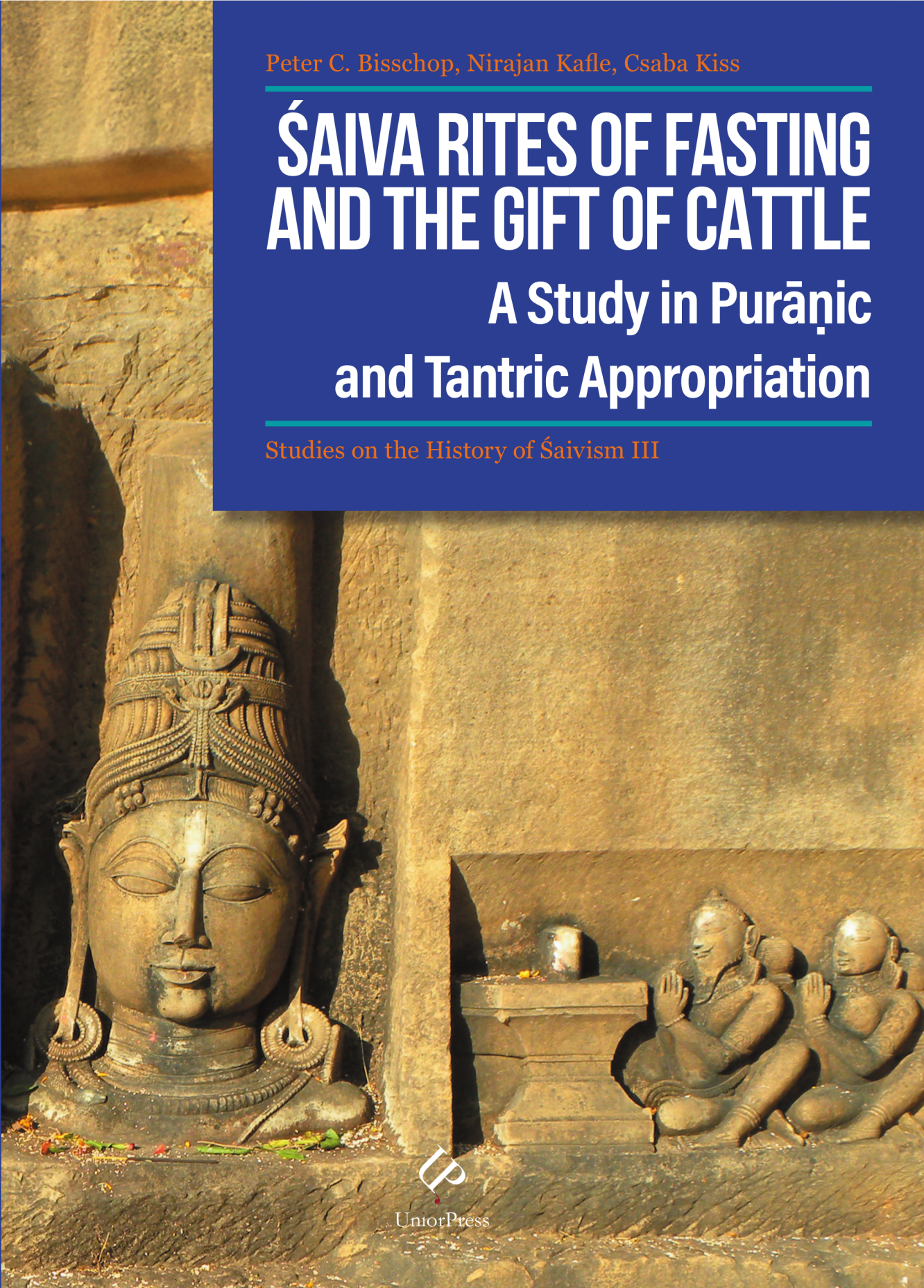


Peter C. Bisschop, Nirajan Kafle, Csaba Kiss

ŚAIVA RITES OF FASTING AND THE GIFT OF CATTLE

A Study in Purāṇic and Tantric Appropriation

Studies on the History of Śaivism III



UnioPress

Śaiva Rites of Fasting and the Gift of Cattle

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

THE ŚIVADHARMA PROJECT

Studies on the History of Śaivism
III

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A Study in Purāṇic and Tantric Appropriation

A Critical Edition with Translation of *Śivadharmaśāstra* 10

Peter C. Bisschop, Nirajan Kafle, Csaba Kiss



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Cover photo (Peter C. Bisschop): a scene depicting Śiva worship near the Nīlakaṇṭha temple at Kalinjar Fort

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With this volume, Peter Bisschop and Nirajan Kafle, joined by Csaba Kiss, return to their edition and study of the *Śivadharmaśāstra*. The initial impetus for the work was the project ‘From Universe of Viṣṇu to Universe of Śiva’ (NWO No. 360-63-110), headed by Bisschop at Leiden University from 2016 to 2020. In 2016 Kafle started editing chapters ten and eleven of the *Śivadharmaśāstra* as part of the NWO project. Both chapters were subsequently discussed and translated in reading sessions with Bisschop. Chapter eleven was published in 2021 in the present book series under the title *A Śaiva Utopia: The Śivadharma’s Revision of Brahmanical Varṇāśramadharmā*, co-authored by Peter Bisschop, Nirajan Kafle and Timothy Lubin.

Śivadharmaśāstra chapter ten was selected for the NWO project because it offered potential for a comparative study of the *Viṣṇudharma* and the *Śivadharmaśāstra* focussed on the systematization of observances (*vrata*) in relation to the ritual calendar. Kafle’s study of a section of the text led to the publication of an article in the *Indo-Iranian Journal* in 2019 (‘The *kṛṣṇāṣṭamīvrata* in the *Śivadharmaśāstra*. A comparative edition and study’). Subsequently, Kafle was appointed in the SHIVADHARMA project (‘Translocal Identities. The Śivadharma and the Making of Regional Religious Traditions in Premodern Asia’, ERC No. 803624) headed by Florinda De Simini at L’Orientale University, Naples. It was in this connection, in 2022, that Bisschop and Kafle joined up with Kiss, a team member of the SHIVADHARMA project (2022–23), to bring the draft edition and translation to completion. Bisschop completed his part of the work as PI in the PURANA project (‘Mythical Discourse and Religious Agency in the Puranic Ecumene,’ ERC No. 101054849) based at Leiden University.

In terms of distribution of the work, the draft critical edition of the main text was prepared by Kafle, its partial translation by Bisschop and Kafle. The critical edition and the translation were revised and expanded, and the translation of the commentary prepared by Kiss. The introduction was written by Bisschop, while all the material, including preparation of the various appendices, was put together by Kiss. For the text of the commentary, we benefitted from an earlier transcription and sugges-

tions for correction by S. A. S. Sarma (École française d'Extrême-Orient, Pondicherry).

In the end, the present volume is a collective work, for the draft editions and translations were revisited word for word in multiple reading sessions by all three authors, in which we were occasionally joined by others as well. In particular, we benefitted from a reading session held in the framework of the SHIVADHARMA project at the École française d'Extrême-Orient in Pondicherry in February 2023, where we were joined by several Śaiva specialists who provided us with important feedback. In this connection, we would like to thank in particular Florinda De Simini, Dominic Goodall, and Judit Törzsök. Other scholars who have read parts of the work and who we wish to thank here include Pia Brancaccio, Elizabeth Cecil, Csaba Dezső, Sanne Dokter-Mersch, Kengo Harimoto, Timothy Lubin, R. Sathyanarayana Sarma, S. A. S. Sarma, Annette Schmiedchen, Kenji Takahashi, and Yuko Yokochi. Finally, we are grateful to the two anonymous reviewers, one of whom we later learned was Shaman Hatley, for their instructive reports. We take sole responsibility for any errors and matters of contention that remain.

October, 2024

Peter Bisschop, Leiden
Nirajan Kafle, New Delhi
Csaba Kiss, Naples

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Introduction

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‘The concept of the “definitive text” corresponds only to religion or exhaustion.’
Jorge Luis Borges, The Homeric Versions

Preliminary Remarks

In the past decades scholars have highlighted that religion is not so much a matter of belief as of embodied practice.¹ As the first codification of lay Śaiva ritual practice, the *Śivadharmaśāstra* holds a special place in the religious history of early Śaivism.² One of the main ways in which lay devotees can express their devotion and take up a ritual role for themselves is by following observances (*vrata*) involving fasts (*upavāsa*).³ Chapter ten, which is the subject of the present study, highlights the text’s key position in the codification of observances more broadly, for it not only provides us with an overview of various early Śaiva observances and their results, but also yields valuable insight into the composition of other texts dedicated to the same topic. This is due to the substantial appropriation of passages of this chapter by these texts, for whom it appears to have functioned as a template for the teaching of observances.

It has also been observed that *vratas* are especially central to the ritual life of women. A recent introduction on womanhood in the Hindu world sums up the generally accepted doctrine regarding the purpose of the observance of *vratas* by women: ‘[...] *vratas* are undertaken by a woman to ensure the welfare of her husband, children, and family in general.’⁴ A large part of *Śivadharmaśāstra* chapter ten indeed concerns practices targeted at women. In contrast to the conservative attitudes of the brahmanical tradition reflected in the above citation, however, the text offers a

¹ The work of French sociologist Pierre Bourdieu in particular has been a major instigator of this paradigm shift (Bourdieu 1977). Its reflection in the study of Indian religions can be seen, for example, in a work like the inaugural volume of the book series Princeton Readings in Religions: Lopez 1995. Cf. also the characterisation of Hinduism in Michaels 2016, 2: ‘what you believe is less important than what you do—in and through practice.’

² For an introduction to the *Śivadharmaśāstra*, its time of composition, and its place within the larger Śivadharma corpus, see Bisschop 2018, 4–27. See De Simini and Kiss 2021 for a bibliography of work done on the Śivadharma.

³ For a basic introduction to *vratas* in Hinduism, see Pintchman 2010; for a detailed textual survey, see Kane 1930–1962, vol. 5.1, 1–462.

⁴ Bose 2023, 175.

comparatively liberal perspective. This should of course not close our eyes for the obvious fact that the normative perspective of the text is and remains gendered male.⁵ Instead of teaching the adoption of *vrata*s for the benefit of others in her family, in particular her husband, as would be the normative case,⁶ the tenth chapter of the *Śivadharmaśāstra* addresses a woman's own spiritual welfare and success, with a striking focus on enjoyments encountered along the way. Mirroring the spiritual trajectory of the male practitioner,⁷ she reaches Śivaloka to descend through various heavens where she experiences divine pleasures for thousands of years, after which, at the final waning of her merit (*punya*), she returns to earth to become the wife of a king. Her experiences on this trajectory are described in alluring terms centered around her own experiences, independent of anybody else, and the text holds out the promise of liberation itself at the end of this trajectory.⁸

This openness towards a woman's own enjoyment and spiritual advancement is thwarted in the later tradition, first in the transmission of *Śivadharmaśāstra* chapter ten itself, where the gender of the implied practitioner of the observance of Umā and Maheśvara (*umāmahēśvaravrata*) is subject to significant meddling and variation in the manuscripts, and secondly in the Purāṇic and Tantric adaptations, which display a tendency to marginalize her role and leave out the promise of divine enjoyments on her path.⁹

It is in bringing into view cultural developments such as these that chapter ten of the *Śivadharmaśāstra* has much to offer to the historian

⁵ Cf. also Pearson 1996, 83: 'It is not difficult to see how *vrats* suit the vision of the role of women articulated by the dominant male brahmanical culture.' And further, Pearson 1996, 84: 'Men can indirectly control women by "allowing" women to control themselves; and to control themselves in a way that promotes the interests of a patriarchal social structure.'

⁶ For the classical statement on this matter, see *Manu* 5.155: *nāsti strīṇām pṛthagya-jño na vrataṃ nāpy upoṣaṇam | patiṃ śuśrūṣate yena tena svarge mahīyate ||* 'For women, there is no independent sacrifice, vow, or fast; a woman will be exalted in heaven by the mere fact that she has obediently served her husband.' (translation Olivelle 2005, 146).

⁷ On the general outline of this trajectory, see Yokochi 2021, 95–96 and Mirnig 2019, 466–467.

⁸ Cf. ŚDhŚ 10.111–113.

⁹ See below, section 3. For text-internal variations, see our notes at verses 117, 159, 185, 190 and 191.

of religion. Another striking example, discussed below, is the systematic insertion of the motif of the feeding of Brahmins in the Purāṇic passages, combined with the sidelining of the special position of the Śiva-devotees (*śivabhaktas*) so characteristic of the Śivadharma.¹⁰ All in all, these changes betray the general domestication of the singular religious vision of the early Śivadharma as it spread and was appropriated by the broader Purāṇic tradition.¹¹ It requires the reader to pay more than usual attention to textual variants and variance, for it is in the constant changes introduced to the text that its relevance and life come through most clearly. The textual variation is fundamentally expressive of a discourse and dialogue within the tradition.¹²

Structure and Contents

In contrast to most other chapters of the *Śivadharmaśāstra*, chapter ten contains no statement or introduction of its subject matter. The chapter instantly takes off by specifying the rules of the first observance, which consists in fasting for a year on the eighth and fourteenth days of both halves of the lunar month. The anonymous commentator sees a continuation with the subject matter of the preceding chapter:

vratāntaram āha caturdaśyām iti tribhiḥ |

[Nandikeśvara] teaches another observance in the three [verses] beginning with *caturdaśyām* (10:1–3).

¹⁰ The *Bṛhatkālottara*, by contrast, rather stresses the importance of making donations to the Śaiva *ācārya*.

¹¹ See also Bisschop et al. 2021, 46: '[...] the radical sociology of the *Śivadharmaśāstra*'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. In this respect, the early Śivadharma fell victim to its own success.'

¹² On the distinction between variants and variance, see Most 2024. An observation by Christian Benne in the concluding article in this collection is relevant to the material discussed in our work: 'the ontology of the text and the status of ontological variants depends to a large extent on contextual factors and the practices that have evolved around them.' (Benne 2024, 444).

The preceding chapter nine is a short chapter of twenty verses only, which teaches the *śivaliṅgamahāvrata* (great observance of Śiva's *liṅga*).¹³ In terms of subject matter, the obvious connection is that it is likewise concerned with an observance, although this *śivaliṅgamahāvrata* involves no fasting but rather provides rules for an act of ritual worship of the *liṅga*. Fasting (*upavāsa*) and other restrictions relating to the intake of food, by contrast, constitute a core element of the *vratas* taught in chapter ten.

The implied practitioner of the *vratas* taught in *Śivadharmasāstra* chapter ten initially is a man, but from verse 89 on the text specifically targets the female devotee of Śiva:

śivabhaktā tu yā nārī dhruvaṃ sā puruṣo bhavet |
strītvam apyuttamaṃ sā cet kāṅkṣate śṛṇu tadvrataṃ || 10:90 ||

If a woman is a devotee of Śiva, she will surely become a man [in her next life]. But if she wants to achieve the ultimate womanhood, listen to the observance for her.

In verse 193 the text returns back to the male subject, although the transition is not clearly marked.¹⁴ A major distinction between the observances of a man and those of a woman relates to their promised result. A man is promised travel on brilliant aerial vehicles (*vimāna*) to Śivaloka where he stays and eventually reaches liberation,¹⁵ whereas a woman reaches Śivaloka in the same way, but then gradually descends through the lower heavens to return to earth as a king's wife.¹⁶ Towards the end of the chapter, the text moves, somewhat ambiguously, from the theme of observances to that of donations (*dāna*), especially of cows. This double nature of the chapter

¹³ For the number of verses we refer to Yogī Naraharināth's edition.

¹⁴ See our note to the translation *ad loc*.

¹⁵ Cf., e.g., 10.41–45. The *kṛṣṇāṣṭamīvrata* (verses 17–29) is an outlier in this respect in that the results are rather compared to those of grand Vedic sacrifices.

¹⁶ Cf. 10.100–110, where the following trajectory is given: Śivaloka → Viṣṇuloka → Brahmāloka → Prajāpatiloka → Somaloka → Indraloka → Gandharvaloka → Yakṣaloka → Mt. Meru → our world. This order of worlds differs from the more advanced cosmography of the *Śivadharmottara*, which is the subject of Yokochi 2021, with the exception of *Śivadharmottara* chapter five, which shows correspondences for the eight highest worlds: 'The ten worlds, in ascending order, are: the world of Piśācas, Rakṣases, Yakṣas, Gandharvas, Indra, the moon, Prajāpati, Brahmā, Viṣṇu, and Śiva (Śivapura/-loka, also called Rudraloka)' (Yokochi 2021, 83).

is reflected in the manuscript colophons, which report its subject matter to be Rites of Fasting and the Gift of Cattle (*upavāsagopradānavidhi*).¹⁷

Overview of Contents

It is not always obvious exactly where one *vrata* ends and another begins. The following overview is meant to provide a general outline of the structure of the chapter and the various observances taught in it.¹⁸

1–3: Fasting on the eighth (*aṣṭamī*) and the fourteenth (*caturdaśī*) days of both halves of the lunar month.

4: Eating from the ground on *parvan* days.

5–8: Lying down with one's wife while refraining from sex on the first and the fifth days of both halves of the lunar month.

9–16: Eating only at night from the eight to the fourteenth day of the dark lunar fortnight: introduction and general praise of eating only at night.¹⁹

17–29: The *kṛṣṇāṣṭamīvrata*: eating only at night on the eighth day of the dark lunar fortnight. Month-by-month description (see Table 1).²⁰

30–34: Gifts to be given at the end of the year and result of doing it for a full year (Śivapura) or on auspicious occasions (undecaying result).

35–87: The Śiva observance (*śivavrata*): eating only at night and fasting on the eighth and/or fourteenth days of both halves of the lunar

¹⁷ Cf. also Kafle 2019, 353–354, who speculates that the two final verses on the gift of cows might have been added later.

¹⁸ All numbers refer to the verse numbering of the edition.

¹⁹ See our note at verse 10 for a different interpretation by the commentator. To what extent another observance is taught in 10–13 depends upon how one interprets the use of the term *parvan* there.

²⁰ The table only gives the very basics and follows the readings adopted in the main text of the edition. This section shows especially high variation in the readings of the different manuscripts, in particular with respect to the food items and the results of the observance, which may reflect different regional traditions. See Kafle 2019, and the notes to our translation, for more details. Kafle also addresses the relation between the *kṛṣṇāṣṭamīvrata* taught here and in other texts such as the *Niśvāsamukha* and the *Matsyapurāṇa*.

Śaiva Rites of Fasting and the Gift of Cattle

month	Śiva	food intake	result
Mārgaśīrṣa	Śaṅkara	cow's urine	<i>atirātra</i> > 8x
Pauṣa	Śambhu	ghee	<i>vājapeya</i> 8x
Māgha	Maheśvara	roasted barley	<i>āsvamedha</i>
Phālguna	Mahādeva	three pure substances	<i>agniṣṭoma</i> 8x
Caitra	Sthāṇu	water boiled with flowers	all-encompassing sacrifice
Vaiśākha	Śiva	water boiled with <i>kuśa</i>	<i>puruṣamedha</i> > 8x
Jyeṣṭha	Paśupati	horn-water	millions of cows
Āṣāḍha	Ugra	cow-dung	<i>sautrāmaṇi</i> > 8x
Śrāvaṇa	Śarva	oil-cakes	10 million years Rudraloka
Bhādrapada	Tryambaka	wood-apple tree leaves	endless reward
Āśvina	Īśvara	rice-water	<i>pañḍarika</i> 8x
Kārttika	Rudra	coagulated milk	<i>agniṣṭoma</i> 8x

Table 1: Kṛṣṇāṣṭamīvrata

month.²¹ Detailed month-by-month description of the individual fasts and related ritual activities, each time ending with the donation of a pair of a bull and a cow (see Table 2).²²

Verses 44–47, in the section of the month of Pauṣa, detail the results of this observance.²³ One gets to live in Śivapura for as many thousands of æons as there are hairs on the pair of the bull and cow, their offspring and family members, and in the end one attains liberation. The *vimāna* which takes the practitioner to Śivaloka differs per month, depending upon the type of pair of bull and cow offered.²⁴ Verse 46 specifies the gradual method of liberation for those who abide in the Śiva-*āśrama*: Śiva worship → Śivadharmā → knowledge → union → end of suffering.

²¹ See our note at verse 52 regarding a progressive change in the days of the month prescribed in this section.

²² The table does not show all the various ritual activities involved, which are different for each month, but is limited to recording the monthly food items to be consumed and the type of pair of bull and cow donated. As for the food items, it should be noted that almost all months involve the consumption of milk in one way or another. See Goodall 2015 on the consumption of milk as a key element of a *śivavrata* recorded in a tenth-century inscription from Cambodia, with further references on the presence of milk in Śaiva observances.

²³ See our note at verse 36 regarding the question why this observance commences in the month of Pauṣa rather than the more common Mārgaśīrṣa.

²⁴ The underlying logic is explained by the commentator in his notes on verses 48–49: *sarvatra deyaḡomithunasamānavarṇāni vimānāni*; ‘In every case, the ærial chariots are

Introduction

month	food intake	pair of bull and cow
Pauṣa	rice, wheat, milk	brown pair
Māgha	<i>kṛsarā</i> porridge with ghee	black pair
Phālguna	millet, milk, wild rice	coppery red pair
Caitra	flour in milk	rosy pair
Vaiśākha	milk-boiled rice	white pair
Jyeṣṭha	water-boiled rice, ghee, milk	smokey pair
Āṣāḍha	ground barley, sugar, ghee, milk	white pair
Śrāvaṇa	milk-boiled <i>ṣaṣṭika</i> rice	white spots, white stripes
Bhādrapada	remnants of oblations	dark-coloured backs
Āśvayuja	ghee	dark-necked bull, decorated
Kārttika	milk-boiled rice	reddish-brown pair
Mārgaśīrṣa	milk-boiled barley	white pair

Table 2: Śivavrata

88–89: Ten general rules to be adhered to by the one observing the *śivavrata*.

90–113: The observance of Umā and Maheśvara (*umāmaheśvaravrata*).

This is a full-year *vrata* for women and involves as a basic element eating only at night on the days of the full moon, the new moon, and the eighth and fourteenth of both fortnights.²⁵ At the end of the year a golden or silver image of the pair of Umā and Maheśvara should be bathed and decorated, and Śiva devotees should be fed. Alternatively, a metal vessel turned into a temple should be offered to the *liṅga*. The female devotee will enjoy extensive stays in various heavens, descend through them, and in the end marry a king on earth. This process takes place again and again, until she experiences disgust with transmigration, which sets her on the path of liberation. Verse 113 specifies the gradual method of liberation: disgust → indifference → knowledge → union → end of suffering.²⁶

of the same colour as the pair of a cow and a bull to be offered.’

²⁵ Note that the observances for women described by the text last for an entire year.

²⁶ The last three items are shared with the path described in verse 46, but the first two items are different.

- 114–117: A variant of the Umāmaheśvara observance. This involves fasting on the eighth and fourteenth days for an entire year and bathing an image of Umā and Maheśvara at the end of the year. The woman will depart on a golden vehicle to Śivaloka and, after descending through the different heavens in due order, will become a king's wife.
- 118–121: The rice-flour-image observance. A woman should fast only on the fourteenth day of the dark fortnight for a year and at the end offer Śiva an image of Umā and Maheśvara made of rice flour. She will experience similar kinds of results.
- 122–126: The flour-trident observance. A woman should fast on the day of the new moon for a year and, at the end, offer Śiva a trident of rice flour. She will experience similar kinds of results. This observance also causes the destruction of sins such as an abortion.
- 127–129: Another observance for women. She should fast on the day of the full moon for a year and, at the end, offer an image scented with fragrances. She will experience similar kinds of results.
- 130–134: The observance of a single meal. A woman should eat a single daily meal in the month of Kārttika,²⁷ fast on the eighth and fourteenth days, and offer an oil-cake at the end of the month. The same practice should be observed in the other months of the year.
- 135–136: Ten general rules to be adhered to in the case of all observances.²⁸
- 137–192: A detailed month-by-month observance for women. Each month a different object is to be offered to Śiva (see Table 3). The practitioner is taken to Śivaloka on a different kind of vehicle each month, where she stays for a very long time, after which she descends through the different heavens and becomes a king's wife on earth. The month of Kārttika is singled out for special treatment and provided with more elaborate ritual instructions, including a grand worship for Śiva and the

²⁷ The month of Kārttika (October-November) remains to this day one of the most auspicious months of the Hindu ritual calendar for the performance of women's rituals. See Pintchman 2005.

²⁸ These ten differ from the ten *niyamas* given for the *śivavrata* in verses 88–89.

feeding of Brahmins devoted to Śiva. She will enjoy herself eternally, devoted to Śiva.

month	offering	vehicle to Śivaloka
Mārgaśīrṣa	bull of flour	drawn by bulls
Pauṣa	trident or vessel for Pinākin	Kubera's Puṣpaka
Māgha	horsedrawn carriage and flour <i>liṅga</i>	chariots drawn by white horses
Phālguna	image of flour and <i>caru</i>	divine
Caitra	Bhava & Kumāra of flour in a vessel	shining like the autumn moon
Vaiśākha	Kailāsa of rice flour	resembling Kailāsa
Jyeṣṭha	<i>liṅga</i> and pedestal of flour	shining like crystals
Āṣāḍha	three-storey house of flour	hundred-storey
Śrāvaṇa	sesame seed mountain	shining like sapphire
Bhādrapada	rice mountain	shining like sunbeams
Āśvayuja	grain mountain	colourful
Kārttika	grain Meru mountain	shining like jewels and suns

Table 3: Month-by-month observance

193–194: The gift of a hut or a house, leading to the fulfilment of all desires.²⁹

195–205: The gift of Śiva's chariot in winter. One should only eat a single meal for a month, prepare a chariot with a *liṅga* and pedestal of rice flour on top, drive it around at night to the Śiva temple, hold a vigil and fast and, after bathing the *liṅga* and handing out gifts, offer the chariot to Śiva. This observance yields great merit: one prospers together with three times seven generations of one's relatives in Śivaloka, until one returns to become a king on earth.

206–210: The gift of Śiva's bed. A bed of flour is to be offered to Śiva and a real bed to the guru. The number of years of enjoyment in Rudraloka matches the amount of paddings in the cloth of the bed.³⁰

211–214: The gift of ten cows and a bull (*vṛṣabbaikādaśī*). The results are again expressed in the usual terms, although the final mention of abiding in one's true self (verse 214) is noteworthy.

²⁹ From here on the text appears to be directed again at a male practitioner and moves to the subject of donations (*dāna*).

³⁰ The passage is not completely clear; see notes *ad loc*.

215–219: The gift of a hundred cows and a bull. The description of the results again adds a new perspective, including becoming the king of the universe, becoming omniscient, and reaching similarity to Śiva.

220–221: The donation of a pregnant cow. This, the text says, is like donating the entire world.

Transformations: Life and Afterlife of the Text

Chapter ten offers a unique opportunity to study the life and afterlife of the *Śivadharmaśāstra* because the chapter not only forms part of the Śivadharmā itself, but significant portions have also been used as templates for the composition of other texts. The identification of these parallels allows us to track the textual reuse and appropriation of the *Śivadharmaśāstra* in the composition of Purāṇic and Tantric literature. Instead of taking them as mere testimonia for the constitution of the text of the edition, it is worthwhile to investigate these parallels on their own within their respective textual settings. For this reason we have decided to print the relevant texts separately and in full in the appendices, rather than reporting parallels for individual verses alone in the critical apparatus to the edition.³¹ This manner of presentation makes it possible to see how the text has been appropriated and transformed in the creation of other compositions.

In order to distinguish between the various kinds of transformation of the text, it will be useful to introduce some analytic terms. First of all, a distinction should be made between text-internal and text-external transformation. By text-internal transformation we refer to the changes taking place within the transmission of the *Śivadharmaśāstra* itself, in the form of its multiple witnesses, viz. the manuscripts from Nepal, Kashmir, and South India as well as published editions such as ours. Text-internal transformation involves both intentional and non-intentional change. As can be observed from the wide and complex constellation of variant readings in the individual manuscripts, the chapter was not copied slavishly, but multiple scribes and tradents were actively engaged with it and pro-

³¹ This is the approach taken in Bisschop 2018 and Bisschop et al. 2021. We have, however, identified all these parallels in the top layer of the apparatus through reference to their verse number.

duced different forms of the text in the process. These variations form the lifeblood of the text and deserve our full attention. While the edition presents a main text in the standard format with an apparatus of variants reported underneath, the constituted text mainly serves as a point of reference and entry for studying the transformative life of the text. In other words, it is the apparatus that forms the heart of the edition.

As for text-external transformation, this category is more complex and brings up the issue of intertextuality, defined by the French literary theorist Gérard Genette as ‘a relationship of copresence between two texts or among several texts: that is to say, eidetically and typically as the actual presence of one text within another.’³² This relationship, according to his analysis, may manifest on three different levels: quoting, plagiarism and allusion. An example of the first is the commentary on the *Śivadharmaśāstra* preserved on a unique palmleaf manuscript in the Oriental Research Institute Manuscript Library in Trivandrum. While the anonymous commentator cites his source in the form of brief quotations of individual words and phrases, the text of the commentary itself is a new composition and creates an additional layer of meaning. At the same time, the commentary also has a text-internal relation to the *Śivadharmaśāstra* as it is a commentary on it and therefore follows the text throughout. It thus stands at the border of text-internal and text-external transformation.

The second type of quoting is a different affair and takes us outside the *Śivadharma* itself. This concerns the citations of passages of chapter ten in two Dharmanibandhas: Lakṣmīdhara’s *Kṛtyakalpataru* and Hemādri’s *Caturvargacintāmaṇi*. In this case, portions of the text have been integrated in the form of citations, sometimes interspersed by others, within larger works dedicated to the treatment of aspects of *dharmā*. Hemādri is a case of straightforward quoting in that he attributes the passages he cites explicitly to the ‘*Śivadharma*’.³³ Lakṣmīdhara, however, is a different case, for the verses that have a parallel in chapter ten are actually attributed by him to the ‘*Bhaviṣyapurāṇa*’. The verses in question cannot, however, be identified in the printed edition of the *Bhaviṣyapurāṇa*. He

³² Genette 1997, 1–2.

³³ In two cases the printed edition erroneously attributes a passage belonging to the *Śivadharmaśāstra* to the *Sivadharmottara* and in one case to the *Viṣṇudharmottara*. See also Hazra 1954, 17.

must have taken them from a version of the *Bhaviṣyapurāṇa* that is currently no longer available, but importantly not from the Śivadharma itself.³⁴ As such these quotations introduce a different type of text-external transformation, namely that of the appropriation of chapter ten in the composition of new texts.³⁵

Significant cases of textual appropriation of chapter ten are attested in the following Purāṇas: the *Liṅgapurāṇa*, the *Devīpurāṇa*, the *Bhaviṣyapurāṇa*, the *Saurapurāṇa* and the *Nāradaṇḍapurāṇa*. In addition, a major parallel has been identified in the *Bṛhatkālottara*. While these may at first sight be taken as obvious cases of plagiarism—in Genette’s definition, ‘an undeclared but still literal borrowing’³⁶—the concept of hypertextuality is more relevant here, since these passages involve more than a mere literal borrowing, for they introduce radical changes that repurpose and reorient the text in a different direction. Importantly, the modern concept of plagiarism, based on the false image of individual authorship, fails to take into account the indigenous understanding of the Purāṇas as a body of revealed knowledge in which religious communities are able to participate.³⁷ ‘Hypertextuality’ has been defined by Genette as ‘any relationship uniting a text B (which I shall call the *hypertext*) to an earlier text A (I shall, of course, call it the *hypotext*), upon which it is grafted in a manner that is not that of a commentary.’³⁸ In the case of chapter ten, the *Śivadharmaśāstra* is clearly the hypotext, while the *Liṅgapurāṇa*, *Devīpurāṇa*, *Bhaviṣyapurāṇa*, *Saurapurāṇa*, *Nāradaṇḍapurāṇa*, and *Bṛhatkālottara* are the hypertexts. The identification of appropriation of significant portions of chapter ten in these texts brings into view the Śivadharma’s major impact

³⁴ On the *Bhaviṣyapurāṇa*’s complex and layered history, see Hazra 1940, 166–173.

³⁵ On ‘appropriation,’ an important concept in cultural studies highlighting the agency of the user, see Ashley and Plesch 2002, 2: ‘Contrary to the notions of “origin” or “influence,” “appropriation” emphasizes the act of taking; it is understood to be “active, subjective, and motivated”.’ See also Freschi and Maas 2017, 13, on what they call ‘adaptive reuse’: ‘The attributive “adaptive” presupposes that the reusing person pursues a specific purpose by adapting something already existent to his or her specific needs.’

³⁶ Genette 1997, 2.

³⁷ On Purāṇas and plagiarism, see also Bisschop 2019, 171–172. Cf. also Giraudoux, quoted by Genette 1997, 381: ‘Plagiarism is the basis of all literatures except the first, which happens to be unknown to us.’

³⁸ Genette 1997, 5.

on the composition of Purāṇic literature. All the various texts that each in their own way have appropriated the Śivadharma participate in a Purāṇic discourse that grants them authority.

It seems likely that the *Śivadharmaśāstra* would have drawn upon its own hypotexts as well, but if it did so, these no longer survive. A parallel in the form of a few lines in the *Skandapurāṇa* at the start of the chapter (ŚDhŚ 10.1–5) may give some pointers in this direction. The time of composition of the *Skandapurāṇa* and the *Śivadharmaśāstra* is probably quite close, with the *Skandapurāṇa* perhaps being slightly earlier.³⁹ The parallel lines in the *Skandapurāṇa* occur within a longer section of the text concerned with Śiva worship and observances (SP 27–28). According to the introduction in SP 27.1–10, Sanatkumāra here reports to Vyāsa the dialogue between Śiva and Pārvatī that he had earlier heard from Nandīśvara. Since Nandīśvara is likewise the transmitter of Śiva’s teaching in the *Śivadharmaśāstra*, this could suggest a connection to our text. On the other hand, the parallel is restricted to only a few lines with a general and formulaic character. As such, it may rather point to the existence of an earlier (oral) tradition of teachings on lay aspects of Śiva worship associated with his favourite Gaṇa Nandīśvara. It is through this framing device that contemporary practices of lived religion were codified and authorised to form the Śivadharma.

The Quotations by Lakṣmīdhara and Hemādri

As mentioned above, the verses cited by Lakṣmīdhara (North India, first half of the twelfth century CE) in the *Vratākāṇḍa* (VK) of his monumental *Kṛtyakalpataru* form a special case since they are not attributed to the *Śivadharmaśāstra* but to the *Bhaviṣyapurāṇa*, even though they cannot be traced in the present text published under that name. These quotations attest to the existence of a version of the *Bhaviṣyapurāṇa* that included material reworked from the Śivadharma. While the Veṅkateśvara Press edition of the *Bhaviṣyapurāṇa* likewise betrays intensive use of the *Śivadharmaśāstra*, the verses cited by Lakṣmīdhara must have been taken from a different version or part of the *Bhaviṣyapurāṇa* for they are not found

³⁹ Cf. Bisschop 2010, 243–246.

in the printed edition. As has been observed in earlier publications,⁴⁰ the printed text of the Veṅkateśvara Press edition includes major parallels with the *Śivadharmaśāstra* and the *Śivadharmottara*, dispersed across different sections of the text, but with radical changes in religious outlook. The original teaching on the worship of Śiva has been changed into a teaching on the worship of Sūrya, with all references to Śiva and members of his entourage replaced by Sūrya and his associates.

The case of Lakṣmīdhara's quotation of the *Bhaviṣyapurāṇa*, on the other hand, is different and displays considerable variation. In fact, Lakṣmīdhara appears to cite parallels for some of the same verses twice, but with different referents. The first quotation consists of six verses that have a parallel in the opening verses of chapter ten. In this case, the religious orientation of the text has not been changed and the object of veneration remains Śiva (VK 385.3–386.5), as is also clear from the headings 'śivopāsanavrata' and 'śivanaktavrata' in the edition of the *Kṛtyakalpataru*. After a quotation from the *Skandapurāṇa* (VK 386.6–387.1),⁴¹ the *Kṛtyakalpataru* continues with further quotations from the *Bhaviṣyapurāṇa* that have a parallel in the *Śivadharmaśāstra* (VK 387.2–388.4). In the first of these (VK 387.2–4), the Sun is speaking (*āditya uvāca*) and teaches that the observance being taught leads to his own world (*mama lokam upaiti hi*); this is in contrast to Śiva's world in ŚDhŚ 10.3d (*śivalokaṃ sa gacchati*). Another citation (VK 388.1) shows the reuse of the opening verse of the *Śivadharmaśāstra*, but adapted to form an observance dedicated to the goddess Caṇḍikā. To conclude, Lakṣmīdhara's citations attest to the existence of a version of the *Bhaviṣyapurāṇa* in which the *Śivadharmaśāstra* had been used as a template for the teaching of observances dedicated to different deities.⁴²

The *Caturvargacintāmaṇi* of Hemādri (Deccan, thirteenth century CE) contains several citations of passages of chapter ten, attesting to Hemādri's access to the *Śivadharmaśāstra*.⁴³ They are dispersed across different

⁴⁰ Bisschop 2018, 21–25; Bisschop 2019; Bisschop 2020; Bisschop et al. 2021, 157–171.

⁴¹ For this quotation of SP 28.8–11, see Bakker and Isaacson 2004, 107, 206.

⁴² The published *Bhaviṣyapurāṇa* remains a rich repository for the teaching of observances. For a preliminary survey, see Hohenberger 1967, 111–125.

⁴³ For a list of Hemādri's citations of the *Śivadharmaśāstra*, see Hazra 1954, 18–19. See also Hazra 1956, 49, for the *Śivadharmottara*.

sections of two books of his monumental digest, the *Dānakhaṇḍa* (DKh) and the *Vratākhaṇḍa* (VKh), and range from a small quotation of two verses in the *Dānakhaṇḍa* (DKh 1.7.1–2) to a lengthy quotation running up to fifty verses in the *Vratākhaṇḍa* (VKh 2.28.1–50). Each citation is provided with a brief introductory or concluding statement in which Hemādri identifies the observance and attributes the passage to the *Śivadharma*. DKh 1.7.1–2, for example, is introduced with the words ‘now the gift of ten cows and a bull, from the *Śivadharma*’ (*attha vṛṣabhaikādaśīdānam śivadharmāt*), while VKh 2.28.1–50 is concluded with the words ‘thus is the subsequent great observance dedicated to Śiva taught in the *Śivadharma*’ (*iti śivadharmoktam aparāśaivamahāvratam*). Hemādri’s identification of individual observances matches quite well with our own paragraph divisions. His citations in general follow the text quite faithfully, with no major omissions, additions, or changes of sequence.⁴⁴ Occasionally, Hemādri adds an explanatory remark to clarify the meaning of a particular verse. As expected, the text of the *Śivadharmaśāstra* cited by Hemādri corresponds mostly, though not exclusively, with that of the Southern manuscripts. Out of the 221 verses that make up chapter ten in our edition, Hemādri cites about one third. Strikingly, his citations only start from verse 92 onward. In other words, he focuses in particular on the section concerned with observances of women.⁴⁵

Six Cases of Purāṇic Appropriation

There are at least six cases in which parts of *Śivadharmaśāstra* chapter ten appear to have been used for the creation of Purāṇic compositions. The hypertexts we have identified are the *Līṅgapurāṇa*, the *Devīpurāṇa*, the *Bhaviṣyapurāṇa*’s *Brāhmaparvan* and *Uttaraparvan*, the *Saurapurāṇa*,

⁴⁴ There is only one verse that has no parallel in any of the *Śivadharmaśāstra* manuscripts consulted by us: VKh 2.28.45, after ŚDhŚ 10.185.

⁴⁵ The following passages of chapter ten are cited by Hemādri: 92–116 (*umāmabeśvaravratam* and *aparām umāmabeśvaravratam*); 118–121 (*kṛṣṇacaturdaśīvratam*); 122–126 (*śūlavratam*); 127–129 (*gandhavratam*); 130–191 (*aparāśaivamahāvratam*; missing 136cd, 139, 142, 149, 151, 155, 159, 169, 172, 175); 195–204 (*śivarathavratam*); 206–209 (*śivaśayyādānam*); 211–212 (*vṛṣabhaikādaśīdānam*); 215–216 (*vṛṣabhādbikagośatadānam*). The quotations of ŚDhŚ 10.130–191 and 10.215–216 are erroneously attributed in the printed edition to the *Śivadharmottara*, while ŚDhŚ 10.195–204 is attributed to the *Viṣṇudharmottara*.

and the *Nāradaṣṭakapūrāṇa*. Each Purāṇa has appropriated *Śivadharmaśāstra* chapter ten in its own way, introducing significant changes relating to the context of the work. The section containing the *kṛṣṇāṣṭamīvrata* in particular has been frequently used. The *Bhaviṣyapurāṇa*'s *Brāhmaparvan* is the only one to include more or less the entire chapter.

The *Līṅgapurāṇa*

The *Pūrvabhāga* of the *Līṅgapurāṇa* includes two chapters (LiP 1.83 and 84) that show intensive use of material from ŚDhŚ 10. LiP 1.83 ('Narration of the Observances of Śiva,' *śivavratākathana*) starts with a request of the sages to the Sūta to instruct them about observances. The Sūta answers that he will give an account of them as they had been told earlier by Nandin to Brahmā's son. This introduction alludes to the *Śivadharmaśāstra*, which is an instruction of Nandīśvara to Sanatkumāra, Brahmā's mind-born son. In typical Purāṇic fashion, the *Līṅgapurāṇa* thus reveals the Śivadharma to be its source without mentioning the title of the text. After all, the teaching does not go via books or manuscripts but through the communication between gods and sages. The material included in LiP 1.83 roughly corresponds with the first eighty-eight verses of chapter ten, allowing for the omission of a large number of verses and the addition of new ones. Furthermore, many of the verses that find their origin in chapter ten have been reformulated or rephrased. In other words, the text has not been copied one-to-one from the source text to the hypertext, but it has been adapted and given a new form. On the other hand, the overall teaching of the source text remains in place, for it continues to deal with observances relating to the worship of Śiva.

However, the *Līṅgapurāṇa* contains at least one striking structural addition compared to the *Śivadharmaśāstra*. This concerns the topic of feeding Brahmins. While ŚDhŚ 10 occasionally teaches the feeding of Brahmins, too, it is much less frequently mentioned there and, if it is, is accompanied by an adjective expressing that the Brahmins in question are devotees of Śiva (*śivabhakta*).⁴⁶ The added verses in the *Līṅgapurāṇa*, on the other hand, are not accompanied by such an adjective, and where such an adjective is present in the *Śivadharmaśāstra* it appears to have been delib-

⁴⁶ See our note to the translation of 10.184.

erately removed in the *Liṅgapurāṇa*. This expresses a marked change in the character of the teaching, moving away from the *śivabhakta*-oriented teachings of the *Śivadharmaśāstra* to a more orthodox one involving the feeding and support of Brahmins. The same change can be observed in the next chapter (LiP 1.84). In total there are about twenty such references to the feeding of Brahmins in LiP 1.83 and 1.84. Moreover, some of these are accompanied by adjectives alluding to their Vedic learning, such as *śiṣṭa* (1.83.17c), *śrotriya* (1.83.36d, 1.83.39b), *vedapārāga* (1.83.36d, 1.83.39b, 1.83.50d) and *vedavedāṅgapārāga* (1.83.42d). These find no parallel in the *Śivadharmaśāstra* and once again evince the more orthodox orientation of the *Liṅgapurāṇa*, giving the text a distinctly different character.

LiP 1.84 continues with the *umāmabeśvaravrata*. The chapter division of the *Liṅgapurāṇa* reflects the inherent subject division of chapter ten, whose second part, starting at verse 90, is largely concerned with observances for women. On the other hand, while the *Śivadharmaśāstra* teaches the *umāmabeśvaravrata* specifically as an observance intended for women, it is striking that the *Liṅgapurāṇa* opens it up for men, too, as indicated by the announcement of its end result: ‘a man reaches union with Śiva, a woman with Devī’ (LiP 1.84.6ab). The same differentiation of a separate result for men and women is made for other observances and is again stressed in the concluding verse (LiP 1.84.72). Furthermore, no mention is made of the *Śivadharmaśāstra*’s attractive trajectories where a woman can fly off to the highest heaven on brilliant *vimānas*, experience enjoyments and pleasures in all the heavens, to be finally reborn as the beautiful wife of a king on earth. Compared to the *Śivadharmaśāstra*, the *Liṅgapurāṇa* again introduces a far more orthodox perspective. This starts already at the very first verse of LiP 1.84, where the positive adjective ‘increasing joy’ (*prītivivardhanam*, ŚDhŚ 10.91b) has been replaced by the sanctioning adjective ‘spoken by the Lord’ (*īśvarabhāṣitam*). Again, in LiP 1.84.4, the practitioner is instructed to feed Brahmins and give *dakṣiṇā* to them, while in ŚDhŚ 10.95 she is taught to feed Śivabhaktas and gladden the poor and the helpless—a very different undertaking. In the remainder of the chapter, the parallels with the *Śivadharmaśāstra* are less recognizable than before and only occasional verses can be identified, although the underlying structure of the hypotext remains in place. A further mark of the orthodox outlook of the *Liṅgapurāṇa* is the stipulation, in LiP 1.84.16, that a woman may only carry out religious practice

at the instigation of her husband, since women are never independent (*asvatantrā*). No such condition is mentioned anywhere in the *Śivadharmaśāstra*, which overall takes a remarkably liberal attitude to the subject.⁴⁷ The *Liṅgapurāṇa* does not contain any parallels for the various other donative practices that follow the observances of women after ŚDhŚ 10.193. In this respect, the *Liṅgapurāṇa* forms a more integrative whole.

The *Devīpurāṇa*

The parallel in *Devīpurāṇa* chapter 78 is a more straightforward case of copying. In this chapter, the *Devīpurāṇa* has incorporated about twenty verses of the *Śivadharmaśāstra* concerned with the monthly *kṛṣṇāṣṭamīvrata* (ŚDhŚ 10.13–34). The parallel is preceded by two introductory verses that integrate the passage within the *Devīpurāṇa*'s narrative frame. Manu announces that he will teach the best observance that had earlier been taught by Brahmā to Sanaka and others; he adds that it accomplishes all desires (*sarvakāmaprasādhakam*). While providing authority to the teaching that he is about to give, Manu's introductory remark disconnects it from the *Śivadharmaśāstra*, for no such dialogue between Brahmā and Sanaka is found there. The passage has been copied more or less directly, with the addition of a single line that has no parallel in any of the manuscripts used for our edition (DevīP 78.7ab). On the other hand, the *Devīpurāṇa* does show a significant change in its verse 78.20 (≈ ŚDhŚ 10.30): where ŚDhŚ 10.30ab teaches the feeding of 'Brahmins who focus on devotion to Śiva' (*viprān śivabhaktiparāyaṇān*), DevīP 78.20ab instead instructs the practitioner to feed 'Brahmins and virgin girls' (*viprān kanyakā abalās tathā*). This fits the Śākta character of the *Devīpurāṇa*, which frequently mentions the veneration and feeding of virgin girls.⁴⁸ We may note here that, while the next chapter (DevīP 79) teaches an *umā-maheśvaravrata*, this shows no clear connection to the observance of the same name taught in ŚDhŚ 10.

⁴⁷ See, however, the commentator's comment at ŚDhŚ 10.90 about a woman's condition: *asvātantryaduḥkarakaram strītvam* ('womanhood that brings nothing but suffering because of a lack of independence'). This reflects the later tradition's conservative notion of women's intrinsic dependence and is not that of the *Śivadharmaśāstra* itself.

⁴⁸ Cf. Hazra 1963, 93–94.

The *Bhaviṣyapurāṇa*'s *Brāhmaparvan*

The largest case of textual appropriation is without a doubt the *Brāhmaparvan* of the *Bhaviṣyapurāṇa* (BhavP 1). This case is different from the Purāṇas discussed so far, as it is not confined to a single chapter of the *Śivadharmaśāstra*, but forms part of a wholesale borrowing of the text and even includes the *Śivadharmottara*.⁴⁹ Moreover, it involves a radical re-orientation of the religious outlook of the hypotext, from a set of rules of Śiva (Śivadharma) to rules for worshippers of Sūrya (Sauradharmā). While the parallels uncovered for the *Śivadharmaśāstra* and the *Śivadharmottara* thus far have been confined to the *Brāhmaparvan* of the *Bhaviṣyapurāṇa*,⁵⁰ the *Uttaraparvan* also includes two passages for which there is a parallel in chapter ten. These two Parvans, in origin, are independent compositions and therefore should be treated separately. However the presence of parallels in both certainly adds to the complexity of the *Bhaviṣyapurāṇa*'s relations to the *Śivadharma*.⁵¹

The main and most important parallel concerns the *Brāhmaparvan*. This Parvan is by all accounts the oldest part of the text going under the name *Bhaviṣyapurāṇa*, although it no doubt has undergone significant change over time.⁵² The part that corresponds to chapter ten has been divided over six separate chapters. This subdivision makes good sense and creates more coherence to the text as a whole, which, as our analysis shows, includes multiple topics.

As can be observed from the chapter titles alone, the various parts have been rewritten in such a way that observances originally dedicated to Śiva or to the couple of Umā and Maheśvara have been turned into observances for Sūrya/Arka and his wife Niḥsubhā.⁵³ The entire chapter has been taken

⁴⁹ Broadly speaking, parallels for the *Śivadharmaśāstra* are found in BhavP 1.151–180 (this includes most of the text, although not always following the same sequence of chapters) and parallels for the *Śivadharmottara* in BhavP 1.187–192 (ŚDhU 1, 4, 6 and 7).

⁵⁰ See notes 40 and 49 for references.

⁵¹ It may be mentioned here that chapters six and seven of the *Śivadharmottara* likewise have a parallel in the *Uttaraparvan* (BhavP 4.5 and 4.6). We owe this information to Kenji Takahashi.

⁵² Cf. Hazra 1940, 167–173, 331–335, with reference to quotations from this Parvan in the Dharmanibandhas.

⁵³ On Niḥsubhā, see Bisschop 2020, 84, with references.

BhavP	Chapter title	ŚDhŚ (≈)
1.164.75cd–101	<i>sūryaṣaṣṭhīvratavarṇanam</i>	10.6cd–34
1.165	<i>ubhayasaptamīvarṇanam</i>	10.35–89
1.166	<i>nikṣubhāvratavarṇanam</i>	10.90–113
1.167	<i>nikṣubhārkavratam</i>	10.114–129
1.168	<i>kāmapradastrīvratavarṇanam</i>	10.130–192
1.169	<i>sūryavratavarṇanam</i>	10.193–212
1.170	<i>godānavarṇanam</i>	10.215–221ab

Table 4: Parallels in the *Bhaviṣyapurāṇa*'s *Brāhmaparvan*

over, with the significant exception of the very beginning (ŚDhŚ 10.1–6ab). It is likely that the lack of a parallel of these first verses is simply due to accidental loss, for the parallel with chapter ten starts rather abruptly in the very middle of chapter 164 of the *Brāhmaparvan*. Immediately preceding it is an extensive parallel with chapter five of the *Śivadharmaśāstra*, which, however, also is incomplete, further supporting the assumption of accidental loss of text.⁵⁴

In addition to changing all names referring to Śiva or his entourage to ones referring to Sūrya and his associates, which complies with the Saura identity of the *Brāhmaparvan*,⁵⁵ a number of other changes had to be made as well. These mostly relate to the ritual aspects of the teaching. For example, while the preferred days for the performance of observances in the Śaiva ritual calendar are the eighth and fourteenth days of the lunar month, the Saura calendar favours the sixth and seventh days, and so the text has been accordingly and systematically rewritten. On the other hand, some accidental references to the eighth day still survive (BhavP 1.164.17a, 1.165.16c, 1.165.19c), betraying the original Śaiva identity of its source text. Occasionally, the Sun's day/Sunday is specified as an appropriate day for carrying out observances as well (BhavP 1.164.79b: *bhagadine*; 1.1 66.3b: *raver dine*). In several instances, the object of worship

⁵⁴ BhavP 1.164.6–74ab ≈ ŚDhŚ 5.112–150; BhavP 1.164.74cd–75ab ≈ ŚDhŚ 5.187–188ab.

⁵⁵ For example, instead of the twelve names of Śiva relating to the twelve months of the year of the *Śivadharma*'s *kṛṣṇāṣṭamīvrata*, the *Bhaviṣyapurāṇa* has twelve names of Sūrya in its *kṛṣṇaṣaṣṭhīvrata* (BhavP 1.164.84–101): Aṃśumat, Bhānumat, Divākara, Mārtaṇḍa, Vivasvat, Caṇḍakiraṇa, Divaspati, Arka, Aryaman, Bhāskara, Bhaga and Śakra. On the Saura identity of the *Brāhmaparvan*, see Bisschop 2019.

has been changed to the *vyoman*, which is in line with the *Bhaviṣyapurāṇa*'s overall teaching.⁵⁶ As in the case of the *Līṅgapurāṇa* and the *Devīpurāṇa*, the recipients of food-offerings have been changed as well. Here the Sūrya worshippers (BhavP 1.164.97, 1.166.6) and a Bhojaka couple (BhavP 1.167.14) are the beneficiaries. Finally, the text has been adapted to make it fit the frame narrative, which is a teaching of Sumantu to king Śātānīka—including relevant vocatives referring to the latter (*bhārata*, *kurunandana*, *viśāṃpati*, etc.)—which itself derives from the Sun's original teaching to his charioteer Aruṇa (BhavP 1.164.102).

The *Bhaviṣyapurāṇa*'s *Uttaraparvan*

The parallel in the *Bhaviṣyapurāṇa*'s *Uttaraparvan* (BhavP 4) consists of two distinct chapters. The first, BhavP 4.57, concerns the *kṛṣṇāṣṭamīvrata*, here taught by Kṛṣṇa to Yudhiṣṭhira. Although many verses have been reworded, the observance remains dedicated to Śiva. The most significant change is the addition of a few introductory and concluding verses. In the introduction, Kṛṣṇa tells Yudhiṣṭhira that the observance delights Rudra (*rudraprītikaram*) and provides some further ritual instructions, such as that it should be preceded by cleaning the teeth, supplicating a single teacher, bathing in a river, worshipping a *līṅga*, burning bdellium, and performing *homa* with sesame seeds. The concluding section, which specifies the results of the observance, remarkably includes two verses taken from the preceding chapter of the *Śivadharmasāstra* (ŚDhŚ 9.16–17):

anena vidhinā devāḥ sarve devatvam āgatāḥ |
devī devītvam āpannā guhaḥ skandatvam āgataḥ ||
brahmā brahmatvam āpanno hy ahaṃ viṣṇutvam āgataḥ |
indraś ca devarājatvaṃ gāṇapatyaṃ gaṇo gataḥ ||

By this precept all the gods reached the state of godhead. Devī acquired the state of Devī, Guha acquired the state of Skanda, Brahmā acquired the state of Brahmā, Viṣṇu acquired the state of Viṣṇu, Indra acquired the state of Devarāja, Gaṇa acquired the state of Gaṇapati. (BhavP 4.57.23–24)

⁵⁶ On the *vyoman*, its form, its worship, and its centrality to the *Brāhmaparvan*, see Bisschop 2020.

In ŚDhŚ 9 these two verses belong to the section dealing with the *śivaliṅgamahāvratā*, but here they have been reused to convey the results (*phala*) of carrying out the *kṛṣṇāṣṭamīvrata*. The following verse in the *Bhaviṣyapurāṇa* (BhavP 6.57.35) allows both men and women to carry out the observance. After this follow three verses corresponding to ŚDhŚ 10.41–43. However, in the *Śivadharmaśāstra* they belong to the next section and specify the results of performing the *śivavratā* in the month of Pauṣa, while in the *Bhaviṣyapurāṇa* they are promised for carrying out the *kṛṣṇāṣṭamī* observance for an entire year.

The second parallel in the *Uttaraparvan* occurs forty chapters later, in BhavP 4.96, still within the conversation between Kṛṣṇa and Yudhiṣṭhira. It only includes a few verses taken from the beginning of ŚDhŚ 10 that extol the power of eating only at night (*naktabhojana*). The remainder of the *Bhaviṣyapurāṇa*'s *naktabhojana* instruction has no parallel in our text.

The *Saurapurāṇa*

The present *Saurapurāṇa*, in contrast to what its name might suggest, is not a Saura text but a Purāṇa teaching Śiva devotion.⁵⁷ A first indication that the authors of the *Saurapurāṇa* might have been familiar with the Śivadharma appears in its third chapter, where Sūrya teaches that the Śivadharma is the supreme eternal *dharmā*.⁵⁸ The Ānandāśrama edition of the *Saurapurāṇa* contains two chapters that have a parallel in ŚDhŚ 10: SauraP 14 and SauraP 43. These two chapters belong to what Hazra has identified as constituting the original core of the *Saurapurāṇa*.⁵⁹

In SauraP 14, the Sūta (Romaharṣaṇa) teaches the sages of Naimiṣa the *kṛṣṇāṣṭamīvrata*. The chapter starts with an introduction in which Romaharṣaṇa announces that he is going to teach the *kṛṣṇāṣṭamīvrata*. He mentions that various deities acquired their position as gods by performing it, reminiscent of the passage from the *Uttaraparvan* quoted

⁵⁷ For further details, see Jahn 1908 and Hazra 1943.

⁵⁸ SauraP 3.7–9: *nāsti tasmāt paro dharmā ity ābur vedavādinah | dharmo babuvi-dbah prokto munibhis tattvadarśibhiḥ || tatrākṣayaḥ paro dharmah śivadharmaḥ sanā-tanaḥ | yajñāt tīrthāj japād dānād dharmah syād bahusādhanah || sādhanaprārthanā-kleśah parasampattiduhkhadah | yah punah śivadharmas tu na sādhanam apekṣate ||*

⁵⁹ Hazra 1943, 108–109.

above, but adding further results acquired by other more-than-human beings. He states that it was taught earlier by Nandiśvara to Nārada on the southern peak of Mt Meru. The teaching thus once again is put into the mouth of Nandiśvara, but this time the recipient is Nārada. After Nārada's request to teach him an observance that will lead to increase in *tapas* etc., Nandiśvara mentions that he became a Gaṇeśa by the *kṛṣṇāṣṭamīvrata*. Following a brief account of some purificatory activities to be performed before commencing the rite, the actual parallel starts (SauraP 14.15–31 ≈ ŚDhŚ 10.17–31). Many of the verses have been rephrased and there are a few additional lines as well, but overall the section corresponds to the *kṛṣṇāṣṭamīvrata* taught in ŚDhŚ 10. At the end of the parallel, Nandiśvara tells Nārada that the observance was earlier taught by Devadeva to Devī. Nārada then goes to Badarikāśrama, presumably to practise it. The last verse includes the *śrutiphala*.

SauraP 43 starts with the *umāmabeśvaravrata*. The first sixteen verses more or less correspond to ŚDhŚ 10.91–109, with some changes, the most significant being that in the *Saurapurāṇa* the subject of the *umāmabeśvaravrata* is no longer a woman but a man. As a consequence, the results promised for the observance of this vow now include *vimānas* filled with women (43.11a) and, after the practitioner's residence in various heavens, his return to earth as its sole ruler (SauraP 43.16). The following two verses (SauraP 43.17–18) state the line of transmission of the teaching: Śiva taught it to Pārvatī and Skanda, the latter taught it to Agastya, and Agastya again taught it to Romaharṣaṇa. This hints at the frame narrative of the *Śivadharmaṃtara*, for that involves precisely the descent of the teaching via Śiva, Skanda and Agastya (Agasti). SauraP 43.19 continues with the *śūlavrata*, which includes parallels with the same *vrata* taught in ŚDhŚ 10.122–126. Significantly, the subject of the observance has once again been changed from a woman to a man. The *Saurapurāṇa* continues with a few more verses with stray parallels, including the listing of the tenfold *dharma* of ŚDhŚ 10.135–136 in SauraP 43.25–26. After this, another observance is taught (SauraP 43.27–57), dedicated to Gaṇeśa, for which there no longer is a parallel in the *Śivadharmaśāstra*.

The *Nāradapurāṇa*

Nāradapurāṇa 2.43 forms a part of the *Gaṅgāmāhātmya* in the *Uttara-parvan* of the *Nāradapurāṇa*.⁶⁰ At the beginning of the chapter, the Apsaras Mohinī, the wife of king Rukmāṅgada, asks the *purohita* Vasu to tell her about the *gaṅgāvratā* (NārP 2.43.2). The parallel with ŚDhŚ 10 follows Vasu's remark that the *Gaṅgāmāhātmya* had been proclaimed earlier by Śiva to Pārvatī on the banks of the Ganges (NārP 2.43.7–8ab). It only concerns a handful of verses scattered over the text, however, namely the introduction to the observance of eating at night (*naktabhojana*) and three of the twelve months of the observance (Māgha, Vaiśākha and Jyeṣṭha). Significant changes have been made to fit the passage into the *Nāradapurāṇa*'s *Gaṅgāmāhātmya*. Compared to the parallel verses in ŚDhŚ 10, NārP 2.43 contains more detailed descriptions of the various activities of Śiva-worship and restrictions involved, as well as the end result of the observance.

Tantric Appropriation: the Br̥hatkālottara

In addition to the Purāṇas, there is at least one parallel in a Tantric scripture, although we suspect there to be more. Parts of ŚDhŚ 10 have been integrated, in a heavily redacted form, into a lengthy chapter on observances in the *Br̥hatkālottara* (Br̥hatK 61). The *Kālottara* is traditionally listed as one of the 28 Śaiva Siddhānta Tantras and has an exceptionally complex transmission. It survives in multiple recensions, one of which, due to its length, is known as the *Br̥hatkālottara*.⁶¹ According to Sanderson's assessment, the *Br̥hatkālottara* is 'a late Saiddhāntika scripture, probably composed/compiled c. AD 900 and in Kashmir'.⁶² It is an extensive ritual scripture taught by Īśvara to Kārttikeya and still unpublished. The *Br̥hatkālottara* is unusual among tantric sources for its focus on lay religion and it is this feature that may explain why it has incorporated and adapted material from ŚDhŚ 10. It is a genre-straddling tantra and its Pratiṣṭhānta-like orientation differentiates it from early *Kālottara* recensions. The text included in the appendix has been prepared by Nirajan Kafle on the basis

⁶⁰ On the *Nāradapurāṇa*'s *Gaṅgāmāhātmya*, see Piano 1984.

⁶¹ On the various recensions of the *Kālottara*, see Goodall 2007.

⁶² Sanderson 2014, 12, n. 49.

of microfilms of two Nepalese palm-leaf manuscripts (NGMPP A 24/29 and NGMPP A 43/1).

In a case study of the *Bṛhatkālottara*'s extensive use of the Pāñcarātra *Jayākhyā*, Sanderson has shown how the Śaiva redactor frequently replaces vocatives addressed to Nārada in the *Jayākhyā* by those addressing Kārttikeya to align the text with the narrative frame.⁶³ A profuse use of vocatives addressing Kārttikeya can be observed in BṛhatK 61, including among others *ṣaṇmukha*, *ṣaḍānana*, *śikhibhvaja*, *kṛttikāsuta*, *pārva-tīsuta*, *suta*, and *mahāsenā*. The chapter opens with Kārttikeya's wish to hear about the month-by-month observances to be carried out for the duration of an entire year. In reply, Īśvara first gives an account of the *kṛṣṇā-ṣṭamīvrata*, commencing from the month of Mārgaśīrṣa (BṛhatK 61.2–21 ≈ ŚDhŚ 10.17–30). Significantly, the *Bṛhatkālottara* not only includes the name of Śiva to be worshipped each month, but also that of his *śakti*, a clear sign of the *Kālottara*'s Tantric character.

Following the description of the *kṛṣṇā-ṣṭamīvrata*, the *Bṛhatkālottara* moves on with what is called the *śivavrata* in the *Śivadharmasāstra*, without mentioning its name, however, and departing from it almost instantly. While it stays comparatively close to the *Śivadharmasāstra* in its treatment of the month of Pauṣa (BṛhatK 61.23–30 ≈ ŚDhŚ 10.36–44), the remaining months are treated in a different manner and do not seem to be related at all. The gifts to Śiva largely consist of objects made of flour (*piṣṭa*). BṛhatK 61.43, which is one of the many verses without parallel in the *Śivadharmasāstra*, stresses the importance of the *guru* in the *Bṛhatkālottara*'s worldview:

māsi māsi guroḥ pūjā kartavyā tu pratigrham |
mahāpūjā vatsarānte kartavyā tu vidhānataḥ ||

Every month in each house the *guru* must be worshipped, and at the end of the year a great worship must be held according to precept.⁶⁴

⁶³ Sanderson 2001, 39, mentioning *ṣaṇmukha*, *śikhibhvaja*, and *vatsa*.

⁶⁴ There are multiple other references to *ācāryapūjā* and *gurupūjā* in the chapter.

After this follow more objects made of flour and other ingredients to be given month by month. The implied subject is clearly male, as the results of these gifts center around the practitioner becoming a *cakravartin*-type of king on earth. The mention of gaining *śivadīkṣā*, in BṛhatK 61.66, once again reflects the Tantric nature of the text. Next follows a very lengthy section detailing the gift of Meru (BṛhatK 61.69–130). While this is also a subject in ŚDhŚ 10.176–192, the two texts do not show any textual parallel, while the *Bṛhatkālottara*'s gift furthermore includes many different subtypes. The special treatment of the Meru observance is announced in BṛhatK 6.69cd: *athātaḥ sampravakṣyāmi merudānaṃ yathākramam* ('Now then I shall explain in due order the Gift of Meru'). The *Bṛhatkālottara* continues with other *mahādānas* such as the *pṛthivīdāna*, the *kalpatarudāna*, and the *kāmadhenu*. The mention of donating female slaves (*dāsī*) to Śiva, in BṛhatK 61.177–178, is noteworthy and departs from the *Śivadharmaśāstra*'s religious practice.

Following this long interruption, in BṛhatK 61.168 the text returns to the earlier mentioned *śivavrata*, but commencing from the month of Māgha instead of Pauṣa (BṛhatK 61.186–207 ≈ ŚDhŚ 48–86). The month of Pauṣa is instead put last in this section (BṛhatK 61.208 ≈ ŚDhŚ 10.36), a change no doubt related to the departure from the hypotext after BṛhatK 61.23–30 noted above. Another major difference is the systematic removal of all references to the various magnificent aerial vehicles (*vimāna*) that, according to the *Śivadharmaśāstra*, take the practitioner to Śivaloka in each month. At the end of observance, one is required to make donations to the *ācārya* in the presence of Śiva, i.e. the *liṅga* (BṛhatK 61.210–211).

The *Bṛhatkālottara* next turns to the *umāmaheśvaravrata*, which is said to have been taught by Śiva at the request of Pārvatī as an observance for women (BṛhatK 61.213–215). There are occasional parallels with the corresponding section in the *Śivadharmaśāstra*, but there are also some striking differences. BṛhatK 61.218–220, for example, provides iconographic details for the preparation of the image of Umā and Maheśvara, while the *Śivadharmaśāstra*'s lengthy account of a woman's travel on celestial vehicles through the various heavens is left out. This conforms to the removal of the descriptions of aerial vehicles in the *śivavrata* mentioned above. Instead, the *Bṛhatkālottara* concludes with a verse in *upajāti* metre (BṛhatK 61.232), which rather appears to state the results of a man. This verse has been adapted from a famous verse found in several Purāṇas and

Tantras, which identifies the six attributes of Maheśvara: omniscience (*sarvajñatā*), contentment (*tr̥pti*), beginningless consciousness (*anādibodha*), freedom (*svatantratā*), imperishable power (*aluptaśakti*), and infinite power (*anantaśakti*).⁶⁵

Following the verse in *upajāti* metre, the *Br̥hatkālottara* continues with an account of the *līṅgavrata*, which is in fact based on the preceding chapter of the *Śivadharmaśāstra* (BṛhatK 61.234–243 ≈ ŚDhŚ 9.8–16). In addition, there are occasional parallels with verses from other chapters of the text.⁶⁶ Other *līṅgavratas* are announced in BṛhatK 61.257 and the parallel with ŚDhŚ 10 has by this time long come to an end. The various verses adapted from other chapters of the *Śivadharmaśāstra* highlight the redactor's strategy of eclectic appropriation and evinces the *Śivadharmaśāstra*'s impact on the composition of a major Śaiva Siddhānta scripture.

Introduction to the Edition

We present our edition of *Śivadharmaśāstra* chapter ten with all due reservations. Working on the *Śivadharmaśāstra* over many years has convinced us more and more that the text has been subject to change and variation from the beginning and that it is this variance, more than anything, that should be the focus of attention.⁶⁷ Reconstruction of a supposed 'Ur-Text' is out of the question and also not very helpful or the most meaningful to do. Our aim is rather to give the reader a general insight into textual variation across time and space, while at the same time having a base text to refer to, which reflects a form that more or less conforms to the one represented by the earliest manuscripts, namely the palm-leaf manuscripts from Nepal. But even these already display huge variation in multiple and often unaccountable ways. A subjective element in the constitution of the text is unavoidable. Our edition may be considered 'critical' to the extent that it reports all the readings of the sources used for the constitution of the text and that we have weighed the evidence critically at each and every turn.

⁶⁵ See TAK II, s.v. *guṇa*.

⁶⁶ Cf., e.g., BṛhatK 61.246–249 ≈ ŚDhŚ 7.69–72; BṛhatK 61.250 ≈ ŚDhŚ 8.1; BṛhatK 61.251–252 ≈ ŚDhŚ 11.5–6; BṛhatK 61.254 ≈ ŚDhŚ 8.44.

⁶⁷ In this respect, we agree with Cerquiglini's famous essay 'In Praise of the Variant' (Cerquiglini 1999), although our approach is different. See also Most 2024.

The critical reader can check the variants and may weigh the evidence differently, depending upon their understanding of the text or interest in a particular version. In cases where the choice is especially difficult or unclear we have explained our understanding in the footnotes accompanying the translation.

Our edition is also, necessarily, selective. From among the large number of manuscripts that survive we have selected the most early and potentially interesting Nepalese palm-leaf manuscripts, combined with a small but representative selection of manuscripts from other parts of the Indian subcontinent where the text survives, namely Kashmir and South India.⁶⁸ The principles of selection and edition continue the ones established in the earlier editions of ŚDhŚ 6 and ŚDhŚ 11.⁶⁹ Compared to these publications, we have been able to add a hitherto unknown Nepalese palm leaf manuscript, now in the University of Munich (N^M), which is earlier than any of the others available. The discovery of this manuscript is credited to Kengo Harimoto, who has provided an introduction to this manuscript and a series of questions it raises, in particular in relation to the development of the Śivadharmā corpus, in Harimoto 2022.⁷⁰ We have included

⁶⁸ Bisschop et al. 2021, 50: ‘The text of the *Śivadharmāśāstra* 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. There are also other manuscripts of the *Śivadharmāśāstra* written in Bengali and Śāradā scripts—and there are, no doubt, more manuscripts yet to be discovered.’ See De Simini 2016, for a detailed overview of the Śivadharmā corpus manuscripts from Nepal. Acharya 2022 discusses evidence for the existence of a Śivadharmā tradition in Odisha.

⁶⁹ See Bisschop 2018, 49–64 and Bisschop et al. 2021, 49–65, for editorial policies, more detailed manuscript descriptions, and an assessment of the relations between the different regional manuscript transmissions.

⁷⁰ Harimoto also draws attention to the special position of N^M and N^K_{12b} in the Nepalese transmission in the light of the absence in both of them of a significant passage of ten stanzas on the *pañcāṣṭaka* in ŚDhŚ 12. Some connection between these two manuscripts, suggesting a different and possibly earlier line of transmission in Nepal, is occasionally witnessed in the variants for ŚDhŚ 10 as well, when the two manuscripts uniquely share the same or very similar readings, although the evidence is not conclusive. See, for example, *pādas* 7ab, 34a, 43c, 58b, 61b, 74c, 80a, 80c, 100b, and 165b, as well as the six extra *pādas* after 142b, and the omission of verses 176–191. The manuscript shows

the readings of N_{94}^C as well, but not used N_{57}^P and M_{66}^T . The latter has only been consulted for the constitution of the commentary but not for the root text.

The Root Text

The following sources have been used for the constitution of the root text:

N^M University of Munich, uncatalogued, 218 folios. Palm leaf, Licchavi script, undated, written in two parts (the first dated to the ninth century, the second a century later).⁷¹ Folios 30 and 31 are interchanged with folios 30 and 31 of the *Śivadharmottara* in the manuscript.

Contains: part I: *Śivadharmasāstra*; *Śivadharmottara*; *Umāmabheśvarasaṃvāda*; *Śivopaniṣad*; part II: *Uttarottaramahāsaṃvāda*; *Vṛṣasārasaṃgraha*; *Dharmaṃputrikā*.

ŚDhŚ 10 covers folios 27r1–32v3.

N_{28}^K National Archives, Kathmandu, NAK 6–7, 157 folios. Microfilmed by the NGMPP, A 1028/4. Palm leaf, Kuṭilā script, undated, but probably first half of the tenth century.⁷²

Contains: *Śivadharmasāstra* (fols. 34r–48v); *Śivadharmottara* (fols. 48v–109v); *Śivadharmasaṃgraha* (fols. 109v–162r); *Umāmabheśvarasaṃvāda* (fols. 162r–191v); *Śivopaniṣad* (fols. 1v–13v). Incomplete.

ŚDhŚ 10 covers folios 34r1–40v1.

N_{82}^K National Archives, Kathmandu, 3/393, 274 folios. Microfilmed by the NGMPP, A 1082/3. Palm leaf, Newari script, dated [Nepāla] Saṃvat 189 (1069 CE).

Contains: *Śivadharmasāstra* (fols. 1v–41r); *Śivadharmottara* (fols. 1v–52v); *Śivadharmasaṃgraha* (fols. 1v–57v); *Umāmabheśvarasaṃvāda* (fols. 1v–32v); *Śivopaniṣad* (fols. 1v–19r); *Vṛṣasārasaṃgraha* (fols.

a large number of trivial errors, but we have given extra weight to its readings because of its early date.

⁷¹ These pieces of information about this manuscript derive from Harimoto 2022.

⁷² See De Simini 2016, 219.

1v–46r); *Dharmaputrikā* (fols. 1v–12r); *Uttarottaramahāsaṃvāda* (fols. 1v–24r).

ŚDhŚ 10 covers folios 27v6–34r3.

N_{12b}^K National Archives, Kathmandu, 5/841, 142 folios. Microfilmed by the NGMPP, B12/4. Palm leaf, Newari script, apograph(?) dated by another hand: [Nepāla] Saṃvat 315 (1194–95 CE).⁷³

Contains: *Śivadharmaśāstra* (fols. 1v–47r); *Śivadharmottara* (fols. 48v–109v); *Śivadharmasaṃgraha* (fols. 110r–150v). Incomplete.

ŚDhŚ 10 covers folios 32v1–39v(?).

N₉₄^C University Library of Cambridge, Add. 1694, 258 folios. Palm leaf, Newari script, undated, but probably twelfth century.⁷⁴

Contains: *Śivadharmaśāstra* (fols. 3v–41v); *Śivadharmottara* (fols. 42r–89r); *Śivadharmasaṃgraha* (fols. 90r–136r); *Umāmabeśvarasaṃvāda* (fols. 137r–167v); *Uttarottaramahāsaṃvāda* (fols. 170r–192v); *Vṛṣasārasaṃgraha* (fols. 193r–238v); *Dharmaputrikā* (fols. 240v–244v); *Śivopaniṣad* (fols. 126r–142v).⁷⁵ Incomplete.

ŚDhŚ 10 covers folios 27v4–34r4.

N₄₅^C University Library of Cambridge, Add. 1645, 247 folios. Palm leaf, Newari script, dated [Nepāla] Saṃvat 259 (1139–40 CE).⁷⁶

Contains: *Śivadharmaśāstra* (fols. 1r–38r); *Śivadharmottara* (fols. 38r–87r); *Śivadharmasaṃgraha* (fols. 87r–132r); *Śivopaniṣad* (fols. 132r–150v); *Umāmabeśvarasaṃvāda* (fols. 150v–180v); *Uttarottaramahāsaṃvāda* (fols. 180v–201v); *Vṛṣasārasaṃgraha* (fols. 201v–238v); *Dharmaputrikā* (fols. 238v–247r).

ŚDhŚ 10 covers folios 25v4–31v2.

N₇₇^{Ko} Asiatic Society, Kolkata, G 4077/1, 355 folios. Palm leaf, Newari script, dated [Nepāla] Saṃvat 156 (1035–36 CE).

⁷³ Cf. De Simini 2016, 230, n. 57. In the volume *A Śaiva Utopia* (Bisschop et al. 2021), the siglum erroneously used for this manuscript was N_{12a}^K.

⁷⁴ Available online: <https://cudl.lib.cam.ac.uk/view/MS-ADD-01694-00001/6>.

⁷⁵ See De Simini 2016, 222–224.

⁷⁶ Available online: <http://cudl.lib.cam.ac.uk/view/MS-ADD-01645/1>.

Contains: *Śivadharmasāstra* (47 fols.); *Śivadharmottara* (65 fols.); *Śivadharmasaṃgraha* (58 fols.); *Umāmabheśvarasaṃvāda* (35 fols.); *Śivopaniṣad* (22 fols.); *Umottara* or *Uttarottaratantra* (fols. 23–42, 46–49); *Vṛṣasārasaṃgraha* (52 fols.); *Lalitavistara* (30 fols., fol. 28–38).⁷⁷

ŚDhŚ 10 covers folios 31v2–39r2.

Ś₆₇^S Oriental Research Library, Srinagar, 1467, 38 folios. Paper, Śāradā script. *Śivadharmasāstra*, but the text is named *Śivadharmacarita*.

ŚDhŚ 10 covers folios 26r4–32r3.

P₇₂^T Institut Français de Pondichéry (IFP), T 72b, 155 folios. Devanāgarī paper transcript of manuscript 75425, written in Grantha script, belonging to the Adyar Library, Chennai. *Śivadharmasāstra*, although the text is ascribed to the *Śivadharmottara*.⁷⁸

ŚDhŚ 10 covers folios 105–127.

G^{Ki} Śrī Naṭarāja Gurukkal, Kilvelur, 35 folios. Palm leaf, Grantha script, undated. *Śivadharmasāstra*.

ŚDhŚ 10 covers folios 35r4–44r2.

G₄₀^L Leiden University Library, Kern Collection, 11.40, 91 pages. Palm leaf, Grantha script, undated.

ŚDhŚ 10 covers folios 140v2–154r5.

E^N Yogī Naraharināth, *Śivadharmasāstra Paśupatiṃśāstram Śivadharmamahāśāstram Paśupatināthadarśanam*, Kathmandu, Saṃvat 2055 (1998 CE).

Contains: *Śivadharmasāstra*; *Śivopaniṣad*; *Śivadharmottara*; *Śivadharmasaṃgraha*; *Umāmabheśvarasaṃvāda*; *Uttarottara*; *Vṛṣasārasaṃgraha*; *Dharmaputrikā*.

ŚDhŚ 10 covers pages 109–142.

⁷⁷ Following the description in Shastri 1928, 718–723.

⁷⁸ Available online: <http://muktalib7.org/IFP-ROOT/IFP/transcripts-data/T0072/PDF/T0072.pdf>.

Presentation of the Root Text

The verse numbering and verse division in the root text are our own. The paragraph headings between square brackets have been added for the sake of comprehension and orientation; they are not found in the manuscripts.

The critical apparatus of the edition of the root text consists of three layers. The bottom layer is a positive apparatus, showing first the quoted portion of the reading adopted in the main text, followed by a lemma-sign and the sources of the text that support the adopted reading, separated by a comma, after which are given the variants and their attestations. Variation in spelling by the different manuscript sources has been normalized when necessary. Thus we have silently supplied *avagrahas*, corrected homorganic nasals, geminations and degeminations, as well as trivial variations in sibilants. The order of listing of the sources is as follows: N^M, N^K₂₈, N^K₈₂, N^K_{12b}, N^C₉₄, N^C₄₅, N^{Ko}₇₇, Ś^S₆₇, P^T₇₂, G^{Ki}, G^L₄₀, E^N. To save space and make the apparatus more accessible to the reader, sigmas have been used to indicate where the large majority of manuscripts share the same reading. The layer above the bottom layer reports omissions and/or additions in individual sources of one or more *pādas* in comparison to the main text of the edition. The same layer also occasionally reports the loss of folios in individual sources. The top layer is reserved for testimonia or parallels for the text. Where no text is cited the verse numbering refers to the appendices where the relevant text passages are printed in full; in case of other relevant parallels the text can be found quoted in this layer of the apparatus. The symbols and abbreviations used in the apparatus are given below.

After the edition follows our annotated translation into English. We have included the Sanskrit verses from the main text in transliteration for easy reference.

Presentation of the Commentary

In addition to the root text of ŚDhŚ 10, we have included an edition and translation of the commentary which is found on a unique palm-leaf manuscript written in Malayalam script in the Oriental Research Institute and Manuscripts Library, Trivandrum, accession number 12766.⁷⁹ Words un-

⁷⁹ In earlier publications the number was reported to be 12763, but the proper number is actually 12766. The siglum should therefore be changed to M^T₆₆. For a brief introduction

derlined in the root text are citations from the main text, with verse references added between brackets. These citations appear between inverted commas in the translation when translated into English and in italics when left untranslated. In cases where the anonymous commentator's interpretation differs significantly from our own we have reported this in the notes accompanying the translation of the root text and the commentary.

Appendices: Citations and Parallel Passages

The appendices include the citations of passages from the root text in the works of Hemādri and Lakṣmīdhara, followed by the parallel passages found in the Purāṇas and the *Bṛhatkālottara*. In the case of Hemādri's and Lakṣmīdhara's text, prose sections are printed in italics. Verse numbering has been added for the sake of ease of reference. In presenting the citations and parallel passages we have aimed to provide the context in which they occur. For this reason, more text has been included than the mere parallels alone. This applies in particular to the Purāṇic parallels, where we have occasionally cited entire chapters. On the right margins of the texts we have identified the corresponding verse numbers in the root text. Minor errors, typos or orthographical differences in the editions of the texts cited in the appendices have been silently corrected.

and characterization of this commentary and its relation to the Southern transmission of the text, see Bisschop et al. 2021, 131–134.

Symbols and Abbreviations in the Apparatus

---	A number of <i>akṣaras</i> are lost in the manuscript.
̣	A single <i>akṣara</i> is illegible in the manuscript.
—	A gap left in the manuscript by the scribe.
◦	Abbreviation sign indicating that the reading is part of a longer sequence of syllables.
()	Parentheses enclose syllables that are poorly legible.
Σ	Reading in all our sources, with only one or two sources having a different reading.
N ^Σ	Reading in all our Nepalese manuscripts.
S ^Σ	Reading in all our Southern manuscripts.
=	Equals sign indicates an identical parallel for the main text.
≈	Approximate sign indicates an approximate parallel for the main text.
•	A bullet separates different lemmas within the same <i>pāda</i> .
<i>ac</i>	before correction
<i>pc</i>	after correction
acc. no.	accession number
cf.	<i>confer</i> (compare with)
conj.	conjecture
Ex conj.	based on conjecture
corr.	correction
em.	emendation
f., ff.	folio, folios
om.	omit(s)
p., pp.	page, pages
r	recto
v	verso
unmetr.	unmetrical

For the sigla, see pp. 39 ff. above. Abbreviations for the parallel sources are given in the bibliography.

Additional Signs and Abbreviations

Cod.	<i>codex</i>
IFP	Institute français de Pondichéry
MS(S)	manuscript(s)
NGMPP	Nepal-German Manuscript Preservation Project
TAK	<i>Tāntrikābbhidhānakōśa</i> ; see Brunner et al. 2004

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A Critical Edition

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शिवधर्मशास्त्रम्

[दशमो ऽध्यायः]

[उपवासश्चतुर्दश्यामष्टम्यां च]

नन्दिकेश्वर उवाच ।

चतुर्दश्यामथाष्टम्यां पक्षयोरुभयोरपि ।

अब्दमेकं न भुञ्जीत शिवार्चनरतः शुचिः ॥ १ ॥

यत्पुण्यमक्षयं प्रोक्तं सततं सत्तयाजिनाम् ।

सत्यवादिषु यत्पुण्यं यत्पुण्यं तीर्थगामिनाम् ॥ २ ॥

1ab = SP 28.61cd 1 ≈ LiP 1.83.3cd–4ab ≈ SP 28.4: चतुर्दश्यां तथाष्टम्यामुभयोः पक्षयोः शुचिः । संवत्सरमभुञ्जानः शान्तो दान्तो जितेन्द्रियः ॥ ≈ KKT 385.3 ≈ KKT 387.2 2ab = KKT 386.1ab; cf. SP 28.5ab: सत्तयाजिफलं यच्च सत्यवागुतुगामिनाम् 2 ≈ KKT 387.3

Naraharinātha's edition begins with अथ पशुपतिमते शिवधर्मे महाशास्त्रे उपवासगोप्रदान-विधिर्नाम दशमो ऽध्यायः । ओं नमः शिवाय. P₇₂^T starts with ॥ अथ दशमोऽध्यायः ॥ The text of this chapter is lost up to 10.50d in manuscript N₂₈^K. 2cd N^M omits 2cd–3ab.

