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STUTI and STAVA

(Bauddha, Śaiva and Vaiṣṇava)
of Balinese Brahman priests

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INTRODUCTION

The ends of this book are academic as well as practical. The Balinese brahman priests, two dozen of them Bauddha, some two hundred of them Śaiva, are in the habit of singing, muttering or reproducing to the memory a not inconsiderable number of songs in honour of the Gods, for the greater part when the essential ritual aim has been achieved. Sylvain Lévi in his "Sanskrit Texts from Bali" (GOS LXVII, Baroda 1933) produced some fifty of them after a short stay in Bali in 1928. Going through a considerable number of mss resulted in the more than three hundred collected in this book.

The first question which those materials forward is this: which of them can be traced in India, in which book or ms, in which ritual at which occasion, in which century and in which country? Even though initially only a very small minority can be "anchored" in Indian tradition, and though this minority is bound to remain small, the great majority, apparently to a considerable extent written in Java or Bali, has its own value. It may ignore Pāṇini, not to mention the Kāvyaādarśa, but was as well inspired by human religious needs. Whereas Lévi had little or no opportunity to go into the situations where his stuti were used, this "ritual environment" in nearly all cases now could be noted from the ritualistic mss, with the only exception of those mss which only aimed at presenting a bare collection of stuti.

The present collection might thus have its value in presenting some materials for the historian of Balinese religion, or even of religion in general. But also Indologists may welcome this publication which presents an addition to the source material of Sanskrit in Indonesia, and sometimes may shed interesting sidelights on a few problems, questions of religious lore and development of speculation — Hindu as well as Buddhist.

Apart from the academic ends, there are the practical ones. Their first aim is to provide the Balinese with the correct shape of their religious materials and with the translation of their stutis, in which they might be interested. Though during the last quarter of a century the world has not yet become so safe for democracy as the inventors of this slogan may have hoped, certainly worldwide at the moment is the wish to know what those in power are doing, how and why. Balinese students, though being the first for whom academic teachers write, are not the only category; Balinese intellectuals and even the priests themselves might be interested in form and contents of the Balinese stuti, several of them used daily, several only at special occasions, some of them allegedly only once in a century.

The second practical aim is very down to earth. "Āgama Tirtha" and "Sūrya Sevanā" had their stutis; the book on "Balinese Bauddha Brah-

mans'' will contain its minimum; the present book will include them for the greater part as well, with their introductions and various readings, not to disappoint those readers who are less interested in the further contents of these books. It is, however, the intention that planned other books on aspects of Balinese ritual will find their stutis included here. For those mainly interested in the course of a ritual it has its advantages to be orientated by the mentioning of two initial pādas of a stuti and find the rest in the (more or less) complete collection of them, together with materials for comparison.

The system of numbering the stutis used in the present edition has a similar end in view. The numbers usually ascend with interspaces of three: 001 – 004 – 007 – etc., in order that new items which may still be found in the future may be integrated into the existing alphabetical order. In fact this has been done for a few stutis included in the eve of sending the ms to the press. Only in a few cases where two or more successive stutis are mere variants of each other, also successive numbers have been used (e.g. the Nos. 800–803: *Śvetāmbara-dharā devī*). Using this system, we have managed to avoid numbers with more than three figures, a fact which would have complicated matters unnecessarily.

These were the ends; the means are following now. Hooykaas noted initial pādas of stutis in a card index, and when he estimated he had about exhausted his ms materials, wrote them down on collation sheets, initially noting even clerical mistakes as possible varias lectiones. He is aware of the fact that he does not dispose of a complete set of copies from the library of palm leaf mss now called Gedong Kirtya (Singaradja, Bali) and that the Kirtya time and again proves not yet to have exhausted the Balinese treasuries of mss. He knows, moreover, that even perusal of Pigeaud's excellent "Literature of Java, Catalogue Raisonné of Javanese Manuscripts" (I, 1967; II, 1968; Nijhoff, The Hague) cannot guarantee that one now is guided through all corners and loopholes of the Leiden storehouse of mss. But on the other hand he does not expect that many other stuti will be found in Bali, though for several of them he would have welcomed more materials, for the sake of comparison. The system of numbering used in the present edition still allows for later additions.

Since Hooykaas, the only person to have that number of Balinese materials at his disposal, feels himself only a weak Sanskritist and Indologist, he preferred to restrict himself to the Balinese side and looked for help with respect to the Indian side. Professor Gonda of the University of Utrecht helped him by suggesting co-authorship with his assistant Dr. T. Goudriaan, author of "Kāśyapa's Book of Wisdom" (Ph. D. Thesis Utrecht 1965, Mouton, The Hague, 1965). We cooperated in harmony since summer 1965, meeting as frequently as might be expected from two persons for whom the writing of this book comes after a teaching task and who live as far apart as Utrecht, Netherlands, and the thirty

mile zone round London. Goudriaan took care of text, translation, and, if possible, "anchorage" in Indian tradition; Hooykaas of ritual environment. Both offered their problems.

The constitution of the text, though for the majority of stutis facilitated by the fact that as a rule we had half a dozen or more mss at our disposal, was rendered difficult by the peculiarities of Balinese pronunciation and spelling which are the cause of numerous confusions in the ms sources. (Many of the points enumerated below have been discussed in J. Gonda's *Sanskrit in Indonesia*, Nagpur 1952, Ch. IV). They are presented in some detail below:

1. A few cases of un-Pāṇinian sandhi written also very often in Indian mss:

-h s- > -s s- > -s-

-a k- > -am k- (*k* here represents all consonants). This especially in the joints of compounds.

-m m- > -m- (and the reversal).

2. There is not always a distinction between long and short vowels. In the mss the signs for lengthening of vowels very often occur quite without respect to the position required for them in correct Skt. spelling.
3. There are confusions between *e*, *ai* and *i*. Especially the first two are not distinct in the ears of the Balinese.
4. Idem between *o*, *au* and *u*. Thus, in No. 721,11d, where the edited text gives *nirvṛtau*, the mss read *nirvṛto* or *nivṛto*.
5. Idem between *e* and *o*, the signs for which are rather similar in Balinese script.
6. Idem between dentals and cerebrals. There is no phonemic opposition between these sounds in Balinese. The signs for cerebrals are very often used indifferently also for dentals or aspirated dentals.
7. Idem between aspirated and non-aspirated mutes. There is no sign for *kh*. The reader is always free to add or remove aspiration in Balinese mss when this is considered necessary for the correct interpretation.
8. There are numerous cases of prenasalization expressed in the mss. E.g. *kadācana* may be written as *kandarcana*. This prenasalization is especially popular in the case of third person singular active Imperatives on *-atu*; thus *rakṣatu* is found usually written as *rakṣantu*. In the same way the 3rd person singular pres. act. on *-ati* is written as *-anti*, e.g. *naśyanti* instead of *naśyati*. In the case of the Ninth Present-class: *punanti* instead of *punāti* (No. 438, 5d).
9. Many other cases of nasalization occur. Here Indonesian morphophonemics have played an important part. Words beginning with a nasal are liable to be interpreted as verbal forms from a nominal word-base with a non-nasal initial sound. On the other hand, new "verbal forms" are sometimes created by replacing the initial non-

nasal mute or spirant by a nasal of the corresponding class. Thus, there are frequent alternations between *p* and *m* (*pāṇi* / *māṇi*; *-pāṇa* / *-māṇa* etc.), between *s* or *ś* and *n* (e.g. No. 145,16b: *śāsanam* > *nāśanam*); etc.

10. Interchange between *b* and *v*: Skt. *b* usually occurs in the mss as *v*: *Kuvera*. Skt. *v* most often occurs in the mss as *b*: *Varuṇa* > *Baruna* or *Bruna*; *vajra* > *bajra* (and this may be confounded with *prajā*).
11. There are numerous confusions between *ś*, *ṣ* and *s*.
12. There are confusions between *y* and *v*, e.g. in the genitive ending *-sya* > *-sva* (No. 181,1c: *svargasva* < *svargasya*; idem, 2c: *danasva* < *dānasya*). In No. 645,1a, nearly all mss have *namasvami* instead of *namasyāmi*.
(Confusion *y* - *v* also occurs in India, e.g. Pāli *āvudha* < *āyudha*).
13. In the Balinese alphabet there is only very little distinction between *bh* and *n*. One of these signs may always have been replaced by the other in the mss – or no difference at all can be seen and the reader is free to choose the best alternative.
14. The same holds good between *c* and *ś* or *s*.
15. Other stray cases of confusions between letters are rather numerous. Some examples:
 - a. *g* > *t* (No. 694,4c: *go-ghnas* > *toḡhnas*).
 - t* > *g* (No. 718,4c: *toyam* > *goyam*).
 - b. *c* > *t* (No. 673,8a: *cābhyanṭaram* > *tavyanṭaram*; here may be added that in numerous cases the mss waver between *-aś ca* and *-ast(h)a*, or *-as tu*. Such a case occurs e.g. in No. 274,3b, where the edited text reads *toyas tu*; variants in the mss are *toyasthas*, *toyaś ca*, and *toyas ta*. In No. 715,5a, SL reads *hrdayasthā*, while *hrdayaṇ ca* gives the best sense. There are dozens of similar situations).
 - c. *bh* > *g* (No. 718,5a: *bhūmi* > *gumi*).
 - d. *h* > *g* (No. 863,6b: *havir* > *gavir*; after *-ñ-*: *saṃhāra* > *saṅgara*, idem, 3d).
 - e. *k* > *t* (No. 748,11c: *kāntena* > *tantena*).
 - f. *r* > *l* (often *Rudra* > *Ludra*).

The list could have been extended easily.

16. Subscribed *r* in photographs (enlarged microfilms) tends to go lost. But sometimes an additional *r* is written for avoiding a hiatus (No. 676,3b *ugra eva ca* > *ugrareva ca*; cf. Pāli *usabho-r-iva*, Geiger, Pali Literatur und Sprache par. 73, p. 76). Other cases of added *r* occur, e.g. *kandarcana* < *kadācana*.
17. *h* often disappears. *’haṃ-kāra* > *aṃ-kāra*, a far-reaching change. Sometimes a *visarga* remains in sandhi against the usual rules of Skt., e.g. *bhūh-loka*.
18. There is a tendency to use more letters or sounds than necessary:

sometimes we find *sarbva* < *sarva*; *viṣya* < *viṣa*; *tvam* or *tyam* < *tam*; *nirmalyam* < *nirmalam*; etc.

19. Occasional use of OJ words.

In general, such confusions or omissions are so numerous that noting them in the critical apparatus would mean a huge amount of inefficient labour for the editors and unnecessary annoyance for the readers. Critical readers should, however, always keep in mind the general occurrence of these confusions in the mss. They should also be aware that in the variant readings given in the critical apparatus in some cases such omissions or confusions are also not accounted for. Thus e.g. in No. 133,1d the edited text reads *-śekharaḥ*. In the critical note 3 this is accounted for by mentioning the reading of three mss with the words "thus [the mss] 71/20b,102,1186". In reality, these mss do not read *-śekharaḥ*, but *-sekaraḥ*. Exact notation of these details would have added considerably to the bulk of the critical notes. See also p. 13 for remarks on the critical notes.

Some remarks with respect to morphology and lexicon:

1. The priests, though knowing the majority of the Skt. words they recite, but not mastering Skt. grammar, have no idea of the endings of declination or conjugation. They avoid them scrupulously, with the exception of the ending *-am* which sounds solemn to them and is often heard in their recitation, especially of hymns of non-Indian provenance. Particularly frequent is an interchange *-am/i* or *-am / i*.

Sometimes, a dative ending *-ya* is used in a stereotypical manner, mainly before the word *namaḥ*, especially in Sprinkling Formulas. Thus the reader is confronted with forms like *Gaṅgā-ya namaḥ*, *Sarasvatī-ya namaḥ*, *Viṣṇu-ya namaḥ*.

2. In the mss the division of words is often rather arbitrary with respect to Skt. lexicography. A few examples: the hailwish *siddhir astu* becomes *siddhi rèstu*; this *rèstu* has since enriched the Indonesian copia verborum. In No. 199,2 we find *adiamesa phalam* which should be read as *adya me saphalam*. In No. 354, *Indra yani śarīra huḥ* represents *indriyāṇi śarīrāhuḥ*. Such confusions are often due to the persons who prepared typewritten copies of mss, whether in a griya or at the Kirtya premises in Singaradja. In Balinese script the priests are inclined to write all letters at the same distance of each other.

3. A feature occurring especially in stutis of non-Indian provenance is the aphaeresis of the first syllable of a Skt. word, usually when this syllable is an *a*-. Thus, *amṛta* > *mṛta*; *anugraha* > *nugraha* etc.; on the other hand, *stuti* > *astuti*; *stambha* > *istambha* (cf. Gonda 1952, p. 255ff.). The shape of these words in the Balinese stuti collections often conforms to the form they have assumed as Skt. loanwords in the Old Javanese language.

4. This last remark also holds good for some words which are always

or often presented by the mss in a somewhat modified form, usually the form which these words have as loanwords in OJ (some cases recorded by Gonda 1952, p. 235f.). Thus, for example,

<i>ambara</i>	> <i>ambhara</i>
<i>āditya</i>	> <i>rāditya</i>
<i>ūrdhva</i>	> <i>udd(h)a</i>
<i>aiśānya</i>	> <i>ersanya</i> or <i>ersania</i>
<i>Kandarpa</i>	> <i>Kadarpa</i>
<i>Kauśika</i>	> <i>Kursika</i>
<i>kṣatriya</i>	> <i>satrya</i> or <i>satria</i>
<i>jagan-nātha</i>	> <i>jagat-nātha</i>
<i>jaya</i>	> <i>jayeñ</i>
<i>nirṛti</i>	> <i>neriti</i>
<i>maṇi</i>	> <i>manik</i>
<i>matsya</i>	> <i>maksya</i>
<i>Mahā-deva</i>	> <i>Mâ-deva</i>
<i>Mahēśvara</i>	> <i>Mahesora</i> or <i>Mesora</i>
<i>medinī</i>	> <i>medhinī</i>
<i>ratnākara</i>	> <i>ratnaṅkara</i>
<i>Rāhu</i>	> <i>Ravu</i>
<i>Rudra</i>	> <i>Ludra</i>
<i>Varuṇa</i>	> <i>Baruna</i> or <i>Bruna</i>
<i>viṣa</i>	> <i>viṣya</i>
<i>sphaṭika</i>	> <i>past(h)ika</i>

5. Confusions between words are also numerous. Standard cases are

ūrdhva / *mūrdh(n)ā* / *pūrṇa*

ghorī / *gaurī* (both: *gorī*) (e.g. in No. 348, 5a; No. 130,3c)

jihvā / *jīva*

punya / *pūrṇa* (e.g. in Nos. 268, 271, 274,1a).

Buddha / *bhūta* (both appear often as *buda*), with far-reaching consequences. Thus the title of No. 130, 166, 5 28 and 790 might be *Buddha-stava* or *Bhūta-stava*; the contents do not clear up the problem either, because *Buddha* and *Bhūta* are two ideas easily identified by Balinese.

bhuvana / *bhūṣaṇa* (No. 600,5b)

maṇḍala / *maṅgala* (No. 280,4b)

mucyate / *mūrchate* (No. 157,2d)

śrī (*śriyam*) / *śreyas* (No. 148, final benediction)

sarva / *svara* (No. 148,8a) and *sarva* / *sarpa* (No. 450,11a)

savitar / *pavitra* (No. 525,1d)

smṛtam / (*a*)*mṛtam* (No. 327,1d).

These examples might be sufficient to demonstrate that the editors were bedded on roses with their thorns.

Our findings are slightly at variance with those stated by S. B. Dasgupta in connection with his mss, in the Preface to his "Introduction to Tāntric

Buddhism" (University of Calcutta, 1951, p. IX): "the texts were not composed in strictly correct and elegant Sanskrit. The metre is often defective; words are sometimes used without proper suffix, wrong forms are used in analogy; sandhi is not treated as essential; pseudo-Sanskritic words have crept in due probably to the influence of the vernaculars". Since, long ago, good Sanskrit has actually been written in Java, as can be seen in Dr. J. G. de Casparis' books on Epigraphy, the drawing of a clear demarcation line between Indian and Javanese-Balinese Sanskrit was out of the question. Shades of mystery and lack of mastery can certainly be distinguished.

There exist, however, a great number of stutis which presents a kind of language and style so different from what one might expect in Skt. texts, however incorrect, from the Indian subcontinent, that one may safely assume that they were composed in Bali or at any case in the Indonesian Archipelago. The language of such hymns has thus been characterized in the present edition as Archipelago Sanskrit (ArSkt.). This term is not new; it has been used at first by Goris 1926, p. 30, note 12.

The language of a hymn has been called ArSkt. by the editors when it contains certain characteristic features deviating from classical Skt. which cannot, or only with difficulty, be traced to faults in the mss tradition. Usually these features show the tendency to accumulate, which should indeed be the case in a hymn composed in this style. The presence of only one of these features does not prove much because the mss might have changed an originally good kind of Skt. into the familiar ways of expression (such is e.g. the case with the ms PKTb in No. 588).

Below, these characteristics of ArSkt. are enumerated. It might be remarked first that the number of syllables in a śloka usually remains intact; but the poets invented new and ungrammatical procedures in order to obtain the required number of syllables.

1. There is no grammatical construction extending over more than one pāda. This characteristic should hold good for the whole stuti in question.

2. The style usually consists of a series of epithets, most often of the type called *bahuvrīhi* in classical Skt. A hymn like No. 718 nearly completely consists of such epithets. There is no trace of mutual dependence of the pādas with respect to syntax or contents.

Some of these epithets are difficult to interpret, e.g. the word *bhasmicittam* in No. 235,2d and elsewhere. The meaning seems to be: "reducing (all enemies) to ashes", but the Skt. origin of the word is unclear. Another difficult case is the word *pravakṣyamam* (*pravakṣyāmi* ? This, however, usually does not suit the context), e.g. in No. 130,3c; No. 718,2b; etc. etc. Very frequent is a form found alternatively as *vimūrcanam* / *vimūrčitam* / *vimūrcatam* / *vimūrcaṇet*, and which has been usually translated with "rendering powerless" (*vimūrch-*).

It should be added that such bahuvrihi epithets as appear in the ArSkt. stutis also occur in OJ literature. One may be confronted there with words like *jaya-śatru*, *siddhi-yoga*, *ghora-ghūrṇita* etc.

3. There is a striking frequency of pādas beginning with the word *sarva-*: *sarva-pāpa-vināśanam*, *sarva-duṣṭa-nivāraṇam*, *sarva-jagat-pratiṣṭhānam* are a few of the most frequent instances.

4. Absence of nearly all conjugated verbal forms, except a few stereotype ones like *bhavet*, *labhate* etc., or imperatives 3rd person singular in *-antu* (see p. 7 sub 8). In a few cases absolutives are not followed by a main verb, e.g. in No. 664: *praṇamya Bhās-karam devam* (this last feature is not without a parallel in Indian religious literature).

5. Very often, of Skt. words beginning with *a-*, this *a-* has been omitted and cannot be restored on account of the metre. Thus e.g. *mṛta* < *amṛta*; *nugraha* or even *nugrāna* < *anugraha*; *prameya* < *aprameya* (718,9); *bhūcari*, probably < *abhicāri* (594,1). This fact also occurs in Skt. loanwords in OJ.

6. Other abbreviations, strange and irregular from the Skt. point of view, but also paralleled by loanwords in OJ, are e.g. *kuśa* < *aṅkuśa* (363,15); *sa(n)dhi* < *uṣadhi* (302,5); *kara* < *Śaṅkara* ? (160,2); *bhvana* < *bhuvana* (passim); *pram* < *param* (483,5A: *sukham Agniḥ pram ucyate*); such abbreviations may be a source of confusions, as in the last-cited example where *pram* and *ucyate*, if combined, read as *pramucyate* "is released".

7. Frequency of the nominal suffix *-na*, as in *-vināśana*, but also in *devana-*, *lokana-* etc.

8. Addition of other syllables without any apparent meaning in the Skt. (but sometimes with a meaning in OJ), e.g. *ta* in 486,4a (some mss *va*); 148,3a *Bhās-ta-karam*; 718,1a. Frequent is also *ma*, especially in *ma-śarīram* "incarnating, embodying Himself as . . ." (*ma* possesses a function in OJ as a marker of verbal forms).

9. Very striking, although not so frequent is the occurrence of one haplogogic syllable, i.e. to be read twice, e.g. 576,3 *sthāvarākṣasam* seems to stand for *sthāvara-rākṣasam*; 534,1 *sphaṭikāntam* = *sphaṭika-kāntam*; 706,8 *pāśaścime* = *pāśa-pāścime*.

10. Case-endings, when occurring, are sometimes meaningless, e.g. No. 796,1b: *varṇasya* = *varṇa*; 670,6b *narasya* = *nara*.

11. The sequence of the parts within a compound is reversed very easily, e.g. in No. 259: *gaṇa-ṛṣi* instead of *ṛṣi-gaṇa*; 851,3: *varṣa-śarīra-arṇavam*; even *-tarapriyam* instead of *priyatarā* (486,3).

The parts of a compound may be separated from each other by particles, e.g. 471,7: *sandhyā-bhraṣṭa tu samyutaḥ*. This last feature may appear in hymns which are composed in an older type of ArSkt. which stands closer to the classical language.

12. A criterion mentioned by SL is the occurrence of irregular length of syllables at the end of hemistichs, e.g. No. 525,1d *-tejāya*. This is not strictly characteristic for ArSkt., because it may occur in a hymn in which other features of ArSkt. are lacking (as is the case in No. 525).

A few other irregularities are paralleled in Indian texts. This is the case with irregular verb forms like *moca* (imp. 2nd sg. act. from *muñcati*) in 525,3a. The same verb shows irregularities in Purāṇic literature, e.g. *Devī-Purāṇa* (R. C. Hazra, *Studies in the Upapurāṇas*, II, p. 130). A form like *homayet* in 833,4 is paralleled by *homayet* or *hunet* in Āgamic literature.

The occurrence of the syllable *OM* within the metre (e.g. in 594, 600) is known e.g. from the *Mārkaṇḍeya-Purāṇa* ch. 100: *OM namaḥ sarva-bhūtānām* (De/Hazra, p. 200).

In preparing this book, the spade work of collecting and ordering the materials and of noting their Ritual Environment (if possible) was done by Hooykaas, while Goudriaan did the more final work of the Sanskritist and Indologist. In the presentation of the text, allowance has been made for clearness and surveyability, especially with respect to those readers who do not possess a pandit's or philologist's proficiency in reading Sanskrit. This is the reason why commas have been placed after the first and third quarters (pādas) of each śloka, and why the parts of compounds have been separated by hyphens. The possibility offered by the Latin alphabet of using capitals has been freely made use of. Throughout this book, the Latin alphabetical order has been followed, except in the case of palatals (*ś*) and cerebrals (*ṣ*, *ṭ*, *ḍ*), which occupy their places before the corresponding dentals (*s*, *t*, *d*).

With respect to the critical notes, the authors agreed, on the force of the number of their mss, that in most cases of divergence only lack of consistency, ignorance of the correct Sanskrit spelling and clerical mistakes came to the light; such cases have not been recorded in the critical apparatus. Only where a real *varia lectio* might seem possible this has been incorporated. Such is the authors' interpretation of "critical edition". The footnotes which have been given (and they are still rather numerous) have been kept as short as possible. This means that the reader has to infer that the number of syllables of a variant given in a note is equal to the number of syllables of the edited text which do not occur in the ms(s) concerned. Thus, in No. 299, note 2, the variant reading *bhasmicitram* is found in the ms 11R instead of the *-nivāraṇam* of the edited text; or in No. 324, note 36, the mss are stated to read *pratinināma* instead of the words *phaṭ iti namaḥ* in the edited text.

Very often, however, the authors of the present book abandoned the idea of making emendations or trying to correct language and style of the originals. This seemed meaningless to them in those cases where the stutis have been composed in Archipelago Sanskrit (see p. 11) – and this applies to a great number of the hymns presented in this book. The argument seems to be logical that one should not try painstakingly to restore a correct Skt. which has never even been in the mind of the composer of a hymn. Only on a few points where minor adjustments suggested themselves without a violation of the number of syllables, some modest

changes have been made. The spelling has been brought into order as far as possible by distinguishing cerebrals from dentals, adding quantity signs for vowels, noting or omitting the aspiration etc.

A different approach has been made with respect to those stutis which are not in pure ArSkt. but of which the style and language still contain a number of irregularities or improbabilities. For such stutis more critical notes have been given and serious attempts at reconstructing a correct text were made. This group of stutis proved to be the most difficult to present in an acceptable form; it consists in the first place of a few hymns to goddesses: 645 (to Umā), 657 (to Prajñā-pāramitā), 839 (to Sarasvatī; Indian parallel found for a few stanzas), 600 (to Śrī). Other hymns which fall into this group are especially those which are used in the daily ritual of Sūrya Sevanā (and thus usually attested by a great number of mss). These are No. 558, 564, 414, 417 (although these two are rather good), 616, 232 (rather good), 845, 588, 052 and the hymns to the Ganges: 088, 268-280 and 486. A few Buddhist hymns like 375, 896 may also belong to this category.

Within this group of hymns which might be styled "intermediate" there are differences of style and of grade of incorrectness of the Sanskrit. It seems most probable that they have been composed in Indonesia by poets who still had a reasonable knowledge of Sanskrit, although it did not come up to Pāṇini's standards. Probably they were made for the same function which they fulfil now in the ritual by those who shaped that ritual by adaptation and independent extension of Indian traditions.

A significant number has been written in correct Sanskrit and we can say that we have found parallels from India in many of these cases—for the hymns as a whole or for parts or fragments from them. Sometimes SL was the first to point out the Indian occurrence of a certain hymn; we have tried to mention this in the introductions to the stutis concerned.

The hymns or mantras for which parallels have been found wholly or partly are the following: 001, 007, 019, 034, 097, 208, 226, 229, 247, 283, 311, 324, 354, 360, 393, 417, 468, 498, 504, 519, 570, 603, 667, 679, 700, 721, 763, 787, 839, 863, 869, 878, 887, 947, which means thirty-four cases in total.

Somewhat more numerous are the stutis or mantras which present a correct Sanskrit, but for which no Indian original has been found as yet. They are Nos. 028, 037, 046, 175, 178, 181, 256, 324 (partly), 327, 330, 336, 429, 441, 450, 453, 465, 471, 477, 480, 495, 501, 513, 516, 606, 609, 612, 654, 673, 676, 715, 724, 766, 781, 833, 905, 908, 926, 932, 938 giving a total of 39 cases. It may be noted that there is a fair number of mantras or stanzas of a non-hymnical character among them.

A substantial number of stutis present themselves in a Sanskrit which is not quite correct or which is sometimes rather unclear; nevertheless the possibility of Indian originals or parallels should not be excluded beforehand in these cases. To this group may be reckoned the Nos. 100, 112,

115, 133, 199, 232, 238, 241, 290, 317, 320, 438, 459, 489, 492, 507, 510, 561, 636, 648, 694, 751, 769, 809, 812, 827, 860, 872, 875, 911, 917, 920, 923, 944, 950. Special attention deserve the Nos. 100 (*srag-dharā* metre), 115, 133, 232 (*srag-dharā*), 751, 950 (*srag-dharā*).

It is a curious fact that hymns of correct language and good style for which parallels have been found have sometimes been handed down in Bali in only a very few number of sources. A striking case is the beautiful Rāma-kavaca (No. 229) which is included in only two mss. Another point which may be stressed here is that hymns written in a language which is clearly Archipelago Sanskrit yet may present elements of doctrine or ritual practice which are known from Indian sources, and thus must have been handed down in Indonesia before the poet made his poem on them. Such cases may be found in the Nos. 025, 426, 691, 806, 896. Very interesting are the contents of No. 775, where in a language far removed from Classical Skt. the names and locations of a number of Buddhist teachers, presumably Indonesian, are presented.

For more detailed remarks about Indian parallels, language and style, and sometimes doctrinal or speculative contents, of each stuti, the reader is referred to the respective introductions which precede all hymns or mantras included in this book. It should be said here that for a few number of stutis the introductions go into some details with respect to the speculations contained in them (e.g. for Nos. 327, 450, 721, 775, 863) while more often we have refrained from doing this when we were of opinion that the speculative contents or allusions were better known and might be found more easily in secondary literature. In case the reader is of a different opinion—as is indeed not unlikely—we invoke his clemency: the bulk of the book also had its limits.

There is a great group of stutis which as a rule consist of poor Skt. or only a concatenation of Skt. words. The chief characteristics of this Archipelago Sanskrit have been discussed above pp. 11–12. A few specimens like Nos. 157, 172, 244, 697, 796 are interspersed with Old Javanese words; none the less their contents may be interesting and genuinely religious, as is the case e.g. in No. 244.

Translations have been added to nearly all stutis. In the case of ArSkt., however, a translation could only be tentative, because the poet did not express himself grammatically. A tentative translation has been marked by the words *attempt at translation* under the title. For a few very unclear stutis no translations have been ventured upon. In the translation faithfulness to the original text has been the main end in view, and this may sometimes have done some harm to clarity and intelligibility. Only a small number of notes have been added to the translations. As we hope, the difficulties of interpretation in many cases will prove to be solvable by future research or increase of sources.

“Ritual Environment” offered its own stumbling blocks. The book on “Balinese Bauddha Brahmans” will contain tables to show the wide

divergence between the different griyas, brahman's manses, in the use of stutis during the daily preparation of Holy Water. It is no secret that the griyas follow different traditions. Moreover we cannot claim to have all possible rituals at our disposal. Nevertheless, we are confident that our sketches of ritual environment are trustworthy as far as they go and are convinced that it is up to the Balinese padanda to pin down a stuti to specific use, if they might feel inclined to do so.

In the title of this book the words "Vaiṣṇava" and "brahman priest" are in need of some clarification. To begin with Vaiṣṇava: Balinese feudal lords, hand in glove with brahmanas as they often were and sometimes still are, frequently developed a hankering to become better than mere passive recipients of Holy Water and dependable on the daily offerings made by their dependants, and thus wished to follow a ritual of their own, culminating in the preparation of their own Holy Water. To this purpose they invoked the help of a Śaiva *guru*, teacher, who then provided them with a ritual which was tailored upon his own daily one, but differed in two respects (cf. "Sūrya-sevana" App. 4; the materials acquired since offer no essential differences). To begin with, all formulas directed to Śiva now at their end add one of Viṣṇu's numerous names, in doing so suggesting that the kṣatriya, nobleman, directed himself to the Śiva aspect of Viṣṇu. And apart from these Śiva-Viṣṇu stutis, a limited number of Viṣṇu-stutis and -mantras has been found.

Secondly, the close comparison of this so-called Pūjā Kṣatriya with Sūrya-sevana shows clearly that the essential parts, in 6 out of 7 mss consulted, had been omitted. A nobleman, having received his *dikṣā*, consecration, is allowed to prepare Holy Water for himself and for those members of his caste and those under it who care to ask for it; he is entitled to being called *rēsi* but will not call himself Vaiṣṇava, even though it might appear that he directs himself to Viṣṇu and recites mantra and stutis in honour of Him.

Rēsi Vaiṣṇava, however, do exist; they are those members of the fourth caste genealogical group called *sēnguhu*, exorcist priest, who find a padanda Śaiva prepared to teach them his own "complete and unabridged" Sūrya-sevana in honour of Śiva-Āditya and give them the *dikṣā*. They might derive their name from the *śaṅkha*, conch shell, blown by their assistant during a ritual of exorcism, when they themselves recite their cosmogonic litany Pūrva Bhūmi Ka-mūla-n, an incantation consisting of some 300 octo-syllabic quatrains, or so much of it as they happen to remember (Hooykaas 1964). Though in the past, for which the *ṛṣi bhujāṅga* or *rēsi Vaiṣṇava* claim at least equality of position with the padanda Śaiva and padanda Saugata / Bauddha, the *sēnguhus* may have had access to Vaiṣṇava and Viṣṇuizing stutis, the Lombok mss dating from before 1894 do not point in this direction but in that of the padanda Śaiva and the aristocratic *ṛṣi* as their owners; the mss nowadays collected from focal points of the *rēsi Vaiṣṇava* did not contain a trace of Vaiṣṇavism.

Finally the words "brahman priests" need some elucidation. This is not the place to go into the apparently hererodox if not even paradox combination "Bauddha brahman", since the Balinese are rather orthopractic than ortho-dox; moreover the book on "Balinese Bauddha Brahman" might offer a more suitable opportunity to expatiate on this subject. The *padanda Bauddha* claim to be brahmans; nobody to my knowledge ever opposed this claim or doubted its valiance and that is that. But in the preceding paragraphs we saw *kṣatriya* and even *jaba* (outsider, i.e. outside the *tri-wangsa*, three upper castes) / *śūdra* knowing a few dozen of the daily stuti. A much more numerous category, that of the *pamañku*, temple- or village-priest (cf. Belo 1953, with correct translations of a few stanzas by Yarrow), part-time and numbering a few thousand, may know several dozens of stutis, judging from their ritualistic notes. And the *balian*, who specialises in maladies of the body and the mind, but may conduct rites for building as well as for restoration after an accident, certainly has his share, but not too much of the materials related with him has been studied so far, nor is this an exigence in our connection.

The first words of the title, "Stuti or Stava", seem sufficiently clear; stotra is perhaps never used. But not unfrequently we find the alternative caption *mantra*, not entirely inadequately. Some litanies, which we did not hesitate to include, only have the caption *-kavaca*, *-dhyāna*, *-gāyatrī* or *dhyāna-gāyatrī*; for these categories we even asked special attention in the Index of Titles. A *kavaca* "armour" implies the assignation (*nyāsa*) of names of a deity on the reciter's own body; this is done for a twofold purpose: magical protection from human, natural or supernatural dangers, and identification of the own body as a microcosm with the divine macrocosm in its various manifestations. Related to the *kavaca* is the *digbandha* (see Index of Names, s.v.) in which the deities are placed in the directions of the sky. The most popular kind of *digbandha* contains the names of the Nine Deities (*nava-saṇa*), i.e. the eight Loka-pālas (Guardians of the Regions) of Śivaism, (always beginning with Īśvara in the East) and Śiva in the Centre. The number may be increased to eleven by the addition of aspects of Śiva in the Zenith and the Nadir. A shortened version mentions Five Deities: those of the main directions and Śiva. The places of the guardians of the regions may however be taken by goddesses (591; 800), demons (136), seers (854), the Five Brahmas or Aspects of Śiva (360), the Five Tathā-gatas (854) etc.

A *dhyāna* is meant to give a characteristic of a god's appearance, usually in the shape of an image; as such it may serve as a substitute for the image itself in guiding the worshipper's meditation.

There are also *dhāraṇīs*, prose mantras "supporting" magical power which is meant to attack the enemy and protect the reciter. Their style is peculiar and their language often ununderstandable. They are best

known from Buddhist sources, but are not lacking in Hindu and Jain religion. In the present collection a few Hindu specimens occur (076, 402, 325 etc.).

We have included some fragments of a more speculative character, although they are not stutis in the exact sense; their interest seemed an adequate reason for doing this. They usually contain speculations on the mystic nature of the syllable OM, microcosm-macrocosm identification, yoga and related subjects. Such are the Nos. 031, 046, 055, 091, 103, 178, 214, 223, 241, 354, 362, 375, 456, 543, 612, 630, 688, 733, 809, 833, 890. A few of them occur in the Tūtur Adhyātmika (031, 375, 890; in the part edited as Gaṇa-pati-tattva) and the Saṅ Hyaṅ Ka-Mahāyānikan (733), Śaiva and Buddhist speculative tracts written in an alternation of Sanskrit and Old Javanese.

A number of mantras or fragments included in the present collection only contain some explanation or prescription on points of the ritual. We have decided to include them because: a. a few of them are called stuti or stava in the mss (e.g. 028, 037, 226); b. the intrinsic interest of their contents; c. the usually relatively good kind of Skt. in which they are written and the possibility of finding their Indian originals. These mantras can be found as Nos. 028, 034, 037, 061, 079, 121, 238, 259, 317, 320, 321, 327, 429, 459, 609, 621, 624, 627, 827, 836, 848, 863, 905, 932. To these are added a few "statements of rewards" (*phala-śruti*; they mention the rewards or results of worship or performance of ritual), viz. 016, 106, 199, 875, 911. Such *phala-śrutis* sometimes are found at the end of long hymns (e.g. 208, 28-31).

Not included, however, are the numerous mantras on this or that piece of the priest's sacerdotal garb, ritualistic utensil or offering, notwithstanding a rather frequent caption *stava* and a final *-ya namaḥ*; they rather belong to the ritualistic actions and might have swollen our book without having contributed adequately to its value.

The materials used for the constitution of this book without exception originate from Bali and the Balinese court and priests' manses of Lombok. A very few of them are accessible in print, in Latin script, in Juynboll 1907; isolated cases in Bosch 1929 and 1947; four dozen of them are accessible in Sylvain Lévi's "Sanskrit texts from Bali" (SL); about the same number in Hooykaas' "Āgama Tirtha" (AT) and "Sūrya-sevana" (SuSe) when taken together. None of these printed materials a priori has been considered as being final; they were considered as being easily readable.

The great majority of the "mss" consists of type-written copies from mss collected by the Kirtya mentioned before; this set which may be considered as being Javanese or Javanising is available in the Library of the University of Leiden. Hence their description now is included in Pigeaud 1967 (not immediately necessary, but extremely orientating)

and Pigeaud 1968 (indispensable). When these mss are quoted the Kirtya number is used, always under 2400; except for a few very frequently used mss, which were given letters (see below). This Kirtya number is the original and the shortest one and as easily found in Dr. Pigeaud's catalogue as the long new one preceded by "LOr".

A few score of Leiden mss were consulted, their number is always above 3000.

Another minority consists of those mss which Hooykaas acquired during his latest stay in Bali, december 1966–september 1967, of which he sent type-written copies to Leiden but which could not yet be incorporated in Pigeaud 1968. On top of that, a few dozen were given to him but not to the Leiden Library; after his death, at the last, they are meant to follow their destination and to be incorporated in the Leiden collections. In view of the fact that the four-figure numbers had already been blocked and that the five-figure numbers are blocked in Pigeaud's book, a provisional endeavour has been made to use suggestive letters. The reader should consult the "List of mss consulted" on p. 21–24.

In the critical notes the readings found in Lévi's work (SL) have been treated like ms readings, but have in all important cases been indicated apart from the other mss, because of SL's special position as a source. Lévi often emended his material according to his own insight; sometimes very ably, but at other points too boldly. His readings and interpretations frequently are refuted by all mss used by us, or by their overwhelming majority. See e.g. No. 513, n. 6; and No. 471, n. 6 (on stanza 8) where SL against the mss evidence introduces Śiva's Tāṇḍava dance. Other instances e.g. in No. 405; they can be multiplied easily. SL is supported by the ms 1843 only in No. 133; in some other cases only by the ms 2255 (PPBV), sometimes also by PVTg. It is, however, not our intention to detract from the value of Lévi's publication; it is remarkable that he could achieve so much in the short time he could spare for visiting Bali. The trouble taken by him in order to find Indian correspondences for the stutis in some cases had good results.

Both authors apologize in advance if somewhere inaccuracies have crept in; it is very difficult to avoid them.

They are grateful to all those Balinese priests who were found willing to help. They owe an indescribable debt of gratitude to I Gusti Ngurah Ketut Sangka of Puri Agung, Krambitan, Tabanan, for his indefatigable help during a period of over ten years.

They feel obliged also to Prof. Gonda, Instituut voor Oosterse Talen, Utrecht, for useful advice; to Prof. Bernhard, Hamburg, and Prof. Bechert, Göttingen, for the trouble they took in looking through a few difficult Buddhist specimens; to the Government Oriental mss Library,

Madras, for allowing a transcript to be made of the Kālikā-stotram (see No. 324) and to the pandits C. N. Subramania Sastry and P. V. Ramana Rao for preparing and comparing this copy; for their help in the case of individual stutis, to Prof. Ensink, Groningen (No. 465), Dr. Usharbudh Arya, Minneapolis, Minn. (No. 324) and Dr. K. Yoroï, Tokyo (No. 667); to Miss Jeune Scott-Kemball (London) who helped us with our English.

MSS CONSULTED

Kirtya LOr			ARGHA-PĀTRA
AG K = API			
AP A	----	-----	Pūjā Kṣatriya, Puri Krambitan (Tabanan).
AP B	----	-----	Pūjā Kṣatriya, Griya Gèdé, Panarukan, (Tabanan).
AP Bh	475	-----	Bhasma, Blahbatu (Gianjar).
AP C	87	9132	Tiñkah in agavé pabèrsihan.
AP D	----	4673	Véda.
AP E	1423	9775	Pitr-Pūjā, Kēsiman (Badung).
AP F	----	5163'	Astra-mantra, (Lombok).
AP G	----	-----	Argha-Pātra, sēnguhvan 'Bonbiu (Gianjar).
AP H	----	-----	Argha-Pātra, Krambitan (Tabanan).
AP I	----	-----	Argha-pātra, Griya Kadampal, Krambitan (Tabanan).
AP J	189	9192	Dvijendra, Pèdjèng (Gianjar).
AP K	----	-----	Argha-Pātra, Griya Anjar, Sibang Kadja (Badung).
AP L	----	-----	Veda-Parikrama, in Sylvain Lévi's book.
AP M	----	-----	Kalēpasan, Duda (KarangAsēm).
AP N	73	9122	Arghādhyātmika, Sanur (Badung).
AP O	298	9247	Anuṣṭhāna bvat Sora, Kēsiman (Badung).
AP P	----	-----	Parikrama, Singaradja (Bulèlèng).
AP Q	----	-----	Tiñkah in agavé toya paŕucyan.
AP R	----	-----	Pūjā Kṣatriya, Tabanan.
AP S	69	9119	Argha-Pātra, Sanur (Badung).
AP SK = APK			
AP T	3	9076	Argha-Pātra, Abian Sēmā (Badung).
AP U	321	-----	Véda bvat Saura, Kadiri.
AP V	----	5141	Astra-mantra, Lombok.
AP W	961	-----	Véda Kṣatriya.
AP X	87	9132	Argha-Pātra.
AP Y	87	9132	Tiñkah in agavé toya paŕocan.
AP Z	----	-----	Astra-mantra, Bandjar Buruan.
AR GA = APH			
BB rT	----	-----	Balyan Bandjar Tèngah, Krambitan (Tabanan).
BhY			BHŪTA-YAJŪA
BhYDj	----	-----	Bhūta-yajna Buddha, Griya Djadi, Tabanan.
BhYA	----	-----	Pūrvaka Bhūmi A, Griya Tègèh, Boda Kling (K.A.).
BhYB	----	-----	Pūrvaka Bhūmi B, Griya Tègèh, Boda Kling (K.A.).
BhYC	----	-----	Pūrvaka Bhūmi C, Griya Tègèh, Boda Kling (K.A.).
BhYD	----	-----	Pūrvaka Bhūmi D, Griya Tègèh, Boda Kling (K.A.).
BhYCK	----	-----	Pūrvaka Bhūmi (Cantiñ Kuniñ), ibid.
BhYDa	----	-----	Pūrvaka Bhūmi, Griya Dauh, Boda Kling (K.A.).
BhYKr	----	-----	Pūrvaka Bhūmi, Griya Krotok, Boda Kling (K.A.).
BhYVP	2193	10168	Véda Pūrvaka [Bhūmi], Tjulik, Karang Asēm.
11R	----	-----	Eka-daśa-Rudra, Griya Sadawa, Gianjar.
11RTg	----	-----	Eka-daśa-Rudra, Griya Tègèh, Boda Kling (K.A.).
11ŠDa	----	-----	Eka-daśa-Śiva, Griya Dauh, Boda Kling (K.A.).
11ŠKr	----	-----	Eka-daśa-Śiva, Griya Krotok, Boda Kling (K.A.).
11ŠTg	----	-----	Eka-daśa-Śiva, Griya Tègèh, Boda Kling (K.A.).
DUAg	1457	9798	Padudusan Aguñ, Blahkiuh.

			Kiritya LOr
DUAL	----	-----	Padudusan Alit, Griya Anjar, Sibang Kadja (Badung).
GPGB	----	-----	Gagëlaran Pūjā n Gëdé Bhujaṅga, 'Bon Biu (Gianjar).
GPTb	----	-----	Gagëlaran Pamaṅku, Tabanan.
GS	----	-----	Griya Sadawa, Gianjar, Eka-daśa-Rudra.
			Ho
			HOMA
Ho 1	----	11844	Agni-janana, Griya Taman, Blaju.
Ho 2	----	11845	Agni-janana, Griya Kamasan, Klungkung.
Ho 3	----	-----	Agni-janana, Griya Tjamara, Mataram (Lombok).
Ho 4	----	-----	Agni-janana, Griya Anjar, Sibang Kadja (Badung).
Ho 5	----	-----	Homa, Klungkung.
Ho 6	----	-----	Homa, Klungkung.
Ho 7	----	-----	Homa bvat Kirana, Sanur (Badung).
Ho 8	----	3875	Homādhyātmika.
11			Eka-daśa, cf. sub BHŪTA-YAJÑA
MŠgd	----	-----	Mratéka Šava voṅ kënëṅ gëriṅ dakaṅ, Griya Anjar, Sibang Kadja (Badung).
PA	----	-----	Pūjā Apa, sēṅguhvan Njitdah/Padjatèn.
PcPn = PGP	----	-----	Pacaruan Griya Gëdé Panarukan, Tabanan.
PiTb	----	-----	Pidartan ètèh ² babantēnan, Puri Anom, Tabanan.
			PK
			PŪJĀ KṢĀTRIYA
	961	-----	Véda Kṣatriya.
	1334	-----	Pūjā Kṣatriya.
PKK ²	----	-----	Pūjā Kṣatriya, puri Kaba-Kaba.
PKKr	----	-----	Pūjā Kṣatriya, Puri Krambitan (Tabanan).
PKP'	----	-----	Pūjā Kṣatriya, Puri Anjar', Tabanan.
PKP''	----	-----	Pūjā Kṣatriya, Puri Anjar'', Tabanan.
PKPn	----	-----	Pūjā Kṣatriya, Griya Gëdé, Panarukan (Tabanan).
PKRo	----	-----	Pūjā Kṣatriya, Museum L V, Rotterdam, No. 19615.
PKTb	----	-----	Pūjā Kṣatriya Tabanan.
PKPNR	----	-----	Paṅlukatan Nava-Ratna, Griya Kadampal, Krambitan.
			PP
			PITṚ-PŪJĀ, BAUDDHA.
PPBA	464	9134	Bandjar Angkan.
PPBa	----	-----	Griya Dalēm Sétra, Batuan.
PPBl	33	9093	Blahkiuh.
PPBV	2255	4165	Griya Liligundi (Bulëlèng).
PPDa	----	-----	Griya Dauh, Boda Kling (Karang Asēm).
PPDj	----	11847	Griya Djadi, Tabanan.
PPKa	----	11848	Griya Kawan, Boda Kling (Karang Asēm).
PPKA	2178	10159	Karang Asēm.
PPKr	----	-----	Griya Krotok, Boda Kling (Karang Asēm).
PPSb	----	11850	Griya Subagan, Karang Asēm.
PPSn	----	-----	Griya Sikangin, Batuan.
PPTg	----	11851	Griya Tëgëh, Boda Kling (Karang Asēm).
PPTn	----	-----	Griya Tëngah, Boda Kling (Karang Asēm).
PPWS'	----	-----	Griya Anjar Wana Sari, Karang Asēm.
PPWS ⁴	----	-----	Griya Anjar Wana Sari, Karang Asēm.
			PP
			PITṚ-PŪJĀ, ŚAIVA.
PPA	----	11820	Abian Lalang, Tabanan.
PPB	----	11824	Griya Taman, Blayu, Tabanan.
PPC	----	11819	Abian Lalang, Tabanan.

Kirtya LOr			
PPD	----	11816, 11823,	Kadiri, Tabanan.
PPE	1423	9775	Kösiman, Badung.
PPF	----	11810	Griya Péréan Kawan, Kadiri, Tabanan.
PPG	----	11809,	11822, Griya Gulingan, Mengwi, Badung.
PPH	----	-----	Griya Gëdé Pamaron, Munggu, Badung.
PPI	----	-----	Griya Dlod Pëkën, Sanur, (Badung).
PPJ	----	11808,	11811. Griya id., Sanur (Badung).
PPK	----	-----	Griya Kadampal, Krambitan, (Tabanan).
PPL	1168	9657	Griya Liligundi, Bulëlèng.
PPM	----	11843	Griya Tjamara, Mataram (Lombok).
PPN	36	9095	Dènpasar (Badung).
PPO	69	9119	Sanur (Badung).
PPP	----	11827	Griya Pasëkan, Tabanan.
PPQ	71	9120	Dènpasar (Badung).
PPR	----	11818	Griya Riang Gëdé, Panëbël, Tabanan.
PPS	102	9145	Dènpasar (Badung).
PPT	----	11815	Griya Kamenuh, Tundjuk, Tabanan.
PPU	----	11840	Sënguhvan Njitdah/Padjatèn, Tabanan.
PPV	----	11841	Puri Kaba-Kaba, Tabanan.
PPW	----	11813,	11821, 11821a, Griya Kutuh Kamasan, Klungkung.
PPX	----	-----	Puri Kanginan, Karang Asëm.
PPY	----	11814	Fakultas Udayana, Dènpasar (Badung).
PPZ	----	11812,	11842, Griya Anjar, Sibang Kadja, Badung.
PSPn	----	-----	Pūjā Saha, Griya Gëdé Panarukan, Tabanan.

PŪRKAVA VEDA BAUDDHA,
PAMIṆ TĒṆAH mivah AGĒṆ.

PVBA	453	9310	Griya Bodha, Bandjar Angkan, Gianjar.
PVBa	----	-----	Griya Dalëm Sétra, Batuan.
PVBK	----	-----	Boda Kling = Griya Dlod Pëkën, Sanur (Badung) = Griya Anjar, Sibang Kadja (Badung).
BV	2255	4165	Buddha Veda, griya Liligundi (Bulëlèng).
PVDa	----	-----	Griya Datah, Batuan
PVDj	----	11853	Griya Djadi, Tabanan.
PVKr	----	-----	Griya Krotok, Boda Kling (Karang Asëm).
PVSb	----	11855	Griya Subagan (Karang Asëm).
PVSk	----	-----	Sukawati.
PVSK	----	-----	Griya [Śaiva] Anjar, Sibang Kadja, Badung.
PVSm	----	-----	Samsam (Tabanan).
PVSn	----	-----	Griya Sikangin, Batuan.
PVSr	----	11854	Griya [Śaiva] Dëlod Pëkën, Sanur (Badung).
PVTg	----	-----	Griya Tëgëh, Boda Kling (Karang Asëm).
PVTj	2193	10168	Griya Tjulik (Karang Asëm).
PVTn	----	-----	Griya Tëngah, Boda Kling (Karang Asëm).
PVWS	----	-----	Griya Anjar, Wana Sari, Karang Asëm.
RGKr	----	-----	Ṛṣi-Gaṇa, Griya Krotok, Boda Kling (Karang Asëm).
RGTg	----	-----	Ṛṣi-Gaṇa, Griya Tëgëh, Boda Kling (Karang Asëm).
RMLV	----	-----	Rotterdam, Museum Land- & Volkenkunde 19615 (PK).
StGA	----	-----	Stava ² Griya Anjar, Sibang Kadja.
TPSr	----	-----	Tiṅkah in Pamañku, Sanur, Badung.
TPTb	----	-----	Tiṅkah in Pamañku, Tabanan.

KIRTYA MSS CONSULTED

Kirtya LOr.

3	9076	Argha-Pātra.
33	9093	Pūjā Mamukur.
36	9095	Pitr-Pūjā.
44	9101	Roga Sarphāra Bhūmi.
49	9106	Basundhari.
69	9119	Kajañ Pūjā Pitr.
71	9120	Maligia.
73	9122	Arghādhyaṭmika.
74	9123	Aṣṭaka Mantra.
83	-----	Argha-Pātra.
84	9130	Astra-mantra.
87	9132	Argha-pātra.
102	9145	Pitr Kināraṇan.
109	-----	Pūjā-Parikrama.
128	9157	Rṣi-gaṇa.
142	9162	Tutur Sarasvatī.
147	9165	Kunti-Yajña.
189	9192	Dvijendra.
226	9212	Kusuma-Dēva-Purāṇa.
300	9248	Pūjā Asmara Kusuma.
321	-----	Vēda bvat Sora.
420	9298	San Kul Putih.
453	9310	Pūjā Pūrvaka.
464	9314	Śava-vidhāna.
475	-----	Bhasma.
488	9323	Sanḡaran.
513	9341	Padānan.
516	9342	Paṇlukatan.

Kirtya LOr.

748	9441	Krama niñ sēmbah.
833	9482	[Vi]Śva-karma.
883	9504	Ātma-rakṣa.
991	9559	Paśupati-mantra.
1168	9657	Śava-vidhāna.
1186	9666	Pūjā Pañca-Bali-Krama.
1196	9671	Tutur Bhagavān Vṛhaspati.
1257	9705	Aji Sarasvatī.
1404	9765	Paśupati Agni.
1423	9775	Pitr-Pūjā.
1424	9776	Śiva-samūha.
1441	9789	Kalēpasan.
1457	9798	Padudus Agni.
1545	-----	Cantiñ Kuniñ
1590	9857	Kaviśeṣan.
1600	9865	Rudra-Kavaca.
1673	9907	Pūjā Stava.
1803	9977	Pasasayutan.
1804	-----	Kusuma-Dēva.
1843	9985	Astava Mantra.
1875	10002	Aji Brata.
1918	10022	Yajña-prakṛti.
1924	10028	Sūkṣma niñ Śāstra.
2178	10159	Narpana Śava.
2193	10168	Vēda Pūrvaka (Bhūmi).
2255	10206	Buddha Vēda.
2335	10258	Tutur Kamokṣan.
2375	10286	Tutur Adhyātmika.

LEIDEN MSS (LOR) consulted

3189	5064	5158	5182	5260	5318	5354	5395	5429
3615	85	59	5201	64	19	56	5411	31
24	5119	60	24	73	22	57	13	34
3875	41	62	36	91	25	59	14	35
90	43	63	42	5306	32	60	17	
4165	45	66	45	08	33	61	19	
4673	46	67	49	09	34	62	20	
75	54	70	51	11	36	66	22	
5041	55	79	53	15	38	69	23	
42	56	80	58	17	42	76	28	



DURGĀ

polychrome wood sculpture
Museum for the Tropics, Amsterdam.



SADOMEYA, dog of YAMA
polychrome wood sculpture
Museum for the Tropics, Amsterdam.



YAMA (-RĀJĀ)

polychrome wood sculpture
Museum for the Tropics, Amsterdam.



Uṃā

polychrome wood sculpture
Museum for the Tropics, Amsterdam.



VARUṆA

polychrome wood sculpture
Museum for the Tropics, Amsterdam.



RATI

polychrome wood sculpture
Museum for the Tropics, Amsterdam.



KĀMA

polychrome wood sculpture
Museum for the Tropics, Amsterdam.



BHŪTA

polychrome wood sculpture
Museum for the Tropics, Amsterdam.

ABBREVIATIONS

(except those that are found in any reliable English dictionary)

ArSkt.	Archipelago Sanskrit (see Introduction, pp. 11–12)
AT	Āgama Tirtha (see Appendix 6)
B	Buddhist
BSR	Bṛhat-Stotra-Ratnākara (see Appendix 5)
BTLV	Bijdragen tot de Taal-, Land- en Volkenkunde — Leiden
C	Centre
E	East
GOS	Gaekwad Oriental Series — Baroda
K	Kirtya (Geḍong Kirtya), Singaradja
KaS	Kaṭha-Saṃhitā
KS	Kālikā-Stotra
Mbh	Mahā-bhārata
MS	Maitrāyaṇī-Saṃhitā
ms(s)	manuscript(s)
MSR	Stotra-ratnākara in Malayalam script (see Appendix 5)
Mt.	mountain (Mount)
N	North
n	note
N.E	North-East
NP	Nityācāra-Pradīpa (see Appendix 5)
NSP	Nirṇaya-Sāgara Press
N.W	North-West
OJ	Old Javanese
Rām.	Rāmāyaṇa
Rit. Env.	Ritual Environment (see Introduction, pp. 13, 15–16)
RV	Ṛg-veda
Ś	Śivaite
S	South
S.E	South-East
SF	Sprinkling Formula
S.H.	Saṅ Hyaṅ (OJ for “holy”, “divine”)
Skt.	Sanskrit
SL	Sylvain Lévi 1933 (see Appendix 6 and Introduction pp. 18, 19)
SuSe	Sūrya Sevana (see Appendix 6)
S.W	South West
trsl.	translation
V	Viṣṇuite
VkhGs	Vaikhāṇasa-Gṛhya-Sūtra
W	West

SYMBOLS USED

[]	added by the editors in the Sanskrit text
()	to be omitted, in the editors' opinion, from the Sanskrit text
>	developes or changes into
<	developed or changed from

STUTIS AND STAVAS, EDITION AND TRANSLATION

001. *Abhimatârtha-siddhy-artham* (V)

SARASVATĪ-STUTI

Two verses, in this sequence handed down in only one ms; vs. 2 is identical with No. 839, vs. 1. The first verse, however, is a striking instance of reinterpretation by the Balinese: in reality it is directed not to Sarasvatī, but to Gaṇeśa (cf. the fourth pāda). A nearly identical śloka is found in Indian literature (*Subhāṣita-ratna-bhāṇḍāgāra*, ed. N. R. Acharya, NSP Bombay ⁸1952, p. 2, vs. 8). Gaṇeśa is honoured as the god who removes all obstacles at the beginning of an enterprise. The Indian version of vs. 1 is presented here beside the Balinese one.

Source: PKRo 13b.

1	ms PKRo	Subhāṣita-ratna-bhāṇḍāgāra
	Abhimatârtha ¹ -siddhy-arthaṃ ² pūjito yaḥ surair api ³ , sarva-vighna-vināśāya Gaṇādhipataye namaḥ.	Abhipretârtha-siddhy-arthaṃ pūjito yaḥ surāsuraiḥ, sarva-vighna-ccide tasmai Gaṇādhipataye namaḥ.
2	Sarasvatī namas tubhyaṃ ⁴ , Vara-de Kāma-rūpiṇi, siddhārambhaṃ kariṣyāmi, siddhir bhavatu me sadā ⁵ .	

¹abhimetaṭja ²siddhyatam ³yasturevapi ⁴namostuham ⁵sadyam

001. *Abhimatârtha-siddhy-artham*

HYMN TO SARASVATĪ

translation

- | | |
|---|--|
| 1 | He Who is worshipped even by the gods
for realization of the things desired;
to the Destroyer of all obstacles,
the Lord of the host, honour ! |
| 2 | Sarasvatī, honour be to Thee,
Who grantest boons, Who changest Thy form at will,
I would commence a successful enterprise,
Let success always happen to me. |

004. *Ādi-sūkṣmāntara Vāyu* (V)

SŪRYA-STAVA

A hymn of two stanzas which are nearly completely unclear. The Sun's heart is a *vajra* (? , 1b); the Sun flames up (1d), His shape is huge (2a), He renders man victorious (? , 2c). In 2d He is called *Brahmā* and *Nandīśvara* ("Lord of the bull Nandin", an epithet usually denoting Śiva).

Rit. Env.: Pūjā Kṣatriya.

Sources: 5160/57b; PKKr 143; PKTb 218; PKK² 11/9.

- 1 OM *Ādi-sūkṣmāntara Vāyu*, *vajrāṇām*¹ *vajro hrdayam*
sūkṣma gajana Sūryase(t), *ujjvalan dhate vikare*.
- 2 *Sūrya ta mahati rūpa*, *mukta naya nivāraṇam*
jayādi puruṣa Vāyu, OM AM *Brahmā Nandīśvara*.

Sprinkling Formula:

OM AM *Piṅgala-deva-puṣṭikāya śūra*,

OM PHAT OM PHAT *namaḥ svāhā*.

¹mss *bajrani*

007. *Āditya garbha-pāvana* (ŚV)

EKA-CAKRA; SŪRYA-STAVA

A hymn of praise to the Sun Who is the King and Refuge of all beings (1). Fire is His gift (3b); He is called i.a. *Jāta-vedas* (2a, 3c), an epithet which is often used for the God of Fire. He stands on a single-wheeled chariot (4); during His course He embodies the Trimūrti (6).

Although this hymn is only attested in two mss of the Pūjā Kṣatriya and one dealing with home ritual, it contains in the stanzas 4–7 a Sanskrit of more than mediocre quality (but seriously mutilated in the mss). Of these stanzas, 5 is a *triṣṭubh* and 7 a *jagatī* (the only one in the present collection). This last part of the hymn consists of separate fragments moulded together. The stanzas 4, 6 and 7 are of certain Indian provenance; they occur in the *Āditya-hṛdaya-stotra* (in the collection *Bṛhat-stotra-ratnākara*: No. 158) as stanza 159, 117b/118a and 139 respectively. Stanzas 4 and 7 are to be found also in MSR, p. 174, as verse 1 of a *Dvādaśanāmastotram* and verse 2 of an *Ādityanamaskārastotram* respectively.

The Indian source was very welcome in helping to reconstruct the Balinese text; in the first three stanzas however some difficulties have persisted.

The idea that the Sun during His daily course embodies the Trimūrti (vs. 6 and 7) has thus been developed already in India, where it is an important belief in religious lore that there is a connection between the

duration of one day and that of a world-period. The Gods Who create, maintain and destroy the cosmos are also present and active in the morning, noon and evening of the day respectively.

Rit. Env.: Pūjā Kṣatriya and domestic ritual. Also the Indian Āditya-hṛdaya-stotra (which calls itself a part of the Bhaviṣyōttara-purāṇa) mentions acts of worship to be performed during recitation (e.g. in st. 119a).

Sources: PKKr 191; PKP^o 126; PPB.

- 1 OM Āditya garbha-pāvana¹, Āditya deva-rāja tvam²
Āditya tvam gati³ asi, Āditya cakṣur eva ca⁴.
- 2 Ādityo Jāta-vedasa, Āditya janopa Sūryaḥ
Sūrya-raśmir Hṛṣī-keśa⁵, Sūrya-sattvaṃ mahā-vīryam.
- 3 Savitā⁶ Sūryaḥ Savituḥ, samid[dh]o 'gniḥ Sūrya-dattaḥ
Ādityo Jāta⁷-vedasaḥ,
- 4 Eka-cakro ratho yasya⁸, divyaḥ kanaka-bhūṣitaḥ
sa me bhavatu su-prīto, nāma-stotrād⁹ Divā-karaḥ.
- 5 OM Namo 'stu te Sūrya rathe su-cakra
namo 'stu te kāñcana-bhūṣitāṅga,
namo 'stu te raśmi-sahasra-dīpta
namo 'stu te sarva¹⁰-vimukta-pāpa.
- 6 Udayan¹¹ Brahma-rūpeṇa¹², madhyāhne ca Maheśvaraḥ
astamāne svayaṃ Viṣṇus, Tri-mūrtiś ca Divākaraḥ.
- 7 Namaḥ Savitre jagad-eka-cakṣuse¹³
jagat-prasūti-sthiti-nāśa-hetave,
trayī-mayāya¹⁴ tri-guṇātma-dhāriṇe
Viriñci-Nārāyaṇa-Śaṅkarātmane.

¹mss -pāvāsa ²PKKr jagatta; PKP^o jajatvam ³mss gasir ⁴mss arovam ⁵mss urikesa
⁶PKKr savitaḥ; PKP^o sivata ⁷mss jano- ⁸thus Ād(itya-hṛdaya-stotra); mss tasya
⁹PKP^o nāmastotra; PKKr padmastotram; Ād. padmahasto; MSR pañcahasto ¹⁰PKP^o
pūrva- ¹¹mss uddhayam; Ād udaye ¹²Ād. brahmaṇo rūpam ¹³thus Ād., MSR; PKP^o
jatanamāṃ namaśiva; PKKr -ya gaṇekacakṣuse ¹⁴thus Ād.; PKKr trayamamāya;
PKP^o kriyaṃ mamaya

007. Āditya garbha-pāvana

[THE GOD WITH] THE SINGLE-WHEELED [CHARIOT]

HYMN TO SŪRYA

translation

- 1 O Son of Aditi Who purifiest the germs (?)¹,
Son of Aditi, Thou art the King of the gods;
Son of Aditi, Thou art the Refuge and also the Eye.

- 2 The Son of Aditi is the Knower of origins,
The Son of Aditi, the Sun;²
Thou possessest the Sun's rays, O Hṛṣikeśa³,
the Essence of the Sun, of great heroism.
- 3 Savitar is the Sun,,
the kindled Fire is given (?) by the Sun;
the Son of Aditi is a Knower of origins,
.
- 4 He Whose chariot is single-wheeled,
Who is divine and adorned with gold;
He should be well pleased with me
because of my praise of Him, the Creator of daylight, with His
names.
- 5 Honour be to Thee, Sun, Who possessest a beautiful wheel on Thy
chariot⁴,
honour be to Thee, Sun, Whose body is adorned with gold;
honour be to Thee, Sun, Who shinest with a thousand rays,
honour be to Thee, Sun, Who art free from all evil.⁵
- 6 When rising, [He appears] with Brahmā's form,
and at noon He is Mahêśvara;
during His downward course He is Viṣṇu Himself,
thus the Sun is the Trinity.
- 7 Honour to Savitar, the unique Eye of the world,
the Cause of the world's birth, maintenance and destruction;
Who is identical with the Trinity, Who maintains a threefold Self,
Whose Self is Viriñci⁶, Nārāyaṇa and Śaṅkara.

¹This is a very unclear statement and without doubt does not reflect the poet's intention. The form found in the mss is however totally inconceivable.

²Not only the form janopa, but also the word Sūryaḥ is without doubt corrupt.

³"O Thou Who causest the hair to stand erect", a name of Viṣṇu.

⁴The construction of a Bahu-vrīhi compound (su-eakra) with a locative (rathe) in this way is extraordinary.

⁵Here also, the form of the compound is not what might be expected, Ordinary Skt. would be sarva-pāpa-vimukta. Taking into account the remarks made in notes 4 and 5 one might infer that it is not by chance that this fifth stanza is not found in the Āditya-hṛdaya-stotra.

⁶A name of Brahmā.

010. *Āditya-hṛdayam namaḥ* (V)

PAÑLAG PŪJĀ

These two stanzas are in ArSkt. and eulogize Śiva as the great Purifier. At the end there is a statement of rewards.

Rit. Env.: confined to the last stage of the Pūjā of the Kṣatriyas.

One should meditate on the sun as being in the body (PKRo).

Sources: PKRo28a (1 only); PKTb227; PKK²11/27. The three sources differ considerably; the PKRo readings are placed in the notes on stanza 1.

- 1 OM *Āditya-hṛdayam*¹ *namah*, *sarva-śatru-vināśanam*²
*toya-vaha jagat-pūrṇam*³, *pavitram paramam Śivam*⁴.
- 2 *Śiva-pūjā[m]* *karisyeta*⁵, *pavitram pāpa-nāśanam*
*dīrghāyusyam eva śāntim*⁶, *bhukti-lābham avāpnuyāt*.

¹PKRo *-yāya* ²PKRo *śatruvighnam sarvapāpakasyanam* ³PKRo *jayavaha mahāpu-
 ṇyam* ⁴PKRo *pāpanāśanam* ⁵*arisenya* ⁶*anasyantah*

010. *Āditya-hṛdayam namah*

translation

- 1 The heart which is the Sun, honour;
 destruction of all enemies;
 the river [of holy water] filling the world,
 the Purifier, the Supreme Śiva.
- 2 If one performs the worship of Śiva¹,
 the Purifier destroying evils;
 one will obtain longevity, appeasement and enjoyment.

¹This translation does fit in very well with the context, but the reconstructed form is open to doubt. Cf. also No. 013, stanza 3.

013. *Āditya-hṛdayam puṇyam* (BV)

“ŚIVA-STAVA”

A few stanzas directed to the deity as the Heart of the Sun, Which is the supreme place and Which destroys all evils.

The style is the conventional ArSkt.

Rit. Env.: Buddhist daily ritual, during worship with flowers, incense or a lamp. The Kṣatriyas have got vs. 2 in their collection, and one of their mss even records a third stanza which the Buddhist sources omit.

Sources: Buddhist mss on daily ritual, e.g. PVBa16; PVBK12; PVSK11 (vs. 1 only); PVSn8; PVDj18 (omits vs.1).

Pūjā Kṣatriya mss: PKRo28a (vs. 2 only); PKK²11/21; PKTb227 (omits vs. 1, but gives another verse at the end, which is virtually identical with No. 375, vs. 3).

- 1 OM *Āditya*¹-*hṛdayam puṇyam*², *sarva-śatru-vināśanam*
*jaya-vaham mahā-puṇyam, Ādityam paramam padam*³.
- 2 OM *Āditya-hṛdayam namah*, *sarva-śatru-vināśanam*
*jaya-vaham mahā-puṇyam*⁴, *pavitram pāpa-nāśanam*⁵.

- 3 Pāpa-koṭi-sahasraṇaṃ, dagdhanam⁶ pāpa-sakalam⁷.
AM HUM TRAM RAM AM.

3 (PKTb version)

Śiva-pūjā Hari-senā, pavitraṃ pāpa-nāśanam
dīrghāyusyaṃ eva śāntim⁸, bhukti-lābham avāpnuyāt.

Sprinkling formulas (not in the Pūjā Kṣatriya mss):

During worship with flowers:

OM Puṣpayam yantaṃ, yanti yanta namaḥ svāhā.

During worship with incense:

OM Dhūpa-stuti-ya namaḥ svāhā.

During worship with a lamp:

OM Śūnya-stuti-ya namaḥ svāhā.

¹mss here and elsewhere *Rāditya* ²thus only PVBa, PVSK; others OM OM *ādityaṃ*
hṛdayam ³PVBa, PVSK read the second half: *yo tīrthaṃ jagatpavitraṃ sarvarogaś ca*
vitataṃ ⁴PVDj, PKTb *toyavaha jagatpunyaṃ* ⁵PKTb *paramaṃ śivam* ⁶mss *dagdug-*
danam ⁷mss *sakataḥ* ⁸PKTb *avasyantaḥ*

013. *Āditya-hṛdayam puṇyam*

“HYMN TO ŚIVA”

attempt at translation

- 1 The auspicious Heart of the Sun, Which destroys all enemies;
Which carries off victory, very auspicious;
the Sun, the Supreme Abode.
- 2 To the Heart of the Sun, honour; It destroys all enemies;
It carries off victory, very auspicious;
the Purifier destroying evil.
- 3 Thousands of millions of evils are burnt; [burnt are] all evils.

3 (PKTb version)

Worship of Śiva; Hari's army (?)¹; the Purifier destroying evil; one will
obtain longevity, security and enjoyment of the good of the earth.

OM,....., honour hail.

OM, to the praise with Incense, honour hail.

OM, to the praise of the Void, honour hail.

¹It is difficult to see what Hari's army has to do here. It might be that the Kṣatriyas, who are Viṣṇuites, have wanted to mention their God at this point. Another possibility is that Hari-sena is a corruption from an older kariṣyeta or another hybrid form of the verb karoti. Then the meaning would have been like this: “One should perform the worship of Śiva . . . [in that case] one will obtain . . .”. See No. 010, vs. 2.

016. *Ādityaṃ tu mahā-tejaṃ* (V)
 “SŪRYA-STAVA”

Only one stanza, in ArSkt., which describes the Sun inter alia as standing in the centre of a white lotus.

Rit. Env.: Pūjā Kṣatriya. The stanza is used in this ritual instead of No. 022: *Ādityasya paraṃ jyotiḥ* (SuSe p. 108).

Sources: 961/163; PKTb 178.

- 1 OM *Ādityaṃ tu mahā-tejaṃ, rakta-varṇa raktāmbaram*
śveta-padma-hṛdi sthānaṃ¹, sarva-pāpāt² pramucyate.

¹PKTb *sthitah* ²mss *pāpam*

016. *Ādityaṃ tu mahā-tejaṃ*
 “HYMN TO SŪRYA”

attempt at translation

- 1 The Son of Aditi possesses great lustre,
 His colour and garment are red;
 He stands in the heart of a white lotus,
 one is released from all evil [by meditating thus].

019. *Ādityasya namaḥ-kāraṃ*
 SŪRYA-STAVA

This śloka, in reasonable Sanskrit, promises freedom from poverty for those who worship the Sun regularly. The fourth pāda contains nine syllables, but this seems to be a Balinese corruption. There exists a parallel for this stanza in the *Āditya-hṛdaya-stotra*, vs. 169 (ed. in *Bṛhat-stotra-ratnākara*, p. 476), in which the last quarter consists of the regular number of eight syllables (in the first three quarters the wording of the two versions is exactly identical).

Rit. Env.: In one ms, this śloka is applied in the Sūrya Sevanā ritual, after *toya-tarpaṇa* (cf. SuSe p. 108, where it has been edited and translated).

Sources: PA 157; RAN 13.

- 1 *Ādityasya namaḥ-kāraṃ, ye¹ kurvanti dine dine*
janmāntara-sahasreṣu, dāridryaṃ tasya na jāyate².

¹yo ²thus the mss; *Āditya-h.stotra: dāridryaṃ nōpajāyate.*

019. *Ādityasya namaḥ-kāraṃ*
 HYMN TO SŪRYA

translation

- 1 Those who day after day pay honour to the Sun,
 for such a person there will arise no poverty
 in thousands of following existences.

022. *Ādityasya param jyotiḥ* (BŚ)

ĀDITYA-STAVA; BRAHMA-STAVA

LIṄGA-MANTRA; SARVA-LIṄGA-STUTI; SŪRYA-STAVA

One śloka which praises the Sun's supreme lustre.

Rit. Env. and sources: daily holy water preparation of the Buddhist and the Śivaite priest; occurs in the many mss on this subject, usually after No. 305: Giri-pati deva-deva. In some Buddhist sources (e.g. PVKr, PPKa) it is the first of a number of six or seven hymns which go together under the name Brahma-stava (the second is No. 483 *Namas te bhagavann Agne*; the fifth or sixth is No. 483,4: *Brahmā Prajā-pati śreṣṭha*); in PVTg the same series is called Astuti S.H. Sarva-Liṅga or Liṅga-mantra.

According to PPBV44/13 this verse should be used for bhakti during the ritual called *ṇaskāra* (part of ritual for the dead), for non-brahmans; "Buddha nirmala" being reserved for brahmans.

The present śloka has been edited by Goris p. 48 and in SuSe p. 108f.

- 1 OM *Ādityasya param jyotiḥ, rakta-teja namo 'stu te¹
śveta-paṅkaja-madhyastha, Bhāskarāya namo 'stu te².*

¹PPKa *maheśvara* ²Goris *namo namaḥ*

022. *Ādityasya param jyotiḥ*

HYMN TO THE SUN; HYMN TO BRAHMĀ;

FORMULA OF THE LIṄGA; HYMN TO ALL LIṄGAS;

HYMN TO SŪRYA

translation

- 1 O supreme Splendour of the Son of Aditi,
O Thou with the red lustre, honour be to Thee;
Thou Who standest within a white lotus,
honour be to Thee, the Spreader of splendour!

025. *Ādityāya tu raktāya*

NAVA-GRAHA-STAVA

The structure of this remarkable hymn of nine stanzas is very methodical: in each stanza one of the planets is mentioned; in all the first pādas their names are given together with their colours, while in the second pādas it is said that they possess garments and flowers (wreaths) in the same colour. The third pādas are rather difficult, but this much is clear, the planets' favourite kind of food is mentioned, often together with a second appearance of the flower(s). The last pādas pay honour.

The language is no pure Skt. — this appears clearly from the third

pādas — but the author must have had a knowledge or recollection of an Indian planet-worship, because correspondences can be found in Indian ritual literature. The sequence in which the nine planets are enumerated in the present hymn is the same as the one usual in India. The colours ascribed to them are generally also the same, while there are even correspondences between the kinds of food which are dedicated to them. This may be shown by a comparison of the Balinese data with those from the South Indian Vaikhānasa-Gṛhya-Sūtra (VkhGS), 4,13 (parallels might be also found in Baudhāyana-Gṛhya-Pariśiṣṭa-Sūtra 1,16,6f., Mahā-Nirvāṇa-Tantra 13,72ff. etc.):

	Planet	Colour (Bali)	Food (Bali)	Colour (VkhGS)	Food (VkhGS)
1	Āditya	red	<i>guḍa</i>	red	<i>śuddhōdana</i>
2	Soma	white	<i>pāyasa</i>	white	<i>pāyasa</i>
3	Aṅgāraka (Mars)	red	<i>sana</i> (?)	red	<i>guḍa</i>
4	Budha (Mercury)	dark (<i>śyāma</i>)	<i>dadhi</i>	dark blue (yellow in BaudhGP)	<i>dadhi</i>
5	Guru (Jupiter)	yellow	<i>ghṛta</i>	yellow	<i>gaudika</i>
6	Śukra (Venus)	white	<i>kṣīra</i>	white	<i>citrōdana</i>
7	Śanaiś-cara (Saturn)	black (<i>kṛṣṇa</i>)	<i>māṣa</i>	black (like <i>ataśi</i>)	<i>kṛṣara</i>
8	Rāhu	black	<i>māṣa</i>	black (like collyrium)	<i>māṣa</i>
9	Ketu	smoky	<i>citra</i> (?)	dark red (BaudhGP: black)	<i>kaṇa</i>

Vaikhānasa as well as Baudhāyana (ll.cc.) lay down that the planets should be worshipped by means of flowers of their respective colours.

It is a remarkable fact that our Balinese source makes no mention of the regions of the sky in which the planets are assumed to reside (a feature which is usually not omitted in Bali) while these regions are found in the Indian sources (VkhGS; Mahā-Nirvāṇa-Tantra, l.c., in the cadre of the preparation of a graha-yantra).

Rit. Env.: no particulars known.

Sources: only two mss, PPQ49a and 1673/4b.

- 1 OM Ādityāya tu raktāya, rakta-puṣpāmbārāya ca¹
rakta-puṣpana-guḍāya, Ādityāya namo 'stu te.

- 2 OM Somāya śukla-rūpāya, śukla-vastra-sumāline
ghṛtana-pāyasāyasmai, śukla-puṣpa namo 'stu te.
- 3 OM Aṅgārāya tu raktāya, rakta-puṣpāambarāya ca
rakta-puṣpa²-sanāyasmai, Bhaumāya ca namo 'stu te.
- 4 OM Budhāya śyāma-rūpañ ca³, śyāma-vastra-sumāline
śyāma-dadhyana-puṣpāya, Soma-putrāya vai namaḥ.
- 5 OM Gurave pīta-rūpāya, pīta-puṣpāambarāya ca
ghṛtana-pīta-puṣpāya, Devācāryāya vai namaḥ.
- 6 OM Śukrāya śukla-rūpāya, śukla-puṣpāambarāya ca
kṣīraṇa śukla-puṣpāya, Bhārgavāya ca te namaḥ.
- 7 OM Śanaiś-carāya kṛṣṇāya, kṛṣṇa-vastra-sumāline
kṛṣṇa-pītana-māśāya, Saurāya ca namo 'stu te.
- 8 OM Rāhave kṛṣṇa-rūpāya, kṛṣṇa-puṣpāambarāya ca
kṛṣṇa-puṣpana māśāya⁴, namas te tu ca Rāhave.
- 9 OM Ketave dhūmra-rūpāya, dhūmra-vastra-sumāline
dhūmrana citra-puṣpāya, namas te tu ca Ketave.

¹PPQ -ambarāyudha ²1673 -rūpa- ³PPQ budāyasya rūpañ cāsyā ⁴mss pasāya

025. *Ādityāya tu raktāya*

HYMN TO THE NINE PLANETS

translation

- 1 To the Sun Who is red and possesses red flowers and a red garment,
Who [likes] red flowers and molasses,
honour should be to Thee, O Sun.
- 2 To the Moon Whose form is white,
Who possesses a white garment and garland,
Who [likes] clarified butter and milk-porridge,
O Thou Whose flowers are white, honour be to Thee.
- 3 To Mars Who is red and possesses a red flower and garment,
Who [likes] red flowers and,
honour be also to Thee, Son of the Earth.
- 4 To Mercury Whose form is black,
Who possesses a black garment and garland,
Who [likes] black flowers and sour milk¹,
to Thee, Son of the Moon, honour.

- 5 To Jupiter Whose form is yellow
and Who possesses a yellow flower and garment,
Who [likes] yellow flowers and clarified butter,
to the Teacher of the gods, honour.
- 6 To Venus Whose form is white,
Who possesses a white flower and garment,
Who [likes] milk and white flowers,
also to Thee, O Son of Bhṛgu, honour.
- 7 To Saturn Who is black,
Who possesses a black garment and garland,
Who is black and yellow (?) and [likes] beans,
honour be also to Thee, O Son of the Sun.
- 8 To Rāhu Whose form is black
and Who possesses a black flower and garment,
Who [likes] black flowers and beans,
honour be also to Thee, O Rāhu.
- 9 To Ketu with the colour of smoke,
Who possesses a garment and garland with the colour of smoke,
Who [likes] flowers with the colour of smoke and²,
honour be also to Thee, O Ketu !

¹This translation presumes an insertion of another word (*dadhyana*, itself an ArSkt. form of *dadhi*) within a compound (*śyāma-puṣpa*), a feature which is completely impossible in grammatical Sanskrit.

²The parallel structure of the hymn demands that *citra* "variegated" should be interpreted as some kind of food. But there might be a reminiscence of an Indian tradition that Ketu is connected with a variety of colours (*Mahā-Nirv. Tantra*, l.c.: Rāhu and Ketu are *vicitrābhau*). It would be indeed easier to accept that Ketu loves "variegated flowers" than that he would have a peculiar preference for flowers with the colour of smoke.

028. *Agastyaś ca Vasiṣṭhaś ca*

SAPTA-PANḌITA-STAVA

Although called a "hymn", this śloka is only a mnemonic verse which enumerates the names of the Seven Seers.

Source: PVSK31b, PPA162.

- 1 OM Agastyaś ca¹ Vasiṣṭhaś ca¹, Viśvā²-mitraś ca Gautamaḥ
Bhṛguś ca Nāradaś cāiva, Ja³mad-agniś [ca] saptamaḥ⁴.

¹-āya ²viso- ³ya- ⁴santamah

028. *Agastyaś ca Vasisthaś ca*
HYMN TO THE SEVEN WISE MEN
translation

- 1 Agastya and Vasistha, Viśvāmitra and Gautama,
Bṛgu and Nārada, and Jamadagni as the seventh,
[these are the Seven Wise Men].

031. *Agni-madhye Raviś caiva*

One stanza in good Skt. The Sun is said to exist within the Fire, the Moon within the Sun; the Luminous is in the Moon, and Śiva in the Luminous. This element Luminous (*śukla*) is not explained further. In the edition called Gaṇa-pati-tattva (Sudarshana Devī, New Delhi 1958), a similar sequence, but in an opposite direction, is found in vs. 28; there the word *ātmā* occupies the place of *śukla*. The verse is as follows:

*Śivād utpatyate cātmā, ātmanaḥ prakṛtis tataḥ
prakṛtes tu ravir jāto, raveś cāgniś ca jāyate.*

In vs. 31 of the same text, *prakṛti* appears to be the same as the Moon. The editor of the Gaṇa-pati-tattva mentions the word *śukla* within the same sequence in a table on p. 12 (Agni- Sūrya- Candra- Śukla- Prāṇa).

This is certainly based upon an old tradition, for something similar can already be found in the Maitrī-Upaniṣad 6,38:

*Ravi-madhye sthitaḥ Somaḥ, Soma-madhye Hutāśanaḥ
Tejo-madhye sthitaṁ Sattvaṁ, Sattva-madhye sthito 'cyutaḥ.*

Here, the Fire occupies another place, while the Sattva "the Luminous", "the Pure Element", seems to correspond with the Śukla.

Rit. Env.: Sūrya Sevanā, when the Śiva Soul is conducted downwards into the body (but given by one ms only ! Cf. SuSe p. 84); Pūjā Homa.

Sources: PPH28: Ho4/3b; DuA188.

- 1 Agni-madhye Raviś caiva, Ravi-madhye tu¹ Candramāḥ
Candra-madhye bhavet Chuklaḥ, Śukla-madhye sthitaḥ Śivaḥ.

¹Ho4 'stu

031. *Agni-madhye Raviś caiva*
translation

- 1 The Sun exists within the Fire,
the Moon within the Sun;
the Luminous exists within the Moon,
Śiva is present within the Luminous.

034. *Agnim ile purohitam*
 "CATUR-VEDĀDI-VACANA"

This mantra consists of the first words of the four Vedas; in the Balinese tradition they have become nearly irrecoznizable, while in one ms they have been forced into a śloka pattern. We give here the readings of the mss, followed by the formulas in their real form.

Ritual Env.: Agni-janana and death ritual. In Indian ritual, the opening words of the four Vedas are sometimes used together, e.g. in Kāśyapa Jñānakāṇḍa, ch 63 (establishment of four arches in the four directions).

Sources: Ho 2/11a; Ho 2/15b; Ho 4/3b; PPM 89; PPW 11 & 15.

Reading of Ho 4:

Agni mele puro-hitaḥ, iṣito jihvā,
 agna āyata agno, devīr atīśayaḥ.

Reading of the two versions in Ho 2, PPM and PPW:

Agni male puro-hito, isato jīva gniyate
 vaniya tat śvino devī, aso devī rasisaya.

Ho 4 adds:

Ṛgveda, Yajurveda, Sāmaveda, Atharvaveda, tattva S.H.
 catur-mantra, veda-rahasya, Śivāgni muvah pīṭṭ-pūjā,
 Prajā-patyādi.
 Iti agni-rahasya.

The FIRST WORDS OF THE FOUR VEDAS should be read in this way:

Agnim ile purohitam (Ṛg-veda)
 "I praise Agni Who is placed in front of us"

Iṣe tvā ūrje tvā (Yajur-veda)
 "For refreshment thee, for strength thee"

Agna āyāhi vītaye (Sāma-veda)
 "O Agni, come to the feast"

Śaṃ no devīr abhiṣṭaye (Atharva-veda, Paippalāda recension)
 "Hail for us, the Goddesses, for assistance"

037. *Ahalyā Draupadī Sītā* (BŚ)
 SMARA-STAVA; "PAÑCA-KANYAM"

This stanza has nothing to do with Smara or Kāma (was this god understood on account of the verb form *smaret* in pāda c ?), but advises meditation on five women: Ahalyā, Draupadī, Sītā, Tārā and Mandodarī. These

five are known from the Indian epics. Ahalyā is famous as the wife of the sage Gautama; she committed adultery with Indra and was punished with agelong seclusion, from which she was rescued by Rāma; Draupadī and Sītā are the heroines of the Mahā-bhārata and the Rāmāyaṇa respectively; Tārā is Brhaspati's wife and was carried off by Soma; and Mandōdarī is recorded to us as being the favourite wife of Rāvaṇa. All five are described by tradition as having been of exquisite beauty.

Rit. Env.: death ritual; after the hope has been expressed that the deceased will be happy in the hereafter, the verse is said to accompany the offering of articles from the Balinese "beauty shop" as toilet gifts. According to the Śivaite informant, also during pregnancy and on the occasion of the baby's becoming three months old.

Another application: quite early in the Buddhist daily ritual (but in a corrupt form).

Sources: mss on death ritual, e.g. PPE6b; PPO56a; PPQ10b. Buddhist mss on daily ritual (corrupt). DuA179/3.

- 1 Ahalyā Draupadī Sītā, Tārā Mandōdarī tathā
pañca-kanyaṃ smaren¹ nityaṃ, mahā-pātaka-nāśanam.

¹mss *smara*

037. *Ahalyā Draupadī Sītā*
HYMN TO SMARA; "THE FIVE LADIES"
translation

- 1 One should meditate on this group of five women:
Ahalyā, Draupadī, Sītā, Tārā and Mandōdarī. It will
destroy great sins.

040. *Ākāśa deva-mūrtiṇam* (Ś)
ĀKĀŚA-STAVA

A long hymn (16 stanzas) to the God of the Sky, composed in very conventional ArSkt. God Ākāśa is said to reside in the sky (vyoma) and to be identical with Śiva and Dhruva Ṛṣi (1). In 2 he seems to be identified with the syllable OM, in 3 with Ananta. He destroys all demons (4) and is embodied in the gods of the eight directions of the sky (5). There is also a connection between him and the Agni who resides in the navel (6). Other gods identified with him are Vāyu (7), Sūrya (8), Yama (9), Indra (10), the Earth (11), Mahā-deva (12), Kubera or Vaiśrava[ṇa] (13).

Rit. Env.: probably the Uttama varieties. In the ms, the present hymn is preceded by the Vāyu-stava and followed by a Śiva-stava (namaḥ Śivāya Śarvāya).

Source: PVSK18a.

- 1 OM Ākāśa deva-mūrtiṇaṃ, nirmalaṃ vyoma-antaram
Śiva Dhruva-ṛṣi-devam, Ākāśaṃ deva-pratiṣṭham.
- 2 OM-kāraṃ deva-mūrtiṇaṃ, sapta-OM-kāra-vīryaṇaṃ
sapta-bindu jagat-guru, bindu trilokaṇaṃ Śivam.
- 3 Ananta sarva-devanaṃ, Śiva-Sadā-Prama-śiva
śūnya nirmala-śarīraṃ, sarva-pāpa-vināśanaṃ.
- 4 Sarva-maraṇa-vicitraṃ, bhūta-piśāca-pralayaṃ
sarva-roga vimūrcate, jagat-vighna-vināśanaṃ.
- 5 OM Aṣṭaka-deva-mūrtiṇaṃ, sva-śarīra-śuddhātmakam
Vyoma-Śiva jagat-patiṃ, mūrti-deva Prama-śivam.
- 6 OM Agni-śarīra-mūrtiṇaṃ, nābhi-ṣṭham deva-pratiṣṭham
sarva-deva-śarīraṇaṃ, sarva-maraṇa-vicitraṃ.
- 7 Vāyu-puruṣa-mūrtiṇaṃ, śarīra śuddha-jīvitam
sarva-roga-vināśanaṃ, durga-maraṇa-vicitraṃ.
- 8 Āditya-śarīrātmakam, Indra-locanam ujjevalam
Sūrya-netraṃ tri-bhūḥ-lokaṃ, sarva-śatru-vināśanaṃ.
- 9 OM Yama-deva-śarīraṇaṃ, mukha-sthāna-pratiṣṭhānam
sarva-kriyā-vināśanaṃ, jarā-maraṇa-vicūrṇam.
- 10 OM Indraṇaṃ deva-saṃhāraṃ, sarva-roga-vimūrcanaṃ
sarva-kleśa śuddha-nityaṃ, sarva-pāpa-vināśanaṃ.
- 11 Vasundharī pītaṃ devaṃ, pratiṣṭhaṃ śuddha-jīvitam
sarva-duḥkha-vināśanaṃ, roga-doṣa pramūrcate.
- 12 Mahā-deva mūrti-bhvanam, śarīra śuddha-jīvitam
sarva-kalikā mūrcate, jagat-vighna-vināśanaṃ.
- 13 Vaiśrava deva-mūrtiṇaṃ, nirvāṇa-pratiṣṭhaṃ līṅgam
'mṛta-varṣa-śuddhātmakam, sarva-jagat-pratiṣṭhaṇam.
- 14 OM Sarva-jagat-śuddha-nityaṃ, sarva-nara-pūrṇa-jīvam
brāhmaṇa-bhasma siddhāntaṃ, siddhi-yogaṃ jaya-pūjam.
- 15 Ākāśa-deva arcanam, sapta-bindu-saptātmakam
sapta-OM-kāra-vīryaṇaṃ, sapta-devāti-devayam.
- 16 Nirvāṇam antara-devaṃ, tayā¹-mūrti vyomāntaram
Parama-śiva ūrdhanaṃ, nirvāṇa bindu trilokaṃ.

OM ĀḤ UM, OM YĀM MĀM, OM siddhir astu svāhā.

¹An Indonesian word.

040. *Ākāśa deva-mūrtiṇam*
 HYMN TO ĀKĀŚA (THE SKY)
 attempt at translation

- 1 Ākāśa is of a divine appearance,
 spotless, residing in the sky;
 [He is] Śiva and the Pole Star,
 Ākāśa, the base of the gods.
- 2 [He is] the sound OM, of a divine appearance,
 possessing the heroic power of seven OM-syllables;
 a sevenfold mystical drop, the Teacher of the world,
 the mystical drop, the threefold space which is Śiva.
- 3 [He is] Ananta, equal to all the gods,
 Śiva, the Eternal Śiva and the Supreme Śiva;
 the Void of spotless body,
 destruction of all evils.
- 4 All pestilence is thrown away¹,
 demons and imps are dissolved;
 all diseases are rendered powerless,
 the obstacles in the world are destroyed.
- 5 [Ākāśa] is embodied in the Eight Gods²,
 His own body, of pure self;
 [He is] the Śiva in the sky, the Lord of the world,
 an embodiment of God Supreme Śiva.
- 6 [He] is embodied in Agni's body,
 present in the navel, the base of the gods;
 having all gods as His body,
 throwing away all pestilence¹.
- 7 [He is] Vāyu in the shape of a human male,
 the embodiment of pure life;
 destruction of all disease,
 difficulties and pestilence are mastered¹.
- 8 [His] self is embodied in the Sun,
 the flaming eye of Indra;
 the eye of Sūrya [which oversees] the threefold sphere,
 which destroys all enemies.
- 9 [He is] embodied in God Yama,
 resting in his position in the mouth;
 destruction of all sorcery,
 decrepitude and pestilence are prevailed over.

- 10 [He is] Indra Who dissolves the gods (?);
Who renders powerless all disease;
all stains become eternally pure,
all evils are destroyed.
- 11 [He is] the Bearer of riches³, the yellow deity,
the firm base which [procures] a pure life;
destruction of all sorrow,
disease and faults are rendered powerless.
- 12 [He is] Mahā-deva, embodied in the world,
the embodiment of pure life;
all evils of the present age are rendered powerless;
destruction of the world's obstacles.
- 13 [He is] embodied as God Vaiśravaṇa⁴,
the base of Nirvāṇa (?), the liṅga (?);
His self purified by a shower of the Water of Life,
the base for the whole world.
- 14 The whole world becomes eternally pure,
all men obtain the full amount of life;
the brahmans obtain completeness by holy ashes,
proficiency in yoga and a worship which [constitutes]
victory.
- 15 I worship God Ākāśa,
Whose sevenfold self consists of seven bindus;
Who possesses the heroic power of seven OM-syllables,
the sevenfold God Who stands above the gods.
- 16 The God, Nirvāṇa,
with the appearance of 'Void' within the sky;
the Supreme Śiva in the zenith,
Nirvāṇa the bindu the threefold sphere.

¹*vicitram* from *vikṣiptam*?

²The gods of the eight directions of the sky.

³The Earth.

⁴Kubera.

043. *Ākāśam nirmalam śūnyam* (Ś)

ĀKĀŚA-STAVA; DAŚA-RUDRA-STAVA; ŚIVA-STAVA

Ākāśa (the Sky or the Ether), spotless and void, is identified with Śiva. It is evoked by the syllable OM as its bīja (vss. 1,4) possesses Living Water (vss. 2,7), is the base of the world (vss. 5,7) etc. The top of Mount Meru penetrates into it (vs. 2). The style of this hymn is the usual ArSkt.

Rit. Env.: during the ceremony of Ekādaśa-Rudra, in the cadre of the worship of the deities of the directions of the sky. Ākāśa is the presiding deity of the zenith.

Sources: 83/20a; 189/10a; 11R13.

- 1 Ākāśaṃ nirmalaṃ śūnyaṃ, guru-deva vyomāntaram
Śiva-nirvāṇa-vīryaṇaṃ, rekhā OM-kāra vijayam.
- 2 Meru-śṛṅga candra-lokaṃ, Śivālayaṃ mūrti-vīryam
dhūpaṃ bhvanaṃ timirañ ca, 'mṛta-bhūmi candra-prabham.
- 3 Deva-deva mūrti-bhvanaṃ, vyomāntaraṃ Śivādityam
candra-lokaṃ dhūpaṃ bhvanaṃ, Guru-deva mūrti-vīryam.
- 4 OM-kāra-mūrti vijayaṃ, sapta-bindu-nāda-Śivam
śūnya-nirmala-bhūḥ-lokaṃ, 'cintya-mūrti vyomāntaram.
- 5 Gīri-mūrti mūrti-vīryam, Sūrya-bhāskara-ujjvalam
Ākāśa deva-pratiṣṭhaṃ, sarva-jagat-pratiṣṭhaṇam.
- 6 Ūrdhva-bhāskara-ujjvalam, vyoma-Śivāntara-devam
Vāyu-pracaṇḍa-vāhanaṃ, 'prameyaṃ tri-lokāntaram.
- 7 Sarva-jagat-pratiṣṭhaṇam, 'mṛta-varṣānugrahakam
jagat-vimala-pratiṣṭhaṃ, sarva-pāpa-vināśanam.
- 8 Ākāśa-deva salīṅgaṃ, gaṇa-mūrti-putro Śivam
haruci-devam ūrdhvanaṃ, 'cintya-deva mahā-liṅgam.
- 9 Sarva-jagat-nugrahakam, 'mṛta-jīvaṃ śuddha-nītyam
sarva-kalika-vicitraṃ, Durgā-bhūcari-mokṣaṇam.
- 10 Sarva-jagat-prama-siddhi, vighna-doṣa-vināśanam
sarva-maraṇaṃ mūrchate, jagat-vīryaṃ śuddhātmakam.

Sprinkling Formula: OM Ākāśa-vyoma-Śivāya namaḥ.

Then follows, in OJ, a request for a long life and destruction of all diseases, directed to Śivāditya, the Polar Star (Dhruva Ṛṣi), Gaṇapati, Navaruci, Pramāṇa-viśeṣa (?), Fire, Wind, Ether, the Seers (gaṇa ṛṣi) and Garuḍa; closed by:

OM siddhir astu-ya namaḥ svāhā.

043. *Ākāśaṃ nirmalaṃ śūnyam.*

HYMN TO THE SKY; HYMN TO THE TEN RUDRAS;

HYMN TO ŚIVA

attempt at translation

- 1 The Sky, spotless and void,
the divine Teacher, in the interior of the sky;
Śiva's highest heaven, of heroic nature,
[symbolized by] the lines of the syllable OM, victorious.

- 2 [Around] the top of Mt. Meru, the lunar world,
Śiva's abode, the embodiment of courage;
incense is the darkness of the world (?),
Living Water for the world, having the moon's lustre.
- 3 God of gods, embodied in the worlds,
in the interior of the sky, the Śiva-Sun;
the lunar world, incense, the world (?),
the divine Teacher, embodiment of courage.
- 4 Embodied in the syllable OM, victorious,
together with the sevenfold dot, primeval sound, and Śiva;
void and spotless, [above ?] the earth,
of unimaginable form, in the interior of the sky.
- 5 Embodied in the Mountain, the embodiment of courage;
the Sun, diffusing radiance, flaming upwards;
the Sky, the base of the gods,
the base for the whole world.
- 6 Lofty, diffusing radiance, flaming upwards,
divine, in the interior of Śiva's sky;
the Wind is His impetuous conveyance,
He is immeasurable and permeates the threefold world.
- 7 The base of the whole world,
showering Water of Life by His grace;
a spotless base for the world,
destroying all evil.
- 8 God Sky, accompanied by His emblem,
embodied in the [Lord of] the hosts, Śiva's Son;
Navaruci, the lofty god¹,
the unimaginable god with the great emblem.
- 9 [Sky is] gracious to the whole world,
granting life by Living Water, eternally pure;
destroying all impurities of the present age,
granting release from Durgā and from female demons.
- 10 The complete perfection for the whole world,
destruction of hindrances and faults;
all epidemics are paralyzed,
heroism [protecting] the earth, pure of nature.

Sprinkling Formula:

OM Honour to the Sky Who is Śiva in the heavens.

¹The text says: Haruci, but Navaruci is mentioned in the OJ comment.

046. *Ākāśaṃ nirmalaṃ śūnyaṃ, vyāpakaṃ sarva-bhāveṣu* (BŚ)
 “ĀKĀŚA-STAVA”; ŚIVA-STAVA

Only one śloka, unclear, but possibly originally in good Skt. It is recorded by 16 mss (10 Śivaite, 6 Buddhist).

Rit. Env.: the stanza is meant to accompany a ritual bathing during the death ritual. It is said (PPQ) to be a means of release for the deceased.

- 1 OM *Ākāśaṃ nirmalaṃ śūnyaṃ*¹, *vyāpakaṃ sarva-bhāveṣu*
*vidyāt*² *saha bhikṣuś caiva, pitaraṃ bindu-rūpakam.*

¹² × *sūkṣmam* ²¹ × *vidyut*

046. *Ākāśaṃ nirmalaṃ śūnyaṃ, vyāpakaṃ sarva-bhāveṣu*
 “HYMN TO THE SKY”; HYMN TO ŚIVA
 attempt at translation

- 1 The Sky, spotless and void,
 penetrating in all entities;
 the religious mendicant he should know¹,
 the Father in the form of the mystical Dot.

¹The Skt. text lacks a syntactical structure.

049. *Akṣobhya kāla-tattva tvam* (B)
 PAÑCĀDRI-STUTI

Five mountains are located in the five directions of the sky: Indra or Mahendra, Gandhamādana, Pēgat, Rṣyamukha and Kailāsa. They are intimately connected with the Five Deities. The stanzas in which they are mentioned (3–5) are preceded by two ślokas in very obscure language. Vs. 5 is a transformation of No. 953; cf. SuSe p. 98 Yc 13.

Rit. Env.: The ms 2193 suggests meditation on Indra's Thunderbolt, which renders the earth immortal. This is followed by these mysterious words: *I adri bhūr-bhvana-kṛta-nucaya yayam, adri bhūh-tala-kṛt.*

Sources: All mss on Bhūta-yajña Bauddha.

- 1 *Akṣobhya kāla-tattva tvam, adri-śaya kṛta-maya*
kapuraneka su-prāṇa, bhūta-deva kāla-kṛta.
- 2 *Nutaṅ-karaṃ jivāgranu, tattva kapatuta tattva*
tvam Rudra Śaṅkara matam, amṛta bhuvanēśāya.
- 3 *Pūrva Indrādri Īśvaraṃ, Gandha-mādana Brahmādrī*¹
Pēgat Mahādevādriyam, Rṣya-mukha Hari-mūrti.

- 4 Madhyâdri Kailāsa Śiva, Rudra Śaṅkara Indranam
Brahmā Viṣṇu Mahādeva, Īśvarādi 'nugrahakam.
- 5 Yathā Merau sthitā devā, yāvad Gaṅgā namo 'stu te
pañca-śakti mahā-hīnaṃ, pañcānugraha-lakṣaṇam.

¹mss *brahmāṇḍa*

049. *Akṣobhya kāla-tattva tvam*
HYMN TO THE FIVE MOUNTAINS
attempt at translation

- 1 O Akṣobhya, Thou art the essence of Kāla;
dwelling on the rock,;
....., of excellent life-breath;
God of demons (?),
- 2;
Thou art considered to be Rudra, Śaṅkara, the Water of Life,
Ruler of the Earth.
- 3 In the East, Mount Indra, of Īśvara;
Gandha-mādana is Brahmā's mountain;
Pēgat¹ is Mahādeva's mountain;
Rṣyamukha is an embodiment of Hari.
- 4 The central mountain, Kailāsa, [belongs to] Śiva;
Rudra, Śaṅkara, Indra, Brahmā, Viṣṇu, Mahādeva, above all,
Īśvara are gracious.
- 5 As long as the gods are present on the Meru,
as long as Gaṅgā - honour be to Thee;
the fivefold Energy, of great;
characterized by fivefold grace.

¹Old Javanese for "truncated".

052. *AM AM Giri-patiṃ vande*
SAMHĀRA-MANTRA; 3-5: SAMHĀRA-PŪJĀ
"GIRI-PATI-STAVA"; "ŚIVA-STAVA"

Śiva as Lord of the Mountains is honoured here. In His auspicious appearance He saves the world. The last three vss. (3-5), of quite another character and called SAMHĀRA-PŪJĀ in PPC, describe some goddesses in the eight directions of the sky and in the Centre, in this way:

Region	Goddess	Region	Goddess
E.	Brāhmī	W.	Vārāhī
S.E.	Mahēśvarī	N.W.	Raudrī
S.	Kauberī	N.	Cāmuṇḍī
S.W.	Vaiṣṇavī	N.E.	Gāyatrī
	C.		Sāvitṛī (?)

Rit. Env.: Sūrya Sevanā, during the variant called Pañca-giri (SuSe p. 122f.). According to the Śivaite informant: shortly before the end of worship. This is in conformity with the state of affairs in the mss and the name of the stuti, saṃhāra being contraction, dissolution.

Sources: the mss on Śivaite daily ritual and SuSe p. 122f. A few mss give vss. 1 and 2 only; 3–5 also in PPC16.

- 1 OM AM AM Giri-patiṃ vande, Loka-nāthaṃ Jagat-patiṃ¹
Dhanēsaṃ trāṇa-kāraṇaṃ, sarva-guṇaṃ mahāujasaṃ².
- 2 OM Mahā-rudraṃ mahā-śuddhaṃ, sarva-roga-vināśanaṃ
Śivaṃ Parama-samyuktaṃ, Mahā-bhairavi-kāraṇaṃ.
- 3 OM Pūrvā Brāhmī Mahā-devī, Āgneye syān³ Mahēśvarī
Dakṣiṇā Kauberī devī, Nairṛtī Vaiṣṇavī devī.
- 4 Paścimā Vārāhī devī, Vāyavyāṃ Raudrī tri-devī
Uttarā Cāmuṇḍī devī, Aisānyāṃ Gāyatrī devī.
- 5 Madhyā Sāvitṛī Gāyatrī, Umā-tattvā Mahā-devī
OM AM UM AM UM AM UM OM, Śrī-devī saṃhāra⁴ svāhā.

Sprinkling Formula:

OM GRĪM Deva-saṃhārāya namaḥ svāhā.

¹1991 *mahāpūjā* ²PPQ *mahoḥjānam*; other mss *mahojatam*; SuSe *mahōdyatam* ³mss, SuSe *āgneyasya* ⁴3 mss *śaṅkara*

052. AM AM *Giri-patiṃ vande*

FORMULA OF DISSOLUTION

“HYMN TO THE LORD OF THE MOUNTAINS”; “HYMN TO ŚIVA”

translation

- 1 AM AM, I salute the Lord of the Mountains,
Protector of the Universe, Lord of the World;
Lord of Wealth, Cause of Salvation,
the Possessor of all virtues and of great power.

- 2 The great Rudra, the great Pure One,
Who destroys all diseases;
Śiva, connected with the Supreme [Śiva],
the Origin of the great Terrible Goddess.
- 3 Brāhmī the Great Goddess is in the East,
Mahēśvarī is in the South-East;
Goddess Kauberī is in the South,
Goddess Vaiṣṇavī is in the South-West.
- 4 Goddess Vārāhī is in the West,
the threefold Goddess Raudrī is in the North-West;
Goddess Cāmuṇḍī is in the North,
Goddess Gāyatrī in the North-East.
- 5 The Gāyatrī Sāvitrī in the Centre,
the Great Goddess Whose true nature is Umā;
OM AM UM AM UM AM UM OM,
the Dissolution of Goddess Śrī (?), hail.

Sprinkling Formula:

OM GRĪM to the Divine Dissolution, honour hail !

055. *AM-kāraś ca U-kāraś ca*

Seven constituents are distinguished within the syllable OM; four of them are identified with deities. The language of these two ślokaś is ArSkt.

Rit. Env. and Source: Pūjā Homa (ms Ho4/3b).

- 1 AM-kāraś ca U-kāraś ca, MA¹-kār-O-kāra eva ca
Ardhaḥ Binduś ca Nādaś ca, sapta-praṇavā ucyate.
- 2 Rudra U-kāra ucyate, Ardha-candro Mahā-devaḥ
tathā Binduḥ Sadā-śivo, Nādaś ca Parama[h] Śivah.

¹ms am

055. *AM-kāraś ca U-kāraś ca*

translation

- 1 The sound A, the sound U, the sound MA and the sound O (?)
the Half [Moon], the Bindu and the Nāda are called the seven
[constituents of] the Praṇava.

- 2 The sound U is called Rudra, the Half Moon Mahā-deva,
and the Bindu Sadā-siva, and the Nāda the Supreme Śiva.

058. *AM-kāro bhagavān Brahmā* (BŚ)

The Three Gods: Brahmā, Viṣṇu and Īśa, are identified with the three parts of the syllable OM and praised in conventional terminology.

The language is ArSkt.

3 vss.; 2 mss: 1168/31a; PVTg/22.

Rit. Env.: Applicable during a propitiatory sacrifice.

- 1 OM AM-kāro bhagavān Brahmā, tattva-jñānam mahōttamam
dadāti paramaṃ guhyaṃ, jñāna-siddhim avāpnuyāt¹.
- 2 OM UM-kāro bhagavān Viṣṇur, devānāṃ sarva-bhūtānāṃ
tanur eva² karatvate, Hari-deva namo namaḥ³.
- 3 OM MAM-kāro bhagavān Īśaḥ, īśvaraḥ paramēśvaraḥ
dadāsi⁴ amṛtātmakam, Girīśvara⁵ namaḥ svāhā.

¹1168 *svasti svasti mamahanam* ²PVTg *anureya* ³PVTg *namo 'stu te* ⁴1168 *dasamī*

⁵mss *grhṇīsvaya*

058. *AM-kāro bhagavān Brahmā*

attempt at translation

- 1 Lord Brahmā is the sound AM, [His] knowledge of Reality is
supreme;
He grants the Supreme Which is hidden;
[by knowing this] one will obtain perfection of wisdom.
- 2 Lord Viṣṇu is the sound UM; the Lord of the gods and of all
living beings;
His body; God Hari, honour, honour !
- 3 Lord Īśa is the sound MAM, the Ruler, the Highest Ruler;
Thou givest the essence of Water of Life;
O Lord of the Mountain, honour, hail !

061. *AM namaḥ puṣpa-mantraś ca*

The six words which accompany the parts of the *ṣaḍ-aṅga* are here combined with elements of worship: *namaḥ* with *puṣpa*, *svāhā* with *gandha*, *vanuṣaḥ* with *vidyā*, *hum* with *dhūpa*, *vaṣat* with *dīpa* and *phaḥ* with *astra*.

The Sanskrit is reasonable (with irregularities in 2b and 2d at the end).

Rit. Env. and Source: Pūjā Homa (ms Ho 4/5). The OJ commentary

explains that the mantras are to be said in this way, during the respective acts of worship:

OM HRĀM Puṣpāya namaḥ

OM HRĪM Gandhāya svāhā

OM HRŪM [vau]ṣaḍ Vidyāya[i] namaḥ

OM HREM huṃ Dhūpebhyo (ms dhūpastha) namaḥ

[OM HROM vaṣaḍ Dipāya namaḥ]

OM HRAḤ phaḍ astra-Śivāṅgāya (ms Śivātmakāya) namaḥ svāhā

HRĀM HRĪM HRŪM HREM HROM Brahmāṅgāya namaḥ

For Brahmāṅga and Śivāṅga cf. SuSe 26 sq., for pañca-rṣi cf. AT 46-70.

- 1 AM namaḥ puṣpa-mantraś ca, ĪM svāhā gandha-mantrakam
ŪM¹ vaṣaḍ vidyā-mantraś ca, EM huṃ dhūpeṣu mantrakam.
- 2 OM vaṣaḍ dīpa-mantraś ca, HRAḤ phaḍ astra Śivāṅgāya
HRĀM HRĪM HRŪM HREM ca HROM mantram, Brahmāṅgam
pañca ṛṣyakam².

¹om ²hrṣyakam

061. *AM namaḥ puṣpa-mantraś ca*
translation

- 1 The formula for [worship with] flowers is AM namaḥ,
the formula for [worship with] perfumes is ĪM svāhā;
the formula for [worship with] knowledge¹ is ŪM vaṣaḍ,
the formula for [worship with] incense is EM huṃ.
- 2 And the formula for [worship with] a lamp is OM vaṣaḍ,
for the ritual of Astra-Śivāṅga [the formula is] HRAḤ Phaḍ;
HRĀM, HRĪM, HRŪM, HREM and HROM, these formulas
are the Brahmāṅga ritual, the Five Seers.

¹Such an element of worship is unknown in this connection. Perhaps *vidyā* is to be interpreted here as [*nai*] *vedya* "an offering of cooked food".

064. *Anaṅgaḥ Kāminī patnī (Ś)*
SL: SMARA-STAVA

In this hymn of three verses, twelve aspects of Kāma are enumerated, each of them accompanied by a corresponding aspect of Rati, his wife. As follows:

- | | | | |
|------------------|-------------|---------------|---------------|
| 1. Anaṅga | – Kāminī | 7. Kandarpa | – Soma-vatī |
| 2. Puṣpēśa | – Mandinī | 8. Manmatha | – Śrī-jayanī |
| 3. Kāma | – Dāna-vatī | 9. Kāma-deva | – Rati |
| 4. Madana | – Madanī | 10. Smara | – Śvetarī (?) |
| 5. Mano-bhava | – Śobhanī | 11. Atanu | – Nandinī |
| 6. Makara-dhvaja | – Śrī-matī | 12. Manasi-ja | – Harinī |

Little can be said on the nature of the Skt.: the hymn consists entirely of these enumerations and defects in the sandhi may be due to the mss tradition.

Rit. Env.: domestic ritual, after three months of pregnancy, but also in death-ritual and during Bhūta-yajña Bauddha. In SL, p. 69, this hymn is combined with No. 405: Kāma-devaṃ pīta-varṇam.

Sources: 513/1b; 516/3a; SL p. 69.

- 1 OM Anaṅgaḥ Kāminī¹ patnī, Puṣpêso² Mandinī³ tathā
Kāmo Dāna-vatī⁴ patnī, Madanī Madanas tathā.
- 2 Mano-bhavaḥ Śobhanī ca⁵, Śrī-matī⁶ Makara-dhvajaḥ
Kandarpaḥ Soma-vatī ca, Śrī-jayani⁷ ca Manmathaḥ⁸.
- 3 Kāma-devo Ratiḥ patnī, Śvetarī⁹ Smara eva ca
Atanur Nandinī¹⁰ patnī, Manasi-jaś ca Hariṇī¹¹.

¹thus 513; 516 *karpinī*; SL *tarpinī* ²513, SL *puṣpeṣu*; 516 in this pāda corrupt
³513 *mañcinī*; SL *mañḍinī* ⁴513, SL *kāmadanovatī*; 516 *kamadanevatī* ⁵thus SL;
513 *sisvaś caiva*; 516 *sosvanista* ⁶thus SL; mss *-magī* ⁷thus 513; 516 *-jayisla*; SL
śrījayinī ⁸thus SL; 513 *nanmata*; 516 *manmatuva* ⁹thus SL; 513 *śveta*; 516 *śveta riṇ*
¹⁰513 *dandari*; 516 *nanda riṇ*; SL *danāri-* ¹¹513 *ariṇī*; 516 *carinī*; SL *tāriṇī*

064. *Anaṅgaḥ Kāminī patnī*

HYMN TO SMARA

translation

- 1 The Bodiless One – His spouse is the Beautiful Lady;
the Lord of flowers, with the Adorned Lady;
Love – His spouse is the Generous Lady;
the Lady who Excites and [Her Husband] the One who Excites.
- 2 The Mind-born One and [His spouse] the Handsome Lady;
He-Whose-banner-is-a-dolphin and the Glamorous Lady;
Kandarpa and the Lady of Living Water;
He-Who-stirs-the-minds and the Exalted Victorious Lady.
- 3 God Love – His spouse is Passion;
the White Lady and [Her husband] Loving Meditation;
the Bodiless One and His spouse the Gladdening Lady;
the Mind-born One and the Gazelle-Lady.

067. *Anaṅgaḥ Śrāvaṇe māse (Ś)*

SMARA-STAVA

The twelve aspects of Kāma, which we know also from No. 064 and 073,

are associated with the twelve months of the year, as follows:

Anaṅga	– Śrāvaṇa	Kandarpa	– Māgha
Kusumāyudha	– Bhādra-pada	Manmatha	– Phālguna
Kāma	– Āśvina	Kāma-deva	– Caitra
Madana	– Kārttika	Smara	– Vaiśākha
Mano-bhava	– Mārga-śiras	Sanat-kumāra	– Jyaiṣṭha
Makara-dhvaja	– Pauṣya	Manasi-ja	– Āṣāḍha

The Skt. is not bad, but the main problem in constituting the text of this hymn is: are the names of the months to be read in the nominative or in the locative? SL has the locative everywhere, but the mss evidence for this is very meagre. Original locatives might however, in the Balinese tradition have been ousted in most of the cases into the nominative form or into the usual ending *-am*. SL is followed in the present edition. The mss readings are in the critical notes.

Incorrect sandhi e.g. in 1b: *-e eva > eva*; in 3d: *manasijāṣāḍhe*.

Rit. Env.: no particulars given.

Sources: PPQ54a; 513/2a; 516/3a; 1673/3b. Also in SL42.

- 1 Anaṅgaḥ Śrāvaṇe¹ māse², Bhādra-padêva³ Kusumaḥ⁴
Kāmaś cāivāśvine⁵ māse, Kārtike Madanas tathā.
- 2 Mārga-śire¹ Mano-bhavaḥ⁶, Pauṣye⁷ ca Makara-dhvajaḥ
Kandarpa⁸ Māgha-māse ca, Manmathaś cāiva Phālgune.
- 3 Caitrêva⁹ Kāma-devaś ca, Smaraś cāivāpi Vaiśākhe¹⁰
Sanat-kumāro Jyaiṣṭhe¹¹ tu, Manasi-jāṣāḍhe¹² tathā.

¹thus SL, 516; others *-o*; ²thus PPQ; 513 *maśce*; 516 *masre*; 1673 *masse*; SL *yaś ca* ³SL *-e ca* ⁴SL *kausumaḥ* ⁵mss *asujo* ⁶PPQ, 1673 *-et* ⁷mss *-yan* ⁸mss *kadarpa* ⁹mss *caitrava*; SL *caitre ca* ¹⁰PPQ, 1673 *-kaḥ*; 516 *-ka*; 513 *-nam*; SL *vaiśakhe* ¹¹thus SL, PPQ; 516 *jyēśce*; 1673 *jyeste*; 513 *jape* ¹²PPQ *-jasadā*; 513 *-jasaden*; 516 *-jasadon*; 1673 *-jasadas*; SL *-jaḥ sadā*

067. Anaṅgaḥ Śrāvaṇe māse

HYMN TO SMARA

translation

- 1 The Bodiless One in the month Śrāvaṇa,
[He-with-the-bow-of] flowers in Bhādra-pada;
Love in the month Āśvina,
and the One who Excites in Kārtika.
- 2 The Mind-born One in Mārga-śira,
and He-Whose-banner-is-a-dolphin in Pauṣya;
and Kandarpa in the month Māgha,
and also He-Who-stirs-the-minds in Phālguna.

- 3 And God Love in Caitra,
and Smara also in Vaiśākha;
the Eternally-young One¹ in Jyaiṣṭha,
and the Mind-born One in Āṣāḍha.

¹In No. 073, this aspect of Kāma was called Atanu.

070. *Anaṅgaḥ śuci-devaś ca* (Ś)

DVITĪYA-STAVA

Nine aspects of Kāma are worshipped in the directions of the compass. They have their own characteristics, such as colours and attributes. Nearly all of them are different from the usual sets, cf. J. E. van Lohuizen-de Leeuw, *The Dikpālakas in ancient Java*, BKI 111/4, 1955, pp. 356–84. Schematically:

Name	Colour	Direction	Weapon (or Attribute)
Anaṅga	white	E.	thunderbolt
Puṣpēśa	red	S.E.	hook
Kāma	black	S.	club
Madana	dark blue	S.W.	rod
Mano-bhava	speckled	W.	sword
Makara[dhvaja]	like smoke	N.W.	lance
Kandarpa	yellow	N.	trident
Manmatha	bright	N.E.	hook
Smara	all colours	Centre	trident
Kāma-deva	molten gold	?	bow

The ArSkt. character of this hymn is proved by 2d, 7d and 8d (*-dhra* instead of *-dhara*). Throughout the hymn there is a wavering between nominative and vocative; in the present edition the nominative form is generally chosen.

Rit. Env.: during ritual for eight months' pregnancy and for three months old child.

Sources: only two mss, PPQ54b; 1673/7b. PPQ omits vs. 6.

- 1 OM Anaṅgaḥ śuci-devaś ca, śveta-varṇaḥ sa-bhūṣaṇaḥ
sapatnī Pūrva-deśe ca, Vajra-dhara namo 'stu te.
- 2 Puṣpēśaḥ¹ supta-kiñcis ca, rakta-varṇaḥ sa-bhūṣaṇaḥ
sapatnī Agni-deśe tu, Aṅkuśa-dhara namo 'stu te.
- 3 OM Kāma yoni ca suptaś ca, kṛṣṇa-varṇaḥ sa-bhūṣaṇaḥ
sapatnī Dakṣiṇe deśe, Gadādhara namo 'stu te.

- 4 Madana mada-rasaś² ca, nila-varṇaḥ sa-bhūṣaṇaḥ
sapatnī Nairṛti-deśe, Daṇḍa-dhara namo 'stu te.
- 5 Mano-bhava buddhi-sattvaṃ, sabalaś³ ca sa-bhūṣaṇaḥ
sapatnī Pāścima-deśe, Śāstra-dhara namo 'stu te.
- 6 Makara manda-buddhiś ca, dhūmra-varṇaḥ sa-bhūṣaṇaḥ
sapatnī Vāyu-deśe tu, Śūla-dhara namo 'stu te.
- 7 Kandarpaḥ saumya-rūpaś ca, pīta-varṇaḥ sa-bhūṣaṇaḥ
sapatnī Uttara-deśe, Triśūla-dhara namo 'stu te.
- 8 Manmathaḥ saumya-jñānaś ca⁴, śukla-varṇaḥ sa-bhūṣaṇaḥ
sapatnī Aiśānya-deśe, Aṅkuśa-dhara namo 'stu te.
- 9 OM Smaraś caiva sarva⁵-varṇa, yoga-mūrtiḥ sa-bhūṣaṇaḥ
sapatnī madhya-deśe ca, Triśūla-dhara namo 'stu te.
- 10 OM Kāma-deva Ratih patnī⁶, kanaka-drava-varṇaś ca
padma-sthaḥ sraḇava-sthitaḥ, Cāpa-dhara namo 'stu te.
- ¹PPQ puṣpasuḥ; 1673 puṣpeṣu ²1673 -ragaś ³mss savalañ ⁴1673 sanmabhusamya
amukta ⁵mss svava- ⁶PPQ ratiḥpati; 1673 ratipatni

070. *Anaṅgaḥ śuci-devaś ca*

THE SECOND HYMN [TO SMARA]

translation

- 1 The Bodiless One is the pure God,
of a white colour, furnished with ornaments;
accompanied by His spouse, in the Eastern region,
O Bearer of the Thunderbolt, honour be to Thee.
- 2 The Lord of Flowers is sleeping a little (?),
red of colour, furnished with ornaments;
accompanied by His spouse, in the South-Eastern region,
O Bearer of the Hook, honour be to Thee.
- 3 Kāma is sleeping in the womb (?),
black of colour, furnished with ornaments;
accompanied by His spouse, in the Southern region,
O Bearer of the Club, honour be to Thee.
- 4 The One who Excites, of passionate mood,
with a dark blue colour, furnished with ornaments;
accompanied by His spouse, in the South-Western direction,
O Bearer of the Rod, honour be to Thee.

- 5 The Mind-born One, of intelligent nature,
speckled, and furnished with ornaments;
accompanied by His spouse in the Western region,
O Bearer of the Sword, honour be to Thee.
- 6 [He-Whose-banner-is-]the-Dolphin, of slow intelligence,
of the colour of smoke, furnished with His ornaments;
accompanied by His spouse, in the North-Western region,
O Bearer of the Lance, honour be to Thee.
- 7 Kandarpa, of auspicious appearance,
yellow of colour, furnished with ornaments;
accompanied by His spouse, in the Northern region,
O Bearer of the Trident, honour be to Thee.
- 8 He-Who-stirs-the-minds, of auspicious knowledge,
of a bright colour, furnished with ornaments;
accompanied by His spouse, in the North-Eastern region,
O Bearer of the Hook, honour be to Thee.
- 9 Also Smara, possessing all colours,
of yogic appearance, furnished with ornaments;
accompanied by His spouse, in the Central region,
O Bearer of the Trident, honour be to Thee.
- 10 God Kāma and His spouse Rati,
of the colour of molten gold;
standing upon a lotus, standing in¹
O Bearer of the Bow, honour be to Thee !

¹the region meant here might be the Nadir.

073. *Anaṅgo bhagavān Rudraḥ* (ŚB)

SL: DVĀDAŚA-SMARA-STAVA

PVTg: [DVĀ]DAŚA-SMARA-STAVA

This hymn of twelve verses does not constitute a unity. Its first part comprising vss. 1-6 is labelled with the title given above. Yet this title only refers to the number of verses but not to the contents, for these only consist of eight names of Kāma or Smara. These eight names are identified, in the first place with eight manifestations of Śiva (vss. 1 and 2), and in the second with Śiva's eight forms, known in classical Hindu mythology as the Aṣṭa-mūrti (vss. 3 and 4). Their colours are mentioned in vss. 5 and 6.

The second part (vss. 7ff.) adds the directions of the sky where these eight forms belong, proceeds with the paying of homage to Smara and his spouse and concludes with a statement of rewards in vss. 9-12.

The quality of the language in the two parts is different. The vss. 1-6 have no traces of ArSkt., while 7-12 show a very defective style with a clear ArSkt. character. This second part is certainly an addition: it is unknown to SL and PVTg. The vss. 7 and 8 are somewhat better than 9-12.

Schematical representation of the contents:

Aspect of Kāma	Aspect of Śiva	Form of Śiva	colour	region
Anaṅga	Rudra	earth	white	E.
Kusumâyudha	Īśvara	water	like flames	S.E.
Kāma	Śaṅkara	fire	smoke	S.
Kandarpa	Hara	wind	crystal	S.W.
Madana	Īśāna	moon	dark red	W.
Mano-bhava	Śiva	ether	black	N.W.
Makara-dhvaja (Matsya-ketu)	Mahā-deva	sun	like the moon	N.
Manmatha	Surêśvara	sacrificer	yellow	N.E.

Rit. Env.: only PVTg gives some information: the hymn should be said at a marriage ceremony and during pregnancy, because Smara is the god of *kāma-rasa* "the erotic urge".

Sources:

Vss. 1-4: PPQ53a; 189/14b; 516/1b; PVTg84 (Buddhist ms); SL p. 42.

Vss. 5,6: PPQ, 189, PVTg, SL.

Vss. 7-12: PPQ, 189, 516 (the last ms omits vs. 9).

Vss. 3b-6d: PPW, in its rubric expressing the hope that the body may become perfect.

- 1 Anaṅga bhagavān Rudra, Īśvaraḥ Kusumâyudhaḥ
Kāmaś ca Śaṅkaraś caiva, Haraḥ Kandarpa¹ eva ca.
- 2 Mano-bhavaḥ Śivaś caiva, Īśāno Madanas tathā
Matsya-ketur Mahā-devo, Manmathaś ca Surêśvaraḥ.
- 3 Anaṅgaṃ Pṛthivīm vidyāt, salilaṃ² Kusumâyudham
Kāmaḥ pratiṣṭhati tejaḥ, Kandarpō vāyur eva ca.
- 4 Mano-bhavas tathākāśaṃ, Madanaḥ soma eva ca
Makara-dhvaja ādityo, Manmathaś cāpi dikṣitaḥ³.
- 5 Anaṅgaḥ śveta-varṇaś ca, Madano nila-lohitaḥ
Makara-dhvajaḥ somaś ca, Kusumâyudha ujjvalaḥ.
- 6 Kandarpaḥ sphaṭikaś caiva, Smaro dhūmras tathāiva ca
Manmathaḥ pita-varṇaś ca, Mano-bhavo vṛddha-śyāmaḥ.

Sprinkling Formula (PVTg,SL):

OM OM Sañ Hyañ Smara-deva-pūjā-ya namaḥ svāhā

- 7 Pūrve Anaṅgaḥ saṁsthitah, Kusumāyudha āgneyām
sthāne dakṣiṇe Kāmaś ca, Kandarpo nairṛtye sthitah.
- 8 Madanaḥ paścime sthitah, vāyavyām ca Mano-bhavaḥ⁴
uttare Makara-dhvajaḥ, Manmatha aiśānyām sthitah.
- 9 OM Praṇamya ta sañ hyañ Smaraṁ, prabodham aṣṭa-kāmas te
saha Smara Smara-devī, miśrōśadhi⁵ sūkṣma-jñānam.
- 10 OM Stutis tribyandvana⁶ pūrve, mama kāyo 'gneyāsanam⁷
dakṣiṇe janma⁸-yauvanam⁹, dharmavatā nairṛtitah¹⁰.
- 11 Paścime ca yauvanam ca, strī-mado vāyavyām sthitah
uttare mano-rathaś ca, aiśānyām tu bandhaḥ sthitah.
- 12 Ity ete Smara-pūjā ca, nara-sūrānugrahaś ca¹¹
'tirūpaṁ¹² surūpaṁ vīryaṁ, prasiddhōttama-yauvanam.

¹189, 516, PPQ *ari kdarpa*; PVTg *arida dharma*; SL *hariś ca dharma* ²most mss -e
³PPQ -*pi tikṣitam*; 189 -*pidikṣitam*; 516 *sureśvaraḥ*; PVTg *vinikṣitah*; SL *parikṣitah*
⁴mss -*bhvet* ⁵189 *migro sandi*; others *miśre sandi* ⁶thus PPQ, 189; 516 -*bhvana*
⁷thus 516; PPQ -*ni*; 189 *mamaka gneyadasanam* ⁸189, 516 *jadma* ⁹PPQ *yevanam*;
189, 516 *yohanam* ¹⁰PPQ *damavata nerititah*; 189 *darmata neriti sthitah*; 516 *darma-*
vadaḥ neristhitah ¹¹thus PPQ; 189 *naragurupagrahaś ca*; 516 *narānugrahasūraś*
ca ¹²PPQ *nī*; 516 *na*; 189 *ba*

073. *Anaṅgo bhagavān Rudraḥ*

TWELVE STANZA HYMN TO SMARA

translation

- 1 The bodiless One is Lord Rudra,
He-with-the-bow-of-flowers is Īśvara;
and Kāma is Śaṅkara, and Kandarpa is Hara.
- 2 The Mind-born One is Śiva, and the Exciting One is Īśāna;
He-Whose-banner-is-the-dolphin is the Great God,
and He-Who-stirs-the-minds is the Ruler of the Gods.
- 3 One should know that the Bodiless One is the Earth,
that He-with-the-bow-of-flowers is Water;
Kāma resides in (?) the Fire, and Kandarpa in (?) the Wind.
- 4 And the Mind-born One is Ether, and the One who Excites is
the Moon;

He-Whose-banner-is-the-dolphin is the Sun,
and He-Who-stirs-the-minds is the Consecrated [Sacrificer].

- 5 The Bodiless One is of a white colour,
and the One Who Excites is dark red;
He-Whose-banner-is-the-dolphin is [like] the Moon,
and He-with-the-bow-of-flowers is flame-coloured.
- 6 And Kandarpa is like crystal, and Smara is smoke-coloured;
and He-Who-stirs-the-minds is of a yellow colour,
and the Mind-born One is quite black.

Sprinkling Formula:

OM OM To the Worship of the Holy God Smara, honour, hail.

- 7 The Bodiless One is located in the East,
He-with-the-bow-of-flowers in the South-East;
and Kāma in the Southern position,
and Kandarpa stands in the South-West.
- 8 The One who Excites stands in the West,
and the Mind-born One in the North-West;
He-Whose-banner-is-a-dolphin in the North,
and He-Who-stirs-the-minds stands in the North-East.
- 9 Having bowed down to the Holy Smara,
your eight wishes;
Smara is accompanied by His spouse Smarī,
[they possess] various kinds of herbs and subtle wisdom¹.
- 10 The praise is in the East,
my body has a place in the South-East;
in the South are a [good] birth and youth,
and righteousness (?) in the South-West.
- 11 And youth in the West, and female passion stands in the
North-West,
and the [fulfilment of] the wish in the North,
and the bond [of love] stands in the North-East.
- 12 Thus is described² the Worship of Smara,
Who is gracious towards men and gods;
[He gives:] extreme beauty, a shapely form, heroism,
and eminent renown and youthful age.

¹or: subtle knowledge of medicinal herbs.

²The words ity ete "thus these" have been mechanically taken over from older examples.

076. *Āṅgasthāya dine dine*STAVA *riṇ* HRDAYA

ĀDITYA-HRDAYA-STAVA

A small prose piece cast in a form not unlike that of the Buddhist *dhāraṇīs*. It contains mainly vocatives, like *turaṅgini*, *hariṇi*, and imperatives, like *daha*, *paca*. There seems to be no coherency in the contents, which are, moreover, probably corrupt in some places.

Rit. Env.: Sūrya Sevanā, during worship of the God in the heart (as the titles show). See SuSe p. 116 and 126. According to the Śivaite informant one sprinkles oneself at this stage.

Sources: several (but not all) mss on Śivaite daily ritual. Also in some Pūjā Kṣatriya mss: PKK_r134; PKT_b274; PKP_n226; PPK²14.

OM Āṅgasthāya dine¹ dine¹ madhure madhure bhaja bhaja
he turaṅgini hariṇi tvā yaṃ kṛtvā² kaka kaka samāgame,
hala hala idaṃ smare guru guru curu curu daha daha paca paca
naṭa naṭa cirīṇi namo 'stu svadhā³.

¹mss on SuSe p. 116: *nide nide* ²one ms on SuSe p. 116 inserts *jñāna mamāntya*

³mss *svodhā*

079. *Āṅguṣṭhāgre tu Govindah (?)*

KARA-ŚODHANA VEDA-MANTRA

Seven names of Viṣṇu are assigned to seven parts of the hand. As the title says, the hand of the priest is thought to be purified thereby and to become able to perform the acts of worship.

The second of these two śloka, in reasonable Skt., lacks a fourth pāda.

Source: PVSK30b.

- 1 Āṅguṣṭhāgre tu Govindah¹, tarjinyāṃ tu Mahī-dharah
madhyamāyāṃ Hṛṣī-keśa, anāmikā Tri-vikramah.
- 2 Kaniṣṭhā[yām] tato Viṣṇuḥ, kara-madhye 'pi² Keśavaḥ
kara-prṣṭhe tu Mādhavaḥ

¹*āṅgusta graheto vindām* ²*ti*

079. *Āṅguṣṭhāgre tu Govindah*

THE VEDA FORMULA for CLEANING THE HANDS

- 1 Govinda [is present] in the top of the thumb,
the Bearer of the Earth in the index finger;
He-Who-causes-the-hair-to-stand-erect, in the middle finger,
the Threefold-striding-One is the fourth finger.

- 2 Then Viṣṇu, in the little finger,
and the Haired One in the middle of the hand;
and the Honey-sweet One in the back of the hand,
.....

082. *Anugraha-mano-hara* (BŚV)
ŚIVÂDITYA-STAVA.

This stuti devoted to Śiva is found very frequently. It forms an element of Sūrya Sevanā ritual. Its wording and meaning, however, remain unclear and the language cannot be a correct Skt.

Special attention is given to Śiva's grace (*anugraha*) which charms or excites the mind (*mano-hara*). The prosperity of all kinds in vs. 2 is probably meant to be the result of this grace.

Vs. 2 is nearly identical with No. 199, vs. 1. Vs. 3 belongs to death ritual.

Rit. Env.: Sūrya Sevanā (SuSe p. 114f.) and death ritual; also in Buddhist and Kṣatriya daily ritual. The kṣatriya sources omit vs. 3.

Sources: many mss on daily and death ritual. Independent readings are especially presented by the Pūjā Kṣatriya ms PKTb244ff. Also PVTg28 and other Buddhist sources sometimes deviate.

- 1 OM Anugraha-mano-hara, deva-dattānu¹ grahaka
arcanam² sarva-pūjanam³, namaḥ sarvānugrahaka⁴.
- 2 Deva-devi-mahā-siddhi, yajñāṅga nirmalātmaka⁵
Lakṣmī siddhiś ca dīrghāyuh⁶, nirvighna-sukha-vṛddhiś ca⁷.

OM GRĪM anugrahārcanāya namo namaḥ svāhā⁸
OM GRĪM anugraha-mano-harāya namo namaḥ svāhā
OM GRĪM⁹ paramāntyeṣṭyai namo namaḥ svāhā

- 3 OM Antyeṣṭiḥ paramam piṇḍam, antyeṣṭiḥ deva-misritā
sarveṣṭir eka-sthānam vā, sarva-deva-sukha-pradānāya¹⁰
namo namaḥ svāhā.

¹PKTb -saṅghyanu- ²some mss yarcanam ³PKTb pūjyate devaḥ ⁴PPDj, PVKr prasiddhantaṃ namaḥ svāhā; PPL sarvānugrahakāraṇam ⁵this pāda with reservations. Most mss: yajñīkatam mulatmidam. PKTb yajñāyantu namo 'stu te; PVTg ādikataṃ mvalaḥ siddhim ⁶PKTb sukha sakalam āpnoti ⁷most mss -vṛddhitāḥ; PKTb vṛddhi syāt ⁸PKTb om grīm anugrahārcanaḥ manohara; PVTg om śreyam bhavatu, om sukham bhavatu, om pūrnam bhavatu-ya namaḥ svāhā, followed by the astramantra ⁹some mss add anugraha- after grīm ¹⁰5 mss omit -nāya; 3 mss omit -ya

082 *Anugraha-mano-hara*
HYMN TO ŚIVĀDITYA

attempt at translation

- 1 O Thou Who art delightful in Thy grace,
with Thy signs of grace given by the gods;
ādoration, all kinds of worship
and honour to Thee Who showest all kinds of grace.¹
- 2 O Great miraculous Power of gods and goddesses,
Which possesses the sacrifice as its body, of pure essence;
Fortune, perfection, a long life,
and prosperity in undisturbed happiness [are its results].

OM GRĪM, honour, honour and hail to the adoration of Grace.

OM GRĪM, honour, honour and hail to Him Who is delightful in His grace.

OM GRĪM, honour, honour and hail to the excellent Funeral Sacrifice.

- 3 The Funeral Sacrifice is the most excellent offering to the dead,
the Funeral Sacrifice is furnished with divine presence;
it consists of all offerings present in one place,
to the gift of happiness from all gods, honour, honour, hail.

¹another possibility in this verse is to consider the Grace (*anugraha*) as the addressed subject. This would imply a meaning like: "O Thou delightful Grace, Grace given by the God; [Thou art?] adoration and all kinds of worship; honour, O Grace [Which grantest] all things".

085. *Apraṇḍaṃ sayoṣaṇ ca*

One meditative stanza, the object of which is unclear.

Source: Ho 4/5.

- 1 Apraṇḍaṃ sayoṣaṇ ca, hr̥dayaṃ sphaṭikaṃ padam
yaḥ śraṇāsikaṃ pratimāṃ, avṛddhaṃ kāla-cakṣusam¹.

¹-nam

088. *Apsu deva-pavitṛāṇi* (ŚV)

"GAṄGĀ-STAVA"

A prayer to Goddess Gaṅgā as the great Purifier and Redeemer of sins. The wording is traditional and of an ArSkt character. The vss. 3 and 4 are found in only a part of the sources; they are hopelessly corrupt.

Rit. Env.: Sūrya Sevanā (see SuSe p. 88).

Sources: the mss on Sūrya Sevanā; vss. 3 and 4 in nine mss only.

Edited in SL p. 21, and SuSe p. 88.

- 1 Apsu deva-pavitrāṇi, Gaṅgā-devi namo 'stu te
sarva-kleśa-vināśanam, toyena parīśudhyate.
- 2 Sarva-pāpa¹-vināśini, sarva-roga-vimocane
sarva-kleśa-vināśanam, sarva-bhogam avāpnuyāt².
- 3 OM Śrī-kare sa-pahut-kare, roga-doṣa-vināśanam
Śiva-lokaṃ mahā-yaste, mantrē manaḥ pāpa-kelaḥ.
- 4 Siddhim³ tri-sandhya sa-phala, sakala-mala-kālahar
Śivāmṛta-maṅgalaṃ ca⁴, nadinindam⁵ namaḥ Śivāya.

¹SL, 961/84, PKTb 99 -*kleśa*-²961, PKTb *sarvopadrave nakṣaḥ* ³3 × *sindia*; others *sindian* ⁴this pāda only in APK7; APH5; ⁵5mss *nadina(n)dam*

088. *Apsu deva-pavitrāṇi*

“HYMN TO GAṅGĀ”

attempt at a translation of vss. 1, 2

- 1 O Thou divine Purifier in Thy waters,¹
Goddess Gaṅgā, honour be to Thee;
[by Thee] destruction of all stains,
one is completely cleansed by [Thy] water.
- 2 O Thou Who destroyest all evil,
Who redeemest from all disease;
[by Thee] destruction of all stains,
one obtains all kinds of enjoyment.

¹Or: “O Ye Waters, divine purifier”; the word *apsu* has here been perhaps considered a nominative.

091. *Aṣṭa-Durgā-galōjjhitam* (B)

PVTg: YAJUR-VEDA

SL: YAJUR-VEDA-BUDDHA-STUTI

This striking hymn mentions eight Durgās in vs. 1, the Four Deities of the regions in vs. 2 and further speaks of the process of yogic experience which leads to the highest wisdom (*jñāna*, a key-word here). Vss. 3 and 4 seem to imply that this is reached by causing the *prāṇāḥ* (breaths, soul ?) to pass upwards, cleaving the skull and leaving the body through the *Śiva-dvāra*, accompanied by the wisdom embodied in the syllable OM (*praṇava*). This comes close to an important method of yogic meditation which is the usual one also in Bali; but the idea that the *praṇava* incorporating the wisdom also leaves the body seems strange. It is also a real mystery why the present hymn has been called Yajur-Veda.

Vs. 7 identifies this wisdom with Buddha, the Doctrine and the Com-

munity. This last śloka, however, is definitely inferior in quality with respect to the other six and thus is probably a Buddhist addition.

Generally speaking, the Skt. of the hymn seems to have been rather correct (but irregular sandhi in 3cd and violence of the metre in 6b); but the mss tradition has probably been the cause of a number of obscurities. Unfortunately, there is only one real ms source.

Rit. Env.: according to PVTg, to be used for praise of Holy Water, because it is so potent; or for oneself, for attainment of liberation. Its effect lasts during seven successive rebirths. It is equal to the Sāma-veda (?; text of that name not yet found in Bali) and may be used for all kinds of worship.

Sources: PVTg25 and SL48.

- 1 Aṣṭa¹-Durgā-galōjjhitam², akṣara-mantra-saṃyutam
jihvāgra-tālu-saṃśliṣṭam, tūrya³-saṃśliṣṭa-locanam.
- 2 Purastād Īśvaraḥ sthāpyo, Brahma-devaś ca dakṣiṇe
paścime tu Mahā-devo, Viṣṇur uttara-khaṇḍake.
- 3 Madhye jñānam ca paramam, jñātā devaś ca⁴ yoga-vit
prāṇam uddhṛta[m] yogena, ūrdhvādhaṣṭāt⁵ tu Pāvaka[h].
- 4 Praṇava-jñāna-mantreṇa, chinna-prāṇaḥ⁶ sa⁷ yoga-vit
jihvāgra⁸-tālu-saṃśliṣṭam, tūrya³-saṃśliṣṭa-locanam.
- 5 Kapālaṃ vāyunōdbhidya⁹, Śiva-dvārād vinirgatāḥ
prāṇās tyajanti tad-dvāram, praṇavaś ca vinirgataḥ.
- 6 Chinna-prāṇas¹⁰ tu yo yogī, viśate¹¹ paramam jñānam
vyāpī sarva-gataś caiva, sūkṣmaṃ tat paramam jñānam.
- 7 Sadā Buddham idaṃ jñānam, sadā Dharmam idaṃ jñānam
sadā Saṅgham idaṃ jñānam, paramaś ca Tathā-gataḥ¹².

Sprinkling Formula:

OM Buddhādhārāya namaḥ svāhā
 OM Buddha-mātr̥bhyo namaḥ svāhā
 OM Buddha-gocarāya namaḥ svāhā¹³
 OM Buddhāmbārāya namaḥ svāhā
 OM Buddha-jñānāya namaḥ svāhā
 OM Dharma-jñānāya¹⁴ namaḥ svāhā
 OM Saṅgha-jñānāya namaḥ svāhā

¹PVTg *pasta* ²PVTg, SL *-gatojjhitam* ³PVTg *tulya-* ⁴PVTg, SL *devī saṃ-* ⁵PVTg, SL *ūrdhvāṅgas tvam* ⁶PVTg, SL *cinamraṇa* ⁷SL *saṃ-* ⁸PVTg *jñānāgre* ⁹PVTg *bāyunoddibhyaḥ*; SL *vāyuddibhyaḥ* ¹⁰SL *chinna pvanas* ¹¹PVTg, SL *viśarte* ¹²PVTg *jñānāgataḥ* ¹³SL now inserts *Buddha-jñānāya* ¹⁴PVTg *jināya*; this line and the last one not in SL

091. *Aṣṭa-Durgā-galōjḥitam*

THE YAJUR-VEDA HYMN TO BUDDHA

attempt at translation

- 1 [The syllable OM¹], having sprung from the mouth² of the eight
Durgās,
is provided with a powerful syllabic sound;
it is attached to the tip of the tongue and to the palate,
for the fourth part (?) attached to the eyes.
- 2 Īśvara is to be placed in the East,
and God Brahmā in the South;
Mahā-deva in the West,
Viṣṇu in the Northern part.
- 3 And in the Centre the Highest Wisdom
and the Wise One, the God Who is experienced in yoga;
– by means of yoga the breath is conducted upwards, –
in the Zenith and the Nadir there exists the Fire.
- 4 He, who is experienced in yoga has his breath pierced
by the formula of Wisdom which is the syllable OM;
[this syllable] is attached to the tip of the tongue and the palate,
and for the fourth part (?) attached to the eyes.
- 5 [Thus] the breaths, having splitted open the skull³
by their wind-power, have gone out by means of the fontanelle;
they leave [the body] by that opening,
and also the praṇava departs.
- 6 The yogin who has his breath pierced
enters the supreme Wisdom;
he is all-penetrating and omnipresent,
[because] that supreme Wisdom is something subtle.
- 7 This Wisdom is the Eternal Buddha;
This Wisdom is the Eternal Doctrine;
This Wisdom is the Eternal Community;
and the Supreme Tathā-gata.

Sprinkling Formula:

OM to the Buddha's Support,	honour, hail.
OM to the Buddha's Mothers,	honour, hail.
OM to the Buddha's Reach,	honour, hail.

OM to the Buddha's Cloak, honour, hail.
 OM to the Doctrine's Wisdom, honour, hail.
 OM to the Community's Wisdom, honour, hail.

¹This is the most probable subject; cf. vs. 4.

²Literally: "throat". The word *gala* is an emendation.

³The emendation which has been applied here to the text is confirmed by Gaṇapati-tattva 6: *mūrdhānaṃ vāyunôdbhidya*.

094. AṢṬA-MAHĀ-BHAYA (BŚ)

This is a litany of the type called *digbandha*. The deities of the regions are addressed as Mahā-Bhaya "Great Dangers" or rather "Great Fearful Ones" or "Great Fearful Manifestations". They destroy all enemies. They are described with their colours and weapons or emblems.

According to the title, there are only eight of them, viz. the deities of the eight directions from East to North-East, but some of the sources mention also three others: those of the Centre, the Nadir and the Zenith. The names of the deities are those of the Śivaite tradition; most of the sources are Buddhist mss.

Only one ms (5325) mentions for each deity a *bīja* and the parts of the body of the worshipper in which each deity is thought to be present (in OJ).

The scheme is as follows (acc. to the majority of the mss):

<i>Region</i>	<i>Deity</i>	<i>Colour</i>	<i>Emblem</i>	<i>Bīja</i> (5325 only)	<i>Part of body</i> (5325 only)
E.	Īśvara	white	thunderbolt	SAM	liver
S.E.	Mahēśvara	like gravel	incense	NAM	lungs
S.	Brahmā	red	rod	BHAM	heart
S.W.	Rudra	lotus-red	sword	MAM	entrails
W.	Mahādeva	yellow	noose	TAM	kidneys
N.W.	Śaṅkara	dark	banner	<i>palittitan</i>
N.	Viṣṇu	black	club or disc	SAM	bile(?)
N.E.	Śambhu	silver or dark blue	trident or hook	VAM	heart
<i>According to 5325:</i>					
Nadir	Śivatama	fourfold	disc Sudarśana	OM	navel
Centre	Sadā-Śiva	golden	lotus seat(?)	YAM	middle of brows
Zenith	Parama-Śiva	glowing	book
<i>According to 1106/1804:</i>					
Zenith	Tayâcintya ?		wind		
Nether world	Ananta-bhoga	crystal	mare's mouth		
Centre	<i>mañca</i>	disc		

Rit. Env.: Used at the end of a ritual. According to 5325, all enemies, internal as well as external, will be overpowered by this stava.

5330 ends after the N.E. direction by prescribing meditation on the Void in the Centre. Meditate also on the annihilation of all enemies by the activity of Lord Ambu (= Holy Water ?). Say the syllables *Om Uṃ Aṃ Baṃ Iṃ Taṃ Uṃ* (each of them thrice) *ṣat* (= *phat* ?) *svāhā*.

PPWS, after describing the N.E.: Meditate on the Void in the Centre, a flaming Fire Which burns all stains and destroys all enemies. The function of the stava is annihilation of all dangers. PPBV44a= 4615/48 prescribes: *Yan Brahmāṇa*, PAÑCA-DEVA-*ne aṅgen añ-jaya*², *yan jaba nī Brahmāṇa*, AṢṬA-MAHĀ-BHAYA-PAHIDĒRĒ *aṅgen jaya*², i.e. For *pūjā/jaya*², in the case of a brahmin, use P.D., for a non-brahmin, use A.M.Bh.

Sources: 10 mss. Buddhist: PVDj20; PVKr25; PVSk7; PVWS25; PPDa13; PPWS34. Śivaite: 1106/34b; 1804/38b; 5325a; 5330 (omits the emblem rubric). The Buddhist mss describe only the eight directions up to the N.E.

- 1 OM OM Aṣṭa-Mahā-Bhayāya, Pūrva-deśāya¹, Īśvara-devāya,
śveta-varṇāya, vajra-astrāya,
sarva-śatru-vināśāya namaḥ svāhā.
5325: OM SAM Śakti namo namaḥ. *riṇ pupusuh sūkṣmanira*.
- 2 OM OM Aṣṭa-Mahā-Bhayāya, Āgneya-deśāya¹, Mahêśvara-
devāya,
paval²-varṇāya, dhūpa-astrāya,
sarva-śatru-vināśāya namaḥ svāhā.
5325: OM NAM Śakti namo namaḥ *riṇ paruparu sūkṣmanira*.
- 3 OM OM Aṣṭa-Mahā-Bhayāya, Dakṣiṇa-deśāya¹, Brahmā-
devāya,
rakta-varṇāya, daṇḍa-astrāya,
sarva-śatru-vināśāya namaḥ svāhā.
5325: OM BHAM Śakti namo namaḥ. *in ati sūkṣmanira*.
- 4 OM OM Aṣṭa-Mahā-Bhayāya, Nairṛta-deśāya¹, Rudra-devāya,
padma-rāga³-varṇāya, khadga⁴-astrāya,
sarva-śatru-vināśāya namaḥ svāhā.
5325: OM MAM Śakti namo namaḥ. *riṇ usus guṇ alit sūkṣmanira*.
- 5 OM OM Aṣṭa-Mahā-Bhayāya, Paścima-deśāya¹, Mahādeva-
devāya,
pīta-varṇāya, pāśa⁵-astrāya,
sarva-śatru-vināśāya namaḥ svāhā.
5325: OM TAM Śakti namo namaḥ. *riṇ uṇsilan sūkṣmanira*.

- 6 OM OM Aṣṭa-Mahā-Bhayāya, Vāyavya-deśāya¹, Śaṅkara-devāya,
śyāma⁶-varṇāya, dhvaja⁷-astrāya,
sarva-śatru-vināśāya namaḥ svāhā.
5325: OM SAM (?) Śakti namo namaḥ. *riṇ palillitan sūkṣmanira.*
- 7 OM OM Aṣṭa-Mahā-Bhayāya, Uttara-deśāya¹, Viṣṇu-devāya,
kṛṣṇa-varṇāya, gadā⁸-astrāya,
sarva-śatru-vināśāya namaḥ svāhā.
5325: OM CAM Śakti namo namaḥ. *riṇ tikta sira.*
- 8 OM OM Aṣṭa-Mahā-Bhayāya, Aiśānya-deśāya¹, Śambhu-devāya,
rajata⁹-varṇāya, triśūla¹⁰-astrāya,
sarva-śatru-vināśāya namaḥ svāhā.
5325: OM VAM Śakti namo namaḥ. *riṇ tutud sira.*
- 9 (3525) OM OM Aṣṭa-Mahā-Bhayāya, Adhāsanāya, Śivatama-devāya,
catur-varṇāya, cakra-sudarśana-tiṅṣṇa-astrāya,
sarva-śatru-vināśāya, namaḥ svāhā.
OM OM Śakti namo namaḥ. *riṇ puser [r] iṇ nābhi sūkṣmanira.*
- 10 (5325) OM OM Aṣṭa-Mahā-Bhayāya, Madhyāsanāya, Sadāśiva-devāya,
sarva-suvarṇa-varṇāya, padmāsana-tiṅṣṇa-astrāya,
sarva-śatru-vināśāya, namaḥ svāhā.
OM YAM Śakti namo namaḥ. *riṇ bhrū-madhya sūkṣmanira.*
- 11 (5325) OM OM Aṣṭa-Mahā-Bhayāya, Agrāsanāya, Paramaśiva-devāya,
dīpta-varṇāya, pustaka-astra-tiṅṣṇa-astrāya,
sarva-śatru-vināśāya, namaḥ svāhā.
.....
- 9 (1106/1804) OM OM Aṣṭa-Mahā-Bhayāya, Ambara-deśāya, Tayācintya-devāya,
mayar-maya¹¹-varṇāya, vāyu-astrāya,
sarva-śatru-vināśāya namaḥ svāhā.
- 10 (1106/1804) OM OM Aṣṭa-Mahā-Bhayāya, Sapta-pātāla-deśāya,
[An]anta-bhoga-devāya,
sphatika¹²-varṇāya, Vāḍavānala-astrāya,
sarva-śatru-vināśāya, namaḥ svāhā.

- 11 OM OM Aṣṭa-Mahā-Bhayāya, Madhya-deśāya,
 (1106/1804) mañca-varṇāya, cakṛa-astrāya,
 sarva-śatru-vināśāya, namaḥ svāhā.

¹5325 -āsanāya ²5325, 5330 dhūmra- ³5325 rajata-; PVSḲ jīṅga- ⁴1106, 1804 mokṣala-
⁵1106, 1804, 5325 nāgapāśa- ⁶1106 kṛṣṇa- ⁷1106 salolita/aṅkus; 1804 aṅkus; 5325
 salolita ⁸PPWS, 1106, 1804 cakṛa- ⁹1106, 1804, 5325 nīla- ¹⁰ PPWS, 1106, 1804,
 5325 aṅkuśa ¹¹thus 1804; 1106 mahāmaya- ¹²thus 1804; 1106 mañcavarṇa

094. AṢṬA-MAHĀ-BHAYA

THE EIGHT FEARFUL MANIFESTATIONS

translation

- 1 OM OM, to the Eightfold Fearful Manifestation;
 the One in the Eastern region, with Īśvara as a god,
 white of colour and the thunderbolt as a weapon;
 destroying all enemies; honour, hail.
 OM SAM, the Energy, honour, honour.
Its subtle [presence]: in the liver.
- 2 OM OM, to the Eightfold Fearful Manifestation;
 the One in the South-Eastern region, with Mahêśvara as a god,
 of the colour of gravel and the incense as a weapon;
 destroying all enemies, honour, hail.
 OM BAM, the Energy, honour, honour.
Its subtle [presence]: in the lungs.
- 3 OM OM, to the Eightfold Fearful Manifestation;
 the One in the Southern region, with Brahmā as a god,
 red of colour and the rod as a weapon;
 destroying all enemies, honour, hail.
 OM BHAM, the Energy, honour, honour.
Its subtle [presence]: in the heart.
- 4 OM OM, to the Eightfold Fearful Manifestation;
 the One in the South-Western region, with Rudra as a god,
 lotus-red of colour, with the sword as a weapon;
 destroying all enemies, honour, hail.
 OM MAM, the Energy, honour, honour.
Its subtle [presence]: in the entrails, big and small.
- 5 OM OM, to the Eightfold Fearful Manifestation;
 the One in the Western region, with Mahādeva as a god,
 yellow of colour, with the noose as a weapon;
 destroying all enemies, honour, hail.
 OM TAM, the Energy, honour, honour.
Its subtle [presence]: in the kidneys.

- 6 OM OM, to the Eightfold Fearful Manifestation;
the One in the North-Western region, with Śaṅkara as a god,
dark of colour, with the banner as a weapon;
destroying all enemies, honour, hail.
OM...?... the Energy, honour, honour,
Its subtle [presence]: in the paṭillitan.
- 7 OM OM, to the Eightfold Fearful Manifestation;
the One in the Northern region, with Viṣṇu as a god,
black of colour and having the club as a weapon;
destroying all enemies, honour, hail.
OM SAM, the Energy, honour, honour.
It is located in the bile (?)
- 8 OM OM, to the Eightfold Fearful Manifestation;
the One in the North-Eastern region, with Śambhu as a god,
with the colour of silver and the trident as a weapon;
destroying all enemies, honour, hail.
OM VAM, the Energy, honour, honour,
It is located in the heart.
- 9 (5325) OM OM, to the Eightfold Fearful Manifestation;
with Its seat in the Nadir, with Śivatama as a god,
with four colours, with the disc Sudarśana, the sharp One,
as a weapon;
destroying all enemies, honour, hail.
OM OM, the Energy, honour, honour.
Its subtle [presence]: in the navel.
- 10 (5325) OM OM, to the Eightfold Fearful Manifestation;
with Its seat in the Centre, with the Eternal Śiva as a god,
with a completely golden colour, with the lotus-seat (?),
the sharp One, as a weapon;
destroying all enemies, honour, hail.
OM YAM, the Energy, honour, honour.
Its subtle [presence]: between the eyebrows.
- 11 (5325) OM OM, to the Eightfold Fearful Manifestation;
with Its seat in the Zenith, with the Supreme Śiva as a god,
of glowing lustre, with the book-weapon (?), the sharp One,
as a weapon;
destroying all enemies, honour, hail.
- 9 (1106/1804) OM OM, to the Eightfold Fearful Manifestation;
the One in the region of the sky, with Tayâcintya
as a god, with the colour, with Wind as a weapon;
destroying all enemies, honour, hail.

- 10 OM OM, to the Eightfold Fearful Manifestation;
(1106/1804) the One in the region of the Seven Nether Worlds,
with Ananta-bhoga as a god, with the colour of crystal,
with [the fire from] the Mare's Mouth¹ as a weapon;
destroying all enemies, honour, hail.
- 11 OM OM, to the Eightfold Fearful Manifestation;
(1106/1804) the One in the Central region,
with five colours, with the Disc as weapon;
destroying all enemies, honour, hail.

¹The traditional entrance to the nether worlds. Cf. "Āgama Tirtha".

097. *Asamācalāḥ samata-sāra-dharmināḥ* (B)

PPBa: S.H. VĪRA-MANTRA

PVTg: AKṢAMĀ PAÑCA-RAKṢA

This hymn to the Buddhas consists of five verses in a rare metre called Mañju-bhāṣiṇī. A stanza written in this metre consists of four lines of thirteen syllables in the following quantitative sequence:

U U – U – U U U – U – U –

The hymn describes the greatness, infinitely compassionate nature and liberality in spiritual matters of the Buddhas or Bodhisattvas (the subject is not mentioned by name in the hymn itself; according to PPBa, the five Tathāgatas are praised). The style is crooked and unclear; the same expressions return with only small variations.

An Indian version has come down to us in the *Sādhana-mālā*, ed. B. Bhattacharya, Vol. I, Gaekwad Oriental Series, 26, Baroda 1925, p. 15. There the colophon reads thus: *iti Trisamayārājakaḥpaktā Vajradhara-saṃgītā stutiḥ*. Thus, according to this source, the hymn was composed by Vajradhara and originally found a place in a work called *Trisamayārājakaḥpaktā* "The Lore of the Lord of the Treefold Convention". This *Trisamayārājā* may be none other than Amoghasiddhi, the Tathāgata who resides in the North (B. Bhattacharya, ed. of *Sādhana-mālā*, p. VII).

In Bali, this stuti has been handed down in two mss only: PVTg/79 and PPBa/18. Text, metre and sense have been obscured to a considerable degree. The version of PPBa, which is the better of the two, is here published side by side with the version of the *Sādhana-mālā*. Two or three readings of the Indian text (which also contains problems) have been emended in the light of the Balinese evidence.

Rit. Env.: According to PVTg, the hymn is called Akṣama (OJ = *kṣamā*) Pañca-rakṣa and is able to serve as a means for imploring forgiveness for all defects of the worship. The same ms adds a sprinkling formula which expresses propitiation of the Gods, the Fathers, the Demons, the Heroes (*nara*-; perhaps better *nāga*-, Serpents) and the Human Beings.

According to PPBa, this stuti is applicable in singing the praise of the five Tathāgatas. Daily recitation will destroy all stains and will cause *prajā* (this may mean children, but also wisdom, *prajñā*). If recited 21 times above holy water, that water will cure all persons who are afflicted by poison. If one recites it above oil which is afterwards smeared on the head or throat, a man becomes dear to anybody who beholds him. Write the mantra on your head-ornament, and you will defeat all your enemies and be rescued from all calamities, especially those caused by inimical planets. In the next life, one will obtain the faculty of remembering one's former lives (*jāti-smara*). Always remember to recite the mantra 21 times.

The Sādhana-mālā, p. 16, says that the hymn obtains its effect when recited once. The Tathāgatas will be pleased by it and will give abundant *siddhi* (spiritual perfection) which will last an aeon. They will also reveal themselves and grant the outcome of all wishes: wisdom, a long life, strength, etc.

Balinese version

- 1 Asamañcala-sama-vara-dharmaṇaḥ
karuṇātmaka jagati duḥcāriṇaḥ
asamanta-sarva-guṇa-siddhi-dāyinaḥ
amalāca-sarva-mamarāgra-dharmaṇe.
- 2 Gagane samōpasamatā nividyate
guṇa-leśa-reṇu-kasite 'py asimite
puṣṭa-sattva-dhātu-vara-siddhi-dāyiṣu
asamanta-sarva-guṇa-siddhi-dāyine.
- 3 Samatāvalaṃ karuṇā-vegato sthitāḥ
praṇidhāna-siddhir avi dharmataḥ
jagato 'rtha-sādhana-paramārtha-
santikām
sugataṃ virocāti mahā-kṛpātmane.
- 4 Nahirodhataṃ karuṇa-dārikācale
vajrate¹ triloka-vara-siddhi-dhālitaḥ²
sumitāmite kusumāpti-saṅgatām
sugataṃ gateṣv api mahā-
sudharmatām.
- 5 Samaye 'gra-siddhi-vara
dhanantu me
vara-dānatāgra-janāṃ taṅgas sadā
sakalās triloka-vara-siddhi-dāyitā
sagatas triyadhvaṃ gatitāḥ
manasutām³.

Sādhana-mālā version

- Asamācalāḥ samata-sāra-dharmaṇaḥ
karuṇātmakā jagati duḥkha-hāriṇaḥ
asamanta-sarva-guṇa-siddhi-dāyino
amalācalāḥ sama-varāgra-dharmaṇaḥ.
- Gagana-samōpamakātā na vidyate
guṇa-leśa-reṇu-kaṇike 'py asimike
puṣṭa¹-sattva-dhātu-vara-siddhi-dāyiṣu
vigatōpameṣu asamanta-siddhiṣu.
- Satatāmālā karuṇa-vegatōtthitāḥ
praṇidhāna-siddhir avirodha-dharmatā
jagato 'rtha-sādhana-parāsamantini
satataṃ virocāti mahā-kṛpātmanām.
- Na nirodhatām karuṇa-cārikākulā
vrajate triloka²-vara-siddhi-dāyikā
amitāmiteṣu susamāptitām gatā
sugatiṃ³ gateṣv api mahā⁴-sudharmatā.
- Samaye⁵ 'gra-siddhi-varadā dadantu me
vara-dānatāgra-gatitām gatāḥ sadā
sakalās triloki-varadāgra-sādhakā
sugatās⁶ triyadhva-gatikā anāvṛtāḥ.

¹PVTg *bhajate* ²PVTg *cālitāḥ*
³PVTg *manasmṛtam*

¹Sādh. *sada-* ²thus two mss of the
 Sādh.; others *triloki-* ³Sādh. *gatim*
⁴Sādh. *aho* ⁵Sādh. *trisamaye* ⁶Sādh.
nāthās

PVTg: sprinkling should be done while saying

OM Deva -kṣama-sukhāya namaḥ svāhā

OM Pitaro -kṣama-sukhāya namaḥ svāhā

OM Bhūta -kṣama-sukhāya namaḥ svāhā

OM Nara -kṣama-sukhāya namaḥ svāhā

OM Manuṣya-kṣama-sukhāya namaḥ svāhā

OM siddhir bhavatu, sukhaṃ bhavatu, śāntir bhavatu, dharmo
 bhavatu, ity ādi bhavatu.

OM sa ba ta a i, namo Buddhāya.

097. *Asamācalāḥ samata-sāra-dharmināḥ*

translation of the modified Sādhanamālā version

- 1 [The Tathāgatas are] unrivalled, unshakable, possessing the essential nature of Equality;
 compassionate in being, removing the sorrow in the world;
 bestowing boundless perfection of all virtues;
 spotless and unshakable, with the excellent nature of Equality.
- 2 In the sky, the condition of equality or comparability [with tehm] does not exist;
 as even a granule of dust constituted by a minimal particle of their virtues is unlimited; –
 to Those Who bestow excellent perfection in the spheres of prosperous living beings¹;
 to Those Whose equals are non-existing, Whose perfection is boundless.
- 3 Of Those of great compassion the nature of unobstructedness, eternally spotless, raised by the impulse of their compassion and realized by their exertion in the Bodhisattva course, supremely boundless in its realization of the good of the world, eternally shines.
- 4 The impressive faultless nature, which has reached complete achievement in Those Who are of supreme infinity and Who have trod the right path, does not meet any obstruction, as it is engaged in the compassionate course of conduct and as it bestows excellent perfection to the threefold world.
- 5 [Perfection] should grant me Those Who grant the boon of foremost perfection in the course of [Bodhisattva] conduct;

Who forever have trod the excellent path of granting their boons;
 Who are all the foremost realizers of boon-bestowing
 to the inhabitants of the threefold world-space;
 Who have trod the right path, the threefold course, never recurring².

¹The Sāadhanamālā reading points to *sadā* "evermore". The Balinese followed here does not clear up the situation.

²*anāvṛtāḥ* = *anāvṛttāḥ* ?

100. *Ā stambhād garjamānaḥ* (V)

NARASIṂHĀṢṬAKA

RUDRA-KAVACA

Eight stanzas in sragdharā metre directed to Viṣṇu as Nara-siṃha (Man-Lion). The first four of them are characterized at the end by the refrain *pātu vo Nāra-siṃhaḥ* "the Man-Lion should protect you". There seems to be a certain correspondence with the Bodhi-mūla-stuti (No. 950), the stanzas of which end with *pātu vo Śākya-siṃhaḥ* "the Lion from the Śākya race should protect you".

In the present verses the Man-Lion's terrible exploits are commemorated. This is done in such a way that the figure of Nāra-siṃha takes on cosmical dimensions: in his limbs resides the whole of nature and all deities (vss. 2 and 3). His appearance is horrible and fear-inspiring (vs. 4 and 5); he killed Hiraṇya[-kaśipu] the lord of the demons (6).

Unfortunately the mss tradition of this so interesting hymn is very scanty and leaves a great number of insoluble problems. Moreover, it seems that the Skt. also originally has not been without blemish; cf. cases such as *hṛdayati bahavo* (3b), *adhōrdhva-* (5c) or *dṛṣatu* (7d). But about this point there is no certainty, because this would be not the only instance of a disappearance of the originally correct behind a veil of seemingly absurd forms or constructions.

There are still other reasons for doubt: some expressions used in the hymn are repeated in a later stanza. Thus the whole pāda 4b is repeated in 6b. The expression *vikṛti-nakha-mukham* in 4a reappears in 5c as *vikṛti-nakha-kṛtam*. In 6d we find *tribhuvana-namitam* repeated from 5d.

There seem to be defects in the metre. The sragdharā consists of a fixed order of long and short syllables:

— — — — — / — — — — — / — — — — — / — — — — —

This scheme is violated by 5b: *raudra-damstra-karālam*; by 7c *krośā-tilaḥ* and 7d *deva-ceṣṭo*; by 8a *abhaktā*; by 8c *nibheda*; by 8d *śrī-pāram*. It is to be noted that all these instances are found in the second part of the hymn.

Under these circumstances (we could not find an Indian version) a translation is a hazardous venture. Yet we have tried to make the possible out of the text, but certainly not without committing errors.

Rit. Env.: self-protection (ms 883); the other source (ms 5361) belongs to the Pūjā Kṣatriya. Viṣṇu, the God of the noblemen, killing His opponents in His fear-inspiring appearance the Man-Lion is pre-eminently disposed to assist and protect the knight in a contest.

Sources: 883/14b; 5361/2. The latter ms generally gives better readings.

OM [HJRĪM KLĪM

- 1 Ā stambhād^{1a} garjamāno, gugalū-guluvalaś¹, caṇḍa²-damstro Yamābho³
sāroṣyeṇādatinā, datinada-nadanā,-diyamāno 'nyad anya[d]
dantānām khādyamānaḥ, kadati⁴-kadakabā, tarjayantaḥ surēndra[m]
niṣkrāntaḥ stambha-kukṣer⁵, apahata-Kanakah⁶, pātu vo
Nāra-simhaḥ.
- 2 Pātālo yasya kuṣsau, sakalam atiduraṁ⁷, paṇḍitaṁ Meru-vindhyau
damstrāgre yasya lagnō, tribhuvana-sahito, medinī-sāgarānto
ārānto yasya netre, surabhasa-rucikaṁ⁸, gargaraṁ yasya kaṇṭham⁹
utkarṇa-stambha-dṛṣṭiḥ, kapadu-kṛta-tanuḥ, pātu vo Nāra-simhaḥ.
- 3 Pāda-dvandvo daritri, taditadivipale, Meru-vindhyā-sametam
nābhau¹⁰ Brahmā sa-siddho, hṛdaye tu¹¹ bahavo¹², bhūta-vrātye
sametaḥ
dik-cakraṁ tasya bāhū, kulīśa¹³-matinakaṁ, candra-sūryau ca netre
vaktraṁ vahnīḥ sa-vidyut, sura¹⁴-gaṇa-namitaḥ, pātu vo Nāra-simhaḥ.
- 4 Candras tvā Nāra-simhaṁ, vikṛti-nakha-mukhaṁ, tikṣṇa-damstra¹⁵-
karālam
piṅgākṣaṁ stambha-karṇaṁ, huta-vaha-sadṛśaṁ¹⁶, kuñcitāgrāgra-
kośam
bhītaś te¹⁷ Dānavēndraś, ca sura-vara-bhaṭāḥ¹⁸, śastraṁ
udgīrṇam asti
ātākaṁ kaṁ kim etat, kṣapita¹⁹-jana-padaḥ, pātu vo Nāra-simhaḥ.
- 5 Nāsāgraṁ pīna-gandhaṁ, para-bala-masanaṁ, bandha-keyūra-hāraṁ
raudra-damstra-karālam, aparimita-guṇaṁ, dvādaśāditya-tejaḥ
gambhīraṁ piṅgalākṣaṁ, vikṛti-nakha-kṛtaṁ, śobhaśādhōrdhva-bāhum
vande bhīmāṭṭahāsaṁ²⁰, tri-bhuvana-namitaṁ, śrī-dharam
Nāra-simhaṁ.
- 6 Kṣātvādā²¹ Nāra-simhaṁ, vikṛti-nakha-kṛtaṁ, rakta-netrādharaśṭhaṁ
piṅgākṣaṁ stambha-karṇaṁ, huta-vaha-sadṛśaṁ, vidyud-ābhāsa-
damstraṁ
vighnāyantaṁ²² nakhāgre, mada-gala-galitaṁ, Dānavēndraṁ
Hiraṇyam
so 'yam vaḥ praty-ayuktaḥ, tri-bhuvana-namitaḥ, simha-rūpeṇa
Viṣṇuḥ.

- 7 Bhittvā bhittvā dr̥ṣo nas²³, talam api kupito, vajra-kalpe nakhâgre
 âkramyâkramya kakṣe²⁴, nara-rudhira-jale, dagdha-mâtrâsya mâtrâ²⁵
 bhaktvā tvâstu saṅgiye²⁶, danu-ja-parijano, krositaḥ krośa-niṣṭhaḥ²⁷
 deva-ceṣṭam²⁸ viditvā, sadr̥śas tu Bhagavān, niścitam²⁹ Nāra-simhaḥ.
 8 Ābhaktolâgni³⁰-mâtrâ, yudhi dana-danavaḥ³¹, stambhate yo nakhâgre
 dambholiyâtra Śambhor³², dr̥pa³³-niṣitam abhūd, vighna-śūlam
 tri-śūlam
 tad-vakṣād yatra Śambhor, nava-nalina-jalam, droṇa-nibhedâkâram
 bhinnam yo³⁴ dikṣitas te, vidadhatu nakaro, Nāra-simhaḥ śrī-pāram.

^{1a}mss *aṣṭāmaṇi* ¹⁸⁸³ *guguluguguluvala* ²mss *candra-* ³mss *yemaba* ⁴⁸⁸³ *kadatam*
⁵mss *asiyakukṣo* ⁶⁸⁸³ *pratuka a kah*; 5361 *prahatu kahakahah* ⁷mss *-daram* ⁸mss
-rucigar- ⁹⁸⁸³ *siakandam*; 5361 *spakandam* ¹⁰mss *nabam* ¹¹mss *hṛdayati* ¹³⁸⁸³ *baba o*;
 5361 *babavo* ¹³⁸⁸³ *kuliga*; 5361 *kulam sa* ¹⁴mss *pura-* ¹⁵mss *danta-* ¹⁶⁸³³ *atavasadr̥sam*;
 5361 *atava a sadrasam* ¹⁷⁵³⁶¹ *bhitasta*; 883 *bataste* ¹⁸⁸⁸³ *-nata* ¹⁹⁵³⁶¹ *kṣupita-* ²⁰mss
bimada asam ²¹⁵³⁶¹ *kṣatvarda* ²²mss *bignoyenam* ²³⁸⁸³ *biktabikta dr̥arasanas*; 5361
bhiktva bhiktva draphonas ²⁴mss *kukṣeh* ²⁵⁵³⁶¹ *matram*; 883 *mantram* ²⁶⁸⁸³ *bakqua*
bakqua segu saṅgiyeh; 5361 *bhaktva tvastu saṅgiyeh* ²⁷⁵³⁶¹ *krosatisah*; 883 *krosatitah*
²⁸⁸⁸³ *devacipto*; 5361 *devaceṣṭo* ²⁹mss *nikṣitam* ³⁰⁸⁸³ *abhakto agni*; 5361 *abhaktolagna*
³¹mss *-dadavaḥ* ³²⁸⁸³ *damdloedih yatra samo*; 5361 *dambolih yatra samboh* ³³⁸⁸³
drapa-; 5361 *drapha-* ³⁴mss *ye*

100. *Ā stambhād garjamāno*

THE EIGHT STANZAS TO THE MAN-LION

attempt at translation

- 1 Grumbling out of the pillar, with impetuous fangs, looking like Yama;
 in His angry mood gnashing His teeth(?),
 taking one [prey] after another;
 being eaten by His teeth,
 threatening the Lord of the demons¹;
 the Man-Lion should protect you; He came out of the pillar's
 interior and killed Kanaka².
- 2 In Whose belly is the nether world, everything which is at a great
 distance³, the wise (?), the Meru and Vindhya;
 at the tip of Whose fangs the limit of earth and ocean hang,
 together with the threefold world;
 Whose eyes are, Whose throat grumbles very fiercely;
 Whose ears stand erect, Whose gaze is immovable, Whose body
 is,, the Man-Lion should protect you.
- 3 Both His feet, accompanied by Meru and Vindhya;
 Brahmā is in His navel, accompanied by the Siddhas, in His heart
 there are many creatures and united;

- His two arms constitute the compass of the regions
 and His eyes are the sun and moon;
 fire and lightning are His mouth; the Man-Lion, honoured by the
 multitudes of gods, should protect you.
- 4 The Moon Thee, Man-Lion with Thy deformed nails and mouth,
 with Thy wide open mouth and sharp fangs;
 with yellow eyes and ears like pillars, being equal to fire,
 with the tips of the hairs bent;
 The Lord of the demons fears Thee, and also the best of the warriors
 of the demons¹; their sword is;
 The Man-Lion Who destroys the people,
 should protect you.
- 5 Whose nose-tip, Who the inimical army,
 Who wears bracelets and necklace;
 Whose open mouth with fangs is horrible, Whose virtues are
 innumerable, Who emits the lustre of twelve Suns;
 Who is unfathomable, with red eyes, with deformed nails,
 with sixteen arms above and below (?);
 Him I salute, Who laughs horribly, for Whom the threefold
 world bows, the Man-Lion Who maintains prosperity⁴.
- 6 the Man-Lion, Whose nails are deformed,
 Whose eyelids and lower lip are red;
 Whose eyes are yellow, Whose ears are like pillars, Who is equal
 to fire; Whose fangs have the lustre of lightning;
 Who with the tips of His nails kills⁵ Hiranya[kaśipu] the Lord
 of the demons, who boasted in his arrogant pride;
 This One [should protect] you, Who is worshipped by
 the threefold world, Viṣṇu in the shape of a Lion.
- 7 Having split open our eyes, and in His wrath,
 with the tips of His nails which are like thunderbolts;
 each time when He has crossed the wall of defence where the
 blood of men [flows like] water;
 the retinue of demons, wrathful,
 abiding in wrath;
 having realized His divine works; like this is the Exalted One,
 Who is certainly the Man-Lion.
- 8 He Who paralyzes in the tips of His nails the demons,
;
 the Trident, the lance of obstacle, was sharpened by arrogance,
 of Śambhu;

where out of his chest of Śambhu water,
in shape like a bucket;
He Who has been consecrated (?) . . . by thee,
the Man-Lion, should bestow upon thee the highest
state of prosperity.

the word *sura* means "god", but the word *asura* "counter-god, demon" would suit much better in this place.

²Kanaka = Hiranya (vs. 6); both names mean "Gold". The Lord of demons' traditional name is Hiranya-kasipu "Whose cushion is gold-brocaded".

³*atiduram*; correct Sanskrit would be *atidūram*.

⁴or: "Who bears [the Goddess] Śrī"; one of the names for Viṣṇu.

⁵This is probably the meaning, although the verb *vighnāyati* in this sense seems to be unknown in Sanskrit.

103. *Ātmā cāivāntarātmā ca*

MANTRA n KAJAŃ

1673: SAPTÔM-KĀRA

In this speculative exposition, the language of which is acceptable as Sanskrit, seven kinds of Ātman are distinguished, described, located in parts of the body, and identified with the Seven Gods and the constituents of the syllable OM.

Schematically, the main contents may be rendered thus:

Kind of Ātman	Deity	Place in the body	Part of OM-syllable	State of Consciousness
1 Ātmā	Brahmā	navel	A	<i>jāgrat</i>
2 Antar-ātmā	Viṣṇu	heart	U	<i>svapna</i>
3 Paramātmā	Īśvara	throat	MA	<i>susupta</i>
4 Nir-ātmā	Mahā-deva	seven openings in the head	OM	<i>turya</i>
5 Aty-ātmā	Rudra	between brows	half moon	<i>turya-para</i>
6 Niṣ-kalātmā	Sadā-sarva	hands	<i>bindu</i>	<i>kaivalya</i>
7 Śūnyātmā	Parama-siva	head (<i>mūrdhni</i>)	<i>nāda</i>	<i>nir-vyāpāra</i>

The seven Ātmans are all given in vs. 1; each of the following stanzas deals with one of them in more detail.

For the dogmatic system presented here, cf. SuSe p. 60; it differs from that of the Bhuvana-kośa 3,76 (Zieseniss p. 106) and 4,50-53 (Zieseniss, p. 112).

The hymn is also known in reversed order: see No. 456.

Rit. Env.: ancestor-worship.

Sources: PPB79; PPD90/6, PPI20/26, PPP11/9; PPQ51a; 1673/8b;
(both lack vss. 5 and 6); PPT6/2; 5158/43 (both lack vs. 1).

- 1 Atma cāivāntar-ātmā ca, Paramātmā Nir-ātmakah
Aty-ātmā Niṣ-kalātmā ca, Śūnyātmā sapta-bhedakāḥ.
- 2 Ātmā Brahmā ca nābhi-ṣṭho, rakta-varṇaś catur-bhujah
jāgrad-bhoktā jagat-kartā, A-kārākṣara-mūrtimān.
- 3 Antar-ātmā bhaved Viṣṇur, hṛdi-ṣṭho nīla-varṇakah
svapna-bhoktā jagad-rakṣa, U-kārākṣara-mūrtimān.
- 4 Īśvaraḥ Paramātmā ca, kaṇṭha-ṣṭhaḥ śveta-varṇakah
susupta-bhuktite hartā, MA-kārākṣara-mūrtimān.
- 5 Sapta-dvāre Mahā-devaḥ, pīta-varṇo Nir-ātmakah
turya-bhoktā jagad-darśa¹, OM-kārākṣara-mūrtimān.
- 6 Bhrū-madhye bhagavān Rudra, Aty-ātmā Sūrya-saṃnibhaḥ
turya-sthāna-param bhoktā², candrārdhākṣara-mūrtimān.
- 7 Pāṇi-deśe Sadā-sarvo, Niṣ-kalātmā ca nir-malaḥ
kaivalya-stho bhava-kṣepo, Bindu-mūrtir nir-akṣaraḥ.
- 8 Mūrdhni cāiva sthito devaḥ, Śūnyātmā Parama[h] Śivaḥ³
nir-vyāpāraḥ paraṃ Brahma, Nāda-mūrtir nir-ākṛtiḥ.

¹thus in Hymn No. 456; 5158 here -karta ²thus in accordance with No. 456; 5158 here *turyasthāno jagatkartā* ³5158 in this line *brahmadvāre Śiva proktaḥ, śūnyātmāś ca nirañjanaḥ*

103. *Ātmā cāivāntar-ātmā ca*
THE SEVENFOLD OM-SYLLABLE
FORMULA OF THE SHROUD
translation

- 1 There are seven kinds of Self, called:
the Self, the Inner Self, the Supreme Self, the Not-Self,
the Over-Self, the Indivisible Self and the Void-Self.
- 2 The Self is Brahmā and is located in the navel;
It has a red colour and four arms;
It enjoys [existence] in the waking state and is the Creator of the
world,
It is embodied in the sound A.

- 3 The Inner Self is Viṣṇu,
present in the heart and dark blue of colour;
It enjoys [existence] in the dream and protects the world,
It is embodied in the sound U.
- 4 The Supreme Self is Īśvara,
it is present in the throat and white of colour;
It enjoys (?) [existence]¹ in deep sleep and is the Destroyer,
It is embodied in the sound MA.
- 5 Mahā-deva is in the seven gates [of the head],
He is yellow of colour, the Not-Self;
It enjoys [existence] in the Fourth State² and observes the world;
It is embodied in the syllable OM.
- 6 Lord Rudra is present between the eyebrows,
He is the Over-Self, in lustre equal to the Sun;
It enjoys [existence] in the highest stage of the Fourth State,
and is embodied in the Half-Moon³.
- 7 Sadā-śarva is in the region of the hands,
He is the Indivisible Self and spotless;
It abides in the state of Isolation and destroys⁴ existence,
It is embodied in the mystical Dot and not in any sound.
- 8 At last, the Void-Self, God Parama-śiva, abides in the head⁵,
It is inactive, the Supreme Brahman;
embodied in the Primeval Sound, devoid of form.

¹The text is obscure, although a connection with the root *bhuj*- "to enjoy" is certain.

²The supranormal state in which all earthly consciousness has vanished. The next word, the (reconstructed) *jagad-darśa* "observer of the world" seems to contradict this, but the difficulty will be solved by Mahā-deva's divine omnipotent nature.

³The word *akṣara* "syllable", "sound" is hardly applicable to the "half moon" which is an abstraction of a peculiarity of the Devanāgarī script.

⁴*kṣepa*- in Sanskrit in the sense of "destroying" does not occur in our dictionaries (only *kṣepaka*-).

⁵Or: in the fontanelle, according to the ms 5158.

106. *Ātma-pāpañ ca sampūrṇam*

These three stanzas in ArSkt. emphatically state that all evils, personal defects, sins, disease etc. are removed or healed (literally "filled up").

Rit. Env.: death ritual; during sprinkling with *lukat* or "release-" water. This special kind of holy water is prepared daily by the priest after he has made the *tirtha*. With the hymn in question the priest assures

the impure soul that it will obtain longevity after death by means of this Water of Life.

Sources: PPA15; PPI75.

- 1 OM Ātma-pāpañ ca sampūrṇaṃ, mala-pātaḥ sampūrṇaṃ
kleśa-doṣa svasthi-pūrṇaṃ, kôpadrava vidhi-pūrṇaṃ.
- 2 Ātma-pātaḥ sampūrṇaṃ, sarva-rogañ ca nirmalam
sarva-duḥkhita-mokṣaṇaṃ, ātma-saṃsāraṃ sampūrṇaṃ.
- 3 Pūrṇaṃ ca paripūrṇaṃ ca, mala-pātaḥ sampūrṇaṃ
ātma-pāpaṃ śuddha-pūrṇaṃ, sarva-vighna-vināśanaṃ.

106. *Ātma-pāpañ ca sampūrṇaṃ*
translation

- 1 One's own evil is healed, stains and sins are healed;
stains and faults become healed completely,
calamities¹ are healed – one's destination becomes completed.
- 2 One's own sins are healed, and all diseases become [healed]
spotlessly;
release of all who are in distress,
one's own misery becomes healed.
- 3 Healed, nay healed completely; stains and sins are healed;
one's own evil becomes completely pure,
destruction of all obstacles.

¹The word *upadrava* is preceded by a Javanese prefix *ka-* which usually has the function of denoting an eventive process.

112. *Bhakṣayec ca varam kāmam* (Ś)
KĀMA-DHYĀNA

A very obscure fragment, presumably of a speculative character. The first stanza seems to give a prescription about eating; stanza 2 deals with the lack of the right wisdom, which leads to fools being despised. The third stanza advises meditation on Kāma.

Despite its obscurity, this fragment might very well go back to an original of Indian Skt.; the style is certainly not that of the usual Javano-Balinese products.

Rit. Env.: *Pūrṇamā niñ ka-pat*; full moon of the fourth month.

Source: PPX12a.

- 1 Bhakṣayec ca varaṃ kāmam¹, anāhuta-kramam sute
pare śiṣye kāla-treta, mātra-mātre sadā sadā.
- 2 Yo madaḥ kāma-tattveṣu, hy asamyag-jñāna-sahitaḥ
krmi-tulyam mahā-mūrkhāś², citta-janma paribhavan³.
- 3 Jāgran svapan⁴ tiṣṭhan kuñjan, āgacchantīva⁵ mantrataḥ⁶
Kāma-devasya smaraṇam, kuryāt kāmam⁷ dine dine.

¹kami ²muke ³parimavat ⁴svapnam ⁵agatjhandiva ⁶mandritah ⁷kami

112. *Bhakṣayec ca varaṃ kāmam*

MEDITATION ON KĀMA

attempt at translation

- 1 One should consume the best desire (?),
in the method for a non-libatory ceremony during a [Soma]
pressure;
the other pupil evermore.
- 2 The indulgence in the desirable elements,
when not accompanied by suitable wisdom –
[by it] a greatly stupid man becomes equal to a worm,
because he despises the birth of insight.
- 3 Waking, sleeping, standing,
they come;
one should practise the meditation on the God of love
according to wish, day after day.

115. “*Bhaṅgeṇ vibradha-dhara-vibhuratam*” (Ś)

DURGĀ-STAVA

These two stanzas to Durgā, as the title says, are almost entirely obscure. They occur in only one ms, and the original, very probably a good Skt. fragment, has passed beyond recognition. The only words which are pretty certain are *tri-śūlām* in 1d and *saṃhāra* in 2d. Other words might be *vibhūṣitām* (instead of *vibhuratam*) in 1a, *kopayanti* in 2a, *devyā* in 2b, *ārūdhām* (instead of *ruddhām*) in 2c and *tamaḥ* in 2d. The metre seems to be a kind of Indra-vajra (4×11 syllables in varying lengths); in that case some syllables must have fallen out. The stanzas contain a meditation on Durgā, but in the present situation a translation is impossible.

Source: PVSK29b.

- 1 Bhaṅgeṇ vibradha-dhara-vibhuratam,
kāyasya syarahāṃ pratyē pratyē,
bulayāṃ kālāhasi kalām,
aḥ graddhāyakin trisūlām.
- 2 Ibhyuḥ dyat kepayanty una prakṛtam,
mavayavan pramyayaty eva devyā,
dyasto voṇ mud nisyanma ruddhām,
su-saṃhāra-naṅgritamah.

118. *Bhasmaṃ dehi Tri-purastu* (Ś)
MANTRA *n* BHASMA

A stanza which implores Śiva to procure the best kind of ashes for the speaker. The Skt. is reasonable except for difficulties in the first and third quarters.

Sources: PPA165; PPI87.

- 1 Bhasmaṃ dehi Tri-purastu, bhasma-varam dadāsi me
bhasmani paramaṃ dehi, sarva-pāpa-kṣayo bhavet.

118. *Bhasmaṃ dehi Tri-purastu*
FORMULA OF THE ASHES
translation

- 1 Give ashes, O [Destroyer of] the three strongholds,
Thou presentest me with the best kind of ashes;
give the supreme kind of ashes,
may there be annihilation of all evils.

121 *Bhasma-snānaṃ varam tirtham*
BHASMA-ĀGAMA-TĪRTHA

In three stanzas this hymn describes the wonderful qualities of the sacred ashes when applied to the body. "Bathing with ashes", a term in use also in Indian śivaite worship, is equal to bathing with Holy Water. The Skt. is reasonable, although often lacking a construction.

Source: PPI87.

- 1 OM Bhasma-snānaṃ varam tirtham, pavitraṃ pāpa-nāśanam
bhasma-rūpaṃ Śivam rakṣed, bhasmaṃ trilokya-sāadhanam.
- 2 Bhasmaṃ ca niyataṃ dīrgham, lalāṭe dagdha-kilbiṣam
kaṇṭhe¹ cāiva jananaṃ damvyaṃ, bāhau śatrū[n] vināśayet.

- 3 Hṛdayaṃ paramaṃ jñānaṃ, haste ca carma-rakṣaṇe
nābhīś cāiva prajā rakṣet, prṣṭhe² ca bhūtā[n] nāśayet.

¹kanto ²preste

121. *Bhasma-snānaṃ varam tirtham*

THE HOLY-WATER-TRADITION OF THE ASHES

translation

- 1 The bathing with ashes constitutes the best Holy Water,
a purifier destroying evil;
Śiva in the form of ashes (?) will protect,
the ashes conquer the threefold cosmos.
- 2 The ashes, [kept] for a long time, constantly,
on the forehead they burn away the sins;
and on the neck they,
on the arms they will destroy enemies.
- 3 [On] the heart, [they procure] supreme wisdom,
and on the hand, protection of the skin (?);
[on] the navel they will protect offspring,
and on the back they will destroy the demons.

124. *Bhūḥ-loka sapta-bhuvanam* (Ś) (B ?)

ANANTA-BHOGA-STAVA

The serpent Ananta is extolled with many epithets in a traditional ArSkT. style. There is an intimate connection between this stuti and No. 345: Indra-giri mūrti-lokam; many pādas of the two hymns are nearly identical with each other.

Rit. Env.: the hymn occurs in the cadre of worship of the gods of the directions of the sky; Ananta is the presiding deity of the nether world. According to the ms 44, this hymn is said by Buddhist priests. This is in harmony with the fact that the sanctuary of Pura Besakih, where according to Goris only Buddhist priests are allowed to officiate, provided they function as purohita, contains a small temple to Ananta: cf. AT178.

Sources: 83/19b; 189/9b; 11R7; PVSK22b.

- 1 OM Bhūḥ-loka sapta-bhuvanam, sapta-pātāla vīryaṇam
nāgēndrādhīpa-mūrtinam, agni-jvālam Rudrātmakam.
- 2 Sarva-deva-praṇamyakam, krūra-vaktra mahā-rodram
Sūrya-locanam pradīptam, kālāntakāgni-rūpaṇ ca.

- 3 Agni-mūrti tri-maṇḍalam, sarva-teja-ma-śarīram
ma-ghoraṃ rūpa-vibhūtaṃ, matsya-rāja Varuṇas tvam.
- 4 Vāyu-vajro vajrānalam, 'prameyaṃ koṭi¹-yojanam
'Nanta-bhoga mahā-śaktiṃ, maka-sukha bhūḥ-maṇḍalam.
- 5 Sarva-prajā-pado-rakṣaṃ, sarva-deva-pratiṣṭhanam
bhūḥ-lokaṃ śuddha-pavitraṃ, sarva-jagat-pūrṇa-jīvam.
- 6 Vighrahaṃ sādhanam vīryam, bhukti-mukti-sukha-śriyam
jagat-vighna-vināśanam, suśīla-pūrṇa-sādhanam.
- 7 Dīpaṃ prajā-śuddha-śriyam, dīpaṃ kāla-mṛtyu-brahmam
sarva-Kālī-Durgā-pūrṇam, sarva-deva-sukha-jñānam.
- 8 OM Sarva-vighna vināśantu, sarva-roga mahā-pūrṇam
Durgā-pati dur-maṅgalaṃ, sarva-pātaka-nāśanam.

¹ms *prameham kuti-*

124. *Bhūḥ-loka sapta-bhuvanam*

HYMN TO THE SERPENT OF THE ENDLESS COILS

attempt at translation

- 1 [Ananta bears] the earthly world and the seven spheres¹;
and the seven nether worlds in His heroism;
embodied as the highest Lord of the Serpents,
flaming like Agni, Rudra in nature.
- 2 Honourable to all the gods,
with terrible mouth, ferocious;
with the Sun as His eye, shining forth,
having the form of the Fire of the Demon of Time.
- 3 Embodied as Agni, comprising the three spheres,
the embodiment of all luminous energy²;
[He] is horrible², with wide-extending form,
Thou art Varuṇa the King of fishes.
- 4 Having the Wind as a thunderbolt, Whose fire is a thunderbolt,
immeasurable, with a size of ten million miles;
tortuous Ananta, great in energy,
Who is the happiness³ for the earthly sphere.
- 5 He protects the feet (?) of all people,
he is the base for all the gods;
He is a pure Purifier for the earthly world,
[He grants] full life to the whole world.

- 6 Embodied as a means of perfection and heroism,
[He grants] enjoyment and release, happiness, lustre;
He destroys the hindrances of the world,
a full means of perfection of spotless character.
- 7 A light giving pure lustre to mankind,
a light, like Brahman [destroying] Time and Death;
full redress for all [evils sent by] Kālī Who is Durgā,
pure wisdom for all the gods.
- 8 May all hindrances disappear,
all diseases will become completely healed;
Durgā's Husband [will destroy] evil forebodings,
all great sins are destroyed⁴.

¹I.e. the seven worlds which lie above each other according to tradition, with our earth as the lowest of them.

²The OJ prefix *ma-* is a marker of active verbal forms.

³The OJ prefix *maka-* can have the meaning "serving as . . .".

⁴Or: "destruction of difficulties (*durga*), death (*patī* as an OJ word), evil forebodings and all sins".

127. *Bhūḥ pātālaḥ pradhānaṁ ca* (Ś)

Of these two stanzas found in only one ms, the first mentions a number of constituents of reality and seems to identify them with Śiva; the second equates the Tri-mūrti and Śiva with four kinds of Self.

Source: PPW29.

- 1 *Bhūḥ pātālaḥ*¹ *pradhānaṁ ca*, *nirvāṇaṁ puruṣas tathā*
pratimā Īśvaro devaḥ, līṅgārcā Śiva ucyaṭe.
- 2 *Ātmā Viṣṇur iti jñeyaḥ*, *Paramātmā Pitā-mahaḥ*
*Ātma-mahā Mahā-deva, Nir-ātmā*² *Śiva ucyaṭe.*

¹*pranālī* ²*nira*

127. *Bhūḥ pātālaḥ pradhānaṁ ca* attempt at translation

- 1 The earth, the nether world¹ and primordial nature,
emancipation, and the personal spirit;
are representants of God Īśvara (?),
worship of the Līṅga is said to be Śiva.
- 2 Viṣṇu is to be known as the Self,
the Grandfather [Brahmā] as the Supreme Self;
Mahā-deva as the Great Self,
and Śiva is said to be the Non-Self.

¹Based upon an emendation in the text.

128. *Bhuktyantu sarvato devāḥ* (BŚ)

DEVA-BHUKTI

The gods are invited to come and eat, accompanied by their retinue. The ArSkt. character appears from the form *bhuktyantu*; but the contents of this stanza recall the formulas used in India when the gods are invited; they are often made up in this way: *āyātu bhagavān* [name, or:] *devaḥ sa-gaṇaḥ sa-parivāraḥ sa-*

Death ritual is characterized by a dozen *antu* formulas, cf. SL p. 85.

Sources: PPN15b; PPO5b; 109/31a; 1186/4b; 1457/6a; 1843/34; 4673/61; PA 52. Buddhist: 2178/16a.

- 1 *Bhuktyantu sarvato devā, bhuktyantu tri-loka-nāthāḥ
sa-gaṇaḥ sa-parivāraḥ, sa-vargāḥ sa-dāsi-dāsāḥ.*

128. *Bhuktyantu sarvato devāḥ*

THE MEAL OF THE GODS

translation

- 1 Let the gods eat, [having come] from everywhere,
Let the Protectors of the threefold space eat;
accompanied by their attendants and retinue,
by their party, and their male and female servants.

130. *Bhūta-mūrti vibhakṣya mām* (Ś)

BHŪTA-STAVA

The poet of this hymn in ArSkt. addresses a number of demons, adding in 3 the names of some goddesses. The fifth and last stanza contains a statement of rewards.

Rit. Env.: "when the earth is in a state of destruction".

Source: 128/4b.

- 1 OM *Bhūta-mūrti¹ vibhakṣya mām, kāla tri-bhūta tri-devyam
sarva-prajā-visarjanam, prabhu-vibhuḥ sukha-vṛddhi.*
- 2 OM *Bhūta-rūpa kali-yugam, bhūta-rākṣasa-piśācam
gaṇa-bhūta vanaspatyam, sarva-bhūta-sahasraṇam.*
- 3 OM *Durgā-pati bhūta-rūpam, Umā-devī Sarasvatī
Gaṅgā Gaurī pravakṣya mām, Durgā-devi namo namaḥ.*
- 4 OM *Śānta-rūpam vibhakṣya mām, Śrī-devī śārīra-devī
sarva-jagat-śuddhātmakam, sarva-vighna-vināśanam.²*

- 5 Kṣatryo vijayaṃ³ labhati, brahmā deva-siddhi yogī
dirghāyusaṃ jagat-trayaṃ, jaya-śatru durga-cittam.

¹*budamūrti* ²in the ms this pāda comes after 5d ³*vinaya*

130. *Bhūta-mūrti vibhaksya mām*

HYMN TO THE DEMONS

attempt at translation

- 1 O demoniac Appearance, be well-disposed¹ towards me,
O evil demon, threefold demon, threefold deity;
may all creatures be set free,
O Lord, Ruler [grant] happiness and prosperity.
- 2 O demoniac Figure, of the present evil age,
O Demon, man-eating Demon, Ogre;
O Demons living in hosts, Kings of the wood,
O You thousands of Demons of all kinds!
- 3 O Husband of Durgā appearing as a demon,
O Goddess Umā, Sarasvatī, Gaṅgā and Gaurī,
speak in my favour (?),
O Goddess Durgā, honour, honour!
- 4 O Thou of a pacific appearance, be well-disposed towards me,
O Goddess Śrī, embodied Goddess –
may the entire world be of purified self,
may all obstacles be destroyed.
- 5 A knight obtains victory,
a Brahman yoga by which he reaches the gods;
longevity for the threefold world,
victory over the enemies of depraved intentions.

¹The word *vibhaksya* is impossible in Skt. The translation is due to the association with the verb *bhajate* (2nd person imperative *bhajasva*) "to heed, love".

133. *Bhūta-rājā mahā-krūraḥ* (Ś)

BHŪTA-RĀJA-STAVA

SL: YAMA-STAVA or BHŪTA-STAVA

These five stanzas give an interesting description of the King of the demons. His name is not mentioned by the mss, but he might be no other than Rāvaṇa, the king of the Rākṣasas from the Rāmāyaṇa, who is also worshipped as the King of the demons in No. 136 (*Bhūtāṣṭakam*

saha yuktam). In the present hymn, however, he is said to possess six heads and twelve arms, which deviates from the usual appearance of Rāvaṇa with ten heads and twenty arms. In the third stanza he is described as possessing eleven faces, each of which consists of an element from the speculation about the evolution of the world. Thus the King of the demons seems to be considered here as the horrible aspect of creation as such. Perhaps the two figures of Rāvaṇa and Yama-rājā (see the title) have been identified here.

In the last two stanzas the poet comes to the familiar subjects of Śiva and the syllable OM. It is difficult to give exact proofs of ArSkt. features, but the Skt. is not regular, especially in the last two stanzas.

Rit. Env.: during the Great Lustration and during ritual for the dead.

Sources: SL p. 51 (omits 4 but gives stanza 2 from the hymn to Yama: Yama-rāja sadomeya, as stanza 1); PPQ20b; PPQ43b; PPS14b; 1186/8a; 1843/38a (omits 4); PVSK 29b; PPX53; Stava² SK115.

- 1 OM Bhūta-rājā mahā-krūraḥ¹, sahasra-kiraṇa-prabhaḥ¹
ṣaḍ²-vaktra-saṃyutaś cāiva, sakaliṣyata-śekharaḥ³.
- 2 Mahākṣo dvādaśa-bhujah⁴, sarvāstra-karṇa-dhāraṇaḥ⁵
mahā⁶-preta-samārūḍho, nāga-yajñōpaśobhitaḥ⁷.
- 3 Īśaḥ puruṣo vidyā ca⁸, kālo rāgo⁹ rajas tamaḥ¹⁰
sattvaṃ buddhir ahaṃ-kāro, manaś cāikādaśānanaḥ.
- 4 Ātma-rāgas tamaś cāiva, padana-nipunaś ca te
arāgaḥ sa¹¹ Śivaś cāpi, Sadā-śarvaḥ Para-śivaḥ.
- 5 OM-kāraḥ Śiva-pratiṣṭhā, Śivārcaṇaṃ mahāmṛtam
amṛtaṃ ca Śivārcaṇaṃ, Sadā-śiva-mahāmṛtam.

¹SL, mss -a ²SL tad- ³thus 3 mss; PPQ43b *salasyataselakarah*; 1843 *sakalasvakitakarah*; SL *sakalasvahitākarah* ⁴1843 *mahārakṣa daśabhujah*; SL *mahārākṣarasambhujō* ⁵SL, 1843 *hiraṇyagarbha-sambhavaḥ* ⁶PPQ20b, PPS, 1186 *bhūta-* ⁷PPQ20b, PPS, 1186 *nāgayajñōpavitāṅko* ⁸SL, 1843 *viññānam* ⁹mss *kālarāgo*; SL *bhāgo* ¹⁰SL *bhūtaḥ* ¹¹thus PPQ20b, 1186; PPS *a a rāga*; PPQ43b *ātmārōga*

133. *Bhūta-rājā mahā-krūraḥ* HYMN TO THE KING OF THE DEMONS translation

- 1 The King of the demons is very horrible,
possessing the brilliance of a thousand rays of the sun,
and is provided with six heads;
His crown is

- 2 He has huge eyes, twelve arms,
he bears all kinds of weapons and ear[-ornaments];
he is seated on a great ghost,
and He is adorned with a serpent as a sacred thread.
- 3 The Three Realities: the Lord, the Soul and Wisdom;
Time, Passion, the Three Strands: Activity, Inertia, Lucidity;
Reflection, Ego-consciousness and Mind;
these are His eleven faces.
- 4 Love of self, and inertia,;
He, and Śiva, have no passions,
neither the Eternal Śiva nor the Supreme Śiva.
- 5 The syllable OM has Śiva as its base,
the worship of Śiva is a great stream of Water of Life;
and the Water of Life means worship of Śiva,
the Eternal Śiva is a great stream of the Water of Life.

136. *Bhūtāṣṭakam saha yuktam* (Ś)

KHADGA-RĀVAṆA

This stava is directed to Rāvaṇa – characterized by his sword – as the King of the demons. Its contents are not uniform. The first three stanzas place him in the centre of the compass and eight of his manifestations or attendants in the eight directions. The stanzas 4 and 5 say more about Sword-Rāvaṇa and his worship. 6 and 7, announced with the word stava, praise Rāvaṇa with descriptive epithets. The last two stanzas are, as often, devoted to Śiva's manifestation in the syllable OM. They are nearly identical with No. 688 (Prajñava-tattva-varta tvam), 2 and 3.

The language is not quite up to standard and sometimes unclear, but this might be due to changes in the mss tradition. The most striking peculiarity is the form *'tisarjayitvā* instead of *atisarjayitvā* in 7a. This can hardly be interpreted as a scribe's error and probably shows the hymn's Indonesian background.

Rit. Env.: the hymn is preceded by *nyāsa* of the names of the demons on the heart, as is shown by a long introduction in the mss. According to the Śivaite informant, the hymn is used for self-protection and during illness.

Sources: PPQ39b; 1590/8b.

- 1 Bhūtāṣṭakam saha yuktam, mahā-pilipindi-yuktam
Kikini Uttare samstho¹, Vāruṇe Culukundikaḥ.
- 2 Dakṣiṇe Kṛṣṇa-piṅgaḥ, Pūrve sa-Cilipilyaś ca
Aiśānye Māta-pālito, Vāyau Candra-kṛtaṁ nyaset.

- 3 Śūlinir Nairṛte samsthaḥ, Phālguna Āgneye tathā
Khaḍga-rāvaṇo madhye tu, bhūtaki-pāda-samsthitāḥ.
- 4 Dikṣitātmaka-samsthitāḥ, nitya-sarvaṇ ca netrayaḥ
sadā bhūta-samāyukto, mūrdhani tu samāgataḥ.
- 5 Patito dirgha-ghoraś ca, Khaḍga-rāvaṇa-mantrakam
namo 'stu sapta-varṇaṇ ca, bhūta-sāvitrikāparaḥ.

Stava iti:

- 6 Daśa-vaktro mahā-devaḥ, sahasra-bhuja-bhīṣaṇaḥ
sarvāyudha-dharo raudrī, daṁstrāvalēndu-saṁnibhaḥ.
- 7 'Tisarjayitvā dravyāṇi, Vāyavyāṇ ca vinikṣipet
pūjayed Bhūta-rājānaṁ, Khaḍga-rāvaṇa-saṁjñakam.
- 8 Viśvaṇ cāivēśvaro jñeyaḥ, Sadā-rudrārdha-candramāḥ
Sadā-śivaḥ sthito bindau, nāde ca Paramaḥ Śivaḥ.
- 9 Nādāntato gataṁ² tattvaṁ, Mahā-Śūnya-śivaḥ smṛtaḥ
ūrdhvāti-ūrdhvānta-tattvaṁ, Ati-Śūnya-śivaḥ smṛtaḥ.

¹PPQ *saṁsava*; 1590 *sasta* ²mss *nadantantaṁgataṁ*

136. *Bhūtāṣṭakam saha yuktaṁ*

RĀVAṆA OF THE SWORD

attempt at translation

- 1 The group of the eight demons taken together,
together with the great;
Kikini dwells in the N., Culukundika in the W.
- 2 Kṛṣṇa-piṅgala in the S., and Cilipilya in the E.;
Māta-pālita in the N.E.; in the N.W. one should assign
Candra-kṛta.
- 3 Śūlini dwells in the S.W., and Phālguna in the S.E.;
Sword-Rāvaṇa stands in the Centre, standing
- 4 Standing with consecrated self, and the eyes;
constantly accompanied by the demons,
He is present in the head.
- 5 A fallen one, long and terrible,
[should recite ?] the formula of Rāvaṇa-of-the-Sword;
and the seven syllables Namō 'stu [Rāvaṇāya ?],
together with the variant of the Sāvitrī made for the demons.

- 6 [Rāvaṇa has] ten heads, He is a great deity,
inspiring terror with His thousand arms;
horrible, bearing all kinds of weapons,
His row of teeth equal in lustre to the moon.
- 7 One should leave the materials [for worship]
by putting them in the N.W.,
and honour the King of the demons
called Rāvaṇa-of-the-Sword.
- 8 Īśvara is to be known as the whole,
the Eternal Rudra as the Half Moon [over the syllable OM];
the Eternal Śiva dwells in the Dot,
and the Supreme Śiva in the Primeval Sound.
- 9 The reality which exists in the extreme end of the Nāda
is known as the Great Void Śiva;
the reality in the extreme of the Higher-than-High
is known as the Extreme Void Śiva.

139. *Brahmā catur-mukha goptā* (Ś)

CATUR-DEVA-MANTRA

The Four Deities are described here with their colours. They all possess four arms and have a seat in their respective colour; their food(? , *bhuktaṃ*) is also of their own colour. The language is ArSkt.

Rit. Env.: lustration; according to the Śivaite informant, at the great bathing. According to PPQ, it is used in Uttama ritual, after No. 845 (Stambha Meru).

Sources: PPO19a; PPQ14a; PPQ22a; 109/32a; 475/5b (many deviations); 1457/2a; PPP8; PPI50.

- 1 OM AM Brahmā catur-mukha¹ goptā, rakta-varṇa² catur-bhujam
rakta-bhuktaṃ³ Brahma-raktaṃ, raktâsanam Brahma-rûpam.
- 2 OM UM Viṣṇu catur-bhuja goptā, kṛṣṇa-varṇam Viṣṇu kṛṣṇam⁴
kṛṣṇa-bhuktaṃ Viṣṇu-rûpam, kṛṣṇâsanam kṛṣṇa-rûpam⁵.
- 3 OM MAM Īśvara catur-bhujam⁶, tri-ṇayanam śveta-varṇam⁷
śveta-bhuktaṃ śveta-varṇam, śvetâsanam Īśvara-rûpam.
- 4 OM [OM] Mahā-deva pīta-varṇam, catur-bhujam Rudra-pītam⁸
Mahā-devam pīta-bhuktaṃ⁹, pītâsanam Mahā-devam.

¹475 *raktavarṇam* ²475 *triṇayana* ³some mss -*bhaktam*; 109 -*rûpam* ⁴2 × *kṛtam*;
109 -*rûpam* ⁵109, 475 *viṣṇurûpam* ⁶475 *śvetavarṇam* ⁷475 *caturbhujam* ⁸475 *triṇayana*
caturbhujam ⁹475 *pītabhuktaṃ pīta-varṇam*

139. *Brahmā catur-mukha goptā*
 FORMULA TO THE FOUR DEITIES
 attempt at translation

- 1 Brahṁā possesses four faces, the Protector,
 His colour is red, He has four arms;
 His food is red, Brahṁā is red,
 His seat is red, [thus is] Brahṁā's form.
- 2 Viṣṇu possesses four arms, the Protector,
 His colour is black, Viṣṇu is black;
 black is His food, – [thus is] Viṣṇu's form –
 black is His seat, black His body.
- 3 MAM, Īśvara possesses four arms,
 three eyes and a white colour;
 white is His food, white His colour,
 white is His seat – [thus is] Īśvara's form.
- 4 Mahā-deva of yellow colour,
 He possesses four arms, He is yellow like (?) Rudra;
 Mahā-deva's food is yellow,
 His seat is yellow, [thus is] Mahā-deva.

142. *Brahmā Gaṅgā Śiva Gaṅgā* (B)
 "GAṅGĀ-STAVA"

This hymn is apparently directed to Gaṅgā; it contains no original features. Vs. 2 is a version of No. 453,3; vs. 3, of No. 453,1; vs. 4, of No. 757,1. Language: Archipelago Sanskrit.

Sources: PVBK21; PVSñ14.

- 1 Brahṁā Gaṅgā Śiva Gaṅgā, saptātmā Dharma OM-kāra
 sapta-Gaṅgā Gaṅgā Sindhu, Sarasvatī namo 'stu te.
- 2 Yathā Meru yathā deva, yāvad Gaṅgā mahī-tale
 candrārkaṁ gagane yāvat¹, tāvat tvam vijayī bhavet.
- 3 Mr̥tyum-jayasya devasya, yo nāmāny anukīrtayet
 dīrghāyusam avāpnōti, śrī Saṅgha vijayī bhavet.
- 4 Buddha nirmala Śivanam, Dharma Saṅgha parāyana
 Saṅgha Saṅgha yaśa-pūrṇa, Śrī Gaṅgādi namo 'stu te.

Sprinkling Formula:

OM SA BA TA A I, NA MA ŚI VĀ YA,
 OM Bhūr bhuvah svaḥ svāhā-ye
 tīrtha-mahā-pavitrāya namaḥ svāhā.
 OM I A KA SA MA RA LA VA YA HUM, HUM PHAT (3 ×),
 namaḥ svāhā.

¹mss *tavah*

142. *Brahmā Gaṅgā Śiva Gaṅgā*

“HYMN TO GAṅGĀ”

attempt at translation

- 1 The Ganges is Brahmā, the Ganges is Śiva;
 the seven Selves, the Doctrine, the syllable OM;
 the Seven Holy Rivers: Ganges, Sindhu, Sarasvatī
 [and the four others], honour be to Thee.
- 2 Just as the Meru, just as the god,
 as long as the Ganges streams on the earth;
 as long as Sun and Moon stand in the sky,
 for so long you will be victorious.
- 3 He who proclaims the names of the God Who subdues death,
 obtains longevity; the Venerable Community will be victorious.
- 4 Buddha, the spotless Śiva;
 the Doctrine, the Community, the Highest Refuge;
 the Community full of renown;
 Venerable Ganges, Primeval One, honour be to Thee.

145. *Brahma-mūrti mahā-bhāra* (Ś)

BRAHMA-KAVACA

5431: LOKA-NĀTHA

This hymn, although bearing Brahmā in its caption, is directed towards a greater number of gods. In stanzas 1–9 the gods Brahmā, Viṣṇu, Īśvara, Śiva, Sadā-śiva, Śambhu, Mahēśvara, Rudra and Śaṅkara, together the tutelary gods of the directions of the compass and the centre, are meditated upon. After a praise of Brahmā in prose, given by only one ms, the śloka 10ff. proceed with the names of Sarasvatī, Smarī, Śrī etc., and a great number of male deities, inter alia Yama, Indra, Varuṇa and Kubera, in Hinduism the rulers of the four main directions.

Unexpectedly, the hymn then adds the names of the five Buddhas in

15 and 16 before closing with an obscure stanza to the Sun and Moon.

The deities of the regions play such an important part that the caption S. H. LOKA-NĀTHA in the ms 5431 is understandable.

The Skt. is incorrect and often even untranslatable.

Rit. Env.: the hymn is reckoned under the group called Kavaca "Armour" and destined for self-protection.

Sources: 833/4b; 3189/10b; 5159/4; 5420/7; 5431/12; 5434/4.

OM namo Bhagavatyai¹

- 1 Brahma-mūrti mahā-bhāra,²
deva-praṇata³ ajñānam, rakta-haṃsa-vāhanakam.
- 2 Rakta-bhūṣaṇa-ratnakah, jagat-viśeṣam bhavatu
ātma-rakṣam idaṃ syataṃ, sarva-śatru-vināśanam.
- 3 Pīta-deśa Mahā-devaṃ, ratna-bhūṣaṇam ta devam
ātma-anta-rakṣa devam, sarva-pāpaṃ sa mūrchayet.
- 4 Viṣṇu nīla U-kāraṇam, cakṛa Garuḍa eva ca
sarva-vidhī salilāś ca, ātma-rakṣa amṛu śuddhaḥ.
- 5 Īśvaraṃ deva-mūrtiṇam, astra-bhuja mahā-siddhi
mānada vajra-padmaś ca, Brahma-kavaca nāśanam.
- 6 Śiva-rūpaṃ mahā-jñānam, śuddha-sphaṭikam eva ca
padmāsane Sadā-śivaṃ, nirmala-sūkṣmā-kāraṇam.
- 7 Śaṃbhur egavati tataḥ, Mahēśvaraṃ para-nātham
Rudrānugraha-kāraṇam, śakti-vīrya-jaya-nātham.
- 8 Praṇata Śaṅkara devam, kavaca-śuddha-jñānam
sarva-śatru-tatpamyataṃ, jaḥ tasmāt Rudrānugraham.
- 9 Śaṃbhur aiśānya-devaś ca, nir-ātma jāgra Kusumam
parama-guru ucyate, Brahma-mūrti varāṅgaṇam.

[In 5431 only:] IDĒP Brahma-mūrti:

MA OM-kāraṇa namaḥ

OM AM Brahma-dīptaye namaḥ

RUM Kavaca-śuddha-rakta-sphaṭikaye namaḥ

OM Kaustubha-palitaye namaḥ

OM BHAM Vīrakāgni-prekṣaye namaḥ

OM AM U; OM TAM I; OM Ī; LM; NU; BOM; I; HRUM E;

Jñāna-śuddha-Śiva-sphaṭikaye namaḥ OM.

[The mss 3189 and 5434 after 9 have some words in Javano-Balinese, inter alia: IDĒP śarīra-nta Brahma-mūrti, i.e. imagine yourself in the form of Brahmā]

- 10 Sarasvatī rakta-devā, Smarī-devī mahā-vaca
OM-kārākṣara-mūrtiṇam, OM-kāra kāla-jīvanam.
- 11 OM-kāra Śrī-devī bhakṣa, Śrī Gaurī pati-nugraham
Gāyatrī Jyesthī prameṣṭhī, kadali-puṣpa-pūrvaṇam.
- 12 Sarva-bhaya-saṅga-nāthaṃ, siddhi-nugraha-kāraṇam
Yamī-Yama vākṣa-jīvam, Indra Manmatha Smara ya.
- 13 Rūpa-deva śuddha-jñānam, kuñjara-vajra-vāhanam
Varuṇana sāgaraṇam, Kubera karṇa-pa-jihve.
- 14 Gaṇa-mūrti śuddha-devaṃ, kavaca-Brahmānugraham
arūpa sphaṭika-vajra, sarva-śatru-andhakāra.

OM AM Brahmanam namah

- 15 'Mogha-siddhi mahā-yāmya⁴, Vairocana mahā-pūrvam
Śrī Amitābha paścimam, Ratna-sambhava uttaram.
- 16 'Mogha-siddhi mahā-Buddha, Buddhānugraha-śāsanam⁵
sarva-Tathā-gata deva, HRĪḤ sarva-śatru-nugataṃ.
- 17 Jñāna samya[k]-kṛta-jñānam, sva-śānta-kṛta-jñānaś ca
Sūrya Āditya Bhāskaram, Candra-palita saṅkataḥ.
- 18 OM AḤ HUM iti mantraṇam, OM UḤ MAM putrādi-guru
OM AḤ OM-kāra-bījanaṃ, mūrti U-kāra musimān
ñeka-citta⁶

¹mss *bhagavatiye* ²in the mss the benedictory introduction *OM namo bhagavatiye* is considered to be the first pāda of the hymn. It is improbable that this was the original situation ³5431 -*prakāśa* ⁴5431 *mahājñantya*; others *mahādñantia* ⁵mss *nāśanam* ⁶the last stanza and addition only in the ms 5431

145. *Brahma-mūrti mahā-bhāra*

ARMOUR OF BRAHMĀ

TO THE PROTECTORS OF THE WORLD

attempt at translation

OM Honour to the Lady.

- 1 Brahmā's manifestation, of great weight,
the gods are submissive to His demands,
His vehicle is a red goose.

- 2 He is adorned with red jewels,
exquisite in the world is He;
may this [hymn] be a means for self-protection,
destroying all enemies.
- 3 Mahā-deva in the yellow region,
this God is adorned with jewels;
He is a God Who protects one's inner self,
He will destroy all the evils.
- 4 Viṣṇu is black and the sound U,
the Disc and Garuḍa are His attributes;
all His commands, self-protection, in the liver, pure.
- 5 Īśvara with divine form,
the missile in His hand, successful;
paying respect, [holding] the thunderbolt and the lotus,
the Armour of Brahmā is a means for destruction [of enemies].
- 6 Śiva's manifestation, of great wisdom,
appearing like pure crystal;
on the lotus-seat, the Eternal Śiva,
spotless and refined in appearance.
- 7 Śaṃbhu,, Mahéśvara, supreme Protector;
Rudra the Cause of mercy,
the victorious, powerful and heroic Protector.
- 8 God Śaṅkara [to Whom we are] submissive,
the Armour of pure wisdom;
He all enemies,
therefore Rudra's mercy.
- 9 Śaṃbhu is the God of the North-East,
without self, in the waking state (?), Kusuma (?);
He is said to be the supreme Teacher,
a manifestation of Brahmā, beautiful of body.

MA; to the syllable OM honour;

OM AM, to the Flaming Brahmā, honour;

RUM, To the pure Armour, red and crystal-like, honour;

OM, To the jewel Kaustubha,, honour;

OM BHAM To the hero, who looks fiery, honour;

.....

To the crystal-like Śiva of pure wisdom, honour, OM.

- 10 Sarasvatī the red Goddess,
Smara's Spouse, of important speech;
manifested in the syllable OM,
the syllable OM, Time and Soul (?).
- 11 The syllable OM, Goddess Śrī,,
Gaurī, the Beloved of Her husband;
Gāyatrī, the Eldest Lady, the Supreme Lady,
preceded (?) by a Kadālī flower.
- 12 The Protector all dangers,
the Cause of accomplishment and mercy;
Yamī and Yama; Indra and Manmatha Who is Smara.
- 13 The embodied God of pure wisdom,
with an elephant as vehicle and [wielding] the thunderbolt;
Varuṇa in the ocean, Kubera . . . ears tongue
- 14 The pure God, the manifestation of Gaṇeśa,
the merciful Armour of Brahmā;
with a form like a thunderbolt of crystal,
blinding all enemies.

OM AM Honour to Brahmā.

- 15 Amogha-siddhi the Great Buddha in the South,
Vairocana the Great One in the West;
the Venerable Amitābha in the West,
Ratna-saṃbhava in the North.
- 16 Amogha-siddhi the Great Buddha,
Who utters Buddha's merciful commands;
all divine Tathā-gata's,
HRĪḤ, overcoming all enemies.
- 17 Wisdom, rightly perfect wisdom,
with His own pacified, perfect wisdom;
Sūrya, the Son of Aditi, the Diffuser of splendour,
the Moon,
- 18 OM AḤ HUM thus is the formula,
OM UM MAM the Son (?), the Primeval Teacher;
OM AḤ, the kernel syllable OM,
the syllable U, manifested,
be attentive.

148. *Brahmāṇaṃ brahma-mūrtiṇaṃ* (Ś)

DVIJĒNDRA-STAVA

Brahmā is extolled here and identified with Śiva. After some lines with conventional expressions, he is said to be identical with the *guru* in stanza 7. Stanza 8 deals with the syllable OM, which is the Nāda sounded by the sacred bell.

The language and style are a conventional ArSkt.

Rit. Env.: according to the Śivaite informant, used daily; after the preparation of *toya tīrtha* and *toya pañ-lukat-an*; not in SuSe, though.

Sources: 189/19a; 513/6a; 513/7a; PPD46; PVSK33a; GS1; 11R1.

- 1 OM *Brahmāṇaṃ Brahma-mūrtiṇaṃ, Brahmā Śiva-mūrti vīryam Śiva Sadā-śiva smṛtaṃ, Śiva-loka-pratiṣṭhaṇaṃ*¹.
- 2 *Brahmā Prajādhīpaṃ loke, Dvijēndra Bhās-karaṃ smṛtaṃ sarva-tattva-jñānaṃ Śivaṃ, yoga-siddhiṃ mūrti-bhvanam.*
- 3 *Bhāsta-karaṃ*² *Śivālayaṃ, Veda-mantra siddhi-vākyaṃ deva-santiṣṭha*³ *yogāntaṃ*⁴, *Brahmā Viṣṇu Mahēśvaram.*
- 4 *Śiva-pūjā yogāmṛtaṃ, sarva-jagat-pratiṣṭhaṇaṃ sarva-vighna-vināśanaṃ, sarva-roga-vimūrcantaṃ.*
- 5 *Dvijēndra-pūrvanaṃ Śivaṃ, Brahmāṇaṃ pūrva-tiṣṭhaṇaṃ sarva-deva-ma-śarīraṃ, Sūrya-niśākaraṃ deva*⁵.
- 6 *Yoga yogīśvaraṃ devaṃ, Brahma-vaṃśe ca tattvañ ca Brahma-putro santiṣṭhaṇaṃ, sarva-devātidevañ ca.*
- 7 OM *Guru-rūpaṃ guru-pādyam, guru-devaṃ guru-pūrvam Sadā-śiva mahā-vīryam, sarva-deva-pratiṣṭhaṇaṃ.*
- 8 OM *Ghaṇṭā-pūjā-svaraṃ nityam, nāda-śruti Veda*⁶ *mantram astavaṃ deva-pāragam, OM-kāraṃ deva-vijayam.*
- 9 *Śivāṅgaṃ Śiva-mūrtiṇaṃ*⁷, *Brahmāṅgaṃ sandhi suyaśam sarva-deva-pratiṣṭhaṇaṃ, deva-deva tri-devanam.*
- 10 *Svargādhipaṃ Śivālayaṃ, sarva-deva-pūjyaṃ nityam OM-kāra-mantra-pūjitaṃ, sādha-ka-vīryaṇaṃ jñānam.*
- 11 *Pūjā pūjā-prakīrtanaṃ, homaṃ Tri-vikramaṃ Śivaṃ homa-vidyaṃ mahā-vīryaṃ*⁸, *sarva-pāpa-vimūrcantaṃ.*

OM śreyaṃ bhavatu svāhā

¹PVSK *devasantiṣṭhayogantaṃ* ²thus 513 (2 ×), PVSK; GS *bhāskakaraṃ*; PPD *bhāskaraṇaṃ*; 189, 11R *bhāskaraṃ* ³GS *sakti*; 513 *sakti* ⁴PPD *pūjasto devayoganaṃ* ⁵GS, 11R *sūryāmṛtapavitraṇaṃ*; PVSK, PPD *pavitraṃ mṛta-maṅgalaṃ*; this is added by 189 before the pāda of the text ⁶thus 189; others *deva*. ⁷PVSK *śivaliṅga śivamūrti* ⁸189, PVSK, GS, 11R add here: *sarvavighnavināśanaṃ*.

148. *Brahmāṇaṁ Brahma-mūrtiṇaṁ*
HYMN TO THE LORD OF THE TWICE BORN
attempt at translation

- 1 Brahmā is the manifestation of the Brahman,
Brahmā is a manifestation of Śiva, heroic;
He is known as Śiva or the Eternal Śiva,
the Base of Śiva's world.
- 2 Brahmā is the Ruler of creatures in this world,
known as the Lord of the Twice Born, the Diffuser of splendour;
He is Śiva Who possesses wisdom of all realities,
perfect in yoga, manifested in the world.
- 3 The Diffuser of splendour, Śiva's abode,
His words are perfect sacred formulas;
He is present in the gods, a Master of yoga,
[He is] Brahmā, Viṣṇu and Mahéśvara.
- 4 Worship of Śiva, yoga of Holy Water,
is the base of the whole world;
it destroys all obstacles;
it renders powerless all diseases.
- 5 [He is] the First, the Lord of the Twice Born, Śiva,
He is Brahmā, standing in front;
embodied in all the gods,
the God Who is both Sun and Moon.
- 6 He is the God, the Ruler of yoga and yogins,
the real essence of the Brahmanical lineage;
existing as the Representative of the Brahman,
and as a God more supreme than the gods.
- 7 He has the guru as His form,
He is the honourable Guru; the God Guru, the first Guru;
He is the Eternal Śiva, of great courage,
the Base of all the gods.
- 8 The ever-recurring sound of the worship with the bell,
the mystic sound of Nāda, the sacred formulas;
the hymn of praise which penetrates to the gods,
the syllable OM, the divine Conqueror [is He].

- 9 He is Śiva's body, Śiva's manifestation,
Brahmā's body, coherent, renowned;
the Base of all the gods;
God of gods, Threefold God.
- 10 The Lord of heaven, Śiva's abode,
to be honoured always by all the gods;
honoured in the formula OM,
possessor of successful courage and of wisdom.
- 11 Worship, proclamation of worship,
offering the Thrice-stepping One¹; Śiva;
the Knower of offerings, great in courage,
destroying all evils.

¹Tri-vikrama is usually an epithet of Viṣṇu Who, with His three steps, measured out the entire cosmos.

151. *Brahmā namaś catur-mukham* (ŚV)

BRAHMĀ-STAVA

A list of epithets of Brahmā, meant as a directive for meditation on His form. The language is ArSkt.

Rit. Env.: this hymn together with No. 534 (Viṣṇu-stava) and No. 366 (Īśvara-stava) constitutes the Tri-mūrti-stava. It is used for self-protection.

Sources: 1404/28a; 5159/9; PKTb207; 5264/2; PPW40.

- 1 OM AM Brahmā namaś catur-mukham, Brahmāgni rakta-varṇaṇ ca
sphaṭika-varṇa-devatā, sarva-bhūṣaṇa-raktakam.
- 2 Daṇḍa¹ astra mahā-tikṣṇa, ātma-rakṣa nābhi-ṣṭhāna
ādyāgni Sūrya-sphaṭika, sarva-śatru-vināśanam.
phaṭ namaḥ svāhā.

¹thus 5264; others *gadā*

151. *Brahmā namaś catur-mukham*

HYMN TO BRAHMĀ

attempt at translation

- 1 Honour to Brahmā Who possesses four faces,
Brahmā Who is Agni, red of colour;
the Deity Who has the colour of crystal,
Whose ornaments are all red.

- 2 Whose weapon, very effective, is the Rod,
Who protects the self, being present in the navel;
the Primeval Fire, the Sun with the hue of crystal,
the Destroyer of all enemies.

154. *Brahmā Viṣṇu Mahēśvaram* (Ś)

HOMA-TRAYA

A rather unclear poem in ArSkt. It adores the Three Deities in stanza 1 as the removers of all evils: in 3 it considers two aspects of Śiva to be manifestations of Water of Life. The last stanza again seems to address the Tri-mūrti.

Rit. Enc.: according to the ms when the world is afflicted by disease and by *grubug*, cholera, it should be recited at the upper end of the field, accompanied by an offering; these directions captioned by Homa-Traya.

Source: PVSK34b.

- 1 OM Brahmā Viṣṇu Mahēśvaram, sarva-pāpa saṃ-mūrchayet
sarva-doṣa-haro-hara, sarva-mala-prahāriṇam.
- 2 Sarva-pāpa doṣa-yuktaṃ, pāpa-pātaka-saṃpūrṇam
sarva-vighna saṃ-mūrchayet¹, sarva-bhasmī-paripūrṇam.
- 3 OM 'mṛtaya sarva-devaṃ, Sadā-śiva 'mṛta-varṇam
Parama-Śiva 'mṛta tvam, siddhi sarva-devatā tvam.
- 4 OM Garbho daherasya srana, Brahmāṇaṃ mūrti Śaṅkaram²
deva Bhairava³ Viṣṇuṃ ca, maya-panaṃ-ya bhaya-balayam,
sarva-ratna-bhāskaram.

¹sah murcayoh ²śaṅkaram ³heravām

154. *Brahmā Viṣṇu Mahēśvaram*

THE THREEFOLD FIRE-OFFERING

attempt at translation

- 1 Brahmā, Viṣṇu and Mahēśvara,
[they] will render powerless all evils;
remove all faults, take away all stains.
- 2 All evils, combined with faults,
all major sins [become] redeemed;
they will render powerless all obstacles,
all [evils are] reduced to ashes, completely.

- 3 OM is the Water of Life for all the gods,
the Eternal Śiva, Who showers¹ Water of Life;
Thou, Supreme Śiva, art the Water of Life,
Thou art the accomplishment of all deities.
- 4 , Brahmā, manifested as Śaṅkara;
and God Viṣṇu, horrible, ,
spreading radiance with all His jewels.

¹Instead of the *-varṇam* of the text, a better sense would be given by *-varṣa*.

157. *Brahmā Viṣṇu Īśvara devam* (Ś)

NAVA-RATNA

The Nine Deities are described as jewels of their respective colours. They also possess Holy Water of the same colours. They are honoured with conventional phrases. The ArSkt. even uses a few OJ words and suffixes (*dadu* in 6; *jīṅga* in 7; *bīru* in 9; *-nta* in 11).

The scheme of the gods and their colours is thus (cf. Damais 1969):

E.	Īśvara	white	S.E.	Mahēśvara	reddish-brown
S.	Brahmā	red	S.W.	Rudra	orange
W.	Mahā-deva	yellow	N.W.	Śaṅkara	shining black
N.	Viṣṇu	black	N.E.	Śaṃbhu	light blue

C. Śiva nine colours

Rit. Env.: according to 1424, to be used during a severe illness.

Sources: 128/39b (only this ms adds a twelfth śloka after the usual eleven); 513/3b; 1424/6a; StGA101; PNR.

- 1 OM Brahmā Viṣṇu Īśvara devam, Tri-puruṣa śuddhātmakam
Tri-deva tri-mūrti-lokam, sarva-vighna-vināśanam.
- 2 Īśvara śveta-ratnañ ca, 'mṛta-kamaṇḍalu divyam
śarīra pūrṇa-jīvitam, sarvôpadrava mucyate¹.
- 3 Brahmā rakta-ratna prabha², 'mṛta-rakta śuddhātmakam
vighna-doṣa-vimūrchitam, dur-maṅgalyam śuddha nityam.
- 4 Pita-ratna Mahā-deva, pītāmṛta pūrṇa-jīvam³
vighna-doṣa⁴-vināśanam, sarva-roga-vimocanam.
- 5 Kṛṣṇa-ratna Viṣṇu-deva, kṛṣṇa-tīrtha mahā-puṇyam
sarva-durga-vināśanam, sarva-bhūta-vimokṣaṇam.

- 6 Ratna-dvayaṃ Mahêśvaram, dadu-varṇa 'mṛta-jñānam
sarva-pāpa-vimokṣaṇam⁵, sarva-pātaka-nāśanam.
- 7 Ratna-varṇam jñgākṛti, Rudra-deva śakti-vīryam⁶
amṛti-karaṇam jayaṃ, sarva-vyādhi-nivaraṇam.⁷
- 8 Śyāma-rūpo ratna-prabhaṃ, Śaṅkara-deva sa-liṅgam
Gaṅgā śyāmaṃ tu pavitraṃ, sarva-duṣṭa-vināśanam.
- 9 Ratna-varṇam biru-rūpaṃ, Śaṃbhu-deva liṅgārcanam
'mṛta-śuddhāmala-pūrṇam⁸, sarva-pātaka-nāśanam.
- 10 OM Nava-ratna-rūpaṃ devaṃ, madhya-deśa mūrti-lokam⁹
Śivātmā Śiva-mūrtiṇam¹⁰, sarva-vighna-vināśanam¹¹.
- 11 OM Sarva-pāpa-vināśanam, sarva-kleśa-vināśanam¹²
sarva-ṛṣa-vimokṣaṇam¹³, sarva-śatru-nta praṇatam¹⁴.
- 12 OM Sarva-ṛṣa-vināśanam, ila-pātaka-nāśanam
ṛṣa-vimāla-saṃpūrṇam, sarvôpadravam mûrchayet.

¹513, 1424 *murcate*; 128 *murcayet* ²thus 128; others *brahman* ³StGA -*jñānam* ⁴513, 1424 -*kleśa-* ⁵1424 -*vimūrcanam*; 128 -*vināśanam* ⁶thus 1424; 513 -*maśarīram*; 128 -*jñgāmṛtam*; StGA *rudrākṣadeva salīṅgam* ⁷128, StGa -*vināśanam* ⁸513 *mṛtasāñjīva-sapūrṇa* ⁹thus StGA; 128 *śivarūpaṃ navarūpaṃ*; 513 *sūryacandraprabhāsvaram*; 1424 *sūryakoṭiprabhāsvaram*; ¹⁰128 *sūryakoṭiprabhāsvaram*; ¹¹128 *śivātmakam ta mūrtinam* ¹²128 -*pāpavimocanam* ¹³128 -*kleśavināśanam*; 513 *sarvopadravamūrcatam* ¹⁴128 -*rogavimūrcatam*; 513 -*rogavināśanam*

157. *Brahmā Viṣṇu Īśvara devam*

THE NINE JEWELS

attempt at translation

- 1 Brahmā, Viṣṇu and Īśvara, the gods,
the Threefold Spirit, of pure Self;
the Threefold Deity, manifesting itself threefold in the world,
destroying all obstacles.
- 2 Īśvara is the white jewel,
the vessel of Water of Life, divine;
embodied, replenished with life,
one is delivered from all dangers [by Him].
- 3 Brahmā is the red jewel, lustrous,
of red Water of Life, of pure Self;
obstacles and faults are rendered powerless,
evil forebodings become pure evermore.

- 4 Mahā-deva is the yellow jewel,
of yellow Water of Life, replenished with Life;
removing obstacles and faults,
bringing deliverance from all disease.
- 5 God Viṣṇu is the black jewel,
of black Water of Life, of great merit;
destroying all difficulties,
bringing deliverance from all demons.
- 6 Mahēśvara is a twofold jewel,
of reddish-brown colour, knowing of Water of Life;
bringing deliverance from all evils,
releasing from all major sins.
- 7 A jewel, colourful, of orange-coloured appearance,
is Rudra, the God of heroic energy;
Who produces Water of Life, is victorious,
and Who wards off all illness.
- 8 Of shining black figure, a lustrous jewel
is God Śaṅkara with His liṅga;
the Gaṅgā, a shining black purifier,
releasing from all those of depraved mind.
- 9 A jewel, colourful, of light blue form,
is God Śambhu, worshipped with His liṅga;
pure with Water of Life, completely spotless,
destroying all major sins.
- 10 The God in the form of a ninefold jewel,
in the Central region, embodied in the world;
Śiva's Self, a manifestation of Śiva,
destroying all obstacles.
- 11 Destruction of all evils, and of all afflictions;
deliverance from all poison;
all your enemies are submissive.
- 12 Destruction of all poison, of illness and [of the effects of] major
sins;
poison becomes completely spotless,
all dangers will be rendered powerless.

160. *Brahmā Viṣṇu Īśvara Rudra* (ŚV)

PKPn: KUBERA-STAVA

APH: SĀDHANA-STAVA

This hymn of three ArSkt. stanzas, despite its title in one of the mss, shows no trace of Kubera. Vs. 1 apparently is directed to the Three Deities: Brahmā, Viṣṇu and Śiva; in the next stanzas mention is made of Śiva only. The name Sādhana-stava seems to be given on account of the occurrence of the word *sādhana* in vs. 2c, 2d.

Rit. Env.: Daily worship of kṣatriya, ritual for the dead, lustration.

Sources: two Śivaite mss, PPD48 and APH34; and one Pūjā Kṣatriya (Viṣṇuite) ms: PKPn15; DuA161.

- 1 OM Brahmā Viṣṇu¹ Īśvara Rudra, Rudra-devāya vai² namaḥ
Viṣṇu Śaṅkara Bhū-pati, deva-divyāya vai³ namaḥ.
- 2 Karaṃ Sadā-śivaṃ devaṃ⁴, jagatām sarva-pūjanam
upāyaṃ⁵ sādhanam smṛtam, śuci-deva śri-sāadhanam.
- 3 Kavataṃ 'nugrahaṃ smṛtam, kanyāvatī śiva-rūpam
daṇḍō⁶ padraava-sampūrṇam, kṛta-bhvanam sadā⁶ smṛtam.

¹thus APH; others *UM brahmā* ²PKPn *e rudradevāya* ³APH *devadivya namo* ⁴APH *-śivāsmṛtam* ⁵mss *upanam* ⁶PKPn *saṅga*; APH *soda*

160. *Brahmā Viṣṇu Īśvara Rudra*

HYMN TO KUBERA or HYMN TO THE MEANS

attempt at translation

- 1 Brahmā, Viṣṇu, Īśvara; Rudra;
honour to the Terrible God;
Viṣṇu and Śaṅkara, the Lord of the World,
honour to the Divine God.
- 2 God Sadā-śiva is [Śaṅ]kara,
He is honoured by the whole world¹;
[He is] known as the Way to the goal, the Means,
the Pure God, the Venerable Means.
- 3 [He] is known as, gracious,
an incarnation of Śiva, with young women²;
chastisings and calamities are redressed,
the earth will always be known as prosperous³.

¹An interpretation according to Skt. syntax would require "complete worship by the world". Probably the author has tried to apply a stylistic variety.

²The feminine form of the suffix, *-vati*, seems to be used here for the masculine; this assumption does not, however, solve the difficulties.

³“Prosperous”, a usual meaning of *kṛta*- in OJ.

163. *Buddhâmbara-dharaṃ devam* (B)

“TRI-RATNA-STUTI”

This piece is the result of a coalescence of No. 800: Śvetâmbara-dharā devī and No. 654; Prajā-patiḥ śiro jñeyaḥ. The Triratna of Buddha, the Doctrine and the Community is mystically present in the Ancestors Who dwell in the worshipper's body.

Rit. Env.: ancestor worship, Uttama.

Sources: PPKr90; PVTg105 and 188 (in the form called Śava-vidhāna).

- 1 *Buddhâmbara-dharaṃ devam*, Buddhaś cāpi¹ pitā-mahaḥ
mātā-mahaś² ca hṛdayaṃ, pitā³ guhyaṃ ca devanam.
- 2 *Dharmâmbara-dharaṃ devam*, Dharmañ cāpi pitā-mahaḥ
mātā-mahaś² uṣṇīṣe ca⁴, pitā³ lalāṭe⁵ devanam.
- 3 *Saṅghâmbara-dharaṃ devam*, Saṅghañ cāpi pitā-mahaḥ
mātā-mahaś² ca mūrdhani⁶, pitā³ sūkṣmaṃ nāma devam.

Sprinkling Formula:

OM Pitṛ-sūkṣma-Buddha-Dharma-Saṅgha-ya namaḥ svāhā.

OM Sarva-tathāgata, pitṛ-pūjā[m] pravartayāmi;

OM pitṛ-pūjā pralabdha me AḤ⁷

¹PVTg *buddhañ cāpi*; PPKr *buddhaṃ* ²mss *mayamaya* ³mss *pitṛ* ⁴mss *uṣṇīṣanyam*

⁵PVTg 105 *layase*; PVTg 188 *lalāṭa*; PPKr *lalāṭam* ⁶mss *-am* ⁷This only in PVTg 188

163. *Buddhâmbara-dharaṃ devam*

“HYMN TO THE THREE JEWELS”

attempt at translation

- 1 The God wearing the Buddha as His cloak;
the Grandfather is also the Buddha;
the Mother's Father is in the heart;
and the Divine Father is in the secret part.
- 2 The God wearing the Doctrine as His cloak;
the Grandfather is also the Doctrine;
the Mother's Father is in the headdress;
the Divine Father is in the forehead.

- 3 The God wearing the Community as His cloak;
the Grandfather is also the Community;
the Mother's Father is in the head;
the Father, the God, is called the Subtle.

Sprinkling Formula:

OM, to the Subtle [Essence] of the Father which is the Buddha,
the Doctrine and the Community, honour, hail !

166. *Buddha-mūrti sapta-lokam* (Ś)

BUDDHA-STAVA

Ten verses in ArSkt. which sing the praise of Buddha in very conventional style. The general impression is that Buddha is addressed here as a ferocious god with demoniac appearance (*rākṣasa*, 2c; *mṛtyu-mūrti*, 3d; *kālāgni*, 4c); this is probably due to the approximation Buddha – Bhūta which is made often by the Balinese (the sources for this hymn are Śivaite!). Buddha's place here seems to be in the West (1b, *Mahādeva*; 6d *Varuṇa-rūpa*; etc.).

Rit. Env.: purification after cases of death by smallpox, for a thorough purification of the earth. "Thus the dead will return in heaven which is Buddha's abode".

Sources: three Śivaite mss, PPN34b; 189/28a; MSgd.

- 1 OM Buddha-mūrti sapta-lokaṃ, Mahā-deva pīta-varṇaṃ
sarva-kanaka-bhūṣitaṃ, pīta Meru-Sūrya-rūpaṃ.
- 2 Sapta-loke Buddhālayaṃ, Sūrya-mūrti devī-vīryaṃ
mrja-rākṣasa-bhūḥ-lokaṃ, Buddha-mūrti Śivālayaṃ.
- 3 Liṅgodbhava-mūrti daityaṃ, sarva-deva-śuddha-liṅgaṃ
pravakṣya māṃ sarva-deva, mṛtyu-mūrti Buddhālayaṃ.
- 4 Guru-deva Buddha-lokaṃ, śuddha-sūkṣma-liṅga-lokaṃ
Kālāgni Rudra daityaṃ, sarva-Prajāpati-ṣṭhānaṃ.
- 5 Vasundharī gopatiyaṃ¹, Gāyatrī Vaiṣṇavī devī
Umā-pati Gaṅgā-devī, Durgā ma-śarīra divyaṃ.
- 6 [M]ukha-divyaṃ liṅga-ṣṭhānaṃ, mūrti-mūrti mala-rūpaṃ
Bhagavatyai mūrti-prajaṃ, Varuṇa-rūpa raudrāntaṃ.
- 7 Sarva-jagat-avi-ṣṭhānaṃ, Buddha arcanaṃ² trilokaṃ
jagat-vighna-vināśanaṃ, kṣatrya-vijaya³-labhatam.

- 8 Brāhmaṇaṃ siddhi-pavitraṃ, sarva-kriyāya Durga-stham
sarva-roga-vināśanaṃ, sarva-deva-śuddha-nityaṃ.
- 9 Guru-deva mūrti-bhvanaṃ, giri-bhūmi Vasundharī
śuddha-liṅga-rūpaṃ devaṃ, pūrṇādi-mala-saliṅgaṃ.
- 10 Mokṣa māṃ Varuṇa-rūpaṃ⁴, Paśu-pati Giri-pati
mr̥ta-varṣa-namas-kāraṃ, śuddha-vighna-trilokaṇaṃ.

¹189 *vasundala riḡopatyaṃ* ²189 *asthyaṇaṃ* ³ms *vinayo* ⁴PPN *dāruṇa*

166. *Buddha-mūrti sapta-lokaṃ*

HYMN TO BUDDHA

attempt at translation

- 1 The Seven Worlds are an embodiment of Buddha;
the yellow-coloured Mahā-deva;
decorated with abundant gold;
yellow, in form like the Meru and the Sun.
- 2 Buddha's abode is in the Seven Worlds;
an embodiment of the Sun; the Goddess' heroism;
the lower world of and demons;
the abode of Śiva, an embodiment of Buddha.
- 3 In appearance like the rise of the Liṅga; demoniac;
the pure Liṅga of all the gods;
proclaim to me, all gods;
Buddha's abode, an embodiment of Death.
- 4 The Divine Teacher, Buddha's world;
the world of the pure, subtle Liṅga;
the Fire of Time, Rudra, demoniac;
the place of all Prajāpatīs.
- 5 The Bearer of Riches¹; the Protector;
Gāyatrī, goddess Vaiṣṇavī;
Umā's Husband; Goddess Gaṅgā;
Durgā, of divine body.
- 6 The chief, divine place of the Liṅga;
the form of forms, of spotless figure²;
to the Lady,;
a form of Varuṇa, terrible.

- 7 The place of of the whole world;
Buddha's worship in the threefold world;
destruction of the hindrances of the world;
a knight obtains victory.
- 8 A Brahman becomes accomplished and holy;
relying on Durgā (?) for all his actions;
destruction of all disease;
eternal purity for all deities.
- 9 The Divine Teacher, embodied on the earth;
the mountainous land, the Bearer of Riches;
the God Whose form is the pure Liṅga;
.....
- 10 Rescue me, O Thou with Varuṇa's appearance;
Lord of the Flocks, Lord of the Mountains!
a rain of Water of Life³; paying honour;
the hindrances of the threefold world are purified.

¹i.e. the Earth.

²*mala* = *amala*.

³*mṛta* = *amṛta*.

169. *Candra-maṇḍala-sampūrṇa* (BŚ)

SL,1843,11R: SOMA-STAVA

109,189: CANDRA-STAVA

The moon is honoured with a number of qualificative adjectives. The fourth quarters of all seven stanzas consist of the refrain *namaś Candra namo 'stu te*, found also in No. 579. The Skt. looks rather good, yet offers a number of difficulties in details (sandhi) and sometimes improbable meanings on account of strange formation of compounds.

The Moon is adored as the supreme Light (*param jyotir*, an Upaniṣadic phrase; 1c); He is accompanied by His 27 wives, the lunar stations (2c, if the emendation is correct); He observes the world and its works (3a ?; 5c); many other expressions remain unclear.

Rit. Env.: acc. to the Śivaite informant, to be said at new and full moon. It belongs to the daily ritual of padanda Baudha.

Sources: SL68; 9 Śivaite mss: 109/24b; 189/5a; 189/16a; 1441/63a; 1843/42a; 5163/19b; PPQ48a; PPSn36/11; 11R10. Also in 8 Buddhist mss: PVBa18; PVDa18/24; PVDj16; PVKr32; 63; PVSK23b; 28a; PVWS21.

- 1 OM Candra-maṇḍala¹-sampūrṇa, Candro 'yaṃ te² praṇamyate³
Candrādhīpa param jyotir, namaś Candra namo 'stu te.

- 2 Siddhi-rāga namo⁴ 'stu te, dāra⁵-gopati-pādanam⁶
viṃśat-sapta-tārānvita⁷, namaś Candra namo 'stu te.
- 3 Karma-sākṣi⁸ jagac-caksuḥ, sarvābharāṇa-bhūṣita
śveta-pañca-kalāruṇa⁹, namaś Candra namo 'stu te.
- 4 Karma-dakṣa jagac-caksuḥ, sarvābharāṇa-bhūṣita
śveta-pañca-kalāruṇa, namaś Candra namo 'stu te.
- 5 Kumudōtpala¹⁰-hastañ ca, śarvarī-dīpa-maṅgalam
dharmādharmāśayaṃ paśyan¹¹, namaś Candra namo 'stu te.
- 6 Loko 'yaṃ te prakāśito, loka-pūjā-samanvita¹²
Śiva¹³-lokaṃ Candrārdhipaṃ, namaś Candra namo 'stu te.
- 7 Aṣṭa-diśārame¹⁴ nityam¹⁵, aṣṭa-dīpa-vaśī¹⁶-karam
aṣṭāha-kalā¹⁷-saṃpūrṇa, namaś Candra namo 'stu te.

Sprinkling Formula (Śivaite):

OM HRĀM HRĪM SAḤ Parama-Śiva-Candrāmṛtāya namaḥ

In Buddhist mss:

OM HRĀM HRĪM SAḤ Parama-Buddha-Candrāya namaḥ svāhā
(The Buddhists call this the Kūṭa-mantra of the present hymn)

Buddhist sprinkling Formula:

OM HUM Candra-deva²-mahā-Gaṅgāmṛtāya namaḥ svāhā

OM AM Sūrya -deva-mahā-Gaṅgāmṛtāya namaḥ svāhā

OM RUM 'Nala -deva-mahā-Gaṅgāmṛtāya namaḥ svāhā

¹⁴ Śivaite mss *mañcala* -; Buddhist mss *pañcala* - ²thus SL; mss *candrayanti* or *candravati* ³mss -ti; PVS (2 ×) *prakāśyati*; SL *praśaṃsyate* ³thus SL, 1441; most mss *himo*; PPQ *timo*; 109, 1843 *vimo* ⁵189 *vara* -; 1843 -*cara* ⁶4 × *mādanam*; Buddhist mss *darśanam* ⁷mss *visatsatyahāravitam*; 2 × -*kalāvitam*; SL *viṃśatsatyahārānvitam* ⁸mss -*śakti* ⁹PPQ, 1843 -*rūpam*; 189 -*rudram*; PVBa *śvetapañcakalāruṇa* ¹⁰thus SL; mss *kudotpalana* - ¹¹thus SL; mss *śayam* or *payam* ¹²most mss *samavitam*; 5163 *samapitam*; 11R *samapetam*; 4 Buddhist mss *samahitam*; SL *samarpitā* ¹³three Buddhist mss *Buddha* - ¹⁴mss -*dikṣārame* or -*ne*; SL -*dikṣārame* ¹⁵thus 189, SL; other mss *dityam* ¹⁶3 mss + SL -*maśi* - ¹⁷three Buddhist mss *aṣṭalaṅgala* -; 1 × *aṣṭalaṅgana* -

169. Candra-maṇḍala-saṃpūrṇa

HYMN TO THE MOON

attempt at translation

- 1 O Thou Who possessest the full moon's orb,
this moon of Thine is adored;
O Lord of the Moon, Supreme Light,
honour, O Moon, honour be to Thee.

- 2 O Thou Who strivest for perfection (?), honour be to Thee,
the honourable Protector of Thy spouses (?);
accompanied by twenty-seven stars,
honour, O Moon, honour be to Thee.
- 3 Thou Who observest the actions, the Eye of the World,
adorned with all kinds of ornaments;
white, but pink for five out of sixteen particles (?),
honour, O Moon, honour be to Thee.
- 4 Thou Who art clever in action (?) (as in 3).
- 5 And in His hands He holds a red and a blue lotus,
He is the Lamp of the night, a forebode of good things;
observing what rests upon righteous and unrighteous deeds,
honour, O Moon, honour be to Thee.
- 6 This world is illuminated by Thee,
Thou art accompanied by the world's worship;
the Lord of the Moon is [in] Śiva's world,
honour, O Moon, honour be to Thee.
- 7 Always rejoicing (?) in [visiting] the eight regions of the sky,
bringing the eight lamps (?) under His power;
His parts growing full in eight days,
honour, O Moon, honour be to Thee.

Sprinkling Formula (Śivaite):

OM HRĀM HRĪM SAḤ To the Water of Life Which is the Moon
Who is the Supreme Śiva, honour.

Buddhist Kūṭa-mantra:

OM HRĀM HRĪM SAḤ To the Moon Who is the Supreme Buddha,
honour, hail.

Buddhist Sprinkling Formula:

OM HUM To the Water of Life from the great Gaṅgā Who is God
Moon, honour, hail.

OM AM To the Water of Life from the great Gaṅgā Who is God
Sun, honour, hail.

OM RUM To the Water of Life from the great Gaṅgā Who is God
Fire, honour, hail.

172. *Caṇḍu-śakti-pāśu-patāstram* (B)
TRI-PAŚU-PATI-STUTI

This variant of No. 253 (*Eka-Paśu-pati-tāstram*) emphasizes a few of the characteristics of the formula called "missile of Paśu-pati". This formula has been extended here and applied to the Tri-mūrti; hence the title "Threefold missile of Paśu-pati".

The language is a kind of traditional ArSkt. mixed up with Javanese words.

Rit. Env.: in worship of the attributes of the deities of the regions of the sky, and for self-protection (in that case to be worn on the body).

Source: PVTg29.

- 1 OM Caṇḍu-śakti-pāśu-patāstram, uty amṛtañ ca jīvanam
AM-kāra¹ tuntuñ ucyate, Tri-pāśu-pataye HUM AM.
- 2 OM Caṇḍu-śakti-pāśu-patāstram, madhyāmṛtañ ca jīvanam
MAM-kāra madhya ucyate, Tri-pāśu-pataye HUM MAM.
- 3 OM Caṇḍu-śakti-pāśu-patāstram, aty amṛtañ ca jīvanam
UM-kāra² buñkah ucyate, Tri-pāśu-pataye HUM UM².

OM MAM Īśvara-pāśu-pati-ya namaḥ svāhā
OM UM³ Viṣṇu-pāśu-pati-ya namaḥ svāhā
OM AM Brahmā-pāśu-pati-ya namaḥ svāhā.

¹HUMkāra ²OMkāra ³HUM

172. *Caṇḍu-śakti-pāśu-patāstram*
THE HYMN TO THE THREEFOLD PAŚU-PATI
attempt at translation

- 1 The missile of Paśu-pati, of ferocious energy,
and the upper¹ Water of Life which means life;
the syllable AM is called the top;
to the threefold Paśu-pati, HUM AM.
- 2 The missile of Paśu-pati, of ferocious energy,
and the central Water of Life which means life;
the syllable MAM is called the centre;
to the threefold Paśu-pati, HUM MAM.
- 3 The missile of Paśu-pati, of ferocious energy,
and the lower² Water of Life which means life;
the syllable UM is called the bottom;
to the threefold Paśu-pati, HUM UM.

OM MAM, to the Paśu-pati Īśvara, honour, hail!
 OM UM, to the Paśu-pati Viṣṇu, honour, hail!
 OM AM, to the Paśu-pati Brahmā, honour, hail!

¹thus *uti* will have to be translated if the line is considered in the evidence of the following stanzas. The Skt. meaning of the word is "and (also)" but this was reinterpreted, probably in analogy with *ūrdhva-* which usually occurs in Balinese mss as *ūdha* or *ūda*.

²thus *ati* has to be interpreted here; influence of *ad(h)a(s)* "below".

175. *Catur-mukhaṃ catur-bāhum* (ŚV)
 BRAHMĀ-GĀYATRĪ-DHYĀNA

In two-and-a-half stanzas, this stuti describes the meditation on the figure of Brahmā (not of the Brahma-gāyatrī as the title suggests). The Skt. is sound and the construction even consists of one grammatical sentence which is extended over the whole fragment. One ms, PKRo, gives three stanzas by adding two quarters after 1b and 3a. These pādas seem to consist of inferior Skt. and thus are left out of the text here.

Sources: 991/12b; PKRo9a; Ho 4/5.

Environment: Court.

- 1 OM Catur-mukhaṃ catur-bāhum, kamaṇḍalv-akṣa¹-dhāriṇam²
 yajña-sūtrōttariyaṇ ca, jaṭā-mukuta-samyuktam,
- 2 Kuśe-śayāsanam haṃsa³-dhvajam valkala-dhāriṇam
 Brahmāṇam pīta-saṃkāśam, viprāya cit-prakāśakam⁴
- 3 Jagatām sṛṣṭi-kartāram⁵, satatam cintayed budhaḥ.

¹mss *-lokṣa* or *-loka* ²Ho 4 *-dhārakam*; PKRo now inserts *mahā-jñatvaṇ ca dṛśyante*

³991, Ho 4 *aṇsam*; PKRo *upam* ⁴PKRo, Ho 4 *cittakāṇsakam*; 991 *citakāṇsakam*

⁵PKRo now inserts *sarva-devātma-cintyāni*

175. *Catur-mukhaṃ catur-bāhum*
 MEDITATION ON THE BRAHMĀ-GĀYATRĪ
 translation

- 1-3 A wise man should constantly meditate on Brahmā,
 the Creator of the Worlds, as possessing four heads and four
 arms, bearing a vessel of Water of Life and a rosary,
 wearing a sacrificial cord and an upper garment,
 Having matted locks and a crown,
 sitting on a lotus, having a goose on His banner,
 wearing a cloth of bark, being yellow of colour,
 and illuminating the mind of the inspired one¹.

¹Or: revealing Himself to the mind of the inspired one.

178. *Catur-viṃśati-tattvāni* (B)
(S. H. PARIKRAMA)

Two stanzas, found in only one ms. They presumably refer to the twenty-four elements of reality known from the Sāṃkhya school of philosophy, and to their nature as fetters. The first stanza is quite correct Sanskrit. Vs. 2 is inferior and not clear, but probably it gives an enumeration of some of the twenty-four.

Rit. Env.: for worship of the body and against all evils (*duṣṭa*).

Sources: PVTg25.

- 1 Catur-viṃśati-tattvāni, bandhanāny ātmanah sadā
tyakta atyeti¹ yo yogī, paramārtham avāpnuyāt.
- 2 Pañcēndriya-nivāsāyām, catur-bhūto gaṇa-devaḥ
manah sarva-catur-viṃśa, ity uktam cātma-bandhanam².

Sprinkling Formula:

OM Śaṅkara- mudrāya namaḥ svāhā
Pratiṣṭha-mudrāya namaḥ svāhā
Īśāna- mudrāya namaḥ svāhā
Jñāna- mudrāya namaḥ svāhā.

¹tyaktasatyanti ²-nandanam.

178. *Catur-viṃśati tattvāni*
translation

- 1 The yogin who abandons and transcends the twenty-four elements
of reality which constantly are the bonds of the Self,
[that yogin] will obtain the Highest Goal.
- 2 In the dwelling (?) of the five sense-organs;
the four elements,¹;
the mind, all of the twenty-four;
thus the bond of the Self has been mentioned.

Sprinkling Formula:

OM to the Sign of Śaṅkara, honour, hail.
to the Sign of Security, honour, hail.
to the Sign of Īśāna, honour, hail.
to the Sign of Wisdom, honour, hail.

¹the words *gaṇa-deva* must be corrupt.

181. *Dānaṃ vibhūṣaṇaṃ nityaṃ* (B)

DĀNA-MANTRA

These two ślokaṣ contain a praise of liberality. The Skt is correct, although there seem to be corruptions in vs. 2, which in its present form gives no connected sense. In any case, vs. 1 represents the style of Indian handbooks on dharma and ritual.

Rit. Env.: according to PVKr, for worship of S. H. Dānēśvara, in order to obtain right and good things; applicable also during worship of ancestors (but these verses are not found in the mss on death ritual).

Sources: 2 mss on Buddhist daily ritual: PVKr23a and 64; PVTg33.

- 1 Dānaṃ vibhūṣaṇaṃ nityaṃ¹, dānaṃ durgati-vāraṇaṃ
dānaṃ svargasya sopānaṃ², dānaṃ śakti³-karaṃ śivaṃ.
- 2 Yac ca⁴ krodhe parā-jitaṃ⁵, kurute tridaśālaye
tad dānasya phalaṃ jātaṃ⁶, vara-daṃ⁷ paramaṃ hutam⁸.

Sprinkling Formula (PVTg):

OM OM Parama-Śiva-sukhāya namaḥ svāhā
OM OM Parama-jñāna-sukhāya namaḥ svāhā.

(PVKr64):

OM Āyu-vṛddhi yaśo-vṛddhi-ya namaḥ svāhā.

¹PVTg *divyam* ²PVTg *svargavasthohanam*; PVKr23 *sugamsasomanam*; PVKr64 *sasasasopadam* ³PVKr64 *santi* ⁴PVTg *yatsa*; PVKr23 *yaś ca*; PVKr64 *aste* ⁵PVKr23 *parājate*; PVKr64 *parañjate*; PVTg *varājatyam* ⁶PVKr23, PVTg *javam* ⁷thus PVKr64; PVKr23 *varanam*; PVTg *vandhana* ⁸PVKr23 *urdhah*; PVKr64 *huda*; PVTg *buddham*.

181. *Dānaṃ vibhūṣaṇaṃ nityaṃ*

WORDS ON LIBERALITY

translation

- 1 Liberality is always an ornament;
liberality wards off the evil course;
liberality is the staircase to heaven;
liberality creates energy and is auspicious.
- 2 What has been lost in rage is offered in the temple of the gods (?);
that has become the result of liberality,
granting boons, the best offering.

Sprinkling Formula (PVTg):

OM OM To the Happiness Which is the Supreme Śiva,
honour, hail.
OM OM to the Happiness Which is the Supreme Wisdom,
honour, hail.

(PVKr):

OM to Increase of lifetime, to Increase of fame, honour, hail.

187. *Deva atītāya sarva* (BŚ)
“ŚIVA-STAVA”

Honour is given to Śiva as the God of Gods, and to all the gods combined. The stanza is very unclear, but it might have possibly been corrupted from a correct Skt.

Rit. Env.: as an accompaniment of purification of the *caru* offering. The present stanza is always followed by Guhyâti-guhya-goptâ tvam (No. 311). The paraphrase in the ms 1843 says: “O God, no matter for which reason, may there be no difficulties for the offerings. Perhaps they are not perfect, because they are made by human hands. Thou art the foremost of my gods, although I cannot offer Thee much as my *pūjā*”.

Sources: at least 12 mss, e.g. 36/5a; 321/25; 488/4b; 1186/3b; PPO4b and 23b; 1843/33a. Buddhist source: 2178/29b.

1 OM Deva atītāya sarve, niṣṭula¹ niṣṭuvahâpi²
deva-saṅgha vā devānām, etebhyas tat³ namo namaḥ svāhā.

¹2 × *niṣkula* ²variants *nistulahapi*, *nistulavapi*, *niṣkulavapi*, *nistuvastapi*, *niṣkava havi* ³4673 *phaṭ*

187. *Deva atītāya sarve*
“HYMN TO ŚIVA”
attempt at translation

1 O God Who surpassest all [other gods],
incomparable and;
the divine company of the gods,
to all of them, this means honour, honour; hail.

190. *Deva-deva bhūḥ-lokanam* (V)
CAKRA-BHUVANA

The deity addressed by this hymn is not mentioned by name; most probably Viṣṇu is understood, because the mss describe the worship of the Kṣatriyas. The language is ArSkt. of the most obscure kind, but notwithstanding that the author has inserted some figures of style,

especially Yamakas; this is clear in the second stanza particularly, but they occur in all stanzas. As it is impossible for us to extract a meaning out of this hymn, a translation is not given.

Rit. Env.: Pūjā Kṣatriya. The ms 5159 adds that a man while entering the battlefield should concentrate his mind and meditate on Śiva in his heart, Sadā-Śiva in his forehead, and Parama-Śiva in the uppermost part of his head.

Sources: PKTb200; PKKr148; PKK²10; 5159/9.

- 1 OM Deva-deva bhūh-lokanam, deva-stuti mahā-bhāram
devāti-guhyādi-guhyam, devatā mantra pralīnam.
- 2 OM Yatiya santu yatiya, yataya mahā-jñānāya
yasanditāya yekāya, yanoratāyāntimāya.
- 3 OM Āyāti gātri¹ MA-U-A, aghoras tu vakemaha
adiṣṭa lalas te AM AH, ati am āyāti mama.
- 4 OM Āyātam nama tanahi, iya² śuddha-mātra nahi
imam sūra dhirāmahi, hitas ti tatina³ mahi.

5159, PKTb add:

OM KAM KAM Kanyaki
OM AM AM KAM SVOM sarvatāya
OM OM OM marimarayam

¹PKTb *gāyatrī* ²PKKr *aya* ³PKKr *tadina*

193. *Deva-deva jagat-pati* (Ś) DHRUVA-RṢI-STAVA

One stanza in ArSkt., directed according to the ms to the God Who abides in the sky; He is the most eminent of the Gods. The function of the stanza is said to be the warding off of disease.

Source: I196/37b.

- 1 OM Deva-deva jagat-pati, Guru-deva mūrti-bhvanam
sarva-deva-praṇamyakam, jagat-vighna-vināśanam.

193. *Deva-deva jagat-pati* HYMN TO DHRUVA RṢI translation

- 1 God of gods, Lord of the World,
Teacher-God, embodied on the earth;
to be respected by all the gods,
destroying the world's obstacles.

196. *Deva-deva mahā-deva* (ŚV)
 “MAHĀ-DEVA-STAVA”

In eleven stanzas, this hymn in ArSkt. extols Mahā-deva, the God Whose colour is yellow (1c) and Who abides in the Western direction (2a). The other qualifications offer no original features. The statement of rewards can be found in stanza 9.

Sources: PKPn3; PPC8.

- 1 OM Deva-deva-Mahā-deva, catur-bhuja Rudrātmaka
pīta-varṇa Mahā-deva, Meru-kāñcana-bhāsvara.
- 2 Paścima pratiṣṭhā liṅgaṃ, ratna-tejo pīta-varṇaṃ
sūrya-prabhaṃ mahā-vīryaṃ, sarva-devāti-devanaṃ.
- 3 OM Sapta-dvāre Mahā-devaṃ, sapta-OM-kāra-mūrtaṃ
bhūṣaṇaṃ sarva-devanaṃ, ratna-kāñcana-pradīptaṃ.
- 4 Mahā-rodraṃ Mahā-devaṃ, Sūrya-koṭi-prabhāsvaraṃ
bhūṣaṇaṃ sarva-bhūḥ-lokaṃ, sarva-deva-namas-kāraṃ.
- 5 Meru-sapta-svarga-devaṃ, Śiva-Rudra-mūrta-śriyaṃ
sarva-kanaka-bhuktanaṃ, bhūṣaṇaṃ sarva-devataṃ.
- 6 Mahā-deva-pūjā nityaṃ, dhūpanaṃ sarva-bhūḥ-lokaṃ
sarvābhicāra-maṅgalaṃ, sarva-duṣṭa-vināśanaṃ.
- 7 Giri-mūrta Mahā-deva, Paśu-pati-putro devaṃ
sarva-jagat-pavitraṇaṃ, 'mrta-pītānugrahakaṃ.
- 8 Jagad-vighna-vināśanaṃ, sarva-deva-pratiṣṭhaṇaṃ
śuddha śuddha sarva-kleśaṃ, sarva-prajā-sukha-śriyaṃ.
- 9 Kṣatryo vijayo labhaṭaṃ¹, brāhmaṇaṃ vāk-siddhi-yogaṃ
sarva-devāti-devāya, śuddha nityaṃ varāmrtaṃ.
- 10 Sūryaṃ tu vṛddhi-bhuktanaṃ, śrī nini śuddha nityaṃ
phala-mūla-vṛddhy-ātmakaṃ, 'mrta-jīva viṣa-cittam.
- 11 Śrī devaṃ² śuddha salīgaṃ, 'mrta-sādhana-maṅgalaṃ
bhoga-vīrya udanakaṃ, roga-doṣa-vināśanaṃ.

Sprinkling Formula:

OM MAM Mahā-devāya namaḥ svāhā

196. *Deva-deva Mahā-deva*
HYMN TO MAHĀ-DEVA
attempt at translation

- 1 O God of Gods, Mahā-deva, four-armed One,
Whose Self is Rudra;
Thou art yellow of colour, Mahā-deva,
illustrious like the gold on Mount Meru.
- 2 Thy abode is in the West and also Thy līṅga,
Thou hast the lustre of jewels and art yellow of colour;
Thou hast the radiance of the sun and great heroism,
Thou art a god more supreme than all the gods.
- 3 Mahā-deva is in the sevenfold gate (?),
and is the embodiment of the sevenfold syllable OM;
the ornament of all the gods,
shining like jewels and gold.
- 4 Mahā-deva, the very terrible One,
has the lustre of a million suns;
He is the ornament of the entire world,
worshipped by all the gods.
- 5 The God of the Meru and the seven heavens,
the glorious embodiment of Śiva and Rudra;
He enjoys everything that is gold,
He is the ornament of all the gods.
- 6 The worship of Mahā-deva is everlasting,
its incense [fills] the entire world;
it is a good omen against all witchcraft,
it destroys all the evil-minded.
- 7 Mahā-deva is embodied in the Mountains,
the God, the Son of Paśu-pati;
He is a Purifier for the entire world,
yellow, a merciful bestower of Water of Life.
- 8 The Destroyer of the world's obstacles,
the Support of all the gods;
purify, purify all afflictions,
[give] happiness and prosperity to all creatures.
- 9 A knight obtains complete victory,
a brahman obtains success in speech and yoga;
to the God Who is more supreme than all the gods,
purify forever with Thy excellent Water of Life.

- 10 The Sun, enjoyment of growth,
 , purify forever;
 realize the prosperity of fruits and roots (?),
 [Thou possessest] the Water of Life which grants life and
 destroys poison.
- 11 O glorious God, purify together with Thy liṅga,
 Water of Life realizing a good omen;
 enjoyment, heroism and prowess [grant to us],
 destruction of disease and sins.

OM MAM to Mahā-deva, honour, hail!

197. *Deva-deva mahā-pūjā*
 "ŚIVA-PRÂRTHANĀ"

These three stanzas in ArSkt. seem to address Śiva as a prayer for destruction of evils and protection in battle. For this last end the poet directs himself to Śiva's manifestation as Viṣṇu (2).

Rit. Env.: the only source ascribes this pūjā to [ra]kryan Jalantik, who after saying it is heard by the God in Heaven (Hyañ in Sūkṣma). This might be the only case in the present book of an individual prayer.

Source: Babad Bla-Batuh, ed. C. C. Berg, Santpoort (C. A. Mees) 1932, p. 2.

- 1 Deva-deva¹ mahā-pūjā, Śiva-liṅga namo 'stu te
 Rudrânugraha-kāraṇaṃ, vṛddhi-yajña-mahōttama.
- 2 Kraṇa-yajña mahā-pūjā, Viṣṇu-tattva mahā-siddhi
 śūra-raṇa mahā-nugrā, antaka Śivânugraha.
- 3 Sarva-pāpa-vināśanaṃ, sūkṣmânugrā mahā-siddha,
 guru pāpa-vimokṣaṇa², Śivâgni siddhi-nugraha.

¹devadevi ²-vimukṣaṇam

197. *Deva-deva mahā-pūjā*
 "PRAYER TO ŚIVA"
 (attempt at translation)

- 1 O God of Gods, intense worship [to Thee],
 O Śiva-liṅga, honour be to Thee;
 O Rudra, Bestower of grace,
 Who grantest welfare for sacrifice, O Greatest of all.

- 2 of the sacrifice, intense worship [to Thee],
Who art Viṣṇu's real nature, of great accomplishment;
Who bestowest lordly grace to the heroes in battle,
Who destroyest [the foes], O graceful Śiva.
- 3 [Grant] the destruction of all evils,
O Thou of inexpressible grace, of great supernatural power;
O Teacher Who savest from evil,
O Fire of Śiva, accomplished and gracious.

199. *Deva-deva mahā-siddham* (Ś)

1457: CATUR-PAMUKTYAN

513: ĀDYAMESA; PPD: INDRA-STAVA

This hymn deals with the good results achieved by the worship performed. Generally speaking, the Skt. is reasonable; the second stanza is quite correct and contains a phrase not unknown in Indian religious treatises. But the fourth stanza especially presents some difficulties. In 4a the ArSkt. form *bhoktayet* can be corrected into *bhojayet*, but in 4b the word *sēśvarī* cannot so easily be accounted for.

In 3c and 3d the metre is irregular (*pāyasānnam* in 3c, which is by way of being an emendation for *pahyasanam*).

Rit. Env.: Madhyama and Uttama ritual. According to the Śivaite informant, during Pañca-bali-krama.

Sources: 71/17a; 109/31a; 488/5b; 513/6b; 1186/4a; 1457/6a; 1843/25a; PPD23; 45; PPF11; PPN15b; PPQ17a. Stanza 3 also in 73/8b. Stanza 1 only in PPDj7/5 and 2193/6. PPD only calls this INDRA-STAVA.

- 1 OM Deva-deva¹ mahā-siddham, yajñikānām phalam idam²
Lakṣmīḥ siddhiś ca dirghāyur, nirvighnam tu sukhākṛti.
- 2 Adya me saphalam bhuktam, adya me saphalam tapaḥ³
adya me saphalam jñānam, tataḥ puṇyam Surēśvara.
- 3 OM Pūjitam⁴ paramam divyam, dhūpa-dīpa-nivedyam ca
sarva-phalam pāyasānnam⁵, mudgalam tāmbūlañ cāpi⁶.
- 4 Bhojayed⁷ devāti-devaḥ, sēśvarī ca vara-pradaḥ
prayojanam⁸ na saṁśayet, maraṇēkatva-mūrtibhiḥ.

¹³ × -devi ²mss -ikam ³mss -am ⁴most mss *prajitam* ⁵most mss *pahyasanam*; others *payasanam* ⁶most mss *tambulam pāpam* ⁷mss *bhoktayet* or *bhoktaye* ⁸mss *prayojñānam*

202. *Deva-deva mahā-siddham*
 THE FOURFOLD MEANS TO RELEASE
 translation

- 1 O God of Gods, completely attained
 is this result of the sacrificial acts;
 Wealth, success and longevity,
 and absence of obstacles which manifests itself as happiness.
- 2 Today my eating obtains its result,
 today my asceticism obtains its result;
 today my wisdom obtains its result,
 therefore auspiciousness occurs, O Ruler of the Gods.
- 3 A supreme, divine [gift] has been offered:
 incense, a lamp and food;
 all kinds of fruits, a rice-dish,
 mungo beans and rice grains.
- 4 The God Who is more supreme than the gods should eat,
 He Who grants the boons, accompanied by the Lady (?);
 the intention one should not doubt,

202. *Deva-deva mahā-vīryam* (Ś)
 KĀLA-ŚŪNYA

The key word of this short hymn in ArSkt., its title Kāla-śūnya, is found in 2b. The poet addresses a number of deities which are connected with the sea or with water in general; he implores them to accept the offerings and to show themselves gracious.

Rit. Env.: during extensive ceremonies in times of grievous disaster, this hymn is to be recited while offerings are brought to the sea; also during the casting of an offering of small objects of gold into a lake in order to obtain the water necessary for fertilizing the rice fields, and *pañelem*, i.e. the drowning of cattle in a lake, or in the sea.

Sources: PPA162; PPD35; PPI67; GS38; 11R11.

- 1 OM Deva-deva¹ mahā-vīryam, Śrī Gaṅgā Narmadā devī
 Brahmā Viṣṇv Īśvara devam, mūrtil-lokaṃ mahā-vīryam.
- 2 Rājādhipa² matsyaṃ tvañ ca, Kāla-śūnyaṃ mūrtil-ghoram
 lembu-haro mahā-rodraṃ, vāhanaṃ Varuṇa-devam.

- 3 Bhuktyantu sarva-devatā³, nigrāṇaṃ jagat-tri-lokaṃ
sarva-vighna-vināśanaṃ, sarva-pāpa-vimokṣaṇaṃ.

OM siddhir astu-ya namaḥ svāhā

¹mss -devi ²mss -pe ³3 × -ti; 2 × -tam

202 *Deva-deva mahā-vīryam*

THE VOID DEMONIAIC APPEARANCE

attempt at translation

- 1 God of Gods¹, great in courage,
[and] the venerable Gaṅgā and the divine Narmadā;
the Gods Brahmā, Viṣṇu and Īśvara,
embodied in the world, of great courage.
- 2 Thou, O King, art the Ruler of Fishes,
a void and demoniac appearance, of terrible manifestation;
a robber of cows, very horrible,
God Varuṇa,
- 3 All Gods should eat,
and show their grace towards the world and the threefold space;
destruction of all obstacles,
deliverance from all evils.

OM To the words: "Let there be perfection", honour, hail.

¹It is very difficult here to decide between the mss reading *deva-devi* and the more usual *deva-deva*. The variant *deva-devi* can always occur, even when without any doubt a male deity is addressed. In script there is hardly a difference between *devi* and *devam*.

205. *Deva-deva mūrti-lokaṃ* (Ś)

These four ślokaṣ occur in only one ms. They are in praise of Śiva, the God of Gods, in ArSkt. style. Stanzas 2ab and 4cd combined are identical with No. 612, stanza 1.

Source: DuAl.

- 1 OM Deva-deva mūrti-lokaṃ, liṅgārcanaṃ sarva-divyam
sarva-jagat-pratiṣṭhānaṃ, jagad-dhita-prakīrtiṇaṃ.
- 2 Padma bhuvana-tattvañ ca, aṣṭa-deva dalaṃ bhavet
deva-saṃsthita yogāntaṃ, Brahmā-Viṣṇu-Mahēśvara.

- 3 Śiva Sadā-Śiva devam, sarva-jagat-prakīrtiṇam
sarva-vighna-vināśanam, sarva-pāpa-vimokṣaṇam.
- 4 Padma-līṅga-pratiṣṭhaṇam, Aṣṭa-deva-prasthānam
Śiva padmāgra-samyuktam, gandhāksata Sadā-Śiva.

205. *Deva-deva mūrti-lokam*

attempt at translation

- 1 The God of Gods is embodied in the world,
worshipped [with] His līṅga, completely divine;
[He is] the base of the entire world,
renowned as the Good for the world.
- 2 The real essence of the earth is a lotus,
and the petals are the Eight Deities;
the gods abide in the supreme state of yoga,
Brahmā, Viṣṇu and Mahēśvara.
- 3 Śiva, God Eternal Śiva,
are renowned in the entire world;
destroying all obstacles,
redeeming from all evil.
- 4 With the lotus and the līṅga as support
is the position of the Eight Deities;
Śiva is connected with the tip of the lotus,
and the Eternal Śiva is perfume and unhusked rice grains.

Deva-deva-sutaṇ devam (Ś)

GAṆA-STAVA

SL: ĀKĀŚA-STAVA

This long litany of 31 ślokas (the greatest number except one in the present Balinese collection) tirelessly describes Gaṇeśa's characteristics and marvellous qualities. The Skt., although in some cases difficult, usually is at least understandable. It seems fairly certain that the whole hymn, or in any case the greater part of it, is traceable in Indian sources; the seemingly ArSkt. cases must then be due to changes in the mss tradition. To SL, p. XXI, comes the credit of having detected the Ākāśa Gaṇa-pati-stava (Descr. Cat., Govt. Or. MSS. Library, Madras, vol. XII, 1912, no. 5926) and the Vināyaka-stotra (idem, vol. XII, 1915, no. 9413) which probably are the originals of the present Gaṇa- or Ākāśa-stava.

The last-mentioned Stotra presents the first four lines of the Balinese version, according to SL, i.e. SL, p. XXII, also points out that the eight stanzas beginning with 19cd: *Eka-dantaṃ mahā-kāyam*, are present as Gaṇeśāṣṭaka in the Descr. Cat., XVIII, no. 9407. We were able to compare these stanzas because they have been edited by T. Chandrasekharan in the Stotrārṇava, Madras Govt. Or. Series 70, Madras 1961, p. 6. This comparison shows that there are some striking deviations in the Balinese version. This portion (19cd–27ab) is given below in its Balinese as well as its Indian version, so as to provide the reader with an illustration of the risks and dangers incurred during an independent attempt to “reconstruct” Balinese Sanskrit.

Rit. Env.: Śivaite death ritual, presumably Uttama. De Kat Angelino (quoted by SL, p. XXI) says that a “Mantra Ākāśa” is used in the concluding part of the great cremation ceremonies. This mantra might be identical with the present stava.

Sources: PPO68a; PPR37; PPX49; PVSK26b (up to 15); SLp. 36.

- 1 Deva-deva-sutaṃ devaṃ, jagad-vighna-vināyakam
hasti-rūpaṃ mahā-kāyam, sūrya-koṭi-sama-prabham.
- 2 Vāmanaṃ jaṭilaṃ kāntaṃ, hrasva¹-grīvaṃ mahôdaram
dhūmra-suteja-varṇâdhyam², Vikaṭaṃ Prakaṭôdgatam³.
- 3 Eka-dantaṃ pralambôṣṭham, nāga-yajñôpavitinam
try-akṣaṃ gaja-mukhaṃ kṛṣṇam⁴, sukṛtaṃ⁵ rakta-vāsasam.
- 4 Danta-pāṇiṃ ca vara-daṃ, brāhmaṇaṃ brahma-cāriṇam
devaṃ Gaṇa-patiṃ nāthaṃ, viharśāgre tu kāninam.
- 5 Devānāṃ padikaṃ śreṣṭhaṃ, nāyakaṃ sa-vināyakam
vakra⁶-tuṇḍa-pracaṇḍāya, ugra-tuṇḍa namo namaḥ.
- 6 Caṇḍāya guru-caṇḍāya, caṇḍa-caṇḍāya te namaḥ
mattôn-matta-pramattāya, nitya-matta namo namaḥ.
- 7 Umā-sutaṃ namasyāmi, Gaṅgā-putra namo namaḥ
OM-kārāya vaṣaṭ-kāraṃ, sva-kārāya⁷ namo namaḥ.
- 8 Yajñāya yajña-hotrāya, yajña-goptrāya te namaḥ
mantra-mūrte⁸ mahā-yogi, jāta-veda namo namaḥ.
- 9 Sahasrāya sahasrāya, gaja-vaktrāya te namaḥ
agni-hotrāya śāntāya, aparāji namo namaḥ.
- 10 Meghāya megha-varṇāya, megha-svara namo namaḥ
prabho⁹ vibho⁹ paraṃ Brahma, parameṣṭhi namo namaḥ.

- 11 Namas te śukla-bhāsāgra¹⁰, śukla-mālā¹¹-dharāya ca
bhakti-priyāya śāntāya, mahā-tejāya te namaḥ.
- 12 Manōdgata namas te 'stu, namas te bhakta-vatsala
namas te gaja-vaktrāya, namas te caṇḍa¹²-vikrama.
- 13 Namas te Rudra-śāntāya, pralamba-jāṭharāya ca
anumatāya¹³ devāya, eka-dantāya te namaḥ.
- 14 Sūrya-karṇāya śūrāya, dīrgha-dantāya te namaḥ
sarva-deva namas te 'stu, vighnaṃ hara tu sarvadā.
- 15 Śivāya śiva-putrāya, devāya paramātmāne
Pārvatī-sūnave tubhyaṃ, Śiva-mūlāya te namaḥ.
- 16 Kāla-kandāyave tubhyaṃ, paramānanda-svarūpa
anu-rūpa-Gaṇēśāya, rūpiṇi loka-śaraṇe.
- 17 Mada-klinna-kapolāya, Gaṇādhi-pataye namaḥ
pūrvāhne pūrva-pūjāya, puruṣāya namo namaḥ.
- 18 Vighnaṃ haratu devebhyo, Śiva-putro Vināyakah
tasya vakṣaṃ namasyāmi¹⁴, jagaj-jīvaṃ Vināyakam.
- 19ab An-ādi-nidhanēśāya, namas te viśvato-mukha.

Now follows the part corresponding with the Indian Gaṇēśāṣṭaka. The last quarters of each stanza form a refrain: *vande 'haṃ Gaṇa-nāyakam*. There are two transpositions: Gaṇēśāṣṭaka 3 was transposed before 2 and 6 before 5. A table of comparison:

Gaṇēśāṣṭaka	Gaṇastava (Bali)	Gaṇēśāṣṭaka	Gaṇastava
1ab	= 19cd	5ab	= 24cd
1cd	= 20ab	5cd	= 25ab
2ab	= 21cd	6ab	= 23cd
2cd	= 22ab	6cd	= 24ab
3ab	= 20cd	7ab	= 25cd
3cd	= 21ab	7cd	= 26ab
4ab	= 22cd	8ab	= 26cd
4cd	= 23ab	8cd	= 27ab

There is no correspondence in Bali for Gaṇēśāṣṭaka 9 (*phala-śruti*). The Balinese version has another, longer, *phala-śruti*, which reaches to the end of the hymn (31).

	Balinese Gaṇa-stava	Indian Gaṇeśāṣṭaka
19cd	Eka-dantaṃ mahā-kāyaṃ tapta-kāñcana ¹⁵ -sannibham,	Eka-dantaṃ mahā-kāyaṃ tapta-kāñcana-sannibham,
20ab	Lambôdaraṃ viśālākṣaṃ vande 'haṃ Gaṇa-nāyakam.	lambôdaraṃ viśālākṣaṃ vande 'haṃ Gaṇa-nāyakam.
20cd	Citra-ratna-vicitrāṅgaṃ citra-mālā-vibhūṣitaṃ,	citra-ratna-vicitrāṅgaṃ citra-mālā-vibhūṣitaṃ,
21ab	kāma ¹⁶ -rūpa-dharaṃ devaṃ vande 'haṃ Gaṇa-nāyakam.	kāma-rūpa-dharaṃ devaṃ vande 'haṃ Gaṇa-nāyakam.
21cd	Mauñcī-kṛṣṇājina-dharaṃ nāga-yajñôpavītaṃ,	Mauñji-kṛṣṇājina-dharaṃ nāga-yajñôpavītaṃ,
22ab	bālendu-sagara-mauliṃ vande 'haṃ Gaṇa-nāyakam.	bālendu-sukalā-mauliṃ vande 'haṃ Gaṇa-nāyakam.
22cd	Mūṣikôtara-varuṇyaṃ vayima-sura-mahayet,	Mūṣikôttamam āruhya devāsura-mahā-have,
23ab	uda-kāyaṃ ¹⁷ mahā-vīryaṃ vande 'haṃ Gaṇa-nāyakam.	yoddhu-kāmaṃ mahā-vīryaṃ vande 'haṃ Gaṇa-nāyakam.
23cd	Yakṣa-kinnara ¹⁸ -gandharva- siddha-vidyā-dharādhipam,	Yakṣa-kinnara-gandharva- siddha-vidyā-dharaiḥ sadā,
24ab	suramanaṃ mahā-balaṃ ¹⁹ vande 'haṃ Gaṇa-nāyakam.	stūyamānaṃ mahā-bāhuṃ vande 'haṃ Gaṇa-nāyakam.
24cd	Gaja-vaktraṃ sarastre 'sti karṇa-cāmara-bhūṣitaṃ,	Gaja-vaktraṃ sura-śreṣṭhaṃ karṇa-cāmara-bhūṣitaṃ,
25ab	pāsāṅkuśa-dharaṃ devaṃ vande 'haṃ Gaṇa-nāyakam.	pāsāṅkuśa-dharaṃ devaṃ vande 'haṃ Gaṇa-nāyakam.
25cd	Abikā-ṛg-vedānandaṃ ²⁰ mantrabhiḥ parameṣṭhikam,	Ambikā-hṛdayānandaṃ mātr̥bhiḥ pariveṣṭitaṃ,
26ab	bhakti ²¹ -priyaṃ mada-mattaṃ vande 'haṃ Gaṇa-nāyakam.	bhakta-priyaṃ madônmattaṃ vande 'haṃ Gaṇa-nāyakam.
26cd	Sarva-vighna-karaṃ devaṃ sarva-vighna-vivarjitaṃ,	Sarva-vighna-karaṃ devaṃ sarva-vighna-vivarjitaṃ,
27ab	sarva-siddhi-pradātāraṃ vande 'haṃ Gaṇa-nāyakam.	sarva-siddhi-pradātāraṃ vande 'haṃ Gaṇa-nāyakam.
27cd	Śiva-lokam avâpnoti Śivena saha modayet.	

- 28 Idam stotraṃ śucir bhūtvā Gaṇāṣṭakam idam puṇyaṃ
 yaḥ paṭhet satataṃ naraḥ, yaḥ paṭhet satataṃ naraḥ,
 vipro bhavati vidyāvān²² sidhyanti sarva-kāryāṇi
 kṣatriyo vijayī²³ bhavet. vidyāvān dhanavān bhavet.

- 29 (Balinese Gaṇa-stava)

Vaiśyas tu dhanam āpnoti, śūdraḥ pāpāt pramucyate
 garbhīṇī labhate putraṃ, kanyā bhartāram²⁴ āpnuyāt.

- 30 Asnāto labhate snānaṃ, baddho mucyeta²⁵ bandhanāt
 idam japyam mahōttamaṃ²⁶, sadyo pāvanam eva ca²⁷.

- 31 Sarva-maṅgala-māṅgalye, Śiva sarva-prasādake
 ity-evam-ādi-caritaṃ, sarva-vyādhi-haraṃ śubham.

¹thus SL; mss *svara*- ²SL, PPO *-andham*; PPX *-varṇadam*; PVSK *-varṇanam* ³thus SL; PPO *prakatetgatam*; PPX *prakatetetam*; PVSK *prakatetagatam* ⁴SL, PPO, PPX *gajamukṣṇam*; PVSK *gajamukṣtam* ⁵PVSK *śukṛta*; PPO *śukratam*; PPX *gukṛtam*; SL *śuklatam* ⁶SL, mss *cakra*- ⁷SL *svanarāya* ⁸SL, mss *-mūrti* ⁹SL, mss *-bhu* ¹⁰PVSK *namas te śuklabhāsmatam*; PPO, PPX *mas te śuklasabhasmāgram*; SL *mas te śuklasabhasmāśram* ¹¹thus PPO; PPX, PVSK *-mūla*-; SL *-māyā*- ¹²thus SL; mss *candra*- ¹³SL, mss *A U MA tāya* ¹⁴thus SL; PPO *tukasyāmi*; PPX *takasyāmi* ¹⁵thus SL; mss *saptakandana*- ¹⁶thus SL; mss *kāla*- ¹⁷thus PPO; PPX *udayakam*; SL *ūrdhvakāyam* ¹⁸thus SL; mss *kiraṇa*- ¹⁹SL *-śālam* ²⁰PPX *-vedamadam*; SL *avikāraṃ vedānandam* ²¹SL *bhaktā*- ²²thus SL; mss *vedadyat* ²³thus SL; mss *vijayam* ²⁴thus SL; PPO *bhastaram*; PPX *bhasamah* ²⁵SL *mucyate*; mss *bandhe muntena* ²⁶SL *cāpyaṇca-hottamam*; mss *cāpyantahottamam* ²⁷SL, mss *sadyopaya namo vaca*

208. *Deva-deva-sutaṃ devam*

HYMN TO GAṆĒŚA

translation

- 1 The God, the Son of the God of Gods,
 the Remover of the world's obstacles;
 Whose form is that of an elephant, Whose body is bulky,
 Whose lustre is equal to ten million suns;
- 2 The Dwarf, with locks matted, the desired One,
 Whose neck is short, Whose belly is big;
 Who is provided with the grey and fiery colours,
 the misshapen One, Who has originated from Prakāṣa (?);
- 3 Who has one tusk, Whose lip hangs down,
 Whose sacred cord consists of serpents;
 Who has three eyes and the face of an elephant,
 Who is black, well-shaped (?) and Whose garment is red.

- 4 Who has His tusk in His hand and Who grants boons,
 the Brahman, the chaste One;
 the God, Lord of the host, the Protector,
- 5 The best guide of the gods,
 the Leader and also the Remover [I honour];
 to Him Who is impetuous with His crooked tusk,
 O Thou with the terrible tusk – honour, honour.
- 6 To the impetuous One, the impetuous Teacher,
 to Thou Who art impetuous in the highest degree, honour;
 to Thou Who art excited, highly and completely excited,
 – O Thou Who art always excited – honour, honour.
- 7 I honour Umā's Son; O Son of Gaṅgā, honour, honour;
 to the syllable OM; the sound *vaṣaṭ*, to, honour, honour.
- 8 To the sacrifice, to the invoking priest (?) at the sacrifice,
 to Thou Who art the Guardian of the sacrifice, honour;
 O Thou Who art embodied in the formulas, great yogin,
 O Knower of origins, honour, honour.
- 9 To the Thousand- and thousandfold One (?),
 to Thou with Thy elephant-face, honour;
 to Thou Who art the fire-offering, Who art pacific,
 O invincible One, honour, honour.
- 10 To [Thee] the Cloud with the colour of a cloud,
 O Thou Whose voice is that of the [thunder-] cloud, honour, honour;
 O Lord, O Lord reigning wide, O supreme Brahman,
 O Thou of supreme position, honour, honour.
- 11 Honour to Thee of eminent white brilliance,
 and to Thee with Thy white garland;
 Who lovest devotion, Who art pacific,
 to Thee Who hast great energy, honour.
- 12 O Thou Who surpasest the mind, honour be to Thee,
 honour to Thee, O Lover of Thy devotees;
 honour to Thee Whose mouth is that of the elephant,
 honour to Thee of terrible courage.
- 13 Honour to Thee Who art pacific like Rudra,
 and Whose belly hangs down;
 to the God Who is beloved, to Thee with the one tusk, honour.

- 14 To Thee Whose ears are like the sun, the Hero
Whose tusk is long, honour;
O Thou Who art all deities, honour to Thee,
Thou should always remove the obstacles.
- 15 To Thee, Śiva, the Son of Śiva, the God, the Supreme Self;
the Son of Pārvatī, to Thee Who art rooted in Śiva, honour.
- 16 To Thee, the of Kāla,
Whose own form consists of supreme bliss;
to Gaṇēśa Who corresponds [with His nature],
Who possessest a form, the Refuge for the world.
- 17 To Thee Whose cheeks are moistened with rutting fluid,
to the Lord of the host, honour, honour;
to Thou Who obtainest the first worship in the morning,
the divine Person, honour, honour.
- 18 He should remove the gods' obstacles,
the Son of Śiva, the Remover;
His chest I honour,
the world's Soul, the Remover.
- 19 Honour to Thee, the Ruler without a beginning or end,
Who hast faces on all sides!

[In the stanzas 19cd–27ab the Indian version, Gaṇeśāṣṭaka, has been followed in the translation].

- 20b I salute the Leader of the host,
19cd Who has one tusk, Whose body is bulky,
Who has the colour of molten gold,
20a Whose belly hangs down, Whose eyes are opened wide.
- 21b I salute the Leader of the host,
20cd Whose body is rendered conspicuous by glittering jewels;
Who is adorned with a multicoloured garland,
21a Who assumes the form desired by Him.
- 22b I salute the Leader of the host,
21cd Who wears a black antelope's hide and a girdle made of *muñja* grass,
Whose sacred cord consists of snakes,
22a Whose headdress contains the beautiful fragment of the ascending
moon.

- 23b I salute the Leader of the host,
 22cd Who ascends the best of mice in the great battle
 between gods and counter-gods¹,
 23a intent on fighting, great in courage.
- 24b I salute the Leader of the host,
 23cd Who is always praised by Yakṣas, Kinnaras, Gandharvas,
 24a Siddhas and Vidyā-dharas, and Whose arms are long².
- 25b I salute the Leader of the host,
 24cd Who has an elephant's face, Who is the best of the gods,
 Who is adorned by His ears as fans,
 25a Who bears a noose and an elephant's hook.
- 26b I salute the Leader of the host,
 25cd Who delights Ambikā's heart³,
 Who is regaled by the Mothers,
 26a Who loves His devotees, Who is excited with rut.
- 27b I salute the Leader of the Host,
 26cd the God Who creates all obstacles,
 but Who is free from all obstacles,
 27a the Bestower of all perfection.

[Gaṇeśāṣṭaka, 9: The man who constantly recites this meritorious Gaṇeśāṣṭaka – all his affairs succeed and he will be rich in knowledge and money.]

- 27cd One obtains Śiva's world,
 one will rejoice together with Śiva.
- 28 The man who constantly recites
 this hymn of praise, being in a pure condition –;
 a brahman becomes wise, a knight is victorious.
- 29 A vaiśya obtains material goods,
 a śūdra is delivered from misery;
 a pregnant woman obtains a son,
 a girl obtains a husband.
- 30 An unpurified man obtains purification,
 a bound person is released from his bondage;
 this is a very great sacred formula
 and its effect is immediate purification.

- 31 O Spouse of Śiva, auspicious by all Thy auspicious signs,
Realizer of all things;
this rule of conduct (?), effected in this and other ways,
removes all diseases and is auspicious⁴.

¹The deviations of the Balinese version may have arisen in this way: the Skt. construction with the absolutive, rounded off with the verb *yudh-* enclosed in the adjective *yoddhu-kāmam*, was not understood. The *m* before *āruhya* facilitated the corruption *vāruṇyam*. In the second pāda, one of the two *ha*'s was omitted, for which a meaningless substitute was made in the beginning of the pāda. It is also striking that the word *deva-*, though well known, was mutilated. At the end, the *-e* was extended to *-et* (familiar optative ending), as is often done.

²Here also, the original construction over the whole stanza has been broken up. The outcome is here a correct version: "I salute . . ., the Lord of Yakṣas etc., the enchanting One with great force".

³Ambikā = Umā, Śiva's spouse. The clause was changed radically and SL was unable to restore the original, just as anyone would have been without possessing the original text.

⁴As presented here, this stanza has no connection with the preceding ones. Its first half is identical with No. 324, 22. The word *caritam* "effected, done, followed up" can also mean "story, a person's vicissitudes".

211. *Deva-deva tri-devanam* (Ś)

GURU-STAVA

The poem pays honour to the Divine Teacher, Bhaṭāra Guru. He is said to be identical with the gods and to be the redeemer of the world. He is thought of as being identical with the entire world's self (1d) and with all souls (3d). The language of the hymn is ArSkt.

Rit. Env.: according to the Śivaite authority, it may be applied daily for worship in the *saṅgar kamūlan* ("niche for worship of one's origin").

Sources: 488/9; GS39; 11R11.

- 1 Oṃ Deva-deva tri-devanam, tri-mūrti tri-līṅgātmanam
tri-puruṣo śuddha-nityam¹, sarva-jagat-jīvātmanam².
- 2 Oṃ Guru-deva guru-rūpaṃ, guru-pādyam guru-pūrvam
gurupantararam devaṃ, Guru-deva śuddha-nityam.
- 3 Brahmā Viṣṇu Īśvara deva, jīvātmanam tri-lokanam
sarva-jagat-pratiṣṭhaṇam, śuddha-kleśa-vināśanam.
- 4 Sarva-roga-vimūrcatam, kāla-roga-pratiṣṭhaṇam³
mokṣaṇam sarva-viṣaṃ tu, vighna-doṣa-vināśanam.

¹488 *śuddhātmakam* ²488 *-kam* ³488 *-vināśanam*

211. *Deva-deva tri-devanam*
HYMN TO THE DIVINE TEACHER
attempt at translation

- 1 The God of Gods, threefold God,
of threefold manifestation, His self connected with three liṅgas;
the threefold divine Person, eternally pure,
Whose Self is the life of the entire world.
- 2 The Teacher-God, appearing as a Teacher,
the Teacher and primeval;
the God the Teacher,
the Teacher-God, eternally pure.
- 3 [He is] Brahmā, Viṣṇu and God Īśvara,
His Self is the life of the threefold world;
He is the base of the entire world,
purifying or destroying all afflictions.
- 4 [By Him] all diseases are rendered powerless,
and recovery from vile diseases is obtained;
delivery from all poison,
destruction of obstacles and sins.

214. *Devālaya-śarīre 'smin (Ś)*

These four stanzas, only scantily attested, yet contain a statement of great interest on the temple symbolism of the body. Unfortunately, the greater part of the fragment is not clear.

In 1, the body is seen as the temple and the navel as its fire-place; the heart is the altar. The second stanza deals with the arms and the head, but is rather uncertain. The head seems to be the location of the supreme Brahman or the abode of Śiva. The third śloka continues the argument and speaks *inter alia* of the forehead and the tips of the hair, while the last stanza seems to deal with the presence of Śiva under various names.

The language may have been a correct Skt.

Sources: DuAl 64; 513/7a. This ms omits 4 and has changed the order of the lines in 2 and 3; its readings are often inferior.

- 1 Devālaya-śarīre 'smin, nābhi¹ kuṇḍaṃ tu trāparam²
hṛt-padmaṃ sthaṇḍilaś cāiva, brāhmaṇa³ tri-nāḍī cāiva.
- 2 Bāhubhyāṃ saraye⁴ kaṇṭha, guru-krame prakīrtiyante
śīrato 'pi param Brahma, Śivālaye vā gṛhyate⁵.

- 3 Śivaro 'pi Sadā-śarvo, Śiva-parama kaivalyam
trayaś ca ūrdhva-lalāṭe, keśāgre jñānayet vṛddhi.
- 4 Nandīśaḥ mahā-kalēśaḥ, guhya dakṣiṇa-vāmayoḥ
śaktiś cāivāgra-deśe⁶ ca, Rudraś ca parikirtitaḥ.

¹513 nabo; DuAl nano ³513 retprarem ³513 brahmā ca ⁴513 saraḥ ⁵mss grahase
⁶ms devaś

214. *Devālaya-śarīre 'smiṇ*
attempt at translation

- 1 In this body which is the temple of the gods¹,
the fire-place is the navel,;
the altar is the heart-lotus,
and the threefold vein is the Brahman.
- 2 In the arms the neck, the *guru* is
renowned;
and in the head, the Supreme Brahman
or the Abode of Śiva is understood.
- 3 And Śiva, the Eternal Śiva and the Supreme Śiva, isolated,
these three are present in the upper part of the forehead²;
and in the tips of the hair
- 4 The Lord of Nandin, the great Lord,
hidden, at the left and the right;
and the Spear is in the front region,
and Rudra – thus it is known.

¹or: "the temple of God".

²This tentative translation of the first part of this stanza presupposes a violation of Skt. syntax; yet it presents a good and understandable translation.

215. *Deva-pūjā mahānugra*
"VIṢṆU-PRĀRTHANĀ"

In this śloka the poet requests Viṣṇu, or Śiva in His manifestation of Viṣṇu, for the realisation of his objective (siddhi). The language is ArSkt. Rit. Env. and source: Babad Bla-Batuh, ed. C. C. Berg, Santpoort (Mees) 1932, p. 69. See also No. 197.

- 1 Deva-pūjā mahānugra, kṛta¹-tattva mahā-siddhi
Vaiṣṇava-kula uttama, avākya-siddhi-nugrāna.

¹carita

215 *Deva-pūjā mahānugra*
 "PRAYER TO VIṢṆU"
 attempt at translation

- 1 O Thou of supernatural grace, divine worship [is done],
 O Thou of perfect being, of great supernatural power;
 O Supreme One of the Vaiṣṇava community,
 Who graciously presentest inexpressible success.

217. *Devârcanam sarva-devam* (Ś)
 CĀMANA-VIDHI

In an ArSkt. style, the poet praises the ritual elements *arghya* and *ācamana*, and the god who is the object of the worship.

Rit. Env.: offering to Sañ Hyañ Vidhi. Uttama ritual of Bhūta-yajña.
 Sources: GS40; 11R11.

- 1 OM Devârcanam sarva-devam, arghyam¹ tu cāmanam devam
 asyās² tu devâti-deva, sarva-mala-śuddha-nityam.
- 2 OM Deva-devi mahā-siddhi, śuddha-pratiṣṭhaṇam divyam
 pavitram tīrthāmṛtañ ca, sarva-deva-pratiṣṭhaṇam.

¹GS *aghyam*; 11R *aṅghyam* ²GS *hahyas*; 11R *hasyas*

217 *Devârcanam sarva-devam*
 THE RITUAL OF RINSING THE MOUTH
 attempt at translation

- 1 The worship of the gods is equal to all the gods;
 the guest's gifts, the water for rinsing the mouth – a god (?);
 of Her (?); . . . the God above all gods,
 eternal purification of all impurities.
- 2 The Goddess of Gods, of great magical power,
 a pure support, divine;
 and a purifier consisting of the Holy Water of Life,
 the support of all the gods.

220. *Devârcanam utpattis tu* (Ś)

Of these two stanzas, the first contains an important statement on the symbolism of worship of the gods. The daily process of worship is of the same nature as existence in its cosmic aspect.

The second stanza is inferior in style and unclear.

Sources: Du Al; GPTb II,7.

- 1 OM Devârcanam utpattis tu¹, asthiti trpti²-kāraṇam
bhojanam lakṣaṇam yuktam, OM-kāra deva-tarpaṇam.
- 2 Bhuktyantu sūkṣma-kāraṇam, antyeṣṭi puruṣa-mantram
Śivāmṛta anugrahaṃ³, Śaṅkara dharma-lakṣaṇam.

¹mss *utpatyante* ²GPTb *trapti*-; Du Al *supti* ³GPTb reverses the order of these two words

220. *Devârcanam utpattis tu*
attempt at translation

- 1 The worship of the gods is the Origin,
satisfying them is Maintenance;
giving them to eat is [Destruction¹],
the syllable OM is the satisfying of the gods.
- 2 They should eat of subtle activity,
the offering for the deceased, . . . formula of Man (?);
Śiva of the Water of Life, gracious,
Śaṅkara, characterized by righteousness.

¹There is no such word like "destruction" in the text, but it can be said to be required in this context. There has probably been a corruption.

223. *Dharāpo bhūr iti jñeyāḥ* (B)
PRAṆAVA-BHEDA
SL: PRAṆAVA-BHEDA-STUTI

A speculative fragment of seven stanzas. In 1 and 2, the five elements and other items of the evolutionary series are identified with the seven worlds. In the libation which follows on the śloka, all the five elements are called Mahā-gaṅgā.

The identifications are as follows:

Element	World
Earth and Water	Bhūr
Fire and Air	Bhuvā
Space and Mind	Suvar
Tanmātra, Ego-function and Intelligence	Mahar
Unmanifest (Nature)	Janar
The Soul	Satya

In 3, the seven worlds are connected with fire, sun, moon, the Luminous Element, and Śiva. Stanzas 4 and 5, much less clear, deal with the mystic qualities of some vowels (those which constitute the syllable OM ?). 6 and 7 delineate the role of the main gods in the constitution of the Praṇava.

In 1-3, the Skt. is generally correct (but in 2c: *puruṣêkas*); 4-7 are definitely inferior, yet have none of the characteristics of ArSkt.

Rit. Env.: the subject is Hindu speculation, but the fragment is found only in a Buddhist source. According to this ms, PVTg, it is appropriate for use against demons, ancestors, Durgā and men (?). It is suitable for release and reawakening, in the same degree as the Anaṅga-vāyu-sūtra.

Sources: PVTg27; SL p. 46.

- 1 Dharāpo¹ Bhūr iti jñeyās, tejo vāyur Bhuvaḥ smṛtāḥ
ākāśaṇ ca manaś cāiva¹, Suvar³-loka-visaṃjñakam.
- 2 Tan-mātrāhaṃ-kāro buddhir, Mahar⁴-lokaḥ prakīrtitaḥ
avyaktaṃ puruṣêkas tu⁵, Janāḥ paścāt tu Satyakam.
- 3 Agniś cāiva tri-bhuvanaṃ⁶, Raviś cāpi Mahas tathā
Janas Tapaś ca Satyaṃ tu, Candra-śukla-Śivāḥ smṛtāḥ.
- 4 Candra-sattva-mayo⁷ yogī, Ravy-Agnyor api saṃyogah
U-kāraḥ pari⁸-toṣa-daḥ, A-kāra ūrdhva-nakṣatre.
- 5 Īśānas tu Ā⁹-kāro 'bhūd, AUr madhyame 'dha¹⁰ eva ca
Ū-kārōrdhvaṃ¹¹ bhaved¹² yogam, OM-kāram iti tad viduḥ¹³.
- 6 Brahmā ca Mahā-devaś ca, Viṣṇv-Īśās ca Sadā-jñānam
pañcāite devā vijñeyāḥ, Praṇava-paṇca-bindavaḥ.
- 7 Madhye A-kāraṇo Brahmā, adha U¹⁴ Viṣṇu-saṃjñakah
ūrdhva-bindur MA-kāro 'bhūd, Īśvara iti¹⁵ saṃjñakah.

Sprinkling Formula:

OM Pṛthivī-deva-mahā-Gaṅgā-ya namaḥ svāhā
 OM Āpaḥ deva-mahā-Gaṅgā-ya namaḥ svāhā
 OM Teja- deva-mahā-Gaṅgā-ya namaḥ svāhā
 OM Vāyu- deva-mahā-Gaṅgā-ya namaḥ svāhā
 OM Ākāśa- deva-mahā-Gaṅgā-ya namaḥ svāhā
 OM Atyanta mahā-satya ta pva jana svaḥ bhūḥ.
 OM Acintya sūkṣma parama nirmala abhyantara aba śūnyam HUM
 PHAT svāhā
 OM IM UM RM OM OM AH HUM UM

¹PVTg *rārāpo*; SL *sva āpo* ²PVTg *manaho devam*; SL *manaś ca dvayam* ³PVTg, SL *sarva-* ⁴PVTg, SL *mahā-* ⁵SL *puruṣakas tu* ⁶PVTg, SL *tribhavanam* ⁷PVTg *catmadvayo*; SL *ca tvad vayo* ⁸PVTg *paddi* ⁹PVTg, SL *ha-* ¹⁰PVTg, SL *dvam* ¹¹PVTg, SL *ūkāro dam* ¹²PVTg *-vod*; SL *-vad* ¹³thus SL; PVTg *vibhuḥ* ¹⁴SL *tu* ¹⁵PVTg, SL *īśvaraseti*

223. *Dharāpo Bhūr iti jñeyāḥ*
 THE DIVISION OF THE PRAṆAVA
 translation

- 1 [The world called] Bhūr should be known to be Earth and Water,
 Bhuvar is known to be Fire and Air,
 the world Suvar is known as Space and Mind¹.
- 2 The world Mahar is reputed to consist of the Fine Elements,
 the Ego-function and Intelligence;
 the Janar and, at last, the Satya
 are the Unmanifest and the Unique Personal Principle.
- 3 The threefold world² is Fire, while Mahar is the Sun;
 the Moon, the Luminous and Śiva
 are reputed to be Janar, Tapas and Satyam.
- 4 The yogin who consists of the lunar nature,
 is also a combination of Sun and Fire;
 the sound U grants satisfaction,
 the sound A is in the upper constellation;
- 5 The sound Ā is Īśāna; AU is in the centre and below³;
 the sund Ū is connected with the above;
 thus is the syllable OM known by tradition.
- 6 Brahmā, Mahā-deva, Viṣṇu, Īśa and Sadā-jñāna,
 these five gods are known as the five dots of the syllable OM.
- 7 The sound A, Brahmā, is in the centre;
 the U, called Viṣṇu, is below;
 the sound MA, called Īśvara, is the upper dot.

¹A few changes in the text were necessary to obtain this result. SL tried to make some emendations, but missed the essential point.

²I.e., Bhūr, Bhuvar and Suvar.

³The translation is hypothetical and based upon an emendation of the text.

226. *Dhātā Aryamā Mitraś ca* (BŚ)

VARUṆA-STAVA

PPA: DVĀ-DAŚĀDITYA-STAVA

PVSb: SŪRYA-STUTI

PVTg: VEDA-MANTRA

Puri Kang: AṢṬA-BASU

A remarkable stanza of correct Sanskrit. It contains an enumeration of the twelve Ādityas – the Vedic group of that name, not to be confounded with the Twelve Suns of No. 679 –. In Bali, only one ms. (PPA)

announces the subject accurately in the title. The most frequent title, Varuṇa-stava, may have been caused by the occurrence of the name of that deity in the śloka; Varuṇa is the only important Balinese god whose name is mentioned in it. An interesting variant in the ms. 1424 records the name Śukra instead of Parjanya in pāda d.

In the South Indian ritual tract Baudhāyana-Prayoga-Mālā, II, p. 50, the twelve Ādityas are enumerated with a practically identical verse (on occasion of the Dvādaśa-tarpaṇam during *Mādhyamika-saṃdhyā* ‘‘noon liturgy’’):

*Dhātāryamā ca Mitraś ca, Varuṇo ’ṃśur Bhagas tathā
Indro Vivasvā Pūṣā ca, Parjanyaś Tvaṣṭṛ-Viṣṇavaḥ.*

Rit. Env.: Buddhist daily ritual and Bhūta-yajña. PVTg: good for praying for Bhaṭāra’s forgiveness for deficiencies or superfluities in the ritual. In the Buddhist mss., this stanza is immediately followed by No. 414: *Kṣamasva māṃ Jagat-nātha*. Also known to a few Śivaite mss. PP Puri Kanginan KA52/15.

Sources: 13 mss (11 Buddhist, on daily ritual, and two Śivaite: PPA162 and 1424/4b).

- 1 Dhātā¹ Aryamā Mitraś ca, Varuṇo ’ṃśur Bhagas tathā²
Indro Vivasvā³ Pūṣā ca, Parjanyaś⁴ Tvaṣṭā ca Hariḥ.

Sprinkling Formula (in PVTg):

OM AM	Sūrya- devatā-mahā-Gaṅgā-ya namaḥ svāhā
[OM HUM	Candra-devatā-mahā-Gaṅgā-ya namaḥ svāhā]
OM HRUM	’Nala- devatā-mahā-Gaṅgā-ya namaḥ svāhā
OM JAḤ GAṆ	Jagat-kāraṇāya namaḥ svāhā
OM BAṀ	Deva-śakti-mahā[ya namaḥ svāhā]
OM AḤ	Kṣamā-kāraṇāya namaḥ svāhā
OM HUM	Parama-sukhāya namaḥ svāhā
OM HUM PHAT	Prastavaye namaḥ svāhā

(In 1424:)

OM HRĀM HRĪM SAḤ Parama-Śiva-Gaṅgā-Samudrā[ya namaḥ
svāhā]

¹1424 *a aḥ*; others *dātā* ²most mss *śaṅka bagana*; 3 × *śaṅkaragaṇa*; PVWS *yama koveram* ³most mss *tivasva*; 1424 *tiṇ deva* ⁴1424 *sukṛtva*; most others *parjana*

226. Dhātā Aryamā Mitraś ca

HYMN TO VARUṆA

translation

- 1 [The twelve gods called Ādityas are:]
Dhātā, Aryaman, Mitra; Varuṇa, Amśu, Bhaga;
Indra, Vivasvān, Pūṣan; Parjanya, Tvaṣṭar and Hari.

Sprinkling Formula (PVTg):

OM AM	to the Great Gaṅgā Who is God Sun,	honour, hail.
[OM HUM	to the Great Gaṅgā Who is God Moon,	honour, hail.]
OM HRUM	to the Great Gaṅgā Who is God Fire,	honour, hail.
OM JAḤ GAṆ	to the Cause of the world,	honour, hail.
OM BAM	to the God of great Energy,	honour, hail.
OM AḤ	to the Giver of Forbearance,	honour, hail.
OM HUM	to the Supreme Happiness,	honour, hail.
OM HUM PHAT	to Prastavi (?)	honour, hail.

(in 1424:)

OM HRĀM HRĪM SAḤ to the Ganges-Ocean Which is the Supreme
Śiva, honour, hail.

229. *Dhyātvā nilōtpala-śyāmaṃ* (V)

RĀMA-KAVACA

A long and interesting hymn to Rāma, probably the only one addressed to him known in Bali. It consists of 22 stanzas. In 1-8, Rāma is said to protect the worshipper's body completely and from all sides by means of aspects which contain specialized epiphanies of his power. It is noteworthy that the sequence of Rāma's names as mentioned here follows the order of events in the famous epic Rāmāyaṇa. The poet's intention might have been that the effect of the blessing of hearing or reciting the whole Rāmāyaṇa is transferred on the worshipper only by a recitation of this stuti, which transmits Rāma's power in a condensed form.

The following stanzas (9-22) praise in various ways the recitation of the preceding *kavaca* and the worship of Rāma (and Lakṣmaṇa) in general.

The Skt. is generally correct; sometimes unclear in the mss, but this is due to corruptions of the Indian original. This original could be compared from two sources:

1. Rāma-rakṣā-stotram in BSR, No. 196, p. 590, stanzas 2-24, 31, 35.
2. Nara-siṃha Vājaṇṇī, Nityācāra-pradīpa, Vol. 6, p. 505 (ed. V. Bhattacharya, Bibliotheca Indica, Calcutta 1905). The hymn is mentioned there as a fragment from the 'Pādma Purāṇa', but it has not been found in the Ānandāśrama edition of this work.

There are some deviations in the order and numbering of the ślokaś. It seems best to give here a table with the numbering in the three sources, according to the half-ślokaś (the sequence of the Bṛhat-stotra-ratnākara has been considered normative):

Nityâcâra- pradîpa	BSR	Balinese mss	Nityâcâra- pradîpa	BSR	Balinese mss
1	2	1	17	16	—
2ab	3ab	2ab	21	17	15c-16b
2cd	3cd	—	22	18	16c-17b
3ab	4ab	2cd	18ab	19ab	14bd
Beginning of <i>Kavaca</i>			18cd	19cd	15ab
3cd-8cd	4cd-9cd	3ab-8ab	19	20	—
Beginning of <i>phala-śruti</i>			20	21	17c-18b
9ab-10cd	10ab-11cd	8cd-10ab	23 and 24	22 and 23	18c-20b
Praise of Rāma			25ab	24ab	20cd
11ab-12cd	12ab-13cd	10cd-12ab	25c	24c	21a
13 and 14	—	—	24d	25d	21d
15ab	14ab	12cd	—	—	21bc
15cd	14cd	13ab	—	—	22
16ab	15ab	13cd	27	31	—
16c	15c	14a	26	35	—
16d	15d	14c			

A few other curious facts may be noted. In 15d (order of the BSR) the poet gives his own name as Budha-kaśika. In the Balinese version this pāda is corrupt. In general, the stanzas 15-20 of the BSR have been handed down in Bali in a difficult form or not at all. There are irregularities also at the end of the hymn, but this was to be expected.

There is a difference of opinion about the place of the two stanzas which are numbered 17 and 18 in the BSR; in the other two versions their order within the context is different. These two stanzas have been taken directly from Vālmiki's Rāmāyaṇa: the first of them (17) = Rām. 3, 18, 11 (Crit. Ed.), the second (18) is to be found in the critical apparatus on 3, 18, 11 as an additional stanza from many, usually Southern, mss; e.g. from those in Telugu and Grantha script. Of the commentaries, only one supports this passage: the Viveka-tilaka by Uḍāri or Uḍāli Varada-rāja (a ms of this work is present in Madras). This commentary is older than 1250 A.D.

The stanza found as No. 22 in the Balinese source has no parallel in this place in the Indian versions; but it is present in the same BSR in No. 58 (Jitam-te-stotram) on p. 173 ff., where it occurs four times at the beginning of parts 1, 3, 5 and 6 of this stotra.

The text of the Balinese source is given below, together with that of the BSR. The version of the Nityâcâra-pradîpa (NP) contains some deviations. The order of the BSR is also maintained here; the Balinese order would obscure the meaning considerably in some places.

In the translation, usually the reading of the BSR has been followed.

Balinese sources: 1590/12a and 5420. This hymn should be said by someone who performs yoga in connexion with Bhaṭāra Rāma.

Balinese ms 1590

BSR

- 1 Dhyātvā¹ nilōtpala-śyāmo
Rāmo rājīva²-locanam,
Jānakī-Lakṣmaṇōpetam
ardha³-makuṭa-maṇḍitaḥ.

- 2 Dhyātvā nilōtpala-śyāmaṃ
Rāmaṃ rājīva-locanam,
Jānakī-Lakṣmaṇōpetam
jaṭā-mukuṭa-maṇḍitam,

- 2 Sāsi tu bandhano-bandha-
pāṇim naktañ-carāntakam,

- 3 Sāsi-tūṇa-dhanur-bāṇa-
pāṇim naktañ-carāntakam,
sva-līlayā jagat trātum
āvir-bhūtam ajaṃ vibhum,

Rāma-rakṣaṃ paṭhet śrīmān
pāpāgni-sarva-nimanām.

- 4 Rāma-rakṣaṃ paṭhet prājñāḥ
pāpa-ghnīm sarva-kāmadām.

- 3 Śiro me Rāghavaḥ pātu
talaṃ Daśa-rathātmajaḥ,
Kauśalyeyo dṛṣau pātu
Viśvā-mitra-priyaḥ śrutam.

- Śiro me Rāghavaḥ pātu
bhālaṃ Daśa-rathātmajaḥ,
5 Kauśalyeyo dṛṣau pātu
Viśvā-mitra-priyaḥ śrutī.

- 4 Ghrāṇe pātu Makha-vrataḥ
mukhaṃ Sumitrā-vatsalaḥ,
jihvām Vidyā-nidhiḥ pātu
kaṇṭhaṃ Bharata-vanditaḥ.

- Ghrāṇaṃ pātu Makha-trātā
mukhaṃ Saumitri-vatsalaḥ,
6 Jihvām Vidyā-nidhiḥ pātu
kaṇṭhaṃ Bharata-vanditaḥ.

- 5 Skandhe Divyâyudhaḥ pātu
bhujau Bhadrêśa-kārmukaḥ,
karau Sītā-patiḥ pātu
hṛdayaṃ Jāmad-agni-jit.

- Skandhaḥ Divyâyudhaḥ pātu
bhujau Bhagnêśa-kārmukaḥ,
7 Karau Sītā-patiḥ pātu
hṛdayaṃ Jāmad-agnya-jit.

- 6 Madhyaṃ Śatru-kara-dhvaṃsī
nābhi Jāmbavad⁴-āśrayaḥ,
Sugrīvêśaḥ kaṭi punaḥ
sakthiṇī Hanumat-prabhuḥ.

- Madhyaṃ pātu Khara-dhvaṃsī
nābhiṃ Jāmbavad-āśrayaḥ,
8 Sugrīvêśaḥ kaṭi pātu
sakthiṇī Hanumat-prabhuḥ.

- 7 Ūrū Raghūttamaḥ pātu
rakṣaḥ-kula-vināśa-kṛt,
jānuni Setu-kṛt pātu
jaṅghe Daśa-mukhāntakaḥ.

- Ūrū Raghūttamaḥ pātu
rakṣaḥ-kula-vināśa-kṛt⁵,
9 jānuni Setu-kṛt pātu
jaṅghe Daśa-mukhāntakaḥ.

- 8 Pādaḥ Vibhīṣaṇāśritaḥ
pātu Rāmo 'khila-vapuḥ.

- 9cd Pādaḥ Vibhīṣaṇa-śrī-daḥ
pātu Rāmo 'khilaṃ vapuḥ.

iti Rāma-balōpetāḥ
rakṣaṇe sukṛtī paṭhet.

- 10 Etāṃ Rāma-balōpetāṃ
rakṣaṃ yaḥ sukṛtī paṭhet,

Balinese ms 1590

BSR

- 9 Śaktir Raghu-sutaḥ saukhyam
vijayī vinayo bhavet,
pātāle bhūta-vyoma-sthās
cāriṇaḥ chadma-cāriṇaḥ,
- 10 Ku-dṛṣṭam api śaktās⁶ te
rakṣitam Rāma-nāmabhiḥ⁷.
Rāmēti Rāma-bhadrādyam
Rāma-candrēti vā smaran,
- 11 Naro na lipyate vati
bhukti-muktim ca⁸ vindati.
Jagad-etena rūpeṇa
vaiṣṇava-dhyāna⁹-rakṣitam,
- 12 Yaḥ kare cārayan tasya
karasthāḥ sarva-siddhayaḥ.
- Vajra-pañjara-nāmēdaṃ
śrī-Rāma-kavacaṃ paṭhet,
13 Avigatājñāḥ sarva-jñāḥ
labhate jaya-maṅgalam.
- Ādiṣṭavān¹² yathā svapne
Rāmo rakṣati mām Hariḥ,
14a tathā likhitavān prātaḥ
14c prabhu jro bhuja-gosikaḥ.
- 15 Ādiṣṭavān yathā svapne
Rāma-rakṣām imām Haraḥ,
tathā likhitavān prātar
prabuddho Budha-kausikaḥ.
- 16 Ārāmaḥ kalpa-vrkṣāṇām
virāmaḥ sakalāpadām,
abhirāmas tri-lokānām
Rāmaḥ śrīmān sa naḥ prabhuḥ.
- 15cd Taruṇa-rūpa-saṃpannau
sukumārau mahā-balau,
16ab Puṇḍarīka-viśālākṣau
pīta-kṛṣṇājīnāmbarau,
- 16cd Phala-mūlakān adantau¹³
tāpasau dharma-cāriṇau,
17ab putrau Daśa-rathasyāstām
bhrātarau Rāma-Lakṣmaṇau,
- 11 sa cirāyuh sukhī putrī
vijayī vinayī bhavet,
- 11 Pātāla-bhūtala-vyoma-
cāriṇaś chadma-cāriṇaḥ,
- 12 na draṣṭum api śaktās te
rakṣitam Rāma-nāmabhiḥ.
- 12 Rāmēti Rāma-bhadrēti
Rāma-candrēti vā smaran,
- 13 naro na lipyate pāpair
bhuktim muktim ca vindati.
- 13 Jagaj-jāitrāika-mantreṇa
Rāma-nāmnābhiraṣitam,
- 14 yaḥ kaṇṭhe¹⁰ dhārayet, tasya
karasthāḥ sarva-siddhayaḥ.
- 14 Vajra-pañjara-nāmēdaṃ
yo Rāma-kavacaṃ smaret¹¹,
avyāhatājñāḥ sarvatra
labhate jaya-maṅgalam.
- 15 Ādiṣṭavān yathā svapne
Rāma-rakṣām imām Haraḥ,
tathā likhitavān prātar
prabuddho Budha-kausikaḥ.
- 16 Ārāmaḥ kalpa-vrkṣāṇām
virāmaḥ sakalāpadām,
abhirāmas tri-lokānām
Rāmaḥ śrīmān sa naḥ prabhuḥ.
- 17 Taruṇau rūpa-saṃpannau
sukumārau mahā-balau,
puṇḍarīka-viśālākṣau
cīra-kṛṣṇājīnāmbarau,
- 18 Phala-mūlāsīnau dāntau
tāpasau brahma-cāriṇau,
putrau Daśa-rathasyāitau
bhrātarau Rāma-Lakṣmaṇau,

Balinese ms 1590

BSR

- 14b varabhyam sarva-śaktikam
 14d śreṣṭho dharma-dane sthitaḥ,
 15ab rakṣaḥ-saṅkule kāntāre
 trāyeta vo Raghūttamaḥ.

- 19 Śaraṇyau sarva-sattvānām
 śreṣṭhau sarva-dhanuṣmatām
 rakṣaḥ-kula-nihantārau
 trāyetām no Raghūttamau.

- 20 Ātta-sajya-dhanuṣāv iṣu-sprśāv
 akṣayāśuga-niṣaṅga-saṅginau,
 rakṣaṇāya mama Rāma-Lakṣmaṇāv
 agrataḥ pathi sadāiva gacchatām.

- 17cd Snāta-kavaca-khadgena
 cāpa-bāṇa-dador iva,
 18ab gṛhṇann apagrahaṃ pātu
 Rāma-patiḥ sa-Lakṣmaṇaḥ.
 18cd Rāmo Dāśarathiḥ¹⁵ sūro
 Lakṣmaṇānucaro balī,
 19ab Kākutsthaḥ¹⁶ puruṣaḥ pūrṇaḥ
 Kauśalyendro Raghūttamaḥ,

- 21 Sannaddhaḥ kavacī khadgī
 cāpa-bāṇa-dharo yuvā,
 gacchan manoratho 'smākaṃ¹⁴
 Rāmaḥ pātu sa-Lakṣmaṇaḥ.

- 22 Rāmo Dāśarathiḥ sūro
 Lakṣmaṇānucaro balī,
 Kākutsthaḥ puruṣaḥ pūrṇaḥ
 Kauśalyeyo Raghūttamaḥ,

- 19cd Devāntatākhyo vijñeyaḥ
 purāṇaḥ Puruṣōttamaḥ,
 20ab Jānakī-vallabhaḥ¹⁷ śrīmān
 aprameya-parākramaḥ,
 20cd Nityaṃ jñānī jayen nityaṃ
 sat-sakti-śraddhayānvitaḥ,
 21a aśva-medha-yutaṃ puṇyaṃ
 21d samprāpnoti na saṃśayaḥ.

- 23 Vedānta-vedyo yajñeśaḥ
 purāṇaḥ Puruṣōttamaḥ,
 Jānakī-vallabhaḥ śrīmān
 aprameya-parākramaḥ,
 24 Ity etāni japaṇ nityaṃ
 mad-bhaktāḥ¹⁸ śraddhayānvitaḥ¹⁹,
 aśva-medhādhikaṃ²⁰ puṇyaṃ
 samprāpnoti na saṃśayaḥ.

- 21b tat-samaṃ labhate sukhaṃ
 21c yaḥ paṭhed Rāma-kavacam.
 22

Jīvānte puṇḍarikākṣo
 namas te Hṛṣi-keśava²¹,
 namas te Viśva-bhāvana²²
 mahā-puruṣa pūrvaja.

[on p. 173, in No. 58]

Jitaṃ te Puṇḍarikākṣa
 namas te Viśva-bhāvana,
 namas te 'stu Hṛṣi-keśa
 mahā-puruṣa pūrvaja.

OM Śrī-Rāma-candrāya namaḥ

¹dhyeyo ²jivova- ³erta- ⁴jonavad ⁵NP guhyaṃ pātu guhāśrayaḥ ⁶santas ⁷rapanamadiḥ
⁸bhuktimuktivya- ⁹benavandiamaha- ¹⁰NP kare ¹¹NP paṭhet ¹²man ¹³palamulagonudintu
¹⁴NP yacchan manorathān cāsmān ¹⁵dasaravi ¹⁶kukustah ¹⁷balina ¹⁸NP sa-bhaktiḥ
¹⁹NP samyatēndriyaḥ ²⁰NP -āyutām ²¹rasikesava ²²visvanabanaḥ

229. *Dhyātvā nilōtpala-śyāmam*

THE ARMOUR OF RĀMA

translation of the Indian version

- 2 Having meditated upon Rāma Who is dark like a blue lotus,
Whose eyes are lotus-like,
Who is accompanied by Janaka's daughter and by Lakṣmaṇa,
and adorned by the crown of matted hairs,
- 3 Who bears in His hand sword, quiver, bow and arrows,
the Destroyer of the Nocturnal Roamers¹,
the Unborn Lord Who has revealed Himself
by spontaneous playful action in order to save the world,
- 4 Like a wise man one should recite the Armour of Rāma
which destroys evil and bestows all desires.

Raghu's Descendant should protect my head,
the Son of Daśa-ratha my forehead;
- 5 the Son of Kauśalyā should protect my eyes,
Viśvā-mitra's Favourite the ears;
May the Rescuer of the Sacrifices protect the nose,
the Beloved of Sumitrā's son the face;
- 6 the Treasure of Knowledge should protect the tongue,
He Who is saluted by Bharata the throat;
May He Who bears the divine weapons protect the shoulders,
He Who broke Śiva's bow, the arms²;
- 7 Sītā's Husband should protect the hands,
the Victor of Jāmad-agni the heart³;
May the Annihilator of Khara protect the middle,
the Support of Jāmbavān the navel;
- 8 The Lord of Sugrīva should protect the hips,
the Ruler of Hanumān the thigh-bones;
May the Best of Raghu's lineage protect the thighs,
Who is the Cause of destruction of the family of demons⁴;
- 9 The Builder of the Bridge⁵ should protect the knees,
the Killer of the Ten-faced One the shanks;
He Who bestows fame upon Vibhiṣaṇa, the feet;
[thus] may Rāma protect the whole body.

- 10 He who, having performed good deeds, recites
this Armour which possesses Rāma's power,
he will obtain a long life, happiness, sons,
victory and respect.
- 11 Those who roam in the nether world, the earth and the sky,
and those who roam in disguise,
they are unable even to behold
him who is protected by Rāma's names.
- 12 If a man meditates upon the names
Rāma, Rāma-bhadra and Rāma-candra,
he is not stained by evils
and obtains enjoyment and deliverance.
- 13 He who bears around his neck
[an object] protected by the name of Rāma,
the unique formula which conquers the world,
all kinds of success lie in his hands.
- 14 He who meditates upon the Armour of Rāma
which is called the Adamantine Cage,
his command is never obstructed anywhere,
he obtains an illustrious victory.
- 15 Just as Śiva has revealed to him
this Armour of Rāma in the dream,
in the same form has noted it down in the morning
when he had awakened, Budha-kauśika.
- 16 He Who is a pleasure-garden of celestial trees,
Who is the destruction of all calamities,
in Whom the threefold universe delights,
Rāma, the illustrious One, He is our Lord⁶.
- 17 The two young and beautiful ones,
of slender body, but of great force,
with eyes wide like lotuses,
clad in ascetics' dress and black antelope's skin;
- 18 consuming fruits and roots, restraining themselves,
the two ascetics of the chaste way of living,
these two sons of Daśa-ratha,
the brothers Rāma and Lakṣmaṇa;

- 19 who are a refuge for all living beings,
the two best of all bearers of the bow,
the destroyers of the demon-family,
the two excellent descendants of Raghu should protect us.
- 20 Having taken their bows with strings tant, touching their arrows,
clinging to their quiver never lacking in arrows,
Rāma and Lakṣmaṇa, in order to protect me,
always should go in front of me on my way⁷.
- 21 Equipped, armoured, bearing his sword,
bearing bow and arrow, the young man,
fulfilling wishes,
Rāma accompanied by Lakṣmaṇa should protect us⁸.
- 22 Rāma, the Son of Daśa-ratha, the Hero,
the strong One, accompanied by Lakṣmaṇa,
of the Kākutstha lineage, the perfect man,
the Son of Kauśalyā, the best of the Raghus;
- 23 the Goal of the Vedānta philosophy, the Ruler of the sacrifice.
the primeval Supreme Spirit,
the Lover of Janaka's daughter, the illustrious One,
of immeasurable courage,
- 24 He who constantly pronounces these [names],
being devoted to Me and full of confidence;
he obtains merit superior to that
which is obtained from the horse-sacrifice, without any doubt.

[21bc in the Balinese version:]

He obtains that same happiness,
who recites the Armour of Rāma.

- 22 in the Balinese version; translated according to the reading of BSR.

Victory for Thee, O Lotus-eyed One,
honour to Thee Who furthers all creatures;
honour be to Thee, Who causes the hair to bristle,
the Great Spirit, born in olden times.

OM To the Venerable Shining Rāma, honour !

⁷I.e. the Rākṣasas.

⁸It was proclaimed by king Janaka, Sītā's father, that the prince who would be

able to bend Rudra's bow, which was then in Janaka's possession, would receive Sītā in marriage. Rāma, by virtue of his superhuman strength, not only bent the bow but broke it, with a sound like a clap of thunder.

³On the way back home from Janaka's court, Rāma and Lakṣmaṇa met Rāma the son of Jamad-agni, known better as Paraśu-Rāma; he boasted on his valour, but was worsted by Rāma.

⁴NP has here another, probably original, version: "He Whose resort is in the secret should protect the secret parts".

⁵The bridge by which Rāma was able to reach Rāvaṇa's capital, Laṅkā on the island of Ceylon.

⁶This stanza contains a few puns on the name Rāma and looks rather artificial. It might very well be an addition in the Indian versions.

⁷A stanza in a particular kind of Triṣṭubh metre, which might have been left out because of its difficulty; it contains a clear indication of the function of the hymn as a means of protection for the wayfarer.

⁸The version recorded by NP has been translated here.

232. *Dīrghāyur bala-vṛddha-* (ŚV)

"ŚIVA-STAVA"

The praise of Śiva is sung in beautiful stanzas in the Śārdūla-vikṛīṭā metre (4 × 19 syllables with a fixed sequence of quantities). Śiva is said to destroy all evil and to grant all good. Some features of His appearance are mentioned in 1. He dwells on the pericarp of a white lotus. He may be fear-inspiring, but is the refuge of all worshippers (2). He grants deliverance, He is saluted as the victor over death, primeval God of sacred formulas. He is in the state of *samādhi* and destroys ignorance (3).

Rit. Env.: Sūrya Sevanā, near the end of the ritual; see SuSe p. 96; in this hymn the life-giving and death-destroying nature of the Holy Water is confirmed. Here is the climax of the whole ceremony (SuSe p. 39).

Sources: SL p. 26; the mss on Holy Water preparation of the Śivaītes, e.g. 3/8b, 321/16; 1186/22a; 4673/52; PPO42a; etc. Also in Pūjā Kṣatriya mss, e.g. PKKr70, PKTb134. Edition and translation in SuSe p. 96 f.

1 OM Dīrghāyur bala¹-vṛddha-śakti-karaṇam, mṛtyuñ-jayaṃ śāśvatam
rogādi-kṣaya-kuṣṭha-duṣṭa-kaluṣam, candra-prabhā-bhāsvaram
HRĪM-mantrañ ca catur-bhujam tri-ṇayanam, vyālōpavītam Śivam
śītam² cāmṛta-madhyagam³ sukha-karam, jīva-kṣaya-vyāmsakam⁴;

2 Śvetāmbho-ruha-karṇikōpari-gatam, devāsurañ pūjitam
mṛtyu-krodha-balam mahākṛti⁵-mayam, karpūra-reṇu-prabham
tvām vande varadāya bhakti-śaraṇam, prāpyam mahā-prastumaiḥ⁶
śāntam sarva-gatam nirantam abhavam, bhūtātmakam nir-guṇam.

- 3 Śraddhā-bhakti-kṛtām⁷ vimukti⁸-karaṇam, vyāptam jagad-
dhāraṇam
maulī-bandha-kirīṭa-kuṇḍala-dharam, caitanya-duṣṭa-kṣayam
vande mṛtyu-jitam saṁjāyam araho-mantrādi-devam Harim
muktatvam jagatām samādhi-satataṁ, caitanya-duṣṭa-kṣayam.

¹Kṣatriya mss *vara-* ²Kṣatriya mss, SuSe *śvetam* ³thus SuSe; Kṣatriya mss *sadagam*;
others, SL *madhyasā* ⁴SL *jīvatsayāvyāsaṅkam*; 961 PKTb *jīvatvaram pūjitam*;
PKKr *jīvavarapūjitam* ⁵thus SuSe; SL, mss *-ta-* ⁶mss *-me* ⁷mss *-kṛta-*; SL *śrīḍam-*
bhaktikṛta- ⁸thus SL, SuSe; mss *-ta-*

232. *Dīrghāyur bala-vṛddha-*

“HYMN TO ŚIVA”

translation

- 1 I salute Śiva, the Worker of longevity, force and fully
developed energy, the eternal Victor over death;
[Who destroys] all kinds of disease, phthisis, leprosy and
evil impurities, Who shines with the moon's splendour;
Whose formula is HRĪM and Who has four arms and three eyes,
Whose sacred cord is a snake;
Who is cool and present within the Water of Life,
the Cause of happiness and Destroyer of decay of life;
- 2 Who rises from the pericarp of a white lotus and is worshipped
by gods and counter-gods;
Who has the anger and force of death, Whose appearance is
impressive, Who has the hue of the pollen of camphor;
Who is the Refuge for devotion directed towards the Granter
of boons, Who is attainable by great praise¹;
Who is tranquil, without limit, omnipresent, without worldly
existence, the essence of the elements, without qualities,
Thee I salute.
- 3 The Worker of deliverance for those who practise faith and devotion,
Who has penetrated into the world and maintains the world;
Who wears a diadem, tiara and earrings, Who destroys the evil
state of the spirit;
Him I salute with muttered formulas, in public, the Victor over
death, the primeval God of formulas, Hari;
the released state of the worlds, Who continually abides
in concentration, Who destroys the evil state of the spirit.

¹*prastumaiḥ*, a word unknown in Skt., but certainly connected with the root *stu-*
“to praise”.

235. *Durgā-mūrti pañca-grīvam* (S)

DURGĀ-STAVA

In ten stanzas of ArSkt., Durgā is addressed in Her terrible aspect. Honour should be to Her Who destroys all enemies (passim), Who is identical with all the gods (7) and Who promotes the good of all beings (8). The last two stanzas are unclear. Their main feature is the sixfold mention of *bhūtas* and the fivefold mention of *muṣṭis*.

Rit. Env.: no particulars known.

Sources: 189/5b; GS16; 11R4.

- 1 Durgā-mūrti pañca-grīvaṃ, kalika-vāhana-divyaṃ
krūra-rūpaṃ agni-jvalaṃ, kāla-mūrti Rudrātmakam.
- 2 Śarva-bhūta-vipraṇataṃ, vanas-patiṃ krūra-rūpaṃ
Bhairavī Durgā-mūrṭiṇaṃ, sarva-śatru-bhaśmī-citaṃ.
- 3 Kālāntaka mṛtyu-jīvaṃ, kāla-rudhira-prakāśam
sarva-astra-tanpamyataṃ, sarva-śatru-vipraṇataṃ.
- 4 UṂ Vajra-danta mahā-dasyaṃ, krūra-daṃstre prabhāsvaraṃ
ghora-rūpaṃ krūra-vaktraṃ, sarva-śatru-andhakāraṃ.
- 5 Agni-parvata-mūrṭiṇaṃ, 'prameya-ūrdhva-ākāśam
sūrya-candre nilocanaṃ, keśa-rūpaṃ kṛṣṇa-varṇam.
- 6 Traṅgaṇa-ratna-bhūṣaṇaṃ, sūrya-sahasra-bhūṣaṇam
sarva-deva-praṇamyaṇaṃ, sarva-śatru-bhaśmī-citaṃ.
- 7 UṂ Namō 'stu te Bhagavati, Bhairavi kāla-mūrṭiṇaṃ
sarva-deva-ma-śarīraṃ, sarva-śatru-vināśayaṃ.
- 8 Sarva-bhūta-prama-sukhaṃ, krūrānanda ghorāntaraṃ
āśrame juga jagreṣṭhaṃ, māṃsa-māṃse ripu-citraṃ.
- 9 UṂ Bhūta-māṃse muṣṭi-jaṅgyaṃ, bhūta-dṛṃbhanava-traya
kālāgniṃ ca navānanaṃ, bhūta-pīta muṣṭi-vahaṃ.
- 10 Bhūta-kṛṣṇa muṣṭiṇ-gaḥaṃ¹, bhūta-śveta muṣṭi-kandaṃ
bhūta-pañca-rūpaṃ Śivaṃ, sarva-jagat-muṣṭi-tyanaṃ.

¹thus 11R; 189 *muṣṭiṇagdaṃ*; GS *muṣṭiṇagdham*

235. *Durgā mūrti pañca-grīvam*

HYMN TO DURGĀ

attempt at translation

- 1 Durgā's manifestation is five-headed,
with Kalika as her mount, divine
of horrible shape, flaming like fire,
a manifestation of Kāla, of Rudra's nature.

- ¹*musti* has been interpreted as *pusti*

236. *Durgā-pati ma-sarīram*
 “KĀLA-STAVA”

One stanza in ArSkT. It deals with the Forces of Death and the release from their grip which is proclaimed by the priest. The God who is addressed is not mentioned by name; He must be Śiva, because He is said to appear as Durgā's Husband.

Rit. Env.: death ritual.

Sources: PPD 91; PPD 103; PPI 22, 40, 55, 78.

- 1 OM Durgā-pati ma-sarīram, kāla-kiṃ-kara-mokṣaṇam
 Kāla-Mṛtyu punaḥ citraṃ, sarva-vighna-vināśanam.

236. *Durgā-pati ma-sarīram*
 “HYMN TO KĀLA”

attempt at translation

- 1 [Śiva] reveals Himself as Durgā's Husband,
 [offering] release from the servants of Kāla;
 Kāla and Death are again destroyed¹,
 and all obstacles are annihilated.

¹The word *citraṃ* is interpreted here in accordance with expressions like *bhaṣmī-citraṃ* or *-cittam* “reduced to ashes” (Introduction, p. 11-12).

238. *Durgā pūrvāsama ghore* (Ś)
 DURGĀ-STAVA

A śloka found in only one ms, and called Durgā-stava, but, on account of its first word, which probably has been *durgate* “in a difficult place or position”, originally only a fragment taken from another text. A similar stanza occurs in No. 923 as stanza 4.

Source: PPT 26 (on care of the dead).

- 1 Durgā pūrvāsama¹ ghore², saṅgrāme ripu-saṅkaṭe
 agni-cora-nipāte ca³, agni-graha⁴-vinalane.

¹ms -samo; the original reading may have been *durgate viśame* ²goram ³-na ⁴grana

238. *Durgā pūrvāsama ghore*
 translation

- 1 Durgā is the first in difficult and fearful circumstances,
 in battle, while one is harassed by one's foes;
 during adversity brought about by fire or thieves,
 during fire and evil planets.

241. *Dvādaśāṅgula-saṁsthānāt* (Ś)
PRALĪNAKA PITARA

This śloka is found thrice in one ms. It deals with release from the body by means of the mystic centre above the fontanelle (*Dvādaśāṅgula*). The Skt. is correct and understandable except a word in the third pāda. Source: PPD 6, 26, 70.

- 1 *Dvādaśāṅgula-saṁsthānāt, vimuktaḥ Paramaḥ Śivaḥ
śūnyam eva paraṁ kyāti, jñātavyo¹ mokṣam ity atah².*

¹ms *jñānavyo* ²ms *hata*

241. *Dvādaśāṅgula-saṁsthānāt*
THE DISSOLUTION OF THE FATHERS
translation

- 1 From His position in the mystic centre above the head released, the Supreme Śiva resorts to the supreme Void¹, that is the reason why He (?) would be known as "release",

¹Instead of the word *kyati* of the text, a verb of motion might be expected.

244. *Dvipādāhlar ma-Īśvara* (B)
SARVA TUMUVUH; DHARMA PAÑULIH or PAMULIH

This mixture of traditional Sanskrit expressions and OJ words prays for the gods' protection of all living beings: those with two, four or many feet, fishes and plants. The gods who protect these five classes of creatures are respectively one of the Five Deities; in each verse also one of the Five Aspects of Śiva is added.

Schematically:

Creature	Deity	Aspect of Śiva
Two feet (birds)	Īśvara	Sādhya
Four feet	Brahmā	Vāma(deva)
Many feet	Mahādeva	Tatpu(ruṣa)
Fishes	Viṣṇu	Aghora
Plants	Śiva	Īśā(na)

Rit. Env.: at the end of Bauddha death ritual; before bhūta-yajña.

Sources: 3 mss.: PVBK/14; PVSñ/9; PVTg/22. The Śivaite PPQ also contains a passage on the subject. It speaks of "release of all beings" (*pañlēpas sarva-prāṇi*) and prescribes meditation on the five classes

mentioned above in the five directions of the sky. The same gods are invoked also there. About the same is found in the Buddhist ms PPKA.

- 1 Dvi-pādāhlar ma-Īśvara, sarva ma-hlar prarakṣatām
SAṂ Sādhya mām avāpnuyāt, tvam Īśvarānugrahaka.
- 2 Catur-pāde Brahma-deva, sarva-sattva ma-rakṣatām
VAM Vāma mām avāpnuyāt, tvam Brahmādi nugrahakam.
- 3 Bahu-pāde Mahā-deva, sarva-bhāva ma-rakṣante
TAM Tatpu mām avāpnuyāt, Mahā-deva nugrahakam.
- 4 I ve Viṣṇu 'sti devanam, sarva ivak te rakṣaṇam
AM Aghora mām avāpnuyāt, tvam Viṣṇv-ādi nugrahakam.
- 5 Sarva-prāṇi valtik Śiva, sarva-bhāvā te¹ rakṣante
IM² Īśa mām avāpnuyāt, tvam Śivādi nugrahakam.

Sprinkling Formula:

OM	SAṂ	sarva-pakṣi	-pari-pūrṇāya namaḥ svāhā
OM	BAṂ	sarva-sattva	-pari-pūrṇāya namaḥ svāhā
OM	TAM	sarva-bhāva	-pari-pūrṇāya namaḥ svāhā
OM	AM	sarva-mīna	-pari-pūrṇāya namaḥ svāhā
OM	IM	sarva-tumuvuh	-pari-pūrṇāya namaḥ svāhā.

¹mss ti ²mss om

244. *Dvipādāhlar ma-Īśvara*

THE WORLD OF LIVING BEINGS; THE LAW OF REBIRTH
translation

- 1 The animals with two feet and wings¹ [are protected by²] Īśvara;
He should protect all winged creatures;
Sādhya should attain³ me; Thou, Īśvara, art merciful.
- 2 Of those of four feet Brahmā is the god;
He should protect all animals.
Vāmadeva should attain³ me; Thou, Brahmā, Primeval One, art
merciful.
- 3 Of those of many feet, Mahādeva [is the god];
He protects all creatures;
Tatpuruṣa should attain³ me; Mahādeva is merciful.

- 4 Of those in the water¹, Viṣṇu is the god;
all fishes¹ are protected by Thee.
Aghora should attain³ me; Thou, Viṣṇu, Primeval One, art merciful.
- 5 All living growing¹ beings have Śiva [as their god];
all creatures are protected by Thee;
Īśa should attain³ me; Thou, Śiva, Primeval One, art merciful.

Sprinkling Formula:

OM SAM to Him Who completes the well-being of all birds,
OM VAM to Him Who completes the well-being of all animals,
OM TAM to Him Who completes the well-being of all creatures,
OM AM to Him Who completes the well-being of all fishes,
OM IM to Him Who completes the well-being of all growing
beings¹, honour, hail.

¹OJ word in the text.

²or: are an embodiment of.

³this is the literal meaning of the Skt. word of the text. Probably the author had something different in mind.

247. *Ehi Sūrya sahasrêṣo* (BŚV)

ĀDITYA-HṚDAYA-STOTRA

A stanza in which Sūrya is requested to come and accept the worship performed for Him. The Sanskrit is correct (at least in the Śivaite mss), although in pāda c a word had to be inserted in order to fill up the metre and to obtain a better sense.

The stanza is one of the best known prayers to the Sun in Hinduism. It is found in practically identical form in an Indian hymn collection, the BSR. It is printed there as vs. 110 of No. 158, the Āditya-hṛdaya-stotram, as follows:

*Ehi Sūrya sahasrāṁśo, tejo-rāśe jagat-pate
anukampaya mām deva, gṛhāṇārghyaṁ namo 'stu te.*

According to the colophon, this Āditya-hṛdaya-stotram is a part of the Bhaviṣyôttara-Purāṇa.

Rit. Env.: used in daily ritual, Śivaite as well as Buddhist; but also known to a Pūjā Kṣatriya ms in a modified version. The source on Pūjā Homa also contains it.

Sources: the mss which describe Buddhist and Śivaite daily ritual; PPK²/9; Ho Ho4/4b; Goris p. 48; SuSe p. 108.

Śivaite version :

1 OM OM Ehi Sūrya sahasrêṣo¹, tejo-rāṣe² Jagat-pate
anukampaya bhaktaṃ [māṃ]³, gr̥hya mānaṃ Divā-kara.

¹mss -u ²mss -i ³Goris *bhaktiā*; SuSe *bhaktiya*

Buddhist version :

1 OM OM Saṅ Hyaṅ Sūrya sahasrêṣo, tejo-rāṣe Jagat-pate
gr̥hya mānaṃ¹ Divā-kara, -ya namo namaḥ svāhā.

¹mss *madam*

Pūjā Kṣatriya version :

1 OM Ehi Sūrya Nārāyaṇa, sahasrāṃso tejo-rāṣe
Jagat-pate Śiva-loke, Viṣṇur abhi-ṣeke śuddha māṃ svāhā.

247. *Ehi Sūrya sahasrêṣo*
HYMN TO THE SUN'S HEART
translation

Śivaite version :

1 Come, O Sun, Thou with the thousand arrows, Mass of energy,
Lord of the world;
be compassionate towards me, Thy devotee, by accepting¹
the honour, O Producer of the Day !

¹The absolutive *gr̥hya* is not quite correct grammatically in classical Skt.; but it occurs often in epic and religious literature.

Pūjā Kṣatriya version :

1 Come, O Sun, Nārāyaṇa, Thou with the thousand rays,
Mass of energy;
Lord of the World, – in the abode of Śiva,
Viṣṇu, during the consecration, purify me – hail !

250. *Ekākṣaram mahā-mantram* (BŚ)

A stanza directed to the syllable OM. This holy sound is located in the heart and identical with the deities and the Supreme Śiva.

Rit. Env. and Sources: given by the mss on Śivaite and Buddhist daily and death ritual. Frequently, but not always, preceded by: *Ekapūṣpaṃ ca nirmalam* (256).

- 1 Ekākṣaram mahā-mantram¹, hr̥di-ṣṭham paramam śubham²
sarvātmā sarva-devānām, ekatvam parama[h] Śivah³.

¹⁴ × -devam; ² × -japyam; ¹ × -mṛtam ²⁴ × śūnyam; ¹ × śuddham; ¹ × jñānam;
¹ × -mṛtam; ¹ × -buddhi ³¹ × -buddham; ¹ × -buddhi; others (also most Buddhist
mss) -śivam

PPKr 51 and PPSb 136 add this sprinkling formula:
OM OM Pitara-puṣpāya namaḥ svāhā
OM OM Pitara-sukhāya namaḥ svāhā.

250. *Ekākṣaram mahā-mantram*
translation

- 1 The Formula of one syllable, the Great Formula;
abiding in the heart, the supreme good;
the complete Self of all the gods;
the unicity which is the Supreme Śiva.

253. *Eka-Pāśu-pati-tāstram* (B)
EKA-PAŚU-PATI-STUTI

These three ślokas, very unclear and mixed up with Indonesian words, are written in praise of the Eka-pāśu-patāstra, which is given after the stanzas. The title might be a mixture of Eka-Pāśu-patāstra and Eka-Pāśu-pati-astra. The Pāśu-patāstra "missile of Pāśu-pati" is known in India, although in another shape, e.g. in Rauravāgama, ed. N. R. Bhatt, vol. I, 1961, p. 19, n. 17: OM ŚLĪM PAṀ ŚUM HUM Pāśu-patāstrāya PHAṭ namaḥ.

Rit. Env.: according to the ms, suitable for each pūjā, because it serves for self-protection.

Source- PVTg 29.

- 1 OM Eka-Pāśu-pati-tāstram, Śrī-Canḍu-śakti-bhairavam
Agni-rakṣa sa-bhuvanam¹, śrī-guru² mahā-bhairavam.
2 Tri-mukha-rodra OM-kāra, tri-bindu bhaya-dacaś ca
guru ādi-para-maitram, OM-kāra mahā-bhairavam.
3 Eka-bindu-bhraṣṭam devam, rva-bindu mahad Īśvaram
tri-bindu Pāśu-patyanam, pat-bindu Mahā-bhairavam.

OM-kāra Śrī-Pāśu-patyāya namaḥ svāhā.

¹sabuhanam ²-juru

Eka-Paśu-pati-lāstram

THE MISSILE OF THE UNIQUE PAŚU-PATI

attempt at translation

- 1 The missile of the unique Paśu-pati,
the Venerable Fearful One; of ferocious energy;
Who protects the whole world like the Fire,
the Venerable Teacher, very fearful.
- 2 The syllable OM with three faces, fierce,
and with three mystical dots, inspiring¹ fear;
the Teacher, the original and supreme Friendly One,
the syllable OM, very fearful.
- 3 The God² has originated from one mystical dot,
the great Īśvara is two³ mystical dots;
Paśu-pati is three mystical dots,
the Great Fearful One is four³ mystical dots.

To the Venerable Paśu-pati Who is the syllable OM, honour, hail!

¹The text is uncertain and the word is unknown in Skt.

²The problem is which god is meant here. The easiest solution would be to assume that *bhraṣṭam* in the text has been corrupted out of *Brahmā*.

³The words in the text are OJ.

256. *Eka-puṣpaṇ ca nir-malam* (BŚ)

A śloka on the mystical identification of a flower and Śiva during worship. An exact parallel on this item of the ritual has not been found as yet in Indian literature.

Rit. Env.: during Sūrya Sevana, before Śivāditya is dissolved in the priest's heart. The priest meditates on God's uniqueness in or as a lotus.

Sources: the mss. on Śivaite and Buddhist daily and death ritual; also in Goris, p. 52 and SuSe, p. 124.

- 1 Eka-puṣpaṇ ca nir-malam, padma-samyoga¹-saṁsthitam
eka-puṣpa-Śivatvaṇ² ca, paścāt³ śarīra-saṁsthitam⁴.

¹Buddh mss *pañcaśarīra*. ²Buddh. mss *bhaviṣyaṇ* or *bhaviṣvaṇ*. ³Buddh. mss *pañca*
⁴mss -*ah*

256. *Eka-puṣpaṇ ca nir-malam*

translation

- 1 One flower, spotless; standing in combination with a lotus (?);
and the Śivahood as a unique flower is afterwards located in the body.

1 (Buddhist version)

One flower, spotless, existing in the fivefold body [of Buddha ?];
one flower will come into existence (?), being located in the
fivefold body.

259. *Etan mantram pravakṣyāmi* (BŚ)

ṚṢI-GAṆA

In this curious fragment, the syllables of the formula OM AM ṚṢI-GAṆEBHYO NAMAḤ are said to be placed in a square figure. Vs. 4 indicates a code of numbers of the sort which has been practised often in India, and which is known in Indonesia in the so-called chronograms. The numbers are replaced by ideas which are usually connected with these numbers. One ms adds an explanation of the symbols used. The fragment (4 vss.) seemt to have been originally a part of some handbook for religious practices.

The language is not correct (numerous defects in the sandhi) but does not differ much from the style which is characteristic of some South Indian Āgamas.

Rit. Env.: seems to be bhūta-yajña, Śivaite and Buddhist.

Sources; Śivaite: PPQ 25a; PPQ 50a; 1673/2a.

Buddhist: RGKr 44, 75; RGTg 123.

OM AM ṚṢI-GAṆEBHYO

- 1 OM Etan mantram pravakṣyāmi, madhye OM-kāraḥ samsthitah
AM-kāraḥ Pūrva-samstho 'pi, Āgneye 'sya R-kārah¹.
- 2 ṢI-kāro Dakṣiṇe jñeyah, Nairṛtyām GEva² samsthitah
tāvan NE-kārah Paścime, Vāyau BHYO³-kārah samsthitah.
- 3 NA-kārōttare⁴ vijñeyah, MAḤ-kārâisānya eva ca
tato mantram nyased vidvān, gaṇa-ṛṣi-nāma-rakṣaṇe.
- 4 Dvijāgni-nayano vāyur, guṇo viprēndriyo bhujah
pramodo rūpa-veda-ṛṣi-candra-gaṇa-ṛṣi-catuḥ⁵.

¹mss *ṛkārakah* ²thus 1673; PPQ25 *keva*; PPQ50 *ngeva* ³mss *bāyobyō*- ⁴mss *-ra*
⁵PPQ50 reads vs. 4 as follows, while giving an explanation at the same time:
8 *dvija*, 3 *gni*, 2 *nayanah*, 5 *bāyu*, 3 *guṇe*, 8 *vipra*, 5 (*in*)*driyo*, 2 *bhujah*, 6 *pramodo*,
1 *rūpa*, 4 *veda*, 7 *ṛṣi*, 1 *candra*, 6 *gaṇa*, 7 *ṛṣi*, 4 *catuḥ*.

259. *Etan mantram pravakṣyāmi*

THE FORMULA OF THE GROUP OF SEERS

translation

OM AM Honour to the Group of Seers!

- 1 I shall explain this formula. OM is in the centre; AM is in the East; R in the South-East;

- 2 It is to be known that ŚI is in the South, and GA¹ is in the South-West; while NE is in the West and BHYO in the North-West.
- 3 It is to be known that NA is in the North, and that MAḤ is in the North-East. Then the wise man should assign this formula [on his body] in order to be protected by means of the names of the group of the seers².
- 4 [He should assign them in this way:] 8, 3, 2, 5; 3, 8, 5, 2; 6, 1, 4, 7; 1, 6, 7, 4.³

¹GE to be read as GA (*eva*).

²The names of the seers are not mentioned but seem to be implied by the mentioning of the formula.

³The explanation of vs. 4 must be that the eight syllables of the formula are laid on the body in a certain irregular but exactly fixed sequence. According to the sequence of numbers, the syllables are to be handled in this order:

A. MAḤ-ŚI-R-NE ŚI-MAḤ-NE-R

B. BHYO-AṂ-GA-NA AṂ-BHYO-NA-GA.

Such a kind of *nyāsa* is known in India. It would be given there the name of *sṭhiti-nyāsa* "assignment for continuation (of life etc.)". For example, the South Indian Viṣṇuite work *Kāśyapa-Jñāna-kāṇḍa*, 1st ed. Tirupati 1948, ch. 108, knows three kinds of *nyāsa* of the formula *OM NAMO NĀRĀYAṆĀYA*: *ṣṛṣṭi-nyāsa* "assignment of creation", in which the formula is assigned to the body from head to feet; *saṃhṛti-nyāsa* "assignment of dissolution", in the opposite direction; and *sṭhiti-nyāsa*, in an irregular way. The difference is that in the *Kāśyapa-jñāna-kāṇḍa* the sequence of the limbs touched is changed, but not that of the syllables. In the present hymn the parts of the body touched are not mentioned, although they might be adduced from the direction in which the syllables lie.

A few remarks on the number synonyms indicated by the ms. PPQ50: the connection between the number 8 and the word *dvija* is not clear to us. 3 *gni*: there are three fires in Vedic worship. 2 *nayanah*: man has two eyes. 5 *bāyu*: man possesses five "winds" or *prāṇas* "breaths" according to Upaniṣadic and Yogic lore. 3 *guṇa*: the three *guṇas* are the cosmical principles of *sattva*, *rajas* and *tamas*. 8 *vipra*: cf. 8. *dvija*. 5. *indriya*: man has five senses. 2 *bhujah*: man has two arms. 6 *pramoda*: Gaṇeśa has six attendants or *Vināyakas*. One of them is called *Pramoda* (see No. 519, vs. 3). 1 *rūpa*: man has only one concrete form. 4 *veda*: the four *Veda-saṃhitās*. 7 *ṛṣi*: the traditional number of seers is seven. Their names may vary a little in the sources. 1 *candra*: the moon is sometimes mentioned as an example of uniqueness. No. 405, vs. 5c says: *candravat sataṭam ekam*. 6 *gaṇa*: *gaṇa* is another name of the group of Gaṇeśa's attendants.

262. Gaṇa-parama tvaṃ guhyah (Ś)

"GAṆA-STAVA"

This is a difficult poem. The God is adored as the Leader of the Gaṇas or groups of divine attendants. The word Gaṇa is repeated in all three stanzas, four times in the first one and once in both the second and third one. The language contains ArSkt. characteristics, although the Skt. may

have changed in the tradition. A variant of the third stanza is much more popular than the rest of the poem.

Rit. Env.: unknown. The mss describe death ritual.

Sources: 4 mss, viz. PPQ 64a; PPD 8; PPI 50; 1457/3. Stanza 3a is found in a far greater number of mss (at least twelve), all on death ritual. The mss reading has been edited in AT, p. 231, together with a reconstruction into somewhat clearer Skt.

1 OM Gaṇa-parama tvam guhyo¹, Gaṇa-tattva-parāyaṇa
Gaṇa-praṇata-lābhanam², sukha-Gaṇa namo 'stu te.

2 Asuci-sarva-pavitraṃ, sarva-kārya-śuci-muktim
bhukti Gaṇa-mahōttama, deva-sukha³-paripūrṇam.

3 OM Teṣu karti Mahā-gaṇa, mātaras te sukha-kāryam
etena sarvam āpnuyād⁴, śuddha-deva-paripūrṇam⁵.

3a OM Teṣu karti mahā-tr̥pti, mātaras te bhaṭāraka
eteṣāṃ sarva-devānāṃ, tr̥ptā⁶ yūyaṃ bhavantu te.

¹mss *taṅgoyam* ²thus PPQ; PPD *gaṇaparam āpnoti*; PPI *gaṇādi param āpnito*

³PPQ *śuddhi deva* ⁴mss *pinuḥ* ⁵PPQ *deva pūrṇam mahāsukham* ⁶most mss *tr̥ptya*
or *tr̥tah*

262. Gaṇa-parama tvam guhyah

"HYMN OF THE GAṆAS"

attempt at translation

1 O Thou Who art the most supreme of the Gaṇas, Thou art hidden,
Thou art the Essence and the Refuge of the Gaṇas;
[the Lord of] Gaṇas can be reached by the devoted,
O Thou Who grantest a multitude of blessings, honour be to Thee.

2 The Purifier of all impurities,
pure release from all deeds to be done;
enjoyment, O Greatest of the Gaṇas,
the full amount of divine happiness [one will obtain from Thee].

3 To them O Great Gaṇa,
Thy mothers (?), happiness to be reached;
by this (?) one will obtain all,
full of pure divinity.

3a To them great satisfaction,
Thy mothers, O Lord;
of all these gods, may you be satisfied for Thee (?).

265. *Gaṇa-pati ṛṣi-putram* (ŚB)
 “GAṆA-PATI-STAVA”

These three verses in ArSkt. are identical with vss. 57–59 of the Gaṇapati-tattva, ed. Sudarshana Devi Singhal, New Delhi 1958. Hooykaas 1962, pp. 309–27, has shown (315–6) that these verses do not belong to the OJ text, but are an accretion in one out of at least three MSS. The contents are not clear, but the words seem to imply that Gaṇapati, after having been duly worshipped, destroys all calamities and grants prosperity to the world. Ṛṣi-gaṇa is the name of a medium offering ritual, performed by Śaiva as well as Bauddha priests, a supreme offering of the *sēṅguhu/ṛṣi bhujaṅga*.

Rit. Env.: irrigation.

Sources: Only one ms: PVS/K/12.

- 1 OM Gaṇa-pati ṛṣi-putram, bhuktyantu veda-tarpaṇam
bhuktyantu jagat-trilokaṃ, śuddha-pūrṇa-śarīriṇam.
- 2 Sarva-viṣa-vināśanam, Kāla Durgā Durgī-pati
maraṇa-mala¹ mucyate, trivṛṣṭi paṇupajivam.
- 3 Gaṅgā Umā stava-siddhi, deva Gaṇa Guru-putram
śakti-vīryam loka-śriyam, jayati lābhānugraham.

OM astu astu-yā namaḥ svāhā.

¹phala

265. *Gaṇa-pati ṛṣi-putram*
 “HYMN TO GAṆA-PATI”
 attempt at translation

- 1 The Lord of the Flock, the Son of the Seer
should enjoy the Vedic gifts;
the world and the threefold space should enjoy them,
with a body pure and complete.
- 2 Destruction of all poison;
Kāla, Durgā and the Husband of Durgā (?);
release from epidemics and stains;
threefold rain which serves as¹ a means for living upon.
- 3 The results of the praise of Gaṅgā and Umā;
of God Gaṇa, the son of [Bhaṭāra] Guru:
energy and heroism, renown in the world;
victory, gain and grace.

OM Let it be so, be so; honour, hail!

¹the OJ prefix *paṇi* may denote a means, instrument or function.

268. *Gaṅgā-devī mahā-puṇyaṃ, Gaṅgā jalañ ca medinī* (BŚ)

TRI-GAṆGĀ

This hymn is well-attested, yet its contents are rather obscure because of the cryptic ArSkt. style. Gaṅgā is honoured as the Water of Life. The third stanza is remarkable by its mentioning the word *utpatti* not less than four times.

The Śivaite and the Buddhist sources often deviate from each other.

Rit. Env.: preparation of holy water for the living and for the dead, according to the Buddhist purohita of Karañ Aśm. See SuSe p. 86.

Sources: many mss, Śivaite and Buddhist, which deal with the holy water preparation, e.g. PPO 39b; 84/4a; 321/10; PVKr 5a; PVTg 10. Edited in SL p. 20; SuSe p. 86, with translation and notes.

- 1 Gaṅgā-devī mahā-puṇyaṃ¹, Gaṅgā jalañ² ca medinī³
Gaṅgā kalaśa⁴-saṃyuktaṃ, Gaṅgā-devi namo 'stu te⁵.

- 2 OM Śrī-Gaṅgā mahā-devī, sūkṣmāmṛta-sañjīvanī⁶
OM⁷-kārākṣara-bhuvanāṃ, padā⁸mṛta-mano-hara.

- 3 Utpattika surasaś⁹ ca, utpattis tava ghoras ca
utpatti sarva-hitañ¹⁰ ca, utpatti vā Śrī-vāhinam.

- 3 (Buddhist version)

Utpattika purusaś¹¹ ca, utpatti ravi-pralīna¹²
Utpatti sa-ba-tā-ṃ ca, utpatti vāri-pralīna¹³.

Sprinkling Formula (PVTg):

OM AM Gaṅgā-ya namaḥ svāhā
OM AM Ādi-Gaṅgā-ya namaḥ
OM AM Parameṣṭhi-Gaṅgā-ya namaḥ

(PVBa and PVSa):

OM Gaṅgā-ya namaḥ svāhā
OM Sarasvatī-ya namaḥ svāhā
OM Sindhuvatī-ya namaḥ svāhā
OM Vipāśā-ya namaḥ svāhā
OM Kauśikī-ya namaḥ svāhā
OM Yamunā-ya namaḥ svāhā
OM Sarayū-ya namaḥ svāhā

¹most Śivaite and two Buddhist mss *pūṇyaṃ* ²mss *jalañ* ³Buddhist mss (except two) *gaṅgā lañcana modinam* ⁴6 × (Śiv.) *tañkora* (= *cakora*?); SL *tarāṅga* ⁵Buddhist mss *namaḥ svāhā* ⁶mss *anūkṣmāmṛtañjīvanī* or *-nam* ⁷most Buddhist mss *HUM*; two Buddhist mss *RUM* ⁸Buddhist mss *mavā-* ⁹mss *surusaś* ¹⁰thus SL; mss *sa ba i taṃ* ¹¹3 × *surasaś* ¹²thus 6 ×; 6 × *tathā devaṃ ca* ¹³thus 7 ×; 5 × *śarīraṃ devam*.

268. *Gaṅgā-devī mahā-puṇyam, Gaṅgā jalañ ca medinī*

HYMN OF THREE STANZAS TO GAṅGĀ

attempt at translation

- 1 Goddess Gaṅgā possesses great merit,
Gaṅgā is water as well as earth¹;
Gaṅgā is in the possession of the vase [of Water of Life],
O Goddess Gaṅgā, honour be to Thee.
- 2 OM Venerable Gaṅgā, Great Goddess,
Thou art the subtle Water of Life Which quickens the dead;
the syllable OM [materialized] in the world,
the Water of Life out of [Śiva's] feet, captivating the mind.
- 3 [Her] origin is well-flavoured,
Thy origin is also awe-inspiring;
Thy origin is also the good of all²,
Thy origin bears fortune.³

Sprinkling Formula (PVTg:)

OM AM To Gaṅgā, honour and hail.
OM AM To the Primeval Gaṅgā, honour.
OM AM To the Supreme Gaṅgā, honour.

¹This remains the most probable interpretation despite the mysterious character of this statement. Cf. SuSe p. 86, n. 3.

²SL's reading offers the best solution. If we accept it, the mss' play with the first syllables of the five names of Śiva will have to be considered secondary.

³In the Buddhist version: "origin is the dissolution of water". The Buddhist version of this stanza is still more mysterious than the Śivaite one, but in any case has the advantage of bringing in the expected word *pralīna*.

271. *Gaṅgā-devī mahā-puṇyam, namas te Viśva-bhāmini* (BŚ)

Śiv.: ṢAḌ-GAṅGĀ

Buddh.: LĪNGA-GAṅGĀ

This hymn to Gaṅgā consists of six stanzas in the Śivaite mss, and of twelve stanzas in the Buddhist mss. The first six stanzas, shared by Śivaite and Buddhist sources, constitute the original part. They contain a praise of Gaṅgā and at least five other sacred rivers: Yamunā (1), Narmadā (2), Nairāñjanī (3), Mandākinī (4), which is strictly speaking a lake, and Jambū (4). The fifth stanza is rather interesting, but unfortunately it is unclear and handed down in a corrupt form. It mentions in its first quarter a circumambulation around Mt. Meru. This same pāda is present in the OJ Brahmāṇḍa Purāṇa, ed. Gonda 1933, p. 145 (there

in connection with the river Jambū) *meruṃ pradakṣiṇaṃ kṛtam*; its original, the Vāyu Purāṇa, ed. R. Mitra, Bibliotheca Indica, Calcutta 1880 ch. 1, 46, 28a, reads *meruṃ pradakṣiṇīkṛtya*. Attention was drawn to these parallels in an unpublished study by the Rev. R. T. Wongsodikromo on Amṛta in OJ literature.

In stanza six we find the names of at least five liquids (*kṣīra*, *ikṣu*, *dadhi*, *ghṛta* and *surā*). These very probably have to be interpreted as the names of five out of the seven mythical oceans known from the Purāṇas. The other two (salt water and sweet water) might be concealed in the corrupted second pāda. The oceans are honoured and approached for protection.

Although these six stanzas are thus replete with names and motifs taken from Indian Purāṇic mythology, they are composed in a rather incorrect language, in which e.g. no distinction seems to be made between nominatives and vocatives. Yet they should not be classified together with the usual ArSkT. products. They may have been composed by an Indian author who did not always have Pāṇini's grammar in his mind.

The Buddhist sources in some cases show corruptions or misunderstandings.

The Buddhist mss also proceed after the first six ślokaś with six others, numbered here from 7 to 12. For the greater part they have been taken over from other hymns:

- 7 from No. 088 (Apsu deva-pavitrāṇi), 1;
- 8 from No. 615 (Pañcākṣaram mahā-tīrtham), 1;
- 10 from No. 453 (Mṛtyuñjayasya devasya), 3;
- 11 from the same, 1.

The hymn of twelve stanzas thus composed, of course with the Buddhist variants in 1–6, is known as Liṅga-Gaṅgā by the Buddhist priests and their mss.

Rit. Env.: Holy water preparation, Śivaite and Buddhist (SuSe p. 94). According to PVTg, it may be used in all circumstances and is equal in effect to the Sarva-Siddha-Stuti (No. 775).

Sources: at least 15 mss on Śivaite holy water preparation, e.g. 3/7b; PPO41b; 87/8a; 321/14; 1186/21a. Also 5 mss on Buddhist daily ritual: PVDj¹22; PVDj²14a; PVKr²19; PVKr⁴62; PVTg15. Edited in SL p. 24; SuSe p. 94 (with notes and translation).

- 1 OM Gaṅgā-devī mahā-puṇyaṃ, namas te Viśva-bhāmini¹
Yamunā parama-pūrṇā, namas te Paramēśvari.
- 2 Narmadā² ca devī puṇyaṃ, namas te loka-rañjini³
dhāraṇyai mala-hāriṇyai, namas tubhyaṃ Mahēśvari.
- 3 Daivike daivika-jā tvam, Śiva-prṣṭhā⁴ namo 'stu te
Nairāṇjane⁵ jagat-kleśa-hāriṇyai te namo namaḥ.

- 4 Mandākinī sura-devī, namas te mala-hāriṇi
Jambū-śaṅkhā⁶ mahā-devī, devī deva-niyogataḥ.
- 5 Meru-pradakṣiṇaṃ kṛtvā⁷, kleśān⁸ Nārāyaṇa-priya
parvatāśru-mukhā⁹ punye, śīśu¹⁰-kleśā[n] vināśaya.
- 6 Kṣīrêkṣuś ca dadhi ghrtaṃ¹¹, surā-yakṣīva nirmali¹²
pātu naḥ kleśa-nāśāya¹³, yuṣma[d]bhyaṃ tu¹⁴ namo namaḥ.
- 7 Apsu deva-pavitrāṇi, Gaṅgā-devī namo 'stu te
sarva-vighna-vināśanam, toyena¹⁵ pariśucyate.
- 8 Pañcākṣaram mahā-puṇyam, pavitraṃ pāpa-nāśanam
pāpa-koṭi-sahasrāṇām, agādham bhavet sāgaram.
- 9 Brahmā Gaṅgā Śiva Gaṅgā¹⁶, saptātmā dharma OM-kāra
sapta-Gaṅgā Gaṅgā Sindhū, Sarasvatī namo 'stu te.
- 10 Yāvan¹⁷ Meru yāvad¹⁷ devā, yāvad Gaṅgā mahī-tale
candrārkaḥ gagane yāvat¹⁸, tāvat tvam vijayī bhaveḥ.
- 11 Mṛtyuñjayasya devasya, yo nāmāny anukirtayet¹⁹
dirghāyusyaṃ avāpnoti, Śrī-Saṅgha vijayī bhavet.
- 12 Buddha nirmala Śivanam²⁰, Dharma-Saṅgha-parāyaṇa
Saṅgha-saṅgha yaśo-pūrṇa, Śrī-Gaṅgādi namo 'stu te.

Sprinkling Formula (PVTg):

OM SA-BA-TA-A-I-NA-MA-ŚI-VĀ-YA

OM Bhūr-bhuvah-svah-svāhā-ye tīrtha-mahā-pavitrāya namaḥ

OM A-KA-SA-MA-RA-LA-VA-YA-HUM, HUM PHAT HUM

PHAT HUM PHAT namaḥ svāhā.

¹PVKr62 -bhāvanam; 3/7b -bhāvinī; PVTg -loka-bhāvinam ²Buddhist mss Dharmadā
³mss usually -racinī; SL, SuSe -rañjini ⁴PVKr (2 ×), PVTg Śivāmṛta; PVDj (2 ×)
Buddhāmṛta ⁵Śiv. mss nairāṇcane; Buddh. mss narajñānam ⁶thus SL; Śiv. mss
-śaṅko; Buddh. mss -santo ⁷Buddh. mss, 321, GPGB -kṛtam. Cf. the pāda in the OJ
Brahmāṇḍa Purāṇa discussed in the introduction to the present hymn. ⁸thus SL,
SuSe; mss kleśa ⁹Śiv. mss, SL parvatāśvamukha; SuSe -mukhe; Buddh. mss sarva-
tattvamukha ¹⁰Buddh. mss ripu- ¹¹Buddh. mss sirāyuse nadīkṛtam ¹²SL, SuSe -am;
PVKr62, PVTg Śaṅkara Śiva nirmalam; PVKr19 Śaṅkara Śiva nirvānam; PVDj
(2 ×) Śaṅkara Buddha nirmalam ¹³SL -nāśanam; SuSe, PVKr19 -nāśanam ¹⁴Buddh.
mss yuṣanyatra ¹⁵mss toyanam ¹⁶PVDj (2 ×) Buddha Gaṅgā ¹⁷mss yata ¹⁸mss tava
or tavah ¹⁹mss yo namamyamī tīrthaye ²⁰PVDj (2 ×) -devanam

271. *Gaṅgā-devī mahā-puṇyam, namas te Viśva-bhāmini*

HYMN OF SIX STANZAS TO GAṅGĀ

HYMN TO GAṅGĀ'S QUALITIES

attempt at translation

- 1 The Goddess Gaṅgā possesses great merit,
honour to Thee Who shinest on all sides;
the Yamunā of supreme abundance,
honour to Thee, Supreme Lady.
- 2 And the Narmadā, the Goddess of merit,
honour be to Three Who charмест mankind;
Who art supporting and removest impurity,
honour be to Thee O Great Lady.
- 3 Thou art divine, born from the divine,
O Thou Who art backed by Śiva (?), honour be to Thee;
to Thee, Nairāṅjanā Who removest the world's stains, honour.
- 4 Mandākinī the divine Goddess,
honour be to Thee Who removest foulness;
Jambū Who art a conch (?), a great Goddess,
a Goddess employed by the gods.
- 5 Having made a circumambulation around Mt. Meru,
destroy the worries, O Nārāyaṇa's Beloved;
O Thou Who art the tears from the Mountain's face,
meritorious One, destroy our children's worries,
- 6 [The oceans of] sweet milk, sugar-cane juice, curds and ghee,
spirituous liquor, spotless;
they should protect us for the destruction of worries,
to You, honour, honour.
- 7 O Thou Who purifiest in Thy waters,
Goddess Gaṅgā, honour be to Thee;
Thou destroyest all obstructions,
by Thy water one is purified.
- 8 The Formula of five syllables, the great Meritorious One,
the purifier destroying evil;
[without It] there would be an ocean untraversable
of thousands of millions of evil deeds.

- 9 The Gaṅgā is Brahmā, the Gaṅgā is Śiva,
the Sevenfold Self, the Doctrine, the syllable OM;
to the seven Gaṅgās: Gaṅgā, Sindhū, Sarasvatī,
[and to the other four], honour be to You.
- 10 As long as the Meru and the gods exist,
as long as the Gaṅgā exists on the earth;
as long as Sun and Moon exist in the sky,
so long will you be victorious [if you worship Gaṅgā].
- 11 He who will proclaim the names of the God
Who vanquishes death;
He will obtain longevity,
and the Venerable Community will be victorious.
- 12 Buddha is spotless, just as Śiva,
the Doctrine and the Community are places of refuge;
the Community obtains abundant glory;
Venerable Primeval Gaṅgā, honour be to Thee.

274. *Gaṅgā-devī mahā-puṇyam, somo vāmṛta-maṅgalam* (BŚ)

GAṄGĀ-SOMA

B: NAVA-GAṄGĀ

Gaṅgā is addressed as the greatest agent of purification; she has been granted to the world by Śiva's power. She is requested, together with the Tri-mūrti, to give the Water of Life.

The language is ArSkt., on some places alternating with classical Skt. phrases and idioms.

There is a Śivaite version of five stanzas and a Buddhist one of nine stanzas, i.e. the five stanzas of the Śivaite version, but with considerable variations, and four others: one (6) = No. 271 (Liṅga Gaṅgā), 6; and three (7-9) = No. 818 (Sakalaṃ niṣkalaṃ Śivam), 1, 3 and 4.

The sprinkling formula in a few Buddhist mss identifies the Gaṅgā with Śivaite deities and with the Buddhist Tri-ratna (Buddha, Dharma, Saṅgha).

Rit. Env.: according to SL, 321, GPGB, used in daily Holy Water preparation. The hymn does not occur, however, in the usual sources for Sūrya Sevanā. It might be a facultative addition to daily ritual. It does occur in Pañca-bali-krama; 3 and 4 are said during holy water preparation in the Kṣatriya ritual. The Nava-Gaṅgā is used in Buddhist Holy Water preparation. According to PVTg, it protects the body just as the Nava-Kampa (No. 510); it is applicable to the living and to the dead.

Sources: SL25 and SL40; five Śivaite mss: PPO78b; 321/14; PPL1b;

1186/21b; GPGB15; (all these contain only 1–5); 3 and 4 also in two Pūjā Kṣatriya mss: PKKr54 and PKPn45; 1–9 in seven Buddhist mss: PVDj¹21; PVDj²13a; PVKr18a; PVKr61; PVTg13; PVWS¹14; PVWS⁴22.

1 Oṃ Gaṅgā-devī mahā-puṇyaṃ, somo vāmṛta-maṅgalaṃ
maṅgalaṃ śiva-kāryāṇāṃ¹, Śiva-kumbha-mahôttamam².

2 Oṃ Gaṅgā harayata dharma³, pavitraṃ pāpa-nāśanam
sarva-vighna-vināśaṃ ca⁴, vyomākāśa⁵-prabhāvataḥ.

3 Brahmā Viṣṇu Mahā-deva⁶, toyaś tu toya-dehakaḥ⁷
amṛtaṃ sakalaṃ dehi⁸, Gaṅgā-devi namo namaḥ⁹.

4 Oṃ Tīrtha-jñānaṃ mahā-Gaṅgā¹⁰, sāgaro maralāyate
Nārāyaṇādy-āgāro¹¹ 'pi, kumbha-tīrthaṃ mahā-nadī.

5 Brahmā Viṣṇuś ca Rudraś ca¹², toyaś ca¹³ toya-dehakaḥ⁷
amṛtaṃ sakalaṃ dehi⁸, Gaṅgā-devi namo namaḥ.

6 Meru-pradakṣiṇaṃ kṛtaṃ, kleśa Nārāyaṇa-priyam
sarva-tattva-mukha-puṇyaṃ, ripu-kleśa-vināśanam.

7 Oṃ Sakalaṃ niṣkalaṃ Buddham, Oṃ-kāra tvam Dharmātmakam
pañcākṣara tattv-Oṃ-kāra, sarva-devātma-nirvāṇam.

8 Sarva-prajaye poṣaṇaṃ, kiñcit sadāgatāṅkuram
bindu sadāgataṃ kutaṃ, candra-bindu-nāda sime.

9 Kiñcit taṃ Dharma-sarvaṃ ca, Oṃ-kāraṃ Dharma ucyate
sarva-viśa-vimuktena, tvīṣa dhyāya pate nade¹⁴.

Sprinkling Formula (PVDj, PVKr):

Oṃ Aṃ Kūrma-mahā-Gaṅgāya namaḥ
Oṃ Aṃ Bhūh-mahā-Gaṅgāya namaḥ
Oṃ Aṃ Brahmā-mahā-Gaṅgāya namaḥ
Oṃ Aṃ Viṣṇu-mahā-Gaṅgāya namaḥ
Oṃ Aṃ Īśvara-mahā-Gaṅgāya namaḥ
Oṃ Aṃ Mahā-deva-mahā-Gaṅgāya namaḥ
Oṃ Aṃ Buddha-mahā-Gaṅgāya namaḥ
Oṃ Aṃ Dharma-mahā-Gaṅgāya namaḥ
Oṃ Aṃ Saṅgha-mahā-Gaṅgāya namaḥ
Oṃ Tīrtha-tīrtha-ye nityam
śuddha-lara śuddha-roga

śuddha-kleśa śuddha-mala
 śuddha-pāṭaka śuddha-vighna
 śuddha-pāpa nir-upadrava
 OM jala-nidhi¹⁵ mahā-śakti HUM PHAT

PVWS⁴ refers to the sprinkling formula to No. 280 (Gaṅgā-devī namāmyakī).

¹SL, PPO, GPGB *karmāṇi*; 321 *karmaṇam*; Buddhist mss *maṅgalam dharmasaṅghā-nām* ²Buddh. mss *buddhakumbhamavatamah* ³thus PPO, 1186; 321 *herajatan dharma*; PPL *yarayanta dharma*; Buddh. mss *harata dharmanam*; GPGB *sarayū tadharma*; SL (2 ×) *harajātādharma*. Perhaps = *Gaṅgā Sarayū Narmadā* with ancient corruption
⁴Buddh. mss *pāpakoteṇ sahasraṇam* ⁵SL (2 ×), 321 *tryambakasya* ⁶PKPn *maheśvara*; PKKr *ca rudraś ca* ⁷Buddh. mss *-devakāḥ* ⁸Buddh. mss, 321 *devam* ⁹Buddh. mss, except PVTg, *namo 'stu te* ¹⁰SL25 *-tīrtham* ¹¹PPO, GPGB *-glavo*; 321 *glagho*; PPL *-gnaho*; 1186 *-gaho*; PKKr *-glaho*; PKPn *-rgaho*; Buddh. mss *nārāyaṇamdyāṅgaho*; SL25 *-saro*; SL41 *-gyaho* ¹²GPGB *indraś ca*; SL25 *īśvaro* ¹³Buddh. mss *toyasta*; 321 *toyas tu*; SL25 *devās trayas ca*; SL41 *devās trayas te* ¹⁴thus PVDj21; others *nane* or *nana* ¹⁵mss *-siddhi*

274. *Gaṅgā-devī mahā-puṇyam, somo vāmṛta-maṅgalam*

GAṆGĀ AS THE SOMA

HYMN OF NINE STANZAS TO GAṆGĀ

attempt at translation

- 1 Goddess Gaṅgā is the great Meritorious One,
 the sap called soma, an auspicious appearance of Water of Life;
 an auspicious appearance of beneficent activities,
 the very best Vessel of Śiva.
- 2 Gaṅgā, Sarayū and Narmadā¹ are purifying agents destroying evil;
 and which destroy all obstacles,
 by the power of the Sky, the Space.
- 3 Brahmā, Viṣṇu and Mahā-deva
 are the water, are embodied in the water;
 present to us the Water of Life in its entirety;
 O Goddess Gaṅgā; honour, honour!
- 4 The Great Gaṅgā is the water of life which is wisdom,
 the Ocean,;
 and the primeval resort of Nārāyaṇa²,
 the vessel of Holy Water, the great river.
- 5 Brahmā, Viṣṇu and Rudra and the water, embodied in the water;
 present to us the Water of Life in its entirety,
 O Goddess Gaṅgā; honour, honour!

- 6 A circumambulation around the Meru is made,
[destroy] the stains, [Thou Who art] dear to Nārāyaṇa;
the meritorious chief one of all elements of reality,
destroying the enemies and stains.
- 7 The Buddha divisible and indivisible,
art Thou, and the syllable OM̐ of Which the Doctrine is the self;
the formula of five syllables, the reality of the syllable OM̐,
Release of Which all gods are the self.
- 8 [Results of reciting this hymn are] welfare of all offspring,
always new offshoots of all kind will appear;
the Bindu,, the Half Moon, Bindu and Nāda³.
- 9 The Doctrine in its entirety is everything (?),
the Doctrine is called the syllable OM̐;
by release of all poison,

Sprinkling Formula (abridged):

OM̐ AM̐ To the Great Gaṅgā Which is the Tortoise, the Earth,
Brahmā, Viṣṇu, Īśvara, Mahā-deva, Buddha, the
Doctrine, the Community.

OM̐ To the Holy Water par excellence; constantly purification
of worries, diseases, stains, foulness, sins, obstructions, evils;
freedom from calamities.

OM̐ The abode of water, of great energy, HUM̐ PHAT̐.

¹Translation based on a suggestion to be found in n. 3 on the text.

²The waters are the abode or resort of Nārāyaṇa = Viṣṇu; the name Nārāyaṇa is traditionally explained in this way, e.g. in Manu-smṛti 1, 10:

*Āpo nārā iti proktā, āpo vai nara-sūnavah
tā yad asyāyanam pūrvam tena Nārāyaṇaḥ smṛtaḥ.*

This might be a sufficient ground for the present emendation.

³The text of this pāda is probably due to a contamination with the phrase . . .
dadāsi me "Thou grantest to me".

277. Gaṅgā-devī mahā-tīrtham (V)

"DVI-GAṆGĀ"

This short hymn to Gaṅgā is confined to only one Vaiṣṇava ms. In its second stanza it mentions the three states of origin, preservation and dissolution, during which Gaṅgā appears as the Sun, the Moon and Purifying Wisdom (?).

Source: PKK².

- 1 OM̐ Gaṅgā-devī mahā-tīrtham, toyastha toya-nirmalam
amṛtaś ca mahā-devī, sarva-pāpa-vimuktanam¹.

- 2 Utpatti Sūrya-rūpeṇa¹, Soma vā sthiti-maṅgalaṁ
avighna traya-rūpaś ca, pavitra-jñāna pralīna.

¹-enam

277. *Gaṅgā-devī mahā-tīrtham*

HYMN OF TWO STANZAS TO GAṅGĀ

attempt at translation

- 1 Goddess Gaṅgā is a great Source of Water of Life,
She abides in the water and consists of pure water;
She is Water of Life, the Great Goddess,
She brings release from all evils.
- 2 During origination [She appears] in the shape of the Sun,
the Moon is Her auspicious appearance during preservation;
– Her three shapes are free of obstructions –
in dissolution [She appears as] Purifying Wisdom.

280. *Gaṅgā-devī namāmyakī* (B)

SAPTA-GAṅGĀ-STAVA

PVWS¹: BHATṬĀRA-GAṅGĀ-STUTI

As the title says, this hymn to Gaṅgā consists of seven stanzas. It is a difficult poem in an unusual kind of Skt. Several words seem to have been corrupted almost beyond recognition (1a: namāmyakī = ?; 1d huskaram or tuskaram = puṣkaram ?; 2a pundagi from udadhi; a.o.). Gaṅgā is addressed as the source of the Water of Life (1b), adorned with flowers (2d a.o.); She is one of the seven sacred rivers, which are enumerated in 3. She will purify and protect the devoted worshipper (4); She is the Beloved of the whole world (5). She is the Buddhist Doctrine manifesting Itself in holy water (7; this stanza is a Buddhist recast of No. 287, 4).

Rit. Env.: according to a ms, the hymn is a means for worship of the Seven Deities. It occurs in Buddhist daily ritual.

Sources: only Buddhist mss on daily ritual. The following ten were used: PVDj¹13; PVDj²12b; PVKr8; PVBa6; PVSK9; PVSm5; PVSb3; PVTg12; PVWS¹12; PVWS¹16.

- 1 Gaṅgā-devī namāmyakī¹, utāmṛtañ² ca jīvanam
bhuvana-jala-pānīyaṁ³, nirmala⁴-puṣkaraṁ⁵ payaḥ.
- 2 Salilam udadhi⁶-toyam, kabandham ambu-sambhāraṁ
ambaraṁ mekhalā puṣpaṁ⁷, megha-puṣpa-saro-rasam.

- 3 Gaṅgā namo 'vaśeṣās ca, Sindhuvatī Sarasvatī
Yamunā mahatī śreṣṭhā, Sarayū Mahatī nadi⁸.
- 4 Tvāṃ Gaṅgā praṇamya bhaktyā, ananta-puṇya-maṅgalām⁹
duṣkara-sarva-vṛddhy-artha[m], mad-mala-kleśa-śuddhaye.
- 5 He Gaṅgā deva-devatī¹⁰, samasta-jagatām priye
Gaṅgānugrahataḥ tāvat, ahaṃ syām¹¹ jagatām priyaḥ¹².
- 6 Sattvānām jīvanam Gaṅgā, amitā vāri-pāragā¹³
dirghāyuse śrīmad-veśe¹⁴, ādya-kāle¹⁵ namo 'stu te.
- 7 Jala-nidhi¹⁶ mahā-śakti, sarva-siddhi dharma-tīrtham
dharma-tīrtha-maṅgalaṃ ca, śrī-dharmādi namo 'stu te.

Sprinkling Formula (complete in five mss):

OM AM Gaṅgāya namaḥ OM AM Sindhuvatī-ya namaḥ
OM AM Sarasvatī-ya namaḥ OM AM Vipāśāya namaḥ
OM AM Kauśikāya namaḥ OM AM Yamunāya namaḥ
OM AM Sarayū-ya namaḥ

(in PVBa, PVSm, PVSu:)

OM OM Gaṅgāya namaḥ OM Kledāya namaḥ
OM Sindhuvatī-ya namaḥ OM Yamunāya namaḥ
Tīrtha-pavitraya namaḥ svāhā

¹thus 5 mss; 1 × -kam; 2 × -kī; 1 × -mi; PVTg mahāmyakī ²mss utyāmṛtaṃ ³mss panīram ⁴mss nilalam ⁵4 × vuskaram; 3 × huskaram; 2 × tuskaram; 1 × mvuskaram
⁶thus PVWS (2 ×); PVSK udagi; others pundagi ⁷PVSK sambharam megala puṣpam;
PVWS⁴ ambaramba varta payam; PVWS¹ maramba varvata payam; PVDj¹, PVKr,
PVTg sambhararam melapūṣpam; PVDj² yesambharam melapūṣapi; PVBa, PVSm,
PVSb paramatīrtha apayam ⁸PVSK sarayūś ca mahānadi ⁹thus PVWS (2 ×);
others -maṇḍalām ¹⁰5 × -kevatī ¹¹3 × ahaṃ svi; 2 × ahaṃ svam; 1 × ahaṃ tvam;
1 × aha svi; 1 × ahammas; 1 × ahyam mas; 1 × atammes ¹²all mss priye ¹³PVBa,
PVSm, PVSb amīja varivaragam; other mss usually marija varija yugam ¹⁴PVBa,
PVSb trimaveśa; PVSm trammaveśa; PVWS¹ śrīmadveda; PVWS⁴ śrīmadveda; in
others, this pāda usually reads as śrīmaṅgala name siddhyah ¹⁵PVWS, PVBa,
PVSm, PVSb dyah kaleṇ ca; others kaleṇcana ¹⁶mss -siddhi

280. Gaṅgā-devī namāmyakī

HYMN OF SEVEN STANZAS TO GAṅGĀ

attempt at translation

- 1 Goddess Gaṅgā, the honourable One (?),
and the Water of Life which grants life;
Her Water is drinkable to the earth,
water dotted with spotless lotuses.

- 2 Her flowing water, the vessel for the liquid,
a barrel, a body of water;
Her garment, Her girdle is of the flowers,
clouds flowers sweetness of pools.
- 3 Honour [to] Gaṅgā and the others,
Sindhuvatī, Sarasvatī, Yamunā the Great Excellent One,
Sarayū and the Great River.
- 4 To Thee, Gaṅgā, I bow with devotion,
Who art the herald of eternal merit;
in order to obtain growth in all things that are difficult to attain,
for the purification of my stains and afflictions.
- 5 O Gaṅgā Who art the Goddess above all gods,
Beloved of all the worlds;
by the grace of the Gaṅgā, before long
I shall be the beloved of the worlds.
- 6 Gaṅgā is life for all beings,
immeasurable, filled to the brink with water;
O Thou Whose life is long, Whose abode is illustrious,
and Who art from time immemorial, honour be to Thee.
- 7 The vessel of the Water, of great potency,
perfection of all, the Holy Water of the Doctrine;
and the Herald of the Doctrine's Holy Water,
O Thou, the illustrious and prime symbol of the Doctrine,
[honour be to Thee.

Sprinkling Formula:

OM AM To Gaṅgā,	honour.	OM OM To Gaṅgā,	honour.
OM AM To Sindhuvatī,	honour.	OM To the Liquid,	honour.
OM AM To Sarasvatī,	honour.	OM To Sindhuvatī,	honour.
OM AM To Vipāśā,	honour.	OM To Yamunā,	honour.
OM AM To Kauśikā,	honour.	To the purifier which is	
OM AM To Yamunā,	honour.	the Holy Water,	honour, hail.
OM AM To Sarayū,	honour.		

283. *Gaṅgā-dvāre Prayāge ca*

SL: GAṅGĀ-STAVA

This striking hymn consists of three stanzas without apparent connexion. The language seems to be or to have been correct (1cd is probably seriously corrupted. The reconstruction made by SL is followed here).

The first half of stanza 1 is found in Indian texts, e.g. Viṣṇu-smṛti 85,28 (in an enumeration of the results of bathing in sacred places). Stanza 2ab and a part of 2c are identical with No. 417, 2ab. Stanza 3 is found also in No. 471 as stanza 10; and in No. 754 as stanza 4. It is probably also genuine Indian. One might compare e.g. a śloka in Bau-dhāyana-Prayogamālā II, p. 78,6:

*apavitro pavitro vā, sarvāvasthaṃ gato 'pi vā
yaḥ smaret Puṇḍarikākṣaṃ, sa bāhyābhyantaraḥ śuciḥ.*

Its ritual environment is there a *śrāddha* (offering to the deceased); it forms part of a prayer to Viṣṇu on that occasion. The same stanza occurs in Piṭṛ-karma-nirṇaya, p. 221; it is mentioned there as an obligatory part of the *śrāddha* ceremony.

Rit. Env.: there is a problem about this hymn. SL has included it in his Veda Parikrama "daily ritual", and also the Śivaite informant stated that it was used daily, but as a whole it has not been found in any ms dealing with SuSe.

Sources: SL p. 23 and 2 mss: 1186/20b; GPGB14. The third stanza also in Buddhist mss, e.g. PPDj9; PVKr13 and 28.

- 1 OM Gaṅgā-dvāre Prayāge ca¹, Gaṅgā-sāgara-saṅgame
sarvāṅgatāṃ bhūr² labhate, tribhiḥ sthānair viśeṣitām.
- 2 Pāpo 'haṃ pāpa-karmāhaṃ, pāpātmā pāpa-saṃbhavaḥ
trāhi mām Puṇḍarikākṣa, sa-bāhyābhyantarāśucim³.
- 3 Aśucir vā śucir vāpi, sarva-kāma⁴-gato 'pi vā
cintayed devam Īśānam⁵, sa-bāhyābhyantaram śuciḥ.

¹thus SL; mss -*priyaś ceva* ²thus SL; mss *sarvagatra dur-* ³thus SL; mss -*tara śuci*

⁴Buddhist mss *Gaṅgā-* ⁵Buddhist mss *cinta devaṃ hiṣyamam*

283. *Gaṅgā-dvāre Prayāge ca* attempt at translation

- 1 At the Entrance of the Gaṅgā¹, at Prayāg²,
and at the Confluence of the Gaṅgā and the ocean,
the Earth obtains completion of Her body,
made excellent by these three localities.
- 2 Evil am I and evil are my actions,
evil is my soul, evil my origin;
save me, O Lotus-eyed One,
me who is impure inwardly and outwardly

- 3 A person, whether he be impure or pure,
even if he be beset with all kinds of desires,
should meditate on God Īśāna;
[thus he becomes] pure inwardly and outwardly.

¹I.e. the place called Hardvar, where the Ganges comes out of the foothills of the Himālayas and enters the North Indian plain. A famous pilgrim centre even in our time.

²Prayāg or Allahabad, sacred city in the Ganges plain, about halfway between Hardvar and the sea. It is situated at the confluence of the Ganges and the Yamunā.

286. *Gaṅgā-puruṣo mūrṭiṇaṃ* (Ś)

ĀPAḤ-STAVA

PPQ: VARUṆA-STAVA

GS, 11R: SAMUDRA-STAVA

Eight stanzas which consist of epithets of Varuṇa. Just as in other hymns which are directed to this deity, the language is ArSkt. Varuṇa is a manifestation of the Gaṅgā and possesses the characteristics that are usually ascribed to the ocean: treasury of jewels, abode of fishes, of a frightful appearance (6), etc. He is also called a "sea-monster" (*lēmbu-hara* or *lēmbvara*, an OJ word); the Lord of Serpents and Elephants (3); He is Indra (5) and Rudra (5, 6); as King of Serpents He is Ananta-bhoga (7); but He also emits fire (5, 8).

Rit. Env.: according to 1257, during bathing in the sea, a sacrifice of gratitude and exorcism. According to the Śivaite informant, daily in order to remove impurity of the soil; also during lustrations.

Sources: 4 mss, viz. 1257/6; PPQ65b; GS26; 11R7. See also No. 287 which is only a variant of the present hymn.

- 1 OM Gaṅgā-puruṣo mūrṭiṇaṃ, Brahma-maṇḍala Vaiṣṇavam
Gaṅgā ratnākara devaṃ, Brahmā-mūrṭi tri-lokanam.
- 2 Jala-nidhi mūrṭi-devaṃ, bhūmi-matsya-mahā-raudram
Bruṇa-deva mahā-līṅgaṃ, lembu-haro Indrātmakam.
- 3 Nāgēndra krūra-mūrṭiṇaṃ, gajēndra matsya-vaktraṇam
Bruṇa-deva-ma-sārīram, sarva-jagat-suddhātmakam.
- 4 Jala-nidhi mahā-vīryaṃ, Brahmā Viṣṇu Mahēśvaram
sarva-jagat-prakīrtiṇaṃ¹, sarva-vighna-vināśanam.
- 5 Indra parvata-maṇḍalaṃ², jala-nidhi mūrṭi-vīryam
Rudra Agni jvali-tejo, sarva-vighna-vināśanam.
- 6 OM Ratnākaraṃ mahā-rodraṃ, Rudraṃ sakala-mūrṭiṇaṃ
ghora-ghora aghūrṇitaṃ³, maṇḍalaṃ² vyomāntaraṇam.

- 7 Pātāla-pratiṣṭhā liṅgam, jagat-kamodi-dhāraṇam⁴
Nāga-rāja prakīrtitaṃ, 'Nanta-bhogam 'dhipam⁵ bhvanam.
- 8 Kūrma-rāja mūrti-ghoram, Agni-jvāla hutāśanam
bhūh-pātāla prakīrtitaṃ, sarva-jagat-praṇamyakam.

OM siddhir astu-ya namaḥ svāhā

¹1257, PPQ -*prakamṭinam* ²mss *ma-dalēm* ³GS, 11R *ghorāya ghora-ghūrṇitaṃ* ⁴1257, PPQ -*dhārakam* ⁵1257, PPQ *divam*

286. *Gaṅgā-puruṣo mūrtinam*

HYMN TO THE WATERS

HYMN TO VARUṆA

HYMN TO THE SEA

attempt at translation

- 1 The manifestation of the Gaṅgā as a male being,
[Who belongs to] the sphere of Brahmā and Viṣṇu;
the God Who is the Ganges, the Treasury of jewels,
Brahmā's manifestation in the threefold world.
- 2 The repository of water, the manifest deity,
the abode of fishes, the very terrible One;
God Varuṇa with the great liṅga,
the Sea-monster, identical with Indra.
- 3 The Lord of Serpents in terrible form,
the Lord of Elephants with the snout of a fish;
embodied as God Varuṇa,
Whose nature is to purify the entire world.
- 4 The repository of water, of great energy,
[identical with] Brahmā, Viṣṇu and Mahēśvara;
famous over the entire world, destroying all obstacles.
- 5 He is Indra Who encircles the mountains,
the repository of water, a manifestation of heroism;
He is Rudra Who flames with the brilliance of fire,
destroying all obstacles.
- 6 The Treasury of Jewels, very horrible,
the complete embodiment of Rudra;
roaring in a terrifying way,
encircling space in the middle.

- 7 His liṅga has its base in the nether world,
He bears the world;
He is known as the King of Serpents, Ananta-bhoga,
the Lord of the earth.
- 8 The King of Turtles, with a horrifying shape,
flaming like a burning fire;
famous on the earth and in the nether world,
to be adored by the entire world.

287. *Gaṅgā-puruṣo vīryaṇam* (BŚ)

ĀPAṆ-STAVA

This hymn is a variant of No. 286. It runs parallel to it but shows variations in almost every pāda. Moreover, after the first stanza it contains two additional stanzas, which are also found in a few other sources. The last two stanzas of No. 286 are missing here, but the last stanza of the present hymn is missing in No. 286.

Thus, the śloka 1-3 of the present hymn are parallel with 1-3 of No. 286, and its śloka 6-8 with 4-6 of No. 286.

Sources: 513/5b; GS36; 11R11. The stanzas 4 and 5 also in SL/106; 1196/36a; 5356.

- 1 OM Gaṅgā-puruṣo vīryaṇam, Brahmā-maṇḍala Vaiṣṇavam
Gaṅgā ratnākarā devī, Brahmā-mūrti tri-bhuvanam.
- 2 Jala-nidhi mūrti-lokaṁ, bhūmi-matsya-mahā-ghoram
Bruṇa-devaṇ ca devanaṁ, lembu-haro Hari¹-mūrtim.
- 3 Nāgēndra krūra-rūpaṇ ca, Bruṇa-deva-ma-sārīram
sarva-jagat-pratiṣṭhaṇam, sarva-maraṇa-sapūrṇam.
- 4 Jala-nidhi² mahā-śakti, sarva-siddhi² Śiva-tīrtha³
Śivāmṛta⁴-maṅgalaṇ ca, Śrī-Devī jagat-pavītram.⁵
- 5 Namaḥ Śivāya vai namaḥ⁶, nama Viṣṇu dvārēśvara⁷
prabhu vibhuḥ mahāmṛtaṁ⁸, sarva-pātaka-sapūrṇam⁹.
- 6 Jala-nidhi mahā-śakti, Brahmā Viṣṇu Mahēśvaram
sarva-jagat-sārīraṇam, ghora-vibhuḥ Giri-pati.
- 7 OM Indra-giri mūrti-lokaṁ, Gaṅgā-mūrti mahā-vīryam
Rudra-kālāgni-prabhaṇ ca, sarva-mraṇa-bhasmi-cittam.

- 8 Gaṅgā Sarasvatī Sindhu, Rudrāya rodra-devatam
ghorāya ghora-ghūrṇitaṃ, Gīri-deva [bh]ūyātmakam.
- 9 Bhūtaye bhūtaḥ nityaṃ, Gaṅgā-rāja Sūryātmakam
Agni-jvala Rudra-rūpaṃ, sarva-jagat-prakīrtitaṃ.

¹513 *haram* ²SL -*siddhyai* ³513 -*citta*; 5356 -*mṛta*; SL -*tīrtham* ⁴SL -*mṛtam*; GS, 11R -*tīrtha* ⁵SL, 5356 *sarvamuktaye*; 1196 *śrīgaṅgābhaktimuktaye* ⁶SL, 1196, 5356 *śivatāyai nityam* ⁷SL, 1196, 5356 *binduvayēśvara* ⁸SL *mahākīrtiḥ*; 1196 *samāṁṛtam*; 5356 *samākṛtam* ⁹SL -*rogavināśanaḥ*; 5356 -*rogavināśanam*; 1196 -*pālakavināśanam*

287. Gaṅgā-puruṣo vīryaṇam

HYMN TO THE WATERS

attempt at translation

- 1 The personal representation of the Gaṅgā, courageous,
[Who belongs to] the sphere of Brahmā and Viṣṇu;
the Goddess Gaṅgā, a Treasury of Jewels,
Brahmā's manifestation in the threefold world.
- 2 The repository of water, embodied in the world
the abode of fishes, the very horrible One;
Varuṇa, the God of gods,
the Sea-monster, a manifestation of Hari.
- 3 The Lord of Serpents of terrible shape,
embodied as God Varuṇa;
the base of the entire world,
Who heals all who are stricken by plague.
- 4 The repository of water, of great potency,
performing all things, the Holy Water of Śiva;
the auspicious Water of Life possessed by Śiva,
the Venerable Goddess Who purifies the world.
- 5 Honour to Śiva, honour,
honour to Viṣṇu the Lord of Gates (?);
the Ruler Whose rule extends widely, the great Water of Life,
Who restores what has fallen by evil.
- 6 The repository of water, of great energy,
[identical with] Brahmā, Viṣṇu and Mahēśvara;
having the entire world as His body;
the horrible Ruler, Lord of the Mountains.

- 7 Indra's Mountain, manifested in the world,
the manifestation of Gaṅgā, of great courage;
the demonical appearance of Rudra, flaming like Fire,
Who reduces all pestilence to ashes.
- 8 The Gaṅgā, the Sarasvatī and the Sindhu,
and Rudra the terrible deity;
the terrible One, roaring frighteningly,
the God of the Mountains, Whose self increases (?).
- 9 Constantly ,
the King of the Gaṅgā, identical with Sūrya;
flaming like Fire, with Rudra's appearance,
renowned over the entire world.

290. *Gaṅgā Sarasvatī Sindhu* (BŚ)
"EKA-GAṆGĀ-STUTI"
"SAPTA-NADĪ-STAVA"

One śloka, in which the holy rivers are addressed for purification.
There exist a Buddhist and a Śivaite version.

Rit. Env.: Buddhist and Śivaite Holy Water preparation.

Sources: the mss on Holy Water preparation; the Śivaite version has
been edited in SuSe p. 94.

Śivaite version:

- 1 OM Gaṅgā Sarasvatī Sindhu, Vipāśā Kauśikī nadi
Yamunā [ca] mahā-śreṣṭhā, Sarayūs ca Mahā-nadī.

Buddhist version:

- 1 OM Gaṅgā Sarasvatī Sindhu¹, Vipāśā² Kauśikī nadi
Tīrtha-tīrthī śuddhāmalā, nirrogā nirupadravā.

¹PVTg12 *Gaṅgā Sindhu Sarasvatī* ²mss *pāpa*

290. *Gaṅgā Sarasvatī Sindhu*
"HYMN OF ONE STANZA TO GAṆGĀ"
"HYMN TO THE SEVEN RIVERS"
translation

Śivaite version:

- 1 The Gaṅgā, the Sarasvatī, and the Sindhu,
the Vipāśā and the river Kauśikī;
the Yamunā; the great and eminent One,
the Sarayū and the Mahā-nadī [are the seven sacred Rivers].

Buddhist version:

- 1 The Gaṅgā, the Sarasvatī and the Sindhu,
the Vipāśā and the river Kausikī;
the most Holy of Holy Waters, pure and undefiled,
free of disease, free of calamities.

293. *Giri-deva ratna-vīryam* (Ś)

“ŚAṆKARA-STAVA”

Śaṅkara is honoured as the God of the North-West (5b). The hymn consists of conventional expressions in ArSkt. There are practically no variant readings.

Śaṅkara is black (1b), is a manifestation of Rudra (3a), is fear-inspiring, yet gracious (3); he is a source of the Water of Life (passim).

Rit. Env.: Ekādaśa-Rudra ceremony.

Sources: 83/18b; 189/8b; GS9; 11R3.

- 1 OM *Giri-deva ratna-vīryam*, śyāma-rūpaṃ mūrti-bhvanam
Śaṅkara-deva sa-liṅgaṃ, sarva-deva-praṇamyakam.
- 2 *Jaya-vijaya-mūrtiṇam*, śuddha-jñānaṃ mṛta-jīvam
mṛta-bhūmi pavitraṇam, sarva-pāpa-vināśanam.
- 3 *Rudra-rūpaṃ*¹ mahā-bhīmaṃ, sarva-durga-praharaṇam
jagat-vighna-pratiṣṭhaṇam, mṛta-jīvam nugrahakam.
- 4 *Tri-maṇḍala-pratiṣṭhaṇam*, bhūta-preta-mandirakṣam
sarva-jagat-pūrṇa-jīvam, sarva-vighna-vināśanam.
- 5 Śaṅkara deva-mūrtiṇam, vāyavye² ca pratiṣṭhaṇam
sarva-jagat-pavitraṇam, 'mṛta-bhūmi nugrahakam.
- 6 *Bhūḥ-loka-maṇḍala-pūrṇam*, Śaṅkara-deva nigrāṇam
dirghāyu bhvana sa-pūrṇam, sarva-maraṇa-mokṣaṇam.

¹83 *rodra-rūpaṃ*; others *rudraṃ rūpaṃ* ²83 *bayabhyo*; others *bayebhyam*

293. *Giri-deva ratna-vīryam*

“HYMN TO ŚAṆKARA”

attempt at translation

- 1 The God of the Mountains, [rich in] jewels and courageous,
black of colour, embodied on the earth;
God Śaṅkara with His liṅga,
to be honoured by all the gods.

- 2 Who is the embodiment of victory, of complete victory,
pure wisdom, bringing life by Water of Life;
[Who grants] Water of Life to the earth, purifying,
destroying all evils.
- 3 He is a manifestation of Rudra, very fear-inspiring,
He removes all difficulties;
He is a stable base [against] the obstacles of the world,
He brings life with Water of Life, and is gracious.
- 4 He is the base of the threefold cosmos.
a guardian against demons and phantoms;
[He grants] a full life-period to the entire world,
destroying all obstacles.
- 5 Śaṅkara is of divine form,
and located in the North-West;
the Purifier of the entire world,
[Who grants] Water of Life to the earth, graciously.
- 6 The sphere of the earthly world is satisfied
by God Śaṅkara's grace;
the earth obtains a long life and is completely filled
[with good things],
there is release from all pestilence.

296. *Giri-mūrti mahā-vīryam* (Ś)

VĀSUKI-STAVA

A list of traditional epithets in ArSkt. Vāsuki, who is to be honoured by the whole world, destroys all hindrances and diseases. By His grace, the Water of Life of the celestial Gaṅgā and Narmadā is bestowed upon the world.

Rit. Env.: according to SL, a piece of the death-ritual, but found nowhere in the mss concerned. It is used at the end of that greatest and rarest of lustration rites: Eka-daśa-Rudra, celebrated at Bēsakih. It is certainly a fairly recent product.

Sources: 11R13 + SL p. 56 (in prose).

- 1 OM *Giri-mūrti mahā-vīryam, mādeva-pratiṣṭhā liṅgam*
sarva-deva-praṇamyanam, sarva-jagat-pratiṣṭhanam.
- 2 *Jagat-vighna-vināśanam, roga-doṣa-vimūrchanam*
jagat-ila-roga-patim, sarva-kriyā-viṣa-śuddham.

- 3 Deva-deva mahā-siddhi, 'mrta-sañjīvanī puṇyam
śuddha-kleśa duḥkha-citraṃ, sarva-maraṇa-mokṣaṇam.
- 4 OM Gīri-devi Gaṅgā śreṣṭhaṃ, Narmadā deva-saliṅgam¹
'nugrahaṃ, triloka-jīvaṃ, 'mrta-bhūmy anugrahakam.

¹SL *narmadā-salila-līṅgam*

296. *Gīri-mūrti mahā-vīryam*

HYMN TO VĀSUKI

attempt at translation

- 1 Embodied in the Mountain (?), of great courage,
the Līṅga who serves as a base for Mahā-deva;
honourable to all the gods,
the base of the whole world.
- 2 Annihilating the hindrances of the world,
rendering powerless the diseases and sins;
the Lord over the world's illnesses and diseases¹,
Who cures [the effect] of all magical weapons and poison.
- 3 The God of Gods, of great perfection,
Who wakes the dead with Water of Life, blessing;
Who purifies stains, Who banishes sorrow,
Who delivers from pestilence.
- 4 The Goddess of the Mountain, the Ganges, the best One,
the Narmadā, the gods and their emblems (?);
graciously, [Vāsuki] grants life to the threefold world,
Water of Life for the world by His grace.

¹The word *īla* is OJ for "illness". The word *patī* can mean in OJ "death". This pāda might be interpreted also thus: "[He destroys] the world's illnesses, diseases and death".

299. *Gīri-mūrti śakti-vīryam* (Ś)

MAHĒŚVARA-STAVA

A hymn of nine ślokaś in ArSkt. Mahēśvara is vigorous and illustrious (vs. 1); He resides in the South-East and is proficient in Vedic formulas (vs. 2). He destroys all evils and demons; He grants the full length of life (vs. 7). His spouse is mentioned as Lakṣmī in vs. 8.

Rit. Env.: Ekā-daśa-Rudra; in the cadre of worship of the deities of the regions (Mahēśvara protects the S.E.).

Sources: 83/17b; 189/7b; GS6; 11R2. Vss. 6 and 7 only in 189 and 11R; they are identical with vss. 5 and 6 of No. 727, to which they belong. The two hymns follow upon each other in the mss mentioned.

- 1 OM Gīri-mūrti śakti-vīryam, ratnādi-deva-pratiṣṭham
sutejo prabhā¹-vīryaṇam, sarva-ratna-nava-rūpam.
- 2 Mahēśvara mūrti-lokam, Āgneya līṅga-arcanam
sarva-uṣadhi-nugrāṇam, Veda-mantra siddhi-yogam.
- 3 Sūkṣma-mūrti mṛta-jīvaṇ, bhvāna-loka-pavitraṇam
sarva-narānugrahakam, jagat-vighna-pratiṣṭhanam.
- 4 Dharmōṣadhi²-nugrahakam, mṛta-bhūmi³ mahā-vīryam
mokṣaṇam sarva-pāpebhyaḥ, pūrṇa-jīvaṇ jagat-trayam.
- 5 Sarva-kleśa-vināśanam, sarva-maraṇa-muktaye⁴
Mahēśvara deva-vīryam, sarva-vyādhi-nivāraṇam⁵.
- 6 Kāla-kali-kaluṣaṇ ca, bhūta-maraṇa-mokṣaṇ ca
Kāla-mṛtyu Yakṣa-raudram, bhasmi-bhūta ... bhūtanam.
- 7 Nugrāṇam yuvatīm devaṇ, dīrghāyusa jagat-pūrṇam
vṛddhi-guṇāya yajñanam, sarva-lokāmṛtam jīvam.
- 8 Lakṣmī devī gara-devī⁶, Gīri-putrī Candra-prabham
mṛta-candra-pavitraṇam, sarva-jagat-pratiṣṭhanam.
- 9 OM Namaḥ Śivāya devaṇ ca, sarva-deva-śuddha-nityam
Mahēśvara mūrti-bhvanam, sarva-roga-vimūrcanam.

¹189 *prāṇa*- ²83 *dharmasandhi* ³83 *kṛtabhūmi* ⁴mss *-mūrtaye* ⁵83 *-vināśanam*; 11R *-bhasmicūtram* ⁶11R *-devam*

299. *Gīri-mūrti śakti-vīryam*

HYMN TO MAHĒŚVARA

attempt at translation

- 1 [Mahēśvara] is embodied in the mountain, full of vigour and [courage,
the foremost of jewels, the base of the gods;
of great splendour, brilliance and courage,
young of body, bedecked with all jewels.

- 2 Mahêśvara is embodied in the world,
worshipped with His emblem in the South-East;
He shows His grace by [applying] all kinds of herbs,
He possesses the formulas of the Veda and perfection in yoga.
- 3 Of subtle body, He brings the dead to life,
He is a purifier for the earthly world;
gracious towards all mankind,
[procuring] a firm base [by destroying] the world's hindrances.
- 4 His grace is shown by His herbs [which He applies] in His [righteousness,
He is the Living Water for the World, of great courage;
the release from all evils,
the full life for the three worlds.
- 5 Destruction of all stains,
for the deliverance from all pestilence;
Mahêśvara of divine courage [causes it],
defence against all sickness.
- 6 The darkness caused by the demon of Time and the present evil age
demons and pestilence, [Mahêśvara gives] deliverance;
the demon of Time, Death, and horrible goblins,
are reduced to ashes, with the phantoms.
- 7 By the grace of this youthful God,
the world obtains the full amount of longevity;
for the increase of virtue and sacrifices,
eternal Life for the whole cosmos.
- 8 Goddess Lakṣmī, Goddess *gara* (?),
the Daughter of the Mountain, with the brilliance of the Moon;
purifying by the Living Water from the Moon,
being a base for the whole world.
- 9 Honour to God Śiva also,
all gods are eternally pure;
Mahêśvara is embodied in the world,
all diseases are rendered powerless.

302. *Giri-mūrti śveta-varṇam* (Ś)

ĪŚVARA-STAVA

A hymn of respectable length (17 vss.), dedicated to Īśvara, the Protector of the Eastern region. It is written in the usual ArSkt. Īśvara has a white

colour (vs. 2, passim) and is very brilliant. He possesses supreme wisdom (vss. 6, 8) although his voice is terrible (vs. 7). He destroys all evil and is the cause of strength and success.

Rit. Env.: *Veda pañusaba desa* (recitation of formulas in order to protect the rice-fields from disease and vermin) and Eka-daśa-Rudra.

Sources: 189/6b; GS/40; 11R/12.

- 1 OM Gīri-mūrti śveta-varṇaṃ, Meru-rajata-bhāsvaraṃ
pūrva-deśa-pratiṣṭhānaṃ, pūrva Īśvara arcaṇaṃ.
- 2 Sarva-śveta śuddha-nityaṃ, bhūṣaṇa-ratna-śvetanaṃ
maṇi-Sūrya-śveta-varṇaṃ, Sūrya-koṭi-prabhā-jvalaṃ.
- 3 Īśvara-deva salīṅgaṃ, sarva-deva-praṇamyakam
puruṣo śveta-pavitraṃ, śānta-jñānaṃ śuddhaṃ nityaṃ.
- 4 Īśvara deva-mūrtinaṃ, vighna-kleśa-vināśanaṃ
sarva-duḥkha-vimūrcitaṃ, sarva-vyādhi-nirantaraṃ.
- 5 Śveta-varṇêśvaraṃ devaṃ, sandhi-tattva-vigrahakam
tattva-guhyākṣaraṃ mantraṃ, mūrdhani¹ tattva salīṅgaṃ.
- 6 Sūkṣma-dhyānaṃ mahā-vīryaṃ, sūkṣma-tattvaṃ para-jñānaṃ
prabhā-śveta triṇayanaṃ, catur-bhujāṃ mūrtiśvaraṃ.
- 7 Sarva-vākyaṃ vigrahakam, nāda-ghora ghora-svaraṃ
vajrākṣara-mūrti-dhyānaṃ, sarva-kriyā-bhaśmīcittaṃ.
- 8 Prajño-vidyāṃ sārāsvatāṃ, Īśvara-deva sarjanaṃ
bhūḥ-loka savāhanakam², Īśvara-deva salīṅgaṃ.
- 9 Sarva-prajā-pradīpanaṃ, sarva-kārya-pavitraṃ
jagat-vighna-vināśanaṃ, sarva-duṣṭa-vimokṣaṇaṃ.
- 10 Pañca-vikramo devatāṃ, nūgrāṇaṃ sarva-pālanaṃ
mukti-bhukti-vīrya-phalaṃ, labhate śuddha-sādhanam.
- 11 Yajña³-devaṃ kṛtyaṃ devaṃ, Īśvara deva-mūrtinaṃ
sarva-jagat-pratiṣṭhānaṃ, vighna-kleśa-vināśanaṃ.
- 12 Sarva-prajā-daśādaśaṃ, śuddha-pāpa-vighna-svastaṃ
sarva-deva-pitā naraṃ, mokṣaṇaṃ sarva-rogānāṃ.
- 13 Bhikṣukaṃ kṣatrya labhataṃ, mūrcate vighna-kāraṇaṃ
kṣatrya vibhūḥ mukti-bhavaṇaṃ, brāhmaṇaṃ vāk-siddhi-
[-mantraṃ.

- 14 Sarva-kriyā-duṣṭa-cittaṃ, śatru hataṃ samatsaram⁴
jaya-vīrya-śakti-śriyaṃ, sarva-durga-nirvikāram.
- 15 Īśvara deva-mūrtinaṃ, sarva-pāpa-praharaṇam
svastidaṃ⁵ sarva-rogaṇāṃ, labhati bala⁶-vīryaṇam.
- 16 Īśvara-deva salīṅgaṃ, svaśarīraṃ prajādhipam
sarva-duḥkha-vināśanam, sarva-jagat-śuddha-nityam.
- 17 OM MAM Īśvara-devārcanaṃ, bhoga ūrdhva phala-bhukti
śrī-dānaṃ ca sādhanakam, vīrya-bala⁶-jīvātmakam.

¹mss (m)urdhanam ²mss sarvahanadam ³189 sajña; others yajño ⁴mss śatru natvaṃ
samāsaram ⁵mss svasthitam ⁶mss pala-

302. *Giri-mūrti śveta-varṇam*

HYMN TO ĪŚVARA

attempt at translation

- 1 Embodied in the Mountain, white of colour,
brilliant as the silver on Mt. Meru,
located in the Eastern direction,
is Īśvara whom we honour in the East.
- 2 Completely white, eternally pure,
adorned by bright jewels;
of bright colour like a Sun-jewel,
with the flaming brilliance of ten million Suns.
- 3 God Īśvara with His emblem,
honourable for all the gods;
a white holy Man,
of serene wisdom, eternally pure.
- 4 Īśvara of divine body,
[causes] destruction of hindrances and stains;
all sorrow is rendered powerless,
all sickness disappears.¹
- 5 Of white colour is God Īśvara,
medicinal herbs², ... real nature body ...;
[He knows] the hidden reality of syllables and formulas,
He is at the head of reality (?) with His emblem.

- 6 His meditation is subtle, His courage great,
His real nature is subtle, His wisdom supreme;
His brilliance is white. He has three eyes,
He has four arms; thus is Īśvara's form.
- 7 [He masters] all speech, [revealing His] bodily form,
His sound is terrible, His speech is terrifying;
His body is to be meditated upon as indestructible and eternal,
all magical weapons are reduced to ashes [by Him].
- 8 The wisdom and learning presided over by Sarasvatī,
God Īśvara creates them;
[He rules] the earthly world with His mount,
God Īśvara, accompanied by His emblem.
- 9 [He causes] the enlightenment of all creatures,
purification in all activities;
destruction of the world's hindrances,
deliverance from all depravity.
- 10 The Deity of fivefold courage,
gracious, protecting all;
one obtains the results of deliverance, enjoyment, courage
and the realization of purity.
- 11 The God of Sacrifice, the God of Duty,
Īśvara of divine form;
the base of the whole world,
destruction of hindrances and stains.
- 12 All creatures,
they recover by purification from evils and hindrances;
for all gods, fathers and mankind,
deliverance from all diseases.
- 13 The monk and the knight gain:
their causes of hindrance are rendered powerless;
the knight becomes a ruler of consequence and enjoys³ the earth,
the Brahman becomes proficient in speech and formulas.
- 14 All those whose minds are depraved by magical actions,
all enemies, are killed together with the envious;
[one obtains] victory, courage, vigour, lustre,
and the annihilation of all difficulties.

- 15 Īśvara of divine form,
 takes away all evils;
 and gives recovery from all diseases;
 one obtains strength and courage.
- 16 God Īśvara with His emblem,
 with His own body (?), the Lord of creatures;
 destruction of all sorrow,
 the whole world becomes eternally pure.
- 17 MAM, [We] worship God Īśvara,
 happiness sublime (?), enjoyment of the desired results;
 gifts of richness and perfection,
 having the essence of courage, strength and life.

¹The usual meaning of *nirantaram* "uninterrupted, compact" is useless here.

²*sandhi* interpreted as (*u*)*ṣadhi*.

³*mukti* in OJ can be a verbal form for *bhukti*.

305. *Giri-pate deva-deva* (BŚ)

SŪRYA-STAVA

SL: PAÑASTAVANA VIŚVE DEVĀḤ

PVTg: ṚGVEDA-STUTI

AGNI-STAVA

BRAHMA-STAVA

This hymn enumerates qualifications of Śiva, all in the vocative. Although all these names convey an impression of correct Skt., the whole hymn is extraordinary. There is no verbal element in it and its contents lack coherence.

Edition and translation of the poem are also to be found in AT, p. 233 f.

Rit. Env.: besides the daily ritual (Śivaite and Buddhist), also in Śiva-rātri (cf. AT, l.c.) and on other occasions (ms 1186 describes lustration). The hymn is followed in SL and in some other mss by the *Brahmā-stava* or *Nāga-bandha-stava*: *namaś ca vṛṣabhañ caiva* (No. 603).

Sources: mss on Śivaite daily ritual, e.g. PPO1b; PPO18b; PPQ14b; 321/24; 1186/2b; 1457/1b; some mss on Buddhist daily ritual, e.g. PVTg30; PVKr51; the Buddhist mss contain some deviating readings. Edited also in SL p. 43.

- 1 *Giri-pate deva-deva, loka-nātha jagat-pate*
 śaktimatām mahā-vīrya¹, jñānavatām Śivātmaka².
- 2 *Mahēśvara divya-cakṣur, mahā-padme namo manah*
 ghora-ghora mahā-sūkṣma, ādi-deva namo namaḥ.

- 3 Paramêṣṭha paramêṣṭhi, paramârtha namo namaḥ
ādi-karaṇa Īśa ca, nakāraṇe³ namo namaḥ.
- 4 Mahā-raudra mahā-suddha, sarva-pāpa-vināśana
mahā-mūrte mahā-tattva⁴, Paśu-pate⁵ namo namaḥ.
- 5 Mahā-deva Śaṅkaraś ca, Śambhuḥ Śarvo Bhavas tathā
Īśvaro⁶ Brahmā Rudraś ca, Īśānaḥ Śivāya namaḥ.

Sprinkling Formula (in PVTg):

OM Eka-Puruṣāya namaḥ
OM Ardha-narêśvarāya namaḥ
OM Tri-puruṣāya namaḥ
OM Catur-lokapālāya namaḥ
OM Pañca-Kauśikāya namaḥ
OM Ṣaḍ-Gaṇa-pati-ya namaḥ
OM Sapta-Rṣi-ya namaḥ
OM Aṣṭa-Gaṅgā-ya namaḥ
OM Nava-devatā-ya namaḥ

Sprinkling Formula (in PPKa/17):

OM AM-UM-MAM-kāra-devāya namaḥ svāhā
OM Giri-pati-devāya namaḥ svāhā

¹Buddhist mss -jñāna ²Buddhist mss jñānatumī namo nama ³mss naṅkaraṇe;
SL *nakarāya* ⁴Buddhist mss *sarvaviḥnavināśāya* ⁵Buddhist mss *jñānavantaḥ* ⁶thus
SL; mss *mesora* or *mīsora*

305. *Giri-pate deva-deva*

HYMN TO SŪRYA

HYMN OF PRAISE TO ALL THE GODS

HYMN TO THE ṚG-VEDA

HYMN TO AGNI; HYMN TO BRAHMĀ

translation

- 1 O Lord of the Mountains, God of Gods,
Protector of the Universe, Lord of the World;
great Hero of those who possess energy,
benevolent-minded One for those who possess wisdom.
- 2 O great Ruler with divine eye,
in the great Lotus, honour, honour;
very terrible One, very subtle One,
primeval God, honour, honour.

- 3 O supreme One in Thy supreme position,
O supreme Goal, honour, honour;
O Primeval Cause and Ruler,
to Him Who has no cause, honour, honour.
- 4 Great terrible One, very pure One,
Destroyer of all evil;
of great stature and mighty essence,
O Lord of the Flock, honour, honour.
- 5 Mahā-deva and Śaṅkara; Śambhu, Śarva and Bhava;
Īśvara, Brahmā and Rudra, and Īśāna
[these are nine names of Śiva.] Honour to Śiva!

Sprinkling Formula:

OM Honour to the Sole Person, to the God Who is both man and woman; to the Three Persons; to the Four Guardians of the Regions; to the Five [seers] Kauśika[, Metri, Garga, Kuruṣya and Pṛtañjala]; to the Six Gaṇa-patis; to the Seven Seers; to the Eight Gaṅgās; to the Nine Deities.

OM Honour and hail to the God Who consists of the sounds
[AM, UM, MAM;

OM Honour and hail to the God Who is the Lord of the
[Mountains.

308. *Giri-putrī deva-devī* (Ś)
DURGĀ-STAVA

A hymn in ArSkt. Durgā destroys all enemies and is the base of the entire world. She has a number of other epithets.

Rit. Env.: Durgā is worshipped as the *Bhaṭāri ri Dalēm* "The Lady Who resides in the Pura Dalēm"; the present hymn is preceded by a prayer to Yama and followed by a Bhūta-stava.

Sources: the two mss, 128/40a and 11R13, deviate considerably from each other. The first-mentioned ms is followed in the text edited below, while the readings of 11R are placed in the notes.

- 1 OM *Giri-putrī deva-devī*¹, *lokāśrayā*² *mahā-devī*
*Umā Gaṅgā Sarasvatī, Gāyatrī Vaiṣṇavī devī*³.
- 2 *Catur-divyā mahā-śakti*⁴, *catur-āśrame Bhaṭāri*
Śiva-jagat-pati-devī, Durgā-ma-śarīra-devī.

- 3 Sarva-jagat-praṇamyanaṃ, jagad-vighna-vimūrcanaṃ⁵
Durgā bhū-cara-mokṣaṇaṃ, sarva-duḥkha-vimokṣaṇaṃ⁶.
- 4 Anugrahāmṛta-bhūmī, vighna-doṣa⁷-vināśanaṃ
sarva-pāpa-vināśanaṃ⁸, sarva-pātaka-nāśanaṃ.
- 5 OM Deva-devī mahā-jñānaṃ, śuddha-vighna-bhvanêśvarī⁹
sarva-jagat-pratiṣṭhānaṃ, sarva-devānugrahakam¹⁰.

¹mss -deva ²mss lokasria ³11R brāhmī bhaṭāri vaiṣṇavī ⁴11R -devī ⁵11R -nāśanaṃ
⁶11R sarvajagatmuṣṭītyanaṃ ⁷11R sarvalara- ⁸11R -pratiṣṭhānaṃ ⁹mss -am ¹⁰11R in
the second half sarvadurgāvināśanaṃ sarvanaraprakāśanaṃ

308. *Giri-putrī deva-devī*

HYMN TO DURGĀ

attempt at translation

- 1 The Daughter of the Mountain, Goddess of Gods,
the Support of the Worlds, the Great Goddess;
[Who is] Umā, Gaṅgā and Sarasvatī,
the Gāyatrī and Viṣṇu's Wife, the Goddess.
- 2 Fourfold divine, of great potency,
the Lady, [to be worshipped] in the four stages of life;
the Wife of Śiva the Lord of the World,
the Goddess Who is embodied as Durgā.
- 3 She should be honoured by the entire world,
She renders powerless the world's obstacles;
Durgā, Who brings about safety from wandering demons,
Who brings release from obstacles and faults.
- 4 [By Her] grace, [She gives] Water of Life to the earth,
destroying obstacles and sins,
destroying all evils and all great sins.
- 5 The Goddess of Gods, of great wisdom,
the Lady of the World Who removes the obstacles;
the support for the entire world,
[Who combines in Herself] the grace of all the gods.

311. *Guhyāti-guhya-goptā tvam* (BŚ)

This stanza, very well attested in Balinese mss, is also interesting because of its variants in Indian ritual texts. Śiva is requested to remove

defects in the worship and to grant a good result. The Skt. is correct, although not completely clear.

In Indian worship a stanza is often found which reminds one very strongly of the present one and has practically the same meaning. It is said while *japa* (muttered formulas) are offered to the God(ess).

E.g. in Mahā-nirvāṇa-Tantra 6,174b-175a (to Devī):

*Guhyāti-guhya-goptrī tvam, grhāṇāsmat-kṛtaṃ japam
siddhir bhavatu me devī, tvat-prasādān Mahēśvari.*

Tantra-sāra I, p. 82:

*Guhyāti-guhya-goptā tvam, grhāṇāsmat-kṛtaṃ japam
siddhir bhavatu me deva, tvat-prasādāt tvayi sthile.*

Īśānaśivagurudeva-paddhati, Kriyāpāda, 13,124 (during *japa* as one of the last elements of the *pūjā*):

*Guhyāti-guhya-goptā tvam, grhāṇāsmat-kṛtaṃ japam
siddhir bhavatu me yena, tvat-prasādāt tvayi sthitam.*

After this stanza, Śiva is requested to destroy the worshipper's karma, both good and bad, and the worshipper states Śiva's identity with the world and his own identity with Śiva.

Nityānanda Pārvatīya, Varṣakṛtya-dīpaka, p. 189 (to Kṛṣṇa), gives the first half just as in the preceding citation, and the second half as follows:

siddhir bhavatu me deva, tvat-prasādāt Sureśvara.

Rit. Env. (Balinese): at the end of the preparation of *lukat* (exorcism) water, after the preparation of Holy Water.

Sources: at least twenty mss on Holy Water preparation, e.g. 3/16b, PPQ16a, PPQ24a, 4673/61 and 65, APK14, GPGB50, PA34.

Buddhist: 2178/17. Edited also in SuSe p. 124.

According to APH12, the God is worshipped in His hiding-place.

- 1 OM Guhyāti-guhya-goptā tvam, grhya¹ pāpaṃ kṛtaṃ mama
siddhir bhavatu tasyēha, tad-vikāraṃ kṣamasva me².

¹4673 (2 ×), SuSe *grhyam* ²some mss *gamasvamam*

311. *Guhyāti-guhya-goptā tvam*

translation

- 1 Thou art the Guardian of the hidden and even of the most hidden,
accept the evil done by me¹;
perfection should come to the man here²,
forgive my transgression in that [ritual].

¹Thus taking the word *grhya* as a 2nd person singular imperative from the root *grh-* as if conjugated in the fourth present class. This is no proof of ArSkt., because

in some Indian texts the present stems are applied confusedly. The SuSe reading *gr̥hyam*, which is founded on a comparatively good ms, necessitates the interpretation of this form as a gerundive. The translation would then be: "the evil done by me should be taken [away]". The usual form of the gerundive would be *grāhya-*. The Indian parallels (see above) clearly point to the interpretation as an imperative active.

The word *pāpa-* "evil" is peculiar in this place. The Indian versions have here *japa-* "muttered formulas".

²I.e. to me.

314. *Guru-pāde namas-kāro* (BŚ)

A stanza on the value of worship of the Teacher's feet, during consecration of a new priest, which effects good results. The Skt. is intelligible but rather strange.

Rit. Env. and sources: 3 mss on care of the dead, viz. 84/14a and PPT12 (Śivaite); PPKa26 (Buddhist).

- 1 Guru-pāde namas-kāro, deva-deva-sthito guruḥ
 śānti-puṣṭi-vaṣaṭ-karma, kārya-siddhiś ca jāyate.

Sprinkling Formula (in PPT):

OM Guru-pādukebhyo namaḥ
vahaṃ vasta-deśyāmi: guru-pāde dhyāyet sadā.

314. *Guru-pāde namas-kāro*

translation

- 1 Worship at the Teacher's feet
 - the Teacher is founded in the God of Gods -;
 [by it] is effected the protective, nourishing and offering ritual,
 and perfection of all works.

Sprinkling Formula:

OM To the Teacher's shoes, honour.
.....,
one should always meditate on the Teacher's feet.

317. *Guru-pādukā-pūjā tu* (BŚ)

STUTI BHATṬĀRA GURU

This stanza, notwithstanding its title in the mss, is only a fragment from some Āgama or Tantra; it states the importance of the worship of

the religious teacher. Its exact wording (especially in the second half) is unclear, but the original was probably in a good kind of Skt.

Rit. Env.: acc. to PVTg, it may be used for all great ritual, vows, asceticism and concentration of thought.

Sources: 1441/37b; PVTg22.

- 1 OM Guru-pādukā-pūjā tu¹, sarva-dharma-puras-sarā
vidyate yoginātmako², mantravān traividyānvitaḥ³.

¹1441 *pūjāntu*; PVTg *pūjanta* ²1441 *yogināḥ*, omitting *ātmako* ³1441 *mantramantre*
vite; PVTg *mantramate vitāvite*

317. *Guru-pādukā-pūjā tu*
HYMN TO BHATṬĀRA GURU
translation

- 1 The worship of the Teacher's shoes
necessarily precedes all kind of righteous deeds;
[by it] one is found to be of the nature of a yogin,
in the possession of formulas and threefold wisdom¹.

¹The translation of the last quarter is based upon an emendation of the text.

320. *Guru-rūpaṃ sadā-jñānam (Ś)*
GURU-STAVA

By adoring the religious teacher one achieves the objects one has in view. The Skt of this stanza looks respectable.

Rit. Env. and sources: the stanza occurs in at least 12 mss on Holy Water preparation and care of the dead, e.g. PPL8a; PPO6a, 25a; 321/27; PA62.

- 1 Guru-rūpaṃ sadā-jñānam, guru-nāma japet sadā
guru¹-parataro² devo², nāsti nāsti dine dine.

¹PPO *guroḥ* ²mss *-am*

320. *Guru-rūpaṃ sadā-jñānam*
HYMN TO THE GURU
translation

- 1 The manifestation of the Teacher is eternal wisdom;
one should always mutter the Teacher's name;
a god more supreme than the Teacher
does not exist in any time whatsoever.

321. *Guru-rūpāya ta dhyānam* (Ś)

This is a version of No. 320: *Guru-rūpaṃ sadā-jñānam*. The stanza is immediately followed by No. 314: *Guru-pāde namas-kāro*.

Source: 84/14a. A mixture of 320 and 321 is presented by PPR28.

- 1 *Guru-rūpāya ta dhyānam, guru-rūpaṃ dhyāyet sadā
guru-parataro¹ devo¹, nāsti devaḥ¹ kadācana.*

¹-am

321. *Guru-rūpāya ta dhyānam*
translation

- 1 [One should perform] meditation on the Teacher's appearance,
one always should meditate on the Teacher's appearance;
a god more supreme than the Teacher,
such a god does not exist.

324. *HAM HAM HAM haṃsa-ḥaṃse* (Ś)

DURGĀ-STAVA

AṢṬAKA-MANTRA

22-24: KĀLA-STAVA

An important and impressive hymn to Devī in Her fear-inspiring manifestations. The title *Aṣṭaka-mantra* does, in a strict sense, apply only to the first eight stanzas; there are twenty-four stanzas in the whole. Its peculiar position in Balinese worship may be inferred from the fact that it usually comprises the whole of the mss in which it occurs; a fact which points to its being used in isolation from other hymns.

The contents of the *Aṣṭaka-mantra* do not constitute a unity; one might more preferably speak of a kind of collection of stotras or parts of stotras directed to the terrible aspects of the Great Goddess. At least four parts may be distinguished:

1. At first there are eight stanzas in the elaborate *srag-dharā* metre (4 × 21 syllables of fixed quantity), which are characterized by a remarkable pattern of repetition of kernel syllables, mostly of mysterious provenance, and exuberant play with other syllables, sometimes extending into linguistically meaningless repetition. There are Indian examples of hymns with three identical *bījas* (kernel syllables) in the first parts of the lines, e.g. the *Sarasvatī-stotra*, in: *Stotrārṇava* p. 687. The first line of the *Aṣṭaka-mantra* is even for the greater part identical with a line from the *Tikṣṇa-damstra-kālabhairavāṣṭakam*, directed to Śiva (BSR No. 140, p. 415). Stanza 8a there runs as follows:

*HAM HAM HAM haṃsa-hāsaṃ, hasita-kalahakaṃ, mukta-
yogāṭṭahāsaṃ*

while its stanza 3b in its greater part resembles Aṣṭaka-mantra, 1b:

*KHAM KHAM KHAM khaḍga-hastaṃ, tri-bhuvana-nīlayaṃ,
bhāsa-karaṃ bhīru-rūpaṃ.*

No other close parallels were found for the first eight stanzas of the Aṣṭaka-mantra. Even when the use of *bijas* and the repetitions of syllables are not taken into account, the quality of these stanzas is rather different from the standards of a Sanskrit hymn of praise in Kāvya style. Many expressions have been used twice or even thrice. Stanza 7d, for example, is a jumble built up with fragments of 2d, 3d and 5d. A few of these expressions, like *pralaya-pariṇata-* in 2d, also occur in the further parts of the Aṣṭaka-mantra. In some cases, as in 4a: *Yogi-*, we have to choose between a grammatically incorrect form or a violation of the metrical prescriptions.

2. The second part (9–18) consists of ten *śraṅg-dharās*. In these stanzas less trouble is taken with sound-play, and the Sanskrit, which is indeed sometimes very good, can be usually understood better (but great difficulties remain especially in 15 and 16). Devī is addressed in this part also as Kālī or Bhadrā-kālī (the last name in 15, 17 and 18), Kālā-rātrī (10), Cāmuṇḍā (16) and with other names. Her exploits and majesty are praised, especially her activity during the end of the universe. Stanza 10 is directed to Śiva.

Of these ten stanzas, seven could be detected in India; they constitute the Kālikā-stotra, present in ms form in the Govt. Oriental MSS. Library, Madras, under No. D. 10737. We were able to compare this Kālikā-stotra (KS in critical app.) with the version presented by the Balinese mss, thanks to a transcription made by a Pandit of that Library. It appeared that there are many divergences in the readings; the Balinese mss often present the better variety, although the reverse is also often the case. The sequence of the stanzas is rather different:

Aṣṭaka-mantra	Kālikā-stotra	Aṣṭaka-mantra	Kālikā-stotra
10	1	14	7
11	5	15	4
12	2	16	6
13	3		

The stanzas 9, 17 and 18 of the Aṣṭaka-mantra have no parallel in the Kālikā-stotra. They perhaps originally belonged to another hymn, esp. 17 and 18, the style of which is somewhat easier and more direct than that of the preceding stanzas.

3. The third part is made up of three stanzas (19–21) of a quite different character. The first two of them are *srag-dharās*, while the third is composed in *śārdūla-vikrīḍitā* metre (4×19 syllables). They deal with the worship of Devī in her manifestation as Mārī, the goddess of death. In 21d this poem is called a stotra on the *māyā* or magical-illusory power of Mārī. Moreover, it is said to be an Aṣṭaka, i.e. a hymn of eight stanzas, examples of which are so frequent in Indian stotra collections. The three stanzas found in the present place may thus have formed a part of a greater hymn. A very interesting point is that the poet mentions himself twice by his own name, which is Vara-ruci. The style of these three stanzas is rather easy and unhampered by an excessive outgrowth of Alaṃ-kāras (Indian figures of style).

4. At the end come three ślokaś in flawless style directed to Devī in a more favourable aspect – she is called Nārāyaṇī in 22 and 23 – in which the Goddess is adored in order that She may rescue the worshipper from all evils and dangers. They occur in the reader by S. K. De and R. C. Hazra (*Sāhitya-ratna-kośa*, vol. 2: *Purāṇētiḥāsa-saṃgraha*, “an anthology of the Epics and Purāṇas”, Sahitya Akad., New Delhi 1951, p. 195) as a part of Mārkaṇḍeya-Purāṇa, ch. 91, although not in the same order and not even in close sequence. There are about ten stanzas between 22 and 24, and 23 occurs two stanzas after 24 (the stanzas are not numbered in De/Hazra’s reader). In the Bibliotheca Indica edition of the Mārkaṇḍeya-Purāṇa, however, only 22 and 24 occur, resp. as Mārkaṇḍeya-P. 91,9 and 91,22.

Besides, 22 (*sarva-maṅgala-māṅgalya-*) is a popular one in Indian devotional surroundings. It is used also – with appropriate variations – in the worship of other gods, in the first place Śiva; but also e.g. to the Earth, as in the Vaikhāṇasa Arcanā-sāra-saṃgraha, ch. 11:

*Sarva-maṅgala-māṅgalye, śive sarvārtha-sādhake
mām ca pūtaṃ kuru Dhare, nato ’smi tvām Suresvari.*

In SL, the present three stanzas occur as Yama-stava 6–8; in PVTg they are called Durgā-stava.

Rit. Env.: 1–8, self-protection, according to 74. For 22–24, PVTg mentions worship in cemeteries, crossroads or houses. PVTg further adds a small, but peculiar Sprinkling Formula:

*OM riñ Ve-ye namaḥ svāhā
OM RAṂ Adhiṣṭhāna-ye namaḥ svāhā
OM RAṂ Goklaye namaḥ svāhā.*

The word *Ve* in OJ means water, but the other two words remain a mystery. The last word seems to have been handed down better by PKRo17a as *Śokla-ye*. It occurs there in a sequence, shortly before the AṢṬAKA-MANTRA itself, of the words *Voddha-*, *Śokla-*, *Bhātya-*, *Tīkṣṇa-*, and *Jāmbikā-*, all ending on *-ye*. Dealing further with this interesting passage would mean a discussion of the whole context, which is out of place here.

Sources: 1-8 (the Aṣṭaka-mantra proper) in six mss: 74; 998; 5145; 5179; 5315; PKR017a.

9-21 in three mss: 3189/1; 5145; 5315.

22-24 in SL p. 51 and four mss: 3189; 5145; 5315; PVTg23.

- 1 HAM HAM HAM haṃsa-haṃse, hasita-iha-ihe, mukta-ghorâṭṭahāse
KHAM KHAM KHAM khaḍga-dhāre, tri-bhuvana-nīlaye, Kālī kaṅkāla-dhāri
RAM RAM RAM raṅga-raṅge, prahasita-vadane, piṅga-keśi śmaśāne
VRAM VRIM VRUM sthāpanīye, bhr̥kuṭi-paṭu-phaṭāṭopa-ṭom-kāra-vajre.
- 2 HRAM HRIM HRUM lamba-jihve, khaga-khaga-khagaje, ehi ehi pracaṇḍe
JRAM JRIM JRUM khaḍga-dhāre, rararararare, jvālīni piṅgalākṣi
GHEM GHEM GHEM bhūta-nāthe, kili-kili-rahase, caṇḍike carma-muṇḍe¹
RAM RIM RUM kṣipra-lambe, pralaya-pariṇate, nagna-rūpi-svarūpe.
- 3 Satyaṃ saṃhāra-ghore, lalalalalalane, śūla-haste prahaste
kuṣme kūśmāṇḍa-muṇḍe, hahahahahahare, Bhairavi ugra-teje
BHRAM BHRIM BHRUM Kāla-rātri, niśica-niśicare, vajra-daṇḍe prahaste
KAM KAM KAM mantra-dhāre, ḍamaruka-sahite, bhadrade Bhadra-kālī.
- 4 Yogi-yogādināthe², hana-hana-hanaye, iṣṭa-tuṣṭe tri-śūle
nityaṃ prajvāla-mālī, rararararare, sarva-cakṣuḥ-pracaṇḍe
KLAM KLIM KLUM Kālya-kālī, śāśa-dhara-dhavale, ūrdhva-ghore karālī
GHRAM GHRIM GHRUM ghora-nāde, prahasita-vadane, bhinna-mūrti-pracaṇḍe.
- 5 Ākāśōttāla³-jihve, pralaya-pariṇate, granthi-ccchede tri-ṇetre
śaktiṣṭhe bhāva-hāse, huta-vaha-nīlaye, Kālī kaṅkāla-dhāri
lambōṣṭhe antarikṣe, daśa-diśi gagane, karma-māyā-dharitri
trāhi⁴ mām kāla-vāse, asura-sura-pate, rakṣa mām Bhadra-kālī.
- 6 BHAM BHAM BHAM bhāva-bhāve, bhava-bhava-rahite, bhukti-mukti-pracaṇḍe
BHIM BHIM BHIM Kāla-rātri, guha-guha-hariṇi, vāyupo-vāyu-bhogi
BHUM BHUM BHUM bhūmi-kampe, gaga-gagana-care, nācaritre caritre
BHEM BHEM BHEM bhedaniye, hala-hala-halaye, Kāla-kūṭe namas te.
- 7 Ugra-ugre sva-rūpe, dama-dama-dama HUM, satya-vādī matāṅgi
HUM-kāre ghora-nāde, nara-piśita-mukhī, satya-vādī su-devi
HRAM HRIM HRUM Indra-bhāve, śāśa-dhara-dhavale, brahma-candre Mahēndre
RAM RIM RUM kṣipra-lambe, ḍamaruka-sahite, rakṣa mām Bhadra-kālī.
- 8 Etan-mantrōkta viddhi, prahasi-ripu-bhayaṃ, mārī-corāvināśam
bhūta-pretādi-varge, graha-viśa-haraṇaṃ, ghora-pāpa-pranāśam
nityaṃ kīrtiṃ su-buddhiṃ, sukhāṃ akhila-mano, sāhasaṃ buddhi-siddhiṃ
etan mantrāṣṭakaṃ yah⁵, paṭhati su-labhate, bhukti-mukti-prakāśam.

- 9 Śrīmad-daītyôragêndre, Hara-makuṭa-jatâliḍha-pādâravinde
madhyān mātāṅga-kumbha-sthala-dalana-paṭu, śrī-mṛgêndrâdhirûdhe
jvâlâ-mâlâ-karâle, śâśa-dhara-dhavale, padma-patrayatâkṣi
jvâlâ-mâlânughṛṣṭa-prahasita-vadane, Devi mām rakṣa rakṣa.
- 10 Baddhvâ khaṭvâṅga-koṭi-kalitam⁶ uru-jatâ-maṇḍalam Padma-yoneḥ
kṛtvâ daītyôttamâṅgaiḥ, srajam urasi śīraḥ, khe-caram⁷ Târksya-pakṣaiḥ
pūrṇam rakta-śavâughair⁸, Yama-Mahiṣa-mahâ-śṛṅgam âdâya pāṇau
pāyān no vandyamānaḥ, pralaya-muditayâ, Śaṅkaraḥ⁹ Kâla-râtryâ.
- 11 Tailâbhyaktâṅga-venī, trapu-maya-vilasat-karṇikâ¹⁰krânta-karṇâ
lohenâikena kṛtvâ, caraṇa-nigalanenâtmanah pāda-śobhām
dig-vāsâ rāsabhena, bhramati jagad idam, yâ japâ-karṇa-pūrâ
badhnantī¹¹ ūrdhva-prabaddha¹²-dhvaja-vitata-bhujâ, sâsi Devi tvam eva.
- 12 Damṣṭrâ-raudre mukhe 'smims, tava vasati jagad, Devi sarvaṁ kṣanena¹³
saṁsârasyânta-kâle, nara-rudhira-vasâ-saṁplave dhūma-dhūmre
Kâlī kâpâlinī tvam, śava-śayana-ratâ, yoginī yoga-siddhâ
vakrâ ṛjvī ca Mâri, maraṇa-bhaya-harâ, tvam Śivâ caṇḍa-ghaṇṭâ¹⁴.
- 13 Saṁgrâme¹⁵ heti-kṛttaiḥ, sa¹⁶-rudhira-daśanaiḥ, sad-bhaṭānām śirobhiḥ
mâlām âbaddha-nṛtyat-pratata-bhuja-latâ, tvam śmaśâne praviṣṭâ
drṣṭâ bhûtaiḥ prabhûtaiḥ pṛthu-jaghana-ghanâbaddha-nâgêndra-vâlī¹⁷
śûlâsi-vyagra-hastâ, rudhira-madhu-madâ¹⁸, tāmra-netrâ nisâyām.
- 14 Kartary utkṛtta-kṛttâ, pravitata-paṭikâ¹⁹-veṣṭita-sphik-taṭârdhâ
sadyo nâlântra-nâli-grathita²⁰-mukhamayī, ghaṇṭikôdghṛṣṭa-gaṇḍâ²¹
pratyagra-prôdgatâsrk-sruta²²-bahula-vasâdatta-câñcalya-kâyâ²³
pāyât Kâpâlinī mām, daśana-caṭa-caṭâ, troṭita²⁴-preta-mâṁsâ.
- 15 Kṛṣṭvâ²⁵ pātâla-mûlât, krama-karaṇa-raṇâc, chuṣka-Śeṣâhi-tantrī
mâsamyag²⁶-granthi-baddha-bhrama-valananamât, kandharām etakena²⁷
kâlânte Bhadra-kâlī, Yama-Mahiṣa-mahâ-śṛṅga-koṇa-prahâraiḥ
pāyān¹⁸ no vâdayantī, pralaya-parīṇatām, Brahma-kaṅkâlâ-vīṇām.
- 16 Viṣvak-saṁhâra²⁹-ghora-jvala-dalana-śikhâ, bhâsvad-uttâla³⁰-śûlâ
prota-pretântra-sûtrâ, grathita-śava-śīraḥ-srak-pinaddôrdhva-jûṭâ
sadyaḥ-kṛttâsrg-ârdra-sphurad-ditiya-gaja³¹-tvak-paṭim³² âdadhânâ
Câmuṇḍâ caṇḍa-muṇḍâ³³, maṭamaṭiti śīraḥ³⁴, carvayanti³⁵ punātu.
- 17 Bhadrīm raudrīm asahyām, nara-piṣita-mukhīm, tvām apūrvām udikṣya
bhītâ bhrântâś ca sadyas, taralatara-drṣo, mâtaras tvām namanti
Śâkrâdyâḥ saṁstuvantu, PHAD iti namaḥ³⁶ surâḥ³⁷, śyâ³⁸malâṅgīm alaṅghyām
tvām eva preta-nâśe, praṇamati satatam, Bhadra-kâlī pravepan.

- 18 Vāme karṇe mṛgāṅkaṃ, pralaya-pariṇataṃ, dakṣiṇe sūrya-bimbam
kaṇṭhe nakṣatra-hāraṃ, parivata-jaṭā-jūṭake ketu-mālāṃ
skandhe baddhōragēndrāṇ, dhvaja-nikara-jaṭaṃ, Brahma-kaṅkāla-hāraṃ
saṃhāre dhārayanti, mama haratu bhayaṃ, bhadrādhā Bhadrā-kālī.
- 19 Mṛtyuḥ saṃyāty apāyo 'py, apasarati rujo, nōpasarpanty amitrāḥ
naśyanti vyādhayaś ca, pralayam anusaranty, anya-pīḍā-grahāś ca
bhūta-pretāḥ piśācā, viśama-viśa-dharā, vṛścikāś cāgni-caurāḥ
Mārī-stotraṃ³⁹ stuvantaṃ, Vara-ruci-racitaṃ, na spṛśantiha nāikam⁴⁰.
- 20 Mārī³⁹-bhaṭṭārakāyāi, stutim agada-hatiṃ, ye paṭhiṣyanti nityam
sandhyā-kālāntarāle, Vara-ruci-racitaṃ, tad-gatāikāgra-cittāḥ
teṣāṃ dāridrya-śoka-jvara-maraṇa-bhayaṃ, nāśayaty āśu-māraṃ⁴¹
saṃsārābdhes tadāntaṃ⁴², pratinayana-vidhau, yāna-pātraṃ bhavet sā.
- 21 Mārī ghoram asutikā, bhaya-harā, vetāla-bhūtāpahā
caura-vyāghra-mahōragādi-viśamā, kṣudra-jvarōtsādanam
śrī-saubhāgya-dayāvaham, śubha-su-Kandarpa-pradarpa-pradam
tan-māyāṣṭakam etad, iṣṭa-phala-pradam, stotraṃ tri-sandhyam jayet.
- 22 Sarva-māṅgala-māṅgalye, Śive sarvārtha⁴³-sādhake
śaraṇye Try-ambake Devi, Nārāyaṇi namo 'stu te.
- 23 Śaraṇāgata-dīnārta⁴⁴-paritrāṇa-parāyaṇe
sarvasyārti-hare⁴⁵ Devi, Nārāyaṇi namo 'stu te.
- 24 Sarva-svarūpe sarvēśe, sarva-śakti-samanvite
bhayebhyas trāhi no Devi, Durgā-devi namo 'stu te.

¹5315 *dharmamukte*; PKRo *dharmamuṇḍe* ²thus PKRo; others *-abhināśe* ³mss
ākāśe tāla- ⁴mss *rātri* ⁵mss *-aṣṭakāryaḥ* ⁶thus KS; mss *kapilam* ⁷thus KS; mss *śekharam*
⁸mss *ratnaśavoghair*; KS *raktaiḥ surāṇām* ⁹KS *bhairavaḥ* ¹⁰thus KS; mss *krantikā-*
¹¹thus KS; mss *vardhany* ¹²KS *pravṛddham* ¹³KS *kṣaṇārdhāt* ¹⁴KS *candrakhaṇḍā*
¹⁵KS *satyaṃ me* ¹⁶thus KS; mss *su-* ¹⁷thus KS; mss *-kaṇṭhī* ¹⁸KS *-mahā-* ¹⁹KS
pravitarāṇaṇkā ²⁰thus KS; mss *ghaṭika-* ²¹thus KS; mss *-kṣaṇaghaṇṭā* ²²KS *pratyayo*
bhūtaśaṣṭrāvila- ²³thus KS; mss *-carcarchikāyā* ²⁴thus KS; mss *chotiṭā* ²⁵KS *kṛtvā*
²⁶thus KS; mss *māsaṃyā* ²⁷KS after note 26 *granthibandhabhramāṇapadacaranmekha-*
lāloṭakena ²⁸KS *avyān* ²⁹KS *saṃgrāma-* ³⁰thus KS; mss *-uttāna-* ³¹KS *sphuritarurugaja-*;
mss in this line *sadyaḥkṛttāśraviśram uruditi jagajā*; 5315 *-jalaṇā* ³²KS *-padām*;
mss *takpatim* ³³KS *muṇḍamuṇḍo* ³⁴KS *ciraṃ* ³⁵KS *vardhayanti* ³⁶mss *pratininama*
373189, 5315 *saccya*; 1545 *saṃkyā* ³⁸mss *nā-* ³⁹mss *mārya-* ⁴⁰mss *neham* ⁴¹thus 5145;
3189, 5315 *māri* ⁴²5145 *tathāntam* ⁴³5145 *sarvata-*; 5315 *sarvata-*; PVTg *buddhaka-*;
SL *sarvopra-*; *sarvārtha-* is from the Indian version ⁴⁴thus the Indian version;
3189 *-dināśam*; 1545, 5315 *-divārtam*; PVTg *-dinātham*; SL *śaraṇāgatānām nātha*
⁴⁵mss *sarvaśāntihare*

324. *HAM HAM HAM Haṃsa-haṃse*

HYMN TO DURGĀ

THE FORMULA OF EIGHT STANZAS [TO DURGĀ]

translation

- 1 HAM HAM HAM, O Swan of Swans, laughing
 Whose terrible peals of laughter mean release,
 KHAM KHAM KHAM, O Bearer of the Sword,
 Abode of the three worlds,
 O Kālī, Bearer of Bones;
 RAM RAM RAM, many-coloured One (?), with laughing face,
 with reddish hairs, standing on the cremation ground,
 VRAM VRIM VRUM, Thou Who art to be installed (as an image ?),
 Whose arched eyebrows are like a row of serpents' hoods,
 and Whose thunderbolt is the syllable OM.
- 2 HRAM HRIM HRUM, O Thou Whose tongue hangs down,
 Who art born from the [Mountain which] reaches to the sky,
 come, come, O violent One;
 JRAM JRIM JRUM, O Bearer of the Sword,
 flaming One with the reddish eyes;
 GHEM GHEM GHEM, O Protector of living beings,
 Who utters shouts of joy in secret (?),
 O fierce One, clad with a bald hide;
 RAM RIM RUM, O Thou art quick and (yet) hanging (?),
 matured for dissolution,
 Whose proper appearance is that of a naked One.
- 3 O Thou Who art truly terrible during the apocalyps,
 O wanton One, with lance in hand, with hands outstretched;
 O Ogress Who art bald like a pumpkin-gourd, O Snatcher,
 O fear-inspiring One, Whose energy is formidable;
 BHRAM BHRIM BHRUM, O Night of Time, wandering in the night,
 Whose sceptre is the Thunderbolt,
 Whose hands are outstretched;
 KAM KAM KAM, O Wielder of Spells,
 Who art accompanied by the kettledrum,
 O Bhadrā-kālī Who grantest good.
- 4 O primeval Protector of the yoga of yogins,
 O Killer, Who art satisfied with sacrifice,
 O Wielder of the Trident;
 Who art accompanied constantly by a flaming circle,
 O violent One with all Thy [three] eyes;
 KLAM KLIM KLUM, O Thou Kālī of Time,

Who art spotlessly white like the Moon,
 terrible in the high [regions], with mouth open;
 GHRAM GHRIM GHRUM, O Thou with the terrible voice,
 with laughing face,
 O violent One of different manifestations.

- 5 O Thou Whose tongue is elevated in the sky,
 matured for dissolution,
 O Cutter through Knots, Three-eyed One;
 Who abidest in Thy cosmic energy, laughing at the existence,
 Abode of the fire, O Kālī, Bearer of Bones;
 Whose lip is hanging, Who [dwells in] the intermediate space,
 in the ten regions, in the sky,
 O Bearer of the illusory force of Karma;
 rescue me, O Dwelling-place of Time,
 O Lady (?) of gods and demons,
 protect me, O Bhadra-kālī.
- 6 BHAM BHAM BHAM, O Thou Whose nature is affectionate,
 Who art independent of Śiva's existence,
 Who art violent and causest enjoyment and release;
 BHIM BHIM BHIM, O Night of Time,
 Who removest Skanda from His hiding-place,
 Who enjoyest the blowing (?) of the Wind;
 BHUM BHUM BHUM, O Shaker of the Earth,
 wandering through the sky,
 Who is wandering and yet not wandering (?);
 BHEM BHEM BHEM, Thou Who art divisible,
 O Spouse of Kāla-kūṭa, honour be to Thee.
- 7 O very formidable One, in Thy proper form, Who tamest
 O Speaker of the Truth, O casteless One¹;
 O Thou of the syllable HUM, Whose sound is terrible,
 Whose mouth is [smeared] with human flesh,
 O Speaker of the Truth, benevolent Goddess;
 HRAM HRIM HRUM, O Thou Who possessest Indra's nature,
 Who art spotlessly white like the Moon,
 O Moon of Brahmā, O great Lady of the gods;
 RAM RIM RUM, O Thou Who art quick and [yet] hanging (?),
 accompanied by the kettledrum,
 protect me, O Bhadra-kālī.
- 8 Know that this spell, if spoken, possesses the faculty
 to (make one) laugh at the danger from enemies,
 that it knows no destruction by female demon and thieves;

that concerning the group of demons and phantoms
 (it causes appeasement), that it removes (fear of) planets
 and poison, and destroys terrible evils;
 he who recites this spell of eight stanzas easily obtains
 with complete experience everlasting glory, wisdom,
 happiness, sudden perfection of intellect,
 and a clear lustre of enjoyment and deliverance.

Thus the FORMULA OF EIGHT STANZAS.

- 9 O glorious Lady of the demons and serpents,
 on Whose lotus-feet Hara's crown and matted hair rest;
 O Thou Who art violent in splitting the surface
 of elephants' temples in the middle,
 Who hast mounted the glorious Lord of animals;
 Whose open mouth is a circle of flames,
 Who art spotlessly white like the moon
 and Whose eyes are extended like lotus leaves;
 Whose laughing face is set in a circle of flames,
 O Goddess, protect me, protect me!
- 10 Śaṅkara, having tightly bound the circle of matted locks
 of the Lotus-born One on the edge of His club;
 having made a garland on His breast
 by means of the limbs of the strongest of the demons,
 and Who made [that demon's] head fly through the air
 by means of Garuḍa's wings;
 Who holds the big horn of Yama's [servant] Mahiṣa
 filled with streams of blood and corpses, in His hand;
 He should protect us, while He is being saluted
 by Kāla-rātrī Who is delighted at the dissolution.
- 11 She Who smears Her body and braids of hair with sesamum oil,
 Who hangs lovely ear-rings of tin on Her ears;
 Who designs an adornment for Her feet by means of anklets
 made from one piece of copper;
 Who is clad in air and Who wanders through this world on an ass,
 having a Hibiscus Rosa for Her ear ornament;
 binding (?), holding in Her hands the banner fastened high,
 that deity art Thou only.
- 12 In this mouth of Thine, rendered terrible by its fangs,
 the whole world lives for a moment, O Goddess;
 at the time of the end of existence, which flows over
 with the blood and fat of mankind, being grey of smoke;

- Thou art Kālī holding the skull,
 enjoying a phantom as couch,
 [Thou] a female yogin perfect in yoga;
 crooked and yet straight, the Goddess of Death,
 yet removing fear of death art Thou,
 Śiva's Spouse, violently sounding the bell.
- 13 A garland made of the heads of virtuous soldiers
 which have been cut off in battle by Thy weapons
 and the teeth of which are red with blood
 has been fastened by Thee [to Thy body],
 and thus dancing and with Thy slender arms extended
 Thou hast entered the place of cremation;
 [and there] Thou art beheld by a great number of demons,
 having bound the Lord of serpents' tail tightly
 to Thy broad hips; in the night
 with Thy hands wielding the trident and sword,
 intoxicating Thyself with the blood which is
 honey to Thee, with eyes red.
- 14 She Who has clad half the surface of Her hips
 with stretched piece of cloth torn from;
 Who has tied a string of intestines [torn out] but a short while ago
 to Her mouth, Whose cheek is struck at by the bell;
 Whose body is rendered unsteady by the streams of blood
 which came out recently [from Her mouth],
 together with a great mass of fat;
 May this Possessor of Skulls protect me
 with Her rending teeth, tearing at the flesh of corpses.
- 15cd May Bhadra-kālī protect us, at the end of time
 playing the lute which consists of Brahmā's bones
 matured at the dissolution,
 by means of strokes with the edge of the big horn
 of Yama's servant Mahiṣa;
- ab as a string She employs the dried-out serpent Śeṣa
 whom She pulled out of the bottom of the Nether World
 having to wage war at every step;
 with the neck bound thoroughly with a knot
- 16 With Her crest piercing by means of the horrible flames
 of the apocalyps, with Her glittering horrible trident;
 with strings woven out of the intestines of the deceased,
 the locks of Her hair bound together by a wreath
 consisting of the heads of corpses tied to each other;

- putting on strips of cloth made from the skins
 of demons and elephants, torn off but a short while ago,
 moist with blood and quivering;
 May this Cāmuṇḍā violent and bald, chewing a head
 with the sound *maṭamaṭ*, purify us.
- 17 Beholding Thee, Rudra's Spouse, the Benevolent, the Invincible,
 with Thy face [smeared with] human flesh, uncanny,
 the Mothers bow before Thee, immediately filled with terror
 and trembling, with eyes moving nervously to and fro;
 May the gods, Śakra and the others, praise Thee,
 Whose body is black and Who art inviolable,
 exclaiming "*PHAT namah*";
 O Bhadra-kālī, O Destroyer of the Dead,
 [everyman] constantly adores Thee, trembling.
- 18 Wearing the Moon on Her left ear, matured for the dissolution,
 and the Sun's orb on Her right ear,
 the Constellations as a necklace around Her neck
 and the Comets as a garland on the wealth of Her matted locks
 spread all about,
 having tied the serpents' Lords to Her shoulder,
 and a string of Brahmā's bones,
 with its multitude of matted locks as banners,
 May Bhadra-kālī, Who grants the good, remove my fear
 during the end of the world.
- 19 Death disappears, destruction also flees,
 diseases do not come near, nor those of inimical mind;
 illnesses are destroyed and evil planets which torment others
 go to their final destruction;
 demons, phantoms and devils, ants bearing virulent poison
 and thieves of fire (?),
 do not touch a single person who praises with the Mārī-stotra
 which has been composed by Vara-ruci.
- 20 Those who will recite constantly the hymn of praise
 to the Lady Mārī, which is free from illness and destruction,
 which is composed by Vara-ruci,
 directing their attention upon Her,
 during the three crucial points of the day;
 their feelings of fear of poverty, sorrow, fever and death
 She will cause to die a quick death;
 and afterwards She will be a ship
 in Her ability to convey us to the limit
 of the ocean of existence.

- 21 Mārī does not give birth to the horrible,
 She removes fear, strikes vampires and demons;
 She destroys thieves, tigers, big snakes and the like,
 One should mutter three times a day this hymn of eight stanzas
 about Her magic power; it grants the desired results,
 it destroys malicious fever,
 brings about richness, wealth and compassion,
 and grants [beauty as] the auspicious pride
 of the benevolent God of Love.
- 22 O Spouse of Śiva, auspicious by all Thy auspicious signs,
 Who completest all objectives;
 O Goddess Who art a refuge, Spouse of the three-eyed One,
 Nārāyaṇī, honour be to Thee.
- 23 O Thou Who art intent upon the protection
 of those who come to Thee for refuge, who are sorrowful and distressed;
 O Goddess Who removest anyone's distress,
 O Nārāyaṇī, honour be to Thee.
- 24 O Thou Who possessest everything as Thy own form,
 O Ruler over everything, in possession of all Energy;
 save us from fear, O Goddess,
 O Goddess Durgā, honour be to Thee!

¹*matāṅgī* has been interpreted as an adaptation, for the sake of the metre, of *mātaṅgī*. *Mātaṅga* is the name of a despised class of casteless people in Ancient Indian literature. The application of this name to Durgā would then be an indication of the setting aside of caste barriers during Her worship.

325. *HREṀ HRAṀ namo Bhagavatyai*
 TRILOKYA-VIJAYĀ [-STUTI]

The goddess is addressed by means of a prose formula (*dhāraṇī*) full of connotations of magic. She is called Trilokya-vijayā at the end and in the title. A Mahā-yāna goddess Trailokya-vijayā exists; she is a personification of the Buddhist Void which does away with all false notions of existence. On a sculpture from Bodh Gayā she is represented as trampling on Śiva-and-Pārvatī personifying the two poles of existence (Fischer, *Schöpfungen indischer Kunst*, plate 123).

The fierce and even horrible nature of the goddess also appears from the present formula, despite its difficulty. Her mouth appears horrible by its fangs (1), her tongue is lightning (2); she seems to be covered with fat and marrow (4), she loves the flesh of all beings (4), her body is bulky and her mouth opened wide (6). Yet she destroys all evil(doers) and thus seems to be ready to help the worshipper; this also appears from the

imperatives like *drava* (3), *bandha*, *chinddhi* (6), which seem to imply the use of black magic against an antagonist.

The uncertainties in the formula are too numerous to allow a reliable translation to be presented. It is from *Agni-Purāṇa*; see *Addenda*.

Rit. Env.: according to the ms, for self-protection, if said once; if said twice it is useful for someone who is despised; it should be said eight times by someone who wants to exercise control over another (*pañavaśa*); to be said $180 \times$ *yan sasalah ton*; $1000 \times$ when one strives for control over 1000 gods.

Source: 5333/a.

OM HREM HRAṂ namo Bhagavatyai,

- 1 Damstrādi¹-bhīma-vaktre, ma-ugra-rūpe,
 ili-ili-rakta-netre, kili-kili-mani-svane,
- 2 Gulu-gulu vidyut-jihve, hulu-hulu nimaraṇse,
 kāṭa-kāṭa gosanasabaraṇi, cili-cili sarva-mala-caraṇi.
- 3 Drava drava, drāvaya drāvaya, mahā-raudri sārḍha-carma,
 kṛta-catve, vijrumba, vijramba, nṛtya nṛtya, karṣaya karṣaya,
 aśilāṭa-dharaṇi,
- 4 Bhrū-kuṭi-tatatoma, visama-kṛtānane, vasā-meda-mile, piṭṛ-gatve,
 kaha kaha, aśa aśa, krudha, ṇa, nilajih pūrṇa-varṇa, antraḥ
 malalaṇ kṛtābharāṇa. īśvara, gantarava-kiraṇa vehe,
 sarva-māṃsa-priye.
- 5 Jihmile jilmile, Rudra-rūpe, klehe klehe,
 HRAṂ HROM HRAṂ kṛtya kṛtya, karṣaya karṣaya, duma duma
 heṇataḥ,
- 6 Vijrumbini, rūkru KṢMUM krodha-rūpe,
 prajvala prajvala vimṃā vimṃā, bandha bandha, chinddhi
 mahā-kāye karālini, [chinddhi,
- 7 Kiṭi-kiṭi mahā-bhūta-nāthe, sarva-duṣṭa-nivāraṇam,
 jaye jaye, vijaye vijaye, Trilokya-vijaye.

OM [H]UM PHAṬ PHAṬ namaḥ.

¹*daṇaśtrīdi*

327. HUṂ-kārādy-anta-saṃruddham (Ś)

CATUR-SANDHYĀ

In this prescriptive fragment, the combination of the *bīja* or kernel syllable *GMUM* (the *bīja* of Gaṇa-pati in No. 929) with other syllables

in four varieties is said to secure four kinds of success during the use of mantras in a ceremony of worship. Each of these four methods is presented in a prose formula and explained by a śloka. These very remarkable stanzas and mantras pose some intricate problems concerning their use in the ritual; see the discussion in SuSe pp. 102 ff.

In the mantras the mss often waver between different forms of *bijas* especially between *HUM*, *UM* and *OM*. On the other hand, the Skt. of the ślokas is correct and the author has used technical terms of Indian mantra science.

There is a difficulty also with the overall interpretation of this fragment. In 3cd, nearly all mss speak about the *bodhanam* or awakening of a sleeping formula (which would be in the present case the formula *GMUM*). This view is shared also by SL. But one ms presents the word *devasya* instead of *mantrasya*, thus stating that not a formula but the God is awakened. The same is held by the paraphrase cited in SuSe p. 104, and taken over in the translation in SuSe p. 105. Of course the awakening of God is well known, especially in Indian ritual, but it might be better here to stick to the tradition of the overwhelming majority of the sources. The word *bodhanam* or *prabodha-* in the sense of "awakening", i.e. "setting (a potency) into motion" or "strengthening (a potency)" can be traced in Indian literature, e.g. the *Bṛhat-Saṃhitā* by Varāha-mihira. In his "Trilogie altindischer Mächte und Feste der Vegetation", Zürich 1937, vol. 1, p. 24, J. J. Meyer devoted a note to the word *prabodha-* in this sense, which has been neglected by the Petersburger Lexicon and Monier Williams' Dictionary (but they include this sense in their presentation of *prabuddha-*).

Illustrative in this connection is a discussion about mantras which is to be found in the *Tantra-sāra*, a compilation of Tantric wisdom, vol. 1, p. 43. There the *Gautamiya-Tantra* is cited for a prescription of a tenfold consecration (*saṃskāra*) of spells or formulas. The ten elements of this consecration are:

- | | |
|---|-----------------------------------|
| 1. <i>jananam</i> "creation" | 6. <i>vimali-karaṇam</i> |
| 2. <i>jīvanam</i> "bringing to life" | "rendering spotless" |
| 3. <i>tādanam</i> "(activating by) kicking" | 7. <i>āpīyayanam</i> "nourishing" |
| 4. <i>bodhanam</i> "awakening" | 8. <i>tarpaṇam</i> "satisfaction" |
| 5. <i>abhiṣekaḥ</i> "anointing" | 9. <i>dīpanam</i> "illumination" |
| | 10. <i>gopaṇam</i> "protection" |

All four ślokas of the present Balinese fragment contain an element of this *mantra-saṃskāra* from the *Gautamiya-Tantra*:

- In stanza 1, we have *dīpanam*, no. 9 in Gaut.-T;
 in 2, *amali-karaṇam*, cf. no. 6 in Gaut.-T.;
 in 3, *bodhanam*, no. 4 in Gaut.-T.;
 in 4, *tarpaṇam*, no. 8 in Gaut.-T.

Although the sequence is quite different and the Indian version presents a more elaborated system than the Balinese one, this is a parallel too remarkable to be denied here. The Gautamiya-Tantra in the further part of the citation sheds no more light on the problem; the ten consecrations appear to be acts of worship applied to mantras drawn in a figure.

From the present stanzas it would appear that such a *saṃskāra* has been also used for other ends, viz. for the "illumination" etc. of the worship proper and for the awakening of God Śivāditya (the latter probably is a Javanese or Balinese innovation, because it is barely represented in the mss). It remains a striking fact that only stanza 3 seems to deal with an act applied to the syllable *GMUM*, while 1 and 4, and probably also 2, deal with elements of *saṃskāra* applied to the worship itself. Perhaps we have to reinterpret stanza 3 in that direction; the word *mantra* mentioned in 3c in that case would not stand for the syllable *GMUM* but for any other formula which is to be applied to the worship in question.

Rit. Env.: daily Holy Water preparation, during the act of "awakening Śivāditya"; cf. SuSe p. 102ff.; also in death ritual.

Sources: many mss on Holy Water preparation and death ritual, e.g. PPO12a and 23a; PPQ6a and 22b; 87/11b; PPL2a and 25b; AHP10; GPGB19 (not all of them complete). Stanza 4 is found in more sources and sometimes in different places, e.g. PPO4b and 50a; APH13. SL gives stanzas 1-3. Stanza 4 also occurs in the Buddhist ms 2178/3.

- 1 HUM¹-kārādy-anta-saṃruddham², guhya-śakti-pradīpanam
dīpanam sarva-pūjānām, sarva-siddhi-karam smṛtam
[namaḥ svāhā³.
OM HUM HUM AM UM MAM GMUM MAM UM AM HUM HUM OM
- 2 NAM-kārādy-anta-saṃruddham, NAM-kāreṇa vidarbhitam
amalī⁴-karaṇam mantraṃ, sarva-mantreṣu siddhidam
[namaḥ svāhā.
OM NAM UM⁵ NAM GMUM NAM UM⁶ NAM OM
- 3 UM⁷-kārādy-anta-saṃruddham, UM⁸-kāreṇa vidarbhitam
etat suptasya mantrasya⁹, bodhanam paramam smṛtam
[namaḥ svāhā.
OM UM¹⁰ UM¹⁰ GMUM UM¹¹ UM¹¹ OM
OM GRĪM devārcanāya namo namaḥ svāhā.
- 4 AM-kārādy-anta-saṃruddham, AM-kāreṇa vidarbhitam
tarpaṇam sarva-pūjānām, prasāadhanam¹² tu siddhidam¹³
[namaḥ svāhā.
OM AM UM¹⁴ AM GMUM AM UM¹⁴ AM OM

¹thus 2 mss; others *um*; SL *om* (but cf. the prose formula below) ²mss mostly *-rudram* or *-rudam*; also in the other stanzas ³PPQ6a, 1423 *svadhā*; also in the other stanzas

⁴321 *nirmala*-.; SL *kamali*- ⁵5 × *uṃ*; 5 × *huṃ* ⁶8 × *uṃ*; 4 × *huṃ* ⁷5 × *uṃ*; 4 × *oṃ*; APH *huṃ*; SL *aṃ* ⁸PPQ6a, 1843 *oṃ*; 321, SL *aṃ* ⁹PPL *devasya*; SL in this *pāda* *etasya mantrasya bodhanam* ¹⁰5 × *huṃ*; 4 × *uṃ* ¹¹5 × *uṃ*; 5 × *huṃ* ¹²PPL2b *pratidanam*; other mss, except those mentioned in note 13, *prasidanam* ¹³321 *sarva-siddhikaram mṛtam*; 2193 *prasiddhatu namaḥ svāhā*; 2178 *nama sarvanugrahatam*; SL in second half just like 3cd ¹⁴4 × *huṃ*

327. HUM-kārādy-anta-samruddham

THE FOURFOLD SANDHYĀ

translation

- 1 [The syllable GMUM,] enclosed¹ [as in the formula below] by the syllable HUM at the beginning and the end [of the formula,] is known to be the Illumination of secret Potency; the Illumination of all acts of worship, and the cause of success in everything. Honour, hail!

OM HUM HUM AM Uṃ MAM GMUM MAM Uṃ AM HUM
[HUM OM]

- 2 [The syllable GMUM] enclosed by the syllable NAM at the beginning and the end, but also set free² by the syllable NAM, is the spell which Renders Spotless; it grants success in all formulas. Honour, hail!

OM NAM Uṃ NAM GMUM NAM Uṃ NAM OM

- 3 [The syllable GMUM] enclosed by the syllable Uṃ at the beginning and the end, but also set free by the syllable Uṃ; this is known as the supreme Awakening of a sleeping formula. [Honour and hail!]

OM Uṃ Uṃ GMUM Uṃ Uṃ OM;
OM GRĪM, honour to the Worship of the God(s), hail!

- 4 [The syllable GMUM] enclosed by the syllable AM at the beginning and the end, but also set free by the syllable AM, is the Satisfaction of all kinds of worship; the Instrument Which grants success. Honour, hail!

OM AM Uṃ AM GMUM AM Uṃ AM OM

¹*samruddha*- "enclosed" is in Indian mantra literature the usual term when a syllable is on both sides surrounded by another one.

²The "setting free" (*vidarbhita* is also a technical term) is brought about by the two NAM syllables which stand in the centre of the formula just beside the syllable GMUM.

330. *HUM-kāraṃ dīpanaṃ mantraṃ* (ŚV)
AṢṬA-PŪJĀ or SIPTA-PŪJĀ

These five stanzas are connected with those from No. 327. Stanza 1 gives a summary of the four ślokaś of No. 327; 2 and 3 mention eight kinds of worship which may be symbolized by the syllable *GRĪM* (for this syllable, cf. also No. 082 (Anugraha-mano-hara). Stanzas 4 and 5 give further substitutions for worship: outwards with the syllable *GRIM* and inwards with the word *MANAS* "mind", which points to a connection with the Tantric *mānasa-pūjā* or mental worship.

The language and style do not show ArSkt. influence, although the Skt. is not of the best kind.

Rit. Env.: daily Holy Water preparation, as an alternative, not often applied, for No. 327. See SuSe p. 106. The present fragment pretends to contain a simpler form of worship: *Sipta-pūjā* = [*Samk*]ṣipta-pūjā. In Homa, stanza 5 accompanies the "*Ātma-kunḍa*". See No. 833.

Sources: 1-3 in Goris + 7 mss: PPO3a and 28a; 321/20; and 39; 1186/24a; 4673/54; PKKr101. Stanzas 4 and 5 in four mss: PPO (2 ×), 1186, PKKr. Stanza 5 also in Ho 4/5. The whole in SuSe p. 106.

- 1 HUM¹-kāraṃ dīpanaṃ mantraṃ, NAM-kāraṃ tīkṣṇaṃ eva ca
Devārcā UM²-kāraṃ mantraṃ, AM-kāraṃ deva-tarpaṇaṃ.
- 2 Devārcanañ ca GRĪM mantraṃ, GRĪM mantraṃ tarpaṇaṃ tathā
bhoktr-lakṣaṇaṃ GRĪM mantraṃ, GRĪM mantraṃ tṛpti-karaṇaṃ.
- 3 Kṣamā-karaṇaṃ GRĪM mantraṃ, GRĪM mantraṃ anugrahakam
antyēṣṭiś cāiva GRĪM mantraṃ, GRĪM mantraṃ deva-saṃhāraṃ.
- 4 GRĪM mantraṃ sarva-karmāṇi, GRĪM mantraṃ japam ārabhet
gandhākṣatañ ca GRĪM mantraṃ, GRĪM mantraṃ puṣpa-dhūpakam.
- 5 Mano gandhaṃ manaḥ puṣpaṃ³, mano dhūpaṃ⁴ manaḥ kriyā⁵
śuddha-cittaṃ mano-mayaṃ⁶, dadyā[t] tvayi mahā-prabho.

¹thus PPO28a; PPO13a, PKKr *um*; others *om* ²PPO28a, 321/39 *hum*; 1186 *om*

³PPO (2 ×) -*kṣatam* ⁴PPO (2 ×) *puṣpam* ⁵1186, PKKr *śrīyam* ⁶thus PKKr; others *mamyam*

330. *HUM-kāraṃ dīpanaṃ mantraṃ*
THE EIGHTFOLD or CONCISE WORSHIP
translation

- 1 The syllable HUM is an illuminating formula,
and the syllable NAM is a sharp one¹;
the syllable UM is the worship of the God,
the syllable AM is the satisfaction of the God.

- 2 The formula GRĪM is worship of the God,
is also satisfaction [of Him];
is the characteristic of the Enjoyer,
brings about satisfaction.
- 3 The formula GRĪM brings about forbearance [of the God],
bestows favour;
is also the funeral sacrifice,
is also the annihilation of the gods.
- 4 The formula GRĪM is all ritual acts,
should open the recitation (?);
is also perfumes and unhusked grains,
is flowers and incense.
- 5 Mind is the perfume,
Mind is the flower,
Mind is the incense,
Mind is the ritual act.
O great Ruler, one should present to Thee
his pure organ of thought which consists of Mind.

¹This is contrary to No. 327 where the syllable NAM is said to "render spotless". It is possible that the term *amali-karaṇam* was interpreted as *amalikkaraṇam* (OJ *valik*, "to turn", also in a magical sense); OJ paraphrase, cited in SuSe p. 102: *pañ-landēp* "a means of making more sharp (i.e. effective)".

336. *Idaṃ parama-rahasyam* (B)

3 mss: S.H. BHAIKAVA-NARA-MĀMSA-ŚŪNYA-STAVA

Two stanzas with mutually independent contents. Vs. 1 speaks of the great secret which is realized by the Bodhisattva. It is the Truth of the eternal Voidness of existence. Vs. 2, of inferior style and not clear, mentions some qualities (of the great secret spoken of in vs. 1 ?).

The Skt. of the first stanza is correct. It is difficult to give a definite verdict on vs. 2.

Rit. Env.: According to PVTg, suitable for worship of gods, ancestors and human beings; also for self-protection, e.g. against poisoned food.

Sources: Buddhist mss on daily and death worship: PVDj9; PVKr17; PVSK8a; PVTg24; PVWS10a; PPDj14; PPKA14; PPKA16.

- 1 *Idaṃ parama-rahasyam, sarvātmānam sadā¹ sthitam*
Bodhi²-sattvena vijñātam³, arūpaṃ śūnyam akṣaram.
- 2 *Jñāna-śuddhā mahā-pūjā, sa-yuktita mahā-mantra*
śilā-yuktā mahā-mudrā, sarva-bhakṣaṇam ucyate.

According to three mss, sprinkling is done with
OM Śūnya-Mahā-Bhairavāya namaḥ svāhā.

¹³ × *sada*; 5 × *tada* ²² × *bodhi*; 6 × *buddhi* ³⁴ × *vinatam*; 2 × *viṣatam*

336. *Idaṃ parama-rahasyam*

HYMN TO THE VOID WHICH IS HORRIBLE AND
DEVOURS¹ MANKIND

translation

- 1 This very great secret, the inner Nature of all,
existing forever, formless, void and undecaying,
has become known to the Bodhisattva.
- 2 The great Worship is pure by its wisdom;
the great Formula is;
the great Symbol is provided with virtue;
It is called the Devourer of all².

OM, to the Great Horrible Void, honour, hail !

¹The word *māṃsa* can have in OJ the meaning "to devour".

²This last pāda of vs. 2 is in harmony with the title and the sprinkling formula in pointing to the terrible aspect of the Supreme Void.

339. *Idaṃ toyam yad vimalam* (Ś)

NAVA-GAṄGĀ-ŚIVA-STUTI
PAGAṄGAN

In this hymn of nine stanzas, honour is paid to the Holy Water. This water is identical with Śiva and the triad Brahmā-Viṣṇu-Īśvara (2). Language and style are ArSkt. The stanzas 6c-9b are nearly identical with No. 486, 1-3 and have been translated there.

Rit. Env.: facultative during Holy Water preparation, according to the Śivaite informant.

Sources: PPO78b and StGA 100/13.

- 1 OM Idaṃ toyam ya[d] vimalam, pavitraṃ maṅgalaṃ divyaṃ
sarva-kali-kaluṣaṇ ca, praśamanam namaḥ svāhā.
- 2 Ya[t] toyam sa Śivo¹ jñeyah, ya[t] toyam Paramēśvaraḥ
Brahmā-Viṣṇv-Īśvara-mayaṃ, tattvaṃ jīvaṃ mūrṭi-jīvaṃ.
- 3 Śivāṅgaṃ Śiva-sambhavaṃ, Śiva-mūrṭi sukhāvaham
pavitraṃ maṅgalaṃ divyaṃ, sarva-maṅgala-kāraṇam.

- 4 Sarva-tīrtha-mayaṃ sarvaṃ, nanta-runta-mayaṃ śubham
grahaṇaṃ Bhagavān devaṃ, māyā-vantaṃ Mahēśvaram.
- 5 Tīrthe jātaḥ pavitrēkaḥ, jāle deva ṛṣi śaṅke
tvam eva sapvayamyati, yena śāntir bhaviṣyati.
- 6 OM Gaṅgā-dhāraṃ mahā-tīrthaṃ, sarva-pāpa-vināśanam
namas te bhagavan Gaṅgā, namas te śītalaṃ vapuḥ.
- 7 Salilaṃ vimalaṃ toyam, toyam tīrthasya bhājanam
subhikṣāya samatāya, devānāṃ lāsa-nāśanam.
- 8 Pavitra-Gaṅgā-tīrthāya, maho-bhūta mahōdadhi
vajrōpamaṃ² mahā-tīrthaṃ, pāpa-nāśi kalī-nadī.
- 9 Saumyānāṃ³ priyaṃ sanityaṃ, nadī-tīre priyaṃ tataḥ
sarva-devātidevāya, namas-te-ya namo namaḥ.

¹savo ²-nam ³pomyana

339. *Idaṃ toyam yad vimalam*

“HYMN OF NINE STANZAS TO THE GAṅGĀ AND ŚIVA”

attempt at a translation of stanzas 1-5

- 1 This water, pure as it is, purifying, a good omen, celestial;
and placating all the dark things of the evil age, honour, hail.
- 2 One should know that this Water is Śiva, and the Supreme Śiva;
that it consists of Brahmā, Viṣṇu and Īśvara,
that it is reality, life, life manifest.
- 3 [This Water is] Śiva's body, Śiva is its origin,
it is Śiva's embodiment, it attracts happiness;
it is purifying, a good omen, celestial,
the cause of all good omnia.
- 4 In its completeness it is identical with all holy waters,
in beneficence identical with;
the Lord, the God in own person (?),
the Supreme Ruler, Possessor of miraculous power.
- 5 It is the unique Purifier, born from Holy Water,
the God in the water, the Seer
Thou art
by Whom peace will come to exist.

342. *Indra-giri mūrti-devam* (Ś)
 PVSK: ŚAD-KAHYAÑAN-STAVA
 TPS: KAHYAÑAN-DEVA-STAVA

In very conventional ArSkt. this hymn of five stanzas addresses a God, probably Śivāditya, and identifies Him with Rudra (1), Prajā-pati (2), the Trimūrti (2,5), Sūrya and Agni (3), Yama and Varuṇa (4). He is repeatedly called the Lord of the Mountains or of Indra's mountain; He manifests Himself also as Śiva and Durgā, while as Śiva He is present in the animal world (4). There seems to be no connection between the contents of the hymn and its titles, which allude to the Six Sanctuaries which are found in different lists in Balinese tradition.

Rit. Env.: unknown.

Sources: PVSK33b; TPSr20.

- 1 OM Indra-giri mūrti-devaṃ, Loka-nātha Jagat-pati
śakti-vīryaṃ Rudra-mūrti, sarva-jagat-vipraṇātam.
- 2 OM Giri-mūrti tri-lokayaṃ, Śiva-mūrti Prajā-pati
Brahmā Viṣṇu Īśvara devam, sarva-jagat-pravakṣyamam.
- 3 Sūrya-deva mahā-deva, Śiva Agni tejo-maya
Śiva Durgā kali sira, Śivo sarva-viśāntaka.
- 4 Śiva Yama Varuṇaś ca, Śiva paśu-mṛga-pakṣi
Śarva-deva Śiva-deva, Guru-deva Jagat-pati.
- 5 OM Giri-pati mūrti-divyaṃ, loka-śakti jagat-śrīyā¹
Brahmā Viṣṇu Īśvara deva, tri-puruṣa mūrti-divyam.

¹PVSK *kriyā*

342. *Indra-giri mūrti-devam*
 HYMN TO THE SIX SANCTUARIES
 HYMN TO THE SANCTUARY OF THE GOD
 attempt at translation

- 1 The God embodied in Indra's mountain¹,
protector of the spheres, Lord of the World;
revealing Himself as Rudra full of heroic energy,
adored by the whole world.
- 2 Embodied in the mountains, encompassing the threefold space,
revealing Himself as Śiva and the Lord of creatures;
the God Who is Brahmā, Viṣṇu and Īśvara,
renowned in the whole world.

- 3 God Sūrya the great God, Śiva and Agni Who is heat;
He² is Śiva and Durgā, the evil era (?),
Śiva Who annihilates all poison.
- 4 Śiva is Yama and Varuṇa, Śiva is in the cattle, wild beasts and
[birds;
O God Śarva, God Śiva, Teacher-God, Lord of the World !
- 5 Lord of the Mountains of divine form,
Who [displays] His vigour in the spheres, the world's welfare;
the God Who is Brahmā, Viṣṇu and Īśvara,
the Threefold Person of divine form.

¹Or: as the Lord of the Mountain(s).

²Translation of the OJ word *sira*.

345. *Indra-giri mūrti-lokam* (Ś)
VĀSUKI-STAVA

Vāsuki is the same as Ananta, the great *nāga* who lies under the earth. He is of a divine and terrible appearance (vs. 2), representing both fire and water (vs. 3), yet gracious and granting life (vs. 5 and 6); identical with Śiva (vs. 8) etc. Brahmans and Kṣatriyas who recite this hymn will obtain great results (vss. 7 and 9).

The hymn is written in ArSkt.; it belongs to the cycle destined for the worship of the deities of the regions.

Rit. Env.: according to the ms 1196, the hymn is applicable during great ceremonies such as Ekā-daśa-Rudra, Pañca-bali-krama, or sacrifice to Vidhi; its purport is the restoration of balance in the world (*vēnañ gēlarēn amahayu jagat*); also the destruction of evils afflicting the ground, crops, villages, houses etc. Also used when the gods are brought to the sea in the cadre of the purification of a village.

Sources: 189/12a; 26a; 1196/22b; GS29; 11R8; PVSK25a.

- 1 OM Indra-giri mūrti-lokaṃ, nāgēndra-śakti-vīryavam
Vāsuki deva-mūrtinaṃ, sarva-deva-sama-sukham.¹
- 2 Krūra-vaktra mahā-kālaṃ, sūrya-locanam ujjvalam
Yama-mṛtyu-kālāntakaṃ, sarva-bhūta-vipraṇatam.
- 3 Agni-mūrti giri-patiṃ, sarva-tejo-prabhāsavam²
ma-ghoraṃ ghora-samudraṃ, matsya-rāja Varuṇa tvam.
- 4 Sarva-deva-praṇamyakam, sarva-jagat-vipraṇatam
Vāyu-vajro vajrāntakaṃ, 'prameyam koṭi³-yojanam.

- 5 Vigrahaṃ śuddha-pavitram, sarva-jagat-nugrahakam
mṛta-sañjivanī puṇyam, jīvitam śuddha-labhatam.
- 6 Sarva-jagat-pavitraṇam, roga⁴-doṣa-viśarjanam
sarva-prajā-śuddha-nityam, sarva-deva-nugrā-jīvam.
- 7 Kṣatryo vinayo vīryavam, sarva-deva-ma-śarīram
jayati bhogam āpnuyāt, sarva-śatru-andhakāram.
- 8 Jagat-vighna-vināśanam, sarva-saṃhāram bhūh-lokam
ili-mili-sarva-bhūtam, Durgā-pati ka-vicitram.
- 9 Brāhmaṇam vāk-siddhi-yogam, jaya-vikramo pavitram
mṛta-kamaṇḍalu-puṇyam, sarva-jagat-pratiṣṭhanam.

Sprinkling Formula:

OM OM ghorāya ghorāya, raudrāya raudrāya, OM AM UM MAM,
svasti rat-pratiṣṭhā-śuddhāya namaḥ.

¹1196 -*praṇamīyakam* ²mss *pravakṣya mām* ³mss *pramehaṃ ku(n)ti* ⁴11R *rāga*

345. *Indra-giri mūrti-lokam*

HYMN TO VĀSUKI

attempt at translation

- 1 Indra's Mountain, embodied in the world,
the Lord of Serpents possessing vigour and courage;
Vāsuki of divine form,
[the cause of] happiness equal to that of all the gods.
- 2 With terrible mouth, the great Demon of Time;
with the Sun as His eye, glittering;
[identical with] Yama, Death, and the Demon of Time;
before Whom all living beings prostrate themselves.
- 3 The Lord of the Mountains, embodied as Agni,
shining forth with all His lustre;
[He] is horrible¹, the horrible ocean,
Thou art Varuna the Lord of Fishes.
- 4 To be honoured by all the gods,
adored by the whole world;
having the Wind as a thunderbolt, killing with His thunderbolt;
immeasurable, with a size of ten million miles.

- 5 Embodied (?), a pure Purifier;
gracious to the whole world;
waking up the dead with living water, blessing,
[the Cause for] obtaining a pure life.
- 6 Purifier of the whole world,
destroyer of disease and faults;
all creatures become eternally pure [by Him],
[obtain their] life by the grace of all the gods.
- 7 [By reciting this hymn] a knight becomes gentle and brave,
he embodies all the gods¹;
he is victorious and will obtain enjoyment,
he blinds all his enemies.
- 8 [Vāsuki] destroys the hindrances of the world,
He brings the whole earth to its end in the last of days;
He all living beings;
[He is] Durgā's Husband in various shapes².
- 9 [By reciting this hymn] a Brahman obtains the perfect use of
[formulas;
he obtains victorious courage and purifies;
he obtains the blessing effect of the vessel with Water of Life;
he becomes the base of the whole world.

Sprinkling Formula:

OM OM To the Horrible One, to the Ferocious One, OM AM UM
MAM, hail; to the pure base of the world³, honour.

¹The OJ prefix *ma-* is a marker of active verbal forms.

²Translation in accordance with the Skt. meaning of the words. In OJ, however, *pati* can mean "death", while *vicitram* in the present hymn collection often seems to be nearly equivalent to "destroying". The prefix *ka-* is a marker of passive verbal forms. Thus the present pāda might also be interpreted as: "difficulties and death have been (or: are) destroyed".

³The word *rat* is OJ for "world".

348. *Indra-giri-putri vīryam*

DANU-STAVA

Danu is known as the Goddess of the Lake. Nothing in the following hymn confirms, however, that Danu is really the deity invoked. The words are rather directed to some other female deities, especially Gaṅgā. A conclusion on this point is rendered difficult by the character of the hymn; it consists merely of stereotype ArSkt phrases.

Rit. Env.: according to the sole ms, with this hymn the Earth, Fire, Air and Ether are praised, when the gods are invoked, or when there is any danger for the country. At the end, the ms says: the Goddess, when satisfied, will grant Water of Life to the soil; thus, the mantra should be recited during a scarcity of water or when the rain does not come.

Source: 1196/38.

- 1 OM Indra-giri-putri vīryam, Śrī Gaṅgā Umā-devī ca
Sarasvatī vīryam divyam, mṛta-bhūmi śuddha-jīvam.
- 2 Narmadā bhogam āpnuyāt, mṛta-varṣānugrahakam
Sūrya-nadi svargatana, sarva-devam namāmy aham¹.
- 3 Mṛta-kamaṇḍalu nityam, pratiṣṭham tu sarva-jīvam
Umā-devī lābha-bhukti, mṛta-bhūmi-śodhanakam.
- 4 Śrī Gaṅgā-devī pratiṣṭhā, jāgra-bhvana śuddha-vīryam
nirmalāmṛta-jīvitam, sarva-roga-vināśanam.
- 5 Gaṅgā Gaurī mahā-vīryam, sarva-pāpa-vināśanam
roga-pati Durgā-devī, Gaṅgā-devī-śarīranam.
- 6 Sarva-jagat-śuddha-nityam, mṛta-bhūmi-nugrahakam
sarva-kali-praharaṇam, sarva-duḥkha-vimokṣaṇam.

¹sarvadevanamyanam

348. *Indra-giri-putri vīryam*

HYMN TO THE WATER

attempt at translation

- 1 The Daughter of the Lord of the Mountains, courageous,
Śrī, Gaṅgā and Goddess Umā;
and Sarasvatī, the Courageous, the Celestial,
Water of Life for the land, and life purified.
- 2 One will gain enjoyment of the Narmadā,
a graceful shower of Water of Life;
a river from the Sun, coming from heaven;
I worship the totality of the gods.
- 3 An eternal vessel of Water of Life,
a base and life for all;
Goddess Umā [procures] gain and enjoyment,
Water of Life for the land, purifying.

- 4 The Venerable Goddess Gaṅgā is a base,
She watches over the world, in pure courage;
[She procures] life by Her spotless Water of life,
it destroys all diseases.
- 5 Gaṅgā, Gaurī, very courageous, destroying all evil;
Goddess Durgā, the Lady of disease (?),
embodied in Goddess Gaṅgā.
- 6 Eternal purification for the whole world,
Water of Life for the land by [Her] grace;
removal of all impurities, release from all sorrow.

351. *Indrāṇī devatā Lakṣmī*

DEVĪ-STAVA

SL: INDRĀṆĪ-STAVA

PPQ, 1186: BHUVANEŚVARĪ-STAVA

This hymn in reality has to do with Devī, who acquires many epithets, inter alia those of Indrāṇī or the wife of Indra. By reciting these names the worshipper is said to gain everything he desires (7).

As the hymn nearly completely consists of an asyndetic row of epithets, it is difficult to make a decision on the nature of the Sanskrit used. Stanza 7, anyway, is good Skt., if SL's ingenious emendations are adhered to.

Rit. Env.: Uttama ritual, for the living as well as for the dead.

Sources: SL/p. 39 + 11 mss: PPQ21a; PPQ48b (both omit 2c-5a); 1186/8b; 1673/6a; 1843/34; GS25; 11R6; 5357; PPT5; PPX43; PPZ16.

- 1 OM Indrāṇī devatā Lakṣmī, Vijayā Bhuvanēśvarī
Śaktiḥ¹ sakala-karma tvaṃ², japād vijñānād eva ca³.
- 2 Indrākṣiṇī Sahadevī⁴, devatā samudāhṛtā⁵
Gaurī saha Hari-devī, Durgā nāmēti viśrutā⁶.
- 3 Sahasrākṣa⁷-sahāyī strī, Brahmāṇī brahma-maṇḍinī
Nārāyaṇī⁸ Bhadrā-kālī, Rudrāṇī Kṛṣṇa-piṅgalā.
- 4 Agni-jvālā Rudra-mukhī, Kāla-rātrī Tapasvinī
Megha-śyāmā Sahasrākṣī⁹, Viṣṇu-māyā Mahōdarī.
- 5 Jaṭa¹⁰-dhārī Mukta-keśī, Ghora-rūpā Mahā-balā
Śuci-smitā Vidhi-vidyā¹¹, Megha¹²-lakṣmī Sarasvatī.
- 6 Anantā Vijayā Prāṇā, Pṛthu-ṣṭukāparājitā¹³
Tapanī¹⁴ Pārvatī Sitā, Candrā-kāntā Mahōttamā.

- 7 Ardha-nāma-śatena hi¹⁵, mucyate vyādhi-bandhanāt¹⁶
athārdhena¹⁷ sahasreṇa, labhate vāñchitaṃ phalam¹⁸.

¹SL *sūktiḥ* ²1186, 1673, 1843 *karmatam*; GS *kāmatvam*; SL *-kāmādā* ³SL, PPQ48b, 1186 *japātinejñendovaca*; 1673 *japātinejñendevaca*; PPQ21a, 1843 *japātinenyendovaca*; GS *japātinendandovaca* ⁴4 × *mahādevī* ⁵SL *-hitā*; mss *-hitam* ⁶thus SL; mss *visitah* ⁷thus SL; mss *sahistraksa* ⁸thus SL; mss *narahini* ⁹thus SL; GS *mahasrākṣī*; others *masasrākṣī* ¹⁰thus SL; mss *jara* ¹¹1186, 1843, 11R *śucimimi dvicividyāt*; PPQ *śucimimi dvidividyāt*; 1673 *śucimimi dicividyāt*; GS *śucimivi dvicividyāt*; SL *śucimividici vidyā* ¹²SL *mahā-* ¹³mss *manastukam parājītaḥ*; SL *manastukāparājītā* ¹⁴SL, mss *tapādi-* ¹⁵thus SL; most mss *-śatahira* ¹⁶thus SL; mss *-vat*; SL cites from No. 10722 Descr. Cat. Govt. Or. Mss. Library Madras XIX: *mucyate vyādhi-bandhanāt* ¹⁷thus SL; most mss *arvatesa*; 1673 *atarsate* ¹⁸thus SL; mss *malam*

351. *Indrāṇī devatā Lakṣmī*

HYMN TO DEVĪ

HYMN TO THE LADY WHO RULES THE WORLD

translation

- 1 Thou art Indra's spouse, Goddess Lakṣmī,
the Victorious One, the Lady Who rules the world;
the Energy which performs all action,
by reason of recitation and wisdom¹.
- 2 Thou art called Indrākṣiṇī, Sahadevī, the Goddess;
Thou art Gaurī, with the Goddess Hari[nī],
widely known by the name Durgā.
- 3 Thou art the female companion of the God with a thousand eyes²,
Brahmā's Spouse, the Ornament of the Brahman;
Nārāyaṇa's Spouse, the Auspicious Kālī,
Rudra's Spouse, the Spouse of the Dark-yellow One³.
- 4 Thou flameest like Fire, and possessest Rudra's face,
Kāla-rātrī, the Patient One;
Black-like-a-cloud, the Spouse of the Thousand-eyed One,
Viṣṇu's Illusory Power, the Spouse of the Big-bellied One³.
- 5 Thou art a Bearer of matted locks, Thy hair is hanging loose,
Thou of terrible form, Thou of great strength;
Thou with the lovely smile, Thou Who knowest destiny,
Cloud-Lakṣmī (?), Sarasvatī.
- 6 The Unlimited One, the Victorious One, the Life-Breath,
Thou with the broad locks⁴, the Invincible One;
the Scorching One, the Mountain's Daughter, Sītā,
Who art lovely like the Moon, the Superior One.

- 7 By [reciting] fifty names one is released from disease and bondage;
by [reciting with] 500 names one obtains the result desired.

¹The last words are based on an emendation; the mss are incomprehensible.

²Indra.

³Gaṇeśa.

⁴Translation of *Prthu-ṣṭukā*, which is an emendation for *manastuka*. In the Veda, *Prthu-ṣṭukā* is an epithet of the birth-goddess *Sinivālī*.

354. *Indriyāṇi parāṇy āhuḥ* (BŚV)

INDRA-STAVA

The so-called Indra-stava consists of two ślokas in a Skt. which looks somewhat odd at first sight. They have nothing to do with Indra but are a fragment on the order of the evolutionary series.

Stanza 1 is a variant of Bhagavad Gītā 3,42 and Īśvara Gītā 3,17. Stanza 2 is related to Kāṭha Upaniṣad 3,11. The reading of the Balinese mss is printed below side by side with a reconstruction in the light of the Indian sources mentioned. For a detailed account of this reconstruction, see: T. Goudriaan, The Balinese Indrastava, in: Adyar Library Bulletin 31/32, 1965/66 (Raghavan Felicitation Volume), pp. 158–170. The pāda 1d, which is lacking in the Balinese sources, has been filled up from Īśvara Gītā 3,18d.

Rit. Env.: according to the Śivaite informant, used in Pañca-bali-krama and Ekādaśa-rudra; but the fragment is recorded in only one ms on that subject.

Sources: 3 mss, one from each denomination: 11R13; PVSK15a; PKPn12.

	Balinese mss	Reconstruction
1	OM Indrayani śarīra huḥ indrayebhyaḥ paramadaḥ ¹ manasosmada aṃ-kāraḥ	Indriyāṇi parāṇy āhur indriyebhyaḥ param manah manaso 'smād ahaṃ-kāraḥ [ahaṃ-kārān mahān paraḥ]
2	Mahataḥ puruṣo nityam mabya tat-puruṣa patyam puruṣāt hu paro ² nāsti yas taya parayogataḥ ³ .	Mahataḥ param avyaktam avyaktāt puruṣaḥ paraḥ puruṣāt tu paro nāsti yas tasya parato gataḥ.

¹PKPn -mṛdah ²PKPn sosmaro ³PKPn asta tata vyayo tataḥ

354. *Indriyāṇi parāṇy āhaḥ*

HYMN TO INDRA

translation of the reconstructed version

- 1 It is known that the sense-organs are high,
but that the mind stands above the sense-organs;

the ego-consciousness above the mind,
[and the universal consciousness above the ego-consciousness].

- 2 The Unmanifest is above the universal consciousness,
and the Primeval Person is above the Unmanifest;
but someone higher than the Primeval Person,
who would be present above him, does not exist.

357. *Īśānaḥ pūrva-vaktraś ca*

A fragment of two ślokaś which is especially peculiar by reason of the irregular ascription of the aspects of Śiva to the directions of the sky:

E.	Īśāna	W.	Brahmā
S.	Īśvara	N.	Śiva

Centre: Siddhānta

The meaning and purpose of these stanzas are rather unclear.

Rit. Env.: Saṃhāra-pūjā.

Source: PPC17.

- 1 Īśānaḥ pūrva-vaktraś ca, Īśvaro dakṣiṇe sthitaḥ
Brahmā paścima-vaktraś ca, Śivas tūttara-vaktrakaḥ.
- 2 Siddhānto madhya-vaktraś ca, eka-tattvam ālepayet
bijaṃ pañca-vidhākāraṃ, svayaṃ hi samudāhṛtaṃ¹.

¹ms *svakyaṇ hiṇ samudra grāma*

357. *Īśānaḥ pūrva-vaktraś ca*

translation

- 1 Īśāna has the face directed to the East,
Īśvara is located in the South;
Brahmā has the face directed to the West,
and Śiva has the face directed to the North.
- 2 Siddhānta (?) has the face in the centre.
One should design¹ the Unique Truth
as a kernel syllable of five different symbols
which has come to expression spontaneously².

¹The ordinary meaning of *ālepayati* is not "design" but "besmear, anoint".

²The translation of stanza 2 is not satisfactory. Its syntactic structure is unclear. What is e.g. thought to be the relation between *eka-tattvam* and the *bija* in question? What is exactly the meaning of *pañca-vidhākāraṃ*? Why is the *Siddhānta* (lit.: "true doctrine") placed in the Centre?

360. *Īśānaḥ sarva-vidyānām* (BŚ)

BRAHMA-STAVA

ŚIVA-STAVA

Ho 4: PANCA-BRAHMĀḤ

5357: S. H. SADYO-JĀTA

This is the Balinese version of a group of mantras used frequently in the worship of Śiva in India. The "hymn" consists of five parts without unity; stanza 3 is in prose. Each of these five is devoted to one of the five Faces (*mukha-*, *vaktra-*) or aspects of Śiva, called also Pañca-brahma. Only the ms. Ho 4 seems to have preserved this name complete; the others shortened it to Brahma in their captions. The five "Faces" are, in their Indian sequence: Sadyo-jāta, Vāma-deva, Aghora, Tatpuruṣa, Īśāna. A younger Indian tradition follows the reversed order. In Bali these names usually follow each other in this way: Īśāna, Sadyo-jāta, Vāma-deva, Tatpuruṣa, Aghora. Only Ho 4 gives: Sadyo-jāta, Vāma-deva, Tatpuruṣa, Aghora, Īśāna. The five names are often found to be represented by five syllables: I – SA – BA – TA – A or, more frequently, SA – BA – TA – A – I.

The oldest Sanskrit source for the present five mantras together is a Vedic text: Taittiriya Āraṇyaka 10,43–47 = Mahā Nārāyaṇa Upaniṣad 7,3–7 (under the last name edited by J. Varenne, Paris 1960, where the present mantras form vss. 277–286). Stanzas 4 and 5 are even found already in the Maitrāyaṇī Saṃhitā of the Yajurveda (MS); stanza 4 also in the Kāthaka Saṃhitā of the Yajurveda (KaS), 17,11. There are many younger texts which also mention them, e.g. Rauravāgama, Kriyā-pāda, ch. 2 (ed. N. R. Bhatt, p. 26); Aghora-śivācārya, Kriyā-krama-dyotikā (a manual for Śivaite worship; according to Bhatt, l.c.); Īśāna-śiva-guru-deva-paddhati (a manual for Śivaite worship; according to Bhatt, l.c.); Agni-purāṇa 322,19–20; Veṅkaṭeśa, Baudhāyana-prayoga-mālā, 2,20. They also occur in compilations like the Tantra-sāra by Kṛṣṇānanda, I, p. 23. Variations or abridgments appear in śloka e.g. in Liṅga-purāṇa 1,16,6 ff. and Jñānārṇava-tantra 7,11 ff. A further search would certainly add more places.

For the sake of a comparison, the version as found in the Mahā-Nārāyaṇa-Upaniṣad is given here together with the Balinese one. In vs. 1, it is interesting to observe that the Balinese variety is a regular śloka, while the Indian original only partly conforms to this scheme. A normalizing tendency has been at work here. Also in the last quarter of vs. 2, normalization has taken place (in Indian mantras it is often the case that the last pāda exceeds the regular śloka pattern). It might be remarked, however, that in the Pūjā Homa (ms Ho 4) the original situation remained intact.

In stanza 3 there is a virtual identity between Bali and India. The words *śreṣṭhāya namaḥ* are omitted also in Indian Śivaite manuals.

Stanza 4 is the Rudra-gāyatrī variation of the famous Gāyatrī or Sāvitrī. Here also, the Balinese version shows adaptation to the śloka scheme, this time by adding one pāda to the original three. Ho 4 did the same in a different way.

Rit. Env.: according to the Śivaite informant, during the Ekādaśa-Rudra ceremony. In India, the use varies with the texts. In the Mahā-Nārāyaṇa-Upaniṣad, the formulas are given together with some others for the purpose of internal purification (Varenne, o.c., p. 69). The Buddhistic death ritual also makes use of these formulas.

Sources: 189/2a; 516/13b; 1424/3b; 5357; GS7; 11R2; Ho 4/7.

Buddhist: PVSK20b and mss on death ritual. The *biṣākṣaras* are given by Ho 4 at the beginning of all five stanzas, but in the other mss at stanza 3 only. They are found in the versions of Aghora-śiva and Īśāna-śiva.

	<i>Balinese mss</i>	<i>Mahā Nārāyaṇa Upaniṣad</i>
1 OM	Īśānaḥ sarva-vidyānām Īśvaraḥ sarva-bhūtānām Brahmaṇo 'dhi-patir Brahmā ¹ Śivo ² astu Sadā-śiva	Īśānaḥ sarva-vidyānām Īśvaraḥ sarva-bhūtānām Brahmādhipatir Brahmaṇo 'dhi-patir Brahmā Śivo me astu sa eva Sadā-śiva OM
23	Sadyo-jātaṃ prapadyāmi Sadyo-jātāya vai namaḥ bhava bhava nādi-bhave bhajasva mām Bhavōdbhava ⁵	Sadyo-jātaṃ prapadyāmi Sadyo-jātāya vai namo namaḥ bhava bhava nāti-bhave ⁴ bhavasva ⁶ mām Bhavōd- bhavāya namaḥ
3 OM	VAM Vāma-devāya namaḥ	OM Vāma-devāya namo
OM ⁷	Jyeṣṭhāya namaḥ	Jyeṣṭhāya namaḥ
OM	Rudrāya namaḥ	Śreṣṭhāya namo ⁸
OM	Kālāya namaḥ	Rudrāya namaḥ
OM	Kāla-vikaraṇāya ⁹ namaḥ	Kālāya namaḥ
OM	Balāya namaḥ ¹⁰	Kāla-vikaraṇāya namaḥ
		Balāya namo ¹¹
OM	Bala-pramathanāya namaḥ	Bala-vikaraṇāya namo
OM	Sarva-bhūta-damanāya namaḥ	Bala-pramathanāya namaḥ
OM	Manōnmanāya namaḥ	Sarva-bhūta-damanāya namaḥ
		Manōnmanāya namaḥ
4 OM ¹²	Tat-puruṣāya vidmahe Mahā-devāya dhīmahe namaḥ Śivāya Rudrāya ¹³ tan no Rudraḥ pracodayāt	OM Tat-puruṣāya vidmahe Mahā-devāya dhīmahi tan no Rudraḥ pracodayāt

5 OM ¹⁴ Aghorebhyo 'tha ghorebhyo ¹⁵	Aghorebhyo 'tha ghorebhyo
ghora-ghoratarebhyaś ca	aghora-ghoratarebhyaś ¹⁶
sarvataḥ sarva-sarvebhyo ¹⁷	sarvataḥ ¹⁸ Śarva
	sarvebhyo ¹⁹
mama rūpebhyo namaḥ	namas te Rudra
svāhā ²⁰	rūpebhyāḥ

¹Ho 4 *brāhma*; others *brahmam* ²Ho 4 *brāhmam* ³Ho 4 begins with OM SAM
⁴Īśāna-śiva *an-ādi-bhave* ⁵Ho 4 *bhavōdbhavāya namaḥ* ⁶thus also Rauravāg., Aghora-
śiva, Liṅga-pur.; Īśāna-śiva, Tantra-sāra *bhajasva* ⁷this and the following OM-
syllables in stanza 3 not in Ho 4 ⁸omitted by some versions, e.g. by Aghora-śiva,
Īśāna-śiva, Agni-purāṇa ⁹thus Ho 4; others *-vikārāya* ¹⁰thus 1424, Ho 4; 189 *kālāya*;
omitted by others ¹¹in some versions, this comes after the next phrase ¹²Ho 4 OM
TAM ¹³Ho 4 *sarvataḥ sarva-pāpebhyāḥ* ¹⁴Ho 4 OM AM ¹⁵thus Ho 4; others *aghorebhyo*
aghorebhyo ¹⁶MS *aghora-ghora-tarebhyaś ca*; Īśāna-śiva *ghora-ghoratarebhyaś ca*
¹⁷Ho 4 *pāpebhyāḥ* ¹⁸some versions, e.g. Aghora-śiva *sarvebhyāḥ* ¹⁹thus Īśāna-śiva;
MS, MahāN Upan. (Ātharvaṇa recension) *sarva-sarvebhyo*; Mahā N Upan. (Āndhra
recension), Tantra-sāra *sarva-sarvebhyo*; Rauravāgama, ms A *sarvataḥ sarva-sarve-*
bhyo; idem, ms B *sarvebhyāḥ sarva-sarvebhyo* ²⁰Ho 4 *namas te rūpa rūpebhyāḥ*

360. Īśānaḥ sarva-vidyānām

attempt at a translation of the Balinese version

An attempt at a translation of these formulas presents great difficulties, because the Indian text already gives the impression that sometimes at least the sounds were considered more important than the meaning. The translation which follows below is inspired in some respects by that by Varenne, La Mahā Nārāyaṇa Upaniṣad, facing the text of that Upaniṣad.

- 1 The Lord of all wisdom, Ruler over all creatures, [Who is] Brahmā, the Sovereign of the Brahman, should be favourable, O Eternal Śiva !
- 2 I take refuge with the Recently-born One, honour to the Recently-born One;
in the Existing One, the Existing One, Whose existence knows no beginning – partake of me – O Thou Who art the origin of existence !
- 3 Honour to Vāma-deva, the Oldest One, Rudra, Time, the Destroyer of time, Force, the Disturber of force (or: of the sense-organs), the Restrainer of all creatures, Who brings the mind to exaltation !
- 4 We strive for Tat-puruṣa, we meditate for the great God, honour to Śiva, to Rudra, may thus Rudra impel us !
- 5 To the Reassuring Ones, Who are also awesome, Who are even more awesome than the awesome, Who are in all respects complete, O Śarva¹; honour to Thy forms, O Rudra !

¹Translation of the version of the Mahā N Upan. as given by Varenne.

362. *Īśvaraḥ puruṣasya ca* (Ś)
 “ŚIVĀLAYA-TATTVA”

A long fragment (39 stanzas) which contains a Śivaite religious discourse. The contents comprise inter alia a praise of the effects of the text (2); the poet's expression of his own inability (7); the proclamation of a *Śiva-saṃskāra* (3,8); praise of this *saṃskāra* (11); a description of the worlds (15) and of Śiva's Abode (18f.); division of the attributes over the regions of the compass (21-23); names of Nāgas (23-25), i.e. presumably those who reside in Śiva's Abode; names of doorkeepers of Śiva's palace (25-27); discussion of the Pañca-brahma or Manifestations of Śiva in the Five Regions of the Sky (28ff.). Within this last part the five Pañca-brahma-mantras (= No. 360) are contained.

The kind of Skt. presented here in the only ms source offers considerable difficulties; on a few places it even contains OJ words. Very probably we have to do with a kind of ArSkt., although there are also correct or nearly correct expressions (e.g. in 2, 24, 36).

Rit. Env. and source: Pūjā Homa; ms Ho 4/6b.

- 1 *Īśvaraḥ puruṣasya ca, devo hyañ Brahmā tasyādi
devatā havarekasya, devo hyañ etat-pustakaḥ.*
- 2 *Punāti sarva-pāpāni, tanoti sakalaṃ vanam
karoti sarva-kāryāni, pustakaṃ tad viśiṣyate¹.*
- 3 *Atra devaś ca kāvyāṃśaḥ, saṃtāne parimocitaḥ
saṃskāraś ca svatuṣṭaṇ ca, saṃskāravat Śivaṃ gataḥ.*
- 4 *Na dur-janaṃ kathaṃ cittaṃ, kṛtāyuṣaṃ Śivāṃśayā
avareṣu ca sarveṣu strī pumān bhalla-bhāviṣu.*
- 5 *Vayaṃ carita-vaktāras, tvaṃ saṃtāne viyojitaḥ
tvan-mokṣa hṛdaye devaḥ, Śiva-deva-nidarśanaḥ.*
- 6 *Bahavo 'pi mahātmāno, loka śāstra-viśāradāḥ
kiṃ tu te 'pi vayaṃ tuṣṭā², vaṃśa-ratena hetunā.*
- 7 *Alpa-jñānā vayaṃ hīnāḥ³, svāra-hīnā⁴ vi-lakṣaṇāḥ
kavinaś cāiva sarveṣāṃ, sa-yaśa-prārthanāḥ sadā.*
- 8 *Asmad-vacanakaṃ śrutvā, śraddadhānāḥ samāhitāḥ
Śiva-saṃskāra-kathanād, bhasma-pāvana-vaśanam.*
- 9 *Keśāntaṃ daśanam asti, vastraṃ saṃskārayet punaḥ
nāma-dheyam raṇe vidvān, mṛte kānta-rate [t]v iva.*

- 10 Bhasma Śiva-śuddham ātmā, svargaṃ yāti na saṃśayaḥ
bhūḥ-lokaṃ Brahma-lokaś ca, Viṣṇu-lokaś ca dharmakaḥ.
- 11 Śivaṃ saṃskārayed vidvān, tato mokṣam⁵ avāpnuyāt
prabhutvañ ca vitvarañ ca, tad aṣṭa-guṇam ārabhet.
- 12 Vistaraṃ tat Śivaṃ nāvaṃ, sañjataṃ bhasma-bhujakam
Brahma-pañca-mahā-pakṣam, tri-karam karṇa-dhāraṇam.
- 13 Pavanaṃ pañca-sūtrañ ca, svarga-dvīpañ ca kāma-dam
Śivālayaṃ mahāśokaṃ, Mahā-nagara-saṃjñakam.
- 14 Tad ātma-vaṇijo divyā, viveka-dhana-peśalāḥ
dharma-jñāḥ su⁶-carāś cāiva, dvīpāntareṣu peśalāḥ.
- 15 Bhūś cāiva martyā⁷ hi Bhuvo grahāś ca
Svaś cĒndra-loko [Mahar] vā prajānām⁸,
Viṣṇor Janar⁹ Brahma-padam Tapo¹⁰ vā
Rudraś ca Satyaṃ, bhuvanāni sapta.
- 16 Bhavadbhiḥ pitrbhiḥ sevam, nava-maṇḍala-lakṣaṇam
śrotavyaṃ tattva-dam divyaṃ, sarva-nāgēndra-rakṣitam.
- 17 Tapanāḥ Candra-Kalaśau, Haṃsa-Kacchapa-Śaṅkhakaḥ¹¹
Sudarśanaḥ¹² Tri-śūlaś ca, Padmataḥ parivāritam.
- 18 Jala-jaṃ tu Śiva-sthānam, hema-kesara-saṃyutam¹³
Dale rūpyamaye yuktaṃ, madhya-maṇḍala-saṃsthitam.
- 19 Karṇikaṃ sphaṭikaṃ liṅgaṃ, tathā 'sya kanakaṃ raja[h]
su-gandhī-kṛtam ākhyātam, pāpānāṃ darśanena ca.
- 20 Nāgēndrāṇaṃ tu sarveṣāṃ, nāma-dheyaṃ vadāmy aham
yuṣmadbhyaś ca Śiva-sthānam, vāhanaṃ Śiva-dhāriṇam.
- 21 Ādityas tu sthitaḥ pūrve, Candras tu saṃsthitō 'gneye
Kumbho vasati dakṣiṇe, Mīnas tu Nairṛtye sthitaḥ.
- 22 Kūrmo vasati paścime, Śaṅkho vasati Vāyavye
Cakro vasati uttare, Tri-śūlaḥ sthita Aisānye.
- 23 Tathā Padmaḥ sthito madhye, Śivālaye śuddha-sthāne
ye vā¹⁴ sthitāḥ Nāga-sarvāḥ, krameṇocyanta¹⁵ eva ca.

- 24 Nahuṣo Dhṛta-rāṣṭraś¹⁶ ca, Kālako Kambalas tathā
Kadrū vā Vāsuki[r] jñeyāḥ, Karkoṭaka-Dhanañ-jayau.
- 25 Takṣako Nikumbhas tathā, Haridro Rohiṇiti ca
'Nanta-bhogaḥ sthito madhye, iti Nāgāḥ parivṛttāḥ.
- 26 Nandīśvaro Mahā-kālaḥ, pūrva-dvāraṇ ca rakṣati
Siddhaś ca Siddha-senaś ca, dakṣiṇe dvāra-rakṣitā.
- 27 Ago 'pi Vandanaś cāiva, dvāraṃ rakṣati paścime
Cagalaḥ Kumbha-karṇēva, dvāraṃ rakṣati uttare.
- 28 Pūrve dvāra-gataḥ p[r]ītaḥ, Īśvarādhipam āpnuyāt
pūjyate pañcōpacāraṃ, Sādyā-mantraḥ prayuktaś ca.

29 SADYO-JĀTA-MANTRA

- 30 Yamāgataś ca yuṣmadbhir, vidyate¹⁷ Rudra-saṃnibhaḥ
pūjyate gandha-puṣpeṇa, Raudra-mantraṃ yutaṃ tathā.

31 VĀMA-DEVA-MANTRA

- 32 Devo namo Mahā-devaḥ, vandyate paścimāgataḥ
gaṇiṇeṇa tu mantreṇa, saṃyuktaḥ kaca-saṃyutaḥ.

33 TAT-PURUṢA-MANTRA

- 34 Somāgato ca yuṣmābhir, Vāsu-devo 'pi vanditaḥ
bhautikena tu mantreṇa, saṃyuktaḥ kaca-saṃyutaḥ.

35 AGHORA-MANTRA

- 36 Mantreṇa mokṣam āpnoti, mantreṇābhyudayaṃ labhet
hanti mantraṃ¹⁸ mahā-śocaṃ, pavitraṃ pāpa-nāśanam.
- 37 Pāpāni bahudhā¹⁹ kuryād, yo naraḥ pitṛ-mātarāḥ
[tan-]mantreṇa viśuddhātmā, sarva-pāpam utpāvakah²⁰.
- 38 Nanditeṣu ca deveṣu, Īśānādiṣu tac chubham
Śiva-padaṃ labhan tiṣṭhed²¹, Vaiṣṇavādi-yutaṃ tathā.

39 ĪŚĀNA-MANTRA

¹viśeṣate ²tasta ³hime ⁴nina ⁵mokṣam ⁶tu- ⁷mṛtye ⁸ca indraloka ivān prajākah
⁹viṣṇujaneḥ ¹⁰tata ¹¹hamsakañca praśamsakah ¹²śuddha śani- ¹³kaiśarasayaś ca
¹⁴yave ¹⁵kramana roja ¹⁶vṛttarastaś ¹⁷vidamta ¹⁸hastimantraṃ ¹⁹bhahadhā ²⁰pāpakah
²¹tasthe

362. *Īśvaraḥ puruṣasya ca*
 "THE NATURE OF ŚIVA'S ABODE"
 attempt at translation

- 1 Īśvara is the God of mankind; God Brahmā the Creator originates from Him;; on this Great God this discourse is given.
- 2 It purifies all evils, it maintains the whole; it accomplishes all tasks; this discourse is eminent.
- 3 This God is represented also by inspired poetry; a consecration is to his own contentment (?); he who has undergone a consecration has reached Śiva.
- 4 No evil-doer can harm him in any way
 — his life is secured because he is a part of Śiva — even when he is in the midst of all kinds of low people, a man or woman, in the midst
- 5 We are proclaimers of deeds of renown,
 Thou art; deliverance is granted by Thee [to those by who] God Śiva is beheld in the heart.
- 6 Many in number are those of great soul in the world who possess knowledge of the books of wisdom;
 [we desire that] they all will be content with us, by reason of the delight they take in the tradition.
- 7 We possess only limited wisdom, we are inferior;
 inferior in sound, without talents;
 nevertheless the poets always strive after the obtainment of renown.
- 8 They who listen to our words faithfully and attentively gain the purification of sacred ashes
 [which is afforded by] the exposition of Śivaite consecration.
- 9 (Paraphrase:) Consecration should apply to the whole body and the clothings; Śiva's (?) name is effective (?) in battle as well as in the joys of love.
- 10 He whose self is purified by the ashes sacred to Śiva reaches heaven without any doubt;
 from the earthly sphere [he reaches] Brahmā's sphere, or Viṣṇu's sphere [by the effects of] dharma.

- 11 A wise man should undergo the Śivaite consecration,
then he will gain deliverance, lordship and;
he should practise it eightfold (?).
- 12 (Paraphrase:) [That consecration manifests itself:] ashes are
its arms; the Five Brahmas are its wings; it possesses three
hands (?) and ears (?).
- 13 It is purifying, a fivefold thread (?);
[it leads to] the Isle of Paradise, granting all desires;
[to] Śiva's Abode great and free of sorrow,
which is called the Great City.
- 14 Divine merchants of the Self [travel towards it],
abounding in the capital of insight;
their right course is the knowledge of dharma;
they abound in experience in journeying to other Continents.
- 15 [The world called] Bhūr is [the place of] mortals,
Bhuvar of planets; Svar is the sphere of Indra
and Mahar of creatures (?); Janar of Viṣṇu
while Tapas is Brahmā's abode and Satyam that of Rudra;
these are the Seven Worlds.
- 16 Now one should listen to [the names of the Nine Attributes] ¹,
characterised by a ninefold Circle; presenting reality,
divine, protected by the whole number of Nāga lords.
- 17 Sun, Moon and Pot, Swan, Turtle and Conch,
[the Disc] Sudarśana and the Trident encircle the Lotus
[from the E., clockwise, to the N.E.] ².
- 18 Śiva's Abode is a lotus with a golden filament,
provided with petals of silver,
situated in the Centre of the Circle.
- 19 The pericarp is a liṅga of crystal-like colour;
its pollen is golden; it is fragrant
and unstained ³ by the glance of evil-doers.
- 20 I now mention to you the names of all the Nāga lords
in the Abode of Śiva [who serve as ?] Mounts which bear Śiva.
- 21 [These are the Attributes:] the Sun stands in the E.,
the Moon in the S.E.; the Jar is located in the S.,
and the Fish in the S.W.;

- 22 the Turtle is located in the W., the Conch in the N.W.,
the Disc in the N. and the Trident in the N.E.,
- 23 And the Lotus stands in the Centre.⁴
And all Nāgas who are present in the pure Abode of Śiva
are mentioned now in due order:
- 24 Nahuṣa and Dhṛta-rāṣṭra, Kālaka and Kambala,
Kadrū ⁵ and Vāsuki, Karkoṭaka and Dhanañ-jaya;
- 25 Takṣaka and Nikumbha, Haridra and Rohiṇī;
Ananta-bhoga stands in the Centre; thus are
the positions of the Nāgas within the Circle.
- 26 [The Gatekeepers:]
Nandiśvara and Mahā-kāla protect the Eastern gate,
Siddha and Siddha-sena are the guardians of the Southern gate.
- 27 Aga and Vandana protect the gate in the West,
Cagala and Kumbha-karṇa protect the gate in the North.
- 28 Having reached the gate in the East
one will be gladly received by Lord Īśvara;
one should worship Him with five attendances
and the Formula of Sadyo-jāta should be employed.
- 29 FORMULA OF SADYO-JĀTA (= No. 360,2)
- 30 Having reached the South
one will find the God Who is equal to Rudra;
one should worship Him with perfumes and flowers
and the Formula of Rudra should be added.
- 31 FORMULA OF VĀMA-DEVA (= No. 360,3)
- 32 Having reached the West,
one should salute God Mahā-deva with honour,
and the formula of the Guṇas should be employed,
to which is added.
- 33 FORMULA OF TAT-PURUṢA (= No. 360,4)
- 34 Having reached the North, one should salute Vāsu-deva
and employ the Formula of the Elements
to which is added.

35 FORMULA OF AGHORA (= No. 360,5)

- 36 By the Formula one reaches deliverance,
by the Formula one will gain welfare;
the Formula annihilates great sorrow;
it is a purifier destroying evil.
- 37 Even the man who does evil in manifold ways,
[up to the killing of] his father and mother,
— by this Formula his Self will be purified
and all his evil will be cleansed.
- 38 After saluting these deities, Īśāna and the others,
one will reach that beautiful Abode of Śiva forever,
together with the abodes of Viṣṇu and the other Gods.

39 FORMULA OF ĪŚĀNA (= No. 360,1)

¹The first pāda must be corrupt.

²See also stanza 21 ff.

³The word *ākhyātam* in the text must be corrupt.

⁴This list of attributes on one point differs from the one of stanza 17: the Fish instead of the Swan in the S.W.

⁵In classical mythology Kadrū is known as the mother of the snakes.

363. Īśvara nāma pūrvaṇam (Ś)

PAŚU-PATI

This little known piece is one of the Dig-bandhas or mahā-padmas, i.e. litanies directed to the Nine Gods of the regions of the sky (*Nava-sāṇa*). Here, the Nine Gods are enumerated together with their colours, attributes (weapons) and kernel syllables (*biḥa-mantras*); some stereotype expressions of praise are added. Each god is given two ślokas. Schematically, the main characteristics of the hymn are:

Region	God	Colour	Weapon	Mantra
E.	Īśvara	White	Thunderbolt	SAM
S.	Brahmā	Red	Rod	AM
W.	Mahā-deva	Yellow	Noose	OM
N.	Viṣṇu	Dark Blue	Disc	UM
N.E.	Śambhu	raja (?)	Trident	ŚAM
S.E.	[Mahēśvara](stanza 11 lacking)		AM
S.W.	Rudra	Fiery	Club	AM
N.W.	Śaṅkara	Black	Hook	SAM
C.	Śiva	Variegated	Lotus	YAM

As is the case with all hymns of this type in the Balinese collection, the language is a stereotype ArSkt.

Rit. Env.: according to the ms, Uttama kind of ritual, for self-protection.

Source: 1924/49b.

- 1 OM SAM Īśvara nāma pūrvaṇaṃ, Īśvaraṃ ca śveta-varṇaṃ
sphatīka-varṇa-bhūṣaṇaṃ, śveta-padmastra vajrāstram.
- 2 OM SAM nāma mantreṇa mūrti¹, sarva-roga-pravāśanam
sarva-pāpa-vināśanam, sarva-kleśa-haroharam.
- 3 OM AM Brahmā nāmāstu dakṣiṇaṃ, Sūryāgniś ca catur-mukham
rakta-varṇa [sa]bhūṣaṇaṃ, rakta-padmastra daṇḍā[stra].
- 4 OM AM nāma mantra-mūrṭiṇaṃ, sarva-vighna-vināśanam
sarva-kleśa-vināśāya, sarva-roga-vināśanam.
- 5 OM OM Mahā-deva paścimaṃ tu, pīta-varṇa Mādeva-jam
pīta-varṇa-bhūṣitāya², pīta-padma-pāśa-astram.
- 6 OM OM nāma [mantra]-mūrtaye, sarva-pātaka-nāśanam
lamuṃsil jiptati deva, ātma rakṣatu mām sadā.
- 7 OM UM Viṣṇu namaś³ tu uttaraṃ, catur-bhuja tri-ṇayanam.
nila-varṇa sa-bhūṣaṇaṃ, nila-padmastra cakrāstram.
- 8 OM UM nāma mantra-mūrṭiṇaṃ, sarva-pāpa-vināśanam
tiṣṭhaye lipo rakṣāya, rakṣa mām astu satatam.
- 9 OM Śambhu-deva aiśānīyaṃ, raja-rūpaṃ sa-bhūṣaṇaṃ⁴
rajaye padma-tanañ ca, tri-śūlāstra mahā-tikṣṇa.
- 10 OM ŚAM⁵ nāma mantreṇa mūrti, sarva-kaluṣa-nāśanam
tiṣṭhaye tiṣṭha-deva, sarva-śatru-prabhuktanam.
- 11
- 12 OM AM nāma mantreṇa mūrti, sarva-pātaka-nāśanam
tiṣṭhaye nabhe rakṣāya, sarva-śatru-prabhuktanam.
- 13 OM Rudraṃ tu deva nairṛtyāṃ, Rudrāgni-sūryaṃ ca⁶ rūpaṃ
agni-varṇa mahā-krūra, padmāgni astra-mokṣalam.
- 14 OM AM nāma mantreṇa mūrti, sarva-pātaka-nāśanam
garbhe sthita⁷ ātma-rakṣa, jayaṃ śatru jagad-dhitam.

- 15 OM Śaṅkara stuti vāyavyām, śyāmañ ca rūpa-bhūṣaṇe
śyāmañ ca mantrāṇi deva, 'kuśāstrāya⁸ mahā-tikṣṇam.
- 16 OM SAM nāma mantreṇa mūrti, sarva-pātake nāśanam
tiṣṭhate nabhe⁹ rakṣāya, sarva-śatru-prabhuktanam.
- 17 OM Śivam astu taye madhye, sarva-rūpaṃ sa-bhūṣaṇam⁴
sarva-padma ta rūpāya, padma-dharāstra-rūpāya.
- 18 OM YAM Nāma mantro-sara mantra, OM-kāra try-akṣara mantram
ekātmā para-devataṃ, daśa-mūrti kube sthānam.
- ¹mūrtinam ²bhūpītāya ³mas ⁴e ⁵siṃ ⁶-surantia ⁷sthanta ⁸kupāstrāya ⁹neban

363. *Īśvara nāma pūrvanāma*

attempt at translation

- 1 [The God] named Īśvara dwells in the East,
this Īśvara is of a white colour;
His ornaments have the colour of crystal,
His attributes are a white lotus and the thunderbolt.
- 2 He is embodied by the formula named SAM,
all diseases are caused to disappear;
destruction of all evils,
all stains are banished¹.
- 3 [The God] named Brahmā resides in the South,
His fire is that of the Sun and He has four faces;
His colour is red, and also [the colour of] His ornaments,
His attributes are a red lotus and the rod.
- 4 His embodiment is by the formula named AM,
destruction of all obstacles;
for the destruction of all stains,
destruction of all diseases.
- 5 Mahā-deva resides in the West,
of a yellow colour, born from (?) Mahā-deva;
His ornaments have a yellow colour,
His attributes are a yellow lotus and the noose.
- 6 He is embodied by [the formula] OM,
destruction of all sins;
.....²,
He should constantly protect my self³.

- 7 Viṣṇu, honour [to Him], dwells in the North,
He possesses four arms and three eyes;
His colour is dark blue, and also that of His ornaments,
His attributes are a dark blue lotus and the disc.
- 8 His embodiment is by the formula named UṢ,
destruction of all evils;
He should stand for protection,
my protection should maintain itself constantly.
- 9 God Śambhu in the North-East,
of a colour, accompanied by His ornaments;
and a lotus of a colour,
His weapon is the trident which is very sharp.
- 10 His embodiment is by the formula named ŚAM,
destruction of all impurities;
He should stand the God,
consuming all enemies.
- 11
- 12 His [Mahéśvara's] embodiment is by the formula named AM,
destruction of all sins;
He should stand in the sky for protection,
consuming all enemies.
- 13 Rudra is the God in the South-West,
Rudra's colour is that of Fire and Sun;
He has the colour of fire, very horrible,
His attributes are a lotus with the colour of fire and the club.
- 14 He is embodied by the formula named AM,
destruction of all sins;
existing in the womb (?), protection of one's self,
conquering the enemies, [working] the world's hail.
- 15 A praise of Śaṅkara in the North-West,
His own colour and that of His ornaments is black;
and black is the God of formulas (?),
His weapon is the hook, very sharp.
- 16 His embodiment is by the formula named SAM,
destruction with respect to all sins;
He stands in the sky for protection,
He consumes all enemies.

- 17 Śiva exists in the Centre,
His colour and that of His ornaments is variegated;
the colour of His lotus is also variegated,
He bears a lotus as His attribute, [of the same] form.
- 18 His formula, the essence of formulas, is named YAM,
[and] the sound OM, the formula of three syllabical parts;
He is the unique Self, the supreme deity,
of tenfold manifestation; His position is in

¹*harohara* is an OJ word meaning "startled", "terrorized".

²The first word of this quarter, *lamuisil*, seems to represent an OJ expression; the second word is certainly corrupt.

³This is the most probable explanation of the last quarter; the expression *ātma-rakṣa* "self-protection" is found frequently.

366. *Īśvara pañca-mukhanam* (Ś)

ĪŚVARA-STAVA

Two stanzas which are meant as *dhyāna-śloka*s and written in ArSkt. They constitute a parallel to No. 534 (Namo Viṣṇu trimukhanam) and No. 151 (Brahmā namaś catur-mukham). These three together are also called the Trimūrti-stava.

Rit. Env.: according to one ms, self-protection.

Sources: 1404/28b; 5264/2.

- 1 OM MAM Īśvara pañca-mukhanam, tri-ṇayana daśa-bhuja¹
śveta-varṇa sphatikāntaḥ², sarva-bhūṣaṇa-śvetanam.
- 2 Vajra astra mahā-tikṣṇam, ātma-rakṣa kanta-mūlyam
Īśvara-prakṛti-devam, sarva-śatru-vināśanam phaṭ svāhā.

¹thus 5264; 1404 *īśvaras tu triṇayanam* ²5264 -*kandah*; 1404 *daśa-bhujam śveta-varṇam*

366. *Īśvara pañca-mukhanam*

HYMN TO ĪŚVARA

attempt at translation

- 1 Īśvara possesses five faces, three eyes and ten arms;
He is of a white colour with the lustre of crystal¹,
with all His ornaments in white.
- 2 His weapon, the Thunderbolt, is very sharp,
protection of one's self, desired and precious;
Īśvara is the basic God, Who destroys all enemies.

¹*sphaṭikāntaḥ* has been interpreted here as *sphaṭika-kāntaḥ*.

369. *Īśvara pūrva-deśe ca* (BŚ)

TEJO-STAVA

The Five Deities Who reside in the main quarters of the sky and in the Centre are enumerated with their colours, regions, and with some epithets. All of them are characterized by *tejas* "fiery energy". The language of this hymn of seven stanzas is ArSkt.

Rit. Env.: according to 189, destined for bringing life to the whole world and for destruction of disease. According to 189, 11R and 321, the hymn wards off demons, diseases, childlessness, pestilence, bad harvest etc. and grants a long life. The hymn is recited during the Ekādaśa-Rudra ceremony.

Sources: 189/11b; 25a; 321/41; 11R9; GS34; PPX46; PVSK16b.

- 1 OM *Īśvara pūrva-deśe ca, tejo-maya śveta-rūpaṃ
amṛtaṃ jīva-sampūrṇaṃ, sarva-jagat-pratiṣṭhaṇaṃ.*
- 2 *Brahmā dakṣiṇa-deśe ca, tejo-rakta mahā-ghoraṃ¹
mṛta-raktaṃ nugrahakaṃ, sarva-maraṇa-vicitraṃ.*
- 3 *Mādeva paścima liṅgaṃ, tejo-pīta-rūpaṃ devam
mṛta-pīta-nugrahakaṃ², sarva-vighna-bhūmi-citraṃ.*
- 4 *Viṣṇu-deva uttaraṇaṃ, tejo-maya kṛṣṇa-rūpaṃ
mṛta-kṛṣṇa³ nugrahakaṃ, sarva-vighna-nugrā-jīvaṃ⁴.*
- 5 *Śiva madhyo mūrti-devaṃ⁵, sarva-tejo mahā-vīryam
Sūrya-koṭi-vyomāntaraṃ, candra-koṭi-prabhā-jvalaṃ⁶.*
- 6 *Sarva-jagat-pratiṣṭhaṇaṃ, sarva-bhūta-vināśanaṃ
roga-doṣa-vināśanaṃ, bhūta-maraṇa-mokṣaṇaṃ.*
- 7 *Tejo-mūrti nava-rūpaṃ, Sūrya-candra-ma-śarīraṃ
sarva-deva-dīpta-jñānaṃ, astavaṃ tejo jīvitaṃ.*

¹GS -*maya ghoram*; 189 (2 ×) -*maya rodram* ²189 (2 ×) -*rūpaṃ devam* ³189/12a -*viṣṇu* ⁴189/12a -*vināśanaṃ* ⁵189 (2 ×) -*yaktyam* ⁶189/12a -*svaram*

369. *Īśvara pūrva-deśe ca*

HYMN TO THE FIERY ENERGIES

attempt at translation

- 1 *Īśvara resides in the Eastern region,
consisting of fiery energy and white of colour;
Water of Life; filled with life,
the base of the whole world.*

- 2 And Brahmā resides in the Southern region,
He is fiery energy, red, and very terrible;
Water of Life, red, and gracious,
hurling on earth¹ all pestilence.
- 3 Mahā-deva in the West, with His emblem,
Fiery energy, the God of a yellow colour;
Water of Life, yellow, and gracious,
hurling all obstacles on earth¹.
- 4 God Viṣṇu in the North,
Who consists of fiery energy and Whose colour is black;
Water of Life, black and gracious,
[destroying] all obstacles and [granting] life by His grace.
- 5 Śiva is the God Who is embodied in the Centre,
fiery energy, of all [colours], of great courage;
[equal to] ten million suns within the sky,
flaming with the lustre of ten million moons.
- 6 The base of the whole world,
destruction of all demons;
destruction of disease and faults,
release from demons and pestilence.
- 7 The embodiment of fiery energy, an unprecedented form,
with Sun and Moon as a body;
the glowing wisdom of all gods; —
I praised the Fiery Energy Which is life.

¹-*citram* perhaps from *kṣiptam* "thrown"?

372. *Īśvara śveta-rūpaṃ vā* (Ś)

475, 488: CATUR-KUMBHA

321: CATUR-DEVA-STAVA

The deities of the four main quarters of the sky are enumerated here together with their spouses, colours and regions. The language is ArSkt. Without any apparent reason the name Kumāra is present in the first three stanzas. The last quarters of the four stanzas consist of a refrain.

Rit. Env.: the great lustration ceremony; also during Śaiva care of the dead. In the ms PPX, this hymn is followed by No. 591: *OM Ratna-yuvati devī*, where the same refrain recurs in all fourth pādas.

Sources: 321/28 (1 and 2 only); 475/5a; 488/2a; 516/5b; 1457/4a; 5356/e; PPD10; PPI51; PPW29; PPX76.

- 1 OM Īśvara śveta-rūpaṃ vā, Umā ca Kumāra pītaṃ
saṁsthitaḥ pūrva-deśe ca, sarva-pāpa-praharaṇam.
- 2 OM Brahmā dhūmraka-rūpaṃ vā, Svāhā vā¹ Kumāro jayet²
dakṣiṇe vāpi saṁsthitaḥ, sarva-pāpa-praharaṇam.
- 3 OM Mahā-deva pīta-varṇaṃ, Śrī Nārī Kumāra pītaḥ³
paścime vāpi saṁsthitaḥ, sarva-pāpa-praharaṇam.
- 4 OM Viṣṇave kṛṣṇa-rūpaṃ vā, Śrī Dharma-deva eva ca
uttare vāpi saṁsthitaḥ, sarva-pāpa-praharaṇam.

¹475, 1457, 5356 *svavaha*; 488 *svaha*; 516 *savava*; 321 *śvetaha* ²475, 516 *cayet* ³475, 488 *pīta*; others *sinah*

372. *Īśvara śveta-rūpaṃ vā*
[HYMN TO] THE FOUR POTS ¹
HYMN TO THE FOUR DEITIES
attempt at translation

- 1 Īśvara has a white colour, together with Umā and Kumāra, yellow;
residing in the Eastern region,
removal of all evil.
- 2 Brahmā has the colour of smoke,
together with Svāhā and Kumāra — he be victorious —;
residing in the South, removal of all evil.
- 3 Mahā-deva has a yellow colour, Śrī Nārī (?), Kumāra, yellow;
residing in the West, removal of all evil.
- 4 To Viṣṇu Who has a black figure,
together with Śrī and the God of duty (?);
residing in the North, removal of all evil.

¹This is indeed a very strange title. It might be suggested that this is a corrupted form of CATUR-KUMĀRA-STAVA "Hymn to the four Princes" or "Hymn to the four Kumāras". Three of four Kumāras are mentioned in the first three stanzas.

375. *Jah-kāraḥ parvato jñeyah* (BŚ)
PAÑCA-KĀṇDA-STAVA

This interesting hymn is nearly confined to Buddhist sources. The first two stanzas communicate the *bījas* or kernel syllables for the Five Elements: earth, water, fire, air or wind, and ether or space. These two stanzas are for the greater part identical with those edited by Mrs. Sudarshana Devi Singhal as stanzas 54 and 55 of the Gaṇapati-tattva (New Delhi 1958). The language is good-looking, although the second part of 2

is somewhat puzzling. Perhaps the sentence has been broken off. The *bījas* mentioned in these verses do not seem to be found elsewhere (Sudarshana Devi, p. 117 of her edition). We propose as a hypothesis for their origin that they originally constituted the mantra *Jā-na-kī Hum Phaṭ*. *Jānakī*, (= *Sītā*) is indeed often worshipped as the Great Mother of existence and might on this function very well be considered as a personification of the Five Great Elements which constitute *Prakṛti* (Nature).

Below we are able to present a better version than that of the Gaṇapati Tattva, based on at least 14 mss. Cf. also Hooykaas 1962, pp. 309 ff.

Stanzas 3 and 4 contain a praise of the worship of the gods and mention the good results to be expected from it. They are found in the Buddhist sources only and are inferior in style and grammar. It is a curious fact, however, that 3 is present in virtually identical shape in the Pūjā Kṣatriya ms PKTb, as stanza 3 of No. 013.

Rit. Env.: applicable in all kinds of ritual. According to the Śivaite informant, not used by the Śivaite.

Sources: at least twelve Buddhist mss. (on daily ritual and death ritual). 1 and 2 also in three Śivaite sources: 1590/13a, 5160/33b, 2335.

- 1 JAḤ-kāraḥ parvato jñeyah, TAḤ-kāro jaladhis tathā
KIḤ-kāraś ca mahā-tejo, HUM-kāro vāyur eva ca.
- 2 PHAṬ-kāraś ca mahākāśaḥ, sarva-vighna¹-vināśanam
etāni² sarva-bhūtāni², tad eva³ satataṃ punaḥ⁴.
- 3 Deva-pūjāṃ kariṣye naḥ, sarva-kleśa-vināśanām
dīrghāyusyaṃ avāpnōti⁵, bhukti-lābham avāpnuyāt.⁶
- 4 Ādityasya parāyaṇaṃ, sarva-roga-vināśanam
toya-vahaṃ jagat-puṇyaṃ, pavitraṃ pāpa-sakalam.⁷

Sprinkling Formula (PVTg18; PPKA29):

OM OM Śrī Śrī ambhavana
sarva-roga-vināśanam, sarva-pāpa-vināśāya
sarva-kleśa-vināśanam, sarva-duḥkha-vināśāya, namaḥ svāhā.

¹⁷ × *vighna*-; ⁷ × *roga* ²thus two mss; others -*nām* ³⁸ × *sadeva* ⁴⁶ × *udah*; others *pudāh* ⁵⁵ × *apaśyataḥ* ⁶⁵ × *saṃgrāme vijayī bhavet* 7mss *sakatam*

375. *JAH-kāraḥ parvato jñeyah*

HYMN TO THE FIVE CONSTITUENTS

translation

- 1 The syllable JAḤ is to be known as the mountain¹,
and the syllable TAḤ as the ocean²;
and the syllable KIḤ as the fire,
and the syllable HUM as the air.

- 2 And the syllable PHAT is space;
destruction of all hindrances;
all these elements are always that
- 3 I will perform the worship of the gods,
which means destruction of all stains;
[the worshipper] obtains the condition of a long life
and will obtain enjoyment.
- 4 The refuge given by the Sun;
destruction of all disease;
a stream of water, blessing to the world;
a purifier destroying all evil.

Sprinkling Formula:

OM OM;
destruction of all disease; towards destruction of all evil;
destruction of all stains; towards destruction of all sorrow,
honour, hail.

¹"mountain" here represents the earth. The Gaṇapati-tattva version reads *prthivī*.

²"ocean" here represents the water.

378. *Jala-nidhi mūrti-devam* (Ś)

SĀGARA-STAVA

A hymn to the God of the Sea in conventional ArSkt. style. There are no original features.

Rit. Env.: according to the Śivaite informant, the ceremony of Naṇluk merana, which is held on the shore of the sea near Gianjar in order to stop mice plagues. Cf. van der Kaaden 1936, where the present hymn however is not mentioned.

Sources: GS28; 11R7 (in complete agreement).

- 1 Jala-nidhi mūrti-devaṃ, Brahmā-Viṣṇu-ma-sārīram
ghorāya ghora-ghūrṇitam, Rudra-mūrti ghorāntaram.
- 2 Bruṇa-devaṃ mahā-liṅgam, Nāga-rāja ghorāntaram
bhuja-ga-devaṃ krūraṇaṃ, sarva-jagat-asthityanam.
- 3 Kūrmāya Kūrmāya devaṃ, Nāga-rājaṃ śakti-vīryam
'Nata-bhogañ ca salīgaṃ, sarva-jagat-pravakṣyamam.
- 4 Brahmā Viṣṇu Īśvaraś ca, Agni-maṇḍala pradīptam
Sūrya-koṭi-prabhāvanam, jagat-triya namo 'stu te.

- 5 Gīri-pati mahā-śakti, ratnākara pravakṣyamam
Rudra-mūrti Kāla-mūrti, sarva-jagat namo 'stu te.
- 6 Nāga-rāja Bruṇa-devam, Viṣṇu ma-śarīra devam
sarva-jagat-viśuddhanam, sarva-vighna-vināśanam.
- 7 OM Mṛta-sañjivani devam, śuddha-śarīra-devatam
dīrghāyusaṃ jagat-trayaṃ, sarva-pāpa-vināśanam.

378. *Jala-nidhi mūrti-devam*

HYMN TO THE OCEAN

attempt at translation

- 1 The receptacle of water, the manifested God,
Who is a manifestation of Brahmā and Viṣṇu;
roaring in a terrible way,
having Rudra's appearance, very terrible.
- 2 God Varuṇa with His great liṅga,
the King of Serpents, very terrible;
the God of snakes, horrible, the entire world.
- 3 The God of Turtles (?),
the King of Serpents, of heroic vigour;
[Who is] also Ananta-bhoga with His liṅga,
proclaimed in the entire world.
- 4 [He is] Brahmā, Viṣṇu and Īśvara,
flaming in a circle of Fire;
possessing the power of a million Suns,
O Thou Who art the threefold world, honour be to Thee.
- 5 The Lord of the Mountain, of great vigour,
the treasury of jewels, renowned;
of the appearance of Rudra and Kāla,
O Thou Who art the whole world, honour be to Thee.
- 6 The King of Serpents, God Varuṇa,
being a manifestation of God Viṣṇu;
purifying the entire world,
destroying all obstacles.
- 7 The God Who wakes the dead by the Water of Life,
the God of pure body;
the Long-living One, Who is the threefold world,
destroying all evils.

381. *Janârdana labhet kâryam* (V)

VEDA-SĀRA

Two stanzas in very obscure language. Viṣṇu is adored as a miraculous and fear-inspiring god whose weapons bring any enemy within his power.

Rit. Env.: for the Kṣatriyas, and to be applied during war. Both mss give the following instructions: when you begin the offensive, be quiet and concentrate your thoughts; place a fist against the navel [the abode of the internal fire] and imagine yourself to be an embodiment of Viṣṇu with a body like fire and provided with the weapons club, disc, sword and conch-shell. Then say the mantra in question. If it is applied in time of danger, the danger will disappear; in the same way evil dreams will be made to vanish. The mantra is self-protective in a high degree. Do not communicate it to others.

Sources: 1600/11a; 5160/39b.

1 OM UM Śrī Janârdana labhet kâryam¹, sarovaṅka ravâdbhuta
tasyâpi² caraṇa krûra, vaśyam tejo śastra dîpa.

2 Prâyaścitte³ kandanâstra, kâdbhuta kâla jaye tu
vaśi-karo devo Viṣṇuḥ, sarva-śatru-bhayaṁ-karaḥ.

Formula:

OM HRĀM HRĪM vaṣaṭ nâthaye namaḥ
sarva-kâla nandī-bhaya
OM namaḥ Śivāya namaḥ

¹mss labekaya ²mss tasya mi ³1600 -cite; 5160 -cito

381. *Janârdana labhet kâryam*

THE ESSENCE OF SACRED LORE

attempt at translation

1 Janârdana, He will obtain His objective,
.....; His sound evokes terror;
and His strides evoke horror,
His overwhelming power, His fiery energy, His flashing
weapons.

2 For ritual correction weapon,
terrified in victory;
God Viṣṇu is an overwhelming God,
Who inspires all enemies with fear.

OM HRĀM HRĪM vaṣaṭ, to the Protector, honour.
all demons ,....., fear,
OM honour to Śiva, honour.

384. *Janârdana mahā-vīra* (V)

STAVA BHATṬĀRA

Janârdana = Viṣṇu, the God of the Kṣatriyas, is identified with the sacred rivers, but in 4 he is called an embodiment of Śiva. In the third stanza, Śiva is praised as the syllable OM, while the last two ślokas (5 and 6) describe the purificatory effect of Holy Water.

The language of 1 and 2 is fairly correct, although the style is incoherent; 3-6 are in ArSkt.

Rit. Env.: confined to the Pūjā of the Kṣatriyas, where it immediately precedes the *samskāra* of the water found in SL on p. 21 (element no. 93) and p. 26 (element no. 108).

Sources: 1 and 2 in 6 mss: 961/3; PKTb122; PKPn39; PKRo1; PKK²⁶; 5273/1. The stanzas 3-6 in 961 and PKTb only.

- 1 OM Janârdana mahā-vīra, nadī-tīrthaṃ tu gr̥hyate
Gaṅgā Sarasvatī Sindhur, Narmadā cāiva Gomatī.
- 2 Vipāśā Vaiṣṇavī nadī, sarva-pāpāt pramucyate
namas te Keśava-deva, sarva-tīrtha Janârdana.
- 3 OM-kāraṃ paramaṃ Śivaṃ, sapta-yoga-sunirmalam
sva-citta-paridāpanaṃ, pāpa-kleśāt pramucyate.
- 4 Brahmā Viṣṇu Mahā-deva, Śiva-mūrti Janârdanaḥ
sakala-malam naśyati, sarva-śatru-vināśanam.
- 5 OM Tīrthāyaṃ tīrtha-pavitraṃ, sarva-Gaṅgā sunirmalam
pavitra-jñāna-sampūrṇaṃ, sarva-pāpa-praharaṇam.
- 6 Apavitraṃ pavitrañ ca, toyaś ca toya-bhājanam
sarva-kleśā vinaśyanti, sarva-roga-vināśaś ca.

384. *Janârdana mahā-vīra*

HYMN TO THE LORD

attempt at translation

- 1 O Janârdana, great Hero,
the Water of life from the rivers is taken;
the Gaṅgā, Sarasvatī, Sindhu, Narmadā, Gomatī,
- 2 Vipāśā and Vaiṣṇavī; [thus] one is released from all evil.
Honour to Thee, God Keśava,
Janârdana Who art identical with all Water of Life.
- 3 The syllable OM, the Supreme Śiva,
the sevenfold yoga (?), completely spotless;
purification of the own mind¹,
one is delivered from evil and affliction.

- 4 Janârdana is Brahmâ, Viṣṇu and Mahâ-deva,
an embodiment of Śiva;
all impurity is destroyed, destruction of all enemies.
- 5 He is the Water of Life, the Water of Life which purifies,
the whole Gaṅgâ, completely spotless;
filled with purifying wisdom,
removing all evils.
- 6 The non-purifying becomes purifying (?),
the water and the vessel for water;
all afflictions are removed,
there is also destruction of all disease.

¹This quarter is taken from No. 498, stanza 4.

387. *Jñānaṃ pāpa-haraṃ śuddhaṃ* (B)

LEPAKA-JÑĀNA

Three verses about the real Wisdom which removes all evil. The connection with the title is laid in the last word: *ālepayet*. The exact sense of the hymn is problematic, although vs. 2, and probably also vs. 1, contain an originally correct Skt. Vs. 3 seems to lay a connection between macrocosmos and microcosmos. Vs. 2 compares the nature of Reality to a lotus; it is virtually identical with No. 612, vs. 1.

Rit. Env.: applicable for worship of the body. The hymn is said to be equal to S. H. TRIŚAKTI (= *Prajñā-pāramitāṃ devīm*, No. 657).

Sources: PVTg25 (on Buddhist ritual).

- 1 *Jñānaṃ pāpa-haraṃ śuddhaṃ, mahā-śuci mahātmanam*
*kārayet*¹ *satataṃ*² *yogaṃ, nimantreṇa dine dine*³.
- 2 *Padma[m] bhuvana-tattvaṃ ca, aṣṭa-deva[m] dalaṃ bhavet*
jñānaṃ padmâgra-sa[m]yuktaṃ, gandha-kāraṃ sadâ-jñānam.
- 3 *Sarva-bhakṣyaṃ mahâ-puṣpaṃ, sarva-prāṇi Śivâtmakam*
*śarīraṃ deva-sa[m]yuktaṃ*³, *sarva-pāpam ālepayet.*

¹*kagayet* ²*satattvam* ³*ah*

387. *Jñānaṃ pāpa-haraṃ śuddhaṃ*

THE WISDOM OF THE OINTMENT

translation

- 1 Wisdom removes evil, is pure, very clear, of great essence;
one should constantly perform yoga,
.....¹, day by day.

- 2 The real nature of the world is a lotus;
the Eight Deities are the petals;
Wisdom is connected with the top of the lotus;
Eternal Wisdom is the fragrance.
- 3 All food is the Great Flower²;
all living beings have Śiva as their Self;
the body contains the gods' presence;
one should anoint (?) all evils.

¹In Skt. there is only a word *nimantraṇa* meaning "summons, invitation".

²Or: "the Great Offering", because *puṣpa* may mean "offering gift" in OJ.

390. *Jvālā-jayâtma nirmalam* (B)

In this stanza a *maṇḍala* of Varuṇa is described and a Grandfather (Brahmā ?) who resides in it is worshipped. Perhaps the word *pitā-maha* literally means "grandfather", i.e. ancestor; this stanza is indeed followed immediately by the Pitṛ-stava, No. 863. See also No. 393,1.

Source: PPKr90.

- 1 *Jvālā-jayâtma nirmalam*, *divyam* ¹ *Varuṇa-maṇḍalam*
*tan-maṇḍale*² *sukhâsinam*³, *Pitā-maham namāmy aham*.

¹*dīṭyam* ²-am ³*sukadīnyam*

390. *Jvālā-jayâtma nirmalam*

translation

- 1 There is a divine *maṇḍala* of Varuṇa,
flaming, of victorious nature and spotless;
and I worship the Grandfather
Who is seated serene within that *maṇḍala*.

393. *Jvālā-maṇḍala-madhyastham* (BŚ)

S. H. VAJRÂNALA

PVSK: PAÑCA-BRAHMA-DALA-STAVA

PPN: Pagĕlaran BUDDHA-STAVA

189: Gagĕlaran BHŪTA-STAVA

One of the best and most interesting pieces in the Buddhist collection. It praises the Vajrânala (Adamantine Fire; refrain in each fourth pāda), Which is surrounded by circles of Fire and Water, by enumerating Its characteristics. It possesses three eyes, four arms, and a white dress. In vs. 5, It is said to have the attributes which are elsewhere ascribed to Brahmā (in Ancient Java, Brahmā was identified with the Fire).

The present ślokaś, five in number, may be considered to be of the same type of the Indian *dhyāna-ślokaś*, which direct the meditation on a divine being by describing its iconographical details. The name of Vajrānala occurs in the Sarva-durgati-pariśodhana (SL, p. XXIV).

The sprinkling formula mentions the holy rivers and the Five Faces of Śiva (Pañca-brahma).

Rit. Env.: of use for extirpation of all kinds of evils and sins, and for burning evil words and dreams. Although the hymn occurs in two Śivaite mss, the Śivaite informant denied its use by Śivaītes. The ms 189 prescribes it during offering of *caru* to the demons (the words Buddha and Bhūta are confounded in Balinese mss).

Sources: 11 mss on Buddhist daily ritual, + two Śivaite mss: PPN33b (om. vs. 4); 189/27a (om. vs. 4). The order of verses 3 and 4 has been reversed in six mss.

- 1 Jvālā-maṇḍala-madhyasthaṃ, dīptaṃ¹ Varuṇa-maṇḍalam
tan-maṇḍale² sukhāsina³, Vajrānala namo 'stu te.
- 2 HUM⁴-kāraḥsara-vijāta, śarac-chandra-sunirmala
pavitra-jña sarvāgneya, Vajrānala namo 'stu te.
- 3 Triṇetra smita-vaktra ca, jaṭā-makuṭa-maṇḍita
catur-bhuja mahā-teja, Vajrānala namo 'stu te.
- 4 Śveta-yajñōpavitāṅga, śveta-vastrādhivāsita
śveta-jvālāvali⁵-śānta, Vajrānala namo 'stu te.
- 5 Daṇḍābhaya-da⁶-hastāgra⁷, akṣa⁸-sūtra-kamaṇḍalū
śānti-karmaṇi samiddha⁹, Vajrānala namo 'stu te.

Sprinkling Formula (PVBa, PVSm):

- | | |
|------------------------------|---------------------------|
| 1. OM AM Gaṅgā-ya namaḥ | 5. OM AM Kauśikī-ya namaḥ |
| 2. OM AM Sarasvatī-ya namaḥ | 6. OM AM Yamunā-ya namaḥ |
| 3. OM AM Sindhuvatī-ya namaḥ | 7. OM AM Sarayū-ya namaḥ |
| 4. OM AM Vipāśā-ya namaḥ | |

(PVDj, PVKr, PVTg):

- | | | |
|--------|-------------|-------------|
| OM IM | Īśānāya | namaḥ svāhā |
| OM TAM | Tatpuruṣāya | namaḥ svāhā |
| OM SAM | Sādhyāyā | namaḥ svāhā |
| OM AM | Aghorāya | namaḥ svāhā |
| OM VAM | Vāmadevāya | namaḥ svāhā |

¹thus PPN, 189; Buddhist mss *dhikṭam* or *dityam* ²mss -am ³most mss *suka-dīnyam* or -*dīnam*; PVBa -*dānam*; PVSB -*dibyam*; PVSK *nītyam*; PPN, 189 -*madhyam*
⁴189, PVSK om ⁵5 × -*jvālī*; PPN, 189 *vajralavali* ⁶7 × *buyada*; PVDj *buyama*;
3 × *buddhada*; PPN *bulavasta*; 189 *bulava* ⁷thus PVS, PVSB; others *hataṅgra* 8 mss
raḥṣa- ⁹5 × *sanindya(h)*; 3 × *kanindyah*; 1 × *kadidyah*; 2 × *anindya*.

393. *Jvālā-maṇḍala-madhyastham*

THE ADAMANTINE FIRE

translation

- 1 A glowing circle of Varuṇa is located within a circle of flames;
O Vajrānala, Who art seated serene within that circle,
honour be to Thee.
- 2 Who art born from the syllable HUM¹, pure like the autumn moon,
knowing of (initiated in ?) purification, wholly fiery;
O Vajrānala, honour be to Thee.
- 3 Who hast three eyes and a smiling face;
Who art adorned with the headdress called mytre;
four-armed, of great fiery energy;
O Vajrānala, honour be to Thee.
- 4 Who wearest a white sacrificial cord on Thy body;
Who art clad in a white garment;
Who art pacified within a row of white flames²;
O Vajrānala, honour be to Thee.
- 5 Who bearest a rod and [showest] the security gesture with Thy
front hands², and also a rosary and a water-jar;
Who art kindled during the ritual act of appeasement;
O Vajrānala, honour be to Thee.

¹The same is said of Vajra-humkāra (Bhattacharya, *Indian Buddhist Iconography*, p. 181), and of all five Tathāgatas (Evans-Wentz, *Tibetan Yoga and secret doctrines*, London 1933, p. 339).

²Translation based on a hypothetical reconstruction of the text.

396. *Kailāso Vāsu-devaś ca* (BŚ)

PṚTHIVĪ-STUTI

Although this isolated stanza is called Pṛthivī-stuti in the two mss which have been consulted for it, originally a male deity (Viṣṇu ?) seems to have been the object of worship. Possibly there is a good kind of Skt. under the surface.

Rit. Env.: according to PVTg this hymn may be used in worship of holy water, in the temple, in worship of the dead and the Ancestors, and during calamities, for it is equal in value to *Devi Sahita*.

Sources: 1441/37b; PVTg22.

- 1 Kailāso² Vāsu-devaś ca, dhananyaḥ sarva-tiṣṭhaś ca¹
sakala-viśva-devaś ca, nirvātāya namo namaḥ.

¹mss *sa*

Sprinkling formula in PVTg:

OM YAM Prthivī-parama-tīrthāmṛtāya namaḥ svāhā.

396. *Kailāsa Vāsu-devaś ca*

HYMN TO THE EARTH

attempt at translation

- 1 [The God Who is] Mount Kailāsa and the Son of Vasu-deva,
the Rich One (?), Who is present everywhere;
the encompassing God of all,
to Him Who is in the state without desire, honour!

Sprinkling Formula:

OM YAM To the Supreme Holy Water and Water of Life Which
is the Earth, hail!

399. *Kālāgni-ghora tri-mukha* (Ś)

“ŚIVA-STAVA”

In this unclear hymn in ArSkt. (*sañ*, an Indonesian word, in 2d), Śiva is implored to give protection. In 1c, the disc Sudarśana is mentioned as one of his weapons. Śiva manifests Himself also in the form of winds. He is the cause of the end of the world, but He is also able to protect a worshipper.

Rit. Env.: the only ms contains hymns which are destined for self-protection.

Source: 883/10a.

- 1 OM Kālāgni-ghora tri-mukha, byaḥ kṛṣṇa-vāyu piṅgalam
cakra Sudarśana smṛtaḥ, pratiṣṭha¹ nāma rakṣatu.
- 2 OM Mahāgni mahā-bhāraś ca, jāgra-bhoktā mahā-jñānam
rakta-vāyu mahā-mūrti, daṇḍāstra sañ Śivaḥ smṛtaḥ.
- 3 Pratiṣṭha¹ mama rakṣatu, atisa tami prayātu
mahā-krūra pralīna-re, ātma-rakṣa pūjā yukti.

¹atiṣṭha

399. *Kālāgni-ghora tri-mukha*

“HYMN TO ŚIVA”

attempt at translation

- 1 Thou art terrible like the fire of the last of days,
three-faced, [appearing as] a black or yellow wind;
Thy disc is known to be Sudarśana,
He should be protective as a firm base.

- 2 The great Fire of impressive importance, [is He],
Who enjoys the waking state, Whose wisdom is great;
a red wind is His great manifestation,
He is known as Lord Śiva, with the Rod as a weapon.
- 3 As a firm base He should protect me,
..... should go;
the great horrors will be dissolved;
[this is] a means for worship in order to protect one's self.

402. *Kale kale akale nikame* (V)

CAKṢUṢO VIDYĀ-DHARA

In one ms, the following prose mantra to Viṣṇu occurs several times. Its structure and incomprehensibility are like those of the Buddhist *Dhāraṇīs*. It consists of a number of statements which are partly incomprehensible, partly without any connection with each other. The key word is *vidyākaraṇe* (n. 1) "attracting wisdom" which is varied in other occurrences of this fragment in the same ms by *Garuḍa-śaktyākaraṇe* "attracting Garuḍa's mighty energy", *Viṣṇu-śaktyākaraṇe* "attracting Viṣṇu's mighty energy" and *gadā-kaumodakī-śaktyākaraṇe* "attracting the mighty energy of the club Kaumodakī" (also with two other weapons of Viṣṇu). These statements are all in the vocative feminine and probably directed to a mantra hypostasized into a female deity (this might be the mantra *OM HRĪḤ KRĪḤ KṢAḤ svāhā* which follows after two lines). The title *cakṣuṣo vidyā-dhara* seems to be applied especially to the first two lines, ending with *vicet* (?) *svāhā*, as a *nyāsa* on parts of the body is ordained after these words in the ms (see note 3). In the circumstances stated above a translation is almost impossible and omitted here.

Rit. Env.: the ms describes the *pūjā* of the Noblemen. The ceremony in which the fragment in question occurs is called *S.H. Loka-nātha*. The ms adds: "to be said when there is a difficulty (*kēvēh*) with the body".

Source: PKRo 56, 6a (3 ×), 6b (3 ×).

OM OM Cakṣuṣo vidyā-dhara, tad yathā:

Kale kale akale nikame apraveśe aparyaye apariśramaṇe namaḥ
aparyāṇaṃ vidyākaraṇe¹ namo namaḥ vicet² svāhā³,
śarīras tu pañcamam svāhā,
sarva-bhaya, OM HRĪḤ⁴ KRĪḤ KṢA[H] svāhā,
tathā puṇya-nadī-kleśāya svāhā.

OM A YA TA YA YA A YA YA I YA YA TA YA YA OM
sarva tata mantra-vṛddhi-ya namo namaḥ svāhā.

¹In 6a the following variants: *garuḍaśaktyākaraṇe*; *viṣṇuśaktyākaraṇe*; *gadā-kaumodakīśaktyākaraṇe*. In 6b: *asīnandakaśaktyākaraṇe* and *śaṅkha-pāñcajanya-śaktyākaraṇe*.

²In 6a: *vicchet* ³6a adds here *riñ hṛdaya*; second time *riñ ampru*; third time *riñ karatala tēñēn*. In 6b is added *riñ dakṣiṇa karatala*; second and third time *mungviñ karatala kiva*. ⁴ms *kriḥ*.

405. *Kāma-devaṃ pīta-varṇam* (Ś)
SMARA-STAVA

Kāma is exalted by means of a summing up of his marvellous qualities. He rules all beings and is served by all the gods. He has a visible and bodiless, a human and divine appearance. