The Vṛṣasārasaṃgraha, a text of the Śivadharma corpus

A Critical Edition

Volume 1

Università di Napoli L'Orientale
Dipartimento Asia, Africa e Mediterraneo

The Śivadharma Project

Studies on the History of Śaivism
X??

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Csaba Kiss

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CHECK REVISE!!!

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Preface

Aims and problems

What is the *raison d'être* of this edition? It is essentially a new copy, and carefully prepared new version of a text called *Vṛṣasārasaṃgraha*, based on multiple witnesses, augmented with an analysis of the contents, with contextualisation, and with an English translation. As for the critical edition, while I went to great lengths to understand the textual history behind the manuscripts used, it is obviously a deeply contaminated version of a text transmitted through contaminated witnesses. Nevertheless, I hope that this version is as close as possible to the authors' and redactors' original intentions at the time of assembling these chapters together, approximately in the seventh to tenth centuries. Of course we do not know if there was a single moment when the intention to compose a new text on Dharma under the title *Vṛṣasārasaṃgraha* was conceived or if there was one single 'original copy,'[1] but it this edition aim to be the most meaningful and most readable among all available copies.

Still, the present book is just a version of a text that likely never existed exactly in this form, inevitably showing signs of being an eclectic edition. Moreover, it may unintentionally exhibit characteristics of the 21th century (beyond the modern Devanāgarī typeface or occasional choices based on our contemporary understandings and misunderstandings) mixed with characteristics of the first millenium. We know that '[a]ll editing is an act of interpretation.'[2] Many of the editorial decisions I made were based on opinions expressed by colleagues during our regular reading sessions. Thus this edition is a result of the interpretative efforts of a group of scholars, and this may sometimes, though hopefully rarely, have caused contradictions.

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

[1] This reminds one of James McLaverty's question (as quoted in McGann 1991, 9): "If the Mona Lisa is in the Louvre in Paris, where is Hamlet?"

[2] McGann 1991, 27.

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

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

Introduction

The Śivadharma corpus

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

Reading the Vṛṣasārasaṃgraha

The title

The title *Vṛṣasārasaṃgraha* can be translated as: 'A Compendium on the Essence of the Bull [of Dharma].' The last two elements (*sāra-saṃgraha*) need little explanation: this work is a 'compendium' on, a 'collection' or 'summary' of (*saṃgraha*) the 'essence' (*sāra*) of its topic. The words 'compendium' and 'collection' reflect the composite nature of the *Vṛṣasārasaṃgraha* well; see sections on the structure of the text and on the its possible sources on pp. **??** 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.[5]

[3] For cases that seem exceptions (Ko_{76} and $K_{41}^{(paper)}$ CHECK if more) see the manusctipt desctiptions on pp. 4ff.

[4] Mainly in section 'CHECK' on p. xvi

[5] 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

Dharma is frequently referred to as a (four-legged) bull, often as one that loses a leg in every Kalpa, in Dharma literature from at least the time of the *Mahābhārata*, see, e.g., MBh 3.188.10–12; and *Manu* 1.81a (*catuṣpāt sakalo dharmaḥ* and 8.16a: *vṛṣo hi bhagavān dharma*.[6]

In addition, in Śaiva contexts, the bull of Dharma does feature as Śiva's vehicle. See, e.g., Bakker 2014, 68ff, especially p. 69, where Bakker, after analysing seals containing images of bulls, remarks: 'The topicality of the Śaiva accommodation of the Dharma in the second half of the sixth century is nicely illustrated by a myth found in the original *Skandapurāṇa* [...] the uncontrollable, wild bull (*vṛṣa*) is domesticated by Śiva's Gaṇapa Prabhākara [...] In this way the bull is transformed into Śiva's vehicle (*vāhana*).' Putting it more bluntly: 'Making the bull Śiva's vehicle, implies that Śiva has become the supreme lord of the Dharma, or that the Dharma has been accommodated in [Ś]aivism' (Bakker, Bisschop, & Yokochi 2014, 65 n. 210).[7]

The possibility that the bull in the title *Vṛṣasārasaṃgraha* refers not only to Dharma as a bull, but also to Śiva's *vāhana* has been mentioned in De Simini & Mirnig 2017, 238 n. 13, and briefly discussed in Kiss 2021, 185–186 with the conclusion that although 'while the bull as a synonym of Dharma is mentioned in the text repeatedly, [...] there is no clear reference to Śiva's mount in the' VSS, it is 'not inconceivable that the redactors of the *Vṛṣasārasaṃgraha* had the same association in mind, namely that the bull in question is both Dharma and Śiva's mount."[8]

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

> 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 *dharmaḥ*, or *sukṛtam* 'the virtuous actions [prescribed by the Veda].' For this meaning of *vṛṣaḥ* see, for example, Amarasiṃha, *Nāmaliṅgānuśāsana* 1.4.25b

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

[6] See, e.g., Couture 2006; also Gutiérrez 2018 (in the section 'In animal terms'): 'The emphasis on the whole body, with all four legs, assures the maintenance of stability in dharma's structure, which in turn structured Brahmanical society.'

[7] 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.'

[8] Note that *Śivadharmottara* 12.87 also mentions the 'Dharma bull': *īśvarāyatanasyādhaḥ śrīmān dharmavṛṣaḥ sthitaḥ | yatra vīravṛṣas tatra kṣityāṃ gomātaraḥ sthitā ||*

(*sukṛtam vṛṣaḥ*), 3.3.220 (*sukṛte vṛṣabhe vṛṣaḥ*); Halāyudha, *Abhidhānaratnamālā* 1.125cd (*dharmaḥ puṇyaṃ vṛṣaḥ śreyaḥ sukṛtaṃ ca samaṃ smṛtam*); *Manu* 8[.]16a (*vṛṣo hi bhagavān dharmas...*); and the Gwalior Museum Stone Inscription of Pataṅgaśambhu (Mirashi 1962), l. 15, *vṛṣaikaniṣṭho 'pi jitasmaro 'pi 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 *jitasmaraḥ* ('one who had defeated sensual urges'; in Śiva's case 'the defeater of the Love god Kāmadeva'). This is also the meaning of *vṛṣaḥ* in the title *Vṛṣasārasaṃgraha*, one of the works of the Śivadharma corpus (see, e.g., Sanderson 2014, p. 2), i.e., 'Summary of the Essentials of the [Śiva]dharma'.

In the last sentence here, Sanderson implies that the *Vṛṣasārasaṃgraha* is organically part of the teachings that we call the Śivadharma corpus, and thus he adds Śiva in square brackets when translating the title *Vṛṣasārasaṃgraha*. A closer examination of the VSS reveals no direct references to either Śiva's bull or to the bull as embodying the Śivadharma. Instead, the bull in the VSS is repeatedly associated with the Dharma that is the four *āśrama*s (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 explicitely taught, while the bull as the personification of Dharma as the four *āśrama*s explicitely appears. Thus the title actually lacks any explicit hint to Śaivism,[9] which fits in well with the rather blurred and multi-layered affiliation of the text to Dharmaśāstra, Vaiṣṇavism and Śaivism.

Finally, as a fanciful experiment, and if one excepts that the VSS originated in Nepal,[10] 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;[11] 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),[12] namely that Vṛṣadeva was the great-grandfather of Mānadeva,

[9] In contrast with, e.g., the UUMS C_{94} fol. 184r ll. 3–4 (see Kiss 2021, 185–186): *īśvara uvāca | na jānanti ca loke 'smin mānavā mūḍhacetasaḥ | catuṣpādo bhaved dharmaḥ śuklo 'yaṃ mama vāhanaḥ ||*

[10] See CHECK

[11] See Vajrācārya 1973, 148, l. 9: *sugataśāsanapakṣapātī*.

[12] Gnoli 1956, 1 and https://siddham.network/inscription/in02001/

whose 'dated inscriptions range in date from 459 to 505/6' [CE] (Sanderson 2009, 75).[13] 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 ('... the essence of the bull').

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 *vedavyāsa*s, transmitters of Purāṇas, from Brahmā, to Vyāsa Dvaipāyana, Romaharṣa and his son. Why should a text include in its first chapter such a list 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 (*manvantara*s); (5) history (*vaṃśānucarita*).[14] 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

Niśvāsa book p.441: 'Note that these sentences have been rephrased, in order to obviate the (metrical) need for prātipadikas in the Svacchanda (□□:□□ff). In one case, sparśatanmātra, the use of the prātipadika only obeys the metre if one treats the following ligature (spa) as not making the previous syllable long. It is possible that jihvāyāṃ is a corruption of jihvāyā, a metrically required lengthened form of the instrumental jihvayā. For the expression śrotraśabdatvam āgatam, cf. the Nepalese reading of the previous line in the Svacchanda (□□:□□cd).'

search ibid for prātipadika,

[13] Vṛṣadeva was succeeded by Śaṅkaradeva and Dharmadeva.

[14] See, e.g., SivP 7.1.41: *sargaś ca pratisargaś ca vaṃśo manvantarāṇi ca | vaṃśānucaritaṃ caiva purāṇaṃ paṃcalakṣaṇam ||*

The structure of the VSS

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

Connection to other Śivadharma texts

Contents of chapters 1–12

[15]

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, diguised 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 *oṃ*. 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 *kalpa*s, 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 Brahmāṇḍa (1.41–49). In addition, Viṣṇu features as the ruler of the centre of the Brahmāṇḍa (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 measurments of the Brahmāṇḍa. Finally, verses 1.63–76 list the redactors and transmitters of the Purāṇas, from Brahmā to Vyāsa Dvaipāyana, Romaharṣa, and Romaharṣa's son Amitabuddhi.

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

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

[15] See a Sanskrit summary of the contents of the VSS, based on Naraharinath's edition, in Acharya 2014, 61–72CHECK.

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)

-Lakṣmīkāmadeva (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 (nivṛttyādi 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...

Newari

+ newari plural, in Jørgensen 1941, §17:

'The plural ending is wanting where plurality is expressed in other ways; thus always after numerals, and mostly after nouns denoting "many, all".'[16]

Modern Nepali: singular after numerals.

The geographical locations mentioned in the *Vṛṣasārasaṃgraha* are the following:

- in the narrative in chapter 12:
    - Mṛgendraśikhara (on the southern slopes of the Himalayas; 22.5ab: *himavaddakṣiṇe pārśve mṛgendraśikhare*)

[16] I am thankful to Judit Törzsök, who first pointed out to me the phenomenon itself in the VSS, and later drew my attention to the similar Newari grammatical rule.

  - Mahendrapathaga(?, the name of a river near Mṛgendraśikhara)
  - Kusuma (i.e., Pāṭaliputra)
  - the Gāṅgā and the Gaṇḍakī River
  - Naravīrapura (in the south, see 12.60)
  - the Sahya mountain (12.93)
- *tīrtha*s mentioned in ch. 10:
  - Himavat (the Himalayas)
  - Kurukṣetra
  - Prayāga
  - Vārāṇasī
  - Yamunā
  - Gaṅgā
  - Agnitīrtha
  - Somatīrtha
  - Sūryatīrtha
  - Puṣkara
  - Mānasa
  - Naimiṣa
  - Bindusāra (= Bindusaras)
  - Setubandha
  - Suradraha
  - 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 Śivadharma corpus

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

- History of Dharmasastra 2.1 pp. 416ff on āśramas

- n. 988! see Āpastamba-dharma-sūtra ii.9.21.1: catvāra āśramā gārhasthyam ācāryakulaṃ maunaṃ vānaprasthyam iti| Quoted by Śankara But the chapters in Āpastamba follow the traditional order. "Āp. places the householder first among the āśramas, probably on account of the importance of that stage to all other āśramas." Kane ibid.

- ibid p. 417: person in last āśrama is called: parivrāṭ, parivrājaka(!), bhikṣu, muni, yati. See Olivelle, Patrick. The Āśrama System. The

History and Hermeneutics of a Religious Institution. New York, Oxford: Oxford University Press, 1993. [megvan] p.82ff: The Order of Āśramas; ibid: "In later texts the usual order is student, householder, hermit, and renouncer, reflecting the sequence of the passage from one *āśrama* to another... In the Dharmasūtras, however, only Baudhāyana and Vasiṣṭha follow that order... A specific order becomes insignificant when the *āśramas* are taken as four alternative adult vocations." Are they alternative adult vocations here in the Vṛṣasārasaṃgraha? They are numbered.

– *Gṛhastha. The Householder in Ancient Indian Religious Culture*. Edited by Patrick Olivelle. OUP, 2019. Especially Csaba Dezső's article in it.

– %dscn 8034.jpg ff in folder /home/csaba/mmedia/images/scan/saiva/sivadharmacorpus/pasupatimatam4/ % in Naraharinātha's Paśupatimatam pp. 580ff % CHECK if 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 Anarthayajña % revise ¤s and lost/ill Bisschop in "Universal Śaivism": " – En-dashes indicate a lost or illegible syllable in the manuscript."

