

Peter C. Bisschop, Nirajan Kafle, Timothy Lubin

A ŚAIVA UTOPIA

The Śivadharmā's Revision of Brahmanical Varṇāśramadharmā

Studies on the History of Śaivism I

A Śaiva Utopia:
The Śivadharma's Revision of
Brahmanical Varṇāśramadharma

UNIVERSITÀ DI NAPOLI L'ORIENTALE
DIPARTIMENTO ASIA, AFRICA E MEDITERRANEO

THE ŚIVADHARMA PROJECT

Studies on the History of Śaivism

I

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A Śaiva Utopia:
The Śivadharmā's Revision of
Brahmanical Varṇāśramadharmā
Critical Edition, Translation & Study
of the Śivāśramādhyaḥ of the Śivadharmasāstra

Peter C. Bisschop, Nirajan Kafle, Timothy Lubin



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Foreword

With this volume, we are pleased to be launching a new, fully open access, Indological monograph series at the University of Naples L'Orientale, *Dipartimento Asia, Africa e Mediterraneo*. This series was primarily conceived to publish the results of two research projects hosted at our university and financed by the European Research Council: the SHIVADHARMA project (*Translocal Identities. The Śivadharmā and the Making of Regional Religious Traditions in Premodern South Asia*, GA no. 803624); and the DHARMA project (*The Domestication of Hindu Asceticism and the Religious Making of South and South-East Asia*, GA no. 809994). At the same time, and as this first volume perfectly exemplifies, we would like this series to present publications from our wider research network, thus being an instrument to disseminate knowledge, as well as to strengthen and create connections among scholars.

On this occasion, I would like to personally thank all the scholars who decided to join the board of the series, along with the local staff who helped us typeset and revise this first volume. I also wish to express my gratitude to the three authors of *A Śaiva Utopia* for their willingness to publish with us and for the patience required to be the first. I hope the final result meets their expectations, as well as those of the readers. More volumes are planned for the near future, and we look forward to seeing all of them printed, and many more.

Panthānaḥ santu naḥ śivāḥ!

Napoli, dicembre 2021
Florinda De Simini

Preface

This book has multiple origins just as it has multiple authors, including the anonymous composers, teachers and scribes of the past.

Tim Lubin first presented his views on the Śivadharmā's revision of *varṇāśramadharmā* in 2010, in a talk given at the University of Texas, Austin. Independently, in the same year, Peter Bisschop gave a presentation on the Śivadharmā at Hamburg University, at the Third International Workshop on Early Tantra. In 2016 our paths converged, when Bisschop was able to organise a workshop dedicated to the Śivadharmā at Leiden University, to which Lubin was invited as well. Nirajan Kafle, meanwhile, had been appointed as a postdoctoral researcher at Leiden University to work on the *Śivadharmāśāstra*. On learning that Lubin had already prepared a working translation of the *Śivāśramādhyāya*, of which Kafle had started preparing a critical edition, we decided to join forces. The present publication is the outcome.

Earlier versions of all the various parts of the introduction were presented by Lubin in talks given at the University of Texas, Austin (2010), Cambridge University (2012), and Leiden University (2016), as well as in several conference papers, most recently in panels organised for the American Oriental Society (2017), the Deutscher Orientalistentag held in Jena (2017), and the World Sanskrit Conference held in Vancouver (2018), benefitting from the comments of various colleagues, especially Donald Davis, Florinda De Simini, Dominic Goodall, Nina Mirnig, Patrick Olivelle, Marion Rastelli, and Yuko Yokochi. He gratefully acknowledges the American Philosophical Society, the National Endowment for the Humanities, the U.S. Department of Education (through the Fulbright-Hays program), and the Lenfest Foundation for grants that supported the research and writing at various stages.

His final revisions were made as a collaborator on the DHARMA project, ERC no. 809994.

The critical edition was prepared by Kafle as researcher in the Netherlands Organisation for Scientific Research (NWO) project 360-63-110 ('From Universe of Viṣṇu to Universe of Śiva'), headed by Bisschop. The draft edition was read and discussed in reading sessions with the latter at Leiden University. Along the way, Bisschop revised the translation and expanded the accompanying notes in accordance with our growing understanding of the text. The edition and translation were shared with Lubin for feedback and further revision. The Leiden readings were occasionally joined by others as well. We would like to thank in particular Elizabeth Cecil, Sanne Mersch, and Somdev Vasudeva in this regard.

Kafle furthermore prepared an edition of the commentary on *Śivadharmasāstra* 11, to which Lubin added a running translation. Photographs of selected folios of this commentary, preserved in a unique manuscript in Trivandrum, were kindly shared by S.A.S. Sarma (Pondicherry).

The appendix, which addresses the intriguing parallel and revision in the *Bhaviṣyaṭpurāṇa*, was prepared by Bisschop, who has also been responsible for putting the various sections of the book together and streamlining the whole.

We thank Florinda De Simini for accepting and overseeing the publication in the series Studies on the History of Śaivism of the Università degli Studi di Napoli L'Orientale, and we acknowledge the support of her ERC starting grant project 'Translocal Identities: The Śivadharmasāstra and the Making of Religious Traditions in Premodern South Asia' (SHIVADHARMA; project no. 803624) for publishing and distributing the book. We are also very grateful to the two (initially anonymous) reviewers, Judit Törzsök (École Pratique des Hautes Études) and Yuko Yokochi (Kyoto University). Both have provided us with many valuable suggestions for improvement.

Finally, why 'Śaiva Utopia'? As discussed in the introduction, in its eleventh chapter the *Śivadharmasāstra* promotes a radical model of institutionalization of lay religion in society. Its vision is manifestly utopian, providing a blueprint of a society bound by nothing but Śiva-devotion and adherence to Śiva's laws, the Śivadharmasāstra.

April, 2021,

Peter Bisschop, Leiden

Nirajan Kafle, Kathmandu

Tim Lubin, Lexington, Virginia

Introduction

The Śivadharma's Revision of Brahmanical Varṇāśramadharmā

1. The Literature and Religion of the Śivadharma

The *Śivadharmaśāstra* ('Treatise on the Religion of Śiva') is the oldest example of a work addressing a lay audience oriented to the worship of Śiva as supreme deity and venerating ascetics of the Pāśupata order as his earthly embodiments. This anonymous Sanskrit work, composed in *anuṣṭubh* verse, presents itself as instruction in the religion of Śiva, uttered by Nandikeśvara, Śiva's favorite acolyte, to Sanatkumāra at his request. This religion involves worship of the deity in two central modes: in rites involving a *liṅga* (the phallic symbol of Śiva's manifest presence and power) or an anthropomorphic image; and through the veneration and ceremonial feeding of those deemed 'devotees of Śiva' (*śivabhakta*) in whom Śiva is also said to be present. The latter category includes ascetics but is more encompassing and was intended mainly as an ideal of lay piety available to any or all who were attracted to the worship of Śiva. Unlike the older Pāśupata sources, which addressed the deity by his older names Rudra and Paśupati, the *Śivadharmaśāstra*, and the doctrine taught in it, favored the auspicious epithet 'Śiva' (meaning, in fact, 'auspicious' or 'gentle') as a euphemism for the deity known for his often austere and even frightful aspect. And the doctrine presents itself here for the first time as 'dharma,' that is, a religion of the disciplined householder who is equal in merit and spiritual attainment to the ascetic—a concept introduced in the Brahmanical Dharmaśāstra literature. The *Śivadharmaśāstra* prescribes a number of virtues and practices conducive to Śiva-devotion, some of them adapted from or modeled on those of Pāśupata ascetics: using Śiva's sacred ash to 'bathe' and mark the body, the use of *rudrākṣa* rosaries, various ritual observances (*vrata*), and a 'Great Observance'

(*mahāvṛata*) that is the cultivation of eight moral virtues. In this way, the life of a layperson can come to constitute a religious discipline comparable in sanctity and spiritual potential to that of the professional ascetic. In order to delineate this discipline, the author(s) appealed explicitly to the concept of ‘householder-discipline’ (*gṛhastha-āśrama*) as it had earlier been formulated in the early Dharmaśāstra. This is the particular focus of the eleventh chapter, the *Śivāśramādhyāya*.

Within the following century, this text was given a sequel, the *Śivadharmottara* (‘Supplement on the Religion of Śiva’). In Nepal, where the oldest manuscripts survive, twenty old palm-leaf manuscripts (ninth to fourteenth centuries) as well as younger paper manuscripts transmit a corpus of eight texts,¹ including:

1. *Śivadharmasāstra* (‘Treatise on the Religion of Śiva’)
2. *Śivadharmottara* (‘Supplement on the Religion of Śiva’)
3. *Śivadharmasaṃgraha* (‘Compendium on the Religion of Śiva’)
4. *Umāmaheśvarasaṃvāda* (‘Dialogue Between Umā and Maheśvara’)
5. *Uttarottaramahāsaṃvāda* (‘Great Dialogue of Questions and Answers’)
6. *Śivopaniṣad* (‘Mystery of Śiva’)
7. *Vṛṣasārasaṃgraha* (‘Compendium on the Essence of the Bull [of Dharma]’)
8. *Dharmaputrikā* (‘Daughter of Dharma’)²

All but the first two are found only in Nepalese manuscripts and reflect elements of the Tantric theology and ritual which became the norm in Śaivism in the last centuries of the first millennium.³ The first two texts, however, circulated widely in the Indian subcontinent, as attested by the survival of a large number of manuscripts from Nepal and Kashmir in the north, Bengal in the east, and across the peninsular south, totaling more than eighty containing the *Śivadharmasāstra*. This, together with references to the text and its recitation in inscriptions even in Southeast Asia,⁴ show that the work was very popular and important in the early development of Śaivism. So it is surprising that it is only in recent years⁵ that this important work has

¹ See De Simini 2016b on the Śivadharmasāstra corpus.

² N⁹⁰, a Nepalese palm-leaf manuscript of the eleventh century, has a text called *Lalitavistara*, ‘[Umā and Śiva’s] Playful Talks in Detail’ (not the Buddhist work of that name) as eighth in the corpus; see De Simini and Mirnig 2017.

³ De Simini 2016a, 64.

⁴ For an overview of inscriptions, see Sanderson 2013 and Bisschop 2018b, 18–19.

⁵ The most important earlier discussions of the *Śivadharmasāstra* and *Śivadharmottara* are Hazra 1953 and 1956, and Bonazzoli 1993. A non-critical edition of the *Śivopaniṣad* based apparently on a single Devanāgarī manuscript held in the Adyar Library was published in Kunhan Raja 1933, 324–378, and a non-critical

attracted sustained attention and that critical editions of its chapters (and of other texts in the corpus) have begun to be prepared.⁶

2. The Śivadharmasāstra's Conception of Dharma and Its Antecedents

It has been shown that the *Śivadharmasāstra* was likely composed in north India toward the end of the sixth or early seventh century CE, reflecting three aspects of religious life at the time.⁷ First, during the preceding centuries, Brahmanical *dharma* ideals expounded in the early Dharmasāstras came to be regularly invoked in wider literature and in inscriptions, with Brahmins and Brahmanical institutions winning a larger and larger share of public patronage. Second, from around the beginning of the Common Era, *bhakti* devotion to a single personal god had been presented as a model of religious life 'in the world,' in contrast with the world-renunciation advocated by the ascetic and monastic orders. Third, material evidence shows that lay Śiva worship had already been widely practiced since early in the Common Era by at least the second century CE, and Śaiva asceticism of the sort that would later be classed as the *Atimārga* (the 'Outer Way') had emerged; from the fourth century at least, 'members of some Śaiva ascetic groups that were originally at the margins of society had started to increasingly appear in public and institutionalised religious life as temple priests and recipients of religious donations in epigraphical records.'⁸

The *Śivadharmasāstra* reflects probably the earliest systematic effort to canonise a form of Śaiva religion for laypeople as opposed to ascetics, and it does so pointedly in response to Dharmasāstra. This is evident from the very decision to characterise the precepts as *dharmas*, and the doctrine as a whole as *dharma* (in the singular), and the work itself as a *Śivadharmasāstra*. By contrast, neither the *Pāśupatasūtra* nor Kauṇḍinya's commentary, which prescribe the modes of discipline for ascetics, uses the term *dharma* in this way.⁹ An examination of the *Śiva-*

edition of the *Śivadharmasāstra* based on a single manuscript in the Adyar Library was published in Jugnu & Sharma 2014. A printed version of the full *Śivadharmasāstra* corpus appeared in Naraharinath 1998.

⁶ Bisschop 2018b, a critical edition and translation of the sixth chapter of the *Śivadharmasāstra* (the *Śāntyadhyaḥya*) and De Simini 2013, a critical edition and translation of the second chapter of the *Śivadharmottara*, are the first fruits of this new text-critical work.

⁷ For the most recent discussion of this dating, see Bisschop 2018b, 10–27, and Mirnig 2019, 471–472.

⁸ Mirnig 2019, 473, citing Sanderson 2013, 225.

⁹ The *Pāśupatasūtra* employs forms of the term in two other senses: 'characteristic, property' (in the suffixed form *dharmitva*, '[having] characteristics' [1.26] and

dharmaśāstra, and especially of its eleventh chapter, shows how its author or authors framed ‘Śivadharmā’ in contrast to corresponding aspects of Smārta Brahmanical dharma—i.e., that described in the Smṛtis (the Dharmasūtras and versified Dharmaśāstras)—adapting and redefining key aspects of the earlier formulation of Dharmaśāstra itself.

Since the early history of that tradition is at present coming into sharper focus,¹⁰ it will be worthwhile to recapitulate that formulation before returning to the Śivadharmā. Dharmaśāstra, ‘teaching on what is right’ as expounded in Sanskrit treatises (*sūtras* and *śāstras*) and commentaries of the Smārta tradition, established rules defining Brahminhood as a religious and social status, along with rules for other groups defined in relation to Brahmins and Brahmanical norms, all under the rubric of an overarching ideal of *dharma*. The oldest and probably original work in this new genre, the *Āpastambadharmasūtra*, seems to have been composed to present a Veda-based discipline that could compete with alternate forms of *dharma* taught by the *śramaṇa* movements, Buddhist, Jaina, and Ajīvika, by articulating a distinctively Brahmanical conception of *dharma*. In fact, Asoka’s edicts (presumably taking their cue from contemporary Buddhist or broader *śramaṇa* discourse) may represent our oldest surviving examples of the word *dharma* used to denote a comprehensive religio-ethical doctrine and a corresponding code of conduct—a usage that seems unprecedented in the older texts of the Veda.¹¹

Dharmaśāstra claimed a general applicability, at least within the ideally conceived ‘territory of the Āryas’ (*āryāvarta*). Although composed by Brahmins to record Brahmanical norms, Dharmaśāstra works prescribed rules applicable to other strata of society as well, including Śūdras and other groups, whose social and religious roles were circumscribed in various ways. This was a period of great innovation in Brahmanical religiosity as well, including the first tentative steps toward accommodating ascetical professions under a Vedic umbrella that otherwise favored a home-based religious order. The older social model of four classes (*varṇas*) with complementary functions, defined by birth,

in the compounds *godharma* and *mṛgadharma* [5.18]), and ‘virtue’ (in *dharmātman* [5.31]). Kauṇḍinya employs the term *dharma* in the same two senses. In the latter sense, it figures as a universal moral standard or ideal, including in the form of a ‘set of four’ goals, a concept otherwise attested in late additions to the *Mahābhārata* and in *Mānavadharmasāstra*. Neither use it to denote either the system as a whole, or the particular precepts that compose it, which are typical of the Dharmaśāstra usage, or in the plural usage, of the Vedic ritual codes that were precursors of Dharmaśāstra.

¹⁰ Olivelle 2019a; Lubin 2019.

¹¹ Brereton 2004 (partly *contra* Horsch 2004 [1967]) and Olivelle 2004 document this and review earlier scholarship on this question.

was paired with a classification of four religious disciplines, which included three that rejected worldly, home-based piety. The term *āśrama* ('discipline'), originally associated with ascetical endeavors denoting a place¹² set aside for ascetical practice (*śrama*), is adopted in the Dharmasūtras as a rubric for a range of possible religious vocations, one of which could be undertaken at the end of one's Vedic studies. At first, the Dharmasūtras clearly assumed that this was a matter of choosing once and for all; the authorities differed only on which vocations were approved or favored. The *Mānavadharmasāstra* made the further innovation of structuring the theoretically ideal religious career as a sequence of *āśramas*. In this new sequential model, the older *āśrama* of permanent (*naiṣṭhika*) *brahmacarya* was elided and replaced by the period of *brahmacarya* observed in youth (*yauvana*) as the first *āśrama* in the sequence, though the latter had not earlier been counted as one of the *āśramas*.

To this picture we can now add another crucial clue first noticed by Stephanie Jamison and elaborated by Patrick Olivelle: Aśoka's juxtaposition of *grhastha* and *pravrajita* as subclassifications of *pāṣaṇḍa* ('sect' in a neutral sense: group of religious professionals) around 255 BCE in Rock Edicts twelve and thirteen, and fourteen years later in Pillar Edict seven.¹³ This suggests that he regarded groups adhering to a distinctive *dharma* as potentially being subdivided into practitioners 'who stay at home' and those 'who have gone forth' into a homeless life. If the Dharmasūtras' gradual incorporation of ascetic *āśramas* as legitimate alternatives to traditional Vedic piety took place in the context of the rise of the *śramaṇa* movements and the patronage they received from Aśoka and later rulers, the representation of the Vaidika home-based religious life as a '*grhastha āśrama*' had the aim of elevating that religious practice as equal if not indeed superior to the more austere discipline of ascetics.

Other innovations of this period¹⁴ contributed to this project: initiation (*upanayana*) and Veda study were for the first time stipulated as a formal requirement of the three upper *varṇas* and could thus serve as a criterion for Ārya social status, as well as a prerequisite for choice of *āśrama* (or, in Manu's model, for progressing to the next *āśrama*). This shift is reflected in the appearance of the term *dvija* or *dvijāti* as a social label applicable in theory to members of those

¹² Classically, this implies a sort of household, more or less remote from society, but potentially including a husband and wife, where a combination of fire-offerings and austerities are performed (Olivelle 1993, 19–24).

¹³ See the discussion in Jamison 2019 and Olivelle 2019a.

¹⁴ Introduced in the Gṛhyasūtras (codes of Vedic domestic ritual) and synthesised in the Dharmasūtras; see Lubin 2005 for more details on this process.

classes (although in practice it seems to have meant only Brahmins).¹⁵ Beyond *brahmacarya* and the complex requirements of daily ritual, an ever-expanding repertoire of disciplinary regimens (*vratas*), both expiatory and supererogatory, served to constitute householder piety within the Brahmin enclave as a religious profession worthy of royal patronage on a par with monastics. The last few centuries BCE also appear to be the period when the feeding of Brahmins became routinised as a merit-making duty for householders, again, setting ritually observant Brahmins, including *gṛhasthas*, on a par with mendicants.¹⁶

In many ways, the formulation of Śivadharmā parallels that of Dharmasāstra's *gṛhasthadharma*. In the *Śivadharmasāstra*, Nandikeśvara 'who knows all dharma(s)' (*sarvadharmajña*) expounds a teaching (*śāsana*) establishing a 'supreme dharma' (*param dharmam*) that integrates aspects of Pāśupata asceticism into a householder ideal adapted from an early form of *varṇāśramadharmā*. This Śivadharmā is *dharmā* primarily in the sense of *ācāra*, virtuous conduct as a model for general practice: an 'unexcelled worldly *dharmā* for the sake of the four *varṇas*' (*caturvarṇahitārthāya lokadharmam anuttamam*, 1.8ab, in several early Nepalese manuscripts). The juridical and political aspects of classical *dharmasāstra*—*vyavahāra* (legal procedure) and *daṇḍanīti* (governance)—are not addressed at all.

'Devotion to Śiva' (*śivabhakti*), the central ideal around which this *dharmā* is oriented, incorporates many elements of the doctrine and discipline of Pāśupata asceticism. Rudra, the most common name for the deity in the Pāśupata system, is here most often referred to by the auspicious epithet Śiva, 'the kindly one' which is also applied adjectivally with double meaning to many things and states deemed 'holy' or 'blessed'; the titles Mahādeva ('great god') and Bhagavat ('bestower of blessings') are also used. The less commonly occurring titles Paśupati (6.177, 10.24), its synonym Paśubharṭṛ (5.212), Lakuliśvara (12.119, alluding to the legendary incarnation and founder of the Pāśupatas), and Paśupāśārṇavātīta ('he who is beyond the sea of bonds that bind the soul,' 3.85) explicitly signal the connection with Pāśupata doctrines. Chapter eleven includes a long section praising the practice of bathing in ashes, a hallmark of Pāśupata practice.¹⁷ Two stanzas in chapter ten allude to *duḥkḥānta* and *yoga*, the dual goals of Pāśupata discipline. For example, in explaining the reward for an act of piety, the compound

¹⁵ On earliest usage of the term *dvija*, see Lubin 2005, 86–89, especially fn 23 and 24; Olivelle 2012.

¹⁶ Lubin 2016*.

¹⁷ Bisschop 2018, 20.

jñānayoga occurs (10.45). Lest we mistake it for the first type of *yoga* defined by Kṛṣṇa in the *Bhagavadgītā*, our text explains it in the very next stanza (10.46), invoking the categories of Pāśupata theology:

trisaptakulajaiḥ sārḍhaṃ bhogān bhuktṛvā yathepsitān |
jñānayogaṃ samāsādyā sa tatraiva vimucyate || 10.45 ||

yogād duḥkhāntam āpnoti jñānād yogaḥ pravartate |
śivadharmād bhavet jñānam śivadharmāḥ śivārcanāt || 10.46 ||

ity eṣa vaḥ samākhyātāḥ saṃsārārṇavavartinām |
śivamokṣakramopāyaḥ śivāśramaniṣevinām || 10.47 ||

10.45 Having enjoyed enjoyable things as he pleases [in Śiva's paradise] with twenty-one [generations of] kin, he attains the union [that comes from] knowledge (*jñānayoga*), and gets liberated then and there.¹⁸

10.46 From union (*yoga*) one attains the end of suffering (*duḥkhānta*); *yoga* proceeds from knowledge (*jñānāt*); knowledge arises from [observing] Śivadharmas; and Śivadharmas [comes] from praising Śiva (*śivārcanāt*).

10.47 Thus has been declared to you who are roiling in the sea of *saṃsāra* a progressive means of attaining Śiva's liberation for those who practice Śiva's discipline (*śivāśrama*).

The progression (*krama*) mentioned in 10.47 is not the sequence of Dharmasāstric *āśramas*, for in the Śivadharmas version of the system they are evidently not considered to be sequential. Rather, it refers to a salvific progression suggested in verse 10.46: *śivārcana* > *śivadharmas* > *jñāna* > *yoga* > *duḥkhānta*.

The first step is ritual veneration of Śiva, presumably through *liṅga*-worship, which is the central topic of the work; *śivadharmas* is a comprehensive mode of life premised on that veneration. Such a mode of life yields insight, which in turn makes possible *yoga*, i.e., union with Śiva. The definition of *yoga* offered in Kauṇḍinya's *Pañcārthabhāṣya* on the *Pāśupatasūtra* applies here as well: *atrātmeśvarasaṃyogo yogaḥ* ('Here, *yoga* is the conjunction of the soul and the Lord,' ad 1.1.43; cf. *rudrasāyujyam*: *sākṣād rudreṇa saha saṃyogaḥ sāyujyam*, ad 5.32.3). *Duḥkhānta*, the transcendence of suffering, is unmistakably the end goal of the Pāśupata path.

¹⁸ Compare the later expansion of this idea in the *Śivopaniṣad*, in reference to the reward for making fire-offerings to Śiva: *evam ājyāhutīm hutvā śivalokam avāpnuyāt | tatra kalpaśatam bhogān bhunkte divyān yathepsitān || ... aśeṣakulajair sārḍhaṃ sa bhṛtyaiḥ parivāritaḥ | ābhūtasamplavaṃ yāvad bhogān bhunkte yathepsitān || tataś ca pralaye prāpte samprāpya jñānam uttamam | prasādād īśvarasyaiva mucyate bhavasāgarāt ||* (ŚiUp 4.50, 53–54). Likewise, a gift of a mountain of grain to Śiva or to one's guru yields the following reward: *kalpakotiśatam sāgram bhogān bhunkte śive pure | samastakulajaiḥ sārḍhaṃ tasyānte sa mahāpatiḥ || ŚiUp 6.69 ||* (similarly, 6.67).

Another passage, in the long description of the *umāmaheśvaravrata* (a vow prescribed for women to win a lordly husband), concludes with a similar progression whereby a woman, after enjoying the rewards of her piety for many lifetimes, will eventually conceive a disgust for worldly aims and attain the same liberating knowledge:

evaṃ sā sarvalokeṣu bhogān bhuktvā yathepsitān |
kramād āgatya loka 'smiṇ rājānaṃ patim āpnuyāt || 10.109 ||

yuvānaṃ rūpasampannam aśeṣapṛthivīpatim |
dharmārthakāmamokṣajñam ittham āsādyā modate || 10.110 ||

tato dharmāvaśeṣeṇa bhavatiśvarabhāvitā |
svakarmāvāsanāyogāt punaḥ prārabhate śubham || 10.111 ||

śubhāc ca punar apy evaṃ yoniṃ yāti sahasraśaḥ |
yāvan nāpnoti nirvāṇam tāvad bhramati karmaṇā || 10.112 ||

tannirvedāc ca vairāgyaṃ vairāgyāj jñānasambhavaḥ |
jñānāt pravartate yogo yogād duḥkhāntam āpnuyāt || 10.113 ||

10.109 Thus, having enjoyed whatever enjoyments she wished in all worlds, she will return accordingly to this world and obtain a king as her husband.

10.110 She will rejoice when in this way she has obtained a young, handsome lord of the whole earth who knows virtue, material gain, sensual gratification, and liberation.

10.111 Then, with the rest of her *dharma*, she becomes devoted to the Lord; by reason of the traces of her past *karman*, she will undertake what is good.

10.112 And due to that good work, she will again enter the womb a thousand times. So long as she does not obtain *nirvāṇa*, she will wander by [the force of] *karman*.

10.113 From disgust for [all] that comes dispassion, from dispassion knowledge arises, from knowledge proceeds union, from union she attains the end of suffering.

Hence, in this version: *tannirveda* (disgust for *samsāra*) > *vairāgya* > *jñāna* > *yoga* > *duḥkhānta*. We may have here two alternate routes to *śivajñāna*: in the first, it is cultivated through ritual observances directed toward Śiva; in the second it arises as a consequence of an inward disaffection for worldly rewards.¹⁹

3. The Great Observance (Mahāvratā) of Śivādharma

The latter half of the eleventh chapter (11.46–118) defines the general principles of Śivādharma, the features common to all the *śivāśra-*

¹⁹ Note that both routes involve five items, which may point to a connection to the term Pañcārtha. See Bisschop 2014 for an early conception of Pañcārtha that is different from the one advocated by Kauṇḍinya and involving a five-fold path as well.

mas, as a 'great observance' (*mahāvratā*)—one that differs from the *mahāvratā* of the Lākuliśa Pāśupata system.²⁰ This *mahāvratā* consists of adhering to eight principles: 1. *bhakti*, 2. *kṣānti*, 3. *ahiṃsā*, 4. *śama*, 5. *saṃtoṣa*, 6. *satya*, 7. *asteya*, 8. *brahmacarya*:

mahāvratāṣṭakam dhāryam īsenoktam śivārthibhiḥ |
sarvavratānāṃ paramam asmīn dharmāḥ samāpyate || 11.46 ||

śive bhaktiḥ sadā kṣāntir ahiṃsā sarvadā śamaḥ |
saṃtoṣaḥ satyam asteyaṃ brahmacaryaṃ tathāṣṭamam || 11.47 ||

11.46 The great eightfold observance, spoken by the Lord, the best of all observances, should be practised by those aiming for Śiva. The law is accomplished in it.

11.47 Devotion to Śiva, constant forbearance, non-harm, calmness at all times, contentedness, truthfulness, not stealing, and chastity as the eighth.

Devotion (*bhakti*) heads the list as the hallmark of householder piety. Here this eightfold observance is declared to be the fulfilment of *śivadharmā*; earlier, in the first chapter, it is said to constitute the very definition of *śivabhakti*:

nārudrah saṃsmared rudraṃ nārudro rudram arcayet |
nārudrah kīrtayed rudraṃ nārudro rudram āpnuyāt || 1.24 ||

śivadharmasya saro 'yaṃ śive bhaktiḥ suniścalā |
sā cāṣṭāṅgī śivenoktā kāryā nityaṃ prayatnataḥ || 1.25 ||

1.24 One who is not Rudra cannot call Rudra to mind; one who is not Rudra cannot worship Rudra; one who is not Rudra cannot praise Rudra; one who is not Rudra cannot attain Rudra.

1.25 This is the essence of *śivadharmā*: unwavering devotion to Śiva. And this eight-limbed [*bhakti*], taught by Śiva, should be performed constantly with all one's might.

The first of these stanzas is the earliest version of what becomes a common maxim of Śaiva religion: that one must become Śiva to worship Śiva (*śivo bhūtvā śivaṃ yajet*).²¹

Similar lists of observances are propounded in other Indian traditions. The third and the last four items in the list in 11.47 correspond to the Jaina *mahāvratā* and the *yamas* of Patañjali's *Yogasūtra* (2.30, 32)

²⁰ See TAK IV, s.v. *mahāvratā*. Cf. also De Simini 2016, 53ff.

²¹ See Bisschop 2018, 8 and Mirnig 2019. Utpaladeva explains that maxim as a reference to becoming a *śivabhakta*: *śivo bhūtvā yajeteti bhakto bhūtveti kathyate* (*Śivastotrāvalī* 1.14). Furthermore, Judit Törzsök points out that 1.25b reappears in the form *rudre bhaktiḥ suniścalā* as first sign (*pratya*) of possession by Rudraśakti (*rudraśaktisamāveśa*) in the *Mālinīvijayottara* (2.14b) and the *Siddhayogeśvarīmata* (2.6b), indicating another point of continuity between lay and Tantric Śaivism.

if we understand *saṃtoṣa* as expressing a householder's milder version of *aparigraha* ('being free of possessions'). The other four are also part of the Buddhist 'five precepts.' Patañjali's further set of five *niyamas* includes *saṃtoṣa*, along with *tapas* ('ascetic practice') and *īśvara-pranidhāna* ('contemplation on the lord'), which might be paralleled by *bhakti* in the Śivadharmas list. *Kṣānti* ('forbearance'), though not figuring in these other lists, is in any case a highly regarded Buddhist virtue or perfection.

Just as with the progression to *duḥkhānta*, the discussion of the *umāmāheśvaravratā* proposes its own list of general features of the *vratā* (ŚiDhŚ 10.137–138), where rather than describing them as constituting 'the best of all observances' (*sarvavratānām paramam*) they are said to make up 'the ten-part rule common to all observances':

kṣamā satyaṃ dayā dānaṃ śaucam indriyanigrahaḥ |
śivapūjāgniḥavānaṃ saṃtoṣo 'steyabhāvanā || 10.137 ||
sarvavrateṣu ayaṃ dharmāḥ sāmānyo daśadhā sthitaḥ |
viśeṣam api vakṣyāmi pratimāsaṃ vratam prati || 10.138 ||

10.137 Forbearance, truthfulness, compassion, generosity, purity, restraint of the senses, Śiva-worship, offering in [Śiva's] fire, contentment, and not [even] thinking of stealing:

10.138 This is the ten-part rule common to all observances (*vratā*). [Next] I will explain also the special [rule; sc. *dharmam*] relating to the observance of each month.

The two lists overlap to a great extent, although the order and wording differ, reflecting the different aims of the presumed practitioners (and perhaps metrical limitations).

Worship of Śiva is itself also praised as the best form of *dharmā*: 'Here in the three worlds, there is no *dharmā* to match Śiva-worship.'²² In Smārta contexts, too, despite the emphasis placed on diverse norms for different statuses, one can find claims for *dharmas* that apply to all in common, regardless of status. For example, *Mānavadharmasāstra* 10.63 proclaims:

ahiṃsā satyam akrodhaḥ śaucam indriyanigrahaḥ |
etaṃ sāmāsikaṃ dharmam caturvarṇye 'bravīm manuḥ || 10.63 ||

10.63 Abstention from injuring, truthfulness, refraining from anger, purification, and mastering the organs—this, Manu has declared, is the gist of the Law for the four classes.²³

A tenfold version was proposed at the end of Manu's sixth chapter (MDh 6.91–93), immediately after completing the rules for the fourth

²² ŚiDhŚ 5.209cd: *na śivārcanatulyo 'sti dharmo 'tra bhuvanatraye*.

²³ All translations from the *Mānavadharmasāstra* are from Olivelle 2005.

and final *āśrama*, that of the *yati*, the wandering ascetic. The message here is not that this is a universal ethic (in the sense of being applicable to all four classes, as in *Mānavadharmasūtra* 10.63)—in fact, verse 93 speaks only of Brahmins (*vipra*) observing it²⁴—but the ten ideals do apply to all four disciplines (*āśramas*):

caturbhīr api caivaitair nityam āśramibhir dvijaiḥ |
daśalakṣaṇako dharmah sevītavyaḥ prayatnataḥ || 6.91 ||

dhṛtiḥ kṣamā damo 'steyaḥ śaucam indriyanigrahaḥ |
dhīr vidyā satyam akrodho daśakam dharmalakṣaṇam || 6.92 ||

daśa lakṣaṇāni dharmasya ye viprāḥ samadhīyate |
adhītya cānūvartante te yānti paramāṃ gatim || 6.93 ||

6.91 Twice-born men belonging to all these four orders must always observe the ten-point Law diligently.

6.92 Resolve, forbearance, self-control, refraining from theft, performing purifications, mastering the organs, understanding, learning, truthfulness, and suppressing anger: these are the ten points of the Law.

6.93 Those Brahmins who learn the ten points of the Law and, after learning, follow them, attain the highest state.²⁵

And a very similar verse in the *Yājñavalkyadharmasūtra* (1.121) lists nine items: the five from MDh 10.63 plus *dama*, *kṣamā*, *ārjava*, and

²⁴ The term *dvija* in MDh 6.91 probably likewise was understood to imply Brahmins.

²⁵ Appended to these stanzas are three more (MDh 6.94–96, also the ‘transition verse’ 6.86) introducing another of Manu’s innovations: a fifth status of *saṃnyāsa* (‘retirement,’ in Olivelle’s translation), which is something distinct from any of the *āśramas* and not yet understood as an alternate name for the discipline of a *yati* (Olivelle 2005, 243, 292). The concept of *saṃnyāsa* there is akin to the concept put forward in the *Bhagavadgītā* (5.1–6; 6.1–3); in both works, a ‘casting off’ of ritual performance of fire offerings is meant (*saṃnyāsa sarva-karmāṇi*, MDh 6.95–96; *sarvāṇi karmāṇi saṃnyasya*, BhG 3.3, 6.27, *saṃnyāsaṃ karmaṇām*, 5.2, etc.), although the *Gītā* extends *karmāṇi* to include all kinds of worldly actions, considered metaphorically as offerings. That this was Manu’s adaptation of the *Bhagavadgītā*’s concept is reflected in its association with *karmayoga* (the *yoga* theme being the central metaphor of that work) in MDh 6.86, which introduces the concept of the householder who has retired from ritual practice without becoming a forest hermit or homeless ascetic. Though both works validate a form of householder asceticism, they differ in that the *Gītā* distinguishes *karmayoga* (i.e., mentally renouncing the fruits of action) as a superior refinement of *karmasaṃnyāsa* (BhG 2.2), i.e., the mere rejection of performing the rites or actions themselves, whereas for Manu the cessation of ritual performance (after fulfilling one’s spiritual debts) is itself *karmayoga*.

dāna, affirming that these constitute ‘the means for all to attain *dharma*’ (*sarveṣāṃ dharmasāadhanam*).²⁶

Hence, Dharmasāstra had already introduced the idea that there is a higher *dharma* comprising a set (larger or smaller) of general precepts (*sāmānya* or *sādhāraṇa dharmas*) applicable to all, distinct from the particular rules (*viśeṣa dharmas*) specific to each class or discipline. These lists have many parallels, and the *Śivadharmasāstra* propounds its own version of them as well, though the only distinctively Śaiva element in its two lists is devotion to Śiva.

There is also a parallel in the Pāśupata ascetic tradition of which the Śivadharmasāstra may be said to provide the householder version. Kauṇḍinya in his comments on *Pāśupatasūtra* 1.9 quotes two stanzas containing a list of ten divided into two sets of five *yamas* and *niyamas* (as in the *Yogasūtra*):²⁷

ahiṃsā brahmacaryaṃ ca satyāsaṃvyavahārikau |
asteyam iti pañcaite yamā vai saṃprakīrtitāḥ ||
akrodho guruśūśrūṣā śaucaṃ āhāralāghavam |
āpramādaś ca pañcaite niyamāḥ saṃprakīrtitāḥ ||

Not causing injury, chastity, truthfulness, not engaging in business, and refraining from theft—these are praised as the five *yamas*.

Refraining from anger, obeying one’s teacher, purification, eating lightly, and vigilance—these are praised as the five *niyamas*.

Kauṇḍinya goes on to explain each one, rejecting the binary distinction, since he views all ten observances as mandatory to practice until death, whereas in the Pāśupata system the term *niyama* designates special fixed-term (*kālāntarita*) practices, like the special *vratas*.²⁸

²⁶ ‘Not causing harm, etc., constitute universal *dharma*. The universal *dharma* “one should not seek to harm any creature” applies even to the Caṇḍāla’ (*sādhāraṇadharmo ’hiṃsādih; na hiṃsyāt sarvā bhūtāni ity ācaṇḍālaṃ sādhāraṇa dharmah*, ad *Yājñavalkya-dharmasāstra* 1.1).

²⁷ *Pāśupatabhāṣya* ad *Pāśupatasūtra* 1.9, p. 16.

²⁸ Virtually the same stanzas appear in *Sāṅkhyavṛtti* 23, p. 36, and in the *Vratīśāsana* and the *Vṛhaspatitattva* from ancient Java (cf. Nihom 1995): *ahiṃsā brahmacaryaḥ ca satyam avyavahārikam | astānyam iti pañcaite yamā rudreṇa bhāṣitāḥ || akrodho guruśūśrūṣā śaucaṃ āhāralāghavam | āpramādaś ca pañcaite niyamāḥ parikīrtitāḥ || Vratīśāsana* 29, 31 = *Vṛhaspatitattva* 60–61). The Javanese commentators of both texts call the full set the *daśaśīla*, ‘ten forms of virtuous conduct’ and both gloss *śūśrūṣā* as *bhakti*. In these verses, *avyavahārika* stands parallel to *aparigraha* in the *Yogasūtra*’s *yamas*. The Javanese paraphrases offer renderings of the term *avyavahārika* based on the range of meanings of Sanskrit *vyavahāra*. *Vṛhaspatitattva*: ‘*avyavahārika* means not engaging in (legal) disputes, (or) not selling and buying, (or) not making judgments of right and wrong’ (*avyavahārika nāranya tan avivāda*,

Table 1 illustrates the parallels between the various items in the lists of ethical ideals in the texts discussed above.²⁹

Table 1: Parallels between lists of ethical ideals					
ŚiDhŚ 11.46–47	ŚiDhŚ 10.137–138	MDh 10.63	MDh 6.91–93	YoS 2.30, 32	PBh ad PS 1.9
<i>śīve bhakti</i> <i>sadā kṣānti</i> <i>ahiṃsā</i> <i>sarvadā śama</i> <i>saṃtoṣa</i> <i>satya</i> <i>asteya</i> <i>brahmacarya</i>	<i>śīvapūjā</i> <i>kṣamā</i> <i>dayā</i> — <i>saṃtoṣa</i> <i>satya</i> <i>asteyabhāvanā</i> <i>indriyanigraha</i> <i>dāna</i> <i>śauca</i> <i>agnihavana</i>	— [var.: <i>akrodha</i>] <i>ahiṃsā</i> — — <i>satya</i> [var.: <i>asteya</i>] <i>indriyanigraha</i> — <i>śauca</i> —	— <i>kṣamā, akrodha</i> — <i>dama</i> — <i>satya</i> <i>asteya</i> <i>indriyanigraha</i> — <i>śauca</i> — <i>vidyā</i> <i>dhī</i> <i>dhṛti</i>	<i>iśvaraṇānīdhanā</i> (n) — <i>ahiṃsā</i> (y) <i>tapas</i> (n) <i>saṃtoṣa</i> (n) <i>satya</i> (y) <i>asteya</i> (y) <i>brahmacarya</i> (y) <i>aparigraha</i> (y) <i>śauca</i> (n) — <i>svādhyāya</i> (n)	<i>guruśuśrūṣā</i> <i>akrodha</i> <i>ahiṃsā</i> <i>apramāda</i> <i>āhāralāghava</i> <i>satya</i> <i>asteya</i> <i>brahmacarya</i> <i>asaṃvṛyavahāra</i> <i>śauca</i> —

Further on in the *Śivāśramādhyāya*, *ahiṃsā* is singled out as ‘the supreme dharma for those capable of it’:

ahiṃsaikā paro dharmah śaktānām parikīrtitam |
āsaktānām ayaṃ dharmo dānayaṣṇādīpūrvakah || 11.92 ||

nātaḥ paraṃ prapaśyāmaḥ kvacid apy āgame vayam |
yasmād abhayadānena dānam adbhutam uttamam || 11.93 ||

11.92 Non-harm alone is taught as the supreme law for those who are capable of it; for those who are incapable this law gives priority to giving, sacrifices, and so on.

11.93 We can see nothing higher than this, in the entire tradition, since the gift of safety is the highest, wonderful gift.

tan adolavālya, tan paṇḍadoṣa; the *Vratīśāsana* omits the first gloss). These interpretations are quite in keeping with Kauṇḍinya’s explanation of *asaṃvṛyavahāra*: ‘Business is of two kinds: the business of buying and selling, and the business of court. Now one who engages in either of these cannot avoid injuring either himself or others’ (*saṃvṛyavahāraś ca punar dvividhaḥ | tad yathā krayavikrayasaṃvṛyavahāro rājakulasamvṛyavahāraś ceti | ata ekatareṇāpy atrādhikṛtasyātmapiḍā parapiḍā cāvarjanīye bhavataḥ*) (PBh ad PS 1.9, p. 22; translation Hara 1966, 199). Compare also the parallels in *Vāyupurāṇa* 16.17–19, *Līṅgapurāṇa* 1.89.24–25, and *Viṣṇudharma* 100.2–3.

²⁹ The row of *Mānavadharmasāstra* 10.63 gives two alternative versions indicated by ‘[var.]’. Olivelle’s edition accepts *ahiṃsā satyam akrodhaḥ*, but a very large number of manuscripts read *ahiṃsā satyam asteyam*. The latter is also what *Yājñavalkyadharmasāstra* 1.121ab has. In the row of *Yogasūtra* 2.30, 32, ‘y’ refers to *yama* and ‘n’ to *niyama*.

Ahimsā (the commitment not to cause harm), when fully realised, is the defining virtue of the *śivayogin*; other *śivāśramins* who cannot give the ‘gift of safety’ (*abhaya-dāna*) compensate by making other acts of piety. This is just another way in which the *Śivadharmasāstra* strives to fashion a dilute form of Pāsupata asceticism that is within reach of laypeople—laypeople who are subject to other rules and observances (‘giving, sacrifices, and the like’) that substitute for the gift of safety, and compensate for the harm unavoidable in worldly domestic life. Non-harm remains the ultimate ideal, but other more accessible virtues take priority for those observing Śiva’s dharma at home.

The close association of *dharma* and *bhakti* in the *Śivadharmasāstra* may in part have been influenced by that of the *Bhagavadgītā*. In the *Gītā*, most mentions of *dharma* refer to status-specific *dharma*s: those of caste and family (BhG 1.40–44, 4.1–13), or one’s own *dharma* in contrast with that of another (BhG 2.30–33, 3.35, 18.47, 18.66).³⁰ But where *bhakti* is presented as a substitute for the discipline of the *yogin*, thanks to Kṛṣṇa’s signature precept of renouncing the fruits of action, the *dharma* is one involving ascetic virtues like those of the *Śivadharmasāstra* *mahāvratā* (e.g., BhG 12.13–20),³¹ which are said to arise merely from the ‘yoga of devotion’ (*bhaktiyoga*, BhG 14.26). And just as in the *Śivadharmasāstra*, this *dharma* is explicitly made available to women and Śūdras, at least in one passage:³²

api cet sudurācāro bhajate mām ananyabhāk |
sādhur eva sa mantavyaḥ saṃyag vyavasito hi saḥ || 9.30 ||
kṣīpraṃ bhavati dharmātmā śaśvacchāntiṃ nigacchati |
kaunteya pratijānāhi na me bhaktaḥ praṇaśyati || 9.31 ||
mām hi pārtha vyapāśritya ye ’pi syuḥ pāpayonayaḥ |
striyo vaśyās tathā śūdrās te ’pi yānti parām gatim || 9.32 ||

9.30 If a man of even very bad conduct is devoted to me and to no other, he should be deemed good, for he has made the right resolve.

³⁰ The hemistich BhG 3.35ab = 18.47ab closely parallels MDh 10.97ab.

³¹ *adveṣṭā sarvabhūtānāṃ maitraḥ karuṇa eva ca | nirmamo niraṃkāraḥ samaduhkhasukhaḥ kṣamā || samtusṭaḥ satataṃ yogī yatātmā drḍhaniścayaḥ | mayy arpitamanobuddhir yo madbhaktaḥ sa me priyaḥ || yasmān nodvijate loko lokān nodvijate ca yaḥ | harṣāmarṣabhayodvegair mukto yaḥ sa ca me priyaḥ || anapekṣaḥ śucir dakṣa udāsīno gatavyathaḥ | sarvārambhaparitāgī yo madbhaktaḥ sa me priyaḥ || yo na hrīyati na dveṣṭi na śocati na kāṅkṣati | śubhāśubhaparitāgī bhaktimān yaḥ sa me priyaḥ || samah śatrau ca mitre ca tathā mānāvamānayoḥ | śitoṣṇasukhaduḥkheṣu samah saṅgavivarjitaḥ || tuḥyanindāstutir maunī saṃtuṣṭo yena kenacit | aniketaḥ sthīramatir bhaktimān me priyo naraḥ || ye tu dharmyāmṛtam idaṃ yathoktaṃ paryupāsate | śraddadhānā matparamā bhaktāś te ’tīva me priyāḥ || (BhG 12.13–20).*

³² BhG 9.30–32 = MBh 6.31.30–32.

9.31 He quickly becomes dharma-minded (*dharmātman*), and attains perpetual peace. Know, O son of Kuntī, that one who is devoted to me does not perish.

9.32 For when they rely on me, O Pārtha, even those of evil birth, women, Vaiśyas, and Śūdras reach the Ultimate Goal.

Hence, both the *Bhagavadgītā* and the *Śivadharmasāstra* employ the concept of *bhakti* to provide non-renunciates access to what is otherwise the otherworldly *dharma* of the *yogin*.

4. The Śivadharmā's Version of the 'Laws on Class and Discipline' (*Varṇāśramadharmā*)

It is precisely the desire to define a discipline of Śiva-devotion that can be practiced at home that led the author(s) to attempt a systematic superimposition of Śaiva principles over the Dharmaśāstra framework of *varṇa* and *āśrama*, to generate a new template for Māheśvaras. It has been observed that other, later Śaiva works aimed at lay devotees tend to affirm the socio-ritual precepts of Smārta Brahmanism in some form:

So he should not transgress (*na laṅghayet*) the practices of his caste-class and discipline (*varṇāśramācārān*) even in thought (*manasāpi*). He should remain (*tiṣṭhet*) in the discipline (*āśrame*) in which he was when he was initiated into the Śaiva religion (*dikṣitaḥ śivaśāsane*) and [at the same time] maintain the ordinances of Śiva (*śivadharmam ca pālayet*).³³

By contrast, the *Śivadharmasāstra* invokes the central categories of the Dharmaśāstra social model—the social classes (*varṇa*) and disciplines (*āśrama*)—only to superimpose over them a set of Śiva-oriented principles and observances that neutralise the distinctions between them, dissolving them in an overarching *śivāśrama* open to all, allowing religious agency to Śūdras and other groups normally classified outside the pale of the 'twice-born' society, as well as to women.

The eleventh chapter, titled *Śivāśramādhyāya* ('chapter on Śiva's discipline') or *Śivāśramacāravidhi* ('rule of conduct in Śiva's discipline') in the manuscripts, is where the *Śivadharmasāstra* sounds most like a Dharmaśāstra in the Smārta sense. It lays out a set of *śivāśramas* parallel to the *āśramas* of classical Dharmaśāstra, but here redefined through the prescription of such acts as tending the fire used in Śi-

³³ From Sanderson 2015, 172; the passage is quoted by both Bhaṭṭa Nārāyaṇakaṇṭha (ad *Mygendratantṛa*, Vidyāpada, p. 63, ll. 13–15, attributing it to the *Bhārgavottara*) and Bhaṭṭa Rāmakaṇṭha (ad *Naraiśvaraparīkṣā* 3.76).

va-worship (*śivārcāgni*) or bathing in ash, the most distinctive feature of Pāśupata practice. The four *varṇa* classes of the Smārta social model are mentioned, suggesting that the author expected his audience to view society through that lens, but the Śivadharma model undercuts the exclusionary implications of the hierarchy by making Śaiva piety available to all on the same terms, including to Śūdras and to women (and in one verse, even to foreigners, ŚiDhŚ 1.28) through devotional observances, and through the generalization of acts of generosity and hospitality which, though prescribed in Dharmaśāstra only for high-status recipients, are here directed to Śiva-devotees of any status, an act which is equated with serving Śiva himself.

4.1 The Four Āśramas in the Dharmasūtras and in the Mahābhārata

The very notion of speaking of a *grhasthāśrama* as religious vocation³⁴ was a bold conceptual gambit: it asserted that the domestic setting could serve as a context for holy discipline equally as well as lifelong service under a preceptor, life in a wilderness hermitage, or the itinerant existence of a mendicant. It was the *Āpastambadharmasūtra*, the very first work composed to preach a Brahmanical conception of *dharma*, that introduced the idea that the household could be a place of religious vocation, on a par with modes of celibate, ascetical discipline that were attracting attention (and patronage) in that period. *Āpastamba*, followed by the later *Vasiṣṭhadharmasūtra*, presents the *grhasthāśrama* as equal in dignity to the celibate *āśramas* of lifelong student, hermit, and wandering mendicant. The code of *Gautama* and the older code of *Baudhāyana* treat *Āpastamba*'s model as a view to be refuted (a *pūrvapakṣa*), and reject the celibate vocations.

As Patrick Olivelle has lately pointed out, the term *grhastha* was not in the first place simply a synonym for 'head-of-household'; it was a designation for a formal religious status on a par with ascetic *śramaṇas*, attested already in this sense in Aśoka's twelfth and thirteenth Rock Edicts (ca. 255 BCE), and in the seventh Pillar Edict (ca. 241 BCE).³⁵ The *grhastha* was being presented as a particular sort of religious sectarian (*pāṣaṇḍa*, in a neutral sense)—one who, unlike

³⁴ Olivelle's gloss of *āśrama* in this context (1993, 78). There was no 'Vedic *grhastha*' (i.e., prior to the Dharmasūtras); the central religious figure (or pair) in the Vedic world was the *grhapati/patnī* and the role of *yajamāna*. The term *grhastha* was coined (perhaps in ascetic circles) to designate a person (apparently, a member of a religious order, *pāṣaṇḍa*) who did not leave home. The Dharmasūtras are the bold innovators here in appropriating this as the label for the *yajamāna*'s mode of life, calling it (for the first time) an *āśrama*.

³⁵ See Olivelle 2019a.

a *śramaṇa*, does not have to leave home. In this early phase of the doctrine, the *grhastha* was not just presented as an equal to the more explicitly ascetic professionals; he was eulogised as the root or basis of all the other *āśramas*, because he helps to sustain them with food and other gifts.

In the *Mahābhārata*, the word *āśrama* most often denotes a place, a physical residence, set aside for ascetic discipline and pious ritual observance. Outside of the didactic material in *Mahābhārata* 12–14, nearly all the mentions of *āśrama* in the *Mahābhārata* as a religious profession (as opposed to a place) occur in interpolated verses. The didactic sections do refer to the *āśrama*-system, but sometimes it is the old, non-sequential *āśrama* model taught in the *Āpastambadharmasūtra*,³⁶ including the *grhastha*-first order of presentation, and even when the sequential model is explicitly presented (12.233–237 and 12.313.10–19), it is still with the *grhastha*-best ranking.

A line from the *Nārāyaṇīya* section (MBh 12.321.25ab) asserts that ‘all four *āśramas* have *gārhashtya* as their root’ (*catvāro hy āśramā deva sarve gārhashtyamūlakāḥ*); it recurs in almost the same words in the *Āśvamedhikaparvan* (MBh 14.45.13), preceded by a list of the four *āśramas* that places the *grhastha* first:

grhastho brahmacārī ca vānaprastho 'tha bhikṣukaḥ |
catvāra āśramāḥ proktāḥ sarve gārhashtyamūlakāḥ || 14.45.13 ||

The four disciplines (*āśramas*) are called ‘householder,’ ‘celibate student,’ ‘hermit,’ and ‘mendicant’; they all have the householder state as their basis. (cf. MBh 12.321.25ab)

The greater value of the householder-state is expressed with another metaphor early in the *Śāntiparvan*:

āśramāṃs tulayā sarvān dhṛtān āhur manīṣiṇaḥ |
ekatas te trayo rājan grhasthāśrama ekataḥ || 12.12.11 ||

Wise men say that when all *āśramas* are placed in the balance, the householder *āśrama* is on one side, and the (other) three on the other.

Further on (MBh 12.65), Bhīṣma teaches Yudhiṣṭhira that proper kingly discipline is equivalent to fulfilling all sorts of *āśramas*, with the *grhastha-āśrama* at the pinnacle. What is very interesting here is that more than three other *āśramas* are mentioned, and they have names not seen elsewhere: *bhāikṣa-*, *kṣema-*, *dikṣā-*, *vanya-*, and *brahma-āśramas*. This list culminates in a series of verses praising various royal policies as fulfilling ‘all the *āśramas*’ or *gārhashtya*—the two options appear virtually equivalent. In any case, there is no indication here of a temporal

³⁶ Olivelle 1993, 73ff.

progression of *āśramas*. Hence, the *Mahābhārata* sometimes seems to preserve an older, pre-Manu attitude toward the *āśramas*.

4.2 The Four Āśramas According to the Śivadharmasāstra

In the *Śivāśramādhyāya*, however, the term *āśrama* is deployed in its technical Dharmaśāstric sense to name four modes of life structured by such discipline, and ‘*śivāśrama*’ thus becomes a general label for a Śaiva adaptation of those modes. This *śivāśrama*, a condition open to all *varṇas* and both sexes, is the focus of the opening section of *Ādhyāya* eleven:

nandikeśvara uvāca

sarveśāṃ eva varṇānāṃ śivāśramaniṣevinām |
śivadharmāḥ śivenoktā dharmakāmārthamuktaye || 11.1 ||

brāhmaṇaḥ kṣatriyo vaiśyaḥ strī śūdro vā śivāśramī³⁷ |
vānaprastho grhastho vā yaś cānyaḥ syāc chivāśramī || 11.2 ||

svāśramād uttare kuryāt puṣpārāmaṃ suśobhanam |
agnyāgārasamāyuktam aiśānyām īśvarālayam || 11.3 ||

Nandikeśvara spoke:

11.1 Śiva has declared the Laws of Śiva (*śivadharmā*), so that those of all classes (*varṇa*) who adhere to Śiva’s discipline (*śivāśrama*) may attain virtue, material gain, sensual gratification, and liberation.

11.2 A Brahmin, a Kṣatriya, a Vaiśya, a woman, or a Śūdra who observes Śiva’s discipline (*śivāśramin*), a forest-dweller or a householder, and whoever else might observe Śiva’s discipline (*śivāśramin*),

11.3 should make, to the north of his residence (*svāśrama*), a beautiful flower garden, furnished with a fire-shed [in the southeast and] a temple of Īśvara in the northeast.

That the Dharmasastric sense of ‘religious discipline’ is present can be seen in the fact that Manus also uses the verb *niṣev-* with *āśrama* in this sense (MDh 6.87–88), just as in verse 1 here:

brahmacārī grhasthaś ca vānaprastho yatis tathā |
ete grhasthaprabhavāś catvāraḥ pṛthagāśramāḥ || 6.87 ||

sarve ’pi kramaśas tv ete yathāśāstraṃ niṣevitāḥ |
yathoktakāriṇaṃ vipram nayanti paramāṃ gatim || 6.88 ||

³⁷ A notable but poorly supported variant reading for the second *śivāśramī* is *grhāśramī* in N₈₂^K and N_{12a}^K, which might have meant ‘...or [any] other who has a holy residence at his house.’ As noted in the translation (fn. 3), this variant may have originated in an effort to avoid repeating the word *śivāśramī* or in anticipation of the end of v. 10; or it may have been intended to exclude the *śivayogin*, who would not have had the house or fire-shed mentioned in the next stanza.

6.87 Student, householder, forest hermit, and ascetic: these four distinct orders (*āśramāḥ*) have their origin in the householder.

6.88 All of these, when they are undertaken (*niṣevitāḥ*) in their proper sequence as spelled out in the sacred texts, lead a Brahmin who acts in the prescribed manner to the highest state.

The *śivāśrama* order encompasses all four of the Dharmaśāstric *āśramas*, Śaiva versions of which are briefly described. *Śivadharmasāstra* 11.10–14 mentions first³⁸ the *śivagr̥hāśramin*, corresponding to Dharmaśāstric *gr̥hastha*. Although engaged in worldly affairs, his discipline takes the form of observing particular restrictions:

śivārcāgnīparo nityam tadbhaktānām ca pūjakaḥ |
parvamaithunavarjī syāc chrīmāṃ śivagr̥hāśramī || 11.10 ||
devāgnyatithibhaikṣārthaṃ pacen naivātmakāraṇāt |
ātmārthaṃ yaḥ pacen mohān narakārthaṃ sa jīvati || 11.11 ||
devārthaṃ pacanaṃ yeṣāṃ santānārthaṃ ca maithunam |
svargārthaṃ jīvitaṃ teṣāṃ narakārthaṃ viparyaye || 11.12 ||
vittatṛtyābhāgena prakurvīta śivārcanam |
kurvīta vā tadardhena yato 'nityam hi jīvitam || 11.13 ||
nyāyopārjītavittatḥ syād anyāyaṃ ca vivarjayet |
anyāyopārjītaḥ vittatḥ narakārthaṃ sa jīvati || 11.14 ||

11.10 Constantly devoted to worship of Śiva (*śivārcā*) and the fire, and honouring His devotees, the illustrious Śiva-householder (*śivagr̥hāśramin*) should refrain from having sex at the days of the moon's changes.

11.11 He should cook for the gods, Agni, guests, and food for alms, but never for his own sake. He who out of delusion cooks for his own sake, lives destined for hell.

11.12 Those who cook for the sake of the gods, and have sex for the sake of children, their life is destined for heaven, but if they do otherwise, they are destined for hell.

11.13 With a third of his wealth, he should perform worship of Śiva, or he may do so with half of that [i.e., a sixth], for life is impermanent.

11.14 He shall acquire wealth with lawful means, but unlawful means he should avoid. With riches acquired by unlawful means he is destined for hell.

These broad observances allow the householder to fulfill the *vratas* of *brahmacharya*, *asteya*, *saṃtoṣa*, *śivapūjā*, *agnihavana*, and *dāna*. Acquiring wealth only honestly (*nyāyena*) and never dishonestly (*anyāyam*) and giving up a third (or a sixth) of his wealth for worship demon-

³⁸ Cf. *puṣpārāmaṃ* in *Śivopaniṣad* 2; later, this comes to designate a Śiva temple.

strate his lack of undue attachment to worldly wealth. Sexual self-control is exercised by maintaining chastity (*brahmacarya*) at changes of the moon, and at other times engaging in sexual activity only for the purpose of procreation—a conception of householder chastity that is further explained in 11.111–115, but expressed already by Manu (MDh 4.128). All his food should be prepared first for making offerings and ritual feeding of holy men, and never just for his own sake, an idea traceable to early Dharmaśāstra, as will be shown below.

The *śivabrahmacārīn* comes next (11.15). This would seem to be out of order according to the sequence established by Manu, but this *śivabrahmacārīn* is not conceived of as observing the period of studentship in youth, preliminary to marriage. Indeed, no mention is made of Veda-study, its *raison-d'être* in the Smārta system. Rather, the term is probably used to mean nothing more than a vow to refrain from sex³⁹—‘whether permanently (*naiṣṭhika*) or temporarily (*bhautika*, i.e., for securing material prosperity [*bhūti*]).’⁴⁰ The third mentioned is the *śivavaikhāṇasa*, using a common synonym for *vānaprastha* hermit (11.16). The defining feature of this discipline is to be ‘free from all social contact, eating bulbs, roots, and fruits,’ that is, to live on edibles found in the wild.

Finally, a long passage details the practices of the ‘best of Śiva-votaries’ (*śivavratīndra*), i.e., the figure otherwise called *yogin* (11.23, 44, 48; 12.25, 34) or *yati* (11.40), ‘ascetic.’ Of these, the definitive one is lying and bathing in ash (*bhasmasnāna*), the hallmark of Pāśupata ascetics, prescribed in 11.21–34. The status itself is defined in 11.17:

nivṛttaḥ sarvasaṅgebhyaḥ śivadhyānarataḥ sadā |
jñeyah śivavratīndro 'yaṁ bhasmaniṣṭho jñendriyaḥ || 11.17 ||

11.17 Withdrawn from all social contact, ever inclined to meditate on Śiva, one is known as the foremost of Śiva-votaries (*śivavratīn*), lying in ash (*bhasmaniṣṭha*), with his senses conquered.

The following twenty-seven stanzas seem mainly to pertain to this status, although some of them may have been meant (or later understood) to extend to *śivāśramīns* more generally.⁴¹

The cursory manner in which the *śivabrahmacārīn* and *śivavaikhāṇasa* are presented, with just one stanza each, no doubt reflects the fact

³⁹ This is what *brahmacarya* usually denotes outside a Vedic or Dharmasāstric context, e.g., in Buddhism.

⁴⁰ The pair of terms *naiṣṭhika* and *bhautika* has been interpreted variously. See TAK III, s.v. *naiṣṭhika*.

⁴¹ Such is the case at 11.18, which the author of the commentary thinks applies to all the *śivāśramīns*.

that they are included only for completeness and are irrelevant for the purposes of the chapter. The real focus is to demonstrate the complementarity and ultimate equivalence of the householder and the *yogin* within Śivadharma.

It is interesting to observe that although four *āśramas* are enumerated, they are listed with the householder first, as in *Āpastambadharmasūtra*, and with no hint that the author had Manu's sequential model in mind. Although it is perfectly possible that the *Dharmasūtras*' nonsequential understanding of the *āśramas* might have persisted for a while in some circles outside the Smārta fold, Manu's model seems elsewhere to have completely supplanted the older one in most Sanskrit discourse fairly soon after its promulgation around 200 CE, so it is a matter of surprise to find the older version reflected in a work of the sixth century, especially one that pointedly if subversively cites the orthodox Smārta categories. This leads one to wonder whether this section of the chapter, or even the chapter as a whole, might have been composed substantially earlier.⁴²

There is one seeming parallel with Manu (MDh 6.46), a stanza also quoted by Kauṇḍinya on *Pāśupatasūtra* 1.9:⁴³

*bhāvapūtaṃ carec chaucam vastrapūtaṃ jalam pibet |
dṛṣṭipūtaṃ nyaset pādam satyapūtaṃ vaco vadet || 11.38 ||*

11.38 One should practice cleanliness with a purified disposition; one should drink water that has been purified by [straining through] a cloth; one should set down one's foot purified by sight; one should speak words purified by truth.

However, this need not imply direct dependence of the *Śivadharmaśāstra* on Manu; the order of the quarter-verses differs, and the maxim circulated widely.⁴⁴

⁴² Bisschop (2018b, 21) notes that v. 11.24 appears almost verbatim in Kauṇḍinya's commentary (fourth or fifth century) on the *Pāśupatasūtra*; this need not be a case of Kauṇḍinya quoting the *Śivadharmaśāstra*, since both works may quote from a common source. However, the fact that the whole *āśrama* discussion in our chapter reflects the *Dharmasūtra* model rather than the one that supplanted it does seem to raise the possibility that it was composed earlier than the sixth century.

⁴³ Cf. MDh 6.46 (PBh ad PS 1.9, p. 18): *dṛṣṭipūtaṃ nyaset pādam vastrapūtaṃ jalam pibet | satyapūtaṃ vaded vācam manahpūtaṃ samācāret ||*

⁴⁴ Hara (2002 [1974], 250) collected several other loci, including parallels in *Viṣṇusmṛti* 96.14–17 and three *Purāṇas* (*Vāyupurāṇa* 16.6cd–7ab, *Līṅgapurāṇa* 1.89.7, *Kūrmapurāṇa* 2.28.18).

In any case, *Śivadharmasāstra* 11.45 states explicitly that devotion to Śiva and observance of the precepts of Śivadharmā constitutes a higher *āśrama* that redefines and transcends all Dharmasāstra's *āśramas*:

*śivadhyānaparāḥ śāntāḥ śivadharmaparāyaṇāḥ |
sarva evāśramā jñeyāḥ śivabhaktāḥ śivāśramāḥ ||* 11.45 ||

11.45 Those who are focused on meditation on Śiva, peaceful, and dedicated to Śivadharmā—[practitioners of] all the disciplines, [when] devoted to Śiva—should be considered practitioners of the Śiva discipline (*śivāśramāḥ*).⁴⁵

4.3 The Śūdra Śivāśramin

Another distinctive aspect of the *Śivadharmasāstra*'s subversion of *va-māśramadharmā* is its conditional acceptance of Śūdras within the fold:

*yaḥ sarvasaṃganīrṃuktaḥ śūdraḥ śivaparāyaṇaḥ |
yo 'piha vāpanam kṛtvā yogīndrānucaro bhavet ||* 11.42 ||

*vased āyatane nityaṃ sagaṇaḥ śivadharmikāḥ |
puṣpārāmaikakarmātmā puṣpavāṭīkriyāparaḥ ||* 11.43 ||

*trisnānapūjāsaṃyuktaḥ kaupīnācchāditaḥ sadā |
yogīnāṃ bhaktiyogena yogasthānam avāpnuyāt ||* 11.44 ||

11.42 Free from all social contact, devoted to Śiva, even a Śūdra, if he gets shaven, may become a servant of a great *yogin* here.