1 नन्दिकेश्वर उवाच] N^MN₈₂^KN₉₄^CN₇₇^{Kō}E^N, नन्दि उ N_{12b}^K, नन्दिकेश्वर उवाच N₄₅^C, नन्दिकेश्वरः Ṣ₆₇^SP₇₂^T, श्रीनन्दिकेश्वरः G^{Kō}G₄₀^L 1a ऽष्टम्यां] Σ, ऽष्टम्या N₇₇^{Kō}E^N 1b पक्षयोरुभयोरपि] N₈₂^KN₉₄^CP^EE^N, पक्षयोः शुक्लकृष्णयोः N^MN_{12b}^KS^Σ, पयोरुभयोरपि N₉₄^Cac, पक्षयो शुक्लकृष्णयो N₄₅^C, पक्षयो (कृष्ण)सुकृष्णयोः N₇₇^{Kō}ac, पक्षयो (कृष्ण)कृष्णयोः N₇₇^{Kō}pc, पक्षयोः शुक्लयोर्द्वयोः Ṣ₆₇^S 1c अब्दमेकं न भुञ्जीत] N₈₂^KN_{12b}^KN₉₄^CP^TG₄₀^L, यो ऽब्दमेकं न भुञ्जीत N^MN₄₅^CG^{Kō}, यो ऽब्दमेकं न भुञ्जीत N₇₇^{Kō}, यो ऽब्दमेकं न चाश्रीयाच्च Ṣ₆₇^S, अब्दमेकत्र भुञ्जीत E^N 1d शुचिः] Σ, शुचि N₄₅^CG^{Kō} 2a यत्पुण्यम०] Σ, यत्पुण्यम० N_{12b}^K, यः पुण्यम० N₇₇^{Kō} • प्रोक्तं] Σ, प्रोक्त N₇₇^{Kō} 2b सत्त०] Σ, तत्र Ṣ₆₇^S 2d यत्पुण्यं तीर्थगामिनाम्] N₈₂^KN₉₄^CS^ΣE^N, यत्पुण्यमृतुगामिनाम् N_{12b}^K, यत्पुण्यरिन्द्रगामिनाम् N₄₅^C, ऋतुकालाभिगमिनाम् N₇₇^{Kō}, यत्पुण्यं गाननर्तनैः Ṣ₆₇^S

अग्निहोतृषु यत्पुण्यं यत्पुण्यं यज्ञयाजिनाम् ।
तत्पुण्यं सकलं तस्य शिवलोकं स गच्छति ॥ ३ ॥

[पर्वभूभाजनव्रतम्]

यः पृथ्वीं भाजनं कृत्वा भुङ्क्ते पर्वसु यत्नतः ।
अहोरात्रेण चैकेन त्रिरात्रफलमश्नुते ॥ ४ ॥

द्वयोर्मासस्य पञ्चम्योर्द्वयोः प्रतिपदोर्नरः ।
सोपवासः सुगन्धाङ्गः शयीत प्रियया सह ॥ ५ ॥

शेते निश्चलचित्तस्तु रतिप्रीतिविवर्जितः ।

3cd ≈ KKT 386.1cd ≈ KKT 387.4ab; cf. SP 28.5cd: तच्चैव फलमाप्नोति यमं चैव न पश्यति 4 ≈ LiP 1.83.5 ≈ SP 28.8: पृथिवीभाजने भुङ्क्ते नित्यं पर्वसु यो नरः । स त्रिरात्रफलं देवि अहोरात्रेण विन्दति ॥ ≈ KKT 387.4cdef ≈ BhavP 4.96.3 5ab = LiP 1.83.6ab 5 ≈ KKT 388.2; cf. SP 28.6ab: शय्यासनस्थः स्त्रीमध्ये रतिरक्तः सुखे रतः

3a अग्निहोतृषु यत्पुण्यं] Σ , अग्निहोत्रेण यत्पुण्यं S_{67}^S , अग्निहोत्रेषु यत्पुण्यं G_{40}^L 3b यत्पुण्यं यज्ञयाजिनाम्] Σ , यत्पुण्यं यज्ञयाजिनाम् N_{82}^K 3c तत्पुण्यं सकलं तस्य] $N^M N_{82}^K N_{12b}^K$ $N_{94}^C P_{72}^T G_{40}^L E^N$, तत्पुण्यं सकलं तस्य N_{45}^C , यत्पुण्य सकलन्तस्य $N_{77}^{K\phi}$, तत्पुण्यफलभोक्ता स S_{67}^S , तत्पुण्यं सकलं प्राप्य $G_{67}^{K\phi}$ 3d स गच्छति] $N_{82}^K N_{94}^C S^S E^N$, च गच्छति $N^M N_{12b}^K$ $N_{45}^C N_{77}^{K\phi}$, अवाप्नुयात् S_{67}^S 4a यः पृथ्वीं] $N_{82}^K N_{94}^C E^N$, यः पृथ्वीं $N^M N_{12b}^K N_{45}^C N_{77}^{K\phi}$, पृथिवीं $S_{67}^S P_{72}^T$, पृथिवीं $G_{40}^{K\phi} G_{40}^L$ • भाजनं] Σ , भोजनं E^N 4b भुङ्क्ते] $N^M N_{82}^K$ $N_{12b}^K N_{94}^C S_{67}^S E^N$, भुक्ते $N_{45}^C N_{77}^{K\phi}$, भुक्त्वा $P_{72}^T G_{40}^L$, भुक्तो $G_{67}^{K\phi}$ • पर्वसु] Σ , पर्णसु P_{72}^T , सर्वं स G_{40}^L 4d त्रिरात्रफलं] Σ , --- ल G_{40}^L 5ab द्वयोर्मासस्य पञ्चम्योर्द्वयोः प्रतिपदोर्] $N_{82}^K N_{94}^C G_{40}^{K\phi} G_{40}^L E^N$, द्वे पञ्चम्यौ तु मासस्य द्वे च प्रतिपदे N^M , द्वे पञ्चम्यां तु मासस्य द्वे चपरिपदे N_{12b}^K , दौ पञ्चम्यौ तु मासस्य द्वे च पतिपदौ N_{45}^C , दौ पञ्चम्यौ तु मासस्य द्वे च पतिपदे $N_{77}^{K\phi}$, पञ्चमी द्वितये यश्च प्रतिपद्वितये S_{67}^S , द्वयोः पर्वस्य पञ्चम्योर्द्वयोः प्रतिपदोर् P_{72}^T 5c सोपवासः] $N_{82}^K N_{94}^C N_{45}^C S_{67}^S E^N$, सोपवासं N^M , सोमे वस N_{12b}^K , सोपवास $N_{77}^{K\phi}$ • सुगन्धाङ्गः] Σ , सुगन्धाङ्गं N^M 5d शयीत] Σ , शयीते N^M • प्रियया] Σ , --- G_{40}^L 6a शेते निश्चलचित्तस्तु] $N_{82}^K N_{94}^C N_{45}^C P_{72}^T E^N$, शेते निश्चलचित्तश्च N^M , शेते निश्चलचित्तस्य $N_{12b}^K N_{77}^{K\phi}$, अतिनिश्चलचेतस्को S_{67}^S , शेते निश्चलचित्तो यो $G_{67}^{K\phi}$, शेते निश्चलचित्तं --- G_{40}^L 6b रतिप्रीतिवि] Σ , रतिक्रीडादिं $G_{67}^{K\phi}$ • वर्जितः] Σ , वर्जिताम् N_{45}^C , वर्जिताः $N_{77}^{K\phi}$

शिवानुस्मृतिशीलस्य तस्य पुण्यफलं शृणु ॥ ६ ॥

दिव्यवर्षसहस्रं तु दिव्यवर्षशतं तथा ।

तपस्तप्तं महत्तेन भवेदत्र न संशयः ॥ ७ ॥

भवभक्तिसुपूतात्मा यद्यपि स्यात्स पापकृत् ।

शिवलोके वसेन्नित्यं शिववत्संवृतो गणैः ॥ ८ ॥

[कृष्णाष्टमीनक्तव्रतम्]

कृष्णाष्टम्यां तु नक्तेन यावत्कृष्णाचतुर्दशी ।

इह भोगमवाप्नोति परत्र च शिवां गतिम् ॥ ९ ॥

6 ≈ KKT 388.6 7 ≈ KKT 388.4 9 ≈ LiP 1.83.7 ≈ KKT 386.2 ≈ KKT 387.5

6c शिवानुं] Σ , शिवैकं \dot{S}_{67}^S • शीलस्य] $N^M N_{12b}^K N_{94}^C N_{45}^C N_{77}^K \dot{S}_{67}^S P_{72}^T E^N$,
 शीलश्च N_{82}^K , चित्तस्य G_{40}^L 6d फलं] Σ , हल $N_{77}^{K\acute{o}ac}$, लफ $N_{77}^{K\acute{o}pc}$ • शृणु]
 Σ , शृणुः $N^M N_{77}^{K\acute{o}}$ 7a दिव्यं] $N_{82}^K N_{45}^C G_{40}^L E^N$, दिव्यं $N^M N_{12b}^K N_{94}^C N_{77}^K \dot{S}_{67}^S P_{72}^T G_{40}^L$
 • सहस्रं तु] $N_{82}^K N_{94}^C N_{45}^C \dot{S}_{67}^S G_{40}^L$, शतं साग्रं $N^M N_{12b}^K$, सहस्राणि $N_{77}^{K\acute{o}} P_{72}^T G_{40}^L$,
 सहस्रञ्च E^N 7b दिव्यवर्षशतं तथा] $G_{40}^L E^N$, तपस्तप्तं महामुने $N^M N_{12b}^K$, दिव्यं वर्षशतं
 तथा $N_{82}^K N_{94}^C \dot{S}_{67}^S$ दिव्यावर्षशतं तथा N_{45}^C , दिव्यवर्ष शतं तथा तथा $N_{77}^{K\acute{o}}$, दिव्यं वर्षशतानि च
 P_{72}^T , दिव्यं वर्षशतानि (ल) G_{40}^L 7c तप्तं] Σ , तपम् $N_{77}^{K\acute{o}}$, तप्त G_{40}^L • महत्तेन] N^M
 $N_{12b}^K N_{45}^C S^{\Sigma} E^N$, मह(न्ते)न N_{82}^K , महन्तेन N_{94}^C , महतेन $N_{77}^{K\acute{o}pc}$, महेतुतेन $N_{77}^{K\acute{o}ac}$, महादेवे
 \dot{S}_{67}^S 7d भवेदत्र] $N_{82}^K N_{94}^C P_{72}^T G_{40}^L E^N$, भवेदेवन् N^M , भवेदेव $N_{12b}^K N_{45}^C \dot{S}_{67}^S G_{40}^L$, om.
 $N_{77}^{K\acute{o}}$ • संशयः] Σ , सुशयः $N_{77}^{K\acute{o}}$ 8a भव०] Σ , तपो० \dot{S}_{67}^S • भक्तिसु०] N^M
 $N_{82}^K N_{12b}^K N_{94}^C S^{\Sigma}$, भक्तिश्च N_{45}^C , भक्तिषु $N_{77}^{K\acute{o}pc}$, क्ताषु $N_{77}^{K\acute{o}ac}$, भक्तिसु० \dot{S}_{67}^S , भक्तिः
 स E^N • पूतात्मा] Σ , पूजात्मा N_{94}^C 8b यद्यपि] Σ , यपि $N_{77}^{K\acute{o}}$, यऽपि G_{40}^L •
 स्यात्स] Σ , स्यात्सु० N_{12b}^K , स्वात्म० \dot{S}_{67}^S 8c वसेन्नित्यं] $N^M N_{94}^C N_{45}^C \dot{S}_{67}^S S^{\Sigma} E^N$, वसेत्
 न्नि० N_{82}^K , वसे नि० N_{12b}^K , वसो निक्यं $N_{77}^{K\acute{o}}$ 8d संवृतो] $N_{82}^K N_{12b}^K N_{94}^C \dot{S}_{67}^S G_{40}^L E^N$,
 संवृ(त्सो) N^M , चंवृतो N_{45}^C , वृ $N_{77}^{K\acute{o}}$, संस्मृतो P_{72}^T , सं=तो G_{40}^L • गणैः] Σ , गुणैः
 P_{72}^T 9ab कृष्णाष्टम्यां तु नक्तेन यावत्कृष्णाचतुर्दशी] $N^M N_{82}^K N_{94}^C N_{45}^C P_{72}^T$, कृष्णाष्टम्यां
 तु नक्तेन यावत्कृष्णाचतुर्दशीम् N_{12b}^K , कृष्णाष्टम्यां तु नक्तेन यावत्कृष्णाचतुर्दशी $N_{77}^{K\acute{o}}$, कृष्णाष्टम्यां
 चतुर्दश्यां नक्तं भुङ्क्ते च यो नरः \dot{S}_{67}^S , कृष्णाष्टम्यां तु नक्तेन यावत्कृष्णाचतुर्दशी P_{72}^T , कृष्णाष्टम्यां
 तु नक्ताशी यावत्कृष्णाचतुर्दशी G_{40}^L , कृष्णाष्टम्यां तु वक्तेन तावत्कृष्णाचतुर्दशी G_{40}^L , कृष्णाष्टम्यास्तु
 नक्तेन यावत्कृष्णा चतुर्दशी E^N 9c इह] Σ , (इह) N_{94}^C , स सु० G_{40}^L • भोगम०]
 Σ , भोगान० $\dot{S}_{67}^S P_{72}^T$ 9d परत्र च] $N_{82}^K N_{12b}^K N_{94}^C \dot{S}_{67}^S S^{\Sigma} E^N$, परत्रे च N^M , परते च N_{45}^C
 $N_{77}^{K\acute{o}}$ • शिवां] Σ , परां N^{Mac} , शुभां \dot{S}_{67}^S

यो ऽब्दमेकं प्रकुर्वीत नक्तं पर्वसु पर्वसु ।

ब्रह्मचारी जितक्रोधः शिवार्चाजपतत्परः ॥ १० ॥

संवत्सरान्ते विप्रेन्द्रान्शिवभक्तान्समाधिना ।

भोजयित्वा ततो ब्रूयात्प्रीयतां भगवान्शिवः ॥ ११ ॥

एवंविधिसमायुक्तः शिवलोकं स गच्छति ।

न च मानुष्यकं लोकमध्रुवं प्राप्नुयान्नरः ॥ १२ ॥

उपवासात्परं भैक्षं भैक्षात्परमयाचितम् ।

10 ≈ LiP 1.83.8 ≈ KKT 386.3 10cd ≈ BhavP 4.57.4ab 11ab ≈ LiP 1.83.9ab

11 ≈ KKT 386.4 12 ≈ KKT 386.5 13 = LiP 1.83.10 = BhavP 4.96.4 =

DevīP 78.3 ≈ NārP 2.43.11

11cd G_{40}^L omits 11cd and 12ab. 11d $G^{K̄}$ adds the following text after 11d: भोज-
येद्यस्तु विद्वांसं कपालव्रतधारिणम् । भोजितास्तेन देवेशा ब्रह्मविष्णुमहेश्वराः ॥ कपालपूर्णमशनं भैक्षं
यो यस्य गृह्णाति । कुलं तस्योद्धरत्येव दशपूर्वं दशापरान् ॥ पाद्यार्घ्याचमनीयानि गन्धपुष्पैः समन्त-
तः । अर्चयेतिनन्दद्वा (understand अर्चयेद्यतिनन्दद्वा) पश्चाद्भैक्ष्येण तर्पयेत् ॥ पूजितस्तैः शिवः
साक्षात्पूजितो नात्र संशयः । अवमतेरवमतः स्यात्स्वयं वै परमेश्वरः ॥ श्रद्धया परया युक्तः कपाले यः
प्रयच्छति । तत्तस्य फलते दानं ब्रजेच्छतसहस्रधा ॥

10a यो ऽब्दमेकं] Σ , एवं यस्तु \dot{S}_{67}^S • प्रकुर्वीत] $N^M N_{82}^K N_{12b}^K N_{94}^C \dot{S}_{67}^S P_{72}^T E^N$,
प्रमुञ्जीत $N_{45}^C N_{77}^{K̄}$, न भुञ्जीत G_{40}^L , --- र्वीत G_{40}^L 10b पर्वसु पर्वसु] Σ , पर्वणि पर्वणि \dot{S}_{67}^S
10c जितक्रोधः] Σ , जितक्रोध N_{12b}^K , जितः क्रोध G_{40}^L 10d शिवार्चाजप०] $N^M N_{82}^K$
 $N_{12b}^K N_{45}^C G^{K̄}$, शिवस्यार्चन० $N_{94}^C \dot{S}_{67}^S P_{72}^T G_{40}^L E^N$, शिवार्चाजप० $N_{77}^{K̄}$ 11a संवत्सरान्ते
विप्रेन्द्रान्] $N_{82}^K N_{94}^C P_{72}^T G^{K̄} E^N$, संवत्सरान्ते विप्रेन्द्रां N^M , संवत्सरान्ते विप्रेन्द्रं $N_{12b}^K N_{45}^C$
 $N_{77}^{K̄}$, संवत्सरान्ते विप्रेन्द्रः \dot{S}_{67}^S , ए(वं) संवत्सरान्ते च G_{40}^L 11b ०भक्तान्] $N_{82}^K N_{12b}^K$
 $N_{94}^C N_{45}^C E^N$, ०भक्तां N^M , ०भक्तं $N_{45}^C N_{77}^{K̄}$, ०हक्तः \dot{S}_{67}^S • समाधिना] $N_{12b}^K N_{45}^C N_{77}^{K̄}$
 P_{72}^T , समाधि(ना) N^M , समाधितः $N_{82}^K N_{94}^C$, समाधिता \dot{S}_{67}^S , शदक्षिणम् $G^{K̄}$, समाधित
 G_{40}^L , समाधितान् E^N 11c भोजयित्वा] Σ , पूजयित्वा N^{Mac} , (भो)जयित्वा N^{Mpc}
11d प्रीयतां] Σ , प्रीयता N_{12b}^K • भगवान्] Σ , भगवा N_{45}^C 12a ०युक्तः]
 Σ , ०युक्त N^M 12b शिवलोकं] Σ , शिवलोके $G^{K̄}$ • स गच्छति] Σ , महीयते
 $G^{K̄}$ 12c लोकम्] $N^M N_{12b}^K N_{94}^C N_{45}^C \dot{S}_{67}^S P_{72}^T G_{40}^L E^N$, लोकं $N_{82}^K N_{12b}^K N_{77}^{K̄}$, देहं $G^{K̄}$
12d अध्रुवं प्रा०] $N^M N_{82}^K N_{12b}^K N_{94}^C N_{45}^C \dot{S}_{67}^S P_{72}^T E^N$, अध्रुवं प्रा० $N_{77}^{K̄}$, पुनः संप्रा० $G^{K̄}$,
--- वं प्रा० G_{40}^L • नरः] Σ , च सः P_{72}^T 13a उपवासा०] Σ , --- सा० G_{40}^L •
भैक्षं] Σ , भैक्षं \dot{S}_{67}^S 13b भैक्षात्] $N^M N_{82}^K N_{12b}^K N_{94}^C N_{45}^C P_{72}^T G^{K̄} E^N$, भैक्षा $N_{77}^{K̄}$,
भैक्ष्यात् \dot{S}_{67}^S , भैक्षात् G_{40}^L

अयाचितात्परं नक्तं तस्मान्नक्तेन वर्तयेत् ॥ १३ ॥

देवैस्तु भुक्तं पूर्वाह्ने मध्याह्ने ऋषिभिस्तथा ।

अपराह्णे च पितृभिः सन्ध्यायां गुह्यकादिभिः ॥ १४ ॥

सर्ववेलामतिक्रम्य नक्तमुत्तमभोजनम् ।

वामाचारो महादेवो नक्तेनोद्धरते नरान् ॥ १५ ॥

हविष्यभोजनं स्नानं सत्यमाहारलाघवम् ।

अग्निकार्यमधःशय्यां नक्तभोजी समाचरेत् ॥ १६ ॥

14 = LiP 1.83.11 ≈ BhavP 4.96.5 ≈ DevīP 78.4 ≈ NārP 2.43.9cd–10ab

15ab = LiP 1.83.12ab ≈ BhavP 4.96.6 ≈ NārP 2.43.10cd 15 ≈ DevīP 78.5

≈ NārP 2.43.10cd–11ab 16 = LiP 1.83.12cd–13ab ≈ NārP 2.43.12 ≈ BhavP

4.96.6cd–7ab ≈ DevīP 78.6

13c नक्तं] Σ , नास्तिन् G_{40}^L 13d नक्तेन वर्तयेत्] Σ , नक्तान्न विद्यते P_{72}^T , नक्तं
समाचरेत् G_{40}^L 14a देवैस्तु भुक्तं] $N^M N_{12b}^K N_{94}^C N_{77}^{K6} S_{67}^S E^N$, देवैस्तु भुङ्क्ते N_{82}^K , देवैस्तु
भुक्तं N_{45}^C , देवैर्भुक्तं तु P_{72}^T , देवैर्युक्तं तु G^{K6} , देवैस्तु भक्तं G_{40}^L • पूर्वाह्ने] Σ , पूर्व ---
 G_{40}^L 14b मध्याह्ने] Σ , मध्याह्ने G_{40}^L • ऋषिभिः] $N_{82}^K N_{94}^C N_{45}^C S_{67}^S E^N$,
मुनिभिः $N^M N_{12b}^K N_{77}^{K6}$ 14c अपराह्णे] Σ , अपराह्णे G_{40}^L • च पितृभिः]
 $N^M N_{82}^K N_{94}^C N_{45}^C G^{K6} E^N$, च-तृभिः N_{12b}^K , पितृश्चैव N_{77}^{K6} , च मुनिभिः S_{67}^S , च यतिभिः
 P_{72}^T , च पितृभिः G_{40}^L 14d सन्ध्यायां] Σ , सन्ध्याया N_{45}^C 15a सर्ववेलाः]
 $N^M N_{82}^K N_{94}^C E^N$, सर्व वेलाः N_{12b}^K , पर्ववेलाः N_{45}^C , पर्ववेलाः N_{77}^{K6} , पूर्ववेलाः S_{67}^S , सर्वा
वेलाः S^S 15b नक्तं] Σ , नक्ते $N_{45}^C N_{77}^{K6}$ • ०मुत्तमभोजनम्] $N^M N_{82}^K N_{94}^C$
 E^N , भुक्तमभोजनम् $N_{12b}^K N_{77}^{K6}$, भुङ्क्ते स भोजनम् N_{45}^C , ०भक्तं सुभोजनम् S_{67}^S , ०भोजनमुत्तमम्
 $P_{72}^T G^{K6}$, ०भोज-मुत्तम् G_{40}^L 15c वामाचारो] $N^S P_{72}^T E^N$, वामदेवो S_{67}^S , कामचारो
 G^{K6} , कुमाचारम् G_{40}^L 15d नरान्] $N_{82}^K N_{12b}^K N_{94}^C P_{72}^T E^N$, नरः N^M , नृणाम् N_{45}^C
 $N_{77}^{K6} S_{67}^S$, नरम् G^{K6} , नराम् G_{40}^L 16a हविष्यं] Σ , हविष्यं N^M • ०भोजनं]
 Σ , ०भोजन N_{45}^C • स्नानं] $N^M N_{82}^K N_{12b}^K N_{94}^C N_{77}^{K6} G^{K6} E^N$, स्नानं N_{45}^C , तस्य S_{67}^S ,
स्थानं P_{72}^T , दानं G_{40}^L 16b सत्यमाहारः] Σ , ह्यन्नमाहारः S_{67}^S , सत्यमाहारः G^{K6}
16c ०मधःशय्यां] $N^M N_{82}^K N_{12b}^K N_{94}^C G_{40}^L E^N$, ०मधःशय्या $N_{45}^C N_{77}^{K6} S_{67}^S$, ०मुपस्थानं
 P_{72}^T , ०मधःशय्यं G^{K6} 16d नक्तभोजी समाचरेत्] Σ , नक्तभोजनमाचरेत् $S_{67}^S P_{72}^T$

[कृष्णाष्टमीव्रतं प्रतिमासम्]

कृष्णाष्टम्यां प्रयत्नेन कृत्वा नक्तं विधानतः ।

मार्गशीर्षे शुभे मासे शङ्करं देवमर्चयेत् ॥ १७ ॥

पीत्वा शक्त्या तु गोमूत्रमनाहारो निशि स्वपेत् ।

अतिरात्रस्य यज्ञस्य फलमष्टगुणं लभेत् ॥ १८ ॥

एवं पौषे ऽपि सम्पूज्य शम्भुनामानमीश्वरम् ।

कृष्णाष्टम्यां घृतं प्राश्य वाजपेयाष्टकं लभेत् ॥ १९ ॥

माघे महेश्वरं नाम कृष्णाष्टम्यां प्रपूजयेत् ।

यवांश्च भर्जितान्प्राश्य अश्वमेधफलं लभेत् ॥ २० ॥

17cd ≈ BhavP 4.57.6cd 17 ≈ DevīP 78.7cd–8ab ≈ Br̥hatK 61.2 18 = DevīP 78.8cd–9ab; cf. BhavP 4.57.7, SauraP 14.16, Br̥hatK 61.4 19 = DevīP 78.9cd–10ab ≈ BhavP 4.57.8; cf. SauraP 14.17–18ab, Br̥hatK 61.5 19d ≈ Br̥hatK 61.6 20 cf. DevīP 78.10cd–11ab, cf. BhavP 4.57.9, SauraP 14.18cd–19ab, Br̥hatK 61.7

17a ऽष्टम्यां] Σ , ऽष्टम्या N^M , ऽष्टम्या $N^{K_{82}}$ 17b कृत्वा नक्तं] $N^M N^{K_{12b}} N^C_{45} N^{K_{77}}$
 $\acute{S}^S_{67} G^{K_{40}} G^L_{40}$, नक्तं कृत्वा $N^{K_{82}} N^C_{94} E^N$, कृत्वानन्तं P^T_{72} 17c मार्गशीर्षे शुभे मासे] $N^{K_{82}}$
 $N^C_{94} S^S E^N$, मासस्य मार्गशीर्षस्य $N^M N^C_{45} N^{K_{77}}$, मासस्य मार्गशीरसः $N^{K_{12b}}$, मार्गशीर्षशुभे
मासे \acute{S}^S_{67} 17d शङ्करं] Σ , शंकरे $N^{K_{12b}}$, शङ्करां $N^{K_{77}}$ • देवमर्चयेत्] $N^{K_{82}} N^C_{94} G^{K_{40}}$
 E^N , ये चमर्चयेत् N^M , ह्येवमर्चयेत् $N^{K_{12b}} \acute{S}^S_{67}$, यो ऽर्चयेन्नरः $N^C_{45} N^{K_{77}}$, तु समर्चयेत् $P^T_{72} G^L_{40}$
18a शक्त्या तु] $N^{K_{82}} N^{K_{12b}} N^C_{94} E^N$, शक्त्या च $N^M N^C_{45} N^{K_{77}} \acute{S}^S_{67} G^{K_{40}} G^L_{40}$, तु शक्त्या P^T_{72}
• ऽमूत्रम्] Σ , ऽमूर्त्तम् N^C_{45} , ऽमूत्रं $N^{K_{77}}$ 18b निशि] Σ , निशि P^T_{72} • स्वपेत्]
 Σ , यजेत् P^T_{72} 18c यज्ञस्य] Σ , यज्ञस्य N^C_{45} • लभेत्] Σ , भवेत् $P^T_{72} G^L_{40}$
19a एवं पौषे ऽपि] $N^{K_{82}} N^C_{94} N^C_{45} \acute{S}^S_{67} E^N$, एवं पौष्ये पि $N^M N^{K_{12b}}$, पौष्यमासे तु $N^{K_{77}} G^L_{40}$,
एवं पुष्येपि P^T_{72} , एवं पुषे ऽपि $G^{K_{40}}$ 19c घृतं] Σ , घृतां N^C_{45} 19d वाजपेयाष्टकं]
 $N^M N^{K_{82}} N^{K_{12b}} N^C_{94} N^{K_{77}} P^T_{72} G^L_{40} E^N$, वाजपेयाष्टकां N^C_{45} , वाजिपेयशतं \acute{S}^S_{67} , वाजपेयफलं $G^{K_{40}}$
20a महेश्वरं] $N^M N^{K_{82}} N^{K_{12b}} N^C_{94} N^{K_{77}} E^N$, महेश्वरं N^C_{45} , माहेश्वरं $\acute{S}^S_{67} S^S$ • नाम]
 Σ , नाम्ना G^L_{40} 20b प्रपूजयेत्] Σ , प्रजयेत् G^L_{40} 20c यवांश्च भर्जितान्प्राश्य] corr.,
निशि पीत्वा तु गोक्षीरम् N^M , यवांश्च भर्जितां प्राश्य $N^{K_{82}}$, यवाश्च भर्जितान्प्राश्य $N^{K_{12b}}$, निशि
पीत्वा च गोक्षीरं $N^C_{94} S^S E^N$, निशि पीत्वान्तु गोक्षीरं N^C_{45} , यवांश्च भर्जितं प्राश्य $N^{K_{77}}$, यवाश्च
भर्जिताः प्राश्य \acute{S}^S_{67} 20d अश्वमेधफलं लभेत्] $N^{K_{82}} N^{K_{77}}$, गोमेधाष्टकमाप्नुयात् $N^M N^C_{94}$
 $N^C_{45} P^T_{72} E^N$, सो ऽश्वमेधफलं लभेत् $N^{K_{12b}}$, ह्यश्वमेधफलं लभेत् \acute{S}^S_{67} , गोमेधस्य फलं लभेत् $G^{K_{40}}$,
गोमेधस्याष्टकमाप्नुयत् G^L_{40}

फाल्गुने च महादेवं कृष्णाष्टम्यां प्रपूजयेत् ।
 त्रिशुक्लप्राशनं कृत्वा अग्निष्टोमाष्टकं लभेत् ॥ २१ ॥
 चैत्रे च स्थाणुनामानं कृष्णाष्टम्यां प्रपूजयेत् ।
 पुष्पोदकं सकृत्पीत्वा सर्वयज्ञफलं लभेत् ॥ २२ ॥
 वैशाखे शिवनामानं पिबेद्रात्रौ कुशोदकम् ।
 पुरुषमेधयज्ञस्य फलमष्टगुणं लभेत् ॥ २३ ॥
 ज्येष्ठे पशुपतिं पूज्य गवां शृङ्गोदकं पिबेत् ।
 गवां कोटिप्रदानस्य यत्पुण्यं तदवाप्नुयात् ॥ २४ ॥

21 cf. DevīP 78.11cd–12ab, BhavP 4.57.10, SauraP 14.19cd–20ab, BṛhatK 61.9
 22 ≈ BhavP 4.57.11; cf. DevīP 78.12cd–13ab, SauraP 14.20cd–21ab, BṛhatK
 61.11 23 ≈ BhavP 4.57.12; cf. DevīP 78.13cd–14ab, SauraP 14.21cd–22ab,
 BṛhatK 61.13 24a = BṛhatK 61.14a 24 = DevīP 78.14cd–15ab ≈ BhavP
 4.57.13; cf. SauraP 14.22cd–23

21cd N^K_{12b} omits verses 21cd–22. 22 G^L₄₀ omits verses 22 and 23.

21a फाल्गुने च] N^MN^K_{12b}N^C₉₄P^T₇₂E^N, फाल्गुणे च N^K₈₂N^C₄₅N^{Ko}₇₇Ṡ^S₆₇, फाल्गुण्यां च G^{Kā},
 फाल्गुने तु G^L₄₀ 21b कृष्णाष्टम्यां प्रपूजयेत्] N^K₈₂, सम्पूज्य प्राशयेत्तिलान् N^MN^K_{12b}N^C₉₄N^C₄₅
 Ṡ^S₆₇P^T₇₂G^{Kā}E^N, कृष्णाष्टम्या प्रपूजयेत् N^{Ko}₇₇, संपूज प्राशये --- न G^L₄₀ 21cd त्रिशुक्लप्राशनं
 कृत्वा अग्निष्टोमाष्टकं लभेत्] N^K₈₂N^{Ko}₇₇, राजसूयस्य यज्ञस्य फलमष्टगुणं लभेत् N^MN^C₄₅Ṡ^S₆₇G^{Kā},
 वर्षलक्षं महाभोगैः शिवलोके महीयते N^C₉₄P^T₇₂E^N, राजसूयस्य हव्यस्य फलमष्टगुणं भवेत् G^L₄₀
 22a च स्थाणुं] N^MN^C₉₄Ṡ^S₆₇G^{Kā}E^N, च रुद्रं N^K₈₂, तु स्थानु N^C₄₅, तु रुद्रं N^{Ko}₇₇, तु
 स्थाणु P^T₇₂ • नामानं] Σ, नामानां G^{Kā} 22c पुष्पोदकं सकृत्पीत्वा] N^K₈₂, यावांश्च
 (भ)र्जितं प्रास्य N^M, om. N^K_{12b}, यावांश्च भर्जितान्प्राश्य N^C₉₄Ṡ^S₆₇E^N, यवश्च भर्जित प्राश्य
 N^C₄₅, पुष्पोदकं सकृत् पीत्वा N^{Ko}₇₇, ववांश्च भर्जितान्प्राश्य Ṡ^S₆₇, यावत्सुर्वाजितान् प्राश्य P^T₇₂,
 यवान्सुर्चितान्प्राश्य G^{Kā}, om. G^L₄₀ 22d सर्वयज्ञफलं लभेत्] N^K₈₂N^{Ko}₇₇, सो ऽश्वमेधफलं
 लभेत् N^MN^C₉₄N^C₄₅Ṡ^S₆₇P^T₇₂G^{Kā}, साश्वमेधफलं लभेत् E^N 23a शिवनामानं] N^M
 N^K₈₂N^{Ko}₇₇Ṡ^S₆₇P^T₇₂G^{Kā}, शिवनामानं N^K_{12b}, च शिवमिद्धा N^C₉₄, शिवनामानि N^C₄₅, शिवमिद्धा
 च E^N 23b पिबेद्] N^K₈₂N^C₉₄N^{Ko}₇₇P^T₇₂E^N, इद्धा N^MN^K_{12b}G^{Kā}, स्मृत्वा Ṡ^S₆₇
 23c पुरुषमेधयज्ञस्य] N^K₈₂E^N, पीत्वा पुरुषमेधस्य N^MN^K_{12b}Ṡ^S₆₇G^{Kā}, पुरुषमेधस्य यज्ञस्य
 N^C₉₄N^C₄₅, नरमेधस्य यज्ञस्य N^{Ko}₇₇P^T₇₂ 23d ंगुणं] Σ, ंगुणा N^C₄₅ 24a पूज्य]
 Σ, पूज N^C₄₅ 24b शृङ्गो] Σ, (शृगो) N^{Ko}₇₇ • पिबेत्] Σ, पिबेत् ज्येष्ठे पशुपतिं पूज्य
 गवां शृङ्गोदकं पिबेत् N^{Mac} 24c कोटिं] N^K₈₂N^C₉₄Ṡ^S₆₇E^N, लक्षं N^MN^K_{12b}N^C₄₅N^{Ko}₇₇Ṡ^S₆₇
 • ंप्रदानस्य] Σ, ंसहस्रस्य Ṡ^S₆₇, प्रदानेन G^L₄₀ 24d पुण्यं] Σ, फलं P^T₇₂G^L₄₀

आषाढे चोग्रनामानमिद्धा प्राश्य च गोमयम् ।
सौत्रामणेस्तु यज्ञस्य फलमष्टगुणं लभेत् ॥ २५ ॥

श्रावणे शर्वनामानमिद्धा पिण्याकभक्षणात् ।
वर्षकोटिशतं साग्रं रुद्रलोके महीयते ॥ २६ ॥

मासे भाद्रपदे ऽष्टम्यां त्र्यम्बकं नाम पूजयेत् ।
प्राशनाद्विल्वपत्राणामनन्तं फलमाप्नुयात् ॥ २७ ॥

25 ≈ DevīP 78.15cd–16ab ≈ BhavP 4.57.14; cf. SauraP 14.24, BṛhatK 61.15
26 ≈ DevīP 78.16cd–17ab ≈ BhavP 4.57.15; cf. SauraP 14.25, BṛhatK 61.16
27 ≈ DevīP 78.17cd–18ab ≈ BhavP 4.57.16; cf. SauraP 14.26, BṛhatK 61.17

25cd $N^M N_{12b}^K N_{45}^C N_{77}^{K_0}$, after omitting 25cd, give 26ab and 26cd in reverse order; N^M , N_{12b}^K and $N_{77}^{K_0}$ then repeat 26cd (N^M and N_{12b}^K now reading शिवलोके instead of रुद्रलोके); N_{45}^C , instead of reading the last *pāda* (26b in our text), jumps to 29b, omitting 26b and 27–29a; N_{12b}^K and $N_{77}^{K_0}$ continue with 27ab. The verse order adopted here is thus that found in $N_{82}^K N_{94}^C \S_{67}^S S^{\Sigma} E^N$.

25a चोग्र०] Σ , चो $N_{12b}^{K_{ac}}$ • ०नामानम्] Σ , ०नामानिम् N_{45}^C , ०मानेनम् G_{40}^L 25b इद्धा] Σ , इष्टा $N_{77}^{K_0}$, स्पृष्टा \S_{67}^S 25c सौत्रामणेस्तु यज्ञस्य] $N_{82}^K N_{94}^C P_{72}^T G^{K_0} E^N$, om. $N^M N_{12b}^K N_{45}^C N_{77}^{K_0}$, सौत्रामण्यां तु यागस्य \S_{67}^S , सौत्रामण्यस्य G_{40}^L 25d फलमष्टगुणं लभेत्] $N_{82}^K N_{94}^C \S_{67}^S P_{72}^T G^{K_0} E^N$, om. $N^M N_{12b}^K N_{45}^C N_{77}^{K_0}$, फलमष्टगुणं भवेत् G_{40}^L 26ab ०नमिद्धा पिण्याकभक्षणात्] $N_{82}^K N_{94}^C$, ०नमिद्धार्कं निशि भक्षयेत् वर्षाणान्नियुतं साग्रं शिवलोके महीयते N^M , ०नमिद्धा(न्तं) निशि भक्षयेत् । वर्षाणां नियुतं साग्रं शिवलोके महीयते N_{12b}^K , ०नम् N_{45}^C , ०नं मिष्टार्कं निशि भक्षयेत् । वर्षाणां नियुतं साग्रं रुद्रलोके महीयते $N_{77}^{K_0}$, ०नमिद्धान्नं निशि भक्षयेत् \S_{67}^S , ०नं पिण्याकं भक्षयेन्नशि P_{72}^T , ०नं पिण्याकं निशि भक्षयेत् G^{K_0} , ०नां पिण्याकं भक्षयेन्नशि $G_{40}^{L_{pc}}$, ०नां पिण्याकं भक्षयेन्नशि $G_{40}^{L_{ac}}$, ०नमिद्धा पिण्याकभक्षणात् E^N 26d वर्षकोटिशतं] $N_{82}^K N_{94}^C \S_{67}^S P_{72}^T G^{K_0} G_{40}^L E^N$, वर्षाणां नियुतं $N^M N_{12b}^K N_{45}^C N_{77}^{K_0}$, वर्षाणां नियुतां N_{45}^C 26d रुद्रलोके] Σ , शिवलोके $\S_{67}^S G^{K_0}$ 27a मासे] Σ , म --- से G_{40}^L • भाद्रपदे] Σ , भद्रपदे N_{12b}^K 27b त्र्यम्बकं] Σ , होरगव्यां \S_{67}^S • नाम पूजयेत्] $N^{\Sigma} G_{40}^L E^N$, प्रतिपूजयेत् \S_{67}^S , नामकं यजेत् P_{72}^T , देवमर्चयेत् G^{K_0} 27c प्राशनाद्विल्वपत्राणाम्] $N_{82}^K N_{12b}^K N_{94}^C P_{72}^T E^N$, प्रास(नं) बिल्वपत्राणां N^M , प्राशनबिल्वपत्राणाम् $N_{77}^{K_0}$, प्राश्य दधि फलं त्वेकं \S_{67}^S , प्राशनं बिल्वपत्राणाम् $G^{K_0} G_{40}^L$ 27d अनन्तं फलमाप्नुयात्] $N_{82}^K N_{94}^C G^{K_0} G_{40}^L E^N$, अब्ददीक्षाफलं लभेत् $N^M N_{77}^{K_0}$, अब्दा दीक्षाफलं लभेत् N_{12b}^K , महादानफलं लभेत् \S_{67}^S , अनन्तफलं आप्नुयात् P_{72}^T

ईश्वरमाश्विने पूज्य पीत्वा वै तण्डुलोदकम् ।
 पौण्डरीकस्य यज्ञस्य फलमष्टगुणं लभेत् ॥ २८ ॥
 कार्तिके रुद्रनामानं सम्पूज्य प्राशयेद्दधि ।
 अग्निष्टोमस्य यज्ञस्य फलमष्टगुणं लभेत् ॥ २९ ॥
 वर्षान्ते भोजयेद्विप्रान्शिवभक्तिपरायणान् ।
 पायसं मधुसंयुक्तं घृतेन सुपरिप्लुतम् ॥ ३० ॥
 शक्त्या हिरण्यवासांसि भक्त्या तेभ्यो निवेदयेत् ।

28 ≈ DevīP 78.18cd–19ab BhavP 4.57.17; cf. SauraP 14.27–28ab, Br̥hatK 61.19
 29ab = DevīP 78.19cd–19ef 29 ≈ BhavP 4.57.18; cf. SauraP 14.28cd–29ab,
 Br̥hatK 61.20 30 ≈ DevīP 78.20 ≈ BhavP 4.57.19a–d; cf. SauraP 14.29cd–
 30ab, Br̥hatK 61.21 31 = DevīP 78.21 31ab = BhavP 4.57.19ef

28ab ईश्वरमाश्विने पूज्य पीत्वा वै तण्डुलोदकम्] $N_{82}^K N_{94}^C E^N$, मासे चाश्वयुजे ऽष्टम्यां हराख्यं प्रतिपूजयेत् N^M , मासे चाश्वयुजे ऽष्टम्यां हराख्यं प्रतिपूजयेत् $N_{12b}^K N_{77}^{K_0}$, मतेश्वरमाश्वयुजे इष्ट्वा प्राशोत्फलोदकम् \acute{S}_{67}^S , आश्विजेश्वरनामानं पीत्वा वै तण्डुलोदकं P_{72}^T , मासे चाश्वयुजे ऽष्टम्यामीश्वरं नाम पूजयेत् G^{K_0} , अश्विनीश्वरनामानं पीत्वा वै तण्डुलोदकम् G_{40}^L 28cd पौण्डरीकस्य यज्ञस्य फलमष्टगुणं लभेत्] $N_{82}^K N_{94}^C \acute{S}_{67}^S E^N$, पञ्चगाव्यं सकृत्पीत्वा पौण्डरीकफलं लभेत् N^M , पञ्चगाव्यं सकृत्पीत्वा पौण्डरीकं अवाप्त्वात् N_{12b}^K , पञ्चगाव्यं सकृत् पीत्वा पञ्चयज्ञफलं लभेत् $N_{77}^{K_0}$, पौण्डरीकस्य यज्ञस्य फलमष्टगुणं भवेत् $P_{72}^T G_{40}^L$, तण्डुलोदकमालिह्य पौण्डरीकाष्टकं लभेत् G^{K_0} 29ab कार्तिके रुद्रनामानं सम्पूज्य प्राशयेद्दधि] $N_{82}^K N_{94}^C S^S E^N$, मासे तु कार्तिके ऽष्टम्यामीशानाख्यं प्रपूजयेत् $N^M N_{12b}^{K_0}$, ०नं सम्पूज्या प्राशये दधिम N_{45}^C , कार्तिके रुद्रनामानं सपूज्य प्राशयेद्दधि $N_{77}^{K_0}$, मासे तु कार्तिकाष्टम्यामीशानाख्यं प्रपूजयेत् \acute{S}_{67}^S 29cd अग्निष्टोमस्य यज्ञस्य फलमष्टगुणं लभेत्] $N_{82}^K N_{94}^C N_{45}^C N_{77}^{K_0} P_{72}^T G^{K_0} E^N$, दद्याद्दधिफलं त्वेकं पञ्चयज्ञफलं लभेत् N^M , अद्याद्दधिमलं त्वेकम्पञ्चयज्ञफलं लभेत् N_{12b}^K , पञ्चगाव्यं सकृत्पीत्वा पञ्चयज्ञफलं लभेत् \acute{S}_{67}^S , अग्निष्टोमस्य यज्ञस्य फलमष्टगुणं भवेत् G_{40}^L 30a भोजयेद्विप्रान्] Σ , भोजयेद्विप्रं N^M , भोजये विप्रान् N_{45}^C 30b ०परायणान्] $N_{82}^K N_{94}^C N_{45}^C \acute{S}_{67}^S S^S E^N$, ०परायणां N^M , ०परायणात् N_{12b}^K , ०परायणम् $N_{77}^{K_0}$ 30c मधुसं०] $N^S \acute{S}_{67}^S E^N$, मधुना P_{72}^T , घृतसं० $G^{K_0} G_{40}^L$ • ०युक्तं] Σ , ०युक्तां N_{45}^C 30d घृतेन] $N^M N_{12b}^K N_{45}^C N_{77}^{K_0} \acute{S}_{67}^S P_{72}^T G_{40}^L$, घृतेनो० $N_{82}^K N_{94}^C$, मधुना G^{K_0} , घृतेना० E^N • सुपरि०] $N^M N_{12b}^K N_{45}^C$, ०परिसं० $N_{82}^C E^N$, ०सपरि० $N_{77}^{K_0}$, च परि० $\acute{S}_{67}^S P_{72}^T G^{K_0}$, सुरि० G_{40}^L 31a हिरण्यं] Σ , ह०त् G_{40}^L 31b भक्त्या तेभ्यो] Σ , भुक्त्वा तेभ्यो $N_{77}^{K_0}$ भक्तेभ्यो ऽथ G_{40}^L

निवेदयीत रुद्राय गां च कृष्णां पयस्विनीम् ॥ ३१ ॥

वर्षमेकं चरेदेवं नैरन्तर्येण यो नरः ।

कृष्णाष्टमीव्रतं भक्त्या तस्य पुण्यफलं शृणु ॥ ३२ ॥

सर्वपापविनिर्मुक्तः सर्वैश्वर्यसमन्वितः ।

वसेच्छिवपुरे नित्यं न चेहायाति कर्हिचित् ॥ ३३ ॥

पुण्योत्सवेषु सर्वेषु विषुवद्ग्रहणादिषु ।

दानोपवासहोमाद्यमक्षयं जायते कृतम् ॥ ३४ ॥

[शिवव्रतं प्रतिमासम्]

प्रतिमासं प्रवक्ष्यामि शिवव्रतमनुत्तमम् ।

धर्मकामार्थमोक्षार्थं नरनार्यादिदेहिनाम् ॥ ३५ ॥

31 = DevīP 78.21 ; cf. SauraP 14.30cd-31 ; 31cd = BhavP 4.57.20ef 32 = BhavP 4.57.21 ≈ DevīP 78.22 33 ≈ DevīP 78.23 33ab BhavP 4.57.22ab 34 ≈ DevīP 78.24 35 ≈ LiP 1.83.13cd-14ab ≈ BhavP 1.165.1

32ab वर्ष० is lost in N^K_{12b}. 32 E^N omits 32 and 33.

31c निवेदयीत] Σ, निवेदयेच्च S^S₆₇ G^L₄₀ 31d गां च] N^K₈₂ N^C₉₄ N^{Ko}₇₇ S^S₆₇ S^Σ E^N, गवां N^M N^K_{12b} N^C₄₅ • पयस्विनीम्] Σ, प --- N^K_{12b}, पयस्विनीम् G^L₄₀ 32a चरेदेवं] N^K₈₂ N^K_{12b} N^C₉₄ S^Σ, चरेदेवं N^M N^{Ko}₇₇ S^S₆₇, चदेवेचां N^C₄₅ 32b नैरन्तर्येण] Σ, नैरन्तर्येण N^M, नैरन्तर्येण N^C₄₅ 32c ०व्रतं] Σ, ०कृतं N^{Ko}₇₇ 33b सर्वैश्वर्य०] N^K₈₂ N^C₉₄ N^C₄₅ N^{Ko}₇₇ S^Σ, सर्वाश्वर्य० N^M N^K_{12b} S^S₆₇ • ०न्वितः] Σ, ०न्वितं N^M 33c वसेच्छिव०] Σ, वशैच्छिव० N^C₄₅, वशे N^{Ko}₇₇ • ०पुरे] Σ, ०पुनेन् G^L₄₀ 33d न चेहायाति कर्हिचित्] N^K_{12b} N^C₄₅ N^{Ko}₇₇ S^S₆₇, न चेहाति कुत्रचित् N^M, नेहायाति कदाचन N^K₈₂ N^C₉₄ P^T₇₂ G^L₄₀, न भूयो भुवि जायते G^{Ks} 34a पुण्योत्सवेषु] N^K₈₂ N^C₉₄ P^T₇₂ G^{Ks} G^L₄₀ E^N, दिनेष्वेतेषु N^M N^K_{12b}, पुण्योत्सवेषु N^C₄₅, पुण्येश्वेतेषु N^{Ko}₇₇, पुण्येष्वहस्सु S^S₆₇ 34b विषुवद्०] N^K₈₂ N^C₉₄ S^S₆₇ E^N, विषुवे N^M N^C₄₅ N^{Ko}₇₇, om. N^K_{12b}, विष्वौ P^T₇₂, विषुव G^{Ks} G^L₄₀ • ग्रहणादिषु] Σ, ग्रहणेदिषु N^C₄₅, ग्रहणेषु च S^S₆₇ 34cd ०होमाद्यम०] N^M N^K₈₂ N^K_{12b} N^C₉₄ N^C₄₅ P^T₇₂ G^{Ks} E^N, ०होमाद्यै ० N^{Ko}₇₇, ०होमाद्यैर० S^S₆₇, ०सर्वाद्यम० G^L₄₀ 34d ०क्षयं] Σ, ०क्षय N^C₉₄, ०क्षर N^C₄₅ • जायते कृतम्] N^M N^K₈₂ N^K_{12b} N^C₉₄ N^{Ko}₇₇ P^T₇₂ G^{Ks} E^N, जायते क्षरम् N^C₄₅, लभते फलम् S^S₆₇, कृतमुच्यते G^L₄₀ 35b शिव०] Σ, इदं P^T₇₂ • ०मनुत्तमम्] Σ, ०मिहोत्तमम् G^{Ks} 35c धर्मकामार्थमोक्षार्थं] N^K₈₂ N^C₉₄ N^C₄₅ P^T₇₂ G^L₄₀ E^N, धर्मकामार्थमोक्षार्थं N^M N^{Ko}₇₇, धर्मकामार्थमोगार्थं N^K_{12b}, धर्मकामार्थमोक्षार्थः S^S₆₇, धर्मार्थकाममोक्षार्थं G^{Ks} 35d नरनार्यादि०] Σ, न्नार्यादि० S^S₆₇ G^{Ks}

दशमो ऽध्यायः

[पौषे]

पौषमासे तु सम्प्राप्ते यः कुर्यान्नक्तभोजनम् ।
 सत्यवादी जितक्रोधः शालिगोधूमगोरसैः ॥ ३६ ॥
 पक्षयोरष्टमी यत्नादुपवासेन वर्तयेत् ।
 त्रिसन्ध्यमर्चयेदीशमग्निकार्यं च शक्तितः ॥ ३७ ॥
 भूमिशय्यां च मासान्ते पौर्णमास्यां घृतादिभिः ।
 कृत्वा स्नानं महापूजां शिवे यत्नात्प्रकल्पयेत् ॥ ३८ ॥
 नैवेद्यं यावकप्रस्थं क्षीरसिद्धं निवेदयेत् ।

36 ≈ LiP 1.83.14cd–15ab ≈ BhavP 1.165.2; cf. Br̥hatK 61.23, 208 37ab ≈
 LiP 1.83.15cd 37 ≈ BhavP 1.165.3 38 ≈ LiP 1.83.16 38ab ≈ BhavP 1.165.4
 38cd ≈ BhavP 1.165.5ab 39 ≈ LiP 1.83.17 39ab ≈ BhavP 1.165.5cd

36a पौषमासे] $N_{82}^K N_{94}^C N_{45}^C N_{77}^{K\sigma} \S_{67}^S G_{40}^L E^N$, पौष्यमासे N^M , पुष्यमासे $N_{12b}^K P_{72}^T G_{72}^{K\sigma}$
 • सम्प्राप्ते] Σ , संप्रामाप्ते G_{40}^{Lac} 36b यः कुर्यान्नक्तभोजनम्] $N^M N_{82}^K N_{94}^C \S_{67}^S P_{72}^T G_{72}^{K\sigma}$
 E^N , यः कुर्या नक्तभोजनम् $N_{12b}^K N_{77}^{K\sigma}$, यः कुर्यान्नक्तभोजनाम् N_{45}^C , नक्तभोजनमाचरेत् G_{40}^L
 36c सत्यवादी जितक्रोधः] $N_{82}^K N_{94}^C P_{72}^T E^N$, जितेन्द्रियः सत्यवादी $N^M N_{12b}^K N_{45}^C \S_{67}^S$
 $G_{72}^{K\sigma}$, जितेन्द्रिय सत्यवादी $N_{12b}^{Kac} N_{77}^{K\sigma}$, सत्ययाजि जितः क्रो --- G_{40}^L 36d शालि०]
 Σ , --- लि० G_{40}^L 37a पक्षयोरष्टमी] $N^M N_{82}^K N_{12b}^K N_{45}^C N_{77}^{K\sigma} G_{40}^{Lpc}$, पक्षयोरष्टमी N_{94}^C
 $P_{72}^T G_{45}^{K\sigma} E^N$, अष्टम्योरुभयोर् \S_{67}^S , पक्षयोरक्षष्टमी G_{40}^{Lac} 37ab यत्नादु०] Σ , यत्नादु०
 N_{82}^C , कृष्णा उ० G_{40}^L 37b ंवासेन वर्तयेत्] $N^M N_{82}^K N_{12b}^K N_{94}^C \S_{67}^S E^N$, ंवाससेन वर्तयेत्
 N_{45}^C , ंवासेन यापयेत् $N_{77}^{K\sigma}$, ंवासविधिं चरेत् \S_{67}^S 38a ंशय्यां च] $N_{82}^K N_{12b}^K N_{94}^C$
 $\S_{67}^S P_{72}^T G_{40}^L E^N$, ंशय्याथ $N^M N_{45}^C N_{77}^{K\sigma}$, ंशयी तु $G_{72}^{K\sigma}$ 38b पौर्णमास्यां घृ०] N^M
 $N_{82}^K N_{12b}^K N_{94}^C N_{77}^{K\sigma} \S_{67}^S G_{40}^{K\sigma} E^N$, पौर्णमास्या घृ० N_{45}^C , पूर्णमास्यक्ष० P_{72}^T , ंण मास्या --- G_{40}^L
 38c स्नानं] Σ , स्नानं \S_{67}^S 38d यत्नात्प्र०] $N^M N_{82}^K N_{12b}^K N_{94}^C \S_{67}^S E^N$, यत्नात्प्र० N_{45}^C ,
 यत्ना प्र० $N_{77}^{K\sigma}$, यत्नात्प्र० \S_{67}^S 39a यावक०] $N^M N_{82}^K N_{12b}^K N_{94}^C \S_{67}^S G_{40}^{K\sigma} E^N$, यावकं N_{45}^C
 $N_{77}^{K\sigma} G_{40}^L$, आढक० P_{72}^T 39b ंसिद्धं] Σ , ंसक्तं P_{72}^T , ंसिद्धिं E^N • निवेदयेत्]
 $N^M N_{12b}^K N_{77}^{K\sigma} \S_{67}^S$, प्रकल्पेत् N_{82}^C , प्रकल्पयेत् $N_{94}^C N_{45}^C E^N$, सुसंस्कृतम् \S_{67}^S

भोजयेच्च द्विजानष्टौ शिवभक्तान्सदक्षिणम् ॥ ३९ ॥

शिवे गोमिथुनं चैव कपिलं विनिवेदयेत् ।
अलंकृत्वा सुरूपं च तस्य पुण्यफलं शृणु ॥ ४० ॥

सूर्यकोटिप्रतीकाशैर्विमानैः सार्वकामिकैः ।
रुद्रकन्यासमाकीर्णैर्महावृषभसंयुतैः ॥ ४१ ॥

संगीतनृत्यवाद्याद्यैरप्सरोगणशोभितैः ।
दोधूयमानश्चमरैः स्तूयमानः सुरासुरैः ॥ ४२ ॥

39cd ≈ BhavP 1.164.6 ≈ NārP 2.43.22ab; cf. BṛhatK 61.25 40ab ≈ LiP 1.83.18 40 ≈ BhavP 1.165.7; cf. BṛhatK 61.27 41 ≈ BhavP 1.165.8 41 ≈ LiP 1.76.4 ≈ BhavP 4.57.26; cf. BṛhatK 61.28 42 ≈ BhavP 4.57.27 ≈ BhavP 1.165.9; cf. BṛhatK 61.29

39cd The first available folio side of N₂₈^K is mostly illegible, thus its readings have not been reported (f. 34r, verses 10.39cd–50c). 42ab omitted in S₆₇^S.

39c भोजयेच्च] N_{12b}^K N₄₅^C S₆₇^S G^{K̄}, भोजयेच्च N^M, भोजयीत N₈₂^K N₉₄^C P₇₂^T G₄₀^L E^N, भोजये
N₇₇^{K̄} • द्विजानष्टौ] Σ, द्विजान्यष्टौ N^M 39d शिवभक्तान्] N^M N₈₂^K N_{12b}^K N₉₄^C
S₆₇^S P₇₂^T G^{K̄} E^N, शिवभक्तिः N₄₅^C, शिवभक्तं N₇₇^{K̄}, --- वभक्तान् G₄₀^L • सदक्षिणम्]
N₄₅^C N₇₇^{K̄} G^{K̄}, सदक्षिणान् N^M N₈₂^K N_{12b}^K N₉₄^C S₆₇^S G₄₀^L E^N, सुदक्षिणान् P₇₂^T 40a शिवे
गोमिथुनं चैव] N₈₂^K N₉₄^C E^N, शिवायञ्चगोमिथुनां N^M, शिवाय चै गोमिथुनं N_{12b}^K N₇₇^{K̄}, शिवाय
वै गोमिथुनं N₄₅^C, शिवाय चैद्रोमिथुनं S₆₇^S, शिवाय स गोमिथुनं P₇₂^T P^{ac}, शिवाय यो गोमिथुनं
P₇₂^T ac, शिवायैवं गोमिथुनं G^{K̄}, शिवेऽमिऽनं चैव G₄₀^L 40b कपिलं] N₉₄^C, कपिलां
N^M N₈₂^K N_{12b}^K N₄₅^C N₇₇^{K̄} S₆₇^S P₇₂^T G₄₀^L, कापिलं G^{K̄} E^N • विनिवेदयेत्] N₈₂^K N_{12b}^K N₉₄^C
E^N, च निवेदयेत् N^M N₄₅^C N₇₇^{K̄} S₆₇^S S^Σ 40c अलंकृत्वा] N₈₂^K N₉₄^C P₇₂^T G₄₀^L E^N, आलंकृगं
N^M, अलङ्कृतं N_{12b}^K N₄₅^C N₇₇^{K̄}, अलङ्कृत्य S₆₇^S G^{K̄} • सुरूपं] N^M N₈₂^K N₉₄^C N₇₇^{K̄} G^{K̄} E^N,
स्वरूपं N_{12b}^K N₄₅^C S₆₇^S P₇₂^T G₄₀^L 40d तस्य] Σ, तस्याः S₆₇^S • पुण्यं] Σ, पुण्यं G₄₀^L
41a ँकाशैर्वि०] Σ, ँकाशैर्वि० N₄₅^C, कशैर्वि० G₄₀^L 41b ०मानैः] Σ, ०मानै
N₄₅^C, भामिकैः G₄₀^L • ँकामिकैः] Σ, ँगमिकैः P₇₂^T 41c ँकीर्णैर्म०] N₈₂^K N_{12b}^K
N₉₄^C S₆₇^S S^Σ E^N, ँकीर्णैर्म० N^M N₄₅^C N₇₇^{K̄} 41d ँसंयुतैः] Σ, ०वाहनैः N^M, संयुतैः N₈₂^K
42a ०नृत्यं] N₈₂^K N_{12b}^K N₉₄^C N₄₅^C N₇₇^{K̄} E^N, ०नृत्यं N^M S^Σ 42b ०शोभितैः]
Σ, ०सेवितैः G^{K̄} 42c दोधूयमानश्चमरैः] N^M N_{12b}^K N₄₅^C N₇₇^{K̄} S₆₇^S, चामरैरुद्धूयमान
N₈₂^K, चमरैरुद्धूयमानैः N₉₄^C, चामरैरुद्धूयमानैश्च P₇₂^T, चामरैरुद्धूयमानश्च G^{K̄}, --- चमरैस् G₄₀^L,
चामरैरुद्धूयमानः E^N 42d स्तूयमानः] N_{12b}^K N₉₄^C N₄₅^C S₆₇^S G^{K̄} E^N, स्तूयमान N^M N₇₇^{K̄},
स्तूयमाना N₈₂^K, स्तूयमानैः P₇₂^T, स्तूयमानैश्च स्तूयमानस् G₄₀^L

त्रिनेत्रः शूलपाणिश्च शिवैश्वर्यसमन्वितः ।
 गच्छेच्छिवपुरं रम्यं यत्रास्ते शंकरः स्वयम् ॥ ४३ ॥
 यावत्तद्रोमसंख्यानं तत्प्रसूतिकुलेषु च ।
 तावद्युगसहस्राणि सुखी शिवपुरे वसेत् ॥ ४४ ॥
 त्रिसप्तकुलजैः सार्धं भोगान्भुक्त्वा यथेप्सितान् ।
 ज्ञानयोगं समासाद्य स तत्रैव विमुच्यते ॥ ४५ ॥
 योगाद्दुःखान्तमाप्नोति ज्ञानाद्योगः प्रवर्तते ।
 शिवधर्माद्भवेज्ज्ञानं शिवधर्मः शिवार्चनात् ॥ ४६ ॥

43 = BhavP 4.57.27; cf. BhavP 1.165.10; cf. Br̥hatK 61.29 44 ≈ BhavP 1.165.11; cf. Br̥hatK 61.30 45 ≈ BhavP 1.165.12; cf. ŚDhŚ 3.61 (N^C f. 4r): भुक्त्वा च विपुला-
 न्भोगान् प्रलये समुपस्थिते । ज्ञानयोगं समासाद्य स तत्रैव विमुञ्चति ॥ 45cd ≈ LiP 1.83.19cd
 46 ≈ BhavP 1.165.13

43a त्रिनेत्रः] N^MN^K_{12b}N^C₉₄Ś^S₆₇P^T₇₂E^N, त्रिनेत्र N^K₈₂N^C₄₅, तृणेत्र N^{Ko}₇₇, त्रिणेत्र G^{Kg}₄₀
 G^L₄₀ 43b शिवैः] N^MN^C₄₅N^{Ko}₇₇Ś^S₆₇P^T₇₂G^{Kg}, सर्वैः N^K₈₂N^C₉₄E^N, शिवैः N^K_{12b}G^L₄₀
 • ०समन्वितः] Σ, ०समन्वितैः N^MG^L₄₀ 43c गच्छेच्छिवपुरं] N^K₈₂N^C₉₄N^C₄₅Ś^S₆₇
 E^N, यावच्छिवपुरे N^M, याथाच्छिवपुरं N^K_{12b}Ś^S₆₇, गच्छे शिवपुरं N^{Ko}₇₇ • रम्यं] N^K₈₂
 N^K_{12b}N^C₉₄N^C₄₅Ś^S₆₇G^{Kg}G^L₄₀E^N, दिव्यं N^MN^{Ko}₇₇, म्यं N^C₉₄ac, तत्र P^T₇₂ 44a ०ख्यानं]
 N^K₈₂N^K_{12b}N^C₉₄Ś^S₆₇Ś^S₆₇E^N, ०ख्यातं N^M, ०ख्यान्तं N^C₄₅ ०ख्यानां N^{Ko}₇₇ 44b ०कुलेषु]
 Σ, कुलस्य Ś^S₆₇ 44c युगं] Σ, वर्षं P^T₇₂ 44d सुखी शिवपुरे वसेत्] N^K₈₂N^C₉₄
 G^{Kg}E^N, रुद्रवल्कीडते स्वयम् N^M, सुख्यास्ते शिववद्वशी N^K_{12b}, सुखास्ते शिववद्वशी N^C₉₄N^{Ko}₇₇,
 सुखी शिवपुरे स वै Ś^S₆₇, शिवलोके महीयते P^T₇₂, वसेत्शिवपुरे शुखी G^L₄₀ 45a त्रिसप्तं]
 Σ, त्रिस्सप्तं Ś^S₆₇ 45b भोगान्] N^K₈₂N^K_{12b}N^C₉₄Ś^S₆₇G^{Kg}G^L₄₀E^N, भोगं N^MN^C₄₅, भोगा
 N^{Ko}₇₇, भुक्त्वा P^T₇₂ • भुक्त्वा] N^MN^K₈₂N^K_{12b}N^C₉₄N^{Ko}₇₇Ś^S₆₇E^N, भुक्त्वा N^C₄₅, भोगान् P^T₇₂,
 भुक्ते G^{Kg}, भक्त्वा G^L₄₀ • यथेप्सितान्] N^MN^K₈₂N^K_{12b}N^C₉₄N^C₄₅Ś^S₆₇P^T₇₂E^N, यथेप्सितम्
 N^{Ko}₇₇, यथेच्छया G^{Kg}, मनोहरान् G^L₄₀ 45d स तत्रैव विमुच्यते] N^K₈₂N^C₉₄N^C₄₅N^{Ko}₇₇
 G^{Kg}E^N, तत्रैव परिमुच्यते N^M, स तत्रैवापमृज्यते N^K_{12b}, स तत्र वै विमुच्यते Ś^S₆₇, तत्रैव भुवि
 मुच्यते P^T₇₂, तत्रिव स विमुच्यते G^L₄₀ 46a योगाद्दुःखान्तं] N^MN^K₈₂N^K_{12b}N^C₉₄P^T₇₂
 G^{Kg}E^N, योगाद्दुःखान्तं N^C₄₅, योगा दुःखान्तं N^{Ko}₇₇, वैराग्यज्ञानं Ś^S₆₇, योवाद्दुःखान्तं G^L₄₀
 46b ज्ञानाद्योः] Σ, ज्ञानयोः N^MŚ^S₆₇ 46c ०धर्माद्भवेज्] N^K₈₂N^K_{12b}N^C₉₄P^T₇₂G^L₄₀
 E^N, ०धर्माद्भवे N^M, ०धर्म भवेज् N^C₄₅, ०धर्माद्भवे N^{Ko}₇₇, ०धर्मोत्तमं Ś^S₆₇, ०धर्माद्भवं G^{Kg} •
 ज्ञानं] Σ, ज्ञान N^C₄₅N^{Ko}₇₇ 46d शिवधर्मः] N^K₈₂N^K_{12b}N^C₉₄Ś^S₆₇Ś^S₆₇E^N, शिवधर्मं N^M
 N^K_{12b}N^C₄₅N^{Ko}₇₇, सिवधर्मं शिवधर्मं N^{Ko}₇₇ • ०र्चनात्] N^MN^K₈₂N^K_{12b}N^C₉₄Ś^S₆₇P^T₇₂G^{Kg}
 E^N, ०र्चनम् N^C₄₅N^{Ko}₇₇, ०र्चनत् G^L₄₀

इत्येष वः समाख्यातः संसारार्णववर्तिनाम् ।
शिवमोक्षक्रमोपायः शिवाश्रमनिषेविनाम् ॥ ४७ ॥

[माघे]

माघमासे तु सम्प्राप्ते यः कुर्यान्नक्तभोजनम् ।
कृसरां घृतसंयुक्तां भुञ्जानः संयतेन्द्रियः ॥ ४८ ॥

सोपवासश्चतुर्दश्यां भवेदुभयपक्षयोः ।
शिवाय पौर्णमास्यां वा प्रदद्याद्धृतकम्बलम् ॥ ४९ ॥

कृष्णं गोमिथुनं चात्र सुरूपं विनिवेदयेत् ।

47ab ≈ ŚDhŚ 12.98ab (N^C₄₅ f. 37r): इत्येष वः समाख्यातः शिवधर्मः सनातनः 47 ≈ BhavP 1.165.14 48 ≈ LiP 1.83.20 ≈ BhavP 1.165.15 ≈ NārP 2.43.13; cf. BṛhatK 61.186 49ab ≈ NārP 2.43.16ab 49 ≈ LiP 1.83.21 ≈ BhavP 1.165.16a-bcd ≈ BṛhatK 61.187ab 50ab ≈ NārP 2.43.21cd; cf. BhavP 1.165.16ef 50 ≈ LiP 1.83.22 ≈ BṛhatK 61.187cd-ef

47a एष] Σ, एव N^C₄₅ • ०ख्यातः] Σ, ०ख्याता N^MN^K₇₇ 47b ०सारार्णव०] Σ, ०सारणव० N^K₈₂ 47c शिवमोक्ष०] N^MN^K_{12b} N^C₄₅ N^K₇₇ S^S₆₇ S^S, मोक्षोपायः N^K₈₂ N^C₉₄, मोक्षपायः E^N • ०क्रमोपायः] N^C₄₅ S^S₆₇ P^T₇₂ G^K, ०क्रमोपाय N^{Mpc}N^K₇₇ G^L₄₀, ०क्रमोपाया N^{Mac}, शिवो धर्मः N^{Kpc}, शिवधर्मः N^{Kac}N^C₉₄ (unmetr.), ०ममोपायः N^K_{12b}, शिवोधर्मः E^N 47d ०श्रमनिषेविनाम्] N^MN^K₈₂ N^K_{12b} N^C₉₄ N^K₇₇ G^L₄₀, ०श्रमनिषेवणम् N^C₄₅ G^K, ०श्रमनिवेशनम् S^S₆₇, ०श्रयनिषेविणाम् P^T₇₂, ०ञ्चमनिवेशिनाम् E^N 48a माघमासे तु सम्प्राप्ते] Σ, माघमासे शुभे प्राप्ते G^K, --- संप्राप्ते G^L₄₀ 48b नक्त०] Σ, एक० S^S₆₇, भक्त० G^{Kac} 48c कृसरां] N^MN^K₈₂ N^K_{12b} N^C₉₄ N^C₄₅ E^N, कृसरं N^K₇₇ S^S₆₇ S^S • ०संयुक्तां] N^K₈₂ N^C₉₄ G^L₄₀ E^N, ०संमिश्रं N^M, ०संमिश्रां N^K_{12b} N^C₄₅, ०संमिश्र N^K₇₇, ०संयुक्तं S^S₆₇ P^T₇₂ G^K 48d भुञ्जानः] Σ, तुञ्जानः G^K • संयतेन०] Σ, स यतेन० N^C₄₅ N^C₉₄ 49a सोपवासश्चतुर्दश्यां] N^K₈₂ N^K_{12b} N^C₉₄ S^S₆₇ P^T₇₂ G^L₄₀ E^N, सोपवास चतुर्दश्यां N^MN^C₄₅, सोपवासञ्चतुर्दश्यां N^K₇₇, उपवासश्चतुर्दश्यां G^K 49b भवेदुभयपक्षयोः] Σ, पक्षयोरुभयोरपि S^S₆₇, भवेमभयभक्षयोः G^L₄₀ 49c पौर्णमास्यां वा] N^MN^K_{12b} N^C₄₅ N^K₇₇ S^S₆₇, पौर्णमास्यां च N^K₈₂ N^C₉₄ E^N, पौर्णमास्यां यः P^T₇₂, पौर्णमास्यन्ते G^K, पर्णोमास्याञ्च G^L₄₀ 49d ०कम्बलम्] Σ, ०मङ्गलम् S^S₆₇ 50a कृष्णं] N^K₈₂ N^C₉₄ P^T₇₂ E^N, नीलं N^MN^K_{12b} N^C₄₅ N^K₇₇, कृष्ण० S^S₆₇ G^K G^L₄₀ • गोमिथुनं चात्र] Σ, गोमिथुनं वाथ S^S₆₇, गोमिथुनश्चात्र E^N 50b सुरूपं] N^MN^K_{12b} N^C₄₅ P^T₇₂ G^K, शिवाय N^K₈₂ N^C₉₄ E^N, स्वरूपं N^K₇₇ S^S₆₇ G^L₄₀ • विनिवेदयेत्] Σ, --- S^S₆₇, च निवेदयेत् P^T₇₂

शेषं कृत्वा यथोद्दिष्टं पूर्वोक्तं तु फलं लभेत् ॥ ५० ॥

इन्द्रनीलप्रतीकाशैर्विमानैः शिखिसंयुतैः ।

गत्वा शिवपुरं रम्यं भुङ्क्ते भोगान्यथेप्सितान् ॥ ५१ ॥

[फाल्गुने]

सम्प्राप्ते फाल्गुने मासे यः कुर्यान्नक्तभोजनम् ।

श्यामाकक्षीरनीवारैर्जितक्रोधो जितेन्द्रियः ।

चतुर्दश्यामथाष्टम्यामुपवासरतो भवेत् ॥ ५२ ॥

पौर्णमास्यां महास्नानं पञ्चगव्यैर्घृतादिभिः ।

51ab ≈ NārP 2.43.24cd 51 ≈ BhavP 1.165.17 51cd ≈ NārP 2.43.25cd
52 ≈ BhavP 1.165.18–19ab ≈ LiP 1.83.23cd–24 ≈ BṛhatK 61.188 53 ≈
BhavP 1.165.19cd–20 ≈ BṛhatK 61.189 53ab cf. LiP 1.83.25ab

50c शेषं कृत्वा यथोद्दिष्टं or the equivalent for this, and everything in this chapter before this *pāda*, is lost in N_{28}^K . 52 ०न्नक्तभोजनम्... ०वासर० (in 52f) or the equivalent for this is lost in N_{28}^K .

50d पूर्वोक्तं] Σ , पूर्वोक्तां N^M • तु फलं लभेत्] $N_{28}^K N_{82}^K N_{94}^C N_{45}^C E^N$, लभते गुणाम् N^M , लभते गुणात् N_{12b}^K , लभते गुणं $N_{77}^{K_0}$, लभते फलम् $\$_{67}^S G^{K_0}$, अखिलं लभेत् P_{72}^T , लभते ध्रुवं G_{40}^L 51a इन्द्रनीलप्र०] Σ , इन्द्रनी०प्र० G_{40}^L 51b शिखिसंयुतैः] N^M $N_{28}^K N_{12b}^K N_{94}^C N_{45}^C N_{77}^{K_0} \$_{67}^S P_{72}^T E^N$, शिखिसंयुतम् N_{82}^K , सर्वकामिकैः G^{K_0} , शिखिसंयुतः G_{40}^L 51c शिवपुरं] Σ , शिवपुर $N_{77}^{K_0}$, शिवपुरे E^N • रम्यं] $N_{82}^K N_{12b}^K N_{94}^C N_{45}^C N_{77}^{K_0} \$_{67}^S P_{72}^T$, दिव्यं $N^M N_{28}^K G^{K_0}$, रम्य G_{40}^L , रम्ये E^N 51d भुङ्क्ते भोगान्] $N_{28}^K N_{82}^K N_{94}^C N_{45}^C E^N$, भोगान्भुङ्क्ते $N^M N_{12b}^K N_{77}^{K_0} \$_{67}^S G^{K_0}$, भुक्त्वा भोगान् P_{72}^T , भुङ्क्ते भोग G_{40}^L • ०प्सितान्] Σ , ०प्सितम् $N_{77}^{K_0}$ 52a फाल्गुने] Σ , फाल्गुणे $\$_{67}^S$, फाल्गुनी G_{40}^L • मासे] Σ , मासं G_{40}^L 52cd ०नीवारैर्जित०] $N_{82}^K N_{12b}^K N_{94}^C N_{77}^{K_0} G^{K_0} G_{40}^L E^N$, ०नीवारैर्जित० N^M , ०नीवारैर्जित० N_{45}^C , ०नीवारैर्जित० $\$_{67}^S$, ०नीवारैर्वीत० P_{72}^T 52d ०क्रोधो] Σ , क्रोधे N_{45}^C 52e ०दश्यामथा०] $N_{82}^K N_{94}^C N_{45}^C \$_{67}^S S^S E^N$, दश्यां तथा० $N^M N_{12b}^K N_{77}^{K_0}$ 52f ०रतो] $N_{82}^K N_{94}^C N_{45}^C N_{77}^{K_0} S^S E^N$, ०परो $N^M N_{12b}^K \$_{67}^S$ --- तो N_{28}^K 53a महा०] Σ , मह० G_{40}^L 53b पञ्चगव्यैर्घृतादिभिः] $N_{28}^K N_{82}^K E^N$, पञ्चगव्यघृतादिभिः $N^M N_{12b}^K N_{45}^C N_{77}^{K_0} G^{K_0}$, पञ्चगव्यं घृतादिभिः N_{94}^C , पञ्चगव्याक्षतादिभिः $\$_{67}^S$, पञ्चगव्यघृतादि_ P_{72}^T , पञ्चगव्यासमादिभिः G_{40}^L

वल्मीकाग्रादिमृद्धिश्च गोमूत्रच्छगणादिभिः ।
 त्वग्भिश्च क्षीरवृक्षाणां धात्रीगन्धादिभिर्भवेत् ॥ ५३ ॥
 दद्याद्गोमिथुनं भक्त्या ताम्राभं परमेष्ठिने ।
 शेषमन्यद्यथोद्दिष्टं कृत्वाप्नोति महत्फलम् ॥ ५४ ॥
 पद्मरागप्रतीकाशैर्विमानैर्गजसंयुतैः ।
 गत्वा शिवपुरं दिव्यं पूर्वोक्तं लभते फलम् ॥ ५५ ॥

[चैत्रे]

चैत्रमासे तु सम्प्राप्ते यः कुर्यान्नक्तभोजनम् ।
 पिष्टकं पयसा युक्तं भुञ्जानः संयतेन्द्रियः ॥ ५६ ॥

54ab ≈ LiP 1.83.25cd; cf. BhavP 1.165.21ab 55 ≈ BhavP 1.165.21cd–cf
 56 ≈ BhavP 1.165.22ab–cd ≈ LiP 1.83.27 ≈ BrhatK 61.191

53cd omitted in \dot{S}_{67}^S . 53f 'वेत्... महत्फलम्' (in 54d) is lost in N_{28}^K . 56c सा युक्तं
 ... शेषं (in 57f) or the equivalent for this is lost in N_{28}^K .

53c वल्मीकाग्रादि०] Σ , _काम्रादि० P_{72}^T • ०मृद्धिश्च] $N^M N_{28}^K N_{82}^{Kpc} N_{12b}^K N_{94}^C$
 $N_{45}^C S^{\Sigma}$, मृद्धि N_{82}^{Kac} , ०मृद्धिश्च N_{77}^{Kc} , ०मृद्धिश्च E^N 53d ०मूत्र०] Σ , ०मूर्ता० N_{45}^C ,
 ०मूत्रैर् G^{Kc} • ०च्छगणा०] $N^M N_{28}^K N_{77}^{Kc}$, ०च्छगला० $N_{82}^K N_{94}^C N_{45}^C E^N$, ०च्छगला०
 N_{12b}^K ०गामया० P_{72}^T , ०गोमया० G^{Kc} , ०चरणा० G_{40}^L 53e ०वृक्षाणां] Σ , ०वृक्षान् G_{40}^L
 53f धात्री०] Σ , धात्र० G^{Kc} • ०गन्धा०] Σ , ०त्वग्रा० N_{12b}^K • भवेत्] $N^M N_{12b}^K$
 $N_{45}^C N_{77}^{Kc} \dot{S}_{67}^S$, भ --- N_{28}^K तथा $N_{82}^K N_{94}^C P_{72}^T G_{40}^L E^N$, सह G^{Kc} 54a दद्याद्गो०] Σ , दयां
 गो० N_{45}^C , दद्या गो० N_{77}^{Kc} 54b ताम्राभं] Σ , ताम्राभं N_{45}^C • परमेष्ठिने] Σ , परमेष्ठिने
 N_{77}^{Kc} , परमेष्ठिनम् \dot{S}_{67}^S 54c शेषमन्यद्य०] Σ , विशेषमन्य० \dot{S}_{67}^S 54d कृत्वाप्नोति]
 $N^M N_{82}^K N_{12b}^K N_{94}^C N_{77}^{Kc} G^{Kc} E^N$, कृत्वाघोति N_{45}^C , तथा कृत्वा \dot{S}_{67}^S , कृत्वा प्राप्नोति $P_{72}^T G_{40}^L$
 • महत्फलम्] $N^M N_{82}^K N_{94}^C N_{45}^C N_{77}^{Kc} \dot{S}_{67}^S G^{Kc} E^N$, महाफलम् N_{12b}^K , तत्फलम् $P_{72}^T G_{40}^L$
 55b गज०] $N_{28}^K N_{82}^K N_{12b}^K N_{94}^C N_{45}^C \dot{S}_{67}^S P_{72}^T G_{40}^L E^N$, गेय० $N^M N_{77}^{Kc}$, सार्व० G^{Kc} •
 ०संयुतैः] Σ , ०संयुतः \dot{S}_{67}^S , ०कामिकैः G^{Kc} 55c दिव्यं] Σ , रम्यं N_{77}^{Kc} 55d पूर्वोक्तं]
 Σ , पूर्वोक्तं N_{45}^C 56a तु सम्प्राप्ते] $N_{28}^K N_{82}^K N_{94}^C N_{45}^C P_{72}^T G_{40}^L E^N$, शुभे प्राप्ते $N^M N_{12b}^K N_{77}^{Kc}$
 $\dot{S}_{67}^S G^{Kc}$ 56c पिष्टकं] $N^{\Sigma} \dot{S}_{67}^S G^{Kc}$, शाल्यन्नं P_{72}^T , पेष्टिकं G_{40}^L , पिष्टकं E^N • पयसा]
 Σ , पयः --- N_{28}^K , पायसं N_{45}^C 56d भुञ्जानः संयते०] $N_{82}^K P_{72}^T E^N$, भुञ्जानो पि यथा०
 N^{Mac} , भुञ्जानो पि जिते० $N^{Mpc} N_{12b}^K \dot{S}_{67}^S$, भुञ्जानस्स यतेन्द्रियः N_{94}^C , भुञ्जानन्तु N_{45}^C , भुञ्जानो
 विजिते० $N_{77}^{Kc} G^{Kc}$, भुञ्जानस्संयते० G_{40}^L

चैत्रे ऽपि रुद्रमभ्यर्च्य कुर्याद्वै नक्तभोजनम् ।
दद्याद्गोमिथुनं चात्र पाटलं समलंकृतम् ।
शिवायातिसुरूपं च शेषं पूर्ववदाचरेत् ॥ ५७ ॥

पुष्परागप्रभैर्यानैर्दिव्याश्वरथसंयुतैः ।
गच्छेच्छिवपुरं रम्यं दुष्प्राप्यमकृतात्मभिः ॥ ५८ ॥

[वैशाखे]

वैशाखमासे सम्प्राप्ते यः कुर्यान्नक्तभोजनम् ।
शाल्यन्नं पयसा युक्तं भुञ्जानः संयतेन्द्रियः ॥ ५९ ॥

गोष्ठशायी शिवध्यायी निशायामेकवस्त्रधृक् ।

57cd cf. BṛhatK 61.192ab 57 cf. BhavP 1.165.22ef 58cd ≈ BṛhatK 61.192cd
58 ≈ BhavP 1.165.23 59 ≈ NārP 2.43.29; cf. BhavP 1.165.24 59ab ≈
LiP 1.83.29cd 59cd ≈ BhavP 1.165.22cd ≈ LiP 1.83.27cd ≈ BṛhatK 61.193
60ab cf. LiP 1.83.28ab

57ab This line is missing in $N^M N_{94}^C G^{K̄}$. 59c शाल्यन्नं ... नियमं च (in 60 c) or the
equivalent for this is lost in N_{28}^K ; शाल्यन्नं or the equivalent for this is lost in
 N_{12b}^K .

57d पाटलं] Σ , पाटल $N_{77}^{K̄}$, पात्रेभ्यः \acute{S}_{67}^S 57e ऽतिसुरूपं] $N^M N_{82}^K N_{12b}^K N_{94}^C$
 $N_{77}^{K̄} \acute{S}_{67}^S G^{K̄} E^N$, ऽन्तिसुरूपं N_{45}^C , ऽतिस्वरूपं P_{72}^T , ऽतिसुरूपां G_{40}^L 57f पूर्ववदा०]
 Σ , पूर्वदा० N_{28}^K 58a पुष्प०] $N_{82}^K N_{12b}^K N_{94}^C N_{45}^C G_{40}^L E^N$, पुष्प० N^M , पद्म० $N_{28}^K \acute{S}_{67}^S$
 P_{72}^T , पुष्पा० $N_{77}^{K̄}$, पुण्य० $G^{K̄}$ • ऽराग०] Σ , ऽरामाग० $N_{77}^{K̄ac}$ • ऽप्रभै०] Σ ,
निभै० $P_{72}^T G_{40}^L$ 58b दिव्याश्वरथ०] $N_{28}^K N_{82}^K N_{94}^C N_{45}^C P_{72}^T G_{40}^L E^N$, दिव्याश्वर० N^M
 N_{12b}^K , दिव्याश्वमर० $N_{77}^{K̄}$, दिव्याचामर० \acute{S}_{67}^S , दिव्याश्वगण० $G^{K̄}$ • ऽसंयुतैः] $N^{\Sigma} P_{72}^T$
 G_{40}^L , ऽसंयुतः \acute{S}_{67}^S , ऽसंयुतैः $G^{K̄}$, ऽसंज्ञया E^N 58c गच्छेच्च] $N^{Mpc} N_{28}^K N_{82}^K N_{94}^C$
 $N_{45}^C P_{72}^T G_{40}^L E^N$, यायाच्च $N^{Mac} N_{12b}^K \acute{S}_{67}^S G^{K̄}$, गच्छे $N_{77}^{K̄}$ • ऽपुरं] Σ , ऽपुरे $N_{77}^{K̄}$ •
रम्यं] $N_{82}^K N_{94}^C \acute{S}_{67}^S P_{72}^T G_{40}^L E^N$, सौम्यं N^M , सौम्य $N_{28}^K N_{12b}^K N_{77}^{K̄}$, सौम्ये N_{45}^C , दिव्यं $G^{K̄}$
58d दुष्प्राप्यम्] $N^M N_{12b}^K N_{77}^{K̄} E^N$, दुःप्राप्य N_{28}^K , दुःप्राप्यम् $N_{82}^K N_{94}^C$, दुद्ग्राप्यम् N_{45}^C ,
दुष्कृतम् \acute{S}_{67}^S , दुष्प्राप्यम् S^{Σ} 59a वैशाख०] $N^M N_{28}^K N_{12b}^K N_{45}^C N_{77}^{K̄} \acute{S}_{67}^S S^{\Sigma}$, वैशाखे N_{82}^K
 $N_{94}^C E^N$ • ऽमासे] $N^M N_{28}^K N_{12b}^K N_{45}^C N_{77}^{K̄} \acute{S}_{67}^S S^{\Sigma}$, मासि $N_{82}^K N_{94}^C E^N$ 59c शाल्यन्नं]
 $N_{82}^K N_{94}^C \acute{S}_{67}^S G^{K̄} G_{40}^L E^N$, शाल्यन्न $N^{Mpc} N_{77}^{K̄}$, शाल्यान्न N^{Mac} , शाल्यान्नां N_{45}^C , पिष्टकं P_{72}^T
• पयसा] Σ , क्षीरसं० $G^{K̄}$ 59d संयतेन०] Σ , स यतेन० N_{45}^C 60b ऽधृक्]
 Σ , ऽवृत् $G^{K̄}$

नियमं च यथोद्दिष्टं सामान्यं सर्वमाचरेत् ॥ ६० ॥

वैशाखे पौर्णमास्यां च कुर्यात्स्नानं घृतादिभिः ।
शिवायालंकृतं श्वेतं दद्याद्गोमिथुनं शुभम् ॥ ६१ ॥

हंसकुन्देन्दुवर्णाभैर्महायानैरलंकृतैः ।
सुश्वेतवृषसंयुक्तैः प्रयातीश्वरमन्दिरम् ॥ ६२ ॥

सर्वातिशयरूपाभिः स्त्रीभिः सम्परिवारितः ।
नीलोत्पलसुगन्धाभिः क्रीडते कालमक्षयम् ॥ ६३ ॥

[ज्येष्ठे]

ज्येष्ठमासे तु सम्प्राप्ते यः कुर्यान्नक्तभोजनम् ।

61cd ≈ BrhatK 61.194ab 61 cf. LiP 1.83.30, LiP 1.83.28cd 62 ≈ NārP 2.43.37–38ab 63cd cf. NārP 2.43.38cd 64a ≈ NārP 2.43.42a

62b महाया ... सम्परिवा० (in 63b) or the equivalent for this is lost in N₂₈^K.

60c यथोद्दिष्टं] N^MN₂₈^KN₈₂^KN₉₄^CN₄₅^CṢ^SP^TG^KE^N, यथोद्दिष्टं N_{12b}^KN₇₇^K, ततोद्दिष्टं G₄₀^L
60d सामान्यं सर्वमा०] N^MN₈₂^KN₉₄^CN₄₅^CP^TG^L, सामान्यं --- वमा० N₂₈^K, सामान्यं
सर्वमा० N_{12b}^KN₇₇^K, सामान्यं सर्वदा० Ṣ^SE^N, सर्वं सम्यक्समा० G^K 61a वैशाखे] N^M
N₂₈^KN₈₂^KN₉₄^CN₄₅^CN₇₇^KP^TE^N, वैशाखां N_{12b}^KG₄₀^L, वैशाखे Ṣ^SG^K • पौर्णमास्यां च]
N₂₈^KN₄₅^CN₇₇^KṢ^SP^T, पौर्णमास्यां तु N^MN_{12b}^KG^K, पौर्णमास्यां य N₈₂^KE^N, पौर्णमास्यां यः
N₉₄^C, पर्णमास्यां वां G₄₀^L 61b कुर्यात्] N₂₈^KN₈₂^KN₉₄^CN₄₅^CN₇₇^KṢ^SP^TG₄₀^LE^N, सकृत्
N^MN_{12b}^K, कृत्वा G^K • घृता०] Σ, व्रता० G^K 61c शिवायालंकृतं] N^MN₈₂^KN_{12b}^K
N₉₄^CN₄₅^CN₇₇^KṢ^SP^TG^K, शिवालयङ्कृतं N₂₈^KG₄₀^L, शिवायालङ्कृतं E^N 61cd श्वेतं दद्याद्]
Σ, दद्या श्वेतं G₄₀^L • शुभम्] Σ, शिवम् P^T 62a हंस०] Σ, हिम० G^K, शंख०
G₄₀^L • षवर्णाभैर्] N^MN₂₈^KN₈₂^KN_{12b}^KN₉₄^CN₄₅^CṢ^SP^TE^N, षवर्णाभै N₇₇^K, षवर्णाब्जैर्
G^K, षंकाशैः G₄₀^L 62b षरलंकृतैः] N^MN₈₂^KN₉₄^CG^K, षरलंकृतम् N_{12b}^KN₄₅^CN₇₇^K
Ṣ^SP^TE^N, सुसंयुतैः G₄₀^L 62c वृष०] Σ, वस्त्रं Ṣ^S, व्रष० G₄₀^L • षंसंयुक्तैः] Σ,
षंसंयुक्तं G₄₀^L 62d प्रयातीश्वर०] N^{Mac}N_{12b}^KN₄₅^CN₇₇^KṢ^SP^TG^K, स्वयातीश्वर० N^{Mac},
स यातीश्वर० N₈₂^KN₉₄^CE^N, प्रयातीश्वर० G₄₀^L 63a सर्वातिशय०] Σ, सर्वातिशय० N₄₅^C,
सर्वातिशय० G₄₀^L 63b सम्परिवारितः] N^MN₈₂^KN_{12b}^KN₉₄^CN₄₅^CP^TE^N, संपरिवारितम्
N₇₇^K, स परिवारितः Ṣ^S, च परिवारितः G^K, सुपरिवारितः G₄₀^L 63c नीलोत्पलसु०]
Σ, नीलोत् --- N₂₈^K 64a तु सम्प्राप्ते] N₂₈^KN₈₂^KN₉₄^CN₄₅^CN₇₇^KṢ^SP^TG₄₀^LE^N, शुभे प्राप्ते N^M
N_{12b}^KṢ^SG^K 64b नक्त०] Σ, एक० Ṣ^S

शाल्यन्नं पयसा धौतमाज्यक्षीरेण संयुतम् ॥ ६४ ॥

वीरासनी निशार्धं स्याद्दिवा गामनुगच्छति ।

हितकारी गवां नित्यमहंकारविवर्जितः ॥ ६५ ॥

पौर्णमास्यां च पूर्वोक्तं कुर्यात्स्नानादिकं विधिम् ।

देयं गोमिथुनं चात्र धूम्रवर्णमलंकृतम् ॥ ६६ ॥

नीलोत्पलदलप्रख्यैर्महायानैरनोपमैः ।

64 ≈ Br̥hatK 61.195 ; cf. LiP 1.83.31a–32b 65ab ≈ LiP 1.83.32cd 65 cf. Manu 11.111 (Olivelle's edition) : दिवानुगच्छेत्ता गास्तु तिष्ठन्नूर्ध्वं रजः पिबेत । शुश्रूषित्वा नमस्कृत्य रात्रौ वीरासनं वसेत ॥ 66ab cf. LiP 1.83.33ab 66cd cf. LiP 1.83.34cd 66 cf. Br̥hatK 61.196

65a ०नी निशार्धं ... पूर्वो० (in 66a) or the equivalent for this is lost in N_{28}^K . 66d वर्ण० ... दल० (in 67a) or the equivalent for this is lost in G^{K_6} . 67b Fol. 34 is missing in $N_{77}^{K_6}$. Thus, ०यानैरनोपमैः ... दक्षिणां दद्यात् शि० (in 95cd) or the equivalent for this is lost in $N_{77}^{K_6}$.

