूषितः स कुलाधमः ।

जन्मे जन्मे च दुर्गन्धो मूकश्चैवोपजायते ॥ ८:३२ ॥

तस्मान्मौनव्रतं सदैव सुदृढं कुर्वीत यो निश्चितं

वाचा तस्य अलङ्घ्यता च भवति सर्वा सभां नन्दति ।

वक्त्राच्चोत्पलगन्धमस्य सततं वायन्ति गन्धोत्कटाः

शास्त्रानेकसहस्रशो गिरि नरः प्रोच्चार्यते निर्मलम् ॥ ८:३३ ॥

[नियमेषु स्नानम् (१०)]

स्नानं पञ्चविधं चैव प्रवक्ष्यामि यथातथम् ।



27c °दर्शना० C₉₄C₄₅K₈₂K₇P₅₇E; °दर्शना० C₀₂, °दर्शनां K₁₀ 27d पिशुनः C₉₄C₄₅K₈₂K₁₀K₇P₅₇E; पिशुन C₀₂ 28a मृता P₅₇^{pc}; मृत० C[°]K₈₂K₁₀K₇P₅₇^{ac}E 28b °स्थानं C₉₄K₈₂K₁₀K₇P₅₇E; °स्थान C₄₅C₀₂ 28c भुङ्क्ष्व K₇P₅₇; भुत्तव C₉₄, भुत्तवा C₄₅C₀₂, भुङ्क्ष्व K₈₂, भुक्ष्व K₁₀, भुक्ता E • कामममृष्टानां C₉₄K₈₂K₇P₅₇E; कामसुसृष्टानां C₀₂, कममसृष्टानां C₄₅, काममुसृष्टानां K₁₀ 29a स्फुटसे C[°]K₈₂K₇P₅₇E; स्फुटय K₁₀ 30a °युद्धं C[°]K₈₂K₁₀K₇P₅₇; °युद्धश् E 30b °कथ० K₁₀K₇; °कष० C[°]K₈₂P₅₇, °कर्ष० E 30cd पञ्चैतत्की० C[°]K₈₂P₅₇E; पञ्चैते की० K₁₀, पञ्चैतत्की० K₇ 30d मे C[°]K₈₂K₁₀K₇P₅₇; ते E 31a कार्यं C[°]K₈₂K₇P₅₇E; कार्या K₁₀ 31b वाक्य० C₉₄C₄₅K₈₂K₇P₅₇E; वाक्यं C₀₂K₁₀ • °सौभाग्य० C₉₄C₀₂K₈₂K₁₀K₇P₅₇E; °सौभार्य० C₄₅ 31c °भिन्नं C₉₄C₄₅K₈₂K₁₀K₇P₅₇; °भिन्न C₀₂, °दिग्धं E 32b दूषितः C₉₄C₄₅K₈₂K₁₀K₇P₅₇; दूषित C₀₂, भूषितः E 32c जन्मे जन्मे C₄₅C₀₂K₈₂E; जन्म जन्म C₉₄K₁₀K₇P₅₇ • दुर्गन्धो C₉₄K₁₀K₇P₅₇; दुर्गन्धो C₄₅, दुर्गन्धा C₀₂, दुर्गन्धो K₈₂, दुर्गन्धो E 33a तस्मान्मौ० C₀₂K₁₀K₇P₅₇E; ××त्मौ० C₉₄, तस्मात्तमौ० C₄₅K₈₂ • सदैव C₉₄C₄₅K₈₂P₅₇E; सदैव C₀₂K₇, सुदैत्य K₁₀ • कुर्वीत यो निश्चितम् C₉₄C₄₅K₇P₅₇E; कुर्वन्ति येनिश्चितम् C₀₂K₈₂, कुर्वन्ति योनिश्चित K₁₀ 33b अलङ्घ्यता च C₉₄C₄₅K₈₂K₁₀P₅₇; अलङ्घ्यताश्च C₀₂K₇E • सर्वा सभां C₉₄K₈₂P₅₇E; सर्वा सभा C₄₅K₇, सर्वः सभान् C₀₂, सर्वा सुभा K₁₀ 33c वक्त्राच्चोत्पलगन्धमस्य C₉₄C₄₅K₇P₅₇^{ac}; वक्त्रं चोत्पलगन्धमस्य C₀₂, वक्त्रं चोत्पलगन्धमस्य K₈₂, वक्त्रं चोत्पलगन्धमस्य K₁₀, वक्त्राश्चोत्पलगन्धमस्य P₅₇^{pc}, वक्त्राच्चोत्पलगन्धमस्य E 33d °सहस्रशो C₉₄C₀₂K₈₂K₁₀K₇P₅₇E; °सहस्रशो C₄₅ • °मलम् C₉₄K₈₂K₁₀K₇P₅₇; °मलः C₄₅C₀₂E 34a पञ्चविधं C₉₄C₀₂K₈₂K₁₀K₇P₅₇E; पञ्चवि C₄₅ 34b यथातथम् C₄₅C₀₂K₈₂K₁₀K₇P₅₇E; ××तथम् C₉₄

आग्नेयं वारुणं ब्राह्म्यं वायव्यं दिव्यमेव च ॥ ८:३४ ॥

[आग्नेयं स्नानम्]

आग्नेयं भस्मना स्नानं तोयाच्छतगुणं फलम् ।

भस्मपूतं पवित्रं च भस्म पापप्रणाशनम् ॥ ८:३५ ॥

तस्माद्भस्म प्रयुञ्जीत देहिनां तु मलापहम् ।

सर्वशान्तिकरं भस्म भस्म रक्षकमुत्तमम् ॥ ८:३६ ॥

भस्मना त्र्यायुषं कृत्वा ब्रह्मचर्यव्रते स्थितम् ।

भस्मना ऋषयः सर्वे पवित्रीकृतमात्मनः ॥ ८:३७ ॥

भस्मना विबुधा मुक्ता वीरभद्रभयार्दिताः ।

भस्मानुशंसं दृष्ट्वैव ब्रह्मणानुमतिः कृता ॥ ८:३८ ॥

चतुराश्रमतो ऽधिक्यं व्रतं पाशुपतं कृतम् ।

तस्मात्पाशुपतं श्रेष्ठं भस्मधारणहेतुतः ॥ ८:३९ ॥

[वारुणं स्नानम्]

वारुणं सलिलं स्नानं कर्तव्यं विविधं नरैः ।

नदीतोयतडागेषु प्रस्रवेषु हृदेषु च ॥ ८:४० ॥

[ब्राह्म्यं स्नानम्]

ब्रह्मस्नानं च विप्रेन्द्र आपोहिष्ठं विदुर्बुधाः ।

त्रिसंध्यमेव कर्तव्यं ब्रह्मस्नानं तदुच्यते ॥ ८:४१ ॥

[वायव्यं स्नानम्]

गोषु संचारमार्गेषु यत्र गोधूलिसम्भवः ।

तत्र गत्वावसीदेत स्नानमुक्तं मनीषिभिः ॥ ८:४२ ॥



34c आग्नेयं C⁵K₈₂K₇P₅₇E; आग्नेये K₁₀ • वारुणं C⁵K₈₂K₁₀K₇P₅₇; ब्राह्मणं E • ब्राह्म्यं C⁵K₈₂K₁₀P₅₇E; ब्रह्म्यं K₇ 35a स्नानं C⁵K₈₂K₁₀K₇P₅₇E; स्नाना K₈₂^{ac} 35b ऽगुणं C⁵K₈₂K₁₀P₅₇E; ऽगुणं K₇ 36a तस्माद्भस्म प्रयुञ्जीत C⁵K₈₂K₇P₅₇E; ऽगुणं K₁₀ 37a त्र्यायुषं कृत्वा C₄₅C₀₂K₈₂K₁₀K₇E; त्र्यायुषं C₉₄, त्र्यायुष्यं कृत्वा P₅₇ 37b ऽव्रते C⁵K₈₂K₁₀K₇P₅₇; ऽव्रतं E 37c ऋषयः सर्वे C⁵K₈₂K₁₀K₇P₅₇; ऋषिभिर्सर्वैः E 38a मुक्ता C⁵K₈₂K₁₀K₇P₅₇; मुक्ताः E 38b ऽर्दिताः C₉₄C₀₂K₈₂K₁₀K₇P₅₇E; ऽर्त्तिताः C₄₅ 38c भस्मानुशंसं दृष्ट्वैव corr. TÖRZSÖK; भस्मानुशंसं दृष्ट्वैव C₉₄, भस्मानुशंसां दृष्ट्वैव C₄₅, भस्मानुशंसदृष्ट्वैव C₀₂K₁₀, भस्मानुशंसदृष्ट्वैव K₈₂, भस्मानुशंसदृष्ट्वैव K₇, भस्मानुशंसं दृष्ट्वैव P₅₇, भस्मना शं प्रदृश्यैवं E 38d ब्रह्मणानुमतिः em.; ब्रह्मणानुमता C⁵K₈₂K₁₀K₇P₅₇; ब्रह्मणानुमतो E • कृता em.; कृतः C₉₄C₄₅K₁₀K₇P₅₇E, कृतिः C₀₂, कृताः K₈₂ 39a चतुराश्रमतो C₄₅C₀₂K₁₀P₅₇E; चतुराश्रमतो C₉₄K₇, चतुराश्रतो K₈₂^{ac}, चतुराश्रमतो K₈₂^{pc} 39ab ऽधिक्यं व्रतं पाशुपतं कृतम् C⁵K₈₂K₇P₅₇E; ऽधिक्यव्रतपाशुपतं K₁₀ (top of akṣaras lost) 39c तस्मात्पाशुपतं श्रेष्ठं C⁵K₈₂K₇P₅₇E; om.K₁₀ 39d ऽहेतुतः em. TÖRZSÖK; ऽहेतवः C₉₄C₄₅K₈₂K₇P₅₇E, ऽहेतुना C₀₂, ऽहेतुनतः K₁₀ 40a वारुणं C₄₅C₀₂K₈₂K₁₀P₅₇E; वा० C₉₄, वारुणा K₇^{ac}, वारुण K₇^{pc} • सलिलं C⁵K₈₂K₁₀P₅₇; सलिलं K₇E 40b विविधं नरैः C⁵K₈₂; विविधनरैः K₇P₅₇E, विविधनरैः K₁₀ 40c ऽतडागेषु C⁵K₈₂K₇P₅₇E; ऽतडागेवा K₁₀ 40d प्रस्रवेषु C⁵K₈₂P₅₇E; प्रयेवेषु K₁₀, प्रभवेषु K₇ 41a विप्रेन्द्र C⁵K₈₂K₁₀E; विप्रेन्द्र K₇P₅₇ 41b विदुर्बु० C⁵K₈₂K₁₀P₅₇E; विदुर्बु० K₇ 42d ऽक्तं C⁵K₈₂K₇P₅₇E; ऽक्त K₁₀

प्रथमो ऽध्यायः

[दिव्यं स्नानम्]

वर्षतोयाम्बुधाराभिः प्लावयित्वा स्वकां तनुम् ।
स्नानं दिव्यं वदत्येव जगदादिमहेश्वरः ॥ ८:४३ ॥
इति नियमविभागः पञ्चभेदेन विप्र
निगदित तव पृष्ठः सर्वलोकानुकम्प्य ।
सकलमलपहारी धर्मपञ्चाशदेतन्
न भवति पुनर्जन्म कल्पकोट्यायुते ऽपि ॥ ८:४४ ॥

॥ इति वृषसारसंग्रहे नियमप्रशंसा नामाध्यायो ऽष्टमः ॥



43b तनुम् $C^{\Sigma}K_{82}K_{10}P_{57}E$; तनं K_7 **43c** दिव्यं $C^{\Sigma}K_{82}K_7P_{57}E$; दिव्य K_{10} **43d** जगदादि०
 $C_{94}C_{02}K_{82}K_{10}K_7P_{57}E$; गजदादि० C_{45} **44a** ०भागः $C^{\Sigma}K_{82}K_{10}P_{57}E$; ०भागं K_7 **44b** निगदित
तव E ; निगदितस्तव $C^{\Sigma}K_{82}K_{10}K_7P_{57}$ (unmetr.) • ०कम्प्य C_{94} ; ०कम्प $C_{45}C_{02}K_{82}K_7P_{57}$,
०कम्पः K_{10} , ०कम्प्यः E **44c** ०पहारी $C_{45}C_{02}K_{10}$; ०पहारि $C_{94}K_7$ (unmetr.), ०प्रहारि $K_{82}P_{57}$,
०पहारे E • ०पञ्चाशदेतन् $C_{94}C_{45}K_{82}K_{10}K_7P_{57}$; ०पञ्चाशमेतन् $C_{02}E$, ०पञ्चाशदेतन् K_{10}^{ac} **44d** पुनर्जन्म
 $C_{02}K_{10}$; पुनर्जन्म $C_{94}K_{82}K_7P_{57}E$, पुनर्जन्म C_{45} **Colophon:** इति वृषसारसंग्रहे नियमप्रशंसा
नामाध्यायो ऽष्टमः P_{57} ; इति वृषसारसंग्रहे नियमप्रशंसा नामाध्याय अष्टमः $C_{94}K_{82}$, om. C_{45} , इति वृषसारसंग्रहे
नियमप्रशंसा नामाध्यायाष्टमः $C_{02}K_{10}$, इति वृषसारसंग्रहे नियमप्रशंसा नामाध्यायाष्टमः K_7 , इति वृषसारसंग्रहे
नियमप्रशंसा नाम अष्टमो ऽध्यायः E

[नवमो ऽध्यायः]

[त्रैगुण्यम्]

त्रिकालगुणभेदेन भिन्नं सर्वचराचरम् ।
तस्मात्त्रिगुणबन्धेन वेष्टितं निखिलं जगत् ॥ ९:१ ॥
विगतराग उवाच ।
त्रैकाल्यमिति किं ज्ञेयं त्रैधातुकशरीरिणः ।
किञ्चिद्विस्तरमेवेह कथयस्व तपोधन ॥ ९:२ ॥
अनर्थयज्ञ उवाच ।
त्रैकाल्यं त्रिगुणं ज्ञेयं व्यापी प्रकृतिसम्भवः ।
अन्योन्यमुपजीवन्ति अन्योन्यमनुवर्तिनः ॥ ९:३ ॥
सत्त्वं रजस्तमश्चैव रजः सत्त्वं तमस्तथा ।
तमः सत्त्वं रजश्चैव अन्योन्यमिथुनाः स्मृताः ॥ ९:४ ॥
सात्त्विको भगवान्विष्णू राजसः कमलोद्भवः ।
तामसो भगवानीशः सकलं विकलेश्वरः ॥ ९:५ ॥



Testimonia for this chapter: C₉₄ ff. 205v-207r, C₄₅ ff. 211v-212v, C₀₂ ff. 282r-283v, K₈₂ ff. 13r-14v, K₁₀ exp. 54 (lower) - 55 (lower), K₇ ff. 221r-222v, E pp. 606-609; C^Σ = C₉₄ + C₄₅ + C₀₂

3cd ≈ BrahmāṇḍaP 1.4.9-10: एत एव त्रयो लोका एत एव त्रयो गुणाः । एत एव त्रयो वेदा एत एव त्रयो ऽग्रयः ॥ परस्परान्वया ह्येते परस्परमनुव्रताः । परस्परेण वर्तन्ते प्रेरयन्ति परस्परम् ॥ ≈ VāyuP 1.5.16-17ab ≈ LiñP 1.70.78-79 4d ≈ BrahmāṇḍaP 1.4.11ab: अन्योन्यं मिथुनं ह्येते अन्योन्यमुपजीविनः ≈ VāyuP 1.5.17cd ≈ LiñP 1.70.80ab



1a त्रिकालं C₉₄C₄₅K₈₂K₁₀K₇E; त्रिष्कालं C₀₂ • भेदेन C^ΣK₈₂K₁₀K₇E; भेन K^{ac}₁₀ 1b भिन्नं C^ΣK₈₂K₇E; भिन्न K₁₀ 1c तस्मात्त्रि C₉₄C₄₅K₈₂K₁₀E; तस्मा त्रि C₀₂K₇ 2a काल्यम् C₄₅C₀₂K₈₂K₁₀E; कालम् C₉₄K₇ 2ab किं ज्ञेयं त्रै C₉₄K₇; विज्ञेयं त्रै C₄₅K₈₂K₁₀E, किं ज्ञेयम् त्रै C₀₂ 2b धातुकं C^ΣK₈₂K₁₀K₇; धायुक्तं E 2c किञ्चि C₉₄C₄₅C₀₂K₈₂K₁₀K₇E; सात्त्विको भगव् विष्णु राजसः कमलोद्भवः । तामसो भगवानीशः सकलं विक किञ्चि C^{ac}₄₅ (eyeskip to 9.5) • वेह C^ΣK₈₂K₁₀K₇; तद्धि E 2d कथयस्व C₄₅C₀₂K₈₂K₁₀K₇E; कxxx C₉₄ 3a काल्यं C₉₄C₄₅K₈₂K₁₀K₇E; काल्य C₀₂ • गुणं C₉₄C₄₅K₈₂K₁₀K₇E; गुण C₀₂ 4a सत्त्वं C^ΣK₈₂K₇E; सत्त्व K₁₀ • रजस्तं C^ΣK₈₂K₁₀K₇; रजतं E 4b रजः C₉₄C₄₅K₈₂K₇; रज C₀₂K₁₀E • सत्त्वं तमस्तथा C₉₄K₈₂K₇; सत्त्वं तमस्तथा C₄₅, सत्त्वस्तमस्तथा C₀₂K₁₀, सत्त्वतमस्तथा E 4c तमः सत्त्वं C₉₄C₄₅K₈₂K₇; तमसत्त्व C₀₂, तमः सत्त्व K₁₀E • रजश्चैव C₉₄C₀₂K₈₂K₁₀K₇E; रजश्चैव C₄₅ 4d स्मृताः C₉₄C₄₅K₈₂K₁₀K₇E; om. C₀₂ 5a ष्णू corr.; ष्णु C^ΣK₈₂K₁₀K₇E 5b राजसः कमलोद्भवः C₄₅C₀₂K₈₂K₁₀K₇E; राजxxx C₉₄ 5cd तामसो भगवानीशः सकलं C₄₅C₀₂K₈₂K₁₀K₇E; xxxxxxxx(सकलम्) C₉₄

सत्त्वं कुन्देन्दुवर्णाभं पद्मरागनिभं रजः ।
तमश्चाञ्जनशैलाभं कीर्तितानि मनीषिभिः ॥ ९:६ ॥
सत्त्वं जलं रजोऽङ्गारं तमो धूमसमाकुलम् ।
एतद्गुणमयैर्बद्धाः पच्यन्ते सर्वदेहिनः ॥ ९:७ ॥
विगतराग उवाच ।
केन केन प्रकारेण गुणपाशेन बध्यते ।
चिह्नमेषां पृथक्त्वेन कथयस्व तपोधन ॥ ९:८ ॥
अनर्थयज्ञ उवाच ।
अनेकाकारभावेन बध्यन्ते गुणबन्धनैः ।
मोहिता नाभिजानन्ति जानन्ति शिवयोगिनः ॥ ९:९ ॥
उर्ध्वगो नित्यसत्त्वस्थो मध्यगो रजसावृतः ।
अधोगतिस्तमोऽवस्था भवन्ति पुरुषाधमाः ॥ ९:१० ॥
स्वर्गेऽपि हि त्रयो वैते भावनीयास्तपोधन ।
मानुषेषु च तिर्येषु गुणभेदास्त्रयस्त्रयः ॥ ९:११ ॥
[सात्त्विकोत्तमाः]
ब्रह्मा विष्णुश्च रुद्रश्च धर्म इन्द्रः प्रजापतिः ।
सोमोऽग्निर्वरुणः सूर्यो दश सत्त्वोत्तमाः स्मृताः ॥ ९:१२ ॥
[सात्त्विकमध्यमाः]
रुद्रादित्या वसुसाध्या विश्वेशमरुतो ध्रुवः ।
ऋषयः पितरश्चैव दशैते सत्त्वमध्यमाः ॥ ९:१३ ॥



6a सत्त्वं C₉₄C₄₅K₈₂K₁₀E; सत्व C₀₂K₇ • ०वर्णाभं C₉₄C₄₅K₈₂K₁₀K₇E; ०वर्णाभ C₀₂, ०वर्णाभं K₈₂ 6c ०भं C^ΣK₈₂K₁₀K₇; ०भा E 7a जलं C₉₄C₄₅K₈₂K₇E; रजं C₀₂, ज्वाल K₁₀ • रजोऽङ्गारं C₉₄C₄₅K₈₂K₁₀K₇; रङ्गोऽङ्गारं C₀₂, रजोङ्गारं E 7d ०देहिनः C₉₄C₀₂K₈₂K₁₀K₇E; ०देहिना C₄₅ 8b गुणं C₄₅C₀₂K₈₂K₁₀K₇E; om. C₉₄ 8c ०षां पृथक्त्वेन C^ΣK₈₂K₁₀E; ०षा पृथक्त्वेन K₇ 9c ०भिजानन्ति C₉₄C₄₅K₈₂K₁₀K₇E; ०भिजानान्ति C₀₂ 9d जानन्ति C₉₄C₄₅C₀₂K₈₂K₁₀K₇E; om. C₄₅ 10a उर्ध्वगो नित्य conj.; उर्ध्वाङ्गो नित्यं C^ΣK₈₂E, उर्ध्वाङ्गो नित्यं K₇, उर्ध्वाङ्गा नित्यं K₈₂, उर्ध्वगो सित्यं K₁₀, उर्ध्वगो सत्यं K₁₀ • ०सत्त्वं C₉₄C₄₅K₈₂K₇; ०सत्यं C₀₂E, ०नित्यं K₁₀ 10b मध्यगो C^ΣK₁₀K₈₂K₇; मध्यगो E • ०वृतः C^ΣK₈₂K₁₀K₇; ०वृतम् E 10c ०गतिस्तमो C₉₄K₈₂K₁₀K₇E; ०गतिस्तमो C₄₅C₀₂ 11c मानुषेषु C₉₄C₀₂K₈₂K₁₀E; मनुष्येषु C₄₅, मानुष्येषु K₇ • तिर्येषु C^ΣK₈₂K₁₀K₇; तीर्येषु E 11d ०स्त्रयः C₉₄C₄₅C₀₂K₈₂K₁₀K₇E; ०स्त्रः C₄₅ 12b धर्म इन्द्रः C₉₄C₀₂K₈₂K₁₀K₇; इर्म इन्द्र C₄₅, धर्म इन्द्र E 12c ग्रिर्वरुणः C₉₄K₈₂K₇; ग्रि वरुण C₄₅C₀₂K₁₀E 12d दश C^ΣK₈₂K₁₀K₇; दशः E • सत्त्वोत्तमाः C₉₄C₀₂K₈₂K₁₀E; सत्वोत्तमाः C₄₅, सत्त्वोत्तमाः K₇ 13ab ०दित्या वसुसाध्या C₄₅K₈₂K₁₀K₇; ०दित्या वसुसा C₉₄, ०दित्य वसुसाध्या C₀₂, ०दित्य वसुसाध्याः वि E 13b विश्वेश C₄₅K₈₂K₁₀K₇E; विश्वेश C₉₄, विश्वेशि C₀₂ 13d दशैते C₉₄C₄₅C₀₂K₈₂K₁₀K₇E; दशैते C₄₅

[सात्त्विकाधमाः]

तारा ग्रहाः सुरा यक्षा गन्धर्वाः किंनरोरगाः ।
रक्षोभूतपिशाचाश्च दशैते सात्त्विकाधमाः ॥ ९:१४ ॥

[राजसोत्तमाः]

ऋत्विक्पुरोहिताचार्ययज्वानो ऽतिथि विज्ञानी ।
राजा मन्त्री व्रती वेदी दशैते राजसोत्तमाः ॥ ९:१५ ॥

[राजसमध्यमाः]

सूतो ऽम्बष्ठवणिश्चोग्रः शिल्पिकारुकमागधाः ।
वेणवैदेहकामात्या दशैते रजमध्यमाः ॥ ९:१६ ॥

[राजसाधमाः]

चर्मकृत्कुम्भकृत्कोली लोहकृत्पुनीलिकाः ।
नटमुष्टिकचण्डाला दशैते रजसाधमाः ॥ ९:१७ ॥

[तामसोत्तमाः]

गोगजगवया अश्वमृगचामरकिंनराः ।
सिंहव्याघ्रवराहाश्च दशैते तामसोत्तमाः ॥ ९:१८ ॥

[तामसमध्यमाः]

अजमेषमहिष्याश्च मूषिकानकुलादयः ।
उष्ट्ररङ्गुशशगण्डा दशैते तममध्यमाः ॥ ९:१९ ॥

17c = UMS 2.10a, 2.20a = UUMS 2.31c



14a ग्रहाः सुरा C₉₄C₄₅K₈₂K₁₀K₇; ग्रहास्वराः C₀₂, ग्रहाऽसुरा E 14b गन्धर्वाः C₉₄K₈₂K₁₀K₇E;
गन्धर्वा C₄₅K₈₂, गन्धर्व्याः गन्धर्व्या C₀₂ 14c पिशाचाश्च C^ΣK₈₂K₁₀E; पिशाचाश्च K₇ 14d दशैते
C₉₄C₀₂K₈₂K₁₀K₇E; दशैते C₄₅ • सात्त्विका C₉₄C₀₂K₈₂K₁₀K₇E; सत्त्विका C₄₅ 15b विज्ञानी
C^ΣK₈₂K₁₀K₇; विज्ञाकौ E 15c राजा em.; राज C^ΣK₈₂K₁₀K₇E • मन्त्री व्रती C^ΣK₈₂K₁₀K₇
; मन्त्रि व्रतो E 15d राजसो C₉₄C₀₂K₈₂K₁₀K₇E; रामसो C₄₅ 16a सूतो ऽम्बष्ठ corr.; सूतो xष्ट
C₉₄, सूतम्बष्ठ C₄₅, सूतोन्वष्ट C₀₂, सूतोत्वष्ट K₈₂, सूतोत्वष्ट K₁₀K₇, सूतो ऽम्बष्ठ E • वणिश्चो
C^ΣK₈₂K₁₀K₇, वणिश्चो E 16b शिल्पि K₁₀; शिल्प C^ΣK₈₂K₇E • मागधाः C₉₄C₄₅K₈₂K₁₀
K₇E; मागधा C₀₂ 16c वेणवैदेहकामात्या C₉₄C₀₂K₈₂K₁₀; वेणवैदेहकामात्या C₄₅, वेणवैदेहकामात्या
K₇, वेणवैदेहकौ मात्या E 17a कृत्कोली C^ΣK₁₀K₇; ककोली K₈₂, कृत्काली E 17b नीलिकाः
C^ΣK₈₂K₁₀K₇; नीलिका E 17c मुष्टिक C₉₄C₄₅K₈₂K₁₀K₇E; मुष्टिक C₀₂ • चण्डाला
C^ΣK₈₂K₁₀K₇; चण्डालः E 17d दशैते C₉₄C₀₂K₈₂K₁₀K₇E; दशैते C₄₅ 18a गवया C^Σ
K₈₂K₇; गवय K₁₀, गवयो E 18b चामर C₉₄C₄₅K₈₂K₇; चामर C₀₂E, चामर K₁₀
18c वराहा C^ΣK₈₂K₇; वराह K₁₀E 18d तामसोत्तमाः C₉₄C₀₂K₈₂K₁₀K₇; तामसोत्तमः C₄₅,
तामसोत्तमाः E 19a महिष्याश्च C^ΣK₈₂K₇E; महिष्या च K₁₀ 19c उष्ट्र C₉₄C₄₅K₈₂K₁₀K₇;
उष्ट्र C₀₂, दंष्ट्रि E • शशगण्डा C^ΣK₈₂K₁₀K₇; शशगण्डाश्च E 19d तममध्यमाः C₄₅C₀₂K₈₂K₁₀
K₇E; तममध्यमाः C₉₄

प्रथमो ऽध्यायः

[तामसाधमाः]

ऋक्षगोधामृगशृङ्गिबकवानरगर्दभाः ।

सूकरश्चानगोमायुर्दशैते तामसाधमाः ॥ ९:२० ॥

[तमसात्त्विकाः]

क्रौञ्चहंसशुकश्येनभासबारुण्डसारसाः ।

चक्राहशुकमायूरा दशैते तमसात्त्विकाः ॥ ९:२१ ॥

[तमराजसाः]

बलाकाः कुकुटाः काकाश्चिल्ललावकतित्तिराः ।

गृध्रकङ्कबकश्येन दशैते तमराजसाः ॥ ९:२२ ॥

[तामसाधमादि]

कोकिलोलूककञ्जल्यकपोताः पञ्च एव च ।

शारिकाश्च कुलिङ्गाश्च दशैते तामसाधमाः ॥ ९:२३ ॥

मकरगोहनक्राश्च ऋक्षाश्च तमसात्त्विकाः ।

कच्छपशिशुकुम्भीरमण्डूकास्तमराजसाः ।

शङ्खशुक्तिकशम्बूकाः कवय्यस्तमतामसाः ॥ ९:२४ ॥



20b. ०गर्दभाः C^२K₈₂K₁₀K₇; ०गर्दभः E 20c सूकर. C₉₄C₀₂K₈₂K₁₀K₇E; सुखर. C₄₅ 20cd ०गोमायुर्द. C^२K₇E; ०गोमायु द. K₈₂K₁₀ 20d ०शैते C₉₄C₀₂K₈₂K₁₀K₇E; ०शैते C₄₅ 21a क्रौञ्च. E; क्रौञ्च. C^२K₈₂K₁₀K₇ 21b ०सारसाः C^२K₈₂K₁₀E; ०सारसा K₇ 21c ०ह्यशुकमायूरा C₄₅C₀₂K₈₂K₁₀K₇; ०ह्यशुकमायूरा C₉₄, ०ह्यशुकमायूरा E 21d दशैते C₉₄C₀₂K₈₂K₁₀K₇E; दशैते C₄₅ • तमसात्त्विकाः C₀₂K₇E; तमसात्त्विकाः C₉₄K₁₀ (unmetr.), तमसात्त्विकाः K₈₂ (unmetr.), नमः सात्त्विकाः C₄₅ (unmetr.) 22a बलाकाः corr.; बलाका C₉₄K₈₂K₇, बलाक. C₄₅C₀₂K₁₀E 22ab कुकुटाः काकाश्च. corr.; कुकुटकाकाश्च. C₉₄C₄₅ (unmetr.), कुकुटा काकाश्च. C₀₂K₇, कुकुटकाकाश्च K₈₂K₁₀, कुकुटो काका चि. E 22b ०तित्तिराः C^२K₈₂K₁₀; ०तित्तिराः K₇, ०तित्तिरिः E 22c गृध्र. C^२K₈₂K₁₀E; गृध्र. K₇ 23a कोकिलो. C₉₄C₀₂K₈₂K₁₀K₇E; कौकिलो. C₄₅ • ०कञ्जल्य. em.; ०कञ्जल्य. C₉₄C₀₂K₈₂; ०कञ्जल्य. C₄₅K₁₀K₇E 23b च C^२K₈₂K₁₀E; चः K₇ 23c शारिकाश्च corr.; शारिका च C^२K₈₂K₁₀K₇, शारिका च E • कुलिङ्गाश्च corr.; कुलिङ्गा च C₉₄K₁₀E, कुलिङ्गा च C₄₅C₀₂K₇, कुलिङ्गा च K₈₂ 24a ०गोहनक्राश्च C₉₄C₄₅K₈₂K₇E; ०गोहनक्रा च C₀₂, ०गोहनक्राश्च K₁₀ 24b ऋक्षाश्च conj.; ऋक्षा च C^२K₈₂K₁₀K₇E • तमसात्त्विकाः E; तमसात्त्विकाः C₉₄, तमसात्त्विकाः C₄₅C₀₂K₈₂K₁₀ (unmetr.), तमसात्त्विकाः K₇ 24c ०शिशु. em.; ०शिशु. C^२K₈₂K₁₀K₇E • ०कुम्भीर. C₉₄C₄₅K₈₂K₁₀K₇; ०कुम्भीरा C₀₂E 24d ०मण्डूका. C^२K₈₂K₇; ०मण्डूक. K₁₀, ०मण्डुका. E 24e शम्बूकाः corr.; ०शम्बूका C^२K₈₂K₁₀E, ०शम्बूकाः K₇ 24f ०कवय्य. conj.; ०कवय्य. C^२K₈₂K₁₀K₇E, ०कवय्य. K₁₀ • ०मतामसाः C₄₅E; ०मतामसाः C₉₄C₀₂K₇ (unmetr.), ०मतामसाः K₈₂K₁₀ (unmetr.)

चन्दनागरुपद्मं च प्लक्षोदुम्बरपिप्पलाः ।
वटदारुशमीबिल्वा दशैते तमसात्त्विकाः ॥ ९:२५ ॥
जाम्बीरलकुचाप्रातदाडिमाकोलवेतसाः ।
निम्बनीपो †ध्रुवावश्च† दशैते तमराजसाः ॥ ९:२६ ॥
वृक्षवल्लीलतावेणुत्वक्सारतृणभूरुहाः ।
मीरजाश्च शिलाशस्या दशैते तमसात्त्विकाः ॥ ९:२७ ॥
भ्रमरादिपतङ्गाश्च क्रिमिकीटजलौकसः ।
यूकोदंशमशानां च विष्टाजास्तमसात्त्विकाः ॥ ९:२८ ॥
दया सत्यं दमः शौचं ज्ञानं मौनं तपः क्षमा ।
शीलं च नाभिमानं च सात्त्विकाश्चोत्तमा जनाः ॥ ९:२९ ॥
कामतृष्णारतिद्यूतमानो युद्धं मदः स्पृहा ।
निर्घृणाः कलिकर्तारो राजसेषूत्तमा जनाः ॥ ९:३० ॥
हिंसासूयाघृणामूढनिद्रातन्द्रीभयालसाः ।
क्रोधो मत्सरमायी च तामसेषूत्तमा जनाः ॥ ९:३१ ॥



25a गुरु० C^ΣK₈₂K₁₀K₇; गुरु० E 25c बिल्वा C₉₄C₄₅K₈₂E; बिल्व C₀₂K₁₀K₇ 25d दशैते
C₉₄C₄₅K₈₂K₁₀K₇E; दशै C₀₂ • तमसात्त्विकाः E; तमस्सात्त्विकाः C₉₄ (unmetr.), तमःसात्त्विकाः
C₄₅C₀₂K₈₂K₁₀K₇ (unmetr.) 26a जाम्बीर० C₉₄C₄₅K₈₂K₁₀K₇E; जम्बीर० C₀₂ 26b दाडिमा०
C₉₄C₄₅K₁₀K₇E; दाडिमा० C₀₂, दाडिमा० K₈₂ 26c नीपो C^ΣK₈₂K₁₀E; नीपो K₇ •
ध्रुवावश्च C^{ac}C₉₄C₄₅C₀₂K₈₂K₁₀K₇; ध्रुवावश्च C^{pc}C₉₄, ध्रुवावश्च E 26d दशैते C₄₅C₀₂K₈₂K₁₀K₇E
; xxx C₉₄ 27a वृक्षवल्ली० C^ΣK₈₂K₇E; वृक्षवल्ली K₁₀ 27b त्वक्सारतृण० C₉₄C₄₅K₈₂
K₁₀; त्वक्सारतृण० C₀₂E, त्वक्सारतृण० K₇ (unmetr.) 27c मीरजाश्च corr.; मीरजा च
C₉₄C₀₂K₈₂K₁₀K₇E, मीरजा च C₄₅ 27d तमसात्त्विकाः K₇E; तमस्सात्त्विकाः C₉₄, तमःसात्त्विकाः
C₄₅C₀₂K₈₂ (unmetr.), तमःसाधिकाः K₁₀ (unmetr.) 28a पतङ्गाश्च C^ΣK₈₂K₁₀K₇; पतङ्गानां E
28b क्रिमिकीटजलौकसः C^ΣK₈₂; क्रिमिकीटजलौकसः K₁₀, क्रिमिकीटजलौकसाः K₇, क्रिमिकीटजलौकसां
E 28c यूकोदंशमशानां च C₉₄; यूकोदंशमशानाश्च C₄₅K₈₂, यूकोदंशमसकानाश्च C₀₂ (unmetr.),
यूकोदंशमसानान्तु K₁₀, यूकोदंशमसकानाश्च K₇, युक्तोदंशमशानाश्च E 28d विष्टाजास्तमसात्त्विकाः corr.;
विष्टाजास्तमसात्त्विकाः C₉₄ (unmetr.), विष्टाजास्तमसात्त्विकाः C₄₅C₀₂K₈₂ (unmetr.), विष्टाजास्तमसाधिकाः
K₁₀ (unmetr.), विष्टाजास्तमसाधिकाः K₇ (unmetr.), विष्टाजा तमसात्त्विकाः E 29b ज्ञानं C₉₄C₀₂
K₁₀E; ज्ञान C₄₅K₇, ज्ञानं K₈₂ • मौनं C^ΣK₁₀K₇E; मौन K₈₂ • क्षमा C₉₄C₀₂K₈₂K₇E; क्षमाः
C₄₅K₁₀ 29c शीलं च C^ΣK₈₂K₇; शीलश्च K₁₀, शीलं च E • नाभिमानं C^ΣK₈₂K₁₀K₇; नाभिमानां
E 30a मानो C₉₄C₄₅K₈₂K₁₀K₇E; मनो C₀₂ 30b युद्धं C^ΣK₈₂K₁₀K₇; युद्ध० E • स्पृहा
C^ΣK₈₂K₇E; स्मृत K₁₀ 30c निर्घृणाः C^Σ; निर्घृणा K₈₂E, निर्घृणाः K₁₀K₇ 30d राजसेषूत्तमा
C₉₄C₄₅K₈₂K₁₀K₇; राजसेषूत्तमा C₀₂, राजसेषूत्तमो E 31a सूया० C^ΣK₈₂K₇E; सूया० K₁₀ •
मूढ० C₉₄C₀₂K₈₂K₇E; मूढा० C₄₅K₁₀ 31b तन्द्री० C^ΣK₈₂K₇K₁₀; तन्त्री० E 31c क्रोधो
C^ΣK₈₂K₁₀K₇; क्रोध० E 31d तामसेषूत्तमा C₉₄C₄₅K₈₂K₁₀K₇; तामसेषूत्तमा C₀₂, तामसेषूत्तमो
E

लघुप्रीतिप्रकाशी च ध्यानयोगे सदोत्सुकः ।
 प्रज्ञाबुद्धिविरागी च सात्त्विकं गुणलक्षणम् ॥ ९:३२ ॥
 बालको निपुणो रागी मानो दर्पश्च लोभकः ।
 स्पृहा ईर्षा प्रलापी च राजसं गुणलक्षणम् ॥ ९:३३ ॥
 उद्वेग आलसो मोहः क्रूरस्तस्करनिर्दयः ।
 क्रोधः पिशुन निद्रा च तामसं गुणलक्षणम् ॥ ९:३४ ॥

[आहारस्त्रैगुण्ये]

विगतराग उवाच ।
 केन चिह्नेन विज्ञेय आहारः सर्वदेहिनाम् ।
 त्रैगुण्यस्य पृथक्त्वेन कथयस्व तपोधन ॥ ९:३५ ॥
 अनर्थयज्ञ उवाच ।
 आयुः कीर्तिः सुखं प्रीतिर्बलारोग्यविवर्धनम् ।
 हृद्यस्वादुरसं स्निग्ध आहारः सात्त्विकप्रियः ॥ ९:३६ ॥
 अत्युष्णमाम्ललवणं रूक्षं तीक्ष्णं विदाहि च ।
 राजसश्रेष्ठ-आहारो दुःखशोकामयप्रदः ॥ ९:३७ ॥
 अभक्ष्यामेध्यपूती च पूति पर्युषितं च यत् ।
 आमयारसविस्वाद आहारस्तामसप्रियः ॥ ९:३८ ॥

[गुणातीतम्]



32b योगे C₄₅C₀₂K₈₂K₁₀K₇E; योगे C₉₄ 32c विरागी च C²K₁₀K₇E; विरागी K₈₂, विराङ्गी च K₇ 33a बालको C²K₈₂K₁₀E; बालको K₇ • निपुणो E; निपुणो C²K₈₂K₁₀, निपुणे K₇ 33c ईर्षा C₉₄C₀₂K₈₂K₁₀K₇; ईर्ष्या C₄₅E • प्रलापी C₉₄C₄₅K₈₂K₁₀K₇E; च लापी C₀₂ 33d राजसं C²K₈₂K₁₀K₇; तामसं E 34a आलसो C₉₄C₀₂K₈₂K₁₀K₇E; अलसो C₄₅ 34b क्रूरस्तः C₉₄C₄₅K₈₂; क्रूरतः C₀₂K₇E, क्रूरस्तः K₁₀ • निर्दयः C²K₈₂K₁₀E; निर्दयाः K₇ 34c क्रोधः C₉₄C₀₂K₈₂K₁₀K₇E; क्रोधः C₄₅ • पिशुन E; पिशुनो C²K₈₂K₁₀K₇ • च C²K₈₂K₇E; om. K₁₀ 34d गुणः C₉₄C₄₅C₀₂K₈₂K₁₀K₇E; गुः C₄₅ 35ab केन चिह्नेन विज्ञेय आहारः सर्वदेहिनाम् C₄₅C₀₂K₈₂K₇E; xxxxxxxxxxxx देहिनाम् C₉₄, केन चिह्नेन विज्ञेय आहारः सर्वदेहिनाम् K₁₀ 35c पृथक्त्वेन C²K₈₂K₁₀E; पृथक्केण K₇ 35d धनः C²K₈₂K₁₀E; धनः K₇ 36a कीर्तिः C²K₈₂K₁₀K₇; कीर्तिः E • सुखं प्रीतिर्बः K₇; सुखं प्रीतिवः C₉₄C₄₅K₈₂K₁₀, सुखप्रीति वः C₀₂, सुखं प्रीतिवः E 36b रोग्यः C₉₄C₀₂K₈₂K₁₀K₇E; रोग्यं C₄₅ 36c हृद्यः C²K₈₂K₁₀K₇; हृदः E • रसं C₉₄C₄₅K₈₂; रसः C₀₂, रसः K₁₀, रसां K₇, रसा E • स्निग्ध C²K₇E; स्निग्धं K₈₂, सन्दिग्धः K₁₀ 36d आहारः C₉₄C₄₅K₈₂K₁₀K₇E; आहारः C₉₄C₄₅C₀₂K₈₂ • सात्त्विकप्रियः C₉₄C₄₅K₈₂K₇; सात्त्विकप्रिया C₀₂, सात्त्विकप्रिय K₁₀, सात्त्विकः कियाः E 37a म्लः C²K₈₂K₁₀K₇; म्लः E • लवणं C₉₄C₀₂K₈₂K₁₀K₇E; लक्षणं C₄₅ 37b तीक्ष्णं C₄₅C₀₂K₈₂K₁₀K₇; तीक्ष्णः C₉₄, स्तीक्ष्णः E • विदाहि च C₄₅K₈₂K₁₀K₇; विदाहि च C₉₄, विदाहिक C₀₂, विदाहिकः C₄₅E 37cd राजसश्रेष्ठ आहारो दुःखशोकामयप्रदः C₄₅K₈₂K₇; xxxxxxxxxxxx C₉₄, राजसश्रेष्ठ आहारो दुःखशोकामयः प्रदः C₀₂, राजसः श्रेष्ठ आहारो दुःखशोकामयप्रदः K₁₀, राजसे श्रेष्ठमाहारो दुःखशोकाभयप्रदः E 38a अभक्ष्यामेध्यपूती च em.; अभक्ष्यमेध्यपूती च C²K₈₂, अभक्ष्यमेध्यपूती च K₁₀, अभक्ष्यमेध्यपूती च K₇, अभक्ष्यमद्यपूती वै E 38c आमयाः conj.; आयामः C²K₈₂K₁₀K₇, आयासः E 38d मसः C₉₄C₄₅K₈₂K₁₀K₇; मसः C₀₂E • प्रियः C₉₄C₄₅K₈₂K₁₀K₇E; प्रियाः C₀₂

विगतराग उवाच ।
 गुणातीतं कथं ज्ञेयं संसारपरपारगम् ।
 गुणपाशनिबद्धानां मोक्षं कथय तत्त्वतः ॥ ९:३९ ॥
 अनर्थयज्ञ उवाच ।
 आत्मवत्सर्वभूतानि सम्यक्पश्येत भो द्विज ।
 गुणातीतः स विज्ञेयः संसारपरपारगः ॥ ९:४० ॥
 ईर्ष्याद्वेषसमो यस्तु सुखदुःखसमाश्च ये ।
 स्तुतिनिन्दासमा ये च गुणातीतः स उच्यते ॥ ९:४१ ॥
 तुल्यप्रियाप्रियो यश्च अरिमित्रसमस्तथा ।
 मानापमानयोस्तुल्यो गुणातीतः स उच्यते ॥ ९:४२ ॥
 एष ते कथितो विप्र गुणसद्भावनिर्णयः ।
 गुणयुक्तस्तु संसारी गुणातीतः पराङ्गतिः ॥ ९:४३ ॥

॥ इति वृषसारसंग्रहे त्रैगुण्यविशेषणीयो नामाध्यायो नवमः ॥

40ab ≈ PadmaP 1.19.337ab: आत्मवत्सर्वभूतानि यः पश्यति स पश्यति 40 cf. BhG 6.32: आत्मौपम्येन सर्वत्र समं पश्यति यो ऽर्जुन । सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ 41ab cf. VSS 11.51ab: न्यसेद्धर्ममधर्मं च ईर्ष्याद्वेषं परित्यजेत cf. BhG 14.25: मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः । सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ cf. BhG 12.13: अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च । निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥ 42 cf. BhG 14.24cd-25: तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः । सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥



39a °तीतं C₉₄C₄₅K₈₂K₇E; °तीत C₀₂K₁₀ 39b °गम् C₉₄C₄₅K₈₂K₁₀K₇E; °गः C₀₂ 39c °बद्धानां C₉₄C₀₂K₈₂K₁₀K₇; °बद्धानां C₄₅, °बद्धानामो E 40a °भूतानि C^३K₁₀K₇E; °भूतां K₈₂ 40b सम्यक्प. C^३K₁₀K₇E; सम्यत्प. K₈₂ 40c °तीतः C₉₄C₄₅K₈₂K₁₀; °तीत C₀₂K₇, °तीतं E 41a ईर्ष्या. C^३K₈₂K₁₀; ईर्ष्या. K₇E 41b °समाश्च ये C^३K₈₂K₇E; °समाश्रये K₁₀ 41d °तीतः C^३K₈₂K₇E; °तीत K₁₀ 42a तुल्य. E; तुल्यः C^३K₈₂K₁₀K₇ 42b °सम. C₉₄C₄₅K₈₂K₁₀K₇E; °समा. C₀₂ 43a ते C^३K₈₂K₇E; तो K₁₀ 43b °सद्भाव. C^३K₈₂K₁₀K₇; °मद्भाव. E 43d गुणातीतः C₉₄C₀₂K₈₂; गुणातीत C₄₅K₁₀K₇E • पराङ्गतिः E; पराङ्गतिम् C^३K₈₂K₁₀K₇ Colophon: °विशेषणीयो corr.; °विशेषणीयो C^३K₈₂K₁₀K₇E • नामाध्यायो नवमः C^३K₈₂K₁₀K₇; नाम नवमो ऽध्यायः E

[दशमो ऽध्यायः]

[कायतीर्थोपवर्णनम्]

विगतराग उवाच ।
 कतमं सर्वतीर्थानां श्रेष्ठमाहुर्मनीषिनः ।
 कथयस्व मुनिश्रेष्ठ यद्यस्ति भुवि कामदम् ॥ १०:१ ॥
 अनर्थयज्ञ उवाच ।
 अतिगुह्यमिदं प्रश्नं पृष्ठः स्नेहाद्विजोत्तम ।
 ब्रवीमि वः पुरावृत्तं नन्दिना कथितो ऽस्म्यहम् ॥ १०:२ ॥
 नन्दिकेश्वर उवाच ।
 कैलासशिखरे रम्ये सिद्धचारणसेविते ।
 तत्रासीनं शिवं साक्षाद्देवी वचनमब्रवीत् ॥ १०:३ ॥
 देव्युवाच ।
 भगवन्देवदेवेश सर्वभूतजगत्पते ।
 प्रष्टुमिच्छाम्यहं त्वेकं धर्मगुह्यं सनातनम् ॥ १०:४ ॥
 अतितीर्थं परं गुह्यं संसाराद्येन मुच्यते ।
 मनुष्याणां हितार्थाय ब्रूहि तत्त्वं महेश्वर ॥ १०:५ ॥
 महेश्वर उवाच ।
 को मां पृच्छति तं प्रश्नं मुक्त्वा त्वामेव सुन्दरि ।
 शृणु वक्ष्यामि तं प्रश्नं देवैरपि सुदुर्लभम् ॥ १०:६ ॥



Testimonia for this chapter: C₉₄ ff. 207r-208v, C₄₅ ff. 212v-214r, C₀₂ ff. 283v-285v, K₈₂ ff. 14v-15v, K₁₀ exp. 55 (lower) - 56 (lower), K₇ ff. 222v-223v, E pp. 610-613; C^Σ = C₉₄ + C₄₅ + C₀₂

3ab cf. MBh 12.327.18cd: मेरो गिरिवरे रम्ये सिद्धचारणसेविते



1a कतमं सर्वं. C^ΣK₈₂E; कतमसर्वं. K₁₀; कथमन्सर्वं. K₇ 1ab ०तीर्थानां श्रेष्ठं. C₄₅C₀₂K₈₂K₁₀K₇E; ०तीर्थांxष्टं. C₉₄ 1b मनीषिनः C^ΣK₈₂K₁₀K₇; मनीषिभिः E 1d भुवि C^ΣK₈₂K₁₀K₇; भूरि E • ०दम् C^ΣK₁₀K₇E; ०दः K₈₂ 2b स्नेहाद्वि. C₉₄C₄₅K₈₂K₁₀K₇E; स्नेहा द्वि. C₀₂ 2d ऽस्म्यहम् C₉₄C₄₅K₈₂K₁₀K₇E; स्मृहम् C₀₂ 3 नन्दि. C₉₄C₀₂K₈₂K₁₀K₇E; नन्दी. C₄₅ 3a कैलास. C^ΣK₈₂K₁₀K₇; कैलाशे E 4a ०देवेश C₉₄C₀₂K₈₂K₁₀K₇E; ०देश C₄₅ 4b ०पते C^ΣK₈₂K₁₀K₇E; ०पतिम् K₈₂ 4c धर्म. C^ΣK₁₀K₇E; धर्म. K₈₂ 5a ०तीर्थं C^ΣK₈₂K₇; ०तीर्थ K₁₀E 5ab गुह्यं संसाराद्येन मुच्यते C^ΣK₈₂K₇E; ०संसाराद्येन मुच्यते K₁₀ 5d ०श्वर C₉₄C₄₅K₈₂K₁₀K₇E; ०श्वरः C₀₂ 6a तं प्रश्नं K₈₂K₁₀; तत्प्रश्नं C₉₄C₄₅; तत्प्रश्नं C₀₂E, तं प्रश्नं K₇ 6b मुक्त्वा C^ΣK₈₂K₁₀K₇; मुक्ता E 6c तं प्रश्नं K₇; तत्प्रश्नं C^ΣK₈₂K₁₀E

कुरुक्षेत्रं प्रयागं च वाराणसीमतः परम् ।
 गङ्गाग्रिं सोमतीर्थं च सूर्यपुष्करमानसम् ॥ १०:७ ॥
 नैमिषं बिन्दुसारं च सेतुबन्धं सुरद्रहम् ।
 घण्टिकेश्वरवागीशं ज्ञात्वा निश्चयपापहा ॥ १०:८ ॥
 उमोवाच ।
 एवमादि महादेव पूर्ववत्कथितास्म्यहम् ।
 स्वर्गभोगप्रदं तीर्थमेतेषां सुरनायक ॥ १०:९ ॥
 कथं मुच्येत संसाराज्ज्ञानमात्रेण ईश्वर ।
 कौतूहलं महज्जातं छिन्धि संशयकारकम् ॥ १०:१० ॥
 रुद्र उवाच ।
 किं न जानामि तत्तीर्थं सुलभं दुर्लभं च यत् ।
 सुलभं गुरुसेवीनां दुर्लभं तद्विवर्जयेत् ॥ १०:११ ॥
 [कुरुक्षेत्रम्]
 कुरुः पुरुष विज्ञेयः शरीरं क्षेत्र उच्यते ।
 शरीरस्थं कुरुक्षेत्रं सर्वतीर्थफलप्रदम् ॥ १०:१२ ॥
 सर्वयज्ञफलावाप्तिः सर्वदानफलानि च ।
 सर्वव्रततपश्चीर्णं तत्फलं सकलं भवेत् ॥ १०:१३ ॥
 एवमेव फलं तेषां तीर्थपञ्चदशेषु च ।
 अनघानं महापुण्यं महातीर्थं महासुखम् ॥ १०:१४ ॥

12b cf. BhG 13.1: इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते । एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥

13ab ≈ UMS 21.4.8cd: सर्वयज्ञफलावाप्तिः सर्वदानफलं लभेत्



7c गङ्गाग्रिं C₉₄C₄₅; गङ्गाग्रि C₀₂K₈₂K₁₀K₇, गङ्गाऽग्रि० E 8a नैमिषं C^ΣK₈₂K₁₀E; नेमिष K₇
 8b ०बन्धं C^ΣK₈₂K₁₀K₇; ०बन्ध० E • ०द्रहम् C^ΣK₈₂K₁₀K₇E; ०हदं E 8c ०वागीशं C^ΣK₈₂K₇
 E; ०गीश K₁₀ 8d निश्चयपापहा C₄₅C₀₂K₈₂K₁₀K₇E; निश्चयxxx C₉₄ 9b कथिता० C₉₄C₀₂
 K₈₂K₇; कथितो C₄₅K₁₀E 9cd तीर्थमे० C₉₄C₄₅K₈₂K₁₀K₇E; तीर्थमे० C₀₂ 9d सुरनायक
 C^{pc}₉₄K₈₂K₇; सुरनाक C^{ac}₉₄, सुरनायकम् C₄₅C₀₂K₁₀E 10a कथं C₉₄C₀₂K₈₂K₁₀K₇E; कथ C₄₅
 10b ज्ञान० C₉₄C₀₂K₈₂K₁₀K₇E; ज्ञात० C₄₅ • ईश्वर C^ΣK₁₀K₇E; चेश्वर K₈₂ 10c कौतूहलं
 महज्जातं C^ΣE; कौतूहलम्हो०ज्जातं K₈₂, कौहलम्हज्जातं K^{ac}₁₀, कौतूहलम्हज्जातं K^{pc}₁₀, कोतूहलं महज्जातं
 K₇ 10d ०कारकम् E; ०कारक C^ΣK₁₀K₇, ०कारकः K₈₂ 11a जानामि C^ΣK₁₀; जानामि K^{ac}₈₂
 , जानासि K^{pc}₈₂, जानासि K₇E 11b दुर्लभं च C₉₄K₈₂K₁₀E; दुलभश्च C₄₅K₇, दुल्लभश्च C₀₂
 11c सुलभं गुरुसेवीनां C₄₅C₀₂K₈₂K₁₀K₇E; xxxxxxवीनां C₉₄ 11d ०वर्जयेत् C^ΣK₁₀K₇; ०वर्जये
 K₈₂, ०वर्जनात् E 12a कुरुः C^ΣK₈₂K₇E; गुरुः K₁₀ • पुरुष E; पुरुषः C^ΣK₈₂K₁₀ (unmetr.),
 पुरुषो K₇ (unmetr.) 12b शरीरं C₄₅C₀₂K₈₂K₁₀K₇E; शरीर C₉₄ • क्षेत्र उच्यते C^ΣK₁₀K₇E;
 क्षेत्रमुच्यते K₈₂ 12c ०स्थं C^ΣK₈₂K₁₀E; ०स्थ K₇ • ०क्षेत्रं C^ΣK₈₂K₁₀E; ०क्षेत्र K₇ 13d तत्फलं C^Σ
 K₈₂K₁₀E; तत्फल K₇ 14b तीर्थपञ्चदशेषु C₉₄C₀₂K₈₂K₁₀K₇E; तीर्थम्पञ्चदशेषु C₄₅ 14c अनघानं
 महापुण्यं C₄₅K₇; xxxxxxपुण्य C₉₄, अनघ्याम्महापुण्यं C₀₂ (hypermetr.), अनघ्यानं महापुण्यं K₈₂,
 अध्यानन्तु महापुण्यं K₁₀, स्नानघ्यानं महापुण्यं E

[अग्नितीर्थम्]

अग्नितीर्थाजुना नाडी ब्रह्मघोषमनोरमा ।
तत्तदक्षरमाकर्ण्य अमृतत्वाय कल्पते ॥ १०:२२ ॥

[पुष्करम्]

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

[मानसम्]

मानससरमध्यस्थं स हंसः कमलोपरि ।
सलीलो लीलयाचारी परतः परपारगः ॥ १०:२४ ॥

[नैमिषम्]

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

[बिन्दुसरः]

तीर्थं बिन्दुसरं नाम शृणु वक्ष्यामि सुन्दरि ।
देहमध्ये हृदि ज्ञेयं हृदिमध्ये तु पङ्कजम् ॥ १०:२७ ॥
कर्णिका पद्ममध्ये तु बिन्दुः कर्णिकमध्यतः ।
बिन्दुमध्ये स्थितो नादः स नादः केन भिद्यते ॥ १०:२८ ॥

27 cf. NiśvK ५.५५: एतेषां नादमध्ये तु शिवं तत्र व्यवस्थितः । हृदयं देहमध्ये तु तत्र पद्मं व्यवस्थितम् ॥

28 cf. NiśvK ५.५६: कर्णिका पद्ममध्ये तु अकारं तस्य मध्यतः । तस्य मध्ये विनिष्क्रान्तं नादं परमदुर्लभम् ॥



22a °जुना C₉₄C₄₅K₈₂K₁₀K₇; °जुना C₀₂, °जुनं E 22b °रमा C^ΣK₈₂K₁₀; °रमा: K₇E
22c °कर्ण्य C₉₄C₀₂K₈₂K₁₀K₇E; °र्ण्य C₄₅ 22d कल्पते C₄₅K₇E; क×_ C₉₄, कल्प्यते C₀₂K₈₂
K₁₀ 23b °पत्रं C₄₅K₈₂K₇E; ×× C₉₄, °पत्र C₀₂K₁₀ • °कर्णिकम् C₄₅K₈₂C₀₂K₁₀K₇; ×××
C₉₄, °कर्णिकाम् E 23c सूक्ष्म C₄₅C₀₂K₈₂K₁₀K₇; {सूक्ष्म} C₉₄, सूक्ष्मं E 24a मानस° C₄₅K₈₂;
{मानस} C₉₄, मानसं C₀₂K₁₀K₇E 24b स हंसः conj.; सहंस° C₉₄C₀₂K₈₂K₁₀K₇E, सहंसं C₄₅
24c सलीलो C^ΣK₈₂K₁₀K₇; सलीला E 24d परतः C^ΣK₈₂K₇E; परत K₁₀ 25b निमिषा प्रत्ययो
भवेत् C₉₄C₀₂K₈₂K₇E; निमि प्रत्ययो भवेत् C₄₅, नि_ {षो} प्रत्ययो {भवेत्} K₁₀ 25d आत्मनो C₄₅C₀₂
K₈₂K₁₀K₇; ×न्मनो C₉₄, स्वात्मानो E • परस्य वा C^ΣK₈₂K₁₀K₇; परस्य च E 26a आयतमङ्गुली°
conj.; आयतप्यङ्गुली° C^ΣK₈₂K₁₀, आयातप्यङ्गुली° K₇E • °मात्रं C^ΣK₈₂K₁₀; °मात्र K₇, °मध्ये E
26b °क्षिः em.; °क्षि C^ΣK₈₂K₁₀K₇E 26d नैमिषज्ञः C₉₄K₈₂K₁₀K₇E; नैमिसंज्ञः C₄₅, नैमिषज्ञ
C₀₂ 27a तीर्थं बिन्दु° C^ΣK₈₂K₁₀K₇; तीर्थमिन्दु° E 27c हृदि ज्ञेयं C₉₄C₀₂K₈₂K₁₀K₇E; om.
C₄₅ 28a °मध्ये C₄₅C₀₂K₁₀K₇E; °ध्ये C₉₄, °पध्ये K₈₂ 28c बिन्दुमध्ये C₄₅C₀₂K₈₂K₁₀K₇E
; {बिन्दु}×× C₉₄ 28d भिद्यते C₄₅K₈₂K₁₀K₇E; {विद्यते} C₉₄, विद्यते C₀₂

उकारं च मकारं च भित्त्वा नादो विनिर्गतः ।
तं विदित्वा विशालाक्षि सोऽमृतत्वं लभेत च ॥ १०:२९ ॥

[सेतुबन्धम्]

वक्ष्ये ते सेतुबन्धं दुरितमलहरं नादतोयप्रवाहं
जिह्वाकण्ठोरकूला स्वरगणपुलिनावर्तघोषा तरङ्गा ।
कुम्भीराघोषमीना दशगणमकरा भीमनक्रा विसर्गा
सानुस्वारे गभीरे मदसुखरसनं सेतुबन्धं ब्रजस्व ॥ १०:३० ॥

[सुरद्रहः]

सप्तद्वीपान्तमध्ये शृणु शशिवदने सर्वदुःखान्तलाभम्
ईशानेनाभिजुष्टं हृदि हृद विमलं नादशीताम्बुपूर्णम् ।
तत्रैकं जातपद्मं प्रकृतिदलयुतं केशरं शक्तिभिन्नं
पञ्चव्योमप्रशस्तं गतिपरमपदं प्राप्नुकामेन सेव्यम् ॥ १०:३१ ॥

29ab = NiśvK 5.57ab



29a उकारं च मकारं $C^{\Sigma}K_{82}K_{10}K_7$; उकारश्च मकारश्च E 29d सोऽमृतत्वं $C_{94}C_{45}K_{82}K_{10}K_7$; सोम्यतत्त्वं C_{02} , सोमतत्त्वं E • च $C^{\Sigma}K_{82}K_{10}K_7$; वा E 30a ते $C_{94}C_{45}K_{82}K_{10}K_7E$; om. C_{94}^{ac} हं C_{02} • •बन्धं $C_{94}C_{02}K_{82}K_{10}K_7E$; •बन्धू C_{45} • •तोयं $C^{\Sigma}K_{82}K_7E$; •तोयं K_{10} 30b •कण्ठोरं conj.; •कण्ठोरं $C^{\Sigma}K_{82}K_{10}K_7E$ • स्वरं $C_{94}C_{45}K_{82}K_{10}K_7$; सुरं $C_{02}E$ 30c •मीना $C^{\Sigma}K_{82}K_{10}K_7$; •माना E • दशं $C_{45}C_{02}K_{82}K_{10}K_7E$; xx C_{94} • विसर्गा C^{Σ} ; विसर्गा: $K_{82}K_{10}K_7E$ 30d •स्वारे $C_{94}C_{45}K_7E$; •सारे C_{02} , •स्वारो K_{82} , •स्वारं K_{10} (unmetr.) • गभीरे $C_{94}C_{45}K_7$; गम्भीरे $C_{02}K_{10}E$, गंभीरे K_{82} • •रसनं $C^{\Sigma}K_{82}K_{10}K_7$; •रमणं E • •बन्धं $C_{94}C_{02}K_{82}K_{10}K_7E$; •बन्ध C_{45} • ब्रजस्व $C^{\Sigma}K_{82}K_{10}K_7$; रमस्व E 31a •द्वीपां $C^{\Sigma}K_{82}K_{10}E$; •दीपां K_7 31b ईशानेनाभिजुष्टं $C_{02}K_{82}K_7E$; ईशानेनाभिदुष्टं $C_{94}K_{10}$, ईशानेभिदुष्टं C_{45}^{ac} , ईशानेभि_दुष्टं C_{45}^{pc} • विमलं नादशीतां $C^{\Sigma}K_{82}K_7$; विमलान्नादशीतां K_{10} , विमलं नामशितां E 31c केशरं $C_{45}E$; केशरं $C_{94}C_{02}K_{82}K_7$ (unmetr.), केशरं K_{10} (unmetr.) 31d •व्योमं $C^{\Sigma}K_{10}K_7E$; •व्योमं K_{82} • •शस्तं गं $C_{94}C_{45}K_{82}K_{10}K_7E$; •शस्वङ्गं C_{02} • •परमं $C^{\Sigma}K_{10}K_7E$; •परमं K_{82} (unmetr.) • सेव्यम् $C^{\Sigma}K_{82}K_{10}K_7$; सर्वम् E

[घण्टिकेश्वरम्]

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तृप्यन्ते तेन नित्यं हृदि कमलपुटं स्थाणुभूतान्तरात्मा ।
यं पश्यन्तीशभक्ताः कलिकलुषहरं व्यापिनं निष्प्रपञ्चं
देवेशं घण्टिकेशामरभवमभवं तीर्थमाकाशबिन्दुम् ॥ १०:३२ ॥

[वागीश्वरतीर्थम्]

मीमांसारत्नकूला क्रमपदपुलिना शैवशास्त्रार्थतोया
मीनौघा पञ्चरात्रं श्रुतिकुटिलगतिः स्मार्तवेगा तरङ्गा ।
योगावर्तातिशोभा उपनिषदिवहा भारतावर्तफेना
पञ्चाशद्वचोमरूपी रसभवननदी तीर्थं वागीश्वरीयम् ॥ १०:३३ ॥
यस्तं वेत्ति स वेत्ति वेदनिखिलं संसारदुःखच्छिदं
जन्मव्याधिवियोगतापमरणं क्लेशार्णवं दुःसहम् ।
गर्भावासमतीव सद्ब्रविषयं दुस्तीर्यदुःखालयं
प्राप्तं तेन न संशयः शिवपदं दुष्प्राप्य देवैरपि ॥ १०:३४ ॥

॥ इति वृषसारसंग्रहे कायतीर्थोपवर्णनो नामाध्यायो दशमः ॥



32a निपतितममृतं C²K₇E; निपतितममृतं K₈₂ (unmetr.), नि__ तममृतं K₁₀ • ०पारकेण C₉₄C₄₅K₈₂
K₇; ०याङ्गरेण C₀₂E, ०पारकेन K₁₀ 32b ०पुटं C₉₄C₀₂K₈₂K₁₀K₇E; ०पुट C₄₅ • स्थाणु० conj.;
स्थानु० C²K₈₂K₇, ०स्थान K₁₀, स्थान० E 32c यं पश्यन्तीशभक्ताः K₈₂; यं पश्यन्तीशभक्ता C₉₄K₁₀,
यं पश्यन्तीशभर्ताः C₄₅, यं पश्यन्तीशभक्त्या C₀₂, यत्पश्यन्तीशभक्त्या K₇, यं पश्यन्तीशमक्षा E • ०प्रपञ्चम्
C₉₄K₈₂K₁₀K₇; ०प्रपञ्च C₄₅C₀₂E 32d देवेशं C₄₅K₁₀E; देव्येशं C₉₄C₀₂K₈₂, देव्येश K₇ •
घण्टिकेशामर० C₀₂; घण्टिकेशामर० C₉₄C₄₅K₁₀K₇, घण्टिकेशं मर० K₈₂, घण्टिकेशामर० E • ०भवं
तीर्थम् em.; ०भवन्तीर्थम् C₄₅C₀₂K₈₂K₁₀K₇E, भवxxर्थम् C₉₄ • ०बिन्दुम् C₉₄C₄₅K₈₂K₁₀K₇E;
०बिन्दु C₀₂ 33a शैव० C²K₈₂K₁₀K₇; शर्व० E 33b मीनौघा० K₈₂K₁₀E; मीनौघा० C²K₇ •
पञ्चरात्रं C²K₈₂K₁₀K₇; पञ्चरात्रं E • ०गतिः corr.; ०गति C²K₈₂K₁₀K₇E • ०स्मार्तवेगा तरङ्गा C²
K₈₂K₇; ०स्मा__वेगा तरङ्गा K₁₀, ०स्मार्तवेगास्तरङ्गा E 33c ०वहा भारता० C²K₈₂K₇E; महाभारता०
K₁₀ 33d ०शद्वचोम० C²K₁₀K₇; ०शव्योम० K₈₂, ०सद्वचोम० E 34a यस्तं C₀₂K₈₂K₁₀K₇E;
यस्त० C₉₄C₄₅ • स वेत्ति C²K₈₂K₁₀E; न वेत्ति K₇ 34b ०मरणं C²K₈₂K₁₀E; ०मरण K₇ •
०र्णवं C²K₁₀K₇; ०ण्णवं K₈₂, ०र्णव E 34c गर्भावासम् C²K₈₂K₁₀K₇; गर्भावासम् E • ०विषयं
C₉₄C₄₅K₁₀; ०विषमं C₀₂K₈₂K₇E • ०लयम् C²K₁₀EK₇; ०लय K₈₂ • दुस्तीर्य० C²K₈₂K₁₀
E; दुस्तीर्यः K₇ 34d प्राप्तं तेन न संशयः शिवपदं दुष्प्राप्य देवैरपि C₉₄C₄₅K₈₂K₇; प्राप्तं तेन न संशयं
शिवपदं दुष्प्राप्य देवैरपि C₀₂E, प्राप्तं तेन न संशयः शिवदं दुष्प्राप्य देवैरपि C₄₅^{ac}, प्रा__ __ __ __ __ (यः शिवः
xxxx (य देवैरपि K₁₀ कायतीर्थोपवर्णनो C₄₅C₀₂K₈₂K₁₀K₇E; कायतीxxर्णनो C₉₄ • नामाध्यायो
दशमः C²K₈₂K₁₀K₇; नाम दशमो ऽध्यायः E

[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(?)]
 विनार्थेन तु यो यज्ञः स यज्ञः सार्वकामिकः ।
 अक्षयश्चाव्ययश्चैव सर्वपातकनाशनः ॥ ११:५ ॥
 बहुविघ्नकरो ह्यर्थो ब्रह्मायासकरस्तथा ।
 ब्रह्महत्या इवेन्द्रस्य प्रविभागफला स्मृता ॥ ११:६ ॥
 पञ्चशोध्येन शोध्येत अर्थयज्ञो वरानने ।

Testimonia for this chapter: C₉₄ ff. 208v-210r, C₄₅ ff. 214r-215v, C₀₂ ff. 285v-287v, K₈₂ ff. 15v-17v, K₁₀ ff. 221v-223v (exp. 56 (lower) – 58 (lower)), K₇ ff. 223v-225v; E pp. 613-617; C^Σ = C₉₄ + C₄₅ + C₀₂ 5ab See a sequence or list of the four āśramas in 4.75: गृहस्थो ब्रह्मचारी च वानप्रस्थो ऽथ भैक्षुकः; see also 5.9: एतच्छौचं गृहस्थानां द्विगुणं ब्रह्मचारिणाम् । वानप्रस्थस्य त्रिगुणं यतीनां तु चतुर्गुणम् ॥ 6cd See e.g. BhP 6.9.6: ब्रह्महत्यामञ्जलिना जग्राह यदपीश्वरः । संवत्सरान्ते तदयं भूतानां स विशुद्धये । भूम्यम्बुदुमयोषिद्धश्चतुर्था व्यभजद्धरिः ॥



1b अन्यः C₄₅K₈₂K₇; अन्य C₉₄C₀₂K₁₀; चान्या E • उत्तम C^ΣK₈₂K₁₀E; उत्तमः K₇ 1c • नायास C^ΣK₇E; • नायासं K₈₂, • नायासं K₁₀ 1d • र्थप्रायं K^{pc}K₇; • र्थप्राय C^Σ, • र्थप्रायप्रायं K^{ac}, • र्थप्राय K₁₀, • थाप्राय E • विनेश्वर C^ΣK₈₂K₇; विनेश्वर K₁₀, सुरेश्वर E 2a दैवतैः C₉₄C₄₅K₈₂E; देवतैः C₀₂K₇, देवतैः K₁₀ 2cd • श्रेष्ठ मानुषाणां हिताय वै C^ΣK₈₂K₇E; • श्रेष्ठ K₁₀ 3 मेहेः C^ΣK₈₂K₁₀E; मेहेः K₇ 3a तुल्यं तव K₈₂C₄₅C₀₂K₁₀K₇E; C₉₄ 3b भामिनि C₉₄C₄₅K₈₂K₁₀K₇E; भामि C₀₂ 3c किमन्यः C^ΣK₈₂K₇E; किम्यन्यः K₁₀ 4c देवि प्रवक्ष्यामि C₄₅C₀₂K₈₂K₁₀; ते देवि वक्ष्यामि C₉₄K₇E 4d • सारमनुत्तमम् C₉₄C₄₅K₈₂K₁₀K₇E; • सारसमुच्चयम् C₀₂ 5b यज्ञः C^ΣK₈₂K₁₀K₇; यज्ञ E • सार्वकामिकः C₄₅E; सार्वकालिकः C₉₄K₇, सार्वकामिक C₀₂, सार्वकालिकः K₈₂, सार्वकामिकाः K₁₀ 5c अक्षयश्चाव्ययश्च C₄₅K₁₀K₇E; अक्षयं चाव्ययं C₉₄C₀₂K₈₂ 5d • नाशनः C₉₄K₈₂K₁₀K₇; • नाशनम् C₄₅E, • नाशन C₀₂ 6a • करो C₉₄C₄₅K₈₂K₁₀K₇; • करा C₀₂E • ह्यर्थो C^ΣK₈₂K₁₀K₇; ह्यर्थो E 6b करस्तथा C^ΣK₈₂K₁₀K₇; करस्तथा E 6d प्रविभागः C₄₅; प्रविभोगः C₉₄C₀₂(?)K₈₂K₇E, प्रतिभोगः K₁₀ • • फला स्मृता C₀₂; • फलः स्मृतः C^{pc}C₄₅K₈₂K₁₀K₇, • फल स्मृतः C^{ac}, • प्रदः स्मृतः E • यज्ञो C₉₄C₄₅K₈₂K₁₀K₇E; • यज्ञ C₀₂