– %N. of a celebrated king to whom Vaiśampāyana recited the [MBh.] (greatgrandson to Arjuna, as being son and, successor to Parikshit who was the son of Arjuna's son Abhimanyu) ["SBr.] xi, xīi AitBr. "Sāṅkhir. xvi [MBh.] &c.;

– Bisschop 2018, 2: "The full text of the corpus was first published by Naraharinātha in 1998, while over the past few years several scholars have started to work on individual parts of the corpus or referred to them in their studies. See, in particular, Acharya 2009; Bisschop 2010, 2014; De Simini 2013, 2016a, 2016b, 2017; De Simini & Mirnig 2017; Goodall 2011; Kafle 2013, 2015; Magnone 2005; Sanderson 2003/04, 2012/13; Schwartz 2012. An edition of the Śivadharmaśāstra alone, based on a single manuscript in the Adyar Library, has been published more recently as well (Jugnu & Sharma 2014). The Śivopaniṣad, which also forms part of the Śivadharma corpus, was already published much earlier but was not recognised as such, being included in a collection of Upaniṣads (Kunhan Raja 1933)."

– What MS did Naraharinātha used? See Biscchop 2018:58–59.

- Palm leaf: /home/csaba/mmedia/images/scan/saiva/sivadharmacorpus/mss_florinda/newari/ngmpp/palm_le 3:3/fr.8493.0.A 0003-03_3/A3-03+65851+177_vss_start.jpg Paper MS /home/csaba/mmedia/images/scan/saiva/si 1341-06/DSCN0331 fol. 204_vss.JPG

- Vipula

  Vipula in the MBh:

  MBh 13040016aff

  Devaśarman and his wife Ruci 13040017a tasya rūpeṇa –> 13040017a tasyā rūpeṇa

  > all gods, esp. Indra, are in love with her but Devaśarman guards her wants to perform yajña: how to guard her during the ritual? calls his pupil, Vipula tells him that Indra can assume various forms Vipula decides that the only way to protect her from Indra is to magically 'enter' her (with yoga) he tells her stories and enters her
  >
  > MBh 13041001ff Indra sees the opportunity and enters the āśrama as a beautiful man he sees Vipula's lifeless body Ruci fancies Indra, but Vipula in his body stops her from standing up Indra sings to her beautiful songs he says "I have come for you, I am Devendra, I am in love" Vipula stops her from doing anything Indra is a bit shocked by her not being moved, gets angry and can see now that Vipula is in her Vipula leaves her, enters his own body, and abuses Indra and tells Indra how wicked he is Indra is ashamed and disappears Devaśarman returns to the āśrama, Vipula tells him what happened and Devaśarman praises him

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

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. śivasaṃkalpa in pp 319 ff. (Śivasaṃkalpopaniṣat) Bonazzoli, Giorgio, "Introducing Śivadharma 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

Texts related to the VSS

MBh Manu Niśvāsakārikā

Pāśupatas in the VSS

Buddhism 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 Aiśa Sanskrit,[17] 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 observatoins on the constitution of the Sanskrit text in the footnotes to the translation (pp. ??), as well as the Index.

Newari?

- VSS too old for this comparison?
    - metre?
    -

Metre

As regards metrical licences, the first striking feature is the generous use of the poetic licence sometimes labelled 'muta cum liquida,'[18] 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.[19] In the VSS, tra, vra, śra, pra, and also śya, śva, sva, dva, all involving conjunct consonants with a liquid sounds or semivowels in second position, and possibly also rpa,CHECK! seem additional ones.

Parākhya 5:4c, 5:44a, 5:76c, 5:124a. (see p. lxxxi)

SYM: pūjayet ... mantriṇā 18.23 b-d; yajec cakre ca vidhivad yoginīsiddhim icchatā 21.12cd

The well-known author on prosody, Kedārabhaṭṭa (11-12th centuries),[20] frequently quoted by Mallinātha, gives the following definition in his *Vṛttaratnākara* (here given together with Sulhaṇa's *Sukavihṛdayanandinī* commentary):

[17] See Goodall, Törzsök, Hatley, Kiss, Meyr?

[18] 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).

[19] See e.g. Apte' XXX Dictionary Appendix A p. 1. ADD real life examples.

[20] SOURCE

padādāv iha varṇasya saṃyogaḥ kramasaṃjñikaḥ |
puraḥsthitena tena syāl laghutā 'pi kvacid guroḥ || 1.10 ||

> *vibhaktyantaṃ padaṃ tasya padasyādau vartamāno yo varṇas tasya saṃyogaḥ | sa iha śāstre kramasaṃjño jñeyaḥ | tena krameṇa purovartinā prākpadānte vartamānasya prāptagurubhāvasyāpi laghutā syāt | kvacil lakṣānurodhena | nanu ka eṣaḥ kramo nāma saṃyoga ucyate | pūrvācāryāṇāṃ piṅgalanāgaprabhṛtīnāṃ kālidāsādīnāṃ ca kavīnāṃ samayaḥ parigṛhītaḥ | saṃyogaḥ kramasaṃyogaḥ* || 10 || *tatra grasaṃyogena yathā | idam asyodāharaṇam |*

taruṇaṃ sarṣapaśākaṃ navaudanaṃ picchalāni ca dadhīni |
alpavyayena sundari grāmyajano miṣṭam aśnāti || 1.11 ||

TRANSLATE the whole passage!

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

... TRANSLATE

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

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

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

nidravyo hriyam eti hrīparigataḥ prabhraśyate tejasaḥ

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

The VSS 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 śithila-dvitva, the exception is that sometimes in a consonant cluster of the form [consonant + "r"], the "r" (repha) can be ignored, so that it is not a conjunct consonant anymore.

- The exception is not accepted by purists: Shatavadhani Ganesh says that the Sanskrit masters like Kālidāsa, Bhāravi, Māgha, Śrīharṣa, and Viśākhadatta have not freely used this exception (though the masters in Kannada and other languages have). Being more of a "poetic licence" and a violation of the standard rule (only found in later poetry), it is extremely unlikely that any sane poet would have indulged in that exception in all four pāda-s of a verse. Thus it is very unlikely that the program will miss identifying a verse that indulges in this

- Reference: see comments by Dr. Ganesh and Nityananda Misra in this thread started by Vishvas Vasuki: %https://groups.google.com/forum/#!topic/bvparishat/ya1cGLuhc14/discu

poetic licences

Vocabulary

- Special vocabulary/language: karhacit, hṛdi as nominative 10.27cd, tirya, me as mayā, āhūtaplavana

- generate list from index

Number and gender

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

- the more original a section the more extreme language? see ch11

Syntax

- Special structures: caturmaunasya vakṣyāmi indreṇāsmi phalaṃ dattaṃ

kathito 'smi
as if not proofread

Stem form nouns

- stem form nouns (prātipadika); Jørgensen 1941, §18.1: 'Nominative. This case has no ending but represents the pure stem.'

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

Figure 1: A possible reconstruction of the geography of the VSS. Toponyms in italics are uncertain. Map constructed using a simple hydrographic map made by Daniel Dalet (d-maps.com).

A Critical Edition of Vṛṣasārasaṃgraha 1–12

Witnesses

Hanneder's Intro to Text Genealogy, Textual Criticism and Editorial Technique(Introduction): very useful summary, use it! Hanneder 2009 p. 5: 'textual criticism is often viewed as something to be learned by practice rather from reading about it.' ibid.: 'In fact, both translating and editing are something most Indologists have learned in a pragmatic way through examples from within the field, and some have managed to become quite good at it.' ibid.: 'in most cases this approach is sufficient'

p.7: basic method is common errors; age of mss, and number of mss preserving a reading is insignificant; Maas: only works if no contamination [but VSS must be deeply contaminated]

p. 11: Lachmann's objective method with no subjective judgement (recensio sine interpretatione) ibid.: 'It seems that from these principles only the preference for the *lectio difficilior* made it into text-critical modernity, and even there reliance on it is sometimes rejected as too dangerous.' Also uncommon and offensive readings are preferred. But nothing can be followed mechanically. inner criteria

clearly not one author here; revisions? Reject phyogenetics slightly Even the best mss can containing a bewildering number of problematic readings, and 'worse' mss can give us clues as to how to emend the text... Mention MaSa.m: there was a stemma, but it was useless music: practice and theory It is a skill. Mention Sanderson's approach.

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.[21] In the manuscript descriptions

[21] 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

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.[22]

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

The Cambridge manuscripts

(N)C$_{94}$ 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.[23] 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) *Śivadharmaśāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasaṃgraha*, 4) *Umāmaheśvarasaṃvāda*, 5) *Uttarottaramahāsaṃvāda*, 6) *Vṛṣasārasaṃgraha*, 7) *Dharmaputrikā*, 8) *Śivopaniṣad*.

The VSS occupies 45 folios: it starts on f. 193 (the recto side, online

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.'

[22] 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.

[23] https://cudl.lib.cam.ac.uk/view/MS-ADD-01694-00001/382

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, *akṣara*s are represented by ×, the illegible *akṣara*s under the tape by *CHECK* ('illegible'). The quality of the readings of this manuscript is one of the best among the available witnesses, comparable only to K_{82} and P_{57}, making it one of the most important sources for the VSS.

(N)C_{45} 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.[24] According to this catalogue, the dimensions of the manuscript are 4.4 × 61.7 cm. The manuscript is dated to (Nepala) '*samvat 259 śrāvaṇa śukla dvādaśiyādi*(?) < *trayodaśyām*,' which converts to July 10/11 Monday/Tuesday, 1139 CE.[25] The script is Nepālākṣara. It is a palm-leaf multiple-text manuscript containing 247 folios. Eight texts are transmitted in this manuscript: 1) *Śivadharmaśāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasaṃgraha*, 4) *Śivopaniṣad*, 5) *Umāmaheśvarasaṃvāda*, 6) *Uttarottaramahāsaṃvāda*, 7) *Vṛṣasārasaṃgraha*, 8) *Dharmaputrikā*.

The VSS occupies 37 folios plus one folio side: it starts on f. 201v line 4 (online image no. 404), and it ends on f. 238v line 3 (online image no. 478). The readings of this manuscript seem to follow those of K_{82} remarkably closely while transmitting the Śivadharmottara (as observed by De Simini

[24] https://cudl.lib.cam.ac.uk/view/MS-ADD-01645/404

[25] F. 247r line 6. The CUDL website transcribes this colophon as: *saṃvat 259 śrāvaṇaśukladvādaśi*[*pyaḍi* 8 *trayodaśyāṃ* (retrived 8 Dec 2021). The element *dvādaśipyaḍi* might be read as *dvādaśiyā di*, perhaps a mistake for *dvādaśyāṃ 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 *daśi*, therefore it is possible that the scribe's intention was to delete *dvādaśi*° and correct it to *trayodaśyām*, and then the date becomes 11th of July. Kengo Harimoto has suggested that the unclear element (*yādi/pyaḍi*) is in fact *ghaṭi*, and after comparing these two syllables to other instances of *gha* and *ṭa*, one cannot but agree. In this case this should be an indication of the exact time (*ghaṭikā*) the scribe finished copying the text. It is still not clear if we should take *dvādaśi* 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.

and Harimoto).[26] This is more difficult to see in the case of the VSS, but indeed, they seem closely related.

(N)C_{02} 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.[27] According to this catalogue, the date of creation is the 12th century, and the dimensions of the manuscript are 4.8 × ca. 52.5 cm. The script is Nepālākṣara. It is a palm-leaf multiple-text manuscript containing 96 folios. Six texts are transmitted in this manuscript: 1) *Śivadharmottara*, 2) *Śivadharmasaṃgraha*, 3) *Umāmaheśvarasaṃvāda*, 4) *Śivopaniṣad*, 5) *Vṛṣasārasaṃgraha*, 6) *Dharmaputrikā* (only f. 322v). Note that the *Śivadharmottara* starts on f. 51r, thus the part that most probably contained the *Śivadharmaśāstra* is lost.

The *Vṛṣasārasaṃgraha* 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,[28] which is not the end of the *Śivopaniṣad*: about eighteen verses, probably transmitted in one single folio, are lost. This means that, if the foliation and the order of the folios are presented correctly, and if the portion containing the VSS indeed belongs to the same manuscript, folios 237–266, i.e. thirty folios, are missing. They must have transmitted the *Uttarottaramahāsaṃvāda*, which takes up twenty-three folios in C_{94}, and twenty folios in C_{45}. Thus this MS did most probably transmit all eight texts of the Śivadharma corpus.[29]

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.[30]

[26] Personal communication, 1 Dec 2021.

[27] https://cudl.lib.cam.ac.uk/view/MS-ADD-02102/181

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

[29] Compare with the claim of the online catalogue: "The present manuscript probably contained seven texts."

[30] Cf. the metadata on the CUDL site: '1 folio of the same dimensions is a modern supply for the beginning of the *Vṛṣasārasaṃgraha*.' A hardly readable note in pencil to the same effect is visible at the top of the first folio side (f. 267r, 'mode..... supply beg of Vṛṣasāra-saṃgr.'). I am not sure how 'modern' this supplement is, but it seems indeed likely that a lost first folio was supplemented with a later copy. To match the end of this new copy with the beginning of the next, older, folio, a scribe more or less erased the beginning of the first line in the old folio, rather than the last line of the younger folio. This slightly illogical decision may mean that the younger copy was not tailor-made for the old portion, but rather that it was taken from a younger manuscript which was perhaps

In this multiple-text manuscript, the VSS is trasmitted 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)[31] , the next folio being 306r (*carmatāś ca dvijasundarīṣu*, 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 *vṛṣasārasaṅgraha 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)K_{82} 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.[32] According to this catalogue, the dimensions of the manuscript are 55.6 × 5.5 cm. It is dated to Nepāla Samvat 189 (1068–69 CE).[33] The script is Nepālākṣara. It is a palm-leaf multiple-text manuscript containing 274 folios. Eight texts are transmitted in this manuscript: 1) *Śivadharmaśāstra*, 2) *Śivadharmottara*, 3) *Śiva-*

considered more legible. Otherwise it would have been more practical to stop copying the first folio at the point where the next begins.

[31] Of course, my verse numbering in chapters 13–24 may change slightly during the editing process.

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

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

dharmasaṃgraha, 4) *Umāmaheśvarasaṃvāda*, 5) *Śivopaniṣad*, 6) *Vṛṣasārasaṃgraha*, 7) *Dharmaputrikā*, 8) *Uttarottaramahāsaṃvāda.*

As for each text in this collection, the foliation for the VSS restarts from f. 1v (f. 1r is a cover) and the text spans ff. 1v–46r. This is a beautifully written and well-preserved manuscript which gives very useful readings and has proved to be essential for the reconstruction of the *Vṛṣasārasaṃgraha.*[34]

(N)K$_{10}$ 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.[35] According to this catalogue, the dimensions of the manuscript are 55 x 5.5 cm. It is an undated palm-leaf multiple-text manuscript containing 74 folios. Four texts are transmitted in this manuscript: 1) *Śivadharmottara*, 2) *Umāmaheśvarasaṃvāda*, 3) *Śivopaniṣad*, 4) *Vṛṣasārasaṃgraha.*

Some folios feature monochrome drawings. A great number of the leaves that transmit the VSS are damaged and, at least judging from the microfilm images, faded and slightly disordered. The folio numbers are rarely visible. The VSS 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 (*viṃśakoṭiṣu gulmeṣu ūrdhva*°). Verses 1.62cd–2.22 seem to be missing. The lower leaf on exp. 43 contains verses 2.23–2.39. The single leaf in exp. 42 contains verses 2.40–3.16a. Exp. 41 contains a single leaf of the *Umāmaheśvarasaṃvāda*, ending in a colophon for its chapter twenty-two, and still going backwards, the preceding folios continue transmitting the *Umāmaheśvarasaṃvāda.* Exploring the presence of the VSS in this manuscript further, one should look at the expositions after no. 44. Exp. 45 contains the end of the *Śivopaniṣad*. The single leaf on exp. 46 is almost illegible but most probably contains a fragment of the *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

[34] See a similar evaluation in Bisschop 2018, 56.

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

leaf and continue with the upper one.

(N)K$_7$ 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.[36] According to this catalogue, the dimensions of the manuscript are 58 × 6 cm. The script is Nepālākṣara. Dated to Nepāla Samvat 290 (1169–70 CE). It is a palm-leaf multiple-text manuscript containing 289 folios. Eight texts are transmitted in this manuscript: 1) *Śivadharmaśāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasaṃgraha*, 4) *Umāmaheśvarasaṃvāda*, 5) *Śivopaniṣad*, 6) *Vṛṣasārasaṃgraha*, 7) *Uttarottaramahāsaṃvāda*, 8) *Dharmaputrikā*. Ff. 209v–264v contain the VSS.

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

(N)K$_3$ 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.[37] According to this catalogue, the dimensions of the manuscript are 58.5 x 5.5 cm. The script is Nepālākṣara and the MS is dated to Nepāla Samvat 321 (1200–01 CE). It is a palm-leaf multiple-text manuscript containing 215 folios. Eight texts are transmitted in this manuscript: 1) *Śivadharmaśāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasaṃgraha* (only a few folios are extant, e.g. ff. 124 and 143), 4) *Umāmaheśvarasaṃvāda*, 5) *Śivopaniṣad*, 6) *Uttarottaramahāsaṃvāda*, 7) *Vṛṣasārasaṃgraha*, 8) *Dharmaputrikā*.

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

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

NAK 5–738 (NGMPP A 11/3)[38]—the microfilm images of the folios containing the VSS are often blurred to an extent that makes them difficult to use.

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

[36] https://catalogue.ngmcp.uni-hamburg.de/receive/aaingmcp_ngmcpdocument_00062373

[37] http://catalogue-old.ngmcp.uni-hamburg.de/mediawiki/index.php/A_3-3_Śivadharma

[38] http://catalogue.ngmcp.uni-hamburg.de/wiki/A_11- 3_Śivadharmottara

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) *Śivadharmaśāstra*, 2) *Śivadharmottara*, 3) *Umāmaheśvarasaṃvāda*, 4) *Śivopaniṣad*, 5) *Vṛṣasārasaṃgraha*, 6) *Uttarottaramahāsaṃvāda*, 7) *Dharmaputrikā*. The section that must have contained the *Śivadharmasaṃgraha*, ff. 82–121, is lost. The portion that contains the VSS and the *Dharmaputrikā* is dated (f. 50r line 5): ‖ *iti vṛṣasārasaṅgrahe caturviṃśatimo 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 Śivadharma 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)P$_{57}$ 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) *Śivadharmaśāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasaṃgraha*, 4) *Umāmaheśvarasaṃvāda*, 5) *Śivopaniṣad*, 6) *Uttarottaramahāsaṃvāda*, 7) *Vṛṣasārasaṃgraha*, 8) *Dharmaputrikā*. The VSS appears on ff. 212–252. This source gives reliable readings and contains relatively few scribal mistakes.[39]

The Oxford manuscript

(N)O$_{15}$ 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) *Śivadharmaśāstra*, 2) *Śivadharmottara*, 3) *Śivadharmasaṃgraha*, 4) *Umāmaheśvarasaṃvāda*, 5) *Śivopaniṣad*, 6) *Uttarottaramahāsaṃvāda*, 7) *Vṛṣasārasaṃgraha*, 8) *Dharmaputrikā*.

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

The Kolkata manuscripts

(N)Ko$_{76}$ MS G4077 in the collection of the Asiatic Society, Kolkata.[40] This is a palm leaf MS, transmitting the VSS in 52 folios. The MS is dated to July 6, 1036 CE (Nepāla Samvat 156; see De Simini 2017, 542), which makes it 'the oldest known dated attestation of the corpus' (De Simini 2016b, 250–251). In spite of this, after collating this MS for 1.1–12 and 8.1–8, I abandoned it because its readings seemed rather useless.[41]

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

[40] I am grateful to Daniella Cappello and Marco Francheschini for managing to obtain digital copies of most of the folios of this MS.

[41] See, e.g., 8.1–8, as transmitted in this MS: *pañcasvādhyāyanam ihāmutra sukhārthinā | saivasaṅkhyā purāṇañ ca smārtabhāratasaṃhitā* ‖8.1‖ *saivatatvaṃ vicintata saivāpāsupatadvaye | atra vistarata prokta tatvasārasamucaye* ‖8.2‖ *saṃkhyātatvaṃ tu saṃkhyeṣu bodhavya tatvacintakaiḥ | pañcatattvavibhāgena kīrtitāni maharṣibhiḥ* ‖8.3‖ *purāṇeṣu mahīkoṣa vistareṇa prakīrtita | āyoyaś ca tiryañ ca yatnataḥ samaveśayet* ‖8.4‖ *smārta varṇṇasamācāra dharmāṇyāyapravarttakaṃ | śiṣṭācāro vikalpena grāhya tatva asahitaḥ* ‖8.5‖ *itihāsam adhīyānaḥ sarvajñaḥ sa naro bhavet | dharmārthakāmamokṣeṣu saṃśayas tena chidyate* ‖ 8:6‖ *paṃcoprasthavinigraha srṇuyāvaṃhito dvija | striyo vā garhitaḥ svargaḥ svayaṃmuktiś ca kīrtyate | svapnopaghātaṃ viprendra divās-*

(N)Ko_{52} MS G 4076 in the collection of The Asiatic Society, Kolkata.[42] Shastri 1928 (716–718) gives a detailed description of this manuscript along with the text of VSS 1.1–16. According to Shastri, the dimensions of the MS are 22½ × 2 inches (57.15 × 5.08 cm), the text is complete and the script is of the twelfth century CE.

This manuscript may appear as a rare instance of the VSS being transmitted independently, and not in a multiple-text manuscript, but it seems very likely that it was originally part of Ko_{52} (MS G 3852), a Śivadharma corpus MS in the same collection lacking the VSS; see note 21 on page 3.

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.

Paper MSS? hidden

The London manuscript

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

While collating MS L_{16} for VSS chapter 22, I realised that it was to be a direct or close copy of K_{82}. A few examples to prove this will suffice:

K_{82} (f. 40r) reads:

[spha]ṭikāṃ×ram [= °*kāṃbaram*] *eva ca | daśayogāsanāsīno*

L_{16} (f. 381v) gives:

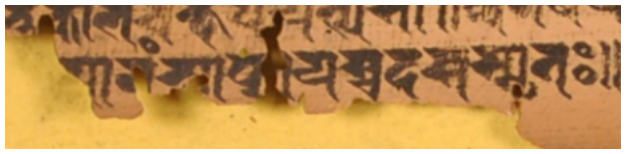
vapnaṃ ca pañcamaḥ ‖8:7‖ *agamyastrī divārsyase dharmapatnī ca vā bhavet | viruddhastrī na bhaveta varṇṇavarṇṇabhraṣṭādhikāma ca* ‖8.8‖

[42] I am grateful to Sushmita Das for attempting to get a copy of this MS in March 2020, and to Daniella Cappello and Marco Francheschini, who managed to do so.

sphaṭikāṃsatam eva ca || devayogāsanāsīto

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

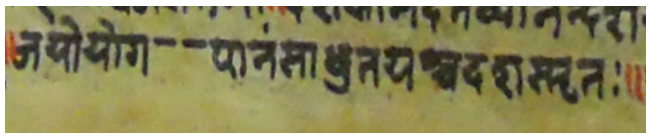
Here K_{82} (f. 39v) reads:



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

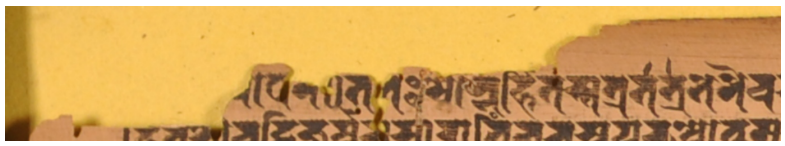
with *dhyā* and *svā* damaged;

L_{16} (f. 381r) cannot read the bit that is completely lost, and it misreads the damaged *dhyānaṃ* as *dhānaṃ*, *svādhyā* as *sādhu*:



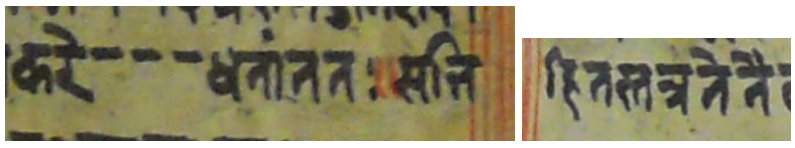
In the next example, the text is supposed to read *kare gṛhya tapodhanam | tataḥ so 'ntarhitas tatra tenaiva.*

K_{82} (f. 39r) gives:



[*kare*] *x x x x x x dha⟨na tataḥ so 'ntar⟩hitas tatra tenaiva*

L_{16} (f. 380r) gives:



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

trying to make sense of the fragments. The examples above suggest that L_{16} was copied directly from K_{82} when the damage had already been done to K_{82}. 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...

वृषसारसंग्रहः

[अष्टमो ऽध्यायः]

[नियमेषु स्वाध्यायः (५)]

पञ्चस्वाध्यायनं कार्यमिहामुत्र सुखार्थिना ।
शैवं सांख्यं पुराणं च स्मार्तं भारतसंहिताम् ॥८:१ ॥

शैवं तत्त्वं 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 ॥

Witnesses used for this chapter : C_{94} ff. 204r–205v, C_{45} ff. 210v–211v, C_{02} ff. 280v–282r, K_{82} ff. 11v–13r, K_{10} exp. 53 (lower) – 54 (lower), K_7 ff. 219v–221r, P_{57} exp. 426–428, K_{41p} ff. 213r–214v, E pp. 603–606 ; $C_\Sigma = C_{94} + C_{45} + C_{02}$

✣

1a ०स्वाध्यायनं] Σ, ०स्वाध्ययनं K_7 **1b** ०मुत्र] Σ, ०मूत्र K_{41p}E • ०र्थिना] Σ, ०र्थिनां K_{10} **1c** शैवं] Σ, ꣳशैꣳलं C_{02} • सांख्यं] $C_{94}C_{45}K_7P_{57}K_{41p}$E, शांख्य C_{02}, साख्यं $K_{82}K_{10}$ **1d** स्मार्तं] Σ, स्मार्त $C_{02}K_{10}$ • भारतसंहिताम्] Σ, भारतसंहिताः K_{82}, भारत्तसंहितां K_7 **2a** शैवं] K_{41p}E, शैवे $C_{94}C_{02}K_{82}K_{10}K_7$, शैवै $C_{45}P_{57}$ • तत्त्वं] Σ, ०तत्त्व P_{57} **2b** शैव०] P_{57}, शैवः $C_{94}C_{45}K_{10}K_7$, शैवाः C_{02} K_{41p}E, शैवा K_{82} • ०द्वये] Σ, ०ये C_{45} **2d** ०सारसमुच्चयम्] Σ, ०सारं समुच्चयम् K_{82}, ०सारं समुद्ययं K_{10} **3a** संख्यातत्त्वं तु] $K_{82}K_7P_{57}K_{41p}$, संꣳख्याꣳ ⏓ ⏓ ⏓ C_{94}, संख्यातत्त्वं C_{45}, शाङ्ख्यातत्वं तु C_{02}, सख्यतत्वन्तु K_{10}, संख्यातत्त्व तु E • सांख्येषु] Σ, सख्येषु K_{10} **3c** ०तत्त्व०] Σ, ०तत्वा० C_{45}, om. K_{10} **4c** अधोर्ध्व०] Σ, अधोर्ध्वं K_{10} • ०मध्य०] Σ, ०मध० C_{02} **4d** यत्नतः] Σ, यत्नत K_{10} • सम्प्रवेशयेत्] Σ, सम्प्रबोधयेत् E

स्मार्तं वर्णाश्रमाचारं धर्मन्यायप्रवर्तनम् ।
शिष्टाचारो ऽविकल्पेन ग्राह्यस्तत्र अशङ्कितः ॥८:५॥

इतिहासमधीयानः सर्वज्ञः स नरो भवेत् ।
धर्मार्थकाममोक्षेषु संशयस्तेन छिद्यते ॥८:६॥

[नियमेष्वुपस्थनिग्रहः (६)]

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

[स्त्रियः]

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

[गर्हितोत्सर्गः]

अजमेषगवादीनां वडवामहिषीषु च ।
गर्हितोत्सर्गमित्येतद्यत्नेन परिवर्जयेत् ॥८:९॥

[स्वयंमुक्तिः]

❖

5a स्मार्तं वर्णा०] C_{94}, तस्मार्त्तम्वर्ण्णा० C_{45}, स्मार्तवर्णा० $C_{02}K_{82}K_{10}K_7K_{41p}E$, स्मार्त्तं वर्ण्ण० P_{57} 5b धर्म०] Σ, धर्मं C_{02} • ०वर्तनम्] Σ, ०व॒नं P_{57}, ०वर्तन E 5c शिष्टा०] $C_\Sigma K_{82}K_{10}K_7P_{57}E$, शिष्ट० K_{41p} • ०चारो] $C_{94}C_{45}K_{10}K_7K_{41p}$, ०चार० $C_{02}E$, ०चारा K_{82}, ०चा॑रो॑० P_{57} 5d] Σ, ग्राह्यस्त॒ ॒ ॒ङ्कितः C_{94} 6b ०ज्ञः] $C_{94}C_{45}K_{82}K_{10}K_7P_{57}K_{41p}E$, ०ज्ञ C_{02} 7b ०ग्रहम्] Σ, ०ग्र॑हः॑ K_{82} 7c गर्हितोत्सर्गः] $C_{94}C_{45}K_{10}K_7P_{57}$, गर्हितस्सग्गंः C_{02}, गर्हितो विप्र K_{82}, गर्हितो स्वर्गः $K_{41p}E$ 7d स्वयं०] Σ, स्वय० C_{45} • कीर्त्यते] Σ, की॑र्त्स्य॑ते C_{02} 7e ०घातं] Σ, ०घात $C_{02}E$ 8a स्त्री दिवा पर्वे] $C_{45}C_{02}K_{82}K_{10}K_7K_{41p}$, ॒दिवा पर्व्वे C_{94}, ॒ ॒ – ॒पर्वे P_{57}, स्त्री दिवापूर्वे E 8b ०पत्न्यपि] Σ, ०पत्नी पि C_{02} 8c विरुद्धस्त्रीं न] K_{41p}, विरुद्धस्त्री न $C_\Sigma K_{10}K_7$, विरुद्धस्त्री नि० $K_{82}P_{57}$, द्विरुद्धास्त्रीन्न E 8d ०धिकासु च] $C_{94}C_{45}K_{82}P_{57}K_{41p}$, ०धिकासु त C_{02}, ०दिकाषु च K_{10}, ०विकाषु च K_7, ०पिकासु च E 9a ०मेष०] Σ, ०मेय० C_{45}

अयोनिकषणा 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)]

मार्जारकबकश्वानगोमहीव्रतपञ्चकम् ।

[मार्जारकव्रतम्]

स्वविष्ठमूत्रं भूमीषु छादयेद्द्विजसत्तम ।
सूर्यसोमानुमोदन्ति मार्जारव्रतिकेषु च ॥८:१३॥

[बकव्रतम्]

बकवच्चेन्द्रियग्रामं सुनियम्य तपोधन ।

12cd cf. PadmaP 1.13.395cd : परित्यजध्वं दाराणि स्वर्गमार्गार्गलानि च

10a अयोनि०] conj., अन्योन्य० $C_{\Sigma}K_{82}K_{10}K_{7}P_{57}K_{41p}E$ • ०कषणा] $C_{94}K_{82}$, ०कर्षणा $C_{45}C_{02}K_{10}K_{7}P_{57}K_{41p}E$ **10b** ०कषणापि] $C_{\Sigma}K_{82}$, ०कर्षणापि $K_{10}K_{7}P_{57}K_{41p}E$ **10c** स्वयंमुक्ति०] Σ, स्वयमुक्ति० C_{45} • ज्ञेया] Σ, ज्ञेयां K_{10} **10d** तस्मात्तां] $C_{94}C_{45}K_{82}K_{7}P_{57}K_{41p}$, तस्मात्तं C_{02}, तस्मात्तां K_{10}, तस्मात्स्त्री E **11a** स्वप्नघा०] Σ, स्वप्नजा० P_{57}^{ac} **11b** पण्डितैः] Σ, पण्डितै C_{02}, पण्डितेः K_{7} **11c** रमन्ते] Σ, रमक्षन्ते K_{41p} **11d** प्रक्षरते] Σ, प्रस्खलतस् E • ततः] Σ, तत C_{02} **12a** दिवाशयं न] $C_{\Sigma}P_{57}K_{41p}E$, दिवाशयेन्न K_{82}, दिवासयानं K_{10}, दिवाशायं K_{7} **12b** नित्यं] Σ, नित्य K_{10} • ०परेण तु] Σ, ०परेन तु C_{94}, ०परेण च C_{02} **12c** ह्येताः] K_{7}, ह्येता $C_{\Sigma}K_{82}K_{10}P_{57}K_{41p}E$ **12d** स्त्रियो] Σ, स्त्रीयो E • ०कीर्तिताः] Σ, ०कीर्तिता K_{7} **13ab** मार्जारकबकश्वानगोमहीव्रत०] $C_{\Sigma}K_{82}K_{7}P_{57}$, मार्जारबकबश्वानगोमहीव्रत० K_{10}, मार्जारकवकश्वानगोमहीवेक० K_{41p}, मार्जारकश्च श्वानाश्च गोमहीवक E **13c** ०विष्ठ०] Σ, ०विष्टा० E • ०मूत्रं] Σ, ०मूत्र० $C_{45}K_{10}$ **13e** ०मोदन्ति] Σ, ०षादन्ति E **14a** तपोधन] Σ, तपोधनः K_{7}, तपोधनम् $K_{41p}E$

साधयेच्च मनस्तुष्टिं मोक्षसाधनतत्परः ॥८:१४॥

[श्वानव्रतम्]

मूत्रविष्ठे न भूमीषु कुरुते धुनदं सदा ।
तुष्यते भगवान्शर्वः 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 ।

✣

14c साधयेच्च] Σ, साधये च C_{45} • मनस्तुष्टिं] Σ, मनस्तुष्टि० $C_{45}C_{02}$ **14d** ०साधन०] Σ, ०सान० K_7 **15a** मूत्रविष्ठे न] Σ, मूत्रविष्टे च E **15b** धुनदं] Σ, श्वानदः K_{82}, छादनं E **15c** शर्वः] Σ, सर्वः $C_{45}K_{10}$, सव्वः C_{02} **16a** ०वर्चो] Σ, ०वच्चो $C_{45}K_{82}$, ०वर्चा E **16b** गोव्रतिको] Σ, ⸗⸗तिको C_{94} **16c** भीमस्तु०] $C_{02}K_{10}$E, भीमतु० $C_{94}C_{45}K_{82}K_7P_{57}$, भिमस्तु० K_{41p} **17a** कुद्दालैर्दारयन्तो] $K_{82}P_{57}$E, कुद्दालैर्दारयन्नो C_{94}, कुद्दारै दारयन्तो C_{45}, कुदारै दारयन्ता C_{02}, कुद्दालै द्दारयामास K_{10}, कुद्दालै दारयन्तो K_7, कुद्दालै ⸢द्धार⸣यन्तो K_{41p} **17b**] $C_{94}C_{45}K_{82}K_{10}K_7P_{57}$, कीटकोटीशतैरपि $C_{02}K_{41p}$E **17d** ०व्रतः] Σ, ०व्रत K_7 **18b** जितेन्द्रियः] Σ, द्विजेन्द्रियः K_{10} **19a**] $C_{94}C_{45}K_{10}K_7P_{57}^{pc}$, शेषाणामन्तराणाञ्च C_{02}E, शेषान्नमन्नरान्नं च K_{82}, शेषान्नमरान्नं च P_{57}^{ac}, शेषाणमन्तराणाञ्च K_{41p} **19b** नक्तायाचित०] Σ, नक्त⸢या⸣चित० K_7 • च] Σ, वा E **19cd** पञ्चैतत्क०] Σ, पञ्चैते क० C_{02} **20a** ०शेषं] Σ, ०शेषां C_{45}

भृत्यपुत्रकलत्रेभ्यः शेषाशी विघसाशनः ॥८:२०॥

[अन्तरान्नम्]

अन्तरा प्रातराशी च सायमाशी तथैव च ।
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]

अनारभ्य 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॥

⁘

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 ॥

⁘

20d विघसाशनः] $C_{94}K_{82}K_{10}$, विघसासनम् C_{45}, विघसाषिनः C_{02}, विघशासनः K_7, विघसाशनः P^{pc}_{57}, घसाशन P^{ac}_{57}, विघसासनः K_{41p}, विषसासनः E **21a** अन्तरा प्रातराशी] em., अन्तरा प्रान्तराशी $C_\Sigma K_{82}K_7$, अन्तरा क्रन्तराशी K_{10}, अन्तारा प्रात्तराशी P_{57}, अन्तमा प्रान्तराशी च K_{41p}, अन्तसम्प्रान्तराशी E **21b** सायमाशी] $C_{45}C_{02}K_{82}K_{10}K_7P_{57}$, सायमाशीन् C_{94}, नायमाशी K_{41p}, नियमाशी E **21c** ०वासी भवति] Σ, ०वासी च भवति C_{02} **21d** कदाचन] Σ, कदाचनः C_{02} **22a** भोजनं] Σ, नोजनं K_7 **22b** च] Σ, तु C_{45}, om. K_{82} • भोजयेत्] Σ, कारयेत् K_{10} **22c** ०वेले च] $C_{94}C_{02}K_{82}K_{10}P_{57}K_{41p}$, ०वेला च C_{45}, ०वेलो च K_7, ०वेले व E **22d** ०धर्मं समीहता] $C_{94}C_{45}K_{82}K_7P_{57}$, ०धर्मसमीहता $C_{02}K_{10}$, ०धर्म्मसमीहिता K_{41p}, ०धर्म्मः समीहितः E **23a** अनारभ्य य] conj., अनारम्भस्य $C_\Sigma K_{82}K_{10}K_7P_{57}K_{41p}$E **23b** कुर्यान्नि०] Σ, कुर्या नि० K_7 **23c** परैर्दत्तं तु] $C_{94}C_{45}K_{82}P_{57}K_{41p}$, परै दत्तञ्च C_{02}, परै दत्तन्तु K_{10}, परैर्दन्तन्तु K_7E **23d** तमयाचि०] $C_\Sigma K_{82}K_{10}K_7$E, नमयाचि० $P^{ac}_{57}K_{41p}$, तमयाचि० P^{pc}_{57} **24a** भक्ष्यं] Σ, भक्ष्य K_{82} **24c** काङ्क्षेन्नो०] Σ, काङ्क्षे नो० C_{02} • ०युञ्जीत] $C_{02}K_{82}K_{10}K_{41p}$, ०ञ्ञ्त C_{94}, ०यञ्जीत C_{45}, ०भुजीत K_7, ०भुञ्जीत P_{57}E **24d** ०वासः स] $C_\Sigma K_{82}P_{57}$E, ०वास स K_{10}, ०वासस्य K_7, ०वासं स K_{41p}