11.43 He should always reside in a temple, together with his attendants, following the Śivadharmā, occupied with tending the flower-garden, dedicated to the rites of the flower-garden.

11.44 Engaged in the three bathings and worship, covered by a loin-cloth at all times, he attains the state of union by means of the *yoga* of devotion to *yogins*.

Here we meet a Śūdra who, provided he meets the moral criteria and undergoes the rite of shaving, may engage in a form of discipline alongside *yogins*. But his *yoga* appears to consist only in tending the garden and serving the *yogins*. Even if we were to interpret *yogīndra* in v. 42 as an epithet of Śiva, the fact that the Śūdra's role is described as *anucāra*, 'servant,' echoes his servile status in the Smārta vision of society.⁴⁶

⁴⁵ *Āśrama* appears to be used in this stanza to designate by metonymy those who practice a discipline.

⁴⁶ Later works in the Śivadharmā corpus however tend to offer more conventional prescriptions reaffirming the impurity of the Śūdra. Thus, *Umāmaheśvarasamvāda* 1.43ff.

Elsewhere in the work it seems to be implied that the 'Śiva-consecration' (*śivasamskāra*) renders a Śūdra pure enough to partake of the milk of the brown cow—a litmus test of minimal purity by orthodox Brahmanical norms:

kapilam⁴⁷ yah pibec chūdraḥ śivasamskāravarjitaḥ |
pacyate sa mahāghore suciraṁ narakārṇave || 5.14 ||

5.14 That Śūdra who drinks [the milk of] the *kapila* cow without having had Śiva-purification (*śivasamskāra*) will be boiled for a very long time in a most dreadful hellish sea.

kapilam yah pibec chūdraḥ śivasamskāravarjitaḥ |
sa prayāti mahāghoraṁ narakam nātra samśayaḥ || 8.50 ||

8.50 That Śūdra who drinks [the milk of] the *kapila* cow without having had Śiva-purification (*śivasamskāra*) will go to a most dreadful hell, without a doubt.

It is an old Dharmaśāstric principle that Śūdras must not drink the milk of the brown cow (the best of all cows) or eat from a *palāśa* leaf, due to these being choice materials for use in Brahmanical worship:

kapilākṣīrapānena brāhmaṇīgamanena ca |
vedākṣaravicāreṇa sūdraś caṇḍālatām iyāt || Parāśarasmyti 1.67 ||

By drinking the milk of a brown cow, going [to bed] with a Brahmin woman, and inquiring into the words of the Veda, a Śūdra would acquire the status of a Caṇḍāla.⁴⁸

A number of stanzas in the *Śivadharmasāstra* likewise praise the brown cow (or its products) as an offering to Śiva (5.10–14, 7.28, 8.47–50, 10.38, 10.82). *Śivadharmasāstra* 5.14 and 8.50 attest to the persistence of concern with Śūdra impurity even in the context of Śivadharmas, but they do offer the prospect of a remedy, though it is nowhere explicitly stated what the *śivasamskāra* consists of.⁴⁹

The qualified embrace of Śūdra participation would go on to become a feature of Śaiva Siddhānta. Sanderson (2009, 284ff) has documented how 'the Saiddhāntikas opened initiation to candidates

⁴⁷ *kapilām*] *P₂*; *kāpilyam* *E^N*.

⁴⁸ This is the variant reading of *pāda* d in the 1890 Bibliotheca Indica edition of Tarkalankara (p. 423), who adopts *sūdraḥ patati tatksaṇāt*. Kṛṣṇa Śeṣa's *Śūdrācārasīromani* p. 41, 44, 178, quotes this (with the variant: *sūdraḥ caṇḍālatām vrajet*), and similar verses from the '*Skandapurāṇa*' and *Padmapurāṇa* (Benke 2010, 233–49 discusses the expanding scope assigned to *sacchūdras* by Dharmaśāstrins from the fourteenth century onwards). Also: Vṛddha Gautama, p. 568.

⁴⁹ In his Nepali translation, Naraharinath (1998, 13 [second pagination]) glosses the word with *śivadīkṣā*; he likely had a Tantric initiation in mind.

from all four caste-classes,' including women and even persons with disabilities, excluding only those of impure habits. Several Śaiva texts endorse the principle that certain, 'pure' Śūdras may be accepted. A stanza attributed to the *Parākhya* is quoted in the *Dikṣādarśa* of Vedajñāna II (Chidambaram, d. 1564/4):

*amadyapāḥ kulīnās ca nityaṁ dharmaparāyaṇāḥ*⁵⁰ |
śūdrāḥ kṣatriyavaj jñeyās śeṣā nindyās tato bhṛṣam ||

Those Śūdras who do not drink alcohol, who are of good family, and are always devoted to their religious duties should be looked upon as Kṣatriyas. All the rest are completely to be condemned.⁵¹

Another quotation of the *Parākhya* is found in a manuscript of the twelfth-century *Prāyaścittasamuccaya*:⁵²

yad uktaṁ śrīmatparākhye
kāryā dikṣāpi sarveṣāṁ tacchaktividhiyoginām |
trayānām api varṇānām na tu śūdrāntyajātiṣu ||
*amadyapās tu ye śūdrāḥ śaivācārakriyādarāḥ*⁵³ |
śivabhaktās ca teṣāṁ sā dikṣā kāryānyathā na hi ||

As has been taught in the *Parākhya*:

Initiation should be done for all who have received the action of [the descent of] his power, for all three caste-classes but not for [ordinary] Śūdras and the lowest-born [below them].

One may initiate Śūdras, but only those who do not drink alcoholic liquor, who revere the disciplines and rites taught by Śiva, and are devoted to Śiva themselves.⁵⁴

⁵⁰ This hemistich appears also in Hṛdayaśiva's *Prāyaścittasamuccaya* 43.65cd.

⁵¹ As provisionally edited and translated by Sanderson (2009, 283, n. 685) on the basis of two manuscripts, A (IFP Transcript 76), p. 26; B (IFP Transcript 153), p. 42: **amadyapāḥ* (em.; *amadyapa* A, *amādyapa* B) **kulīnās* (corr.; *kulīnās* A, *kūlīnañ* B) *ca* **nityaṁ dharmaparāyaṇa* (em.; *nityadharmaparāyaṇaḥ* AB) | **śūdrāḥ* (em.; *śūdra* AB) *kṣatriyavaj jñeyās śeṣā nindyā<s> tato bhṛṣam* |.

⁵² Neither of these passages is part of the *Parākhya* edited by Goodall; they likely belonged to the portion of that work (chapters seven to thirteen) not transmitted in his manuscript, or they might rather belong to another work by the same name (Goodall 2004, xxxviii–xlii, lxii). The second passage, moreover, does not appear in Sathyanarayanan's 2015 edition of Trilocanaśiva's work, though (as noted in the next note) a variant of one of the hemistichs is found twice in Hṛdayaśiva's work of the same name, transcribed in the same volume.

⁵³ Cf. Hṛdayaśiva's *Prāyaścittasamuccaya* 2.10cd and 42.9cd: *amadyapās ca ye śūdrāḥ saucācārasamanvitāḥ* |.

⁵⁴ Cited and translated by Sanderson 2009, 284, n. 681 on the basis of IFP Transcript 284, p. 141: *yad uktaṁ śrīmatparākhye: kāryā dikṣāpi sarveṣāṁ *tacchaktividhiyo-*

By contrast, though, the *Śivapurāṇa*'s *Vāyavyāsaṃhitā* has a chapter (2.15) explaining the *śivasamśkāra*, which it equates with the *dīkṣā* (2.15.5). This rite is allowed for widows and unmarried girls, with permission of the family, but restricted for Śūdras, especially the lowest castes, the degraded (*patita*), and mixed-castes, for whom cleansing of the *adhvans* through the *dīkṣā* is not ordained (2.15.63–65ab). The sincerely pious among them may have their sins cleansed instead by giving foot-washing water (*pādodakapradānādyaḥ kuryuḥ pāpaviśodhanam*).

There is also this passage from Trilocanaśiva's *Prāyaścittasamuccaya* (584–85ab):⁵⁵

ye ca māheśvarāḥ śūdrā bhasmarudrākṣadhāriṇaḥ |
teṣāṃ pañcadaśāhena śuddhiḥ sūtau mṛtāv api || 584 ||
tathaiva rudrakanyāyāṃ pañcācārye 'pi saṃmatā |
hīnānulominām tadvat bhasmarudrākṣadhāriṇām || 585 ||
śivagānavidāṃ tadvac chivāśramaniṣevinām |
dinair viṃśatibhiḥ śuddhir devadāsyāṃ prakīrtitā || 586 ||
tathā devālaye karmaratāḥ śūdrāḥ prakīrtitāḥ || 587ab ||

584 As for lay-devotees of Śiva who are Śūdras and who wear ash and *rudrākṣas*, they are purified after fifteen days, both in the case of birth and death.

585 The same is agreed upon for a *rudrakanyā* and for a [temple-]musician, and for those of low birth but born from an *anuloma*-marriage, if they wear ashes and *rudrākṣa*-beads.

586ab Also for those who are specialists in singing for Śiva, who follow Śiva's *āśrama*.⁵⁶

586cd Purification is declared [to take place] after twenty days in the case of a *devadāsī*.

587ab So too Śūdras who are engaged in work in the temple [must be understood to obtain purification after the same period].⁵⁷

Sathyanarayanan (2015, 304) seems to interpret *śivāśramaniṣevinām* to mean persons residing in a 'Śaiva *āśrama*,' but the occurrence in *Mānavadharmasāstra* 6.87–88 of *āśrama* in the sense of 'discipline' as the object of *niṣev-* should rule out reading it here in the sense

ginām (tacchakti- corr.; tacchaktir Cod.) | trayānām api varṇānām na tu śūdrāntyajātiṣu |
*amadyapās tu ye śūdrāḥ śaivācāra *kriyādarāḥ (corr.; -kriyādirāḥ Cod.) | śivabhaktās *ca*
*(corr.; cai Cod.) teṣāṃ sā dīkṣā *kāryānyathā na hīti (em.; kāryannyathānuhīti Cod.).*

⁵⁵ Translation Sathyanarayanan 2015, except where noted.

⁵⁶ Sathyanarayanan 2015, 304, translates 'so too for those who live in a Śaiva *āśrama*.'

⁵⁷ Cf. Sanderson 2003–2004, 399–400, n. 181.

of a residence. In any case, the other persons discussed in this passage are distinguished not by their residence but rather by their religious profession. All of them have low-status functions in the temple. Here, *śivāśramaṇiṣevīnām* modifies *śivagānavidām*, just as *bhasmarudrākṣadhāriṇām* in the preceding hemistich, which has the same structure, modifies *hīnānulominām*. Thus, we have a concrete example of someone who follows a *śivāśrama*: a temple singer. It is evident from these Śaiva Siddhānta sources that the Śaiva sphere continued to accommodate at least some Śūdras on certain conditions, but they are not able to throw light on what the *Śivadharmasāstra* meant.

We may get some clues about a Śūdra as a *śivagrāhāśramin* from the *Śivopaniṣad*, a later text of the Śivadharmas corpus, in the second of two stanzas that contrast the ash-bath of an ascetic and that of a holy householder:

grhasthas tryāyusomikāraiḥ snānam kuryāt tripuṇḍrakaiḥ |
yatiḥ sārvaṅgikaṁ snānam āpādatalamastakāt || 5.20 ||
śivabhaktas tridhā vedyāṁ bhasmasnānaphalaṁ labhet |
hṛdi mūrdhni lalāṭe ca śūdraḥ śivagrāhāśramī || 5.21 ||

5.20 A householder should perform the [ash-]bath by applying the triple lines while reciting the *tryāyusa* mantra and the syllable OM. An ascetic [should perform] a bath of the whole body from the soles of the feet to the top of the head.

5.21 A Śūdra who is a *śivagrāhāśramin*, devoted to Śiva (*śivabhakta*), will obtain the fruit of the [full-body] ash-bath [if he marks the body with ash] thrice in the fire-altar (*vedi*) at the heart, on the head, and on the forehead.

The *Śivopaniṣad* is later than the *Śivadharmasāstra*, and shows a strong Vedicising tendency, as its very name suggests. In its precepts on the ash-bath, the *Śivopaniṣad* has the householder recite a mantra from *Āpastamba Mantrapāṭha* 2.7.2 (*trāyusaṁ jamadagneḥ kaśyapasya trāyusaṁ*⁵⁸ *yad devānāṁ trāyusaṁ tan me astu trāyusaṁ*, ‘The threefold vitality⁵⁹ of [the sage] Jamadagni, that of [the sage] Kaśyapa, that which is the gods—may it be mine!’). In the Vedic domestic ritual codes, this is the mantra to be recited over the razor or over the student who is about to be shaven before bathing at the end of his studies.⁶⁰ In that

⁵⁸ In parallel texts the words *agastyasya trāyusaṁ ṛṣinām trāyusaṁ* are added.

⁵⁹ *Trāyusaṁ* is variously interpreted as ‘threefold vital power’ or the ‘three phases of life’ (childhood, youth, old age, together signifying a full lifespan).

⁶⁰ *Hiranyakesighrhyasūtra* 1.9.6, *Bhāradvājagrhyaśūtra* 1.28.1–2, *Baudhāyanagrhyaparibhāṣasūtra* 1.13.20; *Baudhāyanagrhyasūtra* 2.11.9 uses it rather in the shaving that precedes the Vedic initiation rite (*upanayana*).

rite, the next act is to give the razor to the barber while reciting: *śivo nāmāsi svadhitis te pitā namas te astu mā mā himṣīḥ* (ĀpMSP 2.7.3: 'You are named "Gentle" [Śiva]. The axe is your father. Honour to you! Do not harm me!'). The mention of *śiva* here was likely sufficient to transfer these mantras into a Śaiva ritual context, for the similar purpose of purifying the body, thus ritually marking a new religious status.

In the *Śivopaniṣad* passage, the Vedic mantra is used to mark the body in several places: the forehead, the heart, the right and left shoulders, the back of the neck, and the head. The Śūdra (per ŚiUp 5.21) should mark himself only in three places; it is not clear whether the Vedic mantra is to be used; in Vedic rulebooks, Vedic mantras are often not permitted for Śūdras and women.⁶¹

In any case, although this Vedic mantra is not mentioned in the *Śivadharmaśāstra*'s rules for the ash-bath, the fact that the *Śivopaniṣad* considered it appropriate for applying ash may indicate that for the author of the *Śivadharmaśāstra* the purifying ash-bath was conceived of as having the character of a *saṃskāra*, as rites for consecrating a person were called in the Smārta tradition. Given that the Śūdra is required to be shaven before engaging in the ash-bath (per ŚiDhŚ 11.42), it seems safe to conclude that the *śivasamskāra* mentioned in *Śivadharmaśāstra* 5.14 and 8.50 was a purificatory rite involving shaving and bathing (or anyway marking) the body in Śiva's ash. This supposition is further reinforced by a stanza coming just before those dealing with the Śūdra:

*jaṭākalāpadhārī syāt pakṣād vā vāpanam bhavet |
yad eva puṇyam dikṣāyām tat puṇyam vāpane punaḥ || 11.39 ||*

11.39 One should wear the hair-tuft in a mass, or one should shave every fortnight; whatever merit there is in the rite of initiation that same merit one obtains by shaving [every fortnight].

This stanza is in the genre of many others that promise all the fruits of various Vedic or Smārta rites to those who adhere to the Śivadharma. The *dikṣā* rite mentioned here is probably the Vedic *dikṣā* consecration prescribed for the sponsor of a Soma sacrifice. That *dikṣā* involves a shaving (as do the *upanayana* rite that commences the period of study,

⁶¹ In one stanza, even Manu allows for Śūdras of good conduct to pursue dharma, so long as Vedic mantras are not involved: 'Those who know the Law and yearn to follow it, however, incur no sin and receive praise when they imitate the practices of good men, without reciting any ritual formulas' (*dharmēpsavas tu dharmajñāḥ satām vṛttam anuṣṭhitāḥ | mantravarjyam na duṣyanti praśamsām prāpnuvanti ca ||* MDh 10.127 ||). See also MDh 2.172, where an uninitiated Brahmin is prohibited from pronouncing Vedic mantras in most contexts, because 'he is equal to a Śūdra.'

and the *snāna* bath that concludes it). By the logic of *pars pro toto*, the shaving recommended here is said to confer all the merit of a Vedic consecration to offer Soma. The fact that some manuscripts, including our oldest dated witness (N^{Ko}₇₇),⁶² read *yajñānām* (or a similar form) in place of *dīkṣāyām* is more evidence that the merit of offering Vedic sacrifices is what transmitters had in mind. But the word *dīkṣā* is also sometimes used as a synonym of *upanayana* or *saṃskāra* in Vedic ritual texts.

Periodic shaving together with the marking of the body with the three lines of ash (even employing the old Vedic shaving mantra, in the *Śivopaniṣad*'s more Vedicised version) thus seem to have constituted the *śivasamskāra* that ritually transformed a layperson—even (or especially) a Śūdra—into a *śivāśramin*.

It should be emphasised that while the Brahmanical Dharmaśāstra's class distinctions are cited as the conventional norm in the world, the *Śivadharmasāstra* asserts that Śaiva observances overwrite and neutralise those distinctions to a great extent. Indeed, the author does not stop at validating Śūdra participation. In a hyperbolic statement in the opening chapter, 'The Definition of Śiva Bhakti' (*śivabhakti lakṣaṇam*), the doors of *śivabhakti* are flung open literally to all:

bhaktir aṣṭavidhā hy eṣā yasmin mlecche 'pi vartate |
sa viprendro munih śrīmān sa yatiḥ sa ca paṇḍitaḥ || 1.28 ||
na me priyaś caturvedo madbhaktaḥ śvapaco 'pi yaḥ |
tasmai deyaṃ tato grāhyaṃ sa ca pūjyo yathā hy aham || 1.29 ||

1.28 When this eight-fold *bhakti* is present even in a barbarian, he [may be deemed] the best of Brahmins, an illustrious sage, an ascetic, a scholar!

1.29 A four-Veda [Brahmin] is not dear to me, [but] even a Dog-Cooker is, if he is devoted (*bhakta*) to me. One should give to him, one should receive from him, and he is to be worshipped like me.

Taken together, these passages show that the religious group that produced and endorsed such sentiments encouraged Śūdras (and even more despised groups) to practice as *śivāśramins*.⁶³ The social inclusiveness and relative leveling intended here were signalled by repurposing a simple rite of consecratory purification whose name (*saṃskāra*) and prime features (shaving and 'bathing') hearken back

⁶² (Nepāla) *saṃvat* 156 (1035–36 CE); on palaeographic grounds, has been judged the oldest surviving manuscript, from the first half of the tenth century.

⁶³ Notably these particular verses count among the most frequently attested citations from the *Śivadharmasāstra* by Vīraśaiva works (Fisher 2017, 30).

to Smārta models that had heretofore been used to register exclusive social statuses. However, we must also recognize that the social leveling was not total in this case: Śūdras seem to have been subject to a 'glass-ceiling': they were promised the same ultimate rewards as everyone else, but were assigned a role that translated their servile status into a notionally higher sacred form of service. As *śivabhaktas* they might be served, but their own role in the *āśrama* was to serve the *yogins*.

4.4 Women in the Śivāśrama

Women, too, are given scope to practice, especially through the performance of special vows (*vratas*). The *umāmaheśvaravrata* (ŚiDhŚ 10.90–141), prescribed specially for women, promises them a variety of worldly rewards, including a good husband in this life and/or the next. It is true that whereas all four pursuits of humanity (the *caturvarga*: virtue, material gain, sensual gratification, and liberation) are said to be fulfilled for male devotees, this women's regimen mentions only the *trivarga* (i.e., omitting liberation):

śivabhaktā tu yā nārī dhruvaṃ sā puruṣo bhavet |
strītvam adhyuttamaṃ sā cet kāṅkṣate śṛṇu tad vratam || 10.90 ||

umāmaheśvaraṃ nāma sadā prītinivardhanam |
adhiyogakaraṃ śāntaṃ dharmakāmārthasādhakam || 10.91 ||

10.90 But that woman who is a *śivabhaktā*, she would certainly become a man; if she aspires to the supreme womanhood, hear about this regimen.

10.91 The *umāmaheśvaravrata* always increases gladness, brings about supreme union [with Śiva], is peaceful, and conduces to *dharma*, *kāma*, and *artha*.

Nevertheless, there are hints that *duḥkhānta* might be attainable to them directly, as at 10.113 (mentioned above) and 10.35:

pratimāsaṃ pravakṣyāmi śivavratam anuttamam |
dharmakāmārthamokṣārthaṃ naranāryādidehinām || 10.35 ||

I will expound the unexcelled *śivavrata* month by month, for the sake of *dharma*, *kāma*, *artha*, and *mokṣa* of men, women, and other embodied beings.

Women, then, might perform Śivadharmā observances (*vratas*) on the same terms as men. Yet there is no mention in the *Śivadharmā-sāstra* of women undergoing something like the *śivasamskāra* mentioned in connection with the Śūdra. The *Vāyavīyasamhitā* will later consider women eligible for its Tantric *śivasamskāra*, but cautions that 'women are not autonomously entitled to the rite of *śivasamskāra*'

(*nādhikārah svato nāryāḥ śivasamśkāra karmaṇi*), but rather require their husband's permission (or their son's, if widowed; or father's, if unmarried; *Vāyavyasamhitā* 2.15.62–63). This imposes limitations for women similar to those that apply to Smārta *samśkāras*: women must have the consent of a male relative to undergo the rite, and it should be performed without Vedic mantras.⁶⁴ This is an endorsement of 'orthodox' status disparities that is typical of later Śaiva sources on householder religion.

5. *Guest-Reception, Madhuparka, and Post-Sacrificial Feeding Directed toward Śivabhaktas*

Another important innovation of the *Śivadharmasāstra* is that it re-directs Smārta practices of ritualised feeding and guest-reception to *śivabhakta* recipients. In the Smārta system, there were two distinct contexts for such feeding: the ceremony of receiving a guest; and the feeding of Brahmins after a Vedic offering rite. Several services, including provision of *argha* water and the *madhuparka* ('honey-mixture'), should be offered to a guest, an honour that is reserved for a short but varying list of dignitaries. Although in older lists, a king, senior relations, and a bridegroom are accorded this treatment, the individuals most often mentioned are worthy Brahmins: an *ācārya* (Veda-teacher), an *ṛtvij* (Vedic priest), a *śrotriya* (Vedic polymath), and especially a *snātaka* (a Brahmin who has completed the student's regimen and is subject to further strict rules of piety). The other main occasion in the Smārta tradition for ritualised feeding of Brahmins was at the conclusion of an offering to ancestors (*śrāddha*), a practice then extended to offerings of any sort. In those contexts, a preference for learned or ritually observant Brahmins is usually stated.

In the *Śivadharmasāstra*, lay Śaivas are enjoined to venerate individuals deemed *śivabhakta* with the various elements of the guest-reception ceremony. The fact that these *śivabhaktas* must take pains to avoid impurity such the one that comes from contact with death or menstruating women reminds one of the similar taboos to which the *snātakas* were subject.⁶⁵ There is a general principle that a Śiva-devotee

⁶⁴ MDh 2.66: *amantrikā tu kāryeṣaṃ strīṇāṃ āvṛt aśeṣataḥ | samśkāraṁ śāstrasya yathākālāṃ yathākramāṃ ||*; 'For females, on the other hand, this entire series (of *samśkāras*) should be performed at the proper time and in the proper sequence, but without reciting any Vedic formula, for the purpose of consecrating their bodies.'

⁶⁵ A *bhakta* cannot touch food from cremation ceremonies, etc., or what is touched by a menstruating woman (12.10).

is to be regarded and treated as Śiva in person, so that whatever a *śivabhakta* receives may be considered an offering to the deity:

śivabhaktāya yad dānaṃ bhaktyā kiṃcit pradīyate |
tad ahaṃ tatra grhṇāmi tenānantaṃ tad ucyate ||
 (interpolation after ŚiDhŚ 1.29)⁶⁶

Whatever gift, however small, is given with devotion to a Śiva-devotee,
 I there accept it, by which it is considered an infinite [gift].

This stanza is not included in all manuscripts, but the sentiment is echoed in a passage from the twelfth chapter of the *Śivadharmasāstra* asserting that Śiva-devotees are the best sort of recipients of feeding at an ancestor-offering:

śivabhaktaṃ dvijaṃ śreṣṭhaṃ yaḥ śrāddhādiṣu bhojayet |
kulasaptakam uddhṛtya śivaloke mahīyate || 12.57 ||
bahunātra kim uktena śivabhaktaṃ tu bhojayet |
śivabhakto yadā bhuṅkte śakṣād bhuṅkte tadā śivaḥ || 12.58 ||
dvijānāṃ vedaviduṣāṃ koṭiṃ sambhojya yat phalam |
munaye vitarāgāya bhikṣādānena tat phalam || 12.59 ||
tasmāc chrāddhe viśeṣeṇa puṇyeṣu divaseṣu ca |
śivam uddīśya viprendraṃ śivabhaktaṃ tu bhojayet || 12.60 ||

12.57 He who feeds a Śiva-devotee, the best twice-born, in ancestor offerings (*śrāddhā*) and other rites rescues seven generations of his family, and will be honoured in Śiva's paradise (*śivaloka*).

12.58 What more is there to say about it? One should feed a Śiva-devotee! Whenever a Śiva-devotee eats, Śiva is there eating in person!

12.59 The fruit [obtained] by giving alms-food to a dispassionate sage is the fruit of having fed ten million Veda-knowing Brahmins.

12.60 Therefore, especially at an ancestor offering, and on auspicious days, one should feed a Śiva-devotee, the best of Brahmins, after designating Śiva [as the recipient].

By 12.60, it is clear that the *śrāddha* ritual is just one exemplary occasion for feeding holy men; it is something that can be done on other holy days as well, and in each case, the very best sort of Brahmin recipient is a *śivabhakta*. Similarly, the best place to perform such a rite is a *śivāśrama*:

grhe śrāddhasya yat puṇyam arāṇye tac chatādhikam |
śivāśrameṣu vijñeyaṃ tat puṇyam ayutādhikam || 12.64 ||

⁶⁶ This stanza is found in N⁶⁹ (*pāda* b: *bhaktā*; *pāda* c: *tadantaṃ tatra grhṇāti*) and N^{7a} (*pāda* c: *tad ahaṃ tat pragrṇāmi*), but lacking in several other manuscripts that we have checked. Naraharinath's printed version (1.31cd) reads: *tad ahan tatttri* (sic) *grhṇāmi tenānanta* (sic) *tad ucyate*.

12.64 The merit of [performing] the ancestor offering in the forest is a hundred times more than that of [performing it] at home. One should realise that the merit of doing it in *śivāśramas* is ten-thousandfold more.

This stanza ingeniously depicts the *śivāśrama* as a site that embeds the sanctity of the forest hermitage in a domestic setting—not a conventional Smārta one, but one sanctified by Śivadharmā, where *śivāśramins* are to be the recipients. Moreover, the main concern is not the offerings to the ancestors per se, but the practice, dating back to the Vedic ritual sūtras, of feeding the rice balls, or the remainder of the rice, to virtuous Brahmins after the *śrāddha* ritual proper had ended. Similar ritualised feeding was extended by analogy to other Vedic offering rites as well. This seems to have been a development of the Maurya period,⁶⁷ perhaps by analogy with the ritualised feeding of members of the non-Brahmanical *śramaṇa* orders.

The precept announced in *Śivadharmasāstra* 11.6 that one must never prepare food only for himself but with an eye to making offerings (which includes feeding *śivabhaktas*) is a likewise direct adaptation of an idea first voiced in the *Āpastambadharmasūtra*, in a digression that interrupts the rules for performing *śrāddha*, to opine that pious Brahmins should be fed at all offerings:

*sucīn mantravataḥ sarvagr̥hyeṣu bhojayet | deśataḥ kālataḥ śaucataḥ samyak-
pratigr̥hīṭṭa iti dānāni pratipādayati | yasyāgnau na kriyate yasya cāgram
na dīyate na tad bhaktavyam |* ĀpDhS 2.15.11–13

At all rituals one should feed individuals who are upright and learned in the Vedas. He should offer gifts in proper places, at appropriate times, on the occasion of purificatory rites, and to proper recipients.

He should not eat food from which a portion has not been first offered in the fire or given to a guest.⁶⁸

The precepts on *śivabhakti* in the *Śivāśramādhyāya* include a passage on the merits of feeding and otherwise serving *śivabhaktas* as if they were Śiva in the flesh:

*yathāsaṃbhavapūjābhīḥ karmaṇā manasā girā |
śīve bhaktiḥ sadā kāryā tadvac ca śivayogiṣu ||* 11.48 ||
*svadehān nirviśeṣeṇa śivabhaktāṃś ca pālayet |
bhayadāridryarogebyas teṣāṃ kuryāt priyāṇi ca ||* 11.49 ||

⁶⁷ The Śrauta *piṇḍapitṛmedha* ritual did not normally include feeding the balls for the ancestors to human recipients, though some later codes include as one option feeding them to a single Brahmin (or a cow). The *śrāddha* rite, with feeding of Brahmins at the end, appears only in the Gṛhyasūtras.

⁶⁸ Translation Olivelle 1999.

śivasya paripūrṇasya kiṃ nāma kriyate naraiḥ |
yat kṛtaṃ śivabhaktānāṃ tat kṛtaṃ tu śive bhavet || 11.50 ||
sudūram api gantavyaṃ yatra māheśvaro janah |
sa ca yatnena draṣṭavyas tatra sannihito haraḥ || 11.51 ||
māheśvarasya bhaktasya śivārcanaratasya ca |
ājñāṃ kṛtvā yathānyāyam aśvamedhaphalaṃ labhet || 11.52 ||
nityaṃ śivakathāsakto nityaṃ śivaparāyaṇaḥ |
arcayitvā yathānyāyāṃ gaṇāpatyaṃ labheta saḥ || 11.53 ||
śivāśramaṃ gatān bhaktyā śivabhaktān prapūjayet |
svāgatāsanapādyārghyamadhuparkādibhojanaiḥ || 11.54 ||
yaḥ svāgatanamaskāraiḥ kuryāc cāpy abhivādanam |
daśavarṣasahasrāṇi so 'gniloke mahīyate || 11.55 ||
prāptāya śivabhaktāya yo dadyāt svakam āsanam |
viṃśadvārṣasahasrāṇi purandarapure vaset || 11.56 ||
śivabhaktaṃ grhe dīṣṭvā tuṣṭiṃ vrajati yo naraḥ |
varṣakoṭisahasrāṇi vased vaiśravaṇe pure || 11.57 ||
śrāntāya śivabhaktāya pādau prakṣālya bhaktitah |
ghṛtenābhyajya tatpādau viṣṇuloke mahīyate || 11.58 ||
prāptāya śivabhaktāya pādyācamanapūrvakam |
yo 'rgham nivedayed bhaktyā sūryalokaṃ sa gacchati || 11.59 ||
śivabhaktaṃ dvijaṃ prāptaṃ madhuparkādy anukramāt |
bhojayitvā yathānyāyāṃ śivaloke mahīyate || 11.60 ||

11.48 Devotion to Śiva should always be carried out in act, thought, and word, by performing worship however one can, and likewise [devotion to] śivayogins.

11.49 And one should protect Śiva's devotees, no differently from one's own body, from danger, poverty, and disease, and please them.⁶⁹

11.50 What can men actually do for Śiva who is [already] fully complete? Whatever is done for Śiva's devotees is done for Śiva.

11.51 One should go the place where there are people (*janah*) devoted to Maheśvara, even if far away. One must strive to see them, for there Hara is present.

11.52 And if one obeys correctly the command of a devotee of Maheśvara, who delights in the worship of Śiva, one obtains the fruit of a horse sacrifice.

11.53 If one performs worship [of Śiva's devotee] correctly, listening fondly to stories of Śiva every day and being intent on Śiva every day, one will become a leader of [Śiva's] hosts.

⁶⁹ The implicit audience of this stanza is the king, whose responsibility it is to provide safety and welfare for his subjects in general, but especially for holy people.

11.54 One should offer worship devotedly to the devotees of Śiva who have come to the *śivāśrama* with a guest's welcome, a seat, a foot-bath, guest water, and food such as honey and curd (*madhuharka*).

11.55 One who greets [a Śaiva guest] with the words 'welcome!' and 'homage!' will be honoured in Agni's world for ten thousand years.

11.56 One who spontaneously gives a seat to a devotee of Śiva who has arrived will dwell in the city of [Indra] the city-smasher for twenty thousand years.

11.57 One who derives satisfaction from seeing a devotee of Śiva in his home will dwell in Kubera's city for thousands of crores of years.

11.58 If one devotedly washes the feet of a weary devotee of Śiva, anointing his feet with ghee, one will be honoured in Viṣṇu's world.

11.59 One who with devotion offers guest water, preceded by water for the feet and for sipping, to a devotee of Śiva who has arrived goes to Sūrya's world.

11.60 If one correctly feeds a visiting Brahmin devotee of Śiva with honey and curd (*madhuharka*) and so forth in proper sequence, one will be honoured in Śiva's world.

This elaborate ceremonial is modeled on the Dharmaśāstric guest-reception rituals, as is particularly evident in stanzas 54, 55, 58, 59, and 60, which enumerate the classical set of offerings for guests: seat, foot-bathing water, *argha* water, and *madhuharka* (the honey-and-curd mixture). The general message of the *Śivāśramādhyāya* is that birth status is irrelevant in Śiva-devotion, but here in the context of guest-reception practices, the Śiva-devotee is at least once explicitly identified as a Brahmin: he is called *dvija* in v. 60, and *vipra* is found as a variant in seven manuscripts in v. 58. The term *dvija* technically might apply to a Kṣatriya or Vaiśya who has undergone Vedic initiation, but in general practice a Brahmin is always understood; either way, the Vedic criterion of Ārya *varṇa* status is implied, which is out of keeping with the principle that Śiva-devotion creates an overriding status accessible to all. Is this merely the result of an element unwittingly retained when the author adapted a Smārta passage to fit the Śivadharmā theme? Or is there some residual deference to the ritual efficacy of the Brahmin as recipient of hospitality?

Evidence from elsewhere in the *Śivadharmāśāstra* might point toward the latter explanation. In a passage of the *Śivadānādhyāya* (8.22–28), Brahmins figure in a rite involving a dough-figurine of Śiva that is 'endowed with a white sacred thread' (*upavīta* [8.22c], the emblem of a Brahmin):

bhojayec chivabhaktāṃś ca śaktyā viprāṃś ca tarpayet ⁷⁰
prīyatāṃ me śivo nityam ityuktvothāpayed dvijān || 8.26 ||

⁷⁰ *tarpayet*] N₈₂^K; *dakṣayet* E^N.

tair eva tu dvijaiḥ sārdaṃ tad rūpaṃ tu śivālaye |
nītvā samarpayed vedyāṃ⁷¹ śivaliṅgasamīpataḥ⁷² || 8.27 ||
sarvayajñaphalaṃ prāpya sarvādānaphalāni ca |
surūpo rūpadānena śivaloke mahīyate || 8.28 ||

8.26 One should feed *vipras* (Brahmins) who are Śiva-devotees, and fortify them as well as one can; saying 'may I please Śiva always,' one should invigorate *dvijas*.

8.27 Having brought that [dough-]figure into the Śiva temple, along with those *dvijas*, one should deposit it in the altar before the *śivaliṅga*.

8.28 By means of giving a [dough-]figure, one obtains the fruit of all fire-offerings and the fruits of all donations and is honoured with a beautiful figure in Śiva's world.

Further on, there is an injunction to feed a *śivabhakta dvija* (8.34) and for a *vipra* to receive a vessel (8.36). These and similar passages relate to rites of feeding and gifting adapted from Smārta models, and the final chapter reproduces the praise for the king who practices *bhūmidāna*, the granting of fertile lands to *dvijas* (12.42–43). Yet such intrusions of reverence toward Brahmins have the look of a formulaic holdover. Elsewhere, after all, the (non-*śivabhakta*) Brahmin—even the most learned or enlightened—is relegated to a status below the *śivayogins* (12.35–36). It may be that stanzas like 11.60, 12.57, 12.60 that place *śivabhakta* and a word meaning 'Brahmin' in apposition really mean to say that if one performs a ritual at which Brahmins are supposed to be fed, one should take care that they are *śivabhakta* Brahmins, who are the very best sort.

In *Śivadharmottara* 12.205ff (reappearing almost verbatim in the *Revākhaṇḍa* of the *Skandapurāṇa*) we find a similar but not identical Śivadharmas adaptation of the Dharmasāstric *āśrama* model in the discussion of feeding Śiva-devotees. An important difference here is that Manu's ordering of the *āśramas* has been adopted (though there is still no indication that individual Śaivas are meant to proceed through the whole sequence):⁷³

bhojayec chraddhayā śaktyā yaḥ śivabrahmacārīṇaṃ |
sa bhogaiḥ kṛṇāte divyaiḥ śivaloke vyavasthitaḥ || 12.205 ||
yaḥ śivāśramadharmasthaṃ gr̥hasthaṃ bhojayed budhaḥ |
vipulaiḥ sa mahābhogaiḥ kṛṇān śivapure vaset || 12.206 ||

⁷¹ *vedyāṃ*] N₈₂^K; *viśāṃ* E^N.

⁷² *-samīpataḥ*] N₈₂^K; *-samīpagah* E^N.

⁷³ Text adopted from the provisional edition in De Simini 2016, 52, fn. 151; these verses have a parallel in *Revākhaṇḍa* 59.21cd–26ab.

*śivāśramavanasthaṃ yaḥ kandaṃūlādibhir yajet |
sa divyān prāpnuyād bhogān īśvarasya pure sthitaḥ || 12.207 ||*

*ekam pāśūpataṃ bhaktyā bhojayitvā praṇamya ca |
nānāvidhair mahābhogaiḥ śivaloke pramodate || 12.208 ||*

*mahāvratadharāyaikāṃ bhikṣāṃ yaḥ pratipādayet |
sa divyaiḥ sumahābhogaiḥ śivaloke mahīyate || 12.209 ||*

12.205 He who faithfully feeds a *śivabrahmacārī* to the best of his ability will revel in heavenly delights when he has been settled in Śiva's world (*śivaloka*).

12.206 And the wise man who would feed a *grhastha* who observes the dharma of the *śivāśrama*, will dwell in Śiva's city (*śivapura*) reveling in copious delights.

12.207 One who worships a *śivāśramavanastha* (one who lives in a forest *śivāśrama*) with bulbs, roots, and the like will obtain heavenly delights when he reaches the city of the Lord.⁷⁴

12.208 Having fed and bowed down to a single *pāśūpata* with devotion, he makes merry in Śiva's paradise with various delights.

12.209 He who makes a single offering of alms-food (*bhikṣā*) to one who adheres to the Great Observance (*mahāvratadhara*) will be regaled in the Śiva's paradise with very great delights.⁷⁵

As in the *Śivadharmasāstra*'s account, a *śivabhakta* can on principle belong to any of the *āśramas*. A householder *śivabhakta* evidently surpasses an ordinary layman in so far as he 'observes the dharma of Śiva's discipline' (*śivāśramadharmastha*), and on that account he merits feeding and reverential treatment modeled explicitly on what is prescribed in the Dharmaśāstras for a *snātaka* or *śrotṛiya* Brahmin guest. There are analogies, too, with the Buddhist *upāsaka* in the technical sense of a layman under supererogatory (yet sub-monastic) vows,⁷⁶ but the Dharmaśāstra is the explicit frame of reference. The *Śivadharmasāstra*'s innovation was—at least in principle—to extend to any Śiva-devotee, regardless of social rank, a form of reverential treatment that the Smārta tradition had reserved mainly for learned or

⁷⁴ The term *śivāśramavanastha*, on the face of it, is ambiguous, but the fact that he is to be offered 'bulbs and such' shows off that the *Śivadharmasāstra*'s *śivavaikhāna* is meant.

⁷⁵ The *śivayogin* or *yati* category is treated in two stanza referring to the *pāśūpata bhakta* and the *mahāvratadhara*. In the latter stanza, the fact that the food offered is called *bhikṣā* confirms that a mendicant is meant.

⁷⁶ Sanderson (2012, 10–14) points to a parallel with the Buddhist and Jaina *upāsaka* (lay-devotee), noting the use of this term to describe non-initiate Māheśvaras in later Śaiva Siddhānta discourse. The term does not occur in the *Śivadharmasāstra*.

pious Brahmins. In what is perhaps a moment of hyperbole (ŚiDhŚ 1.28–29), it is stated that Śūdras, ‘Dog-Cookers,’ or even foreigners can qualify as *śivabhaktas* worthy of reverential feeding. But when feeding of *śivabhaktas* is the main topic of discussion, the Śūdra disappears and the *śivabhakta* to be fed is repeatedly called a Brahmin or ‘twice-born’ (*dvija*). Here again, this may be an artifact of the guest-reception language imported from the older ritual and dharma codes, not consistently reconciled with the claims made elsewhere in the work that social distinctions were elided in the Śiva-discipline.

In further contrast with Smārta ritual and dharma literature, the *Śivadharmasāstra* (11.61–79) generalises the scope of these services by suggesting that they be offered to anyone in need of them—the weary, the ill, the fearful, the destitute, regardless of social status (especially verse 70). This generalised charity, though, does not displace the special reverence reserved for *śivabhaktas*. Although it is clear that *śiva-yogins* are the holiest of all, the author wishes to show that *śivabhaktas* of the other *āśramas* also practice an exemplary form of discipline that makes them worthy recipients of receiving the rites of hospitality—as inheritors of the mantle of the *śrotṛiya* or *snātaka* Brahmin.

6. Differing Approaches to Dharma in the Śivadharmas and the Viṣṇudharmas

The oldest texts presenting themselves as teaching Śivadharmas and the work transmitted under the name *Viṣṇudharma*⁷⁷ seem to have been composed in roughly the same period, and outwardly resemble each other in so far as both present themselves as *sāstra* (VDh 105) or even *dharmaśāstra* (ŚiDhŚ 12.102), and self-consciously appropriate numerous doctrinal and normative elements from Dharmaśāstra proper, adapting them to a theology and social ethos shaped by particular religious movements (Pāśupata, and Bhāgavata and/or Pāñcarātra, respectively). Both traditions position themselves among other *sāstras* as well. Yet in certain ways, they differ fundamentally in approach. What did the authors of the *Śivadharmasāstra* and the *Viṣṇudharma* mean when they used the word *dharma*, and how do their interpretation of Dharmaśāstric concepts differ?

6.1 The Viṣṇudharma's Āśramadharmas

Unlike the *Śivadharmasāstra*, the *Viṣṇudharma* adopts the sequential conception of the four *āśramas* that was introduced in Manu's code (ca. 200 CE). The *brahmacārī* is listed first and, unlike in the *Śivadha-*

⁷⁷ Edited by Grünendahl 1983–89.

rmaśāstra and *Śivadharmottara*, he is not just someone under a vow of chastity but an actual Vedic student living with his *guru*:

devebhyo 'pi hi pūjyas tu svagurur brahmacārīnaḥ |
tasyāpi yajñapurūṣo viṣṇuḥ pūjyo dvijottama || 4.32 ||
striyaś ca bhartāram ṛte pūjyam anyan na daivatam |
bhartur gr̥hasthasya sataḥ pūjyo yajñapatir hariḥ || 4.33 ||
vaikhānasānām ārādhyas tapobhir madhusūdanaḥ |
dhyeyaḥ parivrājakānām vāsudevo mahātmanām || 4.34 ||
evam sarvāśramāṇām hi vāsudevaḥ parāyaṇam |
sarveṣāṃ caiva varṇānām tam ārādhyāpnuyād gatim || 4.35 ||

VDh 4.32 For one's own teacher should be worshiped by a celibate student (*brahmacārīn*), more even than the gods, and he should also worship Viṣṇu the Soul of the Sacrifice, O best of the twice-born.

VDh 4.33 Nothing else divine is to be worshiped by a woman besides her husband, (and) a good, home-dwelling (*gr̥hastha*) husband should worship Hari, Lord of the Sacrifice.

VDh 4.34 Madhusūdana should be propitiated by *vaikhānasas* by means of ascetic practices, and Vāsudeva, the Supreme Self, is to be meditated on by wandering mendicants.

VDh 4.35 For thus, Vāsudeva becomes the Ultimate Aim of people of all *āśramas*, and by propitiating him, those of all classes (*varṇas*) reach the goal.

Since the *āśrama* system understood here does not deviate substantially from the classical Dharmasāstric one (apart from identifying Viṣṇu as the deity), there was no reason to rename the *āśramas* as the *Śivadharmasāstra* did (as *śivabrahmacārīn*, etc.).

One striking detail here is that the author gives special attention to the householder's wife, who should worship only her husband. The idea, here only implicit, is probably that the husband stands in for god, a notion known from other sources (e.g., MDh 5.154). It is reinforced by the parallel structure of the preceding stanza, where the student worships the teacher as the teacher worships Viṣṇu. In both of these home-centred *āśramas*, the deity is described as the Lord of Sacrifice (Yajñapati), an epithet that emphasises Viṣṇu's personification of the Vedic ritual. Recall that the Dharma literature is fond of seeing an analogy between the relation of the student to the teacher and that of the bride to the groom (for example, by employing similar rites and mantras in the Vedic initiation and wedding rites).⁷⁸ In

⁷⁸ MDh 2.67: *vaivāhiko vidhiḥ strīṇām saṃskāro vaidikaḥ smṛtaḥ | patisevā gurau vāso gr̥hartho 'gniparikriyā ||* 'For females, tradition tells us, the marriage ceremo-

any case, we do not see a larger, more religiously autonomous role for a woman comparable to the female *śivabhakta* of *Śivadharmāśāstra* 10.90.

The student-first pattern is affirmed elsewhere in the *Viṣṇudharma* too:

tathāśrameṣu sarveṣu brahmacāriṇratādikāḥ |
sthāpayitvā tataḥ sarvāḥ prajāḥ saddharmavartmani |
kalkirūpaṃ parityajya divam eṣyāmy ahaṃ punaḥ || 66.81 ||

VDh 66.81 Thus after establishing all people who perform the observances beginning with that of the *brahmacārin* in all the *āśramas*, on the path of the true dharma (*sad-dharma*), I will give up the form of Kalkin, and return again to heaven.

brahmacāriṅgrhasthādyā na cyavanty āśramāc ca ye |
svadharmato hariḥ teṣāṃ prītimān eva sarvadā || 73.4 ||

73.4 Those beginning with the *brahmacārin* and the *grhastha* do not slip from (their) *āśrama*; Hari has affection for them because they ever follow their proper dharma.

But it is not merely Manu's order of listing the *āśramas* that has been adopted; it is also the idea that they should be practiced in sequence—an idea not evident even in the *Śivadharmottara* (which does however list the *śivabrahmacārin* first). VDh 101.21–53 presents a detailed description of the rules for how a man should proceed from one *āśrama* to the next in Manu's sequence: *brahmacārin*, *grhastha*, *vānaprastha*, and *bhikṣu*.⁷⁹ The only exception is the option to skip the householder state and proceed directly to hermit or mendicant (VDh 101.29).

6.2 The Viṣṇudharma on Guest Reception

In contrast to the *Śivadharmāśāstra*, the *Viṣṇudharma* mentions the elements of the guest reception only as part of the orthodox Brahmanical rites for honoring weary venerable visitors (1.1–3, 27.11, etc.) or for worshipping deities (e.g., 5.5–9, 13.14, 20.7). Indeed, this sets the tone in the very opening stanzas of the work:

kṛtābhīṣekaṃ tanayaṃ rājñāḥ pārīkṣitasya ha |
draṣṭum abhyāyayuh prītyā śaunakādyā maharṣayaḥ || 1.11 ||
tān āgatān sa rājarsih pādyārghyādibhir arcitān |
sukhopaviṣṭān viśrāntān kṛtasampraśnasatkathān || 1.2 ||

ny equals the rite of Vedic consecration; serving the husband equals living with the teacher; and care of the house equals the tending of the sacred fires.'

⁷⁹ Stanza 101.50, toward the end, lists the four with *bhikṣur vaikhānasas tathā* for the last two, but this is evidently *metri causa*.

tatkathābhiḥ kṛtāhlādaḥ praṇipatya kṛtāñjaliḥ |
śatāniko 'tha paṇḍita nārāyaṇakathāṃ parāṃ || 1.3 ||

1.1 In delight, Śaunaka and the rest of the great sages approached to see the son of King Pāriṣita when he had been consecrated.

1.2 When those who had come had been honored with footwashing water, scented drinking water, etc., when those weary ones, greeted with polite inquiries and conversation, had been seated at ease.

1.3 Then, delighted by their words and joining his palms, that sage—king Śatānika bowed reverently to them, and asked to hear the sublime account of Nārāyaṇa.

There is no parallel to the Śiva-devotee introduced in the *Śivadharmasāstra* as a replacement for the learned or *snātaka* Brahmin who was the model Smārta recipient of food and other service.

6.3 The Viṣṇudharma's Diatribe Against Heretics (*pāṣaṇḍas*)

Most notably, the *Viṣṇudharma* (especially in chapters 24–25, 66, and 105) enters into sectarian polemic against the threat posed to orthodox Smārta *dharma* in this decadent Kali age by ‘heretics’ (*pāṣaṇḍas*) of many stripes, including Buddhists, Jains, Sāṅkhyas, skeptics, and false ascetics.⁸⁰

śrutismṛtyuditaṃ dharmam varṇāśramavibhāgaṃ |
ullaṅghya ye pravartante svecchayā kuṭayuktibhiḥ || 25.4 ||

Those who willfully, with false reasoning, transgress the dharma expressed in the Veda and the Tradition, which arose from the division into *varṇas* and *āśramas*, ... (those wicked *pāṣaṇḍas* go to hell).

Avoiding interactions—especially conversation (*ālāpa*)—with *pāṣaṇḍas* is one of the first-mentioned requirements of various votive observances (*vratas*): e.g. 5.1, 7.4, 8.2, 14.2, 15.4.

The last chapter returns to the theme of heretics. Predicting the dreadful state of the world in the Kali Yuga, the degenerate age,⁸¹ we are warned that ‘false ascetics’—mostly Śūdras, but also many Brahmins, Kṣatriyas, and Vaiśyas—will lead the world astray through the use of logic and disputation (*hetuvāda*), attracting people to become Śrāvakayāna or Mahāyāna Buddhist monks, or Jaina *munis*, or Kāpila (i.e., Sāṅkhya) *bhikṣus*. Arguments framed in foreign languages (*hetuvādair ... mleccha-bhāṣānibandhaiḥ*) are singled out for condemnation (105.44). Śūdras

⁸⁰ Bisschop (2018a, 207–8) briefly notes this difference between the *Śivadharmasāstra* and early Vaiṣṇava works including the *Viṣṇudharma*.

⁸¹ This theme is taken up also in the *Viṣṇupurāṇa*; see Eltschinger 2014, 57–66.

who become ascetics and go about without caste-markers provoke particular concern.

The *Śivadharmasāstra*, on the other hand, makes no reference to *pāṣaṇḍas*. The word *mahāyāna* appears frequently, especially in the tenth chapter, but only to describe heavenly conveyances that one can enjoy in Śivapura. The only exception may be two stanzas occurring in a series of similar ones in chapter three describing how various deities attained their position through worshipping one or another sort of *liṅga*. These two stanzas slip the Buddha and the Ārhanta (i.e., the Jaina Tīrthaṅkara) into the series:

buddhenāpy arcitaṃ liṅgaṃ jāmbūnadamayaṃ śubham |
tena buddhatvam āpnoti sadā śāntam avasthitam || 3.31 ||

ārhantas tu sadākālam puṣpalīṅgārcanāt param |
tenārhattvam avāpnoti yogaṃ vāpi sudurlabham || 3.32 ||

3.31 A *liṅga* is worshipped even by the Buddha, bright, made of gold. Thereby he obtains the state of Buddha, always remaining at peace.⁸²

3.32 The Jina (*ārhanta*), after worshipping a *liṅga* of flowers, thereby attains *arhat*-hood, or a [divine] union (*yoga*), which is very hard to reach.

As Bisschop has observed,⁸³ this pair of stanzas differs in tense from the surrounding stanzas, is absent in some manuscripts, and occurs in a different position in the one Sāradā manuscript. Whatever a fuller understanding of the transmission of this passage may tell us, these irregularities in the transmission—along with the interpolation in two manuscripts after 6.32 of another pair of stanzas, again positing that the Arhat and the Buddha worshipped Śiva—suggest that Buddhism and Jainism lay outside ‘the perceived boundaries of Brahmanical religion’ in a way that the cults of other deities did not, but that the stanzas reveal an inclusivist attempt to encompass them. This subordinates Buddhism and Jainism by portraying their ‘gods’ as devotees of Śiva and reframing their spiritual attainments in Śaiva terms, rather than condemning them as corrupt or false.⁸⁴

⁸² Text and translation from Bisschop 2018a, 406, where he notes: ‘The gods mentioned include (in order of appearance): Brahmā, Indra, Kubera, the Viśvedevas, Vāyu, Viṣṇu, the Vasus, the Aśvins, Varuṇa, Agni, Sūrya, Buddha, Arhat, and Soma. The mention of the Buddha and Arhat [the Tīrthaṅkara of Jainism] in this otherwise strongly Brahmanical list is noteworthy.’

⁸³ Bisschop 2019a, 518, 523–4.

⁸⁴ This issue has been discussed in Bisschop 2019a; see also Sanderson 2015 on religious tolerance in mediaeval India.

7. Conclusions

Comparing the Śivadharmas' revisionist appropriation of Dharmaśāstric concepts with the way the same concepts appear in the *Viṣṇudharma* is a good way of highlighting what is distinctive and innovative in the Śivadharmas religion. In both traditions, the sectarian theology was presented in terms calculated to win over Smārta Brahmins, the kings who patronised them, and/or others who emulated their religious norms. They sought to raise the prestige of their own religious ideals, to attract patronage, and thereby to institutionalise their religions on a broader basis. In doing so, they endorsed ascetic and yogic ideals on principle, but they framed their precepts for laypeople in terms of the concepts most distinctive of the *dharma* of the Dharmaśāstra, especially those related to *varṇa*, *āśrama*, and the rites of domestic piety, including observance of *vratas*, performance of *pūjā*, and the ritual feeding of Brahmins.

The Śaivas and Vaiṣṇavas of this period, though, approached these matters quite differently. The *Viṣṇudharma*'s conception of Viṣṇu-*bhakti* pointedly defended classical Smārta status hierarchy and its prerogatives, forgoing the Śivadharmas' radical moves in the direction of social inclusion and the flattening of hierarchies.⁸⁵ The difference is that Vaiṣṇava *bhakti*, having already won acceptance from the gatekeepers of Vedic and Smārta orthodoxy, defended that status by echoing orthodoxy social exclusivism, whereas Śaivism still needed to win wider acceptance, and therefore opted for an inclusivist approach in order to win legitimacy for the new tradition.⁸⁶ Certainly the Pāsupata order had been classed by prominent orthodox theorists such as Kumārila (the seventh-century Mīmāṃsaka) and Medhātithi (the ninth-century commentator of the *Mānavadharmasāstra*) with Pāñcarātras, Buddhists, Jains, and other Veda-rejecting groups as unworthy of receiving the guest-reception.⁸⁷ In that con-

⁸⁵ This difference between the *Śivadharmasāstra* and the *Viṣṇudharma* may foreshadow a broader pattern in the later Śaiva and Vaiṣṇava spheres. Vaiṣṇava movements have tended to adhere more strictly to Brahmanical purity and hierarchy standards. The *Bhagavadgītā*'s emphasis on adhering to *svadharma*, 'one's proper *dharma*' according to status, already tacks in that direction, despite the leveling possibilities of *bhakti*.

⁸⁶ This is the explanation of inclusivism proposed by Wezler 1983, discussed by Bisschop 2019a.

⁸⁷ Kumārila, *Tantrādvartika* ad *Pūrvamīmāṃsāsūtra* 1.3.3–4 and Medhātithi ad MDh 2.5–6; see Sanderson 2015, 159–169, who also discusses the similar view of Aparāditya (the twelfth-century commentator on the *Yājñavalkyadharmasāstra*). Sanderson goes on to show how the Śaiva tradition broadly adopted the inclusivist model.

text, the logic of Śivadharmas as presented in the *Śivadharmasāstra* (and in the *Śivāśramādhyāya* in particular) was intended to undercut such criticisms by appropriating key Smārta ritual and social categories, redefining them in relation to Śiva at every step.

The particular genius of the Śivadharmas was the way it overlaid the Dharmasāstric social model of dharma with a specially tailored form of ascetic discipline. In an earlier period, the Dharmasāstra itself had recast everyday household life as a religious profession by circumscribing it with strenuous ritual observances, social restrictions, and purity rules, and by putting forward the highly learned (*śrotriya*) or highly disciplined (*snātaka*) householder Brahmin as a figure eminently worthy of ritualised feeding and public patronage through royal endowments analogous to those bestowed upon the ascetic orders. The Śivadharmas subsequently appropriated and adapted that model as a way of allowing uninitiated Māheśvaras to more closely emulate Pāsupata ascetics. The *śivabhakta* status, bestowed upon exemplary *śivagrhas* and *śivayogins* alike, likewise provided a paradigm for validating the pious householder as a religious professional worthy of royal patronage.

Dharma as an upgrading of household life and dharma as a downgrading of ascetic rigor thus converge in the middle. Dharmasāstra had earlier located that middle in the household by defining a more rigorous model of domestic piety centered on the Brahmanical *grhas*. The Śivadharmas' *śivāśrama-śivabhakti* ideal is a further reconfiguration of the householder-ascetic. Like the *Bhagavadgītā*, the *Śivadharmasāstra* made devotion the overriding criterion of value, beyond birth status and beyond conventional ritual attainments; the *bhakta* is promised the same rewards as the ascetic, and even more than those of non-devotee laity however ritually observant they may be.

But the *Śivadharmasāstra* goes still further by redirecting the Smārta practice of ritualised hospitality for especially pious learned Brahmins and other venerable persons so that the favored recipients are Śiva-devotees. In this way, the devoted 'Śiva-householder' becomes an object of devotion for others, on the principle that devotees embody the divine presence of Śiva directly, just as does the Śiva-ascetic. Like the Dharmasāstras, the *Śivadharmasāstra* defines a religion of the household that, while giving due recognition to the virtuosic discipline of the ascetics, appropriates some of their charisma for householders with a discipline of their own, creating an *āśrama* in both senses of the word, which allows them to play the roles both of worshipper and of worshipped. In doing so, the *Śivadharmasāstra* flattened hierarchical differences of social rank, and closed the gulf

between the householder and the ascetic by accommodating them within a single *śivāśrama*, with both figures recognised as vocations worthy of respect, worship, and patronage precisely because the deity becomes present in both.

This was conveyed through an innovative and sometimes even subversive rewriting of Smārta precepts and categories, a rewriting directed no doubt at the target audience of the Dharmaśāstra treatises themselves, as a way of giving shape, coherence, and legitimacy to lay religiosity inspired by Pāśupata ascetics in terms that would have resonated in mid-first-millennium India, particularly among Sanskrit-literate social and political elites. The boldness of this vision in the *Śivadharmasāstra* is partly undercut by vestiges of Smārta deference to Brahmin status, especially where ritualised feeding is concerned, and in references to the ritual use of the Brahmanical sacred thread. Mirnig is certainly correct when she observes that the *Śivadharmasāstra*'s 'ideals oscillate between a conformity to and the transcendence of Brahmanical norms, just as they do between those of the ascetic and the householder.'⁸⁸

But the boldness of those ideals stands out when we compare the *Śivadharmasāstra* to early works of lay-oriented devotional Vaiṣṇavism such as the *Bhagavadgītā* and the *Viṣṇudharma*, and even later works of the Śivadharm tradition beginning with the *Śivadharmottara* and the *Śivopaniṣad*, not to mention the Śaiva Siddhānta. The authors of all of these works engaged in adaptation and reconceptualization of Smārta rituals and social norms, but all of them affirmed Dharmaśāstric social status and gender disparities to a greater degree than does the *Śivadharmasāstra*. In particular, we perceive in the details of the *Śivadharmottara*'s and the even later *Śivopaniṣad*'s presentation of the *āśramas* a growing inclination to adhere more closely to Smārta orthodoxy, even (in the latter case) using Vedic mantras. In this respect, the radical sociology of the *Śivadharmasāstra*'s model of lay religion seems to have been tempered as the tradition matured, probably to help encourage wider acceptance by conservatively inclined elites as the tradition was carried along with other products of Sanskrit cosmopolitanism into new markets.⁸⁹ In this respect, the early Śivadharm fell victim to its own success.

⁸⁸ Mirnig 2019, 474.

⁸⁹ Evidence of this widening ambit is found in the epigraphic record, recently summarised by Bisschop 2018b, 18–19.

Edition and Translation

Introduction to the Edition

1. Sources for the Root Text

The text of the *Śivadharmasāstra* has been preserved in a very large number of manuscripts. Of these, at least twenty palm-leaf manuscripts survive in Nepalese sources, including the earliest, which hails from the tenth century CE. If we take into account the paper manuscripts from Nepal as well, the number is at least doubled. Similarly, more than twenty palm-leaf manuscripts exist in South Indian sources, written in Grantha, Telugu and Malayalam scripts.⁹⁰ There are also other manuscripts of the *Śivadharmasāstra* written in Bengali and Śāradā scripts—and there are, no doubt, more manuscripts yet to be discovered.

For this edition of chapter eleven, which bears the title ‘*Śivāśramādhyāya*,’ a representative selection of twelve sources from what we estimate to be over ninety in total has been made. These include some of the oldest available manuscripts, but also a selection of manuscripts from different parts of the subcontinent in order to represent the regional variation of the text. Out of the twelve sources used for the critical edition of the present chapter, six are Nepalese palm-leaf manuscripts (N_{28}^K , N_{82}^K , N_{12a}^K , N_{57}^P , N_{77}^{Ko} , and N_{45}^C); four are from South India: three palm-leaf manuscripts (G^{Ki} , M_{63}^{Tr} and G_{40}^L) and one transcript (P_{72}^T); furthermore, one Kashmiri paper manuscript ($\dot{S}_{67}^S$) has been included, as well as the *editio princeps* of Yogi Naraharinath (E^N).⁹¹

⁹⁰ See De Simini 2016b and Bisschop 2018b, 26.

⁹¹ For the sigla we follow the system set out in Bisschop 2018b, 50–51.

Manuscript N₂₈^K

This is a palm-leaf manuscript microfilmed by the NGMPP, which bears the reel number A 1028/4 (acc. no. NAK 6–7) and is preserved at the National Archives, Kathmandu. It is written in Kuṭilā script. Though undated, this manuscript, being a Śivadharmā corpus manuscript, provides the earliest material evidence for the existence of the corpus. Its script can be dated to the first half of the tenth century.⁹² It is written in a clean hand and contains relatively few scribal errors. The manuscript is incomplete and consists in its present state of 157 folios in total. Each folio contains generally five lines. It has two binding holes: one in the centre-left and one in the centre-right. Foliation is recorded in the middle of the left-hand margin of the verso in Newari letters. The manuscript contains the following Śivadharmā texts:

1. *Śivadharmāśāstra* (fols 34^r–48^v)
2. *Śivadharmottara* (fols 48^v–109^v)
3. *Śivadharmasamgraha* (fols 109^v–162^r)
4. *Umāmaheśvarasamvāda* (fols 162^r–191^v)
5. *Śivopaniṣad* (fols 1^v–13^v)

The *Śivāśramādhyāya* covers folios 40^v to 44^v.

Manuscript N₈₂^K

This is a palm-leaf manuscript microfilmed by the NGMPP, which bears the reel number A 1082/3 (acc. no. 3/393) and is preserved at the National Archives, Kathmandu. It is written in Newari script and dated to [Nepāla] Samvat 189 (1069 CE). It contains 274 folios, each folio generally containing six lines. It has two binding holes: one in the centre-left and one in the centre-right. Foliation is recorded in the middle of the left-hand margin of the verso and combines Newari letters and numbers. It is written in a clean hand and contains very few scribal errors. It marks colophons in orange colour. This manuscript is a multiple-text manuscript and contains:

1. *Śivadharmāśāstra* (fols 1^v–41^r)
2. *Śivadharmottara* (fols 1^v–52^v)
3. *Śivadharmasamgraha* (fols 1^v–57^v)
4. *Umāmaheśvarasamvāda* (fols 1^v–32^v)
5. *Śivopaniṣad* (fols 1^v–19^r)

⁹² See also De Simini 2016b, 219, and Bisschop 2018b, 50, n. 212.

6. *Vṛṣasārasaṃgraha* (fols 1^v–46^r)
7. *Dharmaṣutrikā* (fols 1^v–12^r)
8. *Uttarottaramāhasaṃvāda* (fols 1^v–24^r)

The *Śivāśramādhyāya* covers 34^r3–37^v2.

Manuscript N^K_{12a}

This is a palm-leaf manuscript microfilmed by the NGMPP, which bears the reel number NGMPP B 12/4 (acc. no. NAK 5–841) and is preserved at the National Archives, Kathmandu. It can be dated to the eleventh century CE on palaeographical grounds. It contains 142 folios, each folio consisting of five lines in general. The folios are not held in the proper order. It has two binding holes: one in the centre-left and one in the centre-right. Foliation is displayed in the middle of the left-hand margin of the verso in Newari letters and numbers. It is written in a clean hand and contains few scribal errors. The manuscript is damaged on the margins, which has led to a considerable loss of text. This manuscript is a multiple-text manuscript and contains:

1. *Śivadharmasāstra* (fols 1^v–47^r)
2. *Śivadharmottara* (fols 48^v–109^v)
3. *Śivadharmasaṃgraha* (fols 110^r–150^v)

The *Śivāśramādhyāya* covers 40^r1–43^v1.