शोधिते तु फलं शुद्धमशुद्धे निष्फलं भवेत् ॥ ११:७ ॥

देव्युवाच ।

पञ्चशोध्ये सुरश्रेष्ठ संशयो ऽत्र भवेन्मम ।

कथयस्व विभागेन श्रोतुमिच्छामि तत्त्वतः ॥ ११:८ ॥

रुद्र उवाच ।

मनःशुद्धिस्तु प्रथमं द्रव्यशुद्धिरतः परम् ।

मन्त्रशुद्धिस्तृतीया तु कर्मशुद्धिरतः परम् ।

पञ्चमी सत्त्वशुद्धिस्तु क्रतुशुद्धिश्च पञ्चधा ॥ ११:९ ॥

मनःशुद्धिर्नाम अविपरीतभावनया ।

द्रव्यशुद्धिर्नाम अनन्यायोपार्जितद्रव्येन ॥ ११:१० ॥

मन्त्रशुद्धिर्नाम स्वरव्यञ्जनयुक्ततया ।

क्रियाशुद्धिर्नाम यथाक्रमाविपरीततया ।

सत्त्वशुद्धिर्नाम रजस्तम-अप्रधानतया ॥ ११:११ ॥

विधिमेवं यदा शुध्येद्यदि यज्ञं करोति हि ।

तस्य यज्ञफलावाप्तिर्जन्ममृत्युश्च नो भवेत् ॥ ११:१२ ॥

विनार्थेन तु यो यज्ञं करोति वरसुन्दरि ।

न तस्य तत्फलावाप्तिः सर्वयज्ञेष्वशेषतः ॥ ११:१३ ॥

यज्ञवाट कुरुक्षेत्रं सत्त्वावासकृतालयः ।

प्रत्याहार महावेदिः कुशप्रस्तरसंयमः ॥ ११:१४ ॥



7cd शुद्धमशुद्धे C^२K₁₀K₇; शुद्धमशुद्धे K₈₂, शुद्धमशुद्धं E 8 देव्युवाच C^२K₈₂K₁₀^{Pc}K₇E; om. K₁₀^{ac}
8a शोधये C^२K₈₂; शोधये K₁₀K₇, शोधये E • श्रेष्ठ C₉₄C₄₅K₈₂K₁₀K₇E; सेऽस्मिन् C₀₂ 8b ऽत्र
भवे C^२K₈₂K₁₀K₇; ऽत्रा भव E 9b शुद्धिरतः C^२K₈₂K₇E; शुद्धिगतः K₁₀ 9a मन्त्रशुद्धिस्तृतीया
C^२K₈₂K₁₀E; मन्त्रशुद्धि तृतीया K₇ 9b कर्मशुद्धि C^२K₈₂K₁₀E; कर्मसिद्धि K₇ 9c पञ्चमी C^२K₈₂
K₁₀K₇; पञ्चमं E • शुद्धिस्तु C^२K₁₀K₇; शुद्धिश्च K₈₂E 9d शुद्धिश्च पञ्चधा C₉₄C₄₅K₁₀K₇E
; शुद्धिस्तु पञ्चधा C₀₂, शुद्धिरतः परम् K₈₂ 10ab शुद्धिर्ना C₉₄C₄₅K₈₂K₁₀K₇E; शुद्धि ना
C₀₂ • भावनया C^२K₇E; भावनया K₈₂, भावनतया K₁₀ 10cd शुद्धिर्ना C₉₄C₄₅K₈₂K₁₀E;
शुद्धि ना C₀₂K₇ • अनन्यायो C₄₅K₈₂K₁₀K₇; अन यो C₉₄, अन्यायो C₀₂, स्वल्पान्यायो E
• द्रव्येन C^२K₈₂K₇E; द्रव्येन K₁₀ 11ab मन्त्रशुद्धिरना C₉₄C₄₅K₁₀E; मन्त्रशुद्धि ना C₀₂K₇,
मन्त्रस्तुदिना K₈₂ • युक्ततया C₉₄C₀₂K₈₂K₁₀K₇E; युक्तया C₄₅ 11cd शुद्धिर्ना C₉₄C₄₅K₈₂
K₇E; शुद्धि ना C₀₂K₁₀ • क्रमा C₉₄C₄₅K₈₂K₁₀K₇E; क्रम C₀₂ • रीततया C₉₄C₀₂K₈₂
K₁₀E; रीतया C₄₅, तया K₇ 11ef शुद्धिर्ना C₄₅K₈₂K₁₀K₇E; शुद्धि ना C₉₄C₀₂
• धानतया C^२K₈₂K₁₀E; धानत K₇ 12a धिमेवं यदा C₄₅E; धिमेव यदा C₉₄C₀₂K₈₂,
धिमेव य K₁₀, धिमेवं यथा K₇ 12ab शुध्येद्यदि conj.; स्येद्यदि C₉₄K₈₂K₇, पूर्य यदि C₄₅,
स्येद्यदि C₀₂, स्येद्यदि K₁₀, शुद्धय य E 12b यज्ञं C₉₄C₄₅K₈₂E; यज्ञ C₀₂K₇, संज्ञ K₁₀ •
हि C^२K₈₂K₇E; om. K₁₀ 12cd वाप्तिर्ज C₉₄C₄₅E; वाप्ति ज C₀₂K₁₀K₇, वापि ज K₈₂
13b सुन्दरि C^२K₈₂K₁₀K₇; सुन्दरी E 13d यज्ञेष्वशेषतः C^२K₈₂K₁₀K₇; यज्ञेषु शेषतः E
14a वाट कुरु C₉₄C₀₂K₈₂K₁₀K₇; वाटङ्कुरु C₄₅, वाटकृत E • क्षेत्रं C^२K₈₂K₁₀E; क्षेत्र
K₇ 14b सत्त्वा C₉₄C₄₅C₀₂K₈₂K₁₀K₇E; सत्त्वासत्त्वा C₄₅^{ac} • लयः C₉₄C₄₅K₈₂K₁₀K₇E;
लयम् C₀₂ 14c वेदिः em.; वेदि C^२K₈₂K₁₀K₇, देवि E

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



15a विधि C^२K₈₂K₁₀K₇; विधिर् E • •विस्तारो C₉₄C₀₂K₈₂K₁₀K₇E; •विस्तारौ C₄₅ C₉₄K₈₂; ध्यानं वह्निप्रदीपितः C₄₅, ध्यानमग्निप्रदीपितः C₀₂, ध्यान अग्निप्रदीपनः K₁₀, ध्यानवह्निः प्रदीपितः K₇, ध्यानवृद्धिर् प्रदीपिनः E **15cd** •न्धनसमिज्ज्वालतपोधूमं K₁₀K₇; •न्धनसमिज्ज्वालतपोधूमं C₉₄, •न्धसत्वमिज्ज्वालतपोधूमं C₄₅, •न्धनसमिज्ज्वालतपोधूमं C₀₂, •न्धनशमित्ज्वालतपोधूमं K₈₂, •न्धनसमिज्ज्वालतपोधूमं E **16a** पात्रं C^२K₈₂K₁₀E; पात्रां K₇ **16c** •च्छिन्नं C^२K₈₂K₁₀E; •च्छिन्न K₇ **16d** लम्बकं C₉₄C₄₅K₈₂K₁₀K₇; लम्बकं C₀₂, त्र्यम्बकं E • •पातितः C^२K₈₂K₁₀K₇; •पातितम् E **17a** •ध्वर्युव K₁₀; •ध्वर्यव C^२, •ध्वर्यव K₈₂, ध्वर्यव K₇, धर्मव E **17c** •युक्तः C₉₄C₄₅K₁₀K₇E; •युक्त C₀₂, •युक्तिः K₈₂ • •विस्तारः C₉₄C₄₅K₈₂K₁₀K₇E; •विस्तारो C₀₂ **18b** •न्मनः C₉₄K₈₂K₁₀E; •न्मनः C₄₅C₀₂K₇ **18c** पत्नी C₄₅C₀₂K₈₂K₁₀K₇E; पत्नी C₉₄ • विशालाक्षि C^२K₈₂K₁₀; विशालाक्षी K₇E **18d** •कल्पः em.; •कल्प C^२K₈₂K₁₀K₇E • पद शाश्वतम् C₄₅C₀₂K₈₂K₁₀K₇E; पदं श्वतम् C₉₄ **19b** •डाशो C^२K₁₀K₇; •भा K^{ac}₈₂, •भासे K^{pc}₈₂, •भागे E • मृतां C₉₄C₄₅K₈₂K₁₀K₇E; मृतां C₀₂ **19d** •त्तानिलो C₉₄C₄₅K₈₂K₇E; •त्तानिलो C₀₂K₁₀ • जयः C^२K₈₂K₁₀K₇; जलाः E **20a** परि C₉₄C₄₅K₈₂K₁₀K₇E; परं C₀₂ **20c** •स्नानं C₉₄C₀₂K₈₂K₁₀K₇E; •स्नान C₄₅ **20d** पुराणं C^२K₈₂K₁₀K₇; पुराणं E • •कृतमम्बरः C₉₄C₀₂K₈₂K₁₀K₇E; •कृतम्बरम् C₄₅ (unmetr.) **21a** •सुषुम्नां C₉₄C₄₅K₈₂K₁₀K₇E; •सुषुम्नां C₀₂ • •वेद्ये C₉₄E; •वेद्य C₄₅K₁₀, •वेद्ये C₀₂, •वेद्य K₈₂, •भेदो K₇ **21b** सकृत् C₉₄C₄₅K₈₂K₁₀K₇E; विदुः C₀₂ **21c** •तोषातिथिमाहृत्य C^२K₈₂K₇E; •तोषातिथिमाहृत्य K₁₀ **21d** •द्विजां C₉₄C₀₂K₈₂K₁₀K₇E; •दयां C₄₅ **22b** •हविर्गं C₉₄C₀₂K₁₀K₇E; •हविर्गो C₄₅, •हविग K₈₂ **22c** •सूत्रं त्रयस् C₄₅K₁₀K₇E; •सूत्रन्त्रयस्तयस् C₉₄, •सूत्रं त्रय C₀₂, •सूत्रत्रयं K₈₂ **22d** मुण्डितं C₉₄C₀₂K₈₂K₁₀E; मुण्डितं C₄₅K₇(unmetr.) **23a** निवृत्त्यां em.; निवृत्त्यां C^२K₈₂K₁₀K₇, निवृत्त्यां E **23b** •प्रकरणासनः C₉₄C₄₅K₈₂K₁₀K₇; प्रकरणाशनः C₀₂, प्रकरणासनः E

दक्षिणामभयं भूते दत्त्वा यज्ञं यजेत्सदा ॥ ११:२३ ॥

विनार्थं यज्ञसम्प्राप्तिः कथिता ते वरानने ।

आसहस्रस्य यज्ञानां फलं प्राप्नोति नित्यशः ॥ ११:२४ ॥

आश्रमः प्रथमस्तुभ्यं कथितो ऽस्ति वरानने ।

सदाशिवेन सद्धर्मं दैवतैरपि पूजितम् ॥ ११:२५ ॥

[ब्रह्मचर्यम्]

ब्रह्मचर्यं निबोधेदं शृणुष्वावहिता शुभे ।

द्वितीयमाश्रमं देवि सर्वपापविनाशनम् ॥ ११:२६ ॥

व्रतं ब्रह्मपरं ध्यानं सावित्री प्रकृतिर्लयम् ।

ब्रह्मसूत्राक्षरं सूक्ष्मं त्रिगुणालय मेखलम् ॥ ११:२७ ॥

दम दण्ड दया पात्रं भिक्षा संसारमोचनम् ।

त्र्यायुषं द्व्यक्षरातीतं ज्ञानभष्म-अलङ्कृतम् ॥ ११:२८ ॥

स्नानव्रतं सदासत्यं शीलशौचसमन्वितम् ।

अग्निहोत्र त्रयस्तत्त्वं जप ब्रह्मबिलस्वरः ॥ ११:२९ ॥

द्वितीय आश्रमो देवि यथाह भगवान्शिवः ।

मयापि कथितं तुभ्यं जन्ममृत्युविनाशनम् ॥ ११:३० ॥

[वानप्रस्थः]

वानप्रस्थविधिं वक्ष्ये शृणुष्वायतलोचने ।

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



23c ०भयं भूते C₉₄C₀₂K₈₂K₁₀K₇E; ०भक्षयम्भूतै C₄₅ 23d यज्ञं यजेत् C^२K₈₂K₁₀K₇; यज्ञं ददत्
E 24a विनार्थं C₉₄C₄₅K₈₂K₁₀K₇E; विनार्थं C₀₂ 24b कथिता ते C₉₄C₄₅K₈₂K₁₀K₇; कथितो
स्मि C₀₂, कथितस्ते E • वरानने C₉₄C₄₅K₈₂K₁₀K₇E; वरानने C₀₂ 24d प्राप्नोति C₄₅C₀₂K₈₂
K₁₀K₇E; प्राप्ति C₉₄ • नित्यशः C^२K₈₂K₇E; मानवः K₁₀ 25a आश्रमः C₉₄K₈₂K₁₀K₇E;
आश्रम C₄₅C₀₂ • ०स्तुभ्यं C₉₄C₄₅K₈₂K₁₀K₇; ०स्येष C₀₂, ०स्यैवं E 25b ऽस्ति C₉₄C₄₅K₈₂K₇
; स्मि C₀₂K₁₀E 25c ०धर्मं C₉₄C₀₂K₈₂K₁₀K₇; ०धर्मं C₄₅, ०धर्मे E 25d दैवम् C^२K₈₂K₇;
दैवम् K₁₀E • पूजितम् C₉₄C₀₂K₈₂K₁₀K₇E; पूजितम् C₄₅ 26a ०चर्यं C^२K₁₀K₇E; ०चर्यं K₈₂
26b ०वहिता शुभे C₉₄C₄₅K₈₂K₇E; ०वहितो भव C₀₂, ०वहितो शुभे K₁₀ 26d ०विनाशनम् C^२K₈₂
K₇E; ०प्रनाशनम् K₁₀ 27a ०परं ध्यानं C^२K₈₂K₁₀K₇; ०परिज्ञानं E 27b ०कृतिर्लयम् C₉₄K₈₂K₇E
; ०कृतालयम् C₄₅, ०कृतीलयम् C₀₂, ०कृतिलः K₁₀ 27d ०लयं C₄₅C₀₂K₈₂K₁₀K₇E; ०लं C₉₄ •
मेखलम् C^२K₈₂K₁₀K₇; यत्फलम् E 28a दण्ड दया C^२K₁₀K₇; दण्डादया K₈₂, दण्डादयो E • पात्रं
C^२K₈₂K₇E; पात्र K₁₀ 28c ०युषं C^२K₁₀K₇E; ०युष K₈₂ 28d भस्म C^२K₈₂K₁₀K₇; भस्मम् E
29a ०व्रतं C₉₄C₀₂K₈₂K₁₀; ०व्रत C₄₅K₇E 29c ०होत्र त्रयस्तत्त्वं K₈₂K₇E; ०होत्रत्रयस्तत्त्वं C₉₄,
०होत्रत्रयस्तत्त्वं C₄₅, ०होत्रत्रयं तत्त्वा C₀₂, ०होत्रं त्रयस्तत्त्वं K₁₀ 29d ०बिलस्वरः corr.; ०बिलश्चरः C^२
K₈₂K₁₀, ०बिलेश्वर K₇E 30a द्वितीय आश्रमो C₉₄C₄₅K₈₂K₁₀K₇; द्वितीयमाश्रमो C₀₂, द्वितीयमाश्रमं
E 30b यथाह C₉₄C₄₅K₈₂K₇; यथाह C₀₂K₁₀, यदाह E 30c मयापि कथितं तु० em.; ममापि
कथितं तु० C^२K₈₂K₁₀, ममापि कथितस्तु० K₇, मयापि कथितो तु० E 30d ०मृत्युम् C₄₅C₀₂K₈₂K₁₀
K₇E; ०मृ० C₉₄ • ०नाशनं C^२K₈₂K₁₀E, ०नाशनः K₇ 31a ०विधिं C₉₄C₀₂K₈₂K₁₀K₇E;
०विधि C₄₅

यथाश्रुतं यथातथ्यमृषिदैवतपूजितम् ॥ ११:३१ ॥
 वैराग्यवनमाश्रित्य नियमाश्रममाहरेत् ।
 शीलशैलदृढद्वारे प्राकारे विजितेन्द्रियः ॥ ११:३२ ॥
 अधिभूतः स्मृतो माता अध्यात्मश्च पिता तथा ।
 अधिदैविकमाचार्यो व्यवसायाश्च भ्रातरः ॥ ११:३३ ॥
 श्रुतिः स्मृतिः स्मृता भार्या प्रज्ञा पुत्रः क्षमानुजः ।
 मैत्री बन्धुर्जटा चापं करुणा सुपवित्रकम् ॥ ११:३४ ॥
 मुदिता मौन चत्वारः सर्वकार्यमुपेक्षका ।
 यमवल्कलसंवीतस्तपःकृष्णाजिनाधरः ॥ ११:३५ ॥
 उत्तरासङ्गमासीनो योगपट्टद्वरतः ।
 वेदघोषेण घोषेण प्राणायामोऽग्निहावनम् ॥ ११:३६ ॥
 जितप्राणमृगाकूलो धृति यज्ञः क्रिया जपः ।
 अर्थसंग्रहः शास्त्रेषु सखा दमदयादयः ॥ ११:३७ ॥
 शिवयज्ञं प्रयुञ्जीत साधनाष्टकपूजनम् ।
 पञ्चब्रह्मजलैः पूतः सत्यतीर्थशिवहृदे ॥ ११:३८ ॥
 स्नानमाचमनं कृत्वा संध्यात्रयमुपासयेत् ।
 अक्षमाला पुराणार्थं जप शान्तं दिवानिशम् ॥ ११:३९ ॥

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



31d ०दैवत० C₉₄C₄₅K₈₂K₁₀K₇E; ०देवत० C₀₂ 32a वैराग्य० C^ΣK₈₂K₁₀K₇; वैराग्या E 32b नियमा०
 C^ΣK₈₂K₁₀K₇E; मा० K^{ac}₈₂ • ०श्रममा० C₄₅C₀₂K₈₂K₁₀K₇E; ०श्रमनो हरेत् C₉₄ 32c ०दृढ० C^Σ
 K₈₂K₁₀K₇; ०दृष्ट० E 32d ०कारे C₉₄C₄₅K₈₂K₁₀K₇E; ०कार० C₀₂ 33a स्मृतो C₉₄C₀₂
 K₈₂K₁₀K₇; — C₄₅, स्मृतौ E 33c अधिदैविक० em. GOODALL; ०अधिभौ० क० C₉₄,
 अधिभौतिक० C₄₅C₀₂K₈₂K₇E, अधिभौक्तिक० K₁₀ 33d व्यवसायाश्च C^ΣK₈₂K₁₀K₇; व्यवसायश्च
 E 34a स्मृता C₉₄C₀₂K₈₂K₁₀K₇E; स्मृतो C₄₅ 34c बन्धुर्ज० C₉₄C₄₅K₈₂K₇E; बन्धुज० C₀₂K₁₀
 35a मौन चत्वारः C₉₄K₈₂K₁₀K₇E; मौनश्चत्वारः C₄₅, मौन चत्वारः C₀₂ 35b ०कार्यमु० C^ΣK₁₀K₇E
 ; ०कार्यामु० K₈₂ • ०पेक्षका C^ΣK₈₂K₁₀K₇; ०पेक्षया E 35c ०संवीत० C^ΣK₈₂K₁₀K₇; ०सान्वीत० E
 35d ०कृष्णा० C₉₄C₄₅K₈₂K₁₀K₇E; ०कृष्णां C₀₂ • ०जिनाधरः K₇; ०जिनधरः C^ΣK₈₂K₁₀ (un-
 metr.), ०जिनं पुरः E 36b ०दृढ० C^ΣK₈₂K₇E; ०दृष्ट० K₁₀ • ०व्रतः C₄₅C₀₂K₈₂K₁₀K₇E; —
 C₉₄ 36c वेद० C₄₅C₀₂K₈₂K₁₀K₇E; — द० C₉₄ • ०ण घोषेण C₉₄C₄₅K₈₂K₁₀K₇E; ०ण घोषीण
 C₀₂ 36d ०हावनम् C₉₄K₈₂K₁₀K₇E; ०हावन C₀₂, ०हावनम C₄₅ 37b ०जपः C₉₄C₄₅K₈₂K₁₀
 K₇E; ०जिणः C₀₂ 37d सखा C^ΣK₈₂K₇E; सखो K₁₀ • दमद० C₉₄C₄₅K₈₂K₁₀K₇E; दयद०
 C₀₂, दम० C^{ac}₉₄ 38a ०यज्ञं C₉₄C₄₅K₈₂K₁₀E; ०यज्ञ C₀₂K₇ 38b ०पूजनम् C₉₄C₄₅K₈₂K₁₀K₇
 E; ०पूजिकं C₀₂ 38c ०ब्रह्मजलैः पूतः C^ΣK₈₂K₇E; ब्र — — — — K₁₀ 38d ०तीर्थं C^ΣK₈₂K₁₀
 K₇; ०तीर्थं E 39a ०चमनं C₉₄C₀₂K₈₂K₁₀K₇E; ०चनं C₄₅ 39b ०सयेत् em.; ०श्रयेत् C^ΣK₈₂
 K₁₀K₇E 39c अक्षमाला C₄₅C₀₂K₈₂K₁₀K₇E; ०अक्ष — ला C₉₄ • पुराणार्थं C^ΣK₈₂E; पुराणाश्च
 K₁₀, पुराणार्था K₇ 39d ०शान्तं C₉₄C₄₅C₀₂K₈₂K₁₀K₇E; ०शान्ति C^{ac}₉₄K₈₂

ज्ञानसलिलसम्पूर्णमितिहासकमण्डलुः ।
 पञ्चकर्मक्रियोत्क्रान्ति जप पञ्चविधः सुखम् ॥ ११:४० ॥
 साधनं शिवसंकल्पो योगसिद्धिफलप्रदः ।
 संतोषफलमाहारः कामक्रोधपराजितः ॥ ११:४१ ॥
 आशापाशजयाभ्यासो ध्यानयोगरतिप्रियः ।
 अतिथिभ्यो ऽभयं दत्त्वा वानप्रस्थश्चरेद्भूतम् ।
 वानप्रस्थमयं धर्मं गदितं पूर्वधारितम् ॥ ११:४२ ॥
 ! संसारोद्धरणमनित्यहरणमज्ञाननिर्मूलनम्
 ! प्रज्ञावृद्धिकरममोघकरणं क्लेशार्णवोत्तारणम् ।
 ! जन्मव्याधिहरमकर्मदहनं सेवेत्स धर्मोत्तमम् ॥ ११:४३ ॥

[परिव्राजकः]

परिव्राजकधर्मो ऽयं कीर्तयिष्यामि तच्छृणु ।
 सुखदुःखं समं कृत्वा लोभमोहविवर्जितः ॥ ११:४४ ॥
 वर्जयेन्मधु मांसानि परदारांश्च वर्जयेत् ।
 वर्जयेच्चिरवासं च परवासं च वर्जयेत् ॥ ११:४५ ॥
 वर्जयेत्सृष्टभोज्यानि भिक्षामेकां च वर्जयेत् ।
 वर्जयेत्संग्रहं नित्यमभिमानं च वर्जयेत् ॥ ११:४६ ॥

43cd After this line, E adds the following Śārdūlavikrīḍita line: श्रद्धापूर्वकमेव यः
 सनियमं साक्षाच्च जीवन्निवः 44d cf. 4.71: कामः क्रोधश्च लोभश्च मोहश्चैव चतुर्विधः । चतुःशतुर्निहन्तव्यः
 सर्वथा वीतकल्मषः ॥ 45a = Kūmapurāṇa 2.27.12a etc.

✧

40a ०सलिल० C^२K₈₂K₁₀K₇; ०सलील० E 40b ०कमण्डलुः C^२K₈₂K₁₀K₇; ०कमण्डलु E 40c ०त्क्रान्तिज०
 C₉₄C₄₅K₁₀; ०क्रान्तिज० C₀₂, ०त्क्रान्तिज० K₈₂, ०त्क्रान्तिज० K₇, ऽक्रान्ति ज० E 41d ०दः C^२
 K₈₂K₁₀K₇; ०दम् E 42a ०भ्यासो C^२K₈₂K₁₀K₇; ०भ्यास E 42b ०रति० C₀₂K₈₂K₁₀K₇;
 — C₉₄, ०रति० C₄₅, ०रति० E 42a अतिथिभ्यो ऽभयं C^२K₈₂K₁₀K₇; आर्तिभ्यश्चाभयं E •
 दत्त्वा C₉₄C₄₅K₈₂K₁₀K₇E; दारा C₀₂ 42b ०प्रस्थश्च० C₉₄C₄₅K₈₂K₇E; ०प्रस्थ च० C₀₂K₁₀
 42f गदितं पूर्वधारितम् C₉₄C₄₅; यत्पूर्वमवधारितं C₀₂E, गदितं पूर्वधारितं K₁₀, गदितं यत्पूर्वधारितं K₈₂^{ac}
 (unmetr.), गदितं यत्पूर्वमवधारितं K₈₂^{pc} (unmetr.), गदितं यत्पूर्वमधारितं K₇ (unmetr.) 43a ०हरणमनित्यहरणमज्ञा०
 C₉₄C₄₅K₈₂K₁₀K₇; ०हरणं अनित्यहरणन्तज्ञा० K₈₂^{pc}, ०हरणमनित्यहरणमज्ञा० C₀₂E 43b (प्रज्ञा०...
 ०त्तारणम) C^२K₈₂K₇E; om. K₁₀ • ०करममोघ० C^२K₈₂ (unmetr.); om. K₁₀, ०कममोघ० K₇
 , ०करं प्रबोध० E • ०क्लेशार्णवो० C^२K₇; ०क्लेशार्णवो० K₈₂, om. K₁₀, शोकार्णवो० E 43c सेवेत्स
 C₉₄C₄₅K₈₂K₇E; सेवे स C₀₂, सेवेत् K₁₀ 44b कीर्तयिष्यामि C₄₅C₀₂K₈₂K₁₀K₇E; कीर्तयि_ मि
 C₉₄ 44c ०दुःखं C₄₅; ०दुःख C₉₄C₀₂K₈₂K₁₀K₇E 44d लोभमोह० C₄₅; लाभालोभ० C₉₄K₈₂K₁₀
 K₇, लाभलोभ० C₀₂, लाभालोभ० E • ०वर्जितः C^२K₈₂K₇E; ०वर्जिताः K₁₀ 45a वर्जयेन् C₉₄K₁₀
 ; वर्जयेत् C₄₅C₀₂K₈₂K₇E 45c ०वासं C^२K₈₂K₁₀K₇; ०वासश्च E 45d ०वासं C^२K₈₂K₁₀K₇
 ; ०वासश्च E 46ab (वर्जयेत्... च वर्जयेत्) C₉₄C₀₂K₈₂K₁₀K₇E; om. C₄₅ 46a वर्जयेत्सृष्ट०
 C₀₂(?)K₈₂K₇; वर्जयेत्सृष्ट० C₉₄, om. C₄₅, वर्जयेत्सृष्ट० K₁₀, वर्जयेत्सृष्ट० E • ०भोज्यानि C^२K₈₂
 K₁₀E; ०भोजालि(?) K₇ 46b ०क्षामेकां C₉₄K₁₀; om. C₄₅, ०क्षामेकं C₀₂K₈₂, ०क्षमेकञ् K₇,
 ०क्षामेकश्च E

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

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



47b पादं C₄₅C₀₂K₈₂K₇; पादं C₉₄, पाद K₁₀E • विनिक्षि C₄₅C₀₂K₈₂K₁₀E; निक्षि C₉₄, विनिक्षि K₇ 47c कुप्येत C₉₄C₄₅K₈₂K₁₀K₇E; कुपेत C₀₂ • अनालाभे K₈₂; मनोलाभे C₉₄C₄₅K₁₀K₇, मनोलाभो C₀₂, मनालाभे E 48a अर्थ C₄₅C₀₂K₇; अर्था C₉₄K₈₂K₁₀, अर्थ E • अनुद्विग्नो C₉₄C₄₅K₈₂K₁₀K₇E; अनुद्विग्नो C₀₂ 49a धानं C₉₄C₄₅K₈₂K₁₀E; धानं K₇, धाना C₀₂ 49b वृतं C^ΣK₈₂K₇; वृतं K₁₀, वृतं E • मेखलः C₉₄C₄₅K₈₂K₇E; मेखलाः C₀₂, मेखला K₁₀ 49c बं मनः कृत्वा K₇; बमसत्कृत्वा C₉₄K₈₂, बमसंकृत्वा C₄₅, बमनंकृत्वा C₀₂, ब मनस्कृत्वा K₁₀, बमनङ्कृत्वा E 49d बुद्धिं C₉₄C₀₂K₈₂K₁₀K₇; बुद्धि C₄₅E • निरञ्जनाम् em.; निरञ्जनम् C^ΣK₁₀K₇E, निरञ्जनः K₈₂ 50ab कृत्वा खं च C₄₅C₀₂K₈₂K₁₀K₇E; कृत्वा च C₉₄ 50b मनोन्मनम् C^ΣK₈₂K₁₀; मनोन्मनः K₇, मनोन्मनैः E 50d क्षरो C^ΣK₈₂K₇E; क्षरो K₁₀ • व्ययः C₉₄C₄₅K₈₂K₁₀; व्ययं C₀₂, व्यय K₇, व्ययम् E 51a धर्मं च C^ΣK₁₀K₇E; धर्मं वा K₈₂ 51b ईर्ष्या K₈₂K₇E; ईर्ष्या C^ΣK₁₀ • द्वेषं C₉₄C₄₅K₈₂K₁₀K₇E; द्वेष C₀₂ 51c निर्द्वन्द्वो C₉₄C₄₅K₈₂K₁₀K₇E; निर्वन्द्वो C₀₂ • सत्यं C₉₄C₄₅K₈₂K₁₀K₇E; संत्यं C₀₂ 51d निर्ममो K₇E; निर्मासो C^ΣK₈₂, निर्मासो K₁₀ • कृतः C^ΣK₁₀K₇; कृतं K₈₂, कृतिः E 52a दिवसस्या C₉₄C₀₂K₈₂K₁₀K₇E; दिवसत्या C₄₅ 52b भिक्षां C^ΣK₈₂K₇E; भिक्षा K₁₀ 53a यथालाभेन C₄₅C₀₂K₈₂K₁₀K₇E; यथाला C₉₄ 53b अष्टौ C^ΣK₈₂K₁₀K₇; अष्ट E 53c शय्यासु C^ΣK₈₂K₇; शय्याश्च K₁₀, शय्यासु E 53d सज्येत C₉₄C₀₂K₈₂K₁₀; सज्ये C₄₅, सहेत K₇, सहेत E • विस्तरम् C^ΣK₈₂K₁₀K₇; विस्तरः E 54c वशंकृ C₉₄C₄₅K₈₂K₁₀K₇E; वसंकृ C₀₂ 54d हत्वा यतव्रतः C^ΣK₈₂K₇E; कृत्वा यतः व्रतः K₁₀ 55b भिक्षुश्चि C^ΣK₁₀K₇; भिक्षुश्चि K₈₂, भिक्षु चि E • सदा C₉₄C₀₂K₈₂K₁₀K₇E; om. C₄₅

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

॥ इति वृषसारसंग्रहे चतुराश्रमधर्मविधानो नामाध्याय एकादशमः ॥

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



55cd ०दर्पान्० C₉₄C₀₂K₈₂K₁₀K₇E; ०दर्पात् ० C₄₅ 56a धनुः C^ΣK₈₂K₁₀K₇; धनुष् E 56b प्राणायामगु०
 C₄₅C₀₂K₈₂K₁₀K₇E; प्राणायामगु० C₉₄ • युतम् C^ΣK₁₀K₇; युतः K₈₂, वृत्तं E 56a ०तीक्ष्णेन
 K₁₀E; ०तीक्ष्णेण C^ΣK₇, ०तीक्ष्णेण K₈₂ 57a सुतीक्ष्णेन K₁₀C₉₄K₇E; सुतीक्ष्णेण C₄₅C₀₂K₈₂^{pc}, ण
 K₈₂^{ac} 57b ०सारारिं C₉₄C₄₅K₈₂K₁₀E; ०सारारि C₀₂K₇ 58b तूणं पूर्णमु० em. GOODALL;
 तूणापूर्णमु० C₉₄, तूणापूर्णमु० C₄₅, तूनापूर्णमु० C₀₂, तूणापूर्णमु० K₈₂, तूणापूर्णमु० K₁₀K₇,
 तूणीपूर्णमु० E 58c अनक्षरं C₄₅; अनाक्षरं C₉₄K₈₂, अनाक्षरं C₀₂K₇E, अनक्षरं K₁₀ • परं C₉₄C₀₂
 K₈₂K₁₀E; पर C₄₅K₇ 59a हृदयं C₄₅C₀₂K₈₂K₁₀E; _ दयं C₉₄, हृदये K₇ 59ab विष्णुर्वि०
 C₉₄K₈₂E; विष्णुम्वि० C₄₅, विष्णु वि० C₀₂K₁₀K₇ 59b शिवः E; शिवं C^ΣK₈₂K₁₀K₇ 59d ०सयेत्
 C₉₄C₀₂K₁₀; ०शयेत् C₄₅K₈₂, ०श्रयेत् K₇E 60a ०गतिः C₀₂E; ०गति C₉₄C₄₅K₈₂K₁₀ (un-
 metr.), ०गति K₇ • ०क्षरं C₉₄C₀₂K₈₂K₁₀K₇E; ०क्षर C₄₅ 60b ०तन्द्रितो C₉₄K₈₂K₇E; ०नन्द्रितो
 C₄₅, ०तन्द्रिय C₀₂, ०तन्द्रियं K₁₀ • ०वेद्यं C^ΣK₈₂K₇E; ०वेद्य K₁₀ (unmetr.) 60c रूपैर्व० C₉₄K₈₂
 K₇E; रूपै व० C₄₅C₀₂K₁₀ • विहितं C^ΣK₈₂^{ac}(?)K₁₀K₇; रहितं K₈₂^{pc}(?)E • दुर्लक्ष्यलक्ष्योत्तमम्
 C₉₄K₁₀; दुर्लक्ष्यलक्ष्योत्तमम् K₈₂, दुर्लक्ष्यलक्ष्योत्तमम् C₄₅C₀₂K₇E 60d यत्नोद्धृत्य C^ΣK₈₂K₁₀K₇;
 यत्नाद्धृत्य E • समाश्रये० C^ΣK₈₂K₇E; मणाश्रये० K₁₀ • सर्वातिहर्ता हरम् C^ΣK₁₀; सर्वातिहर्ता हरं
 K₈₂, सर्वातिहर्ता हरं K₇, सर्वातिहर्ता शङ्करम् E Colophon: नामाध्याय एकादशमः C^ΣK₈₂K₁₀;
 नामाध्याय एकादश K₇, नाम एकादशो ऽध्यायः E

[द्वादशमो ऽध्यायः]

[आतिथ्यधर्मः]

देव्युवाच ।

अहिंसा परमो धर्मः सततं परिकीर्त्यते ।

आतिथ्यकानां धर्मं च कथयस्व यदुत्तमम् ॥ १२:१ ॥

महेश्वर उवाच ।

अहिंसातिथ्यकानां च शृणु धर्मं यदुत्तमम् ।

त्रैलोक्यमखिलं देवि रत्नपूर्णं सुलोचने ॥ १२:२ ॥

चतुर्वेदविदे दानं न तत्तुल्यमहिंसकः ।

शृणु धर्ममतिथ्यानां कीर्तयिष्यामि सुन्दरि ॥ १२:३ ॥

[विपुलोपाख्यानम्]

आसीद्वृत्तं पुराख्यानं नगरे कुसुमाह्वये ।

कपिलस्य सुतो विद्वान्विपुलो नाम विश्रुतः ॥ १२:४ ॥

धर्मनित्यो जितक्रोधः सत्यवादी जितेन्द्रियः ।

ब्रह्मण्यश्च कृतज्ञश्च मद्भक्तः कृतनिश्चयः ॥ १२:५ ॥

धनाढ्यो ऽतिथिपूज्यश्च दाता दान्तो दयालुकः ।

न्यायार्जितधनो नित्यमन्यायपरिवर्जितः ॥ १२:६ ॥

भार्या च रूपिणी तस्य चन्द्रबिम्बशुभानना ।

पीनोत्तुङ्गस्तनी कान्ता सकलानन्दकारिणी ।



Testimonia for this chapter: C₉₄ ff. 210r-215r, C₄₅ ff. 215v-219v, C₀₂ ff. 287v-283v (f. 291 is missing), K₈₂ ff. 17v-22r, K₁₀ exp. 58 (lower) - 62 (lower), K₇ ff. 225v-230r, E pp. 617-628; C^Σ = C₉₄ + C₄₅ + C₀₂

5b = MBh 12.218.13b



1ab धर्मः स० C₉₄C₄₅K₈₂K₁₀K₇E; धर्मोस्स० C₀₂ **1c** आतिथ्य० C₉₄C₀₂K₈₂K₇E; अतिथ्य० C₄₅K₁₀ • धर्मं च C₉₄C₄₅K₈₂K₇E; धर्मश्च C₀₂, धर्मानां K₁₀ **2** महेश्वर C^ΣK₁₀K₇E; भगवान् K₈₂ **2b** शृणु C₄₅C₀₂K₈₂K₁₀K₇E; _ गु C₉₄ • धर्मं C₉₄C₄₅K₈₂K₁₀K₇; धर्मं C₀₂E • ०त्तमम् C^ΣK₈₂K₁₀K₇; ०त्तमां E **2d** ०पूर्णं C₉₄C₄₅K₈₂K₁₀K₇; ०पूर्णं C₀₂, ०पूर्णं E • ०लोचने C₉₄C₀₂K₈₂K₁₀K₇E; ०लोचनं C₄₅ **3a** दानं C₉₄C₀₂K₈₂K₁₀K₇E; दानं C₄₅ **4a** आसीद्वृत्तं C₉₄K₈₂E; आशीदत्तं C₄₅, आसीद्वृत्तं C₀₂, आसी वृत्तं K₁₀, आसीद्वृत्त K₇ • ०ख्यानं C^ΣK₈₂K₁₀K₇; ०ख्यातं E **4b** नगरे कुसुमाह्वये C₉₄C₄₅K₈₂K₇E; नगरं कुसुमाह्वयम् C₀₂K₁₀ **5c** ब्रह्मण्य० C₄₅K₈₂K₁₀E; ब्राह्मण्य० C₉₄C₀₂K₇ • ०ज्ञश्च C₉₄C₀₂K₈₂K₇E; ०ज्ञ C₄₅, ०ज्ञश्च K₁₀ **5d** ०भक्तः C^ΣK₈₂K₁₀K₇; ०भक्त० E **6a** ०पूज्यश्च C₉₄C₀₂K₈₂K₇E; ०पूज्य C₄₅K₈₂, ०पूजश्च K₁₀ **6b** दान्तो C₄₅K₇E; दान्त C₉₄C₀₂K₈₂, दान्तो(?) C^{pe}₄₅, दान्त K₁₀ **6c** न्याया० C₀₂K₈₂K₇E; न्यायो० C₉₄C₄₅K₁₀ **6cd** नित्यम० C^ΣK₈₂K₇E; नित्यं० K₁₀ **6d** ०वर्जितः C^ΣK₈₂K₇E; ०वर्जयेत् K₁₀ **7b** ०बिम्ब० C^ΣK₁₀K₇E; ०बिंबा K₈₂ • ०शुभानना C^ΣK₈₂K₇E; ०निभानना K₁₀ **7d** सकला० C₄₅C₀₂K₈₂K₁₀K₇E; _ _ _ C₉₄

पतिव्रता पतिरता पतिशुश्रूषणे रता ॥ १२:७ ॥
 अथ केनापि कालेन सूर्यरागमभूततः ।
 ग्रस्तभागत्रयस्त्वासीत्कृष्णमाधवमासिके ॥ १२:८ ॥
 स्नातुकामावतीर्यन्ते सर्वे पौरनुपादयः ।
 देवाश्च पितरश्चैव तर्प्यन्ते विधिवत्तथा ॥ १२:९ ॥
 केचिज्जुहति तत्राग्निं केचिद्विप्रांश्च तर्पयेत् ।
 केचिद्दानोपतिष्ठन्ति केचित्स्तुवन्ति देवताम् ॥ १२:१० ॥
 ध्यानयोगरताः केचित्केचित्पञ्चतपे रताः ।
 एवं प्रवर्तमानेषु राजनादिषु सर्वशः ॥ १२:११ ॥
 विपुलो ऽपि हि तत्रैव गङ्गागण्डकिसंगमे ।
 भार्यया सह तत्रैव स्नात्वा क्षोमविभूषणः ॥ १२:१२ ॥
 देवतागुरुविप्राणामन्येषां तर्पणे रतः ।
 तत्रावसरसम्प्राप्तो ब्राह्मणो ऽतिथिरागतः ॥ १२:१३ ॥
 भार्या तस्यातिरूपेण मोहिता ब्रह्मणस्तदा ।
 ब्राह्मणो ऽपि तथैवेह रूपेणाप्रतिमो भवेत् ॥ १२:१४ ॥
 अन्योन्यदृष्टिसंसक्तौ जातौ तौ तु परस्परम् ।
 विपुलेनाञ्जलिं कृत्वा ब्राह्मण संशितव्रत ॥ १२:१५ ॥
 आज्ञापय द्विजश्रेष्ठ अद्य मे ऽनुग्रहं कुरु ।

7ef cf. *Brahmavaivartapurāṇa* 4.27.174cd: पतिव्रते पतिरते पतिं देहि नमो ऽस्तु ते 15d = MBh 12.213.18d and 12.347.1d



7e पतिव्रता C₉₄C₀₂K₈₂K₁₀K₇E; प्रतिव्रता C₄₅ • पतिरता C₉₄C₀₂K₈₂K₇E; प्रतिरता C₄₅K₁₀
 7f पतिशुश्रूषणे C^ΣK₈₂K₇E; प्रतिशुश्रूषणे K₁₀ 8b •भूततः C₉₄C₄₅K₈₂K₁₀K₇E; •भूततः C₀₂
 9a •वतीर्यन्ते C^ΣK₈₂K₁₀K₇; च तीर्थन्ते E 9c देवाश्च C₉₄C₄₅K₈₂K₁₀K₇E; देवश्च C₀₂ 9d तर्प्यन्ते
 C₉₄C₀₂K₈₂K₇E; तर्प्यन्ते C₄₅K₁₀ 10a •चिज्जुहति C₉₄K₈₂K₁₀K₇E; •चिज्जुति C₄₅, •चिज्जुहति
 C₀₂ 10b विप्रांश्च C₉₄C₀₂K₈₂K₁₀K₇E; विप्राश्च C₄₅ 10c दानो C^ΣK₈₂K₁₀K₇; ध्यानो E
 10d केचित्स्तुवन्ति C₉₄C₄₅K₇; केचि स्तुवन्ति K₈₂K₁₀, केचिद्वन्ति C₀₂, केचित्स्तुवन्ति E • देवताम्
 C₉₄C₀₂K₈₂K₁₀E; देवता C₄₅K₇ 11a •रताः C^ΣK₈₂K₇E; •रता K₁₀ 11d राजना C^ΣK₈₂
 K₁₀K₇; राजाना E 12a ऽपि हि C₉₄C₀₂K₈₂K₁₀K₇; पि C₄₅, हि न K^{ac}₈₂, पि च E 12c भार्यया
 C^{pc}₉₄C₄₅K₈₂K₁₀K₇; भार्याया C^{ac}₉₄C₀₂E 12d •भूषणः C₉₄C₄₅K₁₀K₇E; •भूषणैः C₀₂, •भूषितः
 K₈₂ 13ab देवतागुरुविप्राणामन्येषां तर्पणे रतः C₄₅K^{pc}₈₂K₁₀K₇; देवतागुरुविप्राणामन्येषां तर्पणे रतः C₉₄,
 देवतागुरुविप्राणामन्येषां तर्पणे रताः C₀₂, om. K^{ac}₈₂, देवतागुरुविप्राणामन्येषां तर्पणा रतः E 14b मोहिता
 C₉₄C₀₂K₈₂K₁₀K₇E; मोहितो C₄₅ • ब्रह्मणस्तदा C₉₄C₄₅K₇; ब्राह्मणास्तथा C₀₂, ब्राह्मणस्तदा K₈₂
 K₁₀, ब्राह्मणस्य च E 14c ब्राह्मणो C₉₄C₀₂K₈₂K₁₀K₇E; ब्रह्मणो C₄₅ • तथैवेह C₄₅K₈₂K₁₀E;
 तथैवेह C₉₄, तथैवेह C₀₂K₇ 14d रूपेणा C₉₄K₈₂K₁₀K₇; रूपेणा C₄₅, रूपेण C₀₂, रूपिणा
 E 15a •संसक्तौ C₀₂E; •संशक्तौ C₉₄K₈₂K₇, •शक्तौ C₄₅, •संसक्तौ C₀₂K₁₀ 15b जातौ तौ
 C₉₄C₄₅K₈₂K₁₀E; जातौ तौ तौ C₀₂, जातौ तौ K₇ 15d ब्राह्मण C₄₅C₀₂; ब्राह्मणः C₉₄K₈₂K₁₀
 K₇E • •शित em.; •श्रित C^ΣK₈₂K₁₀K₇E • •व्रत conj.; •व्रत C₉₄, •व्रतः C₄₅C₀₂K₈₂K₁₀
 K₇E 16b •ग्रहं C₉₄C₀₂K₈₂K₁₀K₇E; •ग्रहं C₄₅

भार्याभृत्यपशुग्राम रत्नानि विविधानि च ॥ १२:१६ ॥
 विपुलेनैवमुक्तस्तु गृहीतो ब्राह्मणोऽब्रवीत् ।
 यदि सत्यं प्रदातासि सुप्रसन्नं मनस्तव ॥ १२:१७ ॥
 विपुल उवाच ।
 सुप्रसन्नं मनो मेऽद्य सुप्रसन्नं तपःफलम् ।
 शीघ्रमाज्ञापय विप्र यच्चाभिलषितं तव ।
 अदेयं नास्ति विप्रस्य स्वशिरःप्रभृति द्विज ॥ १२:१८ ॥
 ब्राह्मण उवाच ।
 यद्येवं वदसे भद्र भार्या मे देहि रूपिणीम् ।
 स्वस्ति भवतु भद्रं वः कल्याणं भव शाश्वतम् ॥ १२:१९ ॥
 विपुल उवाच ।
 प्रतीच्छ भार्या सुश्रोणीं रूपयौवनशालिनीम् ।
 अकुत्सितां विशालाक्षीं पूर्णचन्द्रनिभाननाम् ॥ १२:२० ॥
 भार्योवाच ।
 परित्याज्या कथं नाथ अपापां त्यजसे कथम् ।
 अतीव हि प्रियां भार्या निर्दोषां स कथं त्यजेः ॥ १२:२१ ॥
 सखा भार्या मनुष्याणामिह लोके परत्र च ।
 दानं वा सुमहदत्त्वा यज्ञो वा सुबहुः कृतः ॥ १२:२२ ॥
 अपुत्रो नाप्नुयात्स्वर्गं तपोभिर्वा सुदुष्करैः ।
 श्रुतो मे पितृभिः प्रोक्तो ब्राह्मणैश्च ममान्तिके ॥ १२:२३ ॥
 अपुत्रो नाप्नुयात्स्वर्गं श्रुतं मे बहुशः पुरा ।



16c भृत्य० C₉₄C₄₅K₈₂K₁₀K₇E; भृत्या० C₀₂ 17b ब्राह्मणोऽब्रवीत् C₉₄C₄₅K₈₂K₁₀K₇E;
 ब्राह्मणस्तथा C₀₂ 17c यदि सत्यं प्रदातासि C₉₄C₄₅K₈₂K₁₀K₇E; om. C₀₂ 17d सुप्रसन्नं मनस्तव
 C₉₄C₄₅K₈₂K₇; om. C₀₂, सुप्रसन्नमनस्तव K₁₀E 18a प्रसन्नं मनो C₉₄C₄₅K₈₂K₇E; प्रसन्नमनो
 C₀₂K₁₀ 18b सुप्रसन्नं तपः० C^ΣK₈₂K₇E; सुप्रसन्नतपः० K₁₀ 18a शीघ्र० C^ΣK₈₂K₇E; शीघ्र० K₁₀
 18e अदेयं C^ΣK₈₂K₇E; अदेय K₁₀ 18f स्वशिरः० C^ΣK₁₀K₇E; शरीर० K₈₂ • भृति C^ΣK₈₂K₁₀
 K₇; भृतिर् E 19 ब्राह्मण C^{pc}C₉₄C₄₅C₀₂K₈₂K₇E; ब्राह्मणा C^{ac}₉₄, ब्रह्म K₁₀ 19b भार्या C^ΣK₈₂E;
 भार्या K₁₀K₇ 19c स्वस्ति C^ΣK₈₂K₇; स्वस्ति K₁₀, स्वस्तिर् E 19d कल्याणं C₉₄C₄₅K₈₂K₁₀K₇
 E; कल्याणं C₀₂ • भव C^ΣK₈₂K₁₀K₇; तव E 20 विपुल C^ΣK₈₂K₁₀K₇; विप्र E 20a भार्या C^Σ
 K₈₂K₇E; भार्या K₁₀ • श्रोणीं C₉₄C₄₅K₈₂K₇E; श्रोणि C₀₂K₈₂K₁₀ 20b शालिनीम् C^ΣK₈₂E
 ; शालिनी K₁₀, शीलिनी K₇ 20a अकुत्सितां विशालाक्षीं C₉₄C₄₅K₈₂K₇E; अकुत्सितां विशालाक्षि
 C₀₂, अकुत्सिता विशालाक्षी K₁₀ 20b निभाननाम् C^ΣK₈₂K₇E; निभानना K₁₀ 21a त्याज्या
 C₉₄K₈₂K₇E; त्याज्य C₄₅K₁₀, त्याज्य C₀₂ 21c प्रियां C₉₄C₄₅K₈₂K₇E; प्रियं C₀₂K₁₀
 21d निर्दोषां C₉₄C₄₅K₈₂K₁₀K₇E; निर्दोष C₀₂ • त्यजेः C₉₄K₈₂K₇; त्यजेत् C₄₅C₀₂, त्यजेत्
 K₁₀E 22ab मनुष्याणामिह C₉₄C₄₅K₈₂K₁₀K₇E; मनुष्याणामिह C₀₂ 22d बहुः em.; बहु C^Σ
 K₈₂K₇ (unmetr.), बहु K₁₀, बहून् E • कृतः C₉₄C₄₅K₈₂K₁₀K₇E; कृतम् C₀₂ 23ab स्वर्गं
 तपोभिर्वा C₄₅C₀₂K₈₂K₁₀K₇E; स्वर्गं — — — वा C₉₄ 23d न्तिके C₉₄C₀₂K₈₂K₁₀K₇E;
 न्तिकैः C₄₅ 24a स्वर्गं C₉₄K₈₂K₇E; स्वर्ग C₄₅C₀₂K₁₀

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

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



24c °पालो K₇E; °पाल C³K₈₂K₁₀ 25a बहून्द० C³K₈₂K₁₀E; बहू द० K₇ 25b यज्ञांश्च
विविधांस्तथा C₉₄C₀₂K₈₂K₁₀; यज्ञांश्च विविधांस्तथा K₇, यत्वा यज्ञांश्च विविधां तथा C₄₅, स्यज्ञांश्च
विविधांस्तथा E 25c वेदांश्च जपयज्ञांश्च C₉₄C₀₂K₈₂K₇; वेदांश्च जपयज्ञांश्च C₄₅, वेदांश्च जपयज्ञांश्च
K₁₀, वेदांश्च जपयज्ञांश्च E 25d स द्वि० conj.; तद्वि० C³K₈₂E, तद्वि० K₁₀, सद्वि० K₇ • °सत्तमः
C³K₁₀K₇E; °सत्तम K₈₂ 26a °द्वारो C³K₈₂K₇E; °द्वारे K₁₀ 26ab यस्यापि दे० C³K₈₂
K₇; यस्यापि दे० K₁₀, यस्याहि दे० E 26b °दूतैर्नि० C³K₈₂E; °दूतै नि० K₁₀, °दूतै नि० K₇
26c °यात्स्वर्गं C₉₄C₄₅K₈₂K₁₀K₇E; °यात्स्वर्गं C₀₂ 26d °शतैरपि C₉₄C₄₅K₈₂K₁₀K₇E; करोति
यः C₀₂ 27a °क्तस्तु च्युतः C₉₄C₄₅K₈₂K₁₀K₇E; °क्तस्तु च्युतः C₀₂ 27c पुत्रानु० C₉₄C₄₅K₈₂
K₁₀K₇E; पुत्रमु० C₀₂ 27d शारङ्गांश्च K₈₂K₇; शारङ्गांश्च C₉₄, शारङ्गंश्च C₄₅, शारङ्गश्च C₀₂K₁₀,
शारङ्गाच्च E • द्विजः C₉₄C₄₅K₈₂K₁₀K₇E; द्विज C₀₂ 28b स्वर्गं C₉₄C₄₅K₈₂K₁₀K₇E; स्वर्गं C₀₂
• °वारितः C³K₈₂K₇E; °वारितः K₁₀ 28c कुल० C₄₅; कल० C₉₄C₀₂K₈₂K₁₀K₇E • °त्राणात्क०
K₁₀; °त्राणां क० C³K₈₂E, °त्राणा क० K₇ • °स्मि C³K₈₂K₇E; °स्मिं K₁₀ 28d °आद्भार्य
एव C₉₄C₀₂K₈₂K₇E; °आद्भार्यमेव C₄₅, °आ भार्य एव C₀₂K₁₀ 29a °ग्रहं C₀₂K₁₀K₇E; °ग्रहः
C₉₄C₄₅K₈₂ • पुत्रा० C³K₈₂K₁₀K₇; पात्रा० E 29b क्रियते C₉₄C₀₂K₈₂K₁₀K₇E; क्रियाते C₄₅
30c वचनं C³K₈₂K₁₀E; वचन K₇ 30d °ब्रवीत् C₉₄C₄₅C^a₀₂K₈₂K₁₀K₇; °ब्रवीत् । विपुल उवाच ।
C^p₀₂E 31a जानामि C₄₅C₀₂K₈₂E; जानासि C₉₄K₁₀K₇ 31b पति० C³K₈₂K₇E; प्रति० K₁₀
31d तोषितः C³K₈₂K₁₀E; तोषिनः K₇ 32d व्रजे C₉₄K₈₂K₇; व्रजेत् C₄₅C₀₂K₁₀E, व्रजे× K₈₂
33a यदि C³K₈₂K₁₀E; ययदि K₇

कल्पकोटिसहस्रे ऽपि नरकस्थाद्यशस्विनि ॥ १२:३३ ॥
 मुक्तिमेव न पश्यामि जन्मकोटिशतैरपि ।
 अदानाच्चाशुभं देवि पश्यामि वरवर्णिनि ॥ १२:३४ ॥
 दानेन तु शुभं पश्ये स्वर्गलोके यदक्षयम् ।
 नोक्तं मयानृतं पूर्वं नित्यं सत्यव्रते स्थितः ॥ १२:३५ ॥
 सत्यधर्ममतिक्रम्य नान्यधर्म समाचरे ।
 भार्या धर्मसखेत्येवं त्वया पूर्वमुदाहृतम् ॥ १२:३६ ॥
 यदि धर्मसखायासि सो ऽद्य काल इहागतः ।
 द्विजरूपधरो धर्मः स्वयमेव इहागतः ॥ १२:३७ ॥
 जिज्ञासार्थमहं भद्रे न विघ्नं कर्तुमर्हसि ।
 माताव्यक्तः पिता ब्रह्मा बुद्धिर्भार्या दमः सखा ॥ १२:३८ ॥
 पुत्रो धर्मः क्रियाचार्य इत्येते मम बान्धवाः ।
 कालश्रेष्ठो ग्रहः सूर्यो गङ्गा श्रेष्ठा नदीषु च ॥ १२:३९ ॥
 चन्द्रक्षये दिनं श्रेष्ठं नरश्रेष्ठो द्विजोत्तमः ।
 शुश्रूषणार्थं विप्रस्य मया दत्तासि सुन्दरि ।
 सर्वस्वं ब्राह्मणे दत्त्वा वनमेवाश्रयाम्यहम् ॥ १२:४० ॥
 शङ्कर उवाच ।
 तूष्णीम्भूता ततो भार्या अश्रुपूर्णाकुलेक्षणा ।
 करे गृह्य विशालाक्षी ब्राह्मणाय निवेदिता ॥ १२:४१ ॥

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



33c सहस्रे ऽपि C₉₄C₄₅K₈₂K₁₀K₇; सहस्राणि C₀₂E 33d स्थाय C₉₄C₀₂K₈₂K₁₀; स्था य C₄₅, स्थो य C₇E 34a मुक्तिमेव C^ΣK₈₂K₁₀K₇; मुक्तिमेवन् E 34c अदानाच्चा C₉₄C₄₅K₈₂K₁₀K₇E; अदाना चा C₀₂ 35b लोके C^ΣK₈₂K₁₀K₇; om. K^{ac}₈₂, लोकं E 35c नोक्तं C^ΣK₈₂K₁₀K₇E; नोक्ता K^{ac}₇ 35d व्रते C^ΣK₈₂K₁₀K₇; व्रत E 36b चरे C^ΣK₈₂K₇; चरेत् K₁₀E 36c धर्म C^ΣK₁₀K₇E; धर्म K₈₂ 36d त्वया em.; त्वयि C^ΣK₈₂K₁₀K₇E 37a सखाया C₉₄C₀₂K₈₂K₁₀K₇E; सखा C₄₅ 37c धरो C₉₄C₀₂K₈₂K₁₀K₇E; परो C₄₅ 38a धर्महं C^ΣK₈₂E; धर्महं K₁₀, धर्मह K₇ 38c व्यक्तः C₉₄C₄₅K₈₂K₁₀E; व्यक्त C₀₂, व्यक्त(S) K₇ 38d बुद्धिर्भा C₉₄C₄₅K₁₀; बुद्धि भा C₀₂K₈₂K₇E • दमः C^ΣK₈₂K₇E; दम K₁₀ (unmetr.) • सखा C₄₅C₀₂K₈₂K₁₀K₇E; समा C₉₄ 39c श्रेष्ठो C₄₅K₈₂K₇^{pc}; श्रेष्ठ C₉₄C₀₂K₁₀, श्रेष्ठा K^{ac}₇, श्रेष्ठः E 39d श्रेष्ठा C^ΣK₇E; श्रेष्ठो K₈₂, श्रेष्ठ K₁₀ 40a दिनं C₉₄C₄₅K₈₂K₇; दिन C₀₂K₁₀E 40b उत्तमः C₉₄C₄₅K₈₂K₁₀K₇E; उत्तम C₀₂ 40a र्थ C₉₄C₀₂K₈₂K₁₀K₇E; र्थ C₄₅ 41 शङ्कर C^ΣK₈₂K₁₀K₇; महेश्वर E 41a तूष्णीम्भूता C₉₄; तूष्णीभूत्वा C₄₅, तूष्णीभूत C₀₂, तूष्णीभूता K₈₂K₁₀, तूष्णीम्भूती K₇, तूष्णीभूतां E • भार्या C^ΣK₈₂K₁₀K₇; भार्या E 41b क्षणा C₉₄C₄₅K₈₂K₇; क्षणः C₀₂, क्षणाः K₁₀, क्षणाम् E 41c क्षी C^ΣK₈₂K₁₀K₇; क्षी E 41d ब्राह्मणाय निवेदिता C₉₄C₀₂K₈₂K₁₀K₇E; ब्राह्मय दिवेदिता C₄₅

यानि सन्ति गृहे द्रव्यं हिरण्यं पशवस्तथा ।
ददामि ते द्विजश्रेष्ठ ग्रामघोषगृहादिकम् ॥ १२:४२ ॥
मुक्ता वैदूर्यवासांसि दिव्याण्याभरणानि च ।
सर्वान्गृहाण विप्रेन्द्र श्रद्धया दत्तसत्कृतान् ॥ १२:४३ ॥
प्रीयतां भगवान्धर्मः प्रीयतां च महेश्वरः ।
प्रीयन्तां पितरः सर्वे यद्यस्ति सुकृतं फलम् ॥ १२:४४ ॥
रुद्र उवाच ।
विपुलस्य वचः श्रुत्वा ब्राह्मणेन तपस्विना ।
आशीः सुविपुलं दत्त्वा विपुलाय महात्मने ॥ १२:४५ ॥
वसेत्तत्र गृहे रम्ये भार्यामादाय तस्य च ।
विपुलस्तु नमस्कृत्वा कृत्वा चापि प्रदक्षिणम् ॥ १२:४६ ॥
ब्राह्मणमभिवाद्यैवं गतः शीघ्रं वनान्तरम् ।
वने मूलफलाहारो विचरेत महीतले ॥ १२:४७ ॥
एकाकी विजने शून्ये चिन्तया च परिप्लुतः ।
क्व गच्छामि क्व भोक्ष्यामि कुत्र वा किं करोम्यहम् ॥ १२:४८ ॥
न पथं विषयं वेद्मि ग्रामं वा नगराणि वा ।
खेटखर्वटदेशं वा जानामीह न कंचन ॥ १२:४९ ॥
अमुं सुशैलं पश्यामि विपुलोदरकन्दरम् ।
तमारुह्य निरीक्ष्यामि ग्रामं नगरपत्तनम् ॥ १२:५० ॥



42b हिरण्यं C^२K₁₀K₇; हिरण्यं K₈₂E 42c ददामि C₉₄C₀₂K₈₂K₁₀K₇E; ददानि C₄₅ • ते द्विजं C₄₅C₀₂K₈₂K₁₀E; — जं C₉₄, त द्विजं K₇ 43a वैदूर्यं C₉₄C₄₅K₁₀K₇; वैभार्यं C₀₂, वैर्यं K₈₂^{ac}, वैदूर्यं K₈₂^{pc}E • वासांसि C^२K₈₂K₁₀E; वासासि K₇ 43c सर्वान्गृहाण C₉₄C₄₅K₈₂E; सर्वान्गृहान् K₁₀, सर्वा गृहाण K₇, सर्वान्तान्गृहं C₀₂ 43d सत्कृतान् em.; सत्कृताम् C^२K₈₂K₇E, सत्कृतम् K₁₀ 44b प्रीयं C^२K₈₂K₁₀K₇^{pc}E; प्रीनं K₇^{ac} 44c प्रीयन्तां C₉₄; प्रीयतां C₄₅C₀₂K₈₂K₇E, प्रीयता K₁₀ • पितरः C^२K₁₀K₇E; पितर K₈₂ 44d अस्ति C₄₅C₀₂K₈₂K₁₀K₇E; अस्ति C₉₄ 45 रुद्र C^२K₈₂K₁₀K₇; महेश्वर E 45a वचः श्रुत्वा C₄₅C₀₂K₈₂K₁₀K₇E; वचःश्रुत्वा C₉₄ 45b तपस्विना C^२K₈₂K₇E; तपस्विनाम् K₁₀ 46a वसेत्तत्र गृहे C₄₅K₈₂; वस तत्र गृहे C₉₄C₀₂K₁₀, वसएतत्र गृहे K₇, वसते च गृहं E 46c विपुलस्तु C^२K₈₂K₇E; विपुलस्य K₁₀ 46d कृत्वा चापि C^२K₈₂K₁₀; xxxx K₇, कृत्वा च वि० E 47a ब्राह्मणं C^२K₈₂K₇E; ब्राह्मणां K₁₀ • धैवं em.; धेवं C₉₄C₀₂K₈₂K₁₀E, धवं K₇, धेनं C₄₅ 47b शीघ्रं C^२K₈₂K₇E; श्रीघ्रं K₁₀ 47c फलाहारो C^२K₈₂K₁₀K₇^{pc}E; फाहारो K₇^{ac} 48a एकाकी C₄₅C₀₂K₈₂K₁₀K₇E; एकाकी C₉₄ 48b परि० C^२K₈₂K₁₀E; परि० K₇ 48c क्व गच्छामि C^२K₈₂K₁₀E; क्व गच्छामि K₇ • क्व भोक्ष्यामि C₉₄; क्व भोज्यामि C₄₅K₈₂K₁₀, क्व भोक्ष्यामि C₀₂, क्व भोक्ष्यामि K₇, किं भोक्ष्यामि E (unmetr.) 49a विषयं वेद्मि C₉₄K₈₂K₁₀E; विषमं वेद्मि C₄₅C₀₂, विषयं वेद्मि K₇ 49b वा C₉₄C₀₂K₁₀K₇E; च C₄₅K₈₂ 49c खेटं C₉₄C₄₅K₈₂K₁₀K₇E; क्षेत्रं C₀₂ • खर्वटं E; कर्पटं C^२K₈₂K₁₀K₇ 49d कंचन em.; कश्चन C^२K₈₂K₁₀K₇E 50a सुशैलं C^२K₈₂K₁₀E; सुशैलं K₇ 50b विपुलो C^२K₈₂K₇E; विलो K₁₀ 50c निरीक्ष्यामि C^२K₈₂K₁₀E; निरीक्ष्यामि K₇

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



51a एवमु० C₉₄C₀₂K₈₂K₁₀K₇E; एकं उ० C₄₅ 51b ०रुहत् E; ०रुहेत् C^ΣK₈₂K₁₀K₇ 51c ०च्छायां
 C^ΣK₈₂K₁₀E; ०च्छाया K₇ 52a एतस्मिन्नेव C₉₄C₄₅K₈₂K₁₀E; एतस्मिन्नैव C₀₂; एतस्मिन्नैव K₇
 • काले तु C₉₄C₄₅K₈₂K₁₀; कालेन C₀₂E, कालेन K₇ 52b वृक्ष० C^ΣK₁₀K₇^{pc}E; वृक्षा० K₈₂
 K₇^{ac} 52c सुरूपं C₉₄C₀₂K₁₀K₇E; स्वरूपं C₄₅K₈₂ 53d पुनर्वृक्षं समारुहत् C₉₄C₄₅K₈₂K₇E;
 पुन वृक्ष समारुहम् C₀₂, पुनर्वृक्ष समारुहं K₁₀ 54a ०त्रवद्दृष्ट्वा C₉₄C₄₅K₈₂K₁₀K₇E; ०त्रव दृष्ट्वा C₀₂
 54cd ०भूतोऽस्मि अहो C^ΣK₁₀K₇E; ०संभूतोऽस्म्यहो K₈₂ 55a जिघ्रामि C₉₄C₀₂K₈₂K₁₀K₇E; च
 ग्रामि C₄₅ 55c श्रोता C₄₅C₀₂K₈₂K₁₀K₇E; श्रोत्रा C₉₄ 55d कंचन em.; कश्चन C^ΣK₈₂K₁₀K₇E
 56a ०मुत्त्वा C₉₄C₄₅K₈₂K₁₀K₇E; ०मुक्ता C₀₂ 56b गृह्य C^ΣK₈₂K₁₀E; गृह K₇ 56c ०निरीक्ष्य
 C^ΣK₈₂K₁₀E; ०निरीक्ष K₇ 56cd पुनर्जिघ्रं पुनर्जिघ्रं C₉₄C₄₅K₈₂E; मुन जिघ्रं पुन जिघ्रं C₀₂, पुनर्जिघ्रं
 पुनर्जिघ्रं K₁₀, पुनर्जिघ्रं पुनर्जिघ्रं K₇ 56d निरीक्ष्य C^ΣK₈₂K₁₀E; निरीक्ष K₇ 57a चात्र C₄₅C₀₂
 K₈₂K₁₀K₇E; चा C₉₄, चात्र C₉₄^{pc} • निरूप्यन्तो E; निरूप्यान्ति C₉₄, निरूप्यां चा C₄₅, निरूप्यन्ति
 C₀₂K₈₂K₁₀K₇ 57b ०लोकयन् C₉₄C₀₂K₈₂K₁₀K₇E; ०लोकयत् C₄₅ 57c पाथेय० C^ΣK₈₂K₇
 E; पथेय० K₁₀ • ०रहितश्चा० C₉₄C₄₅K₈₂K₁₀K₇E; ०रहिते चा० C₀₂ 57d ०दत्तं C₉₄K₈₂K₇;
 ०दत्त० C₄₅C₀₂K₁₀E • फलं C^ΣK₈₂K₁₀E; om. K₇ 58a ०गृह्यैव C₄₅K₁₀E; ०गृह्येव C₉₄K₇
 , गृहे च C₀₂, ०गृह्यैवं K₈₂ 58c तु C^ΣK₈₂K₁₀K₇; च E 58cd यत्किंचिज्जी० C₉₄C₄₅K₈₂K₁₀
 K₇E; यत्किंचि जी० C₀₂ 59d नगरं त्विदम् C₉₄K₈₂K₇E; नगर त्विदम् C₄₅C₀₂, नगरं त्विह K₁₀
 60a स हो० C₉₄C₀₂K₈₂K₇E; अहो० C₄₅K₁₀ • पथीकेन C^ΣK₈₂K₁₀E; पथीको न K₇ 60b ०गतः
 C^ΣK₈₂K₇E; ०तवः K₁₀

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



60c ०पथ० C₉₄C₀₂K₈₂K₁₀K₇E; ०पथे C₄₅ 60d ०पुरं त्वदः C₄₅; ०पुरं त्वयः C₉₄, ०पुरं त्वयं C₀₂
 K₈₂K₁₀, पुरन्दरः K₇, ०पुरं स्वयम् E 61a राजा C^३K₈₂K₁₀; राजा हि K₇, राज E • ०जटो C^३K₈₂
 K₁₀K₇; ०यतो E 61b केकयी C₄₅C₀₂K₈₂K₁₀K₇E; कैकयी C₉₄ 61d केकयी C₄₅C₀₂K₈₂K₁₀
 K₇E; कैकयी C₉₄ • तथैव च C^३K₈₂K₁₀E; तथैव र K₇ 62a दाता C₄₅C₀₂K₈₂K₁₀K₇E; _ ता
 C₉₄ • ०कला० E; ०कल० C^३K₈₂K₁₀K₇ 62b युद्धे C^३K₈₂K₇E; युद्धो K₁₀ 63a ०पास्यामि
 C₉₄C₄₅K₈₂K₁₀K₇E; ०पस्यामि C₀₂ 63b नाम C₉₄C₄₅K₇; नामं C₀₂K₈₂K₁₀E • वद C₉₄C₀₂
 K₈₂K₁₀K₇E; वदः C₄₅ 63c देशस्त० C₉₄C₄₅K₈₂K₇E; देश त० C₀₂K₁₀ 63d कथयस्व C₉₄C₀₂
 K₈₂K₁₀K₇E; कथयस्य C₄₅ 64a विपुलेनैव० C^३K₈₂K₁₀E; विपुलेनेव० K₇ 64c मम भीमबलो
 नाम C₄₅C₀₂K₈₂K₁₀K₇; मम भी_बलो नाम C₉₄, om. E 64d श्रेष्ठिकस्य गृहागतः C^३K₈₂K₁₀
 K₇; श्रेष्ठिकस्य गृहागतः ॥ पथिको ऽहमिदानीञ्च । को भवान् तस्य विषये किं वा ज्ञातुं चिकीर्षसि ॥ E
 66a ०स्त्विति C₉₄K₈₂K₁₀K₇E; ०स्त्विति C₄₅C₀₂ • तेनोक्तो C^३K₈₂K₁₀; तोनोक्तो K₇, तेनोक्तौ E
 66b ०त्मना C^३K₈₂K₁₀E; ०त्मनाः K₇ 66c तेनैव C^३K₈₂K₁₀E; तेनेव K₇ 66d प्रति C₉₄C₄₅K₈₂
 K₁₀K₇; प्रतिः C₀₂E 67a श्रेष्ठिकः C₄₅C₀₂K₁₀K₇E; श्रेष्ठितः C₉₄, श्रेष्ठिक K₈₂ 67b दृष्टः स
 C₄₅K₈₂K₇E; दृष्टि_ C₉₄, दृष्ट स C₀₂, दृष्टस्य K₁₀ 67c ०गम्य C^३K₈₂K₁₀E; ०गत्य K₇
 67d स निवेदितः C^३K₁₀E; सन्निवेदितः K₈₂, संनिवेदितः K₇ 68ab श्रेष्ठमहो C₉₄C₄₅K₈₂K₁₀K₇E;
 श्रेष्ठ अहो C₀₂ 68cd गन्धमहो फलं corr.; गन्धमहो फल C₉₄C₄₅C₀₂K₈₂E, गन्धमहो गन्धमहो फल
 C₄₅^{ac}, गन्ध अहो फल K₁₀, गन्धो फलं अहो K₇ 69a तत्फ० C^३K₈₂K₁₀K₇; यत्फ० E 69b मेरौ
 C₉₄C₄₅K₈₂K₇E; मेरो C₀₂K₇^{ac}K₁₀ • मन्दरे conj.; कन्दरे C^३K₈₂K₁₀K₇E