64c शाल्यन्नं] $N_{28}^K N_{82}^K N_{12b}^K N_{94}^C \dot{S}_{67}^S S^{\Sigma} E^N$, शाल्यन्नम् N^M , शाल्येन्न $N_{45}^C N_{77}^{K_6}$ • पयसा धौतम्] $N_{82}^K N_{94}^C N_{45}^C N_{77}^{K_6} \dot{S}_{67}^S E^N$, अम्भसा धौतं $N^M N_{12b}^K P^T G^{K_6}$, पयसापोतं N_{28}^K , पयसा युक्तं G_{40}^L 64d आज्य०] $N_{82}^K N_{94}^C S^{\Sigma} E^N$, सद्यः N^M , मध्वा N_{28}^K , अद्यात् N_{12b}^K , मधु० N_{45}^C , om. $N_{77}^{K_6}$, अजा० \dot{S}_{67}^S • ०क्षीरेण संयुतम्] Σ , ०क्षीरविवर्जितम् G^{K_6} 65a वीरासनी] $N^M N_{82}^K N_{12b}^K N_{94}^C N_{45}^C N_{77}^{K_6} P^T E^N$, वीरास --- N_{28}^K , वीरासो \dot{S}_{67}^S , विरसानि G^{K_6} , कीराम G_{40}^L • निशार्धं स्याद्] $N^{\Sigma} P^T E^N$, निशायां स्याद् \dot{S}_{67}^S , तु रात्रौ स्याद् G^{K_6} , नीशा सुष्य G_{40}^L 65b दिवा गामनुगच्छति] $N_{94}^C S^{\Sigma}$, दिवा गां समनुव्रजेत् N^M , दिवा ग्रामन्न गच्छति N_{82}^K , अहर्गाः समनुव्रजेत् $N_{12b}^K N_{77}^{K_6}$, उहमासमन्तु व्रजेत् N_{45}^C , प्रभाते गामनुव्रजेत् \dot{S}_{67}^S , दिवा ग्रामान्न गच्छति E^N 65c हित०] Σ , ०त० G_{40}^L • गवां] $N^M N_{82}^K N_{12b}^K N_{94}^C S^{\Sigma} E^N$, गवा $N_{45}^C N_{77}^{K_6}$, भवेद् \dot{S}_{67}^S 65d अहंकार०] Σ , अहङ्कार० N_{45}^C , अहंकार० G^{K_6} • ०वर्जितः] Σ , --- N_{28}^K , ०वर्जितम् N_{45}^C 66a च] Σ , तु N_{45}^C • पूर्वोक्तं] Σ , --- क्त N_{28}^K , पूर्वं द्युः P^T 66b कुर्यात्] Σ , कुर्य G_{40}^L 66c देयं] Σ , देय N_{45}^C , देशे \dot{S}_{67}^S • ०मिथुनं] Σ , ०मिथुना N_{45}^C • चात्र] Σ , चैव $G^{K_6} G_{40}^L$ 66d धूम्र०] $N^M N_{12b}^K \dot{S}_{67}^S$, धूम० $N_{28}^K N_{82}^K N_{94}^C N_{77}^{K_6} P^T E^N$, धूम्रा० N_{45}^C , धुम्र० $G^{K_6} G_{40}^L$ • ०वर्णम्] Σ , ०वणम् N_{82}^K , ०वर्णाम् \dot{S}_{67}^S • अलंकृतम्] Σ , अङ्कृतम् \dot{S}_{67}^S 67a ०प्रख्यै०] Σ , ०प्रख्ये G_{40}^L 67b महायानैरनोपमैः] $N_{28}^K N_{45}^C$, महायानैरनोपमैः N^M , महायानैरनूपमैः $N_{82}^K N_{94}^C$, महायानैर्नरोत्तमः N_{12b}^K , यानश्च सुमनोरमैः \dot{S}_{67}^S , असंख्यानैरनोपमैः P^T 72', महायानैर्नोरमैः G^{K_6} , महायानैरनोपमैः G_{40}^L , महायानैरनुत्तमैः E^N

महासिंहनिबद्धैश्च क्रीडते कालमक्षयम् ॥ ६७ ॥

[आषाढे]

आषाढमासे सम्प्राप्ते यः कुर्यान्नक्तभोजनम् ।

भूरिखण्डाज्यसंमिश्रान् सक्तूनद्यात्सगोरसान् ॥ ६८ ॥

दद्याद्गोमिथुनं गौरं शिवायालंकृतं शुभम् ।

सामान्यं च विधिं सर्वं यः कुर्यात्प्राक्प्रचोदितम् ॥ ६९ ॥

शुद्धस्फटिकसंकाशैर्यानैः सारसवाहनैः ।

अणिमादिगुणैर्युक्तः शिववद्विचरेत्स्वयम् ॥ ७० ॥

68 cf. LiP 1.83.35, BṛhatK 61.197 69ab = BṛhatK 61.198ab ≈ LiP 1.83.37ab
69 ≈ BhavP 1.165.25 70 ≈ BhavP 1.165.26 70cd ≈ BṛhatK 61.198cd

68a आषाढ ... दद्याद् (in 69a) or the equivalent for this is lost in N_{28}^K . 69cd $\$_{67}^S$
omits 69cd. 70d शिववद्वि० ... भूतहि० (in 71d) or the equivalent for this is lost in
 N_{28}^K .

67c महासिंहनिबद्धैः] $N_{82}^K N_{12b}^K N_{94}^C \$_{67}^S G^{K6} G_{40}^L E^N$, महासि(ङ्घ)रैः N^M , महासिंघनिबद्धैः
 N_{28}^K , महासिंहनिबद्धैः N_{45}^C , महासिंहनिबद्धैः P_{72}^T 68a आषाढे] Σ , सुआषाढे G^{K6}
• ंमासे] Σ , शुभे G^{K6} 68ab सम्प्राप्ते यः कुर्यान्नक्तभोजनम्] $N_{82}^{Kpc} N_{94}^C P_{72}^T G_{40}^L E^N$,
सः कुर्या नरो नक्तं जितेन्द्रियः N^M , यः कुर्यान्नक्तभोजनम् N_{82}^{Kac} , यः कुर्यान्नरो नक्तं जितेन्द्रियः
 $N_{12b}^K N_{45}^C \$_{67}^S$, प्राप्ते यः कुर्यान्नक्तभोजनम् G^{K6} 68c भूरि०] Σ , भक्ष्य N^M , फुल्लं G^{K6}
• ंज्यसंमिश्रान्] $N_{82}^K N_{12b}^K N_{94}^C E^N$, ंज्यसंमिश्रं $N^M N_{45}^C \$_{67}^S G^{K6} G_{40}^L$, ंस्यसंमिश्रं P_{72}^T
68d सक्तूनद्यात्] $N_{82}^K N_{94}^C$, सक्तुं दद्यात् $N^M \$_{67}^S$, शक्तुमद्यात् $N_{12b}^K P_{72}^T$, सन्तन्कुमद्या
 N_{45}^C , दद्याद्भक्तं G^{K6} , पिबेच्च निशि G_{40}^L , शक्तुन्दद्यात् E^N • ंरसान्] $N_{82}^K N_{94}^C E^N$,
०रसम् $N^M N_{12b}^K \$_{67}^S S^\Sigma$, ०रस N_{45}^C 69a गौरं] Σ , घोरं G^{K6} 69c सामान्यं]
 Σ , समन्यं G_{40}^L • विधिं] Σ , विधि N_{45}^C • सर्वं] $N_{28}^K N_{12b}^K N_{45}^C G^{K6}$, सर्वं N^M ,
कुर्यात् $N_{82}^K N_{94}^C P_{72}^T G_{40}^L E^N$ 69d यः कुर्यात्] $N_{28}^K G^{K6}$, प्रकुर्यात् N^M , सर्वं वा $N_{82}^K N_{94}^C$
 E^N , प्रकुर्यात् N_{12b}^K , कुर्याद्वा N_{45}^C , सर्वं च $P_{72}^T G_{40}^L$ • ंचोदितम्] Σ , ंचोदिताम् N_{45}^C
70a शुद्धं] Σ , शुद्धः N_{12b}^K 70b यानैः सारसवाहनैः] Σ , यानैः सरथवाहनैः
 $\$_{67}^S$, विमानैस्सार्वभामिकैः G_{40}^L 70c ंगुणैर्युक्तः] $N_{82}^K N_{12b}^K N_{94}^C N_{45}^C \$_{67}^S P_{72}^T G^{K6} E^N$,
०गुणैर्युक्तं N^M , ०गुणै युक्तः N_{28}^K , ०गुणोपेतः G_{40}^L 70d शिवव०] Σ , शिव० N_{94}^C •
विचरेत्] Σ , विचरे G_{40}^L • स्वयम्] $N^M N_{82}^K N_{94}^C P_{72}^T G_{40}^L E^N$, अयम् $N_{12b}^K \$_{67}^S G^{K6}$,
सुखी N_{45}^C

दशमो ऽध्यायः

[श्रावणे]

सम्प्राप्ते श्रावणे मासे यः कुर्यान्नक्तभोजनम् ।

क्षीरषष्टिकभक्तेन सर्वभूतहिते रतः ॥ ७१ ॥

श्वेताग्रपादपौण्ड्रं च दद्याद्गोमिथुनं शिवे ।

सामान्यमखिलं कुर्याद्विधानं यत्प्रकीर्तितम् ॥ ७२ ॥

स विचित्रैर्महायानैर्विचित्राश्वनियोजितैः ।

गत्वा शिवपुरं दिव्यं पूर्वोक्तं लभते फलम् ॥ ७३ ॥

[भाद्रपदे]

प्राप्ते भाद्रपदे मासे यः कुर्यान्नक्तभोजनम् ।

71 ≈ BhavP 1.165.27 cf. LiP 1.83.37cd–38ab 71 ≈ BrhatK 61.199 72ab ≈
LiP 1.83.39cd ≈ BrhatK 61.200ab 72 ≈ BhavP 1.165.28 73 ≈ BhavP 1.165.29
74 ≈ LiP 1.83.40cd–41ab 74 ≈ BhavP 1.165.30 ≈ BrhatK 61.201

73c ०वपुरं ... वृक्ष० (in 74d) or the equivalent for this is lost in N₂₈^K.

71b नक्त०] Σ , एक० \S_{67}^S 71c ०षष्टिक०] $N^M N_{94}^C N_{45}^C$, ०षाष्टिक० $N_{82}^K N_{12b}^K$
 $\S_{67}^S G^{K_6} E^N$, ०साष्टिक० P_{72}^T , ०षादधि० G_{40}^L 72b ०ग्रपादपौण्ड्रं च] $N_{82}^K N_{94}^C G_{40}^L E^N$,
०ग्रपादं पौण्ड्रं च N^M , ०ग्रपादपौर्णञ्च N_{28}^K , ०ग्रपादं पार्श्वञ्च N_{12b}^K , ०ग्रपाद्रप्रोढं च N_{45}^C , ०ननं
पाण्डुपादं \S_{67}^S , ०ग्रपादपौण्ड्रं च P_{72}^T , पादं पौण्ड्रं च G^{K_6} 72b दद्याद्गो०] Σ , दद्यां गो०
 N_{45}^C • ०मिथुनं] Σ , ०मिथुन N_{45}^C • शिवे] Σ , शुभम् G_{40}^L 72c सामान्यमखिलं
कुर्याद्] $N^M N_{28}^K N_{12b}^K P_{72}^T G^{K_6} E^N$, सामान्यं च विधिं कुर्यात् $N_{82}^K N_{94}^C$, सामान्यमखिलं कुर्यात्
 N_{45}^C , समानं निखिलं कुर्यात् \S_{67}^S , शिवे सामान्यमखिलं G_{40}^L 72d विधानं] $N^M N_{28}^K N_{12b}^K$
 $N_{45}^C \S_{67}^S G^{K_6}$, विधिना $N_{82}^K N_{94}^C P_{72}^T E^N$, य कुर्यात् G_{40}^L • यत्] Σ , प्राक् \S_{67}^S , सं० G_{40}^L
• प्रकीर्तितम्] $N^{Mpc} N_{28}^K N_{94}^C N_{45}^C \S_{67}^S P_{72}^T G^{K_6} E^N$, च कीर्तितम् $N^{Mac} N_{12b}^K$, प्रकीर्तितम्
 N_{45}^C , प्रकीर्तितः G_{40}^L 73a स विचि०] $N^{\Sigma} P_{72}^T E^N$, सपवि० \S_{67}^S , सुविचि० $G^{K_6} G_{40}^L$
73b ०चित्राश्वनियोजितैः] $N_{28}^K N_{82}^K N_{94}^C N_{45}^C \S_{67}^S P_{72}^T G^{K_6} E^N$, ०चित्रैश्वसमन्वितैः N^M
 N_{12b}^K , ०चित्रांशुनियोजितैः G_{40}^L 73c शिवपुरं] $N_{82}^K N_{94}^C N_{45}^C \S_{67}^S P_{72}^T E^N$, शिवपुरे N^M ,
शि --- N_{28}^K , पुरवरं N_{12b}^K • दिव्यं] $N_{82}^K N_{94}^C N_{45}^C P_{72}^T G_{40}^L E^N$, शैवे N^M , गैवं N_{12b}^K ,
रम्यं $\S_{67}^S G^{K_6}$ 73d पूर्वोक्तं] Σ , पूर्वोक्ते N^M • फलम्] $N^M N_{82}^K N_{94}^C \S_{67}^S P_{72}^T G^{K_6}$
 E^N , गुणम् N_{12b}^K , स्तणम् N_{45}^C , शुभम् G_{40}^L 74a प्राप्ते] $N_{82}^K N_{94}^C \S_{67}^S P_{72}^T E^N$, भद्र० N^M ,
भद्रे N_{12b}^K , भद्रो N_{45}^C 74b नक्त०] Σ , एक० \S_{67}^S

हुतशेषं तु भुञ्जानो वृक्षमूलाश्रितो दिवा ॥ ७४ ॥

रात्रौ चायतने वासः सर्वभूतानुकम्पकः ।

नीलस्कन्धं वृषं गां च शिवाय विनिवेदयेत् ॥ ७५ ॥

निशाकरकरप्रख्यैर्वज्रवैडूर्यशोभितैः ।

चक्रवाकसमायुक्तैर्विमानैः सार्वकामिकैः ॥ ७६ ॥

गत्वा शिवपुरं रम्यममरासुरवन्दितः ।

प्रक्रीडते महाभोगैर्यावदाभूतसम्भवम् ॥ ७७ ॥

75cd ≈ LiP 1.83.42ab; cf. BṛhatK 61.202cd 75 ≈ BhavP 1.165.31 76 ≈ BhavP 1.165.32 77 ≈ BhavP 1.165.33

76c °वाक ... महाभो० (in 77c) or the equivalent for this is lost in N₂₈^K.

74c °शेषं तु भुञ्जानो] N₉₄^CP₇₂^TG₄₀^LE^N, शेषहविःपूर्ण N^M, °शेषन्तु भुञ्जानो N₈₂^K, °शेषं हविपूर्णं N_{12b}^K, °शेषं हवि भुंक्ते N₄₅^C, °शेषैर्हविष्पूरैर् S₆₇^S, °शेषं प्रभुञ्जानो G^{Kg}
74d वृक्षमूलाश्रितो दिवा] N^MN₂₈^KN₈₂^KN_{12b}^KN₉₄^CN₄₅^CP₇₂^TG₄₀^LE^N, वृक्षमूलाश्रितो दिवि S₆₇^S, वृक्षमूलाश्रितो दिवा G^{Kg}, वृक्षमूलाश्रितो युवा G^{Kg} 75a चायतने] Σ, चायतनं S₆₇^S, चायतने G₄₀^L • वासः] N₈₂^KN₉₄^CS₆₇^SE^N, शेते N^M, प्रार्यत् N₂₈^K, सुप्यात् N_{12b}^K, सुयात् N₄₅^C, वासी S^Σ 75b °कम्पकः] Σ, °कम्पकम् G^{Kg}, °कम्पनः G₄₀^L 75c नीलस्कन्धं] N₂₈^KN₈₂^KN_{12b}^KN₉₄^CP₇₂^TG₄₀^LE^N, नीलस्कन्धां N^M, नीलषंद N₄₅^C, सितस्कन्धं S₆₇^S • वृषं गां च] Σ, वृषङ्गाश्च N_{12b}^KS₆₇^S 75d शिवाय] Σ, शिवायं N^M, रुद्राय P₇₂^T 76a °प्रख्यैर्वज्रं] Σ, °प्रख्यैर्वज्रं N_{12b}^K, °प्रख्यैर्वज्रं N₄₅^C 76b °वैडूर्यं] Σ, °वैडूर्यं E^N • °शोभितैः] Σ, °शोभितैः P₇₂^T 76d सार्वं] Σ, सर्वं N₄₅^C • °कामिकैः] Σ, °गामिकैः P₇₂^TG₄₀^L 77a °पुरं] Σ, °पुरं N₄₅^C • रम्यम्] N₈₂^KN₉₄^CS₆₇^SP₇₂^TG₄₀^LE^N, दिव्यं N^MN₄₅^C, दिव्यम् N_{12b}^K 77b अमरासुरवन्दितः] Σ, अमरासुरवन्दितम् N_{12b}^K, सुरासुरनमस्कृतम् S₆₇^S 77c प्रक्रीडते महाभोगैर्] N^M N_{12b}^KN₄₅^C, --- गी N₂₈^K, क्रीडते स महायानैर् N₈₂^KN₉₄^CE^N, स क्रीडति महाभोगैर् S₆₇^S, क्रीडते विविधैर्भोगैर् P₇₂^T, स क्रीडते महाभोगैर् G^{Kg}, क्रीडते सुमहाभोगैर् G₄₀^L 77d °दाभूतं] N_{12b}^KN₄₅^CS₆₇^SP₇₂^TG^{Kg}E^N, °दाहृतं N^MN₈₂^KN₉₄^C, °दाभूमिं N₂₈^K, °दात्भूतं G₄₀^L • °सम्भवम्] Σ, °संभवः N₂₈^K

दशमो ऽध्यायः

[आश्वयुजे]

श्रीमदाश्वयुजे मासि यः कुर्यान्नक्तभोजनम् ।
घृताशनं प्रभुञ्जानः प्रसन्नात्मा जितेन्द्रियः ॥ ७८ ॥
वृषभं नीलकण्ठाभमुरोदेशे समुन्नतम् ।
विमुच्य दद्याद्द्राया गामेकां समलंकृताम् ॥ ७९ ॥
विधिशेषं च पूर्वोक्तं यः कर्तुं समुपाचरेत् ।
प्राणान्ते च परं स्थानं प्रयाति शिववद्वशी ॥ ८० ॥
स्वच्छमौक्तिकसंकाशैरिन्द्रनीलोपशोभितैः ।
जीवञ्जीवकसंयुक्तैर्विमानैः सार्वकामिकैः ।

78 ≈ BhavP 1.165.34 ≈ BṛhatK 61.203; cf. LiP 1.83.43cd-44ab 79 ≈ LiP 1.83.45 81 ≈ BhavP 1.165.36

79b तम्... प्राणा० (80c) or the equivalent for this is lost in N₂₈^K.

78a श्रीमदाश्वयुजे मासि] P₇₂^T G₄₀^L, श्रीमान्नश्वयुजे मासे N^M, श्रीमानाश्वयुजे मासि N₂₈^K, श्रीमदाश्विनमासे च N₈₂^{Kpc} E^N, श्रीमदाश्विनमासे N₈₂^{Kac}, श्रीमानश्वयुजे मासे N_{12b}^K N₄₅^C, श्रीमदाश्विनमासे च N₉₄^C, धीमानाश्वयुजे मासि ऽ₆₇^S, प्राप्ते चाश्वयुजे मासे G^{Ks} 78b नक्त०] Σ, एक० ऽ₆₇^S 78c घृताशनं] N₂₈^K N₈₂^K N₉₄^C N₄₅^C S^Σ E^N, घृतप्रा(त्सुं) N^M, घृतासन N_{12b}^K, घृतभक्तं ऽ₆₇^S • प्रभुञ्जानः] Σ, स भुञ्जीत N^M, प्रयुञ्जानः N_{12b}^K 78d ञ्नात्मा] Σ, ञ्नात्म० N₂₈^K 79a वृषभं] Σ, वृषभा N₄₅^C • ञ्कण्ठाभम्] N^M N₂₈^K N_{12b}^K, ञ्वण्णाभम् N₈₂^K P₇₂^T G₄₀^L, ञ्वर्णाभम् N₉₄^C ऽ₆₇^S E^N, ञ्कण्ठाभम् N₄₅^C, ञ्वर्णं च G^{Ks} 79b उरोद्देश०] N^M N₂₈^K N₉₄^C N₄₅^C P₇₂^T, उरोद्देशे N₈₂^K G^{Ks} E^N, ञ्उरोद्देश० N_{12b}^K, पुरोद्देशे ऽ₆₇^S, उपदशे G₄₀^L • समुन्नतम्] N^M N₈₂^K N_{12b}^K N₉₄^C ऽ₆₇^S P₇₂^T E^N, ञ्ससमुन्न = N₂₈^K, उन्नतम् N₄₅^C, समानतम् G^{Ks}, समनितम् G₄₀^L 79c विमुच्य दद्याद्द्राया] Σ, दद्याच्चर --- तवर्णा G₄₀^L 79d एकां समलंकृतां] Σ, एकं समलंकृतम् N^M, एकामप्यलंकृताम् G^{Ks} 80a विधिशेषं] Σ, विशेषेण N^M N_{12b}^K • च पूर्वोक्तं] N₈₂^K N₉₄^C P₇₂^T E^N, हि यो दद्यात् N^M N_{12b}^K N₄₅^C, अशेषेण ऽ₆₇^S G^{Ks}, हि पूर्वोक्तं G₄₀^L 80b यः कर्तुं] N₈₂^K N₉₄^C P₇₂^T, पूर्वोक्तं N^M N_{12b}^K N₄₅^C ऽ₆₇^S G^{Ks}, यः कर्तुं G₄₀^L, यः कर्ता E^N • समुपाचरेत्] ऽ₆₇^S G^{Ks} E^N, हि समाचरेत् N^M N_{12b}^K P₇₂^T, समुपाचरन् N₈₂^K N₉₄^C, तु समाचरेत् N₄₅^C, प च क्रमेत् G₄₀^L 80c प्राणान्ते च परं स्थानं] N₈₂^K N₉₄^C N₄₅^C P₇₂^T E^N, प्राणान्ते शिवसंस्थानं N^M N_{12b}^K, --- न्ते च परं स्थानं N₂₈^K, प्राणत्यागी शिवस्थाने ऽ₆₇^S, प्राणान्ते च शिवस्थानं G^{Ks}, प्राणान्ते परमं स्थानं G₄₀^L 80d प्रयाति] Σ, प्रयान्ति N₄₅^C • वशी] Σ, सुखी N^M G^{Ks} 81b ञ्शोभितैः] Σ, ञ्शोभितम् G₄₀^L 81d ञ्कामिकैः] Σ, ञ्गामिकैः G₄₀^L

प्रक्रीडते महाभोगैर्यावदाभूतसम्लवम् ॥ ८१ ॥

[कार्तिके]

सुशुभे कार्तिके मासे यः कुर्यान्नक्तभोजनम् ।

क्षीरोदनं प्रभुञ्जानः सत्यवादी जितेन्द्रियः ॥ ८२ ॥

दद्याद्गोमिथुनं चात्र कपिलं ज्वलनप्रभम् ।

पूर्वोक्तं च विधिं कृत्वा शिवतुल्यबलो भवेत् ॥ ८३ ॥

कल्पानलशिखाप्रख्यैर्महायानैरनूपमैः ।

महासिंहकृताटोपैः शिववच्चेष्टते वशी ॥ ८४ ॥

82 ≈ LiP 1.83.46 ≈ Br̥hatK 61.205abcd 83ab ≈ Br̥hatK 61.205ef; cf. LiP 1.83.48ab 83 ≈ BhavP 1.165.37 84 ≈ BhavP 1.165.38

81ef N^M , N_{12b}^K and S_{67}^S omit 81ef. 81f °दाभूत° ... सत्यवादी जिते° (in 82d) or the equivalent for this is lost in N_{28}^K . 84cd °ताटोपैः° ... युक्तं भुज° (in 85cd) or the equivalent for this is lost in N_{28}^K .

81e प्रक्रीडते] $N_{28}^K N_{45}^C P_{72}^T G_{40}^L$, स क्रीडते $N_{82}^K N_{94}^C$, संक्रीडते $G^{K̄}$, सुक्रीडते E^N •
 °भोगैर्] Σ , °भोगै $G^{K̄}$ 81f यावद्] Σ , याव --- N_{28}^K • आभूत°] $N_{45}^C S^\Sigma$,
 आहूत° $N_{82}^K N_{94}^C$, आभूत E^N 82a सुशुभे] Σ , प्राप्ते तु $G^{K̄}$ 82b नक्त°] Σ , एक°
 S_{67}^S 82c क्षीरोदनं] Σ , दध्यन्नं च S_{67}^S • प्रभुञ्जानः] $N^M N_{12b}^K N_{45}^C S_{67}^S G^{K̄}$, प्रभुञ्जीत
 $N_{82}^K E^N$, च भुञ्जीत N_{94}^C , तु भुञ्जीत P_{72}^T , च भुञ्जीयात् G_{40}^L 82d सत्यवादी] Σ , श्रद्धात्मा
 S_{67}^S • जितेन्द्रियः] Σ , --- न्द्रियः N_{28}^K , जितकामनः S_{67}^S 83a दद्याद्गोमिथुनं चात्र]
 Σ , श्वेतं च वृषभं दद्याद् S_{67}^S , दद्याद्गोमिथुनं दिव्यं G_{40}^L 83b कपिलं ज्वलनप्रभम्] $N_{28}^K N_{82}^C$
 $N_{12b}^K N_{94}^C N_{45}^C P_{72}^T$, कपिलां ज्वलनप्रभाम् $N^M E^N$ द्विजाय गामलङ्कृताम् S_{67}^S , कापिलञ्ज्वलप्रभम्
 $G^{K̄}$, कापिलं ज्वलनप्रभम् G_{40}^L 83c पूर्वोक्तं च विधिं कृत्वा] $N^M N_{28}^K N_{82}^C N_{94}^C N_{45}^C$
 E^N , पूर्वोक्तं च विधिं कुर्याच्च $N_{12b}^K G^{K̄} G_{40}^L$, प्राणान्ते शिवलोके च S_{67}^S , पूर्वोक्तविधिना कृत्वा P_{72}^T
 83d °बलो] $N^M N_{28}^K N_{12b}^K N_{45}^C S_{67}^S G^{K̄} G_{40}^L$, °गुणो $N_{82}^K N_{94}^C P_{72}^T E^N$ 84a कल्पानल°]
 Σ , कालानल° S_{67}^S • °शिखा°] Σ , °सम° $S_{67}^S G^{K̄}$ 84b अनूपमैः] $N_{82}^K N_{94}^C$
 $P_{72}^T G_{40}^L$, नरोत्तमः N^M , रनोत्तमैः N_{28}^K , नरोत्तमैः N_{12b}^K , अनोत्तमैः N_{45}^C , अनुत्तमैः $S_{67}^S E^N$,
 महाबलैः $G^{K̄}$ 84c °सिंह°] Σ , ह G_{40}^L • °टोपैः] Σ , °भोपै G_{40}^L , °योगैः E^N
 84d चेष्टते] Σ , चिष्टिते P_{72}^T , मोदते E^N • वशी] $N^M N_{12b}^K N_{45}^C S_{67}^S E^N$, सुखी N_{82}^K
 $N_{94}^C S^\Sigma$

दशमो ऽध्यायः

[मार्गशीर्षे]

मार्गशीर्षे शुभे मासे यः कुर्यान्नक्तभोजनम् ।
यवान्नं पयसा युक्तं भुञ्जानः संयतेन्द्रियः ॥ ८५ ॥

दद्याद्गोमिथुनं दिव्यं पाण्डुरं समलंकृतम् ।
शिवाय शेषं पूर्वोक्तं विधानं समुपक्रमेत् ॥ ८६ ॥

सितपद्मनिभैर्यानैः श्वेताश्वरथसंयुतैः ।
गत्वा शिवपुरं दिव्यं शिवतुल्यबलो भवेत् ॥ ८७ ॥

[साधारणा धर्माः]

अहिंसा सत्यमस्तेयं ब्रह्मचर्यं दया क्षमा ।
त्रिःस्नानं चाग्निहवनं भूशय्या नक्तभोजनम् ॥ ८८ ॥

85 ≈ LiP 1.83.49 ≈ BrhatK 61.206 ≈ BhavP 1.165.39 86ab ≈ BrhatK 61.207ab
≈ LiP 1.83.51ab 86 ≈ BhavP 1.165.40 87 ≈ BhavP 1.165.41 87cd cf. LiP
1.83.51cd 88 ≈ LiP 1.83.52 ≈ BhavP 1.165.42

87cd ०शिवपुरं ... भवेत् or the equivalent for this is lost in N_{28}^K . 88 अहिंसा ... ०हवनं
or the equivalent for this is lost in N_{28}^K .

85a मार्गशीर्षे शुभे] Σ , शुभे मार्गशीरो \S_{67}^S • मासे] Σ , मालेस G_{40}^{Lac} 85c यवान्नं]
 Σ , शाल्यन्नं G_{40}^L • पयसा] Σ , पयसया N_{12b}^K • युक्तं] Σ , धौतं N_{12b}^K 85d भुञ्जानः]
 Σ , --- जानः N_{28}^K , भुञ्जान G^{Kc} • संयते०] Σ , स यते० N_{45}^C 86a दद्याद्] Σ ,
दद्याज् G_{40}^L • दिव्यं] $N^M N_{28}^K N_{12b}^K N_{94}^C N_{45}^C P_{72}^T G^{Kc} E^N$, चात्र N_{82}^K , चैव \S_{67}^S , = (तं)
 G_{40}^L 86b पाण्डुरं] $N^M \S_{67}^S E^N$, पण्डारं N_{28}^K , कपिलं N_{82}^K , पाण्डरं $N_{12b}^K N_{94}^C N_{45}^C \S^S$
• समलंकृतम्] Σ , ज्वलनप्रभम् N_{82}^K 86c शिवाय शेषं] $N^M N_{28}^K N_{12b}^K N_{45}^C \S_{67}^S G^{Kc}$,
शेषं शिवाय $N_{82}^K N_{94}^C P_{72}^T G_{40}^L E^N$ • पूर्वोक्तं] Σ , पूर्वोक्तं $P_{72}^T G^{Kc}$ 86d विधानं]
 $N^M N_{28}^K \S_{67}^S$, विधिना $N_{82}^K N_{94}^C \S^S E^N$, विधान $N_{12b}^K N_{45}^C$ • ०पक्रमेत्] Σ , ०पक्रमात्
 N_{45}^C , ०पाचरेत् G^{Kc} 87a सित०] Σ , सिंह० \S_{67}^S 87b ०श्वरथसंयुतैः] N_{82}^K
 $N_{94}^C P_{72}^T E^N$, ०श्वरथसंयुतैः N^M , ०श्वरसंयुतैः N_{28}^K (unmetr.), ०श्वरसंयुतैः $N_{12b}^K N_{45}^C G^{Kc}$,
०श्वतरसंयुतैः \S_{67}^S , ०श्वरथसंयुतैः G_{40}^L 88b ब्रह्मचर्यं] Σ , ब्रह्मचर्यं N_{45}^C • दया क्षमा]
 $N_{82}^K N_{94}^C E^N$, क्षमाश्रयः N^M , क्षमा शमः $N_{12b}^K \S_{67}^S$, क्षमा दया $N_{45}^C P_{72}^T G_{40}^L$, दमा दया G^{Kc}
88c त्रिःस्नानं] $N_{82}^K N_{94}^C \S_{67}^S G^{Kc} G_{40}^L E^N$, त्रिस्नान N^M , त्रिस्नानं N_{12b}^K , त्रिष्काला N_{45}^C ,
त्रिस्नाना० P_{72}^T • चाग्नि०] Σ , अग्नि० \S_{67}^S , ०चाग्नि० P_{72}^T • ०हवनं] $N^M N_{82}^K N_{94}^C \S^S$
 E^N , वहनं N_{12b}^K , हुत्वा वै N_{45}^C , ०यजनं \S_{67}^S 88d भूशय्या] $N^M N_{82}^K N_{94}^C N_{45}^C \S_{67}^S G^{Kc}$
 $G_{40}^L E^N$, = शय्यान् N_{28}^K , भूशया N_{12b}^K , भूशया P_{72}^T • ०भोजनम्] Σ , ०भोजनाम् N_{45}^C

पक्षयोरुपवासेन चतुर्दश्यष्टमी वसेत् ।
इत्येवमादिनियममाचरेद्यः शिवव्रती ॥ ८९ ॥

[व्रतं शिवभक्तानां नारीणाम्]

शिवभक्ता तु या नारी ध्रुवं सा पुरुषो भवेत् ।
स्त्रीत्वमप्युत्तमं सा चेत्काङ्क्षते शृणु तद्व्रतम् ॥ ९० ॥

उमामहेश्वरं नाम सदा प्रीतिविवर्धनम् ।
अवियोगकरं शान्तं धर्मकामार्थसाधकम् ॥ ९१ ॥

पौर्णमास्याममावास्यां चतुर्दश्यष्टमीषु च ।

89 ≈ BhavP 1.165.43; cf. LiP 1.83.53 89cd ≈ BhavP 1.165.45ab 90 ≈ BhavP 1.166.1 91 ≈ BhavP 1.166.2; cf. LiP 1.84.1, SauraP 43.1, Br̥hatK 61.213 92ab ≈ SauraP 43.2ab 92 ≈ LiP 1.84.2 ≈ CVC 2.21.1; cf. BhavP 1.166.3, Br̥hatK 61.216

89a This *pāda* is damaged in N_{28}^K . 90 G^{K_5} omits verse 90. 90cd स्त्रीत्वम् ... अवियोगकरं (in 91c) or the equivalent for this is lost in N_{28}^K .

89a पक्षयोः] Σ , पक्षये $\circ G_{40}^L$ • \circ वासेन] Σ , \circ वासश्च \S_{67}^S वासेनन G_{40}^L
89b \circ श्यष्टमी वसेत्] corr., \circ श्यष्टमी वसेत् $N^M N_{28}^K N_{12b}^K N_{45}^C$, \circ श्यष्टमी वसेत् $N_{82}^K N_{94}^C$
 E^N , \circ श्यष्टमीद्वये \S_{67}^S , \circ श्यष्टमीषु च $P_{72}^T G^{K_5}$, \circ श्यष्टमी भवेत् G_{40}^L 89c \circ दिनियमम्] N^M
 $N_{28}^K N_{12b}^K$, \circ दिनियमैर् $N_{82}^K N_{94}^C P_{72}^T E^N$, \circ दिनियमाम् N_{45}^C , \circ दिनियमान् \S_{67}^S , \circ दिक्रियया
 G^{K_5} , \circ मौर G_{40}^L 89d आचरेद्यः] $N^{\Sigma} E^N$, आचरेद्वै \S_{67}^S , आचरेत् $P_{72}^T G_{40}^L$, संचरेत्
 G^{K_5} • शिव \circ] Σ , शिवे N_{28}^K , शिवं E^N • \circ व्रती] $N^M N_{28}^K N_{82}^K N_{12b}^K N_{45}^C$
 $\S_{67}^S P_{72}^T$, \circ व्रतम् $N_{94}^C G^{K_5} G_{40}^L E^N$ 90a शिवभक्ता तु या] $N^M N_{82}^K N_{12b}^K N_{94}^C P_{72}^T G_{40}^L$,
शिवभक्ता तु यो N_{28}^K , शिवक्ता तु N_{12b}^K , शिवभक्तं तु N_{45}^C , शिवभक्ततया \S_{67}^S , शिव भक्तं तु
 E^N 90b ध्रुवं] Σ , ध्रुव N_{45}^C • सा] Σ , सो N_{28}^K 90c अप्युत्तमं] $N_{82}^K N_{12b}^K N_{94}^C$
 $\S_{67}^S G_{40}^L E^N$, अप्युत्तमा N^M , अप्युत्तमं $N_{45}^C P_{72}^T$ • सा चेत्] $N_{82}^K N_{12b}^K N_{94}^C E^N$, काङ्क्षेत्
 N^M , साच्चेत् N_{45}^C , सा च $\S_{67}^S G_{40}^L$, सा तत् P_{72}^T 90d काङ्क्षते] Σ , काङ्क्षेत् G_{40}^L • शृणु
तद्व्रतम्] $N^M N_{82}^K N_{94}^C N_{45}^C P_{72}^T E^N$, शृणुः त व्रतम् N_{12b}^K , स शिवव्रता \S_{67}^S , व्रतं शुभम् G_{40}^L
91b प्रीति \circ] Σ , \circ प्रीति \S_{67}^S 91c अवियोगकरं] $N^M N_{12b}^K N_{45}^C G^{K_5} E^N$, अधियोगकरं
 $N_{82}^K N_{94}^C$, अयोगकरजं \S_{67}^S , अतियोगकरं P_{72}^T , अवियोगपरं G_{40}^L • शान्तं] Σ , शान्त
 N_{28}^K , कुर्याद् \S_{67}^S 91d धर्म \circ] Σ , सर्व $\circ N_{12b}^K$, न्धर्म $\circ G_{40}^L$ • \circ साधकम्] $N^{\Sigma} \S_{67}^S$,
 \circ साधनम् $N^{\Sigma} E^N$ 92a \circ ममावास्यां] $N^M N_{82}^K N_{12b}^K N_{94}^C N_{45}^C N^{\Sigma}$, \circ ममावास्या $\circ N_{28}^K E^N$,
त्वमावास्यां \S_{67}^S 92b \circ यष्टमी \circ] $N^{Mpc} N_{82}^K N_{94}^C \S_{67}^S N^{\Sigma} E^N$, \circ याष्टमी $\circ N^{Mac} N_{28}^K N_{12b}^K$
 N_{45}^C

नक्तमब्दं प्रकुर्वीत हविष्यैर्ब्रह्मचारिणी ॥ ९२ ॥

उमामहेशप्रतिमां हेम्ना कृत्वा सुशोभनाम् ।

राजतीं वापि वर्षान्ते स्नापयित्वा घृतादिभिः ॥ ९३ ॥

गन्धमाल्यैरलंकृत्य वस्त्रपुष्पैश्च शोभनैः ।

भक्ष्यभोज्यैरशेषैश्च वितानध्वजचामरैः ॥ ९४ ॥

भोजयेच्छिवभक्तांश्च दीनानाथांश्च तर्पयेत् ।

92cd cf. SauraP 43.3ab 93 ≈ CVC 2.21.2 ≈ LiP 1.84.3; cf. BhavP 1.166.4, SauraP 43.3cd 94ab ≈ Br̥hatK 61.223cd 94 ≈ CVC 2.21.3 ≈ BhavP 1.166.5 94cd ≈ Br̥hatK 61.224ab 94 cf. SauraP 43.4cd–5ab 95ab ≈ Br̥hatK 61.225ab 95 ≈ CVC 2.21.4; cf. ŚDhU 2.123: ततः समागतान्सर्वान्भोजयेच्छिवयोगिनः । दीनान्य-कृपणाद्यांश्च दक्षयित्वा क्षमापयेत् ॥; cf. LiP 1.84.4

92c ऽब्दं] Σ , ऽब्दे \acute{S}_{67}^S 92d हविष्यैर्] $N^M N_{28}^K N_{12b}^K \acute{S}_{67}^S$, हविषा $N_{82}^K N_{94}^C$, हविष्यै N_{45}^C , हविष्यं S^S , हविष्यो E^N • ब्रह्मचारिणी] $N_{82}^K N_{94}^C \acute{S}_{67}^S P_{72}^T G^{K\acute{G}} G_{40}^L E^N$, ब्रह्मचारिणः N^M , ब्रह्मचारिणि N_{28}^K , ब्रह्मचारिणी N_{12b}^K , ब्राह्मचारिणि N_{45}^C 93a ऽमहेशप्रतिमां] $N_{82}^K N_{94}^C \acute{S}_{67}^S G^{K\acute{G}} E^N$, ऽमहेश्वरं प्रख्यं N^M , ऽमहेश्वरप्रख्याम् $N_{28}^K N_{12b}^K$, ऽमहेश्वरप्रतिमां N_{45}^C , ऽमहेश्वरन्नाम P_{72}^T , उमामन्दिमहे प्रतिमां G_{40}^L 93b हेम्ना कृत्वा] $N_{82}^K N_{94}^C P_{72}^T G^{K\acute{G}} E^N$, अर्चा हेम्नां N^M , अर्चा हेमां N_{28}^K , अर्चा हेम्ना N_{12b}^K , कृत्वा होम्ना N_{45}^C , हेमीं कृत्वा \acute{S}_{67}^S , हेमां कृत्वा G_{40}^L • सुशोभनाम्] Σ , ऽश्व शोभनाम् N_{45}^C , तु शोभनाम् G_{40}^L 93c राजतीं] $N_{82}^K N_{12b}^K N_{94}^C \acute{S}_{67}^S G^{K\acute{G}} G_{40}^L E^N$, राजती $N^M N_{28}^K$, प्रतिमां P_{72}^T • वापि] $N_{28}^K N_{82}^K N_{94}^C G^{K\acute{G}} G_{40}^L E^N$, वर्षे N^M , नाथ N_{12b}^K , वाथ N_{45}^C , अथ \acute{S}_{67}^S , चापि P_{72}^T • वर्षान्ते] Σ , कुर्वीत \acute{S}_{67}^S , सर्षाते G_{40}^L 93d स्नापयित्वा] Σ , स्नापयेत् \acute{S}_{67}^S 94a ऽमाल्यैरं] $N^M N_{28}^K N_{82}^K N_{12b}^K \acute{S}_{67}^S$ • ऽपुष्पैश्च] $N^M N_{28}^K N_{82}^K P_{72}^T G_{40}^L E^N$, ऽमाल्यैरं N_{45}^C , ऽमाल्यैरं $G^{K\acute{G}}$ 94b ऽपुष्पैश्च] $N^M N_{28}^K P_{72}^T$ • युग्मैश्च] $N_{82}^K N_{12b}^K G^{K\acute{G}}$, ऽपूतैश्च $N_{94}^C E^N$, युग्मैश्च N_{45}^C , ऽपुष्पेन \acute{S}_{67}^S , ऽमाल्यैश्च G_{40}^L • शोभनैः] Σ , शोभितैः N_{45}^C , भूष्येत् \acute{S}_{67}^S 94c भक्ष्यभोज्यैरशेषैश्च] $N^M N_{28}^K N_{82}^K N_{12b}^K N_{94}^C P_{72}^T G_{40}^L E^N$, भक्ष्यभोज्यैरशेषैश्च N_{45}^C , निवेदयेद्भक्ष्यभोज्यं \acute{S}_{67}^S , भक्त्या भोज्यैरशेषैश्च $G^{K\acute{G}}$ 94d वितानं] Σ , वितानं N_{45}^C • ऽचामरैः] Σ , ऽचामरम् \acute{S}_{67}^S 95a भोजयेच्छिवं] Σ , भोजयेच्छिवं G_{40}^L • ऽभक्तांश्च] $N^M N_{28}^K N_{82}^K N_{12b}^K N_{94}^C P_{72}^T G^{K\acute{G}} E^N$, ऽभक्तांस्तु $N_{28}^K N_{82}^K \acute{S}_{67}^S$, ऽभक्तां N_{82}^K (unmetr.), ऽभक्तानां N_{45}^C , भक्ता --- G_{40}^L

शक्त्या च दक्षिणां दद्यात् शिवमन्ते क्षमापयेत् ॥ ९५ ॥

ताम्रकांस्यादिपात्रं वा सितवस्त्रावगुण्ठितम् ।

कृत्वा चायतनं मध्ये प्रतिमामुपकल्पयेत् ॥ ९६ ॥

शिरसादाय तत्पात्रं वितानच्छत्रशोभितम् ।

ध्वजशंखादिविभवैः शिवस्यायतनं नयेत् ॥ ९७ ॥

लिङ्गमूर्तौ महेशस्य व्रतस्यान्ते निवेदयेत् ।

तद्वेद्यां स्थापयेत्पात्रमुपशोभासमन्वितम् ॥ ९८ ॥

95c = BhavP 4.121.86c = BhavP 4.127.10c 95cd ≈ SauraP 43.6ab ; cf. BṛhatK 61.226ab 96ab ≈ BṛhatK 61.226cd 96 ≈ CVC 2.21.5 ≈ BhavP 1.166.6 ; cf. SauraP 43.7cd–8ab 97 ≈ BṛhatK 61.227 ≈ CVC 2.21.6 ≈ BhavP 1.166.7 ; cf. AP 61.74ab : शिरस्यादाय तत्पात्रं नारायणमनुस्मरन् 97cd cf. SauraP 43.8cd 98ab ≈ BṛhatK 6.228ab 98 ≈ CVC 2.21.7 ≈ BhavP 1.166.8 98cd cf. SauraP 43.9ab

95c दक्षिणां] Σ , दक्षिणं G_{40}^L • दद्यात्] $N^M N_{82}^K N_{12b}^K N_{94}^C \S_{67}^S P_{72}^T G_{40}^L E^N$, दत्त्वा $N_{28}^K N_{45}^C G^{K\bar{K}}$ 95d शिवमन्ते क्षमापयेत्] $N^M N_{28}^K N_{12b}^K N_{45}^C G^{K\bar{K}}$, शिवमन्त्रैः क्षमापयेत् $N_{82}^K N_{94}^C E^N$, --- वमन्ते क्षमापयेत् $N_{77}^{K\bar{K}}$, अन्ते च क्षमये शिवम् \S_{67}^S , गुरुवे ज्ञानदायिने P_{72}^T , शिवमन्त्रैः क्षमापयेत् G_{40}^L 96a ताम्रं] Σ , हेमं P_{72}^T , ताम्रं G_{40}^L • ङ्कांस्यादिपात्रं] $N_{82}^K N_{94}^C P_{72}^T G^{K\bar{K}} E^N$, ङ्कात्रादिकान्सम्वा N^M , ङ्कान्स्यादिपात्रं N_{28}^K , ङ्कांस्यादिपात्री $N_{12b}^K N_{77}^{K\bar{K}}$ \S_{67}^S , ङ्कांस्यादिपात्रां N_{45}^C , कास्यादिपत्रं वा G_{40}^L 96b सितवस्त्रावगुण्ठितम्] $N_{82}^K G^{K\bar{K}}$, सितवस्त्रावगुण्ठिताम् $N^M N_{28}^K N_{12b}^K N_{45}^C G_{40}^L$, सितभस्मावगुण्ठितम् $N_{94}^C E^N$, सितवस्त्रावगुण्ठिता $N_{77}^{K\bar{K}}$, पीतवस्त्रावगुण्ठिताम् \S_{67}^S , सितभस्मावकुण्ठितम् P_{72}^T 96c कृत्वा चायतनं मध्ये] $N_{28}^K N_{82}^K N_{12b}^K N_{45}^C G^{K\bar{K}} G_{40}^L$, कृत्वा चायतनमध्ये N^M , कृत्वा चायतने मध्ये $N_{94}^C P_{72}^T$, कृत्वा चायतन मध्ये $N_{77}^{K\bar{K}}$, शिरसा धारयन्तीं च \S_{67}^S , कृत्वा चायतने मध्य E^N 96d उप०] Σ , एषु \S_{67}^S , सम्म० E^N 97a शिरसादाय तत्पात्रं] $N^M N_{28}^K N_{12b}^K N_{45}^C N_{77}^{K\bar{K}} E^N$, शिरसादाय तत्पात्रं $N_{82}^K N_{94}^C$, शुभे ऽह्नि तां समादाय \S_{67}^S , शिरसा धार्यं P_{72}^T , धृत्वा शिरसि तत्पात्रं $G^{K\bar{K}}$, शर्वम --- य पात्रस्थं G_{40}^L 97b ङ्शोभितम्] Σ , ङ्शोभिताम् $N_{45}^C \S_{67}^S$ 97c ङ्शंखादि०] Σ , ङ्सख्यादि० N_{45}^C • ङ्विभवैः] Σ , ङ्भिः सार्द्धं \S_{67}^S 98a लिङ्गमूर्तौ महे०] $N_{28}^K N_{12b}^K N_{45}^C N_{77}^{K\bar{K}}$, लिङ्गमूर्ति महे० N^M , लिङ्गमूर्तेर्महे० $N_{82}^K N_{94}^C \S_{67}^S P_{72}^T G^{K\bar{K}} G_{40}^{Lpc} E^N$, लिङ्गमूर्तेर्महेमं G_{40}^{Lac} 98b व्रतस्यान्ते] $N_{28}^K N_{82}^K N_{94}^C \S_{67}^S$, व्रतमेतन् N^M , व्रतमेतम् $N_{12b}^K \S_{67}^S$, व्रतमन्ते $N_{45}^C N_{77}^{K\bar{K}}$, ब्रह्मरत्ना E^N 98c तद्वेद्यां] Σ , वेद्यन्ते $G^{K\bar{K}}$ • पात्रम्] Σ , पात्रीं \S_{67}^S 98d उपशोभासमन्वितम्] Σ , उपशोभासमन्विताम् N^M , पीतवस्त्रोपशोभिताम् \S_{67}^S

प्रदक्षिणीकृत्य शिवं प्रणिपत्य क्षमापयेत् ।
समाप्यैवं व्रतं पुण्यं शृणु यद्यत्फलं लभेत् ॥ ९९ ॥

द्वादशादित्यसंकाशैर्महायानैरनोपमैः ।
यथेष्टमैश्वरे लोके रुद्रैः सार्धं प्रमोदते ॥ १०० ॥

कल्पकोटिसहस्राणि कल्पकोटिशतानि च ।
तदन्ते सा महाभोगैर्विष्णुलोके महीयते ॥ १०१ ॥

ततः कर्मावशेषेण सर्वकामसमन्वितम् ।
ब्रह्मलोकं समासाद्य परमं सुखमाप्नुयात् ॥ १०२ ॥

99ab = Br̥hatK 61.228cd; cf. SauraP 43.9cd 99 ≈ CVC 2.21.8 ≈ BhavP 1.166.9
100ab cf. SauraP 43.10cd 100 ≈ CVC 2.21.9 ≈ BhavP 1.166.10 101 ≈
CVC 2.21.10 ≈ BhavP 1.166.11; cf. SauraP 43.12 102 ≈ BhavP 1.166.12; cf.
SauraP 43.13ab

99a प्रदक्षिणीकृत्य शिवं] $N^M N_{28}^K N_{12b}^K N_{77}^{K\circ} S_{67}^S$, शिवं प्रदक्षिणीकृत्य $N_{82}^K N_{94}^C P_{72}^T G_{40}^L$
 E^N , प्रदक्षिणीकृत्य पश्चा N_{45}^C , पश्चात्प्रदक्षिणीकृत्य $G_{40}^{K\circ}$ 99b प्रणिपत्य] Σ , प्रणिप्रत्य
 N_{45}^C • क्षमापयेत्] Δ , क्षपयेत् G_{40}^L 99c समाप्यैवं] $N_{28}^K N_{12b}^K N_{77}^{K\circ}$, तमप्येवं
 N^M , क्षमाप्य तद् $N_{82}^K G_{40}^{K\circ} E^N$, समाप्य तद् $N_{94}^C P_{72}^T$, समाप्तोवं N_{45}^C , समाप्यैतद् S_{67}^S ,
समाप्यक G_{40}^L 99d शृणु यद्यत्] $N_{12b}^{K\circ}$, शृणुयाद्यः N^M , शृणुयाद्यत् $N_{28}^K N_{45}^C S_{67}^S$,
शृणुयाच्च $N_{82}^K P_{72}^T E^N$, शृणु यच्च N_{94}^C , शृणुयाद्य $N_{77}^{K\circ}$, शृणु सा यत् $G_{40}^{K\circ}$, शृणुयात्यद् G_{40}^L
100a द्वादशादित्यसंकाशैर्] $N^M N_{28}^K N_{12b}^K N_{82}^K N_{94}^C N_{77}^{K\circ} P_{72}^T G_{40}^L E^N$, द्वादशादित्यसङ्काशैर्
 N_{45}^C , सूर्यकोटिसमप्रख्यैर् S_{67}^S , सूर्यकोटिप्रतीकाशैः $G_{40}^{K\circ}$ 100b महायानैरनोपमैः] $N_{28}^K N_{82}^K$
 $N_{94}^C N_{45}^C N_{77}^{K\circ} E^N$, महायानैर्नरोत्तमैः N^M , महायानैर्नरोत्तमैः N_{12b}^K , महायानैर्नरोत्तमैः S_{67}^S ,
महायानैर्नोपमैः P_{72}^T , विमानैः सर्वकामिकैः $G_{40}^{K\circ}$, महायानैर्नोपमैः G_{40}^L 100c यथेष्टम्]
 Σ , यथेच्छम् S_{67}^S • ऐश्वरे] Σ , ऐश्वरे N_{45}^C • लोके] Σ , ल --- G_{40}^L
100d प्रमोदते] $N^M N_{82}^K N_{12b}^K N_{94}^C S_{67}^S S^{\Sigma} E^N$, स मोदते $N_{28}^K N_{45}^C N_{77}^{K\circ}$, प्रमोदिते N_{94}^{Cac}
101b ंकोटिशतानि] $N^M N_{28}^K N_{12b}^K N_{45}^C N_{77}^{K\circ} S_{67}^S P_{72}^T G_{40}^{K\circ}$, ंकोट्ययुतानि $N_{82}^K N_{94}^C$
 E^N 101c सा] $N_{82}^K N_{94}^C N_{45}^C G_{40}^{K\circ} E^N$, स $N^M N_{28}^K N_{77}^{K\circ} S_{67}^S P_{72}^T G_{40}^L$, सो N_{12b}^K •
महा०] Σ , म० N_{45}^{Cac} 102a कर्मा०] Σ , धर्मा० G_{40}^L 102b ंसमन्वितम्] N^M
 $N_{28}^K N_{45}^C N_{77}^{K\circ} S_{67}^S P_{72}^T G_{40}^{K\circ}$, ंसमन्वित N_{82}^{Kpc} , ंसमन्विता $N_{82}^K N_{94}^C G_{40}^L E^N$, ंसमन्वितः
 N_{12b}^K 102d परमं सुखमा०] $N^M N_{82}^K N_{12b}^K N_{94}^C N_{45}^C N_{77}^{K\circ} P_{72}^T E^N$, परमं सुखंमा० N_{28}^K ,
परं सुखमवा० $S_{67}^S G_{40}^{K\circ}$, परमं ंखवा० G_{40}^L

ब्रह्मलोकात्परिभ्रष्टा श्रीमत्सुखवती भवेत् ।
प्राजापत्यमवाप्नोति लोकालोकनमस्कृतम् ॥ १०३ ॥

भोगांस्तत्र चिरं भुक्त्वा सोमलोके वसेत्सुखम् ।
सोमादैन्द्रं पुनर्लोकमासाद्येन्द्रं पतिं लभेत् ॥ १०४ ॥

इन्द्रलोकाच्च गान्धर्व सा लोकं प्राप्य मोदते ।
गन्धर्वराजपतिना सार्धं भोगैरनेकधा ॥ १०५ ॥

103 ≈ BhavP 1.166.13; cf. SauraP 43.13cd 104 ≈ BhavP 1.166.14; cf. SauraP 43.14 105ab ≈ BhavP 1.166.15ab; cf. SauraP 43.15ab

103a °लोकात्] Σ , लोट् G^L_{40} 103b श्रीमत्सुखवती भवेत्] $N^K_{28} N^C_{45} N^{K\circ}_{77}$, श्रीमद्भिः
संप्रपूजिता N^M , श्रीवत्सुखवती भवेत् $N^K_{82} N^C_{94} E^N$, श्रीमद्भिस्संप्रपूजयेत् N^K_{82} , श्रीमत्संप्रि-
पूजिता \acute{S}^S_{67} , श्रीमती परिपूजिता $P^T_{72} G^{K\circ}$, श्रीमती सुरपूजिता G^L_{40} 103c °पत्यमवाप्नोति]
 $N^M N^K_{28} N^K_{12b} N^C_{94} N^C_{45} N^{K\circ}_{77} \acute{S}^S_{67}$, °पत्यं समासाद्य $N^K_{82} P^T_{72} G^L_{40} E^N$, °यमवाप्नोति $G^{K\circ}$
103d लोकालोकनमस्कृतम्] Σ , लोकपालनमस्कृता $G^{K\circ}$ 104a भोगांस्तत्र चिरं] N^K_{28}
 $N^K_{12b} N^C_{45}$, भोगान्त्र चिरं N^M , भोगांश्च सुचिरं $N^K_{82} E^N$, भोगांस्तु सुचिरं $N^C_{94} P^T_{72}$, भोगान्त्र
चिरं $N^{K\circ}_{77}$, भोगानतिचिरं \acute{S}^S_{67} , भोगांश्च रुचिरान् $G^{K\circ}$, भोगान्सुचिपथा G^L_{40} • भुक्त्वा] N^M
 $N^K_{28} N^K_{12b} N^C_{45} \acute{S}^S_{67} E^N$, लब्ध्वा $N^K_{82} N^C_{94} E^N$, भुक्त्वा $N^{K\circ}_{77}$ 104b वसेत्सुखम्] $N^K_{82} N^K_{12b}$
 $N^C_{94} G^L_{40} E^N$, वसेच्चिरं N^M , लभेत्सुखी N^K_{28} , लभेत् सुखम् N^C_{45} , सुखी भवेत् $N^{K\circ}_{77}$, सुखं वसेत्
 \acute{S}^S_{67} , वसेत्सुखी P^T_{72} , महीयते $G^{K\circ}$ 104c सोमादैन्द्रं] $N^M N^K_{28} N^K_{82} N^K_{12b} N^C_{94} P^T_{72} E^N$,
सौम्यादैन्द्रं N^C_{45} , सोमादिन्द्रं $N^{K\circ}_{77}$, सोमादैन्द्रे \acute{S}^S_{67} , सोमलोकाद् $G^{K\circ} G^L_{40}$ • पुनर्लोकम्]
 N^C_{45} , पुनर्लोकं N^M , पुनर्लोकं N^K_{28} , परं लोकम् $N^K_{82} N^C_{94} P^T_{72} E^N$, पुनर्लोकं N^K_{12b} , पुनर्लोकम्
 $N^{K\circ}_{77}$, पुनर्लोकं \acute{S}^S_{67} , ऐन्द्रलोकं $G^{K\circ}$, --- सुसंस्थानं G^L_{40} 104d आसाद्येन्द्रं] N^K_{82}
 $N^K_{12b} N^C_{94}$, आसाद्येन्द्रं N^M , सामाद्येन्द्रं $N^K_{82} N^C_{45} N^{K\circ}_{77}$, सोमादैन्द्रं \acute{S}^S_{67} , प्रप्येयेन्द्रं $P^T_{72} G^L_{40}$,
आसाद्येन्द्रं $G^{K\circ}$, आसाद्येन्द्रं E^N • पतिं] $N^K_{82} N^K_{12b} N^C_{94} N^C_{45} N^{K\circ}_{77} G^{K\circ} G^L_{40} E^N$, पतिर्
 $N^M P^T_{72}$, पति N^K_{28} , पुरं \acute{S}^S_{67} • लभेत्] $N^M N^K_{28} N^K_{82} N^K_{12b} N^C_{94} N^C_{45} \acute{S}^S_{67} G^{K\circ} E^N$, लभेत्
 $N^{K\circ}_{77}$, भवेत् P^T_{72} , लभेत् G^L_{40} , वेत् $G^{L\circ}_{40}$ 105a °लोकाच्च] Σ , °लोकाच्च N^C_{45} •
गान्धर्व] $N^M N^K_{28} N^K_{82} N^K_{12b} N^C_{94} \acute{S}^S_{67} P^T_{72} G^{K\circ} E^N$, गन्धर्वा N^C_{45} , गान्धर्व $N^{K\circ}_{77}$, गान्धर्व G^L_{40}
105b सा लोकं प्राप्य] $N^K_{82} N^C_{94} E^N$, स्वर्लोकम्प्राप्य $N^M N^K_{12b}$, सालोक्यं प्राप्य $N^C_{28} N^C_{45}$
 \acute{S}^S_{67} , सालोक्यं प्राप्य $N^{K\circ}_{77}$, लोकं प्राप्य च P^T_{72} , लोकं प्राप्य $G^{K\circ} G^L_{40}$ • मोदते] Σ ,
प्रमोदते $G^{K\circ}$, सुमोदते G^L_{40} 105c गन्धर्वराजपतिना] $N^M N^K_{28} N^K_{12b} \acute{S}^S_{67} G^{K\circ}$, गान्धर्व
पतिमाप्नोति $N^K_{82} N^C_{94} E^N$, गन्धर्वराजपतिना N^C_{45} , गन्धर्वराजपतिना $N^{K\circ}_{77}$, गान्धर्वपतिमाप्नोति
 P^T_{72} , गन्धर्वपतिना G^L_{40} 105d सार्धं भोगैरनेकधा] $N^K_{28} N^K_{12b}$, सार्द्धं भोगां भुङ्क्ते अनेकधा
 N^M , भोगान् भुक्त्वा यथेप्सितान् $N^K_{82} N^C_{94} P^T_{72} E^N$, साध भोगैरनेकधा N^C_{45} , सार्द्धं भोगैरनेकधा
 $N^{K\circ}_{77}$, भुङ्क्ते भोगाननेकधा \acute{S}^S_{67} , सार्धं भोगे वसेच्चिरम् $G^{K\circ}$, सार्धं भोगान् भुक्त्वा यथेप्सितान् G^L_{40}

महारत्नप्रभादीप्तैरुपशोभितमद्भुतैः ।

यक्षलोकमिमं प्राप्ता यथाकामं प्रमोदते ॥ १०६ ॥

यक्षलोकात्परिभ्रष्टा क्रीडते मेरुमूर्धनि ।

स्थानानि लोकपालानां क्रमादागत्य मोदते ॥ १०७ ॥

आलोकालोकपर्यन्ते सर्वस्मिन्क्षितिमण्डले ।

यत्र क्वचित्सुखं दिव्यं तदशेषमवाप्नुयात् ॥ १०८ ॥

एवं सा सर्वलोकेषु भोगान्भुक्त्वा यथेप्सितान् ।

क्रमादागत्य लोके ऽस्मिन्नाजानं पतिमाप्नुयात् ॥ १०९ ॥

युवानं रूपसम्पन्नमशेषपृथिवीपतिम् ।

धर्मार्थकाममोक्षज्ञमित्थमासाद्य मोदते ॥ ११० ॥

106cd cf. LiP 1.83.43ab 107ab cf. SauraP 43.15cd 107cd cf. SauraP 43.16ab

106cd G^{Ks} omits these two *pādas*. 107 G^{Ks} omits this verse. 108b The top of the text in this *pāda* is damaged in N^K₂₈. 109 N^M and P^T₇₂ omit this verse. 110ab omitted in N^M.

106a ०प्रभा०] N^MN^K₈₂N^K_{12b}N^C₉₄Ṣ^S₆₇Ṣ^S₆₇E^N, ०प्रभैर् N^K₂₈N^{Ko}₇₇, ०प्रभै N^C₄₅
 106b ०द्भुतैः] N^K₂₈N^K₈₂N^C₉₄N^{Ko}₄₅N^{Ko}₇₇Ṣ^S₆₇P^T₇₂G^L₄₀, ०द्भुतम् N^MN^K_{12b}G^{Ks}E^N
 106c यक्ष०] Σ, यक्षि० P^T₇₂ • इमं] N^K₂₈N^K₈₂N^C₉₄N^{Ko}₄₅N^{Ko}₇₇Ṣ^S₆₇G^L₄₀ तु सम्०
 N^MN^K_{12b}, इदं P^T₇₂, अनु० G^{Ks}, इनं E^N • प्राप्ता] N^K_{12b}E^N, प्राप्य N^MN^K₈₂N^C₉₄Ṣ^S,
 प्राप्तो N^K₂₈N^C₉₄N^{Ko}₄₅Ṣ^S₆₇ 106d यथाकामं] N^MN^K₂₈N^K₈₂N^C₉₄N^{Ko}₄₅Ṣ^S₆₇, यथाकामां
 N^K₂₈, यथाकामा N^C₄₅, यथाकालं Ṣ^S₆₇, यथा काममं E^N 107a ०भ्रष्टा] Σ, ०भ्रष्टो G^L₄₀
 107b मेरुमूर्धनि] Σ, मेरुमेर्धनि Ṣ^S₆₇, लमरुन्धती P^T₇₂ 108a आलोकालोक०] N^K₂₈
 N^K_{12b}N^C₄₅N^{Ko}₇₇Ṣ^S₆₇, आ(लोस)लोक० N^M, सा लोकालोक० N^K₈₂N^C₉₄G^{Ks}E^N, लोकालोकस्य
 P^T₇₂, लोक --- नि --- G^L₄₀ • ०पर्यन्ते] Σ, (रि)ता(श) G^L₄₀ 108b सर्वस्मिन्] Σ,
 सर्वस्मि N^K₇₇, --- न् G^L₄₀ • ०मण्डले] Σ, मं=ले G^L₄₀ 108c यत्र क्वचित्सु] Σ,
 यत्र यत्र सु० N^M 108d तदशेषम्] Σ, मुपदशम् Ṣ^S₆₇ 109b यथेप्सितान्] Σ,
 यथेप्सितं N^{Ko}₇₇ • भुक्त्वा] Σ, भुक्ते N^K_{12b} 109d राजानं पतिमाप्नुयात्] N^K₂₈N^K₈₂N^K_{12b}
 N^C₉₄N^{Ko}₇₇Ṣ^S₆₇E^N, राजानं प्रतिमाप्नुयात् N^C₄₅, राजापतिमवाप्नुयात् G^{Ks}, प्रतिमा --- यात् G^L₄₀
 110a युवानं] Σ, यौवनं P^T₇₂, यु --- G^L₄₀ • ०सम्पन्नम्] Σ, ०सम्पन्नम् N^{Ko}₇₇
 110c धर्मार्थकाम०] Σ, --- काम० G^L₄₀ • ०मोक्षज्ञम्] Σ, ०भोगज्ञां N^MN^K_{12b}
 110d इत्थमासाद्य मोदते] N^K₂₈N^C₄₅N^{Ko}₇₇Ṣ^S₆₇G^L₄₀, ऐन्द्रं प्राप्य प्रमोदते N^M, इममासाद्य
 मोदते N^K₈₂N^C₉₄P^T₇₂E^N, चैन्द्रं प्राप्य प्रमोदते N^K_{12b}, शिवभक्तं दृढव्रतम् G^{Ks}

ततो धर्मावशेषेण भवतीश्वरभाविता ।
स्वकर्मवासनायोगात्पुनः प्रारभते शुभम् ॥ १११ ॥

शुभाच्च पुनरप्येवं योर्नि याति सहस्रशः ।
यावन्नाप्नोति निर्वाणं तावद्धमति कर्मणा ॥ ११२ ॥

तन्निर्वेदाच्च वैराग्यं वैराग्याज्ज्ञानसम्भवः ।
ज्ञानात्प्रवर्तते योगो योगाद्दुःखान्तमाप्नुयात् ॥ ११३ ॥

[अन्यव्रतम्]

अष्टम्यां च चतुर्दश्यां नियता ब्रह्मचारिणी ।
वर्षमेकं न भुञ्जीत महाभोगजिगीषया ॥ ११४ ॥

111 ≈ BhavP 1.166.15cd–16ab 111ab cf. ŚDhU 2.187ab: ततस्तद्धर्मशेषेण संप्राप्ते प्रलये तदा; cf. also SauraP 43.16cd 112 ≈ BhavP 1.166.16cd–17ab 113 ≈ BhavP 1.166.17cd–ef 114 ≈ LiP 1.84.6cd–7ab ≈ CVC 2.21.11 ≈ BhavP 1.167.1

113d After आप्नुयात्, G^{Ks} adds these ten *pādas* (cf. 117 below and CVC 2.21.15): उमामहेश्वरं नाम व्रतमीश्वरभाषितम् । कारुण्यात्सर्वनारीणां नराणां च विशेषतः ॥ तस्मात्सर्वप्रयत्नेन ह्युमामहेश्वरं व्रतम् । कर्तव्यं नरनारीभिः दुःखस्यान्तमवाप्नुयुः । उमादेवीप्रियार्थं तु तुष्टेनैवान्तरात्मना ॥

111a ततो धर्माव०] N^K₂₈N^C₄₅N^{Ko}₇₇, ततः स धर्म० N^M, ततः सा धर्म० N^K₈₂N^K_{12b}
N^C₉₄Š^S₆₇P^T₇₂G^L₄₀E^N, ततो ऽसु कर्म० G^{Ks} 111c ०वासनायोगात्] N^MN^K₂₈N^K₈₂N^K_{12b}
N^C₄₅P^T₇₂G^{Ks}, भावनायोगात् N^C₉₄Š^S₆₇G^L₄₀E^N, ०वासनायोगात् N^{Ko}₇₇ 112a शुभाच्च]
N^MN^K₂₈N^K₈₂N^K_{12b}N^C₉₄G^{Ks}E^N, शुभां च N^C₄₅, शुभा च N^{Ko}₇₇, शुभांश्च Š^S₆₇, शुभं वा P^T₇₂
G^L₄₀ 112b योर्नि याति] N^K₈₂N^C₉₄P^T₇₂E^N, जात्यायाति N^MN^K_{12b}, योन्या याति N^K₂₈
N^{Ko}₇₇, योर्नि N^C₉₄, योन्या यान्ति N^C₄₅, यात्यायाति Š^S₆₇, लोकान्याति G^{Ks}, यो न याति G^L₄₀
112c यावन्नाप्नोति] Σ, यावन्नाप्नोति N^{Ko}₇₇, यावदाप्नोति G^{Ks} • निर्वाणं] N^MN^K₈₂
N^K_{12b}N^C₄₅N^{Ko}₇₇P^T₇₂E^N, निर्वाणं N^K₂₈, मरणं N^C₉₄, निर्वेदं Š^S₆₇G^{Ks}G^L₄₀ 113a तन्निर्वेदाच्च]
N^K₈₂N^K_{12b}N^C₉₄Š^S₆₇P^T₇₂G^L₄₀E^N, तन्निर्वेदाच्च N^MN^K₂₈, तं निर्वेदाच्च N^C₄₅, तं निर्वेदाच्च N^{Ko}₇₇,
निर्वेदाच्चैव G^{Ks} • वैराग्यं] Σ, वै --- G^L₄₀ 113b वैराग्याज्] Σ, वैराग्यं N^K_{12b} •
०सम्भवः] Σ, ०सम्भवम् N^C₄₅, ०माप्नुयात् Š^S₆₇ 113c योगो] N^MN^K₂₈N^K₈₂N^K_{12b}N^C₉₄
N^C₄₅P^T₇₂G^{Ks}E^N, योगात् N^{Ko}₇₇, योगं Š^S₆₇, योगात् G^L₄₀ 113d योगाद्दुः०] Σ, यो --- दुः
G^L₄₀ 114a अष्ट०] Σ, याष्ट० N^K_{12b}Š^S₆₇ • च] N^K₈₂N^C₉₄N^C₄₅N^{Ko}₇₇Š^S₆₇E^N, स N^M
N^K₂₈N^K_{12b}, सा Š^S₆₇ 114b नियता] Σ, नियतं P^T₇₂G^L₄₀ 114c एकं न] Σ, एकात्मम्
Š^S₆₇, एकं तु G^{Ks} • भुञ्जीत] Σ, अश्रीयान् Š^S₆₇ 114d महाभोग०] Σ, मताभोग०
Š^S₆₇ महापुण्य० G^{Ks}

वर्षान्ते प्रतिमां कृत्वा पूर्ववद्विधिमाचरेत् ।
स्नानाद्यं तद्व्रतं प्राप्य पूर्वोक्तान् लभते गुणान् ॥ ११५ ॥

जम्बूनदमयैर्यानेश्चतुद्वारैरलंकृतैः ।
गत्वा शिवपुरं दिव्यमशेषं भोगमाप्नुयात् ॥ ११६ ॥

शिवादिसर्वलोकेषु भोगान्भुक्त्वा यथेप्सितान् ।
क्रमादागत्य लोके ऽस्मिन् राजानं पतिमाप्नुयात् ॥ ११७ ॥

115 ≈ CVC 2.21.12 ≈ BhavP 1.167.2 116 ≈ CVC 2.21.13 ≈ BhavP 1.167.3
117 ≈ BhavP 1.167.4 117cd = 109cd above

117 N_{94}^C and G_{40}^L omit verse 117, and P_{72}^T omits 117–119ab. 117c The lower part of °दाग° is damaged in N_{28}^K . 117d After आप्नुयात्, $N_{82}^K N_{94}^C P_{72}^T G_{40}^L E^N$ add these ten *pādas* (cf. 113 above and CVC 2.21.15): उमामहेश्वरं नाम व्रतमीश्वरभाषितम् (°भणितम् E^N) । कारुण्यात्सर्वनारीणां नराणां च विशेषतः ॥ तस्मात्सर्वप्रयत्नेन उमामहेश्वरं व्रतम् । कर्तव्यं नरनारीभिः सुखस्योत्तममाप्नुयात् (दुःखस्यान्तमभीप्सिभिः G_{40}^{Lpc} , दुःखस्यान्तमभीप्सिभिः G_{40}^{Lac} , सुखस्योत्तरमाप्नुयुः E^{Npc} , सुखस्योत्तरमाप्नुयात् E^{Nac}) । उमादेवीप्रियार्थं तु तुष्टेन परमार्थतः (तुष्टेव परमार्थतः G_{40}^L , तुष्टाव परमार्थतः P_{72}^T) ॥

115a प्रतिमां] Σ , प्रतिमा $N_{77}^{K\acute{o}}$ 115b विधिमाचरेत्] Σ , माच(रेक) $G^{K\acute{a}}$, विधिना पुणः G_{40}^L 115c स्नानाद्यं] Σ , स्नाद्यं G_{40}^L • तद्व्रतं प्राप्य] $N_{82}^K N_{94}^C P_{72}^T G_{40}^L E^N$, तद्व्रतं चापि N^M , तद्व्रत प्राप्तो N_{28}^K , तद्व्रतं चापि N_{12b}^K , तद्व्रतं प्राप्तो $N_{45}^C N_{77}^{K\acute{o}}$, °तद्व्रतस्यान्ते \acute{S}_{67}^S , तद्व्रतं प्राप्त्वा $G^{K\acute{a}}$ 115d पूर्वोक्तान्] $N_{28}^K N_{82}^K N_{94}^C \acute{S}_{67}^S G_{40}^L E^N$, पूर्वोक्तं $N^M N_{12b}^K N_{45}^C N_{77}^{K\acute{o}}$ $G^{K\acute{a}}$, पूर्वोक्तांश्च P_{72}^T • लभते गुणान्] $N^M N_{28}^K N_{45}^C N_{77}^{K\acute{o}} \acute{S}_{67}^S$, च गुणान् लभते $N_{82}^K N_{94}^C P_{72}^T G_{40}^L E^N$, लभते गुणम् N_{12b}^K , लभते फलम् $G^{K\acute{a}}$ 116a जम्बू°] $N^{\Delta} \acute{S}_{67}^S$, जाम्बू° $S^{\Delta} E^N$ 116b चतुर्द्वा°] Σ , चर्द्वा° N^{Mac} , च --- द्वा° G_{40}^L • °रैरलङ्कृतैः] $N_{82}^K N_{12b}^K N_{94}^C N_{45}^C P_{72}^T G^{K\acute{a}} E^N$, °रैरलङ्कृतम् $N^M N_{77}^{K\acute{o}}$, °रैरलङ्कृतः N_{28}^K , °रोपशोभितैः \acute{S}_{67}^S , °रसमन्वितैः G_{40}^{Lpc} , °रसमन्विणतैः G_{40}^{Lac} 116d °शेषं भोग°] Σ , °शेषभोग N^M , °शेषफल° G_{40}^L 117b भोगान्] Σ , भोगा $N_{77}^{K\acute{o}}$ • भुक्त्वा] Σ , भुक्त्वा $N_{77}^{K\acute{o}}$ • यथेप्सितान्] Σ , यथेप्सितम् $N_{77}^{K\acute{o}}$, यथेच्छया $G^{K\acute{a}}$ 117c राजानं] $N^M N_{28}^K N_{82}^K N_{12b}^K N_{45}^C \acute{S}_{67}^S$, राजान $N_{77}^{K\acute{o}}$, राजानां $G^{K\acute{a}}$, यथेष्टम् E^N • पति°] Σ , प्रति N_{12b}^K , व्रति° N_{45}^C

[शालिपिष्टप्रतिमाव्रतम्]

या नार्युपवसेदब्दं कृष्णामेकां चतुर्दशीम् ।
 वर्षान्ते प्रतिमां कृत्वा शालिपिष्टमयीं शुभाम् ॥ ११८ ॥
 पीतानुलेपनैर्माल्यैः पीतवस्त्रैश्च पूजयेत् ।
 पूर्वोक्तमखिलं कृत्वा शिवाय विनिवेदयेत् ॥ ११९ ॥
 सप्तभौमैर्महायानैस्तप्तचामीकरप्रभैः ।
 युगकोटिशतं साग्रं रुद्रलोके महीयते ॥ १२० ॥
 शिवादिसर्वलोकेषु भोगान्भुत्वा यथेप्सितान् ।
 क्रमादागत्य लोके ऽस्मिन्यथेष्टं पतिमाप्नुयात् ॥ १२१ ॥

118 ≈ CVC 2.18.1 118ab cf. BhavP 1.167.5ab 118cd cf. BhavP 1.167.6ab
 119 ≈ CVC 2.18.2 119 ≈ BhavP 1.167.6ef 120 ≈ CVC 2.18.3 ≈ BhavP
 1.167.7 121 ≈ CVC 2.18.4 ≈ BhavP 1.167.8

118cd \dot{S}_{67}^S adds the following line after 118cd : शिलां पिष्टमयीं कृत्वा शुभालङ्कारसंपुताम्

118a या नार्युपवसेदब्दं] $N_{12b}^K N_{77}^{K\dot{O}} \dot{S}_{67}^S G_{40}^L$, या ना(र्य)मुपवसेदब्दं N^M , या नार्युपवशेदब्द
 $N_{28'}^K$ नारी चैवोपवासेन $N_{82}^K N_{94}^C P_{72}^T E^N$, या नारूपवशेदब्दं $N_{45'}^C$ या नार्युपवशेदेकम्
 $G_{40}^{K\dot{G}}$ 118b कृष्णामेकां] $N_{28}^K G_{40}^L$, कृष्णामेकं $N^M N_{77}^{K\dot{O}}$, अब्दं कृष्णां $N_{82}^K N_{94}^C$
 $G_{40}^{K\dot{G}}$, कृष्णामेकां N_{12b}^K , कृष्णामेका $N_{45'}^C$, सर्वा कृष्णां \dot{S}_{67}^S , चाब्दं कृत्वा P_{72}^T , अब्दं कृष्णां
 E^N • चतुर्दशीम्] $N^M N_{82}^K N_{94}^C N_{45}^C N_{77}^{K\dot{O}} \dot{S}_{67}^S P_{72}^T E^N$, चतुर्दशी $N_{28}^K N_{12b}^K G_{40}^{K\dot{G}}$
 118d शालिपिष्टमयीं शुभाम्] $N_{28}^K N_{82}^K N_{94}^C S^S E^N$, शालिपिष्टमयी शुभाम् $N^M N_{12b}^K N_{45}^C$
 $N_{77}^{K\dot{O}}$, पूर्ववद्विधिमाचरेत् \dot{S}_{67}^S 119a पीतानुं] Σ , पीतैः सुं \dot{S}_{67}^S , पीतैस्तु P_{72}^T •
 माल्यैः] Σ , माल्यै $\dot{S}_{67}^S G_{40}^L$ 120a सप्तं] Σ , सार्वं \dot{S}_{67}^S • भौमैः] Σ , भूमैः
 N_{45}^C 120b तप्तं] $N_{94}^C \dot{S}_{67}^S S^S E^N$, ध्वान्तं $N^M N_{28}^K N_{12b}^K N_{45}^C$, सप्तं N_{82}^K , ध्वान्त्रं
 $N_{77}^{K\dot{O}}$ 120c युगं] Σ , दिव्यं G_{40}^L • ंकोटिशतं] $N^M N_{12b}^K N_{94}^C N_{45}^C N_{77}^{K\dot{O}} \dot{S}_{67}^S$
 $G_{40}^{K\dot{G}} G_{40}^L E^N$, कोऽन्त N_{28}^K , ंकोटिशतं N_{82}^K , ंकोटिसहं P_{72}^T • साग्रं] Σ , ंसाग्रं P_{72}^T
 120d रुद्रं] $N^M N_{82}^K N_{12b}^K N_{94}^C N_{45}^C \dot{S}_{67}^S P_{72}^T G_{40}^L E^N$, ईशं N_{28}^K , इवं $N_{77}^{K\dot{O}}$, शिव $G_{40}^{K\dot{G}}$
 121b भोगान्] Σ , भोगा $N_{77}^{K\dot{O}}$ • यथेप्सितान्] Σ , यथेप्सितम् $N_{77}^{K\dot{O}}$, यथेप्सया G_{40}^L
 121c क्रमादागत्य लोके ऽस्मिन्] Σ , रूपयौवनसम्पन्नं \dot{S}_{67}^S , कामादागत्य लोके ऽस्मिन् G_{40}^L
 121d यथेष्टं पतिं] $N^M N_{82}^K N_{12b}^K N_{94}^C P_{72}^T G_{40}^{K\dot{G}} E^N$, राजानं पतिं N_{28}^K , यथेष्टप्रतिं N_{45}^C ,
 यथेष्ट पतिं $N_{77}^{K\dot{O}}$, यथेष्टं फलं \dot{S}_{67}^S , यथेष्टं प्रतिं G_{40}^L

दशमो ऽध्यायः

[पिष्टशूलव्रतम्]

यामावास्यां निराहारा भवेदेवं सुयन्त्रिता ।

शूलं पिष्टमयं कृत्वा वर्षान्ते विनिवेदयेत् ॥ १२२ ॥

शिवाय राजतं पद्मं सुवर्णकृतकर्णिकम् ।

भक्त्या शिरसि विन्यस्य शेषं पूर्ववदाचरेत् ॥ १२३ ॥

कामतो ऽपि कृतं पापं भ्रूणहत्यादि यद्भवेत् ।

तत्सर्वं शूलदानेन भिद्यान्नारी न संशयः ॥ १२४ ॥

महापद्मविमानेन नरनारीसमन्विता ।

युगकोटिशतं साग्रं शिवलोके महीयते ॥ १२५ ॥

122 ≈ CVC 2.20.1 122ab ≈ SauraP 43.19cd 122cd = SauraP 43.20ab 123 ≈
CVC 2.20.2 ≈ SauraP 43.20cd 123cd ≈ SauraP 43.21ab 124 ≈ LiP 1.8.4.13
≈ CVC 2.20.3; cf. SauraP 43.21cd 125 ≈ CVC 2.20.4

122a यामावास्यां] $N^{22}P^{T72}G^{K6}E^N$, यावन्तस्य N^M , अमावास्यां $S_{67}^S G_{40}^L$ • ०हारा]
 $N_{28}^K N_{82}^K N_{12b}^K N_{94}^C S_{67}^S P^{T72} G^{K6} E^N$, ०हारोद् N^{IM} , ०हार्या N_{45}^C , ०हारं N_{77}^{K6} , ०हार G_{40}^L
122b भवेदेवं] $N_{82}^K N_{94}^C P^{T72} E^N$, अब्दमेकं $N^M N_{12b}^K$, न्वदमेकं $N_{28}^K N_{45}^C N_{77}^{K6}$, भवेदब्दं S_{67}^S
 $G^{K6} G_{40}^L$ • सुयन्त्रिता] $N_{28}^K S_{67}^S P^{T72}$, सुयन्त्रितम् $N^M N_{77}^{K6}$, स्वयन्त्रिता $N_{82}^K N_{94}^C$, सुयन्त्रितः
 N_{12b}^K , सुयन्त्रिता: N_{45}^C , अतन्द्रिता G^{K6} , निरन्त्रिय G_{40}^L , सयन्त्रिता E^N 122c शूलं]
 $N^M N_{28}^K N_{82}^K N_{94}^C S_{67}^S E^N$, शुक्ल $N_{12b}^K N_{77}^{K6}$, शूल N_{45}^C 122d वर्षान्ते] Σ , शिवाय
 N^M • विनिवेदयेत्] $N^M N_{28}^K N_{82}^K N_{12b}^K N_{94}^C N_{45}^C N_{77}^{K6} S_{67}^S G_{40}^L E^N$, विनिवे N_{28}^{Kac} , तु
निवेदयेत् $P^{T72} G^{K6}$ 123a शिवाय] Σ , शिवाराय G_{40}^L • राजतं] Σ , राजातं $N^M N_{28}^K$
123b सुवर्णं] Σ , अस्वर्णं G^{K6} • ०कर्णिकम्] Σ , ०कर्णिकः N_{28}^K ०कर्णकम्
 G^{K6} 123c भक्त्या शिरसि विन्यस्य] $N_{28}^K N_{12b}^K N_{45}^C N_{77}^{K6}$, भक्त्या शिरसि विन्यस्त N^M ,
भक्त्या च विन्यसेन्मूर्ध्नि $N_{82}^K N_{94}^C E^N$, भक्त्या विन्यस्य तंमूर्ध्नि S_{67}^S , तत्भक्त्या विन्यसेन्मूर्ध्नि P^{T72} ,
भक्त्या विन्यस्य तन्मूर्ध्नि G^{K6} , तत्भक्त्या विन्यसोत् मूर्ध्नी G_{40}^L 123d शेषं] Σ , शेष N_{12b}^K
124a ऽपि] Σ , वा N_{77}^{K6} 124b ०दि यद्भवेत्] $N^M N_{28}^K N_{45}^C N_{77}^{K6} S_{67}^S G^{K6}$, ०दिकं च यत्
 $N_{82}^K N_{94}^C P^{T72} G_{40}^L E^N$, ०दि सम्भवम् N_{12b}^K 124c ०दानेन] Σ , ०मानेन G^{K6} , ०हानेन E^N
124d भिद्यान्] $N_{28}^K P^{T72}$, भिद्या $N^{Mac} N_{45}^C N_{77}^{K6}$, हत्वा $N^{Mpc} N_{94}^C$, हित्वा N_{82}^K , हन्या
 N_{12b}^K , भिन्यान् S_{67}^S , च्छिद्यान् $G^{K6} G_{40}^L$, हन्यान् E^N 125a ०मानैश्च] Σ , ०मानैश्च N_{82}^K
125b नरं] Σ , नवं S_{67}^S , नानां G^{K6} • ०समन्विता] $N_{28}^K N_{82}^K N_{94}^C N_{77}^{K6} S_{67}^S E^N$,
 E^N , ०समन्वितः $N^M N_{12b}^K$, ०समन्विता: N_{45}^C 125d शिवं] $N_{28}^K N_{82}^K N_{12b}^K N_{94}^C S_{67}^S$
 $G^{K6} E^N$, रुद्रं $N^M N_{45}^C N_{77}^{K6} P^{T72} G_{40}^L$

ईशलोकादिलोकेषु भुक्त्वा भोगाननेकधा ।
इमं लोकं क्रमात्प्राप्य यथेष्टं पतिमाप्नुयात् ॥ १२६ ॥

[अन्यव्रतम्]

पौर्णमास्यामुपवसेदब्दमेकं दृढव्रता ।
वर्षान्ते सर्वगन्धाढ्यां प्रतिमां विनिवेदयेत् ॥ १२७ ॥

सुविचित्रैर्महायानैर्दिव्यगन्धवहैः शुभैः ।
युगकोटिशतं साग्रं शिवलोके महीयते ॥ १२८ ॥

यथेष्टमैश्वरे लोके भुक्त्वा भोगानशेषतः ।
क्रमादागत्य लोके ऽस्मिन् राजानं पतिमाप्नुयात् ॥ १२९ ॥

126 = CVC 2.20.5; cf. SauraP 43.22ab 127ab ≈ SauraP 43.22cd 127 ≈
CVC 2.19.1 127cd = SauraP 43.23ab ≈ LiP 1.84.17ab ≈ BhavP 1.167.10ab
128 ≈ BhavP 1.167.11 ≈ CVC 2.19.2 129 ≈ BhavP 1.167.12 ≈ CVC 2.19.3

126 N₇₇^{Ko} omits verses 126–128.

126a ईशलोकादिलोकेषु] Σ, शिवलोकादिलोकेषु \dot{S}_{67}^S , शिवादिसर्वलोकेषु $G^{K\dot{K}}$
126b अनेकधा] $N^{\Sigma}P_{72}^T G_{40}^L E^N$, अनेकधा: N^M , अशेषतः \dot{S}_{67}^S , यथेप्सितान्
 $G^{K\dot{K}}$ 126c इमं लोकं क्रमात्प्राप्य] $N^M \dot{S}_{67}^S G^{K\dot{K}} G_{40}^L$, इमां लोकां क्रमात्प्राप्य N_{28}^K , इह
लोके क्रमात्प्राप्य $N_{82}^K N_{94}^C P_{72}^T E^N$, इमं लोकं क्रमं प्राप्य N_{12b}^K , इमा लोकां क्रमात्प्राप्य N_{45}^C
127a पौर्णमास्यामुपवसेद्] $N^M N_{28}^K N_{82}^K N_{12b}^K N_{94}^C \dot{S}_{67}^S G_{40}^L E^N$, पूर्णमास्यामुपवसेद् N_{45}^C ,
पौर्णमायाममावास्यां P_{72}^T , पौर्णमास्याममावास्यां $G^{K\dot{K}}$ 127b दृढव्रता] $N^M N_{28}^K N_{45}^C$
 $G^{K\dot{K}}$, सुयन्त्रिता $N_{82}^K P_{72}^T E^N$, दृढव्रतः N_{12b}^K , सुयन्त्रितम् N_{94}^C , सुयन्त्रतः \dot{S}_{67}^S , अदन्द्रिता
 G_{40}^L 127c ंगन्धाढ्यां] $N^M N_{82}^K N_{94}^C P_{72}^T G_{40}^L E^N$, ंगत्वाच्छां N_{28}^K , गन्धोक्षं N_{12b}^K ,
गन्धोस्तु N_{45}^C , ंगन्धोत्थां \dot{S}_{67}^S , ंगन्धाढ्यं $G^{K\dot{K}}$ 127d प्रतिमां] Σ, प्रतिमा N_{45}^C
128a सुविचित्रैः] $N^M N_{28}^K N_{94}^C P_{72}^T E^N$, सविचित्रैः $N_{28}^K N_{12b}^K$ (top of these letters are
missing) N_{45}^C , स्वविचित्रैः \dot{S}_{67}^S , सुपवित्रैः $G^{K\dot{K}}$, सुचित्रैः G_{40}^L • ंयानैर्] Σ, ंयानै
 N_{45}^C 128b ंगन्धवहैः शुभैः] $N^M N_{28}^K N_{12b}^K N_{45}^C G^{K\dot{K}}$, ंगन्धविभूषितैः $N_{82}^K N_{94}^C G_{40}^L$
 E^N , ंगन्धयुतैः शुभैः \dot{S}_{67}^S , ंगन्धर्वभूषितैः P_{72}^T 128c युगं] Σ, वर्षं $G^{K\dot{K}}$ •
साग्रं] Σ, दिव्यं सग्रं $G^{K\dot{K}}$ 128d शिवं] $N_{82}^K N_{94}^C \dot{S}_{67}^S E^N$, रुद्रं $N^M N_{28}^K N_{12b}^K N_{45}^C$
129a ऐश्वरे] Σ, ईश्वरे N_{94}^C , ऐश्वरं N_{77}^{Ko} 129b अशेषतः] $N^M N_{28}^K N_{82}^K N_{94}^C N_{45}^C$
 $N_{77}^{Ko} \dot{S}_{67}^S G^{K\dot{K}} E^N$, अनेकशः N_{12b}^K , विशेषतः $P_{72}^T G_{40}^L$ 129d राजानं] Σ, राजाना N_{45}^C
• पतिं] Σ, प्रतिं N_{45}^C • ंमाप्नुयात्] Σ, ंमप्नुयात् G_{40}^L

दशमो ऽध्यायः

[एकभक्तव्रतम्]

या कार्तिकं शुभं मासमेकभक्तेन यापयेत् ।
क्षमार्हिंसादिनियमैः संयता ब्रह्मचारिणी ॥ १३० ॥

गुडाज्यमिश्रं पिण्याकं मासान्ते विनिवेदयेत् ।
अष्टम्यां सचतुर्दश्यामुपवासरता भवेत् ॥ १३१ ॥

इन्द्रनीलप्रतीकाशैर्विमानैः सार्वकामिकैः ।
वर्षायुतशतं साग्रं रुद्रलोके महीयते ॥ १३२ ॥

यथावत्सर्वलोकेषु भोगमासाद्य सर्वतः ।
क्रमादागत्य लोके ऽस्मिन्यथेष्टं पतिमाप्नुयात् ॥ १३३ ॥

130 ≈ BhavP 1.168.1 ≈ CVC 2.28.1 130cd ≈ LiP 1.84.19ab 131ab ≈ BhavP
1.168.2ab 131 ≈ CVC 2.28.2 131cd ≈ BhavP 1.168.2cd ≈ SauraP 43.24ab
132 ≈ BhavP 1.168.4 ≈ CVC 2.28.3 133 ≈ BhavP 1.168.5 ≈ CVC 2.28.4

130a या कार्तिकं शुभं] $N_{28}^K N_{82}^K N_{94}^C N_{45}^C E^N$, कार्तिके वा शुभे N^{Mac} , य कार्तिके
वा शुभे N^{Mpc} , कार्तिकम्वा शुभं $N_{12b'}^K$, या कार्तिकं शुभं $N_{77'}^{K_0}$, कार्तिकं तु शुभं $\$_{67'}^S$, या
कार्तिके शुभे $P_{72}^T G_{40}^L$, सम्प्राप्ते कार्तिके G^{K_0} 130ab मासमेकं] $N_{82}^K N_{12b}^K N_{94}^C N_{45}^C \$_{67}^S$
 E^N , मासे एकं $N^M N_{28}^K P_{72}^{Tpc} G_{40}^L$, मासमेकं $N_{77'}^{K_0}$, मासि एकं P_{72}^{Toc} , मासे ऽप्येकं G^{K_0}
130b ंभक्तेन] Σ , ंभक्तेन $P_{72}^T G^{K_0}$ • यापयेत्] $N^{\Sigma} E^N$, वाहयेत् $\$_{67'}^S$, वर्तयेत्
 $P_{72}^T G^{K_0}$, वर्तते G_{40}^L 130d संयता] $N^{\Sigma} P_{72}^T E^N$, सव्रता $\$_{67'}^S$, सम्सक्ता G^{K_0} , संयुता
 G_{40}^L • ब्रह्मं] Σ , व्रतं N_{94}^C 131a गुडाज्यं] $N^M N_{82}^K N_{12b}^K N_{94}^C N_{77}^C P_{72}^T G_{40}^L$
 E^N , गुडाज्यां $N_{28}^K N_{45}^C$, गुडाद्यां $\$_{67}^S$, गुडान्यं G^{K_0} • ंमिश्रं] $N^M N_{28}^K N_{82}^K N_{94}^C$
 $N_{45}^C \$^{\Sigma} E^N$, ंमिश्रं $N_{12b}^K N_{77}^{K_0} \$_{67}^S$ 131b मासान्ते] Σ , मासेन G^{K_0} • विनिवेदयेत्]
 Σ , तु निवेदयेत् P_{72}^T 131c सचतुं] $N^M N_{28}^K N_{12b}^K N_{45}^C N_{77'}^{K_0}$, च चतुं $N_{82}^K N_{94}^C$
 $\$_{67}^S \$^{\Sigma} E^N$ 131d ंरता] $N^M N_{12b}^K N_{94}^C \$_{67}^S G^{K_0} G_{40}^L E^N$, ंरतो $N_{28}^K N_{82}^K N_{45}^C N_{77}^{K_0} P_{72}^T$
132a ंकाशैर्] Σ , काशं N_{28}^K , ंकाशैर् $N_{77}^{K_0}$ 132b सार्वं] Σ , सर्वं $N_{77}^{K_0}$ •
०कामिकैः] Σ , ंगामिकैः P_{72}^T , भामिकैः G_{40}^L 132c ंयुतशतं] $N^M N_{28}^K N_{82}^K N_{94}^C$
 $N_{45}^C \$_{67}^S G^{K_0} G_{40}^L E^N$, ंयुगशतं N_{12b}^K , ंयुतशतं $N_{77}^{K_0}$, ंकोटिशतं P_{72}^T 132d रुद्रं]
 Σ , शिवं $\$_{67}^S G^{K_0}$ 133a यथावत्सर्वलोकेषु] $N^{\Sigma} G^{K_0} E^N$, शिवलोकादिसर्वलोकेषु
 $\$_{67}^S$, यथावद्भोगमासाद्य P_{72}^T यावत् भोगान् समासाद्या G_{40}^L 133b भोगमासाद्य सर्वतः]
 $N^{Mpc} N_{28}^K N_{82}^K N_{94}^C N_{45}^C E^N$, भोगानासाद्य धर्मतः $N^{Mac} N_{12b}^K G^{K_0}$, भोगामासाद्य सर्वतः $N_{77}^{K_0}$,
भोगानासाद्य पुष्कलान् $\$_{67}^S$, लोकेषु च विशेषतः $P_{72}^T G_{40}^L$ 133d यथेष्टं] Σ , थ्रेष्टं G_{40}^L
• पतिं] Σ , प्रतिं N_{45}^C , फलं $\$_{67}^S$

इत्येवं सर्वमासेषु विधिस्तुल्यः प्रकीर्तितः ।
एकभक्तोपवासस्य फलं च सदृशं विदुः ॥ १३४ ॥

[साधारणा धर्माः]

क्षमा सत्यं दया दानं शौचमिन्द्रियनिग्रहः ।
शिवपूजाग्निहवनं सन्तोषो ऽस्तेयभावना ॥ १३५ ॥

सर्वव्रतेष्वयं धर्मः सामान्यो दशधा स्थितः ।
विशेषमपि वक्ष्यामि प्रतिमासं व्रतं प्रति ॥ १३६ ॥

[मार्गशीर्षे वृषभव्रतम्]

मार्गशीर्षे शुभे मासे वृषभं पिष्टनिर्मितम् ।

134 ≈ BhavP 1.168.6 ≈ CVC 2.28.5 135ab ≈ LiP 1.84.22ab 135 ≈
BhavP 1.168.7 ≈ SauraP 43.25 ≈ CVC 2.28.6 136ab ≈ LiP 1.84.22cd ≈
CVC 2.28.7ab ≈ SauraP 43.26 136 ≈ BhavP 1.168.8 137 ≈ BhavP 1.168.9
≈ CVC 2.28.7cd–ef

134d The lower part of °सदृशं विदुः is damaged in N_{28}^K .