Manuscript N^P₅₇

N^P₅₇ is a multiple-text palm-leaf manuscript written in Newari script and preserved as part of the collection of Sylvain Lévi, housed in the Institut d'études indiennes of the Collège de France. The manuscript number is: MS. Skt. 57-B. 23. It may be dated to the eleventh century CE on palaeographical grounds.⁹³ It contains 249 palm leaves, each folio consisting of six lines. The following folios are missing: 3, 8, 47, 48, 135, 197, 214, and 216. Foliation is recorded on the verso side: in the middle of the left-hand margin in combination of Newari letters,

⁹³ Two dates are recorded in Nepāla Saṃvat. These appear in the manuscript after the *Dharmaṣutrikā*: one on exposure 494 (Saṃvat 415 = 1295 CE) and the other on exposure 497 (Saṃvat 611 = 1491 CE). The first date is related to the *Śivadharmā* manuscript and concerns the use of the manuscript on that date. The second date rather relates to the *Viṣṇudharma*, of which one folio is included in the bundle, with its colophon written in a different hand.

and in the middle of the right-hand in roman numbers by a second hand. There are two binding holes: one in the centre-left and one in the centre-right. The manuscript is damaged in the margins, with considerable loss of text. The text is written in a clear hand and contains few mistakes. The manuscript contains the following texts:

1. *Śivadharmasāstra* (fols 1^v–40^v)
2. *Śivadharmottaraśāstra* (fols 40^v–93^r)
3. *Śivadharmasaṃgraha* (fols 93^v–141^v)
4. *Umāmaheśvarasaṃvāda* (fols 142^v–172^v)
5. *Śivopaniṣad* (fols 173^v–188^v)
6. *Uttarottaramāhasaṃvāda* (fols 189^v–210^v)
7. *Vṛṣasārasaṃgraha* (fols 211^v–251^r)
8. *Dharmaṭrikā* (fols 251^v–260^v)

The *Śivāśramādhyāya* covers fols 33^v–37^r3.

Manuscript N^{Ko}₇₇

N^{Ko}₇₇ is a palm-leaf manuscript numbered G 4077/1 and preserved at the Asiatic Society, Kolkata. It is written in Newari script and dated to [Nepāla] Saṃvat 156 (1035–36 CE). It contains 355 folios, each folio consisting generally of five lines. The colophon is marked in red ink by a second hand.

It has two binding holes: one in the centre-left and one in the centre-right. The original foliation is given in the middle of the left-hand margin of the verso in conjunction with Newari letters and numbers. Two secondary foliations in roman script can be traced: one near the original foliation and the other above the centre-left binding hole. The manuscript has a somewhat blurred appearance and contains numerous scribal errors. It is damaged on the margins, resulting in considerable loss of text. The manuscript contains the following texts:⁹⁴

1. *Śivadharmasāstra* (fols 1–47)
2. *Śivadharmottara* (fols 1–65)
3. *Śivadharmasaṃgraha* (fols 1–58)
4. *Umāmaheśvarasaṃvāda* (fols 1–35)
5. *Śivopaniṣad* (fols 1–23)
6. *Umottara* or *Uttarottaratantra* (fols 23–42 and 46–49)

⁹⁴ Note that folios of this manuscript are not consecutively numbered. Cf. De Simini and Mirnig 2017, 597.

7. *Vṛṣasārasaṃgraha* (fols 1–52)

8. *Lalitavistara* (40; fols 1–25⁹⁵ and 1–17)

The *Śivāśramādhyāya* covers 39^r1–43^v1.

Manuscript N₄₅^C

N₄₅^C is a palm-leaf manuscript which is preserved at the University Library of Cambridge, bearing the number Add. 1645.⁹⁶ It is a palm-leaf manuscript dated to [Nepāla] Saṃvat 259 (1139–40 CE) written in Newari script. It contains 247 folios, consisting of six lines per folio. It has two binding holes: one in the centre-left and one in the centre-right. The foliation on the left-hand margin consists of Newari letters and numbers. On the right-hand margin there are Devanāgarī numbers. The manuscript contains many scribal errors as well as corrections by a second hand. The following texts are included:

1. *Śivadharmasāstra* (fols 1^r–38^r)
2. *Śivadharmottara* (fols 38^r–87^r)
3. *Śivadharmasaṃgraha* (fols 87^r–132^r)
4. *Śivopaniṣad* (fols 132^r–150^v)
5. *Umāmaheśvarasaṃvāda* (fols 150^v–180^v)
6. *Uttarottaramāhasaṃvāda* (fols 180^v–201^v)
7. *Vṛṣasārasaṃgraha* (fols 201^v–238^v)
8. *Dharmaṃputrikā* (fols 238^v–247^r)

The *Śivāśramādhyāya* covers fols 31^v2–34^v3.

Manuscript Ś₆₇^S

This is a paper manuscript written in Śāradā script and preserved at the Oriental Research Library, Srinagar, under the number 1467. It has thirty-eight folios, each folio containing thirteen to fourteen lines. Foliation is given in the lower left-hand margin of the verso under the abbreviation *si. dha.* in Śāradā numbers. The title on the library catalogue card is reported as *Śivadharmacarita* and it is classified under ‘Purāṇa.’ It is written in a clear hand and contains few scribal errors. The *Śivāśramādhyāya* covers fols 32^r3–34^v10.

⁹⁵ Two folios of this part—namely exposures 23B/24A and 24B/25A—contain the text of the *Umottarasamvāda* (De Simini and Mirnig 2017, 594).

⁹⁶ The manuscript is available online at: <http://cudl.lib.cam.ac.uk/view/MS-ADD-01645/1>.

Manuscript G^{Ki}

This is a palm-leaf manuscript preserved at Śrī Natarāja Gurukkal, Kilvelur. It is written in Grantha script. It has fifty-three folios; each folio contains seven lines in general. Although this source contains some scribal slips, it may be the best among the South Indian manuscripts consulted for this chapter. The foliation is given on the left-hand margin of the verse in Grantha letters, on top of which there is a roman foliation written in a late hand. There is damage by insects throughout, causing loss of text. The manuscript has two binding holes: one on the centre-left and one on the centre-right. The *Śivāśramādhyāya* covers folios 45^r3–48^v2.

Manuscript M^{Tr}₆₃

M^{Tr}₆₃ is a palm-leaf manuscript preserved at The Oriental Research Institute and Manuscripts Library in Trivandrum (No. 12763). It is written in Malayalam script, in a clear hand and contains few scribal errors. There is considerable loss of text due to damaged margins. Each folio contains six lines in general. The manuscript has two binding holes: one on the centre-left and one on the centre-right. The foliation on the left-hand margin is in Malayalam letters. The colophons are marked by red ink. The manuscript is accompanied by a commentary, a separate edition of which is included below (pp. 145ff). The beginning of each verse commented upon by the commentary has been underlined in blue ink and sometimes in grey ink by a second hand. The *Śivāśramādhyāya* covers fols 54^v5–60^v5.

Manuscript G^L₄₀

G^L₄₀ is a manuscript preserved in the Leiden University Library. The text is written in Grantha script. Each folio contains six lines (except 157^r, which has seven lines). It seems to have been originally part of a multi-text manuscript, since the foliation starts from number seventy-seven. The foliation is given in the middle of the left-hand margin of the recto. There are two binding holes: one in the centre-left and one in the centre-right. The manuscript has some small damage but without much loss of text.

On the leaf preceding the beginning of the text proper, the title of the text, the number of chapters, and the name of the main interlocutor is mentioned in Devanāgarī in the following way: *Śivadharmasāstra* 11 *a naṃdikeśvara*. After this, the folio numbers are provided in roman script, numbering 77–167 (ninety-one pages). The manuscript number is 11.40. The *Śivāśramādhyāya* covers folios 154^r5–159^v5.

Manuscript P₇₂^T

P₇₂^T is a Devanāgarī paper transcript of manuscript 75425, preserved at Institut Français de Pondichéry (IFP), T 72b.⁹⁷ The original is written in Grantha script and belongs to the Adyar Library, Chennai. It has 155 folios, each page containing ten verses. The transcript mentions the number of the folio (both recto and verso) of the original text. The foliation on the right-hand side corresponds to the original number of leaves, while the foliation on the upper-right hand margin gives the page number of the transcript. The *Śivāśramādhyāya* covers pp. 128–140. This, according to the transcript, corresponds to 33^r–36^v of the original manuscript.

Edition: E^N

Yogi Naraharinath, *Śivadharmā Paśupatimatam Śivadharmamahāśāstram Paśupatināthadarśanam*, Kathmandu, Saṃvat 2055 (1998 CE). The *Śivāśramādhyāya* chapter in this volume also contains a rather liberal Nepalese translation by the editor. The volume is both hand-written and typeset. The texts are published in the following order:

1. *Śivadharmasāstra*
2. *Śivopaniṣad*
3. *Śivadharmottara*
4. *Śivadharmasaṃgraha*
5. *Umāmaheśvarasaṃvāda*
6. *Uttarottara*
7. *Vṛṣasārasaṃgraha*
8. *Dharmaṣutrikā*

The *Śivāśramādhyāya* covers pages 143–161.

In what follows we share some observations on individual characteristics of manuscripts regarding the question of the regional transmissions of the text and their possible relations.⁹⁸

2. The Transmission in Nepal

Since the Nepalese manuscripts predate all the other consulted sources by several centuries, it is likely that they transmit an over-

⁹⁷ Online at http://muktalib7.org/IFP_RooT/IFP/transcripts_data/T0072/PDF/T0072.pdf.

⁹⁸ Compare also Bisschop 2018, 54–63.

all earlier version of the text. Within the Nepalese transmission of the present chapter, the two earliest manuscripts (N₂₈^K and N₈₂^K) each seem to go back to a different source that had already developed the character of a recension—the reason being that the two manuscripts differ in important readings on many occasions.

2.1 The Transmission in N₂₈^K

As the earliest manuscript for this chapter, this manuscript deserves special attention. Compared to the other manuscripts, it is marked by several scribal errors, such as omission of *visarga*, omission of *anusvāra*, dropping of syllables, dropping of *repha*, and others. There are also cases of dropping of the final *t* in the third person optative singular,⁹⁹ but these can be defended as authorial, as such conventions commonly occur in early Śaiva Tantras.¹⁰⁰ No lines appear to have been added through textual accretion. On two occasions, a portion of text is uniquely missing:

1. ŚiDhŚ 11.28b–30a

pavitram naiva vidyate |
uktvaivaṃ munidevbyaḥ snāto yena śivaḥ svayam || 28
tadāprabhṛti brahmādyā munayaś ca śivārthinaḥ |
sarvaḥparvasu yatnena bhasmasnānaṃ pracakrire || 29
tasmād etac chivasnānam |

2. ŚiDhŚ 11.67–68

kālat punar ihāyātaḥ samastajñānapāragah |
surūpaḥ subhagaḥ śrīmān nīrujaḥ suprajah sukhī || 67
saraṇāgatam udvignam āghrātaṃ riputaskaraiḥ |
mā bhair iti samāśvāsya śivaloke mahīyate || 68

These two omissions are most probably scribal. The first may have been caused by eye-skip from *snāna* in 28a to *snāna* in 30a; construing 28a and 30b as one sentence does not make good sense. The second omission is almost certainly due to eye-skip, because 66d and 68d (*śivaloke mahīyate*) are identical.

2.2. The Transmission in N₈₂^K Compared with Other Sources

Read in juxtaposition with N₂₈^K, this manuscript is important for understanding the developmental history of the *Śivadharmasāstra* in the Nepalese transmission. As mentioned above, N₈₂^K and N₂₈^K show many variations suggesting that they represent two different lines of trans-

⁹⁹ For instance, at 4b: *syā* for *syāt*, and at 15a: *bhave* for *bhavet*.

¹⁰⁰ See, for example, Goodall et al. 2015, 132 and Kafle 2020, 135.

mission. The manuscript provides an overall grammatically correct form of the text and has very few scribal errors. It has no omissions of any of the text adopted in our edition.

Judging on the basis of the text of the present chapter, N_{82}^K , N_{57}^P and E^N belong more or less together. They share the same reading in twelve distinct cases (only one of these, 67d *nīrujaḥ*, has been adopted in the main text): 28d *snāto devaḥ svayaṃ śivaḥ*; 36a *gandha-lepaviśuddho*; 42a *sarvasaṅgavi*°; 50d *kṛtaṃ hi śive*; 53d *labhen naraḥ*; 64ab °*madhvaśramasu*°; 67d *nīrujaḥ*; 71d *kāruṇyād datta*°; 73a *nedṛśaṃ sva*°; 75b *dhyāpa*°; 82c *vācā yo 'vikṛtaḥ*; 95d °*manuttamām*.

It deserves notice that N_{57}^P and E^N in particular are very close to each other, agreeing in sixteen instances in sharing a variant not adopted in the main text: 4b *sambhavo bhavet*; 5c *trisandhyam ekakālaṃ*; 6d *śeṣo bhavati bhāvitāḥ*; 7a *saṃrodha*°; 7b *mādyādinakakādiṣu*; 9d *hiṃsyāt tu hiṃsakas tadā*; 15d *bhūṭiko 'thavā*; 33a *tasmāt*; 34a *vidhivat toyam*; 63c *dattvāmbhasā tathā snānaṃ*; 70a *patite*; 73c °*yusyaṃ*; 86c *svargasya mokṣasya*; 101b *prītyā caiva matena*; 103b *tenāptaṃ*; 115a *paravarjyam vrajet so'pi*.

The above-mentioned three sources (N_{82}^K , N_{57}^P and E^N), together with two South Indian manuscripts (G_{40}^L and P_{72}^T), include the following two extra lines on the significance of ashes after 32d:¹⁰¹

rudrāgner yat paraṃ bījaṃ tad bhasma parikīrtitam |
dāhakaṃ sarvaduḥkhānāṃ tasmād bhasmeti cocyate ||

The inclusion of this etymology of the word *bhasman* would have been an easy addition to make in the context of the praise of ashes. The same three sources, together with one South Indian manuscript (G^{Kt}), omit verse 59 about guest-reception:

prāptāya śivabhaktāya pādyācamanapūrvakam |
yo 'rghaṃ nivedayed bhaktyā sūryalokaṃ sa gacchati ||

It is unclear why this verse should have been omitted in these sources. Furthermore, N_{82}^K and N_{57}^P , together with P_{72}^T , add the following line on offering water for bathing after 62ab:

dattvāmbhasā tathā snānaṃ saubhāgyaṃ buddhivardhanam |

Finally, N_{82}^K and E^N , together with P_{72}^T , omit 107ab (possibly due to eye-skip):

aśvamedhāyutaṃ pūrṇaṃ satyaṃ ca tulitaṃ purā |

¹⁰¹ For translations of the additional passages referred to in the following pages, see the notes *ad loc.* in the main translation of the text.

The above examples, especially the inclusion of additional lines shared by some Nepalese and South Indian sources, could indicate that the South Indian transmission of the *Śivadharmasāstra* may have branched off from an earlier North Indian source.

2.3 The Transmission in Other Nepalese Sources

The manuscript in the Asiatic Society of Bengal (N_{77}^{Ka}) is the oldest dated source for the text (1035/36 CE), which makes it by definition an important manuscript by furnishing a solid dating. This manuscript is, on the other hand, in many ways also the most problematic one used for this chapter. It contains numerous scribal errors,¹⁰² including omission of *visarga*, omission of *anusvāra*, dropping of syllables, dropping of *repha*, dropping of *ekāra*, dropping of *aikāra*, etc. The manuscript has no additional lines for this chapter. It has one unique omission (79cd):

śivaṃ bhavatu sarvatra prabrūyāt sarvakarmasu ||

Furthermore, it has one omission shared with N_{12a}^K and S_{67}^S at 112ef:

ye sthitā brahmacaryeṇa te nityaṃ saṃsthitāḥ śive ||

Another manuscript from Kathmandu (N_{12a}^K) also does not include any additional text. In two instances it omits text shared with two other manuscripts. It omits—possibly due to eye-skip—a single line on bathing in ashes (27cd), shared with the Śāradā manuscript (S_{67}^S) and one South Indian manuscript (M_{63}^{Tr}):

bhasmasnānaṃ niṣeveta mucyate sarvapātakaiḥ ||

Furthermore, N_{12a}^K omits the two lines comprising verse 57. In this case, the omission is shared with two South Indian sources: G_{40}^L and M_{63}^{Tr} . The omission seems to be due to eye-skip. The verse concerns the satisfaction (*tuṣṭi*) a man obtains upon receiving a devotee of Śiva at home:

*śivabhaktaṃ grhe dṛṣṭvā tuṣṭiṃ vrajati yo narah |
varṣakoṭisahasrāṇi vased vaiśravaṇe pure ||*

The Paris manuscript (N_{57}^P) too has no additional lines, but drops one line (41cd):

upavāsāt paraṃ bhaiḥṣam ekānnaṃ grhiṇāṃ malam ||

¹⁰² This has also been noted by Bisschop 2018b, 55, in relation to chapter six.

3. The Transmission in Kashmir

The Śāradā manuscript (Ś₆₇^S) preserved in the collection of the Oriental Research Library in Srinagar contains few trivial mistakes but it offers about 150 unique readings. In other words, this source has a distinct identity from all the rest.

In comparison with the other manuscripts used, Ś₆₇^S shows most affinity with N_{12a}^K, sharing six unique variants: 15d *bhautiko 'pi vā*; 51c *prayatnād api*; 67d *suvrataḥ sukhī*; 101d *sa santoṣaḥ pra°*; 107a *°medhāyutaṃ pūrṇaṃ*; 116d *etad apy āśramatrayam*. In four instances it shares variants with N₇₇^{Ko}: 10b *pūjakāḥ*; 60a *prāpya*; 70a *°sasta°*; 56c *°koṭi°*. In four other instances, N_{12a}^K, N₇₇^{Ko} and Ś₆₇^S together have a shared reading, including one accepted in the main text: 59c *yo 'rgham* (accepted); 90c *na ca*; 116c *ahiṃsaka*; 117b *°naghaḥ*. Ś₆₇^S also has four shared readings with N₂₈^K: 65a *sāntamā°*; 98c *°koṭyāyutaṃ sagraṃ* (accepted reading); 99c *nakārye sam°*; 105a *sudṛṣṭam*. Ś₆₇^S inserts the following two lines after 105b:

tad asatyam iti proktaṃ vaiṣṇavyena satyatā |
svānubhūtaṃ svadṛṣṭaṃ śrūtaṃ āptān na labhyate ||

This verse is an extension on the concept of truth treated in the preceding verse.

The manuscript contains many omissions which may be due to eye-skip. That the scribe of this manuscript or its ancestor was sloppy is indicated by verses 59c–60d which are repeated after 74b. The following unique omissions occur in Ś₆₇^S: 3b–4a; 16c–17; 23d–24a; 27cd; 32c–34b; 43c–44b; 52c–53b; 57d; 64; 108ab; 115ab.

On one occasion, at 106ab, it shares an omission with M₆₃^{Tr}:

satyaṃ satyaṃ puṇaḥ satyam etāvat satyalakṣaṇam |

4. The Transmission in the South

Compared to the Nepalese manuscripts, the South Indian ones are much later, but this does not exclude the possibility that they preserve older readings. The three palm-leaf manuscripts (G^{Ki}, M₆₃^{Tr} and G₄₀^L) and one transcript (P₇₂^T) that we have used reveal that they do not go back to the same hyparchetype.¹⁰³ In the entire chapter there is only one instance where they have a uniquely shared variant (54a: *śivāśrama°*).

Two manuscripts (G^{Ki} and M₆₃^{Tr}) have nine uniquely shared variants. 7d *vācikair vā japādibhiḥ*; 14c *°dravyair na°*; 39d *vapanāt bhavet*; 61a *loke*; 79b *°maṅgalavācane*; 93c *puṃsām abhayadānāt tu*; 98c *°koṭīśatam*

¹⁰³ The same has been noted by Bisschop (2018b, 62) with regard to chapter six.

sāgram; 101d *sa toṣaḥ pari°*; 102b *sarvadā*; 109b *ca saṃbhramāt*. Furthermore, G^{Ki} and G_{40}^L have five uniquely shared variants, including the speaker indication *srīnandikeśvaraḥ* and the colophon *śivāśramācāro nāma ekādaśo 'dhyāyaḥ*. The other three instances are: 64ab *°madhva-naśrama°*; 111d *°saṃyamaṃ*; 116b (*kuryāt ka°*). G^{Ki} and P_{72}^T together have eight uniquely shared variants: 10a *śivārcanāparo*; 19b *dhārayeta yaḥ*; 40d *śāntamanās ca*; 50b *janaiḥ*; 61d *bhavet*; 96d *narakāgniṣu*; 99d *śānti°*; 117b *samudyuktas sadā*. M_{63}^{Tr} and G_{40}^L have three uniquely shared variants: 35a *ācāmet*; 59c *yo 'rghyaṃ*; 63b *sihāsana°*. G_{40}^L and P_{72}^T , finally, have five uniquely shared variants: 27c *tu seveta*; 31b *yo vā ko vānyalakṣaṇaḥ*; 37a *°sahasraistu*; 43d *°kriyānvitah*; 65a *śāntamā°*. These commonalities indicate individual lines of transmission in the south.

In what follows we concentrate on the additions and omissions encountered in the South Indian sources.

In six instances, G^{Ki} includes additional passages. In four cases these additions are unique and in two cases they are shared with other sources. The first unique addition (after verse 4) is an extension of the description of the *śivāśrama*:

nairṛtyāṃ ca samiddeśaṃ vāruṇyāṃ udakāśrayam |
vāyavyāṃ dhānyadeśaṃ vai kauberyāṃ bhāṇḍagūḍhakam ||

The second addition (after verse 12) adds one more item to the duties of a *śivāśramin*, viz. the worship of Śiva, the fire and the teacher:

śivāgnigurupūjābhīḥ pāpair etair na lipyate |
anyaiś ca pātakair ghorais tasmāt saṃpūjayet trayam ||

The third addition (after verse 18) is about wearing the *rudrākṣa* beads on different parts of the body:

śirasā dhārayet koṭiḥ kaṇayoś ca sahasrakam |
śatakoṭiḥ gale baddhaṃ sahasraṃ bāhumadhyataḥ ||
apramāṇaphalaṃ haste rudrākṣasya tu dhāraṇāt |
ucchiṣṭo vāpi kaṇṭhena yukto vā sarvapātakaiḥ ||
haranti sarvapāpān ca rudrākṣasparśanena tu |
rudrākṣam kaṇṭham āśritya śvāno 'pi kriyate yadi ||
so 'pi rudratvam āpnoti kiṃ punar mānavādayaḥ |

The fourth unique addition is an extra line after verse 43b. It states that one obtains the state of union (*yoga*) by offering food to *yogins*:

yogināṃ annadānena yogasthānam avāpnuyāt |

After verse 36, G^{Ki} adds seven extra lines. Among these lines, the first two are an extension of the laudation of bathing in ashes. The five

lines that follow are shared with M_{63}^{Tr} and G_{40}^L , and concern five different types of bathing found in certain Śaiva Tantric texts, namely: 1) Vāruṇa, 2) Āgneya, 3) Divya, 4) Vāyavya, and 5) Mānasa:

*bhasmasnānena yat pūrvam pāpam āmaraṇāntikam |
janmāntarakṛtaṃ yat tad dahaty agnir ivendhanam |
snānam vāruṇam āgneyam divyam vāyavyamānase |
pañcasnānāni viprāṇāṃ vihitāni ca śuddhaye |
vāruṇam vāriṇā snānam āgneyam bhasmanā bhavet |
vṛṣṭyā sātapaṣā divyam vāyavyam rajasā gavām |
mānasam dhyānamātreṇa vihitam śivayoginām |*

After the final verse (118), G^{Ki} , G_{40}^L and P_{72}^T add two lines concerned with the *śrutiphala* of this chapter:

*yaḥ paṭheta śive bhaktyā ācārādhyāyam uttamam |
trisaptakulajaiḥ sārdaṃ śivaloke mahīyate ||*

The manuscript from Trivandrum (M_{63}^{Tr}) does not add any unique extra text. It has one unique omission (27cd), concerning the fruit of bathing in ash:

bhasmasnānam niṣeveta mucyate sarvapātakaiḥ ||

Furthermore, it replaces 45cd (*sarva evāśramā jñeyāḥ śivabhaktāḥ śivāśramāḥ*), concerning the ‘discipline of Śiva,’ with the following line: *bhāvapūtā[h] śivasyaite śivāśramasamāśritāḥ*.

The manuscript preserved at Leiden University (G_{40}^L) also shows no signs of unique textual accretion. It stands out, however, by having the largest amount of textual omission for this chapter. We assume that the omissions which are particular to G_{40}^L must have resulted inadvertently during the process of copying. The omitted lines are the following: 9cd, 19cd, 45c–55d, 76c–84b, and 105c–111b.

The Pondicherry transcript (P_{72}^T), finally, includes two additional text passages. The first (after 24d) states that ash should be made from cowdung:

*svataśśuddhakulā gāvaḥ sambhūtaṃ tāsu gomayam |
śivāgninā punaḥ paktaṃ pavitraṃ bhasma tat smṛtam ||*

The second instance (after 66d) introduces the subject of taking special care of a sick Śiva devotee. This passage has been added presumably with the intent of facilitating the formation of the community of Śiva worshippers:

*śivabhaktaṃ viśeṣeṇa rogārtaṃ yas tu pālayet |
bhaiṣajyair vṛttidānena śivalokaṃ vrajed dhruvam ||*

sarvayatnena mahatā yaṁ tu kuryād arogiṇam |
śivalokakuṭumbī syāt tasya puṇyam anantakam ||

P^T₇₂ has three unique instances of omission. The first (36cd) is a line on the teaching of pure intention. The second (59a–61b) concerns three lines on the reception of Śiva’s devotees as guests. The omission of these lines may have been caused by eye-skip if we assume that the exemplar of this manuscript had *mahīyate* in 61b (the reading in the Southern manuscripts). The third (67cd) is a line about one’s rebirth on earth after having been honoured in Śiva’s world for a long time.

5. Concluding Observations

The copious number of additions and omissions, the considerable diversity in variant readings found in the multiplicity of extant sources, combined with the fact that the *Śivadharmasāstra* has continued to be copied until the twentieth century,¹⁰⁴ evince that the *Śivadharmasāstra* was actively used and constituted a living text for a very long period of time. As a consequence, the history of transmission of the *Śivadharmasāstra* is complex and presents the editor with major challenges. The Nepalese as well as the South Indian sources consulted for this chapter indicate that there were multiple lines of transmission within them. Furthermore, the manuscript from Kashmir displays its own distinct transmission. As the *Śivadharmasāstra* shows itself to be part of a living tradition, a study of the different lines of transmission of this chapter—if not the whole text—may shed more light on regional as well as intra-regional use of the *Śivadharmasāstra*.

In the next section we address the policies that have guided us in editing the text.

6. Editorial Policies

The twelve sources used in our edition are presented in the apparatus in the following order: N^K₂₈, N^K₈₂, N^K_{12a}, N^P₅₇, N^K₇₇, N^C₄₅, Ś^S₆₇, G^{Ki}, M^{Tr}₆₃, G^L₄₀, P^T₇₂, and E^N.

As a matter of principle we have given more weight to the readings of the Nepalese palm-leaf manuscripts as these are the oldest sources for the text and are most likely to preserve an earlier form of the text, and in order to avoid conflation of different manuscript traditions. Among the Nepalese manuscripts, N^K₂₈ has been singled out specifically because it is our oldest surviving source. As a matter of

¹⁰⁴ See De Simini 2016b, 215.

principle we have adopted the reading of N^K₈, provided the reading is supported by at least one more source. There are, however, many occasions where a reading of N^K₈ may meet the criterium but we have nevertheless decided to reject it. Such exceptions take into account larger considerations of likelihood of the originality of a particular reading. In other words, readings have not been adopted mechanically but each reading is critically assessed and considered on its own merits. An element of subjectivity is unavoidable in the critical edition of a text of the kind edited here.¹⁰⁵ In cases where we felt it to be appropriate, the choice for a particular reading is discussed in the footnotes accompanying the translation.

The constituted text is presented as the running text on each page.

The apparatus is a fully positive one and divided into three registers. On pages that display all three registers, the upper register records testimonia and parallels. That is to say, this register contains references to actual testimonia as well as to other sources, which may be older or younger, that display textual parallels and are sufficiently close to our text to merit our attention. The entry first lists the verse number. Testimonia are preceded by ‘cf.’ if the passage is sufficiently similar to the *textus criticus* of the *Śivāśramādhyāya*, or can contribute to its elucidation. When quoted text is approximately identical with the main text the testimonium is quoted with the ‘approximate-sign’ (≈) at the end of the verse, or of the two *pādas* if only two *pādas* are quoted inside the double round brackets. If only a part of a *pāda* is identical with the root text this is indicated with the ‘equals-sign’ (=).¹⁰⁶

The layer below the upper register (i.e., the second register from the top) reports omissions and additions in individual sources of one or more *pādas* in comparison to the main text of the edition. If there are more variants to note for the same verse, the additional variants are separated by a bullet (•). The same register also reports the loss of folios in individual sources.

The bottom register (i.e., the third register from the top) records the variants found in the manuscripts. Each entry begins with a chapter-and-verse number in boldface (e.g. **32**). This is followed by the textual segment as adopted in the main text, capped by a lemma sign (|). Immediately thereafter, the sigla referencing the sources of this reading are displayed. At this point, a semicolon separates the preferred (and adopted) reading (to its left) from the variants (to

¹⁰⁵ For further considerations of the manuscript transmission of the *Śivadharmasāstra*, see also Bisschop 2018, 49–63.

¹⁰⁶ For example, see verse 22ab in the edition.

its right). The variants to the right are again separated from each other by semicolons. To save space and to make the apparatus more readable, sigma-signs have been used to indicate where different manuscripts belonging to the same group share the same reading: Σ indicates that a reading is found in all sources with a maximum of two variants; S^{Σ} indicates that all readings of the South Indian sources are congruent.

Any siglum that is followed by superscript *ac* indicates the reading of a source before correction (=ante correctionem) while a siglum followed by superscript *pc* indicates the reading of a source after correction (=post correctionem).

When a reading is unmetrical, this is recorded after the sigla denoting the source.

When a portion of text is lacunose, this has been marked thus: ---.

When the text is omitted in one particular source, this has been noted with *om.* just before the siglum of that source; for example: *om.* N₂₈^K.

When we are not certain if a reading has been correctly deciphered, this has been indicated by the insertion of a question mark (?) after the reading.

Where there is a gap in a manuscript and there is a possibility of counting the number of letters lost, an underscore-mark has been printed to indicate a hypothetical letter slot. For example, if five letters are lost, this is presented in this way: _ _ _ _ _ .

If there are more than one lemma for the same *pāda*, these lemmas are separated by bullet signs (•).

The sign ⊗ (*puṣpikā*) stands for ornamental signs in manuscripts written before or after colophons. A list of all these symbols is provided at the start of the edition, on p. 65.

Corrections that we feel relatively confident about have been reported as emendations marked *em.*; ‘bolder’ corrections are marked *conj.* (conjecture). Of course, the difference is somewhat subjective. If an *avagraha* is missing in our sources, we have silently supplied it.

As a rule, the verses are divided into four *pādas*. In one case, however, we have adopted a six-*pāda* verse as it forms a syntactic whole (verse 112).

In the first and second layer of the apparatus proposed corrections and actual readings of the quoted texts are displayed between two arrows.

In general, variation in spelling by the different manuscript sources has been normalized. Thus we have silently supplied *avagrahas*, corrected homorganic nasals, geminations and degeminations, as well as trivial variations in sibilants.

7. On the Translation and Accompanying Notes

The translation follows the text as constituted in our edition. To provide the reader insight into the various changes introduced in the different lines of transmission of the text, we have also included translations of the many additional passages in the notes accompanying the translation. These also include other observations of a philological nature.

8. Symbols and Abbreviations in the Apparatus

+ ... +	Enclosed text has been added later by the same or by a different hand.
x ... x	Enclosed text has been first written but cancelled later.
—	A number of letters are lost in the manuscript.
—	Loss of text marked in the manuscript.
† ... †	Text placed between cruxes is beyond repair.
?	A question mark indicates uncertainty about the reading in a manuscript.
Σ	Reading in all sources, with only one or two variants.
S ^Σ	Reading in all Southern sources.
•	A bullet separates different lemmas within the same <i>pāda</i> .
⊗	Ornamental sign written in a manuscript before or after the colophon.
conj.	conjecture
em.	emendation
ac	before correction
pc	after correction
f.	folio
cf.	conferatur
r	recto
v	verso
om.	omit(s)
Ex conj.	based on conjecture
m.c.	<i>metri causa</i> (=as dictated by metre)
acc. no.	accession number
pp.	pages

शिवधर्मशास्त्रे एकादशोऽध्यायः ॥

नन्दिकेश्वर उवाच ।

सर्वेषामेव वर्णानां शिवाश्रमनिषेविणाम् ।

शिवधर्माः शिवेनोक्ता धर्मकामार्थमुक्तये ॥ १ ॥

ब्राह्मणः क्षत्रियो वैश्यः स्त्री शूद्रो वा शिवाश्रमी ।

1 Cf. Bhaviṣyapurāṇa 1.171.3: सर्वेषामेव वर्णानां मगधर्मनिषेवणम् । मगध-
र्मश्च संप्रोक्त एतेषां भवमुक्तये ॥ • Quoted in Ātmārthapūjāpaddhati p. 582:
शिवधर्मे नन्दिकेश्वरेणोक्तम्—सर्वेषामेव वर्णानां शिवश्रमनिषेविणाम् । शिवधर्मा-
श्शिवेनोक्ता धर्मकामार्थमुक्तये । (≈ ŚD 1)

2 Cf. Bhaviṣyapurāṇa 1.171.4: ब्राह्मणाः क्षत्रिया वैश्याः स्त्री शूद्रो वा मगाश्र-
मी । यः पूजयति मार्तण्डं स याति परमां गतिम् ॥ • Quoted in Ātmārthapūjā-
paddhati p. 582 as ब्राह्मणः क्षत्रियो वैश्यः स्त्री शूद्रो वा शिवाश्रमात् । ब्रह्मचारी
गृहस्थो वा वानप्रस्थोऽथ भिक्षुकः ॥

1 सर्वेषां° is illegible in N_{12a}^K.

1 Interlocutor: नन्दिकेश्वर उवाच] N₂₈^KN₈₂^KN_{12a}^KN₅₇^PN₇₇^{Ko}N₄₅^CŚ₆₇^SE^N; श्री-
नन्दिकेश्वरः G^{Ki}G₄₀^L; ओं नन्दिकेश्वरः M₆₃^{Tr}; श्रीनन्दिकेश्वर उवाच P₇₂^T
1b °षेविणाम्] N_{12a}^KN₅₇^PG^{Ki}G₄₀^LM₆₃^{Tr}P₇₂^TE^N; °षेविनाम् N₂₈^KN₈₂^KN₄₅^C; °शेवि-
नाम् N₇₇^{Ko}; °षेवनात् Ś₆₇^S 1c शिवधर्माः शिवेनोक्ता] N₄₅^CG^{Ki}; शिवधर्मा
शिवेनोक्ता N₂₈^KN₇₇^{Ko}; शिवधर्मः शिवेनोक्तो N₈₂^KN₅₇^PŚ₆₇^SM₆₃^{Tr}E^N; शिवधर्मः
शिवेनोक्त N_{12a}^K; शिवधर्मश्शिवेनोक्तो G₄₀^LP₇₂^T; शिवधर्मश्शिवेनोक्ता M₆₃^{Tr}
2a ब्राह्मणः] Σ; ब्राह्मण N₂₈^KN₅₇^P • वैश्यः] N₈₂^KN₅₇^PŚ₆₇^SN₄₅^CP₇₂^TE^N; वैश्या
N₂₈^K; वैश्य N_{12a}^KN₇₇^{Ko}N₄₅^CG^{Ki}G₄₀^LM₆₃^{Tr} 2b स्त्री शूद्रो] Σ; शूद्रो N₂₈^K
(unmetrical); शूद्र स्त्री N₇₇^{Ko} • वा शिवाश्रमी] N₂₈^K (tops of the letters are
missing) N₅₇^PM₆₃^{Tr}P₇₂^TE^N; वा गृहाश्रमी N₈₂^KN_{12a}^K; वाथवाश्रमी N₇₇^{Ko}; वा
पिवाश्रमी N₄₅^C; वा शिवाश्रमे Ś₆₇^S; वा शिव --- १ G^{Ki}; यश्शिवश्रमी G₄₀^L

वानप्रस्थो गृहस्थो वा यश्चान्यः स्याच्छिवाश्रमी ॥ २ ॥

स्वाश्रमादुत्तरे कुर्यात्पुष्पारामं सुशोभनम् ।

अग्न्यागारसमायुक्तमैशान्यामीश्वरालयम् ॥ ३ ॥

प्रदेशासम्भवे कुर्याद्यत्र स्यात्सम्भवो भुवः ।

शिवादक्षिणतः कुर्यात्तद्वक्त्राभ्यागतालयम् ॥ ४ ॥

3 Cf. Ātmārthapūjāpaddhati p. 582: स्वश्रमादुत्तरे कुर्यात्पुष्पारामं सुशोभनम् ।
($\approx$ ŚD 3ab) पुष्पैररण्यसंभूतैः ($\approx$ ŚD 8d) पत्रैर्वा गिरिसंभवैः । अपर्युषितनिश्छिद्रैः
प्रोषितैर्जन्तुवर्जितैः । आत्मारामोद्भवैश्चापि पुष्पैस्संपूजयेच्छिवम् ।

3 $\dot{S}_{67}^S$ omits from 3b to 4a.

4 After verse 4, G^{Ki} adds the following text: नैर्ऋत्यां च समिदेशं वारुण्यामु-
दकाश्रयम् । वायव्यां धान्यदेशं वै कौबेर्यां भाण्डगूढकम् ॥ • The lower part of
4d is damaged in N_{77}^{Ko} .

2c वानप्रस्थो] Σ ; वाणप्रस्थ N_{77}^{Ko} ; ब्रह्मचारी G^{Ki} 2d यश्चान्यो स्या-
च्छिवाश्रमी] *em.*; ये चान्य स्याच्छिवाश्रमी N_{28}^K ; यश्चान्यो वा गृहाश्रमी
 $N_{82}^K N_{57}^P E^N$; यो वान्यः स्याच्छिवाश्रमी N_{12a}^K ; यो चान्यो वा शिवाश्रमी
 N_{77}^{Ko} ; ये चान्यः स्याच्छिवाश्रमी N_{45}^C ; यदि वाश्रमिणः परे $\dot{S}_{67}^S$; वानप्रस्थोऽथ
भिक्षुकः G^{Ki} ; यो चान्यो वा गिहाश्रमी M_{63}^{Trpc} ; यो चान्यो वा शिवाश्रमी
 M_{63}^{Trac} ; यश्चान्यो वा शिवाश्रमी $G_{40}^L P_{72}^T$ 3a स्वाश्रमा०] Σ ; स्वगृहा०
 $\dot{S}_{67}^S$; स्वाश्रमे G_{40}^L 3b पुष्पारामं] Σ ; पुष्पाराम $N_{12a}^K G_{40}^L$ • सुशोभनम्] Σ ;
मनोहरम् G_{40}^L 3c अग्न्यागारसमायुक्तम्] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P N_{77}^{Ko} N_{45}^C M_{63}^{Tr} E^N$;
आग्नेय्यामग्न्यागारञ्च G^{Ki} ; अग्न्यागारस्समायुक्तम् G_{40}^L ; अग्न्यागारकसंयुक्तम्
 P_{72}^T 3d •मैशान्यामीश्वरालयम्] $N_{28}^K N_{57}^P N_{45}^C M_{63}^{Tr} P_{72}^T$; •मैशान्यामीश्वरालयम्
 $N_{82}^K E^N$; •मीशान्यामीश्वरालयेत् $N_{12a}^K N_{77}^{Ko} G^{Ki}$; •मीशान्यामीश्वरालयम्
 G_{40}^L 4a प्रदेशा०] Σ ; प्रदेश० G_{40}^L ; प्रादेश० P_{72}^T 4b यत्र स्यात्]
 $N_{45}^C G^{Ki} G_{40}^L P_{72}^T \dot{S}_{67}^S M_{63}^{Tr}$; यत्र स्या N_{28}^K ; यत्रास्याः $N_{82}^K N_{57}^P$; यत्र स्यो N_{12a}^K ;
यत्रास्या N_{77}^{Ko} ; यत्रास्य E^N • सम्भवो भुवः] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P N_{77}^{Ko} N_{45}^C G^{Ki} M_{63}^{Tr} G_{40}^L$;
सम्भवो भवेत् $N_{57}^P E^N$; सम्भवोद्(?) भवे $\dot{S}_{67}^S$; सम्भवो भुवि P_{72}^T 4c शिवा-
दक्षिणतः] $N_{82}^K N_{12a}^K N_{57}^P N_{45}^C M_{63}^{Tr} P_{72}^T E^N$; शिवान्दक्षिणतः N_{28}^K ; शिवादक्षिणतः
 N_{77}^{Ko} ; शिवदक्षिणतः $\dot{S}_{67}^S$; शिवस्य दक्षिणे G^{Ki} ; शिवदक्षिणे G_{40}^L (unmetrical)
4d •भक्ता०] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P N_{77}^{Ko} G^{Ki} M_{63}^{Tr} P_{72}^T E^N$; •भर्ता० N_{45}^C ; •भक्त०
 $\dot{S}_{67}^S$; •भक्त्या० G_{40}^L •भ्यागतालयम्] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P N_{77}^{Ko} G^{Ki} G_{40}^L M_{63}^{Tr} E^N$;
•स्यागतालयम् N_{45}^C ; •स्थितये गृहम् $\dot{S}_{67}^S$; •नां यथाबलम् P_{72}^{Trpc} ; •नां
यथाफलम् P_{72}^{Tac}

त्रिसन्ध्यमर्चयेदीशमग्निकार्यं च शक्तिः ।

द्विसन्ध्यमेककालं वा पूजयेच्छक्तिः शिवम् ॥ ५ ॥

असम्पूज्य शिवं मोहान्न भुञ्जीत कदाचन ।

एष धर्मः परो ज्ञेयः शेषो भवति वा न वा ॥ ६ ॥

कार्यातिपातसंरोधान्माद्यविधुरकादिषु ।

मनसा पूजयेद्भक्त्या देहार्तश्चात्ययेऽपि वा ॥ ७ ॥

5 Cf. Bhaviṣyapurāṇa 1.171.5a-6b: त्रिसंध्यमर्चयेद्भानुमग्निकार्यं च शक्तितः ।
 कुर्यान्मगो महाबाहो मुखमावृत्य यत्नतः॥ त्रिसंध्यमेककालं वा पूजयेच्छुद्धया
 रविम् ॥

6 Cf. Bhaviṣyapurāṇa 1.171.6a–7d: असंपूज्य रविं मोहान्न भुञ्जीत कदाचन ॥
 एष धर्मः परो ज्ञेयः शेषो भवति मानवः । अपूजयित्वा भुञ्जानो विष्टां भुङ्के च
 वै मगः ।

7 The lower part of 7ab is damaged in N_{12a}^K .

$5a$ त्रिसन्ध्यम्] Σ ; त्रिसन्ध्यम् N_{77}^K ; त्रिसन्ध्यम् N_{45}^C $5b$ म-
 गिनं] Σ ; मन्था° G_{40}^L • कार्यं च] Σ ; कार्याच्च N_{45}^C • शक्तिः]
 $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P N_{45}^C \dot{S}_{67} G^{Ki} G_{40}^L E^N$; भक्तिः $N_{77}^K M_{63}^{Tr}$; नित्यशः P_{72}^T $5c$ द्वि-
 सन्ध्यमेककालं] $N_{28}^K N_{82}^K N_{12a}^K N_{77}^K N_{45}^C \dot{S}_{67} M_{63}^{Tr} G_{40}^L P_{72}^T$; द्विसन्ध्यमेककालं
 N_{45}^C ; त्रिसन्ध्यमेककालं $N_{57}^P E^N$; एककालन्त्रिकालं वा G^{Ki} $5d$ छक्तिः]
 Σ ; भक्तिः $M_{63}^{Tr} P_{72}^T$ $6b$ कदाचन] Σ ; कदाचनः $N_{77}^K N_{45}^C$ $6c$ धर्मः] Σ ;
 धर्म $N_{77}^K G^{Kiac}$ • ज्ञेयः] Σ ; ज्ञेय $N_{77}^K G^{Kiac}$ $6d$ शेषो भवति वा न वा]
 $N_{28}^K N_{82}^K N_{77}^K N_{45}^C$; शेषै भवति वा न वा N_{12a}^K ; शेषो भवति भावितः $N_{57}^P E^N$;
 शिवे यातीव भावता (?) $\dot{S}_{67}$; शेषो $\underline{\quad}$ वतु वा $\underline{\quad}$ वा G^{Ki} ; शेषो भवति वा न
 व --- M_{63}^{Tr} ; शेषो भवति नावना G_{40}^L ; शेषो धर्मः प्रकिर्तितः P_{72}^T (there are dots
 under षो and ध at 6d) $7a$ कार्यातिपात°] $N_{82}^K N_{57}^P N_{45}^C M_{63}^{Tr} G_{40}^L P_{72}^T E^N$;
 कायातिपात° N_{28}^K ; कार्या --- त° N_{12a}^K ; कार्य --- N_{77}^K ; कामातिपत° N_{45}^C ;
 कामार्थ(?) कृत° $\dot{S}_{67}$; कार्यातिपोत G^{Ki} • संरोधान्] $N_{28}^K G^{Ki}$; संरोधं
 N_{82}^K ; संरोध° $N_{57}^P E^N$; संरोधं N_{12a}^K ; --- N_{77}^K ; संरोधोन् N_{45}^C ; संरोधः
 $\dot{S}_{67}$; संमोह G_{40}^L ; संरोधाद् $M_{63}^{Tr} P_{72}^T$ $7b$ माद्यविधुरकादिषु] $N_{82}^K N_{45}^C$;
 माद्यं विद्वरकादिषु N_{28}^K ; माद्यविधरकादिषु N_{12a}^K ; माद्यादिनककादिषु $N_{57}^P E^N$;
 मद्यविड्वरकारिषु N_{77}^K ; माद्यं विदुरकादिषुः N_{45}^C ; पूजने नरकं व्रजेत् $\dot{S}_{67}$;
 राष्ट्रविभ्रमणादिषु G^{Ki} ; व्यधिविद्विणादिषु M_{63}^{Tr} ; दत्युपदिक्कादिषु G_{40}^L ;
 राजोपद्रवकादिषु P_{72}^T $7c$ मनसा पूजयेद्भक्त्या] Σ ; पूजयेन्मनसापीशं $\dot{S}_{67}$
 $7d$ देहार्तश्चात्ययेऽपि वा] $N_{82}^K E^N$; देहार्ताश्चाय ये पि वा N_{28}^K ; देहान्ते
 चात्ययेऽपि वा $N_{57}^P G_{40}^L$; देहात्तावत्ययेऽपि वा $N_{12a}^K N_{77}^K$; देहार्तस्यान्त्ययेऽपि
 वा N_{45}^C ; गृहस्थो पतिरेव वा $\dot{S}_{67}$; वाचिकैर्वा जपादिभिः $G^{Ki} M_{63}^{Tr}$; वाचिकं
 वा जपादिभिः P_{72}^T

शिवाश्रमाश्रितैः पूजा कर्तव्येयं त्रिभिः सदा ।
 मनसा पूजयेद्योगी पुष्पैर्वारण्यसम्भवैः ॥ ८ ॥
 शिवार्थं पुष्पहिंसायां न भवेत्स तु हिंसकः ।
 यद्यल्पमपि चात्मार्यं हिंसते हिंसकस्तथा ॥ ९ ॥
 शिवार्चाग्निपरो नित्यं तद्भक्तानां च पूजकः ।

8 Cf. Bhaviṣyapurāṇa 1.171.8: देवं समाश्रितैः पूजा कर्तव्येयं त्रिभिः सदा ।
 मनसा पूजयेद्योगी पुष्पैश्चारण्यसंभवैः ॥
 9 Cf. Bhaviṣyapurāṇa 1.171.9: देवार्थं पुष्पहिंसायां न भवेत्तस्य हिंसकः । यद्य-
 ल्पमपि चात्मार्यं निहन्याद्विंसकस्तदा ॥
 → देवार्थं] corr.; देवार्थं^० E_d ←

9 9cd is missing in G₄₀.

8a °श्रमाश्रितैः] Σ; °श्रमाः श्रयैः G₄₀ 8b कर्तव्येयं त्रिभिः सदा]
 N₂₈^KN_{12a}^KN₇₇^{Ko}N₄₅^C; कर्तव्या यत्नतःस्सदा N₈₂^KN₅₇^P; कर्तव्या मन्त्रिभिस्सदा
 Ṣ₆₇^S; कर्तव्या भक्तितस्सदा G^{Ki}; कर्तव्या यत्नतस्सदा M₆₃^{Tr}; कर्तव्या
 यदिभिस्सदा G₄₀^L; कर्तव्या भक्तितस्तथा P₇₂^T; कर्तव्या यत्नतः सदा E^N
 8c मनसा] Σ; भक्त्या सं^० Ṣ₆₇^S • पूजयेद्] Σ; ऽ जयेद् M₆₃^{Tr}; पूजयोद् G₄₀^L
 • योगी] Σ; योगि G₄₀ 8d °वारण्यं] N₈₂^KN_{12a}^KN₅₇^PN₄₅^CG^{Ki}M₆₃^{Tr}G₄₀^LE^N;
 °वारण्यं^० N₂₈^KN₇₇^{Ko}; °रटवि^० Ṣ₆₇^S; °रारण्यं^० P₇₂^T 9a शिवार्थं]
 N₂₈^KN_{12a}^KN₅₇^PN₄₅^CG^{Ki}M₆₃^{Tr}; शिवार्थं N₈₂^KN₇₇^{Ko}Ṣ₆₇^SG₄₀^LP₇₂^TE^N; शिवाध्वम् N₄₅^{Cac}
 • °हिंसायां] N₂₈^KN₈₂^KN_{12a}^KN₅₇^PN₄₅^CM₆₃^{Tr}G^{Ki}P₇₂^TE^N; °हिंसाया N₇₇^{Ko}; °हिंसेयं
 Ṣ₆₇^S; °हिंसा वा G₄₀ 9b भवेत्स तु] N₈₂^KN₅₇^PN₄₅^CM₆₃^{Tr}G₄₀^LP₇₂^TE^N; भवेत्स
 त्र N₂₈^K; भवेत् सो N_{12a}^K; भवे भ स N₇₇^{Ko}; भवेज्जातु Ṣ₆₇^S; भवेत्तु स G^{Ki}
 • हिंसकः] N₈₂^KN₂₈^KN_{12a}^KN₅₇^PṢ₆₇^SG^{Ki}M₆₃^{Tr}G₄₀^LP₇₂^TE^N; om. N_{12a}^{Cac} (unmetrical);
 हिंसकाः N₄₅^CN₇₇^{Ko} 9c यद्यल्पमपि चात्मार्यं] N₈₂^KN₄₅^CG^{Ki}M₆₃^{Tr}; यद्यल्पमपि
 चात्मार्यं N₂₈^KN₇₇^{Ko}; यद्यल्पमपि चात्मार्यं N₈₂^KN₅₇^PP₇₂^TE^N; अन्यथा हिंसया
 योगः Ṣ₆₇^S 9d हिंसते हिंसकस्तथा] N₂₈^KN_{12a}^KN₇₇^{Ko}G^{Ki}P₇₂^T; हिंस्यात्तु
 हिंसकस्तथा N₈₂^K; हिंस्यात्तु हिंसकस्तथा N₅₇^PE^N; हिंसते हिंसकस्तथा N₄₅^C;
 सर्वत्रैव विभाव्यते Ṣ₆₇^S; हिंसते स तु हिंसकः M₆₃^{Tr} 10a शिवार्चाग्निपरो]
 N₂₈^KN₈₂^KN₅₇^PN₄₅^CṢ₆₇^SM₆₃^{Tr}G₄₀^L; शिवाचाग्निपरो N_{12a}^K; शि --- N₇₇^{Ko}; शिवार्चनपरो
 G^{Ki}P₇₂^T; शिवार्चाग्निपरो E^N • नित्यं] Σ; नित्य G₄₀^L 10b °भक्तानां
 च] N₂₈^KN₈₂^KN₅₇^PN₄₅^CG₄₀^LP₇₂^TE^N; भक्ता --- N_{12a}^K; °भक्तातिथिं^० N₇₇^{Ko}G^{Ki};
 °भक्त्यातिथिं^० Ṣ₆₇^S; °भक्त्यातिथिं^० M₆₃^{Tr} • पूजकः] N₂₈^KN₄₅^CG^{Ki}; भोजनम्
 N₈₂^KN₅₇^PP₇₂^TE^N; --- N_{12a}^K; पूजकाः N₇₇^{Ko}Ṣ₆₇^S; °पूजक --- M₆₃^{Tr}; शोभकः G₄₀^L

पर्वमैथुनवर्जी स्यात्श्रीमान्शिवगृहाश्रमी ॥ १० ॥

देवाग्न्यतिथिभैक्ष्यार्थं पचेन्नैवात्मकारणात् ।

आत्मार्थं यः पचेन्मोहान्नरकार्थं स जीवति ॥ ११ ॥

देवार्थं पचनं येषां सन्तानार्थं च मैथुनम् ।

स्वर्गार्थं जीवितं तेषां नरकार्थं विपर्यये ॥ १२ ॥

10 Cf. Bhaviṣyapurāṇa 1.171.10: मगश्चाग्निपरो नित्यं तद्वक्तोऽतिथिपूजकः । मागमैथुनवर्ज्यः स्याच्छ्रीमान्गृहमगाश्रमी ॥

→ माग] conj.; मगी $E_d \leftarrow$

11 Cf. Bhaviṣyapurāṇa 1.171.11: देवाग्निस्वतिथौ भक्तं पचन्ते चात्मकारणात् । आत्मार्थं यः पचेन्मोहात्स मगो नरकं व्रजेत् ॥ • Quoted also in Sakalāgama-sārasaṅgraha T. 351, p. 184-5: शिवधर्मोत्तरे—देवाग्न्यतिथिभिक्षार्थं पचेन्नैवात्मकारणम् । आत्मार्थं यः पचेन्मोहान्नरकार्थं स जीवति ।

12 Cf. Bhaviṣyapurāṇa 1.171.12: देवार्थं पचनं येषां संतानार्थं तु मैथुनम् । अर्थो दानार्थं उद्दिष्टो नरकं हि विपर्ययात् ॥

12 After verse 12 G^{Ki} adds the following text: शिवाग्निगुरुपूजाभिः पापैरेतैर्न लिप्यते । अन्यैश्च पातकैर्घोरैस्तस्मात्संपूजयेत्तु यम् ॥

10c पर्वमैथुनवर्जी] $N_{28}^K N_{82}^K N_{57}^P N_{45}^C G^{Ki} M_{63}^{Tr} G_{40}^L P_{72}^T$; --- N_{12a}^K ; सर्वमै-
थुनवर्ज्जी N_{77}^{Ko} ; सर्वमैथुनवर्ज्जी $\acute{S}_{67}^S$; पर्वमैथुनवर्ज्जः E^N • स्यात्] Σ ;
स्या N_{77}^{Ko} 10d श्रीमान्] Σ ; छ्रीमांज् $\acute{S}_{67}^S$; धीमान् G^{Ki} • °गृहा-
श्रमी] Σ ; °ग्रहाश्रमी N_{57}^P ; °गृहाश्रमी N_{77}^{Ko} 11a देवाग्न्यतिथि°]
 $N_{82}^K N_{57}^P N_{77}^{Ko} \acute{S}_{67}^S G^{Ki} M_{63}^{Tr} G_{40}^L P_{72}^T E^N$; देवाग्न्यतिथि° N_{28}^K ; देवाग्न्यतिथि° $N_{12a}^K N_{45}^C$
• °भैक्ष्यार्थं] $N_{82}^K N_{57}^P N_{77}^{Ko} N_{45}^C G^{Ki} M_{63}^{Tr} G_{40}^L P_{72}^T E^N$; °भैक्ष्यासु N_{28}^K ; °भिक्ष्यार्थं
 N_{12a}^K ; °पूजार्थं $\acute{S}_{67}^S$ 11b पचेन्नैवात्म°] $N_{82}^K N_{12a}^K N_{57}^P N_{45}^C \acute{S}_{67}^S M_{63}^{Tr} G_{40}^L P_{72}^T E^N$;
पचे नैवात्म° N_{28}^K ; पच्चेन्ते चात्म° N_{77}^{Ko} ; पचेनैवार्थ° G^{Ki} • °कारणात्]
 $N_{28}^K N_{82}^K N_{77}^{Ko} N_{45}^C \acute{S}_{67}^S G^{Ki} M_{63}^{Tr} P_{72}^T P_{72}^T$; °कारणम् $N_{12a}^K N_{57}^P G_{40}^L E^N$ 11c आ-
त्मार्थ°] Σ ; आत्मार्थ° N_{12a}^K ; आत्मार्थ° G_{40}^L • यः पचेन्] Σ ; पापचेन्
 G_{40}^L 11d जीवति] Σ ; जिव्यति N_{28}^K ; °जीवति E^N 12b च मैथुनम्]
 $N_{28}^K N_{82}^K N_{12a}^K N_{77}^{Ko} N_{45}^C G^{Ki} M_{63}^{Tr} G_{40}^L P_{72}^T$; च मैथुनाम् N_{45}^{Cac} ; तु मैथुनम् $N_{57}^P \acute{S}_{67}^S E^N$
12c जीवितं तेषां] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P N_{45}^C G^{Ki} P_{72}^T E^N$; जीवितं तेषां N_{77}^{Ko} ; जीवितं
येषां $\acute{S}_{67}^S$; जीवितं तेषां M_{63}^{Tr} ; जीवतन्तेषां G_{40}^{Lpc} ; जीवतजीवतन्तेषां
 G_{40}^{Lac} (unmetrical, correction marks above वत) 12d °र्थं विपर्यये]
 $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P N_{45}^C G^{Ki} M_{63}^{Tr} P_{72}^T$; °र्थं विप --- N_{77}^{Ko} ; °र्थविपर्ययम्(?) $\acute{S}_{67}^S$;
°र्थविपर्यये G_{40}^L ; °र्थविपर्यये E^N

वित्ततृतीयभागेन प्रकुर्वीत शिवार्चनम् ।
 कुर्वीत वा तदर्धेन यतोऽनित्यं हि जीवितम् ॥ १३ ॥
 न्यायोपार्जितवित्तः स्यादन्यायं च विवर्जयेत् ।
 अन्यायोपार्जितैर्वित्तैर्नरकार्थं स जीवति ॥ १४ ॥
 यः शिवब्रह्मचारी स्यात्स शिवार्चाग्नितत्परः ।
 भवेज्जितेन्द्रियः शान्तो नैष्ठिको भौतिकोऽथवा ॥ १५ ॥

- 13 Cf. Bhaviṣyapurāṇa 1.171.13: जीवतृतीयभागेऽपि न प्रकुर्वीत वार्चनम् । वि-
 त्तार्जने तदर्धेन यतो नित्यं हि जीवितम् ॥
 14 Cf. Bhaviṣyapurāṇa 1.171.14: न्यायोपार्जितवित्तः स्यादन्यायं परिवर्जयेत् ।
 अन्यायार्जितवित्तैस्तु कुर्वन्नरकमाप्नुयात् ॥
 15 Cf. Bhaviṣyapurāṇa 1.171.15: वाचोर्थे ब्रह्मचारी यः सूर्यपूजाग्नितत्परः ॥
 भवेज्जितेन्द्रियः शान्तो नैष्ठिको भौतिकोऽपि वा ।

13a वित्ततृतीय°] $N_{82}^K N_{57}^P P_{72}^T E^N$; वित्वातृतीय° N_{28}^K ; वित्तं तृतीय° N_{12a}^K ;
 --- चातृतीय° $N_{77}^{K^o}$; वित्तातृतीय° $\dot{S}_{67}^{S^o} M_{63}^{Tr}$; वित्तास्तृतीय° $N_{45}^C G^{Ki}$;
 वित्ततृयैक° G_{40}^L • °भागेन] $N_{82}^K N_{57}^P N_{45}^C \dot{S}_{67}^{S^o} G^{Ki} M_{63}^{Tr} G_{40}^L P_{72}^T E^N$; °भारो तु
 N_{28}^K ; °भागश्च N_{12a}^K ; °भागश्च $N_{77}^{K^o}$ 13b प्रकुर्वीत] Σ ; प्रकुर्यात्तु $\dot{S}_{67}^{S^o}$
 • शिवार्चनम्] Σ ; शिवा --- N_{12a}^K 13cd कुर्वीत वा तदर्धेन यतोऽनित्यं]
 $N_{28}^K N_{82}^K N_{77}^{K^o} N_{45}^C \dot{S}_{67}^{S^o} G^{Ki} G_{40}^L E^N$; --- N_{12a}^K ; कुर्वीत तदर्धेन यतो नित्यं N_{57}^P
 (unmetrical); प्रकुर्वीत तदर्धेन यतोऽनित्यं M_{63}^{Tr} ; कुर्वीत वा तदर्धेन यतो नित्यं
 P_{72}^T • हि] Σ ; तु $\dot{S}_{67}^{S^o}$ 14a न्यायोपार्जितवित्तः स्याद्] $\dot{S}_{67}^{S^o}$; न्यायोपार्जि-
 तवित्त स्याद् $N_{28}^K N_{12a}^K N_{45}^C M_{63}^{Tr}$; न्यायेनोपार्जयेद्वित्तम् $N_{82}^K N_{57}^P G^{Ki} G_{40}^L E^N$;
 न्यायोपार्जितवित्त स्यद् $N_{77}^{K^o}$; न्यायोपार्जितवित्ता स्याद् N_{45}^C ; न्याये-
 नोपार्जितं वित्तं P_{72}^T 14b °न्यायं च वि°] $N_{28}^K N_{45}^C G_{40}^L$; °न्यायं परि°
 $N_{82}^K N_{57}^P N_{77}^{K^o} \dot{S}_{67}^{S^o} G^{Ki} M_{63}^{Tr} P_{72}^T E^N$; न्यायं परि° N_{12a}^K 14c अन्यायोपार्जितै°]
 $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P N_{77}^{K^o} N_{45}^C \dot{S}_{67}^{S^o} P_{72}^T E^N$; अन्यायेनार्जितै° $G^{Ki} M_{63}^{Tr} G_{40}^L$ • °वित्तैर्न°]
 $N_{28}^K N_{82}^K N_{57}^P N_{77}^{K^o} N_{45}^C \dot{S}_{67}^{S^o} P_{72}^T E^N$; °वित्तै न° $N_{12a}^K G_{40}^L$; °द्वयैर्न° $G^{Ki} M_{63}^{Tr}$
 14d स] Σ ; हि $\dot{S}_{67}^{S^o}$ 15a यः शिव°] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P N_{45}^C \dot{S}_{67}^{S^o} G^{Ki} M_{63}^{Tr} E^N$;
 यः शिवं $N_{77}^{K^o} N_{45}^C P_{72}^T$; यश्शैवा° G_{40}^L 15b °त्स शिवार्चाग्नि°]
 $N_{82}^K N_{12a}^K N_{57}^P \dot{S}_{67}^{S^o} M_{63}^{Tr} G_{40}^L E^N$; °च्छिवार्चादग्नि° N_{28}^K ; °त्स शिवार्चाग्नि°
 $N_{77}^{K^o} N_{45}^C G^{Ki}$; °च्छिवार्चा चाग्नि° N_{45}^C ; °त्सशिवार्चाग्नि° P_{72}^T 15c भ-
 वेज्] Σ ; भवे N_{28}^K ; भवै $N_{77}^{K^o}$ • शान्तो] Σ ; शान्ते $N_{77}^{K^o}$; श्रान्तो $\dot{S}_{67}^{S^o}$
 15d भौतिकोऽथवा] $N_{28}^K N_{82}^K G_{40}^L$; भौतिकोऽपि वा $N_{12a}^K \dot{S}_{67}^{S^o}$; भौतिकोऽथवा
 $N_{57}^P E^N$; भौतिकोऽपि वा $N_{77}^{K^o} G^{Ki} M_{63}^{Tr}$; भौतिकोऽथवा N_{45}^C ; व्रतिकोपि वा P_{72}^T

सर्वसंगविनिर्मुक्तः कन्दमूलफलाशनः ।

शिववैखानसो ज्ञेयः शिवार्चाग्निपरो भवेत् ॥ १६ ॥

निवृत्तः सर्वसंगेभ्यः शिवध्यानरतः सदा ।

ज्ञेयः शिवव्रतीन्द्रोऽयं भस्मनिष्ठो जितेन्द्रियः ॥ १७ ॥

रुद्राक्षकङ्कणं हस्ते स्याज्जटैका च मस्तके ।

16 Cf. Bhaviṣyapurāṇa 1.171.16: सर्वगन्धविनिर्मुक्तः कन्दमूलफलाशनः । मग-
वैखानसो ज्ञेयः सूर्यपूजाग्निपरोऽयं ॥

→ मग°] corr.; मम E_d ←

17 Cf. Bhaviṣyapurāṇa 1.171.17: निवृत्तः संगमेभ्यस्तु सूर्यध्यानरतः सदा । ज्ञे-
यः सौख्यतीन्द्रोऽयं पूजानिष्ठो जितेन्द्रियः ॥

→ °यतीन्द्रोऽयं] corr.; °यतीन्द्राय E_d ←

18 Cf. Bhaviṣyapurāṇa 1.171.18: मुण्डोपनयनो व्यंगी शुक्रवासः समन्वितः ।
ज्ञेयं तदर्चनस्थानमेतत्कार्यं प्रयत्नतः ॥ • 18ab Cf. Āgamaprāmāṇya, p. 99:
रुद्राक्षं कङ्कणं हस्ते जटा चैका च मस्तके ।

16 $\dot{S}_{67}^S$ omits from 16c to 17b.