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



69c देवलोकि $C^{\Sigma}K_{82}K_{10}^{pc}K_7E$; देवलोकि K_{10}^{ac} 69d मर्त्य उपजायते em.; मर्त्यमुपजा_ _ C_{94} ,
 मर्त्यमुपजायते C_{45} , मर्त्यमुपजायते $C_{02}K_{82}K_{10}K_7$, मह्यमुपजायते E 70a अहो $C_{45}C_{02}K_{82}K_{10}K_7$
 ; _ हो C_{94} , अद्यो E • सफलं $C_{45}C_{02}K_{82}K_{10}K_7$; सफलम् C_{94} , तत्फलं E • भोक्ता $C^{\Sigma}K_{82}K_{10}$
 E; भोक्तं K_7 70b राजार्हं च $C_{02}K_{10}$; राजार्हश्च $C_{94}C_{45}K_7E$, राजार्हश्च K_{82} 70c दौकयित्वा C^{Σ}
 $K_{82}K_7E$; दौकयित्वा K_{10} 71a त्वरित $K_{82}K_7E$; त्वरितं $C^{\Sigma}K_{10}$ (unmetr.) 71b गृह्य $C_{94}C_{02}$
 $K_{82}K_{10}K_7E$; गृह्य C_{45} • हरम् $C^{\Sigma}K_{82}K_7$; रमम् $K_{10}E$ 71c सृत्यैव $C_{94}C_{45}E$; सृत्यैव C_{02}
 $K_{10}K_7$, संगत्य K_{82} 71d स फलं $C^{\Sigma}K_{82}K_{10}K_7$; तत्फलं E 72a स फलं $C^{\Sigma}K_{82}K_{10}K_7$; तत्फलं
 E 72b विस्मयं $C^{\Sigma}K_{82}K_7E$; विस्मय K_{10} 72c श्रेष्ठि $C^{\Sigma}K_{82}K_{10}K_7$; श्रेष्ठ E 72d फलं पूर्वं
 मनोहरम् corr.; फल_ _ _ हरम् C_{94} , फलम्यर्वमनोहरम् C_{45} , फलं पूर्वं मनोहरम् $C_{02}K_{82}K_{10}K_7$,
 फलं सर्वमनोहरम् E 73a मूलं फलं K_7 ; मूलफलं $C^{\Sigma}K_{82}K_{10}E$ 73ab कन्दं दृष्टं पूं em.; •कन्दं
 दृष्ट्वा पूं $C_{94}K_{82}K_{10}$, •स्कन्द दृष्ट्वा पूं C_{45} , •स्कन्द दृष्ट पूं C_{02} , कन्द दृष्टान् पूं K_7 , •स्कन्द दृष्टा
 पूं E 73b तादृशम् $C_{94}C_{45}K_{82}K_{10}K_7$; तादृशं C_{02} , यादृशम् E 73d कारकम् $C^{\Sigma}K_{10}K_7E$
 ; कारकः K_{82} 74a सद्य एवोपयुञ्जामि $C^{\Sigma}K_{82}K_{10}K_7$; सत्य एव प्रभुञ्जामि E 74c स्वाद विज्ञानम्
 $C^{\Sigma}K_{82}K_{10}K_7$; स्वादु विज्ञानम् E 75a ततः $C_{94}C_{02}K_{82}K_{10}K_7E$; तत C_{45} 75cd स्वादं सर्वं च
 $C_{45}C_{02}K_{82}K_{10}K_7E$; स्वा_ _ _ C_{94} 76b पद्यत $C_{94}C_{45}$; पद्यते $C_{02}K_{82}K_{10}E$, द्यत K_7
 76c वली $C^{\Sigma}K_{82}K_{10}K_7$; वलिं E 77b दन्तो $C^{\Sigma}K_{82}K_{10}K_7$; देहो E • दृढेन्द्रियः $C^{\Sigma}K_{82}$
 K_7E ; दृढेन्द्रिः K_{10} 77c चक्षुर्बलप्राणां $C_{94}C_{45}K_{82}K_{10}$; चक्षुर्बलप्राणां C_{02} , चक्षुर्बलं प्राणां
 K_7 , चक्षुर्बलप्राणां E 77d सर्वान् $C_{94}C_{45}K_{82}K_{10}K_7E$; सर्वान् C_{02} • सप्तान् $C^{\Sigma}K_{10}K_7$
 E; सुयात् K_{82} 78a पुरोहितो ऽमात्यः $C_{94}C_{02}K_{10}$; पुरोहितो मात्य $C_{45}K_{82}K_7$, पुरोहितामात्य E
 78b सर्वे भृत्यजनास्तथा $C_{94}C_{02}K_{82}K_{10}K_7E$; जनास्तथास्तथा C_{45}

पौरस्त्री बालवृद्धाश्च सर्वे ते विस्मयं गताः ॥ १२:७८ ॥

राजा सिंहजटो नाम तुष्टिमेव परां गतः ।

प्रहर्षमतुलं चैव प्राप्तवान्स नरेश्वरः ॥ १२:७९ ॥

उवाच राजा तं श्रेष्ठिं स्वार्थतत्परनिर्दयः ।

कुरु भीमबलस्त्वेवं फलमानय अद्य वै ॥ १२:८० ॥

पुनर्मे यौवनप्राप्तिस्त्वत्प्रसादान्नरोत्तम ।

केकयीं दुर्बलां वृद्धां पुनः प्रापय यौवनम् ॥ १२:८१ ॥

स राज्ञा एवमुक्तस्तु श्रेष्ठी भीमबलस्तथा ।

प्रत्युवाच ह राजानं प्राञ्जलिः प्रणतः स्थितः ॥ १२:८२ ॥

न वनेन वने राजन्न वाणिज्यकृषेण वा ।

केनापि कुलपुत्रेण तव दर्शनकांक्षया ॥ १२:८३ ॥

दत्तो ऽस्मि तेन राजेन्द्र मया दत्तो ऽसि भूपते ।

न ते शक्रोम्यहं राजन्वक्तुं वैदेशिनं नरम् ॥ १२:८४ ॥

श्रुत्वा भीमबलवाक्यं प्रत्युवाच ततः पुनः ।

अमात्यकुलपुत्रस्त्वं ब्रूहि मद्रचनं पुनः ॥ १२:८५ ॥

यदि नास्ति किं मे दत्तं मया वा मार्गितो भवान् ।

यत्रैको बहवो ऽत्रैव जायन्ते नात्र संशयः ॥ १२:८६ ॥

आगमोपायमार्गं च तेनैव स तु गम्यताम् ।



78c स्त्री C^२K_{८२}K_{१०}K_७; स्त्रि E 78d सर्वे C_{४५}C_{०२}K_{८२}K_{१०}K_७E; — C_{९४} • गताः C_{९४}C_{४५}K_{८२}K_{१०}K_७E; गतः C_{०२} 79b परां C^२K_{८२}K_७E; परं K_{१०} 80a राजा तं C^२K_{८२}K_७E; राजनं K_{१०} • श्रेष्ठिं C^२K_{८२}K_{१०}K_७; श्रेष्ठे E 80b दयः C^२K_{८२}K_{१०}K_७; दय E 80c कुरु C^२K_{८२}K_{१०}K_७; शृणु E • भीमबलस्त्वेवं C_{४५}C_{०२}K_{८२}; भीमवस्त्वेवं C_{९४}E, भीमबलस्त्वेव K_{१०}, भीमबलस्त्वेवं K_७ 81b उत्तम C^२K_{८२}K_{१०}K_७; उत्तमः E 81c केकयीं दुर्बलां K_{८२}; कैकयीन्दुर्बलान् C_{९४}, केकयीं C_{४५}, केकयीं दुर्बला C_{०२}K_{१०}E, कैकयीं दुर्बलां K_७ 81cd वृद्धां पुनः C_{४५}K_{८२}K_{१०}K_७; वृद्धां — C_{९४}, वृद्धा पुनः C_{०२}E 81d प्रापय C_{९४}C_{४५}K_{८२}K_{१०}K_७E; प्राप C_{०२} 82b श्रेष्ठी C_{०२}E; श्रेष्ठि C_{९४}C_{४५}K_{८२}K_७, श्रेष्ठि K_{१०} • बलस्तथा C^२K_{८२}E; बलस्तदा K_{१०}K_७ 82c वाच ह C^२K_{८२}K_{१०}K_७; वाचाह E • राजानं C^२K_{१०}K_७E; राजान K_{८२} 83a न वनेन C^२K_{८२}K_{१०}K_७; न फलेदं E 83ab राजन्न C_{९४}C_{०२}K_{८२}K_७E; राजान्न C_{४५}K_{१०} 83c कुलं C^२K_{८२}K_{१०}E; कुं K_७ 84a ऽस्मि तेन C^२K_{८२}K_७; स्मिन्तेन K_{१०}, ऽस्मि तव E 84b दत्तो ऽसि C_{९४}C_{४५}K_{१०}K_७; दत्तासि C_{०२}, दत्तो स्मि K_{८२}, प्राप्तोषि E 84c ते C^२K_{८२}K_{१०}K_७; च E 84cd राजन्वक्तुं C_{४५}K_{८२}K_{१०}K_७E; रा — कुम् C_{९४}, राजान्वक्तुम् C_{०२} 84d वैदेशिनं नरम् C_{४५}C_{०२}K_{८२}K_७; वैदेशिनन्नरम् C_{९४}, वैदेशिनं नरः K_{१०}, च देहि तन्नरः E 85a बलं C_{९४}C_{४५} (unmetr.); बलं C_{०२}K_{८२}K_{१०}K_७E 85c अमात्यं C^२K_{८२}K_७E; अमत्यं K_{१०} • पुत्रस्त्वं C^२K_{८२}K_{१०}E; पुत्रं त्वं K_७ 86a किं मे दत्तं K_७; किमे दत्तं C^२K_{८२}K_{१०}, किमेतत्तं E 86b मार्गितो C^२K_{८२}K_{१०}K_७; प्रार्थितो E • भवान् C^२K_{८२}K_{१०}E; भगवन् K_७ 86c यत्रैको बहवो ऽत्रैव C_{४५}; यत्र ह्येको बहवो त्र C_{९४}K_{८२}K_{१०}K_७ (unmetr.), यतश्चैक बहून्तत्र C_{०२}, यत्रश्चैको बहून्तत्र E 86d जायन्ते C_{९४}C_{४५}K_{८२}K_{१०}K_७E; जायते C_{०२} 87b तेनैव C_{९४}C_{४५}K_{८२}K_{१०}K_७E; तेनैव C_{०२}

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



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



87c अवश्यं तेन C₄₅K₈₂K₁₀K₇E; अवस्य_ न C₉₄ • गन्तव्यं C₉₄K₈₂K₁₀K₇E; वृद्धव्यं C₄₅
 87d मार्गय C₉₄C₄₅K₈₂K₁₀K₇; मार्गयः E 88a अदत्त्वा C₉₄C₄₅K₈₂K₇E; अदत्ता K₁₀, अदत्ताफत्वा
 K₇^{ac} 88c छेद्यश्च K₈₂; छेद्ये च C₉₄K₁₀, छेदे च C₄₅K₇, छेद्य च E 88d धम C₄₅; धमः
 C₉₄K₈₂K₁₀K₇E 89a बलः C₉₄C₄₅K₁₀K₇E; बल K₈₂ 89b शशिप्रभम् C₉₄C₄₅K₈₂K₁₀K₇
 ; शशी प्रदम् E 89c अलङ्घ्य C₉₄C₄₅K₈₂K₇; अलङ्घ्य K₁₀, उवाच E • राज्ञः C₉₄C₄₅K₈₂K₇E;
 राजा K₁₀ 89d कुलपुत्रं व्रजत्यरम् C₉₄C₄₅K₇; कुलपुत्र व्रजन्परं K₈₂, कुलपुत्रं व्रजन्परं K₇, कुलपुत्र व्रज
 त्वरम् K₁₀E 90a पुत्र त्वं C₉₄C₄₅K₈₂K₁₀K₇; पुत्रस्त्वं E 90b वध्यो C₉₄C₄₅K₈₂K₇E; वध्यौ
 K₁₀ • भविष्यसि C₉₄C₄₅K₈₂K₇E; भविष्यति K₁₀ 90c सद्यो ऽस्ति C₄₅K₈₂K₁₀K₇; _द्योस्ति
 C₉₄, यद्यस्ति E 91a प्राप्तं C₉₄K₈₂K₁₀K₇; प्राप्त C₄₅, प्राप्ति E 91b देशय C₉₄C₄₅K₈₂K₇;
 देशयत् K₁₀, देशयन् E • त्वरम् conj.; तव C₉₄C₄₅K₈₂K₁₀K₇E 92d प्राप्नुयाम C₉₄C₄₅K₁₀
 K₇; प्राप्नुयाम K₈₂, प्राप्नो ऽयम E • हमद्य वै C₉₄C₄₅K₈₂E; हपद्य वै K₁₀, हमद्य वै K₇ 93a वा
 न C₉₄K₈₂K₁₀K₇E; वा C₄₅ 93ab न्यदातुं C₉₄C₄₅K₈₂K₁₀E; न्य दातुं K₇ 93b शक्यं न
 केनचित् C₄₅K₈₂K₁₀E; शक्य_ नचित् C₉₄, शक्यं न तेनचिद् K₇ 93d आसीनः C₉₄K₈₂K₁₀K₇
 E; आशीतः C₄₅ • श्रान्त C₉₄K₈₂K₇E; श्रोत C₄₅, सान्त K₁₀ 94b मम C₉₄C₄₅K₈₂K₁₀
 K₇; मह्यं E 94c तुभ्यं C₉₄C₄₅K₈₂K₇E; तुभ्य K₁₀ 94d धिपे C₉₄C₄₅K₈₂K₇E; धिप K₁₀
 95d च गत्वैव C₉₄C₄₅K₈₂K₁₀E; तगत्वैव K₇ • याचावः C₄₅; यो वासः C₉₄K₈₂K₁₀K₇E •
 धिपम् C₄₅; धिपः C₉₄K₈₂K₁₀K₇E

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



96a तथेत्याह C₉₄K₁₀E; तथेत्याह C₄₅K₈₂K₇ 96b गच्छामः C₄₅K₈₂K₁₀E; ग_ मस् C₉₄, गच्छाम K₇ 96c प्राप्तं C₉₄C₄₅K₈₂K₁₀K₇; प्राप्त E 96d तुभ्यं C₉₄C₄₅K₈₂K₇E; तुभ्य K₁₀ 97a गिरिं C₉₄K₈₂K₁₀K₇E; गिरि C₄₅ 97b मानः C₉₄C₄₅K₈₂K₁₀K₇; मानाः E 97d वानरः C₉₄K₈₂K₁₀K₇E; वानर C₄₅ • प्लवगाः C₄₅K₈₂K₁₀K₇E; प्लगाः C₉₄ 98a वानरश्रेष्ठो C₉₄C₄₅K₈₂K₁₀; वानरः श्रेष्ठे K₇, वानरः श्रेष्ठो E 98b वृक्षच्छायां K₇; वृक्षच्छायां C₉₄, वृक्षच्छायां C₄₅K₁₀E, वृक्षच्छायां K₈₂ 99a वानर C₉₄C₄₅K₈₂K₇E; वानरं K₁₀ • ०र्थ C₉₄K₈₂K₇E; ०र्थ C₄₅K₁₀ 99b मृत्युर्भ० C₉₄C₄₅K₇E; मृत्यु भ० K₈₂K₁₀ 99c ०दत्तं C₉₄K₇E; ०दत्त० C₄₅K₈₂K₁₀ • फलमन्य० C₉₄C₄₅K₁₀K₇E; फलमन्य० K₈₂ 99d ०हि वानर जीवय C₉₄; ०वि वानर जीवयः C₄₅, ०हि वानर जीवयः K₈₂K₁₀, ०हि वान जीवय K₇, ०हि वा न च जीवये E 100a तु मे दत्तं C₉₄C₄₅K₈₂K₁₀K₇; तु मे दत्त० K₁₀, मम दत्तं E 101a अदत्त्वा C₉₄C₄₅K₈₂K₁₀E; अदत्ता K₇ 101b जीवितुं C₉₄C₄₅K₇E; जीवितु K₈₂, जीवितं K₁₀ • भवेत् C₉₄C₄₅K₁₀K₇E; भवेत् K₈₂ 101c अथवा तत्र C₄₅K₈₂K₁₀K₇E; अ_ _ _ त्र C₉₄ 101d चित्ररथः C₉₄C₄₅^{pc}K₁₀K₇E; चित्ररथः C₄₅^{ac}, चित्ररथ K₈₂ 102b एवं C₉₄K₈₂K₁₀K₇E; एव C₄₅ 102c ततश्चि० C₉₄C₄₅K₈₂; तत्रश्चि० K₁₀, तत्र चि० K₇ E 102d ०ब्रवीत् C₉₄C₄₅K₇E; ०वीत् K₈₂^{ac}, ०वीवीत् K₈₂^{pc}, ०ब्रवी K₁₀ 103b त्वामहं पु० conj.; त्वन्हायमु० C₉₄K₇, त्वात् ह्यहमु० C₄₅, त्वत् ह्ययं पु० K₈₂, त्वत् ह्यहं पु० K₁₀E 104 गन्धर्वराज उवाच C₄₅; गन्धर्वराजोवाच C₉₄K₁₀E, गन्धर्वराजोवाच K₈₂, गन्धराज उवाच K₇ 104a गतश्चास्मि C₄₅K₈₂K₇E; गतश्चा_ C₉₄, गतश्चास्मि K₁₀ 104b तेन दत्तं C₄₅K₈₂K₁₀K₇E; _ _ _ तम् C₉₄

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



104c दत्तं corr.; दत्त० C₉₄C₄₅K₈₂K₁₀K₇E 104d सुहृदो C₉₄K₈₂K₁₀K₇E; सुहृदो C₄₅
 105a अन्यत्फलमादास्ये C₉₄C₄₅K₈₂K₁₀K₇; अन्यफल दास्यामि E 105b मम नास्ति प्लवङ्गम C₉₄C₄₅K₁₀
 K₇; मम नास्ति प्लवङ्गमः K₈₂, मत्तोऽस्ति प्लवङ्गमः E 105cd गमिष्यामस्तत्र C₉₄C₄₅K₈₂K₁₀;
 गमिष्यामस्ततः K₇, गमिष्यामि तत्र E 106b तथेत्याह C₉₄K₈₂K₁₀K₇E; तथेत्याह C₄₅ 106c प्राप्ता
 C₉₄C₄₅K₈₂K₁₀E; प्राप्ताः K₇ 106d दयः सर्वशः conj.; दयस्सर्वशः C₉₄ (unmetr.), दयः सर्वशः
 C₄₅K₈₂K₇E (unmetr.), दयः सर्वशः K₁₀ 107 गन्धर्व उवाच C₄₅K₈₂K₁₀K₇; गन्धर्व उवाच C₉₄,
 गन्धर्वराजोवाच E 107ab प्राप्तस्त्व० C₉₄C₄₅K₁₀K₇E; प्राप्त त्व० K₈₂ 107b काशं C₉₄C₄₅K₈₂
 K₇E; काशां K₁₀ • श्वर C₉₄C₄₅K₈₂E; श्वरः K₁₀K₇ 107c फलं त्वन्य० C₉₄K₈₂K₇; फलं त्व०
 C₄₅, फलंस्त्वन्य० K₁₀E 107d नाशय C₉₄C₄₅K₈₂K₇; अनामयः K₁₀, नाशयः E 108ab स्मि
 तेन C₉₄C₄₅K₈₂K₇E; स्मिन्तेन K₁₀ 108b दत्तं C₉₄C₄₅K₈₂K₇E; दत्त० K₁₀ 108c वासि
 C₉₄C₄₅K₈₂K₇; वाभिः K₈₂, एवाति K₁₀, वाभिः E 108d सुहृदत्वान्मया C₉₄C₄₅K₁₀K₇
 ; सुहृदत्वात्मया K₈₂, स च दत्वा मया E 109a अन्यदातुं K₈₂K₇E; अन्य दातुं C₉₄C₄₅, अन्य
 दातु K₁₀ 109b पुराद्य C₉₄C₄₅K₈₂K₁₀K₇; पुराद्य E 109c तं C₉₄C₄₅K₈₂K₇E; तं K₁₀
 • विकल्पेन C₄₅K₈₂K₁₀K₇E; विकल् C₉₄ 109d पुत्रं C₄₅K₈₂K₇E; पुत्र० C₉₄K₁₀
 110 रुद्र C₉₄C₄₅K₈₂K₁₀K₇; महेश्वर E 110a गताः C₄₅; गत C₉₄K₈₂K₁₀, गतः K₇E 110b हि
 C₉₄C₄₅K₈₂K₇E; om. K₁₀ 110a सूर्यः C₉₄C₄₅K₈₂K₇E; सूर्य K₁₀ 110d करुणा० C₄₅;
 कारणा० C₉₄K₈₂K₁₀K₇E • पेक्षया C₉₄C₄₅K₈₂K₇E; पेक्षणा K₁₀ • शशिम् C₉₄C₄₅K₈₂;
 शशिनः K₇, शशि K₁₀E 111a गतो C₉₄C₄₅K₈₂K₇E; गता K₁₀ 111b तत्र C₉₄C₄₅K₈₂
 K₁₀K₇; तव E • कर C₉₄C₄₅K₈₂K₁₀K₇; करः E

फलं दातुं पुनस्त्वन्यन्मुत्त्वा त्वन्यत्करोम्यहम् ॥ १२:१११ ॥
 सूर्य उवाच ।
 यदि शक्यं फलं देहि अन्यन्न प्रार्थयाम्यहम् ।
 न दत्तासि फलमन्यन्मया वध्यो भविष्यसि ॥ १२:११२ ॥
 सोम उवाच ।
 आगमं तस्य वक्ष्यामि शृणुष्वभावहितो भव ।
 इन्द्रेणास्मि फलं दत्तं स फलं दत्त मे भवान् ॥ १२:११३ ॥
 गत्वैवेन्द्रसदस्त्वन्यत्प्रार्थयामः सहैव तु ।
 एवं कुर्म इति प्राह गत्वेन्द्रसदनं प्रति ॥ १२:११४ ॥
 सोम इन्द्रमुवाचेदं फलकामा इहागताः ।
 पूर्वदत्तफलमन्यदेहि शक्र ममाद्य वै ॥ १२:११५ ॥
 इन्द्र उवाच ।
 यदर्थमिह सम्प्राप्तः स च नास्ति निशाकर ।
 विष्णुहस्तान्मया प्राप्तमेकमेव फलं शुभम् ॥ १२:११६ ॥
 सर्व एव हि गच्छामो विष्णुलोकं ग्रहेश्वर ।
 सर्व एवोपजग्मुस्ते फलार्थं मधुसूदनम् ॥ १२:११७ ॥
 एवमुत्त्वा गताः सर्वे देवराजपुरस्कृताः ।
 मुहूर्तेनैव सम्प्राप्ता विष्णुलोकं यशस्विनि ॥ १२:११८ ॥



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



111cd पुनस्त्वन्यन्मुत्त्वा त्वन्यत्क० corr.; पुनस्त्वन्य मुत्त्वा त्वन्यङ्क० C₉₄, पुनस्त्वन्यन्मुत्त्वास्त्वन्यं क० C₄₅, पुनः त्वन्य मुत्त्वा त्वन्यत्क० K₈₂, पुनस्त्वन्य मुत्त्वा त्वन्यत्क० K₁₀, पुनस्त्वन्यत्मुक्ता त्वन्यङ्क० K₇ E **112a** शक्यं फलं देहि C₉₄K₈₂K₇E; काफलन्देहि C₄₅^{ac}, काफलन्देहि C₄₅^{pc}, शक्य फलं देहि K₁₀ **112b** अन्यन्न C₉₄C₄₅K₈₂K₁₀; अन्यत्वं K₇, अन्यान्न E **112cd** फलमन्यन्म० C₉₄C₄₅K₁₀K₇; फलमन्यन्म० K₈₂, फलं मन्ये म० E **112d** वध्यो K₇; वध्यो C₉₄C₄₅K₈₂K₁₀, वध्यो E • भविष्यसि C₉₄K₈₂K₁₀K₇E; भविष्यति C₄₅ **113a** वक्ष्यामि C₉₄C₄₅K₁₀K₇E; वक्ष्यामि K₈₂ **113d** दत्त मे C₉₄K₁₀K₇E; वत्त मे K₈₂ **114a** गत्वैवेन्द्र० C₉₄; गत्वैवेन्द्र० C₄₅K₁₀K₇, xxxx C₀₂, गत्वावेन्द्र० K₈₂, गन्धर्वेन्द्र० E **114b** ऽर्थयामः C₉₄K₁₀K₇E; ऽर्थयामा K₈₂ • सहैव तु C₉₄C₄₅K₈₂K₁₀E; सदैव तु C₀₂, सहैव तु K₇ **114c** कुर्म C₉₄K₈₂K₇; कर्म K₁₀, सोम E **115a** सोम इन्द्र० K₇; सोमेनेन्द्र० C₉₄K₈₂E, सोमेवेन्द्र० K₁₀ • ऽचेदं C₉₄C₄₅K₈₂K₁₀K₇E; ऽचेन्द्रं C₀₂ **115c** पूर्व० C₉₄K₈₂K₇E; पूर्व K₁₀ **115cd** ऽन्यदेहि C₉₄C₄₅K₈₂K₁₀K₇E; ऽन्य देहि C₀₂ **115d** शक्र C₉₄K₈₂K₁₀K₇; शक E • वै C₉₄C₀₂K₈₂K₁₀K₇E; वै C₄₅ **116b** ऽकर C₉₄C₀₂K₈₂K₁₀K₇; ऽकरः C₄₅E **116c** विष्णुहस्तान्मया C₉₄K₈₂K₇E; विष्णुहस्ता मया K₁₀ **116d** फलं C₉₄C₀₂K₈₂K₁₀K₇E; फल C₄₅ **117b** ऽलोकं C₉₄C₄₅K₈₂K₁₀K₇E; ऽलोक C₀₂ • ऽश्वर C₉₄C₀₂K₈₂K₇E; ऽश्वरं C₄₅, ऽश्वx K₁₀ **117c** सर्व एवोपजग्मुस्ते C₄₅C₀₂K₈₂K₇E; सर्व एवोपजग्मुस्ते C₉₄ (unmetr.), xxxxxxxx K₁₀ **117d** फलार्थं मधुसूदनम् C₉₄K₈₂E; xxxxxxxx K₁₀, फलार्थं मधुसूदनम् K₇ **118a** एवमुत्त्वा गताः सर्वे C₉₄K₈₂; xxxxxxxx K₁₀, एवमुत्त्वा गताः सर्वे K₇, एवमुत्त्वा गताः सर्वे E **118d** विष्णुलोकं C₉₄C₄₅K₈₂K₇E; विष्णुलोक C₀₂, xxxx K₁₀

उपसृत्य तत इन्द्रः प्रणिपत्य जनार्दनम् ।
 सर्वेषामुपरोधेन प्रार्थयामि यशोधर ॥ १२:११९ ॥
 विष्णुरुवाच ।
 पूर्वदत्तफलस्यार्थे तच्च सर्वमिहागताः ।
 न शक्नोमि फलं दातुं किं वा त्वन्यत्करोम्यहम् ॥ १२:१२० ॥
 इन्द्र उवाच ।
 ब्रह्माण्डमपि भेत्तुं त्वं शक्नोषि गरुडध्वज ।
 अशक्यं तव नास्तीति जानामि पुरुषोत्तम ॥ १२:१२१ ॥
 एवमुक्तः पुनर्विष्णुः प्रत्युवाच पुरन्दरम् ।
 फलमेकं परित्यज्य सर्वं शक्नोमि कौशिक ॥ १२:१२२ ॥
 उपायोऽत्र प्रवक्ष्यामि आगमं शृणु गोपते ।
 ब्रह्मणा च मम दत्तं तत्फलैकं पुरन्दर ॥ १२:१२३ ॥
 मया दत्तं फलं त्वेकं किमन्यदातुमिच्छसि ।
 प्रार्थयामोऽत्र गत्वैकं परमेष्ठिप्रजापतिम् ॥ १२:१२४ ॥
 तवोपरोधादेवेन्द्र प्रार्थयामि पितामहम् ।
 एवमुक्त्वा गताः सर्वे पुरस्कृत्य जनार्दनम् ॥ १२:१२५ ॥
 इन्द्रः सूर्यः शशी चैव गन्धर्वो वानरस्तथा ।
 विपुलः श्रेष्ठिकश्चैव राजदूतद्वयं तथा ॥ १२:१२६ ॥
 ब्रह्मलोकं मुहूर्तेन प्राप्तवान्सुरसुन्दरि ।



119d ०धर $C^{\Sigma}K_{82}K_{10}K_7$; ०धरम् E 120 विष्णुरुवाच $C_{94}^{pc}C_{45}C_{02}K_{82}^{pc}K_{10}K_7$; विष्णुरुच C_{94}^{ac} ,
 om. K_{82}^{ac} , विष्णु उवाच E 120a ०दत्तं $C^{\Sigma}K_{82}K_{10}K_7$; ०दत्तं E • ०र्थे $C^{\Sigma}K_{82}K_{10}K_7$;
 ०र्थि E 120c शक्नोमि $C_{94}C_{02}K_{82}K_{10}K_7E$; शक्नोति C_{45} • फलं दातुं $C_{94}C_{45}K_{82}K_{10}K_7E$;
 फलंदातुं C_{02} 120d त्वन्यत्करोम्यहम् K_7 ; त्वन्यं करोम्यहम् $C_{94}C_{45}C_{02}K_{82}E$, xxxxxxम्यहम् K_{10}
 121a ब्रह्माण्डं $C^{\Sigma}K_{82}K_{10}E$; ब्रह्माण्डं K_7 • भेत्तुं त्वं $C_{94}C_{02}K_{82}K_{10}K_7$; भेत्तुं त्वं C_{45} , भर्तुं त्वं
 E 121b शक्नोषि $C_{94}C_{02}K_{82}K_{10}K_7E$; शक्नोति C_{45} 121c अशक्यं $C_{94}C_{02}K_{82}K_{10}K_7E$;
 {अशक्यं} C_{45} 121d ०त्तम $C^{\Sigma}K_{82}K_{10}K_7$; ०त्तमम् E 122a एवमुक्तः पुनर्विष्णुः C_{45} ; एवमुक्त्वा
 पुनर्विष्णुः $C_{94}C_{02}K_{82}K_7E$, xxxx पुनर्विष्णुः K_{10} 122b पुरन्दरम् $C^{\Sigma}K_{82}K_{10}E$; पुरदरं K_7 (un-
 metr.) 122d सर्वं शक्नोमि $C_{94}C_{45}K_{82}K_7E$; सर्वं शक्नोसि C_{02} , xx शक्नोमि K_{10} 123c मम
 $C^{\Sigma}K_{82}K_{10}K_7$; ममां. E 123d तत्फलैकं $C^{\Sigma}K_{10}K_7E$; तत्फलकं K_{82}^{ac} , तत्फलेकं K_{82}^{pc} • पुरन्दर
 $C^{\Sigma}K_{82}K_{10}E$; पुरन्दरं K_7 124a दत्तं $C_{02}K_{10}$; दत्तं $C_{94}C_{45}K_{82}K_7E$ • त्वेकं $C^{\Sigma}K_{82}K_{10}E$
 ; त्वैकं K_7 124b ०च्छसि $C_{45}C_{02}K_{82}K_{10}K_7E$; ०च्छति C_{94} 124c प्रार्थयामोऽत्र गत्वैकं C^{Σ}
 $K_{82}K_{10}K_7$; प्रार्थया च गत्वैवं E 124d ०ष्ठिप्रजां $C_{94}K_{82}K_{10}K_7$; ०ष्ठिं प्रजां $C_{45}E$, ०ष्ठिप्रजां C_{02}
 125a तवो $C^{\Sigma}K_{82}K_{10}K_7$; ततो E • ०रोधादेवे $C_{94}C_{45}K_{82}K_7E$; ०रोधा देवे $C_{02}K_{10}$,
 ०राधादेवे E 125b ०महम् $C^{\Sigma}K_{82}K_{10}K_7E$; ०मह K_{10} 125c गताः $C_{94}C_{45}K_{82}K_{10}K_7$; गता
 $C_{02}E$ 125d पुरस्कृत्य $C^{\Sigma}K_{82}K_{10}E$; पुनस्कृत्य K_7 • जनार्दनम् $C_{94}C_{45}K_{82}K_{10}K_7E$; जनार्दन
 C_{02} 126a इन्द्रः $C_{94}C_{45}K_{82}K_{10}K_7E$; इन्द्र C_{02} • सूर्यः शशी चैव $C_{94}C_{45}K_{82}K_7$; सूर्य शशी चैव
 $C_{02}K_{10}$, सोमश्च सूर्यश्च E 126c विपुलः $C^{\Sigma}K_7E$; विपुल $K_{82}K_{10}$ 126d ०द्वयं तथा E; ०द्वयस्तथा
 $C^{\Sigma}K_{82}K_{10}K_7$ 127a ०लोकं $C^{\Sigma}K_{82}K_7E$; ०लोक K_{10}

दृष्ट्वा ब्रह्मसदो रम्यं सर्वकामपरिच्छदम् ॥ १२:१२७ ॥
 अनेकानि विचित्राणि रत्नानि विविधानि च ।
 मन्दारतलशोभानि वैदूर्यमणिकुट्टिमान् ॥ १२:१२८ ॥
 प्रवालमणिस्तम्भानि वज्रकाञ्चनवेदिकाम् ।
 प्रवालस्फाटिको जाल इन्द्रनीलगवाक्षकः ॥ १२:१२९ ॥
 पश्यते विपुलस्तत्र नानावृक्ष मनोरमाः ।
 पुष्पानामितवृक्षाग्राः फलानामितका भवेत् ॥ १२:१३० ॥
 सर्वरत्नमया वृक्षाः सर्वरत्नमयं जलम् ।
 वृक्षगुल्मलतावल्ली कन्दमूलफलानि च ॥ १२:१३१ ॥
 सर्वे रत्नमया दृष्टा विपुलो विपुलेक्षणः ।
 अनेकभौमं प्रासादं मुक्तादामविभूषितम् ॥ १२:१३२ ॥
 अप्सरोगणकोटीभिः सर्वाभरणभूषितम् ।
 विमानकोटिकोटीनां सर्वकामसमन्वितम् ॥ १२:१३३ ॥
 ब्रह्मलोकसभा रम्या सूर्यकोटिसमप्रभा ।
 तत्र ब्रह्मा सुखासीनो नानारत्नोपशोभिते ॥ १२:१३४ ॥
 चतुर्भूर्तिश्चतुर्वक्त्रश्चतुर्बाहुश्चतुर्भुजः ।
 चतुर्वेदधरो देवश्चतुराश्रमनायकः ॥ १२:१३५ ॥

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



127c सदो C^२K₈₂K₁₀K₇; सदं E • रम्यं C^२K₈₂K₇E; रम्यां K₁₀ 128c तलं C^२K₈₂K₁₀
 K₇; तलं E 128d वैदूर्यं C^२K₈₂K₁₀K₇; वैदूर्यं E • कुट्टिमान् corr.; कुट्टिमाम् C₉₄, कुट्टिमां
 C₄₅C₀₂K₈₂K₁₀K₇, कुट्टिमाम् E 129b वज्रकाञ्चनवेदिकाम् C₉₄C₄₅K₈₂; वज्रकाञ्चनवेदिका C₀₂K₇
 E, xxxxxxxका K₁₀ 129c प्रवालस्फाटिको जाल C^२K₇; प्रवालस्फणिको जाल K₈₂, प्रवालस्फाटिको
 जाल K₁₀, प्रवालस्फटिको जाला E 129d क्षकः C^२K₇E; क्षकं K₈₂K₁₀ 130a पश्यते C^२K₈₂
 K₁₀K₇; दृश्यन्ते E • विपुलं C^२K₈₂K₁₀K₇; विपुलां E 130c पुष्पां C^२K₈₂K₁₀; पुष्पां K₇E •
 ग्राः em.; ग्रा C^२K₈₂K₇, ग्रा K₁₀, ग्रा E 130d फलानामितका C^२K₈₂K₁₀K₇; फलानामितकां
 E 131a सर्वं C₄₅K₈₂K₁₀E; सर्वं C₉₄C₀₂K₇ • वृक्षाः C₉₄C₄₅K₈₂K₁₀K₇E; वृक्षा C₀₂ • मया
 C^२K₈₂K₇E; मयो K₁₀ 131b सर्वं C^२K₈₂K₁₀K₇; सर्वं E 131c गुल्मं C^२K₈₂^{pc}K₁₀K₇E
 ; om. K₈₂ • वल्ली C₉₄C₄₅K₈₂K₁₀K₇E; वली C₀₂ 132a सर्वं C₄₅K₈₂K₁₀K₇E; सर्वं C₉₄,
 सर्वं C₀₂ • दृष्टा C₉₄C₀₂K₈₂K₁₀K₇^{pc}E; दृष्ट्वा C₄₅, द K₇^{ac} 132b क्षणः C₉₄C₄₅K₈₂K₁₀K₇E
 ; क्षण C₀₂ 132c भौमं C^२K₈₂K₁₀E; भौमं K₇ 133ab अप्सरोगणकोटीभिः सर्वाभरणभूषितम्
 C^२K₈₂K₇E; xxxxxxxxxxxxxxx K₁₀ 133cd विमानकोटिकोटीनां सर्वकामसमन्वितम् C₄₅C₀₂K₈₂
 K₇; विमानकोटिकोटीनां सर्वकामसमन्वितम् C₉₄, xxxxxxxxxxxxxxx K₁₀, om. E 134b कोटिं
 C^२K₈₂K₁₀E; कोटिं K₇ 134d शोभिते C^२K₈₂K₇E; शोभिता K₁₀ 135a मूर्तिश्च
 C₉₄C₄₅K₈₂K₇E; मूर्ति च C₀₂, मूर्तिश्च K₁₀ 135ab वक्त्रश्चतुर्बाहुश्चतुर्भुजः C₉₄C₄₅K₈₂K₇
 E; वक्त्रश्चतुर्बाहुश्चतुर्भुजः C₀₂, वक्त्रxxxxxxxx K₁₀ 135c चतुर्वेदं C^२K₈₂K₁₀E; चतुर्वेदं K₇
 135cd देवश्च C₉₄C₄₅K₈₂K₁₀K₇E; देव च C₀₂

चतुर्वेदावृतस्तत्र मूर्तिमन्तमुपासते ।
 गायत्री वेदमाता च सावित्री च सूरूपिणी ॥ १२:१३६ ॥
 व्याहृतिः प्रणवश्चैव मूर्तिमान्समुपासते ।
 वौषट्कारो वषट्कारो नमस्कारः स मूर्तिमान् ॥ १२:१३७ ॥
 श्रुतिः स्मृतिश्च नीतिश्च धर्मशास्त्रं समूर्तिमत् ।
 इतिहासः पुराणं च सांख्ययोगः पतञ्जलम् ॥ १२:१३८ ॥
 आयुर्वेदो धनुर्वेदो वेदो गान्धर्वमेव च ।
 अथर्ववेदोऽन्यवेदाश्च मूर्तिमान् समुपासते ॥ १२:१३९ ॥
 ततो ब्रह्मा समुत्थाय अभिगम्य जनार्दनम् ।
 गां च अर्घं च दत्त्वैवमास्यतामिति चाब्रवीत् ॥ १२:१४० ॥
 मणिरत्नमये दिव्ये आसने गरुडध्वजः ।
 देवराजो रविः सोमो गन्धर्वः प्लवगेश्वरः ॥ १२:१४१ ॥
 विपुलश्च महासत्त्व आस्यतां रत्न-आसने ।
 साधु भो विपुल श्रेष्ठ साधु भो विपुलं तपः ॥ १२:१४२ ॥
 साधु भो विपुलप्राज्ञ साधु भो विपुलश्रिय ।
 तोषिताः स्म वयं सर्वे ब्रह्मविष्णुमहेश्वराः ॥ १२:१४३ ॥



136ab वेदावृतस्तत्र मूर्तिमन्तमुपासते $C_{94}C_{45}K_7E$; वेदावृतस्तत्र मूर्तिमन्तमुपासते C_{02} , वेदावृतस्तत्र मूर्तिमन्तमुपासते K_{82} , वेदमूर्तिमन्तमुपासते K_{10} **136c** गायत्री वेदमाता च $C^{\Sigma}K_{82}K_7E$; गायत्री वेदमाता च K_{10} **137a** व्याहृतिः $C_{94}K_7E$; व्याहृतिः C_{45} , व्याहृतिः C_{02} , व्याहृति K_{82} , व्याहृति K_{10} • प्रणवश्चैव $C_{45}K_{82}K_7E$; प्रणवश्चैव C_{94} , प्रणवश्चैव C_{02} , प्रणवश्चैव K_{10} **137b** मूर्तिमान्समुपासते $C^{\Sigma}K_{82}K_7E$; मूर्तिमान्समुपासते K_{10} **137c** वौषट्कारो वषट्कारो $C_{94}C_{02}K_{82}E$; वौषट्कारो C_{45} , वौषट्कारो K_{10} , वौषट्कारो K_7 **137d** ऋकारः $C_{94}C_{45}K_{82}K_{10}K_7E$; ऋकार C_{02} **138a** शास्त्रं समूर्तिमत् $C_{94}C_{45}K_{82}K_{10}K_7$; शास्त्रं समूर्तिमान् $C_{02}E$ **138b** शास्त्रं समूर्तिमत् $C_{94}C_{45}K_{82}K_{10}K_7$; शास्त्रं समूर्तिमान् $C_{02}E$ **138c** इतिहासः पुराणं च $C_{94}C_{02}K_{82}K_7$; पुराणश्च $C_{45}E$, इतिहासः K_{10} **138d** सांख्ययोगः $C_{94}C_{45}K_{82}K_7E$; सांख्ययोग C_{02} , सांख्ययोग K_{10} • पतञ्जलम् $C^{\Sigma}K_{82}K_7$; पतञ्जलम् K_{10} , पतञ्जलि E **139a** आयुर्वेदो धनुर्वेदो $C_{94}C_{45}K_{82}K_7E$; आयुर्वेदो C_{02} , आयुर्वेदो K_{10} **139b** वेदो गान्धर्वमेव $C_{94}K_{82}$; वेदो गान्धर्वमेव C_{45} , वेदो गान्धर्वमेव C_{02} , वेदो गान्धर्वमेव K_{10} , वेदो गान्धर्वमेव K_7 , वेदो गान्धर्वमेव E **139c** अथर्ववेदोऽन्यवेदाश्च E ; अथर्ववेदान्यवेदाश्च $C_{94}K_{82}K_7$, अथर्ववेदान्यवेदाश्च C_{45} (unmetr.), अथर्ववेदान्यवेदाश्च C_{02} , अथर्ववेदान्यवेदां च K_{82} , अथर्ववेदान्यवेदां च K_{10} , अथर्ववेदान्यवेदाश्च K_7 **139d** मूर्तिमान् समुपासते $C^{\Sigma}K_{82}K_7E$; मूर्तिमान् समुपासते K_{10} **140ab** ततो ब्रह्मा समुत्थाय अभिगम्य जनार्दनम् $C^{\Sigma}K_{82}K_7E$; ततो ब्रह्मा समुत्थाय अभिगम्य जनार्दनम् K_{10} **140c** अर्घं च $C_{94}C_{02}K_{82}K_{10}K_7$; अर्घ्यश्च C_{45} , अर्घ्यश्च E **141c** रविः सोमो $C^{\Sigma}K_{82}K_7$; रविः सोमो K_{10} , शशी सूर्यो E **141d** गन्धर्वः $C^{\Sigma}K_7E$; गन्धर्व K_{82} , गन्धर्व K_{10} • प्लवगेश्वरः $C_{94}C_{45}C_{02}K_{82}E$; प्लवगेश्वरः C_{45}^{ac} , प्लवगेश्वरः K_7 **142a** विपुलश्च महासत्त्व $C_{94}C_{02}K_{82}K_7E$; विपुलश्च समासत्त्व C_{45} , विपुलश्च समासत्त्व K_{10} **142b** आस्यतां $C_{94}C_{02}K_{82}K_{10}K_7E$; आस्यता C_{45} • आसने $C^{\Sigma}K_{82}$; आसने K_7 , आसने $K_{10}E$ **142c** साधु भो $C_{94}C_{02}K_{82}K_7E$; साधु भो C_{45} , साधु भो K_{10} **142d** विपुलं तपः $K_{82}K_{10}E$; विपुलतपः $C_{45}C_{02}K_7$ **143b** श्रिय $C_{94}K_{10}K_7$; श्रियः C_{45} , श्रियः $C_{02}K_{82}E$ **143c** तोषिताः $C^{\Sigma}K_{10}K_7$; तोषिता $K_{82}E$

आदित्या वसवो रुद्राः साध्याश्विनौ मरुत्तथा ।
 भुङ्क्ते भोगान्यथोत्साहं मम लोके यथासुखम् ॥ १२:१४४ ॥
 इयं विमानकोटीनां तवार्थायोपकल्पिता ।
 सहस्राणां सहस्राणि अप्सरा कामरूपिणी ॥ १२:१४५ ॥
 तवार्थायोपसर्पन्ति सर्वालंकारभूषिताः ।
 यावत्कल्पसहस्राणि परार्थानि तपोधन ।
 यत्र यत्र प्रयासित्वं तत्र तत्रोपभुज्यताम् ॥ १२:१४६ ॥
 महेश्वर उवाच ।
 इति श्रुत्वा वचस्तस्य विपुलो विपुलेक्षणः ।
 वेपमानो भयत्रस्त अश्रुपूर्णकुलेक्षणः ॥ १२:१४७ ॥
 प्रणम्य शिरसा भूमौ प्रणिपत्य पुनः पुनः ।
 उवाच मधुरं वाक्यं ब्रह्मलोकपितामहम् ॥ १२:१४८ ॥
 विपुल उवाच ।
 भगवन्सर्वलोकेश सर्वलोकपितामह ।
 स्वप्नभूतमिवाश्चर्यं पश्यामि त्रिदशेश्वर ।
 स्मृतिभ्रंशश्च मे जातो बुद्धिर्जातान्धचेतना ॥ १२:१४९ ॥
 तुभ्यं त्रैलोक्यबन्धो भव मम शरणं त्राहि संसारघोरात्
 भीतोऽहं गर्भवासाज्जरमरणभयात्त्राहि मां मोहबन्धात् ।



144a रुद्राः $C^{\Sigma}K_{82}$; रुद्रा $K_{10}K_7E$ **144b** साध्याश्विनौ K_{10} ; साध्याश्विन्यौ $C_{94}C_{45}K_{82}$, साध्याश्विन्यो $C_{02}K_7$, साध्या यक्षो E • मरुत्तथा $C_{94}C_{45}K_{82}K_{10}K_7E$; मरुत्तथा C_{02} **144c** भुङ्क्ते $C^{\Sigma}K_{82}K_7$; भुङ्क्ते K_{10} , भुङ्क्ते E • भोगान्यथोत्साहं $C_{94}C_{45}K_{82}K_7E$; भोगा यथोत्साहं K_{10} , भोगा यथोत्साह C_{02} **144d** लोके $C^{\Sigma}K_{82}K_7E$; लोक K_{10} **145a** कोटीनां $C_{94}C_{45}K_{82}K_7E$; कोटीनि C_{02} , कोटीना K_{10} **145b** तवार्थायोप. $C_{94}K_{82}K_7E$; तवायोपि. C_{45} , त्वयार्थं याव. C_{02} , तवार्थायोप. K_{10} • कल्पिता $C_{94}C_{45}K_{82}$; कल्पितं C_{02} , कल्पि. $K_{10}K_7$, कल्पितान् E **145c** सहस्राणां $C_{94}C_{02}K_{82}K_{10}K_7E$; सहस्राणा C_{45} **145d** अप्सरा $C_{94}C_{45}K_{82}K_{10}K_7E$; अप्सरो C_{02} • रूपिणी $C^{\Sigma}K_{82}K_{10}K_7$; रूपिणि E **146a** तवार्थायो. C_{94} ; तवार्थायो. $C_{45}K_{82}K_{10}K_7$, तवार्थायो. C_{02} , तवार्थायो. E **146b** सर्पन्ति $C^{\Sigma}K_{82}K_{10}E$; षप्यन्ति K_7 • भूषिताः $C^{\Sigma}K_{10}K_7E$; भूषितः K_{82} **146d** परार्थानि $C_{94}C_{45}C_{02}K_{82}K_{10}K_7E$; पराणि C_{45}^{ac} • धन $C^{\Sigma}K_{82}K_{10}K_7$; धनाः E **146f** पभुज्यताम् $C^{\Sigma}K_{82}K_7E$; प्रभुज्यताम् K_{10} **147b** विपुलो $C_{94}K_{82}K_{10}K_7E$; om. C_{45} , विपुले C_{02} **147c** भयत्रस्त E ; भयत्रस्त $C^{\Sigma}K_{82}K_{10}$, भयत्रस्त K_7 **147d** अश्रु. $C^{\Sigma}K_{82}K_{10}E$; अश्रु. K_7 • पूर्णा. $C^{\Sigma}K_{82}K_7E$; पूर्णा. K_{10} **148a** शिरसा $C^{\Sigma}K_{82}K_{10}K_7E$; शिर K_{10}^{ac} **148c** मधुरं $C_{94}C_{02}K_{82}K_{10}K_7E$; मधुर. C_{45} **148d** लोक. $C^{\Sigma}K_{82}K_{10}K_7$; लोके E **149c** स्वप्नभूतमिवा. $C_{94}C_{45}K_{82}K_{10}K_7E$; स्वप्नमितमिवा. C_{02} **149f** बुद्धिर्जातान्धचेतना C^{Σ} ; बुद्धिर्जान्धचेतना K_{82}^{ac} , बुद्धिर्जातान्धचेतना K_{82}^{pc} , बुद्धि जातान्धचेतना K_{10} , बुद्धि जातात्वचेतना K_7 , बुद्धिर्जातो Σ न्धचेतनः । मूढोऽहं त्वां कथं स्तौमि ज्ञानातीतं परात्परम् ॥ E **150a** तुभ्यं $C^{\Sigma}K_{82}K_7$; तुभ्यंस् K_{10} , नमस् E • त्रैलोक्य. $C_{94}C_{02}K_{82}K_{10}K_7E$; त्रैलोक्य. C_{45} • बन्धो $C^{\Sigma}K_{10}K_7E$; बन्धो K_{82} • घोरात् C_{45} ; घोरम् $C_{94}C_{02}K_{10}E$, घोः K_{82} , घोरात् K_7 **150b** साज्जर. $C_{94}C_{45}K_{82}K_{10}K_7$; सा जर. C_{02} , साज्जनु. E • मरण. $C^{\Sigma}K_{82}K_{10}K_7E$; मरण. K_{10}^{ac} • भयात् E ; भयं $C^{\Sigma}K_{82}K_{10}K_7$

नित्यं रोगाधिवासमनियतवपुषं त्राहि मां कालपाशात्
तिर्यं चान्योन्यभक्षं बहुयुगशतशस्त्राहि मोहान्धकारात् ॥ १२:१५० ॥

श्रुत्वैवोवाच ब्रह्मा विपुलमति पुनर्मानयित्वा यथावत्
आहूतसम्प्लवान्ते भविष्यसि तव मे जन्मलोभो न भूयः ।
गर्भावासं न च त्वन्न च पुनर्मरणं क्लेशमायासपूर्णम्
छित्त्वा मोहान्धशत्रुं व्रजसि च परमं ब्रह्मभूयत्वमेषि ॥ १२:१५१ ॥

महेश्वर उवाच ।
ब्रह्मणा एवमुक्तस्तु विष्णुना प्रभविष्णुना ।
एवं भवतु भद्रं वो यथोवाच पितामहः ॥ १२:१५२ ॥
इन्द्रेण रविणा चैव सोमेन च पुनः पुनः ।
साध्यादित्यैर्मरुद्भुजैर्विश्वेभिर्वसवैस्तथा ॥ १२:१५३ ॥
अहो तपःफलं दिव्यं विपुलस्य महात्मनः ।
स्वशरीरं दिवं प्राप्तः श्रद्धयातिथिपूजया ॥ १२:१५४ ॥
एवमादीन्यनेकानि विपुले परिकीर्तितम् ।
ब्रह्माणं पुनरेवाह विष्णुर्विश्वजगत्प्रभुः ॥ १२:१५५ ॥

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



150c नित्यं C₉₄C₀₂K₈₂K₁₀K₇E; नित्यं C₄₅ (unmetr.) • रोगां C^ΣK₈₂K₁₀K₇; • रागां E •
•वासमनियतं C₉₄C₀₂K₁₀K₇E; •वासमनियतं C₄₅, •वासमनियतं K₈₂ • वपुषं त्राहि मां C₉₄C₀₂
K₈₂K₁₀K₇E; •वपुषं त्राहि मां C₄₅ • कालपाशात् C^ΣK₈₂K₇E; कापाशात् K₈₂^{ac}, कालपाशान् K₁₀
150d तिर्यं चान्योन्यभक्षं C^ΣK₈₂K₇; तिर्यं चान्योन्यभक्षं K₁₀, तिर्यश्चान्योन्यभक्षं E • शतशस्त्राहि
C₉₄C₄₅K₈₂K₁₀K₇E; •सतस त्राहि C₀₂ 151a श्रुत्वैवोवाच C^ΣK₈₂K₁₀K₇; श्रुत्वैव वाच E • मति
C₀₂E; •मति: C₉₄C₄₅K₈₂K₁₀K₇ (unmetr.) • मानयित्वा C^ΣK₈₂K₁₀; माणयित्वा K₇, मानयंवा
E • यथावत् C^ΣK₈₂K₁₀K₇E; वत् K₈₂^{ac} 151b आहूत C^ΣK₈₂K₁₀K₇; आभूत E • सम्प्लवान्ते C₀₂
; सम्प्लवन्ते C₉₄C₄₅K₈₂K₁₀E, संप्लवन्ते K₇ • भविष्यसि C₉₄C₄₅K₈₂K₁₀K₇; भविष्य C₀₂, अविपलि
E • मे जन्मलोभो न C^ΣK₈₂; मे जन्मलोभो न K₁₀K₇, यजन्मलोभानु E • भूयः C^ΣK₈₂K₁₀E; भूय
K₇ 151c •वासं न च त्वन्न C₉₄K₈₂K₁₀K₇; •वासन्न C₄₅, •वासा न च त्वन्न C₀₂, •वासानुबन्धं न
E • पुनर्मरणं C₀₂E; पुनर्मरणं C₉₄K₈₂K₁₀K₇ (unmetr.), पुनर्मरण C₄₅ • •पूर्णम् C₉₄C₄₅K₈₂
K₁₀K₇E; •पूर्णं C₀₂ 151d •शत्रुं C₉₄K₈₂K₁₀K₇E; •शत्रु C₄₅C₀₂ • परमं C^ΣK₈₂K₇E; परम
K₁₀ 152b विष्णुना C₉₄EK₈₂K₁₀K₇; om. C₄₅, विष्णुनात् C₀₂ 152d •महः C₉₄K₇E; •मह
C₄₅C₀₂K₈₂K₁₀ 153a रविणा C₉₄C₄₅K₈₂K₁₀K₇; रविना C₀₂, शशिना E 153b सोमेन C^Σ
K₈₂K₁₀K₇; सूर्येण E • पुनः पुनः C₉₄K₈₂K₁₀K₇E; पुन पुनः C₄₅ (unmetr.), पुन च पुनः पुनः C₀₂
153a •दित्यैर्म. C₉₄C₄₅K₈₂K₁₀K₇E; •दित्यै म. C₀₂ 153ab •रुद्रैर्विश्वेभिर् E; •रुद्रैर्विश्वेश्वि
C₉₄K₈₂, •रुद्रैर्विश्वेश्वि C₄₅, •रुद्रैर्विश्वेश्वि C₀₂, •रुद्रैर्विश्वेश्वि K₁₀, •रुद्रैर्विश्वेश्वि K₇ 154c स्वशरीरं
C₉₄K₈₂K₁₀K₇; शशरीरो C₄₅, स्वशरीर C₀₂, सशरीरं E • प्राप्तः C₄₅C₀₂; प्राप्तं C₉₄K₈₂K₁₀K₇
E 154d •पूजया C^ΣK₈₂K₁₀K₇; •पूजनात् E 155b •नेकानि C^ΣK₈₂K₇E; •नेनेकानि K₁₀
155c ब्रह्माणं C₉₄K₈₂K₁₀K₇E; ब्राह्मणः C₄₅, ब्रह्मणं C₀₂ 155d विष्णुर्वि. C₉₄C₄₅K₈₂K₁₀K₇
E; विष्णु वि. C₀₂ • •जगत्प्रभुः C₉₄C₄₅K₈₂K₁₀K₇E; •जगत्प्रभु C₀₂

वृषसारसंग्रहे

॥ इति वृषसारसंग्रहे विपुलोपाख्यानो नामाध्यायो द्वादशमः ॥



Colophon: वृषसार० C^ΣK₈₂K₇E; वृष० K₁₀ • ँख्यानो नामाध्यायो द्वादशमः C^ΣK₈₂K₁₀;
ुख्यान नामाध्यायो द्वादश K₇, ँख्यानो नाम द्वादशो ऽध्यायः E

An Annotated Translation

[prathamo 'dhyāyaḥ]

[Chapter One]

[stutiḥ —

Invocation]

anādimadhyāntam anantapāraṃ

susūkṣmam avyaktajagatsusāraṃ |

harīndrabrahmādibhir āsamagraṃ

praṇamya vakṣye vṛṣasārasaṃgrahaṃ || 1:1 ||

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

1.1 *Pāda* a is reminiscent of, among other famous passages, BhG 11.19: *anādimadhyāntam anantavīryam anantabāhuṃ śaśisūryanetram | paśyāmi tvāṃ dīptahutāśavaktraṃ svatejasā viśvam idaṃ tapantam ||*. See also BhG 10.20cd: *aham ādiś ca madhyaṃ ca bhūtānām anta eva ca ||*.

A faint reference to the BhG seems proper at the beginning of a work that claims to deliver a teaching based on, but also to surpass, the MBh (see following verses of the VSS). Compare also, e.g., KūrmP 1.11.237: *rūpaṃ tavāśeṣakalāvihīnam agocaraṃ nirmalam ekarūpaṃ | anādimadhyāntam anantam ādyaṃ namāmi satyaṃ tamasah parastāt ||*. To say that a god has no beginning and no end in a temporal or spacial sense is natural (*anādi*°...°*antam*), but to have no ‘middle part’ (°*madhya*°) in these senses is slightly less so. Thus the rather commonly occurring phrase *anādimadhyāntam* is probably a fixed expression usually referring to a deity that is endless, eternal and immaterial. As to which deity or what form of a deity this stanza refers to, it may be Śiva, his name missing in *pāda* c, but the phrasing of the verse is vague enough to keep the question somewhat open: the impersonal Brahman might be another option, even more so if we look at verses 1.9–10, whose topic is *brahmavidyā*.

In *pāda* b *jagat-susāraṃ* is most probably not to be interpreted as *jagatsu sāraṃ* (‘the essence in the worlds’). Another way to translate *avyaktajagatsusāraṃ* would be: ‘who is the fine essence of the unmanifest world.’

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

The reading *āsamagraṃ* in *pāda* c is suspect, although the initial *ā*- might convey some sort of completeness, meaning ‘all round’ (see e.g. Kale 1992, 226). The fact that we could perceive the ending of *pādas* a and b (*pāraṃ-sāraṃ*), as well as *pādas* c and d, as (in the latter case, oddly) rhyming pairs (*graṃ-grahaṃ*) suggests that accepting the reading *āsamagraṃ* could be the right decision (as suggested by Alessandro Battistini). I translate this verse accordingly. M gives an exciting, albeit unmetrical, alternative (*yat samagraṃ*), but this seems more like a guess to me than the correct reading. For some time I was considering emending *āsamagraṃ*. The most tempting of all the possible options (*arcyam/arhyam/arghyam/īḍyam/ādhyaṃ agraṃ*, *āsamastam*) seemed to be *āptam agraṃ*, meaning ‘appointed/received/respected [by Hari, Indra, Brahmā etc.] as the foremost one’. The fact that the *akṣaras āsam* and *āptam* look similar in most of the scripts used in our manuscripts could support this conjecture. *āptam* could also possibly refer to the text itself, although then the syntax becomes slightly confusing: ‘I shall recite the *Vṛṣasārasaṃgraha* that

[*janamejayavaiśampāyanasaṁvādaḥ* —

The dialogue of Janamejaya and Vaiśampāyana]

śatasāhasrikam grantham sahasrādhyāyam uttamam |

parva cāsyā śataṁ pūrṇam śrutvā bhāratasaṁhitām || 1:2 ||

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

atrptaḥ puna papraccha vaiśampāyanam eva hi |

janamejaya yat pūrvam tac chr̥ṇu tvam atandritaḥ || 1:3 ||

Janamejaya remained unsatisfied. Listen unweariedly to what he asked Vaiśampāyana in the past.

janamejaya uvāca |

bhagavan sarvadharmajña sarvaśāstraviśārada |

asti dharmam param guhyam saṁsārārṇavatāraṇam || 1:4 ||

Janamejaya spoke: O venerable sir, O knower of the entire Dharma, O you who are well-versed in all the sciences (*śāstra*)! There is a supreme and secret Dharma [that causes] liberation from the ocean of mundane existence (*saṁsāra*).

was first received by Hari...' etc. Another candidate was *ādhyam agram*: 'Having bowed to [Him] who contains/is rich with Hari, Indra, Brahṁā etc.' I have not emended the text because it is difficult to know if there is any need for change and if there is, which reading to chose. There was no consensus when this verse was discussed in our extended Śivadharmā reading group.

Pāda d seems hypermetrical, but it can be interpreted as a *vaṁśastha* line, a change from *triṣṭubh* to *jagati* (as suggested by Dominic Goodall).

1.2 The dialogue of Janamejaya and Vaiśampāyana makes up the outermost layer of the VSS (except for the introductory stanzas 1.1–3; see Introduction **CHECK**), mostly containing general *dharmasāstric* material. That the MBh should contain a hundred thousand verses is hinted at e.g. in line 19 of the Khoh Charter 2 of Śarvanātha, year 214 (Siddham IN00088: *uktañ ca mahābhārata śatasāhasryam* (understand °*ryām*) *saṁhitāyām*... The hundred *parvans* of the *Mahābhārata* are listed in MBh 1.2.33–70.

1.3 My emendation from the unmetrical *punaḥ* to the unusual, or rather, Middle Indic (Edgerton 1953, vol. 2, p. 347), *puna* is based on the assumption that in the original the metre must have overridden morphology, similarly to what may have happened in 8.4.4d (Mālinī metre): *na bhavati punajanma kalpakotyaṇyute 'pi*, and in 12.151c (Sragdharā metre): *garbhāvāsaṁ na ca tvan na ca punamarāṇam kleśam āyāsapūrṇam*.

For an unsatisfaction or dissatisfaction (*atrpti*) with previous teachings in a somewhat similar manner to what Janamejaya experiences here, see e.g. *Niśvāsa* mūla 1.9: *vedāntam viditam deva sāmṁkhyam vai pañcaviṁśakam | na ca trptim gamiṣyāmo hy ṛte śaivād anugrahāt ||*; and the *Śiva-dharmasāstra*. **CHECK**. Vaiśampāyana, a Ṛṣi, disciple of Vyāsa, great-grandson to Arjuna, recited the Mahābhārata at the snake sacrifice of Janamejaya. This setting is an echo of the starting point of the Mahābhārata, see MBh 1.1.8ff. In fact the next few verses in the VSS make it clear that the VSS picks up where the Mahābhārata left off: Janamejaya has heard the whole Mahābhārata from Vaiśampāyana, but he is eager to hear more. Note how we are forced to emend *pāda* c to contain a stem form proper noun (*janamejaya*) to maintain the metre, and note how the manuscripts struggle with this *pāda*. Stem form nouns, *prātipadikas*, abound in the VSS: see Introduction p. **CHECK**.

*dvaipāyanamukhodbhūtaṃ dharmaṃ vā yad dvijottama |
kathayasva hi me tṛptiṃ kuru yatnāt tapodhana || 1:5 ||*

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

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

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

*anarthayajñakartāraṃ tapovrataparāyaṇam |
śīlaśaucasamācāraṃ sarvabhūta-dayāparam || 1:7 ||
jijñāsānārthaṃ praśnaikaṃ viṣṇunā prabhaviṣṇunā |
dvijarūpadharo bhūtvā papraccha vinayānvitaḥ || 1:8 ||*

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

[*brahmavidyā* —

The knowledge of Brahman]

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

[Vigatārāga spoke:] How is the knowledge of the Brahman to be understood if it is devoid of form and colour? The syllable that is devoid of vowels and consonants: is there anything higher than that?

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

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

1.7 Note the odd syntax here: *viṣṇunā... dvijarūpadharo bhūtvā papraccha*. The agent of the active verb is in the instrumental case (anacoluthic structure). On Anarthayajña, the interlocutor of VSS 1.9–10.2 and 19.1–21.22, and an important figure discussed in 22.3ff, as well as a concept ('nonmaterial sacrifice'), see Kiss 2021 and Introduction **CHECK**.

1.9 The translation of this verse, and the reconstruction and interpretation of *pāda* d, which is echoed in 1.10d, is slightly tentative. I doubt if *kimu* could have the standard (Vedic) meaning

anarthayañña uvāca |

anuccāryam asandigdham avicchinnam anākulam |

nirmalaṃ sarvagaṃ sūkṣmaṃ akṣaraṃ kimu tatparam || 1:10 ||

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

[*kālapāśaḥ* —

The noose of death and time]

vigatarāga uvāca |

dehī dehe kṣayaṃ yāte bhūjalāgniśivādibhiḥ |

yamadūtaiḥ kathaṃ nīto nirālambo nirañjanaḥ || 1:11 ||

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

kālapāśaiḥ kathaṃ baddho nirdehaś ca kathaṃ vrajet |

svargaṃ vā sa kathaṃ yāti nirdeho bahudharmakṛt |

etan me saṃśayaṃ brūhi jñātum icchāmi tattvataḥ || 1:12 ||

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

anarthayañña uvāca |

atiśaṃśayakaṣṭhaṃ te prṣṭo 'haṃ dvijasattama |

durvijñeyaṃ manuṣyais tu devadānavapannagaiḥ || 1:13 ||

Anarthayañña spoke: You are asking me about an extremely doubtful and problematic matter, O truest of the twice-born. [This is something that] is difficult to understand by humans, and [even] by gods (*deva*), demons (*dānava*) and serpents (*pannaga*).

karmahetuḥ śarīrasya utpattir nidhanaṃ ca yat |

sukṛtaṃ duṣkṛtaṃ caiva pāśadvayam udāhṛtam || 1:14 ||

'how much more/less' here. Rather *u* is probably just an expletive. In general it seems that this verse references the syllable *om*.

1.11 The word °*śivā*° in *pāda* b is slightly suspect, and could be the result of metathesis, from °*viśā*° ('by poison'). Nevertheless, jackals seems appropriate in this context, for they are commonly associated with human corpses, death and the cremation ground (see e.g. Ohnuma 2019). Furthermore, *pāda* b lists phenomena that cause the body to disintegrate, and not causes of death; thus the reading *śiva* is probably correct.

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

1.13 Note *te* used for *tvayā* in *pāda* a. Alternatively, taking *te* as genitive, the line could be translated as: 'I am being asked about a great problem of yours that originates in doubts...'

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

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

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

*hetunānena viprendra dehaḥ sambhavate nṛṇām |
yam kālapāśam ity āhuḥ śṛṇu vakṣyāmi suvrata || 1:16 ||*

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

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

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

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

Learn about time (*kāla*) which is divided into digits (*kalā*), [i.e. about] the division[s] (*kalā*) of the entity [called] time (*kālatattva*). Two atomic units of time (*truṭi*) is one twinkling (*nimeṣa*). One digit (*kalā*, cca. 1.6 second) is twice a twinkling.

*kalādviguṇitā kāṣṭhā kāṣṭhā vai trimṣatiḥ kalā |
trimṣatkālā muhūrtaś ca mānuṣena dvijottama || 1:19 ||*

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

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

1.14 The MSS give *karmahetu* in *pāda* a overwhelmingly, which could work as a neuter *bahuvrīhi* compound picking up both *utpattir* and *nidhanam* but *karmahetuḥ* is grammatically more correct, picking up the feminine *utpatti*. I suspect that there may have been a confusion, scribes taking *karmahetuśarīrasya* as one single compound; but this would make it difficult to interpret the verse.

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

1.18 1.18d and 1.19a are problematic in the light of 1.19b, which redefines *kalā* in harmony with the traditional interpretation, see e.g. *Arthaśāstra* 2.20.33: *trimṣatkāṣṭhāḥ kalāḥ*. On divisions of time, see also, e.g., Manu 1.64ff. I have calculated 1.6 second for one *kalā* backwards, starting from one day (see 1.20ab).

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

samā dvādaśa māsāś ca kālatattvavido janāḥ |

śataṃ varṣasahasrāṇi trīṇi mānuṣasaṃkhyayā || 1:21 ||

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

śaṣṭiṃ caiva sahasrāṇi kālaḥ kaliyugaḥ smṛtaḥ |

dviguṇaḥ kalisaṃkhyāto dvāparo yuga saṃjñitaḥ || 1:22 ||

and sixty thousand years by human terms is said to be the Kali age (*yuga*). The
Dvāpara age is known to be twice as long as the Kali age.

tretā tu triguṇā jñeyā catuḥ kṛtayugaḥ smṛtaḥ |

eṣā caturyugā saṃkhyā kṛtvā vai hy ekasaptatiḥ || 1:23 ||

The Tretā age is thrice [as long], the Kṛta age four [times as long as the Kali age]. This is the figure related to the four ages (*yuga*). Taking it seventy-one [times],

manvantarasya caikasya jñānam uktaṃ samāsataḥ |

kalpo manvantarāṇāṃ tu caturdaśa tu saṃkhyayā || 1:24 ||

the knowledge about one time-span of a Manu (*manvantara*) has been taught
briefly. One aeon (*kalpa*) is fourteen *manvantaras* in total.

daśa kalpasahasrāṇi brahmāhaḥ parikalpitam |

rātrir etāvatī proktā munibhis tattvadarśibhiḥ || 1:25 ||

Brahmā's day (*brahmāhar*) is made up of ten thousand Kalpas. [Brahmā's] night
is of the same [duration] according to the wise who know the truth.

rātryāgame praliyante jagat sarvaṃ carācaram |

ahāgame tathaiveha utpadyante carācaram || 1:26 ||

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

1.21 Note how a verb (e.g. *iti vadanti*, *iti prāhur*) is missing in the first half-verse.

1.22 Note the stem form noun *yuga* metri causa, and also M's unique but confused readings.

1.23 The 'figure' mentioned in this verse is the sum of the duration of the four *yugas*, which makes up one *mahāyuga*: Kaliyuga = 360,000 years, Dvāparayuga = 720,000 years, Tretāyuga = 1,080,000 years, Dvāparayuga = 1,440,000 years; altogether 3,600,000 years. 72 *mahāyugas* make up a *manvantara* (= 259,200,000 years). One *kalpa* is 14 *manvantaras* (= 3,628,800,000 years). Ten thousand *kalpas* are one day of Brahmā, and his night is of the same length, which makes one full day of Brahmā 72,576,000,000,000 years. See next verses.