134a एवं] Σ , एव $N_{77}^{K_0}$, एष $\$_{67}^S$ • °मासेषु] Σ , मासे तु G_{40}^L
134b विधिस्तुल्यः] Σ , विधि तुल्य N^M , विधिस्तुल्य G_{40}^L • °कीर्तितः] Σ , °कीर्तिकः
 N_{28}^K 134cd एकभक्तोपवासस्य फलं च सदृशं विदुः] $N_{28}^K N_{82}^K N_{94}^C N_{45}^C N_{77}^{K_0} P_{72}^T G_{40}^L E^N$,
एकभक्तोपवासस्य फलं च सदृशं भवेत् $N^M N_{12b}^K G^{K_3}$, विदुः फलं च सदृशमेकभक्तोपवासस्योः
 $\$_{67}^S$ 135a दया] Σ , दयं N_{45}^C 135b °निग्रहः] Σ , °निग्रहम् N_{12b}^K , °विग्रहः N_{94}^C
135c °हवनं] $N^M N_{28}^K N_{12b}^K N_{45}^C N_{77}^{K_0}$, °होमश्च $N_{82}^K N_{94}^C \$_{67}^S G_{40}^L E^N$, °होमं च $P_{72}^T G^{K_3}$
135d सन्तोषो] $N^M N_{82}^K N_{12b}^K N_{94}^C \$_{67}^S P_{72}^T G^{K_3}$, सन्तोषा° $N_{28}^K N_{45}^C G_{40}^L E^N$, सतोसे
 $N_{77}^{K_0}$ • °भावना] $N_{28}^K N_{82}^K N_{94}^C N_{45}^C \$_{67}^S P_{72}^T G^{K_3} E^N$, °भावनम् $N^M N_{12b}^K N_{77}^{K_0}$, °भावन
 G_{40}^L 136a °ष्वयं] $N^M N_{28}^K N_{82}^K N_{94}^C \$_{67}^S$, °ष्वय $N_{12b}^K E^N$, °(ष)यं N_{45}^C , °षुयन्
 $N_{77}^{K_0}$, °षु यद् $P_{72}^T G^{K_3}$, °षु यो G_{40}^L • धर्मः] Σ , धर्मं $N_{77}^{K_0}$ 136b स्थितः]
 $N^M N_{28}^K N_{12b}^K N_{45}^C$, स्मृतः $N_{82}^K N_{94}^C \$_{67}^S E^N$, स्थितं $N_{77}^{K_0}$ 136d प्रतिमासं] $N_{28}^K N_{82}^K$
 $N_{12b}^K N_{77}^{K_0} \$_{67}^S G^{K_3} G_{40}^L$, मासे मासे N^M , प्रतिमास° N_{94}^C , प्रतिमास° $N_{45}^C P_{72}^T$, प्रतिमास E^N
• व्रतं प्रति] $N_{28}^K N_{82}^K N_{94}^C N_{45}^C N_{77}^{K_0} E^N$, प्रति प्रति N^M , प्रतिः प्रतिः N_{12b}^K , यथाविधि
 $\$_{67}^S$ 137a मासे] Σ , मासि $\$_{67}^S$, --- से G_{40}^L 137b वृषभं पिष्टनिर्मितम्] N_{28}^K
 $N_{45}^C N_{77}^{K_0}$, सवृषं पिष्टनिर्मितम् N^M , वृषं पिष्टमयं शुभम् N_{82}^K , सवृषं पि । ष्टनिर्मितम् N_{12b}^K , वृषं
पिष्टसुनिर्मितम् $N_{94}^C P_{72}^T E^N$, वृषं पिष्टविनिर्मितम् $\$_{67}^S G^{K_3}$, वृषं पुष्ट --- निर्मितम् G_{40}^L

दशमो ऽध्यायः

गन्धमाल्यैरलंकृत्य भवाय विनिवेदयेत् ॥ १३७ ॥

वृषयुक्तैर्महायानैरप्सरोगणसंयुतैः ।

वर्षायुतशतं साग्रं शिवलोके महीयते ॥ १३८ ॥

सर्वदेवनिकायेषु सम्प्राप्य विपुलं सुखम् ।

क्रमादागत्य लोके ऽस्मिन् राजानं पतिमाम्नुयात् ॥ १३९ ॥

[पौषे शूलव्रतम्]

पौषमासे शुभे चैव शूलं कृत्वा पिनाकिने ।

गन्धपुष्पैरलंकृत्य शिवाय विनिवेदयेत् ।

ताम्रकांस्यादिपात्रं वा कृत्वा दद्यात्पिनाकिने ॥ १४० ॥

महापुष्पकयानेन दिव्यगन्धप्रवाहिना ।

138 ≈ BhavP 1.168.10 ≈ CVC 2.28.8 139 ≈ BhavP 1.168.11abcd 140 ≈
CVC 2.28.9 140cd ≈ BhavP 1.168.12ab 140ef ≈ BhavP 1.168.12cd
140ef ≈ CVC 2.28.10ab 141 ≈ CVC 2.28.10cdef 141 ≈ BhavP 1.168.13

137d The top of भवाय विनिवेदयेत् is damaged in N₂₈^K. 139 §₆₇^S omits verses
139–141. 140b N^M and N_{12b}^K omit 140b. 140d N^M and N_{12b}^K omit 140d.
140ef missing in G^{Kg} and P₇₂^T.

137d भवाय] N^MN₂₈^KN_{12b}^KN₄₅^CN₇₇^{Ko}§₆₇^SG₄₀^L, शिवाय N₈₂^KN₉₄^CP₇₂^TG^{Kg}E^N
138a वृष०] Σ, वृषि० §₆₇^S 138b अप्सरोगणसंयुतैः] Σ, अप्सरोगणसेवितैः §₆₇^S,
आरोहणसुशोभितैः G^{Kg} 138c वर्षायुतशतं] Σ, वर्षकोटिशतं G₄₀^{Lpc}, वर्षलेकाटिशतं G₄₀^{Lac}
138d शिव०] Σ, रुद्र० N^M • महीयते] Σ, प्रमोदते N₈₂^KN₉₄^C 139b विपुलं
सुखम्] N^MN₂₈^KN_{12b}^KN₄₅^CN₇₇^{Ko}, सुखमुत्तमम् N₈₂^KN₉₄^CS^ΣE^N 139c ऽस्मिन्] Σ,
स्मि G₄₀^L • राजानं] Σ, यथेष्टं P₇₂^T 140a पौष०] N₂₈^KN₈₂^KN₉₄^CN₄₅^CN₇₇^{Ko}E^N,
पुष्य० N^MN_{12b}^KS^Σ • शुभे चैव] N₂₈^KN₈₂^KN₉₄^CN₄₅^CN₇₇^{Ko}G₄₀^LE^N, तु पिण्याकं N^MN_{12b}^K,
शुभे प्राप्ते P₇₂^TG^{Kg} 140b पिनाकिने] Σ, पिनाकिनः P₇₂^T 140c ऽपुष्पै०] N₂₈^K
N₈₂^KN₉₄^CN₄₅^CN₇₇^{Ko}G^{Kg}G₄₀^LE^N, ऽमाल्यै० N^MN_{12b}^KP₇₂^T • ऽकृत्य] Σ, ऽकृतम् N^M
140e ऽकांस्यादि०] Σ, ऽकान्स्यादि० N₄₅^C, ऽपत्रादि G₄₀^L • ऽपात्रं] N^MN₂₈^K
N₄₅^CN₇₇^{Ko}E^N, ऽपात्र्यां N₈₂^KN₉₄^C, ऽपात्राम् N_{12b}^K, कंकाश्यं G₄₀^L 141a ऽपुष्पक०]
Σ, पुष्य --- G₄₀^L 141b दिव्य०] Σ, महा० G₄₀^L • ऽगन्ध०] Σ, गन्धः N_{12b}^K
• ऽवाहिना] N^MG^{Kg}, ऽवाहिनी N₂₈^KN₄₅^CN₇₇^{Ko}, ऽभाविना N₈₂^KN₉₄^CG₄₀^L, ऽवासिना N_{12b}^K,
ऽभावता P₇₂^T, ऽभाविणा E^N

वर्षायुतशतं साग्रं रुद्रलोके महीयते ॥ १४१ ॥

भुक्त्वा तु विपुलान्भोगानशेषपुरसम्भवान् ।

सम्प्राप्यैवं क्रमाल्लोकमभीष्टं पतिमाप्नुयात् ॥ १४२ ॥

[माघे रथव्रतम्]

माघे रथमश्वयुतं माल्यदीपप्रशोभितम् ।

पैष्टलिङ्गसमायुक्तं कृत्वायतनमानयेत् ॥ १४३ ॥

महारथोपमैर्यानेः श्वेताश्वरथसंयुतैः ।

वर्षायुतशतं साग्रं रुद्रलोके महीयते ॥ १४४ ॥

142 ≈ BhavP 1.168.14 143 ≈ BhavP 1.168.15 ≈ CVC 2.28.11 ; cf. Br̥hatK
61.48 144 ≈ BhavP 1.168.16 ≈ CVC 2.28.12

142b N^M and N^K_{12b} record the following lines after 142b: महारथोपमैर्यानेः श्वेताश्व-
वरसंयुतैः । वर्षायुतशतं साग्रं शिवलोके महीयते । सर्वामरनिकायेषु प्राप्य भोगान्सुदुर्लभान् (०भात्
N^M) । (≈ 144 and 148ab).

141c साग्रं] Σ, दिव्यं G^KG^L₄₀ 141d रुद्रं] Σ, शिव० N^K_{12b}G^L₄₀
142a भुक्त्वा] Σ, भुक्त्वां N^C₄₅ • तु विपुलान्भोगान्] N^MN^K₈₂N^K_{12b}N^C₉₄N^K₇₇
P^T₇₂G^KE^N, तु विपुलान्भोगांम् N^K₂₈, तु विपुलान्भोगाम् N^C_{45'} भोगान्स विपुलान् S^S_{67'} तु
विविधान्भोगान् G^L₄₀ 142b अशेषपुरसम्भवान्] Σ, शेष(त्वा)द्यान् पिनाकिने G^L₄₀
142c सम्प्राप्यैवं] N^K₈₂N^C₉₄S^S₆₇G^K, संप्राप्ते स्म N^M, प्राप्यैवं N^K_{28'} संप्राप्तास्मिन् N^K_{12b'}
प्राप्येवं तु N^C_{45'} प्राप्यैवं तु N^K₇₇, संप्राप्यैव P^T₇₂E^N, स --- (तु) G^L₄₀ • क्रमाल्लोकम्]
N^K₂₈N^C_{45'} क्रमाल्लोके N^MN^K₈₂N^K_{12b}N^C₉₄G^KE^N, क्रमा लोकम् N^K₇₇, क्रमान्द्रूमिम् S^S_{67'},
क्रमाल्लोकान् P^T_{72'} क्रमाल्लोकात् G^L₄₀ 142d अभीष्टं] N^K_{28'} यथेष्टं N^MN^K₈₂N^K_{12b}N^C₉₄
G^KE^N, अभीष्ट० N^C_{45'} आभीष्टं N^K₇₇, अशेष० S^S_{67'} यथेष्टं P^T₇₂G^L₄₀ • पतिम्]
Σ, प्रतिम् N^C₄₅ 143a माघे रथमश्वयुतं] N^MN^K₂₈N^K_{12b}N^C_{45'} रथमश्वयुतं माघे N^K₈₂P^T₇₂
G^K, --- श्वयुतं माघे N^C_{94'} माघे अश्वयुतं रथ्यं N^K₇₇, रथमश्वशतौ मोघे S^S_{67'}, रथमश्वयुज्जमाघे
G^L₄₀, रथं चाश्वयुतं E^N 143b माल्यदीपप्रशोभितम्] N^K₂₈N^C₄₅S^S_{67'}, माल्यदीपसुशोभितम्
N^MN^K₇₇, दीपमाल्यप्रशोभितम् N^K₈₂N^C_{94'} दीपमाल्यासुशोभितम् N^K_{12b'}, दीपमालाप्रशोभितम्
P^T₇₂ac G^K, दीपमालाप्रशोभिते P^T₇₂pc, दिप्यमाल्यप्रशोभितम् G^L₄₀, दीपमाल्योपशोभितम् E^N
143c पैष्टं] N^MN^K₂₈N^K_{12b}N^K₇₇S^Σ, पिष्टं N^K₈₂N^C₉₄S^S₆₇E^N, पैष्टं N^C₄₅ • लिङ्गं]
Σ, लिङ्गं P^T₇₂G^L₄₀ 143d कृत्वा०] Σ, शिवा० G^KG^L₄₀ • ०नयेत्] Σ, ०भ्रुयात्
N^K₇₇, आ --- यत् G^L₄₀ 144a ०पमै०] Σ, प्रमौ० N^C₄₅ • ०यानैः] Σ, याणै
N^K₇₇ 144b श्वेताश्वरथ०] N^ΣG^Kac G^L₄₀E^N, श्वेताश्ववर० N^M, श्वेताश्वतर० S^S₆₇G^Kpc,
श्वेतवाजीवि० P^T₇₂ • ०संयुतैः] Σ, ०राजितैः P^T₇₂ 144d रुद्रं] N^ΣG^L₄₀E^N, शिव०
S^S₆₇P^T₇₂G^K

अनुभूयातुलान्भोगानशेषपुरसम्भवान् ।

क्रमादागत्य लोके ऽस्मिन् राजानं पतिमाप्नुयात् ॥ १४५ ॥

[फाल्गुने पैष्टप्रतिमाव्रतम्]

फाल्गुने प्रतिमां पैष्टीं कृत्वा चरुसमन्विताम् ।

गन्धमाल्यैरलंकृत्य स्थापयेदीश्वरालये ॥ १४६ ॥

यानैरप्रतिमैर्दिव्यैर्गेयनाट्यसमाकुलैः ।

वर्षायुतशतं साग्रमीशलोके महीयते ॥ १४७ ॥

सर्वामरनिकायेषु प्राप्य भोगान्सुदुर्लभान् ।

सम्प्राप्ते ऽस्मिन्क्रमाल्लोके यथेष्टं पतिमाप्नुयात् ॥ १४८ ॥

145 ~ BhavP 1.168.17 146 ~ BhavP 1.168.18 ~ CVC 2.28.13 147 ~ BhavP 1.168.19 ~ CVC 2.28.14 148 ~ BhavP 1.168.20

145a ०यातुलान्भोगान्] $N^M N_{82}^K N_{12b}^K N_{94}^C \dot{S}^S P_{72}^T G^{K6} E^N$, ०यतुतां भोगांम् N_{28}^K , ०यानुताम्भोगान् N_{45}^C , ०यातुतां भोगान् N_{77}^{K6} , यातुलान्म् --- G_{40}^L 145d राजानं] Σ , राजानां N_{45}^C , अशेषं \dot{S}_{67}^S • पतिम्] Σ , प्रतिम् $N_{45}^C N_{77}^{K6}$ 146a फाल्गुने] Σ , फल्गुणे G_{40}^L • पैष्टी] $N^M N_{28}^K N_{82}^K N_{94}^C P_{72}^T G^{K6} E^N$, पैष्टी N_{12b}^K , पृष्टी N_{45}^C , पैष्टी N_{77}^{K6} , पैष्टी \dot{S}_{67}^S , पैष्टी G_{40}^L 146b चरुं] $N_{28}^K N_{12b}^K \dot{S}_{67}^S$, चारुं $N^M N_{82}^K N_{94}^C N_{45}^C$, चरुं N_{77}^{K6} , रूपं $P_{72}^T G^{K6}$, चरुवं G_{40}^L , ०गुरुं E^N • ०न्विताम्] $N_{28}^K N_{94}^C \dot{S}_{67}^S P_{72}^T G^{K6} E^N$, ०न्विताम् $N^M N_{12b}^K N_{45}^C N_{77}^{K6} G_{40}^L$, ०न्विता N_{82}^K 146c ०कृत्य] Σ , कृत्वा N_{45}^C 146d ईश्वरालये] Σ , ईश्वरालयेत् N_{77}^{K6} , शिवसन्निधौ P_{72}^T 147a यानैः] Σ , स्थानैः \dot{S}_{67}^S • ०प्रतिमैर्दिव्यैर्] Σ , ०प्रतिमैर्दिव्यैर् $N_{45}^C N_{77}^{K6}$ 147b ०गेयं] $N^M N_{28}^K N_{82}^K N_{12b}^C N_{94}^C N_{77}^{K6} \dot{S}_{67}^S G_{40}^L E^N$, ०सेयं N_{45}^C , ०गीतं $P_{72}^T G^{K6}$ • ०नाट्यसमाकुलैः] $N_{82}^K N_{12b}^K N_{94}^C N_{77}^{K6}$, नाट्यसमन्वितः N^M , ०वाद्यसमाकुलैः $N_{28}^K E^N$, ०नाट्यसमाकुलैः N_{45}^C , ०नृत्तसमाकुलैः \dot{S}_{67}^S , ०वादित्रसंकुलैः $P_{72}^T G^{K6}$, ०नाट्यादिसंकुलैः G_{40}^L 147c साग्रम्] Σ , साग्रं N_{45}^C 147d ईशं] $N^S G_{40}^L E^N$, शिवं $\dot{S}_{67}^S P_{72}^T$, रुद्रं G^{K6} 148a ०मरं] Σ , ०कारं N_{45}^C 148b प्राप्य भोगान्] $N^M N_{28}^K N_{82}^K N_{12b}^K N_{94}^C N_{77}^{K6} G^{K6} G_{40}^L E^N$, प्राप्य भोगा N_{45}^C , प्राप्य लोकान् \dot{S}_{67}^S , संप्राप्य कुहम् P_{72}^T • सुदुर्लभान्] $N^M N_{28}^K N_{82}^K N_{12b}^K N_{94}^C \dot{S}_{67}^S G^{K6} G_{40}^L E^N$, सुदुर्लभा N_{45}^C , सुदुर्लभम् N_{77}^{K6} , मुत्तमम् P_{72}^T 148c सम्प्राप्ते ऽस्मिन्क्रमाल्लोके] $N_{82}^K N_{94}^C E^N$, संप्राप्तास्मिन्क्रमा लोके N^M , संप्राप्ते तु क्रमाल्लोके $N_{28}^K N_{45}^C N_{77}^{K6}$, संप्राप्तास्मिन्क्रमाल्लोके N_{12b}^K , संप्राप्तोष्मिन्क्रमाल्लोके \dot{S}_{67}^S , क्रमादागत्य लोके ऽस्मिन् P_{72}^T , संप्राप्यैवंक्रमाल्लोके G^{K6} , संप्राप्यास्मिन्क्रमाल्लोके G_{40}^L 148d यथेष्टं] $N^{Mpc} N_{82}^K N_{94}^C \dot{S}_{67}^S P_{72}^T G^{K6} G_{40}^{Lpc} E^N$, त्वभीष्टं N^{Mac} , अभिष्टं $N_{28}^K N_{45}^C N_{77}^{K6}$, त्वभीष्टम् N_{12b}^K , यथेष्टं पतिष्टं पतिं G_{40}^{Lac}

शिवधर्मशास्त्रे

[चैत्रे भवकुमारव्रतम्]

चैत्रे भवं कुमारं च कृत्वा पैष्टमलंकृतम् ।
स्थाप्य पात्रे यथोक्ते च आनयेच्छिवमन्दिरम् ॥ १४९ ॥

शरदिन्दुप्रतीकाशैर्विमानैः सार्वकामिकैः ।
वर्षकोट्ययुतं साग्रं रुद्रलोके महीयते ॥ १५० ॥

कर्मक्षयादिहागत्य पुत्रपौत्रसमन्विता ।
अभीष्टं पतिमासाद्य लभेद्भोगान्सुदुर्लभान् ॥ १५१ ॥

[वैशाखे कैलासव्रतम्]

तण्डुलाढकपिष्टेन कृत्वा कैलासपर्वतम् ।

149 ≈ BhavP 1.168.21 ≈ CVC 2.28.15 150 ≈ BhavP 1.168.22 ≈ CVC 2.28.16
151 ≈ BhavP 1.168.23 152 ≈ CVC 2.28.17

149a भवं] $N^M N_{82}^K N_{12b}^K N_{94}^C N_{45}^C N_{77}^{K\circ} P_{72}^T G_{40}^L$ भव० $N_{28}^{Kpc} G^{K\bar{a}}$, भवनं N_{28}^{Kac} , मासे
 \S_{67}^S भयं E^N • च] $\Sigma, om. N_{28}^K$ 149b पैष्ट०] $\Sigma, पैष्ट० \S_{67}^S$ • ०मलंकृतम्]
 $\Sigma, ०मयं कृतम् N_{77}^{K\circ}$ 149c पात्रे] $N_{82}^K N_{94}^C P_{72}^T G^{K\bar{a}} E^N$, पात्र्यां $N^M N_{12b}^K \S_{67}^S G_{40}^L$ पात्र्या
 N_{28}^K (the top part of these letters are missing), पात्र्यां N_{45}^C , पात्रान् $N_{77}^{K\circ}$ • यथोक्ते
च] $N_{82}^K N_{94}^C G^{K\bar{a}} E^N$, यथोक्तायां $N^M N_{12b}^K N_{94}^C N_{77}^{K\circ} G_{40}^L$, यथोक्तायां N_{28}^K , यथोक्तां च \S_{67}^S ,
यथाप्रोक्तं P_{72}^T 149d आनये०] $\Sigma, चानये० \S_{67}^S$ • ०मन्दिरम्] $\Sigma, मन्दिरे \S_{67}^S G^{K\bar{a}}$
150a ०दिन्दु०] $N^M N_{28}^K N_{82}^K N_{12b}^K N_{94}^C \S_{67}^S G^{K\bar{a}} G_{40}^L E^N$, ०देन्दु० $N_{12b}^K N_{94}^C$, ०दीन्द्र०
 P_{72}^{Tpc} , ०दिन्द्र० P_{72}^{Tac} 150ab ०काशैर्वि०] $\Sigma, ०काशै वि N_{77}^{K\circ}$ 150b विमानैः]
 $\Sigma, धिमानैः E^N$ • सार्व०] $\Sigma, सर्व० N_{45}^C N_{77}^{K\circ}$ • ०कामिकैः] $\Sigma, ०गामिकैः$
 P_{72}^T , ०भामिकैः G_{40}^L 150c वर्ष०] $N_{28}^K N_{82}^K N_{94}^C N_{45}^C N_{77}^{K\circ} \S_{67}^S P_{72}^T G^{K\bar{a}} E^N$, वर्षा० N^M
 $N_{12b}^K G_{40}^L$ • ०कोट्ययुतं] $N_{28}^K N_{82}^K N_{94}^C P_{72}^T E^N$, ०युतशतं $N^M N_{12b}^K G_{40}^L$, ०कोट्यायुतं
 $N_{45}^C N_{77}^{K\circ} \S_{67}^S$, ०कोटियुतं $G^{K\bar{a}}$ 150d रुद्र०] $N^M N_{28}^K N_{82}^K N_{94}^C N_{45}^C N_{77}^{K\circ} E^N$, शिव०
 $N_{12b}^K \S_{67}^S$ 151b ०गत्य] $\Sigma, ०गत्या G_{40}^L$ • ०पौत्र०] $\Sigma, ०पौत्रा० N_{45}^C$ •
०समन्विता] $N_{82}^K N_{94}^C \S_{67}^S G^{K\bar{a}} E^N$, ०मनन्तकम् $N^M N_{12b}^K$ ०समन्वितः N_{28}^K , ०समन्विताः
 N_{45}^C , ०समन्वितम् $N_{77}^{K\circ}$, प्रतिष्ठितम् P_{72}^T , प्रतिष्ठिता G_{40}^L 151c आसाद्य] $\Sigma, आसाद्या$
 G_{40}^L 151d लभेद्] $\Sigma, भजेद् \S_{67}^S$, लभेभे G_{40}^L • भोगान्] $N^M N_{28}^K N_{12b}^K \S_{67}^S G^{K\bar{a}}$,
भोगं $N_{82}^K N_{94}^C N_{77}^{K\circ} P_{72}^T$, भोगा N_{45}^C , भोगान् G_{40}^L , भागं E^N • सुदुर्लभान्] $N^M N_{28}^K$
 \S_{67}^S , सुदुर्लभम् $N_{82}^K N_{94}^C N_{77}^{K\circ} E^N$, च दुर्लभान् N_{12b}^K , सुदुर्लभाम् N_{45}^C

ईश्वरोमासमायुक्तं सर्वधातुविभूषितम् ॥ १५२ ॥

कन्दरैर्निचितं चित्रैर्लवणप्रस्थसंयुतम् ।

सर्वरत्नसमायुक्तं स्थापयेदीश्वरालये ॥ १५३ ॥

कैलासव्रतमित्येवं वैशाख्यां या समाचरेत् ।

कैलासकल्पितैर्यानैः शिवलोके महीयते ॥ १५४ ॥

शिवादिसर्वलोकेषु भुक्त्वा भोगानशेषतः ।

क्रमादागत्य कैलासे नगेन्द्रे मोदते चिरम् ॥ १५५ ॥

152cd ≈ LiP 1.84.32cd 152 ≈ BhavP 1.168.24 153 ≈ BhavP 1.168.25
≈ CVC 2.28.18 153cd ≈ LiP 1.84.33ab 154 ≈ BhavP 1.168.26 ≈ CVC
2.28.19 155 ≈ BhavP 1.168.27

152cd \dot{S}_{67}^S omits this line. 153ab G^{K_0} adds the following two lines before verse
153: स्थाप्य पात्रे यथोक्ते च आनयेच्छिवमन्दिरे । शरदिन्दुप्रतीकाशैः विमानैः सार्वकामिकैः ॥ (≈
149cd–150ab).

152c ईश्वरो] Σ , इश्वरो N_{82}^K 152d ०भूषितम्] Σ , ०भूषिताम् N_{45}^C
153a कन्दरैर्] $N^M N_{28}^K N_{82}^K N_{12b}^K N_{94}^C P_{72}^T G^{K_0} E^N$, कन्दरैर् $N_{45}^C N_{77}^{K_0}$, कन्दरं \dot{S}_{67}^S , कन्दरेन
 G_{40}^L • निचितं] $N_{28}^K N_{82}^K N_{94}^C N_{45}^C \dot{S}_{67}^S E^N$, निचितैश् $N^M N_{12b}^K N_{77}^{K_0} P_{72}^T$, विविधैश् G^{K_0} ,
निभिसै G_{40}^L • चित्रैर्] $N^M N_{28}^K N_{82}^K N_{94}^C \dot{S}_{67}^S P_{72}^T G^{K_0} E^N$, चित्रे $N_{12b}^K N_{45}^C N_{77}^{K_0}$, चि ---
 G_{40}^L 153b लवणं] Σ , लवणां N_{45}^C लवणं $N_{77}^{K_0}$ • ०संयुतम्] $N^S \dot{S}_{67}^S G^{K_0}$
 E^N , ०संयुतैः $N^M P_{72}^T G_{40}^L$ 153c सर्वरत्नं] $N^M N_{28}^K N_{12b}^K N_{45}^C N_{77}^{K_0} S^S E^N$, सर्वरसं
 $N_{82}^K N_{94}^C$, सर्वारम्भं \dot{S}_{67}^S 153d ०लये] Σ , ०लयेत् $N_{77}^{K_0}$ 154a ०येवं] $N^S \dot{S}_{67}^S$
 E^N , ०युक्तं P_{72}^T , ०येतद् G^{K_0} , ०यूक्तं G_{40}^L 154b वैशाख्यां] $N_{82}^K N_{12b}^K N_{94}^C P_{72}^T G_{40}^L$,
वैशाखां N^M , वैशाख्यां $N_{28}^K N_{45}^C N_{77}^{K_0}$, वैशाखे $\dot{S}_{67}^S G^{K_0}$, वैशाख्यं E^N • या] N_{82}^K
 $N_{12b}^K N_{94}^C N_{45}^C G^{K_0} E^N$, यां $N^M N_{28}^K N_{77}^{K_0}$, यः $\dot{S}_{67}^S P_{72}^T$, च G_{40}^L 154c ०सकल्पितैर्यानैः]
 $N_{28}^K N_{45}^C$ ०सकल्पसंयानैः $N^M N_{12b}^K$, ०सकल्पयानैः सा $N_{82}^K N_{94}^C E^N$, ०ससदृशै याणैश् $N_{77}^{K_0}$,
०साभैर्महायानैः \dot{S}_{67}^S ०सकामलैर्यानैः $P_{72}^T G^{K_0}$, ०सपर्वते याने G_{40}^L 155a ०लोकेषु]
 Σ , ०लोकेस्मि N^M 155cd कैलासे नगेन्द्रे] $N^M N_{12b}^K N_{45}^C$, कैलासै नागेन्द्रे N_{28}^K ,
नागेन्द्रे कैलासे N_{82}^K , नागैन्द्रैः कैलासे N_{94}^C , कैलासे नागेन्द्रे $N_{77}^{K_0}$, कैलासे गणेशैर् \dot{S}_{67}^S लोके
ऽस्मिन्नाजेन्द्रं P_{72}^T , लोके ऽस्मिन्नाजानं $G^{K_0} G_{40}^L$, शैलेन्द्रैः कैलासे E^N 155d मोदते चिरम्]
 $N^M N_{82}^K N_{12b}^K N_{94}^C N_{45}^C N_{77}^{K_0} \dot{S}_{67}^S E^N$, मोदिते चिरम् N_{28}^K , पतिमाप्नुयात् S^S

[ज्येष्ठे लिङ्गव्रतम्]

लिङ्गं पिष्टमयं कृत्वा ज्येष्ठमासे सवेदिकम् ।

पात्रं सम्पूज्य गन्धाद्यैर्वस्त्रयुग्मेन वेष्टयेत् ॥ १५६ ॥

उपशोभाविशेषैश्च तत्र जागरमाचरेत् ।

प्रभाते ध्वजशङ्खाद्यैर्नीत्वा चायतने न्यसेत् ॥ १५७ ॥

शुद्धस्फटिकसंकाशैर्विमानैः सार्वकामिकैः ।

वर्षकोटिशतं साग्रं शिवलोके महीयते ॥ १५८ ॥

भुक्त्वा भोगान्यथाकाममशेषपुरसम्भवान् ।

क्रमादागत्य लोके ऽस्मिन् राजानं पतिमाप्नुयात् ॥ १५९ ॥

156 ≈ CVC 2.28.20 157 ≈ CVC 2.28.21 158 ≈ CVC 2.28.22

156d omitted in N^M 157abc omitted in N^M 159ab After *pādas* ab, some sources insert two extra *pādas*: क्रीडाविरक्तभावैश्च मोदते शङ्कराज्ञया N_{82}^{Kpc} (diff. hand) $N_{94}^C E^N$; क्रीडाभिरतिभावैश्च मोदते शंकरालये $P_{72}^T G_{40}^L$, क्रीडाविशेषभावैश्च मोदते शङ्करालये G_{82}^{K} . The following MSS do not insert anything here: $N^M N_{28}^K N_{82}^{Kac} N_{12b}^K N_{45}^C N_{77}^{Kc} S_{67}^S$.

156a लिङ्गं] Σ , लिङ्ग $N_{45}^C N_{77}^{Kc}$ 156b ज्येष्ठं] $N^S S_{67}^S G_{40}^L E^N$, ज्येष्ठे $N^M P_{72}^T G_{82}^{K}$ • सवेदिकम्] $N^M N_{28}^K N_{12b}^K N_{94}^C N_{45}^C S^S$, च वेदिकम् N_{77}^{Kc} , महेश्वरम् S_{67}^S , प्रयोजयेत् E^N 156c पात्रं] N_{28}^K , पात्र्यां $N^M N_{82}^K$, पात्र्या N_{12b}^K , भक्त्या $N_{94}^C S_{67}^S$ E^N , पात्या N_{45}^C , पात्र्य N_{77}^{Kc} 156cd ंद्यैर्वं] $N_{77}^{Kc} P_{72}^T G_{82}^{K} E^N$, ंद्यै N^M , ंद्यैर्वं $N_{28}^K N_{94}^C S_{67}^S G_{40}^L$, ंद्यै वं N_{82}^K , ंद्यै वं $N_{12b}^K N_{45}^C$ 156d वेष्टयेत्] Σ , वेष्टियेत् N_{45}^C 157a ंविशेषैश्च] Σ , विशेषेण G_{82}^{K} 157b तत्र] Σ , त्र G_{40}^L 157c ध्वजं] Σ , ध्वं N_{28}^K • ंशङ्खाद्यैर्ं] $N_{82}^K N_{12b}^K N_{94}^C N_{45}^C S_{67}^S P_{72}^T G_{82}^{K} E^N$, ंसङ्खाद्यै $N_{28}^K N_{77}^{Kc} G_{40}^L$ 157d नीत्वा चायतने न्यसेत्] $N^M N_{28}^K N_{12b}^K N_{94}^C N_{45}^C S_{67}^S$, शिवाय विनिवेदयेत् $N_{82}^K N_{94}^C S_{67}^S E^N$ 158b विमानैः] Σ , विमानै N_{45}^C • सार्वं] $N^M N_{82}^K N_{94}^C S_{67}^S E^N$, सर्वं $N_{28}^K N_{12b}^K N_{45}^C N_{77}^{Kc}$ • ंकामिकैः] $N^M N_{82}^K N_{94}^C N_{45}^C S_{67}^S G_{82}^{K} E^N$, ंकामदैः $N_{28}^K N_{12b}^K$ ंगामिकैः $P_{72}^T G_{40}^L$ 158c ंशतं] Σ , ंयुगं P_{72}^T • साग्रं] Σ , दिव्यं S_{67}^S 158d शिवं] Σ , रुद्रं N^M 159a भोगान्] Σ , भोगा N_{45}^C • ंकामम्] $N^M N_{28}^K S_{67}^S$, ंकामान् $N_{82}^K N_{94}^C E^N$, ंकामान् N_{12b}^K , ंकामाम् N_{45}^C , ंकामन् N_{77}^{Kc} 159b ंसम्भवान्] Σ , संभवात् N_{77}^{Kc} , ंसंभवम् S_{67}^S 159c क्रमाद्] Σ , कामाद् G_{40}^L 159d राजानं] Σ , राजानाम् N_{45}^C • पतिं] Σ , प्रतिं $N_{45}^C N_{77}^{Kc}$

दशमो ऽध्यायः

[आषाढे गृहव्रतम्]

गृहं पिष्टमयं कुर्यादाषाढे तु त्रिभूमिकम् ।
सर्वबीजरसैश्चापि सम्पूर्णं शुभलक्षणम् ॥ १६० ॥

गृहोपकरणैर्युक्तं मुशलोलूखलादिभिः ।
सर्वरत्नादिगोऽश्वाद्यैर्दासीशय्याद्यलङ्कृतम् ॥ १६१ ॥

एतैः पिष्टमयैः सर्वैः प्रदीपाद्युपशोभितम् ।
सर्वभक्ष्यसमाकीर्णं गन्धमाल्यैरलंकृतम् ॥ १६२ ॥

160 ≈ BhavP 1.168.28 ≈ CVC 2.28.23 160cd ≈ LiP 1.84.39cd 161ab ≈
LiP 1.84.40ab 161 ≈ CVC 2.28.24 162 ≈ CVC 2.28.25

161ab G^{K_0} adds the following after 161b : सर्वधान्यसमायुक्तं सर्वमण्डनभूषितम् । सर्वधातु-
समाकीर्णं सर्वरत्नोपशोभितम् ॥ (≈ 176).

160a गृहं] Σ , गृह N_{45}^C , ग्रहं P_{72}^T • कुर्याद्] $N_{28}^K N_{82}^K N_{94}^C E^N$, कृत्वा
 $N^M N_{12b}^K N_{45}^C S_{67}^S S^S$, कृत्वाद् $N_{77}^{K_0}$ 160b आषाढे तु त्रि०] $N^M N_{28}^K N_{12b}^K N_{45}^C N_{77}^{K_0}$,
आषाढे ऽपि त्रि० $N_{82}^K N_{94}^C$, सदाषाढे त्रि० S_{67}^S , द्वाषाढे सप्त० $P_{72}^T G^{K_0}$, आषाढे तु वि० G_{40}^L ,
आषाढेपित्रि० E^N • भूमिकम्] $N^S S_{67}^S P_{72}^T$, भौमिकम् G^{K_0} , भुषितम् G_{40}^L , भूषणम्
 E^N 160c रसैश्चापि] Σ , फलैश्चैव S_{67}^S 160d पूर्णं] Σ , पूर्णं $N_{12b}^K N_{45}^C$ •
शुभ०] Σ , शिव० S_{67}^S • लक्षणम्] Σ , लक्षणम् $N_{12b}^{K_{ac}}$ 161a गृहोपकरणैर्यु०]
 Σ , गृहोपकरणे यु० N_{45}^C , ग्रहोपकरणैर्यु० P_{72}^T 161b मुशलोलूख०] $N_{28}^K N_{82}^K$
 $N_{12b}^K N_{94}^C S_{67}^S G^{K_0} G_{40}^L E^N$, मुशलोदूख० $N^M N_{77}^{K_0}$, सुमुशलोलूख० N_{45}^C , मुशलोलूख० P_{72}^T
161c रत्नादि०] $N^M N_{82}^K N_{12b}^K N_{94}^C P_{72}^T G^{K_0} E^N$, रत्नानि $N_{28}^K N_{45}^C N_{77}^{K_0}$, रत्नाश्व०
 S_{67}^S , रत्नैश्च G_{40}^L • गगोऽश्वाद्यैर्] $N_{94}^C P_{72}^T G^{K_0} E^N$, भिश्रान्यैर् $N^M N_{12b}^K$, गगोष्वाद्यैर्
 N_{28}^K , गगोऽश्वाद्यैर् N_{82}^K , गगोष्वाद्यैर् N_{45}^C , गगोष्वाद्यैर् $N_{77}^{K_0}$, गगोदासी० S_{67}^S , गगोभिश्च G_{40}^L
161d दासीशय्याद्यलङ्कृतम्] $N^M N_{82}^K N_{94}^C G^{K_0} G_{40}^L E^N$, दासीशय्यामलंकृतम् $N_{28}^K N_{12b}^K$
 $N_{45}^C N_{77}^{K_0} P_{72}^T$, वस्त्रशय्यरसान्वितम् S_{67}^S 162a एतैः] $N^M N_{82}^K N_{94}^C N_{45}^C N_{77}^{K_0} S^S E^N$,
एतैर् $N_{28}^K N_{12b}^K$ एभिः S_{67}^S • मयैः] Σ , मयै $N_{77}^{K_0}$ • सर्वैः] Σ , सर्वै G_{40}^L
162b प्रदीपा०] Σ , सुदीपा० G^{K_0} • शोभितम्] $N_{82}^K G^{K_0} E^N$, शोभितैः $N^M N_{12b}^K$
 $N_{45}^C N_{77}^{K_0} S_{67}^S P_{72}^T G_{40}^L$ शोभितैर् N_{28}^K , शोभितम् N_{94}^C 162c भक्ष्य०] Σ , भक्त०
 P_{72}^T , भक्ष्यैस् G_{40}^L • कीर्णं] $N^M N_{12b}^K N_{94}^C S_{67}^S S^S E^N$, कीर्णैः N_{28}^K , कीर्णं $N_{82}^K N_{77}^{K_0}$,
कीर्णः N_{45}^C 162d कृतम्] Σ , कृताम् N_{45}^C

श्वेतरक्तासितैः पीतैर्ध्वजैर्वस्त्रैः सुशोभितम् ।
चतुर्विधेन चरुणा संयुक्तं सर्षपैस्तथा ॥ १६३ ॥
आषाढे पौर्णमास्यां वै गृहं स्थाप्य शिवाग्रतः ।
सर्वोपकरणोपेतं प्रणिपत्य निवेदयेत् ॥ १६४ ॥
शतभौमैर्महायानैर्विमानैः सार्वकामिकैः ।
वर्षकोटिशतं साग्रं शिवलोके महीयते ॥ १६५ ॥
भुक्त्वा तु विपुलान्भोगान्सर्वलोकेष्वनुक्रमात् ।

163 ≈ CVC 2.28.26 164 ≈ CVC 2.28.27 165 ≈ BhavP 1.168.29 ≈ CVC
2.28.28 166 ≈ BhavP 1.168.30

163c Between चतुर्विधेन and चरुणा in 163c, G^{K_2} attests the following lines, which correspond to ŚDhŚ 7.40b–42ab : शर्वाय ज्ञानगन्धफलाधिकम् । क्षितिं प्राञ्चैव रत्नानि होमा-
ढ्यं च निवेदयेत् ॥ ज्ञेयो ब्रमः शिवायेति मन्त्रः सर्वार्थसाधकः । सर्वमन्त्राधिकश्चायमोङ्काराद्यः षडा-
क्षरः ॥ शिवेनान्तर्बहिश्चैव व्याप्तं सर्वं चराचरम् । 164d omitted in G_{40}^L . 165 G_{40}^L omits
सार्वकामिकैः ... वर्षकोटिशत.

163a श्वेतरक्तासितैः] $N_{28}^K N_{82}^K N_{12b}^K N_{45}^C N_{77}^K S^{\Sigma}$, श्वेतरक्तशितैः $N^M N_{94}^C E^N$, श्वेतै रक्तैस्तथा
 S_{67}^S • पीतैर्] Σ , पद्मैर् $N_{94}^C E^N$ 163b ध्वजैर्वस्त्रैः सुशोभितम्] $N_{94}^C P_{72}^T$, ध्वजवस्त्रोपशो-
भितैः N^M , ध्वजैर्वस्त्रप्रशोभितैः N_{28}^K , ध्वजैर्वस्त्रैः सुशोभितैः $N_{82}^K E^N$, ध्वजैर्वस्त्रोपशोभितैः
 $N_{12b}^K N_{45}^C N_{77}^K G^{K_2}$, ध्वजवस्त्रादिशोभितैः $S_{67}^{S_{pe}}$, ध्वजवस्त्रादिशोभितैः सर्वभक्ष्यैस्समाकीर्णं $S_{67}^{S_{ac}}$,
ध्वजवस्त्रैस्सुपूजितः G_{40}^L 163cd ऽविधेन चरुणा संयुक्तं] $N^M N_{28}^K N_{12b}^K G^{K_2}$, ऽविधेन
संयुक्तं बलिना $N_{82}^K N_{94}^C E^N$, ऽविधेन चारुणा संयुक्तं $N_{45}^C N_{77}^K$, ऽविधेन चरुणा संयुक्तैः S_{67}^S ,
ऽविधैश्च चरुणा संयुक्तं P_{72}^T , ऽविधेन बलिना स्वयुक्तं G_{40}^L 163d सर्षपैस्तथा] $N^M N_{12b}^K$
 $N_{45}^C N_{77}^K S_{67}^S G^{K_2}$, सर्षपै तथा N_{28}^K , सर्षपेण तु $N_{82}^K N_{94}^C E^N$, दर्पणेन तु P_{72}^T , प्रषभेण तु G_{40}^L
164a आषाढे] $N^M N_{82}^K N_{12b}^K N_{94}^C S_{67}^S S^{\Sigma} E^N$, आषाढ्यं $N_{28}^K N_{77}^K$, आशाढ्या N_{45}^C •
ऽमास्यां] Σ , ऽमास्या N_{45}^C , ऽमास्ये N_{77}^K • वै] $N_{28}^K N_{45}^C N_{77}^K$, च $N^M N_{12b}^K$, वा
 $N_{82}^K N_{94}^C S_{67}^S E^N$, तु S^{Σ} 164b गृहं] Σ , शिवं P_{72}^T , गृहे G^{K_2} • शिवाग्रतः]
 Σ , निवेदयेत् G_{40}^L 164c ऽपकरणोपेतं] $N^M N_{28}^K N_{82}^K N_{94}^C S_{67}^S E^N$, ऽप्रकरणोपेतं
 N_{12b}^K , ऽपकरणोपेतं N_{77}^K , ऽपकरणसंयुक्तं S_{67}^S 165a शतं] Σ , सर्वं S_{67}^S सप्तं G^{K_2}
• भौमैः] $N_{28}^K N_{12b}^K N_{94}^C S_{67}^S P_{72}^T G_{40}^L E^N$, भोगैः $N^M N_{45}^C$, भोमैः N_{82}^K , भोगं N_{77}^K ,
भूमैः G^{K_2} 165b विमानैः सार्वकामिकैः] $N_{28}^K N_{82}^K N_{94}^C S_{67}^S E^N$, सर्वभोगप्रपूरितैः N^M
 N_{12b}^K , विमानैः सार्वकामिकैः $N_{45}^C N_{77}^K$, विमानैः सार्वगामिकैः P_{72}^T , सर्वभोगसमन्वितैः G^{K_2} ,
विमानैः G_{40}^L 165c ऽकोटिशतं] Σ , ऽकोट्यायुतं N_{77}^K , --- G_{40}^L • साग्रं] Σ , दिव्यं
 S_{67}^S 165d शिवं] Σ , रुद्रं G_{40}^L 166a भुक्त्वा तु विपुलान्] Σ , विविधान्भुवनं
 N_{77}^K , भुक्त्वा स विपुलान् S_{67}^S • भोगान्] Σ , भोगा N_{45}^C 166b ऽलोकेष्वनुं] Σ ,
ऽलोकेषु च G_{40}^L

प्राप्य तं सर्वभोगाढ्यं सप्तभौमं गृहं लभेत् ॥ १६६ ॥

[श्रावणे तिलपर्वतव्रतम्]

सर्वधातुसमाकीर्णं विचित्रध्वजशोभितम् ।

निवेदयीत शर्वाय श्रावणे तिलपर्वतम् ॥ १६७ ॥

स्वच्छेन्द्रनीलसंकाशैर्यानैरप्रतिमैः शुभैः ।

वर्षकोटिशतं साग्रं शिवलोके महीयते ॥ १६८ ॥

विविधान्भुवनान्भोगानवाप्य विपुलान्दिवि ।

क्रमाल्लोकमिमं प्राप्य राजानं पतिमाप्नुयात् ॥ १६९ ॥

167 = LiP 1.84.46cd-47ab ≈ BhavP 1.168.31 ≈ CVC 2.28.29 168 ≈ BhavP
1.168.32 ≈ CVC 2.28.30 169 ≈ BhavP 1.168.33

166c प्राप्य तं] $N_{82}^K N_{94}^C E^N$, प्राप्ता तु $N^M N_{28}^K N_{12b}^K N_{77}^{K\circ} P_{72}^T$, प्राप्तान्तु N_{45}^C , भूलोकं
 \S_{67}^S , प्राप्नोति $G_{40}^{K\circ}$, संप्राप्य G_{40}^L • ंढ्यं] $N^M N_{28}^K N_{82}^K N_{94}^C \S_{67}^S P_{72}^T G_{40}^{K\circ} E^N$, ंढ्य
 $N_{12b}^K N_{77}^{K\circ}$ ंढ्यां N_{45}^C ंढ्या G_{40}^L 166d सप्तभौमं गृहं लभेत्] $N_{28}^K N_{82}^K N_{94}^C \S_{67}^S P_{72}^T$
 $G_{40}^{K\circ}$, सर्वभौमग्रहं लभेत् N^M , सप्तभौमग्रहं लभेत् $N_{82}^K N_{77}^{K\circ} E^N$, सप्तभोमं ग्रहं लभेत् N_{45}^C गृहं
लब्ध्वा प्रमोदते G_{40}^L 167a ंधातुं] Σ , ंबीजं \S_{67}^S , ंधा --- G_{40}^L • ंकीर्णं]
 Σ , ंकीर्णं $N_{77}^{K\circ}$ 167b विचित्रं] Σ , विचित्रां N_{45}^C • ंशोभितम्] Σ ,
ंशोभितै N_{45}^C 167c निवेदयीत] $N^M N_{28}^K N_{82}^K N_{12b}^K N_{94}^C N_{45}^C P_{72}^T G_{40}^{K\circ} E^N$, निवेदयीत
 $N_{77}^{K\circ}$, निवेदयेच्च $\S_{67}^S G_{40}^L$ 167d श्रावणे] Σ , श्राव N_{45}^C 168a स्वच्छे]
 Σ , रूचे P_{72}^T 168b ंर्यानैरं] Σ , रनेकं G_{40}^L • ंप्रतिमैः] Σ , ंपतिमै
 $N_{45}^C G_{40}^L$ 168c ंकोटिशतं] $N^M N_{28}^K N_{82}^K N_{94}^C N_{45}^C \S_{67}^S P_{72}^T G_{40}^{K\circ} E^N$, ंकोट्याशतं N_{28}^K
 $N_{77}^{K\circ}$, ंकोट्यशतं N_{12b}^K , ंकोटि --- G_{40}^L • साग्रं] Σ , दिव्यं $G_{40}^{K\circ}$, --- ग्रं G_{40}^L
168d शिवं] $N^M N_{28}^K N_{82}^K N_{94}^C N_{45}^C N_{77}^{K\circ} \S_{67}^S$, रुद्रं $N_{82}^K N_{12b}^K E^N$ 169a विविधान्]
 $N^M N_{28}^K N_{82}^K N_{12b}^K N_{94}^C N_{45}^C \S_{67}^S P_{72}^T E^N$, विविधा N_{45}^C , भुक्त्वा तु $G_{40}^{K\circ} G_{40}^L$ • भुवनान्]
 $N^M N_{82}^K N_{12b}^K N_{72}^D$, यौवनान् N_{82}^K , om. $N_{82}^{K\circ}$, भुवना N_{94}^C , भौमानां N_{45}^C , भुवनं $N_{77}^{K\circ}$,
विपुलान् $\S_{67}^S G_{40}^{K\circ} G_{40}^L$, भुवने E^N 169b अवाप्य विपुलान्दिवि] $N_{28}^K N_{82}^K N_{94}^C N_{77}^{K\circ} E^N$,
अवाप्य विमलेन्द्रियः N^M , आवाप्य विपुलान्दिवि N_{12b}^K , आवाप्य विपुलान्दिवि N_{45}^C , अवाप्य
विमलान्दिवि \S_{67}^S , अवाप्य विविधान्दिवि P_{72}^T , सर्वलोकेष्वनुक्रमात् $G_{40}^{K\circ}$, सर्वान् लोकेषु नुक्रमात्
 G_{40}^L 169c क्रमाल्लोकं] Σ , क्रमा लोके N_{45}^C , मर्त्यलोकं \S_{67}^S 169d राजानं]
 Σ , राजानाम् N_{45}^C , राजा --- G_{40}^L • पतिमाप्नुयात्] $N_{28}^K N_{82}^K N_{94}^C \S_{67}^S P_{72}^T G_{40}^{K\circ} E^N$, लभते
पतिम् N_{12b}^K , प्रतिमाप्नुया $N_{45}^C N_{77}^{K\circ}$, --- यात् G_{40}^L

शिवधर्मशास्त्रे

[भाद्रे नगव्रतम्]

कृत्वा भाद्रपदे मासे शोभितं शालिपर्वतम् ।
वितानध्वजवस्त्राद्यैर्धातुभिश्च निवेदयेत् ॥ १७० ॥

दिवाकरकरप्रख्यैर्महायानैः सुशोभनैः ।
वर्षकोटिसहस्राणि शिवलोके महीयते ॥ १७१ ॥

सम्प्राप्य विपुलान्भोगानशेषपुरसम्भवान् ।
क्रमादागत्य लोके ऽस्मिन् राजानं पतिमाप्नुयात् ॥ १७२ ॥

[आश्वयुजे धान्यपर्वतव्रतम्]

कृत्वा चाश्वयुजे मासे विपुलं धान्यपर्वतम् ।
सुवर्णवस्त्रसंयुक्तं शिवाय विनिवेदयेत् ॥ १७३ ॥

सुविचित्रैर्महायानैर्वरभोगसमन्वितैः ।

170 ≈ BhavP 1.168.34 ≈ CVC 2.28.31 170cd ≈ LiP 1.84.49ab 171 ≈ BhavP
1.168.35 ≈ CVC 2.28.32 172 ≈ BhavP 1.168.36 173ab ≈ LiP 1.84.50cd
173 ≈ BhavP 1.168.37 ≈ CVC 2.28.33 173cd ≈ LiP 1.84.51ab 174 ≈
BhavP 1.168.38 ≈ CVC 2.28.34

170b 170b–173a is missing in \mathcal{S}_{67}^S and G^{K_6} .

170a ऽपदे] Σ , ऽभदे G_{40}^L • मासे] Σ , मासि \mathcal{S}_{67}^S 170b शोभितं] $N^M N_{28}^{K_{pc}} N_{82}^K N_{12b}^K$
 $N_{94}^C N_{45}^C E^N$, शोभि $N_{28}^{K_{ac}}$, शोभित $N_{77}^{K_6}$, शोभनं $P_{72}^T G_{40}^L$ 170c वितानध्वजवस्त्राद्यैर्]
 $N^M N_{82}^K N_{94}^C N_{77}^{K_6} P_{72}^T G_{40}^L E^N$, विमानध्वजवस्त्राद्यैः N_{28}^K वितानध्वजवस्त्राद्यै $N_{12b}^K N_{45}^C$
170d धातुभिश्च] Σ , धातुभि $N_{82}^{K_{ac}}$ 171ab दिवाकरकरप्रख्यैर्महायानैः सुशोभनैः] $N^M N_{82}^K$
 $N_{12b}^K N_{94}^C N_{45}^C P_{72}^T E^N$, दिवाकरकरप्रख्यै महायानैः सुशोभनैः N_{28}^K , दिवाकरकरप्रख्यैर्महायानै
सुशोभनैः $N_{77}^{K_6}$, दिवाकरकरप्रख्यैर्महा --- नैःसुशोभनैः G_{40}^L 171d शिव०] $N_{28}^K N_{12b}^K$
 $N_{45}^C N_{77}^{K_6} G_{40}^L$ रुद्र० $N^M N_{82}^K N_{94}^C P_{72}^T E^N$ 172a ऽप्राप्य] Σ , ऽप्राप्ते $N_{77}^{K_6}$ •
विपुला०] Σ , विविधा० N_{12b}^K • भोगान्] Σ , भोगाम् N_{45}^C 172b ऽपुरसम्भ०] Σ ,
--- संभ० G_{40}^L 172c क्रमा०] Σ , कामा० G_{40}^L • लोके ऽस्मिन्] Σ , लोकेषु G_{40}^L
173a चाश्व०] Σ , आश्व० N^M • मासे] Σ , मासि $\mathcal{S}_{67}^S P_{72}^T$ 173b विपुलं]
 Σ , विपुलान् $N^M G_{40}^L$ • धान्य०] Σ , शालि० $N_{28}^K N_{45}^C$ • ऽपर्वतम्] Σ , ऽपर्वतां
 N^M 173c सुवर्णवस्त्रसंयुक्तं] Σ , सुवर्णवस्त्रसंयुक्त N_{28}^K , वितानध्वजच्छत्राढ्यं \mathcal{S}_{67}^S
173d शिवाय] Σ , शि --- य G_{40}^L 174a ऽविचित्रैर्म०] Σ , ऽविचित्रै म० N_{45}^C
174ab यानैर्व०] Σ , यानै व० $N_{28}^K N_{45}^C$ 174b ऽसमन्वितैः] Σ , ऽसमन्वितैः G_{40}^L

वर्षकोटिसहस्राणि रुद्रलोके महीयते ॥ १७४ ॥

रुद्रलोकादिलोकेषु भुक्त्वा भोगान्यथेप्सितान् ।

सम्प्राप्तास्मिन्क्रमाल्लोके राजानं पतिमाप्नुयात् ॥ १७५ ॥

[कार्तिके धान्यपर्वतव्रतम्]

सर्वधान्यसमायुक्तं सर्वबीजरसादिभिः ।

सर्वधातुसमायुक्तं सर्वरत्नोपशोभितम् ॥ १७६ ॥

शृङ्गैश्चतुर्भिः संयुक्तं वितानच्छत्रशोभितम् ।

गन्धैर्माल्यैस्तथा धूपैः प्रदीपैश्चापि शोभितम् ॥ १७७ ॥

विविधैर्नृत्तगीतैश्च शङ्खवीणादिभिस्तथा ।

175 ≈ BhavP 1.168.39 176 ≈ LiP 1.84.52 ≈ CVC 2.28.35 177 ≈ LiP
1.84.53 ≈ CVC 2.28.36 178 ≈ LiP 1.84.54 ≈ CVC 2.28.37

176 N^M and N_{12b}^K omit verses 176–191. $\$_{67}^S$ omits 176b and c. G_{40}^L omits 176b–
177a.

174c °सहस्राणि] Σ , °शतं साग्रं $G^{K_0} G_{40}^L$ 174d रुद्र°] $N^{\Sigma} P_{72}^T E^N$,
शिव° $N^M \$_{67}^S G^{K_0} G_{40}^L$ 175a रुद्रलोकादिलोकेषु] $N^M N_{82}^K N_{12b}^K N_{94}^C \$_{67}^S P_{72}^T G^{K_0} E^N$,
सरुद्रकादिलोकेषु $N_{28}^K N_{45}^C N_{77}^{K_0}$, रुद्रलो --- G_{40}^L 175b भुक्त्वा भोगान्] $N^M N_{28}^K$
 $N_{82}^K N_{12b}^K N_{94}^C \$^{\Sigma} E^N$, भुक्त्वा भोगा $N_{45}^C N_{77}^{K_0}$, भोगान् भुक्त्वा $\$_{67}^S$ • यथेप्सितान्]
 $N^M \Sigma$, °समन्वितम् $N_{77}^{K_0}$ 175c °साम्प्रितास्मिन्] $N^M N_{28}^K N_{12b}^K N_{94}^C N_{77}^{K_0} \$_{67}^S G^{K_0} E^N$, °से
ऽस्मिन् $N_{82}^K N_{94}^C P_{72}^T$, °प्यामुं G_{40}^L • क्रमाल्लोके] $N^M N_{28}^K N_{82}^K N_{12b}^K N_{94}^C \$_{67}^S P_{72}^T G^{K_0}$
 E^N , क्रमा लोके $N_{45}^C N_{77}^{K_0}$, क्रमाल्लोकाद् G_{40}^L 175d राजानं] $N^M \Sigma$, राजाना
 N_{45}^C • पतिमा°] $N^M \Sigma$, प्रतिमा° $N_{45}^C N_{77}^{K_0}$ 176a सर्व°] Σ , सप्त° G_{40}^L
176b सर्वबीजरसादिभिः] Σ , सर्वबीजसमन्वितम् G^{K_0} 176d सर्वरत्नोपशोभितम्] Σ ,
सर्वरत्नोप(शोभितम्) N_{94}^C , सर्वरत्नोपशोभिताम् N_{45}^C 177a चतुर्भिः] Σ , चतुर्भि $N_{28}^K N_{77}^{K_0}$
• संयुक्तं] Σ , संयुक्तैर् $\$_{67}^S$ 177b वितानच्छत्रशोभितम्] Σ , वितानच्छत्रशोभिताम्
 N_{45}^C , शमानच्छत्रशोभितम् G_{40}^L 177c गन्धैर्माल्यैस्तथा धूपैः] $N_{28}^K N_{82}^K N_{94}^C N_{45}^C P_{72}^T E^N$,
गन्धैर्माल्यैस्तथा धूपै $N_{77}^{K_0}$, गन्धैर्माल्यैः अलङ्कृत्य $\$_{67}^S$, गन्धैर्माल्यैश्च पुष्पैश्च G^{K_0} , --- स्तथा
दीपैः G_{40}^L 177d प्रदीपैश्चापि] $N_{82}^K N_{94}^C P_{72}^T E^N$, प्रदीपैशोप° N_{28}^K , प्रदीपैशोप° $N_{45}^C N_{77}^{K_0}$
 G^{K_0} , प्रदीपैश्चापि $\$_{67}^S$, धूपैश्चापि सु° G_{40}^L • शोभितम्] $N_{82}^K N_{94}^C \$_{67}^S \$^{\Sigma} E^N$, °शोभितैः
 $N_{28}^K N_{45}^C N_{77}^{K_0}$ 178a विविधैर्] $\$_{67}^S G^{K_0}$, विविधै $N_{28}^K N_{45}^C N_{77}^{K_0} G_{40}^L$, विचित्रैर् N_{82}^K
 $N_{94}^C E^N$, विचित्र° P_{72}^T • नृत्तगीतै°] $N_{28}^K N_{45}^C N_{77}^{K_0} P_{72}^T G_{40}^L$, नृत्यगीतै° $N_{82}^K N_{94}^C E^N$,
गीतनृत्तै° $\$_{67}^S G^{K_0}$ 178b शङ्ख°] Σ , शख° N_{28}^K • वीणा°] Σ , °वाद्या° $\$_{67}^S$

ब्रह्मघोषैस्तथा पुण्यैर्मङ्गलैश्च विशेषतः ॥ १७८ ॥

महाध्वजाष्टभिर्युक्तं विचित्रकुसुमोज्ज्वलम् ।

नगेन्द्रं मेरुनामानं त्रैलोक्याधारमुत्तमम् ॥ १७९ ॥

तस्य मूर्ध्नि शिवं कुर्यात्सर्वदेवसमायुतम् ।

दैत्यगन्धर्वसिद्धाश्च रक्षभूतगणास्तथा ॥ १८० ॥

विद्याधराप्सरानागा ऋषयश्च विशेषतः ।

शालिपिष्टमयान्कृत्वा सर्वरूपान्विचक्षणा ॥ १८१ ॥

देवस्य दक्षिणे हस्ते शूलं त्रिदशपूजितम् ।

179 ≈ LiP 1.84.55 ≈ CVC 2.28.38 180ab ≈ LiP 1.84.56ab 180 ≈ CVC
2.28.39 181 ≈ CVC 2.28.40 182 ≈ CVC 2.28.41

178d मङ्गलैश्च] $N_{28}^K N_{45}^C N_{77}^{K_0} P_{72}^T G^{K_0} E^N$, माङ्गलैश्च $N_{82}^K N_{94}^C$, माल्यैश्चैव S_{67}^S ,
मंगलै --- G_{40}^L • विशेषतः] $N_{82}^K N_{94}^C N_{45}^C N_{77}^{K_0} S_{67}^S P_{72}^T E^N$, विशेषितः N_{28}^K , निषेवितम्
 G^{K_0} , विशेषतम् G_{40}^L 179a महाध्वजाष्टभिर्] $N_{28}^K N_{94}^C$, महाध्वजाष्टकं $N_{82}^K N_{94}^C$
 E^N , महाध्वजाष्टभि $N_{77}^{K_0}$, महाध्वजसमां S_{67}^S , महाध्वजाष्टसं $P_{72}^T G_{40}^L$, अष्टभिश्च ध्वजैर्
 G^{K_0} 179b विचित्रकुसुमोज्ज्वलम्] $N_{28}^K N_{82}^K N_{77}^{K_0} S_{67}^S P_{72}^T G_{40}^L E^N$, विचित्रकुसुमो ---
 N_{94}^C , विचित्रकुसुमोज्ज्वलैः N_{45}^C , वितानच्छत्रशोभितम् G^{K_0} 179c नगेन्द्रं] $N_{28}^K N_{82}^K$
 $S_{67}^S S^{\Sigma} E^N$, --- N_{94}^C , नगेन्द्रं $N_{45}^C N_{77}^{K_0}$ 179d ऽलोक्याधारं] Σ , ऽलोक्याधारं N_{45}^C ,
ऽलोक्याध्यातं S_{67}^S 180b ऽसमायुतम्] $N^{\Sigma} S_{67}^S G_{40}^L$, ऽसमावृतम् P_{72}^T , ऽसमन्वितम्
 G^{K_0} , ऽनमस्कृतम् E^N 180c ऽसिद्धाश्च] $N_{28}^K N_{45}^C N_{77}^{K_0}$, ऽभूताश्च $N_{82}^K N_{94}^C G_{40}^L$, ऽसिद्धैश्च
 S_{67}^S , ऽभूतांश्च $P_{72}^T E^N$, ऽसिद्धाद्यान् G^{K_0} 180d रक्षभूतगणां] $N_{77}^{K_0}$, रक्षभूतगणं
 N_{28}^K , सिद्धयक्षगणां $N_{82}^K N_{94}^C G_{40}^L$, रक्षभूतागनां N_{45}^C , रक्षभूतगणैः S_{67}^S , सिद्धयक्षगणैः
 P_{72}^T , रक्षभूतगणां G^{K_0} , सिद्धयक्षगणां E^N 181a ऽनागा] $N^{\Sigma} S_{67}^S$, ऽनागैः P_{72}^T ,
ऽनागान् $G^{K_0} E^N$, ऽनाग G_{40}^L 181b ऋषयश्च विशेषतः] $N_{82}^K N_{94}^C G_{40}^L$, ऋषिमरुद्गणा N_{28}^K
 $N_{77}^{K_0}$, रिविस्ममरुतागणाः N_{45}^C , ऋषिभिश्चाप्यशेषतः S_{67}^S , ऋषिभिश्च विशेषतः P_{72}^T , ऋषींश्चापि
विशेषतः G^{K_0} , ऋषींश्च सर्वदेवताः E^N 181c ऽमयान्] $N_{28}^K N_{82}^K E^N$, ऽमयं $N_{82}^K N_{94}^C$
 $N_{45}^C N_{77}^{K_0} S^{\Sigma}$, ऽमयान् S_{67}^S 181cd कृत्वा सर्वरूपान्] $N_{82}^K E^N$, सर्वरूपान् कृत्वा N_{28}^K ,
कृत्वा सर्वरूपं N_{94}^C , सर्वां रूपां कृत्वा N_{45}^C , सर्वरूपं कृत्वा $N_{77}^{K_0}$, एतान्क्रमात् कुर्याद् S_{67}^S , सर्व
रूपं कृत्वा $P_{72}^T G^{K_0}$, सर्व कृत्वा रूपं G_{40}^L 181d विचक्षणा] em., विचक्षणः $N^{\Sigma} S^{\Sigma} E^N$
182a देवस्य] Σ , शिवस्य S_{67}^S • हस्ते] Σ , पार्श्वे $N_{77}^{K_0}$ 182b ऽपूजितम्] Σ ,
ऽपूजिताम् N_{45}^C

एवं सर्वेषु देवेषु कुर्यादस्त्रं यथाक्रमम् ॥ १८२ ॥

शिवस्य महतीं पूजां कृत्वा चरुसमन्विताम् ।

पूजयेत्सर्वदेवांश्च दशदिक्षु बलिं हरेत् ॥ १८३ ॥

द्विजान्वै भोजयेत्पश्चाच्छिवभक्तान्सदक्षिणम् ।

सर्वारम्भसमायुक्तं यथाविभवकल्पितम् ॥ १८४ ॥

निवेदयीत रुद्राय कार्तिके नगमुत्तमम् ।

या कुर्यात्सकृदप्येवं तस्याः पुण्यफलं शृणु ॥ १८५ ॥

सर्वागमेषु यत्पुण्यं प्रस्थितं मुनिभिः पुरा ।

तत्पुण्यं कोटिगुणितं प्राप्नुयान्नात्र संशयः ॥ १८६ ॥

183 ≈ CVC 2.28.42 184 ≈ CVC 2.28.43 185 ≈ CVC 2.28.44 186 ≈ CVC 2.28.46

184b G^{K_6} records the following two lines after 184b: दीक्षितान् वर्तिनश्चैवमनुगम्य च संयुगान् (em.; स॒गान् G^{K_6}) । आचार्यानुगतान्सर्वान्सार्धं मेरुमुपस्थितान् ॥

182c देवेषु] Σ , देहेषु G_{40}^L 182d अस्त्रं य०] $N_{82}^K N_{94}^C N_{77}^{K_6} S_{67}^S P_{72}^T G_{40}^L E^N$, अस्त्राय $N_{28}^K N_{45}^C$, अस्त्रायण० G^{K_6} • यथाक्रमम्] Σ , यथोदितम् S_{67}^S अनुक्रमात् G^{K_6}

183a महतीं] $N_{82}^K N_{94}^C S_{67}^S E^N$, महती० $N_{28}^K N_{45}^C N_{77}^{K_6}$ 183b चरु०] $N_{28}^K N_{45}^C S_{67}^S G_{40}^L E^N$, चारु० $N_{82}^K N_{94}^C N_{77}^{K_6}$, चारु० P_{72}^T चित्र० G^{K_6} • न्विताम्] Σ , न्वितम् $N_{77}^{K_6}$ 183c ०देवांश्च] Σ , ०देवाश्च N_{28}^K , ०देवानां N_{45}^C 183d दश०] Σ , दिश० G_{40}^L 184a द्विजान्वै] $N_{28}^K S_{67}^S$, व्रतिनो $N_{82}^K N_{94}^C P_{72}^T G_{40}^L E^N$, द्विजा वै N_{45}^C , द्विजाश्च $N_{77}^{K_6}$, विप्राश्च G^{K_6} • पश्चाच्च] $N_{28}^K N_{82}^C N_{94}^C S_{67}^S E^N$, पश्चा $N_{45}^C N_{77}^{K_6}$, पञ्च E^N

184b ०भक्तान्] Σ , भक्तां N_{45}^C , भक्तं $N_{77}^{K_6}$ • ०दक्षिणम्] $N_{45}^C G^{K_6}$, ०दक्षिणान् $N_{28}^K N_{82}^C N_{94}^C N_{77}^{K_6} P_{72}^T G_{40}^L E^N$, सुपूजितान् S_{67}^S 184c ०रम्भसमा०] Σ , ०लंकारसं० G^{K_6} 184d यथा०] Σ , महा० $P_{72}^T G_{40}^L$ 185a ०वेदयीत] Σ , ०वेदयेत् $S_{67}^S G_{40}^L$

185b कार्तिके] Σ , कार्तिक्यान् P_{72}^T • नग०] Σ , मासि S_{67}^S , व्रतम् G_{40}^L • ०मुत्तमम्] Σ , ०मुत्तमाम् N_{45}^C , चोत्तमे S_{67}^S 185c या] $N_{82}^K N_{94}^C G^{K_6} E^N$, यः $N_{28}^K N_{45}^C$

$N_{77}^{K_6} S_{67}^S P_{72}^T G_{40}^L$ 185d तस्याः] $N_{82}^K N_{94}^C G^{K_6}$, तस्य $N_{28}^K N_{45}^C N_{77}^{K_6} S_{67}^S P_{72}^T G_{40}^L E^N$ • शृणु] Σ , शृणुः N_{45}^C 186a ०गमेषु] Σ , ०गामेषु G_{40}^L 186b प्रस्थितं मुनिभिः] N_{28}^K , मुनिभिः कथितं $N_{82}^K N_{94}^C G^{K_6} E^N$, पस्थिता मुणिभिः N_{45}^C , पस्थितं मुनिभिः $N_{77}^{K_6}$, मुनिनां कथितं S_{67}^S , कथितं मुनिभिः P_{72}^T , कायिकं मुनिभिः G_{40}^L 186c तत्पुण्यं कोटिगुणितं] $N_{28}^K P_{72}^T E^N$, तस्मात्कोटिगुणं पुण्यं S_{67}^S , तत्सर्वं कोटिगुणितं $G^{K_6} G_{40}^L$ 186d नात्र] $N_{28}^K N_{82}^C N_{94}^C S_{67}^S P_{72}^T G_{40}^L E^N$, सा न N_{45}^C , स न $N_{77}^{K_6} G^{K_6}$ • ०शयः] Σ , ०शय N_{45}^C

महारत्नप्रभैर्यानैः सर्वरत्नसमन्वितैः ।
गीतनृत्तादिभिर्वाद्यैरप्सरोभिश्च शोभितैः ॥ १८७ ॥

सूर्यकोटिसमप्रख्यैर्विमानैर्मेरुसन्निभैः ।
नरनारीसमाकीर्णैर्दिव्यगन्धवहैः शुभैः ॥ १८८ ॥

देवदानवगन्धर्वैः स्तूयमाना गणादिभिः ।
स्वच्छन्दा सर्वगा भूत्वा प्रयातीश्वरमन्दिरम् ॥ १८९ ॥

कल्पकोटिशतं दिव्यं मोदते सा महातपाः ।
एवं सर्वेषु लोकेषु भोगान्भुक्त्वा यथेप्सितान् ॥ १९० ॥

पुण्यक्षयादिहागत्य महीपालपतिर्भवेत् ।

187 ≈ CVC 2.28.47 188 ≈ CVC 2.28.48 189 ≈ CVC 2.28.49 190 ≈
CVC 2.28.50 191 ≈ CVC 2.28.51

187a ०रत्न०] Σ , ०रत्नैः G^L_{40} • ०प्रभैर्] $N^K_{82}N^C_{94}N^C_{45}S^S_{67}P^T_{72}G^{K6}E^N$, ०प्रभै N^K_{28}
 N^{K6}_{77} , प्रभा० G^L_{40} • यानैः] $N^K_{82}N^C_{94}N^C_{45}S^S_{67}P^T_{72}G^{K6}E^N$, यानैर् N^K_{28} , याणै $N^{K6}_{77}G^L_{40}$
187b ०रत्न०] Σ , ०काम० G^{K6} 187c ०नृत्तादिभिर्] $N^K_{28}G^{K6}G^L_{40}$, ०नृत्यादि०
 $N^K_{82}N^C_{94}N^C_{45}P^T_{72}E^N$, ०नृत्तादिभि N^{K6}_{77} ०नृत्ताभि० S^S_{67} • वाद्यैर्] $N^K_{28}N^{K6}_{77}G^{K6}$, ०वाद्यैश्च
 $N^K_{82}N^C_{94}G^L_{40}E^N$, ०वाद्यैः N^C_{45} , ०वादैश्च S^S_{67} , ०वाद्यैश्चाप्य० P^T_{72} 187d अप्सरोभिश्च
शोभितैः] Σ , अप्सरोभिः प्रपूजितैः S^S_{67} , अप्सरोगणशोभितैः G^{K6} 188a ०प्रख्यैर्]
 Σ , प्रख्यै N^{K6}_{77} 188b विमानैर्] Σ , विमानै N^{K6}_{77} 188c ०समा०] Σ , ०गणा०
 G^{K6} • ०कीर्णैर्] Σ , ०कीर्णै $N^C_{45}N^{K6}_{77}$ 188d दिव्यगन्धवहैः शुभैः] $N^K_{28}N^K_{82}$
 $N^C_{94}N^C_{45}P^T_{72}G^L_{40}E^N$, दिव्यगन्धवहै शुभैः N^{K6}_{77} , देवगन्धर्वसेवितैः S^S_{67} , दिव्यगन्धोपशोभितैः
 G^{K6} 189a देवदानवगन्धर्वैः] Σ , जयपुण्यमदाघोषैः S^S_{67} 189b स्तूयमाना]
 Σ , स्तूयमानं S^S_{67} , स्तूयमानो G^L_{40} • गणादिभिः] Σ , ०गणाधिपैः G^{K6} , गुणादिभिः
 E^N 189c ०छन्दा] $N^K_{28}N^K_{82}N^C_{94}N^{K6}_{77}S^S_{67}G^{K6}E^N$, ०छन्द० $N^C_{45}G^L_{40}$, छन्दः P^T_{72} •
सर्वगा] $N^K_{28}N^C_{94}N^C_{45}N^{K6}_{77}S^S_{67}G^{K6}E^N$, सर्वगो $N^K_{82}P^T_{72}G^L_{40}$ • प्रयातीश्वर०]
 Σ , प्रयातिश्वर० P^T_{72} 190b सा] $N^K_{82}N^C_{94}G^{K6}E^N$, स $N^K_{28}N^C_{45}N^{K6}_{77}S^S_{67}P^T_{72}G^L_{40}$ •
०तपाः] $N^C_{94}S^S_{67}S^S_{67}E^N$, ०तपा $N^K_{28}N^K_{82}N^C_{45}N^{K6}_{77}$ 190d भोगान्भुक्त्वा] $N^K_{28}N^C_{94}N^C_{45}$
 $S^S_{67}P^T_{72}G^L_{40}$, भुक्त्वा भोगान् $N^K_{82}G^{K6}E^N$, भोगा भुक्त्वा N^{K6}_{77} • ०प्सितान्] Σ , ०प्सितं
 N^{K6}_{77} 191a ०यादिहागत्य] $N^K_{82}N^C_{94}S^S_{67}P^T_{72}E^N$, ०यक्रमागत्य० N^K_{28} , ०यात्क्रमागत्य
 $N^C_{45}N^{K6}_{77}$, ०यादिहागम्य G^{K6} , ०यादिहागत्या G^L_{40} 191b महीपालपतिर्भवेत्] em.,
महीपालपति भवेत् $N^K_{28}N^{K6}_{77}$, राजानं पतिमाप्नुयात् $N^K_{82}N^C_{94}S^S_{67}E^N$, महीपालपतीर्भवेत् N^C_{45} ,
महेन्द्रं पतिमाप्नुयात् S^S_{67}

सुरूपा सुभगा नित्यं रमतीश्वरभाविता ॥ १९१ ॥

यान्यान्कामान्समुद्दिश्य नरनारीनपुंसकाः ।

पूजयन्ति शिवं भक्त्या तत्तत्फलमवाप्नुयात् ॥ १९२ ॥

[गृहदानव्रतम्]

मृण्मयं दारुजं शैलमैष्टकं वा सुकल्पितम् ।

कृत्वा मठं गृहं वापि यथाविभवसम्भवम् ॥ १९३ ॥

सर्वोपकरणोपेतं सर्वधान्यप्रपूरितम् ।

शिवायेत्थं गृहं दद्यात्सर्वकाममवाप्नुयात् ॥ १९४ ॥

192 ≈ BhavP 1.168.40cdef 193 ≈ BhavP 1.169.1 194 ≈ BhavP 1.169.2

191c सुरूपा सुभगा] $N_{82}^K N_{94}^C N_{77}^{K_0} S_{67}^S P_{72}^T G^{K_0} E^N$, सुभगा सुभगा $N_{28}^K N_{45}^C$, स्वरूपसुभगा G_{40}^L 191d रमती०] $N_{28}^K N_{45}^C N_{77}^{K_0}$, भवती० $N_{82}^K N_{94}^C S_{67}^S P_{72}^T G_{40}^L E^N$, भवेदी० G^{K_0} 192a यान्यान्] $N_{28}^K G_{40}^L$, यद्यत् $N^M N_{82}^K N_{12b}^K N_{94}^C N_{45}^C G^{K_0}$, यद्य $N_{77}^{K_0}$, यं $S_{67}^S P_{72}^T E^N$ • कामान्] $N_{28}^K N_{77}^{K_0}$ कामं $N^M N_{82}^K N_{12b}^K N_{94}^C S_{67}^S E^N$, कामा N_{45}^C 192b ०नपुंसकाः] Σ , ०नपुंसकाम् S_{67}^S 192c शिवं] Σ , शिव $N_{77}^{K_0}$ • भक्त्या] Σ , भक्तान् N_{45}^C 192d तत्तत्फलमवाप्नुयात्] $N_{28}^K N_{12b}^K$, तत्तत्काममवाप्नुयात् N^M , तत्तदेव समाप्नुवन् $N_{82}^K N_{94}^C$, तान्तुत्फलमवाप्नुयात् N_{45}^C , तत्फलं समवाप्नुयात् $N_{77}^{K_0}$, तं तं क्षिप्रमवाप्नुयात् S_{67}^S , तं तमेवमवाप्नुयात् P_{72}^T , तत्तदेवाशु जायते G^{K_0} , तत्तदेवाप्नुयुर्ध्रुवम् G_{40}^L , तं तमेव समाप्नुयुः E^{Npc} , तत्तदेव समाप्नुयात् E^{Nac} 193a मृण्मयं] Σ , मृत्मया N_{45}^C , मृद्ययां G^{K_0} • दारुजं] Σ , दारवं S_{67}^S • शैलम्] Σ , वापि(ण्य्) N^M 193b ऐष्टकं] $N_{28}^K N_{12b}^K P_{72}^T G^{K_0} E^N$, अष्टकम् N^M , इष्टकम् $N_{82}^K N_{94}^C$, मैष्टिकं N_{45}^C , पैष्टकं $N_{77}^{K_0}$, मष्टकं S_{67}^S , इष्टकेर्वा G_{40}^L • सुकल्पितम्] Σ , सुकल्पिताम् N_{45}^C , प्रकल्पयेत् G_{40}^L 193c मठं गृहं] Σ , गृहं मठं $G^{K_0} G_{40}^L$ 193d ०सम्भवम्] $N_{28}^K N_{82}^K N_{12b}^K N_{94}^C N_{77}^{K_0} S_{67}^S P_{72}^T G_{40}^L E^N$, ०संयुतम् N^M , ०कल्पिताम् N_{45}^C , ०विस्तरम् G^{K_0} 194a ०पकरणो०] Σ , ०प्रकरणो० N_{12b}^K ०पकरणैर् G_{40}^L • ०पेतं] $N^M N_{28}^K N_{82}^K N_{12b}^K N_{94}^C S_{67}^S P_{72}^T G^{K_0} E^N$, ०पेतां N_{45}^C , ०पेत $N_{77}^{K_0}$, युक्तं G_{40}^L 194b ०धान्यो०] $N^M N_{28}^K N_{82}^K N_{12b}^K N_{94}^C S_{67}^S P_{72}^T G^{K_0} E^N$, ०धातु० $N_{45}^C N_{77}^{K_0}$, ०धान्यो० G_{40}^L • ०प्रपूरितम्] $N_{28}^K N_{82}^K N_{94}^C N_{77}^{K_0} S_{67}^S P_{72}^T G^{K_0} E^N$, ०परिवृत्तम् $N^M N_{12b}^K$, ०प्रपूरिताम् N_{45}^C , ०पशोभितम् G_{40}^L 194c ०येत्थं] $N^M N_{28}^K N_{12b}^K N_{45}^C S_{67}^S$, ०य तद् $N_{82}^K N_{94}^C S_{67}^S E^N$, ०येत्थ $N_{77}^{K_0}$ • दद्यात्] $N_{28}^K N_{45}^C$, दत्त्वा $N^M N_{82}^K N_{12b}^K N_{94}^C S_{67}^S P_{72}^T G^{K_0} E^N$, दद्या $N_{77}^{K_0}$, दद्रात् G_{40}^L 194d सर्व०] $N^M N_{28}^K N_{82}^K N_{12b}^K N_{94}^C N_{45}^C N_{77}^{K_0} G_{40}^L E^N$, सर्वान् $S_{67}^S P_{72}^T G^{K_0}$ • कामम०] $N_{28}^K N_{82}^K N_{12b}^K N_{94}^C N_{45}^C N_{77}^{K_0} G_{40}^L E^N$, कामान् $N^M S_{67}^S P_{72}^T G^{K_0}$

[हेमन्ते शिवरथव्रतम्]

कृत्वैकभक्तं हेमन्ते मासमेकं सुयन्त्रितः ।
 मासान्ते ऽथ रथं कुर्याच्चित्रवस्त्रोपशोभितम् ॥ १९५ ॥
 श्वेतैश्चतुर्भिः संयुक्तं वृषभैः समलंकृतम् ।
 शोभितं ध्वजपूजाद्यैश्छत्त्रचामरदर्पणैः ॥ १९६ ॥
 तण्डुलाढकपिष्टेन लिङ्गं कृत्वा सवेदिकम् ।
 विन्यस्य रथमध्ये तु पूजयेत्कृतलक्षणम् ॥ १९७ ॥
 तद्रात्रौ गजयानेन शङ्खभेर्यादिनिस्वनैः ।
 भ्रामयित्वा शनैः पश्चाच्छिवायतनमानयेत् ॥ १९८ ॥
 तत्र जागरपूजाभिः प्रदीपाद्युपशोभितम् ।

195 ≈ BhavP 1.169.3 ≈ CVC 2.29.1 196 ≈ BhavP 1.169.4 ≈ CVC 2.29.2
 197 ≈ BhavP 1.169.5 ≈ CVC 2.29.3 198 ≈ BhavP 1.169.6 ≈ CVC 2.29.4

195a कृत्वैकं] Σ , कृत्वेकं N^M , भुक्त्वैकं P_{72}^T • भक्तं] $N^M N_{28}^K N_{94}^C \dot{S}_{67}^S P_{72}^T G_{40}^L$
 E^N , भक्त $N_{28}^K N_{45}^C N_{77}^{K\dot{o}}$, भक्त्या N_{12b}^K , ऽशुक्तिं $G^{K\dot{o}}$ 195b मासम्] $N^M N_{28}^K N_{82}^C$
 $N_{12b}^K N_{45}^C N_{77}^{K\dot{o}pc} \dot{S}_{67}^S G^{K\dot{o}}$, माघं $N_{94}^C P_{72}^T E^N$, माघाम् $N_{77}^{K\dot{o}ac}$, मासे G_{40}^L • एकं] N^M
 $N_{28}^K N_{82}^C N_{12b}^K N_{45}^C \dot{S}_{67}^S G^{K\dot{o}}$, मासे $N_{94}^C P_{72}^T G_{40}^L E^N$, आको $N_{77}^{K\dot{o}}$ • सुयन्त्रितः] $N_{28}^K N_{82}^C$
 $N_{94}^C N_{45}^C G^{K\dot{o}} E^N$, सुयन्त्रितम् $N^M N_{12b}^K N_{77}^{K\dot{o}}$, सुयन्त्रिता \dot{S}_{67}^S , समन्वितः P_{72}^T , स(श)व्रतः G_{40}^L
 195c मासान्ते ऽथ] $N_{28}^K N_{77}^{K\dot{o}}$, समाप्तेश्च N^M , मासान्ते च $N_{82}^C N_{94}^C N_{45}^C P_{72}^T G^{K\dot{o}} E^N$,
 समाप्ते ऽश्वं N_{12b}^K , मासान्ते तु \dot{S}_{67}^S , मासन्ते च G_{40}^L • रथं] Σ , रथां N_{45}^C • कुर्याच्च]
 Σ , कुर्या $N_{77}^{K\dot{o}}$ • शोभितम्] Σ , शोभितैः N_{45}^C 196a चतुर्भिः] Σ , चतुर्भि $N_{77}^{K\dot{o}}$ •
 ऽयुक्तं] Σ , ऽयुक्तै $N_{77}^{K\dot{o}}$ 196b वृषभैः] Σ , वृषभै $N_{77}^{K\dot{o}}$ • ऽकृतम्] Σ , ऽकृतैः N^M
 196c शोभितं] Σ , शोभित $N_{77}^{K\dot{o}}$, शोभनैर् \dot{S}_{67}^S • ध्वजपूजाद्यैश्च] $N^{\Sigma} E^N$, दीपामाल्यां
 \dot{S}_{67}^S , ध्वजपूजाद्यै P_{72}^T , ध्वजदीपाद्यैश्च $G^{K\dot{o}}$, ध्वजपुष्पाद्यैश्च G_{40}^L 196d ऽदर्पणैः]
 Σ , ऽतोरणैः \dot{S}_{67}^S 197a ऽढकं] Σ , ऽथकं P_{72}^T 197b लिङ्गं] Σ , शृंगं \dot{S}_{67}^S
 197d तु] Σ , च N_{12b}^K • पूजयेत्] Σ , पूजाभिः \dot{S}_{67}^S 198a रात्रौ] Σ , रातौ N_{45}^C ,
 रतौ $N_{77}^{K\dot{o}}$ • गजयानेन] $N^M N_{28}^K N_{45}^C N_{77}^{K\dot{o}} \dot{S}_{67}^S G_{40}^L$, राजमार्गेण $N_{82}^C N_{12b}^K N_{94}^C P_{72}^T G^{K\dot{o}}$
 E^N 198c भ्रामं] $N^M N_{28}^K N_{12b}^K N_{94}^C N_{45}^C N_{77}^{K\dot{o}} P_{72}^T G^{K\dot{o}} E^N$, भ्रमं $N_{82}^C \dot{S}_{67}^S G_{40}^L$ •
 पश्चाच्च] Σ , पश्चा $N_{77}^{K\dot{o}}$, छत्त्रा \dot{S}_{67}^S 199b शोभितम्] $N^M N_{28}^K N_{82}^C N_{12b}^K N_{94}^C N_{45}^C$
 $N_{77}^{K\dot{o}} G_{40}^L E^N$, शोभया $\dot{S}_{67}^S G^{K\dot{o}}$, शोभितः P_{72}^T

प्रेक्षणीयप्रदानैश्च क्षपयीत शनैः क्षपाम् ॥ १९९ ॥

प्रभाते स्नपनं कृत्वा तद्भक्तानां च भोजनम् ।

दीनानाथकृपणानां यथाशक्त्या च दक्षिणाम् ॥ २०० ॥

रथं शोभासमायुक्तं शिवाय विनिवेदयेत् ।

भुक्त्वा च बान्धवैः सार्धं प्रणम्येशं गृहं व्रजेत् ॥ २०१ ॥

सर्वदानेभ्यः प्रवरमस्मिन्धर्मः समाप्यते ।

व्रतं शिवरथं नाम सर्वकामार्थसाधकम् ॥ २०२ ॥

199 ≈ BhavP 1.169.7 ≈ CVC 2.29.5 200 ≈ BhavP 1.169.8 ≈ CVC 2.29.6
201 ≈ BhavP 1.169.9 ≈ CVC 2.29.7 202ab ≈ ŚDhŚ 10.46cd : सर्वव्रतानां परम-
मस्मिन्धर्मः समाप्यते 202 ≈ BhavP 1.169.10 ≈ CVC 2.29.8

202d ०र्थसाधकम् ... सर्वव्रते० (in 203a) or the equivalent for this is lost in N^{Ko}₇₇.

