

[ prathamo 'dhyāyaḥ ]

[Chapter One]

[ stutiḥ —

Invocation]

*anādimadhyāntam anantapāraṃ*

*susūkṣmam avyaktajagatsusāraṃ |*

*harīndrabrahmādbhīr āsamagraṃ*

*pranamyā 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, Bhagavadgītā 11.19: *anādimadhyāntam anantavīryam anantabāhuṃ śaśisūryanetram | paśyāmi tvāṃ dīptabūtāśavaktraṃ svatejasā viśvam idaṃ tapantam ||*

See also Bhagavadgītā 10.20cd: *aham ādiś ca madhyaṃ ca bhūtānām anta eva ca ||*

A faint reference to the Bhagavadgītā seems proper at the beginning of a work that claims to deliver a teaching based on, but also to surpass, the Mahābhārata (see following verses of the VSS). Compare also e.g. Kūrmapurāṇa 1.11.237: *rūpaṃ tavāśeṣakalāvibhīnam 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*, *bra*, *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 the meaning of completeness (See e.g. KaleHigherGrammar126). The fact that we could perceive the ends of *pādas* a and b, as well as *pādas* c and d, as rhyming pairs suggests that accepting the reading *āsamagraṃ* can be the right decision (as suggested by Alessandro Battistini). I translate this verse accordingly. M gives an exciting, albeit unmetrical, alternative (*yat samagraṃ*), but this seems more like a guess to me than the correct reading. For some time I was considering emending *āsamagraṃ*. The most tempting of all the possible options (*arcyam/arhyam/arghyam/īdyam/āḍhyam agram*, *āsamastam*) seemed to be *āptam agram*, meaning ‘appointed/received/respected [by Hari, Indra, Brahmā etc.] as the foremost one’. The fact that the *akṣaras āsam* and *āptam* look similar in most of the scripts used in our manuscripts could support this conjecture. *Āptam* could also possibly refer to the text itself, although then the syntax becomes slightly confusing: ‘I shall recite the *Vṛṣasārasaṃgraha* that was first received by Hari...’ etc. Another candidate was *āḍhyam agram*: ‘Having bowed to [Him] who contains Hari, Indra, Brahmā etc.’ I have not emended the text because it is difficult to

[*janamejayavaiśampāyanasamvādaḥ* —  
The dialogue of Janamejaya and Vaiśampāyana]

*śatasāhasrikam grantham sahasrādhyāyam uttamam |*  
*parva cāsyā śataṁ pūrṇam śrutvā bhāratasaṁhitā || 1:2 ||*

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

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

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

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

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

*dvaipāyanamukhodbodhīṇam dharmam vā yad dvijottama |*  
*kathayasva hi me tṛptim kuru yatnāt tapodbhava || 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!

know if any change is required and if yes, which reading to chose. There was no consensus when this verse was discussed in our extended Śivadharmā reading group.

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

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

1.3 For a similar unsatisfaction or dissatisfaction with previous teachings, see Nīśvāsa mūla 1.9: <skt>vedāntam viditam deva sāmkyam vai pañcaviṁśakam | na ca tṛptim gamiṣyāmo hy ṛte śaivād anugrahāt ||</skt> and Śivadharmasāstra... CHECK. Vaiśampāyana, a Ṛṣi, the 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 we 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. XXCHECK.

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

1.5 The majority of the MSS consulted include a *vā* in *pāda* b, and although Cb's reading seems a bit smoother, that manuscript rarely gives superior readings. Therefore I have chosen *dharmam vā yad*, in which *vā*

*vaiśampāyana uvāca |*  
*śṛṇu rājann avahito dharmākhyānam anuttamam |*  
*vyāsānugrabasamprāptaṃ 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 sarvabhūtadayāparam || 1:7 ||*  
*jijñāsanārthaṃ praśnaikam viṣṇunā prabhaviṣṇunā |*  
*dvijarūpadharo bhūtvā papraccha vinayānvitaḥ || 1:8 ||*

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

[ *brahmavidyā* —  
 The knowledge of Brahman]

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

[Vigatarāga spoke:] “How is the knowledge of the Brahman to be understood if [that knowledge] is devoid of [definitions of the] form and colour [of the Brahman]? [And] the syllable that is devoid of vowels and consonants: is there anything higher than that?”

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

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

is probably in a weak sense. That the secret Dharma Janamejaya is seeking is the one taught by Vyāsa Dvaipāyana, thus no real options are involved here, becomes clear in 1.6cd. The reading of M is tempting but could be a later correction. M's readings here are unique but probably secondary. *trptim kuru* seems more attractive than *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. On Anarthayajña, the interlocutor of VSS 1.9–10.2 and 19.1–21.22, and an important figure discussed in 22.3ff, as well as a concept (‘nonmaterial sacrifice’), see Kiss 2022 and Introduction XXXCHECK.