1.24 See 21.34ff.

1.25 M has a separator sign (|o|) at the end of *pāda* b, as if a section ended here.

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

parārdhaparakalpāni atītāni dvijottama |
anāgataṃ tathaivāhur bhr̥gurādimaharṣayaḥ || 1:27 ||

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

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

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

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

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

caturdaśaparārdhāni devarājā dvijottama |
kālena samatītāni kālo hi duratikramaḥ || 1:30 ||

Fourteen *parārdha* [fourteen hundred quadrillion] god kings, O Brahmin, have passed by over time, for time is difficult to overcome.

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

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

[*parārdhādi* —

The *parārdha* etc.: numbers]

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

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

1.27 On the definition of the numbers *para* and *parārdha*, see verses 1.32–36. Note the peculiar compound *bhr̥gu-r-ādi-maharṣayaḥ*.

1.28 *bhramato* (gen.) in *pāda* b seems to stand for the neuter participle *bhramat*. Alternatively, *bhramato* might mean ‘erroneously’ (*brama-tas*, abl.), but this makes the verse difficult to interpret.

1.30 Note that *samatītāni* (neuter) most probably picks up *devarājāḥ* (masculine) in this verse, or rather *devarājā* stands for *devarājānām* and *samatītāni* picks up °*parārdhāni*. It is not clear to me what *devarāja* (“god king”) means exactly (Indra?).

1.32 The reading of all manuscripts consulted, *vinisṛtaṃ*, may be considered metrical if we interpret it, loosely, as *vinisṛitaṃ*. *Pāda* d is suspect and my translation is tentative. M’s reading in *pāda* d (*śrotuṃ naḥ pratidīyatām*) might make sense (“give it back/repeat it for us again”), but

anarthayañña uvāca |

ekaṃ daśaṃ śataṃ caiva sahasraṃ ayutaṃ tathā |

prayutaṃ niyutaṃ koṭiṃ arbudaṃ vṛndaṃ eva ca || 1:33 ||

Anarthayañña spoke: One, ten, a hundred, a thousand, and ten thousand (*ayuta*), a hundred thousand (*prayuta*), a million (*niyuta*), ten million (*koṭi*), a hundred million (*arbuda*), and one billion (*vṛnda*, 10⁹),

kharvaṃ caiva nikharvaṃ ca śaṅkuḥ padmaṃ tathaiva ca |

samudro madhyam antaṃ ca parārdhaṃ ca paraṃ tathā || 1:34 ||

ten billion (*kharva*), a hundred billion (*nikharva*), one trillion (*śaṅku*, 10¹²), and ten trillion (*padma*), a hundred trillion (*samudra*), one quadrillion (*madhya*, 10¹⁵), ten quadrillion (*[an]anta*), a hundred quadrillion (*parārdha*), and two hundred quadrillion (*para*).

sarve daśaguṇā jñeyāḥ parārdhaṃ yāvad eva hi |

parārdhadvigūṇenaiva paraṃkhyā vidhiyate || 1:35 ||

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

parāt parataraṃ nāsti iti me niścitaṃ matiḥ |

purāṇavedapaṭhitā mayākhyātā dvijottama || 1:36 ||

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

[*brahmāṇḍam* —
Brahmā's Egg]

vigatarāga uvāca |

brahmāṇḍam kati vijñeyaṃ pramāṇaṃ prāpitaṃ kvacit |

kati cāṅguli-m-ūrdhveṣu sūryas tapati vai mahīm || 1:37 ||

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

it sounds forced, as if the scribe tried to come up with a reading that he understood better than *srotuṃ vaḥ pratidīpitam*, which is in fact not easy to interpret. One would expect a phrase meaning 'please tell me about these.'

1.33 See a similar teaching of numbers in *BrahmāṇḍaP* 3.2.91ff.

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

1.36 Note that E, after omitting three lines, inserts this: *vṛndaṃ caiva mahāvṛnda dviparānantam eva ca*.

1.37 The use of the singular next to numerals is one of the hallmarks of the VSS (see p. **CHECK**). As an introduction to this phenomenon, *pāda* a has *brahmāṇḍam* in the singular where we would expect a plural form. The word *prāpitaṃ* is a conjecture for *cāpitaṃ*, which I find unintelligible. Another possibility could be *jñāpitaṃ*. My emendation of *cāṅguli-mūrdhveṣu* to *cāṅguli-m-ūrdhveṣu* (with a hiatus filler) is based on *ūrdhvatas* in 1.61d, which is part of the reply to the

anarthayajña uvāca |

brahmāṇḍānāṃ prasamkhyātum mayā śakyam katham dvija |

devās te 'pi na jānanti mānuṣāṇāṃ ca kā kathā || 1:38 ||

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

paryāyeṇa tu vakṣyāmi yathāśakyam dvijottama |

brahmaṇ yat purākhyāto mātariśvā yathā tathā || 1:39 ||

I shall teach [you], as far as I can, in due order and truthfully, that, O great Brahmin, which Mātariśvan was taught by Brahmā in the past.

śivāṇḍābhyantareṇaiva sarveṣāṃ iva bhūbhṛtām |

daśa nāma diśāṣṭānāṃ brahmāṇḍe kīrtitaṃ śṛṇu || 1:40 ||

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

[*bhūbhṛtām nāmāni* —

The names of the cosmic rulers]

[*pūrvataḥ* —

East]

sahāsahaḥ sahaḥ sahyo visahaḥ saṃhato 'asbhā |

prasaho 'prasahaḥ sānuḥ pūrvato daśa nāyakāḥ || 1:41 ||

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

[*āgneye* —

South-East]

prabhāso bhāsano bhānuḥ pradyoto dyutimo dyutiḥ |

dīptatejāś ca tejāś ca tejā tejavaho daśa |

question posed in this line. In turn, *aṅguli* here triggered an conjecture in 1.61c.

1.38 One would expect *brahmāṇḍāni* in *pāda* a instead of *brahmāṇḍānāṃ*, but we should probably understand *brahmāṇḍānāṃ viśeṣān prasamkhyātum*... The structure noun in genitive + verb meaning 'telling' occurs also in 4.69a and **CHECK**.

1.39 The claim that Brahmā taught Mātariśvan is confirmed in 1.64cd, and also, e.g., in *Brahmāṇḍapurāṇa* 3.4.58cd (see the apparatus).

1.40 My conjecture in *pāda* b (*bhūbhṛtām*) is based on the fact that the readings transmitted in the MSS seem unintelligible and, more importantly, that these names are said to belong to *nāyakas* in the subsequent verses, a possible synonym of *bhūbhṛt* ('a king'), and also that it is a minute intervention. In *pāda* c, understand *diśāṣṭānāṃ* as *diśāṃ aṣṭānāṃ* or *diśaṣṭakānāṃ*, and note that one of the hallmarks of the language of the VSS is the use of the singular in the proximity of numbers, where a plural would be expected (*daśa nāmā*).

1.41 Note that many of the names here and in the following verses are, in the absence of any parallel passage, rather insecure. In order to avoid the repetition of the name Saha, I take the first name here as feminine; Asabhā seems also to be a feminine ruler's name. Later on there seem to come more feminine names (Tejā, Yamunā, Naganā, etc.), therefore it may be correct to interpret some of the names as names of queens. What is clear here is that the list evokes the name Sahasrākṣa, one of the appellations of Indra, the quadrian of the eastern direction.

āgneye tv etad ākhyātaṃ yāmye śṛṇu atha bho dviḥ || 1:42 ||

[1] Prabhāsa, [2] Bhāsana, [3] Bhānu, [4] Pradyota, [5] Dyutima, [6] Dyuti, [7] Dīptatejas, [8] Tejas, [9] Tejā, [10] Tejavaho: [these are] the ten [rulers] in the direction of Agni [SE]. Now listen to [the names for] the Yama's region, O twice-born.

[*yāmye* —
South]

yamo 'tha yamunā yāmaḥ saṃyamo yamuno 'yamaḥ |

saṃyano yamanoyāno yaniyugmā yanoyanaḥ || 1:43 ||

[1] Yama, [2] Yamunā, [3] Yāma, [4] Saṃyama, [5] Yamuna, [6] Ayama, [7] Saṃyana, [8] Yamanoyāna, [9] Yaniyugmā, [10] Yanoyana.

[*nairṛte* —
South-West]

nagajo naganā nando nagaro naga nandanaḥ |

nagarbho gahano guhyo gūḍhajo daśa tatparaḥ || 1:44 ||

[1] Nagaja, [2] Naganā, [3] Nanda, [4] Nagara, [5] Naga, [6] Nandana, [7] Nagarbha, [8] Gahana, [9] Guhyo, [10] Gūḍhaja: [these are] the ten associated with [the South-West].

[*vāruṇe* —
West]

vāruṇena pravakṣyāmi śṛṇu vipra nibodha me |

babhraḥ setur bhavodbhadraḥ prabhavodbhavabhājanaḥ |

bharaṇo bhuvano bhartā daśaite varuṇālayāḥ || 1:45 ||

I shall teach you the [names] in Varuṇa's region [in the west]. Listen, O Brahmin, learn from me. [1] Babhra, [2] Setu, [3] Bhava, [4] Udbhadra, [5] Prabhava, [6] Udbhava, [7] Bhājana, [8] Bharaṇa, [9] Bhuvana, and [10] Bhartr: these ten dwell in Varuṇa's region [in the west].

[*vāyavye* —
North-West]

nṛgarbho 'suragarbhaś ca devagarbho mahīdharah |

vṛṣabho vṛṣagarbhaś ca vṛṣāṅko vṛṣabhadhvajah || 1:46 ||

1.42 Here, in the region of Agni, the names evidently evoke the image of flames.

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

1.44 *naga* in *pāda* b is a stem form noun metri causa *tatparaḥ* in *pāda* d might be another example of a singular form next to a number (see 1.40c above). Note that the reconstruction of these names are tentative. What is clear here is that the initials should be *na* and *ga*, probably suggesting a connection with *nirṛti*, *narakas* and *nāgas*.

1.45 Varuṇa upholds the sky and the earth. This could be the reason why these names include *bharaṇa* and *bhartr*.

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

jñātavyaś ca tathā samyag vṛṣajo vṛṣanandanah |
nāyakā daśa vāyavye kirtitā ye mayā dvija || 1:47 ||

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

[*uttare* —
North]

sulabhaḥ sumanaḥ saumyaḥ suprajaḥ sutanuḥ śivaḥ |
sataḥ satya layaḥ śambhur daśa nāyakam uttare || 1:48 ||

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

[*īśāne* —
North-East]

indu bindu bhuvo vajra varado vara varṣaṇaḥ |
ilano valino brahmā daśeśāneṣu nāyakāḥ || 1:49 ||

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

[*madhyame* —
Center]

aparo vimalo moho nirmalo mana mohanah |
akṣayaś cāvyaḥ viṣṇur varado madhyame daśa || 1:50 ||

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

1.46 The connection between *vṛṣa* and the north-west or Vāyu is not evident to me. **CHECK**In a tantric context, a western position is more standard for *vṛṣa*, see e.g. Goodall, Rout, Sathyanarayanan *et al* 2005, 40.

1.47 Note how M deviates here again in a significant way.

1.48 I prefer the form *sumanaḥ* to the more standard *sumanāḥ* (K₇) in *pāda* a, because it suits the slightly irregular language of the VSS (see pp. **CHECK**), and because the solitary reading of K₇ may well only be an attempt to standardise. It is also not inconceivable that *sumanaḥ* stands compounded with *saumyaḥ*. Note how *daśa nāyakam* could again be an example for the use of the singular next to a number in *pāda* d. It seems that here the northern region is associated with Śiva, rather than the north-east, the *īśāna* direction, which is occupied by Brahmā: see next verse. In a tantric context, Brahmā is sometimes associated with the north-east, see, e.g., Goodall, Rout, Sathyanarayanan *et al* 2005, 39. **CHECK**I have left *satya* in stem form.

1.49 I consider *indu*, *bindu* and *vajra* stem form nouns. The north-east seems to be occupied by Brahmā, and by rulers whose names should somehow evoke Brahmā's name.

1.50 Note that the last three lists above have been associated with Śiva, Brahmā and Viṣṇu, respectively, and here, in a layer of the text that can be labelled Vaṣṇava (see pp. **CHECK**), it is Viṣṇu that seems to occupy a central position. *mana mohanah* in *pāda* b may sound like one single name, but we are forced to separate these two words (*mana* being in stem form metri causa) to

[*parivārāḥ* —
Subordinates]

sarveṣāṃ daśa-m-iśānāṃ parivāraśataṃ śataṃ |

śatānāṃ prthag ekaikaṃ sahasraiḥ parivāritam || 1:51 ||

Each of the ten rulers has a retinue of a hundred subordinates. Each one of [these] hundred is surrounded by a thousand subordinates.

sahasreṣu ca ekaikaṃ ayutaiḥ parivāritam |

ayutaṃ prayutair vṛndaiḥ prayutaṃ niyutair vṛtam || 1:52 ||

Each one of the thousand is surrounded by ten thousand [subordinates], the ten thousand is surrounded by a multitude of a hundred thousand, the hundred thousand by a million,

ekaikasya parivāro niyutaḥ prthag eva ca |

koṭibhir daśakoṭyena ekaikaḥ parivāritaḥ || 1:53 ||

[that is] each one has a retinue of a million [subordinates] (*niyuta*). [Then those] are surrounded by ten million (*koṭi*) [subordinates], [they in turn] by a hundred million (*daśakoṭi*).

daśakoṭiṣu ekaikaṃ vṛndavṛndabhṛtair vṛtam |

vṛndavargeṣu ekaikaṃ kharvabhiḥ parivāritam || 1:54 ||

Each one of the hundred million is surrounded by a billion (*vṛnda*) subordinates (*bhṛta*). Each one in these groups of a billion (*vṛnda*) is surrounded by ten billion (*kharva*) [subordinates].

kharvavargeṣu ekaikaṃ daśakharvagaṇair vṛtam |

daśakharveṣu ekaikaṃ śaṅkubhiḥ parivāritam || 1:55 ||

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

śaṅkubhiḥ prthag ekaikaṃ padmena parivāritam |

padmavargeṣu ekaikaṃ samudraiḥ parivāritam || 1:56 ||

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

arrive at a list of ten names.

1.51 I take *daśa-m-iśānāṃ* as a disjointed **CHECK** compound (*daśeśānāṃ*). It is conceivable that each of the above ninety rulers has ten subordinates, therefore each group of ten rulers has a hundred subordinates altogether, but the original idea may have been that each one of the above ninety rulers has a hundred subordinates. Alternatively, this verse may only refer to the central group of ten rulers mentioned in 1.50, and each one of them has a hundred subordinates.

1.52 We are forced to follow E's reading in *pāda* c in order to make sense of this passage. My correction in *pāda* d is motivated by the same. Note that *vṛnda* is not a number in this line. Elsewhere in this chapter *vṛnda* is the word that signifies 'a billion'.

1.53 It seems that *pādas* ab repeat what has been stated in 1.52cd. °*koṭyena* stands for °*koṭyā* (thematization). Note how the scribe of M gets confused at 1.53c due to an eye-skip and fully regains control only at 1.55b.

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

samudreṣu tathaikaikaṃ madhyasaṃkhyais tu tair vṛtam |

madhyasaṃkhyeṣu ekaikaṃ anantaiḥ parivāritam || 1:57 ||

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

ananteṣu ca ekaikaṃ parārdhaparivāritam |

parārdheṣu ca ekaikaṃ pareṇa parivāritam |

eṣa vai kathito vipra śakyam sāmkyam udīritam || 1:58 ||

Each of those ten quadrillion (*ananta*) is surrounded by a hundred quadrillion (*parārdha*). Each of those hundred quadrillion (*parārdha*) is surrounded by two hundred quadrillion (*para*). This is how it is taught, O Brahmin. The enumeration [of the rulers of the Brahmāṇḍa] has been taught as much as it is possible.

[*pramāṇam* —
Measurements]

pramāṇam śṛṇu me vipra saṃkṣepād bruvato mama |

candrodaye pūrṇamāsyām vapur aṇḍasya tādṛśam || 1:59 ||

Listen to me and learn about the measurements [of the universe], O Brahmin, I shall teach [you] in a concise manner. The body of the Egg is like that of [the moon] at moonrise on the day of the full moon.

koṭikoṭisahasraṃ tu yojanānām samantataḥ |

aṇḍānām ca parimāṇam brahmaṇā parikīrtitam || 1:60 ||

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

saptakoṭisahasraṇi saptakoṭisatāni ca |

viṃśakoṭiṣv aṅguḷiṣu ūrdhvatas tapate raviḥ || 1:61 ||

The Sun shines from the height of seven thousand seven hundred and twenty *koṭi* finger's breath.

pramāṇam nāma saṃkhyā ca kīrtitāni samāsataḥ |

brahmāṇḍam cāprameyānām lakṣaṇam parikīrtitam || 1:62 ||

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

[*vyāsāḥ* —

1.56 Note that *śaṅkubhiḥ* stands for *śaṅkūṣu* (instrumental for locative).

1.61 This verse is the reply to the question in 1.37cd, which contains the word *aṅguli*: this hints at the possibility that the unintelligible *gulmeṣu* transmitted in most of the witnesses might be corrupted from *aṅguḷiṣu*; hence my conjecture, resulting in a *ra-vipulā*.

1.62 Note the mixture of different grammatical genders and numbers in this verse. Understand *pramāṇeṣu saṃkhyāḥ kīrtitāḥ samāsataḥ* and *brahmāṇḍānām aprameyānām...*

The redactors (of the Purāṇas)]

purāṇāśisahasrāṇi śatāni dvijasattama |
brahmaṇā kathitaṃ pūrṇaṃ mātariśvā yathātatham || 1:63 ||

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

vāyunā pāda saṃkṣīpya prāptaṃ cośanasam purā |
tenāpi pāda saṃkṣīpya prāptavāṃś ca brhaspatiḥ || 1:64 ||

1.63 *Pāda* a should probably be analysed and interpreted as *purāṇam* (*purāṇānām aśīṣisahasrāṇi śatāni ślokaṇi*) *brahmaṇā kathitam*. Alternatively, *pāda* a may have originally read *purāṇāni sahasrāṇi*, and then the initial number of verses transmitted by Brahmā is a hundred thousand. That the number refers to the number of *ślokas* transmitted, and not, e.g., the number of lines, is confirmed in 1.66d: *viṃśatślokasahasrikam*.

On the idea that initially there was only one Purāṇa, see, e.g., Rocher 1986, 41ff.

In *pāda* d, either understand *mātariśvā* (nom.) as *mātariśvānam* (acc.) or emend *kathitaṃ* to *kathitaḥ* in the sense ‘Mātariśvan was taught,’ echoing 1.39cd: *brahmaṇā yat purākhyāto mātariśvā yathā tathā*.

Compare this list to a list of twenty-eight *vedavyāsa*s, from Brahmā to Vyāsa Dvaipāyana, in ViṣṇuP 3.3.10–19, taught by Parāśara, the twenty-sixth *vyāsa* of this list and our text (in the numbering that I add here I follow the translation in Dutt 1896, 178–179): *vedavyāsā vyatītā ye aṣṭāviṃśati sattama | caturdhā yaiḥ kṛto vedo dvāpareṣu punaḥ punaḥ || dvāpare prathame vyastāḥ svayaṃ vedāḥ* [1] *svayambhuvā | dvitiye dvāpare caiva vedavyāsāḥ* [2] *prajāpatiḥ || tritiye* [3] *cośanā vyāsāḥ caturthe ca* [4] *brhaspatiḥ* [5] *śavitā pañcame vyāsāḥ* [6] *mṛtyuḥ śaṣṭhe smṛtaḥ prabhuh || sap-tame ca* [7] *tathaivendro* [8] *vasiṣṭhaḥ cāṣṭame smṛtaḥ* [9] *sārasvataḥ ca navame* [10] *tridhāmā daśame smṛtaḥ || ekādaśe tu* [11] *trivṛṣā* [12] *bhāradvājas tataḥ param | trayodaśe* [13] *cāntarikṣo* [14] *varṇī cāpi caturdaśe ||* [15] *trayyārūṇaḥ pañcadaśe ṣoḍaśe tu* [16] *dhananjayaḥ* [17] *kratuṃjayaḥ saptadaśe* [18] *ṛṇajyo ’ṣṭādaśe smṛtaḥ || tato vyāso* [19] *bharadvājo bharadvājāt tu* [20] *gautamaḥ | gautamād uttamo vyāso* [21] *haryātmā yo ’bhīdhyāte || atha haryātmano* [22] *venaḥ smṛto vā-jaśravas tu yaḥ | somaḥ śuśmāyāṇas tasmāt* [23] *ṛṇabindur iti smṛtaḥ ||* [24] *ṛkṣo ’bhūd bhārgavas tasmād vālmikir yo ’bhīdhyāte | tasmād asmatpitā* [25] *śaktir vyāsas tasmād* [26] *aham mune ||* [27] *jātukarṇo ’bhavan mattaḥ kṛṣṇadvaipāyanaḥ* [28] *tataḥ | aṣṭāviṃśatir ity ete vedavyāsāḥ purāṇāḥ ||*

Another relevant passage is *Brahmāṇḍapurāṇa* 3.4.58cd–67 (≈ *Vāyupurāṇa* 2.41.58–67). Note how Ṛṇabindu is, perhaps by mistake, different from Somaśuśma/Śuśmāyāṇa here, but, more importantly, note Amitabuddhi of VSS 1.76 appear at the end of this list: [1] *brahmā dadau śāstram idam purāṇam* [2] *mātariśvane || tasmāc* [3] *cośanasā prāptaṃ tasmāc cāpi* [4] *brhaspatiḥ | brhas-patis tu provāca* [5] *śavitre tadanantaram || śavitā* [6] *mṛtyave prāha mṛtyuḥ* [7] *cendrāya vai punaḥ | indraś cāpi* [8] *vasiṣṭāya so ’pi* [9] *sārasvatāya ca || sārasvatas* [10] *tridhāmne ’tha tridhāmā ca* [11] *śaradvate | śaradvāṃś tu* [12] *triviṣṭāya so* [13] *’ntarikṣāya dattavān ||* [14] *carṣiṇe cāntarikṣo vai so ’pi* [15] *trayyārūṇāya ca | trayyārūṇād* [16] *dhananjayaḥ sa vai prādāt* [17] *kr-taṇjaye || kṛtaṇjyāt* [18] *ṛṇajayo* [19] *bharadvājāya so ’py atha |* [20] *gautamāya bharadvājāḥ so ’pi* [21] *niryantare punaḥ || niryantaras tu provāca tathā* [22] *vājaśravāya vai | sa dadau* [23] *somaśuśmāya sa cādāt* [24] *ṛṇabindave || ṛṇabindus tu* [25] *dakṣāya dakṣaḥ provāca* [26] *śak-taye | śakteḥ* [27] *parāśaraś cāpi garbhasthaḥ śrutavān idam || parāśarāj* [28] *jātukarṇyas tasmād* [29] *dvaipāyanaḥ prabhuh | dvaipāyanāt punaḥ cāpi* [30] *mayā prāptaṃ dvijottama || mayā caitat punaḥ proktaṃ* [31] *putrāyāmitabuddhaye | ity eva vākyam brahmādiguruṇāṃ samudāhṛtam ||*

The list of *vedavyāsa*s in *Līṅgapurāṇa* 1.7.15–18 includes these twenty-five names: Kratu, Satya, Bhārgava, Aṅgiras, Savitr, Mṛtyu, Satakratu, Vasiṣṭha, Sārasvata, Tridhāman, Trivṛta, Śatatejas, Tarakṣu, Āruṇi, Kṛtaṃjaya, Rtaṃjaya, Bharadvāja, Gautama, Vācaśravas, Ṛṇabindu, Rūkṣa, Śakti, Jātukarṇya, Kṛṣṇa Dvaipāyano.

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

*bṛhaspatis tu provāca sūryaṃ triṃśatsahasrikam |
pañcaviṃśatsahasrāṇi mṛtyuṃ prāha divākaraḥ || 1:65 ||*

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

*ekaviṃśatsahasrāṇi mṛtyunendrāya kīrtitam |
indreṇāha vasiṣṭhāya viṃśatslokaśahasrikam || 1:66 ||*

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

*aṣṭādaśasahasrāṇi tena sārasvatāya tu |
sārasvatas tridhāmāya sahasradaśa sapta ca || 1:67 ||*

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

*ṣoḍaśānāṃ sahasrāṇi bharadvājāya vai tataḥ |
daśa pañcasahasrāṇi trivṛṣāya abhāṣata || 1:68 ||*

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

*caturdaśasahasrāṇi antarikṣāya vai tataḥ |
trayyāruṇiṃ sahasrāṇi trayodaśa abhāṣata || 1:69 ||*

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

*trayyāruṇis tu viprendro dhanamjayam abhāṣata |
dvādaśāni sahasrāṇi saṃkṣīpya punar abravīt || 1:70 ||*

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

*kṛtaṃjayāya samprāpto dhanamjayamahāmuniḥ |
kṛtaṃjayād dvijaśreṣṭha ṛṇamjayamahātmane || 1:71 ||*

Dhanamjaya, the great sage, handed [them] over to [16] Kṛtaṃjaya. [That re-cension was transmitted] from Kṛtaṃjaya, O best of the twice-born, to [17] noble Ṛṇamjaya.

*ṛṇāñjayāt punaḥ prāpto gautamāya maharṣiṇe |
gautamāc ca bharadvājas tasmād dharyātmanāya tu || 1:72 ||*

1.64 Note the stem form noun *pāda* twice in this verse and the slightly odd grammatical structure (*purāṇaṃ*) *prāptam* *uśanasam* ('the Purāṇa reached Uśanas'), as opposed to the solution in *pāda* d (*prāptavān*).

1.71 Note the odd structure in *pādas* ab: *dhanamjayah* *kṛtaṃjayāya* *samprāptaḥ*, for a more standard *dhanamjayena* (*purāṇaṃ*) *samprāpitam* *kṛtaṃjayam* ('the Purāṇa was transmitted to Kṛtaṃjaya').

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

rājaśravās tataḥ prāptaḥ somaśuṣmāya vai tataḥ |
somaśuṣmāt tataḥ prāptas tṛṇabindus tu bho dviḥ || 1:73 ||

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

tṛṇabindus tu vṛkṣāya vṛkṣaḥ śaktim abhāṣata |
śaktiḥ parāśaram prāha jatukarṇāya vai tataḥ || 1:74 ||

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

dvaipāyanam tu provāca jatukarṇo maharṣiṇam |
romaharṣāya samprāpto dvaipāyanamahāmuniḥ || 1:75 ||

Jatukarṇa taught it to [28] [Vyāsa] Dvaipāyana, the great sage. Dvaipāyana, the great sage, gave it to [29] Romaharṣa.

romaharṣeṇa provāca putrāyāmitabuddhaye |
daśa dve ca sahasrāṇi purāṇam samprakāśitam |
mānuṣāṇām hitārthāya kiṃ bhūyaḥ śrotum icchasi || 1:76 ||

Romaharṣa taught the Purāṇa[s] of 12,000 [verses], now fully revealed, to his son, [30] Amitabuddhi, for the benefit of humankind. What else do you wish to know?

1.72 The structure of *pādas* ab is as odd as that of 1.71ab. What was intended is probably *r̥ṇaṃjaya prāpitam gautamāya*. My emendation in *pāda* d of *haryadvatāya* to *haryātmanāya* (for a standard *haryātmane*) is based on the list of *vedavyāsas* in ViṣṇuP 3.3.16–17 (see note to 1.63 above).

1.73 The syntax is again slightly odd here. The indentation may have been *prāpitam rājaśavasā somaśuṣmāya... tatas tṛṇabindunā prāptam*.

1.74 In other list of *vedavyāsas*, Tṛṇabindu hands the Purāṇas down to R̥kṣa, Rūkṣa or Dakṣa (see note to 1.63 above). *vṛkṣa* in *pāda* a is probably a corrupted form. The name Jatukarṇa may be a corrupted form of Jātū- or Jātukarṇa.

1.75 The syntax of *pādas* cd echoes that of 1.73ab above.

1.76 Romaharṣa is usually considered to be the same person as Sūta, disciple of Vyāsa Dvaipāyana.

In *Brahmāṇḍapurāṇa* 3.4.67ab (*mayā caitat punaḥ proktaṃ putrāyāmitabuddhaye*, see note to 1.63 above) Amitabuddhi is clearly the name (or epithet) of Romaharṣa's son. This suggests that the form *romaharṣāya* in *pāda* a is a mistake for *romaharṣas ca*, or similar. MS M is either transmitting an otherwise syntactically problematic reading (*romaharṣeṇa*) that is more original than that of most other witnesses or M's scribe is trying to correct the text. Supposing the former, in this case I accepted M's reading.

Manuscripts C₀₂ and M place the *iti* of the colophon at the end of the last *śloka*, before the *daṇḍas*, thus: *icchaṣīti || 0 ||* (C₀₂) and *icchasi iti || 0 ||* (M). Note also that M gives the number of *ślokas* in this chapter, 77, which is almost exactly the number of verses this critical edition has produced. The scribe of M struggled with eyeskips in this chapter, therefore it seems unlikely that he himself counted the number of verses he had copied and arrived at this very figure. Rather, he copied the number from his exemplar.

॥ *iti vṛṣasārasaṃgrāhe brahmāṇḍasaṃkhyā nāmādhyaḃyāḥ prathamah* ॥

Here ends the first chapter in the *Vṛṣasārasaṃgraha* called the Description of the Brahmanḍa[s].

[dviṭīyo 'dhyāyaḥ]
[Chapter Two]

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

Vigatarāga spoke: I have heard the description of the Brahmanḍa from [you,] the best of men, its extent, colour, form and the numbers associated with it, in a concise manner.

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

You mentioned a Śivāṇḍa as taught to be the receptacle of the Brahmanḍa. What are its characteristics and how much is its extent?

kasya vā layanam jñeyam pramāṇam vātra vāsinah |
kā vā tatra prajā jñeyā ko vā tatra prajāpatiḥ || 2:3 ||

Whose dwelling place is it? And [what] is the scale of the one[s] who dwell there? What kind of people live there? And who is the ruler (*prajāpati*) there?

[*śivāṇḍasaṁkhyā* —
Summary of the Śivāṇḍa]

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

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

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

The path leading to it is not to be trodden, it is more secret than any secret, and it is lofty. There is no master or servant [lit. the opposite] there, nobody to be punished and no punisher.

2.1 It is unlikely that *janāgreṇa* picks up *mayā* ('by me, the best of men'), instead, I supposed that this instrumental stands for the ablative or should be understood as 'through the best of man.'

2.2 The location where Śivāṇḍa was mentioned is verse 1.4.0ab above.

2.3 *vā layanam* in *pāda* a may stand for *vā-ālayanam*, in the sense of *vā-ālayam*. The questions in this verse are most probably answered in verses 2.26–33, and if my interpretation is correct there, *pramāṇam vātra vāsinah* (understand *vāsinām*) and *pāda* c should refer to the number of inhabitants in the five regions of Īśāna, Tatpuruṣa etc., who are referred to here in *pādas* a and possibly d.

2.5 My emendation to *samuddhṛtam* in *pāda* b is not fully satisfactory, but the readings transmitted in the witnesses are problematic. M, a MS not collated for this chapter, gives a confusing reading: *sa[mur]dhni[da]m*. I doubt if E's *sa[mr]ddhidam* ('yielding success') is the correct reading.

na satyo nānṛtas tatra suśilo no duḥśīlavān |

nānṛjur na ca dambhitvaṃ na tṛṣṇā na ca īrṣyatā || 2:6 ||

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

na krodho na ca lobho 'sti na māno 'sti na sūyakaḥ |

īrṣyā dveṣo na tatrāsti na śaṭho na ca matsaraḥ || 2:7 ||

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

na vyādhir na jarā tatra na śoko 'sti na viklavaḥ |

nādhamaḥ puruṣas tatra nottamo na ca madhyamaḥ || 2:8 ||

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

notkṛṣṭo mānavas tasmin striyaś caiva śivālaye |

na nindā na praśaṃsāsti matsarī piśuno na ca || 2:9 ||

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

garvadarpaṃ na tatrāsti krūramāyādikaṃ tathā |

yācamāno na tatrāsti dātā caiva na vidyate || 2:10 ||

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

anarthī vraja tatrasthaḥ kalpavṛkṣasamāśritaḥ |

na karma nāpriyas tatra na kaliḥ kalaho na ca || 2:11 ||

Go without material desires (*anarthin*), being there you'll be resting under a wishing tree. There is no karma there and no enemy. No Kali age is there and there is no fighting.

dvāparo na ca na tretā kṛtaṃ cāpi na vidyate |

manvantaraṃ na tatrāsti kalpaś caiva na vidyate || 2:12 ||

There is no Dvāpara age or Tretā or Kṛta. There are no *manvantaras* there and no *kalpas*.

āhūtasamplavaṃ nāsti brahmarātridinaṃ tathā |

Perhaps *samudāhṛtam* ('declared, talked about as') was meant. It is not inconceivable that C₀₂'s (and M's) *agamyagahanam* ('it is inaccessible because of its depth') is original and it is to be contrasted with *samuddhṛtam* ('lofty'). One also wonders if *guhād* could be the right reading, and in what sense, in *pāda* b.

2.6 Strictly speaking *duḥśīlavān* in *pāda* b is unmetrical; understand or pronounce *duśīlavān*. *īrṣyatā* (for *īrṣyā*, see 2.7a) is a form rarely attested.

2.7 *na sūyakaḥ* in *pāda* b stands for *na asūyaka* metri causa.

2.11 Note the term *anarti* in *pāda* a: it might have something to do with non-material sacrifice (*anarthayajña*), the topic of chapter II. *vraja* in *pāda* a is suspect.

2.12 On *manvantaras* and *kalpas*, see 1.23–24 above.

na janmamaraṇaṃ tatra āpadaṃ nāpnuyāt kvacit || 2:13 ||

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

na cāśāpāśabaddho 'sti rāgamohaṃ na vidyate |

na devā nāsurās tatra na yakṣoragarākṣasāḥ || 2:14 ||

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

na bhūtā na piśācās ca gandharvā ṛṣayas tathā |

tārāgrahaṃ na tatrāsti nāgakiṃnaragāruḍaṃ || 2:15 ||

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

na japo nāhnikas tatra nāgnihotrī na yajñakṛt |

na vrataṃ na tapaś caiva na tiryannarakaṃ tathā || 2:16 ||

There are no recitations or daily rituals there, nobody performs the Agnihotra and there are no sacrificers. There are no religious observances and no austerities and no 'animal hell'.

tasyeśānasya devasya aiśvaryaguṇavistaram |

api varṣāśatenāpi śakyaṃ vaktuṃ na kenacit || 2:17 ||

Nobody would be able to tell the extent of the qualities of the god Īśāna's powers, not even in a hundred years.

harecchāprabhavāḥ sarve paryāyeṇa bravīmi te |

devamānuṣavarjyāni vṛkṣagulmalatādayaḥ || 2:18 ||

All are born by Hara's wish. I shall teach [them to] you one by one, excluding gods and people, starting with the trees, the bushes and creepers.

2.13 *ābhūtasamplava* for the more widely attested form *ābhūtasamplava* occurs, e.g., in some MSS transmitting ŚDhŚ 10.77 and 81 (see Bisschop, Kafle, & Kiss forthcoming).

2.16 The phrase of *tiryannaraka* appears in MBh 3.181.18ab: *aśubhaiḥ karmabhiḥ pāpās tiryān-narakagāmināḥ*. Here Ganguli 1883–1896 translates *tiryān* separately as 'in a crooked way,' but I suspect that in the VSS *tiryannaraka* has more to do with *tiraggati*, being reduced to animal existence, being reborn as an animal or entering a hell in animal form. Cf. MBh 13.134.057 (CHECK): *nṛṣu janma labhante ye karmaṇā madhyamāḥ smṛtāḥ | tiryāninarakagantāro hy adhamās te narādhamāḥ* ||, and *Umāmahesvarasaṃvāda* 6.1: *avamanyanti ye viprān sarvaloke namaskṛtān | narakaṃ yānti te sarve tiryagyonim vrajanti ca* ||. I suspect that *nātirya*° in the witnesses is only a scribal mistake for *na tiryā*°.

2.17 My translation of *aiśvaryaguṇa*° is tentative. It could be taken as a *dvandva* compound (e.g. 'supremacy and qualities'). The expression *sarva*° or *aṣṭaiśvaryaguṇopeta* occurs frequently, e.g. in SivP 7.2.8.28ab and SkandaP 55.30cd, and ŚDhU 2.6, 79, 125, 127, with *aiśvaryā* most probably referring to the eight *siddhis* *aṇiman*, *laghiman* etc. De Simini (2016a, 386), e.g., translates *sarvaiśvaryaguṇopetaḥ* in ŚDhU 2.127 as 'endowed with all the qualities of lordship.'

2.18 Note the gender confusion in this verse, and the way I take *pāda* a as a separate statement to avoid a further confusion of case.

parārdhadvigūṇotsedho vistāraś ca tathāvidhaḥ |
anekākārapuṣpāṇi phalāni ca manoharam || 2:19 ||

The height [of the Śivāṇḍa] is two *parārdhas*, and [its] width is the same.
 There are lovely flowers of different forms [there] and also lovely fruits.

anye kāñcanavṛkṣāṇi maṇivṛkṣāṇy athāpare |
pravālamaniṣaṇḍāś ca padmarāgaruhāṇi ca || 2:20 ||

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

svādumūlaphalāḥ skandhalatāviṭapapādapāḥ |
kāmarūpās ca te sarve kāmādāḥ kāmabhāṣiṇaḥ || 2:21 ||

There are tasty roots and fruits and trees with creepers on their twigs. All are shape-shifters and they fulfill man's desires and they whisper seductively.

tatra vipra prajāḥ sarve anantaguṇasāgarāḥ |
tulyarūpabalāḥ sarve sūryāyutasamaprabhāḥ || 2:22 ||

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

parārdhadvayavistāram parārdhadvayam āyatam |
parārdhadvayavikṣepaṃ yojanānāṃ dvijottama || 2:23 ||

[The Śivāṇḍa] is two *parārdha* long and two *parārdha* wide, and two *parārdhas* is its [vertical] extension, [measured] in *yojanas*, O great Brahmin.

aiśvaryatvaṃ na saṃkhyāsti balaśaktiś ca bho dvija |
adhordhvo na ca saṃkhyāsti na tiryāṇ caiti kaścana || 2:24 ||

[Īśāna's] powers cannot be expressed by numbers, neither can [His] powerfulness, O twice-born. [In fact, the distances in the Śivāṇḍa] downwards and upwards cannot be expressed by numbers. Nobody can traverse it horizontally.

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

[In reality,] I do not know the length and width of the Śivāṇḍa. Enjoyment is

2.19 I understand *pāda* a as *parārdhadvigūṇa utsedho*, i.e. as an example of double *sandhi*. On the other hand, °*sedho* is only my conjecture, and may refer to something else than the Śivāṇḍa. Note the number confusion in *pāda* d, and also that two *parārdhas* is one *para*, the highest possible number according to verses 1.35–36 above. The number may refer to any unit of length, but 2.23 below suggests that it is *yojanas*.

2.20 Note that both *anye* and *apare* here pick up neuter nouns (gender confusion).

2.21 My conjectures in *pādas* ab result in a compound spanning the cæsura, which may have been the reason why the line got corrupted.

2.24 *Pādas* ab are an echo of 2.17b. *kaścana* in *pāda* d forces us to accept the readin in K₈₂^{Pc}K₇ (*caiti*), as opposed to *ceti* in the remaining witnesses.

undecaying there, and there is no birth or death there.

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

In the centre of the Śivāṇḍa, [creatures] shine like cow's milk. [It is] said to be the region (*ālaya*) of the one and a half *para* crore Īśānas.

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

They are all like the rising sun in the region of Tatpuruṣa. They are one and a half *para* crore [in number], living in the east.

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

Everybody is like collyrium in the southern direction, in the region of Aghora, one and a half *para* crore [in number].

*kundenduhimasailābhāḥ pāścimām diśam āśritāḥ |
parārdhaparakoṭīnām sadya-m-iṣṭālayaḥ smṛtaḥ || 2:29 ||*

In the western direction, they are like jasmine, the moon, like snowy rocks. Sadyojāta's lovely region is [home] to one and a half *para* crore [people].

*kuṅkumodakasamkāśā uttarām diśam āśritāḥ |
parārdhaparakoṭīnām vāmadevālayaḥ smṛtaḥ || 2:30 ||*

In the northern direction, they are like saffron in water. Vāmadeva's region is [home] to one and a half *para* crore [people].

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

2.25 *Pāda* c is transmitted in an unmetrical form and with a gender problem in the witnesses (*bhogam akṣayas*), hence my emendation using a stem form noun, a phenomenon frequently seen in this text. But note that *bhoga* is normally masculine; there might be a hiatus-filler in-between: *bhoga-m-akṣaya*.

2.26 Note the stem form *smṛta* in *pāda* d (cf. 2.29d). I understand *īśānānām* as *aiśānānām*. Īśāna is traditionally the upward-looking face of Śiva, his region is positioned in the centre here. Note that the somewhat cryptic third *pādas* here and in the coming verses may or may not refer to the number of people living in the given region. They may tell us about the extent of the given region, although the numbers are much higher than what one would expect after verse 2.23.

2.27 The genitive of *parārdhaparakoṭīnām* is baffling here and in the coming verses, but I suspect that again the expression gives the number of subjects living in the given region. *pūrvasyām* is meant to mean *pūrvām* (cf. *dakṣiṇām*, *pāścimām*, and *uttarām* in the next verses); note how K₁₀ tries to save the construction by reading *diśi*.

This verse conforms to the traditional view that Śiva's Tatpuruṣa-face is looking to the east.

2.28 Note the Aiśa form **CHECK** REF *diśim* in C₄₅, and that Aghora is indeed usually south-facing.

2.29 Note the Aiśa form *diśim* in K₇ in *pāda* b. In *pāda* d, we may presuppose the presence of a *sandhi*-bridge: *sadya-m-iṣṭālayaḥ*. Sadyojāta is traditionally associated with the western direction.

2.30 Note the Aiśa form *diśim* in C₉₄ in *pāda* b. Vāmadeva is traditionally associated with the western direction.

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

sadyaś cāṣṭau kalā jñeyāḥ saṃsārārṇavatāarakāḥ |
aṣṭatrimṣat kalā hy etāḥ kīrtitā dvijasattama || 2:32 ||

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

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

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

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

If one has the intention to go to the Śivāṇḍa, one should practise Śiva-yoga regularly. Without Śiva-yoga, O Brahmin, it is impossible to go there.

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

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

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

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

saptadvīpasamudrāṇi ratnapūrṇāni bho dvija |
dattvā vā vedaviduṣe śraddhābhaktisamanvitāḥ |
tatra gantum na śakyeta vinā dhyānena niścayaḥ || 2:37 ||

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

svadehān māṃsam uddhṛtya dattvārthibhyaś ca niścayāt |
svadāraputrasarvasvaṃ śiro 'rthibhyaś ca yo dadet |
na tatra gantum śakyeta anyair vāpi suduṣkaraiḥ || 2:38 ||

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

2.32 Note *sadyaś* in *pāda* a for *sadyasāś* or *sadyojātasya*.

2.34 *ākṛṣṭyā* in *pāda* a might be corrupt.

2.35 Understand *kṛcchrāditapa sarvāṇi* as *kṛcchrāditapāṃsi sarvāṇi*. It can be considered an instance of the use of a stem form noun.

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

yajñatīrthatapodānavedādhyāyanapārāgaḥ |
brahmāṇḍāntasya bhogāṃs tu bhuñkte kālavaśānugaḥ || 2:39 ||

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

kālena samapreṣyeṇa dharmo yāti parikṣayam |
alātacakravat sarvaṃ kālo yāti paribhraman |
traikālyakalanāt kālas tena kālaḥ prakīrtitaḥ || 2:40 ||

Dharma decays tossed forward by time. Time flies moving everything round and round like a circle of burning coal. Time is called *kāla* because of the waves (*kalana*) of the three divisions of time [past, present, future].

|| iti vṛṣasārasaṃgrāhe śivāṇḍasaṃkhyā nāmādhyāyo dvitīyaḥ ||

Here ends the second chapter in the *Vṛṣasārasaṃgrāha* called the Description of the Śivāṇḍa.

2.40 Notice the muta cum liquida licence in *pāda* a: *samapre°* renders as short-short-long. I take *samapreṣyena* as if it read *sampreṣito*, picking up *dharmo*; otherwise it is difficult to make sense of it. As Kenji Takahashi pointed out to me, Fitzgerald 2012 is a good starting point to understand the implication of *alātacakra*, ‘a single, rapidly twirled torch creat[ing] the illusion of an apparently real, continuous circle’ (ibid., p. 777). The function of *sarvaṃ* in *pāda* a becomes clear only if we understand *paribhraman* in a causative sense (for *paribhramayan*). One cannot help noticing that this verse would be in a more fitting context after verse 1.31, at the end of a section on *kāla*. On the other hand, it leads us to the next topic, Dharma, smoothly.

[tṛtīyo 'dhyāyaḥ]
[Chapter Three]

[dharmappravacanam —
An Exposition of Dharma]

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

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

kautūhalaṃ mamotpannam saṃśayaṃ chindhi tattvataḥ |
kasya putro munīśreṣṭha prajāś tasya kati smṛtāḥ || 3:2 ||

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

anarthayaājña uvāca |
dhṛtir ity eṣa dhātur vai paryāyaḥ parikīrtitaḥ |
ādhāraṇān mahattvāc ca dharma ity abhidhīyate || 3:3 ||

Anarthayaājña spoke: Well, *dhṛti* ('firmness') is [of the same] verbal root [as
dharma], and is said to be [its] synonym. It is called *dharma* because it
supports (*āDHĀraṇa*) and because it is great (*MAhattva*).

3.1 For the correct interpretation of *pāda* a, namely to decide whether these questions focus
on the bull of Dharma or Dharma itself/himself, see the end of the previous chapter, where *dharma*
was mentioned (2.4ob), and to which the present verse is a reaction; see also MBh 12.110.10–11: *prab-*
hāvārthāya bhūtānāṃ dharmappravacanam kṛtam | yat syād abhimsāsaṃyuktam sa dharma iti
niścayaḥ || dhāraṇād dharma ity āhur dharmeṇa vidhṛtāḥ prajāḥ | yat syād dhāraṇasaṃyuktam
sa dharma iti niścayaḥ || Note the similarities of MBh this passage with this chapter: the phrase
dharma ity āhur, the fact that the present chapter from verse 18 on is actually a chapter on *abhimsā*,
and that the etimological explanation involves the word [*ā*]*dhāraṇa* in both cases. These lead me
to think that in *pāda*s ab of this verse in the VSS, it is Dharma that is the focus of the inquiry and
not the bull.

Understand *pāda* d as *gatayas tasya kati smṛtāḥ*. I have accepted *smṛtāḥ* because this plural
signals that *gatis* is meant to be plural, similarly to what happens in 3.6cd (*tasya patnī... mahāb-*
hāgāḥ). The use of the singular in a context of numbers and quantities is one of the hallmarks of
the language of the VSS, see p. **CHECK**.

On Dharma as a bull, see Introduction, pp. **CHECK**.

3.3 For similar Purāṇic passages on the etymology of *dharma*, see the apparatus to this verse.

The insertion in my translation '[of the same]' solves the problem of a noun (*dhṛti*) seemingly
being considered a verbal root (*dhātu*) here. I owe thanks to Judit Törzsök for this interpretation.
For similar passages with nominal stems apparently being treated as *dhātus*, see e.g. VāyuP 3.17cd:
bhāvya ity eṣa dhātur vai bhāvye kāle vibhāvyaṭe; VāyuP 3.19cd (= BrahmaṇḍaP 1.38.21ab): *nātha ity*
eṣa dhātur vai dhātujñaiḥ pālāne smṛtaḥ; LiṅP 2.9.19: *bhaja ity eṣa dhātur vai sevāyāṃ parikīr-*
titaḥ.

śrutismṛtidvayor mūrtiś catuspādavr̥ṣaḥ sthitaḥ |
caturāśrama yo dharmah kīrtitāni maṇiṣibhiḥ || 3:4 ||

The four-legged Bull is the embodiment of both Śruti and Smṛti. It is Dharma, as made up of the four āśramas.

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

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

brahmaṇo hṛdayaṃ bhittvā jāto dharmah sanātanaḥ |
tasya patnī mahābhāgā trayodaśa sumadhyamāḥ || 3:6 ||

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

dakṣakanyā viśālākṣī śraddhādyāḥ sumanoharāḥ |
tasya putrāś ca pautrāś ca anakāś ca babhūva ha |
eṣa dharmānisargo 'yaṃ kiṃ bhūyaḥ śrotum icchasi || 3:7 ||

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

3.4 A similar image of the legs of the Bull of Dharma being the four (and not three, at least according to Olivelle 1993, 55 and Ganguli 1883–1896, Śāntiparvan CCLXX) āśramas is hinted at MBh 12.262.19–21: *dharmam ekaṃ catuspādam āśritās te naraṣabhāḥ | taṃ santo vidhivat prāpya gacchanti paramāṃ gatim || gr̥hebhya eva niṣkramya vanam anye samāśritāḥ | gr̥ham evābhisamśritya tato 'nye brahmacāriṇaḥ || dharmam etaṃ catuspādam āśramaṃ brāhmaṇā viduḥ | ānantyaṃ brahmaṇaḥ sthānaṃ brāhmaṇā nāma niścayaḥ ||*. On the more frequently quoted interpretation of the four legs, see Olivelle 1993, 235, a translation of Manu 1.81–82: 'Dharma and truth possess all four feet and are whole during the Kṛta yuga, and people did not obtain anything unrighteously (*adharmeṇa*). By obtaining, however, *dharmā* has lost one foot during each of the other *yugas* and righteousness (*dharmā*) likewise has diminished by one quarter due to theft, falsehood, and deceit. (MDh 1.81–82).' Understand *pādas* c and d as *catvāri āśramāṇi kīrtitāni dharmo maṇiṣibhiḥ* or *yo dharmah kīrtitaś caturāśramāṇi maṇiṣibhiḥ* or *yo dharmas caturāśramah kīrtito maṇiṣibhiḥ*. Judit Törzsök suggested that *caturāśrama* and *dharmah* may be interpreted as a compound here.

3.5 Note the use of the singular next to numbers in *pāda* a, as in 3.1d, and that *vijñeyāḥ* is an emendation from *vijñeyah* following the logic of 3.1d. *tirya* seems to be an acceptable nominal stem in this text for *tiryañc*. See, e.g., 4.6a: *devamānuṣatiryeṣu. °ādayaḥ* in *pāda* d seems superfluous.

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

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

vigatarāga uvāca |

dharmapatnī viśeṣeṇa putras tābhyah pṛthak pṛthak |

śrotum icchāmi tattvena kathayasva tapodhana || 3:8 ||

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

anarthayajña uvāca |

śraddhā lakṣmī dhṛti tuṣṭi puṣṭi medhā kriyā lajjā |

buddhi śānti vapuḥ kīrti siddhi prasūtisambhavāḥ || 3:9 ||

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

śraddhā kāmah suto jāto darpo lakṣmīsutaḥ smṛtaḥ |

dhṛtyas tu niyamaḥ putraḥ saṃtoṣa tuṣṭijaḥ smṛtaḥ || 3:10 ||

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

puṣṭyā lābhaḥ suto jāto medhāputraḥ śrutas tathā |

kriyāyās tv abhavat putro daṇḍaḥ samaya eva ca || 3:11 ||

To Puṣṭi was born a son [called] Lābha ('Profit'). Medhā's son is Śruta ('Sacred

and metrically 'adjusted' equivalent, so to say, of *babhūvuh*).

3.8 I have emended *tebhyah* to the correct feminine form *tābhyah* because I suspect that it is only the result of some early confusion brought about by *putras*, although *tebhyah* might be original. Note again the use of the singular (nominative) for the plural (accusative) in *pādas* ab. Alternatively, emend *dharmapatnī* to *dharmapatnīr* (plural accusative) and *putras* to *putrān* to make them work with *śrotum icchāmi*.

3.9 Note how *lajjā* in *pāda* b makes the line unmetrical.

For Dharma's thirteen wives and their sons, see, e.g., LiñP 1.5.34–37 (note the similarity between the first line and VSS 3.6cd–7ab above): *dharmasya patnyah śraddhādyāḥ kīrtitā vai trayo-daśa | tāsu dharmaprajāṃ vakṣye yathākramam anuttamam || kāmo darpo 'tha niyamaḥ saṃtoṣo lobha eva ca | śrutas tu daṇḍaḥ samayo bodhaś caiva mahādyutiḥ || apramādaś ca vinayo vyavasāyo divijottamāḥ | kṣemaṃ sukhaṃ yaśaś caiva dharmaputrāś ca tāsu vai || dharmasya vai kriyāyāṃ tu daṇḍaḥ samaya eva ca | apramādas tathā bodho buddher dharmasya tau sutau ||*

prasūtisambhavāḥ in *pāda* d is a rather bold conjecture that can be supported by two facts: firstly, the readings of the manuscripts are difficult to make sense of and thus are probably corrupt; secondly, a corruption from the name Prasūti, traditionally the name of Dakṣa's wife, to *ābhūti* is relatively easily to explain, *sū* and *bhū* being close enough in some scripts (e.g. in C_{9.4}) to cause confusion. Another option would be to accept *Ābhūti* as the name of Dakṣa's wife. For Prasūti being Dakṣa's wife in other sources, see, e.g., LiñP 1.5.20–21 (but also note the presence of the name Sambhūti): *prasūtiḥ suśuve dakṣac caturviṃśatikanyakāḥ | śraddhāṃ lakṣmīm dhṛtiṃ puṣṭiṃ tuṣṭiṃ medhāṃ kriyāṃ tathā || buddhi lajjāṃ vapuḥ śāntiṃ siddhiṃ kīrtiṃ mahātapāḥ | khyātiṃ śāntiś ca sambhūtiṃ smṛtiṃ pritiṃ kṣamāṃ tathā ||*

3.10 Understand *śraddhā* as a stem form noun for *śraddhāyāḥ* (gen./abl., cf. 3.11a). Alternatively, take *śraddhā* and *suto* as elements of a split compound, and understand *śraddhāsuto jātaḥ kāmah*.

Knowledge'). Kriyā's sons are Daṇḍa ('Punishment') and Samaya ('Law').

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

Lajjā's son is Vinaya ('Discipline'), Buddhi's son is Bodha ('Intelligence').
 Lajjā has two [more] sons: Sudhiya/[Sudhī] ('Wise') and Apramāda
 ('Cautiousness').

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

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

vigatarāga uvāca |
mūrtidvayaṁ kathaṁ dharmam kathayasva tapodhana |
kautūhalaṁ atīvaṁ me kartaya jñānasamśayaṁ || 3:14 ||

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

anarthayajña uvāca |
śrutismṛtidvayor mūrtir dharmasya parikīrtitā |

3.11 I have emended *abhayaḥ* to *abhavat* in *pāda c*, following the relevant line in the KūrmP cited above (*kriyāyāś cābhavat putro daṇḍaḥ samaya eva ca*) and also LiñP 1.5.37 quoted in the apparatus to this verse, allotting only two sons to Kriyā. Thus I don't think that Kriyā is supposed to have a son called Abhaya ('Freedom from danger'; BhāgP 4.1.50ab claims that Dayā had a son called Abhaya: *śraddhāsūta śubhaṁ maitrī prasādam abhayaṁ dayā*). Nevertheless, in a number of sources Kriyā actually has three sons, see, e.g., ViṣṇuP 1.7.26ab, where they are named as Daṇḍa, Naya and Vinaya: *medhā śrutaṁ kriyā daṇḍam nayaṁ vinayaṁ eva ca*. Perhaps read *kriyāyās tu nayaḥ putro* in *pāda c*? Compare VāyuP 1.10.34cd (*kriyāyās tu nayaḥ prokto daṇḍaḥ samaya eva ca*) with BrahmāṇḍaP 1.9.60ab (*kriyāyās tanayau proktau damaś ca śama eva ca*).

3.12 In a very similar passages in KūrmP 1.8.20 ff., Apramāda is Buddhi's son and Lajjā has only one son, Vinaya. In the above verse (VSS 3.12), *sudhiyaḥ* (for *sudhīḥ*) may only be qualifying *apramāda*, thus Lajjā may have two sons: Vinaya and the wise Apramāda. Alternatively, *pādas cd* might be a extra line inserted accidentally.

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

3.14 Note *dharmā* as a neuter noun and the form *atīvaṁ* for *atīva* metri causa. My emendation from *kīrtaya* ('declare') to *kartaya* ('cut') was influenced by the combination of *chindhi* and *saṁśaya*, often with *kautūhala*, elsewhere in the VSS: 3.2ab: *kautūhalaṁ mamotpannam saṁśayaṁ chindhi tattvataḥ*; 10.10cd: *kautūhalaṁ mahaj jātaṁ chindhi saṁśayakāraṇam*; 15.2ab: *etat kautūhalaṁ chindhi saṁśayaṁ parameśvara*. The reading *kīrtaya* may have been the result of the influence of *kīrtitā* in 3.13b above (De Simini's observation).

dārāgnihostrasambandham ijjā śrautasya lakṣaṇam |
smārto varṇāśramācāro yamaś ca niyamair yutaḥ || 3:15 ||

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

[*yamaniyamabhedah* —
Yama and Niyama rules]

yamaś ca niyamaś caiva dvayor bhedam ataḥ śṛṇu |
ahiṃsā satyam asteyam ānṛśaṃsyam damo ghrṇā |
dhanyāpramādo mādhyam ārjavam ca yamā daśa || 3:16 ||

Now hear the classification of both the *yama* and *niyama* rules.
Non-violence, truthfulness, not stealing, absence of hostility, self-restraint, taboos, virtue, carefulness, charm, honesty: these are the ten *yamas*.

ekaikasya punaḥ pañcabhedam āhur manīṣiṇaḥ |
ahiṃsādi pravakṣyāmi śṛṇuṣvāvahito dvija || 3:17 ||

The wise say that there are five subclasses to each. I shall teach you about non-violence and the other [*yama*-rules]. Listen carefully, O twice-born.

[*yameṣv ahiṃsā* (1) —
The first Yama-rule: Non-violence]
[*pañcavidhā hiṃsā* —

3.15 The reading °*dvayī* in K₇ in *pāda* a is attractive, but as Judit Törzsök has pointed out to me, it is more likely that the slightly less convincing but widespread variant °*dvayor* is original.

As for Dharma being based on *śruti* and *smṛti*, see, e.g., Manu 2.10: *śrutiś tu vedo vijñeyo dharmasāstraṃ tu vai smṛtiḥ | te sarvārtheṣv amīmāṃsyē tābhyāṃ dharmo hi nirbabhau* ||. In Olivelle's translation (Olivelle 2005, 94): "Scripture" should be recognized as "Veda," and "tradition" as "Law Treatise." These two should never be called into question in any matter, for it is from them that the Law shines forth.'

There may be a hiatus filler in *pādas* cd: °*sambandha-m-ijjā* for °*sambandha ijjā*.

To state that the Smārta tradition is connected to *yamas* and *niyamas* and the *āśramas* and then to discuss these at length (principally in chapters 3–8 and 11) can be seen as a clear self-identification with the Smārta tradition.

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

3.17 In *pāda* a, *pañca* and *bhedā* may be typeset as two separate words since the use of the singular after numbers is one of the hallmarks of the text (see CHECK).

Five types of violence]

trāsanam tāḍanam bandho māraṇam vṛttināśanam |
himsām pañcavidhām āhur munayas tattvadarśinaḥ || 3:18 ||

Frightening and beating [other people], tying [someone] up, killing and the destruction of [other people's] livelihood: violence is said by the wise who see the truth to be of [these] five types.

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

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

baddhvā pāḍau bhujoraś ca śirorukkaṇṭhapāśitāḥ |
anāhatā mriyanty evaṁ vadho bandhanajaḥ smṛtaḥ || 3:20 ||

[Others,] tie up [people] at their feet and their arms and chests. [These,] hung by their hair and neck, die in this way without being wounded. This is the capital punishment for tying up [other people].

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

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

yasya yasya hared vittam tasya tasya vadhaḥ smṛtaḥ |
vṛttijivābhībhūtānām taddvārā nihataḥ smṛtaḥ || 3:22 ||

He who robs somebody's money is to be punished by the same person. He is [to be] struck down by those whose livelihood got damaged by him.

viśavahniśaraśastrair māyāyogabalena vā |
himsakāṇy āhu viprendra munayas tattvadarśinaḥ || 3:23 ||

[Those who kill other people] with poison, fire, arrows, swords, or by the force of magic or yoga are called murderers by the sages who see the truth, O

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

3.20 Understand *bhujoraś ca* in *pāḍa* a as *bhuje, urasi ca*, in this case with an instance of double sandhi, and in stem form: *bhuje urasi ca* → *bhuja urasi ca* → *bhujorasi ca* → *bhujoraś ca*. Alternatively, understand it as a compound (*bhujorasi*). In *pāḍa* b, my emendation is only one of the possible interpretations. We might accept *śiroru*° as consisting of *śira* + *ūru* ('head and thigh'), or emend it to *śiroraḥ*° for *śira* + *uraḥ* ('head and chest'). Also note my conjecture in *pāḍa* d, without which this *pāḍa* is difficult to interpret.

3.22 Understand *vadhaḥ* in *pāḍa* b as *vadhyāḥ* metri causa. My translation of the second line of this verse reflects a conjecture (*taddvārā*) understood as connected to both *pāḍa* c and *niyataḥ* in *pāḍa* d.

great Brahmin.

[*ahimsāpraśamsā* —
Praise of non-violence]

ahimsā paramaṃ dharmaṃ yas tyajet sa durātmavān |
kleśāyāsavinirmuktaṃ sarvadharmaphalapradam || 3:24 ||

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

nātaḥ parataro mūrkhō nātaḥ parataram tamaḥ |
nātaḥ parataram duḥkham nātaḥ parataro 'yaśaḥ || 3:25 ||

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

nātaḥ parataram pāpaṃ nātaḥ parataram viṣam |
nātaḥ paratarāvidyā nātaḥ param tapodhana || 3:26 ||

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

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

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

sarvabhūtadayām nityam yaḥ karoti sa paṇḍitaḥ |
sa yajvā sa tapasvī ca sa dātā sa dṛḍhavrataḥ || 3:28 ||

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

ahimsā paramaṃ tīrtham ahimsā paramaṃ tapaḥ |
ahimsā paramaṃ dānam ahimsā paramaṃ sukham || 3:29 ||

Non-violence is the supreme pilgrimage place. Non-violence is the highest

3.23 *Pāda* a is unmetrical. Note how elliptical this verse is and that *himsakāni* is neuter although it refers to people, perhaps implying *bhūtāni*. Alternatively, take *y* in *himsakāny* as a rather unusual sandhi-bridge (*himsakān-y-āhu*), or simply delete this *y*. Note also that *āhu* stands for *āhur* metri causa.

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

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

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

austerity. Non-violence is the highest donation. Non-violence is the highest joy.

ahiṃsā paramo yajñah ahiṃsā paramaṇi vratam |
ahiṃsā paramaṇi jñānam ahiṃsā paramā kriyā || 3:30 ||

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

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

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

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

Non-violence is the supreme Dharma. Non-violence is the supreme path. Non-violence is the supreme Brahman. Non-violence is supreme Śiva.

[*māṃsāhārah* —

On meat-consumption]

māṃsāśanān nivarteta manasāpi na kṛṇkṣayet |
sa mahat phalam āpnoti yas tu māṃsaṁ vivarjayet || 3:33 ||

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

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

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

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

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

kṛtvā svayaṁ vāpy utpādya paropahṛtam eva vā |
devān pitṛṃś cārcayitvā khādan māṃsaṁ na doṣabhāk || 3:36 ||

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

vedayajñatapatīrthadānaśīlakriyāvrataiḥ |
māṃsāhāranivṛttānāṁ ṣoḍaśāṃsaṁ na pūryate || 3:37 ||

[People who know] the Vedas and [perform] sacrifices and austerities and

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

[visit] sacred places, donate, [are of] good conduct, [perform] rituals and [keep] religious vows [but eat meat] will not [be able to] enjoy even a tiny portion of [such rewards that] [those] people [receive] who have given up meat.

*mṛgāḥ parṇatrṇāhārād ajameṣagavādibhiḥ |
sukhino balavantaś ca vicaranti mahītale || 3:38 ||*

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

*vānarāḥ phala-m-āhārā rākṣasā rudhirapriyāḥ |
nihatā rākṣasāḥ sarve vānaraiḥ phalabhōjibhiḥ || 3:39 ||*

Monkeys eat fruits, Rākṣasas prefer blood. The fruit-eating monkeys defeated all the Rākṣasas.

*tasmān māṃsaṃ na hīheta balakāmena bho dvija |
balena ca guṇākarṣāt parato bhayabhīruṇā || 3:40 ||*

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

*ahiṃsakasamo nāsti dānaya jñāsamīhayā |
iha loke yaśaḥ kīrtiḥ paratra ca parā gatiḥ || 3:41 ||*

By wishing to make donations and perform sacrifices no one will become comparable to someone who refrains from violence. [He will have] fame and glory in this world and the supreme path in the other.

*trailokyam maṇiratnapūṛṇam akhilaṃ dattvottame brāhmaṇe
koṭīyajñāsahasrapadmam ayutaṃ dattvā mahīm dakṣiṇām |
tīrthānām ca sahasrakoṭīniyutaṃ snātvā sakṛn mānavaḥ
etatpunyaphalam ahiṃsakajanaḥ prāpnoti niḥsaṃśayaḥ || 3:42 ||*

A person who refrains from violence will gain, no doubt about it, the [same] meritorious rewards that others would get by donating the three worlds

3:37 See a similarly phrased comparison in Manu 2.86: *ye pākayajñās catvāro vidhiyajñāsamanvitāḥ | sarve te japayajñāsya kalām nārhanṭi ṣoḍaśim ||*

3:39 Understand *phalam āhārā* as *phalāhārā* (-m- is a sandhi-bridge). This verse clearly refers to the story of the *Rāmāyaṇa*.

3:40 *guṇākāśāt* in *pāda c* is difficult to interpret and *guṇākarṣāt* is a conjecture by Judit Törzsök which fits the context well, although the polysemy of *guṇa* may allow for other solutions. Verses 3:40–42 may be echoing *BrahmaṇḍaP* 216.64–66: *māṃsān miṣṭataram nāsti bhakṣyabhojyādikeṣu ca | tasmān māṃsaṃ na bhūñjīta nāsti miṣṭaiḥ sukhodayaḥ || gosahasraṃ tu yo dadyād yas tu māṃsaṃ na bhakṣayet | samāu etau purā prāha brahmā vedavidāṃ varaḥ || sarvatīrtheṣu yat puṇyam sarvayajñeṣu yat phalam | amāṃsabhakṣaṇe viprās tac ca tac ca ca tatsamam ||*

3:41 *Pādas ab* are reminiscent of *ŚDhS* 11.92: *ahiṃsaikā paro dharmah śaktānām parikīrtitam | śaktānām ayaṃ dharmo dānaya jñādīpūrvakah ||* On this verse see also Bisschop, Kafle, & Lubin 2021, 15–16.

Note the variant °*dharmā*° in both C₀₂ and E in *pāda b*.

filled with jewels and gems in their entirety to an excellent Brahmin, by [performing] a thousand [times] ten trillion (*padma*) [times] ten thousand (*ayuta*) *koṭiyajña* sacrifices, by donating the earth [to a priest] as sacrificial fee, and by bathing [at] a thousand times ten million times a million (*niyuta*) sacred places at once.

|| *iti vṛṣasārasaṁgrāhe ahimsāpraśamsā nāmādhyaḥ trītiyaḥ* ||

Here ends the third chapter in the *Vṛṣasārasaṁgrāha* called the Praise of Non-violence.

3.42 Metre: *śārdūlavikrīḍita*. On *padma* meaning ‘ten trillion’, and on other words for numbers, see 1.32–35.

koṭiyajña in *pāda* d may refer to a special kind of sacrifice, mostly known as *koṭihoma* in the Purāṇas and in inscriptions (see, e.g., Fleming 2010, and 2013). It involves a hundred fire-pits and a hundred times one thousand Brahmins (hence the name ‘the ten-million sacrifice’). See, e.g., BhavP *uttaraparvan* 4.142.54–58: *śatānāno daśamukho dvimukhaikamukhas tathā | caturvidho mahārāja koṭihomo vidhīyate || kāryasya gurutām jñātvā naiva kuryād aparvaṇi | yathā saṁkṣepataḥ kāryaḥ koṭihomas tathā śṛṇu || kṛtvā kuṇḍaśataṁ divyaṁ yathoktaṁ has-tasaṁmitam | ekaikasmiṁs tataḥ kuṇḍe śataṁ viprān niyojayet || sadyaḥ pakṣe tu viprānāṁ sa-hasraṁ parikīrtitam | ekasthānapraṇīte ’gnau sarvataḥ paribhāvite || homaṁ kuryur dvijāḥ sarve kuṇḍe kuṇḍe yathoditam | yathā kuṇḍabahutve ’pi rājasūye mahākratau ||*

Note that the second syllable of *phalam* in *pāda* d is treated as long: this happens often at word-boundaries in this text; and note how *K*₇ aims to restore the metre by inserting *tv* after its *phalam*.

[caturtho 'dhyāyaḥ]
[Chapter Four]

[*yameṣu satyam* (2) —
The second Yama-rule: Truthfulness]

anarthayaājña uvāca |
sadbhāvaḥ satyam ity āhur dṛṣṭapratyayam eva vā |
yathābhūtārthakathanam tat satyakathanam smṛtam || 4:1 ||

Anarthayaājña spoke: The state of being real (*sad-bhāva*) is called truth (*sat-ya*). Alternatively, it is also a certainty (*pratyaya*) that originates in perception (*dṛṣṭa*). Relating things in a way that corresponds to reality is called 'speaking the truth.'

ākrośatādanādīni yaḥ saḥeta suduḥsaham |
kṣamate yo jītātmā tu sa ca satyam udāhṛtam || 4:2 ||

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

vadhārtham udyataḥ śastram yadi prccheta karhicit |
na tatra satyam vaktavyam anṛtam satyam ucyate || 4:3 ||

If one is being interrogated at any time with a sword lifted to strike him down, in this case the truth is not to be spoken, and a lie is can be called truth.

vadhārhaḥ puruṣaḥ kaścid vrajet pathi bhayāturaḥ |
prcchato 'pi na vaktavyam satyam tad vāpi ucyate || 4:4 ||

A person who is walking on the road and is afraid of being killed **CHECK** should not reply [to people who are potentially dangerous] even if they ask him. This is also called truth[fulness].

na narmayuktam anṛtam hinasti
na strīṣu rājan na vivāhakāle |
prāṇātyaye sarvadhanāpahāre
pañcānṛtam satyam udāharanti || 4:5 ||

A lie does not hurt when it is connected with joking, with women, O king, at the time of marriage, at the departure from life and when one's entire wealth is about to be taken away. They call these five kinds of lies truths.

4.1 Although the rather similar line in the ŚDhŚ (11.105cd: *yathābhūtārthakathanam ity etat satyalakṣanam*) makes it tempting to emend *satyakathanam* to *satyalakṣanam* in *pāda* d, I rather take this verse to introduce two views on truth: one philosophical, and one ordinary that relates to the moral question of truthfulness.

4.2 *suduḥsaham* (singular) in *pāda* b picks up °*ādīni* (plural) in *pāda* a. The *-m* in *satyam* may be a sandhi-bridge and the phrase may refer to a masculine subject thus: *sa ca satya-m-udāhṛtaḥ*.

4.3 Understand *udyataḥ* (nom.) in an active sense ('holding/lifting').

4.5 This *upajāti* verse appears in countless sources, beginning with the MBh (see the appa-

devamānuṣatiryeṣu satyaṃ dharmah paro yataḥ |

satyaṃ śreṣṭhaṃ variṣṭhaṃ ca satyaṃ dharmah sanātanaḥ || 4:6 ||

Since truth is the supreme Dharma in [the world of] gods, humans and animals, truth is the best, the most preferable. Truth is the eternal Dharma.

satyaṃ sāgaram avyaktaṃ satyaṃ akṣayabhogadam |

satyaṃ potaḥ paratrārthaṃ satyaṃ panthāna vistaram || 4:7 ||

Truth is an unmanifest ocean. Truth yields imperishable pleasures. Truth is the ship that carries you to the other world. Truth is the wide path.

satyaṃ iṣṭagatiḥ proktaṃ satyaṃ yajñam anuttamam |

satyaṃ tīrthaṃ paraṃ tīrthaṃ satyaṃ dānam anantakam || 4:8 ||

Truth is said to be the desired path. Truth is the supreme sacrifice. Truth is a pilgrimage place, a supreme pilgrimage place. Truth is an endless donation.

satyaṃ śīlam tapo jñānam satyaṃ śaucam damaḥ śamaḥ |

satyaṃ sopānam ūrdhvasya satyaṃ kīrtir yaśaḥ sukham || 4:9 ||

Truth is morality, austerity, knowledge. Truth is purity, self-control and tranquillity. Truth is the ladder upwards. Truth is fame and glory and happiness.

aśvamedhasahasraṃ ca satyaṃ ca tulayā dhṛtam |

aśvamedhasahasrād dhi satyam eva viśiṣyate || 4:10 ||

[When] a thousand Aśvamedha sacrifices and truth are measured on a pair of scales, truth indeed surpasses a thousand Aśvamedha sacrifices.

satyena tapate sūryaḥ satyena pṛthivī sthitā |

satyena vāyavo vānti satye toyam ca śītalam || 4:11 ||

The Sun shines because of truth. The Earth stays in place by truth. The winds blow because of truth. Water is cooling through truth.

tiṣṭhanti sāgarāḥ satye samayena priyavrataḥ |

satye tiṣṭhati govindo balibandhanakāraṇāt || 4:12 ||

The oceans exist by the truthful encounter with Priyavrata. Govinda abides

ratus). All versions contain a vocative addressing a king, which is out of context in the VSS, the addressee being Vigatārāga, i.e. Viṣṇu disguised as a Brahmin. The redactors did not notice or did not care about this small inconsistency. Note the metrical licence that allows the last syllable of °yuktam to count as long. The same reading with *anytam* can be found in the apparatus in the MBh critical edition.

4.7 *Pāda* d is slightly problematic because it is difficult to ascertain if some of the MSS actually read *panthāna* or *pasthāna* (or *yasthāna*). I suspect that *panthāna* is a stem form noun formed (metri causa) to stand for an irregular nominative of *pathin*.

4.8 The repetition of *tīrthaṃ* in *pāda* c is slightly suspect. Cf., e.g., MatsP 22.79ab: *satyaṃ tīrthaṃ dayā tīrthaṃ tīrthaṃ indriyanigrahaḥ*.

4.9 Looking at the similar line in the VarP (193.36cd, see the apparatus), one wonders if the slightly odd *ūrdhvasya* in *pāda* c is not a corrupt form of *svargasya*.

4.11 Here and several times below, *satye* is probably to be taken as standing for *satyena*.

in truth because He [as Vāmana] stopped [Mahā]Bali [in spite of the fact that this was achieved by a trick].

agnir dahati satyena satyena śaśinā caraḥ |

satyena vindhyās tiṣṭhanti vardhamāno na vardhate || 4:13 ||

Fire burns with truth. The Moon rises by truth. It is because of truth that the Vindhya mountain stands in place and that although it was growing it is not growing [anymore].

lokālokaḥ sthitaḥ satye meruḥ satye pratiṣṭhitaḥ |

4.12 *Pāda* b, *samayena priyavrataḥ*, probably stand for *samayena priyavratasya* although it is unclear to me what exactly *samaya* refers to here.

For the story of Priyavrata, Manu's son, in which he wanted to turn nights into days by circling around Mount Meru in a chariot, and by this produced the seven oceans, see, e.g., BhāgP 5.1.30–31: *yāvad avabhāsayati suragirim anuparikrāman bhagavān ādityo vasudhātalam ardhenaiva pratapaty ardhēnāvachchādayati, tadā hi [priyavrataḥ] bhagavadupāsānopacitātīpuruṣaprabhāvas tad anabhinandan samajavena rathena jyotirmayena rajanīm api dinam kariṣyāmīti saptakṛtvā tarāṇīm anuparyakrāmad dvitīya iva pataṅgaḥ | ye vā u ha tadrathacaraṇanemikṛtaparikhātās te sapta sindhava āsan yata eva kṛtāḥ sapta bhuvo dvīpāḥ |*.

Pādas cd: for a somewhat similar reference to the story of Mahābali, see, e.g., VarP 65.66: *evam purā cakradhareṇa viṣṇunā baddho balir vāmanarūpadhārīnā | śakrapriyārtham surakāryasiddhaye hitāya vipraṣabhaḥ godvījānām ||*

4.13 Since *śaśi* (instead of *śaśin*) is a possible stem in this text, *śaśir ācaraḥ* could be acceptable here in *pāda* b (see K₈₂K₁₀K₇), perhaps standing for *śaśinas carāṇam* or *śaśis carati*. My conjecture (*śaśinā caraḥ*) could stand for *śaśinā/śaśinas cāraḥ* metri causa. Other possibilities, suggested by colleagues, include *śaśibhāskarāḥ*, *śaśigocaraḥ* and *śiśirāmbhasaḥ*.

Pādas cd refer to the story of Agastya and the Vindhya mountain: Vindhya became jealous of the Sun's revolving around Mount Meru and when the Sun refused him the same favour, he decided to grow higher and obstruct the Sun's movement. As a solution to this situation, Agastya asked Vindhya to bend down to make it easier for him to reach the south and to remain thus until he returned. Vindhya agreed to do what Agastya asked him but Agastya never returned. See MBh 3.102.1–14 (see in the word *samaya* in verse 13 and compare it to VSS 4.12b): *yudhiṣṭhira uvāca | kimarthaṃ sahasā vindhyaḥ pravṛddhaḥ krodhamūrchitaḥ | etad icchāmy ahaṃ śrotuṃ vistareṇa mahāmune || lomaśa uvāca | adrirājaṃ mahāśailaṃ meruṃ kanakaparvatam | udayāstamaye bhānuḥ pradakṣiṇam avartata || taṃ tu dṛṣṭvā tathā vindhyaḥ śailaḥ sūryam athābravit | yathā hi merur bhavatā nityaśaḥ parigamyate || pradakṣiṇam ca kriyate mām evaṃ kuru bhāskara | evam uktas tataḥ sūryaḥ śailendraṃ pratyabhāṣata || nāham ātmecchayā śaila karomy enaṃ pradakṣiṇam | eṣa mārگاḥ pradīṣṭo me yenedaṃ nirmītaṃ jagat || evam uktas tataḥ krodhāt pravṛddhaḥ sahasācalah | sūryācandramasor mārگاṃ roddhum icchan paramtapa || tato devāḥ sahitaḥ sarva eva; sendrāḥ samāgāmya mahādrirājaṃ | nivārayām āsur upāyatas taṃ; na ca sma teṣāṃ vacanaṃ cakāra || athābhijagmur munim āśramasthaṃ; tapasvināṃ dharmabhṛtāṃ varīṣṭhaṃ | agastyam atyadbhutavīryadīptaṃ; taṃ cārthaṃ ūcuḥ sahitaḥ surās te || devā ūcuḥ | sūryācandramasor mārگاṃ nakṣatrāṇāṃ gatim tathā | śailarājo vṛṇoty eṣa vindhyaḥ krodhavaśānugah || taṃ nivārayitum śakto nānyaḥ kaś cid dvijottama | ṛte tvāṃ hi mahābhāga tasmād enaṃ nivāraya || lomaśa uvāca | tac chrutvā vacanaṃ vipraḥ surāṇāṃ śailam abhyagāt | so 'bhigamyābravīd vindhyaṃ sadārāḥ samupasthitaḥ || mārگاṃ icchāmy ahaṃ dattaṃ bhavatā parvatottama | dakṣiṇāṃ abhigantāsmi diṣaṃ kāryeṇa kena cit || yāvadāgamanam mahyaṃ tāvat tvāṃ pratipālāya | nivṛtte mayi śailendra tato vardhasva kāmataḥ || evaṃ sa samayaṃ kṛtvā vindhyenāmitrakarṣaṇa | adyāpi dakṣiṇād deśād vāruṇir na nivartate || etat te sarvaṃ ākhyātāṃ yathā vindhyo na vardhate | agastyasya prabhāvena jan mām tvāṃ pariprcchasi ||*

vedās tiṣṭhanti satyeṣu dharmāḥ satye pratiṣṭhāti || 4:14 ||

The [mythical] Lokāloka mountains are located in truth. Mount Meru stands by truth. The Vedas abide in truth. Dharma is rooted in truth.

satyaṁ gauḥ kṣarate kṣīraṁ satyaṁ kṣīre ghrtaṁ sthitam |

satye jīvaḥ sthito dehe satyaṁ jīvaḥ sanātanaḥ || 4:15 ||

The milk a cow yields is truth. Ghee in milk is present as truth. The soul dwells in the body in truth. The eternal soul is truth.

satyaṁ ekena samprāpto dharmasāadhananiścayaḥ |

rāmarāghavavīryeṇa satyaṁ ekaṁ surakṣitam || 4:16 ||

If truth is obtained by somebody (*ekena*), he/she will be one for whom Dharma is surely accomplished. By the heroism of Rāma Rāghava, the only truth was well-guarded.

evaṁ satyavidhānasya kīrtitaṁ tava suvrata |

sarvalokahitārthāya kim anyac chrotum icchasi || 4:17 ||

Thus have [I] taught the rules of truth to you, O virtuous one, to favour the whole world. What else do you wish to hear?

[*yameṣv asteyaṁ* (3) —

The third Yama-rule: Refraining from stealing]

vigatarāga uvāca |

na hi tṛptiṁ vijānāmi śrutvā dharmam tavāpy aham |

upariṣṭād ato bhūyaḥ kathayasva tapodhana || 4:18 ||

Vigatarāga spoke: I can't have enough of learning about [this teaching of] your[s on] Dharma. Teach me further than this, O great ascetic.

anarthayaājña uvāca |

steyaṁ śṛṇv atha viprendra pañcadhā parikīrtitam |

adattādānam ādau tu utkocaṁ ca tataḥ param |

prasthavyājas tulāvyājaḥ prasahyasteya pañcamam || 4:19 ||

Anarthayaājña spoke: Now listen to [my teaching about] stealing, O great Brahmin, which is taught to be of five kinds. Firstly, [listen to] theft, then bribery, cheating with weights, cheating with scales, and the fifth kind, robbery.

dhṛṣṭaduṣṭaprabhāvena paraḍravyāpakarṣaṇam |

vāryamāṇāpi durbuddhir adattādānam ucyate || 4:20 ||

When somebody's wealth is taken away by an impudent and wicked person is

4.15 *satye* in *pāda* c may stand for *satyaṁ*: 'The soul dwells in the body as truth.'

4.16 Or: 'If truth alone (*ekena*) is obtained, Dharma is surely accomplished.'

4.18 It is not inconceivable that *tava* is meant to carry the sense of the ablative, as Kenji Takahashi has suggested to me: 'I can't have enough of learning about Dharma from you.'

4.19 'Theft' (*adattādāna*): literally 'taking what has not been given.'

called theft. It is a foolish thought even if suppressed.

utkocaṃ śṛṇu viprendra dharmasaṃkarakākarakam |
mūlyam kāryavināśārtham utkocaḥ parigrhyate |
tena cāsau vijānīyād dravyalobhabalāt kṛtam || 4:21 ||

O great Brahmin, listen to bribery, which defiles Dharma. A sum of money taken in order to exempt somebody from a duty is a bribe. Therefore this [also] should be considered as such [i.e. as stealing because] it is committed out of greed for material goods.

prasthavyāja-upāyena kuṭumbaṃ trātum icchati |
taṃ ca stenaṃ vijānīyāt paradravypahārakam || 4:22 ||

[Even if] somebody wants to protect a family by the method of cheating with weights, that person should be considered a thief, because he takes away other people's wealth.

tulāvyaāja-upāyena parasvārtham hared yadi |
cauralakṣaṇakāś cānye kūṭakāpaṭikā narāḥ || 4:23 ||

[The case is similar] if somebody takes away somebody else's belongings by the method of cheating with scales. Other people, deceitful swindlers (*kūṭa-kāpaṭika*) share the characteristics of thieves.

durbalārjavabāleṣu cchadmanā vā balena vā |
apahr̥tya dhanam mūḍhaḥ sa cauraś cora ucyaṭe || 4:24 ||

If someone, by deceit or by force, snatches away the wealth of weak and honest people and simpletons, that morally corrupt usurper is [simply] a thief.

nāsti steyasamam pāpam nāsti adharmas ca tatsamaḥ |
nāsti stenasamākirtir nāsti stenasamo 'nayaḥ || 4:25 ||

There is no sin equal to stealing. There is no crime (*adharma*) equal to it. There is no ill-fame comparable to that of being a thief. There is no bad-conduct comparable to being a thief.

4.20 My impression is that *prabhāva* in *pāda* a stands for *bhāva*, *duṣṭabhāva* ('vicious') being a common expression. The implications of *vāryamāṇo* in *pāda* c are unclear to me, hence my emendation to *vāryamāṇā*. My translation is thus tentative and still not satisfactory.

4.21 Note that *mūlyam* in *pāda* c is a conjecture for *mūla*. It is partly based on a relevant passage in the *Mitākṣara* (ad *Yājñavalkyasmṛti* 2.176cd): *paṇyasya kṛitadravyasya yaṃ mūlyam dattam, bhr̥tir vetanam kṛtakarmaṇe dattam... utkocena kāryapratibandhanirāsārtham adhikṛtebhyo dattam...* Note *asau* in *pāda* e as an accusative form (for *amum* or *adaḥ*). It is not unlikely that *tena* is a corruption from *stena*, and the *pāda* may have originally read *stenaṃ taṃ ca vijānīyād* ('he should be known as a thief'), or similar (cf. 4.22c below). M (f. 7r) reads *tena steya vijānīyād* here.

4.23 A line may have dropped out after *pāda* b, perhaps because a line similar to 4.22cd caused an eyekskip. Alternatively, this line may simply be elliptical.

4.24 It is possible that *pāda* d read differently, e.g. *sa coras cora ucyaṭe*, meaning 'that thief is [rightly] called a thief'.

nāsti steyasamāvidyā nāsti stenasamaḥ khalah |
nāsti stenasama ajño nāsti stenasamo 'lasah || 4:26 ||

There is no greater ignorance than stealing. There are no bigger rogues than thieves. There is nobody as ignorant as a thief. There is not a lazy person who is comparable to a thief.

nāsti stenasamo dveṣyo nāsti stenasamo 'priyah |
nāsti steyasamaṃ duḥkhaṃ nāsti steyasamo 'yaśah || 4:27 ||

There is nobody as detestable as a thief. There is nobody disliked as much as a thief. There is no greater suffering than stealing. There is no greater disgrace than theft.

pracchanno hriyate 'rtham anyapuruṣaḥ pratyakṣam anyo haret
nikṣepād dhanahāriṇo 'nya-m-adhamo vyājena cānyo haret |
anye lekhyavikalpanāhṛtadhanā †anyo hṛtād vai hṛtā†
anyaḥ kṛitadhano 'paro dhayahrta ete jaghanyāḥ smṛtāḥ || 4:28 ||

Some [thieves] take away [other people's] wealth in disguise, some in broad daylight. Other wicked people take money from deposits, and some people steal through fraud. Some gather wealth by forging documents, others steal from stolen money[?]. Some people's wealth is from purchased [children?] (*kṛita*). Others take away others' inheritance[?]. These are considered the vilest.

stenatulya na mūḍham asti puruṣo dharmārthahīno 'dhamah
yāvaj jīvati śaṅkayā narapateḥ samtrasyamāno raṭan |
prāptaḥśāsana tīvrasyaviṣamaṃ prāpnoti karmeritaḥ
kālena mriyate sa yāti nirayam ākrandamāno bhṛśam || 4:29 ||

There isn't a bigger idiot than a thief, who is a wicked person without Dharma and Artha. As long as he lives, he trembles in fear of the king, wailing. Having received his punishment, he gets into severe and [in]tolerable difficulties, propelled by [his] karma. When his time comes, he

4.26 Note the peculiar sandhi in *pāda c* (°*sama ajño*), which still leaves the *pāda* unmetrical.

4.27 Note how *stena* and *steya* are used interchangeably (or chaotically) in the above passages in the MSS to denote both 'thief' and 'theft/stealing'. The scribe of K₇ ends up writing *stenya* in 4.27e.

4.28 Metre *śārdūlavikrīḍita*. It appears that *hriyate* in *pāda a* is to be taken as an active verb (*harate*). Note also how C₄₅ and K₇ read the same here against the other witnesses. Take °*hariṇo* in *pāda b* as singular and *m* in °*nya-m-adhamo* as a sandhi-bridge. Alternatively, read as plural: °*hariṇo 'nya adhamo*... The second half of *pāda c* is difficult to reconstruct. The translation of *pāda d* is mostly guesswork. Tentatively, I take *kṛita* as *kṛitaka* ('a purchased son', see Manu 9.174). *dhayahrta* makes little sense to me. Florinda De Simini suggested that *dhaya* might stand for *daya*, which in turn may stand for *dāya* ('inheritance') metri causa. Lacking any better solution, I supplied these in my translation, marked with question marks. Note also the metrical licence that the last syllable of *dhayahrta* counts as long.

dies and goes to hell, weeping vehemently.

*nītvā durgatikoṭikalpa nirayāt tiryatvam āyānti te
tiryatve ca tathaivam ekaśatikam prabhramya varṣārbudam |
mānuṣyaṃ tad avāpnūvanti vipule dāridryarogākulam
tasmād durgatihetu karma sakalam tyaktvā śivam cāśrayet || 4:30 ||*
Having spent ten million æons of suffering, they emerge from hell to the state of animal existence. Thus, they roam about in animal existence for a hundred and one times ten million years. Then they reach the status of human existence on earth which is full of poverty and disease. Then abandoning all one's karmas, the causes of suffering, one seeks refuge in Śiva.

[*yameṣv ānṛśaṃsyam* (4) —

The fourth Yama-rule: Absence of hostility]

*aṣṭamūrtiśivadvēṣṭā pitur mātus ca yo dviṣet |
gavāṃ vā atither dveṣṭā nṛśaṃsāḥ pañca eva te || 4:31 ||*

The one who is hostile towards the eight-formed Śiva, he who hurts his mother or father, he who is hostile towards cows or guests: these are the five types of cruel people.

*aṣṭamūrtiḥ śivah sākṣāt pañcavyomasamanvitaḥ |
sūryaḥ somaś ca dīkṣaś ca dūṣakaḥ sa nṛśaṃsakaḥ || 4:32 ||*

Śiva in his manifest form (*sāṅkṣāt*) is of eight forms, with the five elements

4.29 For some time I was wondering if one should accept E's reading *stenastulya na mūḍham asti* as a metri causa version of *stenatulyo na mūḍho 'sti*; see a similar case of a nominative ending inside of compound in *pāda* c below. One major concern remained: the accepted reading would be of an edition that rarely emerges as the sole transmitter of the best reading. Another possible solution could be to emend to *stenamṭulya...*, meaning 'There is no bigger foolishness than theft', but then the second part of *pāda* a is difficult to connect. In the end, I decided to go for the most widely attested reading (*stenatulya*), which is unmetrical.

Understand *prāptaśāsana tīvrasyaviṣamaṃ* in *pāda* c as *prāptaśāsanaś tīvrasyaviṣamaṃ* or *prāptaśāsanaś tīvrasyaviṣamaṃ*. Alternatively, understand *tīvrasyaviṣamaṃ* as *duḥsahya*° (suggested by Törzsök).

The actual reading of C₉₄, *prāptaś* (lost in the process of normalization and standing in contrast with that of all other MSS that read *prāptaḥ*) may suggest a doubling of the *ś* of *śāsana* metri causa (suggestion by Törzsök). More likely is that a licence of having a nominative ending inside of a compound is applied here, as may have been the case above in *pāda* a (also remarked by Törzsök).

4.30 Note the stem form °*kalpa* for °*kalpaṃ* metri causa. In *pāda* c, *tathaivam*, or *tathaikam*, and *ekaśatikam* are suspect. I understand *vipule* as *vipulāyām*, *vipulā* appearing in *Amarakośa* 2.1.7 as a synonym of *dhātṛi*, 'earth.' It is difficult to interpret it otherwise. This is still problematic because both human and animal existence takes place on earth, thus, if *tiryatva* (i.e. *tiryaktva*) indeed means 'animal existence,' there is no contrast between *pādas* b and c as regards location. As for *tiryaktva*, see, e.g., Manu 12.40: *devatvaṃ sātṭvikā yānti manuṣyatvaṃ ca rājasāḥ | tiryaktvaṃ tāmasā nityam ity eṣā trividhā gatiḥ ||* It is not unlikely that the original form of *dāridryarogākulam* was *dāridryarogākule*, picking up *vipule*. Note the switch from plural to singular in *pāda* d.

4.31 Note *pitur* and *mātur* used as accusative forms in *pāda* b, or alternatively understand: 'who are hateful towards their fathers and mothers'.

(*vyoman*), the Sun, the Moon, and the sacrificer. [He who] disgraces [any of these] is a hostile person.

pitākāśasamo jñeyo janmotpattikarah pitā |
pitṛdaivata†m ādiś cam ānṛśamsa tamanvitaḥ† || 4:33 ||

The father is to be considered similar to the [element] sky, he is the cause of one's birth. One should not be hostile to the forefathers, gods...[?].

prthvyā gurutarī mātā ko na vandeta mātaram |
yajñadānatapovedās tena sarvaṃ kṛtaṃ bhavet || 4:34 ||

The mother is more venerable than the earth. Who would not praise a mother? By that [praise], sacrifices, donations, austerities and [the study of] the Vedas, all will be completed.

gāvah pavitraṃ maṅgalyaṃ devatānāṃ ca devatāḥ |
sarvadevamayā gāvas tasmād eva na hiṃsayet || 4:35 ||

Cows are an auspicious blessing, they are the gods of the gods. Cows contain in themselves all the gods. That is exactly why one should not hurt them.

jātamātrasya lokasya gāvas trātā na saṃśayaḥ |
jḥrtaṃ kṣīraṃ dadhi mūtraṃ śakṛtkarṣaṇam eva ca || 4:36 ||

Cows are the protectors of the world as if the world were their new-born [calf], there is no doubt about it. Collecting [the five products of the cow, the *pañcagavya*,] ghee, milk, curd, and [the cow's] urine and dung [is auspicious].

4.32 Törzsök has suggested emending *sa nṛśamsakah* in *pāda d* to *tannṛśakah*. I don't think that it is inevitably necessary. I think that *pādas a-c* form a list that is meant to be in the genitive, understanding ... *ity eteṣāṃ dūṣakah sa nṛśamsakah* or similar. This is clumsy but in a way that is more than possible within the style of this text.

I have not been able find any other attestation of *vyoman* meaning the five elements. Perhaps it is meant to mean *vyomādi* ('the atmosphere/sky and the other four elements').

For Śiva of eight forms, see, e.g., *Śakuntalā* 1.1: *yā sṛṣṭiḥ sraṣṭur ādyā* [1] *vahati vidhihutam yā havir* [2] *yā ca hotrī* [3] *ye dve kālāṃ vidhattaḥ* [4, 5] *śruti-viśaya-guṇā yā* [6] *sthitā vyāpya viśvam* | *yām āhuḥ sarva-bija-prakṛtir* [7] *iti yajā prāṇināḥ prāṇavantāḥ* [8] *pratyakṣābhīḥ prapannas tanubhir avatu vas tābhir aṣṭābhir iśaḥ* ||. The eight *mūrtis*, or rather, *tanus*, here are: [1] *jala* [2] *agni* [3] *yajamāna* [4,5] *sūrya + candra* [6] *ākāśa* [7] *bhūmi* [8] *vāyu*.

For a similar interpretation of *aṣṭamūrti*, see, e.g., *Īśānaśivagurudevapaddhati* 2.29.34 (*mantrapāda*; note *yajamāna* for our *dikṣa*): *kṣmā-vahni-yajamānārka-jala-vāyu-indu-puṣkaraḥ* | *aṣṭābhir mūrtibhiḥ śambhor dvitīyāvaraṇaṃ smṛtam* ||. (For *puṣkara* as 'sky, atmosphere', see, e.g., *Amarakośa* 1.2.167: *dyodivau dve striyām abhram vyoma puṣkaram ambaram*.)

A closely related *Aṣṭamūrti*-hymn appears in *Niśvāsa mukha* 1.30–41 (I owe thanks to Nirajan Kafle for drawing my attention to this); see Kafle 2020, 62, 63, 116, 119. Kafle notes that this hymn is closely parallel to some passages in the *Prayogamañjarī* (1.19–26), the *Tantrasamuccaya* (1.16–23), and the *Īśānaśivagurudevapaddhati* (*kriyāpāda* 26.56–63). See also TAK I s.v. *aṣṭamūrti*.

4.33 It is difficult to restore *pādas cd*, although the general meaning of this line is predictable. Some questions remain. Is *āditya* a good reading or is *mātr* hidden in *daivata-mādiśca*? Is *ānṛśamsa* right or was it *nṛśamsa* that was meant by the author of this line? Does *tamanvitaḥ* (or *tamānvitaḥ*) has anything to do with *tamas* ('darkness')?

4.36 The use of *karsaṇa* in *pāda d*, most probably in the sense of 'collecting,' is slightly odd.

pañcāmṛtaṃ pañcapavitrāpūtāṃ

ye pañcagavyaṃ puruṣāḥ pibanti |

te vājimedhasya phalaṃ labhanti

tad akṣayaṃ svargam avāpnūvanti || 4:37 ||

People who drink the five products of the cow, the five nectars, purified by the five Pavitras, will obtain the fruits of a horse sacrifice, and then reach the undecaying heavens.

gobhir na tulyaṃ dhanam asti kiṃcid

duhyanti vāhyanti bahiś caranti |

trṇāni bhuktvā amṛtaṃ sravanti

vipreṣu dattāḥ kulam uddharanti || 4:38 ||

There is no wealth comparable to [having] a cow. They yield milk, they draw [a plough etc.], they roam under the sky. Feeding on grass, they issue nectar. When given to Brahmins, they deliver the family [from *samsāra* or the suffering experienced in hell].

gavāhnikam yaś ca karoti nityaṃ

śuśrūṣaṇaṃ yaḥ kurute gavāṃ tu |

aśeṣajñātapadānapuṇyaṃ

labhaty asau tām anṛśamsakartā || 4:39 ||

He who never fails to serve the cow daily [e.g. with a handful of grass], he who tends to the cows' service, he who is kind to her [i.e. to the cow], will obtain the merits of all sacrifices, austerities and donation.

atithiṃ yo 'nugaccheta atithiṃ yo 'numanyate |

atithiṃ yo 'nupūjyeta atithiṃ yaḥ praśamsate || 4:40 ||

One who looks after a guest, one who respects a guest, one who worships a guest, one who praises a guest,

atithiṃ yo na pīḍyeta atithiṃ yo na duṣyati |

atithipriyakartā yaḥ atitheḥ paricāraḥ |

atitheḥ kṛtasantoṣas tasya puṇyam anantakam || 4:41 ||

4.37 The five Pavitras are most probably the five *brahmamantras*, see, e.g., TAK III s.v. *pavitra* 1.

4.38 Note that *duhyanti* and *vāhyanti* are supposed to be understood as passive, as in the similar verse in ŚDhU 12.92 (see apparatus).

4.39 Strictly speaking, *pāda* c is unmetrical. The second syllable of *tapa* counts as long (see Intro **CHECK**). Although the accusative with °*kartā* in *pāda* d is still not optimal, my emendation of *tam* to *tām* at least restores the metre and improves upon the meaning of the sentence. Alternatively, as suggested by Törzsök, *taṃ* could be understood as *tad*, picking up *puṇyaṃ* in *pāda* c, but in this way any reference to cows here is only implied.

4.40 Note the peculiar active verb forms *anugaccheta* and *anupūjyeta*. On this formation, see a remark about *Niśvāsa mūla* 2.8 in Goodall, Sanderson, & Isaacson 2015, 247: 'We have assumed that *pūjyeta* is intended to mean *pūjayet* and is perhaps a contraction of *pūjayeta*.'

one who does not harm a guest, one who does not commit a fault towards a guest, one who keeps the guest happy, one who attends to the needs of a guest, one who makes a guest satisfied: his merits are endless.

*āsanenārghapātreṇa pādaśaucājalena ca |
annavastrapradānair vā sarvaṃ vāpi nivedayet || 4:42 ||*

He should offer [the guest] a seat, a vessel with water-offering, and water for washing his feet, or gifts of food and clothes, or all [of these].

*putradārātmanā vāpi yo 'tithim anupūjayet |
śraddhayā cāvikalpena aklībamānasena ca || 4:43 ||*

He who worships the guest by [offering him] his own son, wife or himself with willingness, without hesitation, and with a brave heart,

*na prcched gotracaraṇaṃ svādhyāyaṃ deśajanmanī |
cintayen manasā bhaktyā dharmāḥ svayam ihāgataḥ || 4:44 ||*

and does not ask [the guests about their] lineage, Vedic affiliation (*carāṇa*), studies, country or birth, and imagines mentally, with devotion, that it is Dharma himself who has arrived,

*aśvamedhasahasrāṇi rājasūyaśatāni ca |
puṇḍarikasahasraṃ ca sarvatīrthatapahphalam || 4:45 ||*

[will obtain all the fruits of] thousands of Aśvamedha sacrifices and hundreds of Rājasūya sacrifices, a thousand Puṇḍarīka sacrifices and the fruit of [visiting] all the pilgrimage places and [performing] all the austerities;

*atithir yasya tuṣyeta nṛśaṃsamatam utsrjet |
sa tasya sakalaṃ puṇyaṃ prāpnuyān nātra saṃśayaḥ || 4:46 ||*

he whose guest is satisfied [and] he who can abandon the sentiment of cruelty, will obtain all the merits of the above, there is no doubt about it.

4.41 On the form *pīḍyeta*, see previous note.

4.42 My conjecture in *pāda a* (*°pātreṇa* for *°pādyena*) was inspired by the fact that *pāda b* seems to awkwardly repeat what *°pādyena* in *pāda a* signifies. Other possibilities could include taking into account bathing (*snāna*) or an unguent (*abhyāṅga*).

4.43 For the requirement that one could part with his wife or son, or his own life, for the benefit of someone else, see VSS 2.38 and the narrative in VSS chapter 12 which tells about a Brahmin giving away his own wife to a guest; these influenced my decision to emend *°ātmano* to *°ātmanā* in *pāda a*. Note that in fact VSS 4.44cd below echoes verse 37cd in the above mentioned chapter 12, which reads: *dvijarūpadharo dharmāḥ svayam eva ihāgataḥ*.

4.46 The demonstrative pronoun *tasya* in *pāda c* may refer to the guest: 'he will obtain all his [i.e. the guest's] merits,' hinting at some sort of karmic exchange. Nevertheless, I think rather that *tasya* points to the merits one can obtain by the rituals listed in the previous verse. This is suggested by passages such as the following: MBh Supp. 13.14.379 ff.: *ahany ahani yo dadyāt kapilāṃ dvādaśiḥ samāhi | māsi māsi ca satreṇa yo yajeta sadā naraḥ || gavāṃ śatasahasraṃ ca yo dadyāj jyeṣṭhapuṣkare | na taddharmaphalaṃ tulyam atithir yasya tuṣyati ||* BrahmaVP 3.44–46: *atithiḥ pūjito yena pūjitāḥ sarvadevatāḥ | atithir yasya saṃtuṣṭas tasya tuṣṭo hariḥ svayam || snānena sarvatīrtheṣu sarvadānena yat phalam | sarvavratopavāseṇa sarvayajñeṣu dikṣayā || sarvais tapobhir vividhair nityair naimittikādibhiḥ | tad evātithisevāyāḥ kalāṃ nārhanṭi ṣoḍaśim ||*

†na gatim atithijñasya† gatim āpnoti karhicit |
tasmād atithim āyāntam abhigacchet kṛtāñjaliḥ || 4:47 ||

... will ever reach the path. Therefore one should go up to the arriving guest with respectfully joined palms.

saktuprasthena caikena yajña āsīn mahādbhutaḥ |
atithiprāptadānena svaśarīraṃ divaṃ gatam || 4:48 ||

By one *prastha* [a small unit of weight] of coarsely ground grains given to a guest, an extremely wonderful sacrifice was performed [so to say], and his body [i.e. the protagonist in his mortal form] reached heaven.

nakulena purādhītaṃ vistareṇa dvijottama |
viditaṃ ca tvayā pūrvam prasthavārttā ca kīrtitā || 4:49 ||

The mongoose related [this story in the *Mahābhārata*] in the past in detail, O great Brahmin, and you known it already. The story of the *prastha* is well-known.

[yameṣu damaḥ (ṣ) —

The fifth Yama-rule: Self-restraint]

dama eva manuṣyāṇāṃ dharmasārasamuccayaḥ |
damo dharmo damaḥ svargo damaḥ kīrtir damaḥ sukham || 4:50 ||

Self-restraint is in itself the collected essence of Dharma for humans.

Self-restraint is Dharma, self-restraint is heaven, self-restraint is fame, self-restraint is happiness.

damo yajño damas tīrthaṃ damaḥ puṇyaṃ damas tapaḥ |
damahīna-m-adharmaś ca damaḥ kāmakulapradāḥ || 4:51 ||

Self-restraint is sacrifice, self-restraint is a pilgrimage-place, self-restraint is merit, self-restraint is religious austerity. If one has no self-restraint, one is a sinner (*adharma*), [while] self-restraint yields a multitude of desired objects.

4.47 Something has gone wrong with *pādas* ab and I am unable to reconstruct the meaning. The line may have begun with something like *nāgatātithyavajña*° ('he who despise a guest that has arrived will not...').

4.48 This verse is a reference to the story related by a mongoose in MBh 14.92–93: A Brahmin who practises the vow of gleaning (*uñcha*) and his family receive a guest. They feed the guest with the last morsels of the little food they have. In the end, the guest reveals that he is in fact Dharma (14.93.80cd) and as a reward the family departs to heaven. The noble act of the poor Brahmin and his family is depicted as yielding greater rewards than Yudhiṣṭhira's grandiose horse-sacrifice. (See an analysis of this story in Takahashi 2021.)

We would be forced to accept the reading of E in *pāda* d (*saśarīro*) if the expression were in the masculine (*divaṃ gataḥ*). This would make sense and it would also echo expressions occurring, e.g., in the MBh: 3.164.33cd: *paśya puṇyakṛtāṃ lokān saśarīro divaṃ vraja*; 14.5.10cd: *saṃjīvyā kālāṃ iṣṭam ca saśarīro divaṃ gataḥ*. It is tempting to emend accordingly, but instead I have retained *svaśarīraṃ divaṃ gatam*, and I interpret it in a general way.

4.51 I suspect that the final *m* in *damahīna-m-adharmaś ca* in *pāda* c is a hiatus filler: *damahīna-m-adharmaś ca*. *kāmakulapradāḥ* in *pāda* d is suspect, and my translation is unsatisfactory. This compound could be interpreted as 'fulfilling desires and giving a family' or it may have originally

nirdamaḥ kari mīnaś ca pataṅgabhrāmaramṛgāḥ |
tvag jihvā ca tathā ghrāṇā cakṣuḥ śravaṇam indriyāḥ || 4:52 ||

The elephant, the fish, the moth, the bee and the deer are without self-restraint. The senses are the skin, the tongue, the nose, the eye and the ear.

durjayendriyam ekaikaṃ sarve prāṇaharāḥ smṛtāḥ |
damam yo jayate 'samyag nirdamo nidhanaṃ vrajet || 4:53 ||

Each of these sense faculties are hard to conquer and all are known to be fatal [if unconquered]. If one masters self-restraint in a less than proper way, one remains unrestrained and will die .

mṛge śrotravaśān mṛtyuḥ pataṅgāś cakṣuḥ mṛtāḥ |
ghrāṇayā bhrāmāro naśto naśto mīnaś ca jihvayā || 4:54 ||

In the case of the deer, death comes about because of hearing [when, e.g., hunters use buck grunts]. Moths die because of their eyes [as they are attracted to the light of a lamp]. Bees perish because of their smelling [as they are attracted to smells], fish because of their tongues [when fishermen feed them].

sparsēna ca karī naśto bandhanāvāsaduḥsahāḥ |
kiṃ punaḥ pañcabhuktānām mṛtyuḥ tebhyaḥ kim adbhutam || 4:55 ||

The elephant perishes because of touch, not tolerating to be kept in fetters. How much more true it is for those who enjoy all five [senses]! Why should death come as a surprise for them?

purūravo 'tilobhena atikāmena daṇḍakah |
sāgarāś cātidarpeṇa atimānena rāvaṇaḥ || 4:56 ||

Purūravas [perished] by excessive greed, Daṇḍaka by excessive desire, Sagara's sons by excessive pride, Rāvaṇa by excessive haughtiness,

read *sarvakāmapradah* ('fullfilling all desires') or *kulakāmapradah* ('fullfilling the desires of the family'). ŚDhŚ 4.28b reads *sarvakāmasukhapradam*, which opens up further possibilities.

4.52 Note *kari* for *karī* metri causa, and the end of *pāda* b (°*mṛgāḥ*), which should be treated metrically as if it read °*mṛigāḥ*.

4.53 The only way to make sense of *pādas* cd is to supply and *avagraha* before *samyag*. Otherwise some text may have dropped out here.

4.54 My comments in square brackets in the translation are tentative.

4.55 *Mātaṅgalilā* II.1 may shed some light on elephants dying in captivity: *vānyas tatra sukhoṣitā vidhivaśād grāmāvatīrṇā gajā baddhās tikṣṇakāṭyagravāgbhir atisugbhimohabandhādibhiḥ | udvignās ca manahśarirajanitair duḥkhair ativākṣamāḥ prāṇān dhārayitum ciraṃ naravaśam prāptāḥ svayūthād atha ||*. In Edgerton's translation (1931, 92): 'Forest elephants who dwell there happily and by the power of fate have been brought to town in bonds, afflicted by harsh, bitter, cruel words, by excessive grief, fear, bewilderment, bondage, etc., and by sufferings of mind and body, are quite unable for long to sustain life, when from their own herds they have come into the control of men.'

4.56 We may treat *purūravo* in *pāda* a as a stem form noun or thematised stem, or imagine

atikrodhena saudāsa atipānena yādavāḥ |
atitṛṣṇāc ca māndhātā nahuṣo dvijavajñayā || 4:57 ||

Saudāsa by excessive anger, the Yādavas by excessive drinking, Māndhātṛ by excessive desire, Nahuṣa by contempt for Brahmins,

atidānād balir naṣṭa atīśauryeṇa arjunah |

that the original reading was *purūravā*^o with double sandhi: *purūravās ati*^o → *purūravā ati*^o → *purūravāti*^o.

Pāda a may refer to the following passage in the MBh (1.70.16–18, 20ab): *purūravās tato vid-vān ilāyām samapadyata | sā vai tasyābhavan mātā pitā ceti hi naḥ śrutam || trayodaśa samu-drasya dvīpān aśnan purūravāḥ | amānuṣair vṛtaḥ sattvair mānuṣaḥ san mahāyasaḥ || vipraiḥ sa vighrahaṁ cakre vīryonmattaḥ purūravāḥ | jahāra ca sa viprāṇām ratnāny utkrośatām api || [...] tato maharṣibhiḥ kruddhaiḥ śaptaḥ sadyo vyanaśyata |* (“The wise Purūravas was born to Ilā. We heard that Ilā was both his mother and his father. The great Purūravas ruled over thirteen islands of the ocean and, though human, he was always surrounded by superhuman beings. Intoxicated with his power, Purūravas quarrelled with some Brahmins and robbed them of their wealth even though they were protesting. [...] Therefore, cursed by the great Ṛṣis, he perished.”) See also BuddhCar 11.15 (Aiḍa = Purūravas): *aiḍas ca rājā tridivam vigāhya nītvāpi devīm vaśam urvaśīm tām | lobhād ṛṣibhyah kanakam jibhīṣur jagāma nāśam viṣayeṣv atrptaḥ ||*

For Daṇḍa(ka)’s story, see *Rāmāyaṇa* 7.71.31 ff.: Daṇḍa meets Arajā, a beautiful girl, in a forest and rapes her. As a consequence, her father, Śukra/Bhārgava, destroys Daṇḍa’s kingdom, which thus becomes the desolate Daṇḍaka-forest.

For two versions of the destruction of Sagara’s sons, who were chasing the sacrificial horse of their father’s Aśvamedha sacrifice, and by doing so disturbed Kapila’s meditation, and who in turn burnt them to ashes, see MBh 3.105.9 ff. and *BrahmāṇḍaP* 2.52–53.

As for Rāvaṇa’s haughtiness, especially the fact that he chose to be invincible by all creatures except humans, and its consequences, one should recall the story of the *Rāmāyaṇa* and Rāvaṇa’s destruction brought about by Rāma therein.

4.57 Saudāsa, also known as Kalmāṣapāda, hit Śakti, Vasiṣṭha’s son, with a whip because the latter did not give way to him, and as a consequence Śakti cursed Saudāsa: Saudāsa had to roam the world as a Rākṣasa for twelve years. See MBh 1.166.1 ff.

As for the end of the Yādavas, see the short *Mausalaparvan* of the MBh (canto 16): cursed by the sages Viśvāmitra, Kaṇva and Nārada, and seeing menacing omens, the Yādavas take to drinking in Prabhāsa and destroy each other. The form *māndhātō* in C₄₅ stands for *māndhātā* (nominative of *māndhātṛ*). I have corrected it in spite of the fact that the authors’ knowledge about his story may come from Divyāv 17, where it sometimes appears to be an a-stem noun (*māndāta*). *dvijavajñayā* in *pāda* d stands for *dvijavajñayā* metri causa.

Māndhātṛ was born from his father’s body who, being excessively thirsty once, had drank some decoction prepared for ritual purposes and as a result become pregnant with him. Nevertheless, BuddhCar 11.13 suggests that Māndhātṛ himself was still unsatisfied with worldly objects even after he had obtained half of Indra’s throne: *devena vṛṣṭe ’pi hiranyavarṣe dvīpān samagrāṁś caturo ’pi jītvā śakrasya cārdhāsanam apy avāpya māndhātur āśid viṣayeṣv atrptiḥ*||. In fact, as Monika Zin points out (Zin 2021, 149), Māndhātṛ/Māndhātā’s rise and fall is a very popular theme in the ‘Narrative Art of the Amaravati School’: ‘Statistics show that in the Amaravati School the most frequently represented narrative is the story of King Māndhātā, which appears 47 times.’

Nahuṣa was elevated to the position of Indra for a period of time and he also wanted to take Śacī, Indra’s wife. Indra instructed Śacī to tell Nahuṣa to harness some Ṛṣis to a vehicle and use this vehicle to take Śacī. Agastya, one of the Ṛṣis, was insulted even further by Nahuṣa, therefore he cursed Nahuṣa, who then fell from the vehicle. See MBh 12.329.35 ff. and a verse in the BuddhCar (11.14) that follows the one about Māndhātṛ: *bhuktvāpi rājyaṁ divi devatānām śatakratau vṛtrab-hayāt pranaṣṭe| darpān maharṣin api vāhayitvā kāmēṣv atrpto nahuṣaḥ papāta*||.

atidyūtān nalo rājā nṛgo goharanena tu || 4:58 ||

[Mahā]bali perished by excessive donations, Arjuna by excessive heroism,
King Nala by excessive gambling, Nṛga by taking a cow.

damena hīnaḥ puruṣo dvijendra

svargaṃ ca mokṣaṃ ca sukhaṃ ca nāsti |

vijñānadharmakulakīrtināśa

bhavanti vipra damayā vihīnāḥ || 4:59 ||

[For] a person who is without self-restraint, O great Brahmin, there is no
heaven, liberation or happiness. O Brahmin, people without self-restraint are
the destruction of knowledge, Dharma, family and fame.

[*yameṣu ghrṇā* (6) —

The sixth Yama-rule: Taboos]

nirghrṇo na paratrāsti nirghrṇo na ihāsti vai |

nirghrṇe na ca dharmo 'sti nirghrṇe na tapo 'sti vai || 4:60 ||

A person without taboos does not exist either in this or the other world. In a
person without taboos there is no Dharma or religious austerity.

parastrīṣu parārtheṣu parajīvāpakarṣaṇe |

paranindāparānneṣu ghrṇāṃ pañcasu kārayet || 4:61 ||

These five should be treated as taboo: women who are not depending on
oneself, others' wealth, taking away others' lives, hurting others and
[consuming] others' food.

parastrī śṛṇu viprendra ghrṇīkāryā sadā budhaiḥ |

rājñī vipri parivrājā svayoniparayoniṣu || 4:62 ||

Listen, O great Brahmin, the wise should always treat women who are not

4:58 *Pāda* a is most probably a reference to Mahābali's promises made to Vāmana that caused
his own fall. The ultimate cause of Arjuna's death while the Pāṇḍavas were on the way to the un-
derworld was summarised by Yudhiṣṭhira thus (MBh 17.2.21ab): *ekāhnā nirdaheyaṃ vai śatrūn ity*
arjuno 'bravīt | na ca tat kṛtavān eṣa śūramānī tato 'patat ||. ('Arjuna claimed that he could destroy
the enemy in one single day. He failed to do so. He was a boaster, that is why he fell.')

King Nala was an expert in the game of dice but once he lost his kingdom to Puṣkara. See,
e.g., MBh 3.56.1 ff.

As for Nṛga, see MBh 14.93.74: *gopradānasahasrāṇi dvijebhyo 'dān nṛgo nṛpaḥ | ekāṃ dattvā*
sa pārayāṃ narakam samavāptavān ||. ('King Nṛga had made gifts of thousands of cows for the
twice-born. By giving away one single cow that belonged to someone else, he fell into hell.')

4:59 Note how flexible the gender of most nouns is in *pāda* b: *svarga*, *mokṣa* and *dama* are
usually masculine in standard Sanskrit. The majority of the witnesses suggest that *pāda* c ends in
a stem form noun (*°nāśa*), although a singular masculine nominative (as in E) may work. This
pāda is unmetrical, or rather it applies the licence of a word-final short syllable being counted as
potentially long (*°dharma*). Note how *viprā* in *pāda* d is probably an attempt in some MSS to
restore the metre. This *pāda* is also unmetrical, or rather the licence of a word-final short syllable
being counted as potentially long is again applied (*viPRA*).

4:60 The implications of *pādas* ab are not crystal clear to me. Perhaps: such a person has no
right for existence in society and has no place in heaven.

dependent on oneself as taboo, [be she] a queen, a Brahmin's wife, a wandering religious mendicant, a relative or of another caste.

parārthe śṛṇu bhūyo 'nya anyāyārtha-m-upārjanam |
ādhaprasthatulāvyājaiḥ parārthaṃ yo 'pakarṣati || 4:63 ||

Listen further to something else, with regards to others' wealth. [It may include] gaining wealth through unlawful means, when somebody takes away other people's wealth by cheating with weights of one *āḍha*[ka] or a *prastha* and with scales.

jīvāpakarṣaṇe vipra ghrṇīkurvīta paṇḍitaḥ |
vanajāvanaajā jīvā vilagāś caraṇācarāḥ || 4:64 ||

O Brahmin, the wise should regard the taking away [of others'] lives as taboo. Wild and domesticated animals, serpents, [in general,] plants and animals [are examples of life forms not to destroy].

paranindā ca kā vipra śṛṇu vakṣye samāsataḥ |
devānāṃ brāhmaṇānāṃ ca gurumātātithidviṣaḥ || 4:65 ||

And what is the hurting of others? Listen, O Brahmin, I'll tell you briefly. He who is hostile to the gods, Brahmins, gurus, mothers and guests [hurts others].

parānneṣu ghrṇā kāryā abhojyeṣu ca bhojanam |
sūtake mṛtake śauṇḍe varnabhraṣṭakule naṭe || 4:66 ||

As regards other people's food, eating together with people whose food is not to be accepted (*abhojyeṣu*) is taboo, [e.g.] after birth or death [in a family], in case of vendors of alcohol, or a family having lost their caste, and in the case of a [member of the] Naṭa [caste of dancers].

4.62 The translation of *parayoni* in *pāda* d is tentative.

4.63 Although *'nya* in *pāda* a could be interpreted several ways (e.g. *anye* for *anyasmin*, or taken to be the first element of a compound: *anya-anyāyārtha-*), I think that *bhūyo 'nyat* is a fixed expression meaning 'something/anything more.' See, e.g., BhG 7.2cd: *yaj jñātvā neha bhūyo 'nyaj jñātvāyam avaśiṣyate*.

4.64 In *pāda* d, I take *caraṇācarāḥ* as standing for *carācarāḥ* (*cara-acarāḥ*) metri causa. Alternatively, one may understand it as *caraṇacarāḥ* (metri causa), meaning 'those who move on their feet,' perhaps as opposed to snakes (*bilaga* or *bilamga*). Neither solution is fully satisfactory. Note that this *pāda* also involves a small correction.

4.65 Note *mātā* as a stem form in *pāda* d.

4.66 One should probably understand *śauṇḍe* in *pāda* c as *śauṇḍike*, 'a distiller,' or, alternatively, it may be corrupted from *śaṇḍhe*, 'a eunuch'; see both in *Vāsiṣṭhadharmaśāstra* 14.1-3: *athāto bhojyābhojyaṃ ca varṇayīṣyāmāḥ | cikitsaka-mṛgayu-puṃścali-daṇḍika-stenābhiṣastar-śaṇḍha-patitānām annam abhojyam | kadarya-dīkṣita-baddhātura-somavikrayi-takṣa-rajaka-śauṇḍika-sūcaka-vārdhuṣika-carmāvakraṇtānām ||* etc. Translated in Olivelle 1999, 285 as: 'Next we will describe food that is fit and food that is unfit to be eaten [...]. The following are unfit to be eaten: food given by a physician, a hunter, a harlot, a law enforcement agent, a thief, a heinous sinner [...] a eunuch, or an outcaste; as also that given by a miser, a man consecrated for a sacrifice, a prisoner, a sick person, a man who sells Soma, a carpenter, a washerman, a liquor dealer, a spy, an

ete pañcaghr̥ṇāsu saktapurūṣāḥ svargārthamokṣārthinah
 loke 'nindanam āpnuvanti satatam kīrtir yaśo'lamkṛtāḥ |
 prajñābodhaśrutim smṛtim ca labhate mānam ca nityam labhet
 dākṣiṇyam sabhavit sa āyusa param prāpnoti niḥsaṃśayaḥ || 4:67 ||

Those people who stick to the five kinds of taboo [and thus] seek heaven,
 wealth and liberation, will reach eternal faultlessness in this world,
 embellished with fame and glory. [A person like that] will obtain wisdom,
 intelligence, [knowledge of] the Śruti and Smṛti traditions, and honour
 forever. Kindness will arise and he will obtain an extra long life, no doubt.

[yameṣu pañcavidho dhanyaḥ (7) —

The seventh Yama-rule: The five methods of virtue?]

caturmaunam catuḥśatruś caturāyatanaṃ tathā |
 caturdhyānam catuṣpādam pañcadhanyavidhocyate || 4:68 ||

The four cases of observing silence, [victory over] the four enemies, the four
 sanctuaries, the four meditations, and the four legged [Dharma] are called
 the five ways of being virtuous.

caturmaunasya vakṣyāmi śṛṇuṣvāvahito bhava |
 pārūṣyapīṣunāmithyāsambhinnāni ca varjayet || 4:69 ||

I shall tell you about the four cases of observing silence. Listen, be attentive.
 One should avoid violent and slanderous [words], lies, and idle [talk].

kāmaḥ krodhaś ca lobhaś ca mohaś caiva caturvidhaḥ |
 catuḥśatrur nihantavyaḥ so 'rihā vītakalmaṣaḥ || 4:70 ||

The fourfold enemy [made up of] desire, anger, greed and delusion is to be
 destroyed. He who destroys [these] enemies will become sinless.

usurer, a leather worker...' In support of reading *ṣaṇḍhe*, one might consult Manu 3.239: *cāṇḍālaś ca varāhaś ca kukkuṭaḥ śvā tathaiva ca | rajasvalā ca ṣaṇḍhaś ca nekṣerann aśnato dvijān ||*. Translated in Olivelle 1999, 120 as: 'A Cāṇḍāla, a pig, a cock, a dog, a menstruating woman, or a eunuch must not look at the Brahmins while they are eating.'

4.67 Understand *kīrtir-yaśo*° as *kīrti-yaśo*° ('r' being an intrusive consonant here metri causa), as in 5.20 below. Alternatively, as suggested by Francesco Sferra, emend to *kīrtim yaśo'lamkṛtām*. My emendation of °*kṛtam* to °*kṛtāḥ* is influenced by 5.20b. In *pāda c*, note the muta cum liquida licence that allows °*bodhaśrutim*° to scan as – – – –, the consonant cluster *śr* not turning the previous syllable long. *Pāda d* has several problems. I take *sabhavit* as standing for *sambhavit* metri causa, and I had to emend *samāyusa* to *sa āyusa* to make sense of it. Understand *āyusa* as *āyuh* (metri causa), otherwise emend to *sa mānuṣya*. Also consider correcting *niḥsaṃśayaḥ* to *niḥsaṃśayam*.

4.68 Understand *pāda d* as *pañcavidho dhanya ucyate*.

4.69 Note the genitive with a verb meaning 'to tell' in *pāda a*, similarly to 1.38a and **CHECK**. Similar teachings on *mauna* in DharmP 1.31cd–32ab and Divyāv 186.21 are quoted in the apparatus.

4.70 Possible direct sources for the idea that *kāma* is an enemy to be defeated or avoided include BuddhCar 11.17: *cirāmbarā mūlaphalāmbubhākṣā jaṭā vahanto 'pi bhujamgadirghāḥ | yair nānyakāryā munayo 'pi bhagnāḥ kaḥ kāmamañjñān mṛgayeta śatrūn ||*; see also BhG 3.43: *evam buddheḥ param buddhvā samastabhyātmānam ātmanā | jahi śatruṃ mahābāho kāmārūpam durāsadam ||*. As for *arihā* in *pāda d*, the notion that a saint is a 'destroyer of the enemies'

caturāyatanaṃ vipra kathayiṣyāmi tac chṛṇu |

karuṇā muditopekṣā maitrī cāyatanaṃ smṛtam || 4:71 ||

I shall teach you the four sanctuaries. Listen, O Brahmin. Compassion, sympathy in joy, indifference, and benevolence are the four sanctuaries.

caturdhyānādhunā vakṣye saṃsārārṇavatāraṇam |

ātmavidyābhavaḥ sūkṣmaṃ dhyānam uktaṃ caturvidham || 4:72 ||

I shall now teach you the four meditations, which will liberate you from transmigration. Meditation is taught to be fourfold: of the Self, *vidyā*, *bhava* [= Śiva] and the subtle one (*sūkṣma*).

ātmatattvaḥ smṛto dharmo vidyā pañcasu pañcadhā |

ṣaṭtriṃśākṣaram ityāhuḥ sūkṣmatattvam alaṅkāraṇam || 4:73 ||

The *tattva* of the Self is Dharma. *Vidyā* is in the five in a fivefold way[?]. They call the thirty-sixth the imperishable one, [and] the subtle *tattva* has no attributes.

catuspādaḥ smṛto dharmas caturāśramam āśritaḥ |

grhastho brahmacārī ca vānaprastho 'tha bhaikṣukaḥ || 4:74 ||

The four-legged one is said to be Dharma [as] it rests on the four *āśramas*, [those of] the householder, the chaste one, the forest-dweller and the mendicant.

dhanyās te yair idam vetti nikhilena dvijottama |

pāvanam sarvapāpānām puṇyānām ca pravardhanam || 4:75 ||

Virtuous are those who know these thoroughly, O great Brahmin. [They will experience] the purification of all sins and the growth of merits.

āyuh kīrtir yaśaḥ saukhyaṃ dhanyād eva pravardhate |

śāntiḥ puṣṭiḥ smṛtir medhā jāyate dhanyamānave || 4:76 ||

One's life-span, fame and glory and happiness grow only through virtue

[that are evil states of mind] (*arihanta/arahanta*) in Jainism, but less so in Buddhism, is discussed in Gombrich 2013, 57–58.

4.71 This verse teaches the four Buddhist *brahmvihāras* under the label *caturāyatana*. Therefore the word *āyatana* seems to be a synonym of *vihāra* here, and its use a simple method of appropriating it, turning the list into a Brahmanical one.

4.72 Note the stem form *dhyāna* in °*dhyānādhunā* (for °*dhyānam adhunā*) in *pāda* a. For contrast, but also for similarities, see the *dhyānayajña* section in VSS 6.7ff, in which five types of related meditations are taught. See analysis on pp. Intro **CHECK**.

4.73 This verse is difficult to interpret. *Pādas* a to d should define *ātman*, *vidyā*, *bhava*, and *sūkṣma*, objects of meditation, respectively. In *pāda* a, *dharmo* is suspect: it may be the result of an eye-skip to *pāda* a of the next verse. *Pāda* b might refer to *tattvas* in an ontological system of 25, 26 or 36 *tattvas*. If *pāda* c is in fact a reference to a 36-*tattva* philosophical system, it is in striking contrast with the 25-*tattva* system described in VSS chapter 20. I take *ṣaṭtriṃśa* as being in stem form.

4.75 Note the plural instrumental (*yair*) with a singular active verb (*vetti*; anacoluthic structure).

(*dhanya*). In a virtuous person piece, prosperity, tradition (*smṛti*) and intelligence will arise.

[*yameṣu apramādaḥ* (8) —

The eighth Yama-rule: Lack of negligence]

pramādashāna pañcaiva kīrtayiṣyāmi tac chṛṇu |
brahmahatyā surāpānaṁ steyo gurvaṅganāgamam |
mahāpātakam ity āhuḥ tatsaṁyogī ca pañcamah || 4:77 ||

There are five areas of negligence. I shall teach them to you, listen.
 Murdering a Brahmin, drinking alcohol, stealing, having sex with the guru's wife: they call these grievous sins. The fifth is when one is connected with them [i.e. with these sins or with people involved in these sinful acts].

anṛtaṁ ca samutkarṣe rājagāmī ca paśūnaḥ |
guroḥ cālīkanirbandhaḥ samāni brahmahatyayā || 4:78 ||

A lie concerning one's superiority, a slander that reaches the king's ear, and false accusations against an elder are equal to killing a Brahmin.

brahmojjhaṁ vedanindā ca kūṭasākṣī suhr̥dvadhah |
garhitānādyayor jagdhiḥ surāpānasamāni ṣaṭ || 4:79 ||

Abandoning the Vedas, reviling the Vedas, being a false witness, murdering a friend, eating unfit or forbidden food are six [deeds that are] equal to drinking alcohol.

retotsekaḥ svayonyāsu kumārīṣu antyajāsu ca |
sakhyuḥ putrasya ca strīṣu gurutalpasamah smṛtaḥ || 4:80 ||

Sexual intercourse with a female relative, with an unmarried girl, with women of the lowest castes, with the wife of a friend or of one's own son are said to be equal to violating the guru's bed.

nikṣepasyāpaharaṇaṁ narāśvara-jatasya ca |
bhūmivajramanīnāṁ ca rukmasteyasamah smṛtaḥ || 4:81 ||

Stealing deposits, people, horses, silver, land, diamonds, or gems are said to

4.76 Emending °*mānavah* to °*mānave* might err by overcorrection, and °*mānavah* may have originally been felt like a genitive ('for a person...').

4.77 Note the stem form noun in *pāda* a (°*sthāna*) metri causa, and also that this stem form noun may function as a singular noun next to a number (*pañca*), a frequently seen phenomenon in this text. See the apparatus to the Sanskrit text for very similar verses in the MBh, Manu and the YājñS, and note how *pāda* f slightly deviates from Manu 11.55, which is translated in Olivelle 2005, 217–218 as: 'Killing a Brahmin, drinking liquor, stealing, and having sex with an elder's wife—they call these "grievous sins causing loss of caste"; and so is establishing any links with such individuals.'

4.78 This verse being a quotation of Manu 11.56, my translation is based on Olivelle 2005, 218.

4.79 This verse continues quoting Manu. *Pāda* a in the witnesses may actually be no more than the result of misreading of the syllable *jjha* in Manu 11.57. Note the variant *brahmojjhaṁ vedanindā ca* in both the 'Northern' and 'Southern' transmissions in Olivelle's critical edition of Manu (Olivelle 2005, 847).

4.80 The text, and my emendation in *pāda* c, still follow Manu (11.59).

be equal to stealing gold.

catvāra ete sambhūya yat pāpaṃ kurute narah |
mahāpātakapañcaitat tena sarvaṃ prakāśitam |
pañcapramādam etāni varjanīyaṃ dviḥjottama || 4:82 ||

If a man is associated with [any of these] four [i.e. *brahmahatyā*, *surāpāna*, *stena*, *gurvaṅganāgama*], he commits sin. By this all the five grievous sins have been explained. These five kinds of negligence are to be avoided, O great Brahmin.

[*yameṣu mādhyam* (9) —
 The ninth Yama-rule: Charm]

kāyavānmanamādhuryaś cakṣur buddhiś ca pañcamah |
saumyadr̥ṣṭipradānaṃ ca krūrabuddhiṃ ca varjayet || 4:83 ||

[Charm has five types:] bodily, verbal and mental charm, [charm of] the eyes and [of one's] thoughts as fifth. Giving [others] a friendly glance [is commendable] and one should avoid cruel thoughts.

prasannamanasā dhyāyet priyavākyaṃ udirayet |
yathāśaktipradānaṃ ca svāśramābhyāgato guruḥ || 4:84 ||

One should meditate with a tranquil mind and should speak [to other people using] gentle words. [When] respectable people arrive at one's own hermitage, [one should] present them with as many gifts as one can,

indhanodakadānaṃ ca jātavedam athāpi vā |
sulabhāni na dattāni indhanāgnyudakāni ca |
kṣute jīvati vā noktaṃ tasya kiṃ parataḥ phalam || 4:85 ||

with gifts of fire-wood, water and fire. [If] fire-wood, fire and water are easily available [but] are not given [as gift] or [if the phrase] 'Live [for a hundred years]!' is not uttered when [somebody] sneezes, what reward could there be

4.81 This is Manu 11.58. I have emended *rugma*° to *rukma*° in *pāda* d, although *rugma*° is attested in a great number of Southern MSS and one Śāradā MS in Olivelle 2005, 847.

4.82 Perhaps understand *pāda* c as *etan mahāpātakapañcakam*. Note the confusion of number and gender: understand *pañca pramādāḥ etā varjanīyāḥ* or *pañca prāmādāny etāni varjanīyāni*.

4.83 My emendation from °*manasā dhūryaś* to °*mana-mādhuryaś* is based on the fact that following the list of *yamas* in 3.16cd–17ab, we need some reference to *mādhurya* here and that it is easy to see how this corruption came about: °*mano-mādhurya*° would be unmetrical, hence the form °*mana-mādhurya*; °*mana-mā*° is easily corrupted to °*manasā*° (not to mention the fact that *manasā* comes up in the next verse). In addition, we need five items in this line because of *pañcamah*. As always, I correct *mādhūrya* to *mādhurya*, although it seems that the former is acceptable in this text. I did not correct *mādhuryaś* to *mādhuryaṃ* because of the corresponding *pañcamah*.

4.84 *Pādas* cd of the previous verse, and *pādas* ab of the present one cover four categories of the above: *cakṣurmādhurya*, *buddhimādhurya*, *dr̥ṣṭimādhurya* and *vāgmādhurya*. This suggests that what follows is on *kāyamādhurya*. Emending *pāda* d to *svāśramābhyāgate gurau* would make the line smoother, as suggested by Kengo Harimoto.

for such a person in the afterlife?

[*yameṣv ārjavam* (10) —

The tenth Yama-rule: Sincerity]

pañcārjavāḥ praśaṃsanti munayas tattvadarśinaḥ |
karmavṛttyābhivṛddhiṃ ca pāratoṣikam eva ca |
strīdhanotkocavittaṃ ca ārjavo nābhinandati || 4:86 ||

The sages who see the truth praise five types of sincerity. A sincere person does not rejoice in prosperity arising from the operation of karma or by a reward, in riches from women, from property, and bribery.

ārjavo na vṛthā yajña ārjavo na vṛthā tapaḥ |
ārjavo na vṛthā dānam ārjavo na vṛthāgnayaḥ || 4:87 ||

If one is not sincere, sacrifice is in vain. If one is not sincere, austerity is in vain. If one is not sincere, donation is in vain. If one is not sincere, [sacrificial] fires are in vain.

ārjavasyendriyagrāmaḥ suprasanno 'pi tiṣṭhati |
ārjavasya sadā devāḥ kāye tasya caranti te || 4:88 ||

The sense faculties of a sincere person are firm even when he is delighted. The gods are always present in the body of a sincere person.

iti yamaprabhāgaḥ kīrtito 'yaṃ dvijendra
iha parata sukhārthaṃ kārayet taṃ manuṣyaḥ |
duritamalapahārī śaṅkarasyājñāyāste

bhavati prthivibhartā hy ekachatrpravartā || 4:89 ||

Thus has been taught this section on the *yama*-rules, O great Brahmin. Humans should follow them to reach happiness here and in the other world. One will stand removing one's filth of sins, and shall by Śaṅkara's command become a ruler of the world [that he subjugates] under one royal umbrella.

4.85 Understand *jātavedam* in *pāda* b as *jātavedasam* or *jātavedāḥ*, or rather as belonging to the compound °*dānaṃ*: *jātavedodānaṃ*. For *pāda* e, see an Āryāgiti verse in the MahāSubhS (2558): *amṛtāyatām iti vadet pite bhukte kṣute ca śataṃ jīva | choṭikayā saba jṛmbhāsamaye syātām cirāyurānandau ||* ("When eating or drinking, one should say: "May it turn into nectar!"; and after sneezing: "Live for a hundred years!") By snapping the thumb and forefinger when yawning, there will be long life and happiness.")

4.86 °*ārjavāḥ* should be in the accusative, therefore it is to be taken as feminine (rather than neuter) or as an irregular form for °*ārjavāni*. I have emended *pāratoṣikam* to *pārītoṣikam*. My translation of the categories listed here is tentative, the only guiding light being that, if the first line is right, there should be five of them. In addition, I have tried to find categories that seem to be, more or less, in conflict with 'sincerity' or 'straightness.'

4.87 I thank Nirajan Kafle for helping me interpret this verse.

4.89 In *pāda* a °*pra*° does not make the previous syllable long: this is the phenomenon of 'muta cum liquida,' one of the hallmarks of the VSS, that is, syllables such as *tra*, *pra*, *bra*, *dra* do not necessarily make the previous syllable long. In *pāda* b, *parata* most probably stands for *paratra* or *parataḥ* metri causa. We may correct it to *paratra*, presupposing the presence of the li-

|| *iti vṛṣasārasaṃgrāhe yamavibhāgo nāmādhyaś caturthaḥ* ||

Here ends the fourth chapter in the *Vṛṣasārasaṃgraha* called the Section on the Yama-rules.

cence ‘muta cum liquida.’ °*malapahārī* in the MSS stands either for °*malāpahārī* or °*malaprahārī* metri causa. I could have choosen to emend it to °*malaprahārī* (again applying the licence ‘muta cum liquida’), but I decided not to because *apahārin*, *apahāra*, *apahāraka* are used in the text very frequently. See also 8.44c, which contains a very similar expression: *sakalamalapahāre dharmapañcāśad etat*.

[pañcamo 'dhyāyaḥ]
[Chapter Five]

[niyamāḥ —
The Niyama-rules]

vigatarāga uvāca |
kathaya niyamatattvaṃ sāmpratam tvam viśeṣād
amṛtavacanatulyaṃ śrotukāmo gato 'smi |
prakṛtidahanadagdhāṃ jñānatoyair niṣiktam
apara vada-m-atajjñāṃ nāsti dharmeṣu tṛptiḥ || 5:1 ||

Vigatarāga spoke: Now teach me the true nature of the Niyama-rules in detail. I have become desirous to hear [your] teaching that is comparable to ambrosia. Tell me more (*apara vada*), [to the one who had been] burnt by the fire of materiality (*prakṛti*), [but is now] sprinkled with the water of knowledge, and is ignorant of [the topic]. One can't have enough of the [teaching on] Dharmas (*nāsti dharmeṣu tṛptiḥ*).

anarthaya jñā uvāca |
śravaṇasukham ato 'nyat kīrtayiṣye dvijendra
niyamakalaviśeṣaḥ pañca pañca prakāraḥ |
hariharamunibhīṣṭam dharmasāraṃ dvijendra
kalikaluṣavināśaṃ prāyamokṣaprasiddham || 5:2 ||

Anarthaya jñā spoke: I shall teach you something more that is nice to hear, O best of the twice-born. The specific sections of the Niyamas are of five types [each]. It is the essence of Dharma, dear to Hari, Hara and the sages, O great Brahmin, the destruction of the impurity of the Kali age, generally known as liberation.

śaucam iḥyā tapo dānaṃ svādhyāyopasthanigrahaḥ |
vratopavāśamaunaṃ ca snānaṃ ca niyamā daśa || 5:3 ||

Purification, sacrifice, penance, donation, Vedic study and the restraint of sexual desire, religious observances, fasting, observing silence, and bathing: these are the ten Niyamas.

5.1 Most witnesses read °vadana° in pāda b. This is slightly odd in the sense of 'speech,' the meaning required here, therefore I follow M here. One wonders if it is not amṛtasvādāna or °svādāna ('tasting nectar') what was meant originally. I translate the phrase in question as if it read amṛtatulyavacanam. The first half of pāda d is difficult to interpret safely. *apara vada* ('tell me more') might be original, with *apara* in stem form. The phrase *matājñā* is now emended to -m-atajjñāṃ, containing a hiatus breaker but making the line metrical. Otherwise it could be emended to *matājñā* (with the last syllable taken as long) and translated as a vocative ('O knower of [my] thoughts'). Note M's reading for the end of the line (*me dharmatṛptiḥ*).

5.2 My suspicion is that °kala° in pāda b stands for *kalā* metri causa. Similarly, °munibhīṣṭam is metri causa, for °munyabhīṣṭam ('dear the the sages'). In pāda d, *prāya*° is suspect. Compare with 6.1c: *dharmamokṣaprasiddhyartham*.

[*niyameṣu śaucam* (1) —
The first Niyama-rule: Purity]

tatra śaucādinirdeśaṃ vakṣyāmiha dvijottama |
śārīraśaucam āhāro mātṛā bhāvaś ca pañcamah || 5:4 ||

From among these, now I shall tell you the particulars of purification [first],
and [then] the others. [1] Bodily purity, [2] [purity of] food, [3] [purity of]
property[?] (*mātṛā*), [4] [purity of] character[?] (*bhāva*), and the fifth, [5]...?

[*śārīraśaucam* —
Purity of the Body]

tāḍayen na ca bandheta na ca prānair viyojayet |
parastrīparadravyeṣu śaucam kāyikam ucyate || 5:5 ||

He should not beat, tie or kill [any living being]. [This and] purity
concerning others' wives and property is called bodily purity.

śrotraśaucam dvijaśreṣṭha gudopasthamukhādayaḥ |
mukhasyācamanaṃ śaucam āhāravacaneṣu ca || 5:6 ||

The cleanliness of the ears, O great Brahmin, and of the anus, the loins, the
mouth etc. [also contributes to bodily purity]. The purity of the mouth
[comes from] sipping water before eating, speaking.

mūtraviṣṭāsamutsarge devatārādhaneṣu ca |
mṛttoyais tu gudopastham śaucayīta vicakṣaṇaḥ || 5:7 ||

After the emission of urine and faeces, and before the worship of gods, the
wise one should clean his anus and his loins with clay and water.

ekopasthe gude pañca tathaikatra kare daśa |
ubhayoḥ sapta dātavyā mṛdaḥ śuddhiṃ samīhatā || 5:8 ||

One [portion of clay] for the loins, five for the anus, ten for one hand, [then]
seven [portions] of clay are to be applied for both [hands] by him who wishes
cleanliness.

5.4 The chapter deals with *śārīraśauca* (5.5–9) and *āhāraśauca* (5.10–16), therefore *pāda* c is probably correct, and M's reading (*śārīrasrotam āhāra*) is wrong. Even if we could interpret *pāda* d with any certainty, there is one missing element of this list of allegedly five items. Something must have dropped out here. Oddly enough, the chapter stops after teaching the second type of purity, *āhāraśauca*, so we are left without a clue. MBh Indices 14.4.3229–3230 is not very helpful: *manaḥśaucam karmaśaucam kulaśaucam ca bhārata | śārīraśaucam vākśaucam śaucam pañcavidham smṛtam ||*.

5.5 Note the application of the licence *muta cum liquida* in *pāda* c: the first syllable of *dravyeṣu* does not make the previous syllable heavy.