[नियमेषु मौनव्रतम् (९)]

मिथ्यापिशुनपारुष्यतीक्ष्णवागप्रलापनम् ।
मौनपञ्चकमित्येतद्धारयेन्नियतव्रतः ॥८:२५॥

[मिथ्यावचनम्]

असम्भूतमदृष्टं च धर्माच्चापि बहिष्कृतम् ।
अनर्थाप्रियवाक्यं यत् तन्मिथ्यावचनं स्मृतम् ॥८:२६॥

[पिशुनः]

परश्रीं नाभिनन्दन्ति परस्यैश्वर्यमेव च ।
अनिष्टदर्शनाकाङ्क्षी पिशुनः समुदाहृतः ॥८:२७॥

[पारुष्यम्]

मृतमाता पिता चैव हानि स्थानं कथं भवेत् ।
भुङ्क्ष्व काममसृष्टानां पारुष्यं समुदाहृतम् ॥८:२८॥

[तीक्ष्णवाक्]

हृदि न स्फुटसे मूढ शिरो वा न विदार्यसे ।

25a ०पारुष्य०] $C_{94}C_{45}K_{82}K_{10}K_7P_{57}$, ०संभिन्ना C_{02}, संभिन्नां K_{41p}, ०याभिन्ना E **25b** ०तीक्ष्णवाग०] conj., ०स्पृष्टवाग० $C_{94}C_{45}K_{82}K_{10}K_7P_{57}$, पृष्टवाक० C_{02} K_{41p}, पृष्तेवाक० E **25c** मौनपञ्चक०] $C_{94}C_{45}K_{10}$, मौनं पञ्चक० $C_{02}K_{82}K_7K_{41p}$ E, मौनम्पञ्च० P_{57} • ०त्येत०] Σ, ०त्ये० P_{57}^{ac} **25d** ०रयेन्नि०] Σ, ०रयन्नि० E **26a** ०दृष्टं च] Σ, दृष्ट्वञ्च C_{02} **26b** धर्माच्चापि] $C_{94}C_{45}K_{82}K_{10}K_7P_{57}$, धर्मश्चापि $C_{02}K_{41p}$, धर्मं चापि E • बहिष्कृतम्] $C_{94}C_{45}K_{82}K_7P_{57}$, बहिष्कृतः C_{02}E, नहिष्कृतं K_{10}, बहिस्कृतंः K_{41p} **26c** अनर्था०] $C_{94}C_{45}K_{82}K_{10}K_7P_{57}$, अनर्थ० C_{02} K_{41p}E **26cd** ०वाक्यं यत्तन्मि०] $C_{94}C_{45}K_{82}P_{57}K_{41p}$, वक्तार तं मि० C_{02}, वाक्य यत्तन्मि० K_{10}, वाक्यं यन्तन्मि० K_7E **26d** स्मृतम्] $C_{94}C_{02}K_{82}K_{10}K_7P_{57}K_{41p}$E, स्मृतः C_{45} **27a** परश्रीं ना०] $C_{94}C_{45}K_{82}K_7P_{57}$, परस्त्री ना० $C_{02}K_{41p}^{pc)}$E, परस्त्री-न्ना० K_{10}, परस्त्री श्री ना० $K_{41p}^{ac)}$ • ०भिनन्दन्ति] Σ, ०भिनन्ति C_{45}, ०भिन्नन्दन्ति C_{02} **27b** परस्यैश्वर्य०] Σ, परसैश्वर्य० C_{45} **27c** ०दर्शना०] $C_{94}C_{45}K_{82}K_7P_{57}$E, ०दृब्भना० C_{02}, ०दर्शनां K_{10}, ०दशना० K_{41p} **27d** पिशुनः] Σ, पिशुन C_{02} **28a** मृत०] Σ, मृता P_{57}^{pc} **28b** ०स्थानं] Σ, ०स्थान $C_{45}C_{02}$ **28c** भुङ्क्ष्व] K_7P_{57}, भुक्त्व C_{94}, भुक्त्वा $C_{45}C_{02}$, भुंक्षे K_{82}, भुक्ष K_{10}, भुक्ते K_{41p}, भुक्ता E • काम-ममृष्टानां] $C_{94}K_{82}K_7P_{57}$E, कममसृष्टानां C_{45}, कामसुसमृष्तानां C_{02}, काममुमृष्ताना K_{10}, पारुष्यमृष्टना K_{41p} **29a** स्फुटसे] Σ, स्फुटय K_{10}

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 सर्वां सभां नन्दति ।
वक्त्राच्चोत्पलगन्धमस्य सततं वायन्ति गन्धोत्कटाः
शास्त्रानेकसहस्रशो गिरि नरः प्रोच्चार्यते निर्मलम् ॥८:३३॥

[नियमेषु स्नानम् (१०)]

30a ०युद्धं] Σ, ०युद्धश् E 30b ०कथ०] $K_{10}K_7$, ०कष० $C_\Sigma K_{82}P_{57}$, ०कर्ष० K_{41p}E 30cd पञ्चैतत्की०] Σ, पञ्चैते की० K_{10}, पञ्चैतत्की० K_7 30d मे] Σ, ते E 31a कार्यं] Σ, कार्या K_{10} 31b वाक्य०] $C_{94}C_{45}K_{82}K_7P_{57}$E, वाक्यं $C_{02}K_{10}K_{41p}$ • ०सौभाग्य०] Σ, ०सौभार्य० C_{45} 31c ०भिन्नं] Σ, ०भिन्न C_{02}, ०दिग्धं E 32b दूषितः] Σ, दूषित C_{02}, भूषितः E 32c जन्मे जन्मे] C_{45} $C_{02}K_{82}K_{41p}$E, जन्म जन्म $C_{94}K_{10}K_7P_{57}$ • दुर्गन्धो] $C_{94}K_{10}K_7P_{57}K_{41p}$, दुग्गन्धो C_{45}, दुर्गन्धा C_{02}, दुगन्धो K_{82}, दृगन्धो E 33a तस्मान्मौ०] $C_{02}K_{10}K_7P_{57}K_{41p}$ E, ‥त्मौ० C_{94}, तस्मात्मौ० $C_{45}K_{82}$ • सदैव] $C_{94}C_{45}K_{82}P_{57}$E, सदेव $C_{02}K_7K_{41p}$, सुदैत्य K_{10} • कुर्वीत यो निश्चितम्] $C_{94}C_{45}K_7P_{57}K_{41p}$E, कुर्वन्ति येन्निश्चितम् C_{02} K_{82}, कुर्वन्ति योन्निश्चित K_{10} 33b अलङ्घ्यता च] Σ, अलंघ्यताञ्च $C_{02}K_7K_{41p}$E • सर्वां सभां] $C_{94}K_{82}P_{57}K_{41p}$E, सर्वा सभा $C_{45}K_7$, सर्वः सभान् C_{02}, सर्वा सुभा K_{10} 33c वक्त्राच्चोत्पलगन्धमस्य] $C_{94}C_{45}K_7P^{ac}_{57}K_{41p}$, वक्त्रं चोत्पलमस्य C_{02}, वक्त्रं चोत्पलगन्धमस्य K_{82}, वक्त्रं चोत्पल॰गन्धमस्य K_{10}, वक्त्राश्चोत्पलगन्धमस्य P^{pc}_{57}, वक्त्राच्चोतरगन्धमस्य E 33d ०सहस्रशो] Σ, ०सहस्राशो C_{45} • ०मलम्] C_{94} $K_{82}K_{10}K_7P_{57}$, ०मलः $C_{45}C_{02}K_{41p}$E

स्नानं पञ्चविधं चैव प्रवक्ष्यामि यथातथम् ।
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 ब्रह्मनानुमतिः कृता ॥८:३८॥

चतुराश्रमतो ऽधिक्यं व्रतं पाशुपतं कृतम् ।
तस्मात्पाशुपतं श्रेष्ठं भस्मधारणहेतुतः ॥८:३९॥

[वारुणं स्नानम्]

✣

34a पञ्चविधं] Σ, पञ्चवि C_{45} **34b** यथातथम्] Σ, ⏑⏑तथम् C_{94} **34c** आग्नेयं] Σ, आग्नेये K_{10} • वारुणं] Σ, ब्राह्मणं $K_{41p}E$ • ब्राह्म्यं] Σ, ब्रह्म्यं K_7 **35a** स्नानं] Σ, स्नाना K_{82}^{ac} **35b** ०गुणं] Σ, ०गुण० K_7 **36a** तस्माद्भस्म प्रयुञ्जीत] Σ, ⏑⏑⏑⏑⏑⏑⏑त K_{10} **36b** मला०] Σ, पला० K_{41p} **36c** सर्व०] Σ, ⟨ए⟩ना० K_{41p} **37a** त्र्यायुषं कृत्वा] Σ, त्र्यायु⏑⏑⏑ C_{94}, त्र्यायुष्यं कृत्वा P_{57} **37b** ०व्रते] Σ, ०व्रत० $K_{41p}E$ **37c** ऋषयः सर्वे] Σ, ऋषिभिर्सर्वैः E **38a** मुक्ता] Σ, मुक्ताः E **38b** ०र्दिताः] Σ, ०र्त्तिताः C_{45} **38c** भस्मानुशंसं दृष्ट्वैव] corr. Törzsök, भस्मानुसंसं दृष्ट्यैव C_{94}, भस्मानुशंसां दृष्ट्व C_{45}, भस्मानुसंसदृष्टैव $C_{02}K_{10}$, भस्मानुसंसन्दृष्ट्वैव K_{82}, भस्मानुशंसंदृष्ट्यैवं K_7, भस्मानुशंसं दृष्टैव P_{57}, भस्मानुशंसं ⟨दृष्टै⟩व K_{41p}, भस्मना शं प्रदृश्यैवं E **38d** ब्रह्मणानुमतिः] em., ब्रह्मणानुमता $C_\Sigma K_{82}$ $K_{10}K_7P_{57}$, ब्राह्मणानुमतो $K_{41p}E$ • कृता] em., कृतः $C_{94}C_{45}K_{10}K_7P_{57}K_{41p}E$, कृतिः C_{02}, कृताः K_{82} **39a** चतुराश्रमतो] $C_{45}C_{02}K_{10}P_{57}E$, चातुराश्रमतो $C_{94}K_7$ K_{41p}, चतुराश्रतो K_{82}^{ac}, चातुराश्रमतो K_{82}^{pc} **39ab** ऽधिक्यं व्रतं पाशुपतं कृतम्] Σ, ⟨धिक्यव्रतपाशुपत⟩⏑⏑⏑ K_{10} (tops of akṣaras lost) **39c** तस्मात्पाशुपतं श्रेष्ठं] Σ, om.K_{10} **39d** ०हेतुतः] em. Törzsök, ०हेतवः $C_{94}C_{45}K_{82}K_7P_{57}K_{41p}E$, ०हेतुना C_{02}, ०हेतुनुतः K_{10}

वारुणं सलिलं स्नानं कर्तव्यं विविधं नरैः ।
नदीतोयतडागेषु प्रस्रवेषु ह्रदेषु 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 ॥

[दिव्यं स्नानम्]

वर्षतोयाम्बुधाराभिः प्लावयित्वा स्वकां तनुम् ।
स्नानं दिव्यं वदत्येव जगदादिमहेश्वरः ॥८:४३ ॥