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

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

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

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

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

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

*anarthayajña uvāca |*  
*atisaṃśayakaṣṭhaṃ te prṣṭo 'haṃ dvijasattama |*  
*durvijñeyam manuṣyais tu devadānavapannagaiḥ || 1:13 ||*

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

*karmahetuḥ śarīrasya utpattir nidhanaṃ ca yat |*  
*sukṛtaṃ duṣkṛtaṃ caiva pāśadvayam udāhṛtaṃ || 1:14 ||*

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

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

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

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

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

*na tvayā viditaṃ kiñcij jijnāsyasi katham dvija |*

1.11 The word 'śivā° in *pāda* b is slightly suspect, and could be the result of metathesis, from 'viṣā° ('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. Ohnuma2019).

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

*kālapāśaṃ ca viprendra sakalaṃ 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.

*kalākalitakālāṃ ca kālatattvakālāṃ śṛṇu |*

*truṭidvayaṃ nimeṣas tu nimeṣadviguṇā kalā || 1:18 ||*

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

*kalādvigunitā kāṣṭhā kāṣṭhā vai triṃśatiḥ kalā |*

*triṃśatkalā mubūrtaś ca mānuṣena dvijottama || 1:19 ||*

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

*mubūrtatrimśakenaiva ahorātraṃ vidur budhāḥ |*

*ahorātraṃ punas triṃśan māsam āhur manīṣiṇaḥ || 1:20 ||*

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

*samā dvādaśa māsās ca kālatattvavido janāḥ |*

*śataṃ varṣasahasrāṇi trīṇi mānuṣasamkhyayā || 1:21 ||*

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

*ṣaṣṭiṃ caiva sahasrāṇi kālāḥ kaliyugaḥ smṛtaḥ |*

*dviguṇaḥ kalisamkhyāto dvāparo yuga samjñitaḥ || 1:22 ||*

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

*tretā tu triguṇā jñeyā catuḥ kṛtayugaḥ smṛtaḥ |*

*eṣā caturyugāsamkhyā kṛtvā vai hy ekasaptatiḥ || 1:23 ||*

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

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 Ed) gives a reading that is clearly wrong. This confirms that while M comes up with interesting readings, they are mostly to be ignored.

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

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

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

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

*manvantarasya caikasya jñānam uktaṁ samāsataḥ |*

*kalpo manvantarāṇāṁ tu caturdaśa tu saṁkhyayā || 1:24 ||*

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

*daśa kalpasahasrāṇi brahmāhaḥ parikalpitam |*

*rātrir etāvatī proktā munibhis tattvadarsibhiḥ || 1:25 ||*

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

*rātryāgame pralīyante jagat sarvaṁ carācaram |*

*abhāgame tathaiveha utpadyante carācaram || 1:26 ||*

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

*parārdhaparakalpāni atītāni dvijottama |*

*anāgataṁ tathaivāhur bṛgurādīmaharṣayaḥ || 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. Bṛgu and the other sages say that the future is the same [time span].

*yathārkagrahatārendu bhramato drśyate tv iha |*

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

*eṣa kālo mahāyogī brahmā viṣṇuḥ paraḥ śivaḥ |*

1.24 See 21.34ff.

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

1.27 Note the peculiar compound *bṛgu-r-ādi-maharṣayaḥ*.

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

*anādinidhano dhātā sa mahātmā namaskuru* || 1:31 ||

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

[*parārdhādi* —

The *parārdha* etc.: numbers]

*vigatarāga uvāca* |

*śrutam vai kālacakram tu mukhapadmaviniṣṛtam* |

*parārdham ca param caiva śrotum 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.

*anarthayajña uvāca* |

*ekam daśam śatam caiva sahasram ayutam tathā* |

*prayutam niyutam koṭim arbudam vṛndam eva ca* || 1:33 ||

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

*kharvam caiva nikharvam ca śaṅkuḥ padmam tathaiva ca* |

*samudro madhyam antam ca parārdham ca param tathā* || 1:34 ||

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

*sarve daśaguṇā jñeyāḥ parārdham yāvad eva hi* |

*parārdhadviguṇenaiva parasamkhyā vidhīyate* || 1:35 ||

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

*parāt parataram nāsti iti me niścītā 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.

1.32 The reading of all manuscripts consulted, *vinisṛtam*, may be considered metrical if we interpret it, loosely, as *vinisṛitam*. Pāda d is suspicious and my translation is tentative. Ms reading in pāda d (*śrotum naḥ pratidīyatām*) might make sense (“give it back/repeat it for us again”), but it sounds forced, as if the scribe tried to come up with a reading that he understood better than *śrotum vaḥ pratidīpitam*, which is in fact not easy to interpret.