16a °संगविनिर्मुक्तः] $N_{28}^K N_{82}^K N_{57}^P \dot{S}_{67}^S M_{63}^{Tr} P_{72}^T E^N$; --- N_{12a}^K ; °संगविनिर्मुक्त
 $N_{77}^{K^o} G_{40}^L$; °संगविनिर्मुक्ताः N_{45}^C ; °रोगविनिर्मुक्तः G^{Ki} 16b कन्दमू-
लफलाशनः] $N_{28}^K N_{82}^K N_{57}^P N_{77}^{K^o} \dot{S}_{67}^S G^{Ki} M_{63}^{Tr} P_{72}^T E^N$; --- लफलाशनः N_{12a}^K ;
कन्दमूलफलाशनाः N_{45}^C ; कदमूलफलाशनः G_{40}^L 16c °शिव°] Σ ; शिवो P_{72}^T
• वैखानसो ज्ञेयः] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P G^{Ki} M_{63}^{Tr} E^N$; °वैखानसो ज्ञेयो $N_{77}^{K^o}$; °वे-
खाषानसो ज्ञेयः N_{45}^C (unmetrical); °वैखानसो नाम G_{40}^L ; वै मनसा ज्ञेयः P_{72}^T
16c भवेत्] Σ ; वने M_{63}^{Tr} 17a °निवृत्तः] Σ ; निर्वृत्तः $N_{57}^P M_{63}^{Tr}$ • संगेभ्यः]
 Σ ; °रागेभ्यः G^{Ki} 17b °रतः सदा] Σ ; °परायणः P_{72}^T 17c ज्ञेयः]
 Σ ; ज्ञानी $\dot{S}_{67}^S$ • शिवव्रतीन्द्रोऽयं] $N_{28}^K N_{82}^K N_{57}^P N_{77}^{K^o} N_{45}^C E^N$; शिवयतीन्द्रोऽयं
 N_{12a}^K ; शिवव्रतेन्द्रोऽयं $\dot{S}_{67}^S$; शिवयतीन्द्रोऽयं G^{Ki} ; शिवयतीन्द्रै च M_{63}^{Tr} ;
शिवयती योऽयं G_{40}^L ; शिवप्रतीकोऽयं P_{72}^T 17d भस्म°] Σ ; तस्म° N_{45}^{Cac}
18a रुद्राक्ष°] Σ ; रुद्राक्षैः $G_{40}^L P_{72}^T$ • °क्षकणं हस्ते] $N_{28}^K N_{82}^K N_{57}^P N_{45}^C \dot{S}_{67}^S G^{Ki}$
 $G_{40}^L P_{72}^T$; °क्षः कणं हस्ते N_{12a}^K ; °क्षकङ्कणः कृत्वा $N_{77}^{K^o}$; °क्षकणं हस्ते M_{63}^{Tr} ;
°क्षकणो हस्ते E^N 18b स्याज्जटैका च] N_{12a}^K ; स्याज्जटोका च N_{28}^K ;
जटैका चैव $N_{82}^K N_{57}^P G^{Ki} E^N$; स्या जटोका च $N_{77}^{K^o}$; जटा चैका च $N_{45}^{Cpc} G_{40}^L$;
स्याज्जटोका र N_{45}^{Cac} ; जटकामपि $\dot{S}_{67}^S$; स्याज्जटा चैका M_{63}^{Tr} ; गले चैव हि
 P_{72}^{Tpc} ; गले चैव P_{72}^{Tac} (unmetrical)

लिङ्गं शिवाश्रमस्थानां भस्मना च त्रिपुण्ड्रकम् ॥ १८ ॥

हस्ते मूर्धन्युपवीते वा रुद्राक्षं धारयीत यः ।

अगम्यः सर्वसत्त्वानां रुद्रलोकं स गच्छति ॥ १९ ॥

19 Cf. Bhaviṣyapurāṇa 1.171.19: अथाव्यंगं महाराज धारयेद्यस्तु भोजकः । अ-
गम्यः सर्वसत्त्वानां सूर्यलोकं स गच्छति ॥

→ अथाव्यंगं] corr.; अथाव्यंगो E_d • अगम्यः] corr.; अगम्यं E_d ←

18 After verse 18, G^{Ki} adds the following text: शिरसा धारयेत्कोटिः कर्णयोश्च
सहस्रकम् । शतकोटिः गले बद्धं सहस्रं बाहुमध्यतः । अप्रमाणफलं हस्ते रुद्राक्षस्य
तु धारणात् । उच्छिष्टो वापि कण्ठेन युक्तो वा सर्वपातकैः । हरन्ति सर्वपापान्
च रुद्राक्षस्पर्शनेन तु । रुद्राक्षं कण्ठमाश्रित्य श्वानोऽपि क्रियते यदि । सोऽपि
रुद्रत्वमाप्नोति किं पुनर्मानवादयः ।

→ कोटिः] corr.; कोटि G^{Ki} • युक्तो वा] corr.; संयुक्तो G^{Ki} ←

19 G_{40}^L omits 19cd.

18c लिङ्गं शिवाश्रमस्थानां] $N_{57}^P N_{45}^C M_{63}^{Trpc} P_{72}^{Tpc} E^N$; लिङ्गं शिवाश्रमस्थानं
 $N_{28}^K N_{82}^K N_{12a}^K$; लिङ्गं शिवाश्रमं स्थानं $N_{77}^{Ko} G_{40}^L$; धारयेदाश्रमस्थोऽसौ $\acute{S}_{67}^S$;
लिङ्गं --- $\simeq$ मथानां G^{Ki} ; लिङ्गं शिवाश्रमस्थानां M_{63}^{Trac} (unmetrical);
लिङ्गं शिवाश्रमस्थानां P_{72}^{Tac} 18d भस्मना] Σ ; भस्मनां P_{72}^T • त्रिपुण्ड्रकम्]
 $N_{82}^K N_{57}^P \acute{S}_{67}^S G_{67}^{Ki} M_{63}^{Tr} G_{40}^L P_{72}^{Tpc} E^N$; तृपुण्ड्रकम् $N_{28}^K N_{12a}^K$; तृपोण्डकम् N_{77}^{Ko} ;
तृपुण्ड्रकम् N_{45}^C ; त्रि त्रिपुण्ड्रकम् P_{72}^{Tac} (unmetrical) 19a हस्ते] Σ ; ---
 N_{12a}^K ; हस्त N_{77}^{Ko} • मूर्धन्युपवीते वा] $N_{28}^K \acute{S}_{67}^S M_{63}^{Tr} G_{40}^L$; मूर्ध्नि पवित्रे वा N_{82}^K ;
--- N_{12a}^K ; मूर्धन्युपवीत्रे वा N_{57}^P ; मूर्ध्नि पवित्रो वा N_{77}^{Ko} ; मूर्धन्युपवीते च
 N_{45}^{Cpc} ; मूर्धन्युपवीते N_{45}^{Cac} ; मूर्धन्युपवीते वा G^{Ki} ; च मूर्धन्युपवीते P_{72}^T ;
मूर्ध्निपुपवीते वा E^N (unmetrical) 19b रुद्राक्षं] Σ ; रुद्राक्षान् M_{63}^{Tr} ; ---
 N_{12a}^K 19b धारयीत यः] $N_{28}^K N_{77}^{Ko} N_{45}^C$; धारयेद्वती $N_{82}^K E^N$; धारयेद्वती
 N_{57}^P धारयेत् ततः N_{12a}^K ; धारयेत्तु यः $\acute{S}_{67}^S M_{63}^{Tr}$; धारयेत्तु यः $G^{Ki} P_{72}^T$;
धारयेन्नरः G_{40}^L 19c अगम्यः] $N_{82}^K N_{12a}^K N_{57}^P \acute{S}_{67}^S$; अवध्यः N_{28}^K ; अगम्य
 $N_{82}^K N_{77}^{Ko}$; अवन्ध्यः N_{45}^C ; आगम्य G^{Ki} ; सोद्विगः M_{63}^{Tr} ; सोगम्यः P_{72}^T ;
अगम्यः (म्यं) E^N • सत्त्वानां] $N_{82}^K N_{12a}^K N_{57}^P N_{77}^{Ko} N_{45}^C G^{Ki} E^N$; देवानां N_{28}^K ;
भूतानां $\acute{S}_{67}^S M_{63}^{Tr} P_{72}^T$ 19d रुद्रलोकं स गच्छति] Σ ; शिववद्विचरेद्भुवि $\acute{S}_{67}^S$;
रुद्रलोकन्तु गच्छति M_{63}^{Tr}

रुद्रभक्तैः शिरस्येका धार्या रुद्रजटा सदा ।
ध्वंसनी सर्वदुष्टानां रुद्रसायुज्यदायिका ॥ २० ॥
सितेन भस्मना कुर्यात्त्रिसन्ध्यं यस्त्रिपुण्ड्रकम् ।

21 Verses 21 to 30, except 24ab, are quoted in Kriyāsāra, vol.2, p. 81-82:
शिवधर्मे – सितेन भस्मना कुर्यात्त्रिसन्ध्यं यस्त्रिपुण्ड्रकम् । स सर्वपापनिर्मुक्तः शि-
वलोके महीयते ॥ रुद्राग्नेर्यत्परं वीर्यं तद्वस्म परिकीर्तितम् । ध्वंसनं सर्वदुःखानां
सर्वपापविशोधनम् ॥ यो हि सर्वाङ्गकं स्नानमापादतलमस्तकम् । त्रिसन्ध्यमाचरे-
न्नित्यमाग्नेयं संयतेन्द्रियः ॥ कुलैकविंशमुत्तार्य स गच्छेत्परमां गतिम् । भस्मस्नानं
जलस्नानादसंख्येयगुणान्वितम् ॥ तस्माद्धारुणमुत्सृज्य स्नानमाग्नेयमाचरेत् । सर्व-
तीर्थेषु यत्पुण्यं सर्वतीर्थेषु यत्फलम् ॥ तत्फलं लभते सर्वं भस्मस्नानान्न संशयः ।
महापातकयुक्तो वा युक्तो वा चोपपातकैः ॥ भस्मस्नानेन तत्सर्वं दहत्यग्निरिवे-
न्धनम् । भस्मस्नानात्परं स्नानं पवित्रं नैव विद्यते ॥ उच्चैवं मुनिदेवेभ्यः स्नातो
देवः शिवः स्वयम् । तदाप्रभृति ब्रह्माद्या मुनयश्च शिवार्थिनः ॥ सर्वकर्मसु यत्नेन
भस्मस्नानं प्रचक्रिरे । तस्मादेतच्छिवस्नानमाग्नेयं यः समाचरेत् ॥ अनेनैव शरीरे-
ण स रुद्रो नात्र संशयः । दुःशीलः शीलयुक्तो वा यो वा को वा फलार्थनः ॥
भूतिशासनसंयुक्तः स पूज्यो राजपुत्रवत् ।

20a रुद्रभक्तैः] $N_{28}^K N_{57}^{Ppc} N_{77}^{Ko} N_{45}^C M_{63}^{Tr} G_{40}^L P_{72}^T E^N$; रुद्रभक्तः $N_{82}^K \dot{S}_{67}^S$; रुद्रभक्तिः
 N_{12a}^K ; रुद्रभः N_{57}^{Pac} (unmetrical); रुद्रभक्तै --- G^{Ki} • शिरस्येका] $em.$; शि-
वस्यैका $N_{28}^K N_{12a}^K N_{57}^P \dot{S}_{67}^S M_{63}^{Tr} G_{40}^L$; शिवस्यैका N_{82}^K ; शिवस्येका $N_{77}^{Ko} N_{45}^C$; ---
दाधार्या G^{Ki} ; शिवस्यैव (?) P_{72}^T ; शिरस्यैका E^N 20b धार्या रुद्रजटा स-
दा] $N_{28}^K N_{12a}^K N_{57}^P N_{77}^{Ko} N_{45}^C \dot{S}_{67}^S M_{63}^{Tr} E^N$; धारयेद्रुद्रजटां सदा N_{82}^K ; रुद्रसंख्या जटाः
शुभाः G^{Ki} ; धार्या रुद्रजटा तदा G_{40}^L ; धार्यो रुद्रसमस्सदा P_{72}^T 20c ध्वंस-
नी] Σ ; ध्वंसनं P_{72}^T • सर्वदुष्टानां] $N_{28}^K N_{82}^K N_{57}^P N_{77}^{Ko} N_{45}^C \dot{S}_{67}^S G^{Ki} E^N$; सर्वदुष्टाना
 N_{12a}^K ; सर्वदुःखानां G_{40}^L ; दुष्टसत्त्वानां M_{63}^{Tr} ; सर्वदुःखानां P_{72}^T 20d रुद्रसा-
युज्यदायिका] $N_{28}^K N_{45}^C$; रुद्रत्वं समवाप्नुयात् $N_{82}^K G_{40}^L E^N$; तुद्रत्वं चानवाप्नुयात्
 N_{12a}^K ; रुद्रसायोज्यदायिका N_{57}^P ; रुद्रत्वञ्चानयाप्नुयात् N_{77}^{Ko} ; शिवसायुज्यदायिका
 $\dot{S}_{67}^S$; ताभि रुद्रत्वमाप्नुयात् G^{Ki} ; रुद्रत्वञ्च तयाप्नुयात् M_{63}^{Tr} ; रुद्रत्वं समवाप्नु-
यात् P_{72}^T 21a सितेन भस्मना कुर्यात्] $N_{28}^{Kpc} N_{82}^K N_{57}^P N_{77}^{Ko} N_{45}^C G^{Ki} M_{63}^{Tr} P_{72}^T E^N$;
सितेन स्मना कुर्यात् N_{28}^{Kac} (unmetrical); सितेन भस्मना कुर्यात् N_{12a}^K ; त्रि-
सन्ध्यं भस्मना कुर्यात् $\dot{S}_{67}^S$; सिने भस्मना कुर्यात् G_{40}^L (unmetrical) 21
b त्रिसन्ध्यं] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P N_{77}^{Ko} G^{Ki} G_{40}^L P_{72}^T E^N$; त्रिसन्ध्या N_{45}^C ; स्त्रिसन्ध्य
--- M_{63}^{Tr} ; सततं $\dot{S}_{67}^S$ • यस्त्रि०] Σ ; या त्रि० N_{45}^C ; ॐ स्त्रि० M_{63}^{Tr} • त्रिपु-
ण्ड्रकम्] $N_{82}^K N_{57}^{Ppc} \dot{S}_{67}^S G^{Ki} M_{63}^{Tr} G_{40}^L E^N$; त्रिण्ड्रकम् N_{57}^{Pac} (unmetrical); तृपुण्ड-
कम् $N_{28}^K N_{12a}^K N_{77}^{Ko} N_{45}^C$; त्रिपुण्ड्रकम् P_{72}^T

सर्वपापविनिर्मुक्तः शिवलोके महीयते ॥ २१ ॥
 रुद्राग्नैर्यत्परं वीर्यं तद्वस्म परिकीर्तितम् ।
 ध्वंसनं सर्वदुष्टानां सर्वपापविशोधनम् ॥ २२ ॥
 योगी सर्वाङ्गिकं स्नानमापादतलमस्तकम् ।
 त्रिसन्ध्यमाचरेन्नित्यमाशु योगमवाप्नुयात् ॥ २३ ॥
 यः स्नानमाचरेन्नित्यमाग्नेयं संयतेन्द्रियः ।
 कुलैकविंशमुत्तार्य स गच्छेत्परमां गतिम् ॥ २४ ॥
 भस्मस्नानं जलस्नानादसंख्येयगुणाधिकम् ।

22ab = Bṛhajjābāla Upaniṣad 5.17ab and Śivapurāṇa Vāyaviyaśaṃhitā 1.33:9.

• 22cd Cf. Bhaviṣyapurāṇa 1.171.20ab: ध्वंसनं सर्वदुष्टानां सर्वपापभयापहम् ।
 24 Pāsupatasūtrabhāṣya p. 30: यस्स्नानमाचरेन्नित्यमाग्नेयं संयतेन्द्रियः । कु-
 लैकविंशमुद्धृत्य स गच्छेत्परमां गतिम् ॥

23 Ś₆₇^S omits from 23d to 24a.

24 P₇₂^T has following verse added after 24cd: स्वतश्शुद्धकुला गावः संभूतं तासु
 गोमयम् । शिवाग्निना पुनः पक्वं पवित्रं भस्म तत्स्मृतम् ॥

21c सर्वपापवि०] Σ; स सर्वपाप० N_{12a}^K 21d शिवलोके महीयते] Σ;
 शिवेन सह मोदते Ś₆₇M₆₃^{Tr} 22a ०ग्नेर्यत्परं] N₈₂N₅₇Ś₆₇G^{Ki}M₆₃G₄₀P₇₂E^N;
 ग्नेयं परं N₂₈^K; ०ग्नेयत्परं N_{12a}N₇₇^{Ko}; ०ग्नेर्यं परं N₄₅^C • वीर्यं] Σ; वीर्यन्
 N₇₇^{Ko}; वीर्यं G^{Ki} 22b तद्वस्म परिकीर्तितम्] N₂₈N₈₂N₅₇Ś₆₇G^{Ki}M₆₃P₇₂^T;
 --- तम् N_{12a}^K; तद्वस्मा परिकीर्तितम् N₇₇^{Ko}; तर्भस्मा परिकीर्तितम् N₄₅^C;
 परिवर्ज्जितम् G₄₀^L; भस्मस्य परिकीर्तितम् E^N 22c ध्वंसनं] Σ; ध्वंसन
 N₇₇^{Ko}; ध्वंसनं G₄₀^L • ०दुष्टानां] N₂₈N₈₂N_{12a}N₅₇N₇₇^{Ko}N₄₅M₆₃E^N; ०भूतानां
 Ś₆₇^S; दुःस्नानां G^{Ki}G₄₀P₇₂ 23a ०ङ्गिकं] N₂₈N₈₂N_{12a}N₅₇N₇₇^{Ko}N₄₅Ś₆₇G^{Ki}M₆₃^{Tr};
 ०ङ्गिक० G₄₀P₇₂^T; ०ङ्गिकं E^N • स्नानम्] Σ; स्नानम् N₈₂^K; स्नाने N₇₇^{Ko}
 23b ०मस्तकम्] Σ; ०मस्तकात् N_{12a}^K; ०मस्तके N₇₇^{Ko} 23c ०माचरेन्]
 N₂₈N_{12a}N₇₇^{Ko}Ś₆₇G^{Ki}M₆₃G₄₀P₇₂E^N; ०माचरन् N₈₂N₅₇^P; ०माचरे N₄₅^C
 23cd ०माशु] N₂₈N₈₂N₅₇N₇₇^{Ko}G^{Ki}M₆₃G₄₀^L; ०मातु N_{12a}^K; माणु N₄₅^C; ०माशु०
 P₇₂^T; ०मासु E^N 24b ०माग्नेयं] N₂₈N₈₂N_{12a}N₅₇Ś₆₇G^{Ki}M₆₃P₇₂E^N;
 ०माग्नेय N₇₇^{Ko}; ०माग्नेयं N₄₅^C; ०माग्नेयः G₄₀^L • संयते०] Σ; स-
 यते E^N 24c कुलैकविंशमु०] N₂₈N₈₂N₅₇Ś₆₇G^{Ki}M₆₃G₄₀P₇₂E^N; ---
 ऐ ---विशदु० N₇₇^{Ko}; कुलैकविंशदु० N_{12a}N₄₅^C 24d परमां गतिम्]
 N₂₈N_{12a}N₇₇^{Ko}N₄₅Ś₆₇G^{Ki}M₆₃G₄₀E^N; परमं पदम् N₅₇P₇₂N₈₂ 25a भस्मस्नानं]
 Σ; भस्मस्नानं G₄₀^L • जलस्नानाद्] N₈₂N₅₇N₄₅^{Cpc}Ś₆₇M₆₃P₇₂E^N; जलस्नानम्
 N₂₈N₇₇^{Ko}N₄₅^{Cac}G^{Ki}; --- N_{12a}^K; जलं स्नानाद् G₄₀^L 25ab ०दसंख्ये०] Σ; ---
 N_{12a}^K; ०मसंख्ये० N₇₇^{Ko}

तस्माद्वारुणमुत्सृज्य स्नानमाग्नेयमाचरेत् ॥ २५ ॥
 सर्वतीर्थेषु यत्पुण्यं सर्वयज्ञेषु यत्फलम् ।
 तत्फलं लभते सर्वं भस्मस्नानान्न संशयः ॥ २६ ॥
 महापातकसंयुक्तो युक्तो यश्चोपपातकैः ।
 भस्मस्नानं निषेवेत मुच्यते सर्वपातकैः ॥ २७ ॥
 भस्मस्नानात्परं स्नानं पवित्रं नैव विद्यते ।
 उक्तैवं मुनिदेवेभ्यः स्नातो येन शिवः स्वयम् ॥ २८ ॥

25 Cf. Pūrvakāmika 5.53c-54b: आग्नेयं वारुणस्नानादसंख्येयफलावहम् । तस्माद्वारुणमुत्सृज्य स्नानमाग्नेयमभ्यसेत् । • Cf. also Pūrvakāmika 5.59ab: भस्मस्नानं जलस्नानात्कोटिपुण्यगुणं भवेत् ।

26 Cf. Śivapurāṇa Vidyeśvarasaṃhitā 24.77: सर्वतीर्थेषु यत्पुण्यं सर्वतीर्थेषु यत्फलम् । तत्फलं समावाप्नोति भस्मस्नानकरो नरः । and Cf. Jñānaratnāvalī T. 231, p. 3: सर्वतीर्थेषु यत्पुण्यं सर्वयज्ञेषु यत्फलम् ॥ तत्फलं कोटिगुणितं भस्मस्नानान्नभेन्नरः ।

27 $\acute{S}_{67}^S$, N_{12a}^K and M_{63}^{Tr} omit 27cd.

28 N_{28}^K omits from 28b to 30a.

25c तस्माद्वा°] Σ ; तस्मद्वा° G_{40}^L 26a °तीर्थेषु] Σ ; °यज्ञेषु N_{82}^K ; तित्थेषु G^{Ki} 26b °यज्ञेषु] Σ ; °तीर्थेषु $N_{82}^K N_{57}^P$ 26c सर्व] Σ ; सद्यो $\acute{S}_{67}^S$ 26d भस्मस्नानान्] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P \acute{S}_{67}^S G_{40}^L P_{72}^T E^N$; भस्मस्नानं $N_{77}^{Ko} G^{Ki} M_{63}^{Tr}$; तास्मास्नानान् N_{45}^C • संशयः] Σ ; समाचरन् M_{63}^{Tr} 27a °संयुक्तो] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P N_{77}^{Ko} N_{45}^C \acute{S}_{67}^S M_{63}^{Tr} P_{72}^T E^N$; °युक्तो वा $G^{Ki} M_{63}^{Tr} G_{40}^L$ 27b यश्चोपपातकैः] N_{28}^K ; वा सर्वपातकैः $N_{82}^K N_{12a}^K N_{57}^P \acute{S}_{67}^S M_{63}^{Tr} E^N$; वा चो(?)पपातकैः $N_{45}^C G_{40}^L$; वा सर्व --- N_{77}^{Ko} ; वा सर्व --- कैः G^{Ki} ; संयुक्तः सर्वपातकैः P_{72}^T 27c निषेवेत] Σ ; तु सेवेत $G_{40}^L P_{72}^T$ 28a °मस्नानात्परं] $N_{28}^{Kpe} N_{82}^K N_{12a}^K N_{57}^P N_{77}^{Ko} \acute{S}_{67}^S G^{Ki} G_{40}^L P_{72}^T E^N$; °मस्नानं परं N_{45}^C ; °मस्नानात्परं N_{28}^{Kac} ; °मनः परमं M_{63}^{Tr} 28b पवित्रं] Σ ; विचित्रं N_{45}^{Cac} • नैव] Σ ; त्रैव N_{77}^{Ko} 28c उक्तैवं मुनिदेवेभ्यः] N_{12a}^K ; उक्तमेव मुनिभिर्देवैः N_{82}^K ; उक्तमेव मुनिदेवैः N_{57}^P ; उक्तैव मुनिदेवेभ्यः N_{77}^{Ko} ; उक्तैव मुनिदेवेभ्यः N_{45}^C ; सेवितं मुनिभिर्देवैः $\acute{S}_{67}^S$; इत्युक्ता मुनिदेवेभ्य G^{Ki} ; उक्तैवं मुनिदेवेभ्य M_{63}^{Trpc} ; उक्तैसवं मुनिदेवेभ्यः M_{63}^{Trac} (unmetrical); उक्तोय मुनिदेवेभ्य G_{40}^L ; उक्तं तत्सर्वदेवेभ्यः P_{72}^T ; उक्तं देवमुनिर्देवैः E^N 28d स्नातो येन शिवः स्वयम्] $N_{45}^C \acute{S}_{67}^S$; स्नातो देवः स्वयं शिवः $N_{82}^K N_{57}^P E^N$; --- स्वयम् N_{12a}^K ; स्नातो येन शिवः स्वयम् $N_{77}^{Ko} G_{40}^L$; स्नातोऽनेन शिवस्वयम् G^{Ki} ; स्नातो देवश्शिवस्वयं M_{63}^{Tr} ; स्नातो येन शिवः स्वयम् P_{72}^T

तदाप्रभृति ब्रह्माद्या मुनयश्च शिवार्थिनः ।
 सर्वपर्वसु यत्नेन भस्मस्नानं प्रचक्रिरे ॥ २९ ॥
 तस्मादेतच्छिवस्नानमाग्नेयं यः समाचरेत् ।
 अनेनैव शरीरेण स रुद्रो नात्र संशयः ॥ ३० ॥
 दुःशीलः शीलयुक्तो वा यो वा सोऽवाप्यलक्षितः ।
 भूतिशासनसंयोगात्स पूज्यो राजपुत्रवत् ॥ ३१ ॥
 गुणवत्पात्रपूजायां तत्स्याच्छासनपूजनम् ।
 शासनं पूजयेत्तस्मादविचारं शिवाज्ञया ॥ ३२ ॥

32 $\dot{S}_{67}^S$ omits from 32c to 34b. • After verse 32, $N_{82}^K N_{57}^P G_{40}^L P_{72}^T$ and E^N

29a तदाप्रभृति ब्रह्माद्या] $N_{57}^P N_{45}^C G^{Ki} M_{63}^{Tr} G_{40}^L$; ततः प्रभृति ब्रह्माद्या
 $N_{82}^K N_{12a}^K \dot{S}_{67}^S E^N$; तदा प्रभृति ब्रह्माद्यात् N_{77}^{Ko} ; ब्रह्माद्याश्च तदारभ्य P_{72}^T
 29b शिवार्थिनः] Σ ; शिवार्थिनः N_{82}^K 29c सर्वपर्वसु] Σ ; सर्वे सर्वसु
 G_{40}^L 29d °चक्रिरे] $N_{82}^K N_{12a}^{Kac} N_{57}^P N_{77}^{Ko} \dot{S}_{67}^S G^{Ki} M_{63}^{Tr} G_{40}^L P_{72}^T E^N$; °चक्रिरेत
 $N_{12a}^{Kpc} N_{45}^C$ (unmetrical) 30a °देतच्छिव°] $N_{57}^P N_{45}^C \dot{S}_{67}^S G^{Ki} M_{63}^{Tr} E^N$; °देवं
 शिवं $N_{82}^K G_{40}^L P_{72}^T$; °देतद्विव° N_{12a}^K ; एतद्विव° N_{77}^{Ko} 30b °माग्नेयं] Σ ; Σ
 --- N_{77}^{Ko} • यः समा°] Σ ; य समा° N_{82}^{Kpc} ; मा° N_{82}^{Kac} (unmetrical); ---
 N_{77}^{Ko} 30c शरीरेण] $N_{28}^{Kpc} N_{82}^K N_{12a}^K N_{77}^{Ko} N_{45}^{Cpc} \dot{S}_{67}^S G^{Ki} M_{63}^{Tr} G_{40}^L P_{72}^T E^N$; शरीरेण
 N_{28}^{Kac} ; शरीरेण N_{57}^P ; शरीरे N_{45}^{Cac} (unmetrical) 30d नात्र] Σ ; Σ त्र G^{Ki}
 31a दुःशीलः शीलयुक्तो वा] $N_{82}^K N_{12a}^K \dot{S}_{67}^S M_{63}^{Tr} G_{40}^L P_{72}^T E^N$; दुःशीलः शीलयुक्तो
 वा $N_{28}^K N_{45}^C$; दुःशील शीलयुक्तो वा $N_{57}^P N_{45}^C$; दुःशीलयुक्तो वा G^{Ki} (unmetrical)
 31b यो वा सोऽवाप्यलक्षितः] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P N_{77}^{Ko} N_{45}^C E^N$; यः कश्चिदपि
 भक्तिः $\dot{S}_{67}^S$; यो वा को वान्यलक्षणम् G^{Ki} ; यो वा को वाथ लार्थिभिः M_{63}^{Tr} ;
 यो वा को वान्यलक्षणः $G_{40}^L P_{72}^T$ 31c °संयोगात्] $N_{28}^K N_{82}^K N_{57}^P N_{45}^C \dot{S}_{67}^S P_{72}^T E^N$;
 संयो --- N_{12a}^K ; संयोगा N_{77}^{Ko} ; °संयुक्तः $G^{Ki} M_{63}^{Tr} G_{40}^L$ 31d स पूज्यो
 राजपुत्रवत्] $N_{82}^K N_{57}^P \dot{S}_{67}^S G^{Ki} M_{63}^{Tr}$; स पूज्यो राजपूरुषः N_{28}^K ; --- भूत्ववत्
 N_{12a}^K ; संपूज्ये राज्यभृत्यवत् N_{77}^{Ko} ; पूज्यो भवति राजवत् N_{45}^C ; स रुद्रो नात्र
 संशयः G_{40}^L ; संपुज्या राजपुत्रवत् P_{72}^{Tpc} ; संपुजा राजपुत्रवत् P_{72}^{Tac} ; स पूज्यो
 राजपुत्रवत् E^N 32a गुणवत्पात्रपूजायां] $N_{82}^K N_{12a}^K N_{57}^P N_{45}^C G^{Ki} M_{63}^{Tr} P_{72}^T E^N$;
 गुणवत्पात्रपूजाया N_{28}^K ; गुणवत्पात्रपूजाया N_{77}^{Ko} ; पूजयेद्गुरुवत्पात्रं $\dot{S}_{67}^S$; गुणव-
 त्पात्रपूजायन् G_{40}^L 32b तत्स्याच्छासन°] *em.*; तत्स्यात्तस्याशन° N_{28}^K ; तस्य
 शासन° $N_{82}^K N_{57}^P G^{Ki} M_{63}^{Tr} E^N$; तस्याच्छासन° $N_{12a}^K N_{77}^{Ko} N_{45}^C G_{40}^L$; तदेतच्छिव°
 $\dot{S}_{67}^S$; न स्याच्छासन° P_{72}^T • °पूजनम्] Σ ; °शासनम् $\dot{S}_{67}^S$; °पूजकः P_{72}^T
 32c शासनं] Σ ; च्छासनं N_{77}^{Ko} ; श --- स --- G^{Ki} 32cd °दविचारं] Σ ;
 °दविचार N_{77}^{Ko} • शिवाज्ञया] Σ ; शिवा --- N_{77}^{Ko}

शिवाज्ञापूजनात्साक्षाच्छिवो भवति पूजितः ।

अविकल्पमतिस्तस्मात्पूजयेच्छिवशासनम् ॥ ३३ ॥

छद्मनापि हि यो धत्ते भूतिशासनमैश्वरम् ।

सोऽपि यां गतिमाप्नोति न तां यज्ञशतैरपि ॥ ३४ ॥

आचमेत्तोयं विधिना निर्लेपः शिवभस्मना ।

गन्धलेपविशुद्ध्यर्थमद्भिर्नित्यमुपस्पृशेत् ॥ ३५ ॥

गन्धलेपविहीनोऽपि भावदुष्टो न शुद्ध्यति ।

36 ab Cf. Bhaviṣyapurāṇa 1.171.21ab: गन्धलेपाविहीनोऽपि भावशुद्धो न दुष्यति ।

add the following: रुद्राग्नयेत्यपरं बीजं तद्वस्म परिकीर्तितम् । दाहकं सर्वदुःखानां तस्माद्वस्मेति चोच्यते ।

→ बीजं] E^N ; वीर्यं $G_{40}^L P_{72}^T$ • दाहकं] *corr.*; दाहवत् E^N ; भत्सनं G_{40}^L ; दाहकः P_{72}^T • • दुःखा°] $P_{72}^T E^N$; • दुःखा° G_{40}^L ←

34 G^{Ki} omits 34ab.

36 After verse 36, G^{Ki} adds the following seven lines, while M_{63}^{Tr} and G_{40}^L add

33a शिवाज्ञापूजनात्] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P N_{45}^C G^{Ki} M_{63}^{Tr} E^N$; --- ना N_{77}^{Ko} ; शिवाज्ञा-
पूजने G_{40}^L ; सिवाग्नौ पूजनात् P_{72}^T • साक्षाच्] $N_{28}^K N_{82}^K N_{12a}^K N_{45}^C G^{Ki} M_{63}^{Tr} G_{40}^L P_{72}^T$;
साक्षा N_{77}^{Ko} ; तस्मात् $N_{57}^P E^N$ 33b पूजितः] Σ ; पूजति N_{12a}^K 33c अ-
विकल्पमति°] Σ ; अविकल्पमिति° G_{40}^L ; अवैकल्पमति° E^N • तस्मात्]
 Σ ; तस्मा N_{77}^{Ko} 33d पूजयेच्] Σ ; पूजये N_{77}^{Ko} 34a छद्मना°]
 $N_{82}^K N_{12a}^K N_{57}^P N_{77}^{Ko} N_{45}^{Cpc} G_{40}^L P_{72}^T E^N$; आत्मना° N_{28}^K ; छत्माना° N_{45}^{Cac} ; हृष्मना
 M_{63}^{Tr} 34b भूति°] Σ ; गतिं P_{72}^T 34c यां] Σ ; या N_{45}^C 34d न तां]
 $N_{28}^K N_{82}^K N_{57}^P N_{45}^C G^{Ki} M_{63}^{Tr} G_{40}^L P_{72}^T E^N$; --- N_{12a}^K ; न ता N_{77}^{Ko} ; सा $\acute{S}_{67}^S$ • यज्ञशतै°]
 $N_{28}^K N_{82}^K N_{57}^P N_{77}^{Ko} N_{45}^C G^{Ki} G_{40}^L P_{72}^T E^N$; --- N_{12a}^K ; व्रतशतै° $\acute{S}_{67}^S$; क्रतुशतै° M_{63}^{Tr}
35a आचमेत्] $N_{28}^K N_{82}^K N_{57}^P N_{77}^{Ko} N_{45}^C \acute{S}_{67}^S E^N$; आचरेत्° N_{12a}^K ; ऽ --- मेत् G^{Ki} ;
आचामेत् $M_{63}^{Tr} G_{40}^L$; आचमान्° P_{72}^T • तोयं विधिना] *em.*; तोयविधिना
 $N_{28}^K N_{82}^K N_{12a}^K N_{77}^{Ko} N_{45}^C \acute{S}_{67}^S M_{63}^{Tr} G_{40}^L$; विधिवत्तोयं $N_{57}^P E^N$; ऽ यविधिना G^{Ki} ;
• तेन विधिना P_{72}^T 35b निर्लेपः] $N_{82}^K N_{12a}^K N_{57}^P G^{Ki} M_{63}^{Tr} E^N$; निर्देशं N_{28}^K ;
निलेप N_{77}^{Ko} ; निर्दोषं $N_{45}^{Cpc} G_{40}^L$; निर्दोषं $N_{45}^{Cac} P_{72}^T$; निर्धूतम् $\acute{S}_{67}^S$ • शिव°]
 Σ ; इव $\acute{S}_{67}^S$ 35c सुद्धा°] Σ ; सुद्धा° N_{45}^C 35d • मद्भिर्नित्यमु°] $N_{45}^C \acute{S}_{67}^S$;
• मद्भिर्नित्यमु° $N_{28}^K N_{12a}^K$; नित्यमम्भमु° $N_{82}^K E^N$; नित्यभस्म उ° N_{57}^P ; • मंगं
नित्यमु° N_{77}^{Ko} ; नित्यमद्भिर्मु° $G^{Ki} M_{63}^{Tr} P_{72}^T$; नित्यमुत्तिरु° G_{40}^L 36a ग-
न्धलेपविहीनो] $N_{28}^K N_{12a}^K N_{45}^C \acute{S}_{67}^S M_{63}^{Tr} G_{40}^L P_{72}^T$; गन्धलेपविशुद्धो $N_{82}^K N_{57}^P E^N$; ---
नो N_{77}^{Ko} ; गन्ध ऽ पविहीनो G^{Ki} 36b • दुष्टो] $N_{28}^K N_{82}^K N_{57}^P G^{Ki} M_{63}^{Tr} G_{40}^L E^N$;
• दुष्टा $N_{12a}^K N_{77}^{Ko}$; दुक्तो N_{45}^C ; • शुद्धो $\acute{S}_{67}^S P_{72}^T$ • न] Σ ; --- G^{Ki}

भावशुद्ध्या भवेच्छुद्धः शुद्धभावस्ततो भवेत् ॥ ३६ ॥

उदकुम्भसहस्रेण मृदाढकशतेन च ।

अपि वर्षसहस्रेण भावदुष्टो न शुद्ध्यति ॥ ३७ ॥

→ °लेपाविहीनोऽपि] *corr.*; °लेपविहीनोऽपि $E_d \leftarrow$ • 36cd Cf. Bhaviṣya-purāṇa 1.171.20cd: भावशुद्धेन सततमर्चनीयो दिवाकरः ॥

only the last five lines: भस्मस्नानेन यत्पूर्वं पापमामरणान्तिकम् । जन्मान्तरकृतं यत्तद्दहत्यग्निरिवेन्धनम् । स्नानं वारुणमाग्नेयं दिव्यं वायव्यमानसे । पञ्चस्नानानि विप्राणां विहितानि च शुद्ध्ये । वारुणं वारिणा स्नानमाग्नेयं भस्मना भवेत् । वृष्ट्या सातपया दिव्यं वायव्यं रजसा गवाम् । मानसं ध्यानमात्रेण विहितं शिवयोगिनाम् ।

→ यत्पूर्वं] P_{32}^T ; पू $\subseteq G^{Ki}$ • °माग्नेयं] $G^{Ki}M_{63}^{Tr}$; °माग्नेय G_{40}^L • दिव्यं] $G^{Ki}M_{63}^{Tr}$; दिव्य G_{40}^L • °स्नानानि] $G_{40}^L M_{63}^{Tr}$; $\subseteq$ नानि G^{Ki} • विहिता°] $G^{Ki}M_{63}^{Tr}$; निहिता° G_{40}^L • च शुद्ध्ये] $G^{Ki}G_{40}^L$; विशुद्ध्ये M_{63}^{Tr} • वारुणं वारिणा] $G^{Ki}M_{63}^{Tr}$; अंभसा वारुण° G_{40}^L • वृष्ट्या सातपया] $G^{Ki}M_{63}^{Tr}$; स्नान यथा G_{40}^L • दिव्यं] $G^{Ki}M_{63}^{Tr}$; दिव्य G_{40}^L • रजसा गवाम्] $G^{Ki}M_{63}^{Trpc}$; ज रजसा गवाम् M_{63}^{Trac} (unmetrical); गोरजस्मृतम् G_{40}^L • मानसं] $G^{Ki}M_{63}^{Tr}$; मनस्स G_{40}^L • °मात्रेण] G^{Ki} ; °मन्त्रादि° M_{63}^{Tr} ; °मन्त्रैश्च G_{40}^L • विहितं शिवयोगिनाम्] *em.*; विहितं शिवयोगिना G^{Ki} ; विहितं विश्वयोगिना M_{63}^{Tr} ; वस्त्रया शुद्धिरिष्यते $G_{40}^L \leftarrow$

36 $\acute{S}_{67}^S$ omits 36cd.

37 °दुष्टो (37d) to भावपूतं (38a) or equivalent is lost in N_{12a}^K .

36c °शुद्ध्या] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P N_{45}^C G^{Ki} M_{63}^{Tr} E^N$; °सुद्धा N_{77}^{Ko} ; °शुद्धो $\acute{S}_{67}^S G_{40}^L$ • भवेच्छुद्धः] $N_{28}^K N_{82}^K N_{57}^P \acute{S}_{67}^S G_{40}^L E^N$; भवेच्छुद्ध N_{77}^{Ko} ; भवे शुद्धः N_{45}^C ; भवेच्छुद्धिः $N_{12a}^K G^{Ki} M_{63}^{Tr}$ 36d °भावस्ततो भवेत्] Σ ; °भावशुचिर्भवेत् G_{40}^L 37b °सहस्रेण] Σ ; °सहस्रैस्तु $G_{40}^L P_{72}^T$ 37b मृदा°] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P N_{77}^{Ko} - N_{45}^{Cpc} \acute{S}_{67}^S G^{Ki} G_{40}^L E^N$; मृता° N_{45}^{Cac} ; मृद्वा° M_{63}^{Tr} ; मृदां P_{72}^T • °ढकशतेन च] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P N_{77}^{Ko} N_{45}^C \acute{S}_{67}^S$; °ढकशतेन वा G^{Ki} ; °राणाशतेन च M_{63}^{Tr} ; भारशतैरपि P_{72}^T (there are two dots under the word भा); °ढाकशतैरपि G_{40}^L ; °ढकशतेन च E^N 37c अपि वर्षसहस्रेण] Σ ; आमन्योराचरन् होचत् M_{63}^{Tr} 37d भाव°] Σ ; भावं M_{63}^{Tr} ; भावा° G_{40}^L • °दुष्टो न] $N_{28}^K N_{82}^K N_{57}^P N_{77}^{Ko} N_{45}^C G^{Ki} M_{63}^{Tr} \acute{S}_{67}^S E^N$; --- N_{12a}^K ; °शुद्धो $G_{40}^L P_{72}^T$ • शुद्ध्यति] Σ ; --- N_{12a}^K ; दुष्यति $\acute{S}_{67}^S$

भावपूतं चरेच्छौचं वस्त्रपूतं जलं पिबेत् ।
 दृष्टिपूतं न्यसेत्पादं सत्यपूतं वचो वदेत् ॥ ३८ ॥
 जटाकलापधारी स्यात्पक्षाद्वा वपनं भवेत् ।
 यदेव पुण्यं दीक्षायां तत्पुण्यं वपने पुनः ॥ ३९ ॥
 जटी मुण्डी शिखी वापि भिक्षाशी विगतस्पृहः ।
 मौनी भूतानुकम्पी च यतिः शान्तमतिश्चरेत् ॥ ४० ॥

38 Cf. Bhaviṣyapurāṇa 1.171.21c-22b: भावेषु च चरेच्छौचं वस्त्रपूतं जलं पिबेत् ॥ दृष्टिपूतं न्यसेत्पादं सत्यपूतं वचो वदेत् । • Cf. e.g. Manusmṛti 6.45: दृष्टिपूतं न्यसेत्पादं वस्त्रपूतं जलं पिबेत् । सत्यपूतां वदेद्वाचं मनःपूतं समाचरेत् ॥

40 From °कम्पी to the end of the line is lost in N_{12a}^K .

38a °पूतं च°] $N_{28}^K N_{77}^{Ko} N_{45}^{Cpc} \dot{S}_{67}^S G^{Ki} M_{63}^{Tr} P_{72}^T G_{40}^L E^N$; °शुद्धिं च° N_{82}^K ; --- N_{12a}^K ; °शुद्धं° N_{57}^P ; °पौतं च° N_{45}^{Cac} 38b जलं पिबेत्] Σ ; पिबेज्जलं G_{40}^L 38c न्यसेत्पादं] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^{Ppc} N_{45}^C \dot{S}_{67}^S M_{63}^{Tr} G_{40}^L P_{72}^T E^N$; न्यन्यसेत्पादं N_{57}^{Pac} (unmetrical); न्यसेत्पादौ N_{77}^{Ko} ; न्यसेत्पाद --- G^{Ki} 38d °पूतं] Σ ; °पूतः G^{Ki} • वचो वदेत्] $N_{28}^K N_{82}^K N_{57}^P N_{45}^C G^{Ki} M_{63}^{Tr} G_{40}^L P_{72}^T E^N$; सदा भवेत् $N_{12a}^K N_{77}^{Ko}$; वदेद्वचः $\dot{S}_{67}^S$ 39a °कलापधारी स्यात्] $N_{82}^K N_{57}^P N_{45}^C \dot{S}_{67}^S G^{Ki} M_{63}^{Tr} E^N$; °कलापधारि स्यात् N_{28}^K ; °कलापधारी स्यात् N_{12a}^K ; °कला --- म्च्छो; °कलापधारी च G_{40}^L ; जटाकलापियो न स्यात् P_{72}^T 39b °पक्षाद्वा व°] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P N_{45}^C \dot{S}_{67}^S G_{40}^{Lpc}$; --- क्षाद्वाद्वा व° N_{77}^{Ko} ; पक्षे वा व° $G^{Ki} M_{63}^{Tr} G_{40}^{Lac}$; पक्षान्ते व° P_{72}^T ; पक्षर्द्धाद्वा° E^N • भवेत्] Σ ; चरेत् P_{72}^T 39c यदेव पुण्यं दीक्षायां] $N_{82}^K N_{57}^P N_{45}^C E^N$; यदेव पुण्यं दीक्षाया N_{28}^K ; यदेव पुण्यं यज्ञानां $N_{77}^{Ko} P_{72}^T$; यदेव पुण्यं यज्ञाना N_{12a}^K ; दीक्षया यज्ञवेत्पुण्यं $\dot{S}_{67}^S$; यदेव पुण्यं यज्ञेन G^{Ki} ; यत् चैव पुण्यन्दीक्षायां M_{63}^{Tr} ; यदेव पुण्यं दीक्षाय G_{40}^L 39d तत्पुण्यं] Σ ; तत्पुण्य N_{77}^{Ko} • वपने पुनः] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P N_{45}^C E^N$; वपते पुनः N_{77}^{Ko} ; वपनेन च $\dot{S}_{67}^S$; वपनात् भवेत् $G^{Ki} M_{63}^{Tr}$; वपने कृते $P_{72}^T G_{40}^L$ 40a जटी] Σ ; जटी G_{40}^L • वापि] Σ ; वा G_{40}^L (unmetrical) 40b भिक्षाशी] Σ ; भिक्षाशी N_{28}^K ; भिक्षाशी पि भिक्षाशी M_{63}^{Tr} (unmetrical) 40c मौनी] Σ ; योगी N_{45}^C • °तानुकम्पी] $N_{28}^K N_{82}^K N_{57}^P N_{77}^{Ko} N_{45}^{Cpc} \dot{S}_{67}^S M_{63}^{Tr} P_{72}^T E^N$; °तानु -- N_{12a}^K ; °तानुकाम्पी N_{45}^{Cac} ; °तानुकपञ्च G^{Ki} ; °तानुकपी G_{40}^L 40d यतिः] $N_{28}^K N_{82}^K N_{57}^P N_{45}^{Cpc} G^{Ki} M_{63}^{Tr} G_{40}^L P_{72}^T E^N$; --- N_{12a}^K ; यति $N_{77}^{Ko} N_{45}^{Cac}$; व्रतं $\dot{S}_{67}^S$ • शान्तमतिश्च°] $N_{82}^K N_{57}^P N_{45}^{Cpc} M_{63}^{Tr} E^N$; शान्तमतिश्च° $N_{28}^K N_{45}^{Cpc} \dot{S}_{67}^S$; --- N_{12a}^K ; शान्तमति च° N_{77}^{Ko} ; शान्तमनाश्च° $G^{Ki} P_{72}^T$; शान्तमना च° G_{40}^L

माधुकरिं चरेद्भिक्षामेकान्नं परिवर्जयेत् ।
 उपवासात्परं भैक्षमेकान्नं गृहिणां मलम् ॥ ४१ ॥
 यः सर्वसंगनिर्मुक्तः शूद्रः शिवपरायणः ।
 सोऽपीह वपनं कृत्वा योगीन्द्रानुचरो भवेत् ॥ ४२ ॥
 वसेदायतने नित्यं सगणः शिवधार्मिकः ।
 पुष्पारामैककर्मात्मा पुष्पवाटीक्रियापरः ॥ ४३ ॥
 त्रिस्रानपूजासंयुक्तः कौपीनाच्छादितः सदा ।

41 N_{57}^P omits 41cd.

42 शूद्रः शिवपरा° or equivalent is lost in N_{28}^K .

43 After verse 43b, G^{Ki} adds the following text: योगिनामन्नदानेन योगस्थानमवाप्नुयात् । • 43ab, except °वधार्मिकः is lost in N_{12a}^K . • $\acute{S}_{67}^S$ omits from 43c to 44b.

41a माधुकरिं] $N_{12a}^K G^{Ki} E^N$; माधुकरं $N_{28}^K M_{63}^{Tr} G_{40}^L$; बहुनरां N_{82}^K ; बहुनराज् N_{57}^P ; माधुकरिं $N_{77}^K N_{45}^C \acute{S}_{67}^S$; माधुकरि P_{72}^T • चरेद्भिक्षाम्] $N_{82}^{Kpc} N_{57}^P \acute{S}_{67}^S$; चरेद्भैक्ष्यम् $N_{28}^K P_{72}^{Trpc} M_{63}^{Tr} E^N$; चरे भिक्षाम् N_{82}^{Kac} ; चरेद्भैक्षाम् N_{12a}^K ; चरेद्भैक्ष्यम् N_{77}^{Ko} ; चरे भैक्ष्यम् N_{45}^C ; चरेद्वृत्तिम् G^{Ki} ; चरेद्भैक्षं G_{40}^L ; चरेद्भिक्ष्यम् P_{72}^{Tac} 41b °मेकान्नं] Σ ; °मेकान्नां N_{28}^K ; °मेकान्न N_{77}^{Ko} 41c °सात्परं] $N_{28}^K N_{82}^C N_{45}^G G^{Ki} M_{63}^{Tr} P_{72}^T G_{40}^L E^N$; °सममं N_{12a}^K ; °ससमं N_{77}^{Ko} ; °ससमं $\acute{S}_{67}^S$ 41d °मेकान्नं] $N_{28}^K N_{12a}^K \acute{S}_{67}^S G^{Ki} P_{72}^T G_{40}^L E^N$; °मेकान्न N_{77}^{Ko} ; °म्मेकान्नं $N_{82}^C N_{45}^G$ • गृहिणां] $N_{28}^K N_{12a}^K M_{63}^{Tr} G_{40}^L E^N$; गृहिणा N_{28}^K ; गृहिना N_{77}^{Ko} ; गृहिनां N_{45}^C ; गृहिणो $\acute{S}_{67}^S P_{72}^T$; गृहिणा G^{Ki} • मलम्] $N_{28}^K N_{82}^C N_{45}^G M_{63}^{Trpc} P_{72}^T E^N$; अघः N_{12a}^K ; मयः N_{77}^{Ko} ; भवेत् $\acute{S}_{67}^S$; हृतम् G^{Ki} ; स्मृ(?)तं M_{63}^{Trac} ; मतम् G_{40}^L 42a यः सर्वसङ्ग°] $N_{28}^K N_{12a}^K N_{77}^{Ko} N_{45}^G \acute{S}_{67}^S G^{Ki} M_{63}^{Tr} G_{40}^L P_{72}^T$; सर्वसङ्गवि° $N_{82}^C N_{57}^P E^N$ 42b शूद्रः] $N_{28}^K N_{12a}^K N_{45}^C M_{63}^{Tr} P_{72}^T$; --- $N_{28}^K N_{77}^{Ko}$; शुद्धः $N_{82}^C \acute{S}_{67}^S G_{40}^L E^N$; शूद्रा N_{45}^{Cac} ; शिवश् G^{Ki} • परायणः] Σ ; °परायणाः G_{40}^L 42c सोऽपीह] Σ ; शिरो स $\acute{S}_{67}^S$ 42d °नुचरो] $N_{28}^K N_{82}^C N_{12a}^K N_{57}^P N_{77}^{Ko} \acute{S}_{67}^S G^{Kipc} M_{63}^{Tr} P_{72}^T E^N$; °न्तुचरो N_{45}^C ; °नुचको G^{Kiac} ; °नुचरं G_{40}^L 43a वसेदा°] Σ ; स देवा° $\acute{S}_{67}^S$ 43b सगणः] Σ ; सगः G_{40}^L (unmetrical) • °धार्मिकः] Σ ; °धर्मिकः N_{45}^C 43c °रामैककर्मात्मा] $N_{28}^K N_{82}^C N_{12a}^K N_{57}^P N_{77}^{Ko} N_{45}^G M_{63}^{Tr} P_{72}^T E^N$; --- ककर्तात्मा G^{Ki} ; °रामैकधर्मात्मा G_{40}^{Lpc} ; °रामककर्मात्मा G_{40}^{Lac} 43d °वाटी°] Σ ; °कोटि° N_{77}^{Ko} ; वादी° G_{40}^L • °क्रियापरः] Σ ; °क्रियान्वितः $G_{40}^L P_{72}^T$ 44a त्रिस्रानपूजासंयुक्तः] $N_{45}^{Cpc} G_{40}^L P_{72}^T E^N$; त्रिस्रानपूजासंयुक्तः $N_{28}^K N_{45}^{Cac}$; त्रिःस्रानपूजासंयुक्तः $N_{82}^C N_{57}^P$; स्रानमङ्गलपूजानां N_{12a}^K ; स्रानपूजाग्निकायश्च N_{77}^{Ko} ; त्रिस्रा --- जासंयुक्तं G^{Ki} ; त्रिस्त्रानपूजासंयुक्तः M_{63}^{Tr} 44b कौपीना°] Σ ; कौपीनां N_{77}^{Ko} • °च्छादितः स°] $N_{28}^K N_{82}^C N_{12a}^K N_{57}^P N_{45}^G M_{63}^{Tr} E^N$; °च्छदित स° N_{57}^{Pac} ; °च्छादित स° N_{77}^{Ko} ; °च्छादनस्स° $G^{Ki} G_{40}^L P_{72}^T$

योगिनां भक्तियोगेन योगस्थानमवाप्नुयात् ॥ ४४ ॥

शिवध्यानपराः शान्ताः शिवधर्मपरायणाः ।

सर्व एवाश्रमा ज्ञेयाः शिवभक्ताः शिवाश्रमाः ॥ ४५ ॥

महाव्रताष्टकं धार्यमीशेनोक्तं शिवार्थिभिः ।

सर्वव्रतानां परममस्मिन्धर्मः समाप्यते ॥ ४६ ॥

शिवे भक्तिः सदा क्षान्तिरहिंसा सर्वदा शमः ।

45 Cf. Bhaviṣyapurāṇa 1.171.22c-23b: सौरध्यानरताः शान्ताः सौरधर्मपरायणाः ॥ सर्व एवाश्रमा ज्ञेया भास्कराङ्गसमुद्भवाः ।

46 Cf. Bhaviṣyapurāṇa 1.171.23c-24b: भोजकाष्टव्रतं धार्य रविणोक्तमनौपमम् ॥ सर्वव्रतानां परमं धर्मालयमनुत्तमम् ।

47 Cf. Bhaviṣyapurāṇa 1.171.24c-25b: सौरभक्तिः सदा क्षान्तिरहिंसा सर्वदा

45 45c-55d is missing in G_{40}^L . Instead of 45cd, M_{63}^{Tr} has: भावपूताशिवस्यैते शिवाश्रमसमाश्रिताः ।

46 46ab is damaged in N_{12a}^K , except शिवार्थिना for शिवार्थिभिः .

47 47b is damaged in G^{Ki} .

44c योगिनां] Σ ; ये --- नां G^{Ki} ; योगीनां M_{63}^{Tr} 45a °ध्यान°] Σ ; °योग° N_{28}^K ; °स्थान° M_{63}^{Trac} • °पराः] $N_{82}^K N_{57}^P N_{45}^C M_{63}^{Tr} G_{40}^L P_{72}^T E^N$; °परा N_{28}^K ; ° रतः N_{12a}^K ; °रता N_{77}^{Ko} ; रताः $\acute{S}_{67}^S$; परश् G^{Ki} • शान्ताः] $N_{28}^K N_{82}^K N_{45}^C \acute{S}_{67}^S M_{63}^{Tr} G_{40}^L P_{72}^T E^N$; शन्तः $N_{12a}^K G^{Ki}$; शान्त --- N_{57}^{Ppc} ; नित्यं N_{57}^{Pac} ; शान्त N_{77}^{Ko} (top of the letters are missing) 45b शिवधर्मपरायणाः] $N_{28}^K N_{82}^K N_{12a}^K \acute{S}_{67}^S M_{63}^{Tr} G_{40}^L P_{72}^T E^N$; शिवध्यानपरायणाः N_{57}^P ; ँ ँ --- र्मपरायणः N_{77}^{Ko} ; शिवधर्मपरायणाः N_{45}^C ; शिवधर्मपरायणः G^{Ki} 45c सर्व] Σ ; ते च N_{12a}^K • एवाश्रमा] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P N_{45}^C G^{Ki} P_{72}^T E^N$; एवाश्रमो N_{77}^{Ko} ; एवासु-
मा° N_{45}^{Cac} ; आश्रमिणो $\acute{S}_{67}^S$ • ज्ञेयाः] $N_{82}^K N_{12a}^K N_{57}^P N_{45}^C \acute{S}_{67}^S P_{72}^T E^N$; ज्ञेया N_{28}^K ; ज्ञेय N_{77}^{Ko} ; ज्ञेय --- G^{Ki} 45d °भक्ताः] $N_{82}^K N_{12a}^K N_{57}^P \acute{S}_{67}^S P_{72}^T E^N$; भक्ता N_{28}^K ; °भक्त्यः N_{77}^{Ko} ; °भक्त्य N_{45}^C ; धर्माश् G^{Ki} • °शिवाश्रमाः] Σ ; °शिवात्मिकाः $\acute{S}_{67}^S$; शि --- श्रमाः G^{Ki} 46b °मीशेनो°] Σ ; °मीसानो° N_{45}^C ; ँ शानोक्तं G^{Ki} • शिवार्थिभिः] $N_{28}^K N_{57}^P N_{45}^C \acute{S}_{67}^S M_{63}^{Tr} P_{72}^T E^N$; शिवाधिभिः N_{82}^K ; शिवार्थिना $N_{12a}^K N_{77}^{Ko}$; शिवादिभिः N_{45}^{Cac} ; ँ वार्थिभिः G^{Ki} 46c °व्रतानां] Σ ; °व्रतानाम् N_{28}^{Kac} • परमम°] $N_{12a}^K N_{57}^P \acute{S}_{67}^S M_{63}^{Tr} P_{72}^T$; परमाम° $N_{28}^K N_{77}^{Ko}$; प्रवरंम° N_{82}^K ; प्रवरं अ° E^N ; परमंम° N_{45}^C ; प्रवरम° G^{Ki} 46d धर्मः] Σ ; धर्म $N_{77}^{Ko} N_{45}^C$ 47a शिवे] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P N_{45}^C G^{Ki} M_{63}^{Tr} P_{72}^T$; शिव° $N_{77}^{Ko} \acute{S}_{67}^S E^N$ • सदा] Σ ; सदाः N_{12a}^K ; शिवे G^{Ki} 47ab क्षान्तिर°] $N_{28}^K N_{82}^K N_{57}^P N_{45}^C \acute{S}_{67}^S M_{63}^{Tr} P_{72}^T E^N$; क्षान्ति अ° $N_{12a}^K N_{77}^{Ko}$; त्सन्तिः अ° N_{45}^{Cac} ; शान्तिः अ° G^{Ki} 47b °रहिंसा] Σ ; अहिं N_{82}^{Kac} (unmetrical); °रहिंसा N_{77}^{Ko} • सर्वदा] Σ ; सर्वदाः N_{12a}^K • शमः] Σ ; दया P_{72}^T

सन्तोषः सत्यमस्तेयं ब्रह्मचर्यं तथाष्टमम् ॥ ४७ ॥
 यथासंभवपूजाभिः कर्मणा मनसा गिरा ।
 शिवे भक्तिः सदा कार्या तद्वच्च शिवयोगिषु ॥ ४८ ॥
 स्वदेहान्निर्विशेषेण शिवभक्तांश्च पालयेत् ।
 भयदारिद्र्यरोगेभ्यस्तेषां कुर्यात्प्रियाणि च ॥ ४९ ॥
 शिवस्य परिपूर्णस्य किं नाम क्रियते नरैः ।
 यत्कृतं शिवभक्तानां तत्कृतं तु शिवे भवेत् ॥ ५० ॥
 सुदूरमपि गन्तव्यं यत्र माहेश्वरो जनः ।

शमः ॥ संतोषः सत्यमस्तेयं ब्रह्मचर्यं तथाष्टमम् ।

→ °भक्तिः] corr.; °भक्ते $E_d \leftarrow$

48 Cf. Bhaviṣyapurāṇa 1.171.25c–26b: यथासंभवपूजाभिः कर्मणा मनसा गिरा ॥
 सौरभक्तिः सदा कार्या भोजकेषु विशेषतः ।

49 Cf. Bhaviṣyapurāṇa 1.171.26c–27b: स्वदेहान्निर्विशेषं हि भोजकान्पालयेद्बु-
 धः ॥ भयदारिद्र्यरोगेभ्यस्तेषां कुर्यात्प्रियाणि वै ।

50 Cf. Bhaviṣyapurāṇa 1.171.27c–28b: सूर्यस्य परिपूर्णस्य किं नाम क्रियते
 नरैः ॥ यत्कृतं भोजकानां वै तत्कृतं स्याद्वेर्नृप ।

51 Cf. Bhaviṣyapurāṇa 1.171.28c–29b: सुदूरमपि गन्तव्यं मगानां यत्र वै गणः ॥

47c सन्तोषः] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P G^{Ki} M_{63}^{Tr} P_{72}^T E^N$; सन्तो N_{77}^{Ko} (unmetrical);
 सन्तोष N_{45}^C ; सन्तोषं $\acute{S}_{67}^S$ • °मस्तेयं] Σ ; °मस्तेय N_{45}^C 47d °चर्यं] Σ ;
 °चर्यं N_{77}^{Ko} • तथाष्टमम्] $N_{28}^K N_{12a}^K \acute{S}_{67}^S G^{Ki} M_{63}^{Tr} E^N$; तथाष्टकम् $N_{82}^K N_{57}^P N_{77}^{Ko} P_{72}^T$;
 तथाष्टमम् N_{45}^C 48a °पूजाभिः] Σ ; °पूजाभि N_{77}^{Ko} 48b गिरा] Σ ;
 गिरा: N_{45}^C 48c शिवे भक्तिः] $N_{82}^K N_{12a}^K N_{57}^P N_{45}^C G^{Ki} M_{63}^{Tr} P_{72}^T E^N$; शिवे भक्ति
 N_{28}^K ; शिवभक्ति N_{77}^{Ko} ; शिवभक्तिस् $\acute{S}_{67}^S$ • कार्या तं] Σ ; कार्यास्तं $N_{28}^K N_{45}^C$
 48d तद्वच्च] Σ ; तद्वच्च N_{77}^{Ko} • °योगिषु] Σ ; °योगिनाम् $\acute{S}_{67}^S$ 49a °दे-
 हान्निर्विशेषेण] $N_{28}^K N_{82}^K N_{57}^P \acute{S}_{67}^S G^{Ki} M_{63}^{Tr} P_{72}^T E^N$; --- N_{12a}^K ; °देहान्निर्विशेषेषु
 N_{77}^{Ko} ; °देहान्निर्विशेषेण N_{45}^C 49b शिवभक्तांश्च] Σ ; शिवभक्तश्च N_{28}^K ; ---
 च N_{12a}^K ; शिवभक्ताश्च $N_{77}^{Ko} N_{45}^C$ • पालयेत्] Σ ; कारयेत् N_{77}^{Ko} ; पूजयेत् $\acute{S}_{67}^S$
 49c भयं] Σ ; तयं N_{77}^{Ko} • दारिद्र्यं] $N_{82}^K N_{57}^P \acute{S}_{67}^S G^{Ki} M_{63}^{Tr} P_{72}^T E^N$; दारिद्र्यं
 $N_{28}^K N_{12a}^K N_{77}^{Ko} N_{45}^C$ • °रोगे] Σ ; °दुःखे N_{28}^K 49d तेषां] Σ ; तेषा N_{45}^C
 50a परिपूर्णस्य] Σ ; पूर्णस्य N_{28}^K (unmetrical); परिपूर्णस्य N_{82}^K 50b नरैः]
 $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P N_{45}^C \acute{S}_{67}^S M_{63}^{Tr} E^N$; नरै N_{77}^{Ko} ; जनैः $G^{Ki} P_{72}^T$ 50d कृतं तु शिवे]
 $N_{28}^K N_{45}^C$; कृतं हि शिवे $N_{82}^K N_{57}^P E^N$; फलं स्याच्छिवे N_{12a}^K ; फलं स्या शिवे
 N_{77}^{Ko} कृतं स्याच्छिवे $\acute{S}_{67}^S P_{72}^T$; कृतं च शिवे G^{Ki} ; शिवस्य कृतं M_{63}^{Tr} • भवेत्]
 $N_{28}^K N_{82}^K N_{57}^P N_{45}^C \acute{S}_{67}^S G^{Ki} M_{63}^{Tr} E^N$; कृतम् $N_{12a}^K N_{77}^{Ko}$; सदा P_{72}^T 51a सुदूरं] Σ ;
 स दूरं G^{Ki} • गन्तव्यं] Σ ; गन्तव्य N_{77}^{Ko}

स च यत्नेन द्रष्टव्यस्तत्र सन्निहितो हरः ॥ ५१ ॥
 माहेश्वरस्य भक्तस्य शिवार्चनरतस्य च ।
 आज्ञां कृत्वा यथान्यायमश्वमेधफलं लभेत् ॥ ५२ ॥
 नित्यं शिवकथासक्तो नित्यं शिवपरायणः ।
 अर्चयित्वा यथान्यायं गाणापत्यं लभेत सः ॥ ५३ ॥
 शिवाश्रमं गतान्भक्त्या शिवभक्तान्प्रपूजयेत् ।
 स्वागतासनपादार्घ्यमधुपर्कादिभोजनैः ॥ ५४ ॥

स च प्रयत्नाद्द्रष्टव्यस्तत्र सन्निहितो रविः ।

52 Cf. Bhaviṣyapurāṇa 1.171.29c–30b: भोजकस्य तु भक्तस्य सूर्यपूजारतस्य च ॥ आज्ञां कृत्वा यथान्यायमश्वमेधफलं लभेत् ।

54 Cf. Bhaviṣyapurāṇa 1.171.30c–31b: देवाश्रमगतो भक्त्या देवार्चा पूजयेन्नृप ॥ स्वागतासनपादार्घ्यमधुपर्काद्यनुक्रमात् ।

52 Except माहेश्वर ... च is lost in N_{12a}^K . • $\acute{S}_{67}^S$ omits 52c–53b.

51c स च यत्नेन] N_{28}^K ; प्रयत्नेनापि $N_{82}^K N_{57}^P G^{Ki} P_{72}^T$; स च प्रयेना N_{77}^{Ko} ; स च प्रयत्ना N_{45}^C ; प्रयत्नादपि $N_{12a}^K \acute{S}_{67}^S$; ते च प्रयत्नाद् M_{63}^{Tr} ; प्रयत्नेनापि E^N • द्रष्टव्यस्तं] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P N_{45}^C \acute{S}_{67}^S G^{Ki} P_{72}^T$; द्रष्टव्यन्तं N_{77}^{Ko} ; आराध्यास्ते • M_{63}^{Tr} ; द्रष्टव्यस्तं • E^N 51d तत्र] Σ ; यत्र $\acute{S}_{67}^S$; तेषु M_{63}^{Tr} • हरः] Σ ; शिवः $\acute{S}_{67}^S$; नरः E^{Nac} 52a भक्तस्य] Σ ; भक्तस्य भक्तस्य N_{45}^C (unmetrical); यो भक्तः M_{63}^{Tr} 52b रतस्य च] Σ ; रतस्सदा M_{63}^{Tr} 52c आज्ञां] $N_{82}^K N_{12a}^K N_{57}^P G^{Ki} E^N$; आज्ञा $N_{28}^K N_{77}^{Ko}$; आन्या N_{45}^C ; अर्चा $M_{63}^{Tr} P_{72}^T$ • यथान्यायम्] Σ ; यथान्यायम् N_{77}^{Ko} ; नथान्यायम् N_{45}^C 53a नित्यं] Σ ; नित्यं N_{28}^K • सक्तो] $N_{28}^K N_{57}^P G^{Ki} M_{63}^{Tr} P_{72}^T E^N$; शक्तो N_{82}^K ; सक्ते N_{12a}^K ; सक्त N_{77}^{Ko} ; भक्तो N_{45}^C 53c अर्चयित्वा] Σ ; पूजां कृत्वा $\acute{S}_{67}^S$ • न्यायं] Σ ; न्यायां N_{28}^{Kac} ; न्याय N_{12a}^K 53d गाणापत्यं] $N_{82}^K N_{57}^P N_{45}^C P_{72}^T E^N$; गाणापत्यं; $N_{28}^K N_{77}^{Ko} G^{Ki}$; गाणापत्यं N_{12a}^K ; गाणापत्यं $\acute{S}_{67}^S M_{63}^{Tr}$ • लभेत सः] $N_{28}^K N_{45}^C$; लभेन्नरः $N_{82}^K N_{57}^P E^N$; गतिं लभेत् N_{12a}^K ; अवाप्नुयात् $N_{77}^{Ko} \acute{S}_{67}^S G^{Ki} M_{63}^{Tr}$; लभेन्नरः P_{72}^T 54a श्रमं] $N_{28}^K N_{82}^K N_{77}^{Ko} N_{45}^C \acute{S}_{67}^S E^N$; श्रमा • $N_{12a}^K N_{57}^P$; श्रम • S^Σ • गतान्भ •] $N_{28}^K N_{82}^K N_{12a}^K N_{45}^C G^{Ki}$; गता भ • N_{77}^{Ko} ; गतैर्भ • $\acute{S}_{67}^S$; गतं भ • $N_{57}^{Ppc} M_{63}^{Tr} P_{72}^T E^N$; श्रतम्भ • N_{57}^{Pac} • भक्त्या] Σ ; भक्ता N_{77}^{Ko} 54b भक्तान्प्र •] $N_{28}^K N_{82}^K N_{12a}^K N_{45}^C \acute{S}_{67}^S G^{Ki}$; भक्तं प्र • $N_{57}^P M_{63}^{Tr} P_{72}^T E^N$; हक्ताप्र • N_{77}^{Ko} 54c स्वाग •] Σ ; स्वाग • N_{28}^K • द्यार्घ्य •] $N_{28}^K N_{82}^K N_{57}^P E^N$; द्यार्घ्य • N_{12a}^K ; द्यार्घ्य N_{45}^C ; द्यार्घ्य • $N_{77}^{Ko} \acute{S}_{67}^S G^{Ki} P_{72}^T$; द्यार्घ्यैर् • M_{63}^{Tr}

यः स्वागतनमस्कारैः कुर्याच्चाप्यभिवादनम् ।
 दशवर्षसहस्राणि सोऽग्निलोके महीयते ॥ ५५ ॥
 प्राप्ताय शिवभक्ताय यो दद्यात्स्वयमासनम् ।
 विंशद्वर्षसहस्राणि पुरन्दरपुरे वसेत् ॥ ५६ ॥
 शिवभक्तं गृहे दृष्ट्वा तुष्टिं ब्रजति यो नरः ।
 वर्षकोटिसहस्राणि वसेद्वैश्रवणे पुरे ॥ ५७ ॥
 श्रान्ताय शिवभक्ताय पादौ प्रक्षाल्य भक्तिः ।

56 After दद्यात्स्व $N_{77}^{K^o}$ is damaged up to the end of 56b.

57 57d is missing in $\dot{S}_{67}^S$, while 57 is missing in N_{12a}^K , G_{40}^L , M_{63}^{Tr} and P_{72}^T .

58 भक्तिः in 58b ... तत्पा° in 58c or equivalent is lost in N_{12a}^K .

55a यः स्वागत°] $N_{12a}^K N_{57}^P \dot{S}_{67}^S$; यः स्वागतं $N_{28}^K N_{82}^K N_{45}^C M_{63}^{Tr}$; य स्वागत° $N_{77}^{K^o}$; पूजयित्वा G^{Ki} ; स्वागते P_{72}^T ; स्वगतस्य E^N • °नमस्कारैः] $N_{77}^{K^o}$; °नमस्कारं $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P \dot{S}_{67}^S M_{63}^{Tr} E^N$; नमस्कार N_{45}^C ; यथान्यायं G^{Ki} ; °नमस्कारं P_{72}^T 55b कुर्याच्चा°] $N_{28}^K N_{12a}^K N_{45}^C M_{63}^{Tr}$; कुर्याद° $N_{82}^K N_{57}^P P_{72}^T E^N$; कुर्याचा° $N_{77}^{K^o}$; कुर्याद्वा° $\dot{S}_{67}^S$; यः कुर्याद° G^{Ki} • °दनम्] Σ ; °दनैः $N_{77}^{K^o}$; °दयेत् P_{72}^{Tac} 55d सोऽग्निलोके महीयते] Σ ; रुद्रलोके महीयते G^{Ki} ; सोऽग्निलो --- M_{63}^{Tr} ; अग्निलोके महीयते P_{72}^T 56b यो] Σ ; $\simeq G_{40}^L$ • दद्यात्स्वयमा°] $N_{82}^K N_{57}^P \dot{S}_{67}^S M_{63}^{Tr} G_{40}^L P_{72}^T E^N$; दद्यात्स्वकमा° $N_{12a}^K N_{45}^C$; दद्याच्छयना° N_{28}^K ; दद्यात्स्वकमा° $N_{12a}^K N_{45}^C$; दद्यात्स्व --- $N_{77}^{K^o}$; छुभमा° G^{Ki} 56c विंशद्व°] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P G^{Ki} M_{63}^{Tr} G_{40}^L P_{72}^T E^N$; विंसव° $N_{77}^{K^o}$; विड्सतव° N_{45}^C (unmetrical); वर्षव° $\dot{S}_{67}^S$ • °वर्ष°] Σ ; °कोटि° $N_{77}^{K^o} \dot{S}_{67}^S$ 56d पुरे] Σ ; वपरे G_{40}^L (unmetrical) • वसेत्] Σ ; $\simeq$ सेत् G^{Ki} 57a शिवभक्तं गृहे दृष्ट्वा] $N_{28}^K N_{82}^K N_{57}^P E^N$; शिवभक्तं गृहं दृष्ट्वा N_{45}^C ; प्राप्ताय शिवभक्ताय $N_{77}^{K^o} \dot{S}_{67}^S G^{Ki}$ 57 b तुष्टिं] $N_{28}^K N_{82}^K N_{57}^P N_{77}^{K^o} \dot{S}_{67}^S G^{Ki} E^N$; तुष्टि N_{45}^C 57c वर्षकोटि°] Σ ; षटिं वर्ष° N_{28}^K 57d वसेद्वै°] Σ ; वसे वै° $N_{77}^{K^o}$ • °णे पुरे] Σ ; °णालयेत् $N_{77}^{K^o}$; °णालये G^{Ki} 58a श्रान्ताय शिवभक्ताय] *em.*; शान्ताय शिवभक्ताय $N_{28}^K N_{45}^C$; शिवभक्ताय विप्राय $N_{82}^K N_{12a}^K N_{57}^P N_{77}^{K^o} G_{40}^L P_{72}^T E^N$; शिवभक्ताय शान्ताय $\dot{S}_{67}^S M_{63}^{Tr}$; शिवभक्तस्य विप्रस्य G^{Ki} 58b पादौ] Σ ; प $\simeq G^{Ki}$ • °क्षाल्य] Σ ; °काल्य $N_{82}^K N_{57}^P$ • भक्तिः] $N_{28}^K N_{77}^{K^o} N_{45}^C \dot{S}_{67}^S G^{Ki} G_{40}^L E^N$; यत्नतः $N_{82}^K N_{57}^P P_{72}^T$; --- N_{12a}^K ; शक्तिः M_{63}^{Tr}

घृतेनाभ्यज्य तत्पादौ विष्णुलोके महीयते ॥ ५८ ॥

प्राप्ताय शिवभक्ताय पाद्याचमनपूर्वकम् ।

योऽर्घं निवेदयेद्भक्त्या सूर्यलोकं स गच्छति ॥ ५९ ॥

शिवभक्तं द्विजं प्राप्तं मधुपर्काद्यनुक्रमात् ।

भोजयित्वा यथान्यायं शिवलोके महीयते ॥ ६० ॥

श्रान्तसंवाहनं कृत्वा सोमलोकमवाप्नुयात् ॥

प्रतिश्रयप्रदानेन हैमं स्वर्गे गृहं लभेत् ॥ ६१ ॥

60 Cf. Bhaviṣyapurāṇa 1.171.31cd: भोजयित्वा यथान्यायं सूर्यलोके महीयते ॥

61 Cf. Bhaviṣyapurāṇa 1.171.32ab: प्रतिश्रयप्रदानेन राजा भवति भारत ।

59 °य शिवभक्ताय or equivalent is lost in $N_{77}^{K^o}$. • $N_{82}^K N_{57}^P G^{K^i}$ and E^N omit verse 59. P_{72}^T , omits from 59a to 61b.

61 $\acute{S}_{67}^S$ omits 61ab. • हैमं स्वर्गे गृ° or equivalent is lost in $N_{77}^{K^o}$ and °नेन (61c) ...ज (62a) or equivalent is lost in N_{12a}^K .

58c घृतेनाभ्यज्य तत्पादौ] $N_{28}^K N_{45}^C$; घृतेनाभ्यज्य चोद्वर्त्य N_{82}^K ; --- दौ N_{12a}^K ; घृतेनाभ्यज्य तत्पश्चाद् $N_{77}^{K^o}$; घृतेनाभ्यज्य चोद्वर्त्य N_{57}^P ; घृतेनाभ्यज्य तौ पादौ $\acute{S}_{67}^S$; घृतेनाभ्यज्य चोद्वर्त्य G^{K^i} ; घृताभ्यगन्ततो दत्त्वा M_{63}^{Tr} ; घृतेनाभ्यर्च्य चोद्वर्त्या G_{40}^L ; घृतेनाप्यञ्जयेद्भक्त्या G_{40}^{Lpc} ; घृतेनाप्यञ्जयेद्भक्त्या G_{40}^{Lac} (unmetrical); घृतेनाभ्यज्य चोद्वर्त्य E^N 58d विष्णुलोके] Σ ; शिवलोके G_{40}^L • महीयते] Σ ; वसे --- रः M_{63}^{Tr} 59a प्राप्ताय शिवभक्ताय] $N_{28}^K N_{12a}^K N_{45}^C G_{40}^L$; प्राप्ताय शिवभक्ता --- $N_{77}^{K^o}$; शिवभक्ताय शान्ताय $\acute{S}_{67}^S$; प्राप् --- र --- शिवभक्ताय M_{63}^{Tr} 59b °चमन°] $N_{28}^K N_{12a}^K N_{77}^{K^o} M_{63}^{Tr} G_{40}^L$; °चमन° N_{45}^C ; °ध्याशन° $\acute{S}_{67}^S$ 59c योऽर्घं] $N_{12a}^K N_{77}^{K^o} \acute{S}_{67}^S$; येर्घं N_{28}^K ; योऽर्घंन् N_{45}^C ; योऽर्घ्यं $M_{63}^{Tr} G_{40}^L$ 59d सूर्यलोकं] $N_{28}^K N_{12a}^K \acute{S}_{67}^S M_{63}^{Tr}$; सूर्यलोकं $N_{77}^{K^o}$; सूर्यलोकां N_{45}^C ; सूर्यलोक G_{40}^L 60a °भक्तं] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P \acute{S}_{67}^S M_{63}^{Tr} E^N$; °भक्त $N_{77}^{K^o}$; °भक्तां N_{45}^C ; भक्तान् G^{K^i} ; ँ क्त° G_{40}^L • द्विजं] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P \acute{S}_{67}^S M_{63}^{Tr} G_{40}^L E^N$; दिजा $N_{77}^{K^o}$; द्विज N_{45}^C ; दिजान् G^{K^i} • प्राप्तं] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P$; प्राप्त $N_{45}^C M_{63}^{Tr} E^N$; प्राप्य $N_{77}^{K^o} \acute{S}_{67}^S$; प्राप्तान् G^{K^i} ; प्र --- सं G_{40}^L 61a श्रान्त°] Σ ; श्रातः N_{12a}^K ; श्रान्त° G_{40}^L • °संवाहनं] Σ ; °वाहनयो $N_{77}^{K^o}$ 61b °लोकम्] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P N_{77}^{K^o} E^N$; °लोकम् N_{45}^C ; लोके $G^{K^i} M_{63}^{Tr}$; लोक G_{40}^L • °मवाप्नुयात्] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P N_{77}^{K^o} N_{45}^C E^N$; महीयते $G^{K^i} M_{63}^{Tr} G_{40}^L$ 61c प्रतिश्रय°] Σ ; मृदुशय्या° G^{K^i} 61d हैमं स्वर्गे गृ°] $N_{82}^K N_{57}^P M_{63}^{Tr} P_{72}^T E^N$; हैम स्वर्गं गृ° N_{28}^K ; हैमा स्वर्गे ल° N_{45}^C ; --- गृ° $N_{77}^{K^o}$; --- स्वर्गे हेम गृ° $\acute{S}_{67}^S$; सिंहासनपतिर्भ° G^{K^i} ; हैमं स्वर्गे गृ° G_{40}^L • लभेत्] Σ ; भवेत् $G^{K^i} P_{72}^T$

जलं सुशीतलं दत्त्वा सर्वकामानवाप्नुयात् ।
लभेद्दीपप्रदानेन ज्ञानचक्षुरतीन्द्रियम् ॥ ६२ ॥
मृदुशय्याप्रदानेन सिंहासनपतिर्भवेत् ।
दत्त्वाम्भः स्नानशौचार्थं वारुणं लोकमाप्नुयात् ॥ ६३ ॥
स्वेदबिन्दुपरीताङ्गमध्वानश्रमकर्षितम् ।
संवीज्य तालवृन्तेन वायुलोके महीयते ॥ ६४ ॥

63 Cf. Bhaviṣyapurāṇa 1.171.32cd: दत्त्वा स्थानं तथा शौचं वारुणं लोकमाप्नु-
यात् ।

64 Cf. Bhaviṣyapurāṇa 1.171.33: स्वेदबिन्दुपरीताङ्गं ध्यानश्रमविकर्षितम् । संवी-
ज्य तालवृन्तेन वायुलोके महीयते ॥

→ स्वेद°] corr.; श्वेत° E_d ←

63 63ab occurs in G^{Ki} as 69cd. • N₈₂^K, N₅₇^P and P₇₂^T add the following verse
after 63ab: दत्त्वांभसा तथा स्नानं सौभाग्यं बुद्धिर्वर्धनम् ।

→ दत्त्वां°] N₈₂^KN₅₇^P; कृत्वां° P₇₂^T • बुद्धि°] N₈₂^KN₅₇^P; कान्ति° G₄₀^L ←

64 Ś₆₇^S omits verse 64.

62a जलं सु°] Σ; जलं तु E^N • °शीतलं] Σ; °शी --- G₄₀^L 62b सर्व°]
Σ; सर्वान् Ś₆₇^SG^{Ki} • °कामान°] N₂₈^KN_{12a}^KN₅₇^PN₇₇^{Ko}N₄₅^CŚ₆₇^SG^{Ki}M₆₃^{Tr}G₄₀^L; °का-
मम° N₈₂^KP₇₂^TE^N • °वाप्नुयात्] Σ; °वाप्नुयत् G₄₀^L 62c °प्रदानेन] Σ; °प्र-
दानेन च N₅₇^{Pac} (unmetrical) 62d °रतीन्द्रियम्] N₈₂^KN₅₇^PG^{Ki}M₆₃^{Tr}G₄₀^LP₇₂^TE^N;
°रतिन्द्रियम् N₂₈^K; °रतीन्द्रियः N_{12a}^KN₇₇^{Ko}; °रतेन्द्रियम् N₄₅^C; °रतन्द्रितः Ś₆₇^S
63b सिंहासन°] Σ; सिंहासन° M₆₃^{Tr}G₄₀^L • °पतिर्भ°] Σ; पतिर्भ° N₇₇^{Ko}; प-
ति भ° N₄₅^C 63c दत्त्वाम्भः स्नानशौचार्थं] N_{12a}^KN₄₅^CG^{Ki}; दत्त्वाम्भस्नानं शौचार्थं
N₂₈^K; दत्त्वाम्भः स्नानं शौचार्थं N₈₂^K; दत्त्वाम्भसा तथा स्नानं N₅₇^PE^N; दत्त्वाम्भ-
स्नानं शौचार्थं N₇₇^{Ko}; दत्त्वा भस्म च शौचार्थं Ś₆₇^S; स्नानं विधिसमायुक्तं P₇₂^T; यो
दद्यादंभसा स्नानं M₆₃^{Tr}; दावा --- भ स्नानशौचार्थं G₄₀^L 63d वारुणं] Σ; वरुणं
N₄₅^C 64a °परीताङ्गम°] Σ; °परीताङ्गाम° N₇₇^{Ko}; परिताङ्गम° N₄₅^C 64
a मध्वानश्रम°] N₂₈^KN_{12a}^KN₇₇^{Ko}N₄₅^CP₇₂^T; °मध्वश्रमसु° N₈₂^KN₅₇^PE^N; °मध्वनश्र-
म° G^{Ki}G₄₀^L; °मध्वगं श्रम° M₆₃^{Tr} 64b °कर्षितम्] N₈₂^KN_{12a}^KN₅₇^PN₄₅^CG^{Ki}E^N;
°पीडितम् N₂₈^K; °कर्षितः N₇₇^{Ko}; °कर्षितम् M₆₃^{Tr}; °कर्सूतम् G₄₀^L; °विरा-
जितम् P₇₂^T (unmetrical) 64c संवीज्य] Σ; संवीज N₇₇^{Ko} • °वृन्तेन] Σ;
°वृत्तेन N₅₇^P 64d °लोके महीयते] N₂₈^KN₈₂^KN₅₇^PN₄₅^CG^{Ki}M₆₃^{Tr}G₄₀^LE^N; °लोकम्
अवाप्नु --- N_{12a}^K; °लोके --- N₇₇^{Ko}; °लोकमवाप्नुयात् P₇₂^T

क्षुत्पिपासातुरं श्रान्तमार्तं मलिनरोगिणम् ।
 पालयित्वा यथाशक्त्या सर्वपापैः प्रमुच्यते ॥ ६५ ॥
 रोगार्तस्य शिवं कृत्वा भैषज्याद्यैः प्रयत्नतः ।
 युगकोटिशतं साग्रं शिवलोके महीयते ॥ ६६ ॥
 कालात्पुनरिहायातः समस्तज्ञानपारगः ।
 सूरुपः सुभगः श्रीमान्नीरुजः सुप्रजः सुखी ॥ ६७ ॥

65 Cf. Bhaviṣyapurāṇa 1.171.34: क्षुत्पिपासातुरं श्रान्तं मलिनं रोगिणं तथा ।
 पालयित्वा यथाशक्त्या सर्वान्कामानवाप्नुयात् ॥

65 क्षुत्पिपासातुरं श्रान्तमार्त् or equivalent is lost in $N_{12a}^{K^o}$. • क्षुत्पिपा or
 equivalent is lost in $N_{77}^{K^o}$.

66 P_{72}^T has the following extra verses after 66d: शिवभक्तं विशेषेण रोगार्तं यस्तु
 पालयेत् । भैषज्यैर्वृत्तिदानेन शिवलोकं व्रजेद्भुवम् ॥ सर्वयत्नेन महता यस्तु कुर्याद-
 रोगिणम् । शिवलोककुटुम्बी स्यात्तस्य पुण्यमनन्तकम् ॥

→ °कुटुम्बी] corr.; °कुडुम्बी P_{72}^T ←

67 Verses 67–68 are missing in N_{28}^K . • सुप्रजः सुखी or equivalent is lost in
 $N_{77}^{K^o}$. 67cd is missing in P_{72}^T .

65a °त्पिपा°] $N_{28}^K N_{82}^K N_{57}^P \dot{S}_{67}^S G^{Ki} M_{63}^{Tr} G_{40}^L P_{72}^T E^N$; --- $N_{12a}^K N_{77}^{K^o}$; °त्पिपान्°
 N_{45}^C • °सातुरं] $N_{28}^K N_{82}^K N_{57}^P \dot{S}_{67}^S N_{45}^C G^{Ki} G_{40}^L P_{72}^T E^N$; --- N_{12a}^K ; °सातुरः $N_{77}^{K^o}$;
 °सापरि° M_{63}^{Tr} • श्रान्त°] $N_{82}^K N_{57}^P N_{45}^C G^{Ki} E^N$; श्रान्त° $N_{28}^K G_{40}^L P_{72}^T$; श्रान्तं
 $\dot{S}_{67}^S$; --- N_{12a}^K ; श्रान्त $N_{77}^{K^o}$ 65b °मार्तं मलिन°] $N_{82}^K N_{57}^P G_{40}^L P_{72}^T E^N$; °मर्तं
 मलिन° N_{28}^K ; --- तं मलिन° N_{12a}^K ; °मार्तं मलिन° $N_{77}^{K^o}$; °मात्तमलिन° N_{45}^C ;
 °मलग्रस्तं सु° $\dot{S}_{67}^S$; °मलिनश्चैव M_{63}^{Tr} • °रोगिणम्] Σ ; °रोगिणाम् N_{28}^K
 65c °शक्त्या] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P G^{Ki} M_{63}^{Tr} G_{40}^L P_{72}^T E^N$; °शक्त्य $N_{77}^{K^o}$; °शक्त्या
 N_{45}^C ; °शक्ति $\dot{S}_{67}^S$ 66a रोगार्तस्य] Σ ; रोगार्तस्य N_{45}^C ; रोगार्तस् ---
 G_{40}^L 66b भैष°] $N_{28}^K N_{82}^K N_{12a}^K N_{77}^{K^o} N_{45}^C P_{72}^T E^N$; भेष° $N_{57}^P \dot{S}_{67}^S G^{Ki} M_{63}^{Tr} G_{40}^L$
 66c °शतं साग्रं] Σ ; °शतं सं N_{12a}^K (unmetrical); °सहस्राणि M_{63}^{Tr}
 67a कालात्पु°] Σ ; काला पु° $N_{77}^{K^o}$; काले पु° $\dot{S}_{67}^S$ • °रिहायातः] Σ ;
 °रिहागत्य $N_{77}^{K^o}$ 67b समस्तज्ञान°] Σ ; सर्वज्ञानार्थ° M_{63}^{Tr} 67c सूरुपः]
 $N_{82}^K N_{12a}^K N_{57}^P N_{77}^{K^o} G^{Ki} M_{63}^{Tr} E^N$; शरूपः N_{45}^C ; स्वरूपः $\dot{S}_{67}^S$; सूरुप G_{40}^L • सुभगः]
 Σ ; सुभ G_{40}^L (unmetrical) • श्रीमान्] Σ ; श्रीमन् N_{45}^C 67d नीरुजः]
 $N_{82}^K N_{57}^P E^N$; निर्ममः N_{12a}^K ; निरुजः N_{45}^C ; निर्मलः $N_{77}^{K^o} \dot{S}_{67}^S G^{Ki}$; नीरोगः
 M_{63}^{Tr} ; ँ लज G_{40}^L • सुप्रजः सुखी] $N_{82}^K N_{57}^P N_{45}^C E^N$; सुव्रतः सुखी $N_{12a}^K \dot{S}_{67}^S$;
 निरुपद्रवः G^{Ki} ; सुप्रजो भवेत् M_{63}^{Tr} ; सुप्रजा सुखी G_{40}^L

शरणागतमुद्विग्नमाघ्रातं रिपुतस्करैः ।

मा भैरिति समाश्वास्य शिवलोके महीयते ॥ ६८ ॥

दारिद्र्यार्णवनिर्मग्नं हाहाभूतमचेतनम् ।

समुद्धृत्य यथाशक्त्या सर्वकामानवाप्नुयात् ॥ ६९ ॥

पतिताशस्तसङ्कीर्णश्चण्डालादिपक्षिणाम् ।

कारुण्यात्सर्वभूतानां देयमन्नं स्वशक्तिः ॥ ७० ॥

70 Cf. Bhaviṣyapurāṇa 1.171.35: पतिताशस्तसंकीर्णचण्डालादीनां पक्षिणाम् । कारुण्यात्सर्वभूतानां देयमन्नं स्वशक्तिः ॥

68 Except शरणाश, everything is lost in N_{12a}^K for 68ab.

70 °शक्तिः or equivalent is lost in $N_{77}^{K^o}$.

68a °विग्नमा°] $N_{82}^K N_{57}^P N_{45}^C \acute{S}_{67} G^{Ki} G_{40}^L P_{72}^T E^N$; --- $N_{28}^K N_{12a}^K$; °विग्न-
मा° $N_{77}^{K^o}$; °विग्न्यमा° M_{63}^{Tr} 68b °माघ्रातं] $N_{82}^K N_{57}^P \acute{S}_{67} G_{40}^L E^N$; ---
 $N_{28}^K N_{12a}^K$; °व्याघ्रातम् $N_{77}^{K^o}$; °माघ्रातं N_{45}^C ; °माक्रान्तं $G^{Ki} P_{72}^T$ • रिपु°]
 $N_{82}^K N_{57}^P \acute{S}_{67} G^{Ki} G_{40}^L P_{72}^T E^N$; --- $N_{28}^K N_{12a}^K$; अरि° $N_{45}^C M_{63}^{Tr}$; अति° $N_{77}^{K^o}$
68c भैरिति] $N_{82}^K N_{57}^P M_{63}^{Tr} P_{72}^T E^N$; भीष्टेति $N_{12a}^K N_{77}^{K^o} N_{45}^C$; --- N_{12a}^K ; भैषी-
रिति $\acute{S}_{67} G_{40}^L$; ँ षीरिति G^{Ki} • समाश्वास्य] $N_{45}^C N_{57}^P M_{63}^{Tr} E^N$; समाश्वास्य
 N_{82}^K ; --- N_{12a}^K ; समाश्वास्य N_{12a}^K ; समाभ्यस्य $N_{77}^{K^o}$; माश्वास्य $\acute{S}_{67}^S$;
चाश्वास्य $G^{Ki} G_{40}^L P_{72}^T$ 69a दारिद्र्या°] $N_{28}^K N_{82}^K N_{57}^P N_{45}^C \acute{S}_{67} G^{Ki} G_{40}^L P_{72}^T E^N$;
दारिद्र्या° $N_{12a}^K N_{77}^{K^o}$; सुदुःखा° M_{63}^{Tr} • °र्णव°] Σ ; °णव° N_{82}^K • °म-
ग्न°] Σ ; °मग्न $N_{77}^{K^o} G_{40}^L$ 69b हाहा°] Σ ; महा° G_{40}^L • °मचेतनम्]
 $N_{82}^K N_{57}^P N_{77}^{K^o} \acute{S}_{67} G^{Ki} M_{63}^{Tr} G_{40}^L P_{72}^T E^N$; °प्रचेतनम् N_{28}^K ; °सचेतनम् N_{12a}^K ; °मचे-
तसम् N_{45}^C 69c समुद्धृत्य] Σ ; समुद्धृत्य N_{45}^C ; ँ मुद्धृत्य G^{Ki} • °शक्त्या] Σ ;
°शक्ता N_{12a}^K ; °शक्तिः $\acute{S}_{67}^S$ 69d सर्व°] $N_{28}^K N_{82}^K N_{57}^P N_{77}^{K^o} N_{45}^C M_{63}^{Tr} G_{40}^L P_{72}^T E^N$;
सर्व° N_{12a}^K ; सर्वान् $\acute{S}_{67} G^{Ki}$ • °कामानवा°] $N_{28}^K N_{82}^K N_{57}^P P_{72}^T M_{63}^{Tr} G_{40}^L \acute{S}_{67}^S$;
°काममवा° $N_{82}^K N_{77}^{K^o} G^{Ki} E^N$; °कामनवा° N_{45}^C ; °कामानवै° M_{63}^{Tr} 70a प-
तिता°] $N_{82}^K N_{12a}^K N_{77}^{K^o} N_{45}^C \acute{S}_{67} M_{63}^{Tr} G_{40}^L$; पतिभि° N_{28}^K ; पतिते $N_{57}^P E^N$; पतिताः
 G^{Ki} ; पतिते P_{72}^T • °शस्त°] M_{63}^{Trpc} ; °शस्त्र° $N_{28}^K N_{82}^K N_{57}^P G^{Ki} G_{40}^L P_{72}^T E^N$;
°भिसस्त° N_{12a}^K (unmetrical); °भिसास्त° N_{45}^C (unmetrical); °स-
स्त° $N_{77}^{K^o} \acute{S}_{67}^S$; °शस्क° M_{63}^{Trac} • °संकीर्ण°] $N_{82}^K N_{12a}^K N_{77}^{K^o} M_{63}^{Tr} G_{40}^L$;
°संकीर्णा $N_{28}^K G^{Ki}$; °संकीर्णे $N_{57}^P P_{72}^T E^N$; °संकीर्ण $N_{45}^C \acute{S}_{67}^S$ 70b °श्च-
ण्डालादि°] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P N_{77}^{K^o} G^{Ki} M_{63}^{Tr}$; °श्चाचण्डालादि° N_{45}^C ; मण्डलं
पशु° $\acute{S}_{67}^S$; °चाण्डालादिकु° G_{40}^L ; °शवचण्डाल° P_{72}^T ; °स्वचण्डा-
लादि° E^N • °पक्षिणाम्] Σ ; °पक्षिणम् N_{45}^C 70c कारुण्यात्स°]
 $N_{82}^K N_{57}^P \acute{S}_{67} G^{Ki} M_{63}^{Tr} G_{40}^L P_{72}^T E^N$; कारुण्या स° $N_{28}^K N_{45}^C$; यो दद्यात्स° $N_{12a}^K N_{77}^{K^o}$
• °भूतानां] $N_{28}^K N_{82}^K N_{12a}^K N_{77}^{K^o} N_{45}^C \acute{S}_{67} M_{63}^{Tr}$; °भूतेभ्यो $N_{57}^P G_{40}^L P_{72}^T E^N$; °हूताना
 G^{Ki} 70d देयम°] Σ ; देयम° $N_{77}^{K^o}$

अत्यल्पमपि कारुण्यादत्तं भवति चाक्षयम् ।

तस्मात्सर्वेषु भूतेषु कारुण्याद्दानमुत्तमम् ॥ ७१ ॥

अभावे तृणभूम्यम्भःपत्रेन्धनफलानि वा ।

दत्त्वागताय निर्ऋणाः स्वर्गं यान्ति प्रियेण वा ॥ ७२ ॥

न हीदृक्स्वर्गसोपानं यथा लोके प्रियं वचः ।

71 Cf. Bhaviṣyapurāṇa 1.171.36: अत्यल्पमपि कारुण्यादत्तं भवति चाक्षयम् ।

तस्मात्सर्वेषु भूतेषु देव कारुण्यमुच्यते ॥

72 Cf. Bhaviṣyapurāṇa 1.171.37: अभावे तृणभूम्यन्नं पत्रेन्धनफलानि च । दत्त्वागताय प्रणतः स्वर्गं याति प्रियेण वा ॥

→ पत्रेन्धन°] corr.; पत्रं धन° E_d ←

73 Cf. Bhaviṣyapurāṇa 1.171.38: न हीदृक्स्वर्गयानाय यथा लोके प्रियं वचः । इहामुत्र सुखं तेषां वाग्येषां मधुरा भवेत् ॥

71 अत्य or equivalent is lost in N₇₇^{Ko}.

71a अत्यल्प°] Σ; यत्यल्प° G₄₀^L 71b चाक्षयम्] Σ; चाक्षया G₄₀^L
 71c सर्वेषु] N₂₈N_{12a}N₇₇^{Ko}N₄₅^SŠ^SG^{Ki}G₄₀^L; वै सर्व° N₈₂N₅₇P₇₂E^N; तु
 सर्व° M₆₃^{Tr} • भूतेषु] Σ; भावेषु Š₆₇^S; भूतेना M₆₃^{Tr} 71d कारुण्याद्दा-
 न°] N_{12a}N₇₇^{Ko}N₄₅^SŠ^SG^{Ki}G₄₀^LP₇₂^T; कारुण्यादान° N₂₈^K; कारुण्यादत्त°
 N₈₂N₅₇E^N; तरुणादन° M₆₃^{Tr} • °मुत्तमम्] N_{12a}N₇₇^{Ko}Š^SM₆₃^{Tr}G₄₀^LP₇₂^T; °मक्षयम्
 N₂₈N₈₂N₅₇N₄₅E^N; ँ तमम् G^{Ki} 72a अभावे] Σ; ँ भावे G^{Ki} • °म्य-
 म्भः°] Σ; °म्यम्भ° N₂₈^K; °म्यण्य° N₇₇^{Ko} 72b °पत्रे°] N_{12a}N₇₇^{Ko}Š^SM₆₃^{Tr};
 °पात्रे° N₂₈^K; °पत्र° N₈₂N₅₇G^{Ki}G₄₀^LE^N; °पाते° N₄₅^C; पत्रम् P₇₂^T • °न्धन°]
 N₂₈^KN_{12a}N₇₇^{Ko}N₄₅^SŠ^SM₆₃^{Tr}; °मूल° N₈₂N₅₇G^{Ki}G₄₀^LE^N; मूलम् P₇₂^T • °फलानि]
 N₂₈N₈₂N_{12a}N₅₇N₇₇^{Ko}G^{Ki}G₄₀^LP₇₂E^N; °फला N₄₅^C (unmetrical); फलेन Š₆₇^S;
 °फ --- नि M₆₃^{Tr} • वा] N₂₈N₄₅Š₆₇^S; च N₈₂N_{12a}N₅₇N₇₇^{Ko}G^{Ki}M₆₃^{Tr}G₄₀^LP₇₂E^N
 72c दत्त्वागताय] N₈₂N_{12a}N₅₇N₇₇^{Ko}N₄₅G^{Ki}P₇₂^T; दत्त्वागदाय N₂₈^K; समागताय
 Š₆₇^S; दत्त्वागतन° M₆₃^{Tr}; दत्त्वागदाय G₄₀^{Lpc}; दत्त्वादाय P₇₂^{Tac}; दत्त्वागताया°
 E^N • °य निर्ऋणाः] conj.; °य निरिणा N₂₈N₇₇^{Ko}; °य नार्योऽपि N₈₂N₅₇G^{Ki};
 °य निगणाः N_{12a}^C; °य निरीणां N₄₅^C; °य यतये Š₆₇^S; °नराणाञ्च M₆₃^{Tr}; °य
 गृहिना G₄₀^L; °य कारुण्यात् P₇₂^T; °या नार्योऽपि E^N 72d स्वर्गं यान्ति
 प्रियेण वा] N₂₈N₈₂N_{12a}N₅₇N₇₇^{Ko}G^{Ki}M₆₃^{Tr}G₄₀^LP₇₂E^N; स्वर्गं यान्ति प्रियेण वा
 N₄₅^C; प्रियं नादमुदीरयेत् Š₆₇^S 73a न हीदृक्स्वर्ग°] N₂₈N₇₇^{Ko}N₄₅Š^SM₆₃^{Tr}G₄₀^L;
 नेदृशं स्वर्ग° N₈₂N₅₇E^N; न हीदृत्शर्ग° N_{12a}^K; महीभृत्स्वर्ग° G^{Ki}; ईदृशं
 स्वर्ग° P₇₂^T 73b लोके] Σ; °कालं Š₆₇^S; लोक G₄₀^L • प्रियं वचः]
 N₈₂N_{12a}N₅₇N₇₇^{Ko}Š^SG₄₀^LE^N; प्रियं त्वच N₇₇^{Ko}; प्रियं वच N₂₈G^{Ki}; भ्याभयज
 --- M₆₃^{Tr}; प्रियंवदा P₇₂^T

इहामुत्र सुखं तेषां वाग्येषां मधुरा सदा ॥ ७३ ॥
 अमृतस्यन्दिनीं वाचं चन्दनस्पर्शशीतलाम् ।
 धर्माविरोधिनीमुक्त्वा सुखमक्षयमाप्नुयात् ॥ ७४ ॥
 अलं दानेन विप्रेन्द्र यजनाध्ययनेन वा ।
 इदं वः स्वर्गसोपानममलं यत्प्रियं वचः ॥ ७५ ॥

74 Cf. Bhaviṣyapurāṇa 1.171.39: अमृतस्यन्दिनीं वाचं चन्दनस्पर्शशीतलाम् ।
 धर्माविरोधिनीमुक्त्वा सुखमक्षयमाप्नुयात् ॥
 75 Cf. Bhaviṣyapurāṇa 1.171.40: अलं दानेन राजेन्द्र पूजयाध्यापनेन वा । इदं
 स्वर्गस्य सोपानमचलं यत्प्रियं वचः ॥

74 Verses 59c–60d are repeated after 74b in $\dot{S}_{67}^S$. • Top part is damaged
 in $N_{77}^{K^o}$ at 74a for the letters अमृ.

75 इदं वः स्वर्गं is damaged in G^{Ki} .

73c ०मुत्र] Σ ; ०युष्यं $N_{57}^P E^N$ • सुखं] Σ ; सुखां N_{28}^{Kac} 73d वाग्येषां]
 Σ ; वाच्येषां P_{72}^T (there are dots under the letters च्ये) • ०रा सदा]
 $N_{28}^K N_{12a}^K N_{45}^C \dot{S}_{67}^S M_{63}^{Tr} G_{40}^L$; ०रस्वरा $N_{82}^K N_{57}^P G^{Ki} E^N$; ०रं सदा $N_{77}^{K^o}$; ०रा स्वरा
 P_{72}^T 74a ०न्दिनीं] $N_{82}^K N_{12a}^K N_{57}^P \dot{S}_{67}^S M_{63}^{Tr} P_{72}^T E^N$; ०न्दिनी० $N_{28}^K N_{77}^{K^o} N_{45}^C G_{40}^L$;
 ० ॐ नीं G^{Ki} • ०वाचं] $N_{82}^K N_{57}^P \dot{S}_{67}^S G^{Ki} M_{63}^{Tr} G_{40}^L P_{72}^T E^N$; वाचा N_{28}^K ; वाणीं
 N_{12a}^K ; वा N_{57}^{Pac} (unmetrical); वाणी $N_{77}^{K^o}$; ०वाचां N_{45}^C 74b ०न्दनस्पर्श०]
 Σ ; ०न्दनस्पर्श० $N_{77}^{K^o}$; ०न्दनादपि० $\dot{S}_{67}^S$ • ०शीतलाम्] Σ ; ०शीतला $N_{28}^K N_{77}^{K^o}$
 74c धर्माविरोधिनीमुक्त्वा] Σ ; धर्माविरोधिनीयुक्त्वा N_{28}^K ; धर्ममुक्त्वा सदा कालम्
 G_{40}^L 74d ०माप्नुयात्] Σ ; ०मप्नुते $\dot{S}_{67}^S$; ॐ पुयात् G^{Ki} 75a दानेन]
 Σ ; दरान M_{63}^{Tr} • विप्रेन्द्र] $N_{28}^K N_{82}^K N_{57}^P N_{45}^C \dot{S}_{67}^S G^{Ki} G_{40}^L E^N$; विप्रेन्द्रा $N_{12a}^K P_{72}^T$;
 विप्रेन्द्रो $N_{77}^{K^o}$; --- प्रेन्द्र M_{63}^{Tr} 75b यज०] $N_{28}^K N_{12a}^K N_{57}^P N_{45}^C \dot{S}_{67}^S G^{Ki} M_{63}^{Tr} G_{40}^L$;
 याज० $N_{82}^K N_{45}^C P_{72}^T E^N$ • ०ध्यय०] $N_{28}^K \dot{S}_{67}^S N_{77}^{K^o} G^{Ki} M_{63}^{Tr} G_{40}^L P_{72}^T$; ध्याप०
 $N_{82}^K N_{57}^P E^N$; ध्याय० $N_{12a}^K N_{45}^C$ • वा] Σ ; च $\dot{S}_{67}^S$; ॐ G^{Ki} 75c इदं]
 Σ ; तत् $\dot{S}_{67}^S$ • वः स्वर्ग०] $N_{82}^K N_{12a}^K N_{57}^P N_{45}^C \dot{S}_{67}^S E^N$; यः स्वर्ग० N_{28}^K ; ०वः
 र्ग० $N_{77}^{K^o}$ (unmetrical); तत्स्वर्ग० M_{63}^{Tr} ; स्वर --- स्य G_{40}^L ; स्वर्गस्य P_{72}^T
 75cd ०नममलं] $N_{82}^K N_{12a}^K N_{57}^P N_{45}^C \dot{S}_{67}^S G^{Ki} M_{63}^{Tr} G_{40}^L P_{72}^T E^N$; ०नममलं N_{28}^K ;
 ०नमलं N_{57}^{Pac} (unmetrical); ०न अचलं $N_{77}^{K^o}$ 75d ०यत्प्रि०] Σ ; यः प्रि०
 $N_{28}^K N_{77}^{K^o}$ • वचः] Σ ; वच N_{28}^K

प्रत्युत्थानाभिगमनमनुव्रज्या प्रियं वचः ।
 पूर्वाभिभाषणा दृष्टिः प्रत्येकं स्वर्गहेतवः ॥ ७६ ॥
 सम्पृच्छेदागतं भक्त्या अप्यायतः शिवेनऽसि ।
 गमनेऽप्येवं वक्तव्यं पन्थानः सन्तु ते शिवाः ॥ ७७ ॥
 शिवं भवतु वो नित्यमशेषार्थप्रसाधकम् ।

- 76 Cf. Bhaviṣyapurāṇa 1.171.41ab: पूजाभिभाषणं दृष्टिः प्रत्येकं स्वर्गहेतवः ।
 77 Cf. Bhaviṣyapurāṇa 1.171.41c–42b: सम्पृच्छेदागतं भक्त्या कुशलं प्रश्नमादरात् ॥
 गमने तस्य वक्तव्यं पन्थानः सन्तु ते शिवाः ।
 78 Cf. Bhaviṣyapurāṇa 1.171.42cc–43b: सुखं भवतु ते नित्यं सर्वकार्यकरं भृशम् ।
 आशीर्वादमिदं वाक्यं सर्वकालेषु सर्वदा ॥

76 Lower part of स्वर्गहेतवः is damaged in $N_{77}^{K^o}$. • G_{40}^L omits from 76c to 84b.

76a प्रत्युत्थानाभिगमनम°] $N_{28}^K N_{12a}^K N_{57}^{Ppc} N_{77}^{K^o} N_{45}^C G^{Ki} M_{63}^{Tr} P_{72}^T E^N$; प्र-
 त्युत्थाभिगमनम° N_{82}^{Kpc} ; प्रत्युत्थाभिगमनम° N_{82}^{Kac} (unmetrical);
 प्रत्युत्थानाभिगम° N_{57}^{Pac} (unmetrical); उत्थाय चाभिगमनम° $\dot{S}_{67}^S$; प्र-
 त्युत्थानानुगम° G_{40}^L 76b °मनुव्रज्या] $N_{82}^K N_{57}^P N_{77}^{K^o} N_{45}^C M_{63}^{Tr}$; °मनुव्रज्य
 $N_{28}^K N_{12a}^K \dot{S}_{67}^S$; °मवज्या G^{Ki} (unmetrical); °मनुवृज्य P_{72}^T ; °मनुव्रज्य G_{40}^L ;
 °मन्तव्रज्या E^N • वचः] $N_{82}^K N_{12a}^K N_{57}^P N_{45}^C \dot{S}_{67}^S M_{63}^{Tr} G_{40}^L P_{72}^T E^N$; वच $N_{28}^K N_{77}^{K^o} G^{Ki}$
 76c पूर्वाभिभाषणा] $N_{28}^K N_{82}^K N_{57}^P N_{77}^{K^o} N_{45}^C E^N$; पूर्वाभिभाषणे N_{12a}^K ; पूर्वाभि-
 भाषणं $\dot{S}_{67}^S M_{63}^{Tr}$; ँ वा ँ भाषणं G^{Ki} ; पूर्वाभिभाषिता P_{72}^T • दृष्टिः]
 $N_{28}^K N_{82}^K N_{57}^P N_{77}^{K^o} N_{45}^C P_{72}^T E^N$; दृष्टि N_{12a}^K ; तुष्टिः $\dot{S}_{67}^S$; तुष्ट G^{Ki} ; दृष्टा M_{63}^{Tr}
 76d °एकं स्वर्ग°] Σ ; °एकः स्वर्ग° $N_{77}^{K^o}$; °एक --- M_{63}^{Tr} 77a सम्पृच्छे°]
 Σ ; यं पृच्छे° N_{12a}^K ; --- पृच्छे° $N_{77}^{K^o}$ 77b अप्यायतः शिवेनऽसि] N_{12a}^K ;
 आप्यायनशिवेनसि N_{28}^K ; चायाते स्वागतं वदेत् $N_{82}^K N_{57}^P N_{45}^C E^N$; आप्यायत
 शिवेनसि $N_{77}^{K^o}$; शिवेनत्वसमागतः $\dot{S}_{67}^S$; चागतं स्वागतं वदेत् G^{Ki} ; स्वागतं
 विनयेन तु M_{63}^{Tr} ; चाप्यायनमपस्तथा P_{72}^T 77c °नेऽप्येवं] $N_{82}^K N_{57}^P N_{45}^C E^N$;
 °नेऽप्यस्य $N_{28}^K N_{77}^{K^o} G^{Ki} M_{63}^{Tr}$; °ने --- स्य N_{12a}^K ; °ने त्वस्य $\dot{S}_{67}^S$; गमनेप्येव
 P_{72}^{Tpc} ; गमने ँ प्येव P_{72}^{Tpc} • वक्तव्यं] Σ ; वक्त ँ G^{Ki} 77d पन्थानः]
 Σ ; पन्थानं $N_{77}^{K^o}$; पथा ँ G^{Ki} • सन्तु] Σ ; स ँ G^{Ki} • ते] Σ ; वै $\dot{S}_{67}^S$
 • शिवाः] Σ ; शिवं $N_{28}^K N_{77}^{K^o}$ 78a वो] Σ ; ते $M_{63}^{Tr} P_{72}^T$ • नित्यम्] Σ ;
 नित्यम् N_{82}^K 78b °षार्थ°] Σ ; °षार्थ $N_{77}^{K^o}$ • °प्रसाधकम्] Σ ; °प्रवर्तकम्
 $\dot{S}_{67}^S$; °प्रसिद्धये P_{72}^T

आशीर्वाक्यमिदं वाच्यं सर्वकार्येषु सर्वदा ॥ ७८ ॥

नमस्काराभिवादेषु स्वस्तिमङ्गलवाचकैः ।

शिवं भवतु सर्वत्र प्रब्रूयात्सर्वकर्मसु ॥ ७९ ॥

एवमादिशिवाचारमनुष्ठाय शिवाश्रमी ।

अशेषपापनिर्मुक्तः शिवलोके महीयते ॥ ८० ॥

शिवभक्तेषु या भक्तिस्तद्भक्तैः क्रियते नरैः ।

शिवे भवति सा नित्यं भक्तिर्भक्तैरनुष्ठिता ॥ ८१ ॥

79 Cf. Bhaviṣyapurāṇa 1.171.43c-44b: नमस्कारादिवाक्येषु स्वस्तिमङ्गलवादाने ॥

शिवं भवतु ते नित्यं तं ब्रूयात्सर्वकर्मसु ।

80 Cf. Bhaviṣyapurāṇa 1.171.44c-45b: एवमादि च वाचारमनुष्ठाय सदाश्रमी ॥

अशेषपापनिर्मुक्तः सूर्यलोके महीयते ।

81 Cf. Bhaviṣyapurāṇa 1.171.45c-f: सूर्यभक्ते तु या भक्तिः सद्भक्तैः क्रियते नरैः ।

सूर्ये भक्तिसमा नित्यं भक्ते भक्तिरनुष्ठिता ॥

79 $N_{77}^{K^o}$ rewrites 78ab after 79ab and leaves out 79cd.

78c आशीर्वाक्य°] $N_{28}^K N_{12a}^K N_{77}^{K^o} N_{45}^C M_{63}^{Tr}$; आशीर्वाद° $N_{82}^K N_{57}^P \acute{S}_{67}^S G^{Ki} P_{72}^T E^N$
 • वाच्यं] $N_{28}^K N_{12a}^K N_{57}^P N_{77}^{K^o} G^{Ki} M_{63}^{Tr}$; वाक्यं $N_{82}^K \acute{S}_{67}^S E^N$; °वाक्य N_{45}^C ; वाचः
 P_{72}^T 78d °कार्येषु] $N_{28}^K N_{12a}^K N_{77}^{K^o} N_{45}^C G^{Ki} P_{72}^T E^N$; °कर्मसु N_{82}^K ; कामेषु
 $\acute{S}_{67}^S$; --- M_{63}^{Tr} • सर्वदा] $N_{28}^K N_{82}^K N_{57}^P N_{45}^C \acute{S}_{67}^S G^{Ki} M_{63}^{Tr} P_{72}^T E^N$; सर्वथा $N_{12a}^K N_{77}^{K^o}$
 79a °कारा°] Σ ; °का° N_{12a}^K (unmetrical) • °वादेषु] $N_{82}^K N_{45}^C N_{57}^P \acute{S}_{67}^S$ -
 $G^{Ki} M_{63}^{Tr} P_{72}^T E^N$; °वाद्येषु $N_{28}^K N_{12a}^K N_{77}^{K^o}$ 79b °मङ्गलवाचकैः] $N_{45}^C N_{57}^P P_{72}^T E^N$;
 °वादनमङ्गलैः N_{28}^K ; °मङ्गलवादनैः N_{82}^K ; °वाचनमङ्गलैः $N_{12a}^K N_{77}^{K^o}$; °वादेन
 मङ्गलैः $\acute{S}_{67}^S$; °मङ्गलवाचने $G^{Ki} M_{63}^{Tr}$ 79c सर्वत्र] $N_{82}^K N_{45}^C N_{57}^P P_{72}^T E^N$; भवतः
 $N_{28}^K N_{12a}^K$; मे नित्यं $\acute{S}_{67}^S G^{Ki} M_{63}^{Tr}$; वो नित्यं $N_{77}^{K^o}$ 79d प्रब्रूयात्सर्वकर्मसु]
 $N_{82}^K N_{45}^C N_{57}^P M_{63}^{Tr} P_{72}^T E^N$; प्रब्रूयात्सर्वकामसु N_{28}^K ; प्रब्रूयात्सर्वकर्मसु N_{12a}^K ;
 अशेषार्थप्रसाधकम् $N_{77}^{K^o}$; प्रब्रूयात्सर्वकर्मणि $\acute{S}_{67}^S$; सर्वकर्मसु सर्वदा G^{Ki}
 80b °ष्ठाय] Σ ; °ष्ठेयं N_{28}^K ; °ष्ठञ् M_{63}^{Tr} • शिवाश्रमी] Σ ; शिवव्रती $\acute{S}_{67}^S$
 80c °र्मुक्तः] Σ ; °र्मुक्त $N_{77}^{K^o}$ 81a शिवभक्तेषु] Σ ; शिव $\subseteq$ क्तेषु N_{28}^K ; ---
 षु M_{63}^{Tr} 81b तद्भक्तैः क्रियते] $N_{28}^K N_{82}^K N_{57}^P N_{77}^{K^o} N_{45}^C P_{72}^T$; तद्भक्ति क्रियते N_{12a}^K ;
 त्वद्भक्तिः क्रियते $\acute{S}_{67}^S$; तद्भक्तैः --- ते G^{Ki} ; क्रियते हि सदा M_{63}^{Tr} ; तद्भक्तः
 क्रियते E^N • नरैः] Σ ; जलैः G^{Ki} 81c शिवे] Σ ; शिव $N_{77}^{K^o}$ • भवति सा
 नित्यं] $N_{28}^K N_{82}^K N_{57}^P N_{45}^C \acute{S}_{67}^S G^{Ki} M_{63}^{Tr} E^N$; भवति सुव्यक्तं N_{12a}^K ; भवति सुव्यक्ता
 $N_{77}^{K^o}$; भक्तिर्भवति सा P_{72}^T 81d भक्तिर्भ°] $N_{82}^K N_{57}^P N_{45}^C \acute{S}_{67}^S G^{Ki} M_{63}^{Tr} E^N$; भक्ति
 भ° $N_{28}^K N_{12a}^K N_{45}^C P_{72}^T$ • भक्तैर°] Σ ; भक्तेष्व° G^{Ki}

आकुष्टस्ताडितो वापि यो नाक्रोशेन्न ताडयेत् ।

वागाद्यविकृतः स्वस्थः क्षान्तिरेषा सुनिर्मला ॥ ८२ ॥

सर्वेषामेव तीर्थानां तीर्थं ज्ञानस्य पारगः ।

ज्ञानतीर्थात्परं तीर्थं ये स्नाताः क्षान्तिवारिणा ॥ ८३ ॥

ज्ञानयोगतपोजप्ययज्ञदानादिसत्क्रियाः ।

क्रोधनस्य वृथा यस्मात्तस्मात्क्रोधं विवर्जयेत् ॥ ८४ ॥

82 Cf. Bhaviṣyapurāṇa 1.171.46: आकुष्टे ताडिते वापि यो नाक्रोशेन्न ताडयेत् । वागाद्यविकृतः स्वस्थः स दुःखात्परिमुच्यते ॥

→ °दविकृतः] corr.; °दधिकृतः $E_d \leftarrow$

83 Cf. Bhaviṣyapurāṇa 1.171.47: सर्वेषामेव तीर्थानां क्षान्तिः परमपूजिता । तस्मात्पूर्वं प्रयत्नेन क्षान्तिः कार्या क्रियासु वै ॥

84 Cf. Bhaviṣyapurāṇa 1.171.48: ज्ञानयोगतपो यस्य यज्ञदानानि सत्क्रिया । क्रोधनस्य वृथा यस्मात्तस्मात्क्रोधं विवर्जयेत् ॥

82 °कृतः स्वस्थः or equivalent is lost in $N_{77}^{K^o}$.

82a °कुष्टस्ता°] $N_{28}^K N_{82}^K N_{45}^C N_{77}^{K^o} N_{45}^C G^{Ki} M_{63}^{Tr} P_{72}^T E^N$; °क्रुष्टस्ता° $N_{12a}^K N_{57}^P$; °कृष्टस्ता° G^{Ki} • वापि] Σ ; यो वा $\dot{S}_{67}^S$ 82b यो नाक्रोशेन्न] $N_{12a}^K N_{77}^{K^o} G^{Ki} P_{72}^{Tpc} E^N$; यो नाक्रोशेन $N_{28}^K N_{77}^{K^o}$; यो नाक्रोशान N_{82}^{Kpc} ; यो नाक्रोशान्ना N_{82}^{Kac} ; नाक्रोशेन्न च $\dot{S}_{67}^S$; यो नाक्रोशेत्सन्न P_{72}^{Tac} (unmetrical) 82c वागाद्यविकृतः] $N_{12a}^K N_{45}^C \dot{S}_{67}^S M_{63}^{Tr}$; वागाद्यविकृतः N_{28}^K ; वाचा योऽविकृतः $N_{82}^K N_{57}^P E^N$; वागाद्यवि --- $N_{77}^{K^o}$; वागाद्यविकृता G^{Ki} ; वाचा न कमपि P_{72}^T • स्वस्थः] Σ ; स्वस्था G^{Ki} ; स्वस्थं P_{72}^T 82d क्षान्तिरेषा] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P N_{45}^C \dot{S}_{67}^S G^{Ki}$; क्षान्तिरेष $N_{77}^{K^o}$; --- वा M_{63}^{Tr} ; क्षान्तिरेव P_{72}^T ; क्षान्तिरेक्खा E^N • सुनिर्मला] $N_{28}^K N_{82}^K N_{57}^P N_{77}^{K^o} N_{45}^C \dot{S}_{67}^S G^{Ki} E^N$; सुनिर्मलाः N_{12a}^K ; °भिधीयते M_{63}^{Tr} ; विधीयते P_{72}^T 83b तीर्थ] Σ ; तीर्थ N_{28}^K • पारगः] Σ ; पारगम् G^{Ki} 83c तीर्थात्परं तीर्थ] Σ ; तीर्थपरं तीर्थ $N_{77}^{K^o}$ 83d ये स्नाताः] $N_{82}^K N_{57}^P N_{45}^C P_{72}^T E^N$; ये पूर्वं N_{28}^K ; यत्पूर्णं $N_{12a}^K G^{Ki} M_{63}^{Tr}$; ये पूर्वं $N_{77}^{K^o}$; ये पूताः $\dot{S}_{67}^S$ • वारिणा] Σ ; °वारिणाम् $N_{77}^{K^o}$ 84a ज्ञान°] $N_{28}^K N_{82}^K N_{12a}^K N_{45}^C N_{57}^P N_{77}^{K^o} \dot{S}_{67}^S G^{Ki} M_{63}^{Tr} P_{72}^T E^N$; ज्ञानत् N_{57}^{Pac} (unmetrical); ज्ञानं $M_{63}^{Tr} P_{72}^T$ • °योग°] Σ ; °योगं $N_{28}^K P_{72}^T$ • °तपो°] Σ ; °तपं N_{28}^K ; ँ पो G^{Ki} • °जप्य°] $N_{28}^K N_{82}^K N_{57}^P N_{77}^{K^o} N_{45}^C \dot{S}_{67}^S G^{Ki} E^N$; °जाप्य° N_{12a}^K ; जप्यं $M_{63}^{Tr} P_{72}^T$ 84b °दानादिसत्क्रियाः] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P N_{77}^{K^o} G^{Ki} P_{72}^T$; °दानादिसत्क्रिया $N_{28}^K N_{57}^{Pac} N_{77}^{K^o}$; दानादिकाः क्रियाः $\dot{S}_{67}^S$; ° --- दिसत्क्रिया M_{63}^{Tr} ; °दानादि सत्क्रियाः E^N 84c क्रोधनस्य] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P N_{77}^{K^o} N_{45}^C M_{63}^{Tr} E^N$; क्रोधर्यं $\dot{S}_{67}^S$ (unmetrical); क्रोधिनस्तु $G^{Ki} G_{40}^L P_{72}^T$ • यस्मात्त°] Σ ; om. N_{28}^K but a second hand adds सदा at the end of the pāda metri causa; सर्वास्त° $\dot{S}_{67}^S$ 84d क्रोधं] Σ ; क्रोध $N_{12a}^K N_{77}^{K^o}$

मर्मास्थिप्राणहृदयं निर्दहेदप्रियं वचः ।
 न वाच्यमप्रियं तस्माच्छिवभक्तैर्विशेषतः ॥ ८५ ॥
 क्षमा दानं तपः सत्यं क्षमाहिंसा क्षमा श्रुतम् ।
 क्षमा स्वर्गश्च मोक्षश्च क्षमयैव जगद्धृतम् ॥ ८६ ॥
 स शूरः सात्त्विको विद्वान्स तपस्वी जितेन्द्रियः ।
 येनाशु क्षान्तिखड्गेन क्रोधशत्रुर्विनिर्जितः ॥ ८७ ॥

85 Cf. Bhaviṣyapurāṇa 1.171.49: मर्मास्थिप्राणहृदयं निर्दहेदप्रियं वचः । न वचो ह्यप्रियं तस्माद्भोजकेषु विशेषतः ॥

86 Cf. Bhaviṣyapurāṇa 1.171.50ab: क्षमा दानं त्विषः सत्यं क्षमाहिंसार्कसंभवा ।

85 निर्दहेदप्रि° or equivalent is lost in $N_{77}^{K^o}$.

87 °शत्रुर्विनिर्जि° or equivalent is lost in $N_{77}^{K^o}$.

85a मर्मा°] Σ ; ८ मर्मा° G_{40}^L • °प्राण°] Σ ; °प्राणि° $\dot{S}_{67}^S$ • °हृदय°] Σ ;
 °हृदय $N_{12a}^K G_{40}^L$ 85b निर्दहेद°] $N_{82}^K N_{12a}^K N_{57}^P G^{Ki} M_{63}^{Tr} G_{40}^L P_{72}^T E^N$; °निर्देहं
 च N_{28}^{Kpc} ; निर्देहं N_{28}^{Kac} (unmetrical); निदहेद° N_{45}^C ; निर्दहत्य° $\dot{S}_{67}^S$
 • वचः] Σ ; वच $N_{77}^{K^o}$ 85c °मप्रियं] Σ ; °वप्रियं G_{40}^L 85cd तस्मा-
 च्छिव°] Σ ; यस्माच्छिव° N_{12a}^K ; यस्माच्छिव° $N_{77}^{K^o}$ 85d °भक्तैर्विशेषतः]
 $N_{28}^K N_{77}^{K^o} \dot{S}_{67}^S G^{Ki} G_{40}^L E^N$; भक्ते विशेषतः $N_{82}^K N_{57}^P P_{72}^T$; भक्तैर्विशेषतः $N_{12a}^K N_{45}^C$;
 भक्तैर्विशे --- तः M_{63}^{Tr} 86a क्षमा दानं] Σ ; कुर्यादानं N_{28}^K ; क्षमा-
 हिंसा M_{63}^{Tr} • तपः सत्यं] $N_{82}^K N_{12a}^{Kpc} N_{57}^P N_{77}^{K^o} N_{45}^C \dot{S}_{67}^S G^{Ki} G_{40}^L E^N$; तपं
 N_{28}^K ; तप सत्यं N_{12a}^{Kac} ; क्षमा सत्यं $M_{63}^{Tr} P_{72}^T$ 86b क्षमाहिंसा] Σ ;
 क्षमा दानं M_{63}^{Tr} • क्षमा श्रुतम्] Σ ; तपश्च तत् $\dot{S}_{67}^S$; क्षमा श्रुता G_{40}^L
 86c स्वर्गश्च] $N_{82}^K G^{Ki} M_{63}^{Tr} G_{40}^L P_{72}^T$; स्वर्गश्च $N_{28}^K N_{12a}^K N_{77}^{K^o} N_{45}^C \dot{S}_{67}^S$; स्वर्गस्य
 $N_{57}^P E^N$ • मोक्षश्च] $N_{28}^K N_{82}^K N_{12a}^K N_{77}^{K^o} \dot{S}_{67}^S G^{Ki} M_{63}^{Tr} G_{40}^L P_{72}^T$; om. N_{45}^C ; मोक्षस्य
 $N_{57}^P E^N$ 86d क्षमयैव जगद्धृतम्] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P N_{45}^C P_{72}^T E^N$; क्षमाधर्म
 जगद्धृतम् $N_{77}^{K^o}$; क्षमयैतज्जगद्धृतम् $\dot{S}_{67}^S G^{Ki} M_{63}^{Tr}$; क्षमं यस्स जितेन्द्रियः G_{40}^L
 87a शूरः] Σ ; गुरुः $\dot{S}_{67}^S$ • विद्वान्स] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P N_{45}^C \dot{S}_{67}^S M_{63}^{Tr} P_{72}^T E^N$;
 विद्वान्स $N_{77}^{K^o}$; धीमान्स G_{40}^L 87b स तपस्वी जि°]
 $N_{82}^K N_{57}^P N_{77}^{K^o} N_{45}^C G^{Ki} M_{63}^{Tr} G_{40}^L P_{72}^T E^N$; तपस्वी संय° N_{28}^K ; तापस्वी स जि°
 N_{12a}^K ; तपस्वी स $\dot{S}_{67}^S$ 87c °येनाशु] Σ ; ये --- ऽशु M_{63}^{Tr} ; येनाशु G_{40}^L
 • °खड्गेन] $N_{28}^K N_{12a}^K N_{77}^{K^o} \dot{S}_{67}^S E^N$; °शस्त्रेण $N_{82}^K N_{57}^P N_{45}^C G^{Ki} G_{40}^L P_{72}^T$; °बाणेन
 M_{63}^{Tr} 87d °क्रोधशत्रुर्वि°] $\dot{S}_{67}^S G^{Ki} M_{63}^{Trpc} E^N$; क्रोधशत्रु $N_{28}^K N_{82}^K N_{12a}^K N_{45}^C$;
 क्रोध --- $N_{77}^{K^o}$; °क्रोधशत्रुर्वि° M_{63}^{Trac} ; शत्रुक्रोध वि° G_{40}^L ; शत्रुक्रोधो वि°
 P_{72}^T • °र्विनिर्जितः] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P \dot{S}_{67}^S M_{63}^{Tr} G_{40}^L P_{72}^T$; --- $N_{77}^{K^o}$; °र्विनिर्जितः
 $N_{45}^C G^{Ki} E^N$

निर्मलैः क्षान्तिसलिलैः लोकमाह्लादशीतलैः ।
 इह सौख्यमवाप्नोति परत्र च शिवां गतिम् ॥ ८८ ॥
 आत्मवत्सर्वभूतानां यो हिताय शिवाय च ।
 सर्वथा वर्तते नित्यमहिंसेयमुदाहृता ॥ ८९ ॥
 सर्वशास्त्राणि वेदाश्च यज्ञाश्चैषां तु यत्फलम् ।
 ये न हिंसन्ति भूतानि तस्य पुण्यं ततोऽधिकम् ॥ ९० ॥
 त्रैलोक्यमपि यो दद्यादखिलं रत्नपूरितम् ।
 चरेत्तपांसि सर्वाणि न तत्तुल्यमहिंसया ॥ ९१ ॥
 अहिंसैका परो धर्मः शक्तानां परिकीर्तितम् ।

88 इह is damaged in G^{Ki} .