इति नियमविभागः पञ्चभेदेन विप्र
निगदित तव पृष्टः सर्वलोकानुकम्प्य ।
सकलमलपहारी धर्मपञ्चाशदेतन्
न भवति पुनजन्म कल्पकोट्यायुते ऽपि ॥८:४४ ॥

॥ इति वृषसारसंग्रहे नियमप्रशंसा नामाध्यायो ऽष्टमः ॥

✣

40a वारुणं] $C_{45}C_{02}K_{82}K_{10}P_{57}E$, वा⏑⏑ C_{94}, वारुणा K_7^{ac}, वारुण K_7^{pc}, वरुणं K_{41p} • सलिलं] $C_{\Sigma}K_{82}K_{10}P_{57}$, सलिल० $K_7K_{41p}E$ **40b** विविधं नरैः] $C_{\Sigma}K_{82}K_{41p}$, विविन्नरैः K_{10}, विधिवन्नरैः $K_7P_{57}E$ **40c** ०तडागेषु] Σ, ०तडागेवा K_{10} **40d** प्रस्रवेषु] Σ, प्रयेवेषु K_{10}, प्रभवेषु K_7 **41a** विप्रेन्द्र] Σ, विपेन्द्र K_7P_{57} **41b** विदुर्बु०] Σ, विर्दुर्बु० K_7 **42d** ०क्तं] Σ, ०क्त K_{10} **43b** तनुम्] Σ, तनं K_7 **43c** दिव्यं] Σ, दिव्य $K_{10}K_{41p}$ **43d** जगदादि०] Σ, गजदादि० C_{45} **44a** ०भागः] Σ, ०भागं K_7 **44b** निगदित तव] E, निगदितस्तव $C_{\Sigma}K_{82}K_{10}K_7P_{57}K_{41p}$ (unmetr.) • ०कम्प्य] C_{94}, ०कम्प $C_{45}C_{02}K_{82}K_7P_{57}$, ०कम्पः K_{10}, ०कम्प्यः $K_{41p}E$ **44c** ०पहारी] $C_{45}C_{02}K_{10}$, ०पहारि $C_{94}K_7$(unmetr.), ०प्रहारि $K_{82}P_{57}K_{41p}$, ०पहारे E • ०पञ्चाशदेतन्] $C_{94}C_{45}K_{82}K_{10}^{pc}K_7P_{57}$, ०पञ्चाशमेतन् $C_{02}K_{41p}E$, ०पञ्चादेतन् K_{10}^{ac} **44d** पुनजन्म] $C_{02}K_{10}$, पुनर्जन्म $C_{94}K_{82}K_7P_{57}K_{41p}E$, पुन⟨र्जर्म⟩ C_{45}

✣

Colophon: इति वृषसारसंग्रहे नियमप्रशंसा नामाध्यायो ऽष्टमः] P_{57}, इति वृषसारसंग्रहे नियमप्रशंसा नामाध्याय अष्टमः $C_{94}K_{82}K_{41p}$, om.C_{45}, इति वृषसारसंग्रहे नियमप्रशंसा नामाध्यायाष्टमः $C_{02}K_{10}$, इति वृषसारसंग्रहे नियमप्रशंसा नामाध्यायाऽष्टमः K_{7}, इति वृषसारसंग्रहे नियमप्रशंसा नाम अष्टमो ऽध्यायः E

[सप्तदशमो ऽध्यायः]

सत्यभामा स्वकं भर्त्रा दत्त्वा नारदसत्कृतम् ।
दानस्यास्य प्रभावेन अक्षयं त्रिदिवं गतः ॥ १७:५० ॥

50a ०भामा] em., ०भामः $C_{94}C_{45}P_{57}K_{41p}$, ०भासः K_{82} • भर्त्रा] em., भर्ता $C_{94}C_{45}K_{82}P_{57}K_{41p}$ 50b नारद०] Σ, नार० C_{45} 50c दानस्यास्य] Σ, दानास्यास्य K_{41p}

An Annotated Translation

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[aṣṭamo 'dhyāyaḥ]
[Chapter Eight]

[*niyameṣu svādhyāyaḥ* (5) —
The fifth Niyama-rule: Study]

pañcasvādhyāyanaṃ kāryam ihāmutra sukhārthinā |
śaivaṃ sāṃkhyaṃ purāṇaṃ ca smārtaṃ bhāratasaṃhitām ‖ 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 should study] Śaiva [teachings], Sāṃkhya [philosophy], the Purāṇa[s], the Smārta [tradition] and the *Bhāratasaṃhitā* [i.e. the *Mahābhārata*].

śaivaṃ tattvaṃ vicinteta śaivapāśupatadvaye |
atra vistarataḥ proktaṃ 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.

saṃkhyātattvaṃ tu sāṃkhyeṣu boddhavyaṃ tattvacintakaiḥ |
pañcatattvavibhāgena kīrtitāni maharṣibhiḥ ‖ 8:3 ‖

Those who reflect on the truth (*tattva*) can grasp the truth of enumeration [of ontological principles/reality levels] (*saṃkhyātattva*) from Sāṃkhya [texts]. The great sages taught [those twenty-five] *tattva*s [of Sāṃkhya] as being in groups of five.

purāṇeṣu mahīkoṣo vistareṇa prakīrtitaḥ |
adhordhvamadhyatiryaṃ ca yatnataḥ sampraveśayet ‖ 8:4 ‖

In the Purāṇas it is the sheath[s]/layers of the world that are described extensively. One can definitely enter [the realms] below, above, in the

8.1 The form *svādhyāyana*, for the more standard *svādhyayana*, does occur in several, typically Buddhist, texts. See, e.g., the *Mahāpratisarā-mahāvidyārājñī* (Hidas 2011, 153): *mahāyānodgrahaṇalikhanavācanapaṭhanasvādhyāyanaśravaṇadhāraṇābhiyuktānāṃ paripālikeyaṃ mahādhāraṇī*. Note the accusative ending of °*saṃhitām*. One may correct it to the nominative, or rather supply an active verb such as *adhīyāt*. I have choosen the latter in the translation.

8.2 Note that both *śaivaṃ tattvaṃ* in *pāda* a and the reading *śaivapāśupatadvaye* in *pāda* b are weakly attested. In spite of these uncertainties, I think that this form of the current half-verse is the only one that yields the appropriate meaning. Alternatively, read *śaivatattvaṃ* in *pāda* a; compare 8.3a.

8.3 In *pāda* d, *kīrtitāni* picks up an implied *tattvāni*.

middle, and horizontally [all around].

smārtaṃ varṇāśramācāraṃ dharmanyāyapravartanam |
śiṣṭācāro 'vikalpena grāhyas tatra aśaṅkitaḥ ‖ 8:5 ‖

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 it without hesitation, with certainty.

itihāsam adhīyānaḥ sarvajñaḥ sa naro bhavet |
dharmārthakāmamokṣeṣu saṃśayas tena chidyate ‖ 8:6 ‖

A man who studies the legend[s] (*itihāsa*) will become omniscient. [All his] doubts about religious duty (*dharma*), finanicial gain (*artha*), carnal desires (*kāma*) and liberation (*mokṣa*) will be eliminated.

[*niyameṣv upasthanigrahaḥ* (6) —
The sixth Niyama-rule: Sexual restraint]

śṛṇuṣvāvahito vipra pañcopasthavinigraham |
striyo vā garhitotsargaḥ svayaṃmuktiś ca kīrtyate |
svapnopaghātaṃ viprendra divāsvapnaṃ ca pañcamaḥ ‖ 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 fantasising, as the fifth.

[*striyaḥ* —
Women]

agamyā strī divā parve dharmapatny api vā bhavet |
viruddhastrīṃ na seveta varṇabhraṣṭādhikāsu ca ‖ 8:8 ‖

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. E's silent emendation to *samprabodhayet* is understandable since to 'enter' these realms the study of the Purāṇas makes little sense, at least when taken literally. Kengo Harimoto has suggested emending to *sampradeśayet*.

8.5 Compare *pāda*s ab with 3.15cd: *smārto varṇāśramācāro yamaiś ca niyamair yutaḥ*. The term *smārta* seems to be used here in the sense of Dharmaśāstra. The *avagraha* in *'vikalpena* is not to be found in the witnesses and has therefore been supplied by the editor. The form *aśaṅkitaḥ* is less then perfect here, and may have been intended as an ablative (*aśaṅkā-taḥ*), as suggested by Judit Törzsök, or adverbially (*aśaṅkitam*), or even more probably as a loosely added subject (for *aśaṅkitena*).

8.6 As it is clear from 8.1d, what is primarily meant by *itihāsa* is the *Mahābhārata*.

A woman is not to be approached sexually in the daytime and on the four nights 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 who has lost her class (*varṇa*) or is [of a] superior [*varṇa* than oneself].

[*garhitotsargaḥ* —
Forbidden ejaculation]

ajameṣagavādīnāṃ vaḍavāmahiṣīṣu 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.

[*svayaṃmuktiḥ* —
Masturbation]

ayonikaṣaṇā vāpi apānakaṣaṇāpi vā |
svayaṃmuktir iyaṃ jñeyā tasmāt tāṃ parivarjayet ‖ 8:10 ‖

Rubbing himself against something else than a female sexual organ or rubbing his anus, are called masturbation (*svayaṃmukti*), therefore these are to be avoided.

8.8 Understand *parve* as *parvani* (thematisation of the stem in *-an*).

Compare Manu 11.175 (Olivelle's edition and translation): *maithunaṃ tu samāsevya puṃsi yoṣiti vā dvijaḥ | goyāne 'psu divā caiva savāsāḥ snānam ācaret* ‖ ('If a twice-born has sexual intercourse with a man or a woman in an ox-cart, on water, or during the day, he should bathe with his clothes on.'); and Manu 3.45 (Olivelle's edition and translation): *ṛtukālābhigāmī syāt svadāraniratah sadā | parvavarjaṃ vrajec caināṃ tadvrato ratikāmyayā* ‖ ('Finding his gratification always in his wife, he should have sex with her during her season. Devoted solely to her, he may go to her also when he wants sexual pleasure, except on the days of the moon's change.') The nominative °*strī* in *pāda* in most witnesses may be the result of an eyeskip to *strī* in *pāda* a. Note how the paper MS is the only one transmitting a fully correct form.

8.9 Understand °*ādīnāṃ* 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*.

8.10 The conjecture in *pāda* a involves minimal intervention and makes the sentence much more meaningful than the version transmitted. (Consider also *ayonya*°.) Compare Manu 11.174 (Olivelle's edition and translation): *amānuṣīṣu puruṣa udakyāyām ayoniṣu | retaḥ siktvā jale caiva kṛcchraṃ sāṃtapanaṃ caret* ‖ 'If someone ejaculates his semen in non-human females, in a man, in a menstruating woman, in any place other than the vagina, or on water, he should perform the Sāntapana penance...' The variant *strī* for *tāṃ* in *pāda* d in the E may be one example of the numerous silent interventions made by Naraharināth in his edition.

[*svapnaghātam* —
Offence while sleeping]

svapnaghātaṃ dvijaśreṣṭha aniṣṭaṃ paṇḍitaiḥ sadā |
svapne strīṣu ramante ca retaḥ prakṣarate tataḥ ‖ 8:11 ‖

Offence while sleeping, O best of Brahmins, has always been [considered] undesirable by the learned. [If] one enjoys women while dreaming, his semen will issue.

[*divāsvapnam* —
Daydreaming]

divāśayaṃ na kartavyaṃ nityaṃ 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]

mārjārakabakaśvānagomahīvratapañcakam |

[*mārjārakavratam* —
The Cat Observance]

svaviṣṭhamūtraṃ bhūmīṣu chādayed dvijasattama |
sūryasomānumodanti mārjāravratikeṣu ca ‖ 8:13 ‖

[Hear about] the five religious observances [called] the cat, the heron, the dog, the cow, and the earth. He buries his own urine and fæces in the ground, O truest Brahmin. He rejoices [seeing] the sun and the moon when performing the cat observance.

[*bakavratam* —
The Heron Observance]

bakavac cendriyagrāmaṃ suniyamya tapodhana |
sādhayec ca manastuṣṭiṃ mokṣasādhanatatparaḥ ‖ 8:14 ‖

8.12 It is not crystal clear why 'sleeping by day' or 'daydreaming/fantasising' should count as one of the offences against sexual restraint. A line may have dropped out here. *Pāda*s 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 *svaviṣṭhāmūtra bhūmīṣu* (*pathyā* with stem form noun). Note the stem form *sūryasoma* for *sūryasomau* (*sūryasomāv anu*°) in *pāda* e. It is not entirely clear why cats would rejoice seeing the Sun and the Moon. Perhaps this remark refers to the fact that cats can be active both in the daytime and at night.

O great ascetic, one should suppress all his senses like a heron, and should cultivate the peace of the mind, focusing on achieving liberation.