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

[ *brahmāṇḍam* —  
Brahmā's Egg]

*vigatarāga uvāca* |  
*brahmāṇḍam kati vijñeyam pramāṇam prāpitam kvacit* |  
*kati cāṅgulimūrdheṣu 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?

*anarthayajña uvāca* |  
*brahmāṇḍānām prasamkhyātum mayā śakyam katham dvija* |  
*devās te 'pi na jñanti mānuṣāṇām ca kā kathā* || 1:38 ||

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

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

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

*śivāṇḍābhyantareṇaiva sarveṣām iva bhūbhṛtām* |  
*daśanāma diśaṣṭānām brahmāṇḍe kīrtitam 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]

*sahāsabaḥ sahaḥ sahyo visabaḥ samhato 'sahā* |  
*prasaho 'prasabaḥ sānuḥ pūrvato daśa nāyakāḥ* || 1:41 ||

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

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

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

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



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

[*āgneye* —  
South-East]

*prabhāso bhāsano bhānuḥ pradyoto dyutimo dyutiḥ |*  
*dīptatejās ca tejās ca tejā tejavaho daśa || 1:42 ||*

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

*āgneye tv etad ākhyātam yāmye śṛṇu atha bho dvija |*  
[*yāmye* —  
South]

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

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

*saṃyano yamanoyāno yaniyugmā yanoyanaḥ |*  
[*nairṛte* —  
South-West]

*nagajo naganā nando nagaro naga nandanah || 1:44 ||*

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

*nagarbho gahano guhyo gūḍhajo daśa tatparaḥ |*  
[*vāruṇe* —  
West]

*vāruṇena pravakṣyāmi śṛṇu vipra nibodha me || 1:45 ||*

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

*babhrāḥ setur bhavadbhadraḥ prabhavodbhavabhājanaḥ |*  
*bharaṇo bhuvano bhartā daśaite varuṇālayāḥ || 1:46 ||*

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

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

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

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

[ *vāyavye* —  
North-West]

*nṛgarbho 'suragarbhaś ca devagarbho mahīdharaḥ |*  
*vṛṣabho vṛṣagarbhaś ca vṛṣāṅko vṛṣabhadhvajaḥ || 1:47 ||*

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

*jñātavyaś ca tathā samyag vṛṣajo vṛṣanandanaḥ |*  
*nāyakā daśa vāyavye kīrtitā ye mayā dvija || 1:48 ||*

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

[ *uttare* —  
North]

*sulabhaḥ sumanaḥ saumyaḥ suprajaḥ sutanuḥ śivaḥ |*  
*sata satya layaḥ śambhur daśanāyakam uttare || 1:49 ||*

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

[ *īśāne* —  
North-East]

*indu bindu bhuvo vajra varado vara varṣaṇaḥ |*  
*ilano valino brahmā daśeśāneṣu nāyakāḥ || 1:50 ||*

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

[ *madhyame* —  
Center]

*aparo vimalo moho nirmalo mana mohanaḥ |*  
*akṣayaś cāvyaḥ viṣṇur varado madhyame daśa || 1:51 ||*

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

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

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

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

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

*sarveṣāṃ daśam īśānāṃ parivāraśataṃ śataṃ |*  
*śatānāṃ pṛthag ekaikaṃ sahasraiḥ parivāritam || 1:52 ||*

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

*sahasreṣu ca ekaikaṃ ayutaiḥ parivāritam |*  
*ayutaṃ prayutair vṛndaiḥ prayutaṃ niyutair vṛtaḥ || 1:53 ||*

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

*ekaikasya parivāro niyutaḥ pṛthag eva ca |*  
*koṭibhir daśakoṭyena ekaikaḥ parivāritaḥ || 1:54 ||*

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

*daśakoṭiṣu ekaikaṃ vṛndavṛndabhṛtair vṛtam |*  
*vṛndavargeṣu ekaikaṃ kharvabhiḥ parivāritam || 1:55 ||*

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

*kharvavargeṣu ekaikaṃ daśakharvagaṇair vṛtam |*  
*daśakharveṣu ekaikaṃ śaṅkubhiḥ parivāritam || 1:56 ||*

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

*śaṅkubhiḥ pṛthag ekaikaṃ padmena parivāritam |*  
*padmavargeṣu ekaikaṃ samudraiḥ parivāritam || 1:57 ||*

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

*samudreṣu tathaikaikaṃ madhyasaṃkhyais tu tair vṛtam |*  
*madhyasaṃkhyeṣu ekaikaṃ anantaiḥ parivāritam || 1:58 ||*

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

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

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

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

*ananteṣu ca ekaikaṃ parārdhaparivāritam |*  
*parārdheṣu ca ekaikaṃ pareṇa parivāritam |*  
*eṣa vai kathito vipra śakyaṃ sāmkyam udīritam || 1:59 ||*

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. [All] the possible numbers have been taught.