90 After यज्ञा $\simeq$ the end of *pāda* b is lost in N_{77}^{Ko} .

88a °निर्मलैः] Σ ; °निर्मलै $N_{28}^K G_{40}^L$ • °सलिलैः] $N_{28}^K N_{82}^K N_{57}^P \dot{S}_{67} G^{Ki} M_{63}^{Tr} P_{72}^T E^N$; °शलिलै $N_{12a}^K N_{77}^{Ko} G_{40}^L N_{45}^C$ 88b लोकमाह्लाद°] $N_{28}^K N_{12a}^K N_{45}^C$; समाप्या-
 यन° $N_{82}^K N_{57}^P G_{40}^L E^N$; लोकमाह्लाद° $N_{77}^{Ko} \dot{S}_{67} G^{Ki} M_{63}^{Tr}$; समाप्य धन° P_{72}^T 88
 d परत्र च] Σ ; परत्रस्य च N_{28}^{Kac} (unmetrical) • शिवां] Σ ; शुभाम् N_{28}^K ; श-
 वां G_{40}^{Lac} 89a °भूतानां] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P N_{45}^C M_{63}^{Tr} G_{40}^L P_{72}^T E^N$; °भूताना N_{77}^{Ko} ;
 °भूतेषु $G^{Ki} \dot{S}_{67}$ 89b यो] Σ ; ये N_{77}^{Ko} • हिताय शिवाय च] Σ ; हि --- ।य च
 M_{63}^{Tr} 89d सर्वथा] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P N_{45}^C \dot{S}_{67} M_{63}^{Tr} E^N$; स यथा G^{Ki} ; सर्वदा
 G_{40}^L ; सर्वथा P_{72}^T 89d °मुदाहृता] Σ ; °मुदाहृतम् N_{77}^{Ko} ; °मुदाहृता G_{40}^L
 90a शास्त्राणि] $N_{82}^K N_{12a}^K N_{57}^P N_{45}^C M_{63}^{Tr} G_{40}^L E^N$; °सास्त्रैश्च N_{28}^K ; °शास्त्रार्थ°
 $\dot{S}_{67}$; °शास्त्रेषु G^{Ki} ; °शास्त्रेण P_{72}^T • वेदाश्च] $N_{82}^K N_{12a}^K N_{57}^P N_{45}^C G_{40}^L E^N$;
 वेदैश्च $N_{28}^K P_{72}^T$; वेदान्तान् $\dot{S}_{67}$; वेदेषु G^{Ki} ; वेदांश्च M_{63}^{Tr} 90b यज्ञाश्चैषां
 तु यत्फ°] $N_{82}^K N_{57}^P N_{45}^C E^N$; यज्ञैर्भवति यत्फ° N_{28}^K ; यज्ञां वा लभते फ°
 N_{12a}^K ; यज्ञा --- फ° N_{77}^{Ko} ; यज्ञ्याद्वा लभते फ° $\dot{S}_{67} M_{63}^{Tr}$; सर्वयज्ञेषु य-
 त्फ° G^{Ki} ; यज्ञाश्चैषां तु यत्फ° G_{40}^L ; यज्ञैश्चैषान्तु यत्फ° P_{72}^T 90c ये
 न] $N_{28}^K N_{82}^K N_{57}^P N_{45}^C G_{40}^L P_{72}^T E^N$; न च $N_{12a}^K N_{77}^{Ko} \dot{S}_{67}$; यो न $G^{Ki} M_{63}^{Tr}$ • हिंस-
 न्ति] $N_{28}^K N_{82}^K N_{12a}^K N_{77}^{Ko} N_{45}^C G_{40}^L P_{72}^T E^N$; हिंसति $N_{57}^P \dot{S}_{67} G^{Ki} M_{63}^{Tr}$ 90d तस्य]
 $N_{28}^K N_{12a}^K N_{77}^{Ko} \dot{S}_{67} G^{Ki} M_{63}^{Tr}$; तेषां $N_{82}^K G_{40}^L P_{72}^T N_{45}^C E^N$ • पुण्यं] Σ ; पुण्य N_{77}^{Ko} 91
 a त्रैलोक्यम°] Σ ; त्रैलोक्य° N_{45}^C 91b °दखिलं रत्न°] Σ ; °दखिलं तत्र
 N_{77}^{Ko} ; °द $\simeq$ रत्न° M_{63}^{Tr} 91c चरेत्त°] Σ ; चरे त° N_{82}^K • तपांसि] Σ ; तपा-
 सि N_{45}^C 91d तत्तुल्यम°] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P N_{45}^C G^{Ki} E^N$; तं तुल्यम° N_{77}^{Ko} ; त-
 त्फलम° $\dot{S}_{67}$; च तुल्यम° $G_{40}^L P_{72}^T$ 92a अहिंसैका परो] $N_{28}^K N_{12a}^K \dot{S}_{67}$; अहिंसै-
 का परन् N_{77}^{Ko} ; अहिंसेयं परो $N_{82}^K N_{57}^P G_{40}^L P_{72}^T E^N$; अहिंसेका परो N_{45}^C ; अहिंसा
 परमो G^{Ki} ; अहिंसाख्यः परो M_{63}^{Tr} • धर्मः] Σ ; धर्म $N_{28}^K N_{77}^{Ko}$ 92b °कीर्ति-
 तम्] $N_{28}^K N_{82}^K N_{12a}^K N_{77}^{Ko} N_{45}^C \dot{S}_{67} G_{40}^L E^N$; °कीर्तितः $N_{57}^P G^{Ki} M_{63}^{Tr} P_{72}^T$

अशक्तानामयं धर्मो दानयज्ञादिपूर्वकः ॥ ९२ ॥
 नातः परं प्रपश्यामः क्वचिदप्यागमे वयम् ।
 यस्मादभयदानेन दानमद्भुतमुत्तमम् ॥ ९३ ॥
 सर्वभूताभयं दत्त्वा यश्चरेच्छान्तमानसः ।
 इहैव सर्वभूतेभ्यो भयं तस्य न विद्यते ॥ ९४ ॥
 ये न हिंसन्ति भूतानि स्थावराणि चराणि च ।
 स भूतदुःखविरतः परां शान्तिमवाप्नुयात् ॥ ९५ ॥
 पापा रमन्ति पापेषु अतिकूरा नराधमाः ।

93 क्वचिदप्यागमे वयम् or equivalent is lost in $N_{77}^{K^o}$.

96 पापेषु अतिकूरा or equivalent is lost in $N_{77}^{K^o}$.

92c °मयं] Σ ; परो $\dot{S}_{67}^S$ • धर्मो] Σ ; धर्मा N_{45}^C 92d °पूर्वकः]
 $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P G^{Ki} M_{63}^{Tr} P_{72}^T E^N$; °पूर्वकम् $N_{77}^{K^o} N_{45}^C$; °सत्क्रियाः $\dot{S}_{67}^S$; पूर्वकाः
 G_{40}^L 93a नातः] $N_{82}^K N_{57}^P N_{77}^{K^o} N_{45}^C \dot{S}_{67}^S G^{Ki} G_{40}^L P_{72}^T E^N$; नातत् N_{28}^K ; नात N_{12a}^K ;
 --- M_{63}^{Tr} • परं प्रपश्यामः] $N_{82}^{Kpc} N_{57}^P N_{45}^C G^{Ki} M_{63}^{Tr} P_{72}^T E^N$; परतरं पश्ये N_{28}^K ;
 परं प्रपश्याम N_{82}^K ; परं हि पश्यामः N_{12a}^K ; पर हि पश्याम $N_{77}^{K^o}$; परतरं दृष्टं
 $\dot{S}_{67}^S$; परं प्रपश्यामि G_{40}^L 93b वयम्] Σ ; पुनः $\dot{S}_{67}^S$; °ष्वहं G_{40}^L 93c यस्मा-
 दभयदानेन] N_{28}^K ; पुंसामभयदानेन N_{45}^C ; पुंसामभयदानं तु $N_{82}^K N_{57}^P G_{40}^L P_{72}^T E^N$;
 यस्यादभयदानस्य $N_{12a}^K N_{77}^{K^o}$; अहिंसनात्सुमहतां $\dot{S}_{67}^S$; पुंसामभयदानात्तु
 $G^{Ki} M_{63}^{Tr}$ 93d दानमद्भुत°] Σ ; शोभनं वृत्त° $\dot{S}_{67}^S$ • °मुत्तमम्] Σ ; °दर्शनम्
 M_{63}^{Tr} 94b चरेच्] Σ ; चरे $N_{77}^{K^o}$ • °च्छान्तमानसः] Σ ; °च्छान्तमानस
 N_{45}^C ; °चान्तमानसः G_{40}^L 94c °भूतेभ्यो] Σ ; °भू --- M_{63}^{Tr} 94d भयं
 तस्य न] $N_{28}^K N_{12a}^K N_{77}^{K^o} G_{40}^L$; न भयं तस्य $N_{82}^K N_{57}^P N_{45}^C \dot{S}_{67}^S G^{Ki} P_{72}^T E^N$; ---
 तस्य न M_{63}^{Tr} 95a ये] $N_{28}^K N_{57}^P N_{45}^C G^{Ki} G_{40}^L E^N$; यो $N_{82}^K N_{12a}^K N_{77}^{K^o} \dot{S}_{67}^S M_{63}^{Tr} P_{72}^T$
 • हिंसन्ति] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P N_{77}^{K^o} G_{40}^L E^N$; हिनस्ति $\dot{S}_{67}^S M_{63}^{Tr} P_{72}^T$; हिंसस्ति
 G^{Ki} 95c स भूतदुःखविरतः] $N_{28}^K N_{12a}^K N_{57}^P N_{77}^{K^o}$; स भुञ्क्ते दुःखरहितः
 $N_{82}^K N_{45}^C P_{72}^T$; संभुक्ते दुःखरहितः N_{45}^C ; स च दुःखविनिर्मुक्त $\dot{S}_{67}^S$; सर्वदुःख-
 विनिर्मुक्तः G^{Ki} ; स सर्वदुःखनिर्मुक्तः M_{63}^{Tr} ; स भुञ्क्ते दुःखविरतः G_{40}^L ; ते
 भुञ्जते दुःखहीनाः E^N 95d परां] Σ ; परं N_{12a}^K ; पर $N_{77}^{K^o}$ • °मवाप्नुयात्]
 $N_{28}^K N_{12a}^K N_{77}^{K^o} \dot{S}_{67}^S G^{Ki} M_{63}^{Tr} G_{40}^L P_{72}^T$; °मनुत्तमाम् $N_{82}^K N_{57}^P E^N$; °मनुत्तमम् N_{45}^C
 96a पापा] Σ ; पापे $N_{77}^{K^o} G^{Ki}$ • पापेषु] $N_{28}^K N_{82}^K N_{57}^P N_{45}^C \dot{S}_{67}^S G_{40}^L P_{72}^T E^N$; वै
 पापान् N_{12a}^K ; पापिष्टोनय् (?) G^{Ki} (unmetrical); पापैश्च M_{63}^{Tr} 96b अतिकूरा
 नराधमाः] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P N_{77}^{K^o} N_{45}^C G^{Ki} \dot{S}_{67}^S E^N$; कोधिनस्ते नराधमाः G_{40}^L ;
 ह्यतिकू --- Γ : M_{63}^{Tr} ; ह्यतिकूरा नराधमाः P_{72}^T

आभूतसंज्ञवं यावत्पच्यन्ते नरकेषु ते ॥ ९६ ॥
 स्वदेशे यो नृपः कुर्यात्प्राणिघातनिवारणम् ।
 स नृपः सह देशेन नन्दते विभवैश्चिरम् ॥ ९७ ॥
 देहान्ते च महाभोगैः समस्तकुलसंयुतः ।
 कल्पकोट्ययुतं साग्रं शिवलोके महीयते ॥ ९८ ॥
 यस्तु स्वार्थं परार्थं वा समस्तेन्द्रियसंयमः ।
 नाकार्ये संप्रवर्तेत तमाहुः शान्तलक्षणम् ॥ ९९ ॥
 यः प्रशान्तेन्द्रियग्रामः सदा चन्द्रांशुनिर्मलः ।
 स प्राप्नोति परं स्थानं शान्तः शान्तेन चेतसा ॥ १०० ॥

98 ते ... यस्तु स्वा or equivalent is missing in $N_{77}^{K^o}$.

96c आभूत°] $N_{28}^K N_{12a}^K \dot{S}_{67} G^{Ki} E^{Npc} M_{63}^{Tr} G_{40}^L P_{72}^T$; आहूत° $N_{82}^K N_{57}^P N_{77}^{K^o} N_{45}^C E^{Nac}$
 • यावत्प°] Σ ; यावप° $N_{77}^{K^o}$; यावः प° G_{40}^L 96d पच्यन्ते] Σ ; पच्यते
 $N_{77}^{K^o}$ • नरकेषु ते] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P N_{77}^{K^o} N_{45}^C M_{63}^{Tr} E^N$; नरकार्णवे $\dot{S}_{67}^S$; नरका-
 ग्निषु $G^{Ki} P_{72}^T$; नरकेषु च G_{40}^L 97a स्वदेशे] Σ ; स्वदेशो N_{12a}^K 97c सह]
 Σ ; स N_{45}^C (unmetrical); सर्व $\dot{S}_{67}^S$ • देशेन] Σ ; देवेन N_{12a}^K 97d न-
 न्दते] Σ ; मोदते $\dot{S}_{67}^S G^{Ki}$ • विभवैश्चि°] $N_{28}^K N_{82}^K N_{57}^P N_{77}^{K^o} N_{45}^C \dot{S}_{67}^S M_{63}^{Tr} P_{72}^T E^N$;
 विभवैश्चि° N_{12a}^K ; वि $\underline{=}$ वैश्चि° G^{Ki} ; विभवैश्चि° G_{40}^L 98a देहान्ते च]
 $N_{28}^K N_{12a}^K N_{77}^{K^o} \dot{S}_{67}^S G^{Ki} P_{72}^T$; देहान्ते स $N_{82}^K N_{57}^P N_{45}^C G_{40}^L E^N$; --- न्ते च M_{63}^{Tr}
 • भोगैः] Σ ; भोगे $N_{77}^{K^o}$; भोगी $\dot{S}_{67}^S$ 98b •युतः] Σ ; •युतम् $N_{12a}^K N_{77}^{K^o}$
 98c •कोट्ययुतं साग्रं] N_{12a}^K ; •कोट्यायुतं साग्रं $N_{28}^K \dot{S}_{67}^S$; •कोटिसहस्राणि
 $N_{82}^K N_{57}^P N_{45}^C G_{40}^L P_{72}^T E^N$; •कोट्यायुत साग्र $N_{77}^{K^o}$; •कोटिशतं साग्रं $G^{Ki} M_{63}^{Tr}$
 99a यस्तु स्वार्थं] $N_{82}^K N_{57}^P N_{45}^C G_{40}^L P_{72}^T E^N$; यस्यात्मार्थं N_{28}^K ; यस्यात्मार्थं
 N_{12a}^K ; --- थं $N_{77}^{K^o}$; यस्यात्मनः $\dot{S}_{67}^S$; य स्वार्थार्थं G^{Ki} ; यस्त्वात्मार्थं
 M_{63}^{Tr} • परार्थं] Σ ; परार्थे $\dot{S}_{67}^S$ 99b •संयमः] $N_{28}^K N_{82}^K N_{45}^C \dot{S}_{67}^S G^{Ki} M_{63}^{Tr} E^N$;
 •संयति $N_{12a}^K N_{77}^{K^o}$; •संगमः G_{40}^L ; •संयतः P_{72}^T 99c नाकार्ये सं°]
 $N_{82}^K N_{12a}^K N_{57}^P N_{45}^C M_{63}^{Tr} G_{40}^L E^N$; नकार्ये सं° $N_{28}^K \dot{S}_{67}^S$; नाकाये सं° $N_{77}^{K^o}$; अकार्ये
 न G^{Ki} ; नाकार्ये यः P_{72}^T •वर्तेत] $N_{28}^K N_{82}^K N_{57}^P N_{45}^C \dot{S}_{67}^S G^{Ki} M_{63}^{Tr} P_{72}^T E^N$;
 •वृत्तिश्च $N_{12a}^K N_{77}^{K^o}$; प्रयर्तेत G_{40}^L 99d •माहुः] Σ ; •माहु $N_{77}^{K^o}$; •दाहुः
 M_{63}^{Tr} •शान्त°] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P N_{45}^C G_{40}^L E^N$; सन्त° $N_{77}^{K^o}$; शिव° $\dot{S}_{67}^S$;
 शान्ति° $G^{Ki} P_{72}^T$; शाम° M_{63}^{Tr} 100a यः] Σ ; om. M_{63}^{Trac} •ग्रामः]
 $N_{82}^K N_{57}^P N_{45}^C \dot{S}_{67}^S G^{Ki} M_{63}^{Tr} G_{40}^L P_{72}^T E^N$; •ग्राम N_{28}^K ; •ग्रामे N_{12a}^K ; •ग्रामा $N_{77}^{K^o}$
 100b सदा] Σ ; स च $\dot{S}_{67}^S$ •द्रांशु°] Σ ; •द्राशु° $N_{77}^{K^o}$ 100c स]
 $N_{28}^K N_{82}^K N_{57}^P N_{45}^C \dot{S}_{67}^S G^{Ki} M_{63}^{Trpc} G_{40}^L P_{72}^T E^N$; सं° $\dot{S}_{67}^S N_{77}^{K^o}$; om. M_{63}^{Trac} •परं]
 Σ ; शिव° G^{Ki} ; पर M_{63}^{Trpc} ; पम M_{63}^{Trac} •स्थानं] Σ ; स्थान $N_{77}^{K^o}$
 100d शान्तः] Σ ; शान्तं N_{12a}^K ; शैवं P_{72}^T •चेतसा] Σ ; चेतस G_{40}^L

यथालब्धोपपन्नेन वृत्तिन्यायगतेन च ।

उत्पन्नार्थेन यस्तोषः सन्तोषः स प्रकीर्तितः ॥ १०१ ॥

अतीतानागतार्थेषु वर्तमाने न सज्जति ।

नानुस्मरत्यतीतार्थं सन्तोषोऽयमुदाहृतः ॥ १०२ ॥

तेन सर्वमखैरिष्टं तेनावाप्तं च तत्पदम् ।

येन तृष्णापदं त्यक्त्वा सन्तोषः सम्यगाश्रितः ॥ १०३ ॥

101 यस्तोषः स or equivalent is missing in N_{77}^{Ko} .

101a यथा°] Σ ; यथो P_{72}^{Tac} • °लब्धोपपन्नेन] $N_{82}^K N_{12a}^K N_{57}^P N_{77}^{Ko} N_{45}^C P_{72}^T E^N$; °लब्धोपपन्नेषु N_{28}^K ; °कालोपपन्नस्य $\acute{S}_{67}^S$; कालो $\underline{\text{प}} \underline{\text{न}} G^{Ki}$; °कालोपपन्नेन M_{63}^{Tr} ; °कालोपपन्नेषु G_{40}^L 101b वृत्तिन्यायगतेन] $N_{82}^K N_{77}^{Ko} G^{Ki}$; वृत्तिज्ञानगतेन N_{28}^K ; वृत्तिन्यायागतेन $N_{12a}^K P_{72}^{Tpc}$; प्रीति चैव मतेन N_{45}^C ; वृत्तिन्यायगतेन $\acute{S}_{67}^S$; न्यायप्रत्यागतेन M_{63}^{Tr} ; वृत्तिन्यायगमेऽपि G_{40}^L ; वृत्तिन्यायागतेन P_{72}^{Tac} ; प्रीत्या चैव मतेन $N_{57}^P E^N$ 101c °नार्थेन] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P N_{45}^C \acute{S}_{67}^S M_{63}^{Tr} P_{72}^T E^N$; नार्थेन G_{40}^{Lpc} ; °नार्थेषु G^{Ki} ; °प-र्थेन G_{40}^{Lac} • यस्तोषः] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P N_{45}^C M_{63}^{Tr} E^N$; सन्तुष्टः $\acute{S}_{67}^S G_{40}^L P_{72}^T$; यस्तोष G^{Ki} 101d सन्तोषः स प्र°] $N_{28}^K N_{82}^K N_{57}^P P_{72}^T E^N$; संतोषः संप्र° N_{45}^C ; स सन्तोषः प्र° $N_{12a}^K \acute{S}_{67}^S$; --- सन्तोषः प्र° N_{77}^{Ko} ; स तोषः परि° $G^{Ki} M_{63}^{Tr}$; स सन्तोष प्र° G_{40}^L 102a °तार्थेषु] Σ ; °तार्थेषु N_{12a}^K ; °तार्थेषु P_{72}^{Tac} 102b °माने न] $N_{28}^K N_{82}^K N_{57}^P N_{45}^C E^{Npc}$; °मानेषु $N_{12a}^K N_{77}^{Ko} N_{45}^C \acute{S}_{67}^S G^{Ki} M_{63}^{Tr} G_{40}^L P_{72}^T$; °माने नु E^{Nac} • सज्जति] $N_{28}^K N_{77}^{Ko}$; जीवति $N_{82}^K N_{57}^P N_{45}^C G_{40}^L P_{72}^T E^N$; सर्जति N_{12a}^K ; संयुतः $\acute{S}_{67}^S$; सर्वदा $G^{Ki} M_{63}^{Tr}$ 102c °त्यतीतार्थं] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P N_{45}^C E^N$; °त्यतीतार्थं N_{77}^{Ko} ; °ति तानर्थान् $\acute{S}_{67}^S$; °त्यतीतार्थान् G^{Ki} ; नासक्तिर्न स्मृतिर्वापि M_{63}^{Tr} ; स्र(?)तीतार्थं G_{40}^L ; °त्यतीतानि P_{72}^T 102d °षोऽयमुदाहृतः] $N_{82}^K N_{12a}^K N_{57}^P N_{45}^C \acute{S}_{67}^S G^{Ki} P_{72}^T E^N$; °षोऽयमुदाहृतः N_{28}^K ; °षोऽयमुदाहृतम् N_{77}^{Ko} ; °षोऽयं परैर्मतः M_{63}^{Tr} ; °षस्समुदाहृतः G_{40}^L 103a °मखैरिष्टं] Σ ; मखै $\underline{\text{प}} \underline{\text{ष्ट}} G^{Ki}$; °मवैरिष्टं P_{72}^T 103b तेनावाप्तं] $N_{28}^K N_{12a}^K N_{77}^{Ko} N_{45}^C \acute{S}_{67}^S M_{63}^{Tr} G_{40}^L P_{72}^T$; तेन N_{82}^K ; ते $\underline{\text{प}} \underline{\text{प}} \underline{\text{सं}} G^{Ki}$; तेनाप्तं $N_{57}^P E^N$ (unmetrical) • च तत्पदम्] $N_{28}^K N_{57}^P N_{77}^{Ko} M_{63}^{Tr} G_{40}^L$; च सत्पदम् $N_{82}^K N_{45}^C$; च तत्पदः N_{28}^K ; परं पदम् $\acute{S}_{67}^S$; तत्फलम् G^{Ki} ; तपः कृतम् P_{72}^T ; चैव सत्पदम् E^N 103c येन] Σ ; तेन P_{72}^T • °पदं] Σ ; °गृहं $\acute{S}_{67}^S G^{Ki}$ • त्यक्त्वा] Σ ; त्यक्तं $N_{28}^K G^{Ki}$ 103d सन्तोषः] $N_{82}^K N_{12a}^K N_{57}^P N_{45}^C M_{63}^{Tr} G_{40}^L P_{72}^T E^N$; स शान्तः N_{28}^K ; सन्तो N_{77}^{Ko} (unmetrical); सन्तोष° $\acute{S}_{67}^S$; सन्तोषं G^{Ki} • सम्यगाश्रितः] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P N_{77}^{Ko} N_{45}^C G^{Ki} M_{63}^{Tr} P_{72}^T E^N$; °वनमाश्रितम् $\acute{S}_{67}^S$; समुगाश्रितः G_{40}^L

सन्तोषैश्वर्ययुक्तानां यत्सुखं शान्तचेतसाम् ।
 देवासुरमनुष्याणां कुतः स्वप्नेऽपि तत्सुखम् ॥ १०४ ॥
 स्वानुभूतं स्वदृष्टं च यः पृष्ठार्थं न गूहति ।
 यथाभूतार्थकथनमित्येतत्सत्यलक्षणम् ॥ १०५ ॥
 सत्यं सत्यं पुनः सत्यमेतावत्सत्यलक्षणम् ।
 परपीडाविनिर्मुक्तं यावत्स्याद्वचनं शिवम् ॥ १०६ ॥
 अश्वमेधायुतं पूर्णं सत्यं च तुलितं पुरा ।

105 $\dot{S}_{67}^S$ adds the following verse after 105b: तदसत्यमिति प्रोक्तं वैपरीत्येन सत्यता । स्वानुभूतं स्वदृष्टं च श्रुतमाप्तान्न लभ्यते । • G_{40}^L omits 105c-111b.

106 $\dot{S}_{67}^S$ and M_{63}^{Tr} omit 106ab.

107 $N_{82}^K P_{72}^T$ and E^N omit 107ab.

104a °षैश्वर्य°] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P \dot{S}_{67}^S G^{Ki} M_{63}^{Tr} P_{72}^T E^N$; °शैश्वर° N_{77}^{Ko} ;
 षैश्वन्य° N_{45}^C ; °षैश्वेव° G_{40}^L • °युक्तानां] Σ ; युक्ता $\simeq G^{Ki}$ 104b य-
 त्सु°] Σ ; यः सु° N_{77}^{Ko} • °चेतसाम्] Σ ; चे --- N_{77}^{Ko} ; °चेतस G_{40}^L
 104d तत्सुखम्] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P N_{45}^C \dot{S}_{67}^S M_{63}^{Tr} P_{72}^T E^N$; न सुखम् N_{77}^{Ko} ; दु-
 लभम् G^{Ki} ; तत्स्वखम् G_{40}^L 105a स्वानु°] Σ ; आनु° G_{40}^L • स्वदृष्टं]
 $N_{82}^K N_{12a}^K N_{57}^P N_{45}^C G^{Ki} M_{63}^{Tr} P_{72}^T E^N$; सुदृष्टं $N_{28}^K \dot{S}_{67}^S$; सदृष्टन्च G_{40}^L 105b यः
 पृष्ठार्थ°] $N_{12a}^K N_{45}^C G^{Ki} M_{63}^{Tr}$; यः पृष्ठार्थ° N_{28}^K ; यो दृष्टार्थ° $N_{82}^K N_{57}^P P_{72}^T E^N$;
 यत् पृष्ठार्थन् N_{77}^{Ko} ; श्रुतं वा यत्र $\dot{S}_{67}^S$; यो दृष्टान्न G_{40}^L • न गूहति]
 $N_{82}^K N_{57}^P N_{77}^{Ko} N_{45}^C E^N$; न गूहते $N_{28}^K N_{12a}^K$; न गूह्यते $\dot{S}_{67}^S M_{63}^{Tr}$; न गूह्यते G^{Ki} ;
 नुभू(?)तये G_{40}^L ; निगूहति P_{72}^T 105d °मित्येतत्] Σ ; °मित्येते N_{77}^{Ko} ;
 °मित्येतत् N_{45}^C 106a सत्यं पुनः सत्यमे°] Σ ; सत्यं पुन सत्यमे° N_{77}^{Ko} ;
 पुनस्सत्यमेतत् स° P_{72}^T 106ab °मेतावत्सत्यल°] Σ ; °मेतावत्सल° N_{45}^C
 (unmetrical); सत्यासत्यं च ल° P_{72}^T 106c पर°] Σ ; परि° N_{77}^{Ko} • °निर्मुक्तं
 Σ ; निमुक्तं P_{72}^T 106d यावत्स्याद्वचनं शिवम्] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P N_{45}^C P_{72}^T E^N$;
 याव स्याद्वचनं शिवम् N_{77}^{Ko} ; यत्किञ्चिद्वचनं शुभम् $\dot{S}_{67}^S$; यथावद्(?)चवनं शुभम्
 G^{Ki} ; यावत्स्याद्वचनं हिरम् M_{63}^{Tr} 107a °मेधायुतं पूर्ण°] $N_{12a}^K \dot{S}_{67}^S$; °मेधाच्च
 तत्सत्यं $N_{28}^K N_{57}^P$; °मेधायुतं पूर्ण° $N_{77}^{Ko} N_{45}^C$; $\simeq$ धायुतं पुण्यं G^{Ki} ; °मेधायुतं
 पुण्यं M_{63}^{Tr} 107b सत्यं च तुलितं पुरा] N_{45}^C ; अधिकं तुलितं पुरा N_{28}^K ;
 अधिक $\simeq \simeq \simeq$ पुरा N_{12a}^K ; अधिकं तुलिं तथा N_{57}^P (unmetrical); स ---
 N_{77}^{Ko} ; सत्यं च तुलया धृतम् $\dot{S}_{67}^S M_{63}^{Tr}$; सत्यं च $\simeq$ लया धृतम् G^{Ki}

अश्वमेधायुतात्सत्यमधिकं बहुभिर्गुणैः ॥ १०७ ॥
 सत्ये प्रतिष्ठितं ज्ञानं धर्मः सत्ये प्रतिष्ठितः ।
 सत्ये प्रतिष्ठितं शौचं सर्वं सत्ये प्रतिष्ठितम् ॥ १०८ ॥
 स्वामिना रक्ष्यमाणानामुत्सृष्टानां च संभवे ।
 परस्वानामनादानमेतदस्तेयलक्षणम् ॥ १०९ ॥
 न लोभेन परस्वेषु यो मनागपि वर्तते ।
 कर्मणा मनसा वाचा स तृप्तः शिवतां व्रजेत् ॥ ११० ॥
 मैथुनस्यासमाचारस्तदचित्तमजल्पनम् ।

108 $\dot{S}_{67}^S$ omits 108ab.

110 परस्वेषु यो मना^० or equivalent is lost in $N_{77}^{K^0}$.

107cd °मेधायुतात्सत्यम°] $N_{82}^K N_{12a}^K N_{57}^P N_{45}^C M_{63}^{Tr} E^N$; °मेधायुतं पुण्यम°
 N_{28}^K ; °मेधायुतात्सत्यम° $N_{77}^{K^0}$; °मेधायुतात्सत्यात्स° $\dot{S}_{67}^S$; °यु ऽ
 त्सत्यम् G^{K^i} ; °मेधाच्च तत्सत्यं अ° P_{72}^T 107d °मधिकं बहुभिर्गु°]
 $N_{28}^K N_{82}^K N_{57}^P N_{45}^C P_{72}^T E^N$; °मधिकं दशभिर्गु° $N_{12a}^K N_{77}^{K^0} M_{63}^{Tr}$; सत्यमेवाधिकं गु°
 $\dot{S}_{67}^S$; °मयुतं अदश ऽ गु° G^{K^i} 108a °ष्ठितं] Σ ; °ष्ठित $N_{77}^{K^0}$ • धर्मः]
 $N_{82}^K N_{57}^P N_{77}^{K^0} G^{K^i} M_{63}^{Tr} P_{72}^T E^N$; धर्म $N_{82}^K N_{12a}^K$; धर्म $N_{57}^P N_{77}^{K^0}$ 108b °ष्ठितः]
 $N_{82}^K N_{57}^P N_{45}^C P_{72}^T E^N$; °ष्ठितं $N_{28}^K N_{12a}^K N_{77}^{K^0} G^{K^i} M_{63}^{Tr}$ 108c सत्ये प्रतिष्ठितं
 शौचं] $N_{28}^K N_{82}^K N_{57}^P N_{45}^C \dot{S}_{67}^S G^{K^i} P_{72}^T E^N$; शौच्यं च योगमोक्षं च N_{12a}^K ; शौचं
 च योगमोक्षं च $N_{77}^{K^0}$; सत्ये प्रतिष्ठितं शौचं M_{63}^{Tr} 108d सर्वं सत्ये]
 $N_{82}^K N_{12a}^K N_{57}^P E^N$; सत्ये मोक्षं N_{28}^K ; सर्वं सत्ये $N_{77}^{K^0} N_{45}^C$; मोक्षः सत्ये
 $\dot{S}_{67}^S G^{K^i} P_{72}^T$; सत्ये मोक्षः M_{63}^{Tr} • °तिष्ठितम्] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P N_{77}^{K^0} N_{45}^C E^N$;
 °तिष्ठितः $\dot{S}_{67}^S G^{K^i} M_{63}^{Tr} P_{72}^T$ 109a स्वामिना] Σ ; स्वामिनां $\dot{S}_{67}^S$ 109ab °र-
 क्ष्यमाणानामु°] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P N_{45}^C \dot{S}_{67}^S M_{63}^{Tr}$; °रक्ष्यमाणानामु° $N_{77}^{K^0}$; रक्ष्यमा
 ऽ ऽ मु° G^{K^i} ; °रक्ष्यमाणामु° P_{72}^T (unmetrical); °लक्षमाणानामु° E^N
 109b च संभवे] $N_{28}^K N_{82}^K N_{57}^P E^N$; च संभ्रमे $N_{77}^{K^0} N_{45}^C P_{72}^T$; च सम्भ्रमे N_{12a}^K ;
 असंभवे $\dot{S}_{67}^S$; च संभ्रमात् $G^{K^i} M_{63}^{Tr}$ 109c °स्वानामना°] Σ ; °स्वेनापरा°
 $\dot{S}_{67}^S$; °स्वानामपा° P_{72}^T 110a न लोभेन] $N_{82}^K N_{12a}^K N_{57}^P N_{77}^{K^0} N_{45}^C E^N$;
 अलोभेन $N_{28}^K G^{K^i} M_{63}^{Tr}$; न लभ्येत $\dot{S}_{67}^S$; अलाभेषु P_{72}^T 110b यो मनागपि
 वर्तते] Σ ; --- गपि वर्तते $N_{77}^{K^0}$; मनसा यस्तु सर्वदा $\dot{S}_{67}^S$ 110c मनसा]
 Σ ; °प्यथवा $\dot{S}_{67}^S$ • वाचा] Σ ; वाच P_{72}^T (there are two dots after च)
 110d तृप्तः] Σ ; तृप्त $N_{77}^{K^0}$ 111a मैथुनस्या°] $N_{82}^K N_{57}^P N_{45}^C G^{K^i} M_{63}^{Tr} P_{72}^T E^N$;
 मैथुनस्यात् N_{28}^K ; मैथुनस्य $N_{12a}^K N_{77}^{K^0} \dot{S}_{67}^S$ 111ab °समाचारस्तद°]
 $N_{28}^K N_{82}^K N_{57}^P N_{45}^C \dot{S}_{67}^S G^{K^i} M_{63}^{Tr} E^N$; च नामापि तद° N_{12a}^K ; च नामानं तद° $N_{77}^{K^0}$;
 °समाचारं तत्र P_{72}^T 111b °चित्तम°] Σ ; °चिन्तित° $\dot{S}_{67}^S$; °चित्तं म° M_{63}^{Tr}

लक्षणं ब्रह्मचर्यस्य समस्तेन्द्रियसंयमः ॥ १११ ॥
 ब्रह्मचर्ये स्थितं शौचं ब्रह्मचर्ये स्थितं तपः ।
 ब्रह्मचर्ये स्थितं ज्ञानं ब्रह्मचर्ये स्थिता क्षमा ।
 ये स्थिता ब्रह्मचर्येण ते नित्यं संस्थिताः शिवे ॥ ११२ ॥
 एकरात्रोषितस्यापि या गतिर्ब्रह्मचारिणः ।
 गृहिभिः सा न संप्राप्तुं शक्या यज्ञशतैरपि ॥ ११३ ॥
 यः संभवे समुत्सृज्य चेतसास्ते निराकुलः ।
 अहो यतिवरः श्रीमान्नोपेयाद्यः स्त्रियमृतौ ॥ ११४ ॥

112 N_{12a}^K , N_{77}^{Ko} and $\dot{S}_{67}^S$ omit 112cd.

113 एकरात्रोषित° or equivalent is lost in N_{77}^{Ko} .

111c लक्षणं] Σ ; लक्षण N_{77}^{Ko} 111d °संयमः] $N_{82}^K N_{12a}^K N_{57}^P N_{77}^{Ko} N_{45}^C \dot{S}_{67}^S M_{63}^{Tr} E^N$; °संयम N_{28}^K ; °संयमं $G^{Ki} G_{40}^L$; °निग्रहः P_{72}^T 112a स्थितं] Σ ; स्थित N_{12a}^{Ko} • शौचं] $N_{82}^K N_{57}^P N_{45}^C G_{40}^L P_{72}^T E^N$; शौच N_{28}^K ; सत्य N_{77}^{Ko} ; सत्यं $N_{12a}^K \dot{S}_{67}^S G^{Ki} M_{63}^{Tr}$ 112c स्थिता] Σ ; स्थितं $N_{45}^C G_{40}^L$ • क्षमा] Σ ; गतिः N_{28}^K 112f ते नित्यं] Σ ; ते नित्य N_{77}^{Ko} ; नित्यं N_{57}^{Pac} • संस्थिताः] Σ ; संस्थिता N_{77}^{Ko} • शिवे] Σ ; स्वये G_{40}^L 113a °रात्रोषितस्यापि] $N_{28}^K N_{82}^K N_{57}^P N_{45}^C G_{40}^L P_{72}^T E^N$; °रात्रोषितस्यपि N_{12a}^K ; --- यापि N_{77}^{Ko} ; °रत्र-स्थितस्यापि $\dot{S}_{67}^S M_{63}^{Tr}$; °रात्रोषिता यापि G^{Ki} 113b या] Σ ; सा G^{Ki} 113c गृहिभिः सा न सम्प्राप्तुं] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P N_{45}^C E^N$; गृहिभिः सा स न वाप्तुं N_{77}^{Ko} ; गृहिभिः सा तन्न संप्राप्तुं $\dot{S}_{67}^S$; सा गृहस्थैर्न संप्राप्ता G^{Ki} ; गृहस्थेन न सा शक्या M_{63}^{Tr} ; गृहीभिस्साधनं प्राप्तुं G_{40}^L ; गृहिभिस्तां गतिं प्राप्तुं P_{72}^T 113d शक्या यज्ञ°] Σ ; शक्या यज्ञा° N_{12a}^K ; प्राप्तुं यज्ञ° M_{63}^{Tr} • °शतैरपि] Σ ; °शतैः रपि N_{28}^K ; °शतैर्नहि P_{72}^T 114a यः] $N_{28}^K N_{82}^K N_{57}^P N_{45}^C \dot{S}_{67}^S$; य $N_{12a}^K N_{77}^{Ko} E^N$; om. N_{57}^{Pac} ; $\simeq$ G^{Ki} ; यत्स् M_{63}^{Tr} ; यत् G_{40}^L ; स P_{72}^T • संभवे समुत्सृज्य] $N_{28}^K N_{82}^K G^{Ki} M_{63}^{Tr}$; म्भवे N_{12a}^K (unmetrical); संभवे समुत्सृज्य N_{77}^{Ko} ; संभवं समुत्सृज्य $N_{45}^C N_{57}^P E^N$; संभृतं समुत्सृज्य $\dot{S}_{67}^S$; संभसे समुत्सृज्य G_{40}^L ; सर्वसंगमुत्सृज्य P_{72}^T 114b °सास्ते] Σ ; °साते $N_{77}^{Ko} G_{40}^L$ • निराकुलः] $N_{28}^K N_{77}^{Ko} N_{45}^C \dot{S}_{67}^S P_{72}^T$; निराकुलं $N_{82}^K N_{57}^P G^{Ki} M_{63}^{Tr} E^N$; निराकुले N_{12a}^K ; निराकुला G_{40}^L 114c अहो] Σ ; असौ $\dot{S}_{67}^S$ 114d नोपेयाद्यः स्त्रियमृतौ] N_{28}^K ; संवसेद्धा स्त्रियामृतौ N_{82}^K ; नोपेयाद्यः स्त्रियं तौ N_{12a}^K ; सम्बसेद्धा स्त्रियमृतौ N_{57}^P ; नोपेयोद्य स्त्रियमृतौ N_{77}^{Ko} ; संवसतास्त्रियामृतौ N_{45}^C ; नोपेयाद् पर्वसु स्त्रियम् $\dot{S}_{67}^S$; रुपरुपयाति स्त्रियं रतौ G_{40}^L (unmetrical); नोपयाति स्त्रियं रतौ G^{Ki} ; नोपयाति रतौ स्त्रियं M_{63}^{Tr} ; नापयाति स्मृतिम्मृतौ P_{72}^T (there are three dots under म्मृ); स्वस्वसेवा स्त्रियामृतौ E^N

पर्ववर्ज्यं ब्रजेद्यो हि परदारविवर्जितः ।

ब्रह्मचारिसमः सोऽपि ज्ञेयः शिवगृहाश्रमी ॥ ११५ ॥

शिवाग्न्यतिथिगुर्वर्थं कुर्वन्कर्माणि सर्वतः ।

अहिंसकः स विज्ञेयो रुद्रश्च क्रमते क्षितौ ॥ ११६ ॥

शिवाग्निगुरुकार्येषु य उद्युक्तः सदा नरः ।

तस्य सिद्ध्यन्ति कर्माणि मनसा चिन्तितानि तु ॥ ११७ ॥

115 $\acute{S}_{67}^S$ omits 115ab.

115a पर्ववर्ज्यं ब्रजेद्यो हि] N_{28}^K ; पर्ववर्ज्यं ब्रजेद्योऽपि $N_{82}^K N_{77}^{K^o}$; पर्ववर्ज्यं ब्रजेद्योऽपि $N_{12a}^K N_{45}^C$; पर्ववर्ज्यं ब्रजेत्सोऽपि $N_{57}^P E^N$; पर्ववर्ज्यं ब्रजन्तोऽपि G^{K^i} ; पर्वमैथुनवज्जर्जी यः M_{63}^{Tr} ; प्रवर्ज्यां ब्रज्ज (?) ब्रजन्तेऽपि G_{40}^L (unmetrical); पर्वन्त्यक्त्वा युजेद्योषां P_{72}^T 115b परदारविवर्जितः] $N_{28}^K N_{12a}^K N_{77}^{K^o} G^{K^i} M_{63}^{Tr} G_{40}^L$; परदारादिवर्जकः $N_{82}^K N_{57}^P N_{45}^C E^N$; योन्यदारविवर्जितः P_{72}^T 115c *समः सोऽपि] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P N_{45}^C \acute{S}_{67}^S M_{63}^{Tr} P_{72}^T E^N$; *स $\simeq$ --- $N_{77}^{K^o}$; *सान्तेऽपि G^{K^i} (unmetrical); *समास्तेऽपि G_{40}^L 115d ज्ञेयः शिवगृहाश्रमी] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P N_{45}^C \acute{S}_{67}^S M_{63}^{Tr} E^N$; --- गृहाश्रमी $N_{77}^{K^o}$; ज्ञेयः शिवहाश्रमे G^{K^i} (unmetrical); ज्ञेयाशिवगृहाश्रमे G_{40}^L ; विज्ञेयस्तु शिवागमे P_{72}^T 116a शिवाग्न्यतिथिः] Σ ; शिवाग्निरिति G_{40}^L ; शिवाग्निग्न्यति P_{72}^{Tae} (unmetrical) • *वर्थ] Σ ; *वर्थ $N_{77}^{K^o}$ 116b कुर्वन्कः] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P N_{45}^C M_{63}^{Tr} E^N$; कुर्वकः $N_{77}^{K^o}$; यस्तु कः $\acute{S}_{67}^S$; कुर्यात्कः $G^{K^i} G_{40}^L$; कुर्वत्कः P_{72}^T • कर्माणि] Σ ; कर्माणि $N_{12a}^K \acute{S}_{67}^S$ • सर्वतः] Σ ; पर्वतः N_{12a}^K ; सर्वदा G^{K^i} 116c अहिंसकः] $N_{28}^K N_{82}^K N_{57}^P N_{45}^C G^{K^i} M_{63}^{Tr} G_{40}^L P_{72}^T E^N$; अहिंसक $N_{12a}^K N_{77}^{K^o} \acute{S}_{67}^S$ • स विज्ञेयो] $N_{28}^K N_{82}^K N_{57}^P N_{45}^C G^{K^i} G_{40}^L P_{72}^T E^N$; *समोज्ञेयम् N_{12a}^K ; स सौज्ञेयम् $N_{77}^{K^o}$; स संज्ञेयम् $\acute{S}_{67}^S$; स विज्ञेय M_{63}^{Tr} 116d रुद्रश्च क्रमते क्षितौ] $N_{82}^K N_{45}^C G_{40}^L E^N$; एतदप्याश्रमं त्रयम् N_{28}^K ; रुद्रश्चक्रमते क्षितौ N_{57}^P ; एतदप्याश्रमस्त्रयम् $N_{77}^{K^o}$; एतदप्याश्रमत्रयम् $N_{12a}^K \acute{S}_{67}^S$; एतदप्याश्रमत्रये M_{63}^{Tr} ; न स तद $\simeq$ श्रमत्रये G^{K^i} (unmetrical); रुद्रत्वं गच्छति क्षितौ P_{72}^T 117a शिवाग्निगुरुकार्येषु] $N_{82}^K N_{57}^P N_{45}^C G^{K^i} G_{40}^L P_{72}^T E^N$; स्वमान्मगुरुकार्येषु N_{28}^K ; समस्तैरपि तैरेव $\acute{S}_{67}^S$; स्वमांसैरप्यहिंसार्थं $N_{12a}^K N_{77}^{K^o}$; समान्यगुरुकार्यं य M_{63}^{Tr} 117b य उद्युक्तः सदा] $N_{82}^K N_{57}^P N_{45}^C$; उपयुक्त सदा $N_{28}^K E^N$; योपभुङ्क्ते सदा $N_{12a}^K N_{77}^{K^o}$; योऽपि भुङ्क्ते सदा $\acute{S}_{67}^S$; समुद्युक्तसदा $G^{K^i} P_{72}^T$; उपयुक्त सदा M_{63}^{Tr} ; समुद्युक्ते सदा G_{40}^L • नरः] $N_{28}^K N_{82}^K N_{57}^P N_{45}^C G^{K^i} M_{63}^{Tr} G_{40}^L P_{72}^T E^N$; *नघः $N_{12a}^K N_{77}^{K^o} \acute{S}_{67}^S$ 117c सिद्ध्यन्ति कर्माणि] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P N_{77}^{K^o} N_{45}^C G^{K^i} E^N$; सिद्ध्यन्ति कार्याणि $\acute{S}_{67}^S M_{63}^{Tr}$; कार्याणि सिद्ध्यन्ति $P_{72}^T G_{40}^L$ 117d चिन्तितानि तु] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P N_{77}^{K^o} N_{45}^C \acute{S}_{67}^S M_{63}^{Tr} E^N$; चिन्तितान्यपि $G^{K^i} G_{40}^L P_{72}^T$

एष धर्मद्रुमः श्रीमानष्टशाखः शिवोद्भवः ।
न शक्यो विस्तराद्वक्तुमुपशाखाप्रभेदतः ॥ ११८ ॥

॥ ⊗ ॥ इति शिवधर्मे नन्दिप्रोक्ते शिवाश्रमाध्याय एकादशमः ॥ ⊗ ॥

118 Cf. Bhaviṣyapurāṇa 1.171.50cd: न शक्या विस्तराद्वक्तुमपि वर्षशतैरपि ।

118 °ष्टशाखः शिवोद्भवः or equivalent is missing in N_{77}^{Ko} . • G^{Ki} , G_{40}^L and P_{72}^T have the following verse after 118: यः पठेत शिवे भक्त्या आचाराध्यायमुत्तमम् । त्रिसप्तकुलजैः सार्धं शिवलोके महीयते ।

→ यः] $G^{Ki}P_{72}^T$; ये $M_{63}^{Tr}G_{40}^L$ • पठेत] $G^{Ki}P_{72}^T$; पठन्ति $M_{63}^{Tr}G_{40}^L$ • भक्त्या] $G^{Ki}G_{40}^L P_{72}^T$; भक्ता M_{63}^{Tr} • आचारा°] $G^{Ki}M_{63}^{Tr}G_{40}^L$; स्वचार्य° P_{72}^T • शिवलोके महीयते] $G^{Ki}G_{40}^L P_{72}^T$; शिवलोकं व्रजन्ति ते M_{63}^{Tr} ←

118a °द्रुमः] Σ ; °द्रुः N_{57}^{Pac} (unmetrical); °ध्रूवं G_{40}^L 118ab °श्रीमान°] Σ ; श्रीमाद° N_{77}^{Ko} 118b °शाखः] $N_{28}^K N_{82}^K N_{12a}^K N_{57}^P N_{45}^C G^{Ki} M_{63}^S \acute{S}_{67}^S E^N$; --- N_{77}^{Ko} ; °शाखो° G_{40}^L ; शाखा P_{72}^T • शिवोद्भवः] Σ ; --- N_{77}^{Ko} ; °द्विजोत्तम° G_{40}^L 118c शक्यो] Σ ; शक्यं $\acute{S}_{67}^S$; शक्तो E^N • विस्तराद्व°] Σ ; विस्तरान्व° $N_{82}^K E^N$; विस्तराव° N_{77}^{Ko} 118d °शाखा°] Σ ; °शाखः N_{57}^P ; °शाख° E^N • °भेदतः] Σ ; °भोदितः G_{40}^L Colophon: इति शिवधर्मे नन्दिप्रोक्ते] N_{28}^K ; इति शिवधर्मशास्त्रे नन्दिप्रोक्ते $N_{82}^K N_{57}^P$; इति शिवधर्मशास्त्रे N_{12a}^K ; इति शिवधर्मे N_{77}^{Ko} ; इति शिवधर्मशास्त्रे नन्दिप्रोक्ताया N_{45}^C ; इति श्रीनन्दिकेश्वरसंहितायां शिवधर्मशास्त्रे $\acute{S}_{67}^S$; इति शिवधर्मशास्त्रे G^{Ki} ; ओं इति शिवधर्मशास्त्रे M_{63}^{Tr} ; उ? इति शिवधर्मशास्त्रे नन्दिकेश्वरप्रोक्ते G_{40}^L ; इति शिवधर्मशास्त्रे नन्दिकेश्वरप्रोक्ते $P_{72}^T E^N$ • शिवाश्रमाध्याय एकादशमः] N_{28}^K ; शिवाश्रमाध्याय एकादशः $N_{45}^C N_{82}^K$; शिवाश्रमाचाराध्यायेकादशमः N_{12a}^K ; शिवाश्रमाध्यय एकादशमः समाप्तः N_{57}^P ; शिवाश्रमाचारो नामाध्यायः एकादशमः समाप्तः N_{77}^{Ko} ; शिवाश्रमाचारिमानैकादशोऽध्यायः $\acute{S}_{67}^S$; शिवाश्रमाचारो नाम एकादशोऽध्यायः $G^{Ki}G_{40}^L$; एकादशोऽध्यायः M_{63}^{Tr} ; शिवाश्रमाचारलक्षणं नाम एकादशोऽध्यायः P_{72}^T ; शिवाश्रमो नामैकादशोऽध्यायः E^N

Translation of Chapter Eleven

Introduction

Nandikeśvara spoke:

- 1 Śiva has declared the Laws of Śiva (*śivadharmā*),¹⁰⁷ so that those of all classes (*varṇa*) who adhere to Śiva's discipline (*śivāśrama*)¹⁰⁸ may attain virtue (*dharma*), material gain (*artha*), sensual gratification (*kāma*), and liberation (*mukti*).

On worship and the place of worship

- 2 A Brahmin, a Kṣatriya, a Vaiśya, a woman, or a Śūdra who observes Śiva's discipline (*śivāśramin*), a forest-dweller or a householder, and whoever else might observe Śiva's discipline (*śivāśramin*),¹⁰⁹

¹⁰⁷ The manuscript tradition is divided. In accordance with our editorial policy outlined above, we have opted for the reading of the plural, but there is also very strong support for the singular *śivadharmā*.

¹⁰⁸ On the specific use of the term *śivāśrama* in the text, see the Introduction.

¹⁰⁹ This verse emphasizes the inclusivistic model of the *śivāśrama*: it is an overarching concept that integrates all people in a Śaiva-Brahmanical society. In essence, with the term *śivāśramin* the present chapter defines what it means to be a Śaiva, a term that is, however, not used in the text. Several variant readings in the manuscripts seem to have arisen in an effort to get rid of the repetition of the word *śivāśramin*. Since *śivayogins* (the followers of the fourth discipline) cannot own property they are probably not included among the *śivāśramins* here. They should also not tend the fire, a duty of the *śivāśramins* specified in verse 5 and again in the concluding verses.

- 3 should make, to the north of one's residence (*svāśrama*), a beautiful flower garden, furnished with a fire-shed [in the southeast and] a temple of Īśvara in the northeast.¹¹⁰
- 4 In case there is no space for it, he should make it wherever land is available. To the south of Śiva¹¹¹ he should make a guest house for his devotees.
- 5 One should worship Īśa at the three junctures of the day and [perform] fire-service, to the best of one's ability; or at the two junctures, or once [a day]. One should perform worship to Śiva to the best of one's ability.
- 6 One should never, out of carelessness, eat without first worshipping Śiva—this should be known as the highest law, whether there be something beyond or not.¹¹²
- 7 One may worship devotedly in thought, if one is intoxicated, distressed, etc.; likewise when one is ill or in danger, in order to prevent the transgression of one's duty [of worship].¹¹³
- 8 The three [i.e., celibate, householder, forest-dweller] resorting to Śiva's discipline should always perform this worship, [while] a *yogin* may perform worship in thought, or with such flowers as grow in the forest.¹¹⁴

¹¹⁰ The word *agnyāgāra* in the compound may be elliptical for *āgneyyām agnyāgāram*, which occurs as a variant for *pāda* c in *G^{Ki}*. In any case, the southeastern direction (*āgneyī dik*) for the fire-shed is a standard feature of the layout of a Śiva temple, and it should be understood here. An additional verse inserted at this point in *G^{Ki}* expands this section, spelling out the features of the other directions: 'In the southwest is the place for firewood, in the west the water tank, in the northwest the place for grain, in the north the store-room.' The idea underlying the present verse is that one makes one's domestic home into a *śivāśrama* by providing it with the features of a Śiva temple complex. In this sense the *śivāśrama* is not only the discipline (*āśrama*) followed by the devotee of Śiva but it also designates the residence (*āśrama*) of Śiva. For other descriptions of the layout of a Śiva temple complex, see, e.g., ŚiDhU 2.131–134 (De Simini 2013, 225–226; 252–253), ŚiUp 2.16–19, and GdP 1.46.14–17.

¹¹¹ The intended meaning is to the south of the Śiva temple mentioned in the previous verse.

¹¹² Literally, 'whether there is a remainder or not' (*śeṣo bhavati vā na vā*). In other words, whatever other precepts there may be, they do not compare to the highest law of worshipping Śiva.

¹¹³ The word *kārya* here refers to the regular duty of material worship.

¹¹⁴ A *śivāśramin* as described above is someone who makes a temple for Śiva at his own residence, which is materially possible only for the first three of the four *āśramas*. The *yogin* can perform worship mentally, or with wild flowers. Note that the text nowhere uses the term *saṃnyāsin*.

- 9 In harming flowers for the sake of Śiva one does not become harmful, but if he does even a little harm for his own benefit, then he is harmful.¹¹⁵

The Śiva-householder

- 10 Constantly devoted to worship of Śiva (*śivārcā*)¹¹⁶ and the fire, and honouring His devotees, the illustrious Śiva-householder (*śivagr̥hāśramin*) should refrain from having sex at the days of the moon's changes.¹¹⁷
- 11 With a third of his wealth, he should perform worship of Śiva, or he may do so with half of that [i.e., a sixth], for life is impermanent.¹¹⁸
- 14 He shall acquire wealth with lawful means, but unlawful means he should avoid. With riches acquired by unlawful means he is destined for hell.

The Śiva-celibate

- 15 He who is a Śiva-celibate (*śivabrahmacārin*)—whether permanently (*naiṣṭhika*) or temporarily (*bhautika*)¹¹⁹—should be devoted to the worship of Śiva and the fire, with his senses tamed, and tranquil.

¹¹⁵ Cf. also LiP 1.78.14: *śivārthaṃ sarvadā kāryā puṣpahiṃsā dvijottamāḥ*, 'Harm of flowers may be done at all times for the sake of Śiva, o best of twice-born!' This contrasts with the Atimārga view expressed in NiMukh 4.73cd: *suśīṃṇapa-titaiḥ puṣpair devadevaṃ samarcayet*, 'Let him worship Devadeva with flowers that have withered and fallen.'

¹¹⁶ We take *arcā* in the sense of *arcana*. Cf. ŚiDhŚ 8.116d, 11.16d, etc.

¹¹⁷ Compare MDh 4.128: *amāvāsyāṃ aṣṭamīm ca purnamāsīm caturdaśīm | brahmacārī bhaven nityam āpy ṛtau snātako dvijaḥ ||*; 'The new-moon day, the eighth day of a fortnight, the full-moon day, and the fourteenth day of a fortnight—on these days, a twice-born who is a bath graduate should always remain chaste, even if his wife is in her season.' (tr. Olivelle 2005).

¹¹⁸ Cf. ŚiDhŚ 4.17 *tasmāt tribhāgaṃ vittasya jīvanāya prakalpayet | bhāgadvayaṃ ca dharmārthaṃ anityaṃ jīvitaṃ yataḥ ||*; 'Therefore he should reserve a third of his wealth for sustenance, and the other two parts for religion, for life is impermanent.' Compare also ŚiP *Vidyēśvarasaṃhitā* 13.72ab: *ātmavittaṃ tridhā kuryād dharmavṛddhyātmabhogataḥ*, 'He should allocate his wealth threefold: for religion, for investment, and for his own enjoyment.'

¹¹⁹ See TAK III, s.v. *naiṣṭhika*, for the different interpretations of this set of terms.

The Śiva-hermit

- 16 Free from all social contact,¹²⁰ eating bulbs, roots and fruits, one is known as a Śiva-hermit (*śivavaikhānasa*); he should be devoted to the worship of Śiva and the fire.

The Śiva-ascetic

- 17 Withdrawn from all social contact, ever inclined to meditate on Śiva, one is known as the foremost of Śiva-votaries (*śivavratin*),¹²¹ lying in ash, with his senses conquered.

The mark of the Śivāśramins

- 18 He should have the bracelet of *rudrākṣa*-beads [tied] around the hand, and the single matted mass of hair atop the head;¹²² [this] is the mark (*liṅga*) of those who follow Śiva's discipline (*śivāśrama*), together with the triple line made with ash.¹²³

¹²⁰ We take *saṅga* in the sense of 'social contact' here, but 'attachment' is also possible. The parallel in the *Bhaviṣyapurāṇa* has *gandha* here, but in the next verse, where the same word reoccurs, it has been replaced by *saṅgama*.

¹²¹ Or alternatively: 'the foremost follower of the observance of Śiva.' For the *śivavrata*, see Goodall 2015, 16–18.

¹²² The first line of this verse is quoted by Yāmuna in his *Āgama-prāmāṇya* and ascribed to the 'Śaiva Āgamas' (*prasiddham caitat śaivāgameṣu*): *rudrākṣaṃ kaṅkaṇaṃ haste jaṭā caikā ca mastake*.

¹²³ This is one of the earliest attestations of this set of three marks of the Śaiva ascetic. Among various available sources, see e.g. ŚiP *Vidyēśvarasamhitā* 25.49, *ye tripuṇḍradharā loke jaṭādhārīṇa eva ye | ye rudrākṣadharās te vai yamalokaṃ prayānti na ||*; 'Those who wear the triple line made with ash, those who wear matted hair, those who wear *rudrākṣa*-beads, they do not go to the world of Yama.' See also TAK III, s.v. *tripuṇḍra(ka)*, and TAK IV (forthc.), s.v. *rudrākṣa*, where it is observed: 'The association of the *rudrākṣa* with Śiva and his followers seems not to be attested to in the epics or in the works of Kālidāsa, but we find it in the seventh-century works of Bāṇa, the rosary of *rudrākṣa* beads being, for instance, one of the attributes mentioned in the description of the Bhairavācārya in the *Harṣacarita*, who holds a rosary (HC 1, p. 156), and who also has *rudrākṣa*-beads tied to his topknot (p. 155).' For the Śivadharmas' treatment of the *rudrākṣa*, or *rudrākṣamālā*, which is to be worn on the head, tied around the hand, or on the sacred thread, see ŚiDhŚ 12.85–91 (edition De Simini 2013, 294–295).

After the present verse, G^{Ki} adds four more verses: 'He [will get] a crore [of fruit] if he should wear it on his head, a thousandfold [fruit] on his ears, a hundred crores [of fruit] if he has tied it to the neck, and a thousandfold [fruit] on the middle of his arms, but one obtains immeasurable fruit because of wearing the *rudrākṣa* around one's hand. Whether there is a remainder of food (*ucchiṣṭa*) in one's throat, or one is saddled with all sorts of sins—they remove all sins by

- 19 One who should wear *rudrākṣa*-beads [tied] around the hand, on the head, or on his sacred thread, becomes invincible to all creatures and will reach the world of Rudra.
- 20 Rudra's devotees¹²⁴ should always wear Rudra's single mass of matted hair on the head, which destroys all sins and grants union with Rudra.
- 21 He who makes the triple line with white ash at the three junctures of the day will be released from all sins and be honoured in the world of Śiva.¹²⁵

Bathing in ash

- 22 That which is the supreme potency of the fire of Rudra (*rudrāgni*) is praised as ash, destroying all taints, cleansing away all sins.¹²⁶

the touch of the *rudrākṣa*. If even a dog wearing a *rudrākṣa* on the neck attains the Rudra-state, how much more so humans and other [beings]?'

¹²⁴ It is not clear to what extent this refers to all Rudra's devotees or only to the ascetics. The text appears to allow for typical ascetic practices and ideals to be followed by other *śivāśramins* as well. Note that the commentary on the *Śivadharmasāstra* indeed takes the three characteristics mentioned in verse 18 (the *rudrākṣa*-beads, the matted hair, and the triple line of ash) to be shared by all *śivāśramins*: *sādhāraṇān dharmān āha* 'In verse 18, he states the general rules.' Cf. also Mirnig 2019, 486: 'While the authors may in fact have originally envisaged the ascetic practitioners when speaking of these characteristics, they—at least theoretically—extended these practices to the householder devotee, who now is also recommended to carry *rudrākṣa*-beads or smear himself with ashes. Thus, aspects that are considered core elements of the antinomian practices on the Pāśupata path also form part of the practices of lay householders in the context of the ŚDh.'

¹²⁵ This verse has a parallel in ŚiP *Vidyēśvarasamhitā* 24.20. The section on ashes that starts here is quoted in the *Kriyāsāra* of the Viraśaiva author Nilakaṇṭha Śivācārya (ca. 1400–1450; see Fisher 2017, 331).

¹²⁶ 22ab = *Bṛhajjābāla-Upaniṣad* 5.17ab = ŚiP 1.33.91ab. Cf. also LiP 2.18.52 = SauP 54.72, which makes explicit the procedure of gathering the ashes from the fire of Rudra: *upasaṃhṛtya rudrāgniṃ gṛhītvā bhasma yatnataḥ | agnir ityādinā dhīmān vimṛjyāṅgāni saṃspṛśet ||*; 'Having extinguished the fire of Rudra and gathered the ash with effort, the wise one, rubbing his limbs, should touch [them] with the words 'Agni [is ash]' etc.' In the subsequent verses, this practice is identified as the Pāśupata *vrata* taught to different groups: Brahmins, Kṣatriyas, Vaiśyas, Yatis, Vānaprasthas, Gr̥hasthas, and Brahmācārins. LiP 2.18.57cd = SauP 54.77ab concludes: *vīryam agner yato bhasma vīryavān bhasmasaṃyutaḥ*; 'Since ash is the potency of Agni, one who is joined with ash becomes vigorous.' This passage in the *Līṅgapurāṇa* is closely related in context and indicates that the use of ash was prescribed for others than *yogins* as well. The commentary states that the ashes are consecrated with the Śiva-mantra (*śivamantrasaṃskṛta*), i.e., *oṃ namaḥ śivāya*.