5.7 Note the peculiar verb form *śaucayīta* (for a more standard *śocayeta*). M's *śaucaye[c] ca* may be close to an original reading.

5.8 In essence, this verse is Manu 5.136. Olivelle's notes on this verse read: 'on one hand: within the context the meaning is clear: "one hand" refers to the left hand, with which the person applied the earth and water to the penis and anus. All purifications below the navel are carried out using the left hand. Variant reading: "on the left hand."' (Olivelle 2005, 287.)

etac chaucam grhasthānām dviguṇam brahmacārinām |
vānaprasthasya triguṇam yatinām tu caturguṇam || 5:9 ||

This is the purification for the householder (*grhastha*). It is twice as much for the chaste one (*brahmacārin*), three times as much for the forest-dweller (*vānaprastha*), four times as much for the ascetic (*yati*).

[*āhāraśaucam* —
Purity of the food]

āhāraśaucam vakṣyāmi śṛṇuṣvāvahito bhava |
bhāgadvayaṃ tu bhuñjīta bhāgam ekaṃ jalam pibet |
vāyusaṃcārādānārthaṃ caturtham avaśeṣayet || 5:10 ||

I shall teach you the rules of purity concerning food. Listen, pay great attention. One should eat [as much] food [that fills] two quarters [of the stomach] and drink water [that fills] one quarter. In order to give passage to the air, one should save the remaining quarter.

snigdhasvādurasaiḥ ṣaḍbhir āhāraṣaḍrasair budhaḥ |
dhātuvaishāmyanāśo 'sti na ca rogāḥ sudāruṇāḥ || 5:11 ||

[By] the wise one[’s applying] the six soft and sweet juices, [which are] the six flavours in food, the disturbances of the *dhātus* will disappear and the terrible illnesses will not arise.

abhakṣyaṃ ca na bhakṣeta apeyaṃ na ca pāyayet |
agamyaṃ na ca gamyeta avācyaṃ na ca bhāṣayet || 5:12 ||

He should not eat what is forbidden and he should not drink what is

5.9 This verse corresponds to Manu 5.137. Note the *muta cum liquida* licence in *pāda c: tr* does not turn the previous syllable heavy and the *pāda* becomes a *na-vipulā*.

5.10 Śaṅkara quotes a similar verse in his commentary ad BhG 6.16 (see apparatus). It translates as: ‘Half is for saucy food, the third part for water, but in order to be able to move the air, one should leave the fourth part [empty].’ This verse and one in the SannyāsUp (see apparatus) have *saṃcārānārthaṃ tu* and *saṃcārānārthāya*, respectively, where our verse in the VSS has *saṃcārādānārthaṃ*. It would be tempting to emend but the VSS version more or less works fine, therefore there is no need to alter the text.

5.11 The readings may suggest that *pāda b* contains *sadrava* or maybe *sudrava*, but it is difficult to make sense of the sentence. We are lacking a verb; *āhāra* might be wrong for *āharet* (see M). The Āyurvedic implications of this clumsy verse are obscure to me. What is clear is that traditionally there are six basic flavours or ‘juices’ in food. See, e.g. BhelaS 1.28.1: *yad bhakṣayati bhuñkte vā vidhivac cāpi mānavah | anyac ca kiñcit pibati tat sarvaṃ ṣaḍrasānvitam ||*. (‘All that a human eats or enjoys according to the rules, and furthermore all that he or she drinks, is endowed with the six flavours.’) To repair *pādas ab*, one should perhaps imagine that the intended meaning was that the six flavours/juices should be present in a harmonious proportion in a wise man’s food. Cf. BhelaS 3.1.1: *ṣarīraṃ dhārayantiḥ ṣaḍrasāḥ samam āhṛtāḥ | ato 'nyathā vikārāṃs tu janayanti śarīriṇām ||*. (‘The six flavours will support the body in this world when brought to a balanced state. Otherwise they will produce defects to people.’) On *dhātuvaishāmya*, see, e.g., Caraka 1.9.4: *vikāro dhātuvaishāmyam sāmyam prakṛtir ucyate | sukhasaṃjñakam ārogyam vikāro duḥkham eva ca ||* (‘The imbalance of the *dhātus* means defects. Balance is said to be natural. Health is happiness, defects are suffering.’)

forbidden. He should not go where he is not allowed to and he should not say what is improper.

*laśunaṃ ca palāṇḍuṃ ca gr̥ñjanaṃ kavakāni ca |
gauram ca sūkaram māmsam varjayec ca vidhānataḥ || 5:13 ||*

He should avoid garlic, onion, *gr̥ñjana* onion, mushrooms, buffalo meat and pork, following the rules.

*chattrākaṃ viḍvarāhaṃ ca gomāmsam ca na bhakṣayet |
caṭakaṃ ca kapotaṃ ca jālapādāṃś ca varjayet || 5:14 ||*

He should not eat *chattrāka* mushrooms, village hog, and cow flesh. He should also avoid sparrows, pigeons, and water-birds.

*haṃsasārasacakrāhvakukkuṭān śukaśyenakān |
kākolūkam balākaṃ ca matsyādīṃś cāpi varjayet || 5:15 ||*

He should also avoid [eating] geese, cranes, *cakravāka* birds, cocks, parrots and hawks, crows, owls, *balāka* cranes, fish etc.

*amedhyāṃś cāpavitrāṃś ca sarvān eva vivarjayet |
śākamūlaphalānāṃ ca abhakṣyam parivarjayet || 5:16 ||*

He should avoid everything that is ritually impure or polluted. He should also completely avoid those vegetables, roots and fruits, that are prohibited.

*mānaveṣu purāṇeṣu śaivabhāratasaṃhite |
kīrtitāni viśeṣeṇa śaucācāram aśeṣataḥ |
tvayā jijñāsito 'smy adya saṃkṣiptaḥ kathito mayā || 5:17 ||*

In the books of Manu, in the Purāṇas, in Śaiva texts, and in the *Bhāratasaṃhitā* (i.e. the *Mahābhārata*), the practice of purity is definitely expanded in great detail. Now you have asked me [about it], and I taught it [to you] in a condensed form.

*satyavādī śucir nityam dhyānayogarataḥ śuciḥ |
ahiṃsakaḥ śucir dānto dayābhūtakṣamā śuciḥ || 5:18 ||*

He who speaks the truth is pure. He who engages in yogic meditation is pure. He who avoids violence and is restrained is pure. Compassion towards living beings and patience is purity.

sarveṣāṃ eva śaucānām arthaśaucam param smṛtam |

5.12 Understand the causative *pāyayet* as simplex.

5.15 Note that in *pāda* b the first syllable of *śyenakān* does not turn the previous syllable, *śu*, heavy. This is an extension of the muta cum liquida licence.

5.17 In *pāda* b, since *°saṃhite* is not a correct locative of *°saṃhitā*, instead of emending to *śaive bhāratasaṃhite*, we may take the compound as a *samāhāradvandvasamāsa* in the neuter locative. Note the gender and number confusion between *kīrtitāni* and *°ācāram* in *pādas* cd. This and the next verse sound as if the author had been aware of the fact that he left the remaining three categories of purity (see 5.4) unexplained.

5.18 My impression is that *dayābhūtakṣamā* in *pāda* d may stand for *bhūtaḍayā kṣamā* (*bhū-taḍayā* occurring in 1.7 and 3.27–28), and I translate accordingly.

yo 'rthe hi śuciḥ sa śucir na mṛdvāriśuciḥ śuciḥ |

kāyavānīmanasāṃ śaucaṃ sa śuciḥ sarvavastuḥ || 5:19 ||

Of all the [ways of] purification, material purification is taught to be the highest. For he who is pure with regards to material things is truly pure, and not the one who [only] uses clay and water [i.e. the one who performs only ordinary baths]. When purification pertains to the body, to speech and to the mind, he is pure in all respects.

śaucāśaucavidhijñā mānava yadi kālakṣaye niścayaḥ

saubhāgyatvam avāpnūvanti satataṃ kīrtir yaśo'laṅkṛtāḥ |

prāptaṃ tena ihaiva puṇyasakalaṃ saddharmaśāstreritaṃ

jīvānte ca paratra-m-īhitagatiṃ prāpnoti niḥsaṃśayam || 5:20 ||

If a person knows the rules of purity and impurity, he will surely gain happiness at the end of time, eternally embellished with glory and fame. He has reached here in this world all the merits that the books on true Dharma teach, and at the end of his life he will undoubtedly reach the desired path in the other world.

|| iti vṛṣasārasaṃgrāhe śaucācāraavidhir nāmādhyāyaḥ pañcamah ||

Here ends the fifth chapter in the *Vṛṣasārasaṃgrāha* called the Method of Purification.

5.19 *Pādas* a-d are quoting Manu 5.106 (in most witnesses, unmetrically); it is translated in Olivelle 2005, 144 as: 'Purifying oneself with respect to wealth, tradition tells us, is the highest of all purifications; for the truly pure man is the one who is pure with respect to wealth, not the one who becomes pure by using earth and water.'

5.20 Note the stem form adjective °jñā and noun °mānava metri causal and the second syllable of *yadi* as a long syllable at the caesura in *pāda* a (see M's reading), the plural *āpnūvanti* where one would expect a verb in the singular and *kīrtir* metri causa for a compounded stem form (*kīrti*°) in *pāda* b, and the sandhi-bridge -m- in *paratra-m-īhita*° in *pāda* d. Compare with 4.67b above.

[ṣaṣṭho 'dhyāyaḥ]
[Chapter Six]

[*niyameṣu iḥyā* (2) —

The second Niyama-rule: Sacrifice]

atha pañcavidhām iḥyām pravakṣyāmi dvijottama |
dharmamokṣaprasiddhyartham ṣṛṇuṣvāvahito dvija || 6:1 ||

[Anarthayajña continued:] Now I shall teach you the five types of sacrifice (*iḥyā*), O excellent Brahmin, for success in Dharma and liberation. Listen carefully, O Brahmin.

arthayajñāḥ kriyāyajño japayajñas tathaiva ca |
jñānam dhyānam ca pañcaitat pravakṣyāmi prthak prthak || 6:2 ||

Material sacrifice, sacrifice through work, sacrifice through recitation, knowledge and meditation: I shall teach you these five one by one.

[*arthayajñāḥ* —
Material sacrifice]

agnyupāśanakarmādi agnihotrakratukriyā |
aṣṭakā pārvanī śrāddham dravyayajñāḥ sa ucyate || 6:3 ||

Material sacrifice includes the following: the domestic ritual fire worship etc., the public performance of the ritual of Agnihotra, [and the so-called *pākayajñas* such as] the Aṣṭakā oblation, the Pārvanī oblation, and the ancestral ritual (*śrāddha*).

[*kriyāyajñāḥ* —
Sacrifice through work]

ārāmodyānavāpīṣu devatāyataneṣu ca |
svahastakṛtasamskāraḥ kriyāyajña sa ucyate || 6:4 ||

Sacrifice through work is taking care of/cleaning/embellishing (*samskāra*) a grove, a park, a pond or a temple with one's own hands.

6.2 Note the singular *etat* after a number (see Intro **CHECK**).

Compare this list of five to the somewhat similar BhG 4.28: *dravyayajñās tapoyajñā yogayajñās tathāpare | svādhyāyajñānayajñāś ca yatayaḥ samśita-vratāḥ ||*. ŚDhU chapter 3 can be also relevant since it uses the terms *japayajña*, *jñānayajña*, and *dhyānayajña*. See also ŚDhU 1.10 (C_{9.4} f. 4.2v 14): *karmayajñas tapoyajñāḥ svādhyāyo dhyānam eva ca | jñānayajñāś ca pañcaite mahāyajñāḥ prakīrtitāḥ ||*. Note how this definition of the five *mahāyajñas* in the ŚDhU is different from the one, e.g., in Manu 3.69–71 (*brahma*°, *pitr*°, *daiva*°, *bhauta*°, and *nṛyajña*).

6.3 By somewhat overtranslating the items in this list, I want to emphasise that the text introduces three categories of sacrificial rituals well-known from the time of the Grhyasūtras and Śrautasūtras: those of the domestic or *aupāsana* fire (*grhyakarman*), the Śrauta rituals such as the Agnihotra, and the Smārta *pākayajñas*, such as the *aṣṭakā*, the *pārvanī* and the *śrāddha*. For a mention of the *pākayajñas* in a manner similar to our *pādas* cd here, see, e.g. the *Dikṣottara* quoted in Goodall, Sanderson, & Isaacson 2015, 275: *aṣṭakāḥ pārvanī śrāddham śrāvanyāgrāyaṇī tathā | caitrī cāśvayujī caiva pākayajñāḥ prakīrtitāḥ ||*. For an earlier list of *pākayajñas*, see GautDhS 1.8.19: *aṣṭakā pārvanāḥ śrāddham śrāvanyāgrahāyaṇīcaitryāśvayujīti sapta pākayajñasamsthāḥ*.

[*japayajñah* —

Sacrifice through recitation]

japayajñam tato vaksye svargamokṣaphalapradam |
vedādhyayana kartavyam śivasamhitam eva ca |
itihāsapurāṇam ca japayajñah sa ucyate || 6:5 ||

Next I shall teach you the sacrifice through recitation, the bestower of the fruits of heaven and liberation. One should recite the Vedas, Śaiva texts or the *Mahābhārata*, the epics and the Purāṇas: this is called sacrifice with recitation.

[*jñānayajñah* —

Sacrifice through knowledge]

idaṁ karma akarmedam ūhāpohaviśāradaḥ |
śāstracakṣuḥ samālokyā jñānayajñah sa ucyate || 6:6 ||

[He who can decide if] ‘this is [proper] action; the other is improper action’ because he is knowledgeable about reasoning pro and contra, and investigates with his eyes on the Śāstras, is called [a person performing] sacrifice through knowledge.

[*dhyānayajñah* —

Sacrifice through meditation]

dhyānayajñam samāsenā kathayisyāmi te śṛṇu |
dhyānam pañcavidhaṁ caiva kīrtitaṁ hariṇā purā |
sūryaḥ somo 'gni sphaṭikaḥ sūkṣmaṁ tattvaṁ ca pañcamam || 6:7 ||

I shall teach you concisely about sacrifice through meditation. Listen to me. Meditation was taught by Hari in the past as of five kinds. [Meditation on] the Sun, the Moon, Fire, Crystal and the subtle *tattva* as fifth.

sūryamaṇḍalam ādau tu tattvaṁ prakṛtir ucyate |
tasya madhye śaśiṁ dhyāyet tattvaṁ puruṣa ucyate || 6:8 ||

First it is the Sun [that should be meditated upon], which is said to be *prakṛti-tattva*. He should visualize the Moon in its centre: that *tattva* is said

6.5 Note the stem form *vedādhyayana* in *pāda* c metri causa. As for the interpretation of *śivasamhitam* in *pāda* d, see 5.17b above: *śaivabhāratasamhite*. The proximity of these two phrases, and the fact that both give instructions on using texts, suggest that we should interpret them similarly. It is then a *samāhāradvandvasamāsa* again, in the neuter. Both *śivasamhitam* and *itihāsapurāṇam* should be interpreted as being part of the compound in *pāda* c: *śivasamhitādhyayanaṁ* and *itihāsapurāṇādhyayanaṁ*.

6.6 For the expression *śāstracakṣuḥ*, see, e.g., *BrahmaP* 24.21: *tena yajñān yathāproktān mānavāḥ śāstracakṣuṣaḥ | kurvate 'harahaś caiva devān āpyāyanti te ||*. In G. P. Bhatt's translation (Bhatt 1955, 126): ‘Day by day men with the sacred scriptures as their guides perform sacrifices in the manner they have been laid down and thereby nourish the gods.’

6.7 For an analysis of this fivefold method of meditation, and this ancient-looking *tattva*-system, see Intro **CHECK**, and for different versions of the same teaching of meditation, see VSS 22.19–28 and DharmP 4.5–14.

to be *puruṣa*.

candramaṇḍalamadhye tu jvālām agniṃ vicintayet |
prabhutattvaḥ sa vijñeyo janmamṛtyuvināśanaḥ || 6:9 ||

In the centre of the Moon's disk, he should visualise a flame, a fire. That is said to be *prabhu-tattva*, the destroyer of [the circle of] birth and death.

agnimaṇḍalamadhye tu dhyāyet sphaṭika nirmalam |
vidyātattvaḥ sa vijñeyaḥ kāraṇam ajam avyayam || 6:10 ||

In the centre of the ring of Fire, he should visualize a spottless crystal. That is said to be *vidyā-tattva*, the never-born, imperishable cause.

vidyāmaṇḍalamadhye tu dhyāyet tattvam anuttamam |
akīrtitam anaupamyam śivam akṣayam avyayam |
pañcamam dhyānayajñasya tattvam uktaṃ samāsataḥ || 6:11 ||

In the centre of the disk of *vidyā*, he should visualize the highest *tattva*, never-heard, unparalleled, undecaying and imperishable Śiva. The fifth *tattva* of the sacrifice through meditation has been taught in short.

vigatarāga uvāca |
ekaikasya tu tattvasya phalaṃ kīrtaya kīdrśam |
kāni lokāḥ prapadyante kālaṃ vāsya tapodhana || 6:12 ||

Vigatarāga spoke: Teach me, what are the fruits of [reaching] each *tattva*? Which worlds can be attained and how much time [can one spend there], O great ascetic?

anarthayajña uvāca |
brahmalokaṃ tu prathamam tattvapraṅkṛticintayā |
kalpakotiśahasrāṇi śivavan modate sukhī || 6:13 ||

Anarthayajña spoke: Through meditation on the first *tattva*, *prakṛti*, [one reaches] Brahmaloka. He will rejoice [there] happily like Śiva for millions of æons.

dvitīyam tattva puruṣam dhyāyamāno mṛto yadi |
viṣṇulokaṃ ito yāti kalpakotyayutam sukhī || 6:14 ||

If one dies while meditating on the second *tattva*, *puruṣa*, one goes to

6.8 Note the form *śasiṃ* for *śasiṇam*.

6.10 Note the stem form *sphaṭika* in *pāda* b metri causa.

6.12 The reading *tritattvasya* in *pāda* a in the MSS is a problem because we have just finished a section mentioning five *tattvas*. (This was probably noticed by E, hence printing *hi* for *tri*°.) My conjecture (*tu*) is based on the assumption that *tri* is often written as *tr* in Nepalese MSS (e.g. in M at this point) and that *tr* may then easily get corrupted to *tu*.

6.13 Understand *pādas* ab as *brahmalokaṃ prathamamatattvacintayā prakṛtitattvacintayā*. One might take *prathamam* adverbially ('firstly': *prathamam brahmalokaṃ prakṛtitattvacintayā*), but in the next verses, the ordinal numbers (*dvitīyam*, *trītiyam*, *pañcamam*) always refer to the *tattvas*.

Viṣṇuloka from this world, [and will live there] happily for billions of æons.

prabhutattvaṃ tṛtīyaṃ tu dhyāyamāno mariṣyati |
śivaloke vasen nityaṃ kalpakotṣayutaṃ śatam || 6:15 ||

Should one die while meditating on the third, the *prabhu-tattva*, one can live in Śivaloka continuously for a hundred billion æons.

vidyātattvāmṛtaṃ dhyāyet sadāśivam anāmayam |
akṣayaṃ lokam āpnoti kalpānāntaparam tathā || 6:16 ||

If he visualizes the nectar of *vidyā-tattva*, [i.e.] *Sadāśiva*, he can reach [His] diseaseless, imperishable world [and can live there] well beyond endless æons.

pañcamaṃ śivatattvaṃ tu sūkṣmaṃ cātmani samsthitam |
na kālasamkhyā tatrāsti śivena saha modate || 6:17 ||

The fifth one, the subtle *śiva-tattva* dwells in the Self. There is no counting of time there and he will be rejoicing [there] together with Śiva.

pañcadhyānābhiyukto bhavati ca na punarjanmasaṃskārabandhaḥ
jijñāsyantāṃ dvijendra bhavadahanakaraḥ prārthanākālpavṛkṣaḥ |
janmenaikena muktir bhavati kimu na vā mānavāḥ sādhayantu
pratyakṣān nānumānaṃ sakalamalaharam svātmasaṃvedanīyam || 6:18 ||

[If] he practises the five meditations, there is no rebirth and no more fetters of transmigration. O excellent Brahmin, [the Lord] should be sought, a wishing tree of desires, [as] he burns away existence. Liberation comes within one single birth! People, why should you not strive [for it]! [It is known] as the destroyer of all impurity. [It's ascertainable] by direct perception. It is not inference. It is to be experienced by one's own Self.

[*niyameṣu tapaḥ* (3) —

The third Niyama-rule: Penance]

mānasam tapa ādau tu dvitīyaṃ vācikaṃ tapaḥ |
kāyikaṃ ca tṛtīyaṃ tu manovāḥkarma tatparam |
kāyikaṃ vācikaṃ caiva tapo miśraka pañcamam || 6:19 ||

6.14 Note the stem form *tattva* in *pāda* a metri causa.

6.15 E changes *śivaloka* to *rudraloka*, probably for more contrast with *sadāśiva* in 6.16 and *śivatattva* in 6.17. **CHECK**

6.16 In *pāda* a, *amṛta* is suspect. It may refer to the world of *Sadāśiva* and then *vidyātattva* is in stem form. Alternatively, since this verse is the only one in this list of worlds (6.13–17) without an ordinal number, *amṛtaṃ* may mean ‘four’ or possibly ‘fourth,’ as suggested by Monier-Williams and Apte in their dictionaries. This meaning would fit in nicely. In addition, dying has been mentioned above, thus *amṛtaṃ* might be a corrupted form of a participle from the verbal root *mṛ* (*mṛyan* or *maran*?): e.g., *vidyātattvaṃ mṛyan dhyāyet...* (‘should he meditation upon Vidyātattva while dying...’).

6.18 Note how a plural passive imperative form (*jijñāsyantāṃ*) stands for the singular (*jijñāsyatām*) metri causa. Note also that the last syllable of *dvijendra* (at the caesura) counts here as long: this phenomenon of a word-ending syllable becoming long by position is common in the VSS. The non-standard *janmena* in *pāda* d seems superior to *janmanā* for it preserves the metre.

The first type of penance is mental penance, the second is verbal penance, the third is the bodily one, the next one is the one which is [characterised by] both mental and verbal action. The fifth type of penance is a mixture of the bodily and the verbal ones.

*manahsaumyaṃ prasādaś ca ātmanigrahaṃ eva ca |
maunaṃ bhāvaviśuddhiś ca pañcāitat tapa mānasam || 6:20 ||*

Gentleness of the mind, calmness, self-control, observing silence, and the purification of one's state of mind: mental penance comprises these five.

*anudvegakarā vāṇī priyaṃ satyaṃ hitaṃ ca yat |
svādhyāyābhyasanaṃ caiva vācikaṃ tapa ucyaṭe || 6:21 ||*

Verbal penance is taught as speech that causes no anxiety, which is kind, true and useful, and it includes also the practice of recitation.

*ārjavaṃ ca ahiṃsā ca brahmacaryaṃ surārcanaṃ |
śaucaṃ pañcamam ity etat kāyikaṃ tapa ucyaṭe || 6:22 ||*

Bodily penance is taught as the following: honesty, harmlessness, chastity, the worship of gods, and purity as the fifth.

*iṣṭaṃ kalyāṇabhāvaṃ ca dhanyaṃ pathyaṃ hitaṃ vadet |
manomiśraka pañcāitat tapa uktaṃ maharṣibhiḥ || 6:23 ||*

[Penance] which is a mixture of the mental [and the verbal] is taught by the great sages to be these five: he should speak [about things that are] agreeable, of a virtuous character, auspicious, salutary and useful.

*svasti maṅgalaṃ āśīrbhir atithigurupūjanaṃ |
kāyamiśraka pañcāitat tapa uktaṃ mahātmabhiḥ || 6:24 ||*

[Penance] in which bodily [and verbal actions] mix is taught by the great-souled ones to be these five: the worship of the guest and the guru, benediction, greetings, and blessings.

*maṇḍūkayogī hemante grīṣme pañcatapās tathā |
abhrāvakaśo varṣāsu tapaḥ sādhanam ucyaṭe || 6:25 ||*

[Being] a [so-called] frog-yogin in the winter, or one with the five fires in the summer, or one who has the clouds [i.e. the open sky] for shelter in the rainy season: these kinds of penance is called *sādhana*.

6.19 Note the stem form *miśraka* in *pāda* f metri causa.

6.20 Again, we can see the use of the singular (*etat*) next to numbers; note also the stem form *tapa* in *pāda* d metri causa. This verse is a paraphrase of MBh 3.39.16 (BhG 17.16; see text in the apparatus).

6.21 This verse is a version of MBh 6.39.15 (BhG 17.15; see it in the apparatus).

6.22 This verse seems to be a paraphrase of MBh 6.39.14 (BhG 17.14; see it in the apparatus).

6.23 Note the use of the singular (*etat*) next to a number and the stem form noun in *pāda* c.

6.24 See ŚDhŚ 11.73–79 (and Bisschop, Kafle, & Lubin 2021, 91–93 and 120–121) for a somewhat similar discussion on 'kind speech.'

6.25 Manu 6.23 mentions three kinds of penance that corresponds to three seasons: *grīṣme pañ-*

svamāṃsoddhṛtya dānaṃ ca hastapādaśiras tathā |

puṣpam utpādy dānaṃ ca sarve te tapasāḍhanāḥ || 6:26 ||

Carving out his own flesh as a donation, or [offering his own] hand, feet and head, or drawing [his own] blood (*puṣpa*) as a donation: all these are *sādhana*-penances,

kr̥cchrātikṛcchraṃ naktaṃ ca taptakṛcchraṃ ayācitam |

cāndrāyaṇaṃ parākaṃ ca tapaḥ sāmtapanādayaḥ || 6:27 ||

[as also] the ‘painful penance’ and the ‘extremely painful one’, [eating only] at night, the ‘hot and painful’ and [the one in which only food obtained] without solicitation [can be eaten], the *cāndrāyaṇa* and *parāka* penances, the ‘sāmtapana,’ etc.

yenedaṃ tapa tapyate sumanasā saṃsāraduḥkhaḥchidam

āśāpāśa vimucya nirmalamatis tyaktvā jaghanyaṃ phalam |

svargākāṅkṣyanṛpatvabhogaviṣayaṃ sarvāntikaṃ tatphalaṃ

jantuḥ śāsvatajanmamṛtyubhavane tanniṣṭhasādhyaṃ vahet || 6:28 ||

He who performs with a well-disposed mind this penance that puts an end to the suffering caused by transmigration (*saṃsāra*), abandoning the trap of hope, with a spotless mind, giving up the lowest rewards [such as] wishing for heaven, being a king and having enjoyments for the senses, will have an ultimate (*sarvāntika*) reward. In this home of eternal births and deaths, man can bring about an accomplishment that puts an end to them.

|| iti vṛṣasārasaṃgrāhe śaṣṭho ’dhyāyaḥ ||

catapās tu syād varṣāsv abhrāvakāśikaḥ | ādravāsās tu hemante kramaśo vardhayaṃs tapaḥ ||
Translated in Olivelle 2005, 149 as: ‘[He should] surround himself with the five fires in the summer; live in the open air during the rainy season; and wear wet clothes in the winter—gradually intensifying his ascetic toil.’ This and ŚDhSaṅgr 9.32ab (quoted in the apparatus) may suggest that being a ‘frog-yogin’ could be the same as wearing wet clothes or standing in water for a long time. A footnote to verse MBh 12.309.9 in the Kumbakonam edition of the MBh (Krishnacharya & Vyasacharya 1906–1914) suggests otherwise: *maṇḍūkavat pāṇipādaṃ saṅkocya nyubjaḥ śete iti maṇḍūkaśāyī*. (‘The word ‘frog-sleeper’ means somebody who sleeps like a frog, with his hands and feet withdrawn and with his back humped.’)

6.26 Note the stem form *svamāṃsa* in *pāda a* for the accusative. The translation of *pāda c* is tentative, but taking *puṣpa* as ‘blood’ is not only normal e.g. in tantric texts (see e.g. **CHECK**), but VSS 17.38–39 suggest the same in a similar context: *devī uvāca | svamāṃsarudhiraṃ dānaṃ dānaṃ putrakalatrayaḥ | kiṃ praśasyaṃ mahādeva tattvaṃ vaktum ihārhasi || maheśvara uvāca | svamāṃsarudhiraṃ dānaṃ praśaṃsanti maṇiṣiṇaḥ | śrūyatāṃ pūrvavṛttāni saṃkṣīpya kathayāmy aham ||*. (‘Devī spoke: Why are one’s own flesh and blood and one’s son and wife praised as donation, O Mahādeva? Tell me the truth please. Maheśvara spoke: The wise praise one’s own flesh and blood as donation. Let’s hear the old legends, I shall tell you briefly.’)

6.27 For short descriptions and the loci classici of these penances, see, e.g., Kane 1941–1962, v. 4, 130–152. For *nakta/naktāṇna* see VSS 8.22 below and, e.g., ŚDhŚ chapter 10, and for *ayācita*, VSS 8.23 below.

6.28 Note my emendation in *pāda a* (*sumanasā* from *sumanasah*) and that in order to restore the metre, I accepted E’s stem form *tapa*. Note the stem form *°pāśa* in *pāda b* metri causa.

Here ends the sixth chapter in the *Vṛṣasārasaṅgraha*.

[saptamo 'dhyāyah]
[Chapter Seven]

[*niyameṣu dānam* (4) —
The fourth Niyama-rule: Donation]

dānāni ca tathety āhuḥ pañcadhā munibhiḥ purā |
annaṃ vastraṃ hiraṇyaṃ ca bhūmi godāna pañcamam || 7:1 ||

In the past the wise declared that, again, there were five kinds of donation.
Donation of food, clothes, gold, land and the fifth, donation of cows.

[*annadānam* —
Donation of food]

annāt tejaḥ smṛtiḥ prāṇaḥ annāt puṣṭir vapuḥ sukham |
annāc chriḥ kānti vīryaṃ ca annāt sattvaṃ ca jāyate || 7:2 ||

From food [comes] energy, memory, the vital breath, growth, body,
happiness. From food arise grace and beauty, heroism, strength.

annāj jīvanti bhūtāni annaṃ tuṣṭikaraṃ sadā |
ānnāt kāmo mado darpaḥ annāc chauryaṃ ca jāyate || 7:3 ||

Living beings live on food. Food always satisfies. From food arise desire,
rapture, pride and valour.

annaṃ kṣudhātrṣāvyādhīn sadya eva vināśayet |
annadānāc ca saubhāgyaṃ khyātiḥ kīrtiś ca jāyate || 7:4 ||

Food drives away hunger and thirst and disease instantly. From donations of
food arise happiness, fame and glory.

annadaḥ prāṇadaś caiva prāṇadaś cāpi sarvadaḥ |
tasmād annasamaṃ dānaṃ na bhūtaṃ na bhaviṣyati || 7:5 ||

He who donates food donates life. He who donates life donates everything.
Therefore nothing is equal to the donation of food, nothing was, nothing
will be.

[*vastradānam* —
Donation of clothes]

vastrābhāvān manuṣyasya śriyād api parityajet |
vastrahīno na pūjyeta bhāryāputrasakhādibhiḥ || 7:6 ||

In the absence of [proper] clothes, a man will also lose his fortunes. A person
without clothes may not be respected by his wife, son, friends etc.

7.1 *tathety* in *pāda* a is suspicious and my translation of it ('again') is tentative and is supposed to refer back to the fact that all *yamas* so far have been divided into five types. Note how *annaṃ*, *vastraṃ*, *hiraṇyaṃ* and *bhūmi* (the latter treated as neuter, or given in stem form) are all meant to go with °*dāna* (again, in stem form, metri causa).

7.2 Note the stem form noun *kānti* metri causa in *pāda* c.

7.6 *Pāda* b is difficult to interpret securely. I translate it as if reading *śrīs tam api parityajet*.

*vidyāvān sukulīno 'pi jñānavān guṇavān api |
vastrahīnaḥ parādhīnaḥ paribhūtaḥ pade pade || 7:7 ||*

Be it a learned person from a good family or an intelligent and virtuous person, anybody without clothes is subdued and humiliated on every occasion

*apamānam avajñāṃ ca vastrahīno hy avāpnuyāt |
jugupsati mahātmāpi sabhāstrijanasaṃsadi || 7:8 ||*

because a man without clothes receives contempt and disrespect. Even a great soul will despise [him] at the court, among women, in an assembly.

*tasmād vastrapradānāni praśaṃsanti manīṣiṇaḥ |
na jīrṇaṃ sphuṭitaṃ dadyād vastraṃ kutsitaṃ eva vā || 7:9 ||*

Therefore the wise praise donations of clothes. One should not give away old, torn or dirty clothes.

*navam purāṇarahitaṃ mṛdu sūkṣmaṃ suśobhanaṃ |
susamskṛtya pradātavyaṃ śraddhābhaktisamanvitam || 7:10 ||*

[Clothes] should be donated [only if they are] new, not worn, soft, delicate and beautiful, ornamented, and accompanied by willingness and devotion.

*śraddhāsattvaviśeṣeṇa deśakālavidhena ca |
pātradravyaviśeṣeṇa phalam āhuḥ pṛthak pṛthak || 7:11 ||*

They say that the reward [of donation/generosity] is in every case dependent on the particular [donor's] willingness and character, the choice of place and time, and on the particular recipient and material.

*yādṛśaṃ dīyate vastraṃ tādṛśaṃ prāpyate phalam |
jīrṇavastrapradānena jīrṇavastraṃ avāpnuyāt |
śobhanaṃ dīyate vastraṃ śobhanaṃ vastraṃ āpnuyāt || 7:12 ||*

The reward received will similar to the clothes donated. By donating old clothes, one would receive old clothes [as a reward]. By donating beautiful clothes, one would receive beautiful clothes [as a reward].

*dadyād vastra suśobhanaṃ dvijavare kāle śubhe sādaram
saubhāgyam atulaṃ labheta sa naro rūpaṃ tathā śobhanaṃ |
tasmin yāti suvastrakoṭi śataśaḥ prāpnoti niḥsaṃśayam
tasmāt tvaṃ kuru vastrapradānam asakṛt pātratrikotkarṣaṇam || 7:13 ||*

Should one bestow very beautiful clothes on a Brahmin at an auspicious time, respectfully, he [i.e. the donor] will receive unequalled happiness and a

Consider also BrahmaP 220.139: *vastrābhāve kriyā nāsti yajñā vedās tapāṃsi ca | tasmād vāsāṃsi deyaṇi śraddhakāle viśeṣataḥ ||*

7.8 The intention originally may have been this: “Even if he is a great soul, he will be avoided...”

7.11 It seems that *vidhena ca* stands for *vidhinā ca* or rather *vidhānena* metri causa in *pāda* b. CHECK also ŚDhU, and Florinda's article, etc.

beautiful appearance. When he departs, he will be given hundreds of millions of items of nice clothes, no doubt about that. Therefore do donate clothes often. It is the way up to the other world.

[*suvarṇadānam* —
Donation of gold]

suvarṇadānaṃ vipreṇdra saṃkṣīpya kathayāmy aham |
pavitraṃ maṅgalaṃ puṇyaṃ sarvapātakanāśanam || 7:14 ||

O great Brahmin, now I shall teach you about the donation of gold in a concise manner. It is a pure, auspicious and meritorious [act] and it washes off all sins.

dhārayet satataṃ vipra suvarṇakāṭakāṅgulim |
mucyate sarvapāpebhyo rāhuṇā candramā yathā || 7:15 ||

Should one hand over [to someone] a golden bracelet or ring, O Brahmin, he will be freed of all sins, just as the moon is freed from [the demon] Rāhu [after an eclipse].

dattvā suvarṇaṃ viprebhyo devebhyas ca dvijaṛṣabha |
tuṭimātre 'pi yo dadyāt sarvapāpaiḥ pramucyate || 7:16 ||

If a person donates gold to Brahmins or gods, O excellent Brahmin, even if it is only in a minute quantity, he will be freed of all sins.

raktimāśakakarṣaṃ vā palārdhaṃ palam eva vā |
evam eva phalaṃvrddhir jñeyā dānaviśeṣataḥ || 7:17 ||

[The amount can be just] one *rakti*, a *māśaka*, a *karṣa*, half a *pala* or a *pala*: this is exactly how the increase in the [size of the corresponding] reward will be, in proportion to the properties [i.e. amount] of the donation.

[*bhūmidānam* —
Donation of land]

sarvādhāraṃ mahidānaṃ praśamsanti maṇiṣiṇaḥ |
annavastrahiranyādi sarvaṃ vai bhūmisambhavam || 7:18 ||

The wise praise the donation of land as the basis of everything [else]. Food, clothes, gold etc., all these originate in the land.

bhūmidānena vipreṇdra sarvadānaphalaṃ labhet |
bhūmidānasamaṃ vipra yady asti vada tattvataḥ || 7:19 ||

7.13 Note the stem form *vastra* in *pāda* a metri causa. ‘on a Brahmin’ (in *pāda* a): literally, ‘on a person who is first among the twice-born’ (*dvijavare*). The final syllable of *saubhāgyam* in *pāda* b counts as long by licence; see, e.g., 5.20 and 6.18b. This time the caesura is not involved. In *pāda* c, °*koṭi* is treated as neuter or as a stem form (metri causa).

7.15 I suspect that *aṅguli* is used in *pāda* b in the sense of *aṅguliya* (‘finger-ring’).

7.16 The form *tuṭi* as a widespread variant of *truṭi*, see e.g. **CHECK**.

7.17 I suspect that *phalaṃ vrddhir*, or *phalaṃvrddhir*, stands for *phalavṛddhir* (*phalasya vrddhiḥ*) metri causa, meaning ‘the increase of the reward.’ *rakti*, *māśaka*, *karṣa*, and *pala* are units of weight.

O Brahmin, one can obtain all the rewards of donation by donating land. If there is anything that equals the donation of land, O Brahmin, you should definitely tell me.

*mātrkuṣṭhivimuktas tu dharaṇīśaraṇo bhavet |
carācarāṇāṃ sarveṣāṃ bhūmiḥ sādharmaṇā smṛtā || 7:20 ||*

[Humans] have the earth as their abode as soon as they get out of their mother's womb. Land is said to be common to all that are mobile and immobile.

*ekahastam dviastam vā pañcāśac chatam eva vā |
sahasrāyutalakṣam vā bhūmidānam praśasyate || 7:21 ||*

Be it [only a land of] one forearm, two forearms, fifty or a hundred, a thousand, ten thousand, a hundred thousand, donations of land are held in great esteem.

*ekahastam ca yo bhūmiṃ dadyād dvijavarāya tu |
varṣakoṭīṣatam divyam svargaloke mahīyate || 7:22 ||*

Should he donate a piece of land of [only] one forearm to a Brahmin, he will enjoy a billion divine years in heaven.

*evam bahuṣu hasteṣu guṇāguṇi phalam smṛtam |
śraddhādhikam phalam dānam kathitam te dvijottama || 7:23 ||*

Thus in case of [donating] many forearms [of land], the reward is said to be proportional to the properties [of the land]. O Brahmin, I have taught you about the rewards of donation that is made willingly.

*jāmadagnyena rāmeṇa bhūmiṃ dattvā dvijāya vai |
āyur akṣayam āptam tu ihaiva ca dvijottama || 7:24 ||*

[Paraśu]rāma, the son of Jamadagni, having donated land to the Brahmin [Kaśyapa], obtained eternal life in this very world, O excellent Brahmin.

7.20 I take *sādharmaṇā* as one word, but it is possible that the intention of the author was *sā dhāraṇā* in two words, in fact meaning *sādhāraṇ* (*sā ādhāraḥ*, 'it is the basis').

7.23 I think that *guṇāguṇi*, or perhaps *guṇaguni* (which would be unmetrical, containing two *laghus* in both the second and third syllables of the *pāda*), should refer to the idea that, e.g., the donation of a piece of land of 2×2 *hastas* would result in 2 or $4 \times$ *koṭīṣata* years in heaven, *guṇa* generally meaning 'times.' I take *guṇā* as referring to the size of the land donated, and *°guṇi[n]* as 'amounting to that many times,' but this is only a guess, and it would need to be supported by some similar passage, other than 7.17 above.

I suspect that *pāda c* is an awkward attempt at saying *śraddhādhikadāna(sya) phalam*.

7.24 See a summary of the corresponding episode **CHECK** in the MBh in Mani 1975, 570–571, s.v. Paraśurāma: 'To atone for the sin of slaughtering even innocent Kṣatriyas, Paraśurāma gave away all his riches as gifts to brahmins. He invited all the brahmins to Samantapañcaka and conducted a great Yāga there. The chief Rtvik (officiating priest) of the Yāga was the sage Kaśyapa and Paraśurāma gave all the lands he conquered till that time to Kaśyapa. Then a platform of gold ten yards long and nine yards wide was made and Kaśyapa was installed there and worshipped. After the worship was over according to the instructions from Kaśyapa the gold platform was cut into

[*godānam* —

Donation of cows]

hemaśṛṅgāṃ raupyakhurāṃ cailaghaṇṭāṃ dvijottama |
viprāya vedaviduṣe dattvānantaphalaṃ smṛtam || 7:25 ||

[A cow] with golden horns, silver hooves, garment and bell, O Brahmin,
when given to a Veda-knowing Brahmin, [produces] rewards that are said to
be endless.

[*dānapraśamsā* —

Praise of donation]

dānābhyāsarataḥ pravartanabhavāṃ śakyānurūpaṃ sadā
annam vastrahiranyaraupyam udakam gāvas tilān medinīm |
dadyāt pādukachattrapiṭhakalaśaṃ pātrādyam anyac ca vā
śraddhādānam abhinnarāgavadanaṃ kṛtvā mano nirmalam || 7:26 ||

Always rejoicing in the practice of giving, ..., as far as one's capacities go, one
should give food, clothes, gold and silver, water, cows, sesamum seeds, land,
sandals, parasols, seats, jars, cups or anything else. Making the [deed of]
giving willingly (*śraddhādāna*) something done with an unconditioned
affection (*rāga*) and reverence (*vadana*), one's mind [becomes] spotless.

dānād eva yaśaḥ śriyaḥ sukhakarāḥ khyātim atulyāṃ labhet
dānād eva nigarhaṇam ripugāṇe ānandadam saukhyadam |
dānād ūrjayatā prasādam atulaṃ saubhāgya dānāl labhet
dānād eva anantabhoga niyataṃ svargaṃ ca tasmād bhavet || 7:27 ||

Glory and fortune that makes us happy come about only by donations, and
one can gain unequalled fame. Only from donations will reproach [exercised
by] the enemy [turn into] pleasure and happiness. Vigour and unequalled
graciousness come from donation. One can reach happiness through
donations. Endless enjoyments surely come only from donations, and heaven
is [reached] also because of it.

pieces and the gold pieces were offered to brahmins.

When Kaśyapa got all the lands from Paraśurāma he said thus:—“Oh Rāma, you have given
me all your land and it is not now proper for you to live in my soil. You can go to the south and live
somewhere on the shores of the ocean there.” Paraśurāma walked south and requested the ocean
to give him some land to live.’ Note that without applying the *muta cum liquida* licence (*ca dvi°*),
pāda d would be iambic and thus metrically problematic.

7.26 I am unable to interpret *pravartanabhavāṃ* in *pāda a* and I suspect that *śakyānurūpaṃ*
in the same *pāda* stands for *śaktyānurūpaṃ* metri causa.

7.27 I suspect that *khyātiś ca tulyam* in the MSS stands for *khyātim atulyāṃ* (‘and unequalled
fame’) and that it is not a clumsy attempt to restore the metre, but rather a later correction gone
wrong. I have emended the phrase believing that the second (last) syllable of *khyātim* may be
treated as *guru*. See the same licence applied in non-*anuṣṭubh* verses above, e.g., in 5.20a, 6.18b,
7.13b (just before *atula*). I doubt if E’s reading in *pāda c*, *durjayatā* (‘invincibility’) were better
than *ūrjayatā* transmitted in all the MSS consulted. While *ūrjayatā* is still problematic, it is not
inconceivable that it stands for *ūrjatā* meaning most probably ‘being powerful, strength, vigour.’

dānād eva ca śakralokasakalaṃ dānāj janānandanam

dānād eva mahīm samasta bubhujē samrāḍ mahīmaṇḍale |

dānād eva surūpayonisubhagaś candrānana vīkṣyate

dānād eva anekasambhavasukhaṃ prāpnoti niḥsaṃśayam || 7:28 ||

The whole world of Śakra [i.e. Indra can be taken as one's possession] by donations only. Donations make people happy. Supreme ruler[s] enjoyed all the land in the world only because of donations. Skanda (*candrānana*) appears as handsome and fortunate, with a [good] family[? **CHECK**] only because of donations. One can reach happiness that lasts countless births only through donations, there is no doubt about that.

|| iti vṛṣasārasaṃgrāhe dānapraśaṃsādhyāyaḥ saptamaḥ ||

Here ends the seventh chapter in the *Vṛṣasārasaṃgraha* called Praise of Donations.

Also, note here the stem form noun *saubhāgya* metri causa. Note *svargaṃ* as a neuter noun, and the stem form *°bhoga* metri causa in *pāda* d. The lack of sandhi between *eva* and *ananta*° helps restore the metre.

7.28 *°lokasakalaṃ* in *pāda* a is suspect and E's silent emendation (*°lokaṃ atulaṃ*) is not without reason. I translate *pāda* b as a general statement although *samrāḍ* may refer to a specific figure and story in mythology. The perfect form *bubhujē*, and the next *pāda*, at least point to this direction.

[aṣṭamo 'dhyāyaḥ]
[Chapter Eight]

[*niyameṣu svādhyāyaḥ* (ṣ) —
The fifth Niyama-rule: Study]

pañcasvādhyāyanam kāryam ihāmutra sukhārthinā |
śaivam sāmṁkhyam purāṇam ca smārtam bhāratasaṁhitām || 8:1 ||

Five kinds of study are to be pursued by those who wish to be happy in this life and in the other: [one has to study the] Śaiva [teachings], Sāmṁkhya [philosophy], the Purāṇa[s], the Smārta [tradition] and the *Bhāratasaṁhitā* [i.e. the *Mahābhārata*].

śaivatattvam vicinteta śaivapāśupatadvaye |
atra vistarataḥ proktaṁ tattvasārasamuccayam || 8:2 ||

He should reflect on the Śaiva truth in both Śaiva and Pāśupata [teachings].
In those teachings the whole essence of truth is taught extensively.

samṁkhyātattvam tu sāmṁkhyeṣu boddhavyam tattvacintakair |
pañcatattvavibhāgena kīrtitāni maharṣibhiḥ || 8:3 ||

Those who reflect on the truth (*tattva*) can grasp the truth of enumeration [of ontological principles/reality levels] (*samṁkhyātattva*) from Sāmṁkhya [texts]. The great sages taught [those twenty-five] *tattvas* [of Sāmṁkhya] as being in groups of five.

purāṇeṣu mahikoṣo vistareṇa prakīrtitaḥ |
adhordhvamadhyatiryam ca yatnataḥ sampraveśayet || 8:4 ||

In the Purāṇas it is the sheath[s] of the world that are described extensively.
One can definitely enter [the realm] of the lower [world, i.e. hell], the upper [world, i.e. heaven], and middle [world, i.e. the human world], and the horizontal [world, i.e. of animals, by studying the Purāṇas].

smārtam varṇāśramācāram dharmanyāyapravartanam |
śiṣṭācāro 'vikalpena grāhyas tatra aśaṁkitaḥ || 8:5 ||

8.1 Note the accusative ending of °*saṁhitām* after a list consisting of words probably in the nominative. One may correct it to °*saṁhitā* or rather supply an active verb such as *adhigacchet* ('he should study').

8.2 Note that *śaivatattvam* in *pāda* a is the result of a conjecture and that the reading *śaivapāśupatadvaye* in *pāda* b is based on one single manuscript (P₅₇). In spite of these uncertainties, I think that this form of the current half-verse is the only one that yields the appropriate meaning.

8.3 In *pāda* d, *kīrtitāni* picks up an implied *tattvāni*.

8.4 Note that *tirya* seems to be an acceptable nominal stem in this text for *tiryañc*. I understand the causative form *sampraveśayet* as non-causative, and I interpret °*madhya*° as the 'human world' tentatively. E's silent emendation to *samprabodhayet* is understandable since to 'enter' these worlds (especially the hells and the human world) through the study of the Purāṇas makes little sense, at least when taken literally.

The Smārta [tradition] deals with the conduct of the social classes (*varṇa*) and disciplines (*āśrama*), and with the procedures of Dharma and lawsuits. Good conduct is to be gathered from that [source] without hesitation, with certainty.

itihāsam adhīyānaḥ sarvajñaḥ sa naro bhavet |
dharmārthakāmamokṣeṣu saṁśayas tena chidyate || 8:6 ||

A man who studies the epics (*itihāsa*) will become omniscient. [All his] doubts about Dharma, Artha, Kāma and Mokṣa will be eliminated.

[*niyameṣv upasthanigrahaḥ* (6) —

The sixth Niyama-rule: Sexual restraint]

śṛṇuṣvāvahito vipra pañcopasthavinigraham |
striyo vā garhitotsargaḥ svayaṁmuktiś ca kīrtiyate |
svapnopaghātāṁ viprendra divāsvapnaṁ ca pañcamah || 8:7 ||

Listen with great attention, O Brahmin, to the five [spheres of] sexual restraint. Women, forbidden ejaculation, and masturbation are mentioned [in this context, as well as] offence while sleeping, O Brahmin, and sleeping by day as the fifth.

[*striyaḥ* —

Women]

agamyā strī divā parve dharmapatny api vā bhavet |
viruddhastrīm na seveta varṇabhraṣṭādhikāsu ca || 8:8 ||

A woman is not to be approached sexually in daytime and on the four days of the changes of the Moon (*parvan*), even if she is one's lawful wife. One should not have sex with a woman who is taboo or with one of those who have lost their class (*varṇa*) or are [of a] superior [*varṇa* than oneself].

[*garhitotsargaḥ* —

Forbidden ejaculation]

ajameṣagavādīnāṁ vadavāmaḥiṣiṣu ca |
garhitotsargam ity etad yatnena parivarjayet || 8:9 ||

Intercourse with goats, sheep, cows, mares, buffalo-cows is called forbidden ejaculation, which is to be avoided at all cost.

[*svayaṁmuktiḥ* —

Masturbation]

ayonyakāṣaṇā vāpi apānakāṣaṇāpi vā |
svayaṁmuktir iyaṁ jñeyā tasmāt tāṁ parivarjayet || 8:10 ||

8.5 Compare *pāda* a with 3.15c.

8.8 Understand *parve* as *parvani* (thematization of the stem in *-an*). The nominative °*strī* in *pāda* c, now corrected to the accusative, may be the result of an eyeskip to *strī* in *pāda* a.

8.9 Understand °*ādīnām* in *pāda* a as standing for the locative case. Understand °*sargam* as neuter nominative (instead of °*sargaḥ*) or alternatively understand *pāda* c with a hiatus bridge: *garhitotsarga-m-ity etad*.

Rubbing himself against something else than a female sexual organ or rubbing his anus, are called masturbation, therefore these are to be avoided.

[*svapnaghātam* —
Offence while sleeping]

svapnaghātam dvijaśreṣṭha anīṣṭam paṇḍitaiḥ sadā |
svapne strīṣu ramante ca retaḥ prakṣarate tataḥ || 8:11 ||

Offence while sleeping, O best of Brahmins, has always been [considered] undesirable by the learned. [If] one enjoys women while sleeping, his semen will issue.

[*divāsvapnam* —
Sleeping by day]

divāśayaṁ na kartavyaṁ nityaṁ dharmapareṇa tu |
svargamārgārgalā hy etāḥ striyo nāma prakīrtitāḥ || 8:12 ||

Sleeping by day should always be avoided by those who are intent on Dharma. These women are called ‘the bolts [that block the gate to] the path to heaven.’

[*niyameṣu vratapañcakam* (7) —
The seventh Niyama-rule: religious observances]

mārjārabakāśvānagomahīvratapañcakam |
[*mārjārakavratam* —
The Cat Vow]

svaviṣṭhamūtraṁ bhūmiṣu chādayed dvijasattama |
sūryasomānumodanti mārjāravratikeṣu ca || 8:13 ||

[Hear about] the five religious observances [called] the cat, the crane, the dog, the cow, and the earth. He buries his own urine and faeces in the ground, O truest Brahmin. He rejoices [seeing] the sun and the moon when performing the cat observance.

[*bakavratam* —
The Crane Vow]

bakavac cendriyagrāmam suniyamya tapodhana |

8.10 The conjecture that changes *anyonya°* to *ayonya°* in *pāda a* involves minimal intervention and makes the sentence much more meaningful than the version transmitted. Also consider *ayoni°*. The variant *strī* for *tām* in *pāda d* in the E may be one example of the numerous silent intervention made by Naraharināth in his edition.

8.12 It is not crystal clear why ‘sleeping by day’ should count as one of the offences against sexual restraint. Even if we translated *divāsvapna* and *divāśaya* as ‘daydreaming,’ this category would still seem out of context. *Pādas cd* are clumsy and out of context. They would fit verse 8.8 better.

8.13 Note °*viṣṭha°* for *viṣṭhā* metri causa in *pāda c* (*ma-vipulā*). Alternatively, read *svaviṣṭhamūtra bhūmiṣu* (*pathyā*). Note the stem form *sūryasoma* for *sūryasomau* in *pāda e*. It is not entirely clear why cats would rejoice seeing the Sun and the Moon. Perhaps this remark refers to the fact that cats can be active both in the daytime and at night.

sādhayec ca manastuṣṭim mokṣasāadhanatatparaḥ || 8:14 ||

O great ascetic, one should suppress all his senses like a crane, and should cultivate the peace of the mind, focusing on achieving liberation.

[*śvānavratam* —
The Dog Vow]

mūtraviṣṭhe na bhūmiṣu kurute śvānadaḥ sadā |

tuṣyate bhagavān śarvaḥ śvānavratacaro yadi || 8:15 ||

He does not bury his urine and faeces in the ground, and he barks constantly. Lord Śarva [i.e. Śiva] is satisfied when one practises the dog observance.

[*govratam* —
The Cow Vow]

mūtravarco na rudhyeta sadā govratiko naraḥ |

bhīmas tuṣṭikaraś caiva purāṇeṣu nigadyate || 8:16 ||

A person practising the Cow Vow should never hold back his urine and faeces. This is a terrifying [observance] that gives satisfaction, [as] stated in the Purāṇas.

[*mahīvrataṃ* —

8.14 Cranes are compared to ascetics here probably because of the similarity of their posture when relaxing standing on one leg to ascetics performing penance standing on one leg (such as the ascetic, and a cat, depicted on the famous relief in Mahabalipuram).

8.15 A possible explanation for Śiva being satisfied with an ascetic practising this observance is that Śiva's Bhairava form often has a dog as his mount. See, e.g., Bakker 2014, 232–233 on a 5–6th-century image of Bhairava and a dog carved in rock at Muṇḍeśvarī Hill not far from Vārāṇasī, and Mirnig 2013, 334. **CHECK** This observance has ancient roots. Its practitioner, the *kukkuravatika* appears in *Majjhimanikāya* 2.1.7, in the *Kukkuravatiyasutta*, alongside with a practitioner of the *govrata* (*govatika*), an observance that comes up in the next verse in the VSS: *evaṃ me sutam. ekaṃ samayaṃ bhagavā kolīyesu viharati haliddavasanaṃ nāma kolīyānaṃ nigamo. atha kho punṇo ca kolīyaputto govatiko, acelo ca seniyo kukkuravatiko yena bhagavā tenupasaṅkamimsu...* See Acharya 2013, 127–128. Acharya summarises the *Kukkuravatiyasutta* thus: 'The *Kukkuravatiyasutta* from the *Majjhimanikāya* (II.1.7) presents a *govatika* together with a *kukkuravatika*. They are observing their vows, and have adopted the behaviour of a bull and a dog respectively. The Buddha tells them that as they are cultivating bullness and dogness, the state of mind of these animals, they will go to hell or become reborn as animal. They are alarmed at this and take refuge in the Buddha.'

8.16 I prefer reading *bhīma* and *tuṣṭi*^o as two separate words, the first one either in stem form (C₉₄C₄₅K₈₂K₇P₅₇) or as *bhīmas* (C₀₂K₁₀E) or *bhīmaṃ* (*em.*), to reading these two words as a compound because of the following *caiva*. I suspect that both *bhīma* and *tuṣṭikara* refer to the *vrata*, rather than its practitioner, but I have not emended *bhīmas tuṣṭikaraś* to *bhīmaṃ tuṣṭikaram* because *vrata* appears as a masculine noun, e.g., in 8.17d below.

Acharya 2013 gives a number of significant clues about the origins of this observance. After exploring its links to Pāsupatas, Acharya 2013, 116–118, quotes *Jaiminiyabrāhmaṇa* 2.113, which contains the phrase *yatra yatraīnaṃ viṣṭhā vindet tat tad vitiṣṭheta*, in Acharya's translation: 'Wherever he feels the urge to evacuate faeces, right there he should evacuate.' This is an instruction in a Vedic text that is close to what the VSS teaches above. Incidentally, the *Jaiminiyabrāhmaṇa* adds: *tena haitenottaravayasy e [vā] yajeta* (translated in Acharya 2013, 118 as: 'One should perform this [sacrifice] in the final years of one's life').

The Earth Vow]

kuddālair dārayanto 'pi kīlakoṣīṣataiś citāḥ |
kṣamate pṛthivī devī evam eva mahīvrataḥ || 8:17 ||

Splitting [the earth] with spades and laid on hundreds of pointed wedges:
 Goddess Earth bears [this] patiently. This is exactly how one can practise the
 earth vow.

vratapañcakam ity etad yaś careta jitendriyaḥ |
sa cottamam idaṃ lokam prāpnoti na ca saṃśayaḥ || 8:18 ||

He who practises these five religious observances with his senses subdued will,
 without doubt, reach this superior world [i.e. heaven?].

[*niyameṣv upavāsaḥ* (8) —

The eighth Niyama-rule: Eating restrictions]

śeṣānnam antarānnaṃ ca naktāyācitam eva ca |
upavāsaṃ ca pañcāitat kathayiṣyāmi tac chṛṇu || 8:19 ||

8.17 While *dārayanto* as an active participle in the masculine nominative is acceptable as an irregular form, the precise interpretation of *pādas* a and b is still problematic therefore my translation of this verse is tentative and the description seems too condensed to be intelligible. Kengo Harimoto suggested that C₀₂ and E might be transmitting the correct reading, and then the reference would be to soil piled up by millions of insects (*kīṭakoṣīṣa*), instead of points of wedges (*kīlakoṣīṣa*). Nevertheless, now I think that the reference point could be Bhīṣma's dying scene in the MBh, where the great warrior is lying on a bed of hundreds of arrows: *sa śete śaratalpastho medinim asprśaṃs tadā*: 'Then he lay there on his bed of arrows, without touching the ground' (MBh 6.115.8ab). The word *citā* is used in the same context in MBh 12.47.4ab: *vikīrṇāṃśur ivādityo bhīṣmaḥ śaraśataiś citāḥ*: 'Bhīṣma, laid on a hundred arrows, was like the Sun with its scattered rays of light.' If this interpretation of VSS 8.17 is correct, the observance described here may require one to dig the ground, install wedges, and lie on them, in the manner of fakirs. The reference to the Earth in *pāda* c may have been inspired by lines such as MBh 6.115.11cd: *rarāsa pṛthivī caiva bhīṣme śāntanave hate*: 'The Earth cried out when Bhīṣma, the son of Śāntanu, was killed.'

In BhavP 4.121, called 'The Description of eighty-five observances' (*vratapañcāśitivarnana*), we find this on *mahīvrata*: *dadyāt triṃśatpalād ūrdhvaṃ mahīm kṛtvā tu kāmcanīm | kulācalā-drisahitām tilavastrasamanvitām || 152 || tiladroṇopari gatām brāhmaṇāya kuṭumbine | dinam payovratas tiṣṭhed rudraloke mahīyate || 153 || etan mahīvrataṃ proktaṃ saptakalpānuvartakam |*

A tentative translation of this passage would go as follows: 'One should donate a golden [model of] Earth that weighs more than thirty *palas* (appr. one kilogram), showing the chief mountain-ranges, together with [donations of] sesamum seeds and clothes, the sesamum seeds [weighing] more than a *droṇa* (appr. ten kilograms), to a householder Brāhmin. One should keep the milk-observance [i.e. subsisting on nothing but milk] for one day, and one will have fun in Rudraloka. This is called the Earth Observance whose range is seven aeons.' (I take the values for weights from Olivelle 2005, 997.) The descriptions of the *dharāvratā* and the *śubhadvādaśī* observance in Kane 1941–1962, v. 5, 321 and 429 are similar. The VSS's *mahīvrata* seems different, and more in line with the somewhat transgressive and wild, perhaps Pāśupata-oriented, nature of the four preceding observances.

8.18 Note the neuter *idaṃ* picking up the normally masculine *lokam* in *pāda* c, and that the same *idaṃ* would make more sense if the interlocutor were a deity, e.g., Śiva, referring to his abode, and not Anarthayajña, the ascetic.

Eating leftovers, [not] eating in-between [breakfast and dinner], eating [only] at night, eating food obtained without solicitation, and fasting: listen, I shall teach you these five.

[*śeṣānnam* —

Eating leftovers]

vaiśvadevātithiśeṣaṃ piṭṛśeṣaṃ ca yad bhavet |
bhṛtyaputrakalatrebhyaḥ śeṣāṣi vighasāśanaḥ || 8:20 ||

[He who eats] the leftovers belonging to all the gods, to guests, and to the ancestors, he who eats the leftovers (*śeṣāṣin*) of servants, sons and wives, is [called in general] the one who consumes the remains of food (*vighasāśana*).

[*antarānnam* —

[Not] eating in-between breakfast and dinner]

antarā prātarāṣi ca sāyamāṣi tathaiva ca |
sadopavāsi bhavati yo na bhunkte kadācana || 8:21 ||

He will be regarded as one that is always fasting if he never eats between breakfast and dinner.

[*nakṭānnam* —

Eating [only] at night]

na divā bhojanaṃ kāryaṃ rātrau naiva ca bhojayet |
nakṭavele ca bhoktavyaṃ nakṭadharmam samīhatā || 8:22 ||

One should eat neither in the daytime nor in the evening, and should eat [only] at midnight if he wishes to follow the practice of [eating only at] night (*nakṭadharmā*).

[*ayācitānnam* —

Eating food obtained without solicitation]

anārambhya ya āhāraṃ kuryān nityam ayācitam |
parair dattaṃ tu yo bhunkte tam ayācitam ucyate || 8:23 ||

He who consumes food only without initiating [the donation], without asking for it, and eats [only] that which has been given by others is called [one who eats] unsolicited [food].

[*upavāsaḥ* —

Fasting]

8.19 Note how this category of *niyama*-rules was called *upavāsa* (“fasting”) in 5.3c above but how in fact *upavāsa* is just the fifth subcategory withing this group of eating restrictions.

8.21 My translation here follows the parallel verse in the MBh and is based on that of Kisari Mohan Ganguli (Ganguli 1883–1896). The syntax of the version here in the VSS is less smooth than that in the MBh, and the VSS’s reading *prāntarāṣi* definitely required an emendation.

8.22 Note °*vele* for °*velāyām* in *pāda* c.

8.23 *anārambhasya* (‘of someone who has not yet started/initiated’) in *pāda* a seems suspect, hence my conjecture (*anārambhya ya*) that involves minimal intervention and yields better sense. I take *ayācitam* in *pāda* b adverbially.

bhakṣyaṃ bhojyaṃ ca lehyaṃ ca coṣyaṃ peyaṃ ca pañcamam |

na kāṅkṣen nopayujīta upavāsaḥ sa ucyate || 8:24 ||

Chewable and unchewable food, food to be sipped or sucked or drunk, as the fifth [category]: if one does not long for and does not consume [any of the above], that is called fasting (*upavāsa*).

[*niyameṣu maunavratam* (9) —

The ninth Niyama-rule: Silence]

mithyāpiśunapārūṣyatikṣṇavāg apralāpanam |

maunapañcakam ity etad dhārayen niyatavratam || 8:25 ||

One who is disciplined in religious observances should observe silence in [i.e. should avoid] these five: deceitful speech, envious speech, insult, harsh speech and bragging.

[*mithyāvacanam* —

Deceitful speech]

asambhūtam adṛṣṭam ca dharmāc cāpi babhṛtam |

anarthāpriyavākyaṃ yat tan mithyāvacanam smṛtam || 8:26 ||

Fictitious [speech], [speech about] unknown [things], [speech about things] outside the range of Dharma, meaningless and unfriendly speech: these are called deceitful speech.

[*piśunaḥ* —

Envy]

paraśrīm nābhinandanti parasyaiśvaryaṃ eva ca |

aniṣṭadarśanākāṅkṣī piśunaḥ samudāhṛtaḥ || 8:27 ||

One who does not rejoice in others' fortune or in others' power, one who would like to see something disadvantageous [for others] is called envious.

[*pārūṣyam* —

Insult]

mṛtā mātā pitā caiva hānisthānam katham bhavet |

bhukṣva kāmam amṛṣṭānām pārūṣyam samudāhṛtam || 8:28 ||

‘[Your] mother and father are dead. How can this be a condition for deficit? Enjoy the love of unclean women!’ [These are] called insult.

8.24 For a detailed discussion of the categories *bhakṣya*, *bhojya*, *lehya* and *coṣya*, see Kafle 2020, 245, n. 534. See also ŚDhU 8.13: *bhakṣyaṃ bhojyaṃ ca peyaṃ ca lehyaṃ coṣyaṃ ca picchilam | iti bhedāḥ śaḍannasya madhurādyās ca śadguṇāḥ ||*

8.25 *pārūṣya* seems to be the good reading in *pāda* a, as opposed to C₀₂'s *sambhinnā*, because in the following a short section on the category of *pārūṣya* is coming up (in 8.28). As far as the readings *spṛṣṭavāg* and *prṣṭavāg* are concerned, I suppose *prṣṭavāg* is not inconceivable (as suggested by Judit Törzsök), for in 8.29 it is, in a way, questions that are given as relevant examples. Nevertheless I conjectured *tikṣṇavāg* here, relying on the same verse, 8.29.

8.28 My translation of *pāda* b, or rather of the whole verse, is tentative, and to make sense of *pāda* a, I have chosen a reading (*mṛtā*) that is not well attested. I am not at all certain that I

[*tikṣṇavāk* —

Verbal abuse]

hṛdi na sphuṭase mūḍha śiro vā na vidāryase |
evamādīny anekāni tikṣṇavādī sa ucyate || 8:29 ||

‘Won’t you burst in your heart, stupid? [Why] don’t you break your head?’ [If one utters] these or similar [curses], he is said to be using verbal abuse.

[*asatpralāpaḥ* —

Bragging]

dyūtabhojanayuddham ca madyastrikatham eva ca |
asatpralāpaḥ pañcāitat kīrtitaṃ me dvijottama || 8:30 ||

Relating fancy stories about gambling, enjoyments, fights, drinking and women are the five types of bragging. [Thus] have I taught [reasons for observing silence], O excellent Brahmin.

maunam eva sadā kāryaṃ vākyaśaubhāgyam icchatā |
apāruṣyam asambhinnaṃ vākyaṃ satyam udirayet || 8:31 ||

Those who long for speech eloquent speech should always observe silence. One should speak true words without insult and idle talk.

yas tu maunasya no kartā dūṣitaḥ sa kulāḍhamah |
janme janme ca durgandho mūkaś caivopajāyate || 8:32 ||

He who does not observe silence is defiled and he is the black sheep of the family. For a number of rebirths, [his mouth] will stink and he will become mute.

tasmān maunavrataṃ sadaiva sudṛḍham kurvīta yo niścitaṃ
vācā tasya alaṅghyatā ca bhavati sarvāṃ sabhāṃ nandati |
vaktrāc cotpalagandham asya satataṃ vāyanti gandhotkaṭāḥ
śāstrānekaśaśraśo giri naraḥ proccāryate nirmalam || 8:33 ||

Therefore the speech of a person who always observes silence firmly, with resolution, will be impossible to ignore and it will make the community rejoice. The fragrance of lotuses and [other kinds of] rich fragrances will blow from his mouth. Thousands of faultless *śāstras* will be declared in the words of this person.

understand what these abusive words imply.

8.30 I take °*katham* in *pāda* b as an alternative nominative form of °*kathā* metri causa and as belonging to all the categories here thus: *dyūtakathā*, *bhojanakathā*, *yuddhakathā*, *madyakathā*, *strikathā*. Note the use of the singular next to a number in *pāda* c and understand *me* in *pāda* d as *mayā*. The latter usage appears in the epics, see Oberlies 2003, 102–103 (4.1.3).

8.32 The form *janme* for *janmani* often occurs in Śaiva tantras as a typically Aīśa phenomenon. See, e.g., NiśvNaya 1.86a (*janme janme vimūḍhātmā*, see Goodall, Sanderson, & Isaacson 2015, 114 and 191) and BraYā 45.8b, 452a, 559a (the last reads *janme janme tu yā jātim*, see Kiss 2015, 83 and 128ff). Thematisation of stems in *-an* occurs in the epics, see Oberlies 2003, 88 (3.10).

8.33 To make sense of *pāda* d, we are forced to take *śāstra* as a stem form noun and *naraḥ*

[*niyameṣu snānam* (10) —

The tenth Niyama-rule: Bathing]

snānam pañcavidhaṃ caiva pravakṣyāmi yathātatham |

āgneyaṃ vāruṇaṃ brāhmyaṃ vāyavyaṃ divyaṃ eva ca || 8:34 ||

I shall teach you the five kinds of bathing as they really are: fire bath, water bath, Vedic bath, wind bath and divine bath.

[*āgneyaṃ snānam* —

Fire bath]

āgneyaṃ bhasmanā snānaṃ toyāc chataguṇaṃ phalam |

bhasmapūtaṃ pavitraṃ ca bhasma pāpaprāṇāśanam || 8:35 ||

Fire bath is [performed] with ashes. Its fruits are a hundred times bigger than [those of] a water [bath]. [Things] purified with ashes are holy. Ashes destroy sin.

tasmād bhasma prayuñjīta dehināṃ tu malāpaham |

sarvaśāntikaraṃ bhasma bhasma rakṣakam uttamam || 8:36 ||

Therefore one should use ash for it purifies humans of their defilement.

Ashes yield appeasement for everyone. Ash is the ultimate protector.

bhasmanā tryāyuṣaṃ kṛtvā brahmacaryavrate sthitam |

bhasmanā ṛṣayaḥ sarve pavitrīkṛtaṃ ātmanaḥ || 8:37 ||

Drawing [the sectarian marks on their foreheads while reciting] the Tryāyuṣa [mantra], observing chastity, all the sages purified themselves with ashes.

as a (regular) genitive from *nr*. (I thank Judit Törzsök for this interpretation.) Another way of understanding the beginning of this sentence would be to separate *śāstrāneka*^o as *śāstrān eka*^o, treating the word *śāstra* as masculine.

8.37 Note *tryāyuṣa* in the sense of the three *puṇḍra*-lines on the forehead and compare with 11.28c. Understand *sthitam* as *sthitah* or rather *sthitāḥ* if we are to connect this line to the next (8.37cd). Understand *pavitrīkṛtam* as *pavitrīkṛtvantaḥ*.