199c प्रेक्षणीय०] N^MN^K₂₈N^K_{12b}N^C₄₅Ś^S₆₇Ś^Σ, प्रेक्षणक० N^K₈₂N^C₉₄E^N, प्रेक्षणीया० N^{Ko}₇₇ •
०दानैश्च] N^MN^K_{12b}N^C₉₄N^C₄₅Ś^S₆₇Ś^ΣE^N, ०दानैश्च N^K₂₈N^K₈₂, ०दानेन N^{Ko}₇₇ 199d क्षपयीत]
N^K₈₂N^K_{12b}N^C₉₄P^T₇₂E^N, क्षपयेत् N^MN^K₂₈N^C₄₅G^L₄₀, क्षप --- N^{Ko}₇₇, क्षपयित्वा Ś^S₆₇G^K •
शनैः] N^MN^K₈₂N^K_{12b}N^C₉₄Ś^S₆₇Ś^ΣE^N, शनैः N^K₂₈N^C₄₅, --- N^{Ko}₇₇ • क्षपाम्] N^MN^K₂₈N^K_{12b}
N^C₄₅, निशाम् N^K₈₂N^C₉₄Ś^S₆₇E^N, --- N^{Ko}₇₇, क्रमात् Ś^S₆₇ 200a प्रभाते] Σ, प्रभातो N^C₄₅ •
स्नपनं] N^MN^K₂₈N^K_{12b}N^{Ko}₇₇Ś^S₆₇Ś^Σ, स्नपनं N^K₈₂N^C₉₄N^C₄₅E^N 200b तद्भक्तानां च भोजनम्]
N^ΣG^KE^N, पयसा च घृतेन वा Ś^S₆₇, तद्भक्तांश्चैव भोजयेत् P^T₇₂, तद्भक्तांश्चैव पूजयेत् P^T₇₂,
त --- भ --- तानाञ्च शोभनम् G^L₄₀ 200c दीनानाथकृपणानां] N^M, दीनानाथकृपणानां
N^K₂₈, दीनानाथकृपणांश्च N^K₈₂N^C₉₄E^N, दीनान्धकृपणानां च N^K_{12b}G^K, दीनानार्थकृपणानां
N^C₄₅, दीनान्धकृपणानाथ N^{Ko}₇₇, दीनान्धकृपणादिभ्यो Ś^S₆₇, कृपणानाथदीनानां P^T₇₂, दीनान्या-
न्कृपणान्धीनान् G^L₄₀ 200d यथा०] Σ, दत्त्वा Ś^S₆₇ • ०शक्त्या च] N^MN^K₂₈N^K₈₂N^K_{12b}
N^C₄₅N^{Ko}₇₇Ś^S₆₇G^K, ०भक्त्या च N^C₉₄, ०शक्त्या तु P^T₇₂G^L₄₀, ०शक्ति स० E^N • दक्षिणाम्]
N^MN^K₂₈N^C₉₄N^C₄₅Ś^S₆₇Ś^Σ, दक्षिणा N^K₈₂, दक्षिणम् N^K_{12b}N^{Ko}₇₇, ०दक्षिणान् E^N 201a रथं]
G^KG^L₄₀E^N, रथ० N^ΣŚ^S₆₇P^T₇₂ • ०शोभा०] Σ, ०शंभो G^L₄₀ 201c च] Σ, चा G^L₄₀
• सार्धं] Σ, सार्धं N^{Ko}₇₇ 201d प्रणम्येशं] N^MN^K₂₈N^K₈₂N^K_{12b}N^C₉₄N^C₄₅N^{Ko}₇₇G^KG^L₄₀
E^N, प्रणमोश्च N^C₄₅प्रणम्येदं Ś^S₆₇, प्रणम्येशं P^T₇₂ • गृहं] Σ, गृहं N^{Ko}₇₇ • व्रजेत्]
Σ, यजेत् P^T₇₂ 202a सर्वदानेभ्यः प्रवरम्] N^K₂₈N^{Ko}₇₇, सर्वदानेभ्यः प्रवरःम् N^M, प्रवरं
सर्वदानानां N^K₈₂N^C₉₄P^T₇₂E^N, सर्वव्रतानां नियमं N^K_{12b}, सर्वदानेभ्यः प्रवरम् N^C₄₅, सर्वव्रतानां
प्रवरं Ś^S₆₇G^K, सर्वव्रतानां परम् G^L₄₀ 202b धर्मः] N^MN^K₂₈N^K₈₂N^K_{12b}Ś^S₆₇P^T₇₂G^KE^N,
धर्मं N^C₉₄, धर्मं N^C₄₅N^{Ko}₇₇G^L₄₀ • समाप्यते] Σ, समापीते P^T₇₂ 202c व्रतं] Σ, व्रत
N^{Ko}₇₇ • ०रथं] Σ, ०व्रतं Ś^S₆₇, ०नाथं G^K 202d ०साधकम्] Σ, ०साधनम् G^L₄₀

सर्वव्रतेषु यत्पुण्यं सर्वयज्ञेषु यत्फलम् ।

सर्वं शिवरथेनैव तत्पुण्यं सकलं भवेत् ॥ २०३ ॥

सूर्यायुतप्रतीकाशैर्विमानैः सार्वकामिकैः ।

त्रिसप्तकुलजैः सार्धं शिवलोके महीयते ॥ २०४ ॥

भुक्त्वा तु विपुलान्भोगान्सर्वदेवेष्वनुक्रमात् ।

कल्पकोट्यायुतं साग्रं तस्यान्ते स महीपतिः ॥ २०५ ॥

[शिवशय्या]

पञ्चतूलीसमायुक्तां मृदुखट्वां सुकल्पिताम् ।

203 ≈ BhavP 1.169.11 ≈ CVC 2.29.9 204 ≈ BhavP 1.169.12 ≈ CVC 2.29.10

205 ≈ BhavP 1.169.13 206 ≈ BhavP 1.169.14 ≈ CVC 1.13.1

204ab is damaged in N_{12b}^K except for स्सार्वकामिकैः. 205d $G^{K\acute{a}}$ adds the following after 205d: सुरूपा सुगुणं चैव सर्वभोगसमन्वितम् । लभते कुलजं शुद्धं पतिं सा सर्वमानयेत् ॥.

203a ०व्रतेषु] Σ , --- षु $N_{77}^{K\acute{o}}$, ०भूतेषु $G^{K\acute{a}}$ • पुण्यं] Σ , पुण्य N_{45}^C 203c सर्वं] $N_{82}^K N_{12b}^K N_{94}^C N_{45}^C N_{77}^{K\acute{o}} \acute{S}^S P_{67}^T G_{40}^L E^N$, तत्सर्वं N^M , तत्सर्वं $N_{28}^K G^{K\acute{a}}$ • ०रथेनैव] Σ , ०रथे चैव \acute{S}_{67}^S , ०नारथेनैव $G^{K\acute{a}}$ 203d पुण्यं] Σ , पुण्य N_{45}^C , पुण्यं $G^{K\acute{a}}$ • सकलं] $N^{\Sigma} P_{72}^T E^N$, प्राप्तयात् \acute{S}_{67}^S , भलभाग $G^{K\acute{a}}$, नियुतं G_{40}^L • भवेत्] $N^M N_{28}^K N_{12b}^K N_{45}^C N_{77}^{K\acute{o}}$ $G^{K\acute{a}} E^N$, लभेत् $N_{82}^K N_{94}^C P_{72}^{Tpc} G_{40}^L$, क्षणात् \acute{S}_{67}^S , शृणु P_{72}^{Toc} 204a ०काशैर्] Σ , ०काशैर् $N_{77}^{K\acute{o}}$, कारैर् G_{40}^L 204b विमानैः] Σ , विमानै $N_{45}^C N_{77}^{K\acute{o}}$ • सार्वं] Σ , सर्वं $N_{45}^C N_{77}^{K\acute{o}}$ • ०कामिकैः] Σ , ०गामिकैः $P_{72}^T G_{40}^L$ 204c ०कुलजैः सार्धं] $N^M N_{28}^K N_{12b}^K N_{94}^C P_{72}^T G_{40}^L$, ०कुलजैः सार्धं $N_{82}^K E^N$, कुलजै सार्धं $N_{45}^C N_{77}^{K\acute{o}}$, ०कुलसंयुक्तः \acute{S}_{67}^S , ०कुलमुद्धृत्य $G^{K\acute{a}}$ 205a तु] Σ , स \acute{S}_{67}^S • भोगान्] Σ , om. N_{82}^{Kac} 205b ०देवे०] $N^M N_{28}^K N_{12b}^K N_{94}^C N_{45}^C E^N$, ०देवो० N_{45}^C , ०लोके० $\acute{S}_{67}^S S^{\Sigma}$ 205c ०कोट्यायुतं] $N^M N_{28}^K N_{12b}^K N_{94}^C N_{45}^C \acute{S}^S P_{67}^T G_{40}^L E^N$, ०कोटियुतं \acute{S}_{67}^{ac} , ०कोटिशतैः G_{40}^L • साग्रं] Σ , दिव्यं \acute{S}_{67}^S 205d स] Σ , ष N_{45}^C , स्यात् \acute{S}_{67}^S • ०पतिः] Σ , ०पति $N_{45}^C N_{77}^{K\acute{o}}$ 206a ०तूली०] $N_{45}^C \acute{S}_{67}^S P_{72}^T G^{K\acute{a}}$, ०कुली० $N^M N_{28}^K N_{12b}^K G_{40}^L$, ०शूली० $N_{28}^K N_{82}^K N_{12b}^K E^N$, ०भूति० N_{94}^C • ०युक्तां] $N_{12b}^K N_{94}^C \acute{S}_{67}^S S^{\Sigma} E^N$, ०युक्तं $N^M N_{28}^K N_{12b}^K N_{45}^C N_{77}^{K\acute{o}}$ 206b मृदु०] $N^M N_{28}^K N_{45}^C N_{77}^{K\acute{o}} \acute{S}_{67}^S$ मृद्वी N_{82}^K , चतु० N_{12b}^K , मृद्वी N_{94}^C , मृद्वी $S^{\Sigma} E^N$ • खट्वां] $N^M N_{28}^K N_{12b}^K N_{94}^C S^{\Sigma} E^N$, खट्वा $N_{45}^C N_{77}^{K\acute{o}} \acute{S}_{67}^S$ • सुकल्पिताम्] $N^M N_{28}^K N_{12b}^K N_{45}^C N_{77}^{K\acute{o}} G^{K\acute{a}}$, अलंकृताम् $N_{82}^K N_{94}^C P_{72}^T G_{40}^L E^N$, दलंकृताम् \acute{S}_{67}^S

सर्वोपकरणोपेतां शिवशय्यां प्रकल्पयेत् ॥ २०६ ॥

शिवं देवीसमायुक्तं पिष्टशय्यां निवेदयेत् ।

शिवज्ञानार्थतत्त्वज्ञमाचार्यं विनयान्वितम् ॥ २०७ ॥

सम्पूज्य गन्धपुष्पाद्यैर्वस्त्रालंकारचामरैः ।

भक्ष्यभोज्यैरशेषैश्च ततः शय्यां निवेदयेत् ॥ २०८ ॥

तत्तूल्यां तूलवस्त्राणां परिसंख्या तु यावती ।

तावद्वर्षसहस्राणि रुद्रलोके महीयते ॥ २०९ ॥

शिवादिसर्वलोकेषु भुक्त्वा भोगानशेषतः ।

207 ≈ BhavP 1.169.15 ≈ CVC 1.13.2 208 = BhavP 1.169.16 = CVC 1.13.3

209 = CVC 1.13.4 ≈ BhavP 1.169.17 210 ≈ BhavP 1.169.18

207ab is damaged in N_{12b}^K , except for शिवदेवी ... निवेदयेत्. 207cd G_{40}^L omits 207c-208d.

206c उपकरणो] Σ , उपकरणो N_{12b}^K , उपकरणैर् G_{40}^L • उपेतां] Σ , उपेतं $N_{77}^{K\phi}$, युक्तां G_{40}^L 206d शिवं] Σ , शिवं G_{40}^L • शय्यां] Σ , शय्या N_{45}^C
 207a शिवं] $N^M N_{28}^K N_{94}^C N_{45}^C N_{77}^{K\phi} \dot{S} P_{72}^T G^{K\phi} E^N$, शिवं $N_{82}^K N_{12b}^K G_{40}^L$ • देवीं] $N^M N_{28}^K N_{12b}^K N_{45}^C N_{77}^{K\phi} \dot{S} G^{K\phi}$, वेदीं $N_{82}^K N_{94}^C P_{72}^T G_{40}^L$, देवं E^N • युक्तं] Σ , युक्तां $G_{40}^L E^N$ 207b पिष्टं] $N^M N_{28}^K N_{45}^C N_{77}^{K\phi}$, पैष्टं $N_{82}^K N_{94}^C P_{72}^T G^{K\phi}$, पैष्टां \dot{S}_{67}^S , पैष्टीं G_{40}^L , पैष्टीं E^N • शय्यां] $N^{\Sigma} G_{40}^L E^N$, पृष्टं \dot{S}_{67}^S , अस्यां $P_{72}^T G^{K\phi}$ • निवेदयेत्] Σ , निधापयेत् P_{72}^T 207c शिवं] Σ , शिवं N_{28}^K • तत्त्वज्ञं] $N^M N_{82}^K N_{77}^{K\phi} \dot{S} P_{72}^T G^{K\phi}$, तत्त्वज्ञां $N_{28}^K N_{12b}^K N_{45}^C$, तत्त्वज्ञे $N_{94}^C E^N$ 207d आचार्यं] $N^M N_{77}^{K\phi} \dot{S} P_{72}^T G^{K\phi}$, आचार्या N_{28}^K , आचार्यं $N_{82}^K N_{12b}^K$, आचार्ये $N_{94}^C E^N$, आचार्या N_{45}^C • विनयान्वितम्] $N^M N_{28}^K N_{82}^K N_{45}^C N_{77}^{K\phi} \dot{S} P_{72}^T G^{K\phi}$, वादयान्वितम् N_{12b}^K , विनयान्विते $N_{94}^C E^N$ 208a उपूज्य] Σ , उपूज्य \dot{S}_{67}^S • पुष्पाद्यैर्] $N^M N_{28}^K N_{82}^K N_{94}^C \dot{S} P_{72}^T G^{K\phi} E^N$, पुष्पाद्यै $N_{12b}^K N_{45}^C$
 208b चामरैः] Σ , चामरेत् P_{72}^T 208c भोज्यैः] Σ , भोज्यै N_{12b}^K • रशेषैश्च] $N_{82}^K N_{12b}^K N_{94}^C N_{45}^C N_{77}^{K\phi} P_{72}^T G^{K\phi} E^N$, रशेषैस्तु $N^M N_{28}^K$, च विविधैः \dot{S}_{67}^S
 208d ततः] Σ , तथा \dot{S}_{67}^S • शय्यां] Σ , शय्या $N_{28}^K N_{77}^K$ 209a तत्तूल्यां] N_{82}^K , तत्तूल्यां $N^M N_{45}^C$, तं कुल्यां N_{28}^K , तच्चूर्णं N_{12b}^K , तदूर्णां $N_{94}^C G_{40}^L E^N$, तं तुल्यां $N_{77}^{K\phi}$, तत्तूलां \dot{S}_{67}^S , तत्तूलं P_{72}^T , तंतले $G^{K\phi}$ • तूलं] $N^M N_{82}^K N_{12b}^K N_{94}^C N_{77}^{K\phi} \dot{S}_{67}^S G_{40}^L$, कुलं N_{28}^K , तुलं $N_{45}^C E^N$, मूलं P_{72}^T , वस्त्रं $G^{K\phi}$ • वस्त्राणां] Σ , तन्तूनां $P_{72}^T G^{K\phi}$
 209b परिं] Σ , तन्तुं \dot{S}_{67}^S 209c वर्षं] Σ , युगं \dot{S}_{67}^S 210b भोगान्] Σ , भोगा N_{45}^C

क्रमादागत्य लोके ऽस्मिन्सिंहासनपतिर्भवेत् ॥ २१० ॥

[वृषभैकादशी]

दश गावः सवृषभा वृषभैकादशी स्मृता ।
शिवाय विनिवेद्यैतामवधारय तत्फलम् ॥ २११ ॥

रुद्रैकादशतुल्यात्मा बलभोगादिभिर्गुणैः ।
शिवादिसर्वलोकेषु यथेष्टं मोदते वशी ॥ २१२ ॥

कल्पकोटिसहस्राणि कल्पकोटिशतानि च ।
भुक्त्वा तु विपुलान्भोगानशेषकुलजैः सह ॥ २१३ ॥

तदन्ते ज्ञानमासाद्य प्रसादात्परमेष्ठिनः ।
विमुच्य मोहकलिलं स्वात्मन्येवावतिष्ठते ॥ २१४ ॥

[सवृषं गोशतम्]

सवृषं गोशतं दत्त्वा शिवायातीव शोभनम् ।

211 ≈ BhavP 1.169.19 ≈ CVC 1.7.1 212 = CVC 1.7.2 ≈ BhavP 1.169.20

210d ऽपतिर्] Σ , ऽपति $N_{45}^C N_{77}^{K_0}$ 211a सवृषभा] $N_{28}^K N_{82}^K N_{12b}^K N_{94}^C$
 $P_{72}^T E^N$, सवृषभा: N^M , वृषभा $N_{45}^C N_{77}^{K_0}$, वृषश्रैक \acute{S}_{67}^S , वृषश्रैको G^{K_6} , सहस्साश्च G_{40}^L
 211b वृषभैकादशी] $N^{\Sigma} G^{K_6} E^N$, वृषभैकादशी \acute{S}_{67}^S , वृषभैकादश P_{72}^T , वृषभैकादशा G_{40}^L
 211c शिवाय विनिवेद्यैताम्] $N^M N_{12b}^K N_{45}^C N_{77}^{K_0}$, शिवाय विनिवेद्यैताम् N_{28}^K , शिवाय
 विनिवेद्यैवं $N_{82}^K N_{94}^C G^{K_6}$, विवेदयेच्छिवायैताम् \acute{S}_{67}^S , शिवाय विनिवेद्यैव $P_{72}^T E^N$, शिवाय
 विनिवेद्याश्च G_{40}^L 211d अवधारय तत्फलम्] $N_{28}^K N_{12b}^K N_{45}^C \acute{S}_{67}^S G^{K_6}$, अवधारय यत्फलम्
 N^M , विशुद्धेनान्तरात्मना $N_{82}^K N_{94}^C P_{72}^T G_{40}^L E^N$, अवधारय तत्फा: $N_{77}^{K_0}$ 212a रुद्रैः]
 Σ , चद्रैः E^N • ऽतुल्यात्मा] Σ , ऽकसमो \acute{S}_{67}^S , ऽतुल्याढ्यो G^{K_6} 212b ऽदिभिर्]
 Σ , ऽदिभि $N_{77}^{K_0}$ • गुणैः] Σ , गुणैः N_{45}^C 212d यथेष्टं] Σ , यथेष्ट $N_{77}^{K_0}$ • वशी]
 $N^{\Sigma} P_{72}^T E^N$, सुखी $\acute{S}_{67}^S G^{K_6} G_{40}^L$ 213a ऽकोटिशतानि च] $N^M N_{28}^K N_{12b}^K N_{45}^C N_{77}^{K_0} \acute{S}_{67}^S S^{\Sigma}$,
 ऽकोट्ययुतानि च $N_{82}^K N_{94}^C E^N$ 213c तु] Σ , स \acute{S}_{67}^S • विपुलान्] Σ , विपुलं N_{45}^C
 213d ऽकुलजैः] Σ , ऽकुलजै $N_{77}^{K_0}$ • सह] Σ , सह: N_{12b}^K 214b प्रसादात्]
 $N^M N_{28}^K N_{82}^K N_{12b}^K N_{45}^C \acute{S}_{67}^S P_{72}^T G^{K_6} E^N$, प्रसादा $N_{45}^C N_{77}^{K_0} G_{40}^L$ 214d ऽवतिष्ठते] N_{28}^K
 $N_{82}^K N_{94}^C N_{45}^C N_{77}^{K_0} \acute{S}_{67}^S P_{72}^T G_{40}^L E^N$, ऽवतिष्ठति $N^M G^{K_6}$, ऽपतिष्ठति N_{12b}^K 215a सवृषं]
 $N_{28}^K N_{82}^K N_{12b}^K N_{45}^C \acute{S}_{67}^S S^{\Sigma} E^N$, वृषभं $N^M N_{77}^{K_0}$, वृषभा N_{45}^C • दत्त्वा] $N^M N_{28}^K N_{12b}^K N_{45}^C$
 $N_{77}^{K_0}$, दद्यात् $N_{82}^K N_{94}^C \acute{S}_{67}^S S^{\Sigma} E^N$ 215b शोभनम्] Σ , शोभना: N_{45}^C

त्रिसप्तकुलजैः सार्धं शृणु यत्फलमाप्नुयात् ॥ २१५ ॥

सूर्यकोटिप्रतीकाशैः सर्वकामसमन्वितैः ।

महायानैरसंख्यातैरमरासुरपूजितैः ॥ २१६ ॥

शतरुद्रबलोपेतो वीरभद्र इवापरः ।

गत्वा शिवपुरं दिव्यमशेषाधिपतिर्भवेत् ॥ २१७ ॥

भुक्त्वा तु विपुलान्भोगान्प्रलये सर्वदेहिनाम् ।

मोहकञ्चुकमुत्सृज्य स्वकैवल्यमवाप्नुयात् ॥ २१८ ॥

सर्वज्ञः परमः सर्वः शुद्धः स्वात्मन्यवस्थितः ।

215 ≈ BhavP 1.170.1 ≈ CVC 1.7.5 216 ≈ BhavP 1.170.2 ≈ CVC 1.7.6

217 ≈ BhavP 1.170.3 ≈ CVC 1.7.7 218 cf. BhavP 1.170.4

216cd N_{12b}^K omits this line.

215c सार्धं] Σ , सार्धं $N_{82}^K N_{77}^{K\circ}$ 215d यत०] Σ , यात् P_{72}^T
 216a ०प्रतीकाशैः] $N^M N_{28}^K N_{82}^K N_{94}^C N_{45}^S S^{\Sigma} E^N$, ०समप्रख्यैः $N_{12b}^K S_{67}^S$, ०प्रतीकाशै $N_{77}^{K\circ}$
 216b सर्वकामसमन्वितैः] $N_{28}^K N_{12b}^K N_{45}^C N_{77}^{K\circ} S_{67}^S G^{K\circ}$, विमानैः सार्वकामिकैः $N^M N_{82}^K$
 $N_{94}^C G_{40}^L E^N$, विमानैः सार्वगामिकैः P_{72}^T 216c महायानै०] $N^M N_{28}^K N_{45}^C N_{77}^{K\circ} S_{67}^S G^{K\circ}$,
 अनेकाका० $N_{82}^K N_{94}^C E^N$, अनेन काम० $P_{72}^T G_{40}^L$ • ०संख्यातैर०] Σ , ०संख्यानैर० $S_{67}^S P_{72}^T$
 216d ०पूजितैः] $N^M N_{28}^K N_{82}^K N_{94}^C N_{77}^{K\circ} S_{67}^S E^N$, ०पूजितः $N_{45}^C G^{K\circ}$, ०वन्दितैः $P_{72}^T G_{40}^L$
 217a शत०] Σ , स तु E^N 217b ०भद्र इवा०] $N^M N_{82}^K N_{12b}^K N_{94}^C N_{45}^C N_{77}^{K\circ} S_{67}^S$
 $P_{72}^T G^{K\circ}$, ०भद्रो इवा० N_{28}^K , ०भद्र यिवा० G_{40}^L , ०भद्रं इवा० E^N 217cd दिव्यम०]
 $N_{82}^K N_{12b}^K N_{94}^C S_{67}^S S^{\Sigma} E^N$, दिव्यम० $N^M N_{28}^K N_{45}^C$, दिव्यन्म० $N_{77}^{K\circ}$ 218a तु] Σ , स
 S_{67}^S • भोगान्] Σ , भोगा $N_{77}^{K\circ}$, om. G_{40}^L 218b सर्वदेहिनाम्] Σ , समुपस्थिते
 $G^{K\circ}$ 218c मोह०] Σ , मोक० G_{40}^L 218d स्वकैवल्यमवाप्नुयात्] $N^M N_{28}^K N_{77}^{K\circ}$,
 ज्ञानकैवल्यमाप्नुयात् $N_{82}^K N_{94}^C P_{72}^T E^N$, स कैवल्यमवाप्नुयात् $N_{12b}^K G^{K\circ}$, स्वकैवाल्यमवाप्नुयात्
 N_{45}^C , कैवल्यमसमवाप्नुयात् S_{67}^S , ज्ञानं कैवल्यमाप्नुयात् G_{40}^L 219a सर्वज्ञः] Σ , सर्वज्ञाः
 N_{45}^C , सर्वयज्ञ० P_{72}^T • परमः सर्वः] $N^M N_{28}^K N_{45}^C$, परमः शुद्धः $N_{82}^K N_{94}^C G^{K\circ}$, सर्वपरमः
 $N_{12b}^K S_{67}^S$, परम शुद्ध $N_{77}^{K\circ}$, ०परश्शुद्धः P_{72}^T , परमःश्शुद्ध G_{40}^L , परमं शुद्धः E^N 219b शुद्धः
 स्वात्मन्यवस्थितः] $N_{28}^K N_{12b}^K S_{67}^S$, सुद्धा स्वात्मन्यवस्थितः N^M , स्वात्मन्येव व्यवस्थितः N_{82}^K
 $P_{72}^T G_{40}^L E^N$, स्वात्मन्येव्यवस्थितः N_{94}^C , शुद्धश्चात्मन्यवस्थितः N_{45}^C , शुद्धस्वात्मन्यवस्थितः
 $N_{77}^{K\circ}$, सामान्येव व्यवस्थितः $G^{K\circ}$

सर्वगः परिपूर्णश्च शिववत्परिव्ययः ॥ २१९ ॥

[गोप्रदानम्]

यो दद्यादुभयमुखीं शिवायातीव शोभनाम् ।

सप्तद्वीपां क्षितिं दत्त्वा यत्फलं तदवाप्नुयात् ॥ २२० ॥

पादद्वयं शिरोऽर्धं च यदा वत्सस्य दृश्यते ।

तदा गौः पृथिवी ज्ञेया दाता तु स्याद्ब्रह्मीप्रदः ॥ २२१ ॥

॥ इति शिवधर्मे नन्दिप्रोक्ते

उपवासगोप्रदानविधिर्नामाध्यायो दशमः ॥

219 ≈ BhavP 1.170.5 220 ≈ BhavP 1.170.6abcd 221ab ≈ BhavP 1.170.6ef

219c सर्वगः परिपूर्णश्च] $N^{\Sigma} \dot{S}_{67}^S E^N$, परिपूर्णश्च शिववद् P_{72}^T , शिववत्परिपूर्णाश्च G^{K_6} , सर्वग परिपूर्णाश्च G_{40}^L 219d शिववत्परिर०] $N^M N_{28}^K N_{12b}^K N_{94}^C N_{45}^C G^{K_6}$
 $G_{40}^L E^N$, शिववत्परिर० N_{82}^K , शिववत्परिर० $N_{77}^{K_6}$, शिववत्परितोऽ० \dot{S}_{67}^S , अशेषपरिर० P_{72}^T 220a यो दद्यादुभयमुखीं] $N^M N_{28}^K N_{12b}^K N_{45}^C \dot{S}_{67}^S G^{K_6}$, दद्यादुभयमुखीं गां N_{82}^K
 $N_{94}^C E^N$, यो दद्यादुभयमुखी $N_{77}^{K_6}$, गाञ्चोभयमुखीन्दद्यात् P_{72}^T , दद्यादुभयमुखीं गान्तु G_{40}^L
220b शिवायातीव] Σ , शिवायाजीव० N_{45}^C , गां शिवाय \dot{S}_{67}^S • शोभनाम्] N_{28}^K
 $N_{82}^K N_{94}^C N_{45}^C N_{77}^{K_6} \dot{S}_{67}^S G^{K_6} E^N$, शोभनम् $N^M N_{12b}^K G_{40}^L$, शोभनैः P_{72}^T 220c द्वीपां]
 Σ , द्वीपां N_{45}^C , द्वीपा $N_{77}^{K_6}$ • क्षितिं] Σ , क्षितं G_{40}^L 220d यत्फलं] $N^M N_{28}^K$
 $N_{82}^K N_{12b}^K N_{94}^C N_{77}^{K_6} P_{72}^T G_{40}^L E^N$, यत्फलं N_{45}^C , तत्फलं \dot{S}_{67}^S , यत्पुण्यं G^{K_6} • तद०]
 Σ , सम० \dot{S}_{67}^S 221a द्वयं] Σ , द्वयां N_{45}^C , द्वन्द्वं P_{72}^T • शिरोऽर्धं च]
 Σ , शिरश्चैव \dot{S}_{67}^S , शिरोऽर्धं E^N 221b वत्सस्य दृश्यते] $N^M N_{28}^K N_{45}^C N_{77}^{K_6}$, वत्सस्य
निर्गतम् $N_{82}^K \dot{S}_{67}^S P_{72}^T G_{40}^L E^N$, वत्सस्य निर्गता N_{12b}^K , वच्छस्य निर्गतम् N_{94}^C , वत्सो विनिर्गतः
 G^{K_6} 221c गौः] $N_{28}^K N_{82}^K N_{12b}^K N_{94}^C P_{72}^T G_{40}^L E^N$, गौ $N^M N_{45}^C N_{77}^{K_6}$, सा \dot{S}_{67}^S , दौ G^{K_6}
221d दाता तु स्याद्ब्रह्मीप्रदः] N_{28}^K , दाता तुल्यात्महीप्रदम् N^M , यावद्भ्रं न मुंचति $N_{82}^K N_{94}^C$
 $P_{72}^T E^N$, तद्दानात्स्यान्महीप्रदः N_{12b}^K , तद्दानस्यात् महीप्रदः N_{45}^C , दाता चास्य महीपति $N_{77}^{K_6}$,
तद्दाने स्याद्ब्रह्मीप्रदः \dot{S}_{67}^S , तद्दाता स्यान्महीप्रदः G^{K_6} , दाता स्यन्महीपतिः G_{40}^L

दशमो ऽध्यायः

Colophon: इति] Σ , *om.* $N_{28}^K N_{45}^C$ • शिवधर्मे नन्दिप्रोक्ते] $N^M N_{28}^K N_{45}^C$
 $N_{77}^{K\omega}$, शिवधर्मशास्त्रे नन्दिकेश्वरप्रोक्ते $N_{82}^K N_{94}^C G_{40}^L$, शिवधर्मे N_{126}^K , श्रिनन्दिकेश्वरसंहितायां
शिवधर्मे S_{67}^S , शिवधर्मशास्त्रे $P_{72}^T G^{K\omega}$, नन्दिकेश्वरप्रोक्ते शिवधर्मे महाशास्त्रे E^N • उपवास-
गोप्रदानविधिर्नामाध्यायो दशमः] $N^M N_{28}^K N_{82}^K$, उपवासगोप्रदानविधिर्नाम दशमो ऽध्यायः
 $N_{126}^K S_{67}^S$, उपवासगोप्रदानविधिर्नामाध्यायो दशमस्समाप्तः N_{94}^C , उपवासगोप्रदानविधि नामः
दशमो ऽध्यायः समाप्तः N_{45}^C , उपवासगोप्रदानविधि नाम दशमो ऽध्याय परिसमाप्तः $N_{77}^{K\omega}$, व्रतो-
पवासगोदानप्रशंसा नाम दशमो ऽध्यायः P_{72}^T , व्रतोपवासगोप्रदानाध्यायो नाम दशमो ऽध्यायः
 $G^{K\omega}$, व्रतोपवासप्रदाननाम दशमो ऽध्यायः ॥ शिवाय नमः G_{40}^L , उपवासगोप्रदानविधिर्नाम
दशमो ऽध्यायः E^N

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Translation with Sanskrit Text

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Śivadharmasāstra

[daśamo 'dhyāyaḥ]

[Chapter Ten]

[*upavāsaś caturdaśyām aṣṭamyām ca* —
Fasting on the 14th and 8th days]

nandikeśvara uvāca |
caturdaśyām athāṣṭamyām pakṣayor ubhayor api |
abdam ekaṃ na bhūñjīta śivārcanarataḥ śuciḥ || 1 ||

Nandikeśvara spoke: For a period of one year, one should refrain from eating on the fourteenth and eighth days of both halves of the lunar month, engrossed in the worship of Śiva, in a [ritually] pure state.

yat puṇyam akṣayaṃ proktaṃ satataṃ sattrayājīnām |
satyavādīṣu yat puṇyam yat puṇyam tīrthagāminām || 2 ||

The undecaying merit that is taught to be gained by those who perform the great Soma sacrifice (*sattra*) continuously, the merit that is the share of those who speak the truth, the merit that is the share of those who visit pilgrimage-places (*tīrtha*),

10.1 We have chosen the reading *ubhayor api* ('both [fortnights]') in *pāda* b because we think that it is possible that it was original and some of the MSS later changed it to *suklakṛṣṇayoh* ('light and dark') in order to clarify the meaning. Otherwise, the expression *suklakṛṣṇayoh* is frequently seen in other texts in similar contexts.

It would be possible to chose the reading *yo 'bdam* in *pāda* c, but we are following N_{82}^K and N_{94}^C by choosing *abdam ekaṃ*, which is also echoed in 10.114c below (*varṣam ekaṃ na bhūñjīta*). On the other hand, see 10.10a: *yo 'bdam ekaṃ prakurvīta*. The passages that are parallel to this verse do not give a definite answer to our questions on this verse (see the apparatus and the appendices).

10.2 We have chosen *tīrthagāminām* ('of those who visit pilgrimage-places') in *pāda* d instead of *ṛtugāminām* ('of those who approach [their wives sexually] at the proper time'), although there is considerable support for the latter if we suppose that N_{45}^C , and possibly S_{67}^S , also read something similar. Thus it is not impossible that *ṛtugāminām* was the original reading, and it perhaps seemed inappropriate or out of context for those who produced the exemplars of N_{82}^K , N_{94}^C , and of those that the South Indian MSS are based on.

*agnihotr̥ṣu yat puṇyaṃ yat puṇyaṃ yajñayājīnām |
tat puṇyaṃ sakalaṃ tasya śivalokaṃ sa gacchati || 3 ||*

the merit of the Agnihotr̥ priests, the merit of the sacrificers of sacrifices, all those merits will be his and he will go to Śivaloka.

[*parvabhūbhājanavratam* —
Eating from the ground on parvan days]

*yaḥ pṛthvīm bhājanaṃ kṛtvā bhuṅkte parvasu yatnataḥ |
ahorātreṇa caikena trirātraphalam aśnute || 4 ||*

He who eats using the ground as a plate diligently on *parvan* days will enjoy the fruits of a Three-day [sacrifice] (*trirātra*) in one day and night.

*dvayor māśasya pañcamyor dvayoḥ pratipador naraḥ |
sopavāsah sugandhāṅgaḥ śayīta priyayā saba || 5 ||*

On both fifth and on both first days [of the two lunar halves] of the month, a man should fast, perfume his body, and lie down with his wife.

10.4 By *parvan* days (*parvasu*) the above mentioned days, *caturdaśyām* and *aṣṭamyām* (the fourteenth and eighth days) could be meant, but see the next verse, in which the fifth and first days are mentioned.

For the practice described here, see Kane 1930–1962, vol. 5, p. 339: ‘*Parvabhūbhājana-vrata*—one should take his food served on bare earth on parva days; Śiva deity; reaps the fruit of Atirātra-sacrifice; HV II. 906 (one verse from Pad.)’ Indeed, Hemādri in the *Vratakhanda* of his *Caturvargacintāmaṇi* quotes a verse from the *Padmapurāṇa*:

*pṛthivībhājane bhūṅkte nityaṃ parvasu yo naraḥ |
atirātraphalam devi ahorātreṇa vindati ||
pṛthivībhājane bhūmāv annaṃ nidhāyety arthaḥ śivo ’tra devatā | iti padma-
purāṇoktaṃ parvabhūbhājanavratam |.*

The verse cited from the *Padmapurāṇa* is almost identical to SP 28.8, which however reads *sa trirātra-* instead of *atirātra-*. This corresponds more closely to the present verse.

The Trirātra in a *śrauta* context is a Soma sacrifice with three days of Soma pressing, usually consisting of an *agniṣṭoma*, an *ukthya* and an *atirātra*, at the beginning of a ten-day festival (*daśāha*). In a *grhya* context, which in the light of verse six below may be relevant here too, it refers to three nights that a newlywed couple, who are separated on the bed by a stick made of udumbara wood, must spend in abstinence. For details and references, see Mylius 1995, 73–74.

śete niścalacittas tu ratiprītivivarjitah |
śivānusmṛtiśīlasya tasya puṇyaphalam śṛṇu || 6 ||

He should rest with his mind motionless, avoiding the pleasure of sex. Listen to the meritorious rewards that he acquires while he practises meditation on Śiva.

divyavarśasahasraṃ tu divyavarśasatam tathā |
tapas taptam mahat tena bhaved atra na saṃśayaḥ || 7 ||

By this (*tena*), enormous penance will be performed for a thousand and one hundred cosmic years, no doubt about it.

bhavabhaktisupūtātmā yady api syāt sa pāpakṛt |
śivaloke vasen nityam śivavat samvṛto gaṇaiḥ || 8 ||

Even if he has committed sins, his soul being completely purified by his devotion to Bhava [i.e. Śiva], he will dwell in Śivaloka eternally, surrounded by the Gaṇas, like Śiva.

[*kṛṣṇāṣṭamīnaktavratam* —

The observance of eating only at night (8th–14th, dark half)]

kṛṣṇāṣṭamyām tu naktena yāvat kṛṣṇacaturdaśī |
iba bhogam avāpnoti paratra ca śivām gatim || 9 ||

By [eating only at] night from the eighth to the fourteenth day of the dark lunar fortnight, he will experience joy in this world, and the auspicious path [to Śiva] in the next.

yo 'bdam ekaṃ prakurvīta naktam parvasu parvasu |
brahmacārī jitakrodhaḥ śivārcājapatatparaḥ || 10 ||

10.6 As for sexual abstinence, see our note on *trivātra* in verse four above. Note the alteration of the text in the Śārādā MS: instead of *śivānusmṛti*° ('meditation on Śiva'), it stresses the exclusiveness of Śaiva meditation by reading *śivaikasmṛti*° ('meditation exclusively on Śiva').

10.9 For general details and references on the *kṛṣṇāṣṭamīvrata*, see Kane 1930–1962, vol. 5, p. 289. On the version given in the present chapter and on other texts containing versions of the *kṛṣṇāṣṭamīvrata*, including the *Niśvāsamukha*, the *Bhaviṣyapurāṇa*, and the *Matsyapurāṇa*, see Kafle 2019.

He who follows [the vow of eating only] at night on *parvan* days for one year, in chastity, his anger conquered, focusing on the worship of Śiva and on recitation,

saṃvatsarānte vipreṇdrān śivabhaktān samādhinā |
bhojayitvā tato brūyāt prīyatām bhagavān śivaḥ || 11 ||

at the end of the year should feed attentively (*samādhinā*) the excellent Brahmins who are Śiva's devotees (*śivabhakta*) and then he should say: 'May Lord Śiva be satisfied!'

evaṃvidhisamāyuktaḥ śivalokaṃ sa gacchati |
na ca mānuṣyakaṃ lokam adhruvaṃ prāpnuyān naraḥ || 12 ||

If a man follows these practices, he will go to Śivaloka and will never return to the impermanent human world.

10.10 As for what the *parvan* days refer to here exactly, we might suppose that they are again the eighth and fourteenth days, albeit now only of the dark fortnight, in contrast with the instructions in verse one, and in contrast with the fact that in the present verse, it is a period that is defined (from the eighth to the fourteenth), rather than just two days. The commentary treats verses 10–12 as an observance distinct from the one described in verse nine (*anyad vratam āba yo 'bdam iti tribhiḥ*, see p. 173).

10.11 Note the significant variant *sadaḥśīnam* for *samādhinā* in *pāda* b in G^{Ki}. *Pāda* a is a *ma-viṣulā*.

The additional passage in G^{Ki} after 11d, which is of a somewhat tantric character (see the apparatus), is also to be found in a 'Śivadharma' MS, namely in IFP transcript no. 860 (pp. 56–57), 'copied from MS R. No. 2442 belonging to G.O.M.L., Madras.' A tentative translation of this passage would read as follows:

He who feeds a sage who keeps the vow of the skull [by this also] feeds the chiefs of the gods, Brahmā, Viṣṇu, and Maheśvara. He who accepts food given as alms filled in his skull[-bowl] from somebody will deliver ten generations of his [i.e. the donor's] kinsmen from the past and ten in the future. When he sees an ascetic [of that kind], he should worship him with foot-washing water, water-offering for guests, water for sipping, with perfumes and flowers [placed] all around [him], and then he should gladden him with alms. [When] he [i.e. the ascetic] is worshipped with these, Śiva Himself is worshipped, no doubt about that. By contempt [towards ascetics], the Highest Lord Himself will be despised. He who donates into a skull[-bowl] with deep faith will have his donation yield rewards, and it [i.e. the results of the donation] will become a hundred-thousand-fold.

*upavāsāt param bhaikṣam bhaikṣāt param ayācitam |
ayācitāt param naktam tasmān naktena vartayet || 13 ||*

Mendicancy is superior to food restrictions (*upavāsa*). [The vow to eat only] unsolicited [food] is superior to mendicancy. [Eating only] at night is superior to [the vow to eat only] unsolicited [food]. Therefore he should live following [the practice of eating only at] night.

*devais tu bhuktaṃ pūrvāhne madhyāhne ṛṣibhis tathā |
aparāhne ca pītrbhiḥ sandhyāyām guhyakādibhiḥ || 14 ||*

The gods eat in the morning, the Ṛṣis at noon, the ancestors in the afternoon, the Guhyakas and others in the evening.

*sarvavelām atikramya naktam uttamabhojanam |
vāmācāro mahādevo naktenoddharate narān || 15 ||*

Overriding all prescribed hours of the day for eating (*velā*), the supreme meal is at night. Mahādeva, who is of unconventional practice, rescues men at night.

*haviṣyabhojanam snānam satyam āhāralāghavam |
agnikāryam adbhāṣayām naktabhojī samācaret || 16 ||*

He who follows the practice of eating only at night should eat food that is fit to be offered, should perform [ritual] bath[s], [speak] the truth, eat little food, perform fire-sacrifices, and sleep on the ground.

[*kr̥ṣṇāṣṭamīvrataṃ pratimāsam —*

Observances on the eighth day of the dark half month by month]

*kr̥ṣṇāṣṭamyām prayatnena kṛtvā naktam vidhānataḥ |
mārgaśīrṣe śubhe māse śaṅkaraṃ devam arcayet || 17 ||*

10.14 *Pāda a* is a *ma-vipulā*. *Pāda c* is a *na-vipulā*.

See an idea similar to what this verse conveys in *Śatapathabrāhmaṇa* 2.4.2.8: *sa vā aparāhne dadāti | pūrvāhṇo vai devānām, madhyandino manuṣyānām, aparāhṇaḥ pītr̥nām, tasmād aparāhṇe dadāti |*

10.15 Note how the line on *vāmācāra* (10.15cd) is absent in the parallel passage in the *Liṅgapurāṇa*, and how some of the South Indian MSS and the Kashmirian one also try to avoid this expression. Our commentator (see p. 174) interprets *vāma* as ‘lovely, dear, noble,’ and glosses it with *abhināma*.

On the eighth day of the dark half of the auspicious month of Mārgaśīrṣa, one should diligently follow the practice of eating only at night, according to the rules, and he should worship the god Śaṅkara.

*pītvā śaktyā tu gomūtram anāhāro niśi svapet |
atirātrasya yajñasya phalam aṣṭaguṇaṃ labhet || 18 ||*

Drinking cow's urine as much as one is capable of, one should sleep at night without having taken food. He will acquire eight times more rewards than that of an Atirātra sacrifice.

*evam pauṣe 'pi sampūjya śambhunāmānam īsvaram |
kṛṣṇāṣṭamyām gbrtaṃ prāśya vājapeyāṣṭakaṃ labhet || 19 ||*

In a similar manner, worshipping the Lord called Śambhu on the eighth day of the dark half of the month of Pauṣa, he should eat ghee. He will acquire [the rewards of] eight Vājapeya [Soma] sacrifices.

*māghe mabeśvaraṃ nāma kṛṣṇāṣṭamyām prapūjayet |
yavāṃś ca bharjitān prāśya aśvamedhaphalaṃ labhet || 20 ||*

10.17 Note that this sequence of months in verses 10.17–29 starts with Mārgaśīrṣa, similarly to *Niśvāsamukha* 3.92–105 (Kafle 2019, 347–348). See also Kafle 2019, 349: ‘The month of *mārgaśīrṣa* is linked to Viṣṇu’s awakening from slumber at the end of the rainy season—according to lore, Viṣṇu sleeps during the four months of the rainy season (known as *cāturmāsya*) and wakes up on the eleventh day (*ekādaśī*) of *mārgaśīrṣa*. This is one of the months considered auspicious for commencing rites. In a broader, general sense, it is—structurally speaking—logical to begin a *vrata* in the month of *mārgaśīrṣa*, as it is the first month of the year in one of the more widespread Indic ritual calendars.’

Kafle (2019, 351) quotes a sequence of names of Śiva similar to what we see above in 10.17–27 in *Matsyapurāṇa* 56.2–4. Also, see a similar sequence of names, this time of Kāmadeva, associated with monthly worship in *Niśvāsamukha* 3.141–145 (Kafle 2020, 294).

The commentator’s gloss of *prayatnena* is *yāvanmāsaṃ* (‘throughout the month’, see p. 175). If we accepted this, our understanding of the course of these observances would change significantly.

10.18 The Atirātra sacrifice is ‘a rite for Indra, mainly characterized by three nightly rounds of Soma cups’ (Mylius 1995, 27).

10.19 The Vājapeya sacrifice is a one-day Soma offering. See Mylius 1995, 115.

On the eighth day of the dark half of the month of Māgha, one should worship [the god] called Maheśvara. He should eat roasted barley and thus he will acquire the rewards of an Aśvamedha sacrifice.

*phālgune ca mahādevaṃ kṛṣṇāṣṭamyām prapūjayet |
trīśuklaprāśanam kṛtvā agniṣṭomāṣṭakam labhet || 21 ||*

In the month of Phālguna, one should worship Mahādeva on the eighth day of the dark fortnight. Eating three kinds of pure substance (*trīśukla*), he will receive eight times the reward of an Agniṣṭoma sacrifice.

*caitre ca sthāṇunāmānam kṛṣṇāṣṭamyām prapūjayet |
puṣpodakam sakṛt pītvā sarvayaññaphalam labhet || 22 ||*

In the month of Caitra, one should worship [the god] called Sthāṇu on the eighth day of the dark fortnight. When he drinks water boiled with flowers he will obtain the rewards of an ‘all-encompassing sacrifice.’

10.20 Note how N₈₂^K and N₉₄^C differ here and below; their readings have been close so far. We have decided to follow N₈₂^K here and in the following few verses. *bharjitām* in *pāda* a in N₈₂^K can of course be treated as an orthographical variant for the plural accusative (*bharjitān*), which then makes our correction unnecessary. There is a slight possibility that *gokṣīra* in some witnesses is the result of a corruption of *yavān* to *gavām*.

This verse is discussed and translated in Kafle 2019, 363. Kafle prefers reading *niśī pītvā ca gokṣīraṃ* and *gomedhāṣṭakam* in *pādas* c and d, respectively, and thus inevitably opts for *yavāṃś ca bharjitān* in 22c, and so ‘*śvamedhaphalam labhet* in 22d. Both options are reasonable, and it is difficult to see which is the original one, or the one closer to the redactors’ original intention.

Since most rituals in this sequence are Soma-related, the Aśvamedha seems an exception, although it does involve Soma-pressing. See Mylius 1995, 35–36.

10.21 While support for the preferred reading in *pāda* b is minimal, we think that the alternative readings aim at avoiding the problem of introducing the term *trīśukla* in *pāda* c, the meaning of which may have been unclear to some. In fact, the meaning of *trīśukla* is also unclear to us. It appears in Buddhist texts in the sense of ‘three pure substances’ to be consumed, e.g., in the *Mañjuśrīyamūlakalpa* (*trīśuklabhojī kṣīrābhāro vā*; see Vaidya 1964, 76). Here in the *Śivadharmaśāstra* it may mean three pure food items, possibly the ones mentioned above for the previous months (note that we are in the fourth month in this sequence). See some more details on this in Kafle 2019, 364.

The Agniṣṭoma is again a form of Soma-offering. See Mylius 1995, 24–25.

10.22 Note that those manuscripts that read *trīśukla* in the previous verse (N₈₂^K and

vaiśākhe śivanāmānaṃ pibed rātrau kuśodakam |
puruṣamedhayajñasya phalam aṣṭaguṇaṃ labhet || 23 ||

In the month of Vaiśākha, [he should worship the god] called Śiva, and at night he should drink water boiled with Kuśa grass (*kuśo-daka*). He will obtain rewards eight times greater than those of a Puruṣamedha.

jyeṣṭhe paśupatiṃ pūjya gavāṃ śṛṅgodakam pibet |
gavāṃ koṭipradānasya yat puṇyaṃ tad avāpnuyāt || 24 ||

In the month of Jyeṣṭha, he should worship Paśupati, and drink the ‘horn-water’ (*śṛṅgodaka*) of cows [at night]. He will obtain the reward that one would obtain by donating millions of cows.

$N_{77}^{K_o}$) are the ones that read *puṣpodaka* here in *pāda* c. The accepted reading of N_{82}^K and $N_{77}^{K_o}$ in *pāda* a is challenged by the significant support in other MSS for the variant *yavāmś ca bharjitān prāśya* (‘eating roasted barley’). On this problem, see our note on 20cd above.

puṣpodaka (‘water boiled with flowers’) can alternatively be translated as ‘water in which flowers have been soaked.’

sarvayajña serves as an alternative term for expressing the concept of *sarvamedha*. It is a *daśarātra* Śrauta sacrifice, as detailed in *Śatapathabrāhmaṇa* 13.7.1.2. Within this particular Śrauta sacrifice, the practitioner offers everything to attain a state of being all-encompassing, as articulated in *Śatapathabrāhmaṇa* 13.7.1.1. Thus, in our specific context, *sarvayajña* most probably does not refer to ‘all [Śrauta] sacrifice’ in general. It is called *sarvayajña* or *sarvamedha* as it grants the sacrificer supremacy over all (*Śatapathabrāhmaṇa* 13.7.1.3). Furthermore, the scheme of the observance in this section (17ff.) also promises the fruit of one single Śrauta sacrifice upon the completion of the particular *vrata* prescribed for the month. In a similar vein, both preceding and succeeding sections pertain to the rewards of a single sacrifice. For instance, by fulfilling the *vrata* in Mārgaśīrṣa, the observer reaps the benefits of an Atirātra (18), and likewise for Pauṣa, the Vājapeya (19), and so forth. On *sarvamedha* as a Soma ritual, see also Mylius 1995, 131–132. Note the possible association from Soma to *puṣpodaka*.

10.23 For *kuśodaka* (or rather, *kuśavāri*), see *Manu* 11.149 (11.148 in older editions) translated by Olivelle (2005, 223) as: ‘If he touches, gives, or receives according to rule an intoxicant, or drinks water left over by a Śūdra, he should drink water boiled with Kuśa grass for three days.’

Note the metrical fault of two *laghus* in *pāda* c. The hypermetrical reading of N_{45}^C in *pāda* c might be original, and N_{82}^K and $N_{77}^{K_o}$ probably then attempt to correct it. The same hypermetrical reading might perhaps be treated as metrical with the application of syncope: *pur’śamedhasya*; syncope occurs frequently in texts with non-standard Sanskrit such as the *Brahmayāmala*, albeit exclusively in syllables containing the short vowel *a*.

The Puruṣamedha was a probably symbolic human sacrifice; see Mylius 1995, 92.

10.24 Mādhava’s commentary explains the expression *gavāṃ śṛṅgodakaiḥ snānaṃ*

*āṣāḍhe cogranāmānam iṣṭvā prāśya ca gomayam |
sautrāmaṇes tu yajñasya phalam aṣṭaguṇam labhet || 25 ||*

In the month of Āṣāḍha, he should worship the [god] called Ugra and eat cow-dung. He will receive a reward eight times greater than that of a Sautrāmaṇi sacrifice.

*śrāvāṇe śarvanāmānam iṣṭvā piṇyākabhakṣaṇāt |
varṣakoṭīśataṃ sāgraṃ rudraloke mahīyate || 26 ||*

If he worships [the god] called Śarva in the month of Śrāvāṇa and eats oil-cakes (*piṇyāka*) [during this observance], he will rejoice in Rudraloka for more than ten million years.

*māse bhādrapade ṣṭamyām tryambakaṃ nāma pūjayet |
prāśanād bilvapattrṇāṃ anantaṃ phalam āpnuyāt || 27 ||*

If on the eighth day of [the dark fortnight of] the month of Bhādrapada he worships the one called Tryambaka, and eats leaves of the wood-apple tree (*bilva*), he will receive endless rewards.

in *Parāśarasmr̥ti* 5.2ab as follows (for the Sanskrit see Islāmpurkar 1898, 63): *samarthas tu gośrngodakasnānādikam ācaret iti | tatra gośrngodakasnānam nāma gośrngapūritenodakena gāyatryā śatavārābhimantritena secanam |*; ‘But he who is capable should perform a ritual bath with cow-horn water. In this [instruction], “a ritual bath with cow-horn water” means sprinkling with water filled into a cow’s horn, while reciting the Gāyatṛī mantra a hundred times.’ See also *Vṛṣasārasaṃgraha* 19.13: *gavām śrngodakam gr̥hya mūrdhni yo dbārayen narah | sa sarvatīrthasnānasya phalam prāpnoti mānavah ||*; ‘If a man takes cow-horn water and applies it on his head, he will obtain the reward of bathing at all the sacred places.’

Note the significant-looking split in the variants between *koṭī* and *lakṣa* in *pāda c*.

10.25 There is some confusion in a number of MSS concerning 25cd–29a. N^MN^K₁₂₆ N^C₄₅N^K₇₇’s not transmitting 25cd is clearly an omission, as opposed to 25cd hypothetically being an insertion in the MSS that do transmit it, because this line is surely needed for verse 25 to make sense. For further details of repetitions and omissions here, some of which may have been triggered by eyeskips, see the apparatus to verse 25.

The Sautrāmaṇi, or Sautrāmaṇi, sacrifice is one in honour of the Vedic god Indra, whose epithet is Sutrāmaṇi (‘protector’). According to Mylius (1995, 136), this ritual is intended to atone for the overconsumption of Soma, and in general for all sins and sacrificial errors.

10.27 The variant *abdā[d] dīkṣā°* or *abdādīkṣā°* is significant. While discussing this verse, Kaffle (2019, 369–371) remarks that ‘[t]he use of *bilva*-leaves (27c) in a ritual context, especially when worshipping Śiva, is very common. *Niśvāsasamukha* 1:142, for exam-

*īśvaram āśvine pūjya pītṅvā vai taṇḍulodakam |
paunḍarīkasya yajñasya phalam aṣṭaguṇam labhet || 28 ||*

If in the month of Āśvina he worships Īśvara, and drinks rice-water,
he will obtain the rewards of eight Pauṇḍarīka [Soma]-sacrifices.

*kārttike rudranāmānam sampūjya prāśayed dadhi |
agniṣṭomasya yajñasya phalam aṣṭaguṇam labhet || 29 ||*

If in the month of Kārttika he worships the one called Rudra,
and he drinks coagulated milk, he will obtain the rewards of eight
Agniṣṭoma sacrifices.

*varṣānte bhojayed viprān śivabhaktiparāyaṇān |
pāyasaṃ madhusaṃyuktam ghr̥tena supariplutam || 30 ||*

At the end of the year, he should feed those Brahmins who focus on
devotion to Śiva. He should offer them rice boiled in milk (*pāyasa*)
with honey and a generous amount of ghee,

*śaktyā hiraṇyavāsāmsi bhaktyā tebhyo nivedayet |
nivedayīta rudrāya gāṃ ca kṛṣṇāṃ payasvinīm || 31 ||*

and gold and clothes as much as he can afford, with devotion. He
should offer Rudra a black cow that yields milk in abundance.

*varṣam ekaṃ cared evaṃ nairantaryeṇa yo naraḥ |
kṛṣṇāṣṭamīvrataṃ bhaktyā tasya puṇyaphalam śṛṇu || 32 ||*

ple, declares that an act of offering *bilva*-fruit to Śiva is the greatest of offerings: *bilva-patrāt paraṃ nāsti yena tuṣyati śaṅkaraḥ* [...]. The meaning of *abdadīkṣā* ‘a year-[long]-initiation’ is obscure. Perhaps it refers to a type of Vedic sacrifice like the Rājasūya or Sa-ttrayāga, since the duration of their performance extends over the period of at least a year. N_{12a}^K, N₇₇^{Ko} together with the printed version of the BhP [BhavP] provide an alternative reading, ‘one will partake of the fruit of the *annadīkṣā*’, which is no less obscure.’

10.28 Note the metrical fault of two *laghus* in *pāda* a, or treat the last syllable of *īśvaram* as heavy. We could have typeset this word as *īśvaram*, following Edgerton (1953, vol. 1, §2.68–69, pp. 19–20), but we seldom see the practice of adding an *anusvāra* before a vowel to signal the *gurutva* of the last syllable of a word in Nepalese MSS. See some more detail on this question in Kiss 2025 [forthcoming]. Note also the variant *matsvaram* in the Śāradā MS: Matsvārī was probably a local, or at least well-known, deity in Kashmir; see Sanderson 2007, 256. For information on the Pauṇḍarīka sacrifice, see, e.g., Mylius 1995, 94. Note the possible link between Soma-drinking and drinking rice-water.

10.29 On the Agniṣṭoma ritual, see our note to verse 21 above.

If a man follows this ‘observance on the eighth day of the dark half’ (*kṛṣṇāṣṭamīvrata*) thus, with devotion, for a year without interruption, his rewards [will be the following], listen.

sarvāpāpavinirmuktaḥ sarvaiśvaryasamanvitaḥ |
vasec chivapure nityaṃ na cebāyāti karhicit || 33 ||

He will be freed of all his sins and will have all the powers (*aiśvarya*). He will live in Śivapura eternally and will never return to this world.

puṇyotsaveṣu sarveṣu viśuvadgrahaṇādīṣu |
dānopavāśahomādyam akṣayaṃ jāyate kṛtam || 34 ||

When performed on days of any religious festivals, or on days of equinox or eclipse, etc., donations, fasting, fire sacrifices, etc. will become [i.e. will yield fruits that are] undecaying.

[*śivavratam pratimāsam* —
The observance of Śiva month by month]

pratimāsam pravakṣyāmi śivavratam anuttamam |
dharmakāmārthamokṣārthaṃ naranāryādidehinām || 35 ||

I shall teach you the supreme observance of Śiva month by month for the sake of religious duty, carnal pleasures, wealth, and liberation, of men, women and other beings.

[*pause* —
In Pauṣa]

pauṣamāse tu samprāpte yaḥ kuryān naktabhōjanam |
satyavādī jītakrodhaḥ śāligodhūmagorasaiḥ || 36 ||

10.33 *sarvaiśvarya* in *pāda* b may or may not refer to magical powers (*siddhi* or *guna*), traditionally eight in number. Compare with 43b, where we have chosen *śivaiśvarya*°, but could have opted for *sarvaiśvarya*° as well.

10.35 The versions of this verse found in the *Līṅgapurāṇa* and the *Bhaviṣyapurāṇa* (see the apparatus) may have tried to get rid of the slightly odd °*ādī*° in *pāda* d. On the other hand, see 192b (*naranārīnapuṃsakāḥ*), where the third category next to man and woman is the *napuṃsaka* (‘eunuch,’ ‘gender-neutral,’ ‘person of the third gender’). This may be the intended meaning here.

He who follows the rules of eating only at night (*naktabhojana*) when the month of Pauṣa arrives, eating rice, wheat, and milk, speaking only the truth, his anger conquered,

pakṣayor aṣṭamī yatnād upavāsena vartayet |
trisantdryam arcayed īśam agnikāryam ca śaktitaḥ || 37 ||

on the eighth days of both fortnights [of the month], should engage in fasting with effort, worship Īśa at the three junctures of the day [at dawn, noon, evening] and [perform] fire sacrifices according to his capabilities.

bhūmiśayyām ca māsānte paurṇamāsyām ghr̥tādibhiḥ |
kṛtvā snānam mahāpūjām śive yatnāt prakalpayet || 38 ||

At the end of the month, at full-moon, he should sleep on the ground, bathe Śiva with ghee etc., and prepare the great worship (*mahāpūjā*) for Śiva with care.

naivedyam yāvakaḥprastham kṣīrasiddham nivedayet |
bhojayec ca dvijān aṣṭau śivabhaktān sadakṣiṇam || 39 ||

10.36 It is not clear why the annual ritual cycle of the *śivavrata* should start with the month of *Pauṣa*, but there is possibly an allusion to the *puṣyasnāna* (for which see *Atharvavedaparīśiṣṭa* 5 and *Brhatsambhitā* 47). The bathing of Śiva with ghee etc. mentioned in 10.38 would then be a reworking of the king's bath in ghee (cf. *Brhatsambhitā* 47.50–54). The *puṣyasnāna* was initially performed for the king when the moon entered the Puṣya constellation (*Atharvavedaparīśiṣṭa* 5.4.2). The reward for the king undertaking the *puṣyābbhiṣeka* is the enjoyment of the earth and, ultimately, the ascent to Indra's heaven. Here the final reward is rather the attainment of Śiva's heaven. The practice of conducting this type of ritual every month and on a full moon day is not mentioned in the *Atharvavedaparīśiṣṭa*, but *Brhatsambhitā* 47.82 specifies that it may be repeated each month when the moon passes through the asterism of Puṣya.

10.37 We could have chosen the reading *aṣṭamīm* in *pāda* a, but grammatically it would not be significantly better than accepting a stem form noun, or nominative, here. The situation is similar to that in 89b.

10.38 The fact that the text suggests that the month ends at full moon might perhaps hint at its northern origin, although this is far from decisive. See Jacobi 1892, 2: "A lunar month corresponds to one lunation. It is reckoned either from new-moon to new-moon, or from full-moon to full-moon. The first scheme is called the *amānta*, *darśānta*, or southern scheme; the latter the *pūrṇimānta* or northern scheme."

He should make an offering of one *prastha* of barley cooked in milk, and should feed eight Brahmins who are devotees of Śiva and he should give them gifts,

śive gomīthunaṃ caiva kapilaṃ vinivedayet |
alaṃkṛtvā surūpaṃ ca tasya puṇyaphalaṃ śṛṇu || 40 ||

and having ornamented a beautiful brown pair of a bull and a cow, he should offer them to Śiva. Listen to the meritorious rewards that this brings about.

sūryakoṭipratīkāśair vimānaiḥ sārvaśāntikāḥ |
rudrakanyāsamākīrṇair mahāvṛṣabhasaṃyutaiḥ || 41 ||

On aerial chariots that shine like millions of suns and fulfil all desires, that are full of Rudrakanyās, and are drawn by great bulls,

saṃgītanṛtyavādyādyair apsarogaṇasobhitaiḥ |
dodhūyamānaś camaraiḥ stūyamānaḥ surāsuraiḥ || 42 ||

are adorned by groups of Apsarases, who sing, dance, play music etc., being fanned diligently with chowries and praised by gods and Asuras,

trinetraḥ śūlapāṇīś ca śivaiśvāryasamanvitaiḥ |
gacchech chīvapuraṃ ramyaṃ yatrāste śaṃkaraḥ svayam || 43 ||

10.39 The reading *prakalp[ay]et* in N_{82}^K , N_{94}^C , N_{45}^C , and E^N is probably the result of an eyeskip to 38d. A *prastha* is a unit of weight usually considered to be around 0.4–0.7 kg. For our choice of *sadaḥśiṇam* (in an adverbial sense) as opposed to *sadaḥśiṇān*, see, e.g., *Nārada-purāṇa* 1.22.11: *tataḥ śaṃsnāpayed viṣṇuṃ pūrvavat prayato 'rcayet | brāhmaṇān bhojayec chaktyā bhaktiyuktaiḥ sadaḥśiṇam ||*. This decision has led us to reject almost all witnesses against N_{45}^C in verse 184.

10.40 We consider *śive* in *pāda* a original, and we suppose that most other MSS try to ‘correct’ the form to *śivāya*. Furthermore, similarly to what we did in the previous verse, here in *pāda* b we have rejected most witnesses and chosen *kapilaṃ*, as opposed to *kapilāṃ*, simply for grammatical reasons. *surūpaṃ* in verse 50 below in a similar sentence confirms this choice, as does LiP 1.83.18 (cited in the apparatus to the present verse).

For support for the choice *vinivedayet* in *pāda* b, see verses 50 and 75, and the above-mentioned verse in the *Līṅgapurāṇa*.

10.42 *Pāda* c is a *bha-vipulā*.

having three eyes, with a trident in his hand, possessing all the powers of Śiva, he will depart to beautiful Śivapura, where Śaṅkara himself dwells.

*yāvāt tadromasaṃkhyānaṃ tatprasūtikuleṣu ca |
tāvād yugasahasrāṇi sukhī śivapure vaset || 44 ||*

He will dwell happily in Śivapura for as many thousands of æons as is the number of their hairs [i.e., those of the cow and the bull] and the hairs of their offspring.

*trisaptakulajaiḥ sārḍhaṃ bhogān bhuktvā yathepsitān |
jñānayogaṃ samāsādyā sa tatraiva vimucyate || 45 ||*

Experiencing the pleasures he desires, together with his family members of three times seven generations, reaching the union [that comes from] knowledge (*jñānayoga*), he will be liberated right there [in Śivapura].

*yogād duḥkhāntam āpnoti jñānād yogaḥ pravartate |
śivadharmād bhavej jñānaṃ śivadharmāḥ śivārcanāt || 46 ||*

From union, he will reach the end of suffering (*duḥkhānta*). Union comes from knowledge. Knowledge comes from the Śivadharmā. The Śivadharmā comes from the worship of Śiva.

*ity eṣa vaḥ samākhyātaḥ saṃsārārṇavavartinām |
śivamokṣakramopāyaḥ śivāśramaniṣevinām || 47 ||*

Thus has been taught to you, who live in the ocean of transmigration and abide in the Śiva-āśrama, the gradual method of liberation by Śiva.

10.43 For our choice of *śivaiśvarya*^o in *pāda* b, in contrast with *sarvaiśvarya*^o, compare 33b. See a discussion and alternative translation of the slightly out of place verses 45–47, in Bisschop et al. 2021, 8–10.

10.47 The somewhat surprising *vaḥ* in *pāda* a underlines the general feeling that this and the previous two verses were perhaps not originally part of this section, although it may hint at Nandikeśvara's addressing Sanatkumāra and the Ṛṣis, which is the basic setting of the text. See a similar line in ŚDhŚ 12.98 (cited in the apparatus). The expression *śivāśrama* is also unexpected here, being its first occurrence in the *Śivadharmasāstra*, and it seems like a borrowing from chapter 11, the *śivāśramādhyāya* (Bisschop et al. 2021).

[*māghe* —
In Māgha]

māghamāse tu samprāpte yaḥ kuryān naktabhojanam |
kṛsarāṃ ghṛtasamyuktāṃ bhujjānaḥ samyatendriyaḥ || 48 ||

He who follows the practice of eating only at night when the month of Māgha arrives, eating [only] *kṛsarā* porridge with ghee, his senses subdued,

sopavāsaś caturdaśyāṃ bhaved ubhayapakṣayoḥ |
śivāya paurṇamāsyāṃ vā pradadyād ghṛtakambalam || 49 ||

should fast on the fourteenth day of both fortnights, and (*vā*) on the day of the full moon he should perform a ‘blanket of ghee’ [coronation ceremony] (*ghṛtakambala*) for Śiva.

kṛṣṇaṃ gomithunaṃ cātra surūpaṃ vinivedayet |
śeṣaṃ kṛtvā yathoddiṣṭaṃ pūrvoktaṃ tu phalaṃ labhet || 50 ||

In this case he should offer [Śiva] a beautiful pair of a black bull and a black cow. Having done the rest [i.e. the feeding of the Brahmins] as taught [before], he will obtain the aforementioned rewards.

indranīlapratikāśair vimānaiḥ sikhisaṃyutaiḥ |
gatvā śivapuram ramyaṃ bhunkte bhogān yathepsitān || 51 ||

10.48 *kṛsara/kṛsarā* is a dish of sesame seeds and a mixture of rice and peas with spices, or ‘a dish made with milk, rice, and sesame seeds’ (Olivelle 2005, 278, commenting on *Manu* 5.7; verse 5.6 in older editions).

10.49 The *ghṛtakambala* is a Śrauta ritual, conducted in conjunction with *lakṣa-boma* and *koṭiboma* as observed in Geslani 2018, 119. It is a royal ritual, first attested and comprehensively discussed in *Atharvavedaparīṣiṣṭa* 33, intended for the protection of the king (33.7). The text informs us that Bṛhaspati performed this ritual for Indra when Indra faced defeat by the Asuras. For its association with *śānti*-related rituals, see Geslani 2018, 120 and 165. For descriptions of the *ghṛtakambala*, see also *Sūksmāgama* chapter 31 and *Uttarakāraṇāgama* chapter 32. Kane’s summary of the *ghṛtakambala* ritual (Kane 1930–1962, vol. 5, p. 297) is the following: ‘on 14th of M[āgha]. śu[klapakṣa]. fast and on 15th a thick blanket-like plaster of ghee on Śivalinga up to the Vedika and then gift of fine pairs of dark bulls. Result—the performer lives in Śivaloka for numberless years.’ This is in fact partly based on ŚDhŚ 8.19–20 quoted in the *Caturvargacintāmaṇi*.

On aerial chariots that shine like sapphire and are drawn by peacocks, he will depart to beautiful Śivapura and experience any pleasures he pleases.

[*phālgune* —
In Phālguna]

samprāpte phālgune māse yaḥ kuryān naktabhojanam |
śyāmākakṣīranīvārair jitakrodho jitendriyaḥ |
caturdaśyām athāṣṭamyām upavāsarato bhavet || 52 ||

He who follows [the rules of] eating only at night when the month of Phālguna arrives, [living on] millet (*śyāmāka*), milk and wild rice, his anger conquered, his senses subdued, should fast on the fourteenth and eighth days.

paurṇamāsyāṃ mahāsnānaṃ pañcagavyair ghr̥tādibhiḥ |
valmīkāgrādimṛdbhiś ca gomūtracchagaṇādibhiḥ |
tvagbhiś ca kṣīravṛkṣāṇāṃ dhātrīgandhādibhir bhavet || 53 ||

At full moon he should perform the great bathing [of the divine image] with the five products of the cow—ghee etc.—with clay from the top of an ant-hill etc., and with cow's urine and dried cow-dung etc., with the bark of Kṣīravṛkṣa trees, and perfumes such as of the Amla fruit.

10.52 Note the slight changes in the prescribed dates in the sequence spanning verses 36–86: *pauṣa*—8th of both fortnights; *māgha*—14th of both fortnights; *phālguna*—8th and 14th [of both fortnights?]. After this no dates are mentioned, but at the end (in verse 89) it is confirmed that the 8th and 14th of both fortnights are the focus of this observance. This may mean either that the instructions for the first two months are elliptic, or that they are introductory, slowly preparing the practitioner for the proper practice.

10.53 We are uncertain about the precise identity of *kṣīravṛkṣas* ('milk-trees'). The only other occurrence of the word in the Śivadharma corpus can be found in *Śivopaniṣad* 4.43, where the text discusses *kṣīravṛkṣa* as fuel, yet it remains unclear what the word signifies. In Vedic sources, a few mentions of *kṣīravṛkṣa* appear, such as in *Atharvavedaparīśiṣṭa* 64.7.5 and *Baudhāyanagr̥hyasūtra* 3.4.2. In the *Arthasāstra* (2.1.3), a list of *kṣīravṛkṣas* is provided and they are recommended for planting as landmarks. *Suśrutasamhitā* 1.2.4 gives the standard list of four *kṣīravṛkṣas*: *nyagrodha*, *udumbara*, *aśvattha*, and *madhūka*, in connection with the *homa* ritual. However, *Padmasamhitā* 9.68–69 considers eight milk-trees as auspicious, including the four from the standard list. Notably, the fire kin-

dadyād gomīthunaṃ bhaktyā tāmrābhaṃ parameṣṭhine |
śeṣaṃ anyad yathoddīṣṭaṃ kṛtvāpnoti mahat phalam || 54 ||

He should give the Highest One [i.e. Śiva] a pair of a bull and a cow of a coppery red colour with devotion. If he proceeds with the rest as prescribed, he will obtain great rewards.

padmarāgapratīkāśair vimānair gajasamṃyutaiḥ |
gatvā śivapuram divyaṃ pūrvoktaṃ labhate phalam || 55 ||

Riding on aerial chariots that shine like rubies and are drawn by elephants, he will depart to divine Śivapura and will obtain the aforementioned rewards.

[*caitre* —
In Caitra]

caitramāse tu samprāpte yaḥ kuryān naktabhojanam |
piṣṭakaṃ payasā yuktaṃ bhūñjānaḥ saṃyatendriyaḥ || 56 ||

He who follows the rules of eating only at night when the month of Caitra arrives, should live on flour mixed in milk, his senses subdued.

caitre 'pi rudram abhyarcya kuryād vai naktabhojanam |
dadyād gomīthunaṃ cātra pāṭalam samalamkṛtam |
śivāyātisurūpaṃ ca śeṣaṃ pūrvavad ācāret || 57 ||

In the month of Caitra, he should follow the practice of eating only at night while worshipping Rudra. He should offer Śiva an ornamented and extremely beautiful pair of a bull and a cow of a rosy colour. He should proceed with the rest as before.

dled by the wood of the milk-tree is used for the *sānti* ritual (*Bṛhatsambhitā* 45.24). The same text also mentions that both the fruit and the leaves of the milk-tree are auspicious for religious ceremonies, particularly the *puṣyasnāna*. Even the seat for the king to sit on during the *puṣyasnāna* can be made from the milk-tree, referred to as *kṣīrataru* (47.46). We have failed to find any source that explains how the bark of a 'milk-tree' is used for bathing a divine image; in a ritual context, it is always the wood of that tree that is mentioned. For further lists of, and medical details on, *kṣīravṛkṣa*, see Meulenbeld 1974, 82, n. 137. We propose that it is the extracted juice or sap of the bark of a Kṣīravṛkṣa tree ('milk-tree') that is used in this ritual of bathing the image.

10.57 Note the somewhat odd but potentially sensible variant *pātrebhyāḥ* ('from bowls/plates') for *pāṭalam* ('pink, pale red') in the Kashmirian MS (Ś₆₇^S).

puṣparāgaprabhair yānair divyāśvarathasamyutaiḥ |
gacchec chivapuram ramyaṃ duṣprāpyam akṛtātmabhiḥ || 58 ||

Riding aerial vehicles that shine like topaz and are drawn by divine chariot-horses, he will depart to beautiful Śivapura, which is difficult to attain by those whose selves are not disciplined.

[*vaiśākhe* —
In Vaiśākha]

vaiśākhamaṣe samprāpte yaḥ kuryān naktabhojanam |
śālyannaṃ payasā yuktaṃ bhūñjānaḥ samyatendriyaḥ || 59 ||

He who follows the rules of eating only at night when the month of Vaiśākha arrives, eating [only] rice boiled in milk, his senses subdued,

goṣṭhaśāyī śivadhyāyī niśāyām ekavastradhṛk |
niyamaṃ ca yathoddiṣṭaṃ sāmānyaṃ sarvaṃ ācaret || 60 ||

should rest in the cow-pen at night and meditate on Śiva, wearing only one piece of clothing. He should observe all the general rules (*niyama*) as prescribed.

vaiśākhe paurṇamāsyām ca kuryāt snānaṃ ghr̥tādibhiḥ |
śivāyālamkṛtaṃ śvetaṃ dadyād gomithunaṃ śubham || 61 ||

10.58 The interpretation of *aśvaratha* in *pāda* b is not unproblematic. Rejecting the only other plausible reading—*aśvavara* ('an excellent horse', in N^M and N^K_{12b})—we take it as an inverted *tatpuruṣa* compound (for *rathāśva*, 'chariot horse'). See *aśvaratha* also in 87b and 144b, where the variant *aśvatara* ('a mule') also appears, and has been rejected on the ground that it seems a secondary correction.

10.59 *Pāda* a is a *ma-vipulā*.