- 23 A *yogin* should daily (*nityam*) observe the bath of the whole body, from the soles of the feet to the top of the head,¹²⁷ at the three junctures of the day; he will quickly attain union.
- 24 He who daily observes Agni's bath with his senses in check will rescue his lineage to the twenty-first generation [and] reach the highest state.¹²⁸
- 25 The ash-bath has countless more virtues than the water-bath; therefore, he should give up Varuṇa's bath and practice Agni's bath.¹²⁹
- 26 Whatever merit there is in all holy places, whatever fruit there is in all sacrifices, one gets that whole fruit from bathing in ash, without a doubt.
- 27 He who is burdened by a major sin, or by minor sins,¹³⁰ should have recourse to the ash-bath; [thus] he is freed from all sins.¹³¹

¹²⁷ Cf. ŚiUp 5.20: *grhasthas tryāyusaṃkārāḥ snānam kuryāt tripuṇḍrakaiḥ | yatīḥ sārvaṅgikam snānam āpādataḥ* [and] ||; 'A householder should perform the [ash-] bath by applying the triple lines while reciting the *tryāyusa* mantra and the syllable *om*. An ascetic [should perform] a bath of the whole body from the soles of the feet to the top of the head.' On the procedure of applying the *tripuṇḍra* with the *tryāyusa* mantra, see Kane II, p. 674. The verse from the *Śivopaniṣad*, and the ones cited in the previous note, introduce a Vedic element that is lacking in the present text.

¹²⁸ This verse is quoted by Kauṇḍinya in his commentary on *Pāśupatasūtra* 1.9, in the section on *ahimsā*, with a variant reading *uddhṛtya* instead of *uttīrya*. It is uncertain whether the *Śivadharmasāstra* is the original source for this quotation. See Bisschop & Griffiths 2003, 336, n. 109, for references to the *āgneya* bath in comparison to other kinds of baths. After this P¹/₂ adds: 'Cows are of pure lineage by themselves. Cow-dung is produced by them. Once it is cooked by the Śiva fire it is held to be pure ash.' This looks like an attempt to domesticate the tradition and align it with a more orthodox Brahmanical perspective.

¹²⁹ The commentary states that this only means that one should give up the thought that the water-bath is enough. One should not, however, give up the water-bath entirely, for it is needed for the removal of perfumes and unguents, as specified in verse 35: *vāruṇam utsṛjya śuddhena vāruṇam eva paryāptam iti buddhim utsṛjety arthaḥ | na tu vāruṇam utsṛjya gandhalepaviśuddhyartham nityam adbhīr upa-sṛśed iti | vāruṇasya snānasya vidhāsyamānatvāt* |; "Having given up Varuṇa's" means having given up the thought (*buddhi*) that the bath alone is sufficient for purification. But giving up Varuṇa's [bath] is not [what is meant], since Varuṇa's bath will be prescribed in verse 35cd: "for the purification in case of perfumes and unguents, let him wash himself with water."

¹³⁰ Most manuscripts refer to being burdened by all sins (*sarvapaṭakaiḥ*), but we follow the reading of N¹/₈s (with support from some other manuscripts).

¹³¹ For ash's power to release from the worst of sins, see, e.g., PBh ad PS 1.9: *madyam pitvā gurudarāṃś ca gatvā, steyam kṛtvā brahmahatyām ca kṛtvā |*

The ash-doctrine

- 28 There is no bath more purifying than the ash-bath, in which Śiva himself bathed, having taught it to the sages and gods.¹³²
- 29 Thenceforward Brahmā and the other [gods], and the sages, seeking Śiva,¹³³ practiced the ash-bath diligently at all the days of the moon's changes (*parvan*).
- 30 Therefore, the one who observes the fiery Śiva-bath is a Rudra in this very body, without a doubt.¹³⁴
- 31 One who is depraved or who is virtuous, or one who has no character; through adherence to the ash-doctrine he will be honoured like a prince.¹³⁵

bhasmoddhvasto bhasmarāśau śayāno, rudradhyāyī mucyate pātakebhyah |, 'Even if he has drunk wine, has slept with his teacher's wives, has stolen, and killed a Brahmin, the man who covers himself in ash, lies down on a pile of ash, and meditates upon Rudra is released from [these] sins.' See also Hara 2003, 260ff.

¹³² Or alternatively: "There is no bath more purifying than the ash-bath," having taught the sages and gods thus (*evam*), Śiva himself bathed in it (*yena*).¹³³ For *snāto yena śivaḥ svayam*, cf. AVPariś 40.4.2cd = 40.4.5ef *tena snānena snāmy aham yena snāto maheśvaraḥ*, 'In that bath do I bathe, in which Maheśvara is bathed.'

¹³³ The word *śiva* has a double meaning here, referring both to the god Śiva and to the quality of goodness. See SP IIB, 45–46, for episodes in the *Skanda-purāṇa* in which Śiva teaches the ash-bath to the gods.

¹³⁴ The notion of the existence of Rudras on earth is introduced in the opening chapter of the text and forms a core element of the Śivadharmas's teachings, *ye rcayanti sadā rudraṃ na te prakṛtimānuṣāḥ* | *rudralokāt paribhṛaṣṭās te rudrā nātra saṃśayaḥ* ||; 'Those who always worship Rudra are no ordinary men. They are Rudras who have come down from Rudraloka. There is no doubt about this.' (ŚiDhŚ 1.16). See Bisschop 2018b, 7–8, and Mirnig 2019.

¹³⁵ The intended meaning of *bhūtiśāsanasamyogāt* may be that Śiva resides in the ash-bath that he himself has taught. Note the significant switch in vocabulary from *bhasman* to *bhūti*, carrying with it the connotation of 'riches' and thus very apposite for the simile. For the identification of *bhūti* with various gods, see AVPariś 40.5.1: *bhūtiś tu piṅgalo babhrur bhūtir viṣṇuḥ sanātanaḥ* | *bhūtir brahmā mahendraś ca bhūtir devāḥ saha ṛṣibhiḥ* ||; 'Ash is Piṅgala, Babhru, ash is Viṣṇu, Sanātana, ash is Brahmā, Mahendra, ash are the gods together with the sages.' (Bisschop & Griffiths 2003, 336, with accompanying notes). The compound *bhūtiśāsanasamyuktaḥ* appears in ŚiP *Vidyeshvarasamhitā* 24.24b and 24.26b, no doubt under the influence of the Śivadharmas's usage of the term. The commentary on our text discusses two interpretations of *bhūtiśāsanā*: 1) the injunction of ashes, and 2) the injunction of the *rudrākṣa*-beads. The commentator advances the position that it refers to both: *bhūtiśāsanayuktaḥ bhūtir eva śāsanam iti kecid vadanti* | *anye tu śāsanāśabdena rudrākṣam āhuḥ* | *ubhayaḥ api śāsanatvaṃ śivājñāsi-dhatvād iti mantavyam* |; 'Adhering to the ash-precept: some say that ash alone is

- 32 When honour is given to a worthy recipient that amounts to honour of the doctrine;¹³⁶ therefore, one should honour the doctrine unhesitatingly, in accordance with Śiva's command.¹³⁷
- 33 By honouring Śiva's command, Śiva is worshiped directly; therefore, one should honour Śiva's ordinance without hesitation.
- 34 For one who upholds Īśvara's ash-doctrine, even as a guise,¹³⁸ will reach a state which one does not obtain even through hundreds of sacrifices.

On purity

- 35 Let him sip water according to the rule, rendered stainless (*nirlepa*) by Śiva's ash; for the purification in case of perfumes and unguents, let him wash himself with water.¹³⁹

the precept. Others refer to the *rudrākṣa*-beads with the word *sāsana*. One should consider that the precept entails both, in fact, since that is established by Śiva's command.'

¹³⁶ Some manuscripts have *tasya* ('His' ordinance) instead of *tat syāt*. The proper recipient is the topic of *Śivadharmottara* chapter four (*satpātraṇṇādhyaṇya*), which identifies the *śivayogin* as the best recipient, since he represents Śiva. ŚiDhŚ 12.55 identifies three categories of *śivapātra*: *śivayogī śivajñānī śivadharmarataś ca yaḥ | ity etat trividhaṃ jñeyaṃ śivapātrasya lakṣaṇam ||*; 'The Śiva-yogin, the Śiva-knower, and the one who delights in the Śivadharmā. This should be known as the threefold definition of the Śiva-recipient.' See also De Simini 2016a, 59–61.

¹³⁷ The underlying logic of this and the following verses is that by following Śiva's doctrine of bathing in ash Śiva himself is worshiped (33b). The different steps are as follows: *bhūtiśāsanaśaṃyoga* (31c) → *guṇavatpātrapūjā* (32a) → *sāsanaṇṇādhyaṇya* (32b) → *śivapūjā* (33b). The idea expressed in 32cd and 33cd is that by 'honouring' Śiva's command (i.e., by bathing in ashes) the ascetic who follows Śiva's command receives worship and as a consequence Śiva himself is worshiped. The reason for the ascetic to engage in this practice then is to function as a vehicle for the worship of Śiva. After this, several manuscripts add: 'That which is the sublime seed of Rudra's fire is declared to be ash. It burns all sorrows. That is why it is called ash.'

¹³⁸ Could this refer to the false ascetic? Even though his motives may be wrong, still, by following Śiva's command and bathing in ashes, the honour he receives is actually worship of Śiva, and so he gains the merit from that worship.

¹³⁹ Note the commentary's remark that sipping should be done according to one's own domestic tradition: *śivabhasmanā nirlepaḥ apāpo bhūtvā toyavidhinā svaghyoktācamanaṇṇādhyaṇya ity arthaḥ*; "Being stainless," i.e., having become sinless, "by Śiva's ash," one should sip [water] "in accordance with the water-rule," i.e., in the manner of sipping prescribed by one's own domestic ritual tradition.'

After this G^{Ki} adds seven verses (G₄₀ only the last five): 'Whatever evil one has committed in the past, up to one's death, or in another birth, that one burns away

- 36 One of bad disposition, even if he is free from perfumes and unguents,¹⁴⁰ is not purified; one becomes purified by the purification of one's disposition (*bhāva*); then one becomes one of pure disposition.
- 37 Someone with a bad disposition is not purified by a thousand pots of water, a hundred heaps of earth, even in a thousand years.¹⁴¹
- 38 One should practice cleanliness with a purified disposition; one should drink water that has been purified by [straining through] a cloth; one should set down one's foot purified by sight; one should speak words purified by truth.¹⁴²

Hairdress and shaving

- 39 One should wear the hair-tuft in a mass, or one should shave every fortnight; whatever merit there is in the rite of initiation¹⁴³ that same merit one obtains by shaving [every fortnight].
- 40 Either with matted hair, full tonsure, or a topknot—eating only almsfood, devoid of desires, observing silence, compassionate to all beings, an ascetic should go with a quieted mind.
- 41 He should seek alms like a bee [i.e., from many houses]; he should avoid food from just one [house]; almsfood is better than fasting; single food is the stain of householders.¹⁴⁴

with the ash-bath, just as fire burns fuel. Varuṇa's bath, Agni's bath, the Divine bath, Vāyu's bath and the Mental bath, [these] are the five types of bath prescribed for Brahmins for purification. Varuṇa's bath is [done] with water, Agni's is with ash, the Divine with rain accompanied by the sun, Vāyu's with the dust of cows; the Mental bath with meditation is prescribed for the *śivayogins*.' The Divine (*divya*) bath is also known as Aindra or Māhendra (Bisschop & Griffiths 2003, 336, fn. 109).

¹⁴⁰ I.e., even if he is *nirlepa* as defined in 35.

¹⁴¹ Compare the following verse quoted by PBh ad PS 1.9, p. 30, in the *bhāvaśauca* section: *mṛttikānām sahasreṇa jalakumbhaśatena ca | na śuddhyanti durātmāno pāpapa-hatacetasah ||*; 'Evil persons, their minds struck with sin, do not become pure by a thousand lumps of mud or by a hundred pots of water.'

¹⁴² This verse is modeled after MDh 6.45 (with many parallels, including Kauṇḍinya *ad Pāśupatasūtra* 1.9), but has been rewritten in such a way that it introduces the notion of *bhāvapūta*. This has a Pāśupata background; see the section on *bhāvaśauca* in Kauṇḍinya's commentary *ad Pāśupatasūtra* 1.9 and Hara 2002.

¹⁴³ The underlying idea must be connected to the shaving of the head that forms an intrinsic part of the *dikṣā* ceremony. Some manuscripts have *yajñānām*—or a related reading—instead of *dikṣāyām*, but this looks secondary.

¹⁴⁴ The meaning of the final line is that the *yogin* would incur the taint of home-dwellers by relying on a single household for sustenance.

The Śūdra's yoga

- 42 Free from all social contact, devoted to Śiva, even a Śūdra, if he gets shaven, may become a servant of a great *yogin* here.¹⁴⁵
- 43 He should always reside in a temple, together with his attendants, following the Śivadharmā,¹⁴⁶ occupied with tending the flower-garden, dedicated to the rites of the flower-garden.
- 44 Engaged in the three bathings and worship, covered by a loincloth at all times, he attains the state of union by means of the *yoga* of devotion to *yogins*.

Śiva's discipline

- 45 Those who are focused on meditation on Śiva, peaceful, and dedicated to the Śivadharmā—[practitioners of] all the disciplines (*āśrama*),¹⁴⁷ when devoted to Śiva—should be considered practitioners of Śiva's discipline (*śivāśrama*).

The great eightfold observance

- 46 The great eightfold observance,¹⁴⁸ spoken by the Lord, the best of all observances, should be practised by those aiming for Śiva. The law is accomplished in it.
- 47 Devotion to Śiva, constant forbearance, non-harm, calmness at all times, contentedness, truthfulness, not stealing, and chastity as the eighth.

Devotion to Śiva

- 48 Devotion to Śiva should always be carried out in act, thought, and word, by performing worship however one can, and likewise [devotion] to *śivayogins*.

¹⁴⁵ It is worth noting that although the text reaches out to a broader audience, the servant nature of the Śūdra remains in place.

¹⁴⁶ After 43ab, G^{Ki} adds: 'by offering food to *yogins* he obtains the state of union.'

¹⁴⁷ *Āśrama* appears to be used here with reference to a person.

¹⁴⁸ *Mahā-* either governs the whole compound or should be taken with *-vrata* alone. Is this an attempt to open up the meaning of *mahāvratā* to all Śiva-devotees? The eight parts involve some of the traditional *yamas* and *niyamas*, headed by Śiva-devotion. The list may have been influenced by the list of eight types of conduct of the *śiṣṭas*, found in several Purāṇas, for example GdP 1.213.5: *satyaṃ dānaṃ dayālobho vidyejyā pūjanaṃ damaḥ | aṣṭau tāni pavitrāṇi śiṣṭācārasya lakṣaṇam ||*. Variants of this verse, but with differences in the individual items listed, occur in BḍP 1.32.41cd–42ab, VāP 59.37, and MtP 145.38. Several of the definitions in the following section have a parallel in these Purāṇas.

- 49 And one should protect Śiva's devotees, no differently from one's own body, from danger, poverty, and disease, and please them.¹⁴⁹
- 50 What can men actually do for Śiva who is already complete? Whatever is done for Śiva's devotees is done for Śiva.
- 51 One should go the place where there are people (*janah*) devoted to Maheśvara, even if far away. One must strive to see them, for there Hara is present.¹⁵⁰
- 52 And if one obeys correctly the command of a devotee of Maheśvara, who delights in the worship of Śiva, one obtains the fruit of a horse sacrifice.
- 53 If one performs worship [of Śiva's devotee]¹⁵¹ correctly, listening fondly to stories of Śiva every day and being intent on Śiva every day, one will become a leader of [Śiva's] hosts.

Devotion to Śiva's devotees

- 54 One should offer worship devotedly to the devotees of Śiva who have come to the *śivāśrama*¹⁵² with a guest's welcome, a seat, a foot-bath, guest water, and food such as honey and curd (*madhuharka*).¹⁵³
- 55 One who greets [a Śaiva guest] with the words 'welcome!' and 'homage!' will be honoured in Agni's world for ten thousand years.¹⁵⁴

¹⁴⁹ Although not explicitly mentioned, the unstated subject of the verses in this section seems to be the king. He is responsible for looking after the well-being of Śiva's devotees in his kingdom.

¹⁵⁰ The verse has been reworked in *Kulārnavatantra* 9.95 (Īśvara speaking): *sudūram api gantavyam yatra māheśvaro janah | draṣṭavyam ca prayatnena tatra sannihito hy aham ||*.

¹⁵¹ We follow the interpretation of the commentary and take *śivabhakta* to be the object of *arcayitvā*.

¹⁵² Following the gloss of the commentary, we take *śivāśrama* to refer to the abode of Śiva as defined in verses 3–5. This abode of Śiva is a place of residence of Śiva's followers (Māheśvaras): *śivāśramam māheśvaravāsadeśam*, 'the *śivāśrama*, which is the dwelling-place of devotees of Maheśvara.' An alternative interpretation 'who have resorted to Śiva's discipline' is also possible.

¹⁵³ This list announces the different actions relating to the reception of guests, treated in detail in the following verses. The actions are dealt with according to the order of the guest reception; each action is connected to one deity, whose world one reaches.

¹⁵⁴ The notion of the guest as the equivalent of Agni is an old one. See, e.g., *Kāṭha Up* 1.7 *vaiśvānarahaḥ praviśaty atithir brāhmaṇo gṛhān | tasyaitāṃ śāntiṃ kurvanti hara vaivasvatodakam ||*; 'A Brahmin guest enters a house as the fire in

- 56 One who spontaneously gives a seat to a devotee of Śiva who has arrived will dwell in the city of [Indra] the city-smasher for twenty thousand years.
- 57 One who derives satisfaction from seeing a devotee of Śiva in his home will dwell in Kubera's city for thousands of crores of years.
- 58 If one devotedly washes the feet of a weary devotee of Śiva,¹⁵⁵ anointing his feet with ghee, one will be honoured in Viṣṇu's world.
- 59 One who with devotion offers guest water, preceded by water for the feet and for sipping, to a devotee of Śiva who has arrived will go to Sūrya's world.
- 60 If one correctly feeds a visiting Brahmin devotee of Śiva¹⁵⁶ with honey and curd (*madhuparka*) and so forth in proper sequence, one will be honoured in Śiva's world.

*Charity for all*¹⁵⁷

- 61 Massaging the body of a weary person, one attains Soma's world. By providing shelter, he gets a golden house in heaven.
- 62 If one gives very cool water, one will obtain all one's desires. By providing a lamp, one obtains the extrasensory power [that is] the eye of knowledge.¹⁵⁸

all men. Bring water, O Vaivasvata, that is how they appease him.' (tr. Olivelle 1998).

¹⁵⁵ We have corrected *sāntāya* to *śrāntāya*. Guests receiving welcoming offerings are often described as being 'wearied' from the road. Cf. e.g. ViDh 1.2: *tān āgatān sa rājarṣiḥ pādyaṅghyādibhir arcitān | sukhopaviṣṭān viśrāntān kṛtasampraśnasatkathān ||*. The *pāda* *sāntāya śivabhaktāya* occurs in *Niśvāsamūla* 8.15a (Goodall et al. 2015), but in an unrelated context (referring to the one to whom the *śivaśāsana* should be given).

¹⁵⁶ This is the only time that the guest is identified as a Brahmin. This is no doubt because food offering is intrinsically related to Brahmins. Cf. ŚiDhŚ 8.34cd: *śivabhaktaṃ dvijaṃ samyag bhojayitvā vidhānataḥ*; 10.37cd: *bhojayita dvijān aṣṭau śivabhaktān sadakṣiṇān*; and 12.57ab: *śivaṃ dvijaśreṣṭhaṃ yaḥ śrāddhādiṣu bhojayet*.

¹⁵⁷ From here the Śiva-devotee is no longer explicitly the subject, although he is presumably still implied.

¹⁵⁸ For a similar idea connecting the gift of a lamp to the attainment of the eye of knowledge, cf. TVK 2.173ab (attributed to the 'Brahmapurāṇa'): *tatra dīpapradānena jñānacakṣur atīndriyam*; and TVK 2.569ab: *tatra dīpapradānena jñānacakṣur bhaven naraḥ*.

- 63 By providing a soft bed, one becomes a lord of the lion throne [i.e., a king].¹⁵⁹ By giving water for the sake of bathing and cleansing, one will attain Varuṇa's world.
- 64 By fanning with a palm-leaf a man exhausted from the road¹⁶⁰ whose body is covered in beads of sweat, one will be honoured in Vāyu's world.
- 65 By doing whatever one can to care for someone suffering from hunger and thirst, who is exhausted, afflicted, dirty and sick, one is freed from all sins.
- 66 By diligently making the sick well (*śīva*) with medicines, etc., one will be honoured in Śiva's world for more than ten *koṭis* of *yugas*.¹⁶¹
- 67 Coming back eventually here [to this world], he reaches the farthest shore of all knowledge, will be beautiful, fortunate, resplendent, healthy,¹⁶² with many offspring, and happy.
- 68 If one reassures someone who comes for protection, frightened, hounded by enemies and robbers, by saying 'Fear not!' one will be honoured in Śiva's world.
- 69 If one does everything one can to rescue someone drowning in a sea of destitution, who is desperate and senseless, one will obtain all one's desires.
- 70 One should give food, to the best of one's ability, out of compassion for all beings, to those fallen from caste (*patita*), those who are cursed (*aśasta*), those of mixed caste (*saṃkīrṇa*), dogs, Caṇḍālas and other [low beings], and birds.¹⁶³

¹⁵⁹ After this, three of our manuscripts add: 'And by giving a bath with water, [one will obtain] good fortune and increase of one's intellect.'

¹⁶⁰ We have kept the reading *adhvāna-* at the beginning of the compound *adhvānaśramakarṣitam*. Although this form (an *a*-stem formation of *adhvan*) is not known from the dictionaries or any other source, the reading receives strong support from various manuscripts; the variant readings appear to be different attempts at correcting it.

¹⁶¹ After this, P₇₂ has two more verses: 'One who takes care in particular of a sick person who is a Śiva devotee, by granting support with medicines, he goes to Śiva's world for certain. He who makes him healthy with utmost effort, he will become a member of Śiva's world; his merit is endless.'

¹⁶² The reading *nīrujaḥ* is probably original. The *-a* stem may have led to the variant readings.

¹⁶³ The commentary explains that by giving food to the beings mentioned in the present verse Śiva is pleased because in his compassion he also includes them: *śivo hi svakāruṇyād akṛtārthān patitādān atisaṃyena parigrhṇātīti teṣāṃ pūjayāpi śivāḥ prīṇāty eva*; 'For since Śiva, because of his own compassion, utterly

- 71 Even the tiniest gift made out of compassion becomes imperishable. Therefore, what is given out of compassion for all beings is the best [gift].
- 72 By giving, in the absence [of anything else], grass, earth, water, leaves, fuel, or fruits to a guest, [people] go to heaven, free from debts,¹⁶⁴ or by means of kindness.

Kind speech

- 73 There is no stairway to heaven in this world like a kind word. Those who always have sweet speech enjoy happiness here and in the hereafter.
- 74 If one speaks speech flowing with nectar, cool as contact with sandalwood, not opposed to the law, one will attain imperishable happiness.
- 75 Enough of giving, o best of Brahmins!¹⁶⁵ Enough of sacrifice or recitation! This is your stairway to heaven: untainted, kind speech.
- 76 Getting up, going forward [to greet], accompanying [upon departure], [using] kind speech, looking [at the guest] before addressing [him]:¹⁶⁶ each of these is a cause of [reaching] heaven.
- 77 One should ask the guest, with devotion: ‘Have you arrived safely (*śivena*)?’¹⁶⁷ And at his departure one should say: ‘May your paths be favorable (*śiva*)!’

embraces those who have fallen from caste and the like—people who are failures (*akṛtārthān*)—he takes pleasure in their worship too.’ Cf. also ViP 3.11.57: *śvacanḍālavīhaṃgānām bhuvi dadyāt tato naraḥ | ye cānye patitāḥ kecid apātrā bhuvi mānavāḥ ||*; ‘A man should provide [food] on the ground for dogs, Caṇḍālas, birds, and other unworthy men on earth who have fallen from caste.’

¹⁶⁴ Difficulties with the spelling of *nirṇāḥ* as well as the absence of a proper subject may have led to the variant readings, including *nāryo 'pi* according to which ‘also women’ can reach heaven this way. The commentary follows this reading and states that women are not qualified to perform the dharma because of their lack of independence: *asvātantryena dharme 'nadhikṛtā api*; ‘even though they are not qualified to perform dharma on account of their lack of autonomy.’

¹⁶⁵ The vocative *vipreṇḍra* is noteworthy. Sanatkumāra is never addressed like this in the text; in fact vocatives referring to the dialogue between Nandikeśvara and Sanatkumāra are not used anywhere else in the text. This may be an indication that some of the verses in this section originally stem from another source.

¹⁶⁶ We take *pāda c* in the sense of *dṣṭīpūrvābhīhāṣaṇam*.

¹⁶⁷ The variant *cāyate svāgatam vadet*, ‘and when he has arrived he should welcome him,’ was probably intended to remove the problematic sandhi *śivena 'śi*, which may be due to versification of colloquial Sanskrit. Note the parallel between *pādas* ab and cd (arriving/departure).

- 78 ‘May everything for you always be favorable (*śiva*)!’ This benediction, accomplishing all aims, should always be pronounced in all affairs.
- 79 In all actions of respectful salutations, along with expressions of benediction and blessing, he should say: ‘May it be auspicious (*śiva*) in every respect!’¹⁶⁸

*Devotion to Śiva: conclusion*¹⁶⁹

- 80 The *śivāśramin* who performs auspicious conduct (*śivācāra*) such as this is freed from all sins and will be honoured in Śiva’s World.
- 81 That devotion towards devotees of Śiva which is performed by men devoted to him [Śiva], that devotion performed by [those] devotees always goes to Śiva [himself].

Forbearance

- 82 If one, though insulted or beaten, will not insult and will not strike [back], remaining composed, unchanged in his speech, etc.—this is the most flawless forbearance.¹⁷⁰
- 83 He who has crossed to the far shore of knowledge is the *tīrtha* of all *tīrthas*; those who bathe in the water of forbearance are a *tīrtha* even higher than the *tīrtha* of knowledge.¹⁷¹
- 84 Since good acts such as the *yoga* of knowledge (*jñānayoga*), austerity, mantra-repetition, sacrifice, and giving are done in vain by one who is angry, therefore one should avoid anger.

¹⁶⁸ The commentary explains that the phrase ‘*śivaṃ bhavatu*’ should also be spoken in response to the benedictions and blessings of others: *evamādiṣu karmasu paraiḥ kṛteṣu śivaṃ bhavatu yuṣmākaṃ iti brūyāt | pratibrūyād ity arthaḥ*; ‘When such acts are performed by others, he should say: “May it be auspicious (*śiva*) for you all!” In other words, he should say that in response.’

¹⁶⁹ Here ends the section on devotion to Śiva, the first item of the great eightfold observance, commenced at verse 48.

¹⁷⁰ There are several parallels for this definition. Cf., e.g., BḍP 1.32.49 ~ VāP 59.44 ~ MtP 145.45.

¹⁷¹ Cf. also ŚiUp 5.37: *prthivyaṃ yāni tīrthāni sarāṃsy āyatanāni ca | teṣu snātasya yat puṇyaṃ tat puṇyaṃ kṣāntivāriṇā ||*; ‘The merit which there is for one who has bathed in [all] the *tīrthas*, ponds and sacred places on earth, that merit [one obtains by bathing] with the water of forbearance.’

- 85 Unkind speech burns up the tender points, bones, breath, and heart, therefore no unkind [words] should be spoken, especially not by Śiva devotees.¹⁷²
- 86 Forbearance is giving, austerity, truth; forbearance is non-harm; forbearance is scriptural learning; forbearance is heaven and liberation both; by forbearance the world is borne.
- 87 He is a hero, pure and wise, he is an ascetic with his senses tamed, by whom the enemy ‘anger’ is quickly defeated with the sword of forbearance.
- 88 By means of the untainted waters of forbearance, whose coolness refreshes the people,¹⁷³ one obtains happiness here, and a good (*śiva*) state in the hereafter.

Non-harm

- 89 If one lives constantly in every way for the benefit and the good (*śiva*) of all beings as for oneself—this is proclaimed ‘non-harm.’¹⁷⁴
- 90 Whatever the fruit of all scriptures, the Vedas, and sacrifices, the merit of those who do not harm living beings is greater than that.
- 91 Even if one gave the whole threefold world filled with jewels and observed all ascetic practices that would not equal ‘non-harm.’
- 92 Non-harm alone is taught as the supreme law for those who are capable of it; for those who are incapable this law gives priority to giving, sacrifices, and so on.¹⁷⁵

¹⁷² Aside from causing pain to the addressee, the unkind word burns up the one who speaks it. See MBh 1.82.7 = 5.36.5 = 12.288.16: *ākrūṣyamāno nākrōṣen manyur eva titikṣataḥ | ākroṣṭāraṃ nirdahati sukṛtaṃ cāśya vindati ||*; ‘If one is provoked one should not get angry. It burns up the one who gets angry and the one who endures the anger acquires his good merit.’

¹⁷³ *loka-m-āhlādaśītalaiḥ* is a *bahuvrīhi* compound with a *sandhi*-breaking *-m*.

¹⁷⁴ Non-harm (*ahiṃsā*) is given an active meaning here, as becomes clear also from verse 93. Compare BḍP 155.44, defining ‘compassion’: *ātmavat sarvabhūteṣu yo hitāya śubhāya ca | vartate satataṃ hṛṣṭaḥ kriyā śreṣṭhā dayā smṛtā ||*; ‘If one constantly lives delighted for the benefit and well-being of all beings as for oneself—the supreme course of action is regarded as “compassion.”’ Variants of this verse are found in BḍP 1.32.48, LiP 1.8.12 and LiP 1.10.19cd–20ab. None of them, however, has *śivāya*.

¹⁷⁵ The first line refers specifically to *śivayogins*, who are able to live completely according to the principle of *ahiṃsā*. The second line makes the yogic ideal expressed in the first line accessible to the *śivagrhaśramins*, by including

- 93 We can see nothing higher than this in the entire tradition (*āgama*), since the gift of safety¹⁷⁶ is the highest, wonderful gift.
- 94 If one goes about with a quiet mind, providing safety to all beings, he will face no danger from any beings in this world.
- 95 They¹⁷⁷ who do not harm beings, whether stationary or moving, enjoy sublime peace, being devoid of the pain [caused by the suffering] of [other] beings.
- 96 The sinful, the very cruel, the lowest of men delight in sins; they will be cooked in hells until the dissolution of all beings.
- 97 The king who prevents the injury of living beings in his country, that king will revel in wealth for a long time, together with his country.
- 98 And at death, he will be honoured with great pleasures in Śiva's world together with his whole family for more than ten billion ages.

Calmness

- 99 He who, keeping all his senses in check, does not get involved in wrongdoing,¹⁷⁸ whether for his own sake or for the sake of others—they call him a 'peaceful one.'
- 100 He who has calmed all his sense faculties, who is always stainless as a moonbeam, he attains the highest place, being at peace, with a placid mind.

acts that they can undertake to make up for any potential lack in *ahiṃsā*, without devaluating the ideal. This principle of opening up the yogic ideals to all *śīva-śramins* can be seen at work throughout the text. The commentary appears to take it oppositely, although we fail to understand exactly what he intends with the second option: *śaktānāṃ hiṃsitaṃ kṣamānāṃ ahiṃsaiva paro dharmah | aśaktānāṃ hiṃsitaṃ samarthānāṃ dānayaññādidharmah* |; 'Non-harm alone is the supreme law for those who are capable, i.e., able to harm; for those who are incapable, i.e., unable to harm, this law consists of giving, sacrifices, and so on.'

¹⁷⁶ The principle of *ahiṃsā* is defined more specifically as *abhaya-dāna*. Cf. MBh 12.254.28: *tapobhir yajñadānaiś ca vākyaibḥ prajñāśritais tathā | prāpnoty abhaya-dānasya yad yat phalam ihāśnute* ||; 'Whatever fruit one obtains by austerities, sacrifices, gifts, wise advice, one obtains in this world by the gift of safety.'

¹⁷⁷ As in 11.90 above, there is a mismatch between the subject of the relative clause and the main clause (*ye ... sa*).

¹⁷⁸ Or 'what is not his business.'

Contentedness

- 101 Satisfaction with what happens to be at hand, with legitimate income from one's occupation, or with [whatever] wealth one finds, that is called 'contentedness.'¹⁷⁹
- 102 One does not cling to past or future matters in the present, [and] does not mull over what is past—this is what is called 'contentedness.'
- 103 He who fully embraces 'contentedness,' having abandoned the state of thirst, he has sacrificed with all sacrifices and he has reached the [supreme] state.
- 104 That happiness which belongs to those of a quieted mind who are furnished with the sovereignty of contentedness, how can Devas, Asuras, or men find that happiness, even in [their] dreams?

Truthfulness

- 105 If one does not conceal a matter one is asked about, whether it was experienced by oneself or witnessed with one's own eyes, but gives an account of things as they happened, this is the definition of 'truth.'¹⁸⁰
- 106 True, true, and once more true. The definition of truth is such that speech should be devoid of harm of others [and so] good (*śiva*).¹⁸¹

¹⁷⁹ The commentary's interpretation of this and the following verse is slightly different. See *ad loc.*

¹⁸⁰ After this, Ś₆₇ adds the following verse: 'This is called 'untruth'—truth is the opposite—if it has not been experienced by oneself, witnessed by oneself, or heard from a credible person.'

¹⁸¹ This calls to mind MDh 4.138: *satyaṃ brūyāt priyaṃ brūyān na brūyāt satyaṃ apriyaṃ | priyaṃ ca nāṇṭaṃ brūyād eṣa dharmah sanātanaḥ ||*; 'He should say what is true, and he should say what is pleasant; he should not say what is true but unpleasant, and he should not say what is pleasant but untrue—this is the eternal Law.' (tr. Olivelle 2005). The commentary makes the reasoning behind the present verse explicit, arguing that truth has to be devoid of harm of others because falsehood can be appropriate if telling the truth would involve killing a living creature: *yathābhūtārthakathane prāṇivadhapṛāptāv asatyasya sād hutvāt para-pīḍāvinirmuktam eva satyam ity āha*; 'In verse 106, he states that [speech is] truth only as long as it is devoid of harm of others, for untruth is good when giving an account of something as it really happened will result in the slaughter of a living creature.' In other words, the principle of *ahiṃsā* overrides that of *satya*.

- 107 In former times truth and a full myriad of horse sacrifices were weighed: truth was many times greater than a myriad of horse sacrifices.¹⁸²
- 108 Wisdom is established in truth; law is established in truth; purity is established in truth; everything is established in truth.¹⁸³

Not stealing

- 109 The definition of ‘not stealing’ is not taking other people’s possessions, whether they are being looked after by the owner or have been left by chance.¹⁸⁴
- 110 One who does not experience even a glimmer of greed for others’ possessions—whether in deed, in thought, or in word—satisfied, he reaches the Śiva-state.

Chastity

- 111 The definition of ‘chastity’ is not engaging in coitus, nor thinking about it, nor speaking about it, being in full control of all one’s faculties.¹⁸⁵
- 112 Purity is based on chastity; austerity is based on chastity; wisdom is based on chastity; forbearance is based on chastity. Those who stand by their chastity are constantly established in Śiva.¹⁸⁶

¹⁸² Cf. MBh 1.69.22 (and parallels): *aśvamedhasahasraṃ ca satyaṃ ca tulayā dhṛtam | aśvamedhasahasrād dhi satyam eva viśiṣyate ||*; ‘A thousand horse sacrifices and truth together were put on a weight: truth indeed excelled a thousand horse sacrifices.’

¹⁸³ This verse has many parallels with variations.

¹⁸⁴ The first case refers to goods actively guarded by the owner, the second case suggests a situation in which the owner has accidentally dropped something or unintentionally left it behind. This verse has a parallel in several Purāṇas, reading *saṃbhrame* (‘in haste’) instead of *saṃbhave*, a reading that is also attested in some of our manuscripts. Cf. BḍP 1.32.50 = MtP 145.46: *svāminā rakṣyamāṇānām utsṛṣṭānām ca saṃbhrame | parasvānām anādānām alobha iti kīrtiyate ||*. Another variant is found in VāP 59.45, which reads *mṛtsu ca* instead of *saṃbhrame*.

¹⁸⁵ For variants of this verse, cf. BḍP 1.32.51, VāP 59.46 and MtP 145.47.

¹⁸⁶ Cf. the quotation by Kauṇḍinya in PBh ad PS 1.9, p. 21: *brahmacārye sthītāṃ dhairyaṃ brahmacārye sthītāṃ tapaḥ | ye sthītā brahmacāryeṇa brāhmaṇā divi te sthītāḥ ||*. This has parallels in other sources, such as HV 35.38 and MtP 175.38. In accordance with the text’s teachings, the word *divi* has been changed to *śiva* and the specification of Brahmins has been left out in the *Śivadharmasāstra*.

- 113 The goal reached by one who is chaste for even one night cannot be attained by [ordinary] householders even with hundreds of sacrifices.
- 114 He who sits undisturbed in his mind, having abandoned [the thought of sex], oh, he is the best of ascetics, he is blessed, who does not go to his wife during her season on [special] occasion.¹⁸⁷
- 115 For if he goes to [his wife], except on the days of the moon's changes (*parvan*),¹⁸⁸ avoiding other men's wives, that person, the Śiva-householder, is to be known as the equal of a celibate.

Conclusion

- 116 Performing the rites for Śiva, the fire, the guest, and the teacher in all respects, he should be known as one who does not cause harm and as a Rudra going about on earth.¹⁸⁹

¹⁸⁷ To make *pāda* d metrical, *striyam ṛtau* should be read as *striyam ritau*. The text of the final two *pādas* is doubtful, showing much variation in the manuscripts. This reflects two different interpretations of *ṛtukāla*, referring either to the period of menstruation or to the period when a woman is fertile. The commentary reads *ratau*, taking it to mean that one should not approach one's wife out of passion. Our interpretation of *ṛtau* as referring to the woman's fertile period is based on the premise that there should be something special about the situation. Since not approaching a woman during menstruation is a very basic idea of *śauca* and in principle is prohibited to all householders there would not be much particularly praiseworthy about it. We take *sambhava* to refer to special ritual moments in time such as the *parvan* days mentioned in the next verse. In such a case the householder, foregoing his usual duty of having sex with his wife when she is fertile, is not condemned but instead praised as a true renouncer. A few manuscripts have the variant *sambhavaṃ*, which provides an object for *samutsṛjya* ('having abandoned intercourse') and as such is the easier reading. It is somewhat problematic, however, because a householder who completely ceases to procreate can hardly count as a householder at all. The present verse should be read together with the next verse, as is also suggested by a closely related passage in MDh 3.45: *ṛtukālābhigāmī syāt svadāranirataḥ sadā | parvavarjaṃ vrajēc 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.' (tr. Olivelle 2005). Note, however, that Manu rather stipulates *ṛtukālābhigāmī syāt*. In our text the same notion is expressed negatively from the perspective of the Śiva-householder as renouncer, a teaching characteristic of the entire chapter. Compare in this regard also verse 10 above.

¹⁸⁸ We have kept the manuscripts' reading *parvavarjyam*, against the expected regular expression *parvavarjaṃ*.

¹⁸⁹ Although the Śiva-householder has to engage in manifold activities, which might be thought of as involving harm to other creatures, he is in fact free from

- 117 A man who is always engaged in the ritual duties of Śiva, the fire, and the teacher, [whatever] actions he conceives in his mind succeed.
- 118 This is the glorious eight-branched tree of Law, sprouted from Śiva. One cannot give a full account of its ramification in [all] its smaller branches.¹⁹⁰

harm, like a *yogin*, by virtue of his devotion to Śiva. For the concept of Rudras on earth, which is central to the theology advanced by the Śivadharmā, see ŚiDhŚ 1.16: *ye 'rcayanti sadā rudraṃ na te prakṛtimānuṣāḥ | rudralokāt paribhraṣṭās te rudrā nātra saṃśayaḥ ||*; 'Those who always worship Rudra are no ordinary men. They are Rudras who have come down from Rudraloka. There is no doubt about this.' The Brahmanical system of Dharmaśāstra and the Pāśupata ascetic ideal of the *yogin* are collapsed here into the category of the *śivaghṛhāśramin*. He represents the true target audience of the Śivadharmā and is told that he can be a yogi-like householder, a veritable Rudra on earth.

¹⁹⁰ The eight branches refer to the eightfold Mahāvratā. The Śivadharmā is implicitly likened to the Vedic tradition through the reference to its *śākhās* and *upāśākhās*. After this verse there is a *śrutiphala* in the Southern manuscripts: 'He who would read the excellent chapter on conduct, with devotion to Śiva, will be honoured in Śivaloka together with 21 generations of his family.'

The Commentary

Introduction to the Commentary

1. The Manuscript

A commentary on the *Śivadharmasāstra* is preserved on a unique palm-leaf manuscript in the Oriental Research Institute and Manuscripts Library in Trivandrum under the title ‘Śivadharmā’ (No. 12763).¹⁹¹ This manuscript is written in Malayalam script. The commentary on the *Śivāśramādhyāya* covers fols 103^r–108^v. For further descriptive notes on the manuscript M₆₃^{Tr}, see p. 54. Each folio has six lines. The foliation is given in the middle of the left margin of the recto. There are two binding holes: one in the centre left and one in the centre right. The manuscript is beset by small damages but without much loss of text. The chapter colophon is marked with red and *pratikas* (only those starting of a verse) are marked by green ink.

The chapter colophons do not provide a name of the commentary. After the final chapter colophon, the manuscript only states ‘this has been completed’ (*samāptam idam*). The commentary is brief and written in a *pratika*-like manner.¹⁹² The manuscript is relatively free from scribal errors.

¹⁹¹ We are grateful to S.A.S. Sarma (Pondicherry) for providing us with photographs of the commentary and the root text of chapter eleven of this manuscript. See also Bisschop 2018, 195–200, for a first edition and translation of a portion of this commentary.

¹⁹² We use the term *pratika* in a loose sense, to indicate the brief quotation of words and/or phrases from the *mūla* text in general, not just to abbreviated quotations followed by *iti* signifying entire verses or syntactic units.

2. On the *pratīkas* of the Commentary

Unique *pratīkas*

In nine instances the commentary attests to a reading that is not found in any of the consulted sources. This suggests that the root text of the commentary was different from any of the ones attested in our sources, including, importantly, the root text preceding the commentary in the very same manuscript. The following unique readings are found in the commentary:

- *yogisthānam* for *yogasthānam* (44d)
- *śivāśrama prayojanāḥ* for *śivadharmaparāyaṇāḥ* (45b)¹⁹³
- *pūjām* for *ājñām* (52c)¹⁹⁴
- *sa pūjayet* for *prapūjayet* (54b)
- *mukhavāsanam* for *svakam āsanam* (56b)
- *kim iṣṭam* for *āgatam* (77a)
- *svastimaṅgalayor vādane* for *svastimaṅgalavācakaiḥ* (79b)¹⁹⁵
- *ātmārtham vā parārtham vā* for *yas tu svārtham parārtham vā* (99a)
- *paravavarjam* for *paravavarjyam* (115a)

Pratīkas Found in M₆₃^{Tr} and Other South Indian Manuscripts

The above instances indicate that the commentary is not based on the root text—namely M₆₃^{Tr}—which has been transmitted in the same bundle of manuscripts that transmits the commentary. There are, on the other hand, three instances where a *pratīka* is attested in M₆₃^{Tr} and supported by one more South Indian manuscript. Two *pratīkas* are found in M₆₃^{Tr} and P₇₂^{Tr}: *vṛttinyāyāgatena* (101b) and *bhavadu te*¹⁹⁶ (78a), and one *pratīka* is shared between M₆₃^{Tr} and G^{Ki}: *yathākālopapannena* (101a). Furthermore, one *pratīka* is found in M₆₃^{Tr} along with two other South Indian manuscripts (G^{Ki} and G₄₀^{Lac}): *pakṣe*¹⁹⁷ (39b).

Pratīkas Found in Other South Indian Manuscripts

Although the commentary thus seems to be based on a source different from the ones we have been able to consult, the *pratīkas* largely conform to the readings of the South Indian transmission

¹⁹³ Here we assume that the reading has been slightly modified in its cited form by the commentator (*śivāśramatvaprayojanam*).

¹⁹⁴ M₆₃^{Tr} has a synonym, *arcām*.

¹⁹⁵ Unmetrical. G^{Ki}, M₆₃^{Tr}, and *Bhaviṣyapurāṇa* 1.171.43d have a closely related reading, which is probably intended: *svastimaṅgalavādane*.

¹⁹⁶ Note that the commentary reverse the order of *bhavadu* and *te*.

¹⁹⁷ The adopted reading is *pakṣād*.

of the text. In the following two cases, the *pratiikas* quoted by the commentary are found only in G^{Ki} : *bhāṇḍagūḍhakam* (after 4d) and *jñānapāragam* (83b). Furthermore, the following is a *pratīka* found only in G^{Ki} and G_{40}^{Lac} : *sāntilakṣaṇam* (99d). There is also an instance where the quoted *pratīka* is shared by two South Indian manuscripts (G^{Ki} , M_{63}^{Tr}) as well as one Nepalese manuscript (N_{77}^{Ko}): *ratau* (114d).

In another case, the *pratīka* is found in one South Indian manuscript (G^{Ki}) and three Nepalese sources (N_{82}^K , N_{57}^P , and E^N): *nāryyo'pi* (72c). Furthermore, another *pratīka* is found in two South Indian sources (G^{Ki} and P_{72}^T) and in the Kashmiri manuscript ($\dot{S}_{87}^S$): *mokṣaḥ satye pratiṣṭhitaḥ* (108d). The commentary furthermore provides two *pratīkas* that are not found in any of the South Indian sources, but which occur in two Nepalese sources (N_{28}^K and N_{12a}^K): *gūhate* (105b). Similarly, the following *pratīka* only features in one Nepalese source (N_{45}^C): *śivakathābhaktaḥ* (53a).

3. Editorial Policies for the Commentary

The critically edited text is presented as the running text. The apparatus is divided into two registers. On pages that display both registers, the upper register records testimonia and notes while the bottom register reports the variants found in the manuscript. Each entry begins with a line number in boldface (e.g. **21**). Then follows the reading adopted in the main text, followed by a lemma sign (|) and the source of the adopted reading. A semicolon separates the adopted reading (to its left) from the variants (to its right). Any siglum that is followed by superscript *ac* indicates the reading of a source before correction (=ante correctionem) and a siglum followed by superscript *pc* indicates the reading of a source after correction (=post correctionem).

The title of the commentary and everything supplied between double square brackets is from the editors. The verse numbers of the verses that are commented upon in the commentary are given between double square brackets; the beginning and end is also indicated by double square brackets. Similarly, line numbers of the manuscript are given in double square brackets. The *pratīkas* of the root text are marked in bold. Application of *sandhi* rules are silently standardised here. In general we follow the placement of the *daṇḍas* by the manuscript, but we have occasionally placed them according to our own understanding as well.

4. A Note on the Translation

In order to make the commentary accessible to a broader readership, we have included a running English translation of it. In translating

the text, we have adopted a policy of putting all words quoted from the *mūla* in bold, using quotation marks only around those words and phrases for which the commentary explicitly addresses the phrasing or grammar; or when the words *ity arthaḥ* call attention to the expression being explained, or when a longer passage is quoted and explained in the subsequent discussion. Where *pratīkas* are woven into the paraphrase, expanded with unmarked glosses, we have refrained from using quotation marks in order not to clutter up the page needlessly. Furthermore, it should be noted that we have not translated *pratīkas* that consist only of the first word(s) of the stanza and that are quoted only to identify the stanza, and not to explain the words themselves. Such *pratīkas* are equivalent to saying ‘Verse 1,’ etc., given that the Sanskrit tradition does not rely on numbering.

शिवधर्मशास्त्रटीका ॥

[उपोद्घातः]

[103^v3] ओं । अथ शिवधर्माधिकारिणः तेषामाचाराश्चैकादश-
द्वादशाभ्यामध्यायाभ्यामभिधीयन्ते ।

5

[1-2]

तत्राधिका [4] रिणस्तावदाह सर्वेषामिति द्वयेन ।

[3-5]

अथ तेषामाचारान्वक्तुमाश्रमनिर्माणप्रकारमाह स्वाश्रमादिति
त्रिभिः । स्वाश्रमादुत्तरे प्रदेश इति शेषः । आग्नयेयामित्या [5] दि-
10 षु तु दिशीति । ईश्वरालयं पूजास्थानमित्यर्थः । भाण्डगूढकं
भाण्डागारमिति यावत् । अथाचारेषु प्रधानभूतं शिवार्चनं विहितमे-
वानुवदति त्रिसन्ध्यमिति ।

[6]

तत्प्राधान्यं दर्शयति असंपूज्ये [6] ति ।

15

10 The verse referred to by the *pratīka* भाण्डगूढकं is attested in G^{Ki} after the fourth verse.

4 °मभिधीयन्ते] *em.*; मभिधीयते M_s 8 वक्तुमाश्रम°] M_s^{pc}; वक्तुमाह श्र-
म° M_s^{ac} 11 °गारमिति] *em.*; °कारमिति M_s • अथाचारेषु] *em.*;
अथाचारेषु M_s

[7a-8b]

कायिकार्चनायोग्यदशायां कर्तव्यमाह कार्येति सार्धेन ।

[8c-9]

योगिनः पूजाप्रकारमाह मनसेति सार्धेन ।

20

[10-14]

गृहस्थस्याचाराणां [103^r1] ह शिवेति पञ्चभिः । तदर्धेन वित्तार्धेनेत्यर्थः । हिशब्देन प्रसिद्धिमवद्योतयति ।

[15]

ब्रह्मचारिण आचाराणाह यः शिवेति । भौतिकः उपकुर्वाण इति यावत् ।

25

[16]

वानप्रस्थस्याह सर्वेति ।

[17]

प्रव्रजित [2] स्याह निवृत्त इति ।

30

[18]

साधारणान्धर्मानाह रुद्राक्षेति ।

[19-30]

रुद्राक्षादिधारणफलान्याह हस्त इति द्वादशभिः । रुद्राग्नेः शिवमन्त्रसंस्कृतस्याग्नेः यत्परं वीर्यम् । अग्नेर्हि बहुनि वीर्याणि का [3] र्याण्यङ्गारादीनि । तेषु यत्परमं वीर्यं तद्भस्म परिकीर्तितम् । योगी भस्मना सर्वांगिकं स्नानमाचरेत् । आग्नेयस्नानं भस्मस्नानमित्यर्थः । वारुणमुत्सृज्य शुद्धेन वारु [4] णमेव पर्याप्तमिति बुद्धिमुत्सृज्येत्यर्थः । न तु वारुणमुत्सृज्य गन्धलेपविशुद्ध्यर्थं नित्यमद्भिरुपस्पृ-

35

25 भौतिकः] *em.*; भौतिकः *M_s* 28 सर्वेति] *conj.*; *om.* *M_s^{pc}*; य इति *M_s^{ac}* 32 साधारणान्ध°] *em.*; साधारणाद्धन्ध° *M_s* 35 परं वीर्यं] *M_s^{pc}*; *om.* *M_s^{ac}* • अग्नेर्हि] *em.*; अग्नेही *M_s*

40 शोदिति वारुणस्य स्नानस्य विधास्यमानत्वात् । सर्वपर्वसु स[5]र्वेषु
चोदितेषु कालेष्विति यावत् ।

[31-34]

भूतिशासनयुक्तानां पूज्यत्वमाह दुःशील इति चतुर्भिः । भूति-
शासनयुक्तः । भूतिरेव शासनमिति केचिद्वदन्ति । अन्ये तु शासन-
45 श[6]ब्देन रुद्राक्षमाहुः । उभयोरपि शासनत्वं शिवाज्ञासिद्धत्वादिति
मन्तव्यम् । राजपुत्रवत्पूज्यः । अत्र राजस्थानीयः शिवः राजपुत्र-
स्थानीयो भूतिशासनसंयुक्तः ।

[35]

अथ भस्मधा[104^v1]रणानन्तरमाचमनं विदधाति आचामे-
50 दिति । शिवभस्मना निर्लेपः अपापो भूत्वा तोयविधिना स्वगृह्यो-
क्ताचमनप्रकारेणाचामेदित्यर्थः । वारुणस्नानं विधत्ते । उपस्पृशेत्स्ना-
यादि[2]त्यर्थः ।

[36-38]

अन्तःकरणशुद्धिरपि कर्तव्येत्याह गन्धलेपेति त्रिभिः । भावस्य
55 मनसः शुद्धिः परद्रव्यपरदारयोरचिन्तनम् ।

[39]

पूर्वं शिवभक्तस्य जटा विहिता । इदानीं जटाकलापधारणं व-
प[3]नं वा कर्तव्यमित्याह जटेति । पक्षे पक्षे पक्ष इति विप्सालोपो
द्रष्टव्यः ।

60 [40-41]

पुनरपि प्रव्रजितस्य धर्मान्तराणि विदधाति जटीति द्वयेन ।

[42-44]

अथ शूद्रस्य शिवपरस्य धर्मानाह य[4] इति त्रिभिः । सगणः
सपरिकर इत्यर्थः । पुष्पारामैककर्मात्मा पुष्पारामविषय एकस्मिन्क-

40 गन्धलेपविशुद्ध्यर्थं नित्यमङ्गिरुपस्पृशेद् is 35cd, but the word order of नित्यम्
and अङ्गिः is reversed.

59 G^{Ki} , M_{63}^{Tr} and G_{40}^{Lac} , have पक्षे instead of पक्षाद् in 39b.

र्मण्यात्मा मनो यस्य स तथोक्तः । पुष्पवाटीक्रियापरः । पुष्पवाटी 65
पुष्पभूमिः [5] पुष्पफलकेति यावत् । तस्यां या क्रिया मालाक-
रणादिका तत्परः सर्वत्र भवेदिति पदं संबन्धनीयम् । योगिस्थानं
योगिनां प्राप्यं स्थानमित्यर्थः ।

[45]

अथ चतुर्णां [6] माश्रमिणां धर्ममाह शिवेति । सर्व एव ब्र- 70
ह्मचार्याद्याश्रमाः शिवध्यानादिना संपन्ना भवेयुः । अतः सामा-
न्यतः सिद्धोष्वाश्रमेषु शिवाश्रमाणामन्वयव्यतिरेकाभ्यां शिवधर्मा
ज्ञे [104^r 1] याः । शिवाश्रमत्वप्रयोजनं शिवधर्मानुष्ठानमित्यर्थः ।

[46]

अथ शिवाश्रमिणां चतुर्णामेव वर्णानां नित्यधार्याणि व्रतान्याह 75
महाव्रतेति ।

[47]

व्रतान्येवाह शिवे भक्तिरिति ।

[48]

शिवभक्तिं विवृणोति यथे [2] ति ।

80

[49-52]

शिवयोगिविषयां पूजां प्रपञ्चयति स्वदेहादिति त्रयस्त्रिंशद्भिः ।
माहेश्वरस्य महेश्वरेण देवतया तद्वद्भक्तस्य तस्मिन्नेव महेश्वरे स्नेहवतः
शिवार्चनपरस्य तदर्चन [3] परस्य पूजां कृत्वा अश्वमेधफलमश्वमेध-
जन्यपुण्यसमं पुण्यं लभेत् लभेत ।

85

67 The root text (44d) reads योगस्थानम् instead of योगिस्थानम् .

73 The following gloss suggests that, most likely at 45b, the commentary was based on the reading शिवाश्रमप्रयोजनाः ।

85 पूजा is not attested in any of our sources. M_{63}^{Tr} and P_{72}^T , however, have the synonymous अर्चा at 52a.

83 °त्रिंशद्भिः] *em.*; °त्रिंशत्भि M_s 84 परस्य] *em.*; पस्य M_s

[53]

तादृशस्य पुण्यविपाकमाह नित्यमिति । शिवकथाभक्तः शिव-
परायणश्च पूर्वोक्तविशेषणं [4] भक्तं यथान्यायमर्चयित्वाश्वमेधसमेन
90 पुण्येन गाणपत्यमाप्नुयात् ।

[54- 56]

शिवाश्रमगतान् शिवाश्रमं माहेश्वरवासदेशं गतान् प्राप्तान् शि-
वभक्तान् स माहेश्वरः स्वागता [5] दिभिः पूजयेत् । तस्य फलान्यु-
च्यन्ते । यथा । यः स्वागतमित्यादिना । नमस्काराभिवादनयोरुप-
95 संग्रहणानुपसंग्रहणकृतो भेदोऽवगन्तव्यः ।

[57-72]

प्राप्ताय शिवभक्ताय तुष्टिं [6] व्रजतीत्यत्र रुच्यर्थानां प्रीयमाण
इति संप्रदानविधानाच्चतुर्थी द्रष्टव्या । मुखवासनमास्यशोधकं गन्धद्र-
व्यम् । हाहाभूतं कष्टां दशामापन्नः इत्यर्थः । पतितः द्विजातिकर्मा-
100 यो [105^v1] ग्यः । अशस्तः अप्रशस्तः । संकीर्णः पतितसंसर्गी । शिव-
योगिपूजाप्रकरणे पतितादीनामुपादानं तेषां शिवपरिग्रहातिशयात् ।
शिवो हि स्वकारुण्यादकृतार्थान् पतितादीनति [2] शयेन परिगृह्णा-
तीति तेषां पूजयापि शिवः प्रीणात्येव । अतः शिवप्रीत्यर्थमन्त्रेन
पतितादयोऽपि पूजनीयाः । आगताय शिवभक्ताय तृणान्यपि दत्त्वा
105 नाय्योऽपि अस्वातन्त्र्येण [3] धर्मेऽनधिकृता अपि स्वर्गं यान्ति ।

89 शिवकथाभक्तः is the reading of N₄₅^C at 53a.

90 गाणपत्यमाप्नुयात् is attested in N₇₇^K S₆₇^S G^{Ki} and M₆₃^{Tr} at 53d.

93 The commentary seems to be based on a root text स पूजयेत् in 54b instead of प्रपूजयेत् .

97 रुच्यर्थानां प्रीयमाणः Aṣṭādhyāyī 1.4.33.

99 मुखवासनम् seems to be a *pratīka*, which is not attested in any of our sources at 56b.

105 नाय्योऽपि (72c) instead of निर्ऋणाः is the reading of: N₈₂^K N₅₇^P G^{Ki} E^N .

93 माहेश्वरः] *em.*; माहेश्वर M_s 94 यः स्वागत°] *em.*; यथा । स्वागत°
M_s 100 °योग्यः] M_s^{pc}; °योश्यः M_s^{ac} 102 °कृतार्थान्] *em.*; °कृतार्थात्
M_s 103 प्रीत्यर्थम°] *em.*; °प्रीत्यर्थः म° M_s 104 आगताय] *em.*; आग
= य M_s

किं पुनरधिकारिण इत्यभिप्रायः । तृणादीनामप्यसन्निधौ प्रियेण प्रियवचनेनापि स्वर्गं यान्ति ।

[73-79]

प्रियवचनानुभावमेवाह न हीदृगिति । [4] अमलं धर्माविरोधी-
त्यर्थः । आगतं शिवभक्तं दृष्ट्वा संपृच्छेत् । किमिष्टमिति संपृच्छेदित्य- 110
र्थः । आयान्तं किं स्वागतमिति वदेत् । तस्य गमनेऽपि पन्थानः सन्तु
ते शिवा इत्ये [5] वं वक्तव्यं माहेश्वरेण । अशेषार्थप्रसाधकमशेषपुरु-
षार्थसाधकम् । शिवं पुण्यं ते भवत्विति सर्वदैवमाशीर्वादं कुर्यात् । न-
मस्काराभिवादिषु नमस्काराभि [6] वादयोर्व्यक्तिबहुलाद् बहुवचनम् ।
तेषु स्वस्तिमङ्गलयोर्वादाने च । एवमादिषु कर्मसु परैः कृतेषु शिवं 115
भवतु युष्माकमिति ब्रूयात् । प्रतिब्रूयादित्यर्थः ।

[80]

उपसंहरति एवमि [105^r1] ति ।

[81]

अधिरोहितमन्यत् । न, अन्यदुपक्रान्तः अन्यदापतितः । प्रथमं हि 120
शिवे भक्तिर्वक्तुमुपक्रान्ता पश्चात्तु शिवभक्ते भक्तिरुक्तेति नैष दोषः ।
शिवस्य परिपूर्णस्येत्यनेन वचनेन दत्तोत्तरत्वा [2] त् । तमेव वचना-
र्थं विरोधपरिहाराय पुनः स्मारयति शिवेति ।

[82]

अथ क्षान्तिं विवृणोति आकुष्ट इति सप्तभिः । वाचा अपोदितः 125

111 किमिष्टम् is not attested in any of our sources for 77ab.

113 ते is the reading of M₆₃^{Tr} and P₇₂^T (78a).

115 स्वस्तिमङ्गलवादने is the reading of *Bhaviṣyapurāṇa* 1.171.43d. None of our sources have this reading at 79b.

122 Cf. 50a: शिवस्य परिपूर्णस्य.

106 धिकारण] *em.*; धिकारण M_s 112 वक्तव्यं] *em.*; वक्तव्य M_s 114 °ब-
हुलाद्] *em.*; °बहुला $\simeq$ M_s 115 एवमादिषु] *em.*; एवमेदिषु M_s 120 °म-
न्यत्] *em.*; ° $\simeq$ तन्यत् M_s 123 परिहाराय] *em.*; परिहारय M_s 123 पु-
नः] *em.*; पुन M_s 125 आकुष्ट] *em.*; आकुष्टा M_s

ताडितो वा परैः स्वयं वागादिविकाररहितः । अत [3] एव स्वस्थः
पूर्ववदतो भूत्वा यत्प्रति नाक्रोशयेन्न ताडयेद्वा यदनाक्रोशनमताडनं
वेत्यर्थः । एषा सुनिर्मला शुद्धा क्षान्तिः ।

[83]

130 क्षान्तेरनुभावमाह सर्वेषामि [4] त्यादिना । सर्वेषां तीर्थानां गङ्गा-
दीनां ज्ञानपारगं तीर्थं शोधकमित्यर्थः । तस्मादपि परतीर्थम् । किं-
यम् । पूर्णं क्षान्तिवारिणा । वारिस्थानीयया क्षान्त्या यः पू [5] णः
इत्यर्थः ।

[84]

135 क्षान्तिप्रतियोगिनं क्रोधं निषेधति ज्ञानमिति ।

[85]

क्रोधकार्यम् अप्रियमप्रियवचनं निषेधति ममेति । मर्मास्थिप्रा-
णहृदयमिति प्राण्यङ्गत्वादेकवद्वा [6] वः ।

[86]

140 क्षमैव दानादीनि । दानादिभिः कृतैर्यत्पुण्यं तत्सर्वं क्षमयैव सि-
द्ध्यतीत्यर्थः । क्षमा स्वर्गश्च मोक्षश्च । स्वर्गमोक्षाभ्यां यत्सुखं भवति
तत्क्षान्तियुक्तस्येदानीमेव सिद्ध्यतीत्य [106^v1] र्थः । क्षमयैतज्जगद्धृ-
तम् । जगद्विधारिकायाः शिवशक्तेः ।

145 [87-88]

131 Cf. the reading of G^{Ki} : ज्ञानपारगम् at 83b.

138 प्राण्यङ्गत्वादेकवद्वावः is based on Aṣṭādhyāyī 2.4.2: द्वन्द्वश्च प्राणितूर्यसेना-
ज्ञानाम् .

143 क्षमयैतज्जगद्धृतम् is the reading of M_{63}^{Tr} at 86d.

126 परैः] *em.*; परै M_s • वागादि°] *em.*; रागादि° M_s 127 पूर्ववदतो]
em.; पूर्ववदतो M_s • नाक्रोशयेन्न] *em.*; नाक्रोशयेन्न M_s 132 किंमयम्] *em.*;
किमयम् M_s 135 °योगिनं] *em.*; °योगनं M_s 140 दानादीनि] *em.*; ॐ
नादीनि M_s • पुण्यं] *em.*; पुण्य M_s 141 मोक्षश्च] M_s^{pc} ; मेक्षश्च M_s^{ac}

क्षमारूपत्वात् येन पुरुषेण क्षान्तिशस्त्रेण क्रोधं कुर्वन् निर्जितः
स शूरः । स एव सात्त्विकादिर्मन्तव्यः ।

[89-98]

अथाहिंसां प्रपञ्चयति आत्मव [2] दिति दशभिः । हिताय उद-
केऽप्यनुकूलाय शिवाय तदात्वे प्रियाय च फलाय यद्वर्तते यद्वर्तनं 150
सा अहिंसा । सर्वशास्त्रैः ज्ञातैः वेदैः अधीतैः यज्ञैश्च कृ [3] तैः यत्फ-
लं यत्पुण्यं यः तु भूतानि न हिंसति तस्य पुण्यं ततः पूर्वस्मादधिकं
भवेत् । शक्तानां हिंसितुं क्षमाणां अहिंसैव परो धर्मः । अशक्तानां
हिंसितुम् [4] समर्थानां दानयज्ञादिधर्मः । पापाः पापिष्ठाः हिंसाल-
क्षणपापशीलाः क्रूरा अपि नराधमाः पापे रमन्ति रमन्ते । अपिश- 155
ब्देन क्रूराणां प्रत्यासन्ननरकपा [5] तानां रतिर्न कर्तव्येति सूचयति ।
ते यावन्नरकेषु सर्वेषु नरकेषु आभूतसंज्ञवं पच्यन्ते । प्रसङ्गादाज्ञया
स्वदेशे हिंसानिषेधः कर्तव्य इत्याह [6] स्वदेश इत्यादिना ।

[99-100]

अथ शमं विवृणोति आत्मार्थमिति द्वयेन । आत्मार्थं वा परार्थं 160
वा यान्यकार्याणि प्रतिषिद्धानि क्रियन्ते तेभ्यो यन्निवर्तनम् । एवमु-
क्ते शास्त्राविरु [106'1] द्वेषु विषयेष्विन्द्रियवशवर्णनप्राप्तावाह — संय-
तेन्द्रियवृत्तित्वमिति । अतश्च संयतेन्द्रियवृत्तित्वमेव शान्तिलक्षणम् ।

146 क्षान्तिशस्त्रेण is the reading of $N_{82}^K N_{45}^C G^{Ki} G_{40}^L$ and P_{72}^T at 87c.