The reference here may be a story in which Kaśyapa and other Ṛṣis are burnt to ashes, to be later reanimated by Virabhadra, in the Śokara forest. See PadmaP 5.107.1–14ff: *śucismitovāca | kaśyapaṃ jamadagniṃ ca devānāṃ ca purā katham | rarakṣa bhasma tad brahman samācakṣva mune mama || 1 || dadhīca uvāca | kaśyapādīyutā devāḥ pūrvam abhyāgaman girim | śokaraṃ nāma vikhyātāṃ girimadhye suśobhanam || 2 || nānāvihagaṃgasaṃkīrṇaṃ nānāmunigaṇāśrayam | vāsudevāśrayaṃ ramyaṃ apsarogaṇasevitam || 3 || vicitravṛkṣasaṃvītaṃ sarvartukusumojjvalam | tathāvidhaṃ praviśyaite girim vāyam athāpare || 4 || stuvantaḥ keśavaṃ tatra gatāḥ sma gir- iśeṣvaram | dr̥ṣtvā tatra mahājvālāṃ praviṣṭāś ca vāyam ca tām || 5 || māmekaṃ tu tiraskṛtya hy adahad devatā munin | māṃ dadāha tataḥ pascād bhasmībhūtā vāyam śubhe || 6 || asmān etādr̥śān dr̥ṣtvā virabhadraḥ pratāpavān | kenāpi kāraṇenāsau gatavān parvataṃ ca tam || 7 || bhasmod- dhūlitasarvāṅgo mastakasthaśivaḥ śuciḥ | ekāki niḥspr̥haḥ śānto bhāṣābdam athāśṛnot || 8 || atha cintāparaś cāśin mriyamāṇa śavadhvaniḥ | śavānām iva gandhaś ca dr̥śyate tannirikṣaṇe || 9 || iti niścitya manasā jagāmaṅnim atiprabham | sa vahnir virabhadraṃ ca dagdhum ārabdhavān atha || 10 || tṛṇāgnir iva śānto 'bhūd āśādyā salilam yathā | tato 'parāṃ mahājvālāṃ virabhadraḥ tu dr̥ṣṭavān || 11 || kham gacchantiṃ mahākālo jvālāṃ nipatitām api | manasā cintayac cāpi virab- hadraḥ pratāpavān || 12 || sarveṣāṃ nāśinī jvālā prāṇināṃ śatakoṭīṣaḥ | tat sarvaṃ rakṣaṇārthaṃ hi pipāsuś cāpy aham tv imām || 13 || prāśnāmi mahatiṃ jvālāṃ salilam tṛṣito yathā | etasminn*

bhasmanā vibudhā muktā vīrabhadrabhayārditāḥ |
bhasmānuśaṃsaṃ dṛṣṭvaiva brahmaṇānumatiḥ kṛtā || 8:38 ||

The gods, afflicted by their fear of Vīrabhadra, were set free with the help of ashes. Seeing the glory of ashes, Brahmā consented [to the use of this otherwise impure substance].

caturāśramato 'dhikyam vratam pāsupatam kṛtam |
tasmāt pāsupatam śreṣṭham bhasmadhāraṇahetutaḥ || 8:39 ||

[Thus] the Pāsupata observance was created, which is above [the system of] the four āśramas. Therefore the Pāsupata [observance] is the best because it involves carrying ashes [on one's body].

[*vāruṇam snānam* —
 Water bath]

vāruṇam salilam snānam kartavyam vividham naraiḥ |
nadītoyataḍāgeṣu prasraveṣu hradeṣu ca || 8:40 ||

A water bath (*vāruṇa*) is to be performed with water in different ways by [different] people: in the water of rivers, water tanks, streams and ponds.

[*brāhmyam snānam* —
 Vedic bath]

brahmasnānam ca viprendra āpohiṣṭham vidur budhāḥ |
trisaṃdhyam eva kartavyam brahmasnānam tad ucyate || 8:41 ||

The wise know the Vedic bath as [the one performed with the Vedic mantra beginning] *āpo hi ṣṭhā*, O excellent Brahmin. It is to be performed at the three junctures of the day [dawn, noon, evening]. It is called the Vedic bath.

[*vāyavyam snānam* —
 Wind bath]

goṣu saṃcāramārgeṣu yatra godhūlisambhavaḥ |

antare vīram vāg āha cāsarīriṇī || 14 ||.

8.38 The verse may refer to the destruction of Dakṣa's sacrifice, after which the gods were relieved. See old SkandaP 180.1–4ab (in which our *pāda* b is echoed): *sanatkumāra uvāca | brahmādyā devatā vyāsa dakṣayajñavadhe purā | śāṅkaram śaraṇam jagmur vīrabhadrabhayārditāḥ || 1 || gaṇendrenābhiyuktās tu bhasmakūṭāni bhejire | yadā bhasma praviṣṭās te tejaḥ śāṅkaram uttamam || 2 || abhavan te tadā raudrāḥ paśavo dikṣitā iva | bhasmābhasitagātrāṇām śāṅkaravrat-acārīṇām || 3 || svaṃ yogaṃ pradadau teṣāṃ tadā deva umāpatiḥ |*

8.39 One could simply accept the reading of C₀₂ (*°hetunā*) in *pāda* d, but all other rejected readings hint at an original *hetutaḥ* (as remarked by Judit Törzsök).

8.40 The reading *vividham* in *pāda* b seems to be the lectio difficilior as opposed to the rejected *vidhivat*.

8.41 The Rgvedic mantra starting with *āpo hi ṣṭhā* (RV 10.9.1–3) is traditionally associated with *mārjana* ('cleaning, wiping'). According to Kane 1941–1962, v. 4, 120, a Brahmin "should bathe thrice in the day, should perform *mārjana* (splashing or sprinkling water on the head and other limbs by means of *kuśas* dipped in water after repeating sacred mantras) with the three verses 'apo hi ṣṭhā' [sic] (Rg. X.9.1–3) [...]" This suggests a method of bathing that is more of a ritual than an actual bath.

tatra gatvāvasīdeta snānam uktam manīṣibhiḥ || 8:42 ||

He should go where, on the paths where cows roam, dust is rising, and he should sit down there. This is called [a kind of] bath, [namely the *vāyavya* or wind-bath].

[*divyaṃ snānam* —
Heavenly bath]

varṣatoyāmbudhārābhiḥ plāvayitvā svakāṃ tanum |
snānam divyaṃ vadaty eva jagadādimahēśvaraḥ || 8:43 ||

One should immerse one's own body in the water-showers of rain water. The one and only great Lord (*mahēśvara*) of the universe calls it heavenly bath.

iti niyamavibhāgaḥ pañcabhedena vipra
nigadita tava prṣṭaḥ sarvalokānukampya |
sakalamalapahārī dharmapañcāśad etan
na bhavati punajanma kalpakotyaṃyute 'pi || 8:44 ||

Thus have I taught you the section on the Niyama-rules in divisions of five [sub-categories to each] because you asked me to, favouring the whole world. These fifty Dharmic [teachings], wipe off all the defilement. There will not be rebirth [for one who keeps these rules], not even in millions of æons.

|| *iti vṛṣasārasaṃgrāhe niyamaprasāṃsā nāmādhyāyo 'ṣṭamaḥ* ||

Here ends the eighth chapter in the *Vṛṣasārasaṃgrāha* called the Praise of the Niyama-rules

8.42 Understand *goṣu* in *pāda* a as *gavām* (genitive). This version of bathing seems to be a way of taking a shower in the holy dust raising from under the hooves of cows.

8.44 This verse marks not only the end of a long section on the Niyama rules, but also the end of a major part of the text that discusses the ten Yama and ten Niyama rules, spanning 3.16–8.44.

There are two stem form nouns in *pāda* b: I suspect that E is right assuming that in order to restore the metre, we must have *nigadita* and not *nigaditas*, which is transmitted in all the witnesses; also understand *sarvalokānukampya* in *pāda* b as *sarvalokān anukampya*. Understand *sakalamalapahārī* in *pāda* c as *sakala-mala-apahārī*, which would be unmetrical, and compare it with *duritamalapahārī* in 4.89c. Take *etan/etad* as either picking up °*pahārī* or rather a plural corresponding to °*pañcāśad*. The latter phenomenon, namely the use of the singular after numbers, is one of the hallmarks of the text.

By 'fifty Dharmas,' the text refers to the ten main Niyama-rules × five subcategories.

The licence of an word-ultimate short syllable treated as long (°*janma* in *pāda* d) is also frequently seen here. Note also *puna* for *punar* metri causa.

[navamo 'dhyāyah]
[Chapter Nine]

[*traiguṇyam* —
The system of three qualities]

trikālaguṇabhedena bhinnam sarvacarācaram |
tasmāt triguṇabandhena veṣṭitam nikhilam jagat || 9:1 ||

The whole universe with its moving and unmoving elements is divided by the three subdivisions (*guṇa*) of time. Therefore the whole world is bound by the fetters of three qualities (*guṇa*).

vigatarāga uvāca |
traikālyam iti kiṃ jñeyam traidhātukaśarīriṇaḥ |
kiṃcid vistaram eveha kathayasva tapodhana || 9:2 ||

Vigatarāga spoke: What does the term 'the three times' mean for an embodied creature that is made up of three constituents (*dhātuka*)? Teach me about this in a somewhat more extended manner, O great ascetic.

anarthayaज्ञा uvāca |
traikālyam triguṇam jñeyam vyāpī prakṛtisambhavaḥ |
anyonyam upajīvanti anyonyam anuvartinaḥ || 9:3 ||

Anarthayaज्ञा spoke: The three times are the three qualities (*guṇa*). It is

9.1 It is only M, a MS not collated for this chapter, that inserts, post correctionem, *anarthayaज्ञा uvāca* at the beginning of this chapter. It is not really needed: Anarthayaज्ञा's teaching continues without interruption here. Another possibility is that this verse was originally the continuation of the end of chapter two (2:40ef: *traikālyakalanāt kālas tena kālaḥ prakīrtitaḥ*). At least it seems to directly connect there topic-wise. My translation of *guṇa* in *pāda* a is tentative.

9.2 I have included the element *trai*⁹ in the lemma in *pādas* ab only because C₀₂ has a slightly unusual ligature there (*mtrai*).

As for the interpretation of *traidhātuka* in *pāda* b, an intelligent guess would be a reference to the three so-called 'humours' of the body, namely *pitta*, *vāyu/anila/vāta*, and *śleṣman*. These are discussed later in, e.g., VSS 23:31–32ab, in the context of types of sleep: *śleṣmapittānilasthāne trīṇi pakṣāṇi vāsinah | tamah śleṣmāśrayā nidrā rajonidrā tu vātikā || pittāśrayam smṛtam nidram sāttvikam viddhi bhūpate |*.

MBh 12.330.21–22ab clearly states that the three *dhātus*, *pitta*, *śleṣma* and *vāyu*, keep the body alive: *trayo hi dhātavaḥ khyātāḥ karmajā iti ca smṛtāḥ | pittaṃ śleṣmā ca vāyuś ca eṣa saṃghāta ucyate || etaiś ca dhāryate jantur etaiḥ kṣīṇaiś ca kṣiyate |*.

The present verse in the VSS contains the only occurrence of the term *traidhātuka* in the text. In 5.1cd, *dhātu* is probably used in the same Ayurvedic sense that I am proposing here (*dhā-tuvaiṣamyanāśo 'sti na ca rogāḥ sudāruṇāḥ*). Elsewhere *dhātu* means 'verbal root' (3.3), 'metal' (16.6: *yathā vai sarvadhātūnām doṣā dahyanti dhāmyatām | tathā pāpāḥ pradahyante dhruvam prāṇasya nigrhāt ||*), and 'gross element' (for Sāṃkhya-style *mahābhūtas* in chapter 20). To slightly complicate things, chapter thirteen claims that the human body is made up of two *dhātus*, *somadhātu* and *agnidhātu*. Semen contains *somadhātu*, menstrual blood *agnidhātu*, and the new-born baby is thus made up of both. See e.g. 13.20cd–13.21: *śukraśonitasamyogād garbhotpattiḥ tataḥ smṛtāḥ || agnisomātmakam devi śarīradvayadhātutaḥ | somadhātu smṛtam śukram agnidhātu rajaḥ smṛtam | agnisomāśrayam devi śarīram iti saṃjñitam ||*.

[all-]pervading and is born from Prakṛti. They support each other, they follow each other.

sattvaṃ rajas tamaś caiva rajaḥ sattvaṃ tamaś tathā |
tamaḥ sattvaṃ rajas caiva anyonyamithunāḥ smṛtāḥ || 9:4 ||

Sattva, Rajas and Tamas; Rajas, Sattva and Tamas; Tamas, Sattva and Rajas; they are mutually each other's pairs.

sāttviko bhagavān viṣṇu rājasah kamalodbhavaḥ |
tāmaso bhagavān īśah sakalamvikaleśvaraḥ || 9:5 ||

Lord Viṣṇu is Sattvic. [Brahmā], the one who was born on a lotus, is Rājasa. Lord Īśa is Tāmasa, [both in his] complete (*sakala*) [form] and [as] formless (*vikala*) Īśvara.

sattvaṃ kundenduvarṇābhaṃ padmarāganibhaṃ rajaḥ |
tamaś cāñjanaśailābhaṃ kīrtitāni maṇiśibhiḥ || 9:6 ||

Sattva is of the colour of jasmine and the moon. Rajas is of the colour of ruby. Tamas is of the colour of lamp-black and collirium. [This is how the colours of the qualities] are taught by the wise.

sattvaṃ jalam rajo 'ngāraṃ tamo dhūmasamākulam |
etadguṇamayair baddhāḥ pacyante sarvadehinaḥ || 9:7 ||

Sattva is water, Rajas is charcoal, Tamas is filled with smoke. All living creature are being burnt away by [the fire] of these qualities (*guṇa*).

vigatarāga uvāca |
kena kena prakāreṇa guṇapāśena badhyate |
cihnam eṣāṃ pṛthaktvena kathayasva tapodhana || 9:8 ||

Vigatarāga spoke: By what sort of nooses of the qualities (*guṇa*) is [a person] bound? Teach me the signs connected to them one by one, O great ascetic.

anarthayañña uvāca |
anekākārabhāvena badhyante guṇabandhanaiḥ |
mohitā nābhijānanti jānanti śivayoginaḥ || 9:9 ||

Anarthayañña spoke: [Creatures] are bound in many ways and by many conditions by the fetters of the qualities (*guṇa*). Those who are deluded do not know. The Śivayogins do know.

9.3 Understand *pāda* b as referring to the neuter *traikālyam* or rather *triguṇam* (gender confusion). Note the number confusion in *pādas* cd.

9.5 My altering the reading *viṣṇu* to *viṣṇū* in *pāda* a against all witnesses may be regarded as an overcorrection and the stem form could be original. My translation of *pādas* cd is tentative. I suspect that *pāda* d is one single compound, the *anusvāra* is only inserted to avoid the metric fault of two *laghu* syllables at the second and third position. I understand *vikala* as a synonym of *niṣkala*. For the tantric connotations of the pair *sakala-niṣkala* see, e.g., TAK III s.v. *niṣkala*.

*ūrdhvaṁgo nityasattvastho madhyago rajasāvṛtaḥ |
adhogatis tamo'vasthā bhavanti puruṣādhamāḥ || 9:10 ||*

He who is always established in Sattva goes upwards. He who is covered with Rajas goes in the middle. Those lowest of men in the state of Tamas go downward.

*svarge 'pi hi trayo vaite bhāvanīyās tapodhana |
mānuṣeṣu ca tiryeṣu guṇabhedās trayas trayah || 9:11 ||*

These three kinds of [guṇas] are to be acknowledged even in heaven, O great ascetic, and among humans and also among animals.

[*sāttvikottamāḥ* —
Superior Sattva-type]

*brahmā viṣṇuś ca rudraś ca dharma indraḥ prajāpatiḥ |
somo 'gnir varuṇaḥ sūryo daśa sattvottamāḥ smṛtāḥ || 9:12 ||*

The ten superior Sattva [beings] are: Brahmā, Viṣṇu, Rudra, Dharma, Indra, Prajāpati, Soma, Agni, Varuṇa and Sūrya.

[*sāttvikamadhyamāḥ* —
Middle Sattva-type]

*rudrādityā vasusādhyā viśveśamaruto dhruvaḥ |
ṛṣayah pitaraś caiva daśaite sattvamadhyamāḥ || 9:13 ||*

The ten middle-ranking Sattva [beings] are: Rudra[s], Ādityas, Vasus, Sādhyas, Viśveśa [or the Viśvedevas and Īśa?], the Maruts, Dhruva, the sages, and the ancestors.

[*sāttvikādhamāḥ* —
Low Sattva-type]

*tārā grahāḥ surā yakṣā gandharvāḥ kiṁnaroragāḥ |
rakṣobhūtapiśācāś ca daśaite sāttvikādhamāḥ || 9:14 ||*

The ten low-ranking Sattva [beings] are the stars, the planets, the Suras, the Yakṣas, the Gandharvas, the Kiṁnaras, the Serpents, the Rakṣases, the Ghosts, and the Piśācas.

[*rājasottamāḥ* —
Superior Rajas-type]

*ṛtvik purohitācāryayajvāno 'tithi vijñanā |
rājā mantrī vratī vedī daśaite rājasottamāḥ || 9:15 ||*

The ten superior Rājasa [categories] are Ṛtvij priests, domestic Purohita chaplains, teachers, sacrificers, guests, the wise, kings, ministers, people

9.10 Understand *adhogatis* in *pāda c* as a *bahuvrīhi* in the plural (*adhogatayas*).

9.12 Note that Brahmā was labelled as Rajas-type in 9.5b above.

9.13 Note that there seems to be only nine names/categories listed here unless we try to interpret *viśveśa* as *viśvedevāḥ* and *īśaḥ*.

engaged in religious observances, and learned [Brahmins].

[*rājasamadhyamāḥ* —

Middle Rajas-type]

sūto 'mbaṣṭhavaṇiś cograḥ śilpikārukamāgadhāḥ |

veṇavaidehakāmātyā daśaite rajamadhyamāḥ || 9:16 ||

The ten middle-ranking Rājasa [categories] are [the following castes and professions]: Sūta [coachman/bard], Ambaṣṭha [doctor], Vaṇij [merchant caste], Ugra [combatant?], Śilpin and Kāruka [both artisans], Māgadha [bard] Veṇa [musician], Vaidehaka [guard], and Āmātya [counsellor].

[*rājasādhāmāḥ* —

Low Rajas-type]

carmakṛt kumbhakṛt kolī lohakṛttrapunīlikāḥ |

naṭamuṣṭikacaṇḍālā daśaite rajasādhāmāḥ || 9:17 ||

The low-ranking Rājasa [professions] are: leathersmith, potter, Kolī, blacksmith, tinsmith, dyer, dancer, goldsmith, Caṇḍāla.

[*tāmasottamāḥ* —

Superior Tamas-type]

gogajagavayā aśvamṛgacāmarakiṇnarāḥ |

siṃhavyāghravarāhāś ca daśaite tāmasottamāḥ || 9:18 ||

These are the ten superior Tāmasa [creatures]: cows, elephants, Gayal oxen, horses, deer, Yaks, Kiṇnaras, lions, tigers, wild boar.

[*tāmasamadhyamāḥ* —

Middle Tamas-type]

ajameṣamahiṣyāś ca mūṣikānakulādayaḥ |

uṣṭraraṇikuśaḥgaṇḍā daśaite tamamadhyamāḥ || 9:19 ||

The ten middle-ranking Tāmasa [animals] are: goats, sheep, buffaloes, mice, mongooses etc., camels, Raṅku deer, hares, rhinoceroses.

9.15 I take 'tithi as a stem form noun and *vijñanī* as *vijñānī*, both metri causa. *rājamantri* as 'minister' makes sense, but by emendating *rāja*° to *rājā* in *pāda* c I aim to arrive at a list of ten categories instead of nine.

9.16 Since all the witnesses consulted treat *vaṇi* as an acceptable stem in *pāda* a, I have refrained from correcting it to *vaṇij/vaṇik*. The English equivalents that I give in square brackets are in some cases not more than traditionally accepted guesses.

9.17 Problems with this verse include the following. There are only nine professions/castes listed here instead of the expected ten. *kolī* is difficult to interpret; later texts of the Jātiviveka genre such as Gopinātha's *Jātiviveka* (see O'Hanlon, Hidas, & Kiss 2015) mention *kolī* as a regional name for the caste Niṣāda (sometimes: a falconer). I take *trapu* tentatively as *trapukṛt* although I can't see any attestation of that form. And taking *nīlikā* as a (female) dyer is again tentative.

[*tāmasādhamaḥ* —

Low Tamas-type]

ṛkṣagodhāmṛgaśṛṅgibakavānaragardabhāḥ |
sūkaraśvānagomāyur daśaite tāmasādhamaḥ || 9:20 ||

The ten low-ranking Tāmasa [beings] are: bears, alligators, deer, sheat-fish, cranes, apes, donkeys, boar, dogs and frogs.

[*tamasāttvikāḥ* —

The Tamas-Sattva category]

krauñcahaṃsaśukaśyenabhāsabāruṇḍasārasāḥ |
cakrāhvāsukamāyūrā daśaite tamasāttvikāḥ || 9:21 ||

The ten Tāmasa-Sāttvika [beings] are: curlews, geese, parrots, falcons, vultures, B[h]āruṇḍa birds, cranes, Cakra[vāka] birds, parrots, and peacocks.

[*tamarājasāḥ* —

The Tamas-Rajas category]

balākāḥ kukkuṭāḥ kākāś cillalāvakatittirāḥ |
ṛḍhrakāṇkabakaśyena daśaite tamarājasāḥ || 9:22 ||

The ten Tāmasa-Rājasa [beings] are: Balāka-cranes, cocks, crows, Bengal kites, painted quails, partridges, vultures, herons, Bakas and hawks.

[*tāmasādhamaḍi* —

Low Tamas-type etc.]

kokilolūkakañjalyakapotāḥ pañca eva ca |
śārikāś ca kuṇḍāś ca daśaite tāmasādhamaḥ || 9:23 ||

The ten lowest Tāmasa [beings also include]: cuckoos, owls, Kañjala-birds, doves, and the five[?], Śārika birds and sparrows.

makaragohanakrāś ca ṛkṣāś ca tamasāttvikāḥ |
kacchapaśiśukumbhīramaṇḍūkās tamarājasāḥ |

9.19 °*mahiṣyāś* seems to be an equivalent of °*mahiṣāś* metri causa. Again, we expect ten items in this list but we find only nine.

9.20 Translating *śṛṅgi*, *śṛṅgin*, or perhaps *śṛṅgī* as ‘sheat-fish’ is not much more than a guess. Other possibilities such as ‘elephants’ or ‘bulls’ are less likely because we have had them above in other categories, although repetitions do occur across, and sometimes within, these lists: see, e.g. *mṛga* mentioned both in 9.18 and 20, *śyena* in both 9.21 and 22, and *śuka* repeated in 9.21.

9.21 Although all the manuscripts consulted read *kroñca*° in *pāda* a, I have decided to accept E’s standard spelling in this case. In *pāda* b, I left °*bāruṇḍa*° thus, although what is really meant is probably *bhāraṇḍa*, *bhāruṇḍa* or *bhurunḍa*. Note the repetition of *śuka* in this stanza.

9.22 It would be easy to correct the stem form °*śyena* in *pāda* c to *śyeno* but I suspect that the form could be original, possibly because it was confused with an instrumental.

9.23 My impression is that the reading °*kiñjalka*° (usually: ‘the filament of a lotus’) in *pāda* a is either a mistake for, or rather an altered form metri causa, maybe a regional form, of *kañjala* (a kind of bird). C₉₄C₀₂K₈₂ (*kiñjalya*) may be slightly closer to the required form (*kañjalaka/kañjalka*?). My emendation is a compromise. Note that there are only six items in this list and that *pāda* b is difficult to make sense of in this context. Something must have gone wrong here.

śarikhaśuktikaśambūkāḥ kavayyas tamatāmasāḥ || 9:24 ||

Makara crocodiles, cow-killing alligators and bears are of Tamas-Sattva.
Tortoises, porpoises, crocodiles of the Ganges and frogs are of Tamas-Rajas.
Conch-shells, pearl-oysters, shells, and Kavayī fish are Tamas-Tāmasa.

candanāgarupadmaṃ ca plakṣodumbarapippalāḥ |

vaṭadāruśamībilvā daśaite tamasāttvikāḥ || 9:25 ||

Sandal tree, Aloe wood, lotus, waved-leaf fig-tree, Ficus Glomerata, holy fig-tree, Banyan, Devadāru tree, Śamī tree, wood-apple tree: these ten are Tamas-Sattva.

jāmbīralakucāmrātadādimākolavetasāḥ |

nimbanīpo †dhravāvaś ca† daśaite tamarājasāḥ || 9:26 ||

The ten Tamas-Rajas [trees] are: Citron trees, bread-fruit trees, hog-plum trees, pomegranate trees, jujube trees, rattan trees, Neemb trees, Kadamba trees and ...

vrkṣavallīlatāveṇutvaksāratṛṇabhūruhāḥ |

mūrajāś ca śilāśasyā daśaite tamasāttvikāḥ || 9:27 ||

Trees, creepers, winding plants, cane, bamboo, grass, plants, seaweed, rocks, grains are the ten Tamas-Sattva ones.

bhramarādīpatanṅāś ca krimikīṭajalaukasāḥ |

yūkoddamaśamasānām ca viṣṭhājās tamasāttvikāḥ || 9:28 ||

Bees, butterflies etc., worms, insects, aquatic animals, lice, bugs, mosquitoes, creatures in faeces are Tamas-Sattva ones.

dayā satyaṃ damaḥ śaucam jñānam maunam tapaḥ kṣamā |

śīlam ca nābhimānam ca sāttvikāś cottamā janāḥ || 9:29 ||

[These ten words describe] the people who are the best among the Sāttvika

9.24 Note that the reading that yields ‘and bears’ (*rṣkās ca*) is my conjecture for a problematic *rṣā ca*. It is far from satisfactory since bears have already appeared in verse 9.20 above. My emendation of the word *śūśu* to *śisu* (‘porpoise,’ for *śīśuka* or *śīśumāra*, lit. ‘child-killer’) in *pāda c* is based on the fact that, most probably, we need an aquatic animal here, rather than a hare (*śāśa*). The readings *kabandhyās* and *kabanas* in *pāda f* make no sense. I conjecture *kavayyas* (the plural of *kavayī*), which is a type of fish. See them mentioned in MahāSubhS 388: *ajājījambāle rajasi maricānām ca luṭhitāḥ kaṭutvād uṣṇatvāj janitarasanausthavyatikarāḥ | anīrvāṇotthena prabalataratailāktatanavo mayā sadyo bhrṣṭāḥ katipayakavayyaḥ kavalitāḥ* ||. See a translation of this verse in the MahāSubhS (ed. Sternbach, vol. 1, p. 67): ‘I rolled them in a cumin swamp / and in a heap of pepper dust / till they were spiced and hot enough / to twist your tongue and mouth. / When they were basted well with oil, / I didn’t wait to wash or sit ; / I gobbled that mess of *koji* fish / as soon as they were fried. (D.H.H. Ingalls’s translation).’

9.25 In *pāda d*, *tamas°* or *tamaḥ°* are unmetrical and might be the result of scribal correction. The original may have been the metrical *tama°*, here transmitted only in E. Cf. 9.27d.

9.26 There seems to be only nine items here instead of the expected ten. I have not been able to interpret the last one, *dhravāvaś*.

9.28 *ādi* in *pāda a* is misplaced, in order to avoid the metrical fault of two *laghu* syllables in the second and third syllables; understand *bhramarapatānṅādayaś ca*.

[type]: compassion, truthfulness, self-control, purity, knowledge, observing silence, penance, patience, integrity, lack of self-conceit.

*kāmatṛṣṇāratidyūtamāno yuddhaṃ madaḥ sprhā |
nirghṛṇāḥ kalikartāro rājaseṣūttamā janāḥ || 9:30 ||*

[These ten words describe] the people who are the best among the Rājasa [type]: desire, thirst, pleasure, gambling, arrogance, fight, intoxication, delight, cruel, quarrelling.

*himsāsūyāghṛṇāmūḍhanidrātandribhayālasāḥ |
krodho matsaramāyī ca tāmaseṣūttamā janāḥ || 9:31 ||*

[These words describe] people who are the best among the Tāmasa [type]: violence, envy, incompassionate, stupid, sleepy, lazy, cowardly, idle, anger, greedy, cheating.

*laghuprītiprakāśī ca dhyānayoge sadotsukaḥ |
prajñābuddhivirāgī ca sāttvikam guṇalakṣaṇam || 9:32 ||*

The Sāttvika can be characterised as follows: light, joyful, bright, always eager for yoga meditation, wise, intelligent and dispassionate.

*bālako nipuṇo rāgī māno darpaś ca lobhakaḥ |
sprhā irṣā pralāpī ca rājasam guṇalakṣaṇam || 9:33 ||*

The Rājasa can be characterised as follows: childish, skilful, passionate, proud, arrogant, greedy, desirous, jealous, and chattering.

*udvega ālaso mohaḥ krūras taskaranirdayaḥ |
krodhaḥ piśuna nidrā ca tāmasam guṇalakṣaṇam || 9:34 ||*

The Tāmasa can be characterised as follows: anxious, lazy, delusion, cruel, a thief, pitiless, angry, wicked and sleepy.

[āhāras traiguṇye —

Food and the three qualities]

*vigatarāga uvāca |
kena cihnena vijñeya āhāraḥ sarvadehinām |
traiguṇyasya prthaktvena kathayasva tapodhana || 9:35 ||*

Vigatarāga spoke: By what signs can the food of each [category of] humans be characterised? Teach me with regards to the three qualities (*guṇa*), O great ascetic.

*anarthayajña uvāca |
āyuh kīrtiḥ sukhaṃ prītiḥ balārogyavivardhanam |
hṛdyasvādurasam snigdha āhāraḥ sāttvikapriyaḥ || 9:36 ||*

Anarthayajña spoke: The Sāttvikas prefer food that yields [long] life, fame, happiness, joy, which increases strength and health, which is savoury and

9.34 In *pāda* a, *piśuno* might be the right choice: it is a *ra-vipulā* if *dr* in *nidrā* does not make the previous syllable long, a licence often occurring in this text ('muta cum liquida').

which tastes nice, and which is soft.

atyuşṇam āmlalavaṇam rūkṣam tikṣṇam vidāhi ca |
rājasasreṣṭha-āhāro duḥkhaśokāmayapradah || 9:37 ||

The best food for the Rājasas is rather warm, acidic, salty, hard, hot and pungent. It gives you pain, a burning sensation and indigestion.

abhakṣyāmedhyapūti ca pūti paryuṣitam ca yat |
āmayārasavisvāda āhāras tāmasapriyaḥ || 9:38 ||

Tāmasas prefer food that is prohibited, impure and foul-smelling, stinky and stale. It causes indigestion, is sapless and tasteless.

[*guṇātītam* —
 Beyond the qualities]

vigatarāga uvāca |
guṇātītam katham jñeyam saṁsāraparapāragam |
guṇapāśanibaddhānām mokṣam kathaya tattvataḥ || 9:39 ||

Vigatarāga spoke: How can one recognize [the state of getting] beyond the *guṇas*, which leads one to the other shore of [the ocean] of mundane existence? Tell me truly about the liberation of those who are bound by the noose of the *guṇas*.

anarthaya jñā uvāca |
ātmavat sarvabhūtāni samyak paśyeta bho dviḥ |
guṇātītaḥ sa vijñeyah saṁsāraparapāragah || 9:40 ||

Anarthaya jñā spoke: Well, he who looks at all living beings in the correct way, as his own Self, O Brahmin, is to be known as one beyond the qualities (*guṇa*), as one who has departed to the other shore of [the ocean of] mundane existence.

īrṣādveṣasamo yas tu sukhaduḥkhasamās ca ye |
stutinindāsamā ye ca guṇātītaḥ sa ucyate || 9:41 ||

He who is indifferent to envy and hate, treats happiness and sorrow as equal, treats praise and reproach as equal, is called ‘one who is beyond the qualities (*guṇa*)’.

tulyapriyāpriyo yaś ca arimitrasamas tathā |
mānāpamānayos tulyo guṇātītaḥ sa ucyate || 9:42 ||

9.37 Note the lack of sandhi within what was meant to be a compound in *pāda* c (understand *rājasreṣṭhāhāro*), and the total lack of gender agreement between the adjectives in *pādas* ab, and *āhāro* and *pradah*.

9.38 Understand °*pūti* in *pāda* a as standing for °*pūti* metri causa (which is oddly repeated in *pāda* b), and note that °*amedhya*° in the same *pāda* is an emendation (correcting K₇’s reading). I have conjectured *āmayārasa*° for *āyāmarasa*° in *pāda* c because the transmitted readings make little sense and because *āmaya* appeared in 9.37d above.

9.40 Note passages in the BhG (6.32, 12.13, 14.24–25) quoted in the apparatus to the critical edition, of which VSS 9.40–42 seem to be echoes of.

He who treats pleasant and unpleasant things, enemy and friend, respect and contempt equally, is called ‘one who is beyond the qualities (*guṇa*)’.

eṣa te kathito vipra guṇasadbhāvanirṇayaḥ |
guṇayuktas tu saṃsārī guṇātītaḥ parāṅgatiḥ || 9:43 ||

O Brahmin, thus has the exposition of the essence of the qualities (*guṇa*) been taught to you. Those who are connected with the qualities (*guṇa*) are mundane (*saṃsārī*), those beyond the qualities (*guṇa*) are on the supreme path.

|| iti vṛṣasārasaṃgrāhe traiguṇyaviśeṣaṇīyo nāmādhyāyo navamaḥ ||

Here ends the ninth chapter in the *Vṛṣasārasaṃgraha* called the Particulars of the Three Guṇas

[daśamo 'dhyāyaḥ]
[Chapter Seven]

[kāyatīrthopavarṇanam —

The description of the pilgrimage places in the body]

vigatarāga uvāca |

katamaṃ sarvatīrthānāṃ śreṣṭham āhur manīṣinaḥ |

kathayasva muniśreṣṭha yady asti bhuvi kāmadaṃ || 10:1 ||

Vigatarāga spoke: Which pilgrimage place (*tīrtha*) do the wise consider the best of all? Tell me, O best of sages, if there is one in the world that fulfills [all] desires.

anarthayaḥ uvāca |

atiguhyaṃ idaṃ praśnaṃ prṣṭaḥ snehād dvijottama |

bravīmi vaḥ purāvr̥ttaṃ nandinā kathito 'smy ahaṃ || 10:2 ||

Anarthayaḥ spoke: This question [that I have been] asked is an extremely deep secret. Out of fondness, O excellent Brahmin, I'll teach you an ancient legend that Nandi told me.

nandikeśvara uvāca |

kailāśaśikhare ramye siddhacāraṇasevite |

tatrāśinaṃ śivaṃ sākṣād devī vacanaṃ abravīt || 10:3 ||

Nandikeśvara spoke: On the beautiful peak of Mount Kailāsa, which is frequented by Siddhas and celestial singers (*cāraṇa*), Devī asked Śiva, who was sitting there in his manifest form.

devy uvāca |

bhagavan devadeveśa sarvabhūtajagatpate |

praṣṭum icchāmy ahaṃ tv ekaṃ dharmaguhyam sanātanaṃ || 10:4 ||

Devī spoke: O Lord, Lord of the chiefs of the gods, O ruler of all beings and of all the world, I would like to ask you about an eternal secret concerning Dharma,

atitīrthaṃ paraṃ guhyam saṃsārād yena mucyate |

manuṣyāṇāṃ hitārthāya brūhi tattvaṃ maheśvara || 10:5 ||

about the transcendental and highly secret pilgrimage place at which one can be liberated from mundane existence (*saṃsāra*). O Maheśvara, teach me the truth for the benefit of mankind.

10.3 Note the change of speaker here: Nandikeśvara is also the main interlocutor of the ŚDhś and the ŚDhSaṅgr. This verse marks the beginning of the layer that can be labelled Śaiva. On Nandi/Nandin/Nandikeśvara not being Śiva's bull, see Bhattacharya 1977 and p. xiii above.

10.4 It is not unlikely that in *pāda* d, *sanātanaṃ* was intended to refer to *dharmā*^o ('eternal Dharma'), or that *dharmaguhyam* should be corrected to *dharmam guhyam* ('...ask you about a secret and eternal Dharma').

maheśvara uvāca |

ko mām prcchati taṃ praśnaṃ muktṛvā tvām eva sundari |
śṛṇu vakṣyāmi taṃ praśnaṃ devair api sudurlabham || 10:6 ||

Maheśvara spoke: Who else could ask me that question except for you, O Sundari? Listen, I shall expound that question which is difficult to grasp even for the gods.

kurukṣetraṃ prayāgaṃ ca vārāṇasīm ataḥ param |
gaṅgāgniṃ somatīrthaṃ ca sūryapuṣkaramānasam || 10:7 ||

If one gets to know Kurukṣetra, Prayāga, Vārāṇasī, Gaṅgā, Agni[tīrtha], Somatīrtha, Sūrya[tīrtha], Puṣkara, Mānasa,

naiṣiṣaṃ bindusāraṃ ca setubandhaṃ suradrahaṃ |
ghaṇṭikeśvaravāgīśaṃ jñātvā niścayapāpahā || 10:8 ||

Naiṣiṣa, Bindusaras, Setubandha, Suradraha, Ghaṇṭikeśvara, and Vāgīśa, one will certainly be able to destroy one's sins.

umovāca |

evamādi mahādeva pūrvavat kathitāsmi aham |
svargabhogapradāṃ tīrthaṃ eteṣāṃ suranāyaka || 10:9 ||

Umā spoke: I have been taught this previously, O Mahādeva. [Which is] the pilgrimage place that yields all kinds of enjoyment, O Suranāyaka?

kathaṃ mucyeta saṃsārāj jñānamātreṇa īśvara |
kautūhalaṃ mahaj jātaṃ chindhi saṃśayakāraṇam || 10:10 ||

[And] how is one liberated from mundane existence by merely knowing [the pilgrimage places], O Īśvara? Cut [this] great curiosity arising [in me] that causes doubt.

rudra uvāca |

kiṃ na jānāmi tat tīrthaṃ sulabhaṃ durlabhaṃ ca yat |
sulabhaṃ gurusevīnāṃ durlabhaṃ tad vivarjayet || 10:11 ||

Rudra spoke: How could I not know [the difference between] that pilgrimage place that is easy to reach and that which is difficult to reach? It is easy to

10.6 Although most witnesses consulted treat *praśna* as neuter, and it can be original, it could as well be just a minor error transmitted widely. This is why I have chosen K₇'s reading (*taṃ praśnaṃ*).

10.8 Note *bindusāraṃ* for *bindusaras/saram/sarasam* metri causa. Although some of these toponyms are difficult to identify and some may refer to southern locations (e.g. Setubandha), in general they suggest a North Indian focus. See details on pp. CHECK

10.9 I take *pūrvavat* in *pāda* b as if used in the sense of *pūrvam* ('previously'), and *eteṣāṃ* in *pāda* d as *eteṣu*. It would also be possible to take *eteṣāṃ* in 10.9d and *jñānamātreṇa* in 10.10b as connected ('by the mere knowledge of them') but the former solution seems to work better with 10.14, where again a genitive (*teṣāṃ*) may stand for a locative (*teṣu*).

10.10 We are forced to agree with E's printing °*kāraṇam* in *pāda* d because all the other readings seem out of context, whether they refer to Śiva as a vocative or a nominative.

reach for those who serve their guru. One can abandon the one that is difficult to reach.

[*kurukṣetram* —
Kurukṣetra]

kuruh puruṣa vijñeyaḥ śarīraṁ kṣetra ucyate |

śarīrasthaṁ kurukṣetram sarvatīrthaphalapradaṁ || 10:12 ||

kuru [in Kurukṣetra] is to be known as the soul (*puruṣa*), *kṣetra* as the body. Kurukṣetra is in the body, and it yields the fruits of [visiting] all pilgrimage places.

sarvayajñaphalāvāptiḥ sarvadānaphalāni ca |

sarvavratatapaś cīrṇaṁ tatphalaṁ sakalaṁ bhavet || 10:13 ||

[And there will be] the obtaining of the fruits of all sacrifices, the fruits of all [possible] donations, and all the fruits of all religious observances and penance observed.

evam eva phalaṁ teṣāṁ tīrthapañcadaśeṣu ca |

anaghānaṁ mahāpunyaṁ mahātīrthaṁ mahāsukhaṁ || 10:14 ||

This is how the fruits [are said to be also] in the case of those fifteen pilgrimage places [from Kurukṣetra to Vāgīśa]. [Kurukṣetra,] the great and faultless pilgrimage place is extremely auspicious and pleasant.

devy uvāca |

atīva romaharṣo me jāto 'sti tridaśeśvara |

sulabhaṁ sukaraṁ sūkṣmaṁ śrutvā tuṣṭiś ca me gatā || 10:15 ||

Devī spoke: I am extremely thrilled, O Tridaśeśvara. Hearing about that which is easy to obtain, easy to perform and is subtle, my contentment has left me [that is, I want to hear more].

caturdaśa paro bhūyaḥ kathayasva manoharam |

prayāgādī prthaktvena tattvatas tu sureśvara || 10:16 ||

Teach me further about the remaining fourteen pleasant [pilgrimage places], Prayāga and the others, one by one, as they really are, O Sureśvara.

[*prayāgo vārāṇasī ca* —

10.11 My translation here is slightly tentative and is fashioned to make sense in light of what is coming: the praise of internalised pilgrimage places, contrasting them with real, external pilgrimage places.

10.12 In *pāda* b, one could apply K₈₂'s reading that has the standard neuter nominative form *kṣetram* as opposed to the form transmitted in all other witnesses (*kṣetra*) but the latter might be original, influenced by the stem form *puruṣa* in *pāda* a.

10.14 *anaghānaṁ* in *pāda* c is problematic. It may simply stand for *anaghaṁ* ('faultless'). That is how I translate it. Originally it may have involved a stem form adjective: *anaghaitan* (*anagha* + *etad*).

10.16 Note again the use of the singular next to numbers (*caturdaśa...* *manoharam* *prayāgādī*), a frequent phenomenon in this text.

Prayāga and Vārāṇasī]

rudra uvāca |

suṣumnā bhagavatī gaṅgā idā ca yamunā nadī |

etāḥ srotovahā nadyaḥ prayāgaḥ sa vidhīyate || 10:17 ||

The Suṣumnā[-tube] is the Honourable Gaṅgā, Idā[-tube] is the river Yamunā. [At the confluence of] these rivers is [the pilgrimage place] called Prayāga.

dakṣiṇā vāruṇī nāsā vāmanāsā asi smṛtā |

vāruṇā-asimadhyena tena vārāṇasī smṛtā || 10:18 ||

The right nostril is [the river] Vāruṇī, the left nostril is known as [the river] Asi. Because [it is] at the confluence of Vāruṇā and Asi, [the city/internalised pilgrimage place there] is known as Vārāṇasī.

[*gaṅgā* —

The Gaṅgā]

ākāśagaṅgā vikhyātā tasyāḥ sravati cāmṛtam |

ahorātram avicchinnam gaṅgā sā tena ucyate || 10:19 ||

She is called the ethereal Gaṅgā, and the nectar of immortality issues from her day and night uninterruptedly. That's why [this internalised pilgrimage place] is called Gaṅgā.

[*somatīrtham* —

Somatīrtha]

somatīrtham idā nādī kiṅkiṇīravacihnitā |

taṃ tu śrutvā na saṃdehaḥ sarvapāpakṣayo bhavet || 10:20 ||

Somatīrtha is the tube Idā. It is characterised by the ringing of small bells.

10.17 There seems to be only two yogic tubes mentioned here (and in 10.20–21): Suṣumnā and Idā, instead of the more usual triad of Idā, Piṅgalā, and Suṣumnā. This is strikingly similar to what we see in the archaic yoga of the NīśvNaya, see Goodall, Sanderson, & Isaacson 2015, 33–34. According to Barois 2020, 23 and 46 the case is similar in the DharmP. This is slightly doubtful because a third tube, called Turyā, is mentioned immediately after Idā and Suṣumnā in DharmP 4.57: *idā vāmā suṣumnā ca dve nādī nāsikāśrite | bhruvor madhye parā nādī tajjñais turyeti kirtitā ||*. It is also possible that the third tube is there, as Prayāga, in our obscure VSS 10.17cd, which may want to say that at the confluence of the Gaṅgā/Suṣumnā and the Yamunā/Idā, there is the internalised pilgrimage place, or tube, called Prayāga. Compare MBh Indices 6.3A.41–44: *idā bhagavatī gaṅgā piṅgalā yamunā nadī | tayor madhye tṛtīyā tu tat prayāgam anusmaret || idā vai vaiṣṇavī nādī brahmanādī tu piṅgalā | suṣumnā caīśvarī nādī tridhā prāṇavahā smṛtā ||*. Note that Yamunā has not been mentioned as a *tīrtha* in the VSS. See also HYP 3.110: *idā bhagavatī gaṅgā piṅgalā yamunā nadī | idāpiṅgalayor madhye bālaraṇḍā ca kuṇḍalī ||*.

Note also E's attempt to make *pāda* a metrical.

10.18 This verse most probably describes the spot between the eyebrows as an internalised pilgrimage place.

10.19 This verse may describe a bodily location such as the soft palate as an internalised pilgrimage place. The word *gaṅga* is interpreted here as an intensive form from the root \sqrt{gam} , related to the better-attested intensive stems *jaṅgam* and *ganīgam* (see the latter two, e.g., in Whitney 1989 [1924], §1003).

Upon hearing that [ringing], all of one's sins will be destroyed.

[*sūryatīrtham* —
Sūryatīrtha]

sūryatīrtham suṣumnā ca nīravāravasaṃyutā |
śrutimātrād vimucyeta pāparāśir mahān api || 10:21 ||

Sūryatīrtha is the [tube] Suṣumnā, the one that has a soundless thundering. By merely hearing about it one is liberated, even if one has a huge heap of sins.

[*agnitīrtham* —
Agnitīrtha]

agnitīrthārjunā nāḍī brahmaghoṣamanoramā |
tat tad akṣaram ākarṇya amṛtatvāya kalpate || 10:22 ||

Agnitīrtha is the Arjuna tube. It is charming because of the hum of Veda recitation. Upon hearing this or that syllable, one will become immortal.

[*puṣkaram* —
Puṣkara]

puṣkaram hṛdi madhyastham aṣṭapattraṃ sakarṇikam |
cintayet sūkṣma tanmadhye janmamṛtyuvinaśanam || 10:23 ||

Puṣkara is a lotus with eight petals and a pericarp in the centre of the heart. One should visualize the Subtle One in its centre [and] it'll destroy birth and death.

[*mānasam* —
Mānasa]

mānasasaramadhyastham sa haṃsaḥ kamalopari |
salīlo līlayācārī parataḥ parapāragah || 10:24 ||

That goose on a lotus in the middle of the Mānasa lake is playful, acting gracefully, rising far beyond the other shore.

[*naimiṣam* —

10.20 Note that Idā has already been identified as the Yamunā in 10.17b.

10.21 Suṣumnā has already been identified as the Gaṅgā in 10.17a. *nīravā-rava* in *pāda* b probably stands for *nīrava-rava* metri causa.

10.22 CHECK Arjunā nāḍī

10.23 *hṛdi* might be meant to be a nominative, as in 12.17, here potentially compounded with *madhyastham*. On *sūkṣma* (here in stem form metri causa), see CHECK.

10.24 Understand *mānasasara*° in *pāda* a as *mānasasara*° (metri causa). To make sense of this verse, especially the masculine nominatives in *pādas* cd, I have conjectured *sa haṃsaḥ* for what seems to a compound: *sahaṃsakamalopari*. I suspect *pāda* a to qualify, clumsily, *kamala* in *pāda* b. Other possibilities include *sahaṃsa*° meaning 'with the syllables HAM and SA on it.'

The association of Lake Mānasa on Mount Kailāsa with lotuses, and especially with geese or swans, is well-known. See, e.g., MBh 6.114.90ff: Gaṅgā sends the great sages, who inhabit Lake Mānasa in the form of geese, to visit the dying Bhīṣma. Although the interpretation of this verse, which obviously refers to an internalised form of this pilgrimage place, is still problematic, the goose/swan most probably signifies to the soul.

Naimiṣa]

naimiṣaṃ śṛṇu deveśi nimiṣā pratyayo bhavet |
samyag chāyāṃ nirikṣeta ātmāno vā parasya vā || 10:25 ||

Listen to Naimiṣa, O Deveśi. It yields assurance in a moment. One can observe the shadow of one's own and others' soul properly.

āyatam aṅgulimātraṃ nimiṣākṣiḥ sa paśyati |
dṛṣtvā pratyayam evaṃ hi naimiṣajñāḥ sa ucyate || 10:26 ||

He will see [the soul's] length with his eyes shut as one finger-breath. When one has seen the proof thus, one is called the knower of Naimiṣa.

[*bindusaraḥ* —
 Bindusaras]

tīrthaṃ bindusaraṃ nāma śṛṇu vaksyāmi sundari |
dehamadhye hṛdi jñeyaṃ hṛdimadhye tu pañkajam || 10:27 ||

Listen O Sundarī, I shall teach you the pilgrimage place called Bindusaras. The heart is to be known to be located in the centre of the body. In the centre of the heart, there is a lotus.

karnikā padmamadhye tu binduḥ karnikamadhyataḥ |
bindumadhye sthito nādaḥ sa nādaḥ kena bhidyate || 10:28 ||

There is a pericarp in the centre of the lotus, and the subtle sonic matter (*bindu*) in the centre of the pericarp. In the centre of the subtle sonic matter (*bindu*), there is the subtle sound (*nāda*). How is that subtle sound (*nāda*) divided?

ukāraṃ ca makāraṃ ca bhittvā nādo vinirgataḥ |
taṃ viditvā viśālākṣi so 'mṛtatvaṃ labheta ca || 10:29 ||

The subtle sound (*nāda*) departs divided by the sounds U and M. Realizing

10.25 This obscure verse (coupled with the next one) might have something to do with a type of meditation, *chāyādhyāna*, mentioned in NīśvUttara 5.6: *tattvadhyānaṃ prathamakam chāyādhyānaṃ dvitīyakam | ghoṣadhyānaṃ tṛtīyaṃ tu lakṣadhyānaṃ caturthakam ||*. Later on in the same text (5.12 and 16), this meditation on 'the shadow of the soul/*puruṣa*' is mentioned again. NīśvUttara 5.16 states that 'Focussing on[?] one's awareness on [one's] "shadow" (*chāyācittam*), one will see the soul (*pumān* = *pumāṃsam*?) in the sky (*viyatstham*). Practising in this way, one attains success and becomes Śiva.' (tr. in Goodall, Sanderson, & Isaacson 2015, 391; *chāyācittam samālam-bya viyatstham paśyate pumān | evaṃ abhyasyamānas tu siddhyate ca śivo bhavet ||*. But as the editors of the Nīśv put it with reference to the four elements of meditation given there: 'Very little of this is clear and almost nothing is certain' (Goodall, Sanderson, & Isaacson 2015, 389).

10.26 *Pādas* ab involve an emendation and a conjecture, without which it is difficult to understand this line.

10.27 Understand °*saraṃ* in *pāda* a as °*saro* (thematization). Take *hṛdi* as a nominative in *pāda* c and possibly also in *pāda* d (and see 10.23a).

10.28 For a general discussion on *nāda* and *bindu*, see, e.g., TAK III s.v. *nāda*. Our text considers the internalised manifestation of the pilgrimage place Bindusaras to be *bindu*, or subtle sonic matter.

that [subtle sound], O Viśālākṣi, one can obtain immortality.

[*setubandham* —
Setubandha]

vakṣye te setubandham duritamalaharam nādatoyappravāham
jihvākaṇṭhorakūlā svaragaṇapulināvartaghoṣā taraṅgā |
kumbhīrāghoṣamīnā daśagaṇamakara bhīmanakrā visargā
sānsvāre gabhīre madasukharasanaṁ setubandham vrajasva || 10:30 ||

I shall teach you Setubandha, which sports a current whose water of subtle sound (*nāda*) cleanses you of the dirt of your sins. [It is a river whose] banks are the tongue, the throat, and the chest, and its sandbanks are the group of vowels (*svara*). It is wavy because its whirlpools are the voiced consonants (*ghoṣa*). Voiceless consonants (*aghoṣa*) are its crocodiles and fish, the ten verbal classes (*gaṇa*) are its sea-monsters, *visargas* are its terrifying alligators. It is in the deep-sounding *anusvāra* (*sā-anusvāre*). Go to Setubandha, have a taste of the pleasure of intoxication.

[*suradrahā* —
Suradraha]

saptadvīpāntamadhya śṛṇu śaśivadane sarvaduḥkhāntalābham
īśānābhijūṣṭam hr̥di hrada vimalaṁ nādaśītāmbupūrṇam |
tatraikaṁ jātapaḍmaṁ prakṛtidalayutaṁ keśaraṁ śaktibhinnaṁ
pañcavyomaprasastaṁ gatiparamapadaṁ prāptukāmena sevyam || 10:31 ||

O Moon-faced goddess, listen to [the description of Suradraha], the way to the cessation of all sorrow, in the centre of the seven islands. It is frequented by Īśāna, a spotless lake in the heart full of the cool water of sound (*nāda*). There is a lotus arising there whose petals are Prakṛti and whose filaments are split between Śaktis, praised as the five gross elements (*vyoman*). It is to be honoured if one wishes to obtain the path to the supreme abode.

10.29 VSS 10.27–29ab seem to paraphrase NīśvK 5.55–57ab.

10.30 Note that °*kaṇṭhora*° is a conjecture based on the context: this line talks about sounds and the production of sounds. For this *urāḥ/ura* (‘chest’) seems better than *ūru* (‘thigh’). It is not evident at first sight why *pādas* b and c stick to feminine endings. I take this as qualifying an implied *nadī*, partly because the similarly structured 10.33 below explicitly mentions *nadī*. Some of the compounds here are inverted or split: understand *āvartaghoṣā taraṅgā* as *ghoṣāvartataraṅgā*, *kumbhīrāghoṣamīnā* as *aghoṣakumbhīramīnā*, and *bhīmanakrā visargā* as *visargabhīmanakrā*. Nevertheless, the general idea seems to be clear: the internalised version of the pilgrimage place Setubandha, externally usually understood as Rameśvara in the South, is now the sounds of recitation.

10.31 The first syllable of *hrada* in *pāda* b does not make the previous syllable long (‘muta cum liquida’ licence), otherwise the line would be unmetrical. Understand the same *hrada* as a stem form metri causa standing for the accusative. *keśaraṁ śaktibhinnaṁ* in *pāda* c should probably be understood as a bahuvrīhi compound thus: *śaktibhinnaśeśaraṁ*. For *vyoman* as ‘gross element,’ see notes to VSS 4.32 above, but note that the expression ‘fifty voids’ (*pañcāśadvoman*) also comes up in VSS 20.7 and also in 10.33 below. It is not clear why this internalised pilgrimage place, or the

[*ghaṇṭikeśvaram* —
Ghaṇṭikeśvara]

†*nāḍyaikāsaṅgatāni*† *nipatitam amṛtaṃ ghaṇṭikāpārakeṇa*
trpyante tena nityaṃ hr̥di kamalapuṭaṃ sthāṇubhūtarātma |
yaṃ paśyantiśabhaktāḥ kalikaluṣaharam vyāpinam niṣprapañcam
deveṣaṃ ghaṇṭikeśamarabhavam abhavaṃ tīrtham ākāśabindum || 10:32 ||

The tubes join[?]. The nectar of immortality (*amṛta*) has descended by the Saviour Ghaṇṭikā. Those whose inner selves have become Sthāṇu [i.e. Śiva] are continuously delighted in Him, as he is embraced by the lotus in their hearts. [He is the one] whom Īśa's devotees can behold, who drives off the impurity of the Kali age, who is all-pervading (*vyāpin*) and non-manifest (*niṣprapañca*), the lord of gods, Ghaṇṭikeśa of undying existence. The ærial bindu is a non-mundane (*abhava*) pilgrimage place.

[*vāgīśvaratīrtham* —
Vāgīśvaratīrtha]

mīmāṃsāratnakūlā kramapadapulinā śaivaśāstrārthatoyā
mīnaughā pañcarātraṃ śrutikuṭilagatiḥ smārtavegā taraṅgā |
yogāvartātīśobhā upaniṣadivahā bhāratāvartaphenā
pañcāśadvyomarūpī rasabhavanānādī tīrtha vāgīśvarīyam || 10:33 ||

The banks [of Vāgīśvaratīrtha] are the gems of Mīmāṃsā, its sandbanks the [Vedic] *kramapadas*, its water the meaning of the Śaiva manuals. Its flock of fish is the Pañcarātra [tradition], its winding path is the Śruti [tradition], its rapid waves the Smārta [tradition]. It is beautiful with its whirlpools of yoga. Its currents are the Upaniṣads. The foam made by its whirlpools is the Mahābhārata. This river, whose form is the fifty voids (*vyoman*), is the abode of the elixir. [This is the description of] the pilgrimage place Vāgīśvara.

filaments of the lotus mentioned, would be praised as the five elements.

10.32 The interpretation of this verse is not without problems. The cruxed expression in *pāda* a is difficult to repair; it may involve *nāḍī* or *nāḍyā*, *ekā*, and *saṅgata*. These suggest that it may hint at a point of confluence where the bodily tubes (*nāḍī*) join. (Possibly understand *nāḍya ekasaṅgatāḥ*.) In *pāda* b, *sthāṇu* is my conjecture for *sthānu*, and I understand °*ātmā* as standing for the plural nominative. I take *ghaṇṭikeśa* in *pāda* d as a stem form noun in sandhi with *amara*°, notwithstanding the reading *ghaṇṭikeśamara*° in C_{9.4}C_{4.5}K₁₀K₇.

The external pilgrimage place related to Ghaṇṭikeśvara the VSS has in mind here may or may not be 'Virajā, modern Jajpur in the Cuttack District of Orissa' presided over by Ghaṇṭīśa, Mahāghaṇṭeśvara or Mahāghaṇṭa Bhairava (Sanderson 2009, 113, n. 241). See Introduction **CHECK**.

As for the yogic interpretation of this verse, it seems plausible that *ghaṇṭikā* is taken here as the uvula, from which *amṛta* is said to be dripping down the throat. See TAK II s.v. *ghaṇṭikā* and Mallinson 2007.

10.33 *kramapada* (better known as *padakrama*) is a particular method of reciting Vedic texts. **CHECK** REF Note the split compounds in *pāda* b. Understand *mīnaughā pañcarātraṃ* as *pañcarātramīnaughā*, and *smārtavegā taraṅgā* as *smārtavegataraṅgā*. Note the form *upaniṣadi* for a stem form of *upaniṣad* in *upaniṣadi-vahā* in *pāda* c. This phenomenon is similar to what we see in 10:23 and 27 above with *hr̥di*. The lack of sandhi between °*śobhā* and *upaniṣadi*° is also notable.

*yas taṃ vetti sa vetti vedanikhilam saṃsāraduḥkhacchidam
janmavyādhivijogātāpamarāṇam kleśārṇavam duḥsaham |
garbhāvāsam atīva sahyaviṣayam duṣṭiryaduḥkhālayam
prāptam tena na saṃśayaḥ śivapadam duṣprāpya devair api || 10:34 ||*

One will know all the Vedas by knowing Him who puts an end to the suffering of transmigration, to birth, disease, separation, suffering, death, the floods of unbearable pain, to dwelling in the womb, to extremely insufferable sensations, and to places of suffering that are difficult to escape from. Such a person will, without doubt, reach Śiva's world that is difficult to enter even for the gods.

|| iti vṛṣasārasaṃgrāhe kāyatīrthopavarṇāno nāmādhyāyo daśamaḥ ||

Here ends the tenth chapter in the *Vṛṣasārasaṃgrāha* called the Description of the bodily pilgrimage places

tīrtha in *pāda* d is a stem form noun metri causa. The exact meaning of *pañcāśadvyoma*^o is not clear to me. Could it be the fifty sounds of Sanskrit? All in all, Vāgīśvaratīrtha here represents the religious traditions and scriptures.

10.34 I take *pādas* b and c as if *chidam* in *pāda* a were implied for each element there, and *atīva sahyā*^o as standing for *atīvāsahya*^o metri causa. Understand *duṣprāpya* as a stem form adjective (for *duṣprāpyam*) metri causa.

[ekādaśamo 'dhyāyah]

[Chapter Eleven]

[caturāśramadharmavidhānaḥ —

The regulations on the Dharma of the four āśramas]

devy uvāca |

sarvayajñāḥ paraśreṣṭha asti anyāḥ surottama |

alpakleśa-m-anāyāsa arthaprāyaṃ vineśvara || 11:1 ||

The Goddess spoke: O Paraśreṣṭha, O Surottama! Is there another [form of] universal sacrifice, which is free of pain, which is easy, and which does not require an abundance of materials, O Īśvara?

sarvayajñaphalāvāpti daivatais cāpi pūjitam |

kathayasva suraśreṣṭha mānuṣāṇām hitāya vai || 11:2 ||

For the benefit of mankind, teach me, O Suraśreṣṭha, how one obtains the fruits of [this] universal sacrifice, [a sacrifice] praised even by the gods.

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 concerning which there is no compassion [in you towards living beings]?

sadāśivamukhāt pūrvam śrutam me varasundari |

śṛṇu devi pravakṣyāmi dharmasāram anuttamam || 11:4 ||

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

[grhasthaḥ(?) —

vinārthena tu yo yajñāḥ sa yajñāḥ sārvaśāntikāḥ |

akṣayaś cāvyaś caiva sarvapātakanāśanaḥ || 11:5 ||

Immaterial sacrifice satisfies all desires. It is undecaying and imperishable, and it removes all sins.

bahuvighnakaro hy artho bahvāyāsakaras tathā |

brahmahatyā ivendrasya pravibhāgaphalā smṛtā || 11:6 ||

Material things present many kinds of obstacle and [their acquisition causes] great fatigue, similarly to Indra's murder of the Brahmin [Viśvarūpa], which yielded results that were distributed [among trees, lands etc.].

11.1 I understand pāda c as containing a sandhi bridge *alpakleśa-m-anāyāsa*.

11.3 I understand *dayā* in pāda b as instrumental: *tava dayayā bhūteṣu na tulyaṃ paśyāmi*.

11.6 Context: Viśvarūpa was a son of Tvaṣṭṛ. Viśvarūpa's heads were struck off by Indra. In the Bhāgavatapurāṇa, Indra's sin are distributed among the ground, water, trees and women.

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

Material sacrifice can be purified by the five purifications, O Varānanā. If it is purified, then the fruits will also be pure. If it is not purified, there is no fruit.

devy uvāca |
pañcaśodhye suraśreṣṭha saṁśayo '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 |
manaḥśuddhis tu prathamam dravyaśuddhir ataḥ param |
mantraśuddhis tṛtiyā tu karmaśuddhir ataḥ param |
pañcamī sattvaśuddhis tu kratuśuddhiś ca pañcadhā || 11:9 ||

Rudra spoke: The first is the purification of the mind, then comes the purification of the substances. The third is the purification of the mantras. The next one is the purification of the ritual. The fifth is the purification of Sattva. The purification of the sacrifice is [thus] fivefold.

manaḥśuddhir nāma aviparītabhāvanayā |
dravyaśuddhir nāma ananyāyopārjitadravyena || 11:10 ||

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

mantraśuddhir nāma svaravyaṅjanayuktatayā |
kriyāśuddhir nāma yathākramāviparītatayā |
sattvaśuddhir nāma rajastama-apradhānatayā || 11:11 ||

The purification of the mantras is [achived] by [properly] joining vowels to consonants. The purification of the ritual is [achived] by not altering the proper sequence. The purification of Sattva is [achived] 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 experience birth and death [again].

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

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

yajñāvāṭa kurukṣetram sattvāvāsakṛtālayaḥ |

pratyāhāra mahāvedih kuśaprarastarasamīyamaḥ || 11:14 ||

His sacrificial ground is Kurukṣetra, he has made his abode in the house of Truth/Sattva. His great altar is the withdrawal of the senses. His seat of kuśa grass is self-control.

vidhi niyamavistāro dhyānavahnipradīpitaḥ |

yogendhanasamijjvālatapodhūmasamākulaḥ || 11:15 ||

The injunction is the various ... He lights the fire of meditation which is flaring up by the fuel of the firewood of yoga and is abounding in the smoke of penance.

pātranyāsa śivajñānaṃ sthālīpāka śivātmakaḥ |

ājyāhutim avicchinnam lambakasruvapātitaḥ || 11:16 ||

The placing down of the chalice is knowledge about Śiva. [The oblation of] boiled rice is directed towards[?] Śiva. The continuous oblation of clarified butter is poured with the ladle of Lambaka [uvula, lambikā?].

dhāraṇādhvaryuvat kṛtvā prāṇāyāmaś ca ṛtvijaḥ |

tarkayuktaḥ savistāraḥ samādhir vayatāpanaḥ || 11:17 ||

Transforming concentration into an Adhvaryu [priest], breath control will be the [other] priests. Samādhī which involves Tarka and which is long is the burning of the oblation[?] vayas-tāpana[?].

brahmavidyāmāyo yūpaḥ paśubandho manonmanaḥ |

śraddhā patnī viśālākṣi saṃkalpaḥ pada śāśvatam || 11:18 ||

The sacrificial post is made up of the knowledge about Brahman. The tying of the sacrificial animal is [the mental state called] Manonmanas. His wife is Faith, O Viśālākṣī. His sacrificial ritual intention/declaration is the eternal abode.

pañcendriyajayotpannaḥ puroḍāśo 'mṛtāśanaḥ |

brahmanādo mahāmantraḥ prāyaścittānilo jayaḥ || 11:19 ||

Rice oblation is the consumption of the nectar of immortality that arises from the victory over the five senses. The great mantra is Brahmā's sound. Expiation is the victory over breath.

somāpāna pariññānam upākarma caturyamah |

itihāsa jalasnānaṃ purāṇakṛta-m-ambaraḥ || 11:20 ||

The consumption of Soma is complete knowledge. The commencement [of the reading of the Veda] is the four yama-rules[?]. The ritual water-bath is

11.15 Consider emending °samijjvāla° to °samujjvāla°, which would stand metri causa for °samujjvāla°.

11.17 Understand: dhāraṇām adhvaryuvat kṛtvā (dhāraṇā is a stem form noun).

11.18 Understand: padam śāśvatam (pada is a stem form noun metri causa).

11.19 Perhaps *brahmanāda* in pāda c refers to the same concept as *brahmabilasvara* does in 11.29d.

[the reading of] the epics. His garment is made of [his readings of] the Purāṇas.

*idāsuṣumnāsamvedye snānam ācamanaṁ sakṛt |
samtoṣātithim ādṛtya dayābhūtadvijārcitaḥ || 11:21 ||*

Ritual bathing and sipping water once are [to be performed] at the confluence of the Idā and the Suṣumnā [i.e. at the internalised Prayāga, see 10.17]. Having honoured Contentment as a guest, he salutes the Brahmin that is now Compassion.

*brahmakūrca guṇātīta havirgandha nirañjanaḥ |
brahmasūtraṁ trayas tattvaṁ bodhanā muṇḍitaṁ śiraḥ || 11:22 ||*

The Brahmakūrca [penance] is the Guṇātīta [state of mind], the scent of the sacrifice is the Nirañjana [state of mind]. [His] sacred thread is the three Tattvas. For a shaven head he has enlightenment/teaching.

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

The four Vedas are Nivṛtti etc. His seat is the four Prakaraṇas. He should always perform a sacrifice donating the priestly fee of providing being[s] with freedom from danger.

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

The attainment of non-material sacrifice has been taught to you, O Varānanā. [The sacrificer] will in any case obtain the fruits of up to a thousand [ordinary] sacrifices.

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

The first life-stage [life option] has been taught to you, O Varānanā, the true Dharma, which is revered by Sadāśiva and also by the [other] gods.

[brahmacaryaṁ —

*brahmacaryaṁ nibodhedaṁ śṛṇuṣvāvahitā śubhe |
dviṭīyaṁ āśramaṁ devi sarvapāpavināśanam || 11:26 ||*

[Now] learn about brahmacarya. Listen with attention, O Śubhā. [This is] the second life-stage, O Devī, the destroyer of all sins.

*vrataṁ brahmaparaṁ dhyānaṁ sāvitṛi prakṛti-r-layaṁ |
brahmasūtrākṣaraṁ sūkṣmaṁ triguṇālaya mekhalam || 11:27 ||*

[Here] religious observance is [now] meditation on Brahman. The Sāvitṛi [hymn] is absorption in Prakṛti. The Brahmanical cord is the subtle syllable.

11.22 On the guṇātīta state of mind, see 9.39–43. Understand guṇātītatvaṁ and nirañjanatvaṁ?

His girdle is now contained in the three guṇas.

dama daṇḍa dayā pātram bhikṣā saṃsāramocanam |
tryāyusaṃ dvyaḥśarātītam jñānabhaṣma-alāṅkṛtam || 11:28 ||

His staff is self-restraint, his bowl compassion. Begging/alms? is liberation from saṃsāra. The tryāyusa [mantra] is the one beyond the two syllables[?]. It[?] is embellished with the ashes of knowledge.

snānavratam sadāsatyaṃ śīlaśaucasamanvitam |
agnihotra trayas tattvaṃ japa brahmabilasvarah || 11:29 ||

The bath-vow is speaking the truth always. It is accompanied by the purity of moral conduct. Sacrifice to Agni is the three tattvas[?]. Recitation is the sound at the aperture of Brahmā.

dvitiya āśramo devi yathāha bhagavān śivaḥ |
mayāpi kathitam tubhyaṃ janmamṛtyuvinaśanam || 11:30 ||

[This is] the second life-stage as Lord Śiva taught it, O Devī. I have also taught [it to] you[,] the destruction of birth and death.

[*vānaprasthaḥ* —

vānaprasthavidhiṃ vakṣye śṛṇuṣvāyatalocane |
yathāśrutam 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 Ṛṣis and the gods, as I heard it, as it [really] is.

vairāgyavanam āśritya niyamāśramam āharet |
śīlaśailadṛḍhadvāre prakāre vijitendriyaḥ || 11:32 ||

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

adhibhūtaḥ smṛto mātā adhyātmaś ca pitā tathā |
adhidaivika-m-ācāryo vyavasāyāś ca bhrātaraḥ || 11:33 ||

One's mother is the material realm, one's father the supreme spirit. the divine realm is one's teacher, determination one's brothers.

śrutiḥ smṛtiḥ smṛtā bhāryā prajñā putraḥ kṣamānujaḥ |
maitrī bandhur jaṭā cāpaṃ karuṇā supavitrakam || 11:34 ||

His wives are Śruti and Smṛti, his son is Wisdom, his younger brother Patience. His relative is Benevolence, his twisted hair is his bow, Compassion his sacred thread.

11.27 One could emend *prakṛtir layam* in pāda b to *prakṛtau layaḥ*, but I retained the reading of C₉₄K₈₂K₇E because it may have been the original way to make the compound *prakṛtilaya* metrical. In other words, I suspect the -r- to be only a link between the two elements of this compound. I also retained the neuter ending. Note 16.8d, where the same expression becomes *prakṛtālayam*.

11.29 Perhaps *brahmabilasvara* in pāda d refers to the same concept as *brahmanāda* does in 11.19c.

*muditā mauna catvāraḥ sarvakāryam upekṣakā |
yamavalkalasaṃvītas tapahkṛṣṇājīnādharah || 11:35 ||*

Sympathy is the four ways of observing silence. All his duties are Indifference. He has the yama-rules for a garment made of bark, and he wears Penance for the skin of a black antelope.

*uttarāsaṅgam āsīno yogapaṭṭadṛḍhavrataḥ |
vedaghoṣeṇa ghoṣeṇa prānāyāmo 'gnihāvanam || 11:36 ||*

He is seated on the highest level of non-attachment, and the firm observance is his yoga-belt. Fire sacrifice accompanied by the sound of murmuring the Vedas is breath-control accompanied by the hissing [of breathing].

*jītaprāṇamṛgākūlo dhṛti yajñah kriyā japah |
arthasaṃgraha śāstreṣu sakhā damadayādayah || 11:37 ||*

He is full of[?] conquered breaths for a deer[?]. [For him] sacrifice is resolution, ritual is recitation. His collection of wealth is in the *śāstras*, his companions are self-control, compassion etc.

*śivayajñam prayuñjīta sādhanāṣṭakapūjanam |
pañcabrahmajalaih pūtaḥ satyatīrthaśivahrade || 11:38 ||*

He should perform sacrifice to Śiva [with/as?] the worship of the eight [yogic?] practices. He is purified by the water of the five Brahma[-mantras] in the auspicious [śiva] pool on the sacred banks of truthfulness.

*snānam ācamanam kṛtvā saṃdhyātrayam upāsayet |
akṣamālā purāṇārtham japa śāntam divānīśam || 11:39 ||*

Having bathed and having sipped water [there], he should take honour the three junctures of the day. His rosary is the meaning of the Purāṇas. The pacification of mantras? is? recitation day and night.

*jñānasalilasampūrṇamiti hāsakamaṇḍaluh |
pañcakarmakriyotkrānti japa pañcavidhah sukham || 11:40 ||*

His jar of epics is filled with the water of knowledge. [Tentatively:] The actions of the five [medical] procedures are suicide. The five kinds of pleasure are recitation.[?]

*sādhanaṃ śivasamkalpo yogasiddhiphalapradah |
saṃtoṣaphalam āhārah kāmakrodhaparājitaḥ || 11:41 ||*

The Śivasamkalpa [hymn] is practice (sādhana), which yields fruits of yoga accomplishments. His food is the fruit of Contentment. He conquered lust and anger.

11.36 hāvana = havana metri causa

11.37 °mṛgākūla for °mṛgākūlaḥ metri causa? See *saṃgraha* used probably in a similar sense in 11.46.

11.40 pūrṇa-m-iti hāsa°: -m- is a filler. Note that *utkrānti* is a *yogāṅga* in chapter 16.