10.60 For an observance, or penance, that involves staying in a cow-pen, see, e.g., *Manu* 11.109 (Olivelle's edition): *upapātakasamyukto goghno māsaṃ yavān pibet | kṛtavāpo vased goṣṭhe carmanā tena samvṛtaḥ ||*; 'A man guilty of a secondary sin causing loss of caste by killing a cow should drink barley gruel for a month and live in a cow pen with his hair shaved and wrapped in the skin of that cow.' (tr. Olivelle 2005, 220.)

There has been no explicit list of *Niyamas* mentioned so far in this chapter, but see verses 88 and 135 below. Here, in verse 60, *niyama* may not have a technical meaning; it may simply stand for the general instructions mentioned above.

At full moon in the month of Vaiśākha, he should bathe [the image of the deity] with ghee etc. He should offer Śiva a nice pair of a white bull and a white cow.

baṃsakundendubarṇābbhair mahāyānair alamṅkṛtaiḥ |
śuśvetavṛṣasaṃyuktaiḥ prayātīśvaramandiram || 62 ||

Riding on great and ornamented vehicles that shine with the colour of white geese, jasmine and the Moon, and are drawn by bulls of a bright white colour, he will depart to the palace of Īśvara.

sarvātīśayarūpābbhiḥ strībhiḥ samparivāritaiḥ |
nīlotpalasugandhābbhiḥ krīḍate kālam akṣayam || 63 ||

Surrounded by women of all-surpassing beauty who smell like blue water-lilies, he will have unending pleasure.

[*jyeṣṭhe* —
In Jyeṣṭha]

jyeṣṭhamāse tu samprāpte yaḥ kuryān naktabhojanam |
śālyannaṃ payasā dhautam ājyakṣīreṇa saṃyutam || 64 ||

When the month of Jyeṣṭha arrives, he should follow the rules of eating only at night by living on rice boiled in water, with clarified butter and milk added.

vīrāsānī nisārdhaṃ syād divā gām anugacchati |
bitakārī gavāṃ nityam ahaṃkāravivarjitaiḥ || 65 ||

He should sleep on his haunches for half of the night and follow a cow in the daytime. He should always tend to the cows selflessly.

10.65 We take *gām* in *pāda* b as singular, but one could assume that the final *-m* is a hiatus breaker (*gā-m-anugacchati*), thus a plural is to be understood. Furthermore, although Monier-Williams' *Sanskrit-English Dictionary* gives 'sleeping out in the open air, the station of a guard or sentinel' as a possible meaning of *vīrāsana*, we have decided to follow Olivelle's interpretation of this expression in a similar context ('on his haunches,' *Manu* 11.111d, see below). There could be an element in this of imitating the position in which cows rest.

For a Dharmasāstric penance that involves following cows and the expression *vīrāsana* (as well *vṛṣabhaikādasā*, which comes up in 10:211), see *Manu* 11.110ff. (in Olivelle's edition; 11.109ff. in older editions), the continuation of the passage cited in our notes to 10.60. For a translation of this passage, see Olivelle 2005, 220.

*paurṇamāsyāṃ ca pūrvoktaṃ kuryāt snānādikaṃ vidhim |
deyaṃ gomithunaṃ cātra dhūmravarṇam alaṃkṛtam || 66 ||*

At full moon he should perform the aforementioned rituals including bathing [the deity]. In this case, he should offer [Śiva] an ornamented smokey pair of a bull and a cow.

*nīlotpaladalaprakhyair mahāyānair anopamaiḥ |
mahāsiṃhanibaddhaiś ca krīdate kālam akṣayam || 67 ||*

Riding on great, matchless vehicles that shine like the petals of blue water-lilies, and that are drawn by powerful lions, he will have unending pleasure.

[*āṣāḍhe* —
In *Āṣāḍha*]

*āṣāḍhamāse samprāpte yaḥ kuryān naktabhojanam |
bhūrikhaṇḍājyasaṃmiśrān saktūn adyāt sagorasān || 68 ||*

He who follows the rules of eating only at night when the month of *Āṣāḍha* arrives should eat coarsely ground barley mixed with a lot of sugar and clarified butter and milk.

*dadyād gomithunaṃ gauram śivāyālaṃkṛtam śubham |
sāmānyam ca vidhim sarvaṃ yaḥ kuryāt prākpracoditam || 69 ||*

He should offer Śiva a nice, ornamented, white pair of a bull and a cow. He who keeps all the general rules as prescribed before,

*śuddhasphaṭikasamkāsair yānaiḥ sārasavāhanaiḥ |
aṇimādiguṇair yuktaḥ śivavad vicaret svayam || 70 ||*

will live like Śiva himself, [riding] vehicles that are like clear crystal and are drawn by cranes, possessing the powers of minuteness etc.

10.67 The form *anopama* (and *anūpama*, *anaupama*) for *anupama* is attested as a metrical variant in various texts, see, e.g., *Viṣṇudharma* 66.88ab: *yat tu buddheḥ parataram anākhyeyam anopamam*, and LiP 1.8.104ab: *kaivalyaṃ caiva nirvāṇam niḥśreyasaṃ anūpamam*. The mention of the devotee's destination, presumably Śivaloka, is missing here. A line may have dropped out.

10.68 *Pāda* a is a *ma-vipulā*.

10.70 'the powers of minuteness etc.': in other words, one will enjoy the eight *aiśvaryas*.

[*śrāvaṇe* —
In Śrāvaṇa]

samprāpte śrāvaṇe māse yaḥ kuryān naktabhojanam |
kṣīraśaṣṭikabhaktena sarvabhūtabite rataḥ || 71 ||

He who follows the rules of eating [only] at night when the month of Śrāvaṇa arrives, consuming *śaṣṭika* rice [boiled] with milk, focusing on the welfare of all living beings,

śvetāgrapādapaunḍraṃ ca dadyād gomithunam śive |
sāmānyam akhilaṃ kuryād vidhānam yat prakīrtitam || 72 ||

should offer Śiva a pair of a bull and a cow that have white spots on the fore part of their legs and also white stripes on their heads. He should perform all the general procedures as they have been taught.

sa vicitrair mahāyānair vicitrāśvanijojitaiḥ |
gatvā śivapuram divyaṃ pūrvoktaṃ labhate phalam || 73 ||

Riding great colourful aerial vehicles drawn by many-coloured horses, he will go to divine Śivapura and will obtain the aforementioned rewards.

[*bhādrapade* —
In Bhādrapada]

prāpte bhādrapade māse yaḥ kuryān naktabhojanam |
butaśeṣaṃ tu bhujjāno vṛkṣamūlāsrito divā || 74 ||

He who follows the rules of eating [only] at night when the month of Bhādrapada arrives, living on the remnants of oblations, dwelling at the roots of a tree during daytime,

nātrau cāyatane vāsaḥ sarvabhūtānukampakaḥ |
nīlaskandhaṃ vṛṣaṃ gām ca śivāya vinivedayet || 75 ||

10.71 *śaṣṭika* (*Oriza sativa* Linn.) is a type of rice that ripens in about sixty days. See more details in Singh and Chuneekar 1999, 419.

and at the temple ground during night-time, being compassionate towards all living beings, should offer Śiva a bull and a cow with dark-coloured backs.

*niśākarakaraprakhyair vajravaidūryaśobhitaiḥ |
cakravākasamāyuktair vimānaiḥ sārvaśāmikaiḥ || 76 ||*

Riding aerial vehicles shining like moon-beams, ornamented with diamonds and cat's-eye gems, drawn by Cakravāka birds, providing all objects of desires,

*gatvā śivapuram ramyam amarāsuravanditaiḥ |
prakrīdate mahābhogair yāvad ābhūtasamplavam || 77 ||*

he will go to beautiful Śivapura, praised by the immortal gods and the Asuras. He will amuse himself with great pleasures till the end of the universe.

[*āśvayuje* —
In *Āśvayuja*]

*śrīmadāśvayuje māsi yaḥ kuryān naktabhojanam |
ghṛtāśanam prabhuñjānaḥ prasannātmā jitendriyaḥ || 78 ||*

He who follows the rules of eating only at night in the auspicious month of *Āśvayuja* living on ghee, with a clear heart, his senses subdued,

*vṛṣabham nīlakaṇṭhābham urodeśe samunnatam |
vimucya dadyād rudrāya gām ekām samalamkṛtām || 79 ||*

should release a dark-necked bull with a large hump, and donate a fully ornamented cow to Rudra.

*vidhīṣaṃ ca pūrvoktaṃ yaḥ kartuṃ samupācaret |
prāṇānte ca paraṃ sthānaṃ prayāti śivavad vaśī || 80 ||*

10.79 *Pāda* c is a *ma-vipulā*.

Letting loose of a bull is part of a number of religious observances, see, e.g., entries for *kārttika*, *nīlavṛṣadāna*, *pāśupatavrata*, *vṛṣavrata*, *vṛṣotsarga*, and *śivacaturdaśivrata* in Kane 1930–1962, vol. 5. More specifically, see, e.g., *Nīśvāsamukha* 2.86cd–88ab (with additional references in Kafle 2020, 264); and *Garuḍapurāṇa* II.6 on *vṛṣotsarga*.

And he who is engaged in performing the rest of the procedure as it has been taught will go the highest world at the end of his life as a lord, like Śiva.

*svacchamauktikasamkāsair indranīlopaśobhitaiḥ |
jīvaṃjīvakasaṃyuktair vimānaiḥ sārvaśāntikāiḥ |
prakrīḍate mahābhogair yāvad ābhūtasamplavam || 81 ||*

Riding aerial vehicles that shine like pure pearls, are ornamented with sapphires, drawn by peacock-pheasants, fulfilling all desires, he will amuse himself with greatly pleasureable things till the end of the universe.

[*kārttike* —
In Kārttika]

*suśubhe kārttike māse yaḥ kuryān naktabhojanam |
kṣīrodanam prabhuñjānaḥ satyavādī jitendriyaḥ || 82 ||*

In the very auspicious month of Kārttika, he who follows the rules of eating only at night, living on rice boiled with milk, always speaking the truth, his senses subdued,

*dadyād gomīthunam cātra kapilam jvalanaprabham |
pūrvoktam ca vidhiṃ kṛtvā śivatulyabalo bhavet || 83 ||*

10.80 Our choice of reading in *pāda* b (*samupācaret*) may seem random, but we think that an optative is needed here and that what N₈₂^K and N₉₄^C transmit (*samupācaran*) is possibly just a minor scribal error for the most probable, and adopted, reading.

10.81 For the role of peacock-pheasants (*jīvaṃjīvaka*, Polyplectron bicalcaratum) in Sanskrit literature, see K. N. Dave, 270–274.

Note that the reading *ābhūtasamplavam* in *pāda* d (N₈₂^K and N₉₄^C) would also be acceptable since it is a widely attested variant of *ābhūtasamplavam*; e.g., all MSS of the *Vṛṣa-sārasaṃgraha* prefer *ābhūtasamplava* to *ābhūtasamplava* (VSS 2.13 and 12.151). See also verse 77 above.

The mention of the devotee's destination, presumably Śivaloka, is missing again (cf. 10.67). A line may have dropped out.

10.82 Correcting *kṣīrodana* to *kṣīraudana* (*kṣīra* + *odana*) is unnecessary since the former is widely attested; see, e.g., *Mahābhārata* 13.14.80cd: *kṣīrodanasamāyuktaṃ bhōjanam ca prayaccha me*.

should offer Śiva a flaming-reddish-brown pair of a bull and a cow. Then having performed the procedure taught before, he will become equal in power to Śiva.

*kalpānalaśikhāprakhyair mahāyānair anūpamaiḥ |
mahāsimhaktṛtātopaiḥ śivavac ceṣṭate vaśī || 84 ||*

Riding matchless grand vehicles that shine like the flames of the fire [that destroys the universe at the end] of æons, [and that] sport majestic lions, he goes about as a lord, like Śiva.

[*mārgaśīrṣe* —
In *Mārgaśīrṣa*]

*mārgaśīrṣe śubhe māse yaḥ kuryān naktabhojanam |
yavānnaṃ payasā yuktaṃ bhūñjānaḥ saṃyatendriyaḥ || 85 ||*

He who follows the rules of eating [only] at night in the auspicious month of *Mārgaśīrṣa*, living on barley [boiled] with milk, his senses subdued,

*dadyād gomithunaṃ divyaṃ pāṇḍuraṃ samalamkṛtam |
śivāya śeṣaṃ pūrvoktaṃ vidhānaṃ samupakramet || 86 ||*

should offer Śiva a divine pair of a white bull and cow fully ornamented. He should carry out the rest of the procedure as taught before.

*śitapadmanibhair yānaiḥ śvetāśvarathasamyutaiḥ |
gatvā śivapuraṃ divyaṃ śivatulyabalo bhavet || 87 ||*

[Riding] on vehicles that shine like white lotuses and are drawn by white chariot-horses, he will go to divine Śivapura and will become equal in power to Śiva.

10.84 The mention of the devotee's destination, presumably Śivaloka, is missing again (cf. 10.67 and 81 above).

10.86 In this verse, N₈₂^K and N₉₄^C, two MSS that rarely differ in any significant way, deviate again, as in verses 20–23. *Pāda* c is a *ma-vipulā*.

10.87 For reasons for our choice of, and the problem of interpreting, *aśvaratha*, see notes to 58b and 144b.

[*sādhāraṇā dharmāḥ* —
General rules]

ahiṃsā satyam asteyaṃ brahmacaryaṃ dayā kṣamā |
triḥsnānaṃ cāgnihavanaṃ bhūśayyā naktabhojanam || 88 ||

Non-violence, speaking the truth, refraining from theft, chastity,
compassion and patience, three daily baths, fire- worship, sleeping
on the ground and eating [only] at night,

pakṣayor upavāsenā caturdaśyaṣṭamī vaset |
ityevamādiniyamam ācared yaḥ śivavratī || 89 ||

fasting on the fourteenth and eighth days of both fortnights: he
who observes the religious vows of Śiva (*śivavratin*) should follow
these and other rules (*niyama*).

[*vratam śivabhaktānāṃ nārīṇām* —
Observance for female Śiva-devotees]

śivabhaktā tu yā nārī dhruvaṃ sā puruṣo bhavet |
strītvam apy uttamaṃ sā cet kāṅkṣate śṛṇu tadvrataṃ || 90 ||

If a woman is a devotee of Śiva, she will surely become a man [in
her next life]. But if she wants to achieve the ultimate womanhood,
listen to the observance for her.

umāmabeśvaraṃ nāma sadā prītivivardhanam |
aviyogakaraṃ śāntaṃ dharmakāmārthasādhakam || 91 ||

10.88 *Pāda c* is a *na-viṣulā*.

10.89 Although the form *caturdaśyaṣṭamī* in *pāda b* could be original, we have decided to read *caturdaśyaṣṭamī*, to be consistent with our decision at 92b. As far as the nominative ending of this compound is concerned, a correction would be more problematic: compare 37a. *Pāda c* is a *na-viṣulā*.

The commentary states that verses 88–89 give ‘the general rules for these observances’ (see p. 178).

10.90 *tadvratam* in *pāda d* could be taken as two separate words and translated as ‘that observance,’ but we prefer taking it as a *tatpuruṣa* compound, standing for *tasyā vratam* (‘the observance for her’).

It is called Umāmaheśvara [observance], which always increases joy, which prevents separation [from one's husband], makes peace [among husband and wife], and brings success in religious duties (*dharmā*), carnal pleasures (*kāma*) and financial matters (*artha*).

paurṇamāsyām amāvāsyām caturdaśyaṣṭamīṣu ca |
naktam abdaṃ prakurvīta haviṣyair brahmacāriṇī || 92 ||

For a year, she should perform [the observance of eating only at] night at full moon and new moon, and on the fourteenth and eighth days, [eating] sacrificial food, in chastity.

umāmaheśapratimām hemnā kṛtvā susobhanām |
rājatīm vāpi varṣānte snāpayitvā ghr̥tādibhiḥ || 93 ||

She should make a beautiful golden or silver image of Umāmaheśa at the end of the year, and she should bathe it with ghee and other [substances],

gandhamālyair alamkṛtya vastrapuṣpaiś ca śobhanaiḥ |
bhakṣyabhōjyair aśeṣaiś ca vitānadhvajacāmaraiḥ || 94 ||

beautify it with perfumes and garlands and nice clothes and flowers, [and she should feed Umā and Maheśa] with all kinds of solid and liquid food, and [provide them] with canopies, banners and chowries.

10.91 We take *sāntaṃ* in *pāda* c as if *sāntikaraṃ* were meant. This is suggested by °*vardhanaṃ*, °*karaṃ* and °*sādhakam* in the other expressions in this verse. Alternatively, *sāntaṃ* could convey the sense of a 'tranquil, gentle' observance.

See an *umāmaheśavaravrata* described in Kane 1930–1962 (vol. 5, 277), which is based on the *Caturvargacintāmaṇi*, thus ultimately on the *Śivadharmaśāstra*. For a description of another *umāmaheśavaravrata*, see SkP *Brahmottarakhaṇḍa* 18.

Note the significant omission of the fourth *puruṣārtha* (*mokṣa*).

10.92 Note the accusative form *amāvāsyām* in *pāda* a, instead of a locative, and its explanation based on *Aṣṭādhyāyī* 2.3.5 and 2.1.29, given for the second appearance of this word in 10.122, in the commentary, see p. 179. This phenomenon occurs, e.g., in *Nīśvāsamukha* 3.193ab: *amāvāsyām paurṇamāsyām pakṣayor ubhayor apī*.

10.93 *Pāda* a is a *bha-vipulā*.

10.94 We borrow the translation of *bhakṣya-bhōjya* ('solid and liquid food') from Yagi 1994.

bhojayec chivabhaktāṃś ca dīnānāthāṃś ca tarpayet |
śaktyā ca dakṣiṇāṃ dadyāt śivam ante kṣamāpayet || 95 ||

She should feed the Śivabhaktas and gladden the poor and the help-
less [with food], and give them as many gifts as she can, and at the
end ask Śiva for forgiveness.

tāmrakāṃsyādīpātram vā sitavastrāvaguṇṭhitam |
kṛtvā cāyatanam madhye pratimām upakalpayet || 96 ||

Optionally (*vā*), covering (*avaguṇṭhitam kṛtvā*) a vessel made of
copper or brass, or some other metal, with a white cloth, she should
turn it into a [small] temple and place the image inside it.

śirasādāya tat pātram vitānacchatrasobhitam |
dhvajasaṃkḥādīvibhavaḥ śivasāyatanam nayet || 97 ||

Putting on her head that vessel beautified with canopies and para-
sols, with an abundance of banners, conch-shells etc., she should
carry it to the Śiva temple.

liṅgamūrtau mabeśasya vratasyānte nivedayet |
tadvedyāṃ sthāpayet pātram upasobhāsamanvitam || 98 ||

At the end of the observance, she should offer it to the *liṅga*-image
of Maheśa. She should place the vessel on the pedestal of [the *liṅga*]
together with the decorations.

10.95 Following the sequence in the text, the observer first bathes the idol, then deco-
rates it, but no *pūjā* is mentioned. The presence of the *kṣamāpana* here could potentially
confuse readers, as it did us, regarding whether it constitutes a part of the main worship.
The *kṣamāpana* ritual is featured here within the context of feeding Śiva-devotees, while
it usually takes place after the completion of the main ritual worship (cf. ŚDhŚ 8.38c–
39). We would normally expect a *kṣamāpana* within the framework of the worship of the
image as the final part of the main ritual worship (as seen in ŚDhŚ 9.14 = *Śivapurāṇa*
Vāyavīyasambhitā 33.6ff, *Sarvajñānottara* 6.41, etc.), often expressed by the phrase *śivam*
ante kṣamāpayet or *śivam cānte kṣamāpayet*.

10.97 While *śirasādāya* (*śirasā* + *ādāya*, lit. ‘taking with the head’) in *pāda* a is ac-
ceptable, one could argue that *śirasā ādhāya* (‘placing it on the head’) would be smoother.
The latter is what we see in N₈₂^K and N₉₄^C, and in some of the parallel passages (see the
apparatus). Cf. also 123c below. *Pāda* c is a *na-vipulā*.

*pradakṣiṇīkr̥tya śivam pranīpatya kṣamāpayet |
samāpyaivam vratam puṇyam śṛṇu yad yat phalam labhet || 99 ||*

Having circumambulated Śiva, prostrating herself, she should ask [Śiva] for forgiveness. Listen to what rewards can be obtained by concluding [this] auspicious observance thus.

*dvādaśādityasaṃkāsair mahāyānair anopamaiḥ |
yatheṣṭam aiśvare loke rudraiḥ sārḍham pramodate || 100 ||*

[Arriving] on great and matchless vehicles that shine like the twelve Ādityas, she will amuse herself with the Rudras in the world of Īśvara as she pleases

*kalpakoṭisahasrāṇi kalpakoṭīsatāni ca |
tadante sā mahābhogair viṣṇuloke mahīyate || 101 ||*

for thousands and hundreds of krores of æons. At the end of that, she will rejoice in the world of Viṣṇu experiencing greatly enjoyable things.

*tataḥ karmāvaśeṣeṇa sarvakāmasamanvitam |
brahmalokam samāsādyā paramam sukham āpnuyāt || 102 ||*

Then, by her remaining karma, she will reach the world of Brahmā, [the place] that fulfils all desires, and she will obtain the highest happiness.

*brahmalokāt paribhraṣṭā śrīmatsukhavatī bhavet |
prājāpatyam avāpnoti lokālokanamaskṛtam || 103 ||*

10.99 *Pāda* a is a *bha-vīpulā*; the readings reversing the word order therein may have tried to normalise the text. Note how most MSS transmit a reading in *pāda* d that must have been the result of a simple mistake of misreading *śṛṇu yad* as *śṛṇuyād*. Compare 215d below.

10.100 Here the notion that the devotee actually uses the ærial vehicles to get to the divine destination is only implied. On the forms *anopama*, *anūpama*, and *anaupama*, see note to verse 67b.

Having descended from Brahmaloḥa, she will become prosperous and happy. She will reach Prajāpati's world, which is respected by the world and beyond (*lokāloka*).

*bhogāṃs tatra ciraṃ bhuktvā somaloke vaset sukham |
somād aindraṃ punar lokam āsādyendraṃ patiṃ labhet || 104 ||*

Having experienced enjoyable things there [in Prajāpati's world] for long, she will live in Somaloka happily. Then from Soma[? world] she will get to Indra's world and obtain Indra for a husband.

*indralokāc ca gāndharvaṃ sā lokam prāpya modate |
gandharvarājapatinā sārḍhaṃ bhogair anekadhā || 105 ||*

[Descending] from Indraloka, she will reach the world of Gandharvas and rejoice in enjoyments in various ways together with the Gandharva king as her husband.

*mahāratnaprabhādīptair upaśobhitam adbhutaiḥ |
yakṣalokam imaṃ prāptā yathākāmaṃ pramodate || 106 ||*

Reaching the world of Yakṣas, which is embellished with the wonderful brilliance of the light of huge precious stones, she will enjoy herself as she pleases.

10.103 We have chosen the well-represented *śrīmat*^o, as part of a *dvandva* compound, in *pāda* b in contrast with the adverbial *śrīvat* (N₈₂^KN₉₄^CE^N) which could otherwise be considered the *lectio difficilior*. With the latter, the *pāda* would translate as 'she will become as full of pleasure as [the goddess] Śrī.' The somewhat awkward nature of the *dvandva* compound *śrīmatsukhavatī* may be the reason for some of the variations in the MSS. The word *śrīmat/śrīmān* also appears in a similar context in ŚDhŚ 8.21 (N₉₄^C f. 24r, N₈₂^K f. 24v): *samyak prekṣaṇakam kṛtvā rudralokam avāpnuyāt | surūpas subhagaḥ śrīmān paribbraṣṭo 'tra (tu N₈₂^K) jāyate ||*

Descending, falling, or returning, from various heavens to find happiness, or an elevated status, on earth is a recurring theme in a number of texts. Within the Śivadharmā corpus, in addition to the verse cited above, see, e.g., ŚDhU 12.237–241 (Yokochi 2023), *Vṛṣasārasaṃgraha* 18.8 and 19.18. On the theme of descending from heaven, see also Yokochi 2021, 95–96 and Mirnig 2019, 466–467.

10.105 *Pāda* c is a *na-vipulā*.

10.106 Although *imaṃ* in *pāda* c is slightly odd because one would usually expect *ayaṃ lokah, imaṃ lokam, etasmīn loke*, etc., to refer to the human world ('[in/to] this world'), the alternatives here, including *tu sam*^o, seem secondary.

For the description of the world of Yakṣas characterized by its brilliance and adorned with gems and precious stones, see *Meghadūta Pūrvabhāga* 1.7, 1.63, *Meghadūta Uttarabhāga* 1ff (particularly 1, 3, and 7), and *Vāyupurāṇa* 41.1ff.

yakṣalokāt paribhraṣṭā krīdate merumūrdhani |
sthānāni lokapālānām kramād āgatya modate || 107 ||

Descending from Yakṣaloka, she will sport on the peak of Mount Meru. Coming to the domains of the Lokapālas in due order, she will rejoice.

ālokālokaparyante sarvasmin kṣitimaṇḍale |
yatra kvacit sukhaṃ divyaṃ tad aśeṣam avāpnuyāt || 108 ||

She will obtain all the divine pleasures wherever they may be in the whole world up to the very end of the Lokāloka mountains.

evaṃ sā sarvalokeṣu bhogān bhuktvā yathepsitān |
kramād āgatya loke 'smin rājānaṃ patim āpnuyāt || 109 ||

Having enjoyed pleasures thus according to her wishes in all the worlds, she will descend to this world in due order, and she will obtain a king for a husband.

yuvānaṃ rūpasampannaṃ aśeṣaprthivīpatim |
dharmārthakāmamokṣajñam ittham āsādyā modate || 110 ||

She will live happily after marrying thus a king who is young and handsome, who rules the whole world, and who is knowledgeable about religious duties (*dharmā*), financial matters (*artha*), carnal pleasures (*kāma*) and liberation (*mokṣa*).

tato dharmāvaśeṣeṇa bhavatiśvarabhāvitā |
svakarmavāsanāyogāt punaḥ prārabbhate śubham || 111 ||

Then with the remainder of her merits (*dharmāvaśeṣeṇa*), she will become a devotee of Īśvara, and because of her own karmic residues (*karmavāsanā*), she again undertakes meritorious acts (*śubha*).

śubhā ca punar apy evaṃ yoniṃ yāti sahasraśaḥ |
yāvan nāpnoti nirvānaṃ tāvad bhramati karmanā || 112 ||

10.109 See a discussion and alternative translation of verses 109–113 in Bisschop et al. 2021, 10.

And because of [undertaking] what is meritorious, she will enter the womb once again a thousand times in a similar way. She will wander [through transmigration] by the force of her karma as long as she does not obtain final cessation (*nirvāṇa*).

tannirvedāc ca vairāgyaṃ vairāgyāj jñānasambhavaḥ |
jñānāt pravartate yoga yogād duḥkhāntam āpnuyāt || 113 ||

From disgust (*nirveda*) with that [transmigration arises] indifference (*vairāgya*), from indifference comes knowledge (*jñāna*). From knowledge comes union (*yoga*), from union she obtains the end of suffering (*duḥkhānta*).

10.112 Choosing the reading *nirvedaṃ* instead of *nirvāṇaṃ* in *pāda* c would make sense if we presupposed that *tannirvedāt* in *pāda* a of the next verse is a *karmadbārāya* compound ('from that disgust') referring back to 112c; but this is problematic because in this way we would have to reject all Nepalese MSS. In fact, *nirvāṇaṃ* is fully acceptable if we translate 113a as a *tatpuruṣa* compound referring to the process of transmigration hinted at in 112d instead ('from disgust with that [transmigration]'). It seems that some MSS had problems with accepting the Buddhist-sounding term *nirvāṇa* as a reading, or tried to 'correct' the text after seeing *tannirvedāt* in 113a. Bisschop et al. 2021, 10, also prefer, or at least accept, and translate, the reading *nirvāṇa*. In addition, a passage from the *Haracaritacintāmani* cited in the apparatus (17.78, see Törzsök [forthcoming]), one that has demonstrably been influenced by, or partly based on, the *Śivadharmaśāstra* and the *Śivadharmottara*, suggests that *tannirvedāt* in our 10.113a is to be interpreted as *saṃsāranirvedavaśāt* (HCC 17.78a). It is also worth recalling that the word *nirvāṇa* is not exclusively Buddhist, and that it does sometimes appear in a 'Hindu' context, e.g., in BhG 2.72, 5.24–26, and 6.15, thus its presence here in the *Śivadharmaśāstra* should not be inconceivable.

10.113 See a passage in ŚDhU 2.187–189, which seems like an echo of our verses 111–113 (De Simini 2023):

tatas taddharmaśeṣeṇa samprāpte pralaye tadā |
jñānam utpadyate tasya rudrebhyaḥ pravīcārataḥ ||
jñānād viraktaḥ saṃsāre śivadhyānasamāśritaḥ |
svadehaṃ tṛṇavat tyaktvā sarvaduhkhāntam āpnuyāt ||
samastaduhkhanirmuktaḥ suddhaḥ svātmany avasthitaḥ |
sarvajñāḥ paripūrṇas ca mukta ity abhidhīyate ||.

Here is a translation based on the one in De Simini (forthcoming): 'Then, once the dissolution [of the universe] takes place, through the remainder of his merit, knowledge arises from the Rudras for him from [his own] reflection. If, when [still] in the realm of transmigration, he was detached from knowledge [and made] stable in the meditation on Śiva, having abandoned his own material existence like a blade of grass, he will obtain the end of all sufferings. Freed from all suffering, pure, abiding only in his true Self, omniscient and accomplished, he is defined as "liberated."'

[*anyavratam* —
Another observance]

aṣṭamyām ca caturdaśyām niyatā brahmacārīṇī |
varṣam ekaṃ na bhūñjīta mahābhogajigīṣayā || 114 ||

For a year, on the eighth and fourteenth days [of each month], being disciplined and in chastity, she should refrain from eating if she wishes to achieve great pleasures.

varṣānte pratimāṃ kṛtvā pūrvavad vidhim ācaret |
snānādyaṃ tad vratam prāpya pūrvoktān labhate guṇān || 115 ||

At the end of the year, constructing an image [of Umāmaheśvara], she should follow the instructions taught above, including bathing [the deities], and if she undertakes this observance, she will obtain the aforementioned merits.

jambūnadamayair yānaiś caturdvārair alamkṛtaiḥ |
gatvā śivapuram divyam aśeṣam bhogam āpnuyāt || 116 ||

Riding on golden vehicles that are embellished with four doors, she will go to divine Śivapura and will obtain all pleasures.

śivādisarvalokeṣu bhogān bhuktvā yathepsitān |
kramād āgatya loke 'smīn rājānaṃ patim āpnuyāt || 117 ||

Experiencing any chosen pleasure in all the worlds beginning with Śivaloka, she will descend to this world in due order and she will obtain a king for a husband.

10.116 In *pāda* a, correcting *jambūnada*^o to *jāmbūnada*^o would be a minor improvement, but we have decided not to alter the text because we suppose that the form *jambūnada*^o can be original.

10.117 After much deliberation, we have decided to relegate to the apparatus the passage that appears after verse 117 in N₈₂^K N₉₄^C P₇₂^T G^{K_i} G₄₀^L E^N, and after verse 113 in G^{K_i}, our main reasons being its limited attestation in the Nepalese MSS, its possibly secondary nature, which is suggested by the sudden inclusion of men in this observance that focuses primarily on women, and also because its last two lines seem somewhat clumsy and obscure; all these point to the possibility that it was not part of the text originally (but see it appear in *Caturvarṣacintāmaṇi* 2.21.15). A tentative translation of the passage in question goes as follows: '[This] religious observance called Umāmaheśvara was taught by Īśvara out of compassion especially for all women and men. Therefore both men and women should perform the Umāmaheśvara observance as much as they can. [By this] one can achieve the peak of happiness. [It should be performed] by one who is fully satisfied in order to satisfy Umādevī.'

[*śālīpiṣṭapratimāvratam* —
Rice-flour-image observance]

yā nāry upavased abdaṃ kṛṣṇām ekāṃ caturdaśīm |
varṣānte pratimāṃ kṛtvā śālīpiṣṭamayīm śubhām || 118 ||

If a woman observes fasts for a year only on the fourteenth day of the dark fortnight, and at the end of the year fashions a nice image [of Umāmaheśvara] out of rice flour,

pītānulepanair mālyaiḥ pītavastraiś ca pūjayet |
pūrvoktam akhīlam kṛtvā śivāya vinivedayet || 119 ||

worships it with yellow unguents and garlands, and yellow clothes, performs all that has been taught above, and offers it to Śiva,

saptabhaumair mahāyānais taptacāmīkaraprabhaiḥ |
yugakoṭīśataṃ sāgraṃ rudraloke mahīyate || 120 ||

[arriving] on seven-storey-high gigantic aerial vehicles that shine like molten gold, she will prosper in Rudraloka for more than a thousand million æons.

śivādīsarvalokeṣu bhogān bhuktvā yathepsitān |
kramād āgatya loke 'smin yatheṣṭaṃ patim āpnuyāt || 121 ||

Having experienced enjoyments according to her wishes in all the worlds beginning with that of Śiva, descending to this world in due order, she will find the husband that she desires.

10.118 The observance is now prescribed for only one day per month, presumably for an audience in need of an easier version of it.

10.120 Our choice of reading *taptacāmīkara* ('molten gold') in *pāda* b, transmitted in N₉₄^C S₆₇^S S^Σ E^N, and potentially in N₈₂^K, is a common expression in other Sanskrit texts (see, e.g., *Bhāgavatapurāṇa* 7.8.20cd and *Svacchandatantra* 10.1146cd). Other expressions describing gold include compounds with *dhauta* ('polished', 'bright'), *dhmāta* ('inflamed'), *druta* ('melted'), and *sarva* ('all'). The relatively early N^M, N₂₈^K and N_{12b}^K, as well as N₄₅^C (and N₇₇^{Ko}), read a baffling *dhvānta*^o: but in fact, this could be a corruption from an original *dhauta*^o or *dhmāta*^o. Note that some MSS read *īśaloke* and *śivaloke* instead of *rudraloke* in *pāda* d.

[*piṣṭasūlavratam* —
Flour-trident observance]

yāmāvāsyāṃ nirāhārā bhaved evaṃ suyantritā |
śūlaṃ piṣṭamayāṃ kṛtvā varṣānte vinivedayet || 122 ||

If a woman abstains from food at New Moon, and is thus strictly self-controlled, and fashions a trident out of flour and offers it to Śiva at the end of the year,

śivāya rājataṃ padmaṃ suvarṇakṛtakarṇikam |
bhaktiā śirasi vinyasya śeṣaṃ pūrvavad ācaret || 123 ||

[as well as] a silver lotus with a pericarp made of gold, placing [these] on her head, with devotion, and follows the rest [of the instructions] as before,

kāmato 'pi kṛtaṃ pāpaṃ bhrūṇahatyādi yad bhavet |
tat sarvaṃ śūladānena bhidyān nārī na saṃśayaḥ || 124 ||

she will, by [this] donation of a trident, transpierce all sin, even if committed intentionally, such as an abortion, without a doubt.

mahāpadmavimānena naranārīsamāvitā |
yugakoṭīśataṃ sāgraṃ śivaloke mahīyate || 125 ||

[She will travel] on an ærial palace that has the form of a grand lotus, and is full of men and women, and will prosper in Śivaloka for more than a thousand million æons.

īśalokādīlokeṣu bhuktvā bhogān anekadhā |
imaṃ lokam kramāt prāpya yatheṣṭaṃ patim āpnuyāt || 126 ||

Having experienced many kinds of enjoyments in the worlds beginning with that of Īśa, reaching this world in due order, she will find the husband that she desires.

10.122 Note the accusative, instead of the expected locative, of *amāvāsyāṃ* in *pāda* a, and see our note to verse 92, where this phenomenon first appears.

10.125 Note that some of MSS read *rudraloke* instead of *śivaloke* in *pāda* d.

10.126 In *pāda* c, we follow N^MŚ^S₆₇G^{Ki}G^L₄₀. The variant reading *īha loke kramāt prāpya* (N^K₈₂N^C₉₄P^T₇₂E^N), albeit not smooth, might also be considered.

[*anyavratam* —
Another observance]

paurṇamāsyām upavased abdam ekaṃ dr̥ḍhavrataḥ |
varṣānte sarvagandhādhyāṃ pratimāṃ vinivedayet || 127 ||

She should fast at Full Moon for one year, strict in her observance,
and at the end of the year offer an image that has been scented with
a mixture of various fragrant substances.

suvicitrair mahāyānair divyagandhavahaiḥ śubhaiḥ |
yugakoṭīśataṃ sāgraṃ śivaloke mahīyate || 128 ||

[Arriving] on colourful, beautiful aerial vehicles that trail divine
scents, she will prosper in Śivaloka for more than a thousand mil-
lion æons.

yatheṣṭam aiśvare loka bhuktvā bhogān aśeṣataḥ |
kramād āgatyā loka 'smin rājānaṃ patim āpnuyāt || 129 ||

Fully experiencing enjoyments according to her wishes in Īśvara's
world, she arrives in this world in due order and finds herself a
royal husband.

[*ekabhaktavratam* —
Observance of a single meal]

yā kārttikam śubham māsam ekabhaktena yāpayet |
kṣamābhīṃsādiniyamaiḥ saṃyatā brahmacāriṇī || 130 ||

She who spends the auspicious month of Kārttika with one single
[daily] meal, bound by Niyama-rules such as patience and non-vi-
olence, in chastity,

guḍājyamīśraṃ piṇyākaṃ māsānte vinivedayet |
aṣṭamyāṃ sacaturdaśyām upavāsaratā bhavet || 131 ||

10.127 *Pāda* a is a *na-vipulā*.

10.128 Note that some of the Nepalese MSS (N^MN₂₈^KN_{12b}^KN₄₅^C) read *rudraloke* instead of *śivaloke* in *pāda* d.

10.130 *Pāda* c is a *na-vipulā*. For lists of Niyamas or Dharmas including *kṣamā* and/or *abīṃsā* in this chapter, see verse 88 and especially verse 135.

should offer at the end of the month an oil-cake with sugar and clarified butter mixed in. She should engage in fasting on the eighth and fourteenth days.

indranīlapratīkāśair vimānaiḥ sārvakāmikaiḥ |
varṣāyutaśataṃ sāgraṃ rudraloke mahīyate || 132 ||

[Travelling] on aerial vehicles that shine like sapphire and provide all desired objects, she will prosper in Rudraloka for more than a million years.

yathāvat sarvalokeṣu bhogam āśādyā sarvataḥ |
kramād āgatya loke 'smīn yatheṣṭaṃ patim āpnuyāt || 133 ||

Experiencing enjoyments properly and fully in all the worlds, descending to this world in due order, she will find the husband that she desires.

ity evaṃ sarvamāseṣu vidhis tulyaḥ prakīrtitaḥ |
ekabhaktopavāsasya phalaṃ ca sadṛśaṃ viduḥ || 134 ||

In all the [remaining] months, the method of fasting by eating one single meal a day is taught to be similar to the above; its fruit is known also to be similar.

[*sādhāraṇā dharmāḥ* —
General rules]

kṣamā satyaṃ dayā dānaṃ śaucam indriyanigrahaḥ |
śivapūjāgnihavanaṃ santoṣo 'steyabhāvanā || 135 ||

The cultivation (*bhāvanā*) of patience, truthfulness, compassion, donation, purity, control over the senses, the worship of Śiva, fire worship, contentedness, and non-stealing

10.131 *Pāda* a is a *ma-vīpulā*.

10.135 *Pāda* c is a *na-vīpulā*. We interpret *bhāvanā* as if it were compounded with each item in this list. For an alternative interpretation of this verse, see Bisschop et al. 2021, 12; there *bhāvanā* is taken only with *asteya* and the resulting compound is translated as 'not [even] thinking of stealing.'

sarvavrateṣv ayaṃ dharmah sāmānyo daśadhā sthitaḥ |
viśeṣam api vakyāmi pratimāsaṃ vratam prati || 136 ||

is the general, tenfold, religious duty (*dharmā*) in the case of all observances. I shall also teach you the particulars with regards to the observances [performed] month by month.

[*mārgaśīrṣe vṛṣabhavratam* —
Mārgaśīrṣa: the bull observance]

mārgaśīrṣe śubhe māse vṛṣabham piṣṭanirmitam |
gandhamālyair alaṃkrtya bhavāya vinivedayet || 137 ||

In the auspicious month of Mārgaśīrṣa, she should offer Bhava [i.e. Śiva] a bull made out of flour, embellished with scented substances and garlands.

vṛṣayuktair mahāyānair apsarogaṇasamṃyutaiḥ |
varṣāyutaśataṃ sāgram śivaloke mahīyate || 138 ||

[Arriving on] gigantic aerial vehicles drawn by bulls, and populated by groups of Apsarases, she will prosper in Śivaloka for more than a million years.

sarvadevanikāyeṣu samprāpya vipulam sukham |
kramād āgatyā loke 'smin rājānam patim āpnuyāt || 139 ||

Experiencing great happiness in all the homes of the gods, descending to this world in due order, she will find herself a royal husband.

[*pauṣe śūlavratam* —
Pauṣa: the trident observance]

pauṣamāse śubhe caiva śūlam kṛtvā pinākine |
gandhapuṣpair alaṃkrtya śivāya vinivedayet |
tāmraśāyādīpātraṃ vā kṛtvā dadyāt pinākine || 140 ||

10.138 *Pāda* d is an important locus that suggests a close relation between N₈₂^K and N₉₄^C: they read *pramodate* against *mahīyate* in all other MSS.

In the auspicious [month] of Pauṣa, fashioning a trident [out of flour] for Pinākin, embellishing it with scented substances and flowers, she should offer it to Śiva. Alternatively, she can give Pinākin a vessel that one has made of copper, brass, etc.

*mahāpuṣpakayānena divyagandhapravābinā |
varṣāyutaśataṃ sāgraṃ rudraloke mahīyate || 141 ||*

[Arriving] on [Kubera's] grand aerial vehicle [called] Puṣpaka, which carries a divine scent, she will prosper in Rudraloka for more than a million years.

*bhuktvā tu vipulān bhogān aśeṣapurambhavān |
samprāpyaivaṃ kramāl lokam abhīṣṭaṃ patim āpnuyāt || 142 ||*

Experiencing the prodigious enjoyments that arise in all the cities [of the gods], descending to [this] world thus in due order, she will find the husband that she desires.

[*māghe rathavratam* —
Māgha: the chariot observance]

*māghe ratham aśvayutaṃ mālyadīpaprāśobhitam |
paiṣṭaliṅgasamāyuktaṃ kṛtvāyatanam ānayet || 143 ||*

In [the month] of Māgha, she should make a [small] horse-drawn carriage beautified with garlands and lamps, along with a *liṅga* made of flour, and she should carry these to the temple.

*mahārathopamair yānaiḥ śvetāśvarathasaṃyutaiḥ |
varṣāyutaśataṃ sāgraṃ rudraloke mahīyate || 144 ||*

10.140 Although the word *pināka* can signify both Śiva's bow and trident (see Vallabhadeva's comment ad *Kumārasambhava* 3.10: *pinākaḥ śārvaṃ dhanuḥ śūlaṃ ca*), the context in the above verse makes the latter the more likely choice. Although we translate *vā* in *pāda e* as introducing an alternative, it could in fact simply describe the act of presenting the trident on a plate. This is suggested by verse 149. A line before *pādas e* may have dropped out.

10.141 *pravābinā* in *pāda b* is attested only in N^M and G^{Ki}, but there seems no better choice of reading available. Compare also 128b and 188d.

10.143 *Pāda a* is unmetrical.

[Arriving] on aerial carriages that resemble gigantic chariots drawn by white chariot-horses, she will prosper in Rudraloka for more than a million years.

anubhūyātulān bhogān aśeṣapurāsambhavan |
kramād āgatya loke 'smiṇ rājānam patim āpnuyāt || 145 ||

Experiencing unequalled enjoyments arising in all the cities [of the gods], descending to this world in due order, she will find herself a royal husband.

[*phālgune paiṣṭapratimāvratam* —
Phālguna: the observance of the flour image]

phālgune pratimāṃ paiṣṭiṃ kṛtvā carusamanvitām |
gandhamālyair alaṃkṛtya sthāpayed īśvarālaye || 146 ||

In [the month of] Phālguna, she should fashion an image [of the deity] out of flour mixed with *caru*, embellish it with scented substances and garlands, and install it in the temple of Īśvara.

yānair apratimair divyair geyanātyasamākulaib |
varṣāyutaśataṃ sāgram īśaloke mahīyate || 147 ||

[Arriving on] incomparable, divine aerial vehicles that are filled with singing and dancing, she will prosper in Īśaloka for more than a million years.

sarvāmaranikāyeṣu prāpya bhogān sudurlabhān |
samprāpte 'smiṇ kramāl loke yatheṣṭam patim āpnuyāt || 148 ||

After experiencing in the homes of all the immortal gods enjoyments that are extremely difficult to access, when she reaches this world in due order, she will find the husband that she desires.

10.144 For the reasons for our choice of, and the problem of interpreting, *aśvaratha*, see notes to 58b and 87b.

10.146 For some time we oscillated between choosing the reading *cārusamanvitām* (perhaps: 'endowed with beauty') or *carusamanvitām* in *pāda* b. We also considered the reading of E^N, *kṛtvāgurusamanvitām* ('fashioning [an image out of flour] mixed with Aloe'), as a *lectio difficilior*. In the end, we decided on *caru*^o thinking that mixing food offering into flour is not inconceivable in this context.

[*caitre bhavakumāravratam* —
Caitra: the Bhava-Kumāra observance]

caitre bhavaṃ kumāraṃ ca kṛtvā paiṣṭam alaṃkṛtam |
sthāpya pātre yathokte ca ānāyec chivamandiram || 149 ||

In [the month of] Caitra, she should fashion Bhava [i.e. Śiva] and Kumāra out of flour, embellish them, put them in a vessel of the kind mentioned above, and carry them to the temple of Śiva.

śaradindupratīkāśair vimānaiḥ sārvaśāntikāiḥ |
varṣakoṭyayutam sāgram rudraloke mahīyate || 150 ||

[Arriving on] aerial vehicles that shine like the autumn moon and grant all objects of desire, she will prosper in Rudraloka for more than a million years.

karmakṣayād ihāgatya putrapautrasamanvitā |
abhīṣṭam patim āsādya labhed bhogān sudurlabhān || 151 ||

Coming back here [to this world] due to the diminishing of [her] karma, together with children and grandchildren, finding the husband that she desires, she will experience enjoyments that only few do.

[*vaiśākhe kailāsavratam* —
Vaiśākha: the Kailāsa observance]

taṇḍulāḍbhakapiṣṭena kṛtvā kailāsaparvatam |
īśvaromāsamāyuktaṃ sarvadhātuvibhūṣitam || 152 ||

Fashioning Mount Kailāsa out of an *āḍbhaka* of rice flour, with Īśvara and Umā on top of it, embellished with all kinds of minerals,

10.151 The phrase *putrapautrasamanvitā* in *pāda* b is somewhat puzzling. We have taken it to mean that she will get many sons and grandsons after marrying her dream husband, but the Sanskrit word order rather suggests that she is accompanied by many sons and grandsons on her return to this world.

10.152 An *āḍbhaka* is a unit of weight usually considered to be four *prasthas* (see verse 39), which amounts to around 1.6–2.8 kg. As to what sort of minerals are to be

*kandarair nicitam citrair lavanaprasthasamyutam |
sarvaratnasamāyuktam sthāpayed īśvarālaye || 153 ||*

covered with various caves, with its peak made of salt, with all kinds of gems, she should install it in the temple of Īśvara.

*kailāsavratam ity evaṃ vaiśākhyāṃ yā samācaret |
kailāsakalpitair yānaiḥ śivaloke mahīyate || 154 ||*

This is called the Kailāsa observance. She who performs it on the day of the full moon in the month of Vaiśākha, will, [arriving] on aerial vehicles resembling Mount Kailāsa, prosper in Śivaloka.

*śivādisarvalokeṣu bhuktvā bhogān aśeṣataḥ |
kramād āgatya kailāse nagendre modate ciram || 155 ||*

Having fully experienced enjoyments in all the worlds beginning with that of Śiva, descending onto Kailāsa in due order, the king of mountains, she will enjoy herself for a long time.

used here, it is not clear. Probably colourful substances are meant. What is evident is that the corresponding instruction is a hint at the Himālaya being a great source of minerals. See, e.g., *Kumārasambhava* 1.4, which is part of a description of the Himavat: *yaś cāpsarovibhramamaṇḍanānām saṃpādayitrīm śikharair bibharti | balābhakacchedavibhaktarāgām akālasaṃdhayām iva dhātumattām ||* ‘And the red mineral ore he bears on his peaks, reflected red in wisps of clouds, looks like twilight and confuses the heavenly nymphs, making them put on their ornaments at the wrong time’ (tr. Smith 2005, 27).

10.153 We follow the commentary in taking *prastha* in the sense of a peak (*lavanaprasthasamyutam lavanamayaṃ sānusamyutam*), but it is also possible that *prastha* indicates the measure of salt to be added on top of the mountain. It would amount to one fourth of the *āḍbhaka* that forms the base of the mountain according to the prescription of the previous verse. In both interpretations, the white salt added on top conjures up the white peak of Kailāsa.

10.154 We take the feminine locative *vaiśākhyāṃ* to qualify a lunar day (*tithi*), viz. *vaiśākhyāṃ paurṇamāsyāṃ*. The reading *vaiśākhe*, only found in Ś₆₇^S and G^{Ki}, is clearly secondary. While the month-by-month *vrata* that is the subject of this section (starting at 130) does not generally specify a particular day of the month, verse 164 below does include such an instruction and may serve as support for this interpretation.

10.155 In *pādas* cd, the Southern sources have introduced the recurrent theme of obtaining a king as a husband as the result of practising the observance (see, for example, 109 and 117).

[*jyeṣṭhe liṅgavratam* —
Jyeṣṭha: the Liṅga observance]

liṅgam piṣṭamayam kṛtvā jyeṣṭhamāse savedikam |
pātram sampūjya gandhādyair vastrayugmena veṣṭayet || 156 ||

In the month of Jyeṣṭha, fashioning a *liṅga* out of flour, together with its pedestal, she should worship the vessel [with the *liṅga* inside] with perfumes etc., and cover it with two pieces of cloth.

upaśobbhāviṣeṣais ca tatra jāgaram ācaret |
prabhāte dhvajasaṅkhādyair nītvā cāyatane nyaset || 157 ||

She [should apply] special ornaments and keep a vigil there [next to the image]. At dawn, she should carry it together with banners, conch-shells, etc., and install it in the temple.

śuddhasphaṭikasamkāsair vimānaiḥ sārvaśāntikāiḥ |
varṣakoṭīsatam sāgram śivaloke mahīyate || 158 ||

[Arriving on] aerial vehicles that shine like clear crystals and fulfil all desires, she will prosper in Śivaloka for more than a million years.

bhuktvā bhogān yathākāmam aśeṣapurambhavan |
kramād āgatya loke 'smiṅ rājānam patim āpnuyāt || 159 ||

Freely experiencing enjoyments arising in all the cities [of the gods], descending to this world in due order, she will find herself a royal husband.

10.157 We have adopted the reading *nītvā cāyatane nyaset* found in N^MN^KN^KN^C₇₇ S^S₆₇. A variant for this *pāda* found in several other manuscripts is *śivāya vinivedayet*. The textual transmission is divided and it is hard to reach a definite conclusion.

10.159 Note that after *pādas* ab, some of our sources insert two extra *pādas*, which roughly translate as follows (for the Sanskrit, see the apparatus): '[she] will amuse herself in states indifferent to sexual play (*kṛīḍāvīrakta*^o) / in states characterised by the pleasure of sexual play (*kṛīḍābhirati*^o) / in peculiar states of sexual play (*kṛīḍāviṣeṣa*^o), as commanded by Śaṅkara (*śaṅkarājñāyā*) / in Śaṅkara's abode (*śaṅkarālaye*).^o We do not think that this statement was originally part of the text, but it contributes significantly to the life of the text. On the one hand, it is slightly out of context, and it seems an attempt to explain away why women are allowed to, or should not, enjoy sexual pleasures in heaven. On the other hand, after mentioning that the female practitioner will freely enjoy various worlds, the text usually goes on to mention her return to the human world (see verses 133, 139, 142, 145, 148, 151, 155); this pattern would be interrupted by the insertion.

[*āṣādhe gr̥havrataṃ* —
Āṣādha: the house observance]

gr̥haṃ piṣṭamayam kuryād āṣādhe tu tribhūmikam |
sarvabījarasaiś cāpi sampūrṇam śubhalakṣaṇam || 160 ||

She should fashion a three-storey house out of flour in [the month of] Āṣādha. It should be filled with all kinds of seeds and juices and it should have auspicious signs on it.

gr̥hopakaraṇair yuktaṃ muśalolūkhalādibhiḥ |
sarvaratnādigośvādyair dāsīśayyādyalaṅkṛtam || 161 ||

There should be household items in it such as a pestle and a mortar, and it should be embellished with all kinds of gems etc., cows, horses etc., servant girls, beds etc.

etaiḥ piṣṭamayaiḥ sarvaiḥ pradīpādyupaśobhitam |
sarvabhakṣyasamākīrṇam gandhamālyair alaṅkṛtam || 162 ||

[It should be] decorated with all these, made of flour, and with lamps etc., covered with all kinds of food, adorned with perfumes and garlands,

śvetaraktāsitaḥ pītair dhvajair vastraiḥ suśobhitam |
caturvidhena caruṇā saṃyuktaṃ sarṣapais tathā || 163 ||

and beautified with white, red, black, and yellow banners and cloths, and provided with four kinds of *caru*, and with mustard seeds.

āṣādhe paurnamāsyāṃ vai gr̥haṃ sthāpya śivāgrataḥ |
sarvopakaraṇopetaṃ praṇipatya nivedayet || 164 ||

10.160 It is not clear what exactly *rasa* signifies in this context. If it is meant to be part of a *dvandva* construction, then *rasa* stands as a distinct item. However, if it is meant to be the component of a *tatpuruṣa* compound, it denotes the essence of grains. Alternatively, it may mean ‘minerals.’

10.163 *Pāda c* is a *na-vipulā*. According to the commentary the four types of *caru* are milky food, sugary food, pure food, and food with beans (*pāyasānnagulānnaśuddhānnamudgānnarūpeṇā*). A similar division is found also in two Pāñcarātra Āgamas: *Padma-saṃhitā* 4.25 (*kevalānnaṃ tathā maudgaṃ pāyasānnaṃ gulodanam | caturvidhaś carur jñeyah pākaś culyām apīṣyate ||*) and *Viśvāmitrasaṃhitā* 11.32 (*pāyasānnaṃ guḍānnaṃ ca maudgaṃ kevalam eva ca | caruṃ caturvidhaṃ kuryāt culyām vāpi pacec carum ||*).

At full moon in [the month of] Āṣāḍha, she should install [this model] house in front of Śiva [or the *liṅga*], with all kinds of service [of devotion], and prostrating herself, offer it [to Śiva].

*śatabhaumair mahāyānair vimānaiḥ sārvaśāṅgikāiḥ |
varṣakoṭīśatam sāgram śivaloke mahīyate || 165 ||*

[Arriving] on gigantic, hundred-storey aerial vehicles that fulfil all desires, she will prosper in Śivaloka for more than a thousand billion years.

*bhuktvā tu vipulān bhogān sarvalokeṣu anukramāt |
prāpya tam sarvabhogādhyam saptabhaumam grham labhet || 166 ||*

Having experienced numerous enjoyments in each one of the [heavenly] worlds, one after the other, she will reach that [world?] which is full of all kinds of enjoyments, and will obtain a seven-storey house.

[*śrāvāṇe tilaparvatavratam* —
Śrāvāṇa: the sesame seed mountain observance]

*sarvadhātusamākīrṇam vicitradhvajāśobhitam |
nivedayīta śarvāya śrāvāṇe tilaparvatam || 167 ||*

In [the month of] Śrāvāṇa, she should offer Śarva [a model of] a mountain that is made of sesame seeds, is completely covered with all kinds of minerals, and is embellished with colourful banners.

10.164 It is possible that the original reading was *āṣāḍhyām* in *pāda* a (see note on verse 154 above) as alluded by $N_{28}^K N_{77}^{K_o}$ (*āṣāḍhyām*) and N_{45}^C (*āṣāḍhyā*), instead of our adopted reading *āṣāḍhe*, in which case it qualifies a lunar day (*paurṇamāsyām*).

10.165 Hundred-storey aerial vehicles are not widely attested in Sanskrit sources. For a comparable occurrence (*anekaśatabhaumāni*), see MBh 13.62.47a, 13.70.22c, [App.] 13.15.3221, and the Malayalam reading (*sahasraśatabhaumaiś ca*) of ŚDhU 12.55cd (Yokochi 2023).

10.166 It is unclear what *tam* in *pāda* c refers to. It is unlikely that it refers back to Śivaloka. It is possible that a line has dropped out in transmission, causing considerable variation. We would normally expect the woman to return to earth after her long stay in various heavens and obtain a desirable husband, to which *tam* could perhaps refer. S_{67}^S has changed the text to make it clear that she returns to the mortal world, reading *bhūlokaṃ* instead of *prāpya tam*.

10.167 The form of Śiva as Śarva is also connected to the month of Śrāvāṇa in verse 26 above. In other texts, the sesame seed mountain features in lists of *dānas* (e.g. MatsP 87 and LiP 2.30).

svacchendranīlasamkāsair yānair apratimaiḥ śubhaiḥ |
varṣakoṭīśataṃ sāgraṃ śivaloke mahīyate || 168 ||

[Arriving] on beautiful, unmatched aerial chariots that shine like pure sapphires, she will prosper in Śivaloka for more than a billion years.

vividhān bhuvanān bhogān avāpya vipulān divi |
kramāl lokam imaṃ prāpya rājānaṃ patim āpnuyāt || 169 ||

Having [reached] various [divine] worlds and having experienced great pleasures in heaven, descending to this world in due order, she will find herself a royal husband.

[*bhādre nagavratam* —
Bhādra: the rice-mountain observance]

kṛtvā bhādrapade māse śobhitaṃ śālīparvatam |
vitānadhvajavastrādyair dhātubhiś ca nivedayet || 170 ||

In the month of Bhādrapada, she should fashion [a model of] a mountain out of rice, decorating it with canopies, banners, cloths etc., and with minerals, and she should offer it [to Śiva].

divākarakaraprakhyair mahāyānaiḥ susobhanaiḥ |
varṣakoṭīśahasrāṇi śivaloke mahīyate || 171 ||

[Arriving] on gigantic and very beautiful aerial chariots that shine like sunbeams, she will prosper in Śivaloka for billions of years.

samprāpya vipulān bhogān aśeṣapurāsambhavān |
kramād āgatya loke 'smin rājānaṃ patim āpnuyāt || 172 ||

Experiencing prodigious enjoyments arising in all the cities [of the gods], descending to this world in due order, she will find herself a royal husband.

[*āśvayuje dhānyaparvatavratam* —
Āśvayuja: grain-mountain observance]

kṛtvā cāśvayuje māse vipulaṃ dhānyaparvatam |
suvarṇavastrasamyuktaṃ śivāya vinivedayet || 173 ||

As for the month of Āśvayuja, she should fashion a huge mountain from grains, with gold and cloths on it. She should offer it to Śiva.

svicitrair mahāyānair varabhogasamanvitaiḥ |
varṣakoṭisahasrāṇi rudraloke mahīyate || 174 ||

[Arriving] on gigantic and colourful aerial chariots provided with choice enjoyments, she will prosper in Rudraloka for billions of years.

rudralokādilokeṣu bhuktvā bhogān yathepsitān |
samprāptāsmiṁ kramāl loka rājānaṁ patim āpnuyāt || 175 ||

Having experienced all the enjoyments that she wishes for in the worlds beginning with that of Rudra, descending to this world in due order, she will find herself a royal husband.

[*kārttike dhānyaparvatavratam* —
Kārttika: the Meru-observance]

sarvadhānyasamāyuktaṁ sarvabījarasādibhiḥ |
sarvadhātusamāyuktaṁ sarvaratnopaśobhitam || 176 ||

[She should fashion a model of a mountain] out of all kinds of grain, with all kinds of juices, seeds, etc., with all kinds of minerals, embellished with all kinds of gems,

śṛṅgaiś caturbhiḥ samyuktaṁ vitānacchatraśobhitam |
gandhair mālyaiś tathā dhūpaiḥ pradīpaiś cāpi śobhitam || 177 ||

provided with four peaks, beautified with canopies and parasols, fragrant substances, garlands, incense, and lamps,

vividhair nṛtagātaiś ca śaṅkhavīṇādibhis tathā |
brahmagoṣaiś tathā puṇyair maṅgalaiś ca viśeṣataḥ || 178 ||

10.173 In *pāda* b, N₂₈^K and N₄₅^C introduce *śāli* grain instead of the generic *dhānya* that we have adopted. It is worth noting that in this chapter, *śāli* grain is singled out as one of the pure foods suitable for consumption during religious observances (as seen in 36, 59, and 64) and for crafting models of religious icons (118 and 181).

10.176 On the problem of the meaning of *rasa*, see note to 10.160.

10.177 *Pāda* a is a *ma-vipulā*.

and [accompanied] by various dances and songs, [the sound of] conch-shells, lutes, etc., Vedic recitation, and last but not least the declaration of an auspicious day;

*mahādhvajāṣṭabbir yuktam vicitrakusumojjvalam |
nagendram merunāmānam trailokyādhāram uttamam || 179 ||*

it is endowed with eight great banners, and it is shining with colourful flowers: [this is in fact] the king of the mountains called Meru, the supreme foundation of the three worlds.

*tasya mūrdhni śivam kuryāt sarvadevasamāyutam |
daityagandharvasiddhās ca rakṣabhūtagaṇās tathā || 180 ||*

She should place Śiva on top of it, together with all the [other] gods, and the Daityas, Gandharvas and Siddhas, the Rakṣases, the Bhūtas and the Gaṇas,

*vidyādharaṅgā rṣayaś ca viśeṣataḥ |
śālīpiṣṭamayān kṛtvā sarvarūpān vicakṣaṇā || 181 ||*

the Vidyādharas, the Apsarases, the Nāgas, and, last but not least, the Ṛṣis. The wise woman should fashion all these figures out of rice flour.

*devasya dakṣiṇe haste śūlam tridaśapūjitam |
evam sarveṣu deveṣu kuryād astraṁ yathākramam || 182 ||*

10.178 *śaṅkhaṅgāḍibhiḥ* (in *pāda* b) is an elliptical expression. Ś₆₇^S has accordingly replaced °*vīṇā*° ('lute') by °*vādyā*° ('music/sound'). The activities listed here are most probably to be performed by others, not the individual or individuals (presumably women) who construct the model mountain.

10.179 *merudāna* is listed in other texts as one of the *dānas* (e.g., *Agnipurāṇa* 2.212).

10.181 *viśeṣataḥ* in *pāda* b may seem like a verse filler. Perhaps because of this, N₇₇^K and N₄₅^C replace it with *marudgaṇāḥ* and *marutāgaṇāḥ* ('troops of Maruts'). In altering the text, some of these sources end up with a hypometrical *pāda*. Ś₆₇^S (*etān kramāt kuryād*, 'should make them in due sequence') seems to be trying to obviate *rūpa*, which is somewhat ambiguous here (we have translated it as 'figure').

Note that *vicakṣaṇā* in *pāda* d is our emendation against all the consulted sources, which read *vicakṣaṇaḥ*. We have been influenced by 185c, for which both masculine and feminine pronouns are transmitted, and more importantly by 191cd, where the subject is clearly a woman.

[She should place] in the right hand of the god [Śiva] the trident that is worshipped by the thirty[-three gods]. Similarly, she should attach to the gods their respective weapons in due order.

*śivasya mahatīm pūjāṃ kṛtvā carusamanvitām |
pūjayet sarvadevāṃś ca daśadikṣu baliṃ haret || 183 ||*

After performing the grand worship for Śiva using *caru*, she should worship all the gods, and offer food-offerings (*bali*) in the ten directions.

*dvijān vai bhojayet paścāc chivabhaktān sadakṣiṇam |
sarvārambhasamāyuktaṃ yathāvibhavaikalpitam || 184 ||*

Then she should feed the Brahmins, the devotees of Śiva, giving them gifts with all possible effort and as far as her resources allow.

*nivedayīta rudrāya kārṭtike nagam uttamam |
yā kuryāt sakṛd apy evaṃ tasyāḥ puṇyaphalam śṛṇu || 185 ||*

In [the month of] Kārṭtika, she should offer the supreme mountain to Rudra. Listen to the meritorious fruits a woman receives if she acts thus, even if only once.

*sarvāgameṣu yat puṇyaṃ prasthitam munibhiḥ purā |
tat puṇyaṃ koṭigūṇitam prāpnuyān nātra saṃśayaḥ || 186 ||*

10.184 We have adopted the reading *dvijān vai* in *pāda* a, in spite of the fact that there is strong support for the alternative reading *vratinaḥ*. Brahmins, or ‘the twice-born,’ (*dvija*) do appear in our text several times in the same context, see verses 11, 30, 39, and see the discussion on Brahmins as *śivabhaktas* in Bisschop et al. 2021, 32–39.

We have adopted the reading *sadakṣiṇam* instead of the variant ^o*dakṣiṇān* in *pāda* b. It functions as an adverb and lacks temporal significance (see 10.39d). The reading *sadakṣiṇān*, by contrast, modifies *dvijān* and would signify that one should worship the twice-born who have received the sacrificial fees. In line with its common tendency to introduce deliberate changes to the text, Ś₆₇^S reads *supūjitān* (‘honoured well’) instead.

G^{Ki} inserts four *pādas* after 184b (see the Sanskrit in the apparatus). A tentative translation of this somewhat obscure passage might be as follows: ‘Approaching them, [he should feed] the initiated ones and the ascetics (*vratin*) together, all those who follow the guru, those who are situated near [this model of] Mount Meru together.’

10.185 Against the majority of the manuscripts, we have adopted the feminine pronouns *yā* and *tasyāḥ* instead of the masculine *yaḥ* and *tasya*. The readings in 190 below show similar variation, but the results mentioned in 191 leave no doubt that the subject of this section (from 130–192) should be a woman throughout.

She will receive a merit that is ten million times greater than the merits that have been propagated before by the sages in all the religious traditions. There is no doubt about it.

mahāratnaprabhair yānaiḥ sarvaratnasamanvitaiḥ |
gītanṛttādibhir vādyair apsarobhis ca śobhitaiḥ || 187 ||

[She will arrive] on aerial chariots that shine like huge jewels and have all kinds of jewels [on them], are beautified with songs, dances, etc., musical instruments and Apsarases,

sūryakoṭisamaprabhyair vimānair merusannibhaiḥ |
naranārīsamākīrṇair divyagandhavahaiḥ śubhaiḥ || 188 ||

on aerial vehicles that shine like millions of suns and are as big as Mount Meru, are full of men and women, and trail divine and pleasant scents.

devadānavagandharvaiḥ stūyamānā gaṇādibhiḥ |
svacchandā sarvagā bhūtvā prayātiśvaramandiram || 189 ||

She will be praised by Devas, Dānavas, Gandharvas and the Gaṇas, etc. Having become perfectly independent, going freely anywhere she desires (*sarvaga*), she will depart to the palace of Īśvara.

kalpakotiśataṃ divyaṃ modate sā mahātapāḥ |
evam sarveṣu lokeṣu bhogān bhuktvā yathepsitān || 190 ||

Practising a supreme austerity, she will rejoice [there] for hundreds of *koṭis* of divine æons. Experiencing any enjoyment she pleases thus in all the worlds,

pūnyakṣayād ihāgatya mahīpālapatir bhavet |
surūpā subhagā nityaṃ ramatiśvarabhāvitā || 191 ||

10.186 The manuscripts display significant variation in *pāda* b. We consider *prasthitam munibhiḥ* to be the *lectio difficilior*. The variants *munibhiḥ kathitam* ($N_{82}^K N_{94}^C G^{Ki}$ E^N) and *muninām kathitam* (S_{67}^S) are likely due to the fact that *prasthitam* is less commonly used than *kathitam*. *Pāda* c is a *na-vīpulā*.

10.187 Note the somewhat odd return to the description of the *vimānas* here.

10.190 There is significant variation again between reading a masculine or a feminine agent into this verse. For our reasons for interpreting this section as referring to female practitioners, see our notes to verses 185 and 191.

she returns due to the fact that her merits wane, and will have a king as a husband. She will be beautiful and attractive, and enjoying herself eternally, devoted to Īśvara.

*yān yān kāmān samuddiśya naranārīnapuṃsakāḥ |
pūjayanti śivaṃ bhaktyā tat tat phalam avāpnuyāt || 192 ||*

With whatever desires men, women, and those of the third gender, worship Śiva with devotion, she will obtain all those as rewards.

[*grhadānavratam* —
The observance of donating a house]

*mṛṇmayam dārujaṃ śailam aiṣṭakaṃ vā sukalpitam |
kṛtvā maṭhaṃ grhaṃ vāpi yathā vibhavasambhavam || 193 ||*

One should make a nicely designed hut (*maṭha*) or house from clay, wood, stone, or bricks, according to the extent of one's resources,

*sarvopakaraṇopetaṃ sarvadhānyaprapūritam |
śivāyetthaṃ grhaṃ dadyāt sarvakāmam avāpnuyāt || 194 ||*

equipped with all the utensils, filled with all kinds of grain, and should offer a house of this sort to Śiva. All one's desires will be fulfilled.

10.191 We interpret *mahīpālapati*[*r*] in *pāda* b as a *bahuvrīhi* compound ('she whose husband is a king'), forced by the feminine forms in *pādas* cd. The alternative reading in *pāda* b (*rājānaṃ/mahendraṃ patim āpnuyāt*) is less ambiguous than the adopted one, thus it is probably a later clarification.

10.193 Note the transition, albeit unstated, to a masculine agent in this section. The shift is confirmed in 195b, where the overwhelming majority of the witnesses transmit a masculine qualifier (*suyantritaḥ/°vrataḥ/samanvitaḥ*). As to what the present observance really aims at, we are unsure, and we have failed to find similar passages in other texts. This is the only occurrence of the word *maṭha* in the *Śivadharmaśāstra*. We do not have the impression that a large monastic complex of the type we find in the medieval period (Sears 2014) is already intended here, but the rise of such *maṭhas* may be linked to gifts like the one promoted in this passage, although the precise nature of the gift described remains somewhat opaque.

[*bemante śivarathavratam* —

Hemanta: the observance called Śiva's chariot]

kṛtvaikabhaktaṃ bemante māsam ekaṃ suyantritaḥ |
māsānte 'tha rathaṃ kuryāc citravastropasobhitam || 195 ||

He should eat only once [per day] in the winter (*bemanta*) for one month, highly restrained. Then, at the end of the month, he should make a chariot and embellish it with colourful cloths.

śvetaiś caturbhiḥ saṃyuktaṃ vṛṣabhaiḥ samalaṃkṛtam |
sobhitam dhvajapūjādyaiś chattracāmaradarpaṇaiḥ || 196 ||

It should be adorned with four white bulls that are attached to it, and with banners and [the marks of] worship, etc., with parasols, chowries, and mirrors.

tanḍulāḍbhakapiṣṭhena liṅgaṃ kṛtvā savedikam |
vinyasya rathamadhye tu pūjayet kṛtalakṣaṇam || 197 ||

Having made a *liṅga* and its pedestal out of an *āḍhaka* of rice flour, and having installed it in the middle of the chariot with all the required elements, he should worship it.

tad rātrau gajayānena śaṅkhabberyādinisvanaiḥ |
bhrāmāyitvā śanaiḥ paścāc chivāyatanam ānayet || 198 ||

10.195 *Pāda* a is a *ma-vipulā*. See a very similar *vrata* described in Kane 1930–1962, vol. 5, 426: ‘Śivarathavrata—ekabhakta in Hemanta (Mārg. and P.) and M.; at end of M. make chariot decked with variegated cloth and having four white bulls yoked; place in chariot a *liṅga* made with the flour of an *āḍhaka* of rice; drive chariot at night on the public road and bring to a Śiva temple, *jāgara* with illuminations and theatricals; next morning dinner to Śiva devotees and to the blind, poor and distressed; this is *ṛtuvrata*; present the chariot to Śiva; HV II. 859–60 (from Vi Dh.)’. In fact the passage that Hemādri attributes to the *Viṣṇudharmottara* in his *Caturvargacintāmani* is ŚDhŚ 10.195–204 (see Appendix 2).

10.196 *Pāda* a is a *ma-vipulā*. The syntax of *pādas* ab is slightly odd. If bulls are supposed to draw the chariot, the reading *gajayānena* in 198a is problematic if it indeed means ‘on a vehicle drawn by an elephant,’ and if it is not a synonym of *rājamārgeṇa* (‘on the main street’). In *pāda* c, °*pūjā*° might hide an earlier °*yūpā*°.

10.197 An *āḍhaka* is a unit of weight usually considered to be four *prasthas* (see verse 39), which amounts to around 1.6–2.8 kg.

Driving it around slowly at night on a vehicle drawn by an elephant accompanied by the sound of conch-shells, kettle-drums, etc., he should bring it to the Śiva-temple.

*tatra jāgarapūjābhikṣṣu pradīpādīpāśobhitam |
prekṣaṇīyapradānais ca kṣapayīta śanaiḥ kṣapām || 199 ||*

There, he should maintain vigil and perform worship, using lamps etc. as embellishment, and by presenting spectacles, he should fast through the night.

*prabhāte snapanam kṛtvā tadbhaktānām ca bhojanam |
dīnānāthakṛpanānām yathāśaktyā ca dakṣiṇām || 200 ||*

At dawn he should bathe [the *liṅga*], prepare food for His devotees, and give as many gifts to the miserable, the helpless, and the poor, as he can.

*ratham śobhāsamāyuktam śivāya vinivedayet |
bhuktvā ca bāndhavaiḥ sārdbham praṇamyeśam grham vrajet || 201 ||*

One should offer Śiva the embellished chariot. Then having eaten together with his relatives, he should bow in front of the Lord (*īśa*) and go home.

*sarvadānebhyaḥ pravaram asmin dharmāḥ samāpyate |
vratam śivaratham nāma sarvakāmārthasādhakam || 202 ||*

[This observance] is better than any donation. In it [one's] religious duties (*dharmā*) are accomplished. It is called Śiva's chariot and it fulfils all desires.

*sarvavrateṣu yat puṇyam sarvayajñeṣu yat phalam |
sarvam śivarathenaiva tat puṇyam sakalam bhavet || 203 ||*

10.198 Note the alternative reading *rājamārgena* for the adopted *gajayānena* in *pāda* b, and see our note to 196. It is not impossible that the two expressions are in fact synonyms and both mean 'on the main street.'

10.200 *Pāda* c is a rare *sa-vipulā*, hence the abundance of variant readings.

10.201 Note how we are forced to reject all Nepalese MSS, and the one from Kashmir, in *pāda* a.

10.202 *Pāda* a is a defective *bha-vipulā*. The variants that read *sarvavratānām* result in a regular *bha-vipulā*.

The merit that is produced by all the observances and the fruit that is produced by all[-encompassing] sacrifices, all that merit arises in its entirety solely by [the observance called] Śiva's chariot.

sūryāyutapratīkāśair vimānaiḥ sārvaśāntikāiḥ |
trisaptakulajaiḥ sārddham śivaloke mahīyate || 204 ||

[Arriving] on aerial chariots that shine like millions of suns and that fulfil all desires, he will prosper in Śivaloka together with his relatives of three times seven generations.

bhuktvā tu vipulān bhogān sarvadeveṣv anukramāt |
kalpakotyaṅgāyutaṃ sāgraṃ tasyānte sa mahīpatīḥ || 205 ||

Experiencing prodigious enjoyments with all the gods, one by one, for more than billions of æons, he will become a king in the end.

[*śivaśayyā* —
Śiva's bed]

pañcatūlisamāyuktāṃ mṛdukhaṭvāṃ sukālpitāṃ |
sarvopakaraṇopetāṃ śivaśayyāṃ prakalpayet || 206 ||

One should construct a well-designed and soft couch with five-fold bedding, with all paraphernalia, to serve as Śiva's bed.

10.203 For our reasons to render *sarvayajñeṣu* as 'all[-encompassing] sacrifices,' see note to verse 10.22.

10.205 As in the case in 193, we take the subject to be a man here, too. Note G^{Ki}'s somewhat confused addition after this verse, which tries to reinforce a feminine subject. It translates as follows (see the Sanskrit in the apparatus): 'She will be beautiful and virtuous (emend *sugūṇam* to *sugūṇā*), and will obtain a husband who provides her with all possible enjoyments, who is from a noble family, who is pure, and she will bring everything [for him?].'

10.206 For supporting the reading *pañcatūli* in *pāda* a, in contrast with the problematic *pañcaśūli*, see, e.g., LiP 2.47.25: *yajñopakaraṇaiḥ sarvaiḥ śivārcāyāṃ hi bhūṣaṇaiḥ | vedīmadhye mahāśayyāṃ pañcatūliprakalpitāṃ ||*. We are not sure what *pañcatūli* exactly means, but we suppose that it refers to a type of bedding made from five types of material. See *Vinayasūtra* 2.2006 (Yoshiyasu 2020) (with the most probable identifications added in our translation): *pañca tūlāni śālmalam ārkaṃ kāśamayāṃ vaukam aivakaṃ ca*; 'The five plants [that are used to produce padding] are: the silk-cotton tree [*śālmala*, *Bombax ceila* Linn.], crown flower [*ārka*, *Calotropis Gigantea*], wild sugarcane [*kāśa*, *Saccharum spontaneum*], vegetable hummingbird[?] [*vauka/vuka*, *Sesbania grandiflora*?], elephant grass [*eraka*, *Saccharum ravennæ* or *Arundo donax*].'

śivam devīsamāyuktam piṣṭaśayyāṃ nivedayet |
śivajñānārthatattvajñam ācāryaṃ vinayānvitam || 207 ||

One should offer a bed made of flour to Śiva, who is together with Devī. After worshipping the guru, who is an expert of the truth of the meaning of the knowledge of Śiva, and is disciplined,

sampūjya gandhapuṣpādyair vastrālaṃkāracāmaraiḥ |
bhakṣyabhojyair aśeṣaiś ca tataḥ śayyāṃ nivedayet || 208 ||

with perfumes, flowers, etc., and [providing him] with clothes, ornaments and chowries, with all kinds of solid and liquid food, one should offer him the bed.

tattūlyāṃ tūlavastrāṇāṃ parisamkhyā tu yāvatī |
tāvad varṣasahasrāṇi rudraloke mahīyate || 209 ||

One will enjoy oneself in Rudraloka as many thousands of years as there are paddings in the cloth of the bed.

10.207 The content of this section (verses 206 to 210) is no longer an exploration of a *vrata*. The theme here is the donation of a Śiva-bed. In previous *vrata*-centred sections, the objects donated were temporary items made of flour etc., and offered to Śiva, such as a *śiva-liṅga*. In the present segment, we encounter two discernible objects of donation: firstly, a ‘śiva-bed,’ a conventional bed crafted from common materials (206), and secondly, a bed made of flour (207ab), a replica of a bed. This duality seems to extend to the recipients of the donations outlined in verses 207a and 207cd, namely a human Śivācārya and the god Śiva, respectively. It is noteworthy that both recipients are governed by the same verbal form, *nivedayet*. We assume that the primary recipient in this section is the Śivācārya, as mentioned in verse 207cd. Consequently, the object of donation is understood to be a full-sized bed, aligning with the description in verse 206. 207ab appears anomalous, possibly an insertion, referencing a bed made of flour. Our suspicion about 207ab is further accentuated by verse 209, wherein the text asserts that the donor will enjoy himself in Rudraloka for as many thousands of years as there are paddings in the bed materials. That is to say, verse 209 finds coherence when the bed is construed as comprising fabric, as mentioned in verse 206, rather than being fashioned out of flour, as verse 207ab states. Further, from a grammatical point of view, the dative case *sivāya* would be smoother than the accusative *śivam* as an indirect object.

10.208 See our note to verse 94 on the translation of *bhakṣya-bhojya*.

10.209 In spite of our straightforward-looking translation, we are unsure as to what it is exactly that should be counted that would determine the number of years spent in Rudraloka. We take *tūlyāṃ* in *tat-tūlyāṃ* as a locative of *tūlī* in the sense of ‘cloth.’ Another possibility would be to accept the reading *tadūrṇā*^o (N₉₄^C G₄₀^L E^N). Then the number of years to spend in Rudraloka would be ‘as many as there are its [fibres] of wool, cotton, and cloth.’

śivādisarvalokeṣu bhuktvā bhogān aśeṣataḥ |
kramād āgatya loke 'smin śimbāsanapatir bhavet || 210 ||

Having fully experienced enjoyments in all the worlds beginning with that of Śiva, one descends to this world in due order and becomes a throned king.

[*vṛṣabhaikādaśī* —
Ten cows and a bull]

daśa gāvah savṛṣabhā vṛṣabhaikādaśī smṛtā |
śivāya vinivedyaitām avadhāraya tatphalam || 211 ||

[A group of] ten cows and a bull is called *vṛṣabhaikādaśī*. If one offers these to Śiva, consider the rewards of that.

rudraikādaśatulyātmā balabhogādibhir guṇaiḥ |
śivādisarvalokeṣu yatheṣṭaṃ modate vaśī || 212 ||

Equal to the eleven Rudras as regards the qualities of strength and enjoyment, he will enjoy himself as he pleases, being a ruler, in all the worlds beginning with Śivaloka,

kalpakotiśahasrāṇi kalpakotiśatāni ca |
bhuktvā tu vipulān bhogān aśeṣakulajaiḥ saba || 213 ||

for thousands and hundreds of krores of zons. Experiencing prodigious enjoyments together with all his relatives,

tadante jñānam āśādyā prasādāt parameṣṭhinaḥ |
vimucya mohakalilam svātmany evāvatiṣṭhate || 214 ||

he will finally obtain knowledge by the graciousness of the Highest One. Leaving behind the thicket of illusion, he will abide only in his true Self.

10.211 *Pāda* a is a *na-vipulā*. On *vṛṣabhaikādaśī*, or °śā, see Olivelle's translation of *Manu* 11.117 (Olivelle 2005, 221; cf. our notes to verse 65 above): 'After he has duly completed this observance, furthermore, he should give ten cows along with a bull or, if that is impossible, all his possessions to those who know the Veda'; (*vṛṣabhaikādaśā gās ca dadyāt sucaritavrataḥ | avidyamāne sarvasvaṃ vedavidbhyo nivedayet ||*).

10.214 *Pāda* c is a *na-vipulā*.

[*savr̥ṣaṃ gośatam* —
A hundred cows and a bull]

savr̥ṣaṃ gośataṃ dattvā śivāyātīva śobhanam |
trisaptakulajaiḥ sārḍhaṃ śṛṇu yat phalam āpnuyāt || 215 ||

Listen to what rewards he will obtain together with his relatives of twenty-one generations by donating to Śiva a hundred extremely beautiful cows together with one bull.

sūryakoṭipratīkāsaiḥ sarvakāmasamanvitaiḥ |
mahāyānair asaṃkhyātair amarāsurapūjitaiḥ || 216 ||

[Arriving] on innumerable gigantic aerial vehicles that shine like millions of suns and fulfil all desires, and that are worshipped by the immortal gods,

śatarudrabalopeto vīrabhadra ivāparaḥ |
gatvā śivapuraṃ divyam aśeṣādhipatir bhavet || 217 ||

he, strong as the hundred Rudras, like another Vīrabhadra, goes to divine Śivapura, and becomes the king of the universe.

bhuktvā tu vipulān bhogān pralaye sarvadehinām |
mohakañcukam utsṛjya svakaivalyam avāpnuyāt || 218 ||

Having experienced prodigious enjoyments, at the time of the annihilation (*pralaya*) of all living beings, he leaves behind the shell of illusion and reaches isolation within himself (*svakaivalya*).

sarvajñāḥ paramaḥ sarvaḥ śuddhaḥ svātmany avasthitaḥ |
sarvagah paripūrṇaś ca śivavat patir avyayaḥ || 219 ||

10.217 Note the clear shift to the masculine here, and compare our notes to verse 193 above. Vīrabhadra is sometimes the leader of the hundred Rudras, see, e.g., *Mokṣa-kārikā* 79: *icchayā śatarudrāṃsi ca vīrabhadrapurastarān | anugrahāya jantūnām mantrānām hi prayojakāḥ ||*, and *Ratnatrayaparīkṣā* 92cd: *rudrānām śatasamkhyānām vīrabhadraśya copari*. Could this and the next verse hint at some Mantramārgic/Tantric connection?

10.218 Compare verse 4.66 of the *Śivopaniṣad*: *āpatkāle 'pi yaḥ kuryāc chivāgner manasārcanam | sa mohakañcukam tyaktvā parām śāntim avāpnuyāt ||*.

[He will become] omniscient, the highest, everything, pure, established in his true Self, omnipresent, completely full, an imperishable Lord like Śiva.

[*gopradānam* —
Donating a cow]

yo dadyād ubhayamukhīm śivāyātīva śobhanām |
saptadvīpāṃ kṣitiṃ dattvā yat phalaṃ tad avāpnuyāt || 220 ||

He who donates an excessively beautiful pregnant cow to Śiva will obtain the fruits that one would obtain by donating the world with its seven islands.

pādadvayaṃ śiro'rdhaṃ ca yadā vatsasya drśyate |
tadā gauḥ pṛthivī jñeyā dātā tu syād mahīpradaḥ || 221 ||

When two feet and a half head of the calf appear, then the cow is to be known as the Earth, and the donor becomes a donor of the world.

|| *iti śivadharṃe nandiprokte upavāsagopradānavidhir nāmādhyāyo daśamaḥ* ||

Here ends the tenth chapter in the Śivadharma[śāstra] taught by Nandikeśvara called Rites of Fasting and the Gift of Cattle.

10.220 The last two verses come abruptly after what seemed to be the conclusion and culmination of the observances taught in this chapter. The topic they introduce, or rather, continue teaching (see 211–219), the donation of cows, was considered important enough to be included in the colophon separately (... *upavāsa-gopradāna-vidhir nāma daśamo 'dhyāyah*). See this discussed in Kafle 2019, 33–34.

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A Commentary on Śivadharmasāstra 10

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Commentary

The text of this commentary was originally transcribed from a Malayalam-script MS kept in The Oriental Research Institute and Manuscripts Library in Trivandrum (No. 12766,⁸⁰ ff. 100v–102v), and kindly sent to us with suggestions for emendations, by S.A.S. Sarma. See a short description of this MS (M₆₃^{T.r}) in Bisschop et al. 2021, 54 and 131. Words underlined are citations from the main text (*pratikas*). These appear between inverted commas in the translation when translated into English and in italics when left untranslated. Numbers in brackets indicate verse numbers in our critical edition of ŚDhŚ chapter ten.

व्रतान्तरमाह चतुर्दश्यामिति त्रिभिः (१–३) । किञ्च पृथिवीमिति (४) त्रिरात्रफलं त्रिरा-
त्रयज्ञफलमित्यर्थः । अपि च द्वयोरिति चतुर्भिः (५–८) पापकृत् रतिप्रीतिकृदित्यर्थः ।
व्रतान्तरमाह कृष्णाष्टम्यामिति (९) अन्यद्व्रतमाह⁸¹ यो ऽब्दमिति त्रिभिः (१०–१२) ।

[Nandikeśvara] teaches another observance in the three [verses] beginning with *caturdaśyām* (1–3). Further on, in [the verse beginning with] *prthivīm* (4),⁸² by *trirātraphala* (‘fruit of three nights’) the fruit of the Trirātra sacrifice is meant. Then, in the four [verses] beginning with *dvayor* (5–8), ‘sinner’ refers to ‘him who enjoys the pleasure of sex’ [during the observance].⁸³ [Nandikeśvara] teaches another observance in the [verse] beginning with *kṛṣṇāṣṭamyām* (9). He teaches yet another observance in the three [verses] beginning with *yo ’bdam* (10–12).

⁸⁰ In earlier publications (e.g. Bisschop 2018, 195), this has been referred to as 12763, but the actual manuscript number is 12766.

⁸¹ *anyad vratam āha*] Cod.^{pc}; *anyadrad vratam āha* Cod.^{ac}

⁸² In our edition, we read *yaḥ prthivīm* but note that the Southern manuscripts indeed support *prthivīm*.

⁸³ This is not necessarily what is meant by the main text. In our translation, we do not explicitly connect *ratiprītivivarjitaḥ* in 10.6b and *yady api syāt sa pāpakṛt* in 10.8b. Note that *ratiprīti*^o could be taken as a *dvandva* compound (‘sexual pleasure, and joy’), especially if a hint to Kāmadeva’s two wives, Rati and Prīti, is to be recognised here.