[*pramāṇam* —  
Measurements]

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

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

*koṭikoṭisahasraṃ tu yojanānāṃ samantataḥ |*  
*aṇḍānāṃ ca parīmāṇaṃ brahmaṇā parikīrtitam || 1:61 ||*

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

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

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

*pramāṇam nāma saṃkhyā ca kīrtitāni samāsataḥ |*  
*brahmāṇḍam cāprameyāṇāṃ lakṣaṇaṃ parikīrtitam || 1:63 ||*

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

[*vyāsāḥ* —

The Redactors (of the Purāṇas)]

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

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

1.61 aṇḍānāṃ plural...: a new egg in every mahākālpā? CHECK

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

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

*vāyunā pāda saṃkṣīpya prāptam cośanasam purā |  
tenāpi pāda saṃkṣīpya prāptavāṃś ca bṛhaspatih || 1:65 ||*

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

*bṛhaspatis tu provāca sūryam triṃśatsahasrikam |  
pañcaviṃśatsahasrāṇi mṛtyum prāha divākaraḥ || 1:66 ||*

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

*ekaviṃśatsahasrāṇi mṛtyunendrāya kīrtitam |  
indrenāha vasiṣṭhāya viṃśatślokaśahasrikam || 1:67 ||*

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

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

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

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

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

*caturdaśasahasrāṇi antarikṣāya vai tataḥ |  
trayyāruṇim sahasrāṇi trayodaśa abhāṣata || 1:70 ||*

3.3.11–19: *dvāpare prathame vyastah svayam vedah svayambhuvā | dvitīye dvāpare caiva vedavyāsah prajā-  
pati || trītiye cośanā vyāsas caturthe ca bṛhaspatiḥ | savitā pañcame vyāsah ṣaṣṭhe mṛtyuḥ smṛtaḥ prabhuh || sap-  
tame ca tathaivendro vasiṣṭhaś cāṣṭame smṛtaḥ | sārasvataś ca navame tridhāmā daśame smṛtaḥ || ekādaśe tu  
triśikho bharadvājas tataḥ parah | trayodaśe cāntarikṣo varṇī cāpi caturdaśe || trayyāruṇaḥ pañcadaśe ṣoḍaśe tu  
dhanañjayaḥ | kratuñjayaḥ saptadaśe tadūrdhvaṃ ca jayaḥ smṛtaḥ || tato vyāso bharadvājō bharadvājāc ca gau-  
tamaḥ | gautamād uttaro vyāso haryātmaḥ yo 'bhidhīyate || atha haryātmanonte ca smṛto vājaśravāmuniḥ | so-  
maśuṣkāyaṇas tasmāt trṇabindur iti smṛtaḥ || ṛkṣobhūdbhārgavas tasmād vālmikīr yo 'bhidhīyate | tasmād as-  
matpitā śaktir vyāsas tasmād aham mune || jātukarṇo 'bhavan mattaḥ kṛṣṇadvaipāyanaś tataḥ | aṣṭaviṃśatir  
ity ete vedavyāsah purāṇaḥ ||* Another relevant passage is Brahmandapurāṇa 3.4.58cd–67: *brahmā dadau  
śāstram idam purāṇam mātariśvane || tasmāc cośanasā prāptam tasmāc cāpi bṛhaspatiḥ | bṛhaspatis tu provāca  
savitre tadanantaram || savitā mṛtyave prāha mṛtyuś cendrāya vai punaḥ | indraś cāpi vasiṣṭhāya so 'pi sārasvatāya  
cai || sārasvatas tridhāmne 'tha tridhāmā ca śaradvate | śaradvāṃś tu triviṣṭāya so 'ntarikṣāya dattavān || carṣiṇe  
cāntarikṣo vai so 'pi trayyāruṇāya ca | trayyāruṇād dhanañjayaḥ sa vai prādāt kṛtañjaye || kṛtañjayaḥ trṇaṇjayo  
bharadvājāya so 'py atha | gautamāya bharadvājāḥ so 'pi niryyantare punaḥ || niryyantaras tu provāca tathā  
vājaśravāya vai | sa dadau somaśuṣmāya sa cādāt trṇabindave || trṇabindus tu dakṣāya dakṣaḥ provāca śak-  
taye | śakteḥ parāśaraś cāpi garbhasthaḥ śrutavān idam || parāśarāj jātukarṇyas tasmād dvaipāyanaḥ prabhuh |  
dvaipāyanāt punaś cāpi mayā prāptam dvijottama || mayā caitat punaḥ proktaṃ putrāyāmitabuddhaye | ity eva  
vākyaṃ brahmādiguruṇām samudāhṛtam ||*

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

*trayyāruṇis tu viprendro dhanamjayam abhāṣata |  
dvādaśāṇi sahasrāṇi samkṣīpya punar abravīt || 1:71 ||*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1.75 Perhaps keep *jatu*°.