11.41 The Śivasamkalpa is Ṛgvedakhila 4.11 ff: yenedam bhūtam bhuvanam bhaviṣyat

*āśāpāśajayābhyāso dhyānayogaratipriyaḥ |
atithibhyo 'bhayaṃ dattvā vānaprasthaś cared vratam |
vānaprastham ayaṃ dharmam gaditaṃ pūrvadhāritam || 11:42 ||*

His practice is the victory over the trap of hope. He prefers the joy of yoga meditation. The forest-dweller should observe his vow by providing his guests with fearlessness. This is how the Dharma of the forest-dweller has been taught and followed in the past.

*! saṃsāroddharaṇam anityaharaṇam ajñānanirmūlanam
! prajñāvṛddhikaram amoghakaraṇam kleśārṇavottāraṇam |
! janmavyādhiharam akarmadahanam sevet sa dharmottamam || 11:43 ||*

[The yogin] should follow, with faith and self-control, the supreme Dharma, which delivers him from Saṃsāra, removes transient existence, uproots ignorance, increases wisdom, is fruitful, delivers cross him from the flood of affliction, removes rebirth, disease and burns his bad karma.

[*parivrājakaḥ* —

The wandering mendicant]

*parivrājakadharmo 'yaṃ kīrtayiṣyāmi tac chṛṇu |
sukhaduḥkham samam kṛtvā lobhamohavivarjitaḥ || 11:44 ||*

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

*varjayaṃ madhu māṃsāni paradārāṇi ca varjayet |
varjayaṃ ciravāsaṃ ca paravāsaṃ ca varjayet || 11:45 ||*

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

*varjayet sṛṣṭabhojyāni bhikṣām ekāṃ ca varjayet |
varjayet saṃgrahaṃ nityam abhimānaṃ ca varjayet || 11:46 ||*

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

*susūkṣmaṃ manasā dhyātvā śucau pādaṃ vinikṣipet |
na kupyeta anālābhe lābhe vāpi na harṣayet || 11:47 ||*

Meditating on the subtle he can put his feet into the pure.[??] He should not get angry when [food] is not available, and when it is, he should not rejoice.

parigrhītam amṛtena sarvam, yena yajñas tāyate saptahotā tan me manaś śivasāṅkalpam astu, etc. See also Manu 11.251ab: sakṛt japtvāsyavāmīyaṃ śivasāṅkalpam eva ca.

11.42 Gender!

11.43 K₈₂ only corrects °haraṇamanitya° to °haraṇam anitya° (CHECK this), but its scribe probably meant an anusvāra at the end of °haraṇam, perhaps trying to correct the metre. He tries to correct the metre also with anityaharaṇan tajñā°.

11.46 See the term *arthasaṃgraha* in 11.37c

arthatṛṣṇāsv anudvigno roṣe vāpi sudārune |

stutinindā samam kṛtvā priyam vāpriyam eva vā || 11:48 ||

He should not be agitated with regards to thirst for material things or to violent anger. He should take praise and reproach equal, as well as pleasant and unpleasant things.

niyamās tu parīdhānam saṃyamāvṛtamekhalah |

nirālambam manaḥ kṛtvā buddhiṃ kṛtvā nirañjanām || 11:49 ||

His garment is the Niyama-rules, and he is girded by the girdle of self-control. He makes his mind supportless, his intellect spotless,

ātmānam pṛthivīm kṛtvā kham ca kṛtvā manonmanam |

tridaṇḍam triguṇam kṛtvā pātram kṛtvākṣaro 'vyayah || 11:50 ||

his self Earth, the Manonmana ether[?], his three staffs [of the Parivrājaka] the three guṇas, his bowl the imperishable syllable.

nyased dharmam adharmaṃ ca irśyādveṣam parityajet |

nirdvandvo nityasatyastho nirmamo nirahamkṛtaḥ || 11:51 ||

He should throw away [the distinction between?] Dharma and Adharma, and should avoid envy and hatred. He is indifferent to the opposites [such as cold and heat, good and bad], dwells always in truthfulness, unselfish, humble.

divasasyāṣṭame bhāge bhikṣām saptaḡṛham caret |

na cāṣṭa na tiṣṭheta na ca dehīti vā vadet || 11:52 ||

He should go on his alms round visiting seven houses at the eighth part of the day. He should not sit down, he should not stay, and he should not say 'Give me!'.
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.

yathālābhena varteta aṣṭau piṇḍān dine dine |

vastrabhojanaśayyāsu na prasajyeta vistaram || 11:53 ||

He should live on what is available, on eight bites a day. He should not stick to items of clothes, food or a bed for long.

nābhinandeta maraṇam nābhinandeta jīvitam |

indriyāṇi vaśamkṛtvā kāmam hatvā yatavrataḥ || 11:54 ||

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

atītam ca bhaviṣyam ca na bhikṣuś cintayet sadā |

krodhamānamadadarpān parivrāḍ varjayet sadā || 11:55 ||

the Bhikṣu should never think about the past or the future. The wandering mendicant should always avoid anger, self-conceit, intoxication and pride.

11.48 In pāda c, understand *stutinindā* as a dual accusative.

11.49 Check if *saṃyama* is a technical term here.

11.50 °*kṣaram avyayam* in pāda d would be unmetrical, that is why the nominative appears here.

*virāgaṃ tu dhanuḥ kṛtvā prāṇāyāmaguṇair yutam |
dhāraṇāśaratīkṣṇena mṛgaṃ hatvā manendriyam || 11:56 ||*

Making indifference a bow which is strung by the strings of breath-control, he should kill the beast that is the mind and the sense-faculties with the sharp-pointed arrow of concentration.

*maitrikhadgasutīkṣṇena saṃsārārīm nikṛntayet |
karuṇāvartacakreṇa krodhamattagaṃ jayet || 11:57 ||*

He should stab the enemy that is Saṃsāra with the extremely sharp knife of friendliness. He should defeat the rutting elephant of anger with the whirling discus of compassion.

*muditāvarmabaddhāṅgas tūṇaṃ pūrṇaṃ upekṣayā |
anakṣaraṃ paraṃ brahma cintayet satataṃ dvija || 11:58 ||*

His body is clad in the armour of sympathy, his quiver is full of indifference. He should constantly recall the unutterable syllable which is supreme Brahman, O Brahmin.

*brahmaṇo hṛdayaṃ viṣṇur viṣṇoś ca hṛdayaṃ śivaḥ |
śivasya hṛdayaṃ saṃdhyā tasmāt saṃdhyāṃ upāsayet || 11:59 ||*

Brahmā's heart is Viṣṇu. Viṣṇu's heart is Śiva. Śiva's heart is the Junctions of the day. Therefore he should worship the Junctions.

*saṃsārārṇavatāraṇaṃ śubhagatiḥ sa brahma saṃdhyākṣaraṃ
dhyāyen nityam atandrito hy anupamaṃ vyaktātmavedyaṃ śivam |
rūpair varṇaguṇādibhiś ca vihitam durlakṣyalakṣyottamaṃ
yatnoddhṛtya samāśrayet suragurum sarvārtihartā haram || 11:60 ||*

[Śiva] is deliverance from the ocean of mundane existence, the path to happiness, the Brahman, the junctions, the [sacred] syllable. [the yogin] should always, unweariedly, meditate on matchless Śiva, who is to be recognized as the manifested soul. He should take refuge in Hara, who is devoid[?] of form, colour, qualities etc., who is the supreme aim which is difficult to discern, ... , the divine guru, who removes all pain.

*|| iti vṛṣasārasaṃgrāhe caturāśramadharmavidhāno nāmādhyāya
ekādaśamaḥ ||*

Here ends the eleventh chapter in the Vṛṣasārasaṃgraha called the Regulations Concerning the Four Life-Stages.

11.57 Note the Buddhist terms *maitrī* and *karuṇā* in this verse.

11.58 Note the Buddhist terms *muditā* and *upekṣā* in this verse.

11.60 vihitā here in the sense of 'devoid'.

[dvādaśamo 'dhyāyaḥ]
[Chapter Twelve]

[ātithyadharmah —
The rules of hospitality]

devy uvāca |

ahiṃsā paramo dharmah satataṃ parikīrtyate |

ātithyakānāṃ dharmam ca kathayasva yad uttamam || 12:1 ||

The Goddess spoke: Harmlessness is always praised as the highest Dharma.
Also, teach me the ultimate Dharma of those who practise hospitality.

maheśvara uvāca |

ahiṃsātithyakānāṃ ca śṛṇu dharmam yad uttamam |

trailokyam akhilaṃ devi ratnapūrṇam sulocane || 12:2 ||

Maheśvara spoke: Hear the ultimate Dharma of the harmless ones and that
of the ones who practise hospitality. O beautiful-eyed goddess, [if] all the
three worlds, full of wealth,

caturvedavide dānam na tattulyam ahiṃsakah |

śṛṇu dharmam atithyānāṃ kirtayiṣyāmi sundari || 12:3 ||

[were handed over as] a gift to [a Brahmin who] knows the four Vedas, [that
gift] cannot be compared to somebody who avoids doing harm. Hear the
Dharma of the hospitable ones. I'll teach it [to you], O beautiful one.

[vipulopākhyānam —
The Story of Vipula]

āsīd vṛttam purākhyānam nagare kusumāhvaye |

kapilasya suto vidvān vipulo nāma viśrutaḥ || 12:4 ||

This is an old story of what happened once in a city called Kusuma [i.e.
Pāṭaliputra]. There was a famous and wise man called Vipula, Kapila's son.

dharmanityo jitakrodhaḥ satyavādī jitendriyaḥ |

brahmanyas ca kṛtajñas ca madbhaktaḥ kṛtaniścayaḥ || 12:5 ||

He always followed his Dharma, he conquered anger, he spoke only the truth
and he conquered his senses. He was friendly to Brahmins. He was grateful
and he was my determined devotee.

dhanādhyo 'tithipūjyaś ca dātā dānto dayālukah |

nyāyārjitadhano nityam anyāyaparivarjitaḥ || 12:6 ||

He was rich and he worshipped[?] his guests. He was generous, restrained, and
merciful. He wealth always came through just means. He always stayed away

12.2 Understand *ahiṃsātithyakānāṃ* as *ahiṃsakānāṃ atithyakānāṃ ca*

12.3 Note that this verse seems to be all that Maheśvara teaches in this chapter on *ahiṃsā*
and that *tattulyam ahiṃsakah* may contain a sandhi bridge: *tattulya-m-ahiṃsakah atithyānāṃ*
in pāda c stands for *atithyānāṃ* or *atithyakānāṃ* metri causa.

from illegal actions.

bhāryā ca rūpiṇī tasya candrabimbasubhānanā |
pīnottuṅgastanī kāntā sakalānandakārīṇī |
pativratā patiratā patiśuśrūṣaṇe ratā || 12:7 ||

He had a beautiful wife whose face was as pure as the disk of the moon. Her breasts were round and elevated, she was lovely, a source of all pleasure. She was faithful, devoted to her husband and his needs.

atha kenāpi kālena sūryarāgam abhūt tataḥ |
grastabhāgatrayas tv āsīt kṛṣṇamādhavamāsike || 12:8 ||

Now, once there was an eclipse of the sun. Three quarters [of the sun] were eclipsed, and it was in the dark half of the month of Mādhava.

snātukāmāvatīryante sarve paurāṇrpadayaḥ |
devās ca pitaras caiva tarpyante vidhivat tathā || 12:9 ||

Eager to take a ritual bath, the king and all citizens went down [to the river]. They were worshipping the gods and the deceased ancestors according to rule.

keciḥ juhvati tatrāgniḥ kecid viprāṃś ca tarpayet |
kecid dānopatiṣṭhanti kecit stuvanti devatām || 12:10 ||

Some sacrificed in the fire, some fed the Brahmins, some gave donations, others praised the deity.

dhyānayogarataḥ kecit kecit pañcatape rataḥ |
evaṃ pravartamāṇeṣu rājanādiṣu sarvaśaḥ || 12:11 ||

Some people practised yoga meditation, others were engrossed in five-fire penance. While all the royals and other people were doing this all around the place,

vipulo 'pi hi tatraiva gaṅgāgaṇḍakisamgame |
bhāryayā saha tatraiva snātvā kṣomavibhūṣaṇaḥ || 12:12 ||

Vipula too, there at the confluence of the Gaṅgā and the Gaṇḍakī, together with his wife, performed a bath, and, attired in linen clothes,

devatāguruviprāṇām anyeṣāṃ tarpaṇe rataḥ |
tatrāvasarasamprāpto brāhmaṇo 'tithir āgataḥ || 12:13 ||

was satiating the deities, the gurus, the Brahmins and others. Then, jumping on the possibility, a Brahmin came up [to them] as a guest.

bhāryā tasyātirūpeṇa mohitā brahmaṇas tadā |
brāhmaṇo 'pi tathaiveha rūpeṇāpratimo bhavet || 12:14 ||

The wife got infatuated with that Brahmin's extreme beauty. The Brahmin [felt] the same. His beauty was unparalleled.[?]

12.12 Note *gaṇḍakī* metri causa for *gaṇḍakī* in pāda b.

12.14 Pāda d is slightly suspect and the translation of pādas cd is tentative. The expression

anyonyadr̥ṣṭisamsaktau jātau tau tu parasparam |

vipulenāñjalim̐ kṛtvā brāhmaṇa sam̐sitavrata || 12:15 ||

Their gaze got fixed on each other mutually. Vipula joined his hands [and said:] “O virtuous Brahmin,

ājñāpaya dvijaśreṣṭha adya me ’nugrahaṁ kuru |

bhāryābhṛtyapaśugrāma ratnāni vividhāni ca || 12:16 ||

I am at your service, be gracious to me now, O great Brahmin. [My] wife, servants, cattle, village and all kinds of jewels [are all at your service].”

vipulenaivam uktas tu gr̥hīto brāhmaṇo ’bravīt |

yadi satyaṁ pradātāsi suprasannaṁ manas tava || 12:17 ||

Having been addressed and greeted hospitably by Vipula, the Brahmin spoke: “If you really mean to give, your heart is very generous.”

vipula uvāca |

suprasannaṁ mano me ’dya suprasannaṁ tapaḥphalam |

śighram ājñāpaya vipra yac cābhilaṣitaṁ tava |

adeyaṁ nāsti viprasya svaśiraḥprabhṛti dvija || 12:18 ||

Vipula spoke: “My heart is generous, generosity is the fruit of austerity. Just command me quickly, O Brahmin. What is your desire? There is nothing that should not be donated to a Brahmin, beginning with one’s own head, O Brahmin.”

brāhmaṇa uvāca |

yady evaṁ vadase bhadra bhāryāṁ me dehi rūpiṇīm |

svasti bhavatu bhadraṁ vaḥ kalyāṇaṁ bhava śāśvatam || 12:19 ||

The Brahmin spoke: “If you talk like this, my dear, give me your beautiful wife. Be happy, may you be fortunate, and may you prosper eternally!”

vipula uvāca |

praticcha bhāryāṁ suśroṇīm rūpayauvanaśālinīm |

akutsitāṁ viśālākṣīm pūrṇacandranibhānanām || 12:20 ||

Vipula spoke: “Accept my wife who has nice buttocks, and is young and beautiful, blameless, large-eyed and whose face resembles the full-moon.”

bhāryovāca |

parityājyā kathaṁ nātha apāpāṁ tyajase katham |

atīva hi priyāṁ bhāryāṁ nirdoṣāṁ sa kathaṁ tyajeḥ || 12:21 ||

rūpenāpratimo⁶pratimā bhuvi is common in the Mahābhārata and in the Purāṇas. Is that what was meant here? May a dual have been intended?

12.17 Note that C₀₂’s omission here is probably due to an eyeskip from *suprasannaṁ* in 12.17d to *suprasannaṁ* in 12.18a, although this would have lead to an omission of the next *vipula uvāca*.

12.19 In pāda d, *bhava* is less than satisfactory. One would normally expect *bhavate/bhavatām/bhavatu* in this context. Alternatively, it is possible *kalyāṇo bhava* (‘be happy’) was meant or we could accept E’s reading.

The wife spoke: “How can you abandon me, my lord? How can you leave somebody who is sinless? How can you abandon a wife who is extremely kind and faultless?

sakhā bhāryā manuṣyāṇām iha loke paratra ca |
dānaṃ vā sumahad dattvā yajño vā subahuḥ kṛtaḥ || 12:22 ||

A wife is a man’s friend in this world and in the other world. [Even if] a man gives enormous donations or performs numerous sacrifices,

aputro nāpnuyāt svargaṃ tapobhir vā suduṣkaraiḥ |
śruto me pitṛbhiḥ prokto brāhmaṇaiḥ ca mamāntike || 12:23 ||

or performs hard penance, he cannot get to heaven without having a son. I have heard that this was taught by the ancestors, and by Brahmins in my presence.

aputro nāpnuyāt svargaṃ śrutam me bahuśaḥ purā |
mandapālo dvijaśreṣṭho gataḥ svargaṃ tapobalāt || 12:24 ||

The sonless cannot obtain heaven. I have heard this so many times!
Mandapāla, the great Brahmin, went to heaven as a reward of his austerities.

dānāni ca bahūn dattvā yajñāṃś ca vividhāṃs tathā |
vedāṃś ca japayajñāṃś ca kṛtvā sa dvijasattamaḥ || 12:25 ||

That great Brahmin made numerous donations, performed various sacrifices, [recited] the Vedas, and performed sacrifices of recitation.

prāptadvāro ’pi yasyāpi devadūtair nivāritaḥ |
aputro nāpnuyāt svargaṃ yadi yajñāśatair api || 12:26 ||

But when he reached the gate [of heaven], it was blocked by the celestial messengers: “The sonless cannot get to heaven, not even by hundreds of sacrifices.”

ity uktas tu cyutaḥ svargān mandapālo mahān ṛṣiḥ |
putrān utpādayām āsa śāraṅgāṃś caturo dvijaḥ || 12:27 ||

Mandapāla, the great sage was thus informed and he fell from heaven. The Brahmin begot four sons with a Śāraṅga-bird.

tena puṇyaprabhāveṇa svargaṃ prāpto hy avāritaḥ |
kulatrāṇāt kalatrāsmi bharaṇād bhārya eva ca || 12:28 ||

By the virtue of this, he reached heaven unobstructed. I am a wife (*kalatra*) [because] I protect the family (*kulatrāṇa*), and I am a wife to be supported

12.21 sa is problematic CHECK accept tyajet?

12.25 I have taken *japayajñāṃś* in pāda c as a *tatpuruṣa* compound. The same expression occurs e.g. in VSS 6.2ff, MBh 13.102.8c, Manu 2.86 etc. By this, *vedāṃś* becomes difficult to interpret (I supply ‘recited’). It may be possible to take *japa* as a form deriving from *japan* (present participle) metri causa: *vedāṃś ca japa[n] yajñāṃś ca kṛtvā*, but in this case the notion of performing sacrifices comes up twice in this verse.

(*bhārya*) because I bear [sons] (*bharaṇa*).

dārasaṃgraha putrārthe kriyate śāstradarśanāt |

yāni santi gr̥he dravyaṃ grāmaghoṣagr̥hāṇi ca || 12:29 ||

Taking a wife is for the sake of having sons according to the Śāstras. You can give that Brahmin all the wealth at home, all the villages, the stations of herdsmen and the houses,

dātum arhasi viprāya na mām dātum ihārhasi |

bhāryāyā vacanaṃ śrutvā vipulaḥ punar abravīt || 12:30 ||

but please don't give me away this time!" Having heard his wife's speech, Vipula spoke again.

sādhū bhāmini jānāmi sādhu sādhu pativrate |

jito 'smy anena vākyena anenāsmi hi toṣitaḥ || 12:31 ||

"Alright, my beautiful wife, I know! Good, good, my faithful wife! I am beaten by this speech and I am satisfied with it.

adya grahaṇakāle ca dvija āgatya yācate |

dadāmiṭi pratijñāya adattvā narakam vraje || 12:32 ||

Today the Brahmin came up to me at the time of eclipse, and he asked me. I promised him that I would give [you away]. If I don't give [you to him], I shall go to hell.

narakam yadi gacchāmi kulena saha sundari |

kalpakotiśahasre 'pi narakasthād yaśasvini || 12:33 ||

If I go to hell along with my family/decendants, I will not see release from hell, O brilliant woman, for millions of eons,

muktim eva na paśyāmi janmakotiśatair api |

adānāc cāsubham devi paśyāmi varavarṇini || 12:34 ||

as long as millions of births. I can see something bad, my Princess, from not giving, O woman with a nice complexion,

dānena tu śubham paśye svargaloke yad akṣayam |

noktam mayānṛtam pūrvam nityam satyavrate sthitaḥ || 12:35 ||

but from giving I can see something good in heaven that is eternal. I have never ever lied, I always observe the vow of truthfulness.

satyadharmam atikramya nānyadharmam samācare |

12.28 Note that pāda c is the result of emendations and that *bhārya* in pāda d is to be understood as *bhāryā* metri causa (nevertheless I supplied 'to be supported' in the translation to convey the general meaning of the word *bhārya*, which seemed to fit the context well).

12.30 I have not included *C₀₂^{p.c.}*'s *vipula uvāca* (echoed in E) because after *punar abravīt* it seems secondary and unnecessary. Note that the correction in *C₀₂* is in a second hand.

12.33 The reading *narakastho* (K₇E) is tempting but it could be a scribal correction and *narakasthād* may be original, meaning *narakasthānād*.

bhāryā dharmasakhety evaṃ tvayā pūrvam udāhṛtam || 12:36 ||

If I transgressed the law of truth, [by this] I would stop following all other laws [too]. You mentioned earlier that the wife is one's Dharmic friend.

yadi dharmasakhāyāsi so 'dya kāla ihāgataḥ |

dvijarūpadharo dharmah svayam eva ihāgataḥ || 12:37 ||

If you are indeed my Dharmic friend, then now the time has come. Dharma himself has visited us disguised as a Brahmin.

jijñāsārtham ahaṃ bhadre na vighnaṃ kartum arhasi |

mātāvvyaktaḥ pitā brahmā buddhir bhāryā damaḥ sakhā || 12:38 ||

to test me. O my dear, please don't cause me trouble. The Unmanifest (Prakṛti) is my mother, Brahmā is my father, Intelligence is my wife, self-control is my friend.

putro dharmah kriyācārya ity ete mama bāndhavāḥ |

kālaśreṣṭho grahaḥ sūryo gaṅgā śreṣṭhā nadīṣu ca || 12:39 ||

Dharma is my son, Ritual is my guru. These are my relatives. The best time is the time of the eclipse of the Sun. The best one among the rivers is the Gaṅgā.

candrakṣaye dinaṃ śreṣṭhaṃ naraśreṣṭho dvijottamaḥ |

śuśrūṣaṇārtham viprasya mayā dattāsi sundari |

sarvasvaṃ brāhmaṇe dattvā vanam evāśrayāmy aham || 12:40 ||

The best day is at new moon, the best man is the Brahmin. I have given you to the Brahmin to serve him. Having given everything to the Brahmin, I'll resort to the forest."

śaṅkara uvāca |

tūṣṇīmabhūtā tato bhāryā āsrupūrṇākulekṣaṇā |

kare grhya viśālākṣī brāhmaṇāya niveditā || 12:41 ||

Śaṅkara [i.e. Śiva] spoke: The wife remained silent, her eyes filled with tears. [Vipula] took her hand and the long-eyed woman was presented to the Brahmin.

yāni santi grhe dravyaṃ hiraṇyaṃ paśavas tathā |

dadāmi te dvijaśreṣṭha grāmaghoṣagrāhādikam || 12:42 ||

I am ready to give you all the wealth I have at home, all the gold and the

12.36 I have emended *tvayi* in pāda d to *tvayā* because it seems an early random scribal mistake, rather than some linguistic peculiarity.

12.38 In pāda a, *ahaṃ* either stands for *mām* or the phrase *jijñāsārtham ahaṃ* can be translated as 'I am to be tested.'

12.39 I understand *grahaḥ sūryo* in pāda c as *sūryagrahaḥ* (or *sūryagrahaṇam*): the eclipse of the Sun, which appears to be an auspicious day. See parallels in the apparatus.

12.40 In pāda f, *brāhmaṇe* (loc., in all the witnesses that I have consulted) may have originally read *brahmaṇe* (dat.).

cattle, O great Brahmin, the village, the stations of herdsmen and the houses, and everything else,

muktā vaiḍūryavāsāṃsi divyāṇy ābharaṇāni ca |

sarvān grhāṇa vipreṇdra śraddhayā dattasatkṛtān || 12:43 ||

pearls, gems, clothes and divine ornaments. Accept all these, O best of Brahmins. It's given in good faith and with respect.

prīyatām bhagavān dharmah prīyatām ca maheśvaraḥ |

prīyantām pitarah sarve yady asti sukr̥tam phalam || 12:44 ||

May Lord Dharma be pleased and may Maheśvara be pleased. May all the ancestors rejoice if there is reward for meritorious acts.

rudra uvāca |

vipulasya vacaḥ śrutvā brāhmaṇena tapasvinā |

āśīḥ suvipulaṃ dattvā vipulāya mahātmane || 12:45 ||

Rudra spoke: Having heard Vipula's speech, the ascetic Brahmin blessed the good-souled Vipula a good number of times,

vaset tatra grhe ramye bhāryām ādāya tasya ca |

vipulas tu namaskṛtvā kṛtvā cāpi pradakṣiṇam || 12:46 ||

and then went off to live in a nice house, taking Vipula's wife with him. As for Vipula, he said good-bye and circulambulated him.

brāhmaṇam abhivādyaivam gataḥ śighram vanāntaram |

vane mūlaphalāhāro vicareta mahītale || 12:47 ||

Thus saluting the Brahmin, he departed quickly into the forest. In the forest he lived off roots and fruits and roamed about in the world.

ekākī vijane śūnye cintayā ca pariplutaḥ |

kva gacchāmi kva bhokṣyāmi kutra vā kiṃ karomy aham || 12:48 ||

But being alone in an abandoned and deserted place, he got overwhelmed with worry. Where should I go? Where should I look for food? From whom? What shall I do?

na pathaṃ viśayaṃ vedmi grāmaṃ vā nagarāṇi vā |

khetakharvaṭadeśaṃ vā jñāmiha na kaṃcana || 12:49 ||

I don't know these roads, this country, these villages and these cities, towns, mountain settlements. I don't know anybody here.

12.44 Note Śivadharmaśāstra 10.11cd, in a similar context of donations: *bhojayitvā tato brūyāt prīyatām bhagavān śivah* Understand *sukṛtam phalam* as *sukṛtaphalam* (metri causa).

12.45 There are several ways to explain the form *āśīḥ* in pāda c. The easiest is to treat it as a singular accusative neuter. Alternatively, it could be a plural accusative feminine from *āśī* and then *suvipulaṃ* is either to be understood adverbially or as *suvipulā[s]*. Another way to treat *āśīḥ* would be to take it as a nominative standing for the accusative.

12.49 In pāda d, the reading of all the witnesses, *kaṃcana*, seems to be an early scribal mistake for *kañcana*. But note that the same happens at 12.55d.

amuṃ suśailaṃ paśyāmi vipulodarakandaram |

tam āruhya nirīkṣyāmi grāmaṃ nagarapattanam || 12:50 ||

I can see a nice mountain there with large cavities and caves. I'll climb it and try to figure out if there is a village, town or city [nearby].

evam uktvā tu vipulaḥ śanaiḥ parvatam āruhat |

vṛkṣacchāyāṃ samālokya niśasāda śramānvitaḥ || 12:51 ||

Having said this, Vipula climbed the mountain slowly. He caught sight of the shades of a tree, and being exhausted sat down [there].

etasminn eva kāle tu vṛkṣasākhāvatārya ca |

apūrvam ca surūpaṃ ca sugandhatvaṃ ca śobhanam || 12:52 ||

In the same moment, descending from among the branches of the tree, [a monkey appeared and] carrying an extraordinary, beautiful, fragrant, excellent,

phalaṃ grhya vicitraṃ ca hṛdayānandanam śubham |

vipulasyāgrataḥ kṛtvā punar vṛkṣaṃ samāruhat || 12:53 ||

lovely, delightful and pleasant-looking fruit, it put it in front of Vipula and then returned to the tree.

vipulaḥ citravad dr̥ṣṭvā vismayaṃ paramaṃ gataḥ |

aho vā svapnabhūto 'smi aho vā tapasaḥ phalam || 12:54 ||

Vipula, seeing this wonder, was perplexed. Am I sleeping or is this the fruit of my penance?

na paśyāmi na jighrāmi na ca svādaṃ ca vedmy aham |

vārttāpi na ca me śrotā pratijānāmi kaṃcana || 12:55 ||

I have never seen, smelt, tasted anything like this. I have not even heard of anything like this. I shall let somebody know about it.

evam uktvā hy anekāni phalaṃ grhya manoramam |

sunirīkṣya punar jighraṃ punar jighraṃ nirīkṣya ca || 12:56 ||

Having said this ... , taking that nice fruit, he kept observing its smell again and again.

phalaṃ cātra nirūpyanto deśaṃ vāpy avalokayan |

pātheyarahitaś cāsmi devadattaṃ phalaṃ mama || 12:57 ||

“Examining the fruit, ... seeing this country, I have run out of provision, and

12.51 I have accepted the reading (emendation?) of Ein pāda d (*āruhat*) because I think that *āruhet* is an early scribal mistake that is easy to make and because °*āruhat* comes up again in 12.53d.

12.53 Note how the agent of this sentence is omitted here. That it was a monkey that gave Vipula the fruit becomes clear in 12.94.

12.55 I suspect that *śrotā* in pāda c is meant to be feminine participle *śrutā*, but the metre required the first vowel to be lengthened; understand *me* as *mayā*. In pāda d, the reading of all the witnesses, *kaṃcana*, seems to be an early scribal mistake for *kañcana*. But note that the same happens at 12.49d.

this fruit must have been sent to me by a god.

tat phalaṃ pratigrhyaiva nagaraṃ praviśāmy aham |
prārthayitvā tu yat kiṃcij jīvanārthaṃ carāmy aham || 12:58 ||

Therefore, I shall take this fruit and go to that city, and I shall go and seek something to live on.

tataḥ śailam atikramya nagaraṃ praviveśa ha |
pathi kaścij janaḥ prṣṭhaḥ kiṃnāma nagaraṃ tv idam || 12:59 ||

Then leaving that mountain behind, he entered the city. He asked a man on the road what the name of this city was.

sa hovāca pathikena kim apūrvam ihāgataḥ |
dakṣiṇāpathadeśo 'yaṃ naravīrapuraṃ tv adaḥ || 12:60 ||

That traveller replied: “Have you never been here? This is the Deccan region, and this is the city of Naravīra.

rājā siṃhajaṭo nāma rājñī tasya ca kekayī |
atīvrddho jarāgrastaḥ kekayī ca tathaiva ca || 12:61 ||

The king is called Siṃhajaṭa, his queen is Kekayī. The king is very old, afflicted by old age. The queen likewise.

dātā sarvakalājñāś ca yuddhe vīryabalānvitah |
brahmanyō vatsalo loka sarvaśāstraviśāradaḥ || 12:62 ||

He is generous and he is an expert in the arts and he possesses the power of heroism in battle. He is pious and devoted to his subjects and he is well-versed in the Śāstras.”

vipula uvāca |
atra śreṣṭhim upāsyāmi nāma vā tasya kiṃ vada |
katamo deśas tadvāsaḥ kathayasva na saṃśayaḥ || 12:63 ||

Vipula spoke: “As a matter of fact, I am seeking audience with the foreman of the guild (śreṣṭhi/śreṣṭhin). What is his name? Tell me. In which district is his dwelling? Tell me without any hesitation.”

vipulenaivam uktas tu pathikovāca taṃ punaḥ |
mama bhīmabalo nāma śreṣṭhikasya grhāgataḥ || 12:64 ||

Having been addressed by Vipula thus, the traveller spoke to him again: “My

12.60 I understand *pathikena* as standing for *pathikena* metri causa (see 12.64b) and not as two words, *pathi kena*. This means that we are forced to accept an instrumental as the agent of the finite verb *uvāca*. I suspect that K₇'s reading (*pathiko*) is an attempt to correct the syntax, but in this way *apūrvam* becomes problematic. With *pūrvam* the sentence may mean: ‘The traveller replied: “Have you not come here before?”’ *ayaṃ* as the end of this verse may have been the original reading and C₄₅ may have corrected it to *adaḥ*. Another possibility is that an original *adaḥ* is preserved in C₄₅, and it got corrupted to *ayaḥ* (C₉₄), and then to *ayaṃ* (C₀₂K₈₂). In any case, I have chosen the reading *adaḥ* because it works better; it can be viewed as my editorial correction.

12.63 Note the form *śreṣṭhim* from the stem *śreṣṭhi* instead of *śreṣṭhin* (thematization).

name is Bhīmabala and I have come to visit the house of the foreman of the guild.

*śreṣṭhikaḥ puṇḍako nāma khyātaḥ śreṣṭhika ucyaṭe |
kautukaṃ tava yady asti tad āgaccha mayā saha || 12:65 ||*

The foreman of the guild is called Puṇḍaka and he is said to be a famous foreman. If you are eager [to see him], come with me.”

*evam astv iti tenokto vipulena mahātmanā |
tenaiva saha niryātaḥ śreṣṭhikasya grhaṃ prati || 12:66 ||*

“Alright, let it be.” Great-souled Vipula spoke thus to him, and he set off to visit the foreman’s house together with Vipula.

*śreṣṭhikaḥ svagrhaṣīno dṛṣṭaḥ sa vipulena tu |
tasyāntikam upāgamyā tat phalaṃ sa niveditaḥ || 12:67 ||*

When Vipula saw the foreman who was sitting in his house, he went up to him and offered him that fruit.

*aho phalam idaṃ śreṣṭham aho phalam ihānitam |
aho rūpam aho gandham aho phalaṃ suśobhanam || 12:68 ||*

“Wow, what an excellent fruit! And hey, it has been brought here. Wow, what a form, what a smell, wow what a splendid fruit!

*tat phalaṃ na mahījātaṃ na merau na ca mandare |
devalokika suvyaktaṃ na martya upajāyate || 12:69 ||*

This fruit was not produced on earth, not even on Mount Meru or ... It is clearly from the world of gods, [this kind of fruit] does not grow in the world of humans.

*aho ’smi saphalaṃ bhoktā rājārhaṃ ca na saṃśayaḥ |
ḍhaukayitvā phalaṃ divyaṃ rājānaṃ toṣayāmy aham || 12:70 ||*

Ah! I will enjoy [its] profits. It is fit for a king. Offering this divine fruit to the king, I shall please him.”

*tatas tvarita gatvaiva phalaṃ grhya manoharam |
ādareṇopasṛtyaiva rājānaṃ sa phalaṃ dadau || 12:71 ||*

12.64 Note the stem form *pathika* in *pathikovāca* in pāda b. Alternatively, it is an instance of double sandhi (*pathika uvāca* - *pathikovāca*)

12.68 Note *ihānitam* for *ihānītam* in pāda b for metrical reasons.

12.69 Most probably, *kandare* (‘in a cave’) in pāda b is an early mistake for *mandare* (‘on Mount Mandara’), a location that appears frequently in the epics and the Purāṇas next to Mount Meru. This is why I conjecture *mandare* here. Understand *devalokika* in pāda c as a stem form compound (metri causa) for a more standard *devalaukikaṃ*. *martya-m-upajāyate* in pāda d might be original, with *m* as a sandhi bridge. Nevertheless, I emended the pāda to make it clearer.

12.70 Pāda a is slightly suspect. It is possible that originally it contained a negation: *aho ’smi na phalaṃ bhoktā* (‘Ah! I will not eat this fruit’). On the other hand, *saphala* seems to be an odd form in this text simply meaning *phala* (see 12.71–72, 108). The translation I have chosen is tentative.

Then grabbing that pleasant fruit, he left hastily. He approached the king respectfully, and gave him the fruit.

*rājā ca sa phalaṃ dr̥ṣṭvā vismayaṃ paramaṃ gataḥ |
kutaḥ śreṣṭhi tvayā nitaṃ phalaṃ pūrvaṃ manoharam || 12:72 ||*

And seeing the fruit, the king was highly amazed. “O foreman, from where have you brought this charming fruit previously?

*svādumūlaṃ phalaṃ kandaṃ dr̥ṣṭaṃ pūrvaṃ na tādṛśam |
rūpagandhaguṇopetaṃ hṛdayānandakāraṇam || 12:73 ||*

I have never seen such a sweet root or fruit or bulbous root, one with such beauty, fragrance and qualities that gladden one’s heart.

*sadya evopayujāmi tvayā dattaṃ idaṃ phalaṃ |
kīdr̥śam svāda vijñānam icchāmi kuru māciram || 12:74 ||*

I shall eat this fruit that you have given me instantly. What does it taste like? I want to know. Give it to me quickly.”

*tataḥ sa bhakṣayām āsa phalaṃ cāmṛtasaṃnibham |
amṛtopamasuvādaṃ sarvaṃ ca bubhuje nr̥paḥ || 12:75 ||*

Then he ate the fruit that looked like the nectar of immortality. The king devoured all of it and it tasted nice, like nectar.

*sadya ṣoḍaśavarṣasya yauvanaṃ samapadyata |
na valīpalitaṃ sadyo na jarā na ca durbalaḥ || 12:76 ||*

In an instant he obtained the youthfulness of a sixteen-year-old person. In a moment, there were no wrinkles and grey hair, no illness and no weakness.

*keśadantanakhasnigdho dr̥ḍhadanto dr̥ḍhendriyaḥ |
tejaścakṣurbalaprāṇān sadya sarvān avāptavān || 12:77 ||*

His hair, teeth and nails all became smooth and shiny, his teeth and senses strong, he regained his vital powers, his vision, strength and his life energies in a moment.

*mantrī purohito ’mātyaḥ sarve bhr̥tyajanās tathā |
paurastrī bālavr̥ddhās ca sarve te vismayaṃ gatāḥ || 12:78 ||*

The minister, the domestic chaplain, the counsellor, all the servants, the

12.71 In pāda a, *tvarita*, for the adverb *tvaritaṃ*, is in stem form metri causa. As in 12.70, *sa phala*, or rather *saphala* might simply mean *phala*. Here in pāda d I have chosen to print this phrase as two words because here *sa* can be grammatically/syntactically correct. See also next line (12.72a).

12.72 On the possibility that *saphala* is a form in this text simply signifying *phala*, see notes on 12.70 and 72. *pūrva[m]* in pāda d is suspect and difficult to interpret and E is probably trying to silently emend it. One possibility is that the pāda originally contained a stem form noun: *phalāpūrvaṃ manoharam* (“an unparalleled and charming fruit”). Alternatively, *pūrva* is an eye-skip to 12.73b.

12.74 I take *svāda* as a stem form noun that stands for the accusative metri causa.

townswomen, and all the children and all the elderly people, everybody was amazed.

*rājā siṃhajaṭo nāma tuṣṭim eva parāṃ gataḥ |
praharṣam atulaṃ caiva prāptavān sa nareśvaraḥ || 12:79 ||*

The sovereign, king Siṃhajaṭa, became extremely satisfied and very happy.

*uvāca rājā taṃ śreṣṭhiṃ svārthataṭparanirdayaḥ |
kuru bhīmabalas tv evaṃ phalam ānaya adya vai || 12:80 ||*

The king, who was selfish and cruel, spoke to that foreman of the guild: “Tell Bhīmabala to bring another fruit today.

*punar me yauvanaprāptis tvatprasādān narottama |
kekayīṃ durbalāṃ vṛddhāṃ punaḥ prāpaya yauvanam || 12:81 ||*

I have regained my youthfulness by your kindness, O excellent man. Bring youthfulness also to Kekayī, who is weak and old.”

*sa rājñā evaṃ uktas tu śreṣṭhī bhīmabalas tathā |
pratyuvāca ha rājānaṃ prāñjaliḥ praṇataḥ sthitaḥ || 12:82 ||*

The foreman and Bhīmabala were addressed by the king thus. [Bhīmabala] replied to the king, joining his hands reverentially and remaining standing with his head bowed down.

*na vanena vane rājan na vāñijyakṛṣeṇa vā |
kenāpi kulaputreṇa tava darśanakāṃkṣayā || 12:83 ||*

“Your majesty, one cannot obtain [such a fruit by wondering] from forest to forest. It cannot be obtained through merchants or by cultivating the land. Some noble man who is seeking your audience

*datto ’smi tena rājendra mayā datto ’si bhūpate |
na te śaknomy ahaṃ rājan vaktuṃ vaideśinaṃ naram || 12:84 ||*

gave it to me, and, O king, I gave it to you, your majesty. Your majesty, I cannot tell you who this foreigner is.”

*śrutvā bhīmabalavākyaṃ pratyuvāca tataḥ punaḥ |
amātyakulaputras tvam brūhi madvacanaṃ punaḥ || 12:85 ||*

12.80 The syntax of pāda c is confusing. I translate it as if it carried a causative meaning (e.g. *kuru bhīmabalaṃ tv evaṃ*: ‘make Bhīmabala do like this’). On the other hand, an instrumental would be better (‘act like this, together with Bhīmabala’), at least 12.82b hints at this solution.

12.82 I accepted the reading *śreṣṭhī* in pāda b although it may be a correction of *śreṣṭhi*, an original *prātipadika* of the thematised form of *śreṣṭhin* (see 1.63a).

12.83 Pāda a could be construed as *na vane na vane rājan* (‘Your majesty, there is no [such fruit] in any forest’), but a similar expression, *vanena vanaṃ*, occurs e.g. in MBh 1.144.1 meaning ‘from forest to forest’ (*te vanena vanaṃ vīrā ghnanto mṛgaganān bahūn| apakramya yayū rājāns tvaramānā mahārathāḥ*)), and this made me choose another option (*na vanena vane rājan*). E’s variant seems like an attempt to ‘correct’ the text.

Having heard Bhīmabala's reply, [the king] said: You are the son of a noble family of ministers. Announce[?] my orders.

yadi nāsti kiṃ me dattaṃ mayā vā mārgito bhavān |
yatraiko bahavo 'traiva jāyante nātra saṃśayaḥ || 12:86 ||

If there are no more, why did you give me one? This is what I request from you, sir. Where there is one, there are many, that is for sure.

āgamopāyamārgaṃ ca tenaiva sa tu gamyatām |
avaśyaṃ tena gantavyaṃ tena mārgēṇa mārgaya || 12:87 ||

[There is a] path by which[?] it arrived. One should go [back] by the same route. By all means, that's the way to go. Track it down by that route.

adattvā phalam anyac ca śiraś chedyāmi durmate |
chedyaś caṇḍavicaṇḍābhyāṃ rakṣa bhīmabalādhama || 12:88 ||

If you are unable to provide another [fruit], I'll have your head cut off, you fool. Caṇḍa and Vicaṇḍa will slay [you]. Beware, vile Bhīmabala!"

tato bhīmabalaḥ kruddhaḥ khaḍgaṃ grhya śaśiprabham |
alaṅghya vacanaṃ rājñāḥ kulaputraṃ vrajaty aram || 12:89 ||

Then Bhīmabala got angry, took his sword that looked like the [crescent] moon, and, obeying the king's orders, went to that son of a noble family [together with Puṇḍaka the foreman].

mā ruṣa kulaputra tvaṃ mayā vadhyo bhaviṣyasi |
sadyo 'sti phalam anyad vā dehi rājānam adya vai || 12:90 ||

O son of a noble family, don't take it as an offence, [but] I'll kill you unless you have more of this fruit. Give one to the king now!

yatra prāptaṃ phalaṃ divyaṃ tatra vādeśaya tvaram |
tatphalena vinā bhadra durlabhaṃ tava jīvitam || 12:91 ||

Reveal to me quickly where you found the divine fruit. Without that fruit, my friend, your life is in danger."

vipula uvāca |

12.85 Pāda a is unmetrical. It is possible the the original read °*balam* to avoid this, still meaning the compound *bhīmabalavākyaṃ*.

12.86 I have choosen C₄₅'s reading in pāda c only because it is metrical. This does not mean that the unmetrical reading of C₉₄K₈₂K₇ cannot have been the original one.

12.88 My impression is that Caṇḍa and Vicaṇḍa could be the two royal envoys mentioned in verse 12.126 (*rājadūtadvayam*), sent along with Bhīmabala to make sure he obeys the king's command. Compare with Śivadharmottara 7.101 (Kenji and Sathya), where Yamas attendants are called Caṇḍa and Mahācaṇḍa.

12.89 The reconstruction of pāda d is unsatisfactory and I do not know how to emend *aram/param* at the end of the line. We have to suppose that Bhīmabala is accompanied by Puṇḍaka the foreman of the guild because Vipula's answer seems to be directed towards him.

12.91 I conjectured *tvaram* for *tava* in pāda b because *tava* is both unmetrical and meaningless in this context. *tava* might have been the result of an eyeskip to pāda d or rather to pāda b of 12.92.

jīvitāśāṃ ahaṃ prāpto vaideśibhavanam tava |

kṛtakartā katham vadhyah prāpnuyām aham adya vai || 12:92 ||

Vipula spoke: I regained my hope for life [when I reached?] your house in this foreign country. How could one who does his duty be slain? I would obtain [another fruit] right now.

phalam vā na punas tv anyad dātum śakyam na kenacit |

sahyaparvataśailāgre āsīnah śrāntamānasah || 12:93 ||

But there is no other fruit. Nobody can provide any. Up on the rocky peak[?] of Mount Sahya, I sat down, mentally exhausted.

vānaras tat phalam grhya mama dattvā punar gataḥ |

mayā dattam idam tubhyam tvayāpi ca narādhipa || 12:94 ||

It was a monkey that took that fruit, gave it to me and then disappeared. I gave it to you, you gave it to the king.

tatra gacchāva bho śreṣṭhi dṛśyate yadi vānarah |

tvayā mayā ca gatvaiva yācāvaḥ plavagādhipam || 12:95 ||

Let's go to that place, O foreman, to see if the monkey is there. When we get there together, we can ask the monkey king [for more fruit].

śreṣṭhinā ca tathety āha gacchāmaḥ sahitā vayam |

yatra prāptam phalam tubhyam mokṣayāmo na saṁśayah || 12:96 ||

The foreman said: "Alright, let's go together to the place where you got that fruit. We shall be saved."

rudra uvāca |

tam āruhya girim sahyam mārgamānaḥ samantataḥ |

vipulena tato dṛṣṭo vānarah plavagādhipaḥ || 12:97 ||

Rudra spoke: Climbing Mount Sahya, searching the place all over, Vipula then caught glimpse of the monkey, the monkey king.

ayam sa vānaraśreṣṭho vrkṣacchāyām samāśritaḥ |

mama puṇyabalenaiva dṛśyate 'dyāpi vānarah || 12:98 ||

"It's that extraordinary monkey there lurking in the shade of that tree. This monkey has showed up today merely by the force of my meritorious act.

vānara kuru mitrārtham sadyo mṛtyur bhaven mama |

pūrvadattam phalam anyad dehi vānara jīvaya || 12:99 ||

12.92 The translation of pādas ab is tentative. If my interpretation is correct, the house in question is Puṇḍaka's house. Perhaps understand *kṛtakartā* in pāda c as *kṛtyakartā*.

12.95 I have accepted C₄₅'s reading in pāda d mainly because the reading of all the other witnesses is difficult to interpret and because a similar verb form, *yācasva*, appears in 12.105d.

12.96 The foreman uses the plural in his reply correctly: he refers to Vipula, Bhimabala and himself.

12.98 The 'meritorious act' mentioned here is probably that of giving his wife to the Brahmin at the beginning of the story.

Hey, monkey, unless you do me a friendly favour I'll perish very quickly.
Give me another one of that fruit that you gave me, O monkey, [and thus]
keep me alive.”

vānara uvāca |

gandharveṇa tu me dattaṃ phalaṃ dattaṃ tu te mayā |
punar anyat kathaṃ dāsyē tatra gaccha yadīcchasi || 12:100 ||

The monkey spoke: It was a Gandharva that had given me the fruit and I
gave it to you. How could I give you another one? Go there [where
Gandharvas live] if you wish.

vipula uvāca |

adattvā tat phalaṃ tubhyaṃ jīvitum saṃśayo bhavet |
athavā tatra gacchāmo yatra citrarathaḥ svayam || 12:101 ||

Vipula spoke: “If you cannot give me another fruit, [my] staying alive is
doubtful. Another alternative is that we go where Citraratha himself[, the
king of the Gandharvas,] dwells.”

vānaraḥ punar evāha evaṃ kurvāmahe vayam |

tataś citrarathāhvāsam upagamyedam abravīt || 12:102 ||

The monkey replied: “Let’s do it.” Then, upon reaching the dwelling place of
Citraratha and having gone up to him, he said this:

gandharvarāja kāryārthī tvām ahaṃ punar āgataḥ |
pūrvadattaphalaṃ tv anyad dehi mām yadi śakyate || 12:103 ||

“O king of the Gandharvas, I have come back to you with a request. Give me
another of that fruit that you gave me if you can.”

gandharvarāja uvāca |

sūryalokagataś cāsmi tena dattaṃ phalottamam |
mayā dattaṃ phalaṃ tubhyam atyantasuhrdo ’si me || 12:104 ||

The king of the Gandharvas spoke: “I went to the world of Sūrya, and it was
him who gave me that extraordinary fruit. I gave that fruit to you [because]
you are my very best friend.

kuto ’nyat phalaṃ ādāsyē mama nāsti plavaṅgama |

sūryalokaṃ gamiṣyāmas tatra yācasva bhāskaram || 12:105 ||

Where could I find another fruit to give you, I don’t have one, O monkey.
Let’s go to the world of Sūrya and ask the Sun there.”

gandharvenaivam uktas tu tathety āha plavaṅgamaḥ |

sūryalokaṃ tataḥ prāptā gandharvādāya sarvaśaḥ || 12:106 ||

Having been addressed thus by the Gandharva, the monkey consented. They

12.101 I suspect that *tubhyaṃ* in pāda a is used in the sense of *tvayā* and that is how I translate
this phrase. I doubt if Vipula would threaten the monkey (‘for you living becomes doubtful’).

12.104 Understand *suhrdo* in pāda d as a singular nominative of the rare *suhrda*.

reached the world of Sūrya all together, the Gandharva and the others.

gandharva uvāca |

kāryārthena punaḥ prāptas tvatsakāśaṁ khageśvara |

pūrvadattaphalaṁ tv anyad dehi jīvam anāsaya || 12:107 ||

The Gandharva spoke: I have come back to you with a request, O Sky-goer lord. Give me another of that fruit you gave me and spare a life.

sūrya uvāca |

somalokagataś cāsmi tena dattaṁ phalottamam |

sa phalaṁ dattam evāsi suhrdatvān mayā tava || 12:108 ||

Sūrya spoke: I went to Soma's world, and it was he who gave me the magical fruit. I gave you that fruit out of my friendship for you.

anyad dātum na śaknomi gaccha somapurādya vai |

taṁ prārthayāvikalpena atriputraṁ graheśvaram || 12:109 ||

I cannot give you another one. Go now to Soma's city. Ask him, the son of Atri, the lord of planets, without hesitation.

rudra uvāca |

gataḥ sūryāgrataḥ kṛtvā somalokaṁ tathaiiva hi |

uvāca sūryaḥ somāya karuṇāpekṣayā śaśim || 12:110 ||

Rudra spoke: Led by Sūrya, they went to the world of Soma, Sūrya addressed Soma, expecting compassion from the Moon.

soma uvāca |

kimartham āgato bhūyaḥ kartavyaṁ tatra bhāskara |

phalaṁ dātum punas tv anyan muktva tv anyat karomy aham || 12:111 ||

Soma spoke: For what purpose have you returned? O Sun, there will be a solution for that. Except for giving another fruit, I shall do anything.

sūrya uvāca |

yadi śakyaṁ phalaṁ dehi anyan na prārthayāmy aham |

na dattāsi phalaṁ anyan mayā vadhya bhaviṣyasi || 12:112 ||

Sūrya spoke: "If you can, give me a fruit, I am not asking for anything else. If you do not give me another fruit, I'll kill you."

12.106 I have emended the correct but unmetrical °*ādayaḥ* in pāda d to *ādaya* to restore the metre.

12.108 Note the odd syntax of pādas cd. *sa phalaṁ* may have been influenced by 12.71d and 72a. Here *tat phalaṁ* would work better but see *sa phalaṁ* in a similarly odd position in 12.113d. *dattam evāsi* is also problematic although similar structures do appear in this text, e.g. in 12.113c. The original may have read *tat phalaṁ datta evāsi*; or take *dattam evāsi* as *datta-m-evāsi*, with a hiatus breaker -m-.

12.109 Understand *purādya* as *puram adya* (stem form metri causa)

12.110 Understand *sūryāgrataḥ* in pāda a as *sūryam agrataḥ* (stem form noun). Note the form *śaśim* for *śaśinam*.

soma uvāca |

āgamaṃ tasya vakṣyāmi śṛṇuṣvāvahito bhava |

indrenāsmi phalaṃ dattaṃ sa phalaṃ datta me bhavān || 12:113 ||

Soma spoke: “I shall tell you how it arrived. Listen carefully. It was Indra who gave me the fruit and I gave that fruit to you.

gatvaivendrasadas tv anyat prārthayāmaḥ sahaiva tu |

evam kurma iti prāha gatvendrasadanam prati || 12:114 ||

Let’s go to Indra’s palace and ask for another one together. Let’s go!” he said and left for Indra’s dwelling residence.

soma indram uvācedaṃ phalakāmā ihāgatāḥ |

pūrvadattaphalam anyad dehi śakra mamādya vai || 12:115 ||

Some said this to Indra: “We have come here seeking a fruit.” Give me another of the fruit now that you gave me before, O Śakra.

indra uvāca |

yadartham iha samprāptaḥ sa ca nāsti niśākara |

viṣṇuhastān mayā prāptam ekam eva phalaṃ śubham || 12:116 ||

Indra spoke: “The reason for which you came here does not exist, O Moon. I received only a single one of that nice fruit out of Viṣṇu’s hands.

sarva eva hi gacchāmo viṣṇulokaṃ graheśvara |

sarva evopajagmus te phalārtham madhusūdanam || 12:117 ||

Let’s go, all of us, to Viṣṇu’s world, O lord of the planets.” They all went to Madhusūdana for the fruit.

evam uktvā gatāḥ sarve devarājapuraskṛtāḥ |

muhūrtenaiva samprāptā viṣṇulokaṃ yaśasvini || 12:118 ||

After he spoke thus, they all left, led by the king of the gods. They reached the world of Viṣṇu in a moment, O Yaśasvinī.

upasṛty tata indraḥ praṇipatya janārdanam |

sarveṣāṃ uparodhena prārthayāmi yaśodhara || 12:119 ||

Indra then approached Janārdana, bowing down respectfully. I have a request, O Yaśodhara, that troubles everybody [here].

viṣṇur uvāca |

pūrvadattaphalasyārthe tac ca sarvam ihāgatāḥ |

na śaknomi phalaṃ dātuṃ kiṃ vā tv anyat karomy aham || 12:120 ||

Viṣṇu spoke: “You all have come here for the fruit that I donated previously. I

12.113 Note *sa phalaṃ* for *tat phalaṃ* again, as in 12.108c. The syntax of pādas cd is rather confused and *datta* in pāda d is a stem form participle metri causa.

12.115 *soma indram* in pāda a in K₇ may be a correction of the reading in all the other sources. On the other hand, it can be original, and the hiatus may have confused an early scribe.

12.119 Note that pāda a is unmetrical. Emend to *tato* (irregular sandhi)?.

cannot give you the fruit. Otherwise, what else can I do for you?”

indra uvāca |

brahmāṇḍam api bhettum tvam śaknoṣi garuḍadhvaja |

aśakyam tava nāstīti jñāmi puruṣottama || 12:121 ||

Indra spoke: You are even capable of splitting Brahmā’s Egg, O you of the banner with Garuḍa on it. I know that there is nothing that you cannot do, O Puruṣottama.”

evam uktaḥ punar viṣṇuḥ pratyuvāca purandaram |

phalam ekaṃ parityajya sarvaṃ śaknōmi kauśika || 12:122 ||

Having been addressed thus, Viṣṇu replied to Purandara (i.e. Indra): “O Kauśika, I can do everything with the only exception of the fruit.

upāyo ’tra pravakṣyāmi āgamam śṛṇu gopate |

brahmaṇā ca mama dattaṃ tat phalaikaṃ purandara || 12:123 ||

I shall tell you now the means [of obtaining it]. Listen to where it came from, O Gopati. It was Brahmā who gave me that one single piece of fruit, O Purandara.

mayā dattaṃ phalaṃ tv ekaṃ kim anyad dātum icchasi |

prārthayāmo ’tra gatvaikaṃ parameṣṭhiprajāpatiṃ || 12:124 ||

I have given you one piece of fruit, why do you want me to give you another one [go for icchatī?]? Let’s now go to the highest creator Prajāpati (Brahmā) and ask him for one.

tavoparodhād devendra prārthayāmi pitāmaham |

evam uktvā gatāḥ sarve puraskṛtya janārdanam || 12:125 ||

I’ll ask Grandfather Brahmā, O king of the gods, to solve your problem.”

After he said this, they all left together, led by Janārdana:

indrah sūryaḥ śaśī caiva gandharvo vānaras tathā |

vipulaḥ śreṣṭhikaś caiva rājadūtadvayaṃ tathā || 12:126 ||

Indra, Soma, Sūrya, the Gandharva, the monkey, Vipula, the foreman, and two envoys of the king.

brahmalokaṃ muhūrtena prāptavān surasundari |

dṛṣṭvā brahmasado ramyaṃ sarvakāmaparicchadam || 12:127 ||

They reached Brahmā’s world in a moment, O Surasundarī. Seeing Brahmā’s beautiful palace filled by all desireable things,

12.120 The function of *tac ca* in pāda b is unclear. Perhaps understand *atra* (‘here’). Understand *sarvam ihāgatāḥ* as *sarva-m-ihāgatāḥ*, with a hiatus filler *-m-* for *sarva* (i.e. *sarve*) *ihāgatāḥ*. The non-standard form *anyam* transmitted in all witnesses consulted might be original but I have not found any more instances of it in this text. That is why I have corrected it to the standard *anyat*.

12.124 For the expression *parameṣṭhiprajāpati* see MBh 6.15.35ab: *sarvalokeśvarasyeva parameṣṭhiprajāpateḥ*

anekāni vicitrāṇi ratnāni vividhāni ca |

mandāratalaśobhāni vaiḍūryamaṇikuṭṭimān || 12:128 ||

the many kinds of brilliant gems, beautified with coral-tree roofs, floors
inlaid with cat's-eye gems,

pravālamaṇistambhāni vajrakāñcanavedikām |

pravālasphāṭiko jāla indranīlagavākṣakaḥ || 12:129 ||

the coral-gem pillars and the diamond and golden altar, the coral-gem and
crystalline lattice-windows and sapphire windows,

paśyate vipulas tatra nānāvṛkṣa manoramāḥ |

puṣpānāmītavṛkṣāgrāḥ phalānāmitakā bhavet || 12:130 ||

Vipula [also] saw [that there were] various charming trees there, with their
tops bent down with [the burden of] the blossom and the fruits,

sarvaratnamayā vṛkṣāḥ sarvaratnamayaṃ jalam |

vṛkṣagulmalatāvallī kandaṃūlaphalāni ca || 12:131 ||

all the trees made of gems and the water[?] made of gems, the trees, bushes,
creepers, winding plants and bulbous roots and fruits:

sarve ratnamayā dṛṣṭā vipulo vipulekṣaṇaḥ |

anekabhaumaṃ prāsādaṃ muktādāmaṃ vibhūṣitam || 12:132 ||

Vipula saw all these consisting of jewels with his eyes open wide. [There was] a
multi-storeyed palace decorated with garlands of pearls,

apsarogaṇakoṭībhīḥ sarvābharaṇabhūṣitam |

vimānakoṭīkoṭīnāṃ sarvakāmasamanvitam || 12:133 ||

embellished with millions of groups of Apsarases wearing all kinds of
ornaments, and millions and millions of floating aerial palaces possessing
everything wished for.

brahmalokasabhā ramyā sūryakoṭisamaprabhā |

tatra brahmā sukhāsīno nānāratnopaśobhite || 12:134 ||

The assembly hall in Brahmā's world was charming and it shone like
millions of suns. Brahmā was sitting there comfortably, decorated[?] with
various jewels,

caturmūrtiś caturvaktraś caturbāhuś caturbhujah |

caturvedadharo devaś caturāśramaṇāyakaḥ || 12:135 ||

12.130 Note °vṛkṣa in pāda b as a stem form noun for °vṛkṣā or °vṛkṣān (manoramāḥ/-ān). One could simply correct the pāda to nānāvṛkṣān manoramān, but then the next line should also be altered.

12.132 Note the odd syntax of pādas ab. Pāda b should be understood as a phrase in the instrumental case.

12.133 I understand pādas ab as if it read apsarogaṇakoṭībhīḥ sarvābharaṇabhūṣitair bhūṣitam. Perhaps understand vimānakoṭīkoṭīnāṃ as vimānakoṭīnāṃ koṭīḥ and °samanvitam as °samanvitānām.

with his four embodiments, four heads, four arms and four hands. The god who is the governor of the four social disciplines (*āśrama*) was holding the four Vedas.

caturvedāvṛtas tatra mūrtimantam upāsate |

gāyatrī vedamātā ca sāvitrī ca surūpiṇī || 12:136 ||

Gāyatrī, who is the mother of the Vedas, and beautiful Sāvitrī were there, around the Vedas, attending [upon him] in their embodied form,

vyāhṛtiḥ praṇavaś caiva mūrtimān samupāsate |

vauṣaṭkāro vaṣaṭkāro namaskāraḥ sa mūrtimān || 12:137 ||

Also Vyāhṛti[s] (Bhur, Bhuvah, Svar) and Praṇava (Om̐) were serving [him] in their embodied forms, as well as the syllables Vauṣaṭ, Vaṣaṭ and Namaḥ in their embodied forms,

śrutiḥ smṛtiś ca nītiś ca dharmasāstraṃ samūrtimat |

itihāsaḥ purāṇaṃ ca sām̐khyayogaḥ patañjalam || 12:138 ||

and Śruti and Smṛti and Nīti and Dharmaśāstra in their embodied forms, as well as Itihāsa, Purāṇa and Pātañjala Sām̐khyayoga,

āyurvedo dhanurvedo vedo gāndharva-m-eva ca |

arthavedo 'nyavedāś ca mūrtimān samupāsate || 12:139 ||

Āyurveda, Dhanurveda, and Gāndharvaveda, Arthaveda, and other Vedas, in their embodied forms.

tato brahmā samutthāya abhigamya janārdanam |

gām ca argham ca dattvaivam āsyatām iti cābravit || 12:140 ||

Then Brahmā rose and approached Janārdana (i.e. Viṣṇu). Giving him a cow and guest-water, he said “Please take a seat.

maṇiratnamaye divye āsane garuḍadhvajah |

devarājo raviḥ somo gandharvah plavagesvaraḥ || 12:141 ||

The one of the banner with Garuḍa on it [should please sit] on [this] divine throne made of gems and jewels. The king of the gods (Indra), the Sun, the Moon, the Gandharva, the monkey king

vipulaś ca mahāsattva āsyatām ratna-āsane |

sādhu bho vipula śreṣṭha sādhu bho vipulam tapaḥ || 12:142 ||

12.138 It is difficult to say if *sām̐khyayoga* in *pāda* d signifies one or two things. I could have chosen to separate them, interpreting *sām̐khyā* as a stem form noun, because in other parts of the text, *sām̐khyā* and *yoga* are usually treated as two different traditions. See 8.1–3, 16.36–37, and 23.5c. Nevertheless, perhaps understand *patañjalam* as *pātañjalāḥ* (metri causa and gender confusion). Another, less likely, possibility is that here *sām̐khyayoga* and *pātañjalayoga* are somehow contrasted here.

12.139 Understand *mūrtimān* in *pāda* d as *mūrtimantaḥ*. Note also C₄₅ and C₀₂’s attempt to include the Atharvaveda. I find it more likely that by *arthaveda* Kauṭilya’s Arthaśāstra is being referred to here.

and Vipula the great man should sit on [these] gem-thrones. Well done, excellent Vipula! Congratulations for your enormous (*vipula*) austerity!

sādhū bho vipulaprājña sādhu bho vipulaśriya |
toṣitāḥ sma vayaṃ sarve brahmaviṣṇumahēśvarāḥ || 12:143 ||

Well done, you of enormous wisdom! Well done, you of enormous fortune!
We are all pleased: Brahmā, Viṣṇu, Maheśvara,

ādityā vasavo rudrāḥ sādhyāśvinau marut tathā |
bhukṣva bhogān yathotsāhaṃ mama loka yathāsukham || 12:144 ||

the Ādityas, the Vasus, the Rudras, the Sādhyas, the Aśvins and the Marut[s].
Dive into the enjoyments in my world as much as you want, as you please.

iyaṃ vimānakoṭīnāṃ tavārthāyopakalpita |
sahasrāṇāṃ sahasrāṇi apsarā kāmārūpiṇī || 12:145 ||

This one amongst the millions of aerial palaces has been built for you. There are thousands and thousands of sexy Apsarases,

tavārthīyopasarpani sarvālaṃkārabhūsitāḥ |
yāvat kalpasahasrāṇi parārdhāni tapodhana |
yatra yatra prayāsitaṃ tatra tatropabhujyatām || 12:146 ||

adorned with all kinds of ornaments, making advances towards you. [This state of affairs will go on] for a thousand hundred quadrillion æons, O great ascetic. Where there is effort, there one can enjoy [the results]”.

maheśvara uvāca |
iti śrutvā vacas tasya vipulo vipulekṣaṇaḥ |
vepamāno bhayatrasta āsrupūrṇākulekṣaṇaḥ || 12:147 ||

Maheśvara spoke: Listening to his speech, Vipula, with his eyes wild open, shaking, trembling with fear, his eyes filled with tears,

pranamyā śirasā bhūmau praṇipatya punaḥ punaḥ |
uvāca madhuraṃ vākyaṃ brahmalokapitāmahaṃ || 12:148 ||

bowing down his head, prostrating himself on the ground again and again, delivered a sweet speech to [Brahmā,] the Grandfather of Brahmaloka:

12.143 Understand °śriya as the singular vocative masculine of °śrī.

12.145 *iyaṃ* (f.) in pāda a stands for either *ayaṃ* (m.) or *idaṃ* (n.), agreeing with the gender of *vimāna*. Alternatively, the sentence wants, rather clumsily, to convey the meaning ‘all these millions of aerial palaces...’. Note that here, as often in this text, nouns stand in the singular after numbers such as a thousand.

12.146 Understand *tavārthīyopasarpani* as *tavārthīyā upasarpani* (double sandhi). *tavārthāyo*° may work as well (C₄₅ and K₈₂) but I consider *tavārthīyo*° the lectio difficilior, thus potentially the original reading.

12.147 We are forced to accept E’s reading of *bhayatrasta* here because it is far superior to the readings of all other witnesses. The rejected reading (*bhayas tatra*) may have been the result of a simple metathesis (*tra-sta* to *sta-tra*).

12.148 The compound *brahmalokapitāmahaḥ* may sound tautological as an epithet of

vipula uvāca |

bhagavan sarvalokeśa sarvalokapitāmaha |

svapnabhūtam ivāścaryaṃ paśyāmi tridaśeśvara |

smṛtibhramśaś ca me jāto buddhir jātāndhacetanā || 12:149 ||

Vipula spoke: “Venerable sir, lord of all the worlds, Grandfather of all people, I can see a dream-like wonder, O lord of the thirty[-three] gods. My memory abandons me, my mind’s intelligence is darkened.

tubhyaṃ trailokyabandho bhava mama śaraṇaṃ trāhi saṃsāraghorāt

bhīto ’haṃ garbhavāsāj jaramaraṇabhayaṃ trāhi mām mohabandhāt |

nityaṃ rogādhivāsam aniyatavapuṣaṃ trāhi mām kālapāśāt

tiryaṃ cānyonyabhakṣaṃ bahuyugaśataśaś trāhi mohāndhakārāt || 12:150 ||

... Be my refuge. Protect [me] from[?] terrible transmigration. I am afraid of being in a womb, of the terror of old age and death. Protect me from the fetter of illusions. Dwelling in illness is eternal and the body is uncontrollable. Protect me from the noose of time. Animals eating each other[?] for hundreds and hundreds of yuga. Protect [me] from the darkness of illusions.

śrutvaivovāca brahmā vipulamati punar mānayatvā yathāvat

āhūtasamplavānte bhaviṣyasi tava me janmalobho na bhūyaḥ |

garbhāvāsaṃ na ca tvan na ca punamaraṇaṃ kleśaṃ āyāsapūrṇaṃ

chittvā mohāndhaśatruṃ vrajasi ca paramaṃ brahmabhūyatvaṃ eṣi || 12:151 ||

Hearing [this] Brahmā spoke to [Vipula] of huge intellect, honouring [him] as follows. You will live until the universal floods of destruction. You will not have any longing for being reborn any more. There will be no dwelling in a womb for you, no rebirth, no anguish full of weariness. Killing the enemy who is the darkness of illusions, and you will reach the ultimate, the absorption into the Brahman.”

maheśvara uvāca |

brahmaṇā evaṃ uktas tu viṣṇunā prabhaviṣṇunā |

evaṃ bhavatu bhadraṃ vo yathovāca pitāmahaḥ || 12:152 ||

Maheśvara spoke: When [Vipula] was addressed thus by Brahmā, Lord Viṣṇu

Brahmā but it does occur in the MBh (12.336.30b) and in other texts (Padmasaṃhitā 3.193d, Jayadrathayāmala 3.14.198b).

12.149 Note that E adds a line here (see the apparatus; translation: ‘I am a fool, how could I praise you? You are beyond knowledge, beyond the ultimate.’). I have not been able to locate this line in any of the available sources.

12.151 The stem form noun °*mati* of the bahuvrihi compound in pāda a may stand for *matih* (see the unmetrical reading of C₉₄C₄₅K₈₂), and then it should refer to Brahmā himself (‘Brahmā, the one with a huge intellect...’). I have choosen to take *mati* as a stem form noun standing for the accusative, referring to Vipula. This works better because *mānayatvā* (and *śrutvā*) requires an object. Note *āhūtasamplava* instead of the more common *ābhūtasamplava* (see also 2.13). *me* in pāda b is difficult to interpret. I take *tvan na* in pāda c as an ablative of *tvad* used as a genitive plus *na*.

(*viṣṇunā prabhaviṣṇunā*) [said:] “Let it be like that, bless your soul, just as the Grandfather said.”

indreṇa raviṇā caiva somena ca punaḥ punaḥ |
sādhyādityair marudrudrair viśvebhīr vasavaiḥ tathā || 12:153 ||

[Then] Indra, Ravi and Soma, the Sādhyas, the Ādityas, the Maruts, the Rudras, the Viśve[śas] and the Vasus[?] [spoke:]

aho tapaḥphalaṃ divyaṃ vipulasya mahātmanah |
svaśarīraṃ divyaṃ prāptaḥ śraddhayātithipūjaya || 12:154 ||

“Wow, what a divine reward for great-souled Vipula’s penance! He has reached heaven in his own [mortal] body by virtue of his worshipping a guest in good faith.”

evam ādīnyānāni vipule parikīrtitaṃ |
brahmāṇaṃ punar evāha viṣṇur viśvajagatprabhuḥ || 12:155 ||

This and many other things are related in the Vipula section [probably of the *Mahābhārata*, see MBh 13.39.1ff]. Viṣṇu, the lord of the whole universe, turned back to Brahmā.

|| iti vṛṣasārasaṃgrāhe vipulopākhyāno nāmādhyāyo dvādaśamah ||

12.154 *svaśarīraṃ* may stand for *svaśarīre* or *svaśarīreṇa* in pāda c.

Appendices

passages

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Symbols, Abbreviations and Primary Sources

Symbols

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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

... TO BE SUPPLIED

— Balogh 2018? ON THE SAME TOPIC

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

Primary

sources

INTEGRATE!

- Arthaśāstra*: see Kangle 1969
Uttarottara: see **CHECK**
Umāmaheśvarasaṃvāda: see **CHECK**
Kūrmapurāṇa: see Mukhopādhyāya 1890
Padmapurāṇa: see **CHECK**
Buddhacarita: see **CHECK**
Brahmāṇḍapurāṇa: see **CHECK**
Bhagavadgītā: see Sukthankar & al. 1927–1966 **CHECK**
Manu: see Dave 1972
Mahābhārata: see Sukthankar & al. 1927–1966
Mahāsubhāṣitasamḥraha: see Sternbach 1974–2007
Mātaṅgalilā: see Śāstri 1910
Vāgmatīmāhātmyaprasaṃsā:
Viṣṇudharmottara:
Viṣṇudharma: see Grünendahl 1983
Viṣṇupurāṇa: see Pathak 1997–1999
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CHANGE repeated authornames with —————

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