नक्तभोजनस्य गुणमाह उपवासादिति त्रिभिः (१३-१५)। उपवासो विशोधको ऽपि शिवचिन्तापरस्य चित्तप्रसादं बाधते। भैक्षं तु न बाधत⁸⁴ इत्यत उक्तम् उपवासात्परं भैक्षमिति। अयाचितस्य त्वनिश्चितसद्भावत्वात्⁸⁵ भैक्षात्परत्वम्। अयाचितात्परं नक्तं (१३)। तस्य परत्वे स्वयमेव हेतुमाह⁸⁶ देवैस्तु⁸⁷ भुक्तमित्यादिना (१४-१५)।

He [then] describes the virtues of eating only at night with the three verses beginning with *upavāsāt* (13–15). Even though fasting (*upavāsa*) is purificatory, it prevents one who focuses on meditation of Śiva from calming down the mind. Begging does not do so: that is why it is said [in the text]: ‘mendicancy is superior to fasting’. Since [the vow to eat only] unsolicited [food] (*ayācīta*) is essentially uncertain, it is superior to mendicancy. ‘[Eating only] at night is superior to [the vow to eat only] unsolicited [food]’ (13). As regards its superiority, [Nandikeśvara] himself gives the reasons with ‘the gods eat’ etc. (14–15):

पूर्वाह्नादिकालाशननिमित्तं पुण्यं देवादय आहरेयुः (१४)। अतस्तत्कालानतिक्रम्य नक्तभोजनमुत्तमम्। किंच वामाचारो ऽभिरामाचारो महादेवो नृणां नक्तेन तु तनूद्धरते⁸⁸ (१५)। अतो ऽपि नक्तभोजनमुत्तमम्।

The gods etc. deliver merits on account of consuming [offerings] in the morning etc. (14) Therefore, because it goes beyond those times of the day, eating [only] at night is the supreme [observance]. Furthermore, the Lord of noble practice (*vāmācāra*), i.e. affectionate practice (*abhirāmācāra*), rescues the bodies of people at night (15). Eating [only] at night is the supreme [observance] also because of this.

नक्तभोजनस्येतिकर्तव्यतामाह हविष्येति (१६)। हविष्यभोजनं क्षारलवणादिरहितं भोजनम्। स्नानं त्रिषवणस्नानं माध्यंदिनस्नानस्य नित्यप्राप्तत्वेन विधानवैयर्थ्यप्रसङ्गात्। शेषं सुगमम्।

⁸⁴ *bādha*° is unclear/partly lost in Cod.

⁸⁵ °*sadbhāvatvāt*] corr., °*satbhāvatvāt* Cod.

⁸⁶ *hetum āha*] em., *hatum āha* Cod.

⁸⁷ *devais tu*] em., *daivais tu* Cod.

⁸⁸ Understand *tanūr uddharate*.

[Nandikeśvara] teaches the necessary actions related to eating [only] at night with [the verse] *haviṣya* etc. (16). ‘Food that is fit to be offered’ (*haviṣyabhojana*) is non-pungent [food] without salt etc. ‘[Ritual] bathing’ (*snāna*) means bathing at the three *savanas* (dawn, noon, and sunset) because bathing at [the] midday [offering] is generally prescribed and thus giving a rule [concerning only that] would prove to be useless. The rest is easy to understand.

कृष्णाष्टमीव्रतमाह कृष्णाष्टम्यामिति सप्तदशभिः (१७-३४)। व्रतप्रयोगो मार्गशीर्षे मासे आदित आरभ्य विधानतः नक्तभोजनोक्तविधानेन प्रयत्नेन यावन्मासं नक्तभोजनं कृत्वा तन्मासान्तर्गतायां कृष्णाष्टम्यां शंकरनाम्ना शिवं सम्पूज्य (१७) निशि शक्त्या गोमूत्रं च प्राश्यानाहारः स्वपेत् (१८)। एवं पुष्यमासादिष्वपि नक्तभोजनं तदङ्गानि चानुष्ठेयानि। यथोक्तं शैवे पुराणे धर्मसंहितायामेतद्व्रतविषये—

[Nandikeśvara] teaches the Kṛṣṇāṣṭamī observance in seventeen verses beginning with *kṛṣṇāṣṭamyām* (17–34).⁸⁹ The procedure of the observance is [as follows]: first of all, starting ‘in the month of Mārgaśīrṣa,’ ‘according to the rules,’ i.e. by the aforementioned rules of eating [only] at night, ‘with effort,’ i.e. throughout the month,⁹⁰ ‘following the practice of [eating only] at night’ (18) on the eighth day of the dark half of the month in question, at night worshipping Śiva⁹¹ by the name ‘Śaṅkara,’ consuming ‘cow’s urine as much as he can, one should sleep without having taken food’ (18). Similarly, [the observance of] eating [only] at night, and its auxiliaries, should be performed also in the month of Puṣya and in the remaining months. As it is taught in the *Dharmasamhitā* section of the *Śivapurāṇa* regarding this observance:

ब्रह्मचर्यमहिंसा च जपो मौनं⁹² शिवार्चनम्।
अग्निकार्यं मृदा स्नानं भूशय्या नक्तभोजनम्॥
दया च सर्वभूतेषु सत्यं च ज्ञानपूजनम्।

⁸⁹ Note that in our edition this section spans eighteen verses.

⁹⁰ See our note on this at the translation of verse 17.

⁹¹ In 10:18b, *niśi* directly precedes and specifies *svapet* (*anābhāro niśi svapet*, ‘one should sleep at night without having taken food’), rather than specifying the time of worship (*devam arcayet* in 10:17d).

⁹² The *anuvāra* or *m* at the end of *maunaṃ* is lost in Cod.

श्रद्धेज्या दानमनिशं शिवमन्त्रजपस्तथा ॥
सामान्यं सर्वमासेषु व्रते ऽस्मिन्मुनिसत्तमाः ।
ध्यानं च श्रवणं नित्यं शिवधर्मागमस्य तु ॥ इति ।⁹³

1 Chastity, 2 non-violence, 3 recitation, 4 observing silence, 5 the worship of Śiva, 6 fire-rituals, 7 bathing with clay, 8 sleeping on the ground, 9 eating [only] at night, 10 compassion regarding all creatures, 11 truthfulness, 12 worship through knowledge,⁹⁴ 13 faith, 14 sacrifice, 15 donation, and 16 the continuous recitation of Śiva's mantra. Common are in this observance in every month, O truest of sages, meditation and the continuous study of the tradition of the Śivadharma.

नामप्राशने⁹⁵ तु पुष्यमासादिषु⁹⁶ (१९) विभिन्ने । अथैतस्मिन्नध्याये व्रतनिमित्तोपात्त-
कालव्यतिरिक्तपुण्योत्सवादिकालेष्वपि शिवमुद्दिश्य⁹⁷ कृतमक्षयं स्यादित्याह पुण्येति
(३४) । अथैतद्वक्ष्यामीत्याह⁹⁸ प्रतिमासमिति (३५) । तदेवाह पुष्यमास इति दशभिः
(३६-४५) ।

The names [of Śiva] and [foods] to consume are different 'in the various months Puṣya etc.' Then [Nandikeśvara] states in [the verse] beginning with *puṇya* (34) that [the fruits of any ritual] 'performed' with reference to Śiva even on days not within the range of the times given in this chapter as occasions for religious observance, such as 'religious festivals' (*puṇyo-tsava*), 'will be undecaying.' Then he says: 'I shall teach' this 'month by month' (35). And he teaches exactly that in the ten [verses] beginning with *puṣyamāse*.⁹⁹

⁹³ We have not been able to locate this passage in the *Dharmasamhitā* or in any other source.

⁹⁴ We interpret *jñānapūjanam* as a *tatpuruṣa* compound, in a sense perhaps close to *svādhyāyah*.

⁹⁵ The last two syllables of *nāmaprāśane* are unclear/partly lost in Cod.

⁹⁶ In our edition, we read *evam pauṣe pi*.

⁹⁷ There is an interlinear addition above °*ddīśya*, namely *puṅgava*, most probably referring to *munisattamāḥ* in the cited verses, correcting the latter to *muniṣam-gava/°puṅgavāḥ*.

⁹⁸ °*vakṣyāmīty āha*] corr., °*vyakṣyāmīty āha* Cod.

⁹⁹ Our adopted text here reads *puṣyamāse*.

अग्निकार्यं भूमिशय्यां च प्रकल्पयेदिति सम्बन्धः (३७-३८)। पौर्णमास्यां¹⁰⁰ मासान्तत्वं सावनक्लृप्त्या¹⁰¹ मन्तव्यम्। प्रसङ्गाच्च छिवाश्रमनिषेविणां मोक्षोपायक्रममाह योगादिति द्वयेन (४६-४७)। योगात् मनसः शिवेन योगादात्मा दुःखान्तमाप्नोति। योऽस्य चोपायः शास्त्राचार्योपदेशजन्यं शिवाद्यर्थयाथात्म्यज्ञानं तस्य चादृष्टः उपायः शिवार्चनजन्यः शिवधर्मः। एष शिवमोक्षस्य क्रमोपायः (४७) क्रमवानुपायः।

[Both] *agnikāryam* (37d) and *bhūmiśayyām* (38a) should [syntactically] be connected to *prakalpayed* (38d). The 'end of month' should be considered as happening 'at full-moon' (38) according to civil time (*sāvanakḷp-tyā*).¹⁰² Incidentally, in the two [verses] that start with *yogād* (46-47), [Nandikeśvara] describes the 'sequential method of liberation' for those abiding in the Śiva-āśrama. 'By union,' i.e. through the mind's union with Śiva, the soul 'reaches the end of suffering.' 'The method' to reach that [i.e. *yoga*] is knowledge transmitted through the instructions given in scriptures, and by teachers, about the real nature of Śiva and other topics. The transcendent (*adr̥ṣṭa*) method to reach knowledge is 'Śivadharma,' which [in turn] is produced by the 'worship of Śiva'. This is the 'sequential method' of Śiva (47), i.e. a method in steps.

अथ माघमासादिषु कर्तव्यान्विशेषानाह माघमास इत्येकचत्वारिंशद्भिः (४८-८९)। सर्वत्र देयगोमिथुनसमानवर्णानि विमानानि। छगणं¹⁰³ गोमयं (५३)। फुल्लखण्डः खण्डविशेषः (६८)। षाष्टिकः सस्यविशेषः (७१)। पौण्ड्रं पुण्ड्रयुक्तं (७२)। शिखी मयूरः (५१)। सारसः पुष्कराख्यः (७०)। जीवंजीवकः¹⁰⁴ चकोरः (८१)। एषां व्रतानां साधारणान्धर्मानाह अहिंसेति द्वयेन (८८-८९)।

Now, in the forty-one [verses] beginning with *māghamāse* (48-89)¹⁰⁵ [Nandikeśvara] enumerates the particulars of the duties in the month of Māgha and in the other months. In every case, the aerial chariots are of the same colour as the pair of a cow and a bull to be offered. *chagaṇa* is

¹⁰⁰ *paurṇamāsyām*] corr., *paurṇamāsyā* Cod.

¹⁰¹ *ḷpṭyā*] corr., *ḷluptyā* Cod.

¹⁰² See, e.g., Renou and Filliozat 1947, 725 and 735.

¹⁰³ *chagaṇam*] em., *chāṇagam* Cod.

¹⁰⁴ *jīvaṃjīvakḥ*] em., *jīvajīvakḥ* Cod.

¹⁰⁵ Note that in our edition this section in fact spans forty-two verses.

cow-dung (53). *phullakhaṇḍa*¹⁰⁶ is a type of sugar (68). *ṣāṣṭhika*¹⁰⁷ is a type of grain (71). *paundra* means endowed with marks (*pundra*) (72). *śikhin* means peacock (51). *sārasa* is called *puṣkara*¹⁰⁸ (70). *jīvaṃjīvaka* means the Cakora bird (81).¹⁰⁹ With the two [verses] beginning with *abhiṃsā* (88–89), [Nandikeśvara] gives the general rules for these observances.

अथ नारीणां व्रतानि वक्तुमारभते शिवभक्तेति (९०) । या नारी शिवभक्ता सा जन्मान्तरे अस्वातन्त्र्यदुःखकरं स्त्रीत्वं हित्वा पुरुषो भवेत् । अथ सा अत्युत्तमं स्त्रीत्वमेव काङ्क्षेत तस्या व्रतं शृणु । व्रतमेवाह उमेति (९१) पञ्चविंशत्या श्लोकैः (९१–११५) ।

Now [Nandikeśvara] starts describing observances for women with [the verse] beginning with *śivabhaktā* (90). If ‘a woman is a devotee of Śiva,’ she, abandoning her womanhood that brings nothing but suffering because of a lack of independence, ‘can,’ in her next life, ‘become a man.’ Now ‘if she desires ultimate womanhood, listen to the observance’ for such a woman. [Nandikeśvara] teaches the observance itself with the twenty-five [verses] beginning with *umā*^o (91–115).

सदा प्रीतिवर्धनमनुतिष्ठन्तीनाम् अवियोगकरं च भर्त्रा (९१) । ताम्रकांस्यादिपात्रं वा सितवस्त्रावकुण्ठितं कृत्वा तस्मिन्पात्ररूपस्यायतनस्य मध्ये प्रतिमामुपकल्पयेदित्यर्थः (९६) । महारत्न¹¹⁰प्रभादीप्तैः महायानैरित्यनुवर्तते (१०६) । दुःखस्यान्तमवाप्नुयुः प्रकृता नरा नार्यश्च (११३) ।

‘It always increases joy’ for those women who perform it and it ‘prevents separation’ from one’s husband (91). ‘Alternatively, covering a vessel made of copper or brass, or some other metal, with a white cloth, inside’ that temple in the form of a vessel ‘she should place the image’ (96). [The phrase] ‘with ærial chariots’ should be supplied for ‘of the brilliance of the light of

¹⁰⁶ Our adopted text here reads *bhūrikhaṇḍā*^o.

¹⁰⁷ We read *ṣaṣṭhika* in our edition.

¹⁰⁸ The *sārasa* is the Indian crane; the *puṣkara* can be identified as the Great White Crane, according to K. N. Dave 2005, 312.

¹⁰⁹ They can be identified as the peacock-pheasant and the chukar partridge, respectively, and they are in any case closely related, see K. N. Dave 2005, 279–281.

¹¹⁰ *tna* is unclear/lost in Cod.

huge precious stones¹¹¹ (106). The men and women in question will reach the end of suffering [by this observance] (113).

व्रतान्तरमाह अष्टम्यामिति चतुर्भिः (११४-११७)। महापुण्यजिगीषया¹¹² महत्पुण्यं प्राप्तुमिच्छयेत्यर्थः (११४)। अन्यव्रतमाह या नारीति चतुर्भिः (११८-१२१)। व्रतान्तरमाह यामावास्यामिति पञ्चभिः (१२२-१२६)। अमावास्यामित्यत्यन्तसंयोगे¹¹³ द्वितीया। सुवर्णकृतकर्णिके राजते पद्मे पिष्टमयशूलं विन्यस्य शिवाय निवेदयेदिति सम्बन्धः (१२२-१२३)।

[Nandikeśvara] describes another observance in the four [verses] beginning with *aṣṭāmyām* (114–117). ‘By the desire for great merit’ means ‘by the wish to receive great merit (114).’¹¹⁴ [Nandikeśvara] describes another observance in the four [verses] beginning with *yā nārī* (118–121), and yet another in the five [verses] beginning with *yāmāvāsyām* (122–126). The accusative case in *amāvāsyām* is for full duration.¹¹⁵ ‘Placing a cake-trident’ in ‘a silver lotus with a golden pericarp,’ she ‘should offer it to Śiva’: this is how it should be connected (122–123).

व्रतान्तरमाह पौर्णेति त्रिभिः (१२७-१२९)। अन्यद्व्रतमाह सम्प्राप्त¹¹⁶ इति चतुर्भिः (१३०-१३३)। इममेव विधिं मासान्तरेष्वतिदिशति इत्येवमिति (१३४)। व्रतसाधारणान्धर्मानाह क्षमेति द्वाभ्याम् (१३५-१३६)। विशेषानाह मार्गशीर्ष इति पञ्चपञ्चाशद्भिः (१३७-१९१)।

[Nandikeśvara] describes another observance in the three [verses] beginning with *paurṇa*^o (127–129). [Nandikeśvara] describes yet another observance in the four [verses] beginning with *samprāpte* (130–133). He

¹¹¹ Note how our translation of verse 106 interprets this differently.

¹¹² Only the *i* is visible of the syllable *ji* in Cod.

¹¹³ *ity atyantasaṃyoge*] em., *ity antasaṃyoge* Cod.

¹¹⁴ All our sources except G^{Ki} suggest the reading *mahābhogajigīṣayā* here instead of *mahāpūṇyajigīṣayā*.

¹¹⁵ This is a reference to *Aṣṭādhyāyī* 2.3.5: *kālādhanor atyantasaṃyoge [dviṭīyā]*. In Vasu’s translation (1891, 279): ‘After a word denoting time, or length, the affix of the 2nd case is employed, when denoting full duration.’ See also *Aṣṭādhyāyī* 2.1.29 (*atyantasaṃyoge ca*), and our note to verse 92.

¹¹⁶ Only G^{Ki} starts this verse with *samprāpte*.

applies the same rules to the other months in [the verse] beginning with *ity evam* (134). With the two [verses] beginning with *kṣamā* (135–136), [Nandikeśvara] gives the general rules for the observance. He gives the details in the fifty-five [verses] beginning with *mārgaśīrṣe* (137–191).

लवणप्रस्थसंयुतं लवणमयं सानुसंयुतम् (१५३) । सर्वभक्तसमाकीर्णं¹¹⁷ सर्वान्नसमाकीर्णम् (१६२) । चतुर्विधेन चरुणा (१६३) पायसान्नगुलान्नशुद्धान्नमुद्धान्नरूपेण । सर्वारम्भसमायुक्तं¹¹⁸ (१५३) सर्वोपकरणसंयुक्तम् ।

‘With a *prastha* of salt’ means with a *mountain-top* made of salt (153). ‘Covered with all *bhakta*’ means covered with all kinds of *food* (162). ‘With four kinds of *caru*’ means in the form of milky food (163), sugary food, pure food, food with beans. ‘With all undertakings’ means with all paraphernalia (153).

शिवानुभावबलात्सर्वेषां भक्तानां सर्वं सिद्ध्येदित्याह यद्यदिति (१९२) । गृहदानादिरूपं व्रतमाह मृण्मयमिति द्वयेन (१९३–१९४) । व्रतान्तरमाह कृत्वेति द्वादशभिः (१९५–२०५) ।

In the [verse] beginning with *yad yad*¹¹⁹ (192) he says that everything will be successful for all the devotees because of meditation on Śiva. In the two [verses] beginning with *mṛṇṇmayam* (193–194) [Nandikeśvara] describes the observance of donating a house etc. With the twelve [verses] beginning with *kṛtvā* (195–205),¹²⁰ he teaches another observance.

अन्यव्रतमाह पञ्चतूलीति पञ्चभिः (२०६–२१०) । पञ्चविधास्तूलाः समाहताः¹²¹ पञ्चतूली (२०६) । वृषभैकादशगोदानव्रतमाह दशेति चतुर्भिः (२११–२१४) । सवृषगोशतदानरूपव्रतमाह सवृषमिति पञ्चभिः (२१५–२१९) । ज्ञानं कैवल्यमाप्नुयात्¹²² ज्ञान-

¹¹⁷ Only P₇₂^T reads °*bhakta*°. Other MSS read °*bhakṣya*° and °*bhakṣyais*°.

¹¹⁸ Only P₇₂^T reads *sarvārambha*°. Other MSS read *sarvaratna*° and *sarvarasa*°.

¹¹⁹ In our edition, we have adopted the reading *yān yān*.

¹²⁰ Eleven verses in our edition.

¹²¹ *tāḥ* is partly lost in Cod.

¹²² There is a great number of alternative readings for *jñānaṃ kaivalyam* in our sources, and in our edition we have adopted *svakaivalyam*.

रूपं कैवल्यमाप्नुयादित्यर्थः (२१८)। उभयमुखीदानं व्रतमाह दद्यादिति (२२०)।
उभयमुखीलक्षणमाह पादेतीति (२२१) दशमो ऽध्यायः ॥

With the five [verses] beginning with *pañcatūlī*, [Nandikeśvara] teaches another observance (206–210). Five kinds of plants (*tūla*) are collected as *pañcatūlī* (206). In the four [verses] beginning with *daśa* (211–214), [Nandikeśvara] teaches the *vr̥ṣabhaikādaśa* observance of donating cows. In the five [verses] beginning with *savr̥ṣam* (215–219), he teaches the observance corresponding to the donation of a hundred cows together with a bull. ‘One reaches wisdom, detachment’ means that one reaches detachment in the form of wisdom (218). He teaches the observance of donating a pregnant cow in the [verse] beginning with *dadyāt*¹²³ (220). He gives the characteristics of the pregnant cow in [the verse] beginning with *pāda* (221). This is the end of chapter ten.

¹²³ We read *yo dadyāt* in our edition.

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Appendices

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Appendix 1

navamī cāṣṭamī caiva paurṇamāsī caturdaśī yo bhuṅkte divi caiteṣu svaparvasu naraḥ samām 386.6 gaṇādhīpatyaṃ labhate anīṣaṃ yad dīne dīne pṛthivībhājane bhuṅkte sa trirātraphalaṃ labhet 386.7 <i>ahorātre vindati 'pṛthivībhājane' bhūmāv annaṃ nidhāyety arthaḥ </i> saṃvatsaraṃ tu yo bhuṅkte nityam eva hy atandritaḥ nivedya piṭṛdevebhyaḥ pṛthivyām eva vā bhavet 387.1 <i>'yo bhuṅkte' pṛthivyām evety arthaḥ </i> [<i>iti śivanaktavratam</i>] <i>tathā bhaviṣyapurāṇe āditya uvāca—</i>	
saptamyām ca tathāṣṭamyām pakṣayor ubhayor api yo 'bdam ekaṃ naktabhojī niyatātmā jīvendriyaḥ 387.2 yat puṇyaṃ paramaṃ proktaṃ satataṃ satrayājīnām satyavādiṣu yat puṇyaṃ yat puṇyaṃ ṛtugāminām 387.3 tat phalaṃ khalu prāpyāsau mama lokam upaiti saḥ pṛthivīm bhājanaṃ kṛtvā yo bhuṅkte kṣayasamdhīṣu ahorātreṇa caikena trirātraphalam aśnute 387.4	ŚDhŚ 10.1ab ŚDhŚ 10.2 ŚDhŚ 10.3cd ŚDhŚ 10.4
[<i>iti arkavratam</i>] [<i>sukhavratam</i>] kṛṣṇāṣṭamīm tu yo bhuṅkte yas tu kṛṣṇām ca saptamīm ihaiva sukham āpnoti paratra ca śubhaṃ gatim 387.5 <i>iti sukhavratam </i>	ŚDhŚ 10.9
aṣṭamyām ca navamyām ca pakṣayor ubhayor api yo 'bdam ekaṃ na bhuñjīta caṇḍikārādhane rataḥ sa yāti paramaṃ sthānaṃ yatra sā caṇḍikā sthitā 388.1 <i>iti caṇḍikāvratam </i> [<i>sambhogavratam</i>]	ŚDhŚ 10.1
dve pañcamyau hi māsasya dvau ca pratipadau naraḥ sopavāsaḥ sugandhādhyāḥ śayīta priyayā saha 388.2 svaganiścalacittas tu ratiprītivivarjitaḥ samastasmṛtiśīlaś ca tasya puṇyaphalaṃ śṛṇu 388.3 divyaṃ varṣasahasraṃ tu divyaṃ varṣasataṃ tathā tapas taptaṃ bhavet tena mahad eva na saṃśayaḥ 388.4	ŚDhŚ 10.5 ŚDhŚ 10.6 ŚDhŚ 10.7

Citations in Hemādri's *Caturvargacintāmaṇi*

Section 1.7 (vol. 1, Dānakhaṇḍa, adhyāya 7, p. 467)¹²⁵

atha vṛṣabhaikādaśīdānam

śivadharmāt |

daśa gāvaḥ savṛṣabhā vṛṣabhaikādaśī smṛtā |

śivāya vinivedyaivaṃ viśuddhenāntarātmanā || 1 ŚDhŚ 10.211

rudraikādaśatulyātmā balabhogādibhir guṇaiḥ |

śivādisarvalokeṣu yatheṣṭaṃ modate vaśī || 2 ŚDhŚ 10.212

...

atha vṛṣabhādhikagośatadānam

śivadharmottarāt |

vṛṣabhaṃ gośataṃ dadyāc chivāyātīva śobhanam |

triḥsaptaikulajaiḥ sārddhaṃ śṛṇu yat phalam āpnuyāt || 5 ŚDhŚ 10.215

sūryakoṭipratīkāśair vimānaiḥ sārvaśāntikāiḥ |

anekayānasamkhyānair asurāsuraḥpūjitaiḥ || 6 ŚDhŚ 10.216

śatarudrabalopeto vīrabhadra ivāparaḥ |

gatvā śivapuraṃ divyam aśeṣādhipatir bhavet || 7 ŚDhŚ 10.217

Section 1.13 (vol. 1, Dānakhaṇḍa, adhyāya 13, p. 915)

atha śivaśayyādānam

śivadharmāt |

haṃsatūlīsamāyuktāṃ mṛdvīkhaṭvām alaṃkṛtām |

sarvopakaraṇopetāṃ śivaśayyāṃ nivedayet || 1 ŚDhŚ 10.206

śivaṃ devīsamāyuktaṃ pauṣṭaṃ kṛtvā nivedayet |

śivadevīrūpaṃ tu devatādānaprakaraṇasthita

umāmāheśvaradāne draṣṭavyam

śivajñānarthatattvajñe ācārye ca dayānvite || 2 ŚDhŚ 10.207

¹²⁵ Text based on Śiromaṇi et al. 1871–1911. (Minor corrections applied silently.) Passages in italics are comments added by Hemādri. ‘+’ marks text relegated to the apparatus in our edition.

Appendix 2

saṃpūjya gandhapuṣpādyair vastrālaṃkāracāmaraiḥ bhakṣyabhojyair aśeṣaiś ca tataḥ śayyāṃ nivedayet 3	ŚDhŚ 10.208
tadūrṇātūlīvastrāṇāṃ parisamkhyā tu yāvati tāvad varṣasahasrāṇi rudraloke mahīyate 4	ŚDhŚ 10.209

Section 2.18 (vol. 2.2, Vratākhaṇḍa, adhyāya 18, p. 154)

nārī copavased abdaṃ kṛṣṇāṃ ekāṃ caturdaśiṃ varṣānte pratimāṃ kṛtvā śālīpiṣṭamayīm śubhāṃ 1	ŚDhŚ 10.118
gītānulepanair mālyaiḥ pītavastraiś ca pūjayet pūrvoktam akhilaṃ kṛtvā śivāya vinivedayet 2	ŚDhŚ 10.119
<i>pūrvoktam ity abhiṃsābrabmacaryabhūśayanādi </i> saptabhūmair mahāyānais taptacāmīkaraprabhaḥ yugakoṭīśataṃ sāgraṃ rudraloke mahīyate 3	ŚDhŚ 10.120
śivādisarvalokeṣu bhogān bhuktvā yathepsitān kramād āgatya loke 'smin rājānaṃ patim āpnuyāt 4	ŚDhŚ 10.121
<i>iti śivadharmoktaṃ kṛṣṇacaturdaśīvrataṃ </i>	

Section 2.19 (vol. 2.2, Vratākhaṇḍa, adhyāya 19, p. 241)

paurṇamāsyāṃ upavased abdam ekāṃ suyantritaḥ varṣānte sarvagandhāgīṃ pratimāṃ vinivedayet 1	ŚDhŚ 10.127
suvicitrair mahāyānair divyagandhabibhūṣitaiḥ yugakoṭīśataṃ sāgraṃ śivaloke mahīyate 2	ŚDhŚ 10.128
yatheṣṭam aiśvare loke bhogam āsādyā yatnataḥ kramād āgatya loke 'smin rājānaṃ patim āpnuyāt 3	ŚDhŚ 10.129
<i>iti śivadharmoktaṃ gandhavrataṃ </i>	

Section 2.20 (vol. 2.2, Vratākhaṇḍa, adhyāya 20, pp. 252–253)

amāvasyāṃ nirāhāraḥ abdam ekāṃ niyantritam śūlapiṣṭamayāṃ kṛtvā varṣānte vinivedayet 1	ŚDhŚ 10.122
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śivāya rājataṃ padmaṃ sauvarṇaṃ kṛtavarṇikam bhaktyā ca vinyaset mūrdhni śeṣaṃ pūrvavad ācaret 2	ŚDhŚ 10.123
kāmato 'pi kṛtaṃ pāpaṃ bhrūṇahatyādikaṃ ca yat tat sarvaṃ śūladānena hatvā nārīr na saṃśayaḥ 3	ŚDhŚ 10.124
mahāpadmavimānena naro nārīsamavitah yugakoṭīśataṃ sāgraṃ śivaloke mahīyate 4	ŚDhŚ 10.125
<i>pūrvavad iti abhīṣābrāhmacaryabhūśayana- pāśaṅḍānālāpādikaṃ ācared ity arthaḥ </i> īśalokādilokeṣu bhuktvā bhogān anekadhā iha loke kramāt prāpya yatheṣṭaṃ patim āpnuyāt 5	ŚDhŚ 10.126
<i>iti śivadharmoktaṃ śūlavrataṃ </i>	

Section 2.21 (vol. 2.2, Vratakhaṇḍa, adhyāya 21, pp. 395–396)

paurṇamāsyām amāvāsyām caturdaśyāṣṭamīṣu ca naktam abdaṃ tu kurvīta haviṣyair brahmacāriṇī 1	ŚDhŚ 10.92
umāmaheśapratimāṃ hemnā kṛtvā suśobhanāṃ rājatīm vāpi karṣārdhe snāpayitvā ghṛtādibhiḥ 2	ŚDhŚ 10.93
gandhapuṣpair alaṃkṛtya vastrayugmaīś ca śobhanaiḥ bhakṣyabhojyair aśeśaiś ca vitānadhvajacāmaraiḥ 3	ŚDhŚ 10.94
bhojayec chivabhaktāṃś ca dīnānāthān pratarpayet śaktyā ca dakṣiṇāṃ dadyāc chivamantraiḥ kṣamāpayet 4	ŚDhŚ 10.95
tāmrakāṃsyādipātraṃ vā sitavastrāvaguṇṭhitam kṛtvā vāyatanaṃ madhye pratimāṃ tūpakalpayet 5	ŚDhŚ 10.96
<i>pātraṃ evāyatanaṃ upakalpayet sthāpayet </i> śīrasy ādhāya tat pātraṃ śobhitam puṣpamālayā dhvajāsaṃkhyādivibhavaḥ śīvasyāyatanaṃ nayet 6	ŚDhŚ 10.97
liṅgamūrter maheśasya vratasyānte nivedayet taddvedhāṃ sthāpayet pātraṃ upaśobhāsamanvitam 7	ŚDhŚ 10.98
śivaṃ pradakṣiṇīkṛtya praṇipatyā kṣamāpayet samāpyaitad vrataṃ puṇyaṃ śṛṇu yac ca phalaṃ labhet 8	ŚDhŚ 10.99
dvādaśādityasaṃkāśair mahāyānair manoharaiḥ yatheṣṭaṃ aiśvare loke rudraiḥ sārddhaṃ pramodate 9	ŚDhŚ 10.100
kalpakotiśahasrāṇi kalpakotiśatāni ca tadante sa mahābhogo viṣṇuloke mahīyate 10	ŚDhŚ 10.101
<i>iti śivadharmoktaṃ umāmaheśvaravratam </i>	

Appendix 2

aṣṭamyāṃ ca caturdaśyāṃ niyatabrahmacāriṇī varṣam ekaṃ na bhujīta mahībhogajigīṣayā 11	ŚDhŚ 10.114
varṣānte pratimāṃ kṛtvā pūrvavad vidhim ācāret snānārghyais tad vratam prāpya pūrvoktāṃs tu guṇān labhet 12	ŚDhŚ 10.115
atrāpy umāmaheśvarapratimā kartavyā pūrvavad iti pūrvavratoktavād ity arthah jāmbūnadamayair yānais caturdvārair alaṅkṛtaiḥ gatvā śivapuram divyam aśeṣam bhogam āpnuyāt 13	ŚDhŚ 10.116
umāmaheśvaram nāma vratam īśvarabhāṣitam kāruṇyāt sarvanāriṇāṃ narāṇāṃ ca viśeṣataḥ 14	ŚDhŚ 10.117+
tasmāt sarvaprāyātneṇa umāmaheśvaram vratam kartavyam naranāriḥḥ sukham akṣayam āpnuyāt umādevīpriyārtham tu naṣṭena paramārthataḥ 15	ŚDhŚ 10.117+
iti śivadharṃmottaroktam apāram umāmaheśvaravratam	

Section 2.28 (vol. 2.2, Vratākhaṇḍa, adhyāya 28, pp. 848–853)

kārttike tu śubhe māse ekabhaktena varttayet kṣamāhiṃsādiniyamaiḥ saṃyatā vratacāriṇī 1	ŚDhŚ 10.130
guḍājyamiśrapīṇyākaṃ māsānte vinivedayet aṣṭamyāṃ ca caturdaśyāṃ upavāsarato bhavet 2	ŚDhŚ 10.131
indranīlapratīkāśair vimānaiḥ sārvaśāntikāiḥ varṣāṇāṃ ayutaṃ sāgraṃ rudraloke mahīyate 3	ŚDhŚ 10.132
yathāvat sarvalokeṣu bhogān āśādyā sarvataḥ kramād āgatya loke 'smin yatheṣṭam patim āpnuyāt 4	ŚDhŚ 10.133
ity evaṃ sarvamāseṣu vidhis tulyaḥ prakīrtitāḥ ekabhaktopavāsasya phalaṃ tu sadṛśam viduḥ 5	ŚDhŚ 10.134
kṣamā satyam dayā dānaṃ śaucam indriyanigrahaḥ śivapūjāgnihomaś ca santoṣassnehabhāṣana 6	ŚDhŚ 10.135
sarvavrateṣv ayaṃ dharmāḥ sāmānyo daśadhā smṛtāḥ mārgaśīrṣe śubhe māse vṛṣapṛṣṭam sunirmalam	ŚDhŚ 10.136ab
gandhamālyair alaṅkṛtya śivāya vinivedayet 7	ŚDhŚ 10.137
vṛṣayuktair mahāyānair apsarogaṇasevitaiḥ varṣāyutaśataṃ sāgraṃ śivaloke mahīyate 8	ŚDhŚ 10.138
puṣye māsi pinākaṃ ca śūle kṛtvā pinākine	

gandhapuṣpair alaṅkṛtya śivāya vinivedayet 9	ŚDhŚ 10.140
tāmrakāṃsyādipātre vā dattvā dadyāt pinākine mahāpuṣpakayānena divyagandhaprabhāvataḥ	
varṣāṇām ayutaṃ sāgraṃ rudraloke mahīyate 10	ŚDhŚ 10.141
rathaṃ cāsvayutaṃ māghe dīpamālāprasobhitam piṣṭaṃ liṅgasamāyuktaṃ kṛtvāyatanam ānayet 11	ŚDhŚ 10.143
mahārathopamair yānaiḥ śvetāśvarathasaṃyutaiḥ varṣāyutaṃ śataṃ sāgraṃ rudraloke mahīyate 12	ŚDhŚ 10.144
phālgune pratimāṃ paiṣṭiṃ kṛtvā carusamanvitāṃ gandhamālyair alaṅkṛtya sthāpayed īśvarālayaṃ 13	ŚDhŚ 10.146
yānair apratimair divyair gāyanāṭyasamākulaiḥ varṣāyutaśataṃ sāgraṃ īśaloke mahīyate 14	ŚDhŚ 10.147
caitre bhavakumāraṃ ca kṛtvā puṣpair alaṅkṛtaṃ snāpya pātre yathokte ca ānayet chivamandiraṃ 15	ŚDhŚ 10.149
śaradindupratikāśair vimānaiḥ sārvaśamīkaiḥ varṣāyutaśataṃ sāgraṃ rudraloke mahīyate 16	ŚDhŚ 10.150
tandulāḍhakapiṣṭena kṛtvā kailāsaparvataṃ īśvaromāsamāyuktaṃ sarvadhātuvibhūṣitaṃ 17	ŚDhŚ 10.152
kandarair vividhaṃ citraṃ lavaṇaprasthasaṃyutaṃ sarvaratnasamāyuktaṃ sthāpayed īśvarālaye 18	ŚDhŚ 10.153
kailāsavratam ity evaṃ vaiśākhyāṃ yaḥ samācaret kailāśakalpayānaiḥ sa śivaloke mahīyate 19	ŚDhŚ 10.154
liṅgapiṣṭamayaṃ kṛtvā jyeṣṭhamāse savedikaṃ bhaktyā saṃpūjya gandhādyaair vastrayugmena veṣṭayet 20	ŚDhŚ 10.156
upaśobhāviśeṣaiś ca tatra jāgaram ācaret prabhāte dhvajaśaṃkhādyaair śivāya vinivedayet 21	ŚDhŚ 10.157
śuddhasphaṭikasaṅkāśair vimānaiḥ sārvaśamīkaiḥ varṣakoṭīśataṃ sāgraṃ śivaloke mahīyate 22	ŚDhŚ 10.158
gr̥haṃ piṣṭamayaṃ kṛtvā āṣāḍhe piṭṛbhūmikaṃ sarvabījarasaiś cāpi saṃpūrṇaṃ śubhalakṣaṇaṃ 23	ŚDhŚ 10.160
gr̥hopakaraṇair yuktaṃ muśalodūkhalādibhiḥ sarvaratnasamāyuktaṃ dāśīśayyādyaḥkṛtaṃ 24	ŚDhŚ 10.161
etaiḥ piṣṭamayaiḥ sādyaiḥ pradīpādyupaśobhitam sarvabhaktasamākirṇaṃ gandhamālyair alaṅkṛtaṃ 25	ŚDhŚ 10.162
śvetaraktāsitaiḥ pīṭair dhvajavastraiḥ suśobhitam caturvidhena saṃyuktaṃ caruṇā sarṣapeṇa tu 26	ŚDhŚ 10.163
āṣāḍhe paurṇamāsyāṃ tu gr̥haṃ sthāpya śivāgrataḥ	

Appendix 2

sarvopakaraṇopetaṃ praṇipatyā nivedayet 27	ŚDhŚ 10.164
śatabhūmair mahāyānair vimānaiḥ sārvaśālikaiḥ varṣakoṭīśataṃ sāgraṃ rudraloke mahīyate 28	ŚDhŚ 10.165
sudhādhātusamākīrṇaṃ vicitrādhvajaśobhitaṃ nivedayīta sarvāya śrāvāṇe tilaparvatam 29	ŚDhŚ 10.167
svacchendranīlasaṅkāśair yānair apratimaiḥ śubhaiḥ varṣakoṭīśataṃ sāgraṃ rudraloke mahīyate 30	ŚDhŚ 10.168
kṛtvā bhādrapade māse śobhitaṃ dhānyaparvatam vitānādhvajacchatrādyair śivāya vinivedayet 31	ŚDhŚ 10.170
divākarakaraprakhyair mahāyānaiḥ suśobhanaiḥ varṣakoṭīśahasrāṇi rudraloke mahīyate 32	ŚDhŚ 10.171
kṛtvā āśvayuje māsi vipulaṃ śikhiparvatam suvarṇavastrasaṃyuktaṃ śivāya vinivedayet 33	ŚDhŚ 10.173
suvicitrair mahāyānair varabhogasamanvitaiḥ varṣakoṭīśataṃ sāgraṃ rudraloke mahīyate 34	ŚDhŚ 10.174
sarvadhānyasamāyuktaṃ sarvabījarasādibhiḥ sarvadhātusamāyuktaṃ sarvaratnopaśobhitaṃ 35	ŚDhŚ 10.176
śṛṅgaiś caturbhiḥ saṃyuktaṃ vitānacchatraśobhitaṃ gandhamālyais tathā dhūpaiḥ pradīpaiś cātīśobhitaṃ 36	ŚDhŚ 10.177
vicitrair nṛtyagītaiś ca śaṅkhaviṇāḍibhis tathā brahmaghoṣaiś tathā puṇyair māṅgalaiś ca viśeṣataḥ 37	ŚDhŚ 10.178
mahādhvajaṣṭakayutaṃ vicitrakusumojjalaṃ nagendrāmerunāmānaṃ trailokyādhāram uttamaṃ 38	ŚDhŚ 10.179
tasya mūrdhni śivaṃ kuryāt sarvadevasamāyutaṃ daityagandharvabhūtāś ca siddhayakṣagaṇāś tathā 39	ŚDhŚ 10.180
vidyādhārāpsaronāgā ṛṣayaś ca viśeṣataḥ śālīpiṣṭamayaṃ liṅgaṃ rūpaṃ kṛtvā vicakṣaṇaḥ 40	ŚDhŚ 10.181
devyaṃ ca dakṣiṇe haste śūlaṃ tridaśapūjitaṃ evaṃ sarveṣu deveṣu kuryād astraṃ yathākramaṃ 41	ŚDhŚ 10.182
śivasya mahatīm pūjāṃ kṛtvā carusamanvitām pūjayet sarvadevāṃś ca daśadikṣu balim haret 42	ŚDhŚ 10.183
vratānte bhojayet paścāt śivabhaktān sadakṣiṇān sarvārambhasamāyuktaṃ yathāvibhavaśakalpitaṃ 43	ŚDhŚ 10.184
nivedayīta rudrāya kārttike nagaṃ uttamaṃ yaḥ kuryāt sakṛd apy evaṃ tasya puṇyaphalaṃ śṛṇu 44	ŚDhŚ 10.185
devatulyagaṇo bhūtvā guṇarūpasamanvitaḥ śivavad vicaren nityaṃ niścalaṃ bhuvanaṃ sadā 45	

sadāgameṣu yat puṇyaṃ kathitaṃ munibhiḥ purā tat puṇyaṃ koṭiguṇitaṃ prāpnuyān nātra saṃśayaḥ 46	ŚDhŚ 10.186
mahāratnaprabhair yānaiḥ sarvaratnasamanvitaiḥ gītanṛtyādivādyaiś ca apsarobhiś ca samanvitaiḥ 47	ŚDhŚ 10.187
sūryakoṭisamaprakhyair vimānair merusambhavaḥ naranārīsamākīrṇair gandhavāhaiḥ śubhaiś tathā 48	ŚDhŚ 10.188
devadānavagandharvai stūyamānā gaṇādibhiḥ svacchandā sarvagā bhūtvā prayātīśvaramandiraṃ 49	ŚDhŚ 10.189
kalpakotīśataṃ divyaṃ modate sā mahātapāḥ evaṃ sarveṣu deveṣu bhogān bhuktvā yathepsitān 50	ŚDhŚ 10.190
puṇyakṣayād ihāgatya rājānaṃ patim āpnuyāt surūpā subhagā nityaṃ ramatīśvarabhāvitā 51	ŚDhŚ 10.191
<i>iti śivadharmoktam aparāśaivamahāvratam </i>	

Section 2.29 (vol. 2.2, Vratakhaṇḍa, adhyāya 29, pp. 859–860)

kṛtvaikabhaktaṃ hemante māghamāse tu yantritaḥ māghānte ca rathaṃ kuryāc citravastropasobhitaṃ 1	ŚDhŚ 10.195
śvetaiś caturbhiḥ saṃyuktaṃ vṛṣabhaiḥ samalaṃkṛtaṃ śobhitaṃ dhvajapūjādyaiś chattracāmaradarpaṇaiḥ 2	ŚDhŚ 10.196
taṇḍulāḍhakapiṣṭena liṅgaṃ kṛtvā savedikaṃ vinyasya rathamadhye tu pūjayet kṛtalakṣaṇaṃ 3	ŚDhŚ 10.197
tad rātrau rājamārgē ca śaṅkhabheryādibhiḥ svanaiḥ bhrāmāyitvā tataḥ paścāc chivāyatanam ānayet 4	ŚDhŚ 10.198
tatra jāgarapūjābhiḥ pradīpādyupaśobhitaiḥ prekṣaṇīyapradānaiś ca kṣapayeta śanair niśāṃ 5	ŚDhŚ 10.199
prabhāte snāpanaṃ kṛtvā tadbhaktānāṃ ca bhōjanaṃ dīnānāndhakṛpaṇānāṃ ca yathāśaktyā ca dakṣiṇāṃ 6	ŚDhŚ 10.200
rathaṃ śobhāsamāyuktaṃ śivāya vinivedayet bhuktvā ca bāndhavaiḥ sārddhaṃ praṇamyeśaṃ gṛhaṃ vrajet 7	ŚDhŚ 10.201
pravaraḥ sarvadānānāṃ asmin dharmaḥ samāpyate vrataṃ śivarathaṃ nāma sarvakāmārthasādhaṃ 8	ŚDhŚ 10.202
sarvavrateṣu yat puṇyaṃ sarvayajñeṣu yat phalaṃ sarvaṃ śivarathenaiva tat puṇyaṃ sakalaṃ bhavet 9	ŚDhŚ 10.203
sūryāyutapratīkāśair vimānaiḥ sārvaśāntikāiḥ triḥsaptakulajaiḥ sārddhaṃ śivaloke mahīyate 10	ŚDhŚ 10.204
<i>iti viṣṇudharmottaroktaśivarathavratam</i>	

Parallel passages in the *Līṅgapurāṇa*

Chapter 1.83¹²⁶

ṛṣaya ūcuḥ	
vyapohanastavaṃ puṇyaṃ śrutam asmābhir ādarāt	
prasamgāl līṅgadānasya vratāny api vadasva naḥ 1	
sūta uvāca	
vratāni vaḥ pravakṣyāmi śubhāni munisattamāḥ	
nandinā kathitāniha brahmaputrāya dhīmate 2	
tāni vyāsād upaśrutya yuṣmākaṃ pravadāmy aham	
aṣṭamyāṃ ca caturdaśyāṃ pakṣayor ubhayor api 3	ŚDhŚ 10.1ab
varṣam ekaṃ tu bhuñjāno naktam yaḥ pūjayec chivam	
sarvayajñaphalaṃ prāpya sa yāti paramāṃ gatim 4	ŚDhŚ 10.1cd
pṛthivīm bhājanaṃ kṛtvā bhuktvā parvasu mānavaḥ	
ahorātreṇa caikena trirātraphalam aśnute 5	ŚDhŚ 10.4
dvayor māsasya pañcamyor dvayoḥ pratipador naraḥ	ŚDhŚ 10.5ab
kṣīradhārāvratam kuryāt so śvamedhaphalam labhet 6	
kṛṣṇāṣṭamyāṃ tu naktena yāvāt kṛṣṇacaturdaśi	
bhuñjan bhogān avāpnoti brahmalokaṃ ca gacchati 7	ŚDhŚ 10.9
yo 'bdam ekaṃ prakurvīta naktam parvasu parvasu	
brahmacārī jītakrodhaḥ śivadhyanaparāyaṇaḥ 8	ŚDhŚ 10.10
saṃvatsarānte viprendrān bhojayed vidhipūrvakam	ŚDhŚ 10.11ab
sa yāti śamkaram lokaṃ nātra kāryā vicāraṇā 9	
upavāsāt paraṃ bhaikṣyaṃ bhaikṣyāt param ayācitam	
āyācitāt paraṃ naktam tasmān naktena vartayet 10	ŚDhŚ 10.13
devair bhuktaṃ tu pūrvāhṇe madhyāhṇe ṛṣibhis tathā	
aparāhṇe ca pīṭrbhiḥ saṃdhyāyāṃ guhyakādibhiḥ 11	ŚDhŚ 10.14
sarvavelām atikramya naktabhojanam uttamam	ŚDhŚ 10.15ab
haviṣyabhojanam snānam satyam āhāralāghavam 12	ŚDhŚ 10.16ab
agnikāryam adhaḥśayyāṃ naktabhojī samācaret	ŚDhŚ 10.16cd
pratimāsaṃ pravakṣyāmi śivavratam anuttamam 13	ŚDhŚ 10.35ab
dharmakāmārthamokṣārtham sarvapāpavisuddhaye	ŚDhŚ 10.35cd
puṣyamāse ca saṃpūjya yaḥ kuryān naktabhojanam 14	ŚDhŚ 10.36ab

¹²⁶ Text based on Shastri 1980, 98ff. (Minor corrections applied silently.)

satyavādī jitakrodhaḥ śāligodhūmagorasaiḥ	ŚDhŚ 10.36cd
pakṣayor aṣṭamīm yatnād upavāsena vartayet 15	ŚDhŚ 10.37ab
bhūmiśayyāṃ ca māsānte paurṇamāsyāṃ ghṛtādibhiḥ	
snāpya rudraṃ mahādevaṃ isampūjya vidhipūrvakam 16	ŚDhŚ 10.38
yāvakaṃ caudanaṃ dattvā sakṣīraṃ saghṛtaṃ dvijāḥ	
bhojayed brāhmaṇāñ śiṣṭāñ japec chāntiṃ viśeṣataḥ 17	ŚDhŚ 10.39
tathā gomithunaṃ caiva kapilaṃ vinivedayet	
bhavāya devadevāya śivāya parameṣṭine 18	ŚDhŚ 10.40
sa yāti muniśārdūla vāhneyaṃ lokam uttamam	
bhuktvā sa vipulān lokān tatraiva sa vimucyate 19	ŚDhŚ 10.45cd
māghamāse tu saṃpūjya yaḥ kuryān naktabhojanam	
kṛṣaraṃ ghṛtasamyuktaṃ bhujjānaḥ saṃyatendriyaḥ 20	ŚDhŚ 10.48
sopavāsaṃ caturdaśyāṃ bhaved ubhayapakṣayoḥ	
rudrāya paurṇamāsyāṃ tu dadyād vai ghṛtakambalam 21	ŚDhŚ 10.49
kṛṣṇaṃ gomithunaṃ dadyāt pūjayec caiva śaṃkaram	ŚDhŚ 10.50ab
bhojayed brāhmaṇāṃś caiva yathā vibhavavistaram 22	
yāmyam āsādyā vai lokaṃ yamena saha modate	
phālgune caiva saṃprāpte kuryād vai naktabhojanam 23	ŚDhŚ 10.52ab
śyāmākānnaghṛtakṣīraiḥ jitakrodho jitendriyaḥ	
caturdaśyāṃ athāṣṭamyāṃ upavāsaṃ ca kārayet 24	ŚDhŚ 10.52cdef
paurṇamāsyāṃ mahādevaṃ snāpya saṃpūjya śaṃkaram	ŚDhŚ 10.53ab
dadyād gomithunaṃ vāpi tāmrābhaṃ śūlapānaye 25	ŚDhŚ 10.54ab
brāhmaṇān bhojayitvā tu prārthayet parameśvaram	
sa yāti candresūjuyaṃ nātra kāryā vicāraṇā 26	
caitre 'pi rudram abhyarcya kuryād vai naktabhojanam	ŚDhŚ 10.56ab
śālyannaṃ payasā yuktaṃ ghṛtena ca yathāsukham 27	ŚDhŚ 10.59cd
goṣṭhāśyī muniśreṣṭāḥ kṣitau niśi bhavaṃ smaret	ŚDhŚ 10.60ab
paurṇamāsyāṃ śivaṃ snāpya dadyād gomithunaṃ sitam 28	
brāhmaṇān bhojayec caiva nirṛteḥ sthānam āpnuyāt	
vaiśākhe ca tathā māse kṛtvā vai naktabhojanam 29	ŚDhŚ 10.59ab
paurṇamāsyāṃ bhavaṃ snāpyaṃ pañcagavyaghṛtādibhiḥ	
śvetaṃ gomithunaṃ dattvā so 'śvamedhaphalaṃ labhet 30	ŚDhŚ 10.61
jyeṣṭhe māse ca deveśaṃ bhavaṃ śarvam umāpatim	ŚDhŚ 10.64ab
saṃpūjya śraddhayā bhaktyā kṛtvā vai naktabhojanam 31	
raktaśālyannamadhvā ca adbhiḥ pūtaṃ ghṛtādibhiḥ	
vīraśanī niśārdhaṃ ca gavāṃ śuśrūṣaṇe rataḥ 32	ŚDhŚ 10.65ab
paurṇamāsyāṃ tu saṃpūjya devadevam umāpatim	ŚDhŚ 10.66ab

Appendix 3

snāpya śaktyā yathānyāyaṃ caruṃ dadyāc ca śūline 33 brāhmaṇān bhojayitvā ca yathāvibhavavistaram	
dhūmraṃ gomithunaṃ dattvā vāyuloke mahīyate 34	ŚDhŚ 10.66cd
āśādhe māsi cāpy evaṃ naktabhojanataparāḥ	
bhūrikhaṃḍājyasammiśraṃ saktubhiś caiva gorasam 35	ŚDhŚ 10.68
paurṇamāsyāṃ ghr̥tādyais tu snāpya pūjya yathāvidhi	
brāhmaṇān bhojayitvā ca śrotriyān vedapāragān 36	
dadyād gomithunaṃ gauram vāruṇam lokam āpnuyāt	ŚDhŚ 69ab
śrāvāṇe ca dvijā māse kṛtvā vai naktabhojanam 37	ŚDhŚ 10.71ab
kṣīraṣaṣṭikabhaktena saṃpūjya vṛṣabhadhvajam	ŚDhŚ 10.71cd
paurṇamāsyāṃ ghr̥tādyais tu snāpya pūjya yathāvidhi 38	
brāhmaṇān bhojayitvā ca śrotriyān vedapāragān	
śvetāgrapādaṃ paudraṃ ca dadyād gomithunaṃ punaḥ 39	ŚDhŚ 10.72ab
sa yāti vāyusāyujyam vāyuvat sarvago bhavet	
prāpte bhādrapade māse kṛtvaivam naktabhojanam 40	ŚDhŚ 10.74ab
hutaśeṣam ca viprendrān vṛkṣamūlāśrito divā	ŚDhŚ 10.74cd
paurṇamāsyāṃ tu deveśam snāpya saṃpūjya śaṃkaram 41	
nīlaskandhaṃ vṛṣam gāṃ ca dattvā bhaktyā yathāvidhi	ŚDhŚ 10.75cd
brāhmaṇān bhojayitvā ca vedavedāṃgapāragān 42	
yakṣalokam anuprāpya yakṣarājo bhaven naraḥ	ŚDhŚ 10.106cd
tataś cāsṅvayuje māsi kṛtvaivam naktabhojanam 43	ŚDhŚ 10.78ab
saghr̥tam śaṃkaram pūjya paurṇamāsyāṃ ca pūrvavat	ŚDhŚ 10.78cd
brāhmaṇān bhojayitvā ca śivabhaktān sadā śucin 44	
vṛṣabham nīlavarṇābham urodeśasam unnatam	
gāṃ ca datvā yathānyāyam aiśānaṃ lokam āpnuyāt 45	ŚDhŚ 10.79
kārtike ca tathā māse kṛtvā vai naktabhojanam	
kṣīrodanena sājyena saṃpūjya ca bhavam prabhum 46	ŚDhŚ 10.82
paurṇamāsyāṃ ca vidhivat snāpya dattvā caruṃ punaḥ	
brāhmaṇān bhojayitvā ca yathāvibhavavistaram 47	
dattvā gomithunaṃ caiva kāpilaṃ pūrvavad dvijāḥ	ŚDhŚ 10.83ab
sūryasāyujyam āpnoti nātra kāryā vicāraṇā 48	
mārgaśīrṣe ca māse 'pi kṛtvaivam naktabhojanam	
yavānnena yathānyāyam āyaksīrādibhiḥ samam 49	ŚDhŚ 10.85
paurṇamāsyāṃ ca pūrvoktam kṛtvā śarvāya śaṃbhave	
brāhmaṇān bhojayitvā ca daridrān vedapāragān 50	
dattvā gomithunaṃ caiva pāṃḍuraṃ vidhipūrvakam	ŚDhŚ 10.86ab
somalokam anuprāpya somena saha modate 51	ŚDhŚ 10.87cd

ahiṃsā satyam asteyaṃ brahmacaryaṃ kṣamā dayā |
 triḥsnānaṃ cāgnihotraṃ ca bhūśayyā naktabhojanam || 52 ŚDhŚ 10.88
 pakṣayor upavāsaṃ ca caturdaśyaṣṭamīṣu ca |
 ity etad akhilaṃ proktaṃ pratimāsaṃ śivavratam || 53
 kuryād varṣaṃ krameṇaiva vyutkrameṇāpi vā dvijāḥ |
 sa yāti śivasāyujyaṃ jñānayogam avāpnuyāt || 54
 iti śrīlīngamahāpurāṇe pūrvabhāge śivavratākathanaṃ nāma
 tryaśītitamō 'dhyāyaḥ

Chapter 1.84

sūta uvāca
 umāmaheśvaraṃ vaksye vratam īśvarabhāṣitam |
 naranāryādijantūnāṃ hitāya munisattamāḥ || 1 ŚDhŚ 10.91
 paurṇamāsyāṃ amāvāsyāṃ caturdaśyaṣṭamīṣu ca |
 naktam abdaṃ prakurvīta haviṣyaṃ pūjayed bhavam || 2 ŚDhŚ 10.92
 umāmaheśapratimāṃ hemnā kṛtvā suśobhanām |
 rājatīm vātha varṣānte pratiṣṭhāpya yathāvidhi || 3 ŚDhŚ 10.93
 brāhmaṇān bhojayitvā ca dattvā śaktyā ca dakṣiṇām |
 rathādyaṃ vāpi deveśaṃ nītvā rudrālayaṃ prati || 4 ŚDhŚ 10.95
 sarvātīśayasamyuktaḥ chatracāmarabhūṣaṇaiḥ |
 nivedayed vratam caiva śivāya parameṣṭhine || 5
 sa yāti śivasāyujyaṃ nārī devyā yadi prabho |
 aṣṭamyāṃ ca caturdaśyāṃ niyatā brahmacāriṇī || 6
 varṣaṃ ekam na bhūñjati kanyā vā vidhavāpi vā |
 varṣānte pratimāṃ kṛtvā pūrvoktaviddhinā tataḥ || 7
 pratiṣṭhāpya yathānyāyaṃ dattvā rudrālaye punaḥ |
 brāhmaṇān bhojayitvā ca bhavānyā saha modate || 8
 yā nāry evaṃ cared abdaṃ kṛṣṇām ekāṃ caturdaśīm |
 varṣānte pratimāṃ kṛtvā yena kenāpi vā dvijāḥ || 9
 pūrvoktam akhilaṃ kṛtvā bhavānyā saha modate |
 amāvāsyāṃ nirāhārā bhaved abdaṃ suyantritā || 10
 sūlam ca vidhinā kṛtvā varṣānte vinivedayet |
 snāpyeśānaṃ yajed bhaktyā sahasraiḥ kamalaiḥ sitaiḥ || 11
 rājataṃ kamalaṃ caiva jāmbūnadasukarṇikam |
 dattvā bhavāya viprebhyaḥ pradadyād dakṣiṇām api || 12

Appendix 3

kāmato 'pi kṛtaṃ pāpaṃ bhrūṇahatyādikaṃ ca yat tat sarvaṃ śūladānena bhindyān nārī na saṃśayaḥ 13	ŚDhŚ 10.124
sāyujyaṃ caivam āpnoti bhavānyā dvijasattamāḥ kuryād yad vā naraḥ so 'pi rudrasāyujyaṃ āpnuyāt 14	
paurṇamāsyām amāvāsyām varṣam ekam atandritā upavāsaratā nārī naro 'pi dvijasattamāḥ 15	
niyogād eva tat kāryaṃ bhartṛṇām dvijasattamāḥ japaṃ dānaṃ tapaḥ sarvaṃ asvatantrā yataḥ striyaḥ 16	
varṣānte sarvagandhādhyām pratimām saṃnivedayet sā bhavānyās ca sāyujyaṃ sārūpyaṃ cāpi suvratā 17	ŚDhŚ 10.127cd
labhate nātra saṃdehaḥ satyaṃ satyaṃ vadāmy aham kārtikyām vā tu yā nārī ekabhaktena vartate 18	
kṣamāhimsādiniyamaiḥ saṃyuktā brahmacāriṇī dadyāt kṛṣṇatilānām ca bhāram ekam atandritā 19	ŚDhŚ 10.130cd
saghrtaṃ saguḍaṃ caiva odanaṃ parameṣṭhine dattvā ca brāhmaṇebhyaḥ ca yathā vibhavavistaram 20	
aṣṭamyām ca caturdaśyām upavāsaratā ca sā bhavānyā modate sārḍhaṃ sārūpyaṃ prāpya suvratā 21	
kṣamā satyaṃ dayā dānaṃ śaucam indriyanigrahaḥ sarvavrateṣv ayaṃ dharmāḥ sāmānyo rudrapūjanam 22	ŚDhŚ 10.135ab ŚDhŚ 10.136ab
samāsād vaḥ pravakṣyāmi pratimāsam anukramāt mārgaśīrṣakam āsādikārttikāntaṃ yathākramam 23	
vrataṃ suvipulaṃ puṇyaṃ nandinā paribhāṣitam mārgaśīrṣakamāse 'tha vṛṣaṃ pūrṇāṅgam uttamam 24	
alamkṛtya yathānyāyāṃ śivāya vinivedayet sā ca sārḍhaṃ bhavānyā vai modate nātra saṃśayaḥ 25	
puṣyamāse tu vai śūlaṃ pratiṣṭhāpya nivedayet pūrvoktam akhilaṃ kṛtvā bhavānyā saha modate 26	
māghamāse rathaṃ kṛtvā sarvalakṣaṇalakṣitam dadyāt sampūjya deveśaṃ brāhmaṇāmś caiva bhojayet 27	
sā ca devyā mahābhāgā modate nātra saṃśayaḥ phālgune pratimām kṛtvā hiraṇyena yathāvidhi 28	
rājatenāpi tāmreṇa yathāvibhavavistaram pratiṣṭhāpya samabhyarcya sthāpayec chaṅkarālaye 29	
sā ca sārḍhaṃ mahādevyā modate nātra saṃśayaḥ caitre bhavaṃ kumāraṃ ca bhavānīm ca yathāvidhi 30	
tāmrādyair vidhivat kṛtvā pratiṣṭhāpya yathāvidhi	

Līngapurāna

bhavānyā modate sārdhaṃ dattvā rudrāya śaṃbhave 31	
kṛtvālayaṃ hi kauberam rājataṃ rajatena vai	
īśvaromāsamāyuktaṃ gaṇeśaiś ca samantataḥ 32	ŚDhŚ 10.152cd
sarvaratnasamāyuktaṃ pratiṣṭhāpya yathāvidhi	ŚDhŚ 10.153cd
sthāpayet parameśasya bhavasyāyatane śubhe 33	
vaiśākhe vai cared evaṃ kailāsākhyam vratottamam	
kailāsaparvataṃ prāpya bhavānyā saha modate 34	
jyeṣṭhe māsi mahādevam liṅgamūrtim umāpatim	
kṛtāñjalipuṭenaiva brahmaṇā viṣṇunā tathā 35	
madhye bhavena saṃyuktaṃ liṅgamūrti dvijottamāḥ	
haṃsena ca varāheṇa kṛtvā tāmrādibhiḥ śubhām 36	
pratiṣṭhāpya yathānyāyam brāhmaṇān bhojayet tataḥ	
śivāya śivam āsādyā śivasthāne yathāvidhi 37	
brāhmaṇaiḥ sahitam sthāpya devyāḥ sāyujyam āpnuyāt	
āśāḍhe ca śubhe māse gṛham kṛtvā suśobhanam 38	
pakveṣṭakābhir vidhivad yathāvibhavavistaram	
sarvabījarasaiś cāpi sampūrṇam sarvaśobhanaiḥ 39	ŚDhŚ 10.160cd
gṛhopakaraṇaiś caiva musalolūkhalādibhiḥ	ŚDhŚ 10.161ab
dāsīdāsādibhiś caiva śayanair āsanādibhiḥ 40	
sampūrṇaiś ca gṛham vastrair ācchādyā ca samantataḥ	
devam ghṛtādibhiḥ snāpya mahādevam umāpatim 41	
brāhmaṇānām sahasram ca bhojayitvā yathāvidhi	
vidyāvinayasampannam brāhmaṇam vedapāragam 42	
prathamāśramaṇam bhaktyā sampūjya ca yathāvidhi	
kanyām sumadhyamām yāvat kālajīvanasaṃyutām 43	
kṣetraṃ gomithunaṃ caiva tadgrhe ca nivedayet	
sāyanair vividhair divyair meruparvatasannibhaiḥ 44	
golokaṃ samanuprāpya bhavānyā saha modate	
bhavānyā sadṛśībhūtvā sarvakalpeṣu sāvyayā 45	
bhavānyāś caiva sāyujyam labhate nātra saṃśayaḥ	
sarvadhātusamākīrṇam vicitradhvajāśobhitam 46	ŚDhŚ 10.167ab
nivedayīta śarvāya śrāvaṇe tilaparvatam	ŚDhŚ 10.167cd
vitānadhvajavastrādyair dhātubhiś ca nivedayet 47	ŚDhŚ 10.170cd
brāhmaṇān bhojayitvā ca pūrvoktam akhilaṃ bhavet	
kṛtvā bhādrapade māsi śobhanaṃ śālīparvatam 48	
vitānadhvajavastrādyair dhātubhiś ca nivedayet	ŚDhŚ 10.170cd
brāhmaṇān bhojayitvā ca dāpayec ca yathāvidhi 49	

Appendix 3

sā ca sūryāṁśusamkāsā bhavānyā saha modate	
kṛtvā cāśvayuje māsi vipulaṁ dhānyaparvatam 50	ŚDhŚ 10.173ab
suvarṇavastrasamyuktaṁ dattvā sampūjya śaṅkaram	ŚDhŚ 10.173cd
brāhmaṇān bhojayitvā ca pūrvoktam akhilaṁ bhavet 51	
sarvadhānyasamāyuktaṁ sarvabījarasādibhiḥ	
sarvadhātusamāyuktaṁ sarvaratnopaśobhitam 52	ŚDhŚ 10.176
śṛṅgaiś caturbhiḥ saṁyuktaṁ vitānacchatraśobhitam	
gandhamālyais tathā dhūpaiś citraiś cāpi suśobhitam 53	ŚDhŚ 10.177
vicitrair nṛtyageyaiś ca śaṅkhaviṇādibhis tathā	
brahmaghoṣair mahāpuṇyaṁ maṅgalaiś ca viśeṣataḥ 54	ŚDhŚ 10.178
mahādhvajāṣṭasamyuktaṁ vicitrakusumojjvalam	
nagendraṁ merunāmānaṁ trailokyādhāram uttamam 55	ŚDhŚ 10.179
tasya mūrdhni śivaṁ kuryān madhyato dhātunaiva tu	ŚDhŚ 10.180ab
dakṣiṇe ca yathānyāyaṁ brahmāṇaṁ ca caturmukham 56	
uttare devadeveṣaṁ nārāyaṇam anāmayaṁ	
indrādilokapālāṁś ca kṛtvā bhaktyā yathāvidhi 57	
pratiṣṭhāpya tataḥ snāpya samabhyarcya maheśvaram	
devasya dakṣiṇe haste śūlaṁ tridaśapūjitam 58	
vāme pāśaṁ bhavānyāś ca kamalaṁ hemabhūṣitam	
viṣṇoś ca śaṅkhaṁ cakraṁ ca gadāṁ abjaṁ prayatnataḥ 59	
brahmaṇaś cākṣasūtraṁ ca kamaṇḍalum anuttamam	
indrasya vajraṁ agneś ca śaktyākhyam paramāyudham 60	
yamasya daṇḍaṁ nirṛteḥ khaḍgaṁ niśīcarasya tu	
varuṇasya mahāpāśaṁ nāgākhyam rudram adbhutam 61	
vāyor yaṣṭiṁ kuberasya gadāṁ lokaprapūjitām	
ṭaṅkaṁ ceśānadevasya nivedyaivaṁ krameṇa ca 62	
śivasya mahatiṁ pūjāṁ kṛtvā carusamanvitām	
pūjayet sarvadevāṁś ca yathāvibhavavistaram 63	
brāhmaṇān bhojayitvā ca pūjāṁ kṛtvā prayatnataḥ	
mahāmeruvrataṁ kṛtvā mahādevyā dāpayet 64	
mahāmerum anuprāpya mahādevyā pramodate	
ciraṁ sāyujyam āpnoti mahādevyā na saṁśayaḥ 65	
kārtikyām api yā nārī kṛtvā devīm umāṁ śubhām	
sarvābharaṇasampūrṇāṁ sarvalakṣaṇalakṣitām 66	
hematāmṛādibhiś caiva pratiṣṭhāpya vidhānataḥ	
devaṁ ca kṛtvā deveṣaṁ sarvalakṣaṇasamyutam 67	
tayor agre hutāśaṁ ca sruvahastaṁ pitāmaham	

Līngapurāṇa

nārāyaṇaṃ ca dātāraṃ sarvābharaṇabhūṣitaṃ || 68
lokapālais tathā siddhaiḥ saṃvṛtaṃ sthāpya yatnataḥ |
rudrālaye vrataṃ tasmai dāpayed bhaktipūrvakam || 69
sā bhavānyās tanuṃ gatvā bhavena saha modate |
ekabhaktavrataṃ puṇyaṃ pratimāsam anukramāt || 70
mārgaśīrṣakam āsādikārtikāntaṃ pravartitam |
naranāryādijantūnāṃ hitāya munisattamāḥ || 71
naraḥ kṛtvā vrataṃ caiva śivasāyujyam āpnuyāt |
nārī devyā na saṃdehaḥ śivena paribhāṣitaṃ || 72
iti śrīlīngamahāpurāṇe pūrvabhāge umāmaheśvaravrataṃ nāma
caturaśītītam o 'dhyāyaḥ

Parallel passages in the *Devīpurāṇa*

Devīpurāṇa Chapter 78¹²⁷

aṣṭasaptatitamo 'dhyāyah manur uvāca ataḥ paraṃ mahāpuṇyaṃ sarvakāmaprasādhakam brahmaṇā sanakādīnāṃ bhaktyā pratipāditam 1 tad ahaṃ saṃpravakṣyāmi vratānāṃ pravaraṃ vratam sarvalokopakārāya śṛṇuṣv avahito dvija 2 upavāsāt paraṃ bhaikṣyaṃ bhaikṣyāt paraṃ ayācitam ayācitāt paraṃ naktaṃ tasmān naktena varttayet 3	ŚDhŚ 10.13
devais tu bhuktaṃ pūrvāhne madhyāhne ṛṣibhis tathā aparāhne pitṛbhir bhuktaṃ saṃdhyāyāṃ guhyākādibhiḥ 4 sarvavelām atikramya nakte bhuktaṃ abhojanam vāmācāro mahādevo naktenordhvarate pumān 5 haviṣyaṃ bhojanam snānaṃ satyam āhāralāghavam agnikāryam adhaḥśasyā naktabhojī samāharet 6 evaṃvidhiḥ sadācāro devadevīprapūjakaḥ kṛṣṇāṣṭamyāṃ prayatnena kṛtvā naktaṃ vidhānataḥ 7 māsasya mārگاśīrṣasya saṃkaraṃ devam arcayet pītvā śaktyā ca gomūtram anāhāro niśi svapet 8 atirātrasya yajñasya phalam aṣṭaguṇaṃ labhet evaṃ pauṣe 'pi saṃpūjya śaṃbhunāmānam īśvaram 9 kṛṣṇāṣṭamyāṃ ghrtaṃ prāśya vājapeyāṣṭakaṃ labhet māghe maheśvaraṃ nāma kṛṣṇmāṣṭamyāṃ prapūjayet 10 niśi pītvā tu gokṣīraṃ gomedhāṣṭakaṃ āpnuyāt phālgune ca mahādevaṃ saṃpūjya prāśayet tilān 11 rājasūyasya yajñasya phalam aṣṭaguṇaṃ labhet caitre tu sthāṇunāmānaṃ kṛṣṇāṣṭamyāṃ prapūjayet 12 yavāṃś ca bharjitān adyāt so 'śvamedhaphalam labhet vaiśākhe śivanāmānamiṣṭvā rātrau kuśodakam 13 pītvā puruṣamedhasya phalam aṣṭaguṇaṃ labhet jyeṣṭhe paśupatiṃ pūjya gavāṃ śṛṅgodakam pibet 14	ŚDhŚ 10.14 ŚDhŚ 10.15 ŚDhŚ 10.16 ŚDhŚ 10.17ab ŚDhŚ 10.17cd ŚDhŚ 10.18ab ŚDhŚ 10.18cd ŚDhŚ 10.19ab ŚDhŚ 10.19cd ŚDhŚ 10.20ab ŚDhŚ 10.20cd ŚDhŚ 10.21ab ŚDhŚ 10.21cd ŚDhŚ 10.22ab ŚDhŚ 10.22cd ŚDhŚ 10.23ab ŚDhŚ 10.23cd ŚDhŚ 10.24ab

¹²⁷ See Śarmā 1976, 289–290. (Minor corrections applied silently.)

gavāṃ koṭipradānasya yat puṇyaṃ tad avāpnuyāt	ŚDhŚ 10.24cd
āṣādhe cogranāmānaṃ pañcagavyaṃ tu prāśayet 15	ŚDhŚ 10.25ab
sautrāmaṇisahasrasya phalam aṣṭaguṇaṃ labhet	ŚDhŚ 10.25cd
śrāvaṇe śarvanāmānaṃ iṣṭvārkaṃ niśi bhakṣayet 16	ŚDhŚ 10.26ab
varṣakoṭīśataṃ sāgraṃ rudraloke mahīyate	ŚDhŚ 10.26cd
māse bhādrapade 'ṣṭamyāṃ tryambakaṃ nāma pūjayet 17	ŚDhŚ 10.27ab
prāśanam bilvapatrāṇaṃ mantradikṣāphalaṃ labhet	ŚDhŚ 10.27cd
iśvaram āśvayuje māsi pūjyānte taṇḍulodakam 18	ŚDhŚ 10.28ab
pauṇḍarīkasya yajñasya phalam āṣṭaguṇaṃ labhet	ŚDhŚ 10.28cd
kārttike rudranāmānaṃ saṃpūjya prāśayed dadhi	ŚDhŚ 10.29ab
agniṣṭomasya yajñasya phalam aṣṭaguṇaṃ labhet 19	ŚDhŚ 10.29cd
varṣānte bhojayed viprān kanyakā abalās tathā	
pāyasaṃ ghṛtasaṃyuktaṃ madhunā saṃpariplutam 20	ŚDhŚ 10.30
śaktyā hiranyavāsāṃsi bhaktyā tebhyo nivedayet	
nivedayīta rudrāya gāñ ca kṛṣṇāṃ payasvinīm 21	ŚDhŚ 10.31
varṣam ekaṃ cared bhaktyā nairantaryeṇa yo naraḥ	
kṛṣṇāṣṭamīvrataṃ bhaktyā tasya puṇyaphalaṃ śṛṇu 22	ŚDhŚ 10.32
sarvapāpavinirmuktaḥ sarvaiśvaryasamanvītaḥ	
vasec chivapure divyaṃ na cehāyāti karhicit 23	ŚDhŚ 10.33
puṇyeṣv eteṣu sarveṣu viṣuvadgrahaṇādiṣu	
dānopavāsahomādyam akṣayaṃ jāyate kṛtam 24	ŚDhŚ 10.34
iti śrīdevīpurāṇe kṛṣṇāṣṭamīvrataṃ nāmāṣṭasaptatitamo 'dhyāyaḥ	

Parallel passages in the *Bhaviṣyapurāṇa*

Bhaviṣyapurāṇa Chapter 1.164¹²⁸

bhānor hi smṛtiśīlaś ca tasya puṇyaphalaṃ śṛṇu 75cd	ŚDhŚ 10.6cd
divyaṃ varṣasahasraṃ tu divyaṃ varṣasataṃ tathā	
tapas taptaṃ mahat tena bhaved evaṃ na saṃśayaḥ 76	ŚDhŚ 10.7
bhagabhaktiprasannātmā yady api syāt sa pāpakṛt	
bhagaloke vasen nityaṃ bhagānucarataṃ gataḥ 77	ŚDhŚ 10.8
kṛṣṇāṃ tu ṣaṣṭhīm naktena yaś ca kṛṣṇāṃ ca saptamīm	
iha bhogān avāpnoti paratra ca śubhāṃ gatim 78	ŚDhŚ 10.9
yo 'bdam ekaṃ tu kurvīta naktaṃ bhagadine naraḥ	
brahmacārī jitakrodho bhagārcanaparo naraḥ	ŚDhŚ 10.10
ayācitāt paraṃ naktaṃ tasman naktena vartayet 79	ŚDhŚ 10.13cd
devas tu bhuktaṃ madhyāhne pūrvāhṇe ṛṣibhis tathā	
aparāhṇe tu pitṛbhiḥ saṃdhyāyāṃ guhyakādibhiḥ 80	ŚDhŚ 10.14
sarvā velā hy atikramya saurāṇāṃ bhोजनाṃ param	ŚDhŚ 10.15ab
bhuñjāno naktakāle tu sūryabhaktiparāyaṇaḥ 81	
bhagalokam avāpnoti sumanāḥ sumanovrataḥ	
bhuktvā saumanasāṃ lokān rājā bhavati bhūtale 82	
haviṣyabhोजनाṃ snānam āhārasya ca lāghavam	
agnikāryam adhaḥśayyāṃ naktabhojī samācaret 83	ŚDhŚ 10.16
kṛṣṇāṣṭamyāṃ prayatnena kṛtvā naktaṃ vidhānataḥ	
naro mārگاśīre māsi aṃśumān iti pūjayet 84	ŚDhŚ 10.17
vidhivat prāśya gomūtram anāhāro niśi svapet	
atirātrasya yajñasya phalam āpnoti mānavaḥ 85	ŚDhŚ 10.18
puṣye py evaṃ sahasrāṃśum bhānumantam uśanti ca	
vājapeyaphalaṃ prāpya ghṛtaṃ prāśya labhen naraḥ 86	ŚDhŚ 10.19
māghe divākaraṃ nāma kṛṣṇaṣṭhyāṃ narottama	
niśi pītvā tu gokṣīraṃ gomedhaphalam āpnuyāt 87	ŚDhŚ 10.20
mārtaṇḍaṃ phālgune māsi pūjayitvā gavāṃ payaḥ	
pībet tataḥ sūryaloke modate so 'yutāyutam 88	ŚDhŚ 10.21
caitre māsi vivasvantaṃ pūjayitvā subhaktimān	
haviṣyāśi sūryaloke 'psarobhiḥ saha modate 89	ŚDhŚ 10.22

¹²⁸ Text based on Śrīkṛṣṇadāsa 1959 [reprint]. (Minor corrections applied silently.)