152 यज्ञैः ... The instrumental ending is also found in N_{28}^K and P_{72}^T at 90b.

152 यो न हिंसति is the reading of G^{Ki} and M_{63}^{Tr} at 90c.

153 The commentary seems to be based on the reading अहिंसैव. None of our sources have this reading at 92a.

155 क्रूरा अपि नराधमाः appears to be a variant of 96b.

155 पापे is the reading of N_{77}^{Ko} and G^{Ki} at 96a.

161 आत्मार्थं वा परार्थं वा is not attested in any witness of the root text at 99a.

163 शान्तिलक्षणम् is the reading of G^{Ki} and P_{72}^T (at 99d) instead of शान्त-

146 निर्जितः] M_s^{pc} ; निश्चितः M_s^{ac} 149 हिताय] *em.*; हि $\simeq \simeq M_s$

153 अहिंसैव] *em.*; हिंसैव M_s 156 कर्तव्येति] *em.*; कर्तुव्येति M_s

157 पच्यन्ते] *em.*; पच्यते M_s 158 स्वदेशे] *em.*; स्वदेश M_s

[101-104]

165 सन्तोषं प्रपञ्चयति यथाकालेति चतुर्भिः । यथाकालोपप [2] न्नेन
यस्य क्षेत्रादेर्यं पुरुषं प्रति य आगमनकालः तं कालमनतिक्रम्य तं
प्रत्युपपन्नेन कीदृशेन वृत्तिन्यायागतेन यस्य ब्राह्मणादेर्या वृत्तिन्यायः
प्रतिग्रहादिः तेन न्या [3] येनागतेन क्षेत्रादिना यत्सस्याद्यर्थजातमु-
त्पन्नं उत्पादितं तेन यस्तोषः स सन्तोषः । यथाकालोपपन्नेनेति
170 पदस्यार्थं विवृणोति अतीतेति । अतीताना [4] गतार्थेषु अतीतेष्वना-
गतेषु चार्थेषु क्षेत्रादिषु स्वकालपरिपाकवशेनैनं प्रति वर्तमानेषु सत्सु
यद्वर्तते यद्वर्तनं तेष्वेव कालान्तरवशेनान [5] तीतेषु सत्सु यत्तान्
नानुस्मरति यदननुस्मरणं अयं सन्तोषः । तृष्णापदं तृष्णास्थानमि-
त्यर्थः ।

175 [105-108]

अथ सत्यं विवृणोति स्वानुभूतमिति चतुर्भिः । स्वानुभूतं स्वे-
नेन्द्रि [6] यैरनुभूतम् । इन्द्रियान्तरैरनुभूताच्चक्षुषा दृष्टस्य स्फुटत्वात्
तद्भेदेन व्यपदिशति स्वदृष्टमिति । एवंभूतमर्थं परैः पृष्टं यन्न गूहते
यदगूहनम्, अगूहनस्वरूपमुपादत्ते य [107¹] थाभूतार्थकथनमितीति
180 एतत्सत्यलक्षणम् । यथाभूतार्थकथने प्राणिवधप्राप्तावसत्यस्य साधु-
त्वात् परपीडाविनिर्मुक्तमेव सत्यमित्याह सत्यमिति । सत्यं सत्यं
पुनस्सत्यमि [2] ति वक्ष्यमाणे ऽर्थे शपथं करोति । कोऽसावर्थः ।
परपीडाविनिर्मुक्तम् । अत एव शिवं यद्वचनं एतावत्सत्यलक्षणं स्या-

लक्षणम्.

165 यथाकालोपपन्नेन is the reading of M_{63}^{Tr} at 101a. G^{Ki} appears to have the same reading as M_{63}^{Tr} .

167 वृत्तिन्यायागतेन is the reading of N_3 and P_{72}^{Tpc} at 101b.

179 गूहते is the reading of N_{28}^K and N_3 at 105b.

165 सन्तोषं] *em.*; सान्तोषं M_s 172 °वशेनानतीतेषु] *em.*; °वशेनातीते-
षु M_s 173 यदननु°] M_s^{pc} ; यमनुनु° M_s^{ac} 176 चतुर्भिः] *em.*; चतुर्भि
 M_s 177 इन्द्रियान्तरै°] *em.*; इन्द्रि °न्तर M_s 180 प्राणिवध°] *conj.*;
प्राणिवर्णिवध° M_s^{pc} ; प्राणिवर्णावध° M_s^{ac} 181 °आह] M_s^{pc} ; आहु M_s^{ac}
183 वचनं] *em.*; वचन M_s

दिति । सत्यस्यानुभावाय देवसभायां वृत्त[3]मितिहासं दर्शयति
अश्वमेधेति । [[बहुवचन]]विवक्षित एकवचनं पदम् । ज्ञानानि शौ- 185
चानि च सत्ये प्रतिष्ठितानि । तैर्यत्पुण्यं तत्सत्येनैव सिद्ध्यतीत्यर्थः ।
धर्मश्च सत्यमे[4]व । असत्यवदनशीलस्य तदभावात् । मोक्षः सत्ये
प्रतिष्ठितः । सत्योज्ज्वलितज्ञानकारणत्वान्मोक्षस्य ।

[109–110]

अस्तेयं विवृणोति स्वामिनेति द्वयेन । परस्वे[5]षु कर्मणा म- 190
नसा वाचा च लोभेन मनागपि यो न प्रवर्तते तृप्तो भूत्वा शिवतां
ब्रजेत् । शुद्धस्वरूपं ज्ञानद्वारेण ब्रजेदित्यर्थः ।

[111–114]

ब्रह्मचर्यं प्रप[6]ञ्चयति मैथुनस्येति चतुर्भिः । स्त्रीविषयात् सम-
स्तेन्द्रियसंयमो ब्रह्मचर्यमिति ब्रह्मचर्यस्य संपूर्णं लक्षणम् । सत्यादयो 195
धर्मा ब्रह्मचर्ये स्थिताः । स्त्रीपरवशस्य तद[107"1]नुष्ठानायोगात् यो
गृहस्थः संभवे स्त्रियं समुत्सृज्य चेतसा निराकुलमास्ते । स खलु
यतिवरः । रतौ अनादरे सप्तमी । रतिमनादृत्य स्त्रियं नोपयाति
यतः ।

[115]

200

अथ गृहस्थस्याप्रति[2]षिद्धेषु कालेषु स्वदारविषयप्रवृत्तिमनु-
जानाति पर्ववर्जमिति ।

188 मोक्षः सत्ये प्रतिष्ठितः is the reading of G^{Ki} , P_{72}^T and $\dot{S}_{67}^S$ at 108d.

195 सत्य° is the reading of $N_3N_{77}^{Ko}\dot{S}_{67}^S G^{Ki}$ and M_{63}^{Tr} at 112 instead of शौच°.

198 रतौ is the reading of N_{77}^{Ko} , G^{Ki} and M_{63}^{Tr} at 114d.

198 अनादरे सप्तमी refers to Aṣṭādhyāyī 2.3.38: षष्ठी चानादरे.

199 The commentary is based on the reading नोपयाति स्त्रियमृतौ in 114d.

202 पर्ववर्जम् is not attested in any of our sources at 115a.

185 बहुवचनविवक्षित एकवचनं] conj.; विवक्षिते कवचनं 188 सत्योज्ज्व-
लित°] em.; सत्योज्ज्वलित° M_s 191 °वर्तते] em.; °वर्तसे M_s 195 स-
मस्तेन्द्रिय°] em.; समास्तेन्द्रिय° M_s 198 यतिवरः] em.; यतिपरः M_s
199 स्त्रियं नोपयाति] conj.; हि यन्नापयाति M_s 202 °विषय°] em.;
°विषया° M_s

[116-117]

205 अहिंसाविषयेऽपि प्रतिप्रसवमाह शिवेति । शिवाद्वयार्थं कर्माणि
सर्वतः सर्वत्र कुर्वन्पि अहिंस [3] को विज्ञेयः । एतदपि ब्रह्मचार्याद्या-
श्रमत्रये । यतिस्तु तदपि न कुर्यात् । प्रसङ्गात् गुरुकार्येषु प्रवर्तमानस्य
फलमाह इति ।

210 [118: उपसंहारः]

उपसंहरति एष इति ।

[अध्यायफलश्रुतिः]

215 अध्या[4] यपाठकस्य फलमाह ये पठन्तीति ।

॥ ओं ॥ इति एकादशोऽध्यायः ॥ ओं ॥

208 A *pratīka* from the beginning of verse 117 seems to be missing here before इति.

215 The *phalaśruti* verse of the chapter in the root text, *ye paṭhanti* ... , is only found in the Southern sources.

206 विज्ञेयः] *em.*; पिज्ञेयः M_s 207 तदपि] M_s^{pc} ; तदपि M_s^{ac} 208
इति] *em.*; मिति M_s 215 °पाठकस्य] *em.*; °पठाकस्य M_s

Translation of the Commentary

Om! Now, those who are qualified to practice Śivadharmā and their norms of practice are set forth in the eleventh and twelfth chapters.

First, with regard to that, in verses 1–2, [Nandikeśvara] states who are qualified. Then, in verses 3–5, to explain their norms of practice, he states the manner for laying out an *āśrama*: ‘In a place’ completes the expression ‘**north of his residence.**’ But [expressions like] ‘**in that of Agni**’ [imply] ‘in the direction’ [of Agni, etc.]. A ‘**temple of Īśvara**’ means a place of worship. A ‘**storeroom**’ (in the interpolation after verse 4), that is, a storehouse.

Then, in verse 5, he explains the worship of Śiva, the principal among the norms of practice, just as it is ordained. In verse 6, he illustrates the supreme importance of that [worship].

In verses 7–8ab, he states one’s obligation when in a state unfit to perform worship with one’s body. In verses 8cd–9, he states the *yogin*’s manner of worship. In the five verses 10–14, he states the practices of the householder. ‘**With half of that**’ means ‘with half of one’s wealth.’ By the use of the word *hi* (‘indeed’) he shows that this is well-known.

In verse 15, he states the practices of the celibate. *Bhautika* is the same as to say ‘offering service.’ In verse 16, he states [the practices] of the hermit. In verse 17, he states [the practices] of the wandering ascetic. In verse 18, he states the general rules (*sādhāraṇān dharmān*).

In the twelve verses 19–30, he states the fruits of wearing the *rudrākṣa* beads and other [general practices]. **That which is the supreme potency of the fire of Rudra** (v. 22a), i.e., of a fire consecrated with the Śiva mantra. For the fire has many powers that are [produced as] its effects, such as coals, etc. Among those, the supreme power is that which **is praised as ash. A yogin should observe the bath of**

the whole body ‘Agni’s bath’ means bathing in ash. ‘**Having given up Varuṇa’s**’ means having given up the thought (*buddhi*) that the bath alone is sufficient for purification. But giving up Varuṇa’s [bath] is not [what is meant], since Varuṇa’s bath will be prescribed in verse 35cd: ‘**for the purification in case of perfumes and unguents, let him wash himself with water.**’ ‘**At all the changes of the moon**’ means at all prescribed times.

In the four verses 31–34, he states what makes those who adhere to the ash-doctrine worthy of worship. **Adhering to the ash-precept:** some say that ash alone is the precept. Others refer to the *rudrākṣa*-beads with the word *sāsana*. One should consider that the precept entails both, in fact, since that is established by Śiva’s command. **Honoured like a prince:** in this [verse 31], Śiva corresponds to the king, and one who adheres to the ash-precept corresponds to the prince (i.e., the son of the king).

Next, in verse 35, he ordains sipping water after applying the ash. ‘**Being stainless,**’ i.e., having become sinless, ‘**by Śiva’s ash,**’ one should sip [water] ‘**in accordance with the water-rule,**’ i.e., in the manner of sipping prescribed by one’s own domestic ritual tradition. It ordains Varuṇa’s bath. ‘**He should wash**’ means he should bathe.

In the three verses 36–38, he states that one should also cleanse the internal organ. **Cleansing** one’s **disposition**, i.e., one’s mind, is not thinking about the property or wife of another. Earlier, the hair-tuft of the Śiva-devotee was ordained. Now, in verse 39, he states the duty **to wear the hair-tuft in a mass, or to shave it.** One should consider ‘**at the fortnight**’ (*pakṣe*) to mean ‘fortnight after fortnight’ (*pakṣe pakṣe*) by [the grammatical rule of] omitting a repetition.

In the two verses 40–41, he once again ordains the other rules (*dharma*) of the wandering ascetic. Next, in the three verses 42–44, he states the rules for a Śūdra devoted to Śiva. ‘**Together with his attendants**’ means ‘together with assistants’ (*sa-parikara*). ‘**Occupied with tending the flower-garden**’—one so designated has a **soul**, i.e., mind that is directed to a single activity pertaining to the flower garden. ‘**Dedicated to the rites of the flower-garden:** **flower garden**, i.e., flower bed, flower board. He should in all cases be dedicated to the activity [performed] in that [garden] such as making garlands—that is how the phrase should be construed. ‘[By giving food to *yogins*, he will attain] the condition of a *yogin*,’ meaning ‘the condition that *yogins* seek to attain.’

Next, in verse 45, he states the rule of those adhering to the four disciplines (*āśrama*). **[Practitioners of] all the disciplines**, the celibate and the rest, should be endowed with **meditation on Śiva** and the

like. Hence, the Śivadharmas **should be known** by the *śivāśramas*' connection with and distinction from the established (i.e., Smārta) *āśramas*, which they share in common. In other words, **the purpose** of adhering to Śiva's disciplines is the observance of the Śivadharmas.

Next, in verse 46, he mentions observances to be perpetually followed by *śivāśramins* of all four classes. In verse 47, he lists those observances. In verse 48, he describes Śiva-devotion.

In the thirty-three verses beginning with verse 49, he elaborates on worship directed to *śivayogins*. **If one performs worship of a devotee of Maheśvara**, i.e., [of one who is] comparable with Maheśvara the deity, **of one who is devoted**, i.e., of someone full of love for that very same Maheśvara, **for whom the worship of Śiva is paramount**, i.e., for whom worship of that [god] is paramount, **he will obtain the fruit of a horse sacrifice**, i.e., the merit equivalent to the merit that would be generated by a horse-sacrifice.

In verse 53, he mentions the fruition of merit of that sort. If one who is **devoted to stories of Śiva** and **intent on Śiva correctly worships** a devotee with the afore-mentioned characteristics, he will **become a leader of [Śiva's] hosts** by means of the merit equivalent to that of a horse-sacrifice. **That** devotee of Maheśvara should offer worship with a welcome and other [offerings for a guest] **to Śiva-devotees who have come** to the *śivāśrama*, i.e., who have reached the *śivāśrama*, which is the dwelling-place of devotees of Maheśvara.

The fruits he obtains are explained in verse 55. With '**homage**' (*namah*) and '**a salutation**,' a distinction is to be understood between claspings the feet and not doing so. In the phrase '[one who] **attains satisfaction for a devotee of Śiva who has arrived**' (v. 57ab),¹⁹⁸ the use of the dative case is rightly seen because it marks the beneficiary (*sampradāna*) according to [Pāṇini's] rule '[the person in a beneficiary-relation] of [verbs] meaning 'to please' is the one who is being pleased.'¹⁹⁹

A perfuming of the mouth, i.e., a mouth-cleanser, an aromatic substance.²⁰⁰ '**Someone who is desperate**' (v. 69b) means someone

¹⁹⁸ The commentary reflects a variant reading in v. 57a that is found in mss. N⁶, S⁶⁷, G^{Ki}, the latter of which is the manuscript whose readings are closest to those of our commentator. This variant, identical with v. 56a, is difficult to make sense of in the context of v. 57.

¹⁹⁹ *Aṣṭādhyāyī* 1.4.33.

²⁰⁰ It is evident from this passage that the commentator's version of the work deviated in vv. 56–57 from anything found in any of the *Śivadharmasāstra* manuscripts that we consulted. It appears to treat our quarter-verses 56a and 57b as comprising one syntactically continuous, perhaps even uninterrupted, string, which he clearly found to be perplexing since he had recourse to a grammatical

who has met with a grievous fate. **Fallen from caste**, i.e., unfit for the rites of the ‘twice-born’;²⁰¹ **accursed**, i.e., inauspicious; **of mixed caste**, i.e., produced from a union with one fallen from caste (v. 70). In the discussion of worshipping *śivayogins*, those fallen from caste and the like are included on the basis of Śiva’s all-encompassing embrace of them. For since Śiva, **because of** his own **compassion**, utterly embraces those who have fallen from caste and the like—people who are failures (*akṛtārtha*)—he takes pleasure in their worship too. For this reason, even those fallen from caste and the like should be worshipped with food in order to please Śiva.

Merely by **giving grass [as a seat] to a Śiva-devotee who has come, women too**²⁰² **go to heaven** (v. 72) even though they are not qualified to perform *dharma* on account of their lack of autonomy. The point is, [if women go to heaven,] how much more so do those qualified for *dharma*? And even in the absence of grass, etc., **they go to heaven by means of kindness**, i.e., by just a kind word.

In verse 73, he explains the power of a kind word. [Such a word is] ‘**untainted**,’ (v. 75), which means ‘not opposed to the law (*dharma*)’ (v. 74).

When one sees a **guest** who is a Śiva-devotee, **he should ask**, meaning he should ask ‘What would you like?’ (v. 77). He should say to him as he arrives, ‘Was your arrival good?’ And likewise **at his departure** the devotee of Maheśvara **should say**: ‘**May your paths be favorable (*śiva*)!**’ [He should pronounce a benediction (v. 78)] **accomplishing all aims, i.e., to realize all things of benefit to men (*puruṣārtha*)**.²⁰³

He should on every occasion utter the blessing, ‘**May it be for you favorable (*śiva*)**,’ i.e., auspicious (v. 79). ‘**In all expressions of homage and salutation**’: the plural number is used because numerous instances of homage and salutation are meant, and also **in expressions of benediction and blessing**. When such acts are performed by others, **he should say**: ‘**May it be auspicious (*śiva*) for you all!**’ In other words, he should say that in response.

In verse 80, he summarizes [the worship directed to Śiva-devotees, vv. 54–79]. [Is the goal] ascended to different? No, beginning with

clarification. The word *mukhavāsanam*, glossed here as if it were quoted from the text, is otherwise unattested for it.

²⁰¹ Technically, this label applies to those of the upper three classes who have undergone Vedic initiation, but it normally simply designates a Brahmin.

²⁰² The constituted text reads ‘free from debt’ in place of ‘women too,’ leaving the subject (people) implicit.

²⁰³ See Olivelle 2019c on this concept.

one thing, one arrives at the other: for first [Nandikeśvara] sets out to speak of **devotion to Śiva**, but afterwards he discusses devotion to a Śiva-devotee. This is not a flaw [in the teaching], since the words here provide an answer [to the question posed in v. 50]: ‘**[What can men actually do] for Śiva who is already complete?**’

In verse 81 [‘devotion towards devotees of Śiva... always goes to Śiva’], he reminds us again of the meaning of those words in order to remove the [apparent] contradiction.

Next, in the seven verses 82–88, he gives an exposition on forbearance. **Insulted**, i.e., reviled with words, **or beaten** by others, he remains himself unchanged **in his speech, etc.** He is for this reason [said to remain] **composed**, i.e., remaining just as before that [offence], in return for which he will neither insult nor beat—in other words, when there is no insulting or beating [in return]—**this is the most flawless**, i.e., pure, **forbearance**.

In verse 83, he describes the power of forbearance. **That which has crossed to the far shore of knowledge is the ‘tīrtha,’** meaning the purifier, **of all tīrthas, such as the Ganges. There is a tīrtha higher** even than that. Of what is it made? It is filled ‘**with the water of forbearance,**’ meaning one who is filled with forbearance as one might be filled with water.

In verse 84, he prohibits **anger** as being opposed to forbearance. In verse 85, he prohibits **unkindness**, i.e., unkind words, which are the effect of anger. The tender points, bones, breath, and heart are treated as a single entity due to their being the subsidiary parts of a living creature.

Forbearance is giving and the other [virtues mentioned in v. 86]. Whatever good comes about by practicing virtues such as **giving**, all that is accomplished **by forbearance alone**. ‘**Forbearance is heaven and liberation**’: this means that whatever happiness will arise from heaven and liberation is ensured in the present by one who has forbearance. **By forbearance the world is borne**, i.e., because of Śiva’s Power (*śakti*), which supports the world. That person by whom one who shows anger **is defeated with the sword of forbearance**—for he embodies forbearance—**he is a hero** (v. 87). He alone is to be considered **pure** and [wise, etc.].

Next, in the ten verses 89–98, he expounds on non-harm. **Non-harm** is when one lives for fruits that are **beneficial** (*hitāya*), i.e., favourable even in the future—and **happy** (*śivāya*), i.e., pleasant at that time—that mode of living (v. 89).

Whatever the fruit, i.e., whatever merit, [is produced] **by all scriptures** that are known, **the Vedas** that are recited, **and sacrifices**

that are performed, **the merit of him**, on the other hand, **who does not harm living beings will be greater than that**, i.e., than the earlier merit [of scriptures, Vedas, and sacrifices] (v. 90).

Non-harm alone is the supreme law for those who are capable, i.e., able to harm; **for those who are incapable**, i.e., unable to harm, **this law consists of giving, sacrifices, and so on** (v. 92).

The sinful, the most sinful, whose sinful behaviour is marked by harm, **and the cruel, too, the lowest of men delight in sin**.²⁰⁴

With the word *api* ('too'), he indicates that one should not enjoy the pleasure of those cruel ones who are soon to fall into hell. **They will be cooked in so many hells, i.e., in all hells, until the dissolution of all beings** (v. 96).

In this connection, he states in verses 97–98 that [the king] should banish harm in his country by his command.

Next, in the two verses 99–100, he expounds on calmness. [Calmness is] when one desists from **wrongdoing**, i.e., forbidden things that are done **whether for one's own sake or for the sake of others**.²⁰⁵

Once he has said this, [Nandikeśvara], finding occasion to explain the restriction of the sense faculties to objects not opposed to scriptural teaching, speaks of 'one who keeps all his senses in check.' And on this basis, being one who has controlled his sense faculties is the definition of **'peaceful'**.²⁰⁶

In the four verses 101–104, he elaborates on contentedness. **Contentedness is satisfaction with wealth** such as grain that has come about, i.e., been produced by fields and the like, **obtained at the proper time**, i.e., coming to a person not beyond that time which is appropriate to the fields and the like—[wealth] of what sort?—**as legitimate income from a livelihood**, i.e., income received in a legitimate manner such as a Brahmin's accepting [gifts] as his legitimate mode of livelihood (v. 101).

In verse 102, he clarifies the meaning of the words *yathākālopaṇṇa* ('obtained at the proper time,' in verse 101). Insofar as one **does not mull**, i.e., when there is no mulling, over the mode of life that one lives, **when past or future things** (*artha*), i.e., things that have

²⁰⁴ The commentator corrects the nonstandard active verb *ramanti* to *ramante*.

²⁰⁵ The commentator's version of the *śāstra* differs slightly from the versions attested in the manuscripts.

²⁰⁶ Given that one expects a quotation from the root text between *āha* and *iti*, Yuko Yokochi called into doubt the manuscripts' reading *samyatendriyavyṭti-tvaṃ* as likely a spurious anticipation of those words in the next sentence. We have emended the text to reflect the words of *pāda* b of verse 99: *samastendriya-samyama* [h]. The similarity of wording likely gave rise to a copying error.

passed or are yet to come due to the ripening of their proper time, are presently existing for him, not in fact having passed due to the passage of time, **this is contentedness**.

Next, in the four verses 105–108, he explains truth. **Experienced by oneself**, i.e., experienced oneself with the sense faculties.

Because what is seen by the eye is more manifest than what is experienced by the other senses, he specifies **‘witnessed by one’s own eyes’** due to that difference.

The definition of truth is not concealing, i.e., that one does not conceal a matter as it happened when it is asked by others. [Nandikeśvara] considers that the essential character of not concealing is **‘giving an account of things as they happened’** (v. 105).

In verse 106, he states that [speech is] truth only **as long as it is devoid of harm of others**, for untruth is good when giving an account of something as it really happened will result in the slaughter of a living creature. When one will speak about a matter, one swears an oath: **‘Truth, truth, and more truth!’** What sort of matter is that?

‘Devoid of harm to others’—the definition of truth should be speech that is such and is for this very reason **‘good’** (*śiva*).

In verse 107, he depicts an historical event that occurred in the assembly of the gods to show the power of truth.

[In verse 108,] the singular-number word (‘knowledge,’ ‘purity’) is meant to express the plural: forms of **knowledge** and forms of **purity** are **established in truth**. This means that whatever merit [comes about] through those is accomplished only by truth. And *dharma* is nothing but **truth**, because it is lacking in one who has the habit of speaking untruth. **Liberation²⁰⁷ is established in truth**, for liberation is caused by knowledge that has been kindled by truth.

In the two verses 109–110, he explains not stealing. **One who does not experience even a glimmer of greed for others’ possessions—in deed, in thought, and in word—becoming satisfied, he reaches the Śiva-state** (v. 110). This means that he will attain a purified character by means of knowledge.

In the four stanzas 111–114, he elaborates on chastity. Chastity is **total restraint of all one’s sense-faculties** from [having] women as their object: this is the complete **definition of ‘chastity’** (v. 111). The rules (*dharma*s) of **truth** and the rest are **based on chastity** (v. 112). Because one who is under the sway of a woman cannot perform those [rules], he, i.e., that householder (cf. v. 113), **who, when there is an occasion, sits undisturbed in his mind, having abandoned** [the

²⁰⁷ The commentator’s text has *mokṣaḥ satye pratiṣṭhitāḥ* in *pāda* d.

thought of sex with his] wife—he surely is **the best of ascetics!** ‘**For sexual pleasure**’:²⁰⁸ the locative case is used to convey disparagement (v. 114). For, disparaging sexual pleasure, a disciplined man **does not go to his wife** [for sex].

Next, in verse 115, he authorises a householder to engage [sexually] with his own wife at times that are not forbidden.

In verse 116, he states an exception with regard to the rule of non-harm. Even when he is **performing the rites for Śiva**, etc., **in all respects**, i.e., in all cases, **he should be known as one who does not cause harm**—this [applies] moreover in the three disciplines (*āśrama*) beginning with the celibate. But the ascetic should not do even that.

In verse 117, he finds occasion to state the fruit of one who engages **in the ritual duties to teacher**.

In verse 118, he summarizes. A final verse beginning ‘**those who recite ...**’ states the fruits of reciting [the chapter].

²⁰⁸ This comment explains *ratau*, which occurs as a variant in three manuscripts for *ṛtau* (‘during her season’). Note that the interpretation offered by the commentator, and consequently also our rendering of the source text, differs because of this variant reading.

Appendix

A Parallel in Bhaviṣyapurāṇa 1.171

The *Śivāśramādhyāya* has a parallel in chapter 171 of the *Brāhmaṇa* of the *Bhaviṣyapurāṇa*. This forms part of a large-scale textual reuse of the Śivadharmasāstra by this Purāṇa. The *Bhaviṣyapurāṇa* has incorporated the *Śivadharmasāstra* as well as the *Śivadharmottara*, but with the text revised in such a way that it teaches ‘Sauradharmasāstra’ instead. The parallel with the *Śivadharmasāstra* starts in *Bhaviṣyapurāṇa* 1.151.²⁰⁹ Concretely, all references to Śiva have been removed and / or turned into references to Sūrya, while instead of the community of Śiva devotees the Sūrya-worshipping Magas are praised. The changes are, however, by no means restricted to mere rephrases of individual words or names; the text of the *Bhaviṣyapurāṇa* also includes more extensive retellings of text portions, as well as additions for which there is no parallel in either text.²¹⁰ The present parallel stays comparatively close to the source text, but it introduces a number of significant changes to make it fit the Saura teachings of the *Bhaviṣyapurāṇa*.

The first two verses have no parallel in the *Śivāśramādhyāya*. They make reference to the different setting of the teaching in the *Bhaviṣyapurāṇa*, which involves a dialogue between sage Sumantu and king Śatānīka. The latter asks Sumantu to teach him about the Law of the Magas and its benefits. Sumantu tells him that what he has taught

²⁰⁹ For a discussion of the first five verses, see Bisschop 2019b. For the parallel between *Śivadharmasāstra* 6 and *Bhaviṣyapurāṇa* 1.175–180, see Bisschop 2018b, 21–25.

²¹⁰ See, for example, Bisschop 2020, on the remarkable transformation of the *Liṅgodbhava* myth into a myth of the origin of Sūrya’s *vyoman*, a mysterious object presented as the supreme form of the Sun god in the *Bhaviṣyapurāṇa*.

as the Law of Sūrya is the same as the Law of the Magas, in other words that the Magas should follow the rules taught by Sūrya, which consists in the worship of Sūrya.²¹¹ After this introduction follows the extensive parallel with the *Śivadharmasāstra*. Instead of the key terms *śivadharmā* and *śivāśrama*, the redactor of the *Bhaviṣyapurāṇa* has introduced the parallel terms *magadharmā* and *magāśrama*. This involves a slight semantic change in comparison to the more obvious candidates *sūryadharmā* and *sūryāśrama*, as the first part of the compound refers to the practitioners (Magas) rather than to the subject of the teaching (Sūrya)²¹². This corresponds to the use of the synonym *sauradharmā*, which is also used in the text. The names ‘Maga’ and ‘Bhojaka’ seem to be used more or less interchangeably.

The text of the *Bhaviṣyapurāṇa* follows the general outline and paradigm of the *Śivadharmasāstra* but some significant changes have been made to make it fit the teaching of Magadharmā. For a start, several key practices of Zoroastrian worship are inserted, such as covering the mouth with a mouth-veil, wearing of the *avyaṅga* girdle, and wearing the white robe. These replace characteristic Śaiva practices like bathing in ashes, wearing the *tripuṇḍra*, or carrying bracelets of *rudrākṣa*-beads. On the other hand, more general Brahminical features of the text are kept in place, for example the practice of cooking for gods, Agni and guests, the division of the four *āśramas*, and wearing the sacred thread. The important but somewhat enigmatic passage about the layout of a *śivāśrama* (*Śivadharmasāstra* 11.3–4) is omitted. As a consequence, the use of the term *āśrama* is less ambiguous. A number of verses are dropped and there is a major omission towards the end (*Śivadharmasāstra* 11.86cd–118ab). This is almost certainly accidental, for *Bhaviṣyapurāṇa* 1.171.23cd–25ab announces the eightfold Bhojaka observance, but only the first two items of the observance (devotion to Sūrya and forbearance) have been dealt with before the chapter comes to its premature end. There are several other clear cases of unintentional omission as well—most probably due to eye-skip—which are indicative of weaknesses in the textual transmission of the *Bhaviṣyapurāṇa*.

The synoptic edition below presents the text of the *Bhaviṣyapurāṇa* in the left hand column, in accordance with the text of the Veṅkateśvara Press edition but incorporating some of the corrections indicated in the

²¹¹ According to *Bhaviṣyapurāṇa* 1.151.15 the *Sauradharmā* was originally taught by Sūrya to Aruṇa. See Bisschop 2019b, 169.

²¹² Note, however, that *magadharmā* and *magāśrama* scan in conformance to *śivadharmā* and *śivāśrama*, which may have made the rewriting of the verses easier.

register of testimonia in our edition of *Śivadharmasāstra* 11. The right hand column gives the parallel verse in the *Śivadharmasāstra* (verses that have no parallel in *Bhaviṣyaṭpurāṇa* 1.171 are not reported). To facilitate comparison, differences between the two texts are highlighted in italics. The synoptic edition is followed by a translation of *Bhaviṣyaṭpurāṇa* 1.171.

Synoptic Edition of Bhaviṣyaṭpurāṇa 1.171

Bhaviṣyaṭpurāṇa 1.171

Śivadharmasāstra 11

śatānīka uvāca |

*magānām brūhi me dharmaṃ
samāsavyāsayogataḥ |
phalaṃ ca kiṃ bhaved brahman
magadharmaniṣevaṇāt || 1 ||*

sumantur uvāca |

*ya eṣa dharmāḥ sūryeti
tavākhyāto mayānagha |
magadharmāḥ sa evoktaḥ
sarvāpāpabhayaṭpakaḥ || 2 ||*

*sarveṣām eva varṇānām
magadharmaniṣevaṇam |
magadharmas ca samprokta
eteṣām bhavamuktaye || 3 ||*

*brāhmaṇāḥ kṣatriyā vaiśyaḥ
strī śūdro vā magāśramī |
yaḥ pūjayati mārtaṇḍam
sa yāti paramām gatim || 4 ||*

*trisaṃdhyam arcayed bhānum
agnikāryam ca śaktitaḥ |
kuryān mago mahābāho
mukham āvṛtya yatnataḥ || 5 ||*

*trisaṃdhyam ekakālam vā
pūjayec chraddhayā ravim |*

nandikeśvara uvāca |

*sarveṣām eva varṇānām
śivāśramaniṣevinām |
śivadharmāḥ śivenoktaḥ
dharmakāmārthamuktaye || 1 ||*

*brāhmaṇāḥ kṣatriyo vaiśyaḥ
strī śūdro vā śivāśramī |
vānaprastho grhastho vā
yaś cānyaḥ syāc chivāśramī || 2 ||*

*trisaṃdhyam arcayed īsam
agnikāryam ca śaktitaḥ |*

*dvisandhyam ekakālam vā
pūjayec chaktitaḥ śivam || 5 ||*

asampūjya *raviṃ* mohān
na bhuñjīta kadācana || 6 ||

asampūjya *śivaṃ* mohān
na bhuñjīta kadācana |

eṣa dharmah paro jñeyah
śeṣo bhavati *mānavah* |
apūjayitvā bhuñjāno
viṣṭhām bhuñkte ca vai magah || 7 ||

eṣa dharmah paro jñeyah
śeṣo bhavati *vā na vā* || 6 ||

devaṃ samāśritaiḥ pūjā
kartavyeyaṃ tribhiḥ sadā |
manasā pūjayed yogī
puspais *cāraṇyasambhavaḥ* || 8 ||

śivāśramāśritaiḥ pūjā
kartavyeyaṃ tribhiḥ sadā |
manasā pūjayed yogī
puspair *vāraṇyasambhavaḥ* || 8 ||

devārthaṃ puṣpahiṃsāyāṃ
na bhavet *tasya* hiṃsakaḥ |
yady alpam api cātmārthaṃ
nihanyād dhīṃsakas tadā || 9 ||

śivārthaṃ puṣpahiṃsāyāṃ
na bhavet *sa tu* hiṃsakaḥ |
yady alpam api cātmārthaṃ
hiṃsate hiṃsakas tathā || 9 ||

magas cāgniparo nityaṃ
tadbhakto *'tithipūjakaḥ* |
magī maithunavarjyah syāc
chrīmān *gṛhamagāśramī* || 10 ||

śivārcāgniparo nityaṃ
tadbhaktānāṃ *ca pūjakaḥ* |
parvamaithunavarjīsyāt
śrīmān *śivagrḥāśramī* || 10 ||

devāgnīṣv atithau *bhaktaṃ*
pacante nātmakāraṇāt |
ātmārthe yah pacen mohāt
sa mago narakam *vrajet* || 11 ||

devāgnyatithi *bhaikṣyārthaṃ*
pacen *naivātmakāraṇāt* |
ātmārthaṃ yah pacen mohān
narakārthaṃ sa jīvati || 11 ||

devārthe pacanam yeṣāṃ
santānārthaṃ *tu* maithunam |
artho dānārthaṃ uddiṣṭo
narakam hi viparyayāt || 12 ||

devārthaṃ pacanam yeṣāṃ
santānārthaṃ *ca* maithunam |
svargārthaṃ jīvitaṃ teṣāṃ
narakārthaṃ viparyaye || 12 ||

jīvātṛtīyabhāge 'pi
na prakurvīta vārcanam |
vittārjane tadardhena
yato 'nityaṃ hi jīvitam || 13 ||

vittātṛtīyabhāge na
prakurvīta *śivārcanam* |
kurvīta vā tadardhena
yato 'nityaṃ hi jīvitam || 13 ||

nyāyopārjītavittaḥ syād
anyāyaṃ *parivarjayet* |
anyāyārjītavittais *tu*
kurvan narakam *āpnuyāt* || 14 ||

nyāyopārjītavittaḥ syād
anyāyaṃ *ca* vivarjayet |
anyāyopārjītaḥ *vittair*
narakārthaṃ sa jīvati || 14 ||

vācorthe brahmacārī yaḥ
sūryapūjāgnitatparaḥ |
bhavej jītenḍriyaḥ śānto
naiṣṭhiko bhautiko 'pi vā || 15 ||

sarvagandhavinirmuktaḥ
kandamūlaphalāśanaḥ |
magavaikhānaso jñeyaḥ
sūryapūjāgnitatparaḥ || 16 ||

nivṛttaḥ saṃgamebhyas tu
sūryadhyānarataḥ sadā ||
jñeyaḥ saurayatīndro 'yaṃ
pūjāniṣṭho jītenḍriyaḥ || 17 ||

muṇḍopanayano 'vyaṅgī
śuklavāsaḥsamanvitaḥ |
jñeyaṃ tadarcanasthānām
etat kāryaṃ prayatnataḥ || 18 ||

athāvyaṅgaṃ mahārāja
dhārayed yas tu bhojakāḥ |
agamyāḥ sarvasattvānām
sūryalokaṃ sa gacchati || 19 ||

dhvaṃsanam sarvaduṣṭānām
sarvapāpabhayāpaham |
bhāvaśuddhena satatam
arcanīyo divākaraḥ || 20 ||

gandhalepāvihīno 'pi
bhāvaśuddho na duṣyati |
bhāveṣu ca carec chaucam
vastrapūtaṃ jalaṃ pibet || 21 ||

drṣṭipūtaṃ nyaset pādaṃ
satyapūtaṃ vaco vadet |
sauradhyānaratāḥ śāntāḥ
sauradharmaparāyaṇāḥ || 22 ||

sarva evāśramā jñeyā
bhāskarāṅgasamudbhavāḥ |

yaḥ śivabrahmacārī syāt
sa śivārcāgnitatparaḥ |
bhavej jītenḍriyaḥ śānto
naiṣṭhiko bhautiko 'thavā || 15 ||

sarvasaṃgavinirmuktaḥ
kandamūlaphalāśanaḥ |
śivavaikhānaso jñeyaḥ
śivārcāgniparo bhavet || 16 ||

nivṛttaḥ sarvasaṃgebhyaḥ
śivadhyānarataḥ sadā |
jñeyaḥ śivavratīndro 'yaṃ
bhasmaniṣṭho jītenḍriyaḥ || 17 ||

rudrākṣakaṅkaṇam haste
syāj jātaikā ca mastake |
liṅgaṃ śivāśramasthānām
bhasmanā ca tripuṇḍrakam || 18 ||

haste mūrdhny upavīte vā
rudrākṣaṃ dhārayīta yaḥ |
agamyāḥ sarvasattvānām
rudralokaṃ sa gacchati || 19 ||

dhvaṃsanam sarvaduṣṭānām
sarvapāpaviśodhanam | 22cd |
bhāvaśuddhyā bhaved śuddhaḥ
śuddhabhāvas tato bhavet | 36cd |

gandhalepāvihīno 'pi
bhāvaduṣṭo na śuddhyati | 36ab |
bhāvapūtaṃ carec chaucam
vastrapūtaṃ jalaṃ pibet | 38ab |

drṣṭipūtaṃ nyaset pādaṃ
satyapūtaṃ vaco vadet | 38cd |
śivadhyānaparāḥ śāntāḥ
śivadharmaparāyaṇāḥ | 45ab |

sarva evāśramā jñeyāḥ
śivabhaktāḥ śivāśramāḥ | 45cd |

*bhojakāṣṭavratam dhāryam
raviṇoktam anaupamam || 23 ||*

*mahāvratāṣṭakam dhāryam
īśenoktam śivārthibhiḥ | 46ab |*

*sarvavratānām paramam
dharmālayam anuttamam |
saurabhaktiḥ sadā kṣāntir
ahiṃsā sarvadā śamaḥ || 24 ||*

*sarvavratānām paramam
asmin dharmāḥ samāpyate | 46cd |
śive bhaktiḥ sadā kṣāntir
ahiṃsā sarvadā śamaḥ | 47ab |*

*santoṣaḥ satyam asteyam
brahmacaryam tathāṣṭamam |
yathāsaṃbhavapūjābhiḥ
karmaṇā manasā girā || 25 ||*

*santoṣaḥ satyam asteyam
brahmacaryam tathāṣṭamam | 47cd |
yathāsaṃbhavapūjābhiḥ
karmaṇā manasā girā | 48ab |*

*saurabhaktiḥ sadā kāryā
bhōjakeṣu viśeṣataḥ |
svadehān nirviśeṣam hi
bhōjakān pālayeḍ budhaḥ || 26 ||*

*śive bhaktiḥ sadā kāryā
tadvac ca śivayogiṣu | 48cd |
svadehān nirviśeṣeṇa
śivabhaktāṃś ca pālayet | 49ab |*

*bhayadāridryarogebhyas
teṣāṃ kuryāt priyāṇi vai |
sūryasya paripūrṇasya
kiṃ nāma kriyate naraiḥ || 27 ||*

*bhayadāridryarogebhyas
teṣāṃ kuryāt priyāṇi ca | 49cd |
śivasya paripūrṇasya
kiṃ nāma kriyate naraiḥ | 50ab |*

*yat kṛtam bhōjakānām vai
tat kṛtam syād raver nṛpa |
sudūram api gantavyam
magānām yatra vai gaṇaḥ || 28 ||*

*yat kṛtam śivabhaktānām
tat kṛtam tu śive bhavet | 50cd |
sudūram api gantavyam
yatra māheśvaro janāḥ | 51ab |*

*sa ca prayatnād draṣṭavyas
tatra sannihito raviḥ |
bhōjakasya tu bhaktasya
sūryapūjāratasya ca || 29 ||*

*sa ca yatnena draṣṭavyas
tatra sannihito haraḥ | 51cd |
māheśvarasya bhaktasya
śivārcanaratasya ca | 52ab |*

*ājñām kṛtvā yathānyāyam
aśvamedhaphalam labhet |
devāśramagato bhaktyā
devārcām pūjayen nṛpa || 30 ||*

*ājñām kṛtvā yathānyāyam
aśvamedhaphalam labhet | 52cd |
śivāśramaṃ gatān bhaktyā
śivabhaktān prapūjayet | 54ab |*

*svāgatāsanapādyārghya-
madhuparkādyanukramāt |
bhōjayitvā yathānyāyam
sūryaloke mahīyate || 31 ||*

*svāgatāsanapādyārghya- (54c)
madhuparkādyanukramāt | 60b |
bhōjayitvā yathānyāyam
śivaloke mahīyate | 60cd |*

pratiśrayapradānena
rājā bhavati bhārata |
dattvā *sthānaṃ tathā* śaucaṃ
vāruṇaṃ lokam āpnuyāt || 32 ||

svedabinduparītāṅgaṃ
dhyānaśrama*vikar*ṣitam |
saṃvījya tālavṛntena
vāyuloke mahīyate || 33 ||

kṣutpipāsāturaṃ śrāntaṃ
malinaṃ rogiṇaṃ *tathā* |
pālayitvā yathāśaktyā
sarvān kāmān avāpnuyāt || 34 ||

patitāśastasaṅkīrṇa-
caṇḍālādīnāṃ pakṣiṇāṃ |
kāruṇyāt sarvabhūtānāṃ
deyam annaṃ svaśaktiḥ || 35 ||

atyalpam api kāruṇyād
dattaṃ bhavati cākṣayam |
tasmāt sarveṣu bhūteṣu
devakāruṇyam ucyate || 36 ||

abhāve tṛṇabhūmyannaṃ
patrendhanaphalāni *ca* |
dattvāgatāya *pranataḥ*
svargaṃ yāti priyeṇa vā || 37 ||

na hīdṛksvargayānāya
yathā loke priyaṃ vacaḥ |
ihāmutra sukhaṃ teṣāṃ
vāg yeṣāṃ madhurā *bhavet* || 38 ||

amṛtasyandinīm vācaṃ
candanasparśaśītalām |
dharmāvirodhinīm uktvā
sukham akṣayam āpnuyāt || 39 ||

alaṃ dānena *rājendra*
pūjayādhyāpanena vā |

pratiśrayapradānena (61c)
siṃhāsanapatir bhavet | 63b |
dattvā*mbhaḥ snānaśaucārthaṃ*
vāruṇaṃ lokam āpnuyāt | 63cd |

svedabinduparītāṅgaṃ
*adhvānaśramakar*ṣitam |
saṃvījya tālavṛntena
vāyuloke mahīyate || 64 ||

kṣutpipāsāturaṃ śrāntaṃ
ārtaṃ malinarogiṇam | 65ab |
pālayitvā yathāśaktyā (65c)
sarvakāmān avāpnuyāt || 69d ||

patitāśastasaṅkīrṇa-
*śvacanḍālādī*pakṣiṇāṃ |
kāruṇyāt sarvabhūtānāṃ
deyam annaṃ svaśaktiḥ || 70 ||

atyalpam api kāruṇyād
dattaṃ bhavati cākṣayam |
tasmāt sarveṣu bhūteṣu
kāruṇyād *dānam uttamam* || 71 ||

abhāve tṛṇabhūmya*mbhaḥ*
patrendhanaphalāni *vā* |
dattvāgatāya *nirṇaḥ*
svargaṃ *yānti* priyeṇa vā || 72 ||

na hīdṛksvargasopānaṃ
yathā loke priyaṃ vacaḥ |
ihāmutra sukhaṃ teṣāṃ
vāg yeṣāṃ madhurā *sadā* || 73 ||

amṛtasyandinīm vācaṃ
candanasparśaśītalām |
dharmāvirodhinīm uktvā
sukham akṣayam āpnuyāt || 74 ||

alaṃ dānena *viprendra*
yajanādhyāyanena vā |

idaṃ svargasya sopānam
acalaṃ yat priyaṃ vacaḥ || 40 ||

pūjābhibhāṣaṇaṃ dr̥ṣṭiḥ
pratyeḥkaṃ svargahetavaḥ |
saṃpr̥cched āgataṃ bhaktyā
kuśalaṃ praśnaṃ ādarāt || 41 ||

gamane tasya vaktavyaṃ
panthānaḥ santu te śivāḥ |
sukhaṃ bhavatu te nityaṃ
sarvakāryakaraṃ bhṛṣaṃ || 42 ||

āśīrvādam idaṃ vākyam
sarvakāleṣu sarvadā |
namaskārādivākyeṣu
svastimaṅgalavādane || 43 ||

śivaṃ bhavatu te nityaṃ
taṃ brūyāt sarvakarmasu |
evamādi ca vācāram
anuṣṭhāya sadāśramī || 44 ||

aśeṣapāpanirmuktaḥ
sūryaloke mahīyate |
sūryabhakte tu yā bhaktiḥ
sadbhaktaiḥ kriyate naraiḥ |
sūrye bhaktisamā nityaṃ
bhakte bhaktir anuṣṭhitā || 45 ||

ākruṣṭe tāḍite vāpi
yo nākrośen na tāḍayet |
vākyād avikṛtaḥ svasthaḥ
sa duḥkhāt parimucyate || 46 ||

sarveṣāṃ eva tīrthānāṃ
kṣāntiḥ paramapūjitaḥ |
tasmāt pūrvaṃ prayatnena
kṣāntiḥ kāryā kriyāsu vai || 47 ||

jñānayogatapo yasya
yajñadānāni satkriyā |
krodhanasya vṛthā yasmāt
tasmāt krodhaṃ vivarjayet || 48 ||

idaṃ *vaḥ* svargasopānam
amalaṃ yat priyaṃ vacaḥ || 75 ||

pūrvābhibhāṣaṇā dr̥ṣṭiḥ
pratyeḥkaṃ svargahetavaḥ | 76cd |
saṃpr̥cched āgataṃ bhaktyā
apy āyataḥ śivena 'si | 77ab |

gamane 'py evaṃ vaktavyaṃ
panthānaḥ santu te śivāḥ | 77cd |
śivaṃ bhavatu vo nityaṃ
aśeṣārthaprasādhakam | 78ab |

āśīrvākyam idaṃ vācyam
sarvakāryeṣu sarvadā | 78cd |
namaskārābhivādeṣu
svastimaṅgalavācakaiḥ | 79ib |

śivaṃ bhavatu sarvatra
prabrūyāt sarvakarmasu | 79cd |
evamādi śivācāram
anuṣṭhāya śivāśramī | 80ab |

aśeṣapāpanirmuktaḥ
śivaloke mahīyate | 80cd |
śivabhakteṣu yā bhaktis
tadbhaktaiḥ kriyate naraiḥ |
śive bhavati sā nityaṃ
bhaktir bhaktair anuṣṭhitā || 81 ||

ākruṣṭas tāḍito vāpi
yo nākrośen na tāḍayet |
vāgādyavikṛtaḥ svasthaḥ
kṣāntir eṣā sunirmalā || 82 ||

sarveṣāṃ eva tīrthānāṃ
tīrthaṃ jñānasya pāragaḥ |
jñānatīrthāt paraṃ tīrthaṃ
ye snātāḥ kṣāntivāriṇā || 83 ||

jñānayogatapojapyā-
yajñadānādisatkriyāḥ |
krodhanasya vṛthā yasmāt
tasmāt krodhaṃ vivarjayet || 84 ||

marmāsthīprāṇahṛdayaṃ
nirdahed apriyaṃ vacaḥ |
na vaco hy apriyaṃ tasmād
bhojakeṣu viśeṣataḥ || 49 ||

marmāsthīprāṇahṛdayaṃ
nirdahed apriyaṃ vacaḥ |
na vācyam apriyaṃ tasmāc
chivabhaktair viśeṣataḥ || 85 ||

kṣamā dānaṃ tviṣaḥ satyaṃ
kṣamāhiṃsārkasambhavā |
na śakyā vistarād vaktum
api varṣaśatair api || 50 ||

kṣamā dānaṃ tapaḥ satyaṃ
kṣamāhiṃsā kṣamā śrutam | 86ab |
na śakyo vistarād vaktum
upaśākhāprabhedataḥ | 118cd |

Translation of Bhaviṣyaṭpurāṇa 1.171

Introduction: The Magadharmā

Śatānīka spoke:

- 1 Tell me the Law of the Magas, succinctly and comprehensively. And [tell me] what fruit there is, o Brahmin, by serving the Magadharmā.

Sumantu spoke:

- 2 The Law called Sūrya, which I have taught to you, o faultless one, this is called the Law of the Magas (*magadharmā*). It destroys all sins and dangers.
- 3 Verily all caste-classes should observe the Law of the Magas (*magadharmā*); and the Law of the Magas has been declared for the sake of their liberation from existence.
- 4 A Magāśramin can be a Brahmin, a Kṣatriya, a Vaiśya, a woman, or a Śūdra. The one who worships Mārtaṇḍa reaches the supreme state.

On worship

- 5 One should worship Bhānu at the three junctures of the day and [perform] fire-service, to the best of one's ability. The Maga should do it, o great-armed, having zealously covered his mouth²¹³

²¹³ As noted by Humbach 1978, 248, *Bhaviṣyaṭpurāṇa* 1.139.59 prescribes covering the mouth with a mouth-veil (*patidāna*) for Bhojakas, which reflects Zoroastrian practice (Avestan: *paiti.dāna*). Cf. also *Bhaviṣyaṭpurāṇa* 1.117.59ab (Āditya speaking): *mukham āvṛtya yatnena pūjanīyo 'ham ādarāt*.

- 6 At the three junctures, or once [a day], he should perform worship to Ravi with faith. One should never, out of carelessness, eat without first worshiping Ravi.
- 7 This should be known as the highest law, the rest is human. If he eats without first worshiping, a Maga verily eats excrement.²¹⁴
- 8 The three [i.e., celibate, householder, forest-dweller] resorting to Deva should always perform this worship, [while] a *yogin* may perform worship in thought, or with such flowers as grow in the forest.
- 9 In harming flowers for the sake of Deva²¹⁵ he does not become harmful, but if he does even a little harm for his own benefit, then he is harmful.

The Maga-householder

- 10 The Maga, constantly devoted to the worship of the fire, devoted to Him, honouring guests, the illustrious Maga-householder (*gṛhamagāśramin*), should refrain from having sex [...].²¹⁶
- 11 They cook food for the gods, Agni, and for guests,²¹⁷ but not for themselves.²¹⁸ The Maga who out of delusion cooks for his own sake, goes to hell.
- 12 They who cook for the sake of the gods, and have sex²¹⁹ for the sake of children, [their] wealth is taught to be for gifting. By doing otherwise, [they are destined for] hell.
- 13 ... for life is impermanent.²²⁰

²¹⁴ The second half of this verse has no parallel in the *Śivadharmasāstra*.

²¹⁵ Correct *devārthapuṣpahimsāyāṃ* to *devārthaṃ puṣpahimsāyāṃ*.

²¹⁶ *Śivadharmasāstra* 11.10c reads *parvamaithunavarjā*, while *Bhaviṣyapurāṇa* 1.171.10c has *magī maitunavarjāḥ*. The reading *magī* seems highly unlikely. We have considered the possibility that the composer of the *Bhaviṣyapurāṇa* might have changed the Śivadharmasāstra's *parva* to *māga*, in the sense of a day dedicated to the Sun, since the phases of the moon have no place in the Maga system. A subsequent scribal error *māga* → *magī* would be conceivable. However, *maga* does not by itself mean sun and so it is quite a stretch to have *māga* mean 'day dedicated to the Sun.' At best it could mean 'day of the Magas.'

²¹⁷ Note that the reference to cooking food for alms has been omitted.

²¹⁸ Correct *cātmakāraṇāt* to *nātmakāraṇāt*.

²¹⁹ Correct *maithanaṃ* to *maitunaṃ*.

²²⁰ The first three *pādas* do not make sense and are almost certainly corrupt.

- 14 He shall acquire wealth with lawful means, but unlawful means he should avoid entirely. Making his life with riches acquired by unlawful means he will go to hell.

The celibate

- 15 He who is a celibate (*brahmacārin*) in the true meaning of the word—whether permanently (*naiṣṭhika*) or temporarily (*bhautika*)—should be devoted to the worship of Sūrya and the fire, with his senses tamed, and tranquil.

The hermit

- 16 Free from all fragrances, eating bulbs, roots and fruits, he is known as a Maga-hermit,²²¹ devoted to the worship of Sūrya and the fire.

The ascetic

- 17 Withdrawn from all social contact, ever inclined to meditate on Sūrya, he is known as the foremost of Saura-ascetics,²²² intent on worship, with his senses conquered.

The mark of the Bhojakas

- 18 Being shaven-headed, wearing the sacred thread, the *avyaṅga* girdle, and a white robe²²³—this should be known as what is to be observed zealously by those who are engaged²²⁴ in his worship.
- 19 The Bhojaka who should wear the *avyaṅga* girdle,²²⁵ o great king, becomes invincible²²⁶ to all creatures [and] will reach the world of Sūrya.

²²¹ Correct *mama vaikhānaso* to *magavaikhānaso*.

²²² Correct *saurayatīndrāya* to *saurayatīndro 'yaṃ*.

²²³ *Avyāṅga* is the name of the sacred girdle of the Magas and has a Zoroastrian origin (Humbach, 237). The white robe likewise belongs to the Zoroastrian tradition, but the shaven head and the sacred thread rather fit the Brahmanical model. All the Śaiva attributes listed in the parallel in *Śivadharmasāstra* 11.18 have been written out of the text.

²²⁴ Correct *tadarcanasthānam* to *tadarcanasthānām*.

²²⁵ Correct *athāvyāṅgo* to *athāvyāṅgaṃ*.

²²⁶ Correct *agamyam* to *agamyah*.

On purity

- 20 Destroying all taints, removing all evils and dangers—one should constantly worship Divākara with a pure disposition.
- 21 One of pure disposition, even if he is not free from perfumes and unguents,²²⁷ is not defiled. One should practice cleanliness in disposition and one should drink water that has been purified by [straining through] a cloth.
- 22ab One should set down one's foot purified by sight; one should speak words purified by truth.

Bhāskara's discipline

- 22cd–23ab Those who delight in meditation on Sūrya, peaceful, and dedicated to the Sauradharmā—all disciplines (*āśrama*) should be known as originating from the limbs of Bhāskara.

The eightfold Bhojaka observance

- 23cd–24ab The eightfold Bhojaka observance should be practised, spoken by Ravi, unparalleled, the best of all observances, the supreme receptacle of the Law.
- 24cd–25ab Devotion to Sūrya,²²⁸ constant forbearance, non-harm, calmness at all times, contentedness, truthfulness, not stealing, and chastity as the eighth.

Devotion to Sūrya

- 25cd–26ab Devotion to Sūrya should always be done in act, thought, and word, by performing worship however one can, in particular to Bhojakas.
- 26cd–27ab The wise one should certainly protect Bhojakas, without distinction from one's own body, from danger, poverty, and disease, and please them.
- 27cd–28ab What can men actually do for Sūrya who is already complete? Whatever is done for Bhojakas that is done for Ravi, o king!

²²⁷ Correct *gandhalepavīhīno* to *gandhalepāvīhīno*.

²²⁸ Read *saurabhaktiḥ* instead of *saurabhakte*.

- 28cd–29ab One should go to the place where there are Magas, even if far away. One must strive to see them, for there Ravi is present.
- 29cd–30ab And if one obeys according to rule the command of a Bhojaka devotee, who delights in the worship of Sūrya, one obtains the fruit of a horse sacrifice.
- 30cd One who resorts to Deva's discipline²²⁹ should worship the image of Deva with devotion, o king.

Charity for all

- 31 If one correctly feeds [someone], after [providing] a welcome, a seat, a foot-bath, guest water, honey and curd, and so forth, in due order,²³⁰ he will be honoured in Sūrya's world.
- 32 By providing shelter, he becomes a king, o Bhārata.²³¹ And by providing a pure place, one will attain Varuṇa's world.
- 33 By fanning with a palm-leaf a man exhausted from meditation (*dhyanā*) whose body is covered in beads of sweat,²³² one will be honoured in Vāyu's world.
- 34 By doing whatever one can to care for someone suffering from hunger and thirst, exhausted, dirty and sick, one attains all desires.²³³
- 35 One should give food, to the best of one's ability, out of compassion for all beings, to those fallen from caste (*patita*), those who are cursed (*aśasta*), those of mixed-caste (*saṃkīrṇa*), Caṇḍālas and other [low beings], and birds.
- 36 Even the tiniest gift made out of compassion becomes imperishable. Therefore, o king, it is taught [that there should be] compassion towards all beings.
- 37 By giving, in the absence [of anything else], grass, earth, food, leaves, fuel,²³⁴ or fruits to a guest, referentially, one goes to heaven, or by kindness.

²²⁹ The original object of the verse has been changed into the subject.

²³⁰ The passage corresponding to *Śivadharmasāstra* 11.54d–60a may have been lost due to eye-skip, from *madhuparkādibhojanaiḥ* (*Śivadharmasāstra* 11.54d) to *madhuparkādyanukramāt* (*ŚiDhŚ* 11.60b).

²³¹ The passage corresponding to *ŚDhŚ* 11.61d–63a may have been lost due to eye-skip, from *pratiśrayaṇpradānena* (61d) to *mṛduśayyāṇpradānena* (63a).

²³² Reading *sveda-* instead of *śveta-*.

²³³ The passage corresponding to *ŚDhŚ* 11.65d–69c may have been lost due to eye-skip, from *sarvāpāpaiḥ pramucyate* (65d) to *sarvakāmān avāpnuyāt*.

²³⁴ Reading *patrendhana-* instead of *patraṃ dhana-*.

Kind speech

- 38 There is no such way to reach heaven in this world as a kind word. They who always have sweet speech enjoy happiness here and in the hereafter.
- 39 If one speaks speech flowing with nectar,²³⁵ cool as contact with sandalwood, not opposed to the Law, one will attain imperishable happiness.
- 40 Enough of giving, o best of kings! Enough of worship or teaching! This is the stable stairway to heaven: kind speech.
- 41ab Honoring, addressing [and] looking [at the guest]:²³⁶ each of these is a cause of [reaching] heaven.
- 41cd–42ab One should respectfully inquire the guest, with devotion, about his well-being. At his departure one should say: ‘May your paths be favorable (*śiva*)!’
- 42cd–43ab ‘May everything for you always be pleasant!’ This is the benedictory statement, powerful and accomplishing all affairs, always, at all times.
- 43cd–44ab In all actions [such as] greeting with ‘*namaḥ*’ etc., in the expression of benediction and blessing, one should say to him: ‘May it be auspicious (*śiva*) for you always!’

Devotion to Sūrya: conclusion

- 44cd–45ab The follower of the true discipline (*sadāśramin*) who performs such and other conduct is freed from all sins and will be honoured in Sūrya’s World.²³⁷
- 45cf That devotion towards a devotee of Sūrya which is performed by men who are true devotees is always equal to devotion to Sūrya. Devotion is practised towards the devotee [of Sūrya].

Forbearance

- 46 One who, though provoked and beaten, is not provoked and does not strike [back], remaining compo-

²³⁵ Correct -*syandinī* to -*syandinīm*.

²³⁶ A parallel for *Śivadharmasāstra* 11.76ab is missing.

²³⁷ The translation follows the printed text, but it seems quite likely that the text originally had *magācāram* for *ca vācāram* (*pāda a*) and (*pāda d*) *magāśramī* for *sadāśramī*. The *Śivadharmasāstra* parallel has *śivācāram* and *śivāśramī* respectively.

- sed, unchanged in his speech,²³⁸ he is released from suffering.
- 47 Forbearance, highly revered, is the *tīrtha* of all *tīrthas*. Therefore, one should first engage in forbearance in all activities with effort.
- 48 Since knowledge, *yoga*, austerity, sacrifice, giving, and hospitality are in vain for one who is angry, therefore one should avoid anger.
- 49 Unkind speech burns up the tender points, bones, breath, and heart, therefore there should be no unkind speech, especially not towards Bhojakas.
- 50 Forbearance is giving, splendour, truth; forbearance is nonharm; it has its origin in the Sun.²³⁹ One cannot give a full account of it, even in a hundred years.²⁴⁰

²³⁸ Correct *adhikṛtaḥ* to *avikṛtaḥ*.

²³⁹ Reading *-saṃbhavā* instead of *-saṃbhavāḥ*. The subject of this verse is *kṣamā*.

²⁴⁰ A large section of text has dropped out between 50ab and 50cd, corresponding to *Śivadharmasāstra* 11.86cd–118ab. The ending *-śīvodbhavaḥ* in *Śivadharmasāstra* 11.118b, no doubt changed to *arkasaṃbhavaḥ* in *Bhaviṣyaṭpurāṇa* 1.171.50b, suggests that this is due to eye-skip. Since the lost passage is quite extensive, it may be due to loss of a folio, or to careless skipping of a folio or one side of a folio by a scribe. That a section like this must have been originally there follows from the definition of the Bhojaka observance in 23cd–25ab above. Only the first two items of the eightfold observance (devotion to Sūrya and forbearance) have been treated so far.

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Abbreviations

ĀpDhS	<i>Āpastamba Dharmasūtra</i>
AVParīś	<i>Atharvaveda-parīśiṣṭa</i>
BḍP	<i>Brahmaṇḍapurāṇa</i>
BhavP	<i>Bhaviṣyapurāṇa</i>
BhG	<i>Bhagavadgītā</i> , see <i>Mahābhārata</i>
GḍP	<i>Garuḍapurāṇa</i>
HV	<i>Harivaṃśa</i>
Kaṭha Up	<i>Kaṭha Upaniṣad</i>
KūP	<i>Kūrmapurāṇa</i>
LiP	<i>Liṅgapurāṇa</i>
MBh	<i>Mahābhārata</i>
MDh	<i>Mānavadharmasāstra</i>
MtP	<i>Matsyapurāṇa</i>
NiMukh	<i>Niśvāsamukha</i>
PBh	<i>Pañcārthabhāṣya</i>
PS	<i>Pāśupatasūtra</i>
SauP	<i>Saurapurāṇa</i>
ŚiDhŚ	<i>Śivadharmasāstra</i>
ŚiDhU	<i>Śivadharmottara</i>
ŚiP	<i>Śivapurāṇa</i>
ŚiUp	<i>Śivopaniṣad</i>
SP	<i>Skandapurāṇa</i>
TAK	<i>Tāntrikābhidhānaśāstra</i>
TVK	<i>Tīrthavivekanakāṇḍa</i>
VāP	<i>Vāyupurāṇa</i>
ViDh	<i>Viṣṇudharma</i>
ViP	<i>Viṣṇupurāṇa</i>
YDh	<i>Yājñavalkyadharmasāstra</i>
YoS	<i>Yogasūtra</i>

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A Śaiva Utopia centers on the eleventh chapter of the *Śivādharma-śāstra*, known as the Chapter on Śiva's Discipline (*Śivāśramādhyāya*). A critical edition and annotated English translation of the Sanskrit text of this chapter is preceded by a comprehensive study of the Śivādharma's revision of the Brahmanical 'laws on class and discipline' (*varṇāśramadharmā*), tracing its utopian vision of a society bound by Śiva devotion. An edition and English translation of a Sanskrit commentary on the chapter, preserved on a unique palm leaf manuscript in Malayalam script, is included as well. The book concludes with an appendix, which addresses the revision of the *Śivāśramādhyāya* in the *Bhaviṣyapurāṇa*, where the Śivādharma has been turned into a Sauradharmā ('Religion of the Sun'). *A Śaiva Utopia* should be of interest to all historians of Indian religions.

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