[*śvānavratam* —
The Dog Observance]

mūtraviṣṭhe na bhūmīṣu kurute dhunadaṃ sadā |
tuṣyate bhagavān śarvaḥ śvānavratacaro yadi ‖ 8:15 ‖

[He does] not [bury] his urine and fæces in the ground, and he barks constantly. Lord Śarva [i.e. Śiva] is satisfied when one practises the dog observance.

[*govratam* —
The Cow Observance]

mūtravarco na rudhyeta sadā govratiko naraḥ |
bhīmas tuṣṭikaraś caiva purāṇeṣu nigadyate ‖ 8:16 ‖

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). More specifically, herons apply 'meditation,' so to say, when fishing, as Olivelle points out commenting on Manu 7.106a (*bakavac cintayed arthān*), quoting Bhāruci's explanation ad loc.: 'Just as naturally in order to catch a mass of fish who are safe in their water-fort the 'heron' finds an effective means to take them by employing meditation, after dedicating himself to the task, so the king should not be despondent realizing that if one employs abundant thought on one's affairs even aims very difficult to achieve are attained.' Olivelle 2005, 298. (*yathā abdurgāśrayaṃ matsyabalaṃ svabhāvatas tadgrahaṇārthaṃ bakaḥ paryupāsanayā tadgrahaṇopāyaṃ dhyānayogād āsādayati, evam arthacintābhiyogātiśayena suduṣprāpā apy arthā āsādyanta iti matvā na nirvedaṃ gacchet* |)

8.15 *dhunadaṃ* ('barking'?) in *pāda* b may not be the intended form; perhaps understand *dhunanaṃ* (related to *dhvanana*), or emend to *dhvananaṃ*. A possible expanation 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 ?CHECKThis 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 sutaṃ. ekaṃ samayaṃ bhagavā koliyesu viharati haliddavasanaṃ nāma koliyānaṃ nigamo. atha kho puṇṇo ca koliyaputto govatiko, acelo ca seniyo kukkuravatiko yena bhagavā tenupasaṅkamiṃsu...* 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.'

A person practising the Cow Observance should never hold back his urine and fæces. This is a terrifying [observance] that gives satisfaction, [as] stated in the Purāṇas.

[*mahīvratam* —
The Earth Observance]

kuddālair dārayanto 'pi kīlakoṭiśataiś citaḥ |
kṣamate pṛthivī devī evam eva mahīvrataḥ ‖ 8:17 ‖

Splitting [the earth] with spades and laid out on hundreds of pointed wedges: Goddess Earth bears [this] patiently. This is exactly how one can practise the earth vow.

8.16 I prefer reading *bhīma* and *tuṣṭi*° as two separate words, the first one either in stem form ($C_{94}C_{45}K_{82}K_{7}P_{57}$) or as *bhīmaṣ* ($C_{02}K_{10}E$) 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 *bhīmaṣ tuṣṭikaraś* to *bhīmaṃ tuṣṭikaraṃ* 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 Pāśupatas, Acharya 2013, 116–118, quotes *Jaiminīyabrāhmaṇa* 2.113, which contains the phrase *yatra yatrainaṃ viṣṭhā vindet tat tad vitiṣṭheta*, in Acharya's translation: 'Wherever he feels the urge to evacuate fæces, right there he should evacuate.' This is an instruction in a Vedic text that is close to what the VSS teaches above. Incidentaly, the *Jaiminīyabrāhmaṇa* adds: *tena haitenottaravayasy e* [*va*] *yajeta* (translated in Acharya 2013, 118 as: 'One should perform this [sacrifice] in the final years of one's life').

8.17 While *dārayanto* as an active participle in the masculine nominative is acceptable as an irregular form, the precise interpretation of *pāda*s 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 C_{02} and E might be transmitting the correct reading, and then the reference would be to soil piled up by millions of insects (*kīṭakoṭi*°), instead of points of wedges (*kīlakoṭi*°). 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 medinīm aspṛśaṃs tadā*: 'Then he lay there on his bed of arrows, without touching the ground' (MBh 6.115.8ab). The word *cita* is used in the same context in MBh 12.47.4ab: *vikīrṇāṃśur ivādityo bhīṣmaḥ śaraśataiś citaḥ*: '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 śāṃtanave hate*: 'The Earth cried out when Bhīṣma, the son of Śaṃtanu, was killed.'

In BhavP 4.121, called 'The Description of eighty-five observances' (*vratapañcāśītivarṇana*), we find this on *mahīvrata*: *dadyāt triṃśatpalād ūrdhvaṃ mahīṃ kṛtvā tu kāṃcanīm| kulācalādrisahitāṃ tilavastrasamanvitām‖ 152‖ tiladroṇopari gatāṃ brāhmaṇāya kuṭuṃbine| dinaṃ payovratas tiṣṭhed rudraloke mahīyate‖ 153‖ etan*

vratapañcakam ity etad yaś careta jitendriyaḥ |
sa cottamam idaṃ lokaṃ 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 pañcaitat kathayiṣyāmi tac chṛṇu ‖ 8:19 ‖

Eating leftovers, [not] eating in-between [breakfast and dinner], eating [only] at night, eating food obtained without solicitation, and fasting: listen, I shall teach you these five.

[*śeṣānnam* —
Eating leftovers]

vaiśvadevātithiśeṣaṃ pitṛśeṣaṃ ca yad bhavet |
bhṛtyaputrakalatrebhyaḥ śeṣāśī vighasāśanaḥ ‖ 8:20 ‖

[He who eats] the leftovers belonging to all the gods, to guests, and to the ancestors, he who eats the leftovers (*śeṣāśin*) of servants, sons and wives, is [called in general] the one who consumes the remains of food (*vighasāśana*).

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 *pala*s (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 æons.' (I take the values for weights from Olivelle 2005, 997.) MatsP 101.52 gives similar instructions, as are the descriptions of the *dharāvrata* and the *śubhadvādaśī* observance in Kane 1941–1962, v. 5, 321 and 429. 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 *lokaṃ* 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. Perhaps emend to *paraṃ*, as suggested by Florinda De Simini.

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.

8.20 *Pāda* a is a *sa-vipulā*.

[*antarānnam* —
[Not] eating in-between breakfast and dinner]

antarā prātarāśī ca sāyamāśī tathaiva ca |
sadopavāsī bhavati yo na bhuṅkte kadācana ‖ 8:21 ‖

if he never eats between breakfast and dinner, he will be regarded as one who is always fasting.

[*naktānnam* —
Eating [only] at night]

na divā bhojanaṃ kāryaṃ rātrau naiva ca bhojayet |
naktavele ca bhoktavyaṃ naktadharmaṃ samīhatā ‖ 8:22 ‖

One should eat neither in the daytime nor in the evening, and should eat [only] at nighttime (*naktavelā*) if he wishes to follow the practice of [eating only at] night (*naktadharma*).

[*ayācitānnam* —
Eating food obtained without solicitation]

anārabhya ya āhāraṃ kuryān nityam ayācitam |
parair dattaṃ tu yo bhuṅkte 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]

bhakṣyaṃ bhojyaṃ ca lehyaṃ ca coṣyaṃ peyaṃ ca pañcamam |
na kāṅkṣen nopayuñjīta 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*).

8.21 My translation here follows the parallel verse in the MBh and is based on the one in 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 *prāntarāśī* definitely required an emendation.

8.22 Note °*vele* for °*velāyāṃ* in *pāda* c. On *naktabhojana*, see ŚDhŚ 10.

8.23 *anārambhasya* ('of someone who has not yet started/initiated') in *pāda* a seems suspect, hence my conjecture (*anārabhya ya*) that involves mininal intervention and yields better sense. I take *ayācitam* in *pāda* b adverbially. Note the accusative with the passive in *pāda* d (*tam... ucyate*).

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 ṣaḍannasya madhurādyāś ca ṣaḍguṇāḥ* ‖.

[*niyameṣu maunavratam* (9) —
The ninth Niyama-rule: Silence]

mithyāpiśunapāruṣyatīkṣṇavāg apralāpanam |
maunapañcakam ity etad dhārayen niyatavrataḥ ‖ 8:25 ‖

One who is disciplined in religious observances should observe silence [i.e. should avoid] with regards these five: deceitful speech, malignant speech, insult, abusive speech, and babble.

[*mithyāvacanam* —
Deceitful speech]

asambhūtam adṛṣṭaṃ ca dharmāc cāpi bahiṣkṛtam |
anarthāpriyavākyaṃ yat tan mithyāvacanaṃ 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* —
Malignancy]

paraśrīṃ nābhinandanti parasyaiśvaryam 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 somebody utters malignant speech.

[*pāruṣyam* —
Insult]

mṛtamātā pitā caiva hāni sthānaṃ kathaṃ bhavet |
bhuṅkṣva kāmam amṛṣṭānāṃ pāruṣyaṃ samudāhṛtam ‖ 8:28 ‖

'[May your] mother and father be dead! [May you have] failure (*hāni*)! Why [do you] even exist? Enjoy the love of unclean women!' [These are] called insult.

8.25 *pāruṣya* seems to be the correct reading in *pāda* a, as opposed to C_{02}'s *saṃbhinnā*, because in the following a short section on the category of *pāruṣya* is coming up (in 8.28). As far as the readings *spṛṣṭavāg* and *pṛṣṭavāg* are concerned, I suppose *pṛṣṭavāg* is not inconceivable (as suggested by Judit Törzsök), for in 8.29 it is, in a way, questions that are given as relevant examples. Another possibility, as suggested by Kengo Harimoto, could be *mṛṣāvāg* ('lying'), although this does not fully fit the corresponding examples. All in all, I conjectured *tīkṣṇavāg* here, relying on the same verse, 8.29. As it will become clear below, *apralāpa* stands for *asatpralāpa*.

8.28 My translation of *pāda* b, or rather of the whole verse, is tentative. I am not at all certain that I understand correctly what these abusive words imply.

[*tīkṣṇavāk* —
Verbal abuse]

hṛdi na sphuṭase mūḍha śiro vā na vidāryase |
evamādīny anekāni tīkṣṇavādī 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* —
Babble]

dyūtabhojanayuddhaṃ ca madyastrīkatham eva ca |
asatpralāpaḥ pañcaitat kīrtitaṃ me dvijottama ‖ 8:30 ‖

Stories about gambling, food, fights, drinking, and women are five [examples of] babble. [Thus] have I taught [reasons for observing silence], O excellent Brahmin.

maunam eva sadā kāryaṃ vākyasaubhāgyam icchatā |
apāruṣyam asambhinnaṃ vākyaṃ satyam udīrayet ‖ 8:31 ‖

Those who long for eloquent speech should always observe silence. One should speak true words without insult and idle talk.

yas tu maunasya no kartā dūṣitaḥ sa kulādhamaḥ |
janme janme ca durgandho mūkaś caivopajāyate ‖ 8:32 ‖

He who does not observe silence is defiled and is the black sheep of the family. For a number of rebirths, [his mouth] will stink and he will become mute.

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, strīkathā*. There are various definitions of *asatpralāpa*, of which the most useful for understanding this verse is perhaps Siṃhabhūpāla's (*Rasārṇavasudhākara* 3.382–383): *asambaddhakathālāpo 'satpralāpa itīritiaḥ* ('Relating something incoherent is called *asatpralāpa*.') This is illustrated with an incoherent and illogical verse from the play *Vīrabhadravijṛmbhaṇa*. 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 tipically Aiśa 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 one reads *janme janme tu yā jātiṃ*, see Kiss 2015, 83 and 128ff). Thematisation of stems in *-an* occurs also in the epics, see Oberlies 2003, 88 (3.10).

tasmān maunavrataṃ sadaiva sudṛḍhaṃ kurvīta yo niścitaṃ
vācā tasya alaṅghyatā ca bhavati sarvāṃ sabhāṃ nandati |
vaktrāc cotpalagandham asya satataṃ vāyanti gandhotkaṭāḥ
śāstrānekasahasraśo 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 everybody in the assembly rejoice. The fragrance of lotuses CA [and other kinds of] SATATAM ! rich fragrances will blow from his mouth. Thousands of faultless *śāstra*s will be declared in the words of this person.

[*niyameṣu snānam* (10) —
The tenth Niyama-rule: Bathing]

snānaṃ pañcavidhaṃ caiva pravakṣyāmi yathātatham |
āgneyaṃ vāruṇaṃ brāhmyaṃ vāyavyaṃ divyam eva ca ‖ 8:34 ‖

I shall teach you the five kinds of bathing as they really are: fire bath, water bath, Vedic bath, wind bath and divine bath.

[*āgneyaṃ snānam* —
Fire bath]

āgneyaṃ bhasmanā snānaṃ toyāc chataguṇaṃ phalam |
bhasmapūtaṃ pavitraṃ ca bhasma pāpapraṇāśanam ‖ 8:35 ‖

Fire bath is [performed] with ashes. Its fruits are a hundred times bigger than [those of a] water [bath]. For [anything] cleaned with ashes is pure. 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.