Bhaviṣyapurāṇa

vaiśākhe caṇḍakiraṇaṃ pūjayec ca payovrataḥ varṣāṇām ayutaṃ sāgraṃ modate sūryasaṃnidhau 90	ŚDhŚ 10.23
jyeṣṭhe divaspatiṃ pūjya gavāṃ śrīṅgodakaṃ pibet gavāṃ koṭipradānasya nikhilaṃ phalam āpnuyāt 91	ŚDhŚ 10.24
āṣāḍhe tv arkanāmānam iṣṭvā prāśya ca gomayam prayāty arkasaloḥkaṃ tu varṣāṇām ca śataṃśatam 92	ŚDhŚ 10.25
śrāvāṇe 'ryamanāmānaṃ pūjayitvā payaḥ pibet varṣāṇām ayutaṃ sāgraṃ modate bhāskarālaye 93	ŚDhŚ 10.26
māsi bhādrapade ṣaṣṭhyāṃ bhāskaraṃ nāma pūjayet bhāskaraṃ pañcagavyasya sarvamedhaphalaṃ labhet 94	ŚDhŚ 10.27
māsi cāsvayuje ṣaṣṭhyāṃ bhagākhyāṃ nāma pūjayet palagomūtrabhuk caiva aśvamedhaphalaṃ labhet 95	ŚDhŚ 10.28
māse tu kārtike ṣaṣṭhyāṃ śakrākhyāṃ nāma pūjayet dūrvāṃkuraṃ sakṛt prāśya rājasūyaphalaṃ labhet 96	ŚDhŚ 10.29
varṣānte bhojayed viprān sūryabhaktiparāyaṇān pāyasaṃ madhusaṃyuktaṃ vajreṇa ca pariplutaṃ 97	ŚDhŚ 10.30
śaktyā hiranyavāsāṃsi bhaktyā tebhyo nivedayet nivedayet ca sūryāya kṛṣṇāṃ gāṃ ca payasvinīm 98	ŚDhŚ 10.31
varṣam ekaṃ ca deve vai nairantaryeṇa yo nayet kṛṣṇaṣaṣṭhīvrataṃ bhaktyā tasya puṇyaphalaṃ śṛṇu 99	ŚDhŚ 10.32
sarvapāpavinirmuktaḥ sarvakāmasamanvitaḥ modate sūryaloke tu sa naraḥ śāśvatīḥ samāḥ 100	ŚDhŚ 10.33
puṇyeṣv ahaḥsu sarveṣu viṣuvadgrahaṇādiṣu dānopavāsahomādyair akṣayaṃ khaga jāyate 101	ŚDhŚ 10.34
sumantur uvāca ity uktavān purā bhānur aruṇāya viśāṃpate kṛṣṇaṣaṣṭhīvrataṃ puṇyaṃ sarvapāpabhayāpaham 102	
kṛtvedam puruṣo bhaktyā bhāskarasya mahātmanaḥ prayāti paramaṃ sthānaṃ bhānor amitatejasaḥ 103	
iti śrībhaviṣye mahāpurāṇe brāhṃe parvaṇi saptamīkalpe sūryaṣaṣṭhīvratavarṇanaṃ nāma catuḥṣaṣṭyuttaraśatataṃ dhyāyaḥ 164	

Bhaviṣyapurāṇa Chapter 1.165

ubhayasaptamīvarṇanam sumantur uvāca ahaṃ te saṃpravakṣyāmi sūryasya vrataṃ uttamam dharmakāmārthamokṣāṇāṃ pratipādanam uttamam 1	ŚDhŚ 10.35
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Appendix 5

pausamāse tu saṃprāpte yaḥ kuryān naktabhojanam jitendriyaḥ satyavādī śāligodhūmagorasaiḥ 2	ŚDhŚ 10.36
pakṣayoḥ saptamīm yatnād upavāsena yāpayet trisaṃdhyam arcayed bhānuṃ śāṇḍileyam ca suvrata 3	ŚDhŚ 10.37
adhahśāyī bhaven nityam sarvabhogavivarjitaḥ māsi pūrṇe tu saptamyām ghṛtādibhir arimḍama 4	ŚDhŚ 10.38ab
kṛtvā snānaṃ mahāpūjāṃ sūryadevasya bhārata naivedyam modakaprasthaṃ kṣīraṃ siddhaṃ nivedayet 5	ŚDhŚ 10.38cd ŚDhŚ 10.39ab
bhojayet ca dvijān aṣṭau bhagārcām śubhalakṣaṇām gām ca dattvā mahārāja kapilāṃ bhāskarāya tu 6	ŚDhŚ 10.39cd
ya evaṃ kurute puṇyam sūryasya vratam uttamam tasya puṇya phalaṃ vacmi sarvakāmasamanvitam 7	ŚDhŚ 10.40
sūryakoṭipratīkāśair vimānaiḥ sārvaśālikaiḥ apsarogaṇasaṃkīrṇair mahāvibhavasamyutaiḥ 8	ŚDhŚ 10.41
saṃgītanṛtyavādyādyair gandharvagaṇaśobhitaiḥ dodhūyamānaś camaraiḥ stūyamānaḥ surāsuraḥ 9	ŚDhŚ 10.42
sahasrakiraṇābhāsaḥ sauraiḥ sūryasamanvitaiḥ sa yāti paramaṃ sthānaṃ yatrāste ravir aṃśumān 10	ŚDhŚ 10.43
romasaṃkhyā tu yā tasyās tatprasūtiḥ kuleṣu ca tāvad yugasahasraṇi sūraloke mahīyate 11	ŚDhŚ 10.44
triḥsaptakulajaiḥ sārḍhaṃ bhogān bhuktvā yathepsitān jñānayogaṃ samāsādyā punar eva pramucyate 12	ŚDhŚ 10.45
yogād duḥkhāntam āpnoti jñānayogaṃ pravartate sauradharmād bhavej jñānaṃ sauradharmo bhagārcanāt 13	ŚDhŚ 10.46
ityevaṃ te samākhyātaṃ bhavārṇavavyapohanam sauramokṣakramopāyam sūrāśrayaṇiṣevaṇam 14	ŚDhŚ 10.47
māghamāse tu saṃprāpte yaḥ kuryān naktabhojanam piṇyākaṃ ghṛtasamyuktaṃ bhuñjānaḥ sa jitendriyaḥ 15	ŚDhŚ 10.48
sopavāsaś ca saptamyām bhaved ubhayapakṣayoḥ ghṛtābhiṣekam aṣṭamyām kuryād bhānor narādhipa	ŚDhŚ 10.49
gām ca dayād dineśāya taruṇīm nilasaṃnibhām 16	ŚDhŚ 10.50ab
indranīlapratīkāśair vimānaiḥ śikhisaṃyutaiḥ gatvādityapuraṃ ramyaṃ bhogān bhuṃkte yathepsitān 17	ŚDhŚ 10.51
rājendra phālgune māsi yaḥ kuryān naktabhojanam śyāmākakṣīranīvārair jitakrodho jitendriyaḥ 18	ŚDhŚ 10.52
saṣṭhyām vāpy atha saptamyām upavāsaparo naraḥ aṣṭamyām tu mahāsnānaṃ pañcagavyaghṛtādibhiḥ 19	

valmīkajādimṛdbhiḥ ca gomūtraśakṛdādibhiḥ	
tvagbhiḥ ca kṣīravṛkṣāṇāṃ snāpayitvā pramārjayet 1.165.20	ŚDhŚ 10.52
saurabheyiṃ tato dadyād raktābhāṃ raktamāline	ŚDhŚ 10.54ab
padmarāgapratīkāśair vimānair hastisaṃyutaiḥ	
gatvādityapuram ramyaṃ modate śāśvatīḥ samāḥ 21	ŚDhŚ 10.55
māsi caitre tu saṃprāpte yaḥ kuryān naktabhojanam	
śālyannaṃ pāyasair yuktaṃ bhuñjānaś ca jitendriyaḥ	ŚDhŚ 10.56, 59cd
bhānave pāṭalāṃ dadyād vaiṣṇaviṃ taruṇiṃ nṛpa 22	ŚDhŚ 10.57
puṣparāgaprabhair yānair nānāhaṃsādiyāyibhiḥ	
gacchet sūryapuram ramyaṃ modate śāśvatīḥ samāḥ 23	ŚDhŚ 10.58
vaiśākhe vīramāse tu yaḥ kuryān naktabhojanam	
sūrye khaṇḍājyasammiśraṃ sakṛd dadyān nivedanam 24	ŚDhŚ 10.59
gāṃ ca dadyān mahārāja bhāskarāya śubhānana	
sāmānyam ca vidhiṃ kuryāt prayukto yo mayā tava 25	ŚDhŚ 10.69
śuddhasphaṭikasamkāśair yānair barhiṇāvāhanaiḥ	
aṇimādiguṇair yuktaḥ sūryavad vicared divi 26	ŚDhŚ 10.70
saṃprāpte śrāvaṇe māsi yaḥ kuryān naktabhojanam	
kṣīraśaṣṭīkabhaktena sarvasattvāhite rataḥ 27	ŚDhŚ 10.71
pītavarṇaṃ ca gāṃ dadyād bhāskarāya mahātmane	
sāmānyam akhilaṃ kuryād vidhānaṃ yat prakīrtitam 28	ŚDhŚ 10.72
sa vicitrair mahāyānair haṃsasārasagāmibhiḥ	
gatvādityapuram śrīmān pūrvoktaṃ labhate phalam 29	ŚDhŚ 10.73
vīrabhādrapade māsi yaḥ kuryān naktabhojanam	
hutaśeṣahaviṣyāśī vṛkṣamūlam upāśritaḥ 30	ŚDhŚ 10.74
svapyād āyatane rātrau sarvabhūtānukampakaḥ	
dadyād gāṃ rohiṇiṃ śreṣṭhāṃ bhāskarāya mahātmane 31	ŚDhŚ 10.75
niśākarakaraprakhyair vajravaidūryasannibhaiḥ	
cakravākasamāyuktair vimānaiḥ sārvaśālikaiḥ 32	ŚDhŚ 10.76
gatvādityapuram ramyaṃ surāsurasuvanditam	
modate sa mahābhāgo yāvad ābhūtasamplavam 33	ŚDhŚ 10.77
śrīmān āsvayuje māsi yaḥ kuryān naktabhojanam	
mitāśanaṃ prabhuñjāno jitakrodho jitendriyaḥ 34	ŚDhŚ 10.78
dadyād gāṃ padmavarṇābhāṃ bhānave mitatejase	
divyābharaṇasampannāṃ taruṇiṃ ca payasvinim 35	
svastimauktikasamkāśair indranīlopaśobhitaiḥ	
jīvojīvakasaṃyuktavimānaiḥ sārvaśālikaiḥ	
gacched bhānusalokatvaṃ bhuñjānaḥ sa jitendriyaḥ 36	ŚDhŚ 10.81

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divākarāya gāṃ dadyāj jvalanārkasamaprabhām pūrvoktaṃ ca vidhiṃ kuryāt sūryatulyo bhaven naraḥ 37	ŚDhŚ 10.83
kālānalaśikhaprakhyair mahāyānair nagopamaiḥ mahāsimhakarṭāropaiḥ sūryavan modate sukhī 38	ŚDhŚ 10.84
mārgaśīrṣe śubhe māsi yaḥ kuryān naktabhojanam yac cānnaṃ payasā yuktaṃ bhuñjānaḥ sa jitendriyaḥ 39	ŚDhŚ 10.85
prayacched gāṃ tathā raktāṃ nānālamkārabhūṣitām sūryāya kuruśārdūla vidhiṃ cāpi samācaret 40	ŚDhŚ 10.86
sitapadmanibhair yānaiḥ śvetāśvarathasamyutaiḥ gatvā tatra pure rāmye prabhayā parayānvitāḥ 41	ŚDhŚ 10.87
ahiṃsāsatyavacanam asteyaṃ kṣāntir ārjavam triśavaṇāgnihavanam bhūśayyā naktabhojanam 42	ŚDhŚ 10.88
pakṣayor ubhayor māрге saptamyāṃ kurunandana etān guṇān samāśritya kurvāṇo vratam uttamam 43	ŚDhŚ 10.89
saptamyobhayavikhyātaṃ sarvapāpabhayāpaham sarvarogaprasāmanam sarvakāmaphalapradam 44	
ityevamādīn niyamāṃś caret sūryavratī sadā ya icched vipulaṃ sthānam bhānor amitatejasah 45	ŚDhŚ 10.89cd
iti śrībhaviṣye mahāpurāṇe brāhṃe parvaṇi saptamīkalpa ubhayasaptamīvarṇanam nāma pañcaṣṭyuttaraśatatamo 'dhyāyaḥ 165	

Bhaviṣyapurāṇa Chapter 1.166

sauradharme nikṣubhāvratavarṇanam sumantur uvāca sūryabhaktā tu yā nārī dhruvaṃ sā puruṣo bhavet strī putram uttamaṃ sā cet kāmḥkṣate śrṇu tadvratam 1	ŚDhŚ 10.90
nikṣubhārkākhyam ākhyātaṃ sadā prītivivardhanam aviyogakaram vīra dharmakāmārthasādhakam 2	ŚDhŚ 10.91
saptamyāṃ atha ṣaṣṭhyāṃ vā samkrāntau ca raver dine haviṣā havir homaṃ tu sopavāsaḥ samācaret 3	ŚDhŚ 10.92
nikṣubhām kāmṣyaniṣpannām kṛtvā svarṇamayīm śubhām rājatīm vātha vā varṣam snāpayec ca ghṛtādibhiḥ 4	ŚDhŚ 10.93
gandhamālyair alamkṛtya vastrayugmaīs ca śobhanaiḥ bhakṣyabhjojair aśeṣaiś ca vitānadhvajacāmaraiḥ 5	ŚDhŚ 10.94
bhojayet sūryabhaktāṃś ca śuklavastrāvaguṇṭhitān kṛtvāyatanamadhye tu pratimām upakalpayet 6	ŚDhŚ 10.96

Bhaviṣyapurāṇa

kṛtvā śirasi tatpātraṃ vitānacchatraśobhitam dhvajaśāṅkhādivibhavair bhagasyāyatanaṃ nayet 7	ŚDhŚ 10.97
nikṣubhārkadineśasya vratam etan nivedayet tatpiṇḍyāṃ sthāpayet pātram upaśobhāsamanvitam 8	ŚDhŚ 10.98
pradakṣiṇīkṛtya raviṃ praṇipatyā kṣamāpayet samāpya tad vratam puṇyaṃ śṛṇuyāt phalam aśnute 9	ŚDhŚ 10.99
dvādaśādityasaṃkāśair mahāyānair nagopamaiḥ yatheṣṭaṃ bhānave loke sauraiḥ sārddhaṃ pramodate 10	ŚDhŚ 10.100
varṣakoṭīśahasrāṇi varṣakoṭīśatāni ca nandate 'sau mahābhāga viṣṇuloke mahīyate 11	ŚDhŚ 10.101
tataḥ karmaviśeṣeṇa sarvakāmasamanvitam brahmalokaṃ samāsādyā paraṃ sukham avāpnuyāt 12	ŚDhŚ 10.102
brahmalokāt paribhraṣṭaḥ śrīmān surasupūjitaḥ prajāpatim avāpnoti surāsuranamaskṛtaḥ 13	ŚDhŚ 10.103
lokān iha ciram bhuktvā somaloke mahīyate somādendraṃ punar lokam āsādyendrapatir bhavet 14	ŚDhŚ 10.104
indralokāc ca gandharvalokaṃ prāpya sa modate tatas taddharmaśeṣeṇa bhavaty ādityabhāvitaḥ 15	ŚDhŚ 10.105ab ŚDhŚ 10.111ab
svakarmabhāvanodyogāt punaḥ prārabhate śubham śubhāc ca punar ety eha sa yāty atisahasraśaḥ 16	ŚDhŚ 10.111cd ŚDhŚ 10.112ab ŚDhŚ 10.112cd
yāvan nāpnoti maraṇaṃ tāvad bhramati karmaṇā sunirvedāt savairāgyaṃ vairāgyāj jñānasambhavaḥ jñānāt pravartate yogo yogād duḥkhāntam āpnuyāt 17	ŚDhŚ 10.113
iti śrībhaviṣye mahāpurāṇe brāhme parvaṇi saptamikalpe sauradharme nikṣubhāvratavarṇanaṃ nāma ṣaṣṣaṣṭyuttaraśatatamo 'dhyāyaḥ 166	

Bhaviṣyapurāṇa Chapter 1.167

nikṣubhārkavratavarṇanam sumantur uvāca ṣaṣṭhyāṃ cāpy atha saptamyāṃ niyatā brahmacāriṇi varṣam ekaṃ na bhuṅkte yā mahābhāgajigīṣayā 1	ŚDhŚ 10.114
varṣānte pratimāṃ kṛtvā nikṣubhārketi viśrutām snānādyāṃ ca vidhiṃ kṛtvā pūrvoktaṃ labhate guṇam 2	ŚDhŚ 10.115
jāmbūnadamayair yānaiś caturdvāir alaṃkṛte gatvādityapure rāmye aśeṣaṃ vindate phalam 3	ŚDhŚ 10.116
saurādisarvalokeṣu bhogān bhuktvā yathepsitān	

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kramād āgatya loke 'smin rājānaṃ patim āpnuyāt 4	ŚDhŚ 10.117
yā nāry upavased evaṃ kṛṣṇām ekām tu saptamīm	ŚDhŚ 10.118ab
sā gacchet paramaṃ sthānaṃ bhānor amitatejasaḥ 5	
varṣānte pratimāṃ kṛtvā śālipiṣṭamayīm śubhām	ŚDhŚ 10.118cd
pītānulepanair mālyaiḥ pītavastraiś ca pūjayet	
pūrvoktam akhilam kṛtvā bhāskarāya nivedayet 6	ŚDhŚ 10.119
saptabhīmair mahāyānair danticāmīkaraprabhaiḥ	
varṣakoṭīśataṃ sāgraṃ sūryaloke mahīyate 7	ŚDhŚ 10.120
sauralokādilokeṣu bhuktvā bhogān narādhipa	
kramād āgatya loke 'smin yatheṣṭaṃ vindate patim 8	ŚDhŚ 10.121
sarvalakṣaṇasaṃpannaṃ dhanadhānyasamanvitam	
kṛṣṇapakṣe tu saptamyāṃ yā nārī tu dṛḍhavrata 9	
varṣānte sarvagandhādhyam nikṣubhārkaṃ nivedayet	ŚDhŚ 10.127cd
suvarṇamaṇimuktābhyāṃ bhojayitvā magāṅganām 10	
suvicitrair mahāyānair divyagandharvaśobhitaiḥ	
sā vai yugasahasrāṇi sūraloke narādhipa 11	ŚDhŚ 10.128
yatheṣṭaṃ bhānave loke bhogān bhuktvā tu kṛtsnaśaḥ	
kramād āgatya lokesmin rājantaṃ vindate patim 12	ŚDhŚ 10.129
evaṃ yā kurute rājan vrataṃ pāpabhayāpaham	
nikṣubhārkaṃ idaṃ puṇyaṃ sā yāti paramaṃ padam 13	
varṣam ekaṃ mahābāho śraddhayā parayānvitaḥ	
varṣānte vai bhojayed vīra dāṃpatyaṃ bhojakeṣu vai 14	
bhojayitvā tu dāṃpatyaṃ bhogakānāṃ mahābalaiḥ	
pūjayed gandhamālyais tu vāsobhiḥ kurunandana 15	
kṛtvā tāmramaye pātre vajrapūrṇair alaṃkṛtam	
nikṣubhārkaṃ tu sauvarṇam dattvā tābhyāṃ tu śaktitaḥ 16	
nikṣubhā bhojikā jñeyā bhojako 'rkaḥ prakīrtitaḥ	
tasmāt tau pūjayet saurīśvaravac chraddhayānvitaḥ 17	
iti śrībhaviṣye mahāpurāṇe brāhṃe parvaṇi saptamīkalpe	
sauradharmeṣu nikṣubhārkaṃ vrataṃ nāma	
saptaṣṭyuttaraśatatamo 'dhyāyaḥ 167	

Bhaviṣyapurāṇa Chapter 1.168

kāmapradastrīvratavarṇanam

sumantur uvāca

ekabhaktena yā nārī kārttikaṃ kṣapayen nṛpa |

kṣamāhimsādiniyamaiḥ saṃyatā brahmacāriṇī 1	ŚDhŚ 10.130
guḍājyamiśraṃ śālyannaṃ bhāskarāya nivedayet	ŚDhŚ 10.131ab
pakṣayor ubhayos tāta śraddhayā parayānvitā 2	
puṣpānāṃ karavīrānāṃ guggulaṃ sājyam ādiśet	
saptamyām tāta ṣaṣṭhyām vai upavāsaratir bhavet 3	ŚDhŚ 10.131cd
indranīlapratīkāśair vimānaiḥ sārvaśāntikāḥ	
varṣāyutaśataṃ sāgraṃ sūraloke mahīyate 4	ŚDhŚ 10.132
tathā ca sarvalokeṣu bhogam āśādyā yatnataḥ	
kramād āgatya loka 'smin yatheṣṭaṃ vindate patim 5	ŚDhŚ 10.133
ity evaṃ sarvayajñeṣu vidhis tulyaḥ prakīrtitaḥ	
ekabhaktopavāsasya phalaṃ ca sadṛśaṃ bhavet 6	ŚDhŚ 10.134
kṣamā satyaṃ dayā dānaṃ śaucam indriyanigrahaḥ	
sūryapūjāgnihavanaṃ saṃtoṣaḥ steyavarjanam 7	ŚDhŚ 10.135
sarvavrateṣv ayaṃ dharmāḥ sāmānyo daśadhā smṛtaḥ	
niḥśeṣaṃ ahaṃ vakṣyāmi māsān māsavrataṃ prati 8	ŚDhŚ 10.136
mārgaśīrṣe śubhe māsi vyomaṃṛṣṭhe vinirmitam	
gandhamālyair alaṃkṛtya śubhānanam anaupamam 9	ŚDhŚ 10.137
tāmrapātrādīkaiś caivāpy apsarogaṇasevitaiḥ	
sumerau daśasāhasre sūryaloke mahīyate 10	ŚDhŚ 10.138
sarvadevakadambeṣu saṃprāpya vimalāṃ śriyam	
kramād āgatya loka 'smin rājānaṃ patim āpnuyāt	ŚDhŚ 10.139
puṣpair amum alaṃkṛtya bhānave vinivedayet 11	
gandhamālyair alaṃkṛtya śubhānanam anaupamam	ŚDhŚ 10.140cd
tāmrapātrādīkāṃśyaṃ vā kṛtvā tatra nivedayet 12	ŚDhŚ 10.141ab
mahāpuṣpakayānena divyagandhapravāhinā	
sumerau daśasāhasraṃ sūryaloke mahīyate 13	ŚDhŚ 10.141cdef
bhuktvā tu vipulān bhogān sarvalokeṣu bhārata	
saṃprāpyaitaṃ kramāl lokaṃ yatheṣṭaṃ vindate patim 14	ŚDhŚ 10.142
māghe ratham aśvayujaṃ dīpamālyavibhūṣitam	
piṣṭasānusamā yuktaṃ kṛtvāyatanam ānayet 15	ŚDhŚ 10.143
mahārathopamair yānaiḥ śvetāśvavarasaṃyutaiḥ	
varṣāyutaśataṃ sāgraṃ sūryaloke mahīyate 16	ŚDhŚ 10.144
sarvāmarānāṃ lokaṣu prāpya bhogān yatheṣṭitān	
kramād āgatya loka 'smin yatheṣṭaṃ patim āpnuyāt 17	ŚDhŚ 10.145
pratimāṃ phālgune māsi kṛtvā piṣṭamayī raveḥ	
gandhamālyair alaṃkṛtya sthāpayed bhāskarālaye 18	ŚDhŚ 10.146
yānair apratimair divyair gītanādasamākulaiḥ	

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sumerau daśasāhasraṃ sūryaloke mahīyate 19	ŚDhŚ 10.147
sarvābhimataloke' smin prāpya bhogān yathepsitān punar etya imaṃ lokam yatheṣṭam vindate patim 20	ŚDhŚ 10.148
kṛtvāruṇam tathā caitre gandhamālyopasobhitam sthāpya pātre yathokte tu bhāskarāya nivedayet 21	ŚDhŚ 10.149
śaradindupratikāśair vimānaiḥ sārvaśāntikāiḥ varṣāyutaśataṃ sāgram sūryaloke mahīyate 22	ŚDhŚ 10.150
karmakṣayād ihāgatya putrapautrasamanvitam abhīṣṭam patim āśādy labhed bhogān sudurlabhān 23	ŚDhŚ 10.151
taṇḍulādḥakapiṣṭhena kṛtvā vai meruparvatam nikṣubhārkasamāyuktaṃ sarvadhātuvibhūṣitam 24	ŚDhŚ 10.152
nānālakṣaṇasampannam nānāmālyavibhūṣitam sarvaratnasamāyuktaṃ sthāpayed bhāskarālaye 25	ŚDhŚ 10.153
mahadvyomavratam hy etad vaiśākhe yaḥ samācaret nānāvidhaiś ca yānais tu sūryaloke mahīyate 26	ŚDhŚ 10.154
saurādisarvalokeṣu bhuktvā bhogān aśeṣataḥ kramād āgatya loka 'smin rājānam patim āpnuyāt 27	ŚDhŚ 10.155
dvitīyam ca tathā padmam āśāḍhe piṣṭam uttamam sarvabījarasaiḥ pūrṇam kṛtvā tu śubhralakṣaṇam	ŚDhŚ 10.160
nānākeśaragandhādḥayaṃ sarvaratnavibhūṣitam 28	
etair vā haimabhir yānaiḥ sarvabhogānvitair nrpa varṣakoṭīśataṃ sāgram sūryaloke mahīyate 29	ŚDhŚ 10.165
bhuktvā tu vipulān bhogān sarvalokeṣv anukramāt prāptā tu sarvabhogādḥayaṃ taruṇam vindate patim 30	ŚDhŚ 10.166
sarvadhātusamākīrṇam vicitradhvaśasobhitam nivedayeta sūryāya śrāvaṇe tilaparvatam 31	ŚDhŚ 10.167
svacchandagāmibhir yānair nānāvarṇavibhūṣitaiḥ varṣakoṭīśataṃ sāgram sūryaloke mahīyate 32	ŚDhŚ 10.168
samprāpya vividhān bhogān bahvāścaryasamanvitān kramāl lokam imaṃ prāpya rājānam vindate patim 33	ŚDhŚ 10.169
kṛtvā bhādrapade māsi vyoma śālimayaṃ nrpa vitānadhvajacchatrādḥyaṃ nānāmālāvibhūṣitam 34	ŚDhŚ 10.170
taruṇārkakaraprakhyair mahāyānaiḥ suśobhanaiḥ varṣakoṭīśahasrāṇi sūryaloke mahīyate 35	ŚDhŚ 10.171
samprāpya vividhān bhogān sarvān niṣaśasambhavān kramād āgatya loka 'smin rājānam vindate patim 36	ŚDhŚ 10.172
kṛtvā cāśvayuje māsi vipulaṃ dhānyaparvatam	

suvarṇavastragandhāḍhyaṃ bhāskarāya nivedayet 37	ŚDhŚ 10.173
sāvitraiś ca mahāyānair varabhogasamanvitaiḥ varṣakoṭīśahasrāṇi sūryaloke mahīyate 38	ŚDhŚ 10.174
sūryalokādilokeṣu bhuktvā bhogān yathepsitān asmiṃl loke cā saṃprāptā rājānaṃ vindate patim 39	ŚDhŚ 10.175
candrāgnibhāskarāṇāṃ tu kāntitejaḥprabhānvitam yaṃ yaṃ kāmam samuddiśya naranārīnapuṃsakāḥ pūjayanti raviṃ bhaktyā tat sarvaṃ prāpnuvanti hi 40	ŚDhŚ 10.192
iti śrībhaviṣye mahāpurāṇe brāhṃe parvaṇi saptamīkalpe sauradharmeṣu kāmapradastrīvratavarṇanaṃ nāmāṣṭa ṣaṣṭyuttaraśatatamo 'dhyāyaḥ 168	

Bhaviṣyapurāṇa Chapter 1.169

sūryavratavarṇanam sumantur uvāca mṛṇmayam dārujam śailam pakveṣṭakam athāpi vā kṛtvā maṭham gṛham vāpi yathā vibhavasambhavāt 1	ŚDhŚ 10.193
sarvopakaraṇopetaṃ sarvadhānyasamanvitam sūryāyettham gṛham dadyāt sarvān kāmān avāpnuyāt 2	ŚDhŚ 10.194
kṛtvaikabhaktam hemante māghamāsam atandritaḥ māsāntena ratham kuryāc citravastropasobhitam 3	ŚDhŚ 10.195
śvetaiś caturbhiḥ saṃyuktaṃ turagaiḥ samalaṃkṛtam śvetadhvajapatākābhiś chatracāmaradarpaṇaiḥ 4	ŚDhŚ 10.196
taṇḍulāḍhakapiṣṭena kṛtvā bhānum narādhipa vinyasya taṃ rathopasthe saṃjñayā saha bhūpate 5	ŚDhŚ 10.197
taṃ rātrau rājamārgeṇa śaṅkhabheryādinisvanaiḥ bhramayitvā śanaiḥ paścāt sūryāyatanam āviśet 6	ŚDhŚ 10.198
tatra jāgarapūjābhiḥ pradīpāvalīśobhitaiḥ prekṣaṇīyaiḥ pradānaiś ca kṣapayitvā śanaiḥ kṣapām 7	ŚDhŚ 10.199
prabhāte snapanam kṛtvā madhukṣīraghṛtena ca dīnāndhakṛpaṇebhyo 'nnaṃ yathāśaktyā ca dakṣiṇām 8	ŚDhŚ 10.200
ratham saṃvāhanopetaṃ bhāskarāya nivedayet bhuktvā ca bāndhavaiḥ sārḍham praṇamyārkaḡṛham vrajet 9	ŚDhŚ 10.201
sarvavratānām pravaram mantradharmānvitaiḥ sadā vratam sūryavratam nāma sarvakāmārthasiddhaye 10	ŚDhŚ 10.202
sarvavrateṣu yat puṇyam sarvayajñeṣu yat phalam	

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sarvaṃ sūryaratheneha tat puṇyaṃ labhate nṛpa 11	ŚDhŚ 10.203
sūryāyutapratīkāśair vimānaiḥ sārvaśāntikāiḥ trisaptakulajaiḥ sārddhaṃ sūryaloke mahīyate 12	ŚDhŚ 10.204
bhuktvā tu vipulān bhogān sarvalokeṣv anukramāt kalpāyutaśatam sāgram tato rājā bhavet kṣitau 13	ŚDhŚ 10.205
pañcabalisamāyuktaṃ mṛdu ṣaḍvāstukalpitaṃ sarvopakaraṇopetaṃ sūryaṃ saṃjñāṃ prakalpayet 14	ŚDhŚ 10.206
saṃjñādevīsamāyuktaṃ paiṣṭāśāḍhyaṃ nivedayet saurajñānārthatattvajñāṃ ācāryam udayānvitam 15	ŚDhŚ 10.207
saṃpūjya gandhapuṣpādyaḥ vastrālaṃkāracāmaraiḥ bhakṣyabhōjayair aśeṣaiś ca tataḥ śayyāṃ nivedayet 16	ŚDhŚ 10.208
tadūrṇātūlavāstrāṇāṃ pariśaṃkhyā tu yāvati tāvad varṣasahasraṇi sūryaloke mahīyate 17	ŚDhŚ 10.209
surādisarvalokeṣu bhuktvā bhogān aśeṣataḥ kāmad āgatyā loke 'smin rājā bhavati dhārmikāḥ 18	ŚDhŚ 10.210
daśagobhiḥ saha vṛṣaṃ tā vṛṣaikādaśāḥ smṛtāḥ sūryāya vinivedyeha yat phalaṃ labhate śṛṇu 19	ŚDhŚ 10.211
dvādaśādityatulyātmā aṇimādiguṇair yutaḥ sarvatra modate rājan sūryasyānucaro bhavet 20	ŚDhŚ 10.212
iti śrībhaviṣye mahāpurāṇe brāhṃe parvaṇi saptamīkalpe sūryavratavarṇanam nāmaikonasaptatyuttaraśatataṃ 'dhyāyaḥ 169	

Bhaviṣyapurāṇa Chapter 1.170

godānavarṇanam sumantur uvāca savṛṣaṃ gośataṃ dattvā bhāskarāya narādhipa triḥsaptakulajaiḥ sārddhaṃ śṛṇu yat phalam āpnuyāt 1	ŚDhŚ 10.215
varakoṭipratīkāśaiḥ sarvaśāntasamanvitaiḥ mahāyānair asaṃkhyeyair amarāsurapūjitaiḥ 2	ŚDhŚ 10.216
dvādaśādityasaṃkāśo divākara ivāparaḥ gatvādityapuram ramyaṃ krīḍate sūryamaṇḍape 3	ŚDhŚ 10.217
bhuktvā tu vipulān bhogān pralaye sarvadehinām mohakañcukam utsṛjya viśaty ādityamaṇḍale 4	ŚDhŚ 10.218
sarvajñāḥ sūraparamaḥ śuddhaḥ svātmany avasthitaḥ sarvagaḥ paripūrṇatvāt sūryavad dīptimān bhavet 5	ŚDhŚ 10.219
yo dadyād ubhayamukhīm saurabheyīm divākare	

saptadvīpāṃ mahīm dattvā yat phalaṃ tad avāpnuyāt | ŚDhŚ 10.220
 pādadvayaṃ śīro 'rdhaṃ ca saśailavanakānāṃ || 6 ŚDhŚ 10.221ab
 iti śrībhaviṣye mahāpurāṇe brāhṃe parvaṇi saptamīkalpe
 godānavarṇanaṃ nāma saptatyuttaraśatamo 'dhyāyaḥ || 170

Bhaviṣyapurāṇa Chapter 4.57

kr̥ṣṇāṣṭamīvratavarṇanam
 śrīkr̥ṣṇa uvāca
 kr̥ṣṇāṣṭamīvratam pārtha śṛṇu pāpabhayāpaham |
 dharmasaṃjananam loke rudraprītikaram param || 1
 māsi mārḡasīre prāpte dantadhāvanapūrvakam |
 upavāsasya niyamaṃ kuryān naktasya vā punaḥ || 2
 aśaktaśaktabhedena ḡṛhān niṣkrāmya bāhyataḥ |
 kr̥ṣṇāṣṭamyāṃ varṣam ekaṃ gurum pṛṣṭvā vicakṣaṇaḥ || 3
 brahmacārī jītakrodhaḥ śivārcanajape rataḥ | ŚDhŚ 10.10cd
 tato 'parāhṇasamaye snātvā nadyāṃ viśuddhadhīḥ || 4
 śivalīṅgaṃ samabhyarcya sumanobhīḥ sugandhibhīḥ |
 guggulum ca śubhaṃ dagdhvā dadyān naivedyam uttamam || 5
 tato devasya purato homaṃ kuryāt tilair guru |
 mārḡasīrṣe śubhe māsi saṃkarāyeti pūjayet || 6 ŚDhŚ 10.17
 gomūtraprāśanam kṛtvā svapyād bhūmau tato niśi |
 atirātrasya yajñasya phalam āpnoti mānavaḥ || 7 ŚDhŚ 10.18
 evaṃ puṣyepi saṃpūjya śaṃbhūṃ nāma maheśvaram |
 kr̥ṣṇāṣṭamyāṃ ḡṛtam prāśya vājapeyaphalam bhajet || 8 ŚDhŚ 10.19
 māḡhe māheśvaram nāma kr̥ṣṇāṣṭamyāṃ prapūjayet |
 niśi pītvā gavāṃ kṣīraṃ gomedhāṣṭakam āpnuyāt || 9 ŚDhŚ 10.20
 phālgune ca mahādevaṃ saṃpūjya prāśayet tilān |
 rājasūyasya yajñasya phalam aṣṭaguṇam bhajet || 10 ŚDhŚ 10.21
 caitre ca sthāṇunāmānam kr̥ṣṇāṣṭamyāṃ śivaṃ yajet |
 yavāhāro 'svamedhasya yajñasya phalam āpnuyāt || 11 ŚDhŚ 10.22
 vaiśākhe śivanāmānam iṣṭvā rātrau kuśodakam |
 pītvā puruṣamedhasya phalaṃ daśaguṇam bhajet || 12 ŚDhŚ 10.23
 jyeṣṭhe paśupatiṃ pūjya gavāṃ śṛṅgodakam pibet |
 gavāṃ lakṣapradānasya naraḥ phalam avāpnuyāt || 13 ŚDhŚ 10.24
 āṣāḍhe cogranāmānam iṣṭvā saṃprāśya gomayam |
 varṣāṇām niyutaṃ sāḡraṃ rudraloke mahīyate || 14 ŚDhŚ 10.25
 śrāvāṇe śarvanāmānam iṣṭvārkaṃ niśi bhakṣayet |

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bahusvarṇasya yajñasya naraḥ phalam avāpnuyāt 15	ŚDhŚ 10.26
māsi bhādrapade 'ṣṭamyām tryambakaṃ nāma pūjayet bilvapatraṃ niśi prāśya annadikṣāphalaṃ bhajet 16	ŚDhŚ 10.27
bhavanāmāśvine pūjyaḥ prāśayet taṇḍulodakam pauṇḍarikasya yajñasya phalaṃ śataguṇaṃ bhajet 17	ŚDhŚ 10.28
kārtike rudranāmānaṃ saṃpūjya prāśayed dadhi agniṣṭomasya yajñasya phalaṃ prāpnoti mānavaḥ 18	ŚDhŚ 10.29
abdānte bhojayed viprāñ chivabhaktiparāyaṇān pāyasaṃ madhusaṃyuktaṃ ghr̥tena samabhiplutam	ŚDhŚ 10.30
śaktyā hiraṇyavāsāmsi bhaktyā tebhyo nivedayet 19	ŚDhŚ 10.31ab
satilā kṛṣṇakalaśā bhakṣyabhojyena saṃyutāḥ dvādaśātra pradātavyās chatropānadyugānvitā nivedayati rudrāñāṃ gāṃ ca kṛṣṇāṃ payasvinīm 20	ŚDhŚ 10.31cd
varṣam ekaṃ cared evaṃ nairantaryyeṇa yo naraḥ kṛṣṇāṣṭamīvrataṃ bhaktyā tasya puṇyaphalaṃ śr̥ṇu 21	ŚDhŚ 10.32
sarvapaṇinirmuktaḥ sarvaiśvaryasamanvitaḥ modate bhūpavan nityaṃ martyaloke śataṃ samāḥ 22	ŚDhŚ 10.33ab
anena vidhinā devāḥ sarve devatvam āgatāḥ devī devītvam āpannā guhaḥ skandatvam āgataḥ 23	
brahmā brahmatvam āpanno hy ahaṃ viṣṇutvam āgataḥ indraś ca devarājatvaṃ gāṇapatyaṃ gaṇo gataḥ 24	
nārī vā puruṣo vāpi kṛtvā kṛṣṇāṣṭamīvrataṃ akhaṇḍitaṃ mahārāja puṇyaṃ prāpnoty anuttamam 25	
sūryakoṭipratikāśair vimānaiḥ sarvakāmikaiḥ rudrakanyāsamākīrṇair haṃsasārasasaṃyutaiḥ 26	ŚDhŚ 10.41
nṛṭyavādītrasaṃyuktair utkṛṣṭadhvaninādītaiḥ dodhūyamānaś camaraiḥ stūyamānaḥ surāsuraiḥ 27	ŚDhŚ 10.42
trinetraḥ śūlapāñiś ca śivaiśvaryasamanvitaḥ āste śivapure tāvad yāvat kalpeṣu cāṣṭakam 28	ŚDhŚ 10.43
ity etat te samākhyātaṃ pārtha kṛṣṇāṣṭamīvrataṃ yac chrutvā sarvapaṇebhyo mucyate nātra saṃśayaḥ 29	
kṛṣṇāṣṭamīvrataṃ idaṃ śivabhāvitātmā satyāśanair uditanām ayutair upoṣya kṛṣṇāñ dadāti kalaśān satilān na yuktān yo 'sau prayāti padam uttamam indumauleḥ 30	
iti śrībhaviṣye mahāpurāṇa uttaraparvaṇi śrīkṛṣṇayudhiṣṭhīrasaṃvāde kṛṣṇāṣṭamīvratavarṇanaṃ nāma saptapañcāśattamo 'dhyāyaḥ 57	

Bhaviṣyapurāṇa Chapter 4.96

śrīkr̥ṣṇayudhiṣṭhīrasaṃvādavarṇanam

śrīkr̥ṣṇa uvāca

atha naktopavāsasya vidhānaṃ śṛṇu pāṇḍava |

yena vijñātamātreṇa naro mokṣam avāpnuyāt || 1

yeṣu teṣu ca māseṣu śuklapakṣe caturdaśīm |

brāhmaṇaṃ bhojayitvā tu prārabheta tato vratam || 2

māsi māsi bhavanti dvāv aṣṭamyau ca caturdaśī |

śivārcanarato bhūtvā śivadhyanāikamānasaḥ |

vasudhābhājanaṃ kṛtvā bhujjīyān naktabhojanam || 3

ŚDhŚ 10.4ab

upavāsāt paraṃ bhaiḥṣyam bhaiḥṣyāt paraṃ ayācitam |

ayācitāt paraṃ naktam tasmān naktena bhojayet || 4

ŚDhŚ 10.13

devaiś ca bhuktaṃ pūrvāhṇe madhyāhṇe munibhis tathā |

aparāhṇe ca pitṛbhiḥ sandhyāyām guhyakādibhiḥ || 5

ŚDhŚ 10.14

sarvalokān atikramya naktabhōjī sadā bhavet |

ŚDhŚ 10.15ab

haviṣyabhōjanaṃ snānaṃ satyam āhāralāghavam || 6

ŚDhŚ 10.16ab

agnikāryo hy adhaḥśayyo naktabhōjī sadā bhavet |

ŚDhŚ 10.16cd

evaṃ saṃvatsarasyānte vratapūrṇasya sarpiṣā |

pūrṇakumbhoparī sthāpya pūjayec ca suśobhane || 7

kapilāpañcagavyena sthāpayen mṛṇmayam śivam |

phalaṃ puṣpaṃ yavakṣīraṃ dadhi dūrvāṅkurāṃs tathā || 8

tatkumbhānām jalonmiśram argham aṣṭāṅgam ucyate |

śirasā dhārayitvā tu jānū kṛtvā mahītale || 9

mahādevāya dātavyam gandhapuṣpaṃ yathākramam |

bhakṣyodenair baliṃ kṛtvā praṇamya parameśvarīm || 10

dhenum vā dakṣiṇām dadyād vṛṣaṃ vāpi dhuraṃdharam |

śrotriyāya daridrāya kalpavratavidāya ca |

yo dadāti śive bhaktyā tasya puṇyaphalaṃ śṛṇu || 11

vimānam arkapratimaṃ haṃsayuktam alaṃkṛtam |

ārūḍho 'psarasāṃ gītair yāti rudrālaye sukham || 12

sthitvā rudrasya bhavane varṣakoṭīśatratrayam |

iha loka nṛpaśreṣṭha grāmalakṣeśvaro bhavet || 13

yaś caṣṭamīṣu ca śivāsu caturdaśīṣu

naktam samācarati śāstravidhāna drṣṭam |

svargāṅganākalaravākulitam vimānam

Appendix 5

āruhya yāti sa sukkena sureśalokam || 14
iti śrībhaviṣye mahāpurāṇa uttaraparvaṇi śrīkr̥ṣṇa
yudhiṣṭhīrasaṃvāde ṣaṇṇavatitamo'dhyāyaḥ || 96

Parallel passages in the *Saurapurāṇa*

Saurapurāṇa Chapter 14¹²⁹

sūta uvāca
vratāni sampravakṣyāmi śṛṇudhvaṃ munipuṅgavāḥ |
tatra kṛṣṇāṣṭamī puṇyā sarvapāpapaṇāśinī || 1
kṛṣṇāṣṭamīvratān nānyad vratam asti vibhūtidam |
kṛṣṇāṣṭamīvratam kṛtvā brahmā brahmatvam āpnuyāt || 2
viṣṇutvaṃ prāptavān viṣṇuḥ sureśatvaṃ śacīpatiḥ |
kubero yakṣarājatvaṃ niyantṛtvaṃ yamaḥ svayam || 3
candraś candratvaṃ āpanno gaṇeśatvaṃ gaṇādhipaḥ |
skandaḥ senāpatitvaṃ ca tathā cānye gaṇeśvarāḥ || 4
kṛtvā caiśvaryaṃ āpannāḥ saubhāgyaṃ devavallabhāḥ |
vratasyāsyā prabhāvena lakṣmyāḥ patir abhūd dhariḥ || 5
yayātiḥ sārvaḥmatvaṃ tathā cānye nṛpottamāḥ |
ṛṣayo munayaḥ siddhā gandharvāṇāṃ ca kanyakāḥ || 6
kṛtvā caiva parāṃ siddhiṃ prāptāś ca munipuṅgavāḥ |
nandīśvareṇa yat proktaṃ nārādāya mahātmane || 7
kṛṣṇāṣṭamīvratam śreṣṭham sarvakāmaphalapradam |
meror yad dakṣiṇaṃ śṛṅgaṃ surāsuraṇāmaskṛtam || 8
tatra nandīśvaraṃ dṛṣṭvā sarvajñaṃ śambhuvallabham |
upāsyamānaṃ munibhiḥ stūyamānaṃ marudgaṇaiḥ || 9
sarvānugrahakartāraṃ stutvā tu vividhaiḥ stavaiḥ |
abravīt praṇipatyātha daṇḍavan nārado muniḥ || 10
nārada uvāca
bhagavan sarvatattvajña sarveṣāṃ abhayaprada |
kena vratena cīrṇena tapovṛttiḥ prajāyate || 11
saubhāgyaṃ kāntim aiśvaryaṃ apatyam ca yaśas tathā |
śāśvatim muktim ante ca paśupāśavimocanīm || 12
bhagavaṃs tad vratam brūhi kārūṇyāc chaṅkarapriyam |
nandīkeśvara uvāca
kṛṣṇāṣṭamīvratam śreṣṭham asti devaṛṣe śṛṇu |

¹²⁹ Based on Lele 1924, 43–46. (Minor corrections applied silently.)

Appendix 6

gaṇeśatvaṃ mayā labdhaṃ yena cīrṇena nārada 13	
māse mārگاšire prāpte kṛṣṇāṣṭamyāṃ jitendriyaḥ	
aśvathadantakāṣṭhena kṛtvā vai dantadhāvanam 14	
snānaṃ kṛtvā ca vidhivat tarpaṇaṃ caiva nārada	
āgatyā bhavanaṃ paścāt pūjayec chaṅkaraṃ prabhum 15	ŚDhŚ 10.17
gomūtraṃ prāśya vidhivad upavāsī bhaven niśi	
atirātrasya yajñasya phalam aṣṭaguṇaṃ bhavet 16	ŚDhŚ 10.18
sarpiṣaḥ prāśanaṃ pauṣe dantakāṣṭhaṃ ca tat smṛtam	
pūjayec chubhanāmānaṃ bhagavantaṃ maheśvaram 17	ŚDhŚ 10.19
vājapeyāṣṭakaphalaṃ pāpnoti śraddhayānvitaḥ	
māghe vaṭasya kathitaṃ gokṣīraṃ prāśanaṃ smṛtam 18	ŚDhŚ 10.20
māheśvaram saṃpūjya gomedhasyāṣṭakaṃ phalam	
phālgune ca tad evoktaṃ kāryaṃ vai prāśanaṃ ca tat 19	ŚDhŚ 10.21
saṃpūjayen mahādevaṃ rājasūyāṣṭakaṃ phalam	
kāṣṭham audumbaraṃ caitre prāśane varjitā janāḥ 20	ŚDhŚ 10.22
pūjayet sthāṇunāmānaṃ aśvamedhaphalaṃ labhet	
śivaṃ saṃpūjya vaiśākhe pītvā caiva kuśodakam 21	ŚDhŚ 10.23
naramedhāṣṭakaphalaṃ prāpnoty eva hi nārada	
jyeṣṭhe plākṣaṃ bhavet kāṣṭhaṃ pūjyaḥ paśupatiḥ vibhuḥ 22	
gavāṃ śṛṅgodakam prāśya svaped devasya saṃnidhau	
gavāṃ koṭipradānasya yat puṇyaṃ tad avāpnuyāt 23	ŚDhŚ 10.24
āśāḍhe cogranāmānaṃ iṣṭvā prāśya ca gomayam	
sautrāmaṇyās tu yajñasya phalam aṣṭaguṇaṃ bhaved 24	ŚDhŚ 10.25
pālāśaṃ śrāvaṇe proktaṃ śarvaṃ saṃpūjya nārada	
prāśayitvārkapatrāṇi kalpaṃ śivapure vaset 25	ŚDhŚ 10.26
māse bhādrapade 'ṣṭamyāṃ tryambakaṃ saṃprapūjayet	
prāśanaṃ bilvapatrasya sarvadikṣāphalaṃ bhavet 26	ŚDhŚ 10.27
āśvine jambuvṛkṣasya dantakāṣṭhaṃ udīritam	
iśvaraṃ pūjayed bhaktyā prāśayet taṇḍulodakam 27	ŚDhŚ 10.28
paunḍarikasya yajñasya phalam aṣṭaguṇaṃ labhet	
māse tu kārtike 'ṣṭamyāṃ iśānākhyam prapūjayet 28	ŚDhŚ 10.29
pañcagavyaṃ sakṛt pītvā agniṣṭomaphalaṃ labhet	
varṣānte bhojayed viprāṅ śivabhaktiparāyaṇān 29	ŚDhŚ 10.30
pāyasaṃ madhusaṃyuktaṃ ghṛtena superiputam	
śaktyā hiraṇyaṃ vāsāṃsi bhaktyā tebhyo nivedayet 30	ŚDhŚ 10.31
devāya dadyād dadhyannaṃ vitānadhvajacāmaram	
kṛṣṇāṃ payasvinīm gāṃ ca ghaṇṭāṃ kañcukavāsasī 31	

Saurapurāṇa

saratnām tāmṛakalaśīm gām alaṃkṛtya nārada |
alaṃkāraṃ ca vastraṃ ca dakṣiṇām ca svaśaktiḥ || 32
kalpakotīśataṃ sāgraṃ śivaloke mahīyate |
kṛṣṇāṣṭamīvrataṃ samyak prāptaṃ devaṛṣe mayā || 33
yad uktaṃ devadevena devyai viśvasṛjā purā || 34
sūta uvāca
evaṃ nandīśvarāc chrutvā nārado munipuṅgavāḥ |
kṛṣṇāṣṭamīvrataṃ puṇyaṃ yayau badarikāśramam || 35
vratasyaśya prabhāvaṃ yaḥ paṭhed vā śṛṇuyād api |
atisatrasya yajñasya phalaṃ prāpnoty anuttamam || 36 || 325
iti śrībrahmapurāṇopapurāṇe śrīsaure sūtaśaunakasamvāde
kṛṣṇāṣṭamīvrataṃ nāma caturdaśo 'dhyāyaḥ || 14

Saurapurāṇa Chapter 43¹³⁰

sūta uvāca
anyad vrataṃ pāpaharaṃ dharmakāmārthamokṣadam |
umāmaheśvaram nāma vrataṃ trailokyaviśrutam || 1 ŚDhŚ 10.91
paurṇamāsyām amāvāsyām caturdaśy aṣṭamī tathā | ŚDhŚ 10.92ab
kāryam etāsu tithiṣu naktam etad dvijottamāḥ || 2
brahmacārī haviṣyāśī satyavādī susaṃyamī | ŚDhŚ 10.92cd
varṣānte pratimā kāryā hemnā vā rajatena ca || 3 ŚDhŚ 10.93
pañcāmṛtais tu saṃsnāpya pūjayed vidhivad dvijāḥ |
vastraiḥ puṣpair alaṃkṛtya bhakṣyair nānāvidhaiḥ śubhaiḥ || 4 ŚDhŚ 10.94
dhvajair vitānaiś camarair yathāśobhāṃ prakalpayet |
ācāryaṃ pūjayed bhaktyā vastrālaṃkārahūṣaṇaiḥ || 5 ŚDhŚ 10.95cd
bhaktyā ca dakṣiṇām dadyāc chivabhaktāṃś ca bhojayet |
śaivam ekaṃ tu saṃbhojya śatabhojyaphalaṃ labhet || 6
satyaṃ satyaṃ punaḥ satyaṃ devasya vacanaṃ yathā |
pratimāṃ pūjitāṃ paścāt tāmrapātre sunirmale || 7
nidhāya sitavastreṇa saṃchādya śirasā namet | ŚDhŚ 10.96
śaṅkhatūryādinirghoṣaiḥ śivasyāyatanaṃ mahat || 8 ŚDhŚ 10.97
punar vedyāṃ saṃsthāpya vrataṃ saṃbhor nivedayet |
śivaṃ pradakṣiṇīkṛtya paścād devaṃ kṣamāpayet || 9 ŚDhŚ 10.98–99ab
śraddhayā yaḥ karotīdaṃ vrataṃ tridaśapūjitam ||

¹³⁰ Based on Lele 1924, 157–157.

Appendix 6

sūryāyutapratīkāśaṃ vimānaṃ sārva-kāmikam 10	ŚDhŚ 10.100ab
āruhya strīśahasraīś ca ganair nānāvidhair vṛtaḥ yāti māheśvaraṃ sthānaṃ yatra gatvā na śocati 11	
tatra māheśvarān bhogān bhuktvā kalpaśatatrāyam tadante vaiṣṇavān bhogān bhunkte viṣṇoḥ samīpataḥ 12	ŚDhŚ 10.101
paścād bhogasamāyukto brahmaloke mahīyate brahmalokāt paribhraṣṭaḥ prajāpatyān samaśnute 13	ŚDhŚ 10.102–103
tasmāl lokāc cyutaḥ paścāt sarvalokanamaskṛtaḥ somalokaṃ samāsādyā bhuktvā bhogān yathepsitān 14	ŚDhŚ 10.104ab
somād devendragandharvayakṣalokaṃ anuttamam bhuktvā tatra mahābhogāṃś tadante merumūrdhani 15	ŚDhŚ 10.104cd–107ab
tadante lokapālānāṃ lokān āśādyā modate tataḥ karmāvaśeṣeṇa pṛthivyāṃ ekarād bhavet 16	ŚDhŚ 10.107cd–111ab
umāmaheśvaraṃ nāma vrataṃ sarvasukhapradam śaṅkareṇa purā gītaṃ pārvatyāḥ ṣaṅmukhasya ca 17	
agastyāḥ ṣaṅmukhāl labdhvā prāptavān me gurus tataḥ dvaipāyanān munivarāt prāptavān aham uttamam 18	
anyac chūlavrataṃ nāma śṛṅnudhvaṃ munipuṅgavāḥ amāvāsyāṃ nirāhāro bhaved abdaṃ saṣaṃyamī 19	ŚDhŚ 10.122ab
śūlaṃ piṣṭamayam kṛtvā varṣānte vinivedayet śivāya rājataṃ padmaṃ suvarṇaṃ kṛtakarṇikam 20	ŚDhŚ 10.122cd–123ab
bhaktyā tu vinyasen mūrdhni sarvam anyac ca pūrvavat brahmahatyādibhiḥ pāpair mukto yāti parāṃ gatim 21	ŚDhŚ 10.123cd–124
lokān pūrvoditān prāpya tadante pṛthivīpatiḥ	ŚDhŚ 10.126
pūrṇamāsyām amāvāsyām abdam ekaṃ dṛḍhavrataḥ 22	ŚDhŚ 10.127ab
varṣānte sarvagandhādhyāṃ pratimāṃ vinivedayet	ŚDhŚ 10.127cd
pūrvavat phalam āpnoti vratenānena vai dvijāḥ 23	
aṣṭamāyāṃ ca caturdaśyām upavāsī jitendriyāḥ sarvabhogasamāyuktaḥ śivaloke mahīyate 24	ŚDhŚ 10.131cd
kṣamā satyaṃ dayā dānaṃ śaucam indriyanigrahaḥ śivapūjāgnihavanaṃ saṃtoṣo 'steyatā tathā 25	ŚDhŚ 10.135
sarvavrateṣv ayaṃ dharmāḥ sāmānyo daśadhā smṛtaḥ 26	ŚDhŚ 10.136ab

Parallel passages in the *Nāradaṣurāṇa*

Nāradaṣurāṇa Chapter 2.43¹³¹

vasiṣṭha uvāca	
vasor vacanam ākarṇya gaṅgāmāhātmyasūcakam	
punaḥ papraccha rājendra taṃ vipraṃ svapurohitam 1	
mohiny uvāca	
śrutam vipra mayā sarvaṃ godānādi śubhāvaham	
adhunā śrotum icchāmi gaṅgāvratam anuttamam 2	
gaṅgādīnāṃ pūjanam ca sthāpanam tatra vā dvija	
kiṃ phalam vada sarvajña tvāṃ aham śaraṇam gatā 3	
adhunā gatidātā tvam varjitāyās ca bandhubhiḥ	
patyā virahitā cāham putrahīnā vidāṃ vara 4	
tvām eva śaraṇam prāptā pitur vacanagauravā	
tad bhavān praṇatāyā me gaṅgāmāhātmyasaṃyutam	
devatārādhanam brūhi yac chrutvā mucyate hy aghāt 5	
vasiṣṭha uvāca	
tac chrutvā mohinivākyam vasur vipraḥ pratāpavān	
sabhājya mohinim bhūpa prāha vedavidāṃ varaḥ 6	
vasur uvāca	
sādhu pṛṣṭam tvayā devi lokānāṃ hitakāmyayā 7	
gaṅgāmāhātmyam akhilaṃ mahāpāpapaṇāśanam	
vṛṣadhvajena kathitam śivena dayayā purā 8	
prītyā devyābhipṛṣṭena gaṅgātīranivāsina	
devais tu bhuktaṃ pūrvāhṇe madhyāhṇe ṛṣibhis tathā 9	ŚDhŚ 10.14ab
aparāhṇe ca pitṛbhiḥ śarvaryāṃ guhyakādibhiḥ	ŚDhŚ 10.14cd
sarvā velā atikramya naktabhojanam uttamam 10	ŚDhŚ 10.15ab
upavāsād varam bhaiḥṣyam bhaiḥṣyād varam ayācitam	
ayācitād varam naktaṃ tasmān naktaṃ samācaret 11	ŚDhŚ 10.13
haviṣyabhojanam snānam satyam āhāralāghavam	
agnikāryam adhaḥśayyāṃ naktāśī ṣaṭ samācaret 12	ŚDhŚ 10.16
gaṅgātīre māghamāse yaḥ kuryān naktabhojanam	

¹³¹ Text based on Singh 2002, 295. (Minor corrections applied silently.)

Appendix 7

śivāyatanapārśve tu kṛśaraṃ ghr̥tasamyutam 13	ŚDhŚ 10.48
naivedyaṃ ca nivedyaiva kṛśarānnaṃ śivasya tu	
kāṣṭhamaunena bhuñjāno jihvālaulyaṃ vivarjayet 14	
palāśapatre bhuñjānaḥ śivaṃ smṛtvā jitendriyaḥ	
dharmarājasya devyās ca pṛthak piṇḍaṃ prakalpayet 15	
sopavāsāś caturddaśyāṃ bhaved ubhayapakṣayoḥ	ŚDhŚ 10.49ab
paurṇamāsyāṃ tu gandhaiś ca gaṅgāyāḥ salilais tathā 16	
śivaṃ saṃsnāpya payasā madhvājyadadhibhiḥ pṛthak	
tathaiva hemapuṣpaṃ ca liṅgamūrdhni viniḥṣipet 17	
tato dadyāt tu śaktyaivāpūpañ ca ghr̥tapācitam	
tilādhakaṃ pragṛhyātha śivaliṅgopari kṣipet 18	
nīlotpalaiś ca sarveśaṃ pūjayet pañkajair api	
tadalābhe tu sauvarṇaiḥ pañkajaiḥ pūjayed dharam 19	
pāyasaṃ cātra madhvaktaṃ ghr̥tayuktaṃ ca guggulam	
ghṛtadīpaṃ tathā caiva candanādyair vilepanam 20	
dadyād bhaktyā maheśāya tathā patraphalāni ca	
kṛṣṇagomithunaṃ caiva sarūpaṃ ca nivedayet 21	ŚDhŚ 10.50ab
bhojayed brāhmaṇān aṣṭau māsānte tu sadakṣiṇān	ŚDhŚ 10.39cd
varjayen madhu māṃsaṃ ca taṃ māsam brahmacaryavān 22	
evaṃ kṛtvā yathoddiṣṭam ekavāram idaṃ vratam	
yamaiś ca niyamair yuktaḥ śraddhābhaktiparāyaṇaḥ 23	
iha bhogān avāpnoti pretya cānuttamāṃ gatim	
indranīlapratikāśair vimānaiḥ śikhisaṃyuktaiḥ 24	ŚDhŚ 10.51ab
divyaratnamayaiś caiva divyabhogasamanvitaiḥ	
gatvā śivapuraṃ ramaṃ sarvasvakulasamyutaḥ 25	ŚDhŚ 10.51cd
suhṛdbhir vividhaiś caiva vividhān apy abhīpsitān	
bhuktvā bhogān aśeṣāṃś ca yāvad ābhūtasamplavam 26	
tato bhavati dharmātmā jambūdvīpapatis tathā	
tatra bhuñkte samastāṃś ca bhogān vigatakalmaṣaḥ 27	
surūpaḥ subhagaś caiva tathā vihitaśāsanāḥ	
sarvarogavinirmuktaḥ so 'py etatphalabhāg bhavet 28	
vaiśākhe śuklapakṣe vā caturdaśyāṃ samāhitaḥ	
śālyannaṃ kṣīrasamyuktaṃ yaḥ kuryān naktabhojanam 29	ŚDhŚ 10.59
śivaṃ saṃpūjya puṣpādyair bhojyaṃ tu saṃnivedya ca	
kāṣṭhamaunena bhuñjāno vaṭakāṣṭhena vai tathā 30	
maunena prayato bhūtvā kuryād vai dantadhāvanam	
śivaliṅgasamīpe tu gaṅgātīre niśi svapet 31	

paurṇamāsyāṃ prabhāte tu gaṅgāyāṃ vidhinā tathā |
 snātvopavāsaṃ saṃkalpya kuryāj jāgaraṇaṃ niśi || 32
 liṅgaṃ ghṛtena saṃsnāpya puṣpagandhādibhis tathā ||
 naivedyadhūpadīpaiś ca saṃpūjya vṛṣabhaṃ śubhaṃ || 33
 suśvetapuṣpavastrādyair hāridraiś candanaiś tathā |
 alaṃkṛtya vidhānena śivāya vinivedayet || 34
 brāhmaṇāṃś ca yathāśakti pāyasena tu bhojayet |
 evaṃ sakṛc ca yo bhaktyā karoti śraddhayānviṭaḥ || 35
 labhate daivapādonayugānāṃ dvisahasrakam ||
 tapaḥ kṛtvā tu niyamād yat puṇyaṃ tad asaṃśayam || 36
 haṃsakundaprabhāyuktair vimānaiś candrasannibhaiḥ |
 suśvetavṛṣayuktaiś ca muktājālavibhūṣitaiḥ || 37
 svakīyapitṛbhiḥ sārddhaṃ prayātīśvaramandiram |
 nīlotpalasugandhābhiḥ surūpābhiḥ samantataḥ || 38
 kāntābhir divyarūpābhir bhuktvā bhogān anekaśaḥ |
 anantakālam aiśvaryayukto bhūtvā tato bhuvi || 39
 jāyate sa mahīpālaḥ kīrtyaiśvaryasamanviṭaḥ |
 ekacchatreṇa sa mahīm pālayaty ājñayā saha || 40
 ante vairāgyasampanno gaṅgāṃ sa labhate punaḥ |
 sa tayā śraddhayā yukto gaṅgāyāṃ maraṇaṃ labhet || 41
 tathā tatra smṛtiṃ labdhvā mokṣam āpnoti sa dhruvam |
 jyeṣṭhe māsi site pakṣe daśamyāṃ hastasamyute || 42

ŚDhŚ 10.62

ŚDhŚ 10.63cd

ŚDhŚ 10.64a

...

Parallel passages in the *Bṛhatkālottara*

Bṛhatkālottara Chapter 61 (vratapaṭala)¹³²

kārttikeya uvāca vratāni savīśeṣeṇa māsi māsi vada prabho yāvad vai vatsaraṃ kṛtsnaṃ prāṇināṃ snehavatsala 1 īśvara uvāca	
kṛṣṇāṣṭamyāṃ mārگاśīrṣe naktabhojī yadā bhavet śaṃkaraṃ nāma vai rudraṃ bhavānyā saha pūjayet 2	ŚDhŚ 10.17
iha rabindunā devīm mahāśaṅkaranāmataḥ svamantropari pūjāṃ tu viśeṣeṇaiva kārayet 3 īśvaraṃ bindunā devīm mahāśaṅkaranāmataḥ agniṣṭomasya yajñasya phalaṃ śataguṇaṃ labhet gomūtraculukam pītvā haviṣyānnaṃ tu kārayet 4	ŚDhŚ 10.18
śambhurudraṃ ca śarvānyā pauṣe saṃpūjya pūrvavat śivabhaktāṃ tu saṃpūjya kṛṣṇāṣṭamyāṃ śikhidhvaja 5	ŚDhŚ 10.19
ācāryapūjāṃ nirvartya goghṛtaṃ tripalaṃ pibet haviṣyānnaṃ tato bhuktvā vājapeyaphalaṃ labhet 6	ŚDhŚ 10.19d
māghe māseśvaraṃ nāma kṛṣṇāṣṭamyāṃ prapūjayet ambikāśahasamyuktaṃ pūrvavan mantrasamyutam 7	ŚDhŚ 10.20
śaivācāryān pūjayitvā kṣīraṃ prāśya palatrayam gomedhaśatapunyaṃ tu prāpnuyād vidhinā suta 8 phālgunasyāśītāṣṭamyāṃ mahādevaṃ samarcayet mālinīśahasamyuktaṃ nityakṛtyād anantaram 9	ŚDhŚ 10.21
śivabhaktāya bhūr deyā tilān saṃprāśayet palam rājasūyāyutaphalaṃ labhante śivayoginaḥ 10 caitre sthāṇum indrāṇīm ca kṛṣṇāṣṭamyāṃ prapūjayet śivabhaktaṃ viśeṣeṇa pratyāṣṭamyāṃ prapūjayet 11	ŚDhŚ 10.22
suvarṇavastre bhūmyādye vittasāṭhyaṃ vinā tataḥ īṣaddagdhāṃ yavaṃ prāśya aśvamedhaphalaṃ labhet 12	

¹³² Preliminary edition by Nirajan Kafle, based on MSS NGMPP A 24/29 and NGMPP A 43/1 (apparatus here omitted). Cruces (†...†) embrace text that we find difficult to interpret at the moment.

vaiśākhe śivanāmānaṃ śaktyā saha samarcayet pūrvoktena vidhānena śivabhaktaṃ sadārcayet kuśodakaṃ ca saṃprāśya naramedhaphalaṃ labhet 13	ŚDhŚ 10.23
jyeṣṭhe paśupatiṃ pūjya pārvatyā sahitaṃ sadā nityaṃ nirvartya tatraiva saṃpūjya vidhinā suta govīṣāṇodakaṃ prāśya gomedhaphalam āpnuyāt 14	ŚDhŚ 10.24a
āśāḍhe cograrudraṃ tu manonmanyā sahārcayet kuśodakaṃ tu saṃprāśya rājyasūyaphalaṃ labhet 15	ŚDhŚ 10.25
śrāvāṇe sarvanāmānaṃ vāmaśaktyā sahārcayet padmodakaṃ tu saṃprāśya sarvayajñaphalaṃ labhet 16	ŚDhŚ 10.26
māsi bhādrapade 'ṣṭamyāṃ tryambakaṃ nāma pūjayet jyeṣṭhāśaktisamāyuktaṃ prāguktena vidhānataḥ 17	ŚDhŚ 10.27
prāśayed bilvapatraṃ tu gurupūjād anantaram samyak kratuśataṃ tena kṛtaṃ bhavati nānyathā 18	
māsi āsvayuje pūjya īsvaram kāntayā saha ratnodakaṃ tu saṃprāśya pauṇḍarīkāyutaṃ labhet 19	ŚDhŚ 10.28
kārttike rudranāmānaṃ manonmanyā sahārcayet guruṃ saṃpūjya vidhivat prāśayet tu tathā dadhi agniṣṭomāyutaṃ tena iṣṭaṃ bhavati ṣaṇmukha 20	ŚDhŚ 10.29
varṣānte bhojayed viprān śivabhaktiparāyaṇān bhūmikuñjarapānaiś ca ratnadraviṇavistaraiḥ 21	ŚDhŚ 10.30
pūjayet parayā bhaktyā vratānāṃ yo gurur bhavet vittasāṭhyān mahāsenā na tatphalam avāpnuyāt 22	
pauṣamāse tu saṃprāpte pakṣayor ubhayoḥ suta caturdaśyāṃ athāṣṭamyāṃ pūrṇamāsyāṃ athāpi vā 23	ŚDhŚ 10.36
nityaṃ nirvartya vidhivat tataḥ kāmyaṃ samācāret viśeṣapūjā tatraiva kartavyā śuddhacetasā 24	
naivedya yāvakaḥprasthaṃ khaṇḍakṣīrādisaṃskṛtaṃ rudrasaṃkhyā tu vai viprān bhojayec caiva dakṣayet 25	ŚDhŚ 10.39
vitastimātraprakṛtiṃ yavāṣṭakavinirmitām saśṛṅgakhuralāṅgulāṃ kṛtabhūṣāṃ tu kārayet 26	
śivāya tu pradātavyā kapilā gurave tataḥ savāhanasamāyuktā vratapuṇyam ataḥ śṛṇu 27	ŚDhŚ 10.40
sūryakoṭipratikāśair vimānaiḥ sārvaśāntikāiḥ rudravṛndasamākīrṇaiḥ rudrakanyāsamāvṛttaiḥ 28	ŚDhŚ 10.41
vṛṣabhasyandanair yuktaṃ nānāgītaravānvitam trisaptakulasamyuktaṃ yāty asau yatra śaṃkaraḥ 29	ŚDhŚ 10.42–43

yāvat tadromasaṃkhyānaṃ tatprasūtikuleṣu ca |
tāvadyugasahasrāṇi rudraloke mahīyate |
samīpaṃ tu samāsādyā sāyojyaṃ yāti cāntataḥ || 30 ŚDhŚ 10.44
anena vidhinā māghe khadgaṃ piṣṭamayāṃ śive |
samarpya ca vidhānena cakravartipadaṃ labhet || 31
phālgune tu yathā vajraṃ nivedyendrapadaṃ labhet || 32
caitre śruvaṃ piṣṭamayāṃ nivedya ca śivāgrataḥ |
mucyate brahmahatyāyāḥ śivalokam avāpnuyāt || 33
vaiśāke māsi daṇḍāstraṃ śivasyāgre nivedayet |
hastārddhaṃ piṣṭakaṃ kāryaṃ pūjānte vinivedayet |
mucyate pañcapāpebhyo rudraloke mahīyate || 34
jyeṣṭhe piṣṭamayāṃ cakraṃ śivāya vinivedayet |
mucyate tu kṛtaghnatvād rudralokaṃ ca gacchati || 35
āṣāḍhe piṣṭajaṃ pāśaṃ śivāya vinivedayet |
mucyate duṣkṛtaiḥ sarvair ihajanmāny asaṅcitaiḥ || 36
dhvajāṃ piṣṭamayāṃ yas tu śivasyāgre nivedayet |
śrāvaṇe tu vidhānena so 'kṣayaṃ mokṣaṃ āpnuyāt || 37
māsi bhādrapade yas tu gadāṃ piṣṭamayīm dadet |
nidhīśatvaṃ tu saṃprāpya śivaloke mahīyate || 38
māsi āsvayuje śūlaṃ hastārddhaṃ piṣṭasambhavam |
śivāya purato deyaṃ bhrūṇahatyāṃ vyapohati || 39
kārttike tu yadā cakraṃ śivasyāgre samarpayet |
saptajanmakṛtaṃ pāpaṃ dahaty agnir ivendhanam || 40
māsi vai mārgaśīrṣe tu kamalaṃ piṣṭasambhavam |
śivāya vinivedyaivaṃ sarvaiśvaryaṃ avāpnuyāt || 41
sarveṣāṃ caiva naktāṃ tu vratānāṃ kīrtitaṃ mayā |
nityapūjāṃ tu nirvartya kāmyapūjāṃ tu kārayet || 42
māsi māsi guroḥ pūjā kartavyā tu pratigṛham |
mahāpūjā vatsarānte kartavyā tu vidhānataḥ || 43
guravo dakṣitavyās tu hemavastrānnavāhanaiḥ |
tataḥ phalam iyāt pūrṇaṃ yathoktaṃ kṛttikāsuta |
vittasāṭhyān mahāsena iṣṭāpūrtair viyujoyate || 44
āsvaṃ vai mārgaśīrṣe tu yaś ca piṣṭamayāṃ dadet |
śivaṃ saṃpūjya vidhivat sūryaloke mahīyate |
divyaṃ varṣasahasraṃ tu tadante syān mahīpatih || 45
pausye piṣṭamayau dantau śivasyāgre nivedayet |
trisaptakulasamyuktaḥ śivaloke mahīyate || 46

divyaṃ varṣasahasraṃ tu tadante syān mahīpatiḥ |
 cakravartī mahāvīraḥ sarvaiśvaryaśamanvitaḥ || 47
 māghe cāśvarathaṃ yas tu śivāya vinivedayet |
 uddharet so hi narakāt pitarau rauravāditaḥ || 48
 śivaloke tu vasate divyaṃ varṣāyutatrayam |
 tadante tu mahīm kṛtsnām navakhaṇḍapatir bhavet || 49
 phālgune vṛṣayūthaṃ tu piṣṭotthaṃ rudrasaṃkhyayā |
 nivedya tu śirasyāgre trailokyādhipatir bhavet |
 divyaṃ varṣasahasraṃ tu tadante syān mahīpatiḥ || 50
 caitre gṛham ikṣumayaṃ dāsādāsīśamanvitaṃ |
 gṛhopakaraṇair yuktaṃ vicitrāṭṭālacarcitaṃ || 51
 pūjānte parayā bhaktyā śivāya vinivedayet |
 divyaṃ varṣaśatāny aṣṭau rudraloke mahīyate |
 jātismaras tadante tu cakravartipadam iyāt || 52
 māsi vaiśākhasaṃjñe tu saptavrihīśarāvakān |
 śivāya purato dadyāt pūjānte prīticetasā || 53
 sa yāti śivasāyojyaṃ bandhubhiḥ sahito naraḥ |
 palānām dve śate yas tu guggulaṃ tu dahet sudhīḥ || 54
 jyeṣṭhamāse śivasyāgre pūjānte bhaktisaṃyutaḥ |
 trisaptakulasaṃyuktaḥ śivaloke mahīyate |
 tadante pṛthivīm bhuṅkte na ca khaṇḍām sasāgarām || 55
 balimaṇḍalakaṃ kāryaṃ āśāḍhe sūlapāṇinaḥ |
 nānābhakṣair viracitaṃ nānāśālyopaśobhitam |
 nānācitrāsamākīrṇaṃ kartavyaṃ balimaṇḍalam || 56
 saṃpūjya parameśānaṃ tatas tasya nivedayet |
 piṭṛn pitāmahāṃś caiva tathaiva prapitāmahān || 57
 putrapautrasamāyuktaḥ śivaloke mahīyate |
 divyavarṣasahasrāṇi tadante pṛthivīpatiḥ || 58
 śrāvaṇe māsi devasya vimānaṃ puṣpasambhavam |
 pūjāvasāne dātavyaṃ vicitraracanākulam || 59
 varṣāyutapramāṇaṃ tu rudraloke mahīyate |
 yogīśo jāyate cānte yena mokṣaṃ vrajiṣyati || 60
 māsi bhādrapade yas tu rudrapūjāntare yadā |
 guggulaṃ prathamam dhūpaṃ suradāruṃ tato dahet || 61
 bilvamajjāghṛtaṃ tadvat tathā nānāghṛtānvitaṃ |
 pañcamaṃ aguruṃ deyaṃ dhūpaṃ sarvātmanā vibhoḥ || 62
 māsam ekaṃ dahet yas tu nairantaryeṇa ṣaṇmukha |

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yāti sāyojyatām śambhoḥ saputrapaśubāndhavaiḥ || 63
yas tv arkapatrapuṭakaṃ pūrayet kṣīrasarpiṣā |
māsam aśvayujaṃ śambhoḥ nairantaryeṇa bhaktitaḥ |
tasya puṇyaphalaṃ vaktuṃ na śakto 'smi ṣaḍānana || 64
tatkule patitā ye tu ḍimbāḍimbāhatāḥ punaḥ |
te prayānti mahāmerau rudraloke yathāsukham || 65
varṣāyutāyutaṃ sāgraṃ tadante tu nareśvarāḥ |
jāyante śivabhaktāś ca jñānino vītakilbiṣāḥ |
śivadikṣāṃ samāsādyā te yānti paramām gatim || 66
vastrādhṛtam ikṣurasam puṭake tu śivāgrataḥ |
pūjānte dāpayed yas tu māsamātraṃ nirantaram |
dehānte rudraloke tu modate bāndhavaiḥ saha || 67
vratānte caiva saṃpūjya śivabhaktān yathāvidhi |
hemavastrānnapānaiś ca vittasāṭhyaṃ vinā suta || 68
athātaḥ saṃpravakṣyāmi merudānaṃ yathākramam |
kārttikāt tu samārabhya meruvrataṃ samācaret || 69
kārttikyām ratnamerus tu dātavyas tu śivāgrataḥ |
sarveṣāṃ caiva meruṇām pramāṇaṃ kramataḥ śṛṇu || 70
vajrapadmamahānīlasphāṭikam nīlasaṃjñakaḥ |
puṣpamārakataṃ muktā grāhyāḥ svavibhavena tu || 71
prasthamātrā tu saṃgrāhyā prasthasyārddhārdham eva ca |
yathāśaktyāthavaḥ deyā vittasāṭhyaṃ vinā suta || 72
meror vibhāgaṃ vakṣyāmi śivasyāgre yathārcayet |
karṇikāyām nyasen meruṃ brahmaviṣṇuvīśabhūṣitam || 73
tatpūrve mālyavān nāma parvataṃ pūjayet tadā |
tatpūrve bhadrasaṃjñam tu aśvavakṣas tataḥ param || 74
merutaḥ pūrvadigbhāge pūrvapūrvataram param |
kathitam savīṣeṣeṇa dakṣiṇasyām tataḥ param || 75
niṣadham hemakūṭam ca himavāṃś ca tathā trayam |
evam uttarabhāge tu nīlaḥ śvetaś ca śṛṅgavān || 76
paścime gandhamālyākhyam ketuṃ vai ketumālyakam |
evam dvādaśasaṃyuktaṃ meruṃ parvatanāyakam || 77
sopavāsaḥ śucir bhūtvā viśeṣāt pūjayec chivam |
mahāsnānaṃ prakartavyam mahāpūjām athāpi vā || 78
pūjānte devadevāgre ratnameruṃ prakalpayet |
dātavyam śivaviprāya śivamantraṃ sadā smaran || 79
vastrāśvasahitam meruṃ tatra puṇyaphalaṃ śṛṇu |

lakṣayojanamānasya meror ye paramāṇavaḥ || 80
 tāvatkalpasahasrāṇi śivaloke mahīyate |
 uddharen narakāt so hi trisaptakulasantatim || 81
 tadanvayakṛtā ye tu ḍimbāḍimbāhatā narāḥ |
 mahāpātakinaś cānye tathā viśvāsaghātakāḥ || 82
 gurudrohakṛtā ye tu bhrūṇahā pitṛghātakāḥ |
 prasave tu mṛtā nārī kumārī śūladūṣitā |
 te tu rudrasya sāmīpyaṃ samiyur merudānataḥ || 83
 merudānaṃ ca manasā yaḥ smaret tu śivāgrataḥ |
 yāty asau śivalokaṃ tu dehānte dhautakilbiṣaḥ || 84
 hemamerupramāṇaṃ tu phalaṃ caiva śṛṇuṣvataḥ |
 palānāṃ tu sahasreṇa madhyameruṃ prakalpayet || 85
 śṛṅgatrayasamāyuktaṃ brahmaviṣṇuharānvitam |
 ekaikaṃ parvataṃ tasya śataikaikena kārayet || 86
 meruṇā saha pūrve ca vikhyātās te trayodaśa |
 evaṃ śivāgrato merur dātavyas tu prayatnataḥ || 87
 ayaneṣu ca sarveṣu grahaṇeṣu viśeṣataḥ |
 ācāryāya pradātavyaṃ saṃhitāpāragāya ca || 88
 pūrvoktasya mahāmeroḥ sanagasya mahātmanaḥ |
 śivaloke vaset so hi yāvantaḥ paramāṇavaḥ || 89
 pitṛn pitāmahāṃś caiva tathaiva prapitāmahān |
 putrān pautrān prapautrāṃś ca tārayet kim ataḥ param |
 bhogān bhuktvā mahīṃ kṛtsnāṃ bhuṅkte śivavibhāvitaḥ || 90
 daridro raupyameruṃ tu hemamānena kārayet |
 parvatā dvādaśa tathā saṃkalpyāracaṇānvitāḥ || 91
 uttare hy ayane deyaṃ deyaṃ vā grahaṇadvaye |
 prāguktaṃ tu phalaṃ tasya bhavate nātra saṃśayaḥ || 92
 bhūmimerupramāṇaṃ tu kathyamānaṃ śṛṇuṣv atha |
 viṣayaṃ maṇḍalaṃ vātha grāmaṃ vā parvataṃ smaret || 93
 śeṣās tu daśamāsena nagāḥ syuḥ parisamkhyayā |
 bhūmiparvatapuṇyaṃ tu ko vā varṇayituṃ kṣamaḥ || 94
 paramāṇucayaṃ yāvat kṣitīśo bhavate suta |
 tāvatkoṭīśahasrāṇi śivaloke mahīyate || 95
 bhogān bhuktvā tato rājā jāyate yogināṃ kule |
 jñānaṃ prāpya tadā tasya punarjanma na vidyate || 96
 hastimeruṃ ato vakṣye saṃkṣepāt pārvatīsuta |
 na vṛddhā na tathā bālā dantapucchasaśobhitāḥ || 97

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śūram sarvaguṇopetaṃ ghaṇṭācāmarabhūṣitam |
nakṣatramālāsamyuktaṃ †śāstraṃ† dhvajavibhūṣitam || 98
divyavastrasamāyuktaṃ suvarṇaracanāyutam |
sūryasya grahaṇe deyaṃ gurave tu śivāgrataḥ || 99
tena dattena dattaṃ tu lakṣayojanaparvatam |
gurutrayasusamyuktaṃ parvatadvādaśānvitam || 100
mucyate sarvapāpebhyaḥ śivasāyojyatām vrajet |
pitaras tasya modante rudraloke samantataḥ || 101
etat samāsataḥ khyātaṃ hastidānaṃ mayā suta |
athāśvameruṃ vā deyaṃ yad dattaṃ raviṇā purā || 102
śvetair vinitaiḥ pratyagraiḥ kalpayet pañcasamkhyayā |
madhyameruṃ kalpitavyaṃ ravisaṃkhyais tu parvatāḥ || 103
savastrahemapāraīś ca saptadhvajabhūṣitaiḥ |
vaiśākhyāṃ vātha kārttikyāṃ dātavyaṃ tu śivāgrataḥ || 104
viprāya śivabhaktāya saṃhitāpāragāya ca |
tasmai deyaṃ yathoktaṃ ca hayameruṃ vidhānataḥ || 105
saṃpūjya parayā bhaktyā hemakaṅkaṅkaṇḍalaiḥ |
rasanāmukuṭenaiva aṅgulīdvayam eva ca || 106
sarveśāṃ caiva dānānāṃ bhūṣaṇair bhūṣayet tadā |
akṛttrimair bhūṣaṇais tu rājamerau vibhūṣayet || 107
aśvamerupradānena rudraloke mahīyate |
yāvanty aśveṣu romāṇi tāvadvarṣāyutāni ca |
mahākālpasahasrāṇi rudraloke mahīyate || 108
aśvābhāvāc ca daridro gomeruṃ vā prakalpayet |
aśvasaṃkhyāpramāṇena phalaṃ vai tatsamaṃ labhet || 109
athavā vastramerus tu dātavyas tu śivāgrataḥ |
divyaiśvaryapadaṃ yāti nānāvarṇais tu parvatam || 110
madhyameruḥ kalpanīyo vastraiḥ śeṣāṃs tu kalpayet |
†bhābhavastrasya† mānena nanāvarṇaiḥ suśobhanaiḥ || 111
pratyekaṃ parvataṃ kalpyaṃ hemaśṛṅgaṃ suvarṇakam |
śivabhaktāya viprāya dātavyaṃ tu śivāgrataḥ || 112
divyaiśvaryapadaṃ yāti sahasrakulasambhavam |
divyaṃ varṣasataṃ samyak kuryād bhogaṃ yathepsayā || 113
cakravartitvam abhyeti jñānavān jāyate tadā |
śive layaṃ tato yāti na bhūyo janmam āpnuyāt || 114
athavā ghr̥tamerus tu dātavyaḥ kathyate mayā |
meruḥ palānāṃ madhye tu sahasre pañcabhir hitaḥ || 115

śataiḥ pañcabhir ekaikaṃ parvataṃ tatra kalpayet |
 triśṛṅgaṃ tripalaṃ meruṃ kāñcanaṃ devatānvitam || 116
 ekaikaṃ palikaṃ śeṣaparvatā vastrabhūṣitāḥ |
 kṛtvā pūjāṃ viśeṣeṇa śivasyāgre prakalpayet || 117
 śivabhaktāya viprāya dātavyaṃ śivam icchatā |
 kulam uddharate so hi mātṛkān pitṛkān tathā |
 divyaṃ varṣaśataṃ sāgraṃ rudraloke mahīyate || 118
 bhārate pṛthivīkhaṇḍe patir bhavati nānyathā |
 evaṃ vai khaṇḍameruṃ tu śitakhaṇḍena kalpayet || 119
 rudraloke padaṃ yāti pitṛbhiḥ saha modate |
 athavā dhānyameruṃ tu śivasyāgre prakalpayet || 120
 pañcakhārimitaṃ meruṃ dhānyena parikalpayet |
 ekaikakhārimātreṇa parvataśeṣaṃ nirdīśet || 121
 pūrvavad dhemaśṛṅgaṃ ca savastraṃ parikalpayet |
 śivapūjāvīdhāne tu śivaviprāya dāpayet || 122
 kalpakotiśahasrāṇi śivaloke mahīyate |
 pitaras tasya modante brahmaloke tathā ciram || 123
 etad aṣṭāṃśamānena tilameruṃ prakalpayet |
 śṛṅgāṇi pūrvavat tasya tathā cānyanageṣu ca || 124
 tilameruḥ pradātavyaḥ śivasyāgre gurus tathā |
 prayāti śivasāyojyaṃ bandhubhiḥ sahito naraḥ || 125
 daśakotiśahasrāṇi bhuktvā bhogān yathepsayā |
 samastamedinīṃ bhunkte śive paścāt pralīyate || 126
 iti dvādaśasaṃkhyātāḥ parvatāḥ kathitās tava |
 atra mantraṃ tathā kālaṃ jñātvā meruṃ pradāpayet || 127
 ayaṇeṣu ca sarveṣu grahaṇe tu viśeṣataḥ |
 merupradānaṃ kartavyaṃ upoṣya śucinā sadā || 128
 namaḥ kāñcanadehāya dvipravarāya vai namaḥ |
 brahmaviṣṇuviśaśṛṅgāya dharānābhīsthitāya ca || 129
 nagadvādaśanāthāya sarvapāpāpahāriṇe |
 śivabhaktāya śuddhāya trāṇaṃ me kuru sarvathā || 130
 niḥpāpaḥ pitṛbhiḥ sārddhaṃ śivaṃ gacchāmi hūṃ namaḥ |
 tvam śivas tu śivasyārthe śivo 'haṃ ca śivāya ca ||
 nivedayāmi bhaktyā tu pitṛṇāṃ tāraṇāya ca || 131
 iti mantramerudānaṃ samāptam ||

pṛthivīdānam evātha śṛṇu leśena ṣaṇmukha |
 uttamā madhyamā kanyā pṛthivī vividhā matā || 132

śatakoṭīr yojanānām uttamā parikīrtitā |
 saptadvīpāvasānā tu madhyamā samudāhṛtā || 133
 jambūdīpāvadhiḥ kanyā trividhaṃ parikalpayet |
 uttamā pañcabhir bhāraiḥ kāñcanena prakalpayet || 134
 tadarddhāt tārajaṃ kūrmaṃ tathā padmaṃ samādiśet |
 uttamā kathitā pṛthvī tryaṃśena madhyamā matā || 135
 kanyasā tattribhāgena trihānyā kūrmapaṅkaje |
 ṛggyajuḥsāmagānām tu śivabhakteṣu nirvapet || 136
 †catuḥpadmaṃ ṣaṭpadārthā† saṃhitāpāṭhitāya ca |
 tasya pādaṃ pradātavyaṃ pṛthvīkūrmakajeṣu ca || 137
 śeṣeṣu ca yathānyāyāṃ jñānaṃ jñātvā nivedayet |
 sūryasya grahaṇe vatsa śivasyāgre pradāpayet || 138
 meruvat kalpate vatsa parvatās ca trayodaśa |
 sahasreṇa palānām tu tatra meruṃ prakalpayet || 139
 sahasradvitayenaiva kalpyā dvādaśaparvatāḥ |
 catuśatasamāyuktā pratyekaṃ tu grahāḥ śatam || 140
 tathā vai rāśayaḥ kalpyā nakṣatrāṇi tadarddhataḥ |
 dvīpās tu grahavat kalpyā jāmbusamjñās tu tattvataḥ || 141
 kṣārād yās tu tathā sapta devapitraṣṭakaṃ tathā |
 mṛgādyās ca tathā ṣaṭkaṃ dhruvaṃ brahmādayas trayāḥ || 142
 pātālasaptakaṃ kalpyaṃ bhūrlokās caiva sapta ca |
 sahasrakhaṇḍakūrmaṃ ca navakhaṇḍaṃ kajodbhavam || 143
 evaṃ kalpya śivasyāgre śivavipreṣu dāpayet |
 ahīnāṅgesu vṛtteṣu vedasiddhāntavediṣu |
 dātavyā pṛthivī teṣāṃ bahurūpaṃ smaraṃs tadā || 144
 rāhuṇā grhyamāṇasya sūryabimbasya nirvapet |
 pṛthivīdānaṃ prakartavyaṃ yathānukramayogataḥ || 145
 †samyaksam eva† dātavyā tathā pūrvoditā nagāḥ |
 grahā yakṣā rāśayas tu dvīpās tu kṣāravṛt tathā |
 evaṃ saṃkalpā vidhivac chivasyāgre pradāpayet || 146
 paramāñucayaṃ yāvad brahmāṇḍasya bhavanti ha |
 tāvatkalpasahasrāṇi śivaloke mahīyate || 147
 pītaras tasya nandante svargaṃ yānti yathāsukham |
 rudrāyur yāvat tāvat te rudraloke vasanti ca || 148
 mahībhujaṣ tadante tu śivabhaktā bhavanti hi |
 mokṣaḥ prajāyate teṣāṃ śivabhāvānudīkṣayā || 149
 ity etat pṛthivīdānaṃ kathitaṃ te mayā suta |

yaḥ paśyati mahādānaṃ so 'pi svarge vasaty alam || 150
 kalpapādapādānaṃ vā kartavyaṃ tu śivāgrataḥ |
 palānāṃ tu sahasraikaṃ kalpayet kalpapādapam || 151
 mūlaṃ daṇḍasapatraṃ ca phalapuṣpasamanvitam |
 pañcaskandhaṃ tu saṃkalpya pañcānāṃ dāpayet sudhīḥ || 152
 sadyojātena mantreṇa deyaṃ grāhyaṃ śivāgrataḥ |
 divyair vimānair dehānte śivaloke mahīyate || 153
 yathepsitān labhet kāmān kalpapādapādānataḥ |
 pitaras tasya modante satyaloke yathāsukham || 154
 divyaṃ varṣasahasraṃ tu nānābhogasamanvitāḥ |
 etad dānaṃ hi pitarāḥ śaṃsanti kulasantatim || 155
 śivabhaktās ca dātāro bhaviṣyanti kadācana |
 tārayanti pitṛn sarvān kalpapādapādānataḥ || 156
 kalpapādapādānaṃ tu ye paśyanti mahātmānaḥ |
 svargasthāne mahābhogān te labhante nirantaram || 157
 śivāgre kāmadhenuṃ tu tulānāṃ pañcabhiḥ śataiḥ |
 yo dadāti mahāsena rāhugraste divākare || 158
 tena dattaṃ bhavet sarvam ābrahmabhuvanāntikam |
 devatās taccharīre tu yathā tiṣṭhanti tac chṛṇu || 159
 śṛṅgamūle sthitā devā brahmaviṣṇumāheśvarāḥ |
 śiromadhye mahādevaḥ sarvadevasamanvitaḥ || 160
 lalāṭāgre umādevī nāsādeśe ṣaḍānana |
 kambalāśvatarau nāgau nāsāpuṭasamāśritau || 161
 karṇābhyaṃ aśvinau viddhi cakṣurbhyaṃ śaśibhāskarau |
 vasavo dantadeśe tu jihvāyāṃ varuṇaḥ sthitaḥ || 162
 vāgīśvarī ca huṃkāre yamayakṣaś ca gaṇḍayoḥ |
 oṣṭhau sādhyāḥ sahasrākṣo gogrīvāyāṃ sadā sthitaḥ || 163
 ṛkṣāṇi vaktradeśe ca saṃdhyā corasi saṃsthitā |
 jaṅghāyāṃ saṃsthitō dharmāḥ catuspādasamanvitaḥ || 164
 khuramadhye ca gandharvā khurāgreṣu ca pannagāḥ |
 khurānāṃ sandhimārgeṣu gaṇāś cāpsarasāṃ sthitaḥ || 165
 rudraikādaśikā pṛṣṭhe vasavaḥ sarvasandhiṣu |
 yonau tu sarve pitaro 'bhyantare sarvamātarāḥ || 166
 prasrave śrīḥ sthitā nityaṃ lāṅgūle tu digīśvarāḥ |
 ādityarāsmayo bālāḥ piṇḍībhūtā vyavasthitaḥ || 167
 gomūtre saṃsthitā gaṅgā gomaye yamunā sthitā |
 trayastriṃśaddevakoṭyo romakūpe tu saṃsthitāḥ || 168

udare pṛthivī sarvā saśailavanakānanā |
 payodharā sāgarās tu ṛṣayas tatra madhyagāḥ || 169
 kāmadhenoḥ sthitā dehe kathitās te mayā tava ||
 anayā tu pradattayā tena dattaṃ carācaram || 170
 trisaptakulasamyukto vimānair divyavarcaśaiḥ |
 śivalokam avāpnoti yāvadrudrās trayodaśa || 171
 tadante cakravartī syāt jñānavāms tu śivaṃ vrajet |
 kāmadhenupradānaṃ tu kathitaṃ te samāsataḥ || 172
 daridreṇa vinītena dātavyā kapilā suta |
 hemaśṛṅgī raupyakhurā muktālāṅgūlabhūṣitā || 173
 ghaṅṭācāmarasamyuktā kiṅkiṇījālamaṅḍitā |
 divyavastrasamāyuktā hemadarpaṇabhūṣitā || 174
 payasvinī suśīlā ca taruṇī vatsakānvitā |
 evaṃvidhā pradātavyā śivasyāgre vidhānataḥ || 175
 tārayet pitarāḥ sarvān rudralokaṃ sa gacchati |
 yāvad romāṇi tasyās tu tāvatkalpāyutāni ca |
 modate indraloke ca pīṭṛbhiḥ saha ṣaṇmukha || 176
 yo 'laṃkrītya striyaṃ śambhor uttamāṃ vinivedayet |
 so 'śvamedhasya yajñasya phalaṃ śatagaṇaṃ labhet || 177
 suvinītāṃ strīyaṃ dāsīm bhṛtakān vā nivedayet |
 naramedhasya yajñasya phalaṃ śatagaṇaṃ labhet || 178
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General Index

Sanskrit words, including titles of works, are typeset in *italics*. Sanskrit names of deities, divine beings, humans (including authors), months, etc., and the names of modern authors, are written in a non-italic, standard typeface with capitalised initial letters. English words are presented in a non-italic, standard typeface. (The boundaries between these categories are sometimes fluid.)

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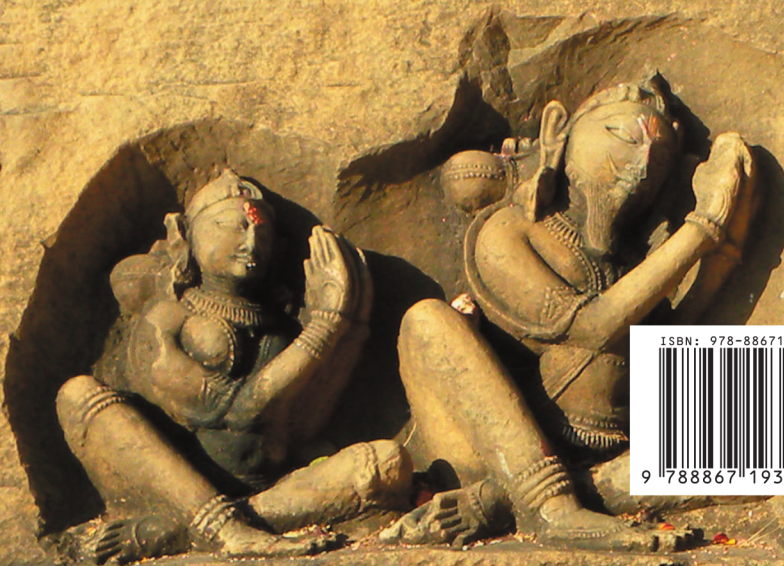
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Śaiva Rites of Fasting and the Gift of Cattle centers on the tenth chapter of the *Śivadharmaśāstra*. A critical edition and annotated English translation of the Sanskrit text of this chapter is preceded by a study of the text's structure and contents, its citations in the Dharmanibandhas of Lakṣmīdhara and Hemādri, and its creative appropriation by several Purāṇas (the *Līṅgapurāṇa*, *Devīpurāṇa*, *Bhaviṣyapurāṇa*, *Saurapurāṇa* and *Nāradapurāṇa*) as well as the *Bṛhatkālottaratantra*. An edition and English translation of a Sanskrit commentary on the chapter is included as well. The book concludes with several appendices, quoting extensive passages from the various texts that have made use of it in context. *Śaiva Rites of Fasting and the Gift of Cattle* should be of interest to all historians of Indian religions.

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