8.33 Note the 'muta cum liquida' licence in °*vrataṃ*: the last syllable of *mauna*° counts as light. In *pāda* b, understand *nandati* as causative. To make sense of *pāda* d, we are forced to take *śāstra* as a stem form noun and *naraḥ* as a (regular) genitive from *nṛ*. (I thank Judit Törzsök for this interpretation.)

8.34 For a similar set of five types of baths, see, e.g., Parāśarasmṛti 12.9–11: *snānāni pañca puṇyāni kīrtitāni manīṣibhiḥ| āgneyaṃ vāruṇaṃ brāhmaṃ vāyavyaṃ divyam eva ca‖ āgneyaṃ bhasmanā snānam avagāhya tu vāruṇam| āpo hi ṣṭheti ca brāhmaṃ vāyavyaṃ gorajaḥ smṛtam‖ yat tu sātapavarṣeṇa tat snānaṃ divyam ucyate| tatra snātvā tu gaṅgāyāṃ snāto bhavati mānavaḥ‖*. Similar passages are to be found, e.g., at PadmaP 1.47.4ff, Revakhanda 177.6ff, and in a citation attributed to Bhṛgu in Maskari's commentary ad Gautamadharmasūtra 2.14.

bhasmanā tryāyuṣaṃ kṛtvā brahmacaryavrate sthitam |
bhasmanā ṛṣayaḥ sarve pavitrīkṛtam ātmanaḥ ‖ 8:37 ‖

> Drawing [the sectarian marks on their foreheads while reciting] the Tryāyuṣa [mantra], observing chastity, all the sages purified themselves with ashes.

bhasmanā vibudhā muktā vīrabhadrabhayārditāḥ |
bhasmānuśaṃsaṃ dṛṣṭvaiva brahmanānumatiḥ 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 'dhikyaṃ vrataṃ pāśupataṃ kṛtam |
tasmāt pāśupataṃ śreṣṭhaṃ bhasmadhāraṇahetutaḥ ‖ 8:39 ‖

8.37 Note *tryāyuṣa* in the sense of the three *puṇḍra*-lines on the forehead and compare with 11.28c. Understand *sthitam* as *sthitaḥ* or rather *sthitāḥ* if we are to connect this line to the next (8.37cd). Understand *pavitrīkṛtam* as *pavitrīkṛtvantaḥ*. The reference here may be to a story in which Kaśyapa and other Ṛṣis are burnt to ashes, to be later reanimated by Vīrabhadra, 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 | kaśyapādiyutā devāḥ pūrvam abhyāgaman girim | śokaraṃ nāma vikhyātaṃ girimadhye suśobhanam* ‖ 2 ‖ *nānāvihaṃgasaṃkīrṇaṃ nānāmuniganāśrayam | vāsudevāśrayaṃ ramyam apsarogaṇasevitam* ‖ 3 ‖ *vicitravṛkṣasaṃvītaṃ sarvartukusumojjvalam | tathāvidhaṃ praviśyaite giriṃ vayam athāpare* ‖ 4 ‖ *stuvantaḥ keśavaṃ tatra gatāḥ sma giriśeśvaram | dṛṣṭvā tatra mahājvālāṃ praviṣṭāś ca vayaṃ ca tām* ‖ 5 ‖ *māmekaṃ tu tiraskṛtya hy adahad devatā munīn | māṃ dadāha tataḥ paścād bhasmībhūtā vayaṃ śubhe* ‖ 6 ‖ *asmān etādṛśān dṛṣṭvā vīrabhadraḥ pratāpavān | kenāpi kāraṇenāsau gatavān parvataṃ ca tam* ‖ 7 ‖ *bhasmoddhūlitasarvāṅgo mastakasthaśivaḥ śuciḥ | ekākī niḥspṛhaḥ śānto hāhāśabdam athāśṛṇot* ‖ 8 ‖ *atha cintāparaś cāsīn mriyamāṇa śavadhvaniḥ | śavānām iva gandhaś ca dṛśyate tannirīkṣaṇe* ‖ 9 ‖ *iti niścitya manasā jagāmāgnim atiprabham | sa vahnir vīrabhadraṃ ca dagdhum ārabdhavān atha* ‖ 10 ‖ *tṛṇāgnir iva śānto 'bhūd āsādya salilaṃ yathā | tato 'parāṃ mahājvālāṃ vīrabhadras tu dṛṣṭavān* ‖ 11 ‖ *khaṃ gacchantīṃ mahākālo jvālāṃ nipatitām api | manasā cintayac cāpi vīrabhadraḥ pratāpavān* ‖ 12 ‖ *sarveṣāṃ nāśinī jvālā prāṇināṃ śatakoṭiśaḥ | tat sarvaṃ rakṣaṇārthaṃ hi pipāsuś cāpy ahaṃ tv imām* ‖ 13 ‖ *prāśnāmi mahatīṃ jvālāṃ salilaṃ tṛṣito yathā | etasminn antare vīraṃ vāg āha cāśarīriṇī* ‖ 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 | śaṅkaraṃ śaraṇaṃ jagmur vīrabhadrabhayārditāḥ* ‖ 1 ‖ *gaṇendreṇābhiyuktās tu bhasmakūṭāni bhejire | yadā bhasma praviṣṭās te tejaḥ śāṅkaram uttamam* ‖ 2 ‖ *abhavan te tadā raudrāḥ paśavo dīkṣitā iva | bhasmābhasitagātrāṇāṃ śaṅkaravratacāriṇām* ‖ 3 ‖ *svaṃ yogaṃ pradadau teṣāṃ tadā deva umāpatiḥ |*.

[Thus] the Pāśupata observance was created, which ranks above [the system of] the four *āśrama*s. Therefore the Pāśupata [observance] is the best because it involves carrying ashes [on one's body].

[*vāruṇaṃ snānam* —
Water bath]

vāruṇaṃ salilaṃ snānaṃ kartavyaṃ vividhaṃ 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.

[*brāhmyaṃ snānam* —
Vedic bath]

brahmasnānaṃ ca viprendra āpohiṣṭhaṃ vidur budhāḥ |
trisaṃdhyam eva kartavyaṃ brahmasnānaṃ tad ucyate ‖ 8:41 ‖

The wise know the Vedic bath as [the one performed with the Vedic mantra beginning with] *āpo hi ṣṭhā*, O excellent Brahmin. It is to be performed at the three junctures of the day [dawn, noon, and evening]. It is called the Vedic bath.

[*vāyavyaṃ snānam* —
Wind bath]

goṣu saṃcāramārgeṣu yatra godhūlisambhavaḥ |
tatra gatvāvasīdeta snānam uktaṃ manīṣibhiḥ ‖ 8:42 ‖

He should go where dust rises among the cows on the paths as they pass by, and he should sit down there. This is [also] called a bath, [namely the *vāyavya* or wind-bath].

8.39 One could simply accept the reading of C_{02} (°*hetunā*) in *pāda* d, but all other rejected readings hint at an original *hetutaḥ* (as remarked by Judit Törzsök).

8.40 The reading *vividhaṃ* in *pāda* b seems to be the lectio difficilior as opposed to the rejected *vidhivat*.

8.41 The Ṛgvedic mantra starting with *āpo hi ṣṭhā* (ṚV 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 sthā' [sic] (Ṛg. X.9.1–3) [...]' This suggests a method of bathing that is more of a ritual than an actual bath.

8.42 This version of bathing seems to be a way of taking a shower in the holy dust raising from under the hooves of cows.

[*divyaṃ snānam* —
Heavenly bath]

varṣatoyāmbudhārābhiḥ plāvayitvā svakāṃ tanum |
snānaṃ divyaṃ vadaty eva jagadādimaheśvaraḥ ‖ 8:43 ‖

One should immerse one's own body in the water-showers of the rain. The first and foremost Lord (*maheśvara*) of the universe declares it as the heavenly bath.

iti niyamavibhāgaḥ pañcabhedena vipra
nigadita tava pṛṣṭaḥ sarvalokānukampya |
sakalamalapahārī dharmapañcāśad etan
na bhavati punajanma kalpakoṭyāyute 'pi ‖ 8:44 ‖

Thus have I taught you the section on the Niyama-rules in divisions of five [sub-categories to each], O Brahmin because you asked me to, to favour the whole world. These fifty Dharmic [teachings] wipe off all the defilement. There will not be rebirth [for one who follows these rules], not even in millions of æons.

‖ *iti vṛṣasārasaṃgrahe niyamapraśaṃsā nāmādhyāyo 'ṣṭamaḥ* ‖

Here ends the eighth chapter in the *Vṛṣasārasaṃgraha* called the Praise of the Niyama-rules.

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*, as opposed to *nigaditaṣ*, the reading trasmitted in all the witnesses; also understand *sarvalokānukampya* in *pāda* b as *sarvalokān anukampya*. Also, understand *nigadita tava pṛṣṭaḥ* as *nigadito mayā tvayā pṛṣṭena*.

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, each having five subcategories (10 × 5 = 50).

The licence of an word-ultimate short syllable treated as long (°*janma* in *pāda* d) is also freqently seen in this text. Note also *puna* for *punar* metri causa.

[saptadaśamo 'dhyāyaḥ]
[Chapter Seventeen]

satyabhāmā svakaṃ bhartrā dattvā nāradasatkṛtam |
dānasyāsya prabhāvena akṣayaṃ tridivaṃ gataḥ ‖ 17:50 ‖

> Satyabhāmā gave her own wealth (*svaka*) [equal in weight to the wishing-tree together] with [her] husband [Kṛṣṇa] as a way to honour Nārada. By the force of this donation, he [i.e. Nārada] went to the third heaven.

17.50 The interpretation of this verse is tentative. It seems to refer to the episode when Kṛṣṇa was given flowers of the heavenly wishing tree by Nārada. Kṛṣṇa failed to pass any of them to his favourite wife Satyabhāmā (note emendation in *pāda* a: an original *-ā* may have been misread as a visarga). Kṛṣṇa's blunder was remedied by a journey to heaven together, and by bringing the wishing tree from the world of gods to Satyabhāmā's garden. Nārada told Satyabhāmā that in order for her to have the tree in all of her births, all she has to do is *tulāpuruṣadāna*, one of the *mahādāna*s. This involves donating as much gold as the weight of the donor. She gave Nārada as much gold as the weight of her husband, Kṛṣṇa, plus the tree. After this, Nārada departed to heaven. See Mani 1975 s.v. 'Satyabhāmā', and *Padmapurāṇa* 6.88.15–17: *satyabhāmovāca | īdṛśaḥ kalpavṛkṣo 'yaṃ patir etādṛśaḥ prabhuḥ | bhave bhave kathaṃ prāpyas tad ākhyātu bhavān mama ‖ iti pṛṣṭas tadā prāha nārado munisattamaḥ | prāpyate satyabhāme 'yaṃ tulāpuruṣadānataḥ ‖ satyabhāmā tadā kṛṣṇaṃ kalpavṛkṣasamanvitam | nāradāyaiva sā prādāt tolayitvā vidhānataḥ | sarvopaskaram ākṛṣya nāradas tridivaṃ yayau ‖*

Appendices

passeges from part two

Symbols and Abbreviations

Symbols

≈

cf.

=

Abbreviations

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

f.

ff.

MGMCP

MGMPP

MS(S) = manuscript(s)

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

ŚDhŚ = *Śivadharmaśāstra*

ŚDhU = *Śivadharmottara*

VSS = asdfadfasdfadsa

TO BE SUPPLIED

- Balogh 2018? ON THE SAME TOPIC
- 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.

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Uttarottara: see CHECK
Umāmaheśvarasaṃvāda: see CHECK
Rgveda-khila: see Scheftelowitz 1906
Kūrmapurāṇa: see Mukhopādhyāya 1890
Padmapurāṇa: see CHECK
Buddhacarita: see CHECK
Bodhisattvabhūmi: see CHECK
Brahmāṇḍapurāṇa: see CHECK
Bhagavadgītā: see Sukthankar & al. 1927–1966 CHECK
Manu: see Dave 1972
Mahābhārata: see Sukthankar & al. 1927–1966
Mahāsubhāṣitasaṃgraha: see Sternbach 1974–2007
Mātaṅgalīlā: see Śāstri 1910
YS: see CHECK
Raghuvaṃśa: see
Vāgmatīmāhātmyapraśaṃsā:
Vājasaneyisaṃhitā: see Weber 1972
Viṣṇudharmottara:
Viṣṇudharma: see Grünendahl 1983
Viṣṇupurāṇa: see Pathak 1997–1999
OTHER PURANAS
CHANGE repeated authornames with ————

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Index to Introduction and Translation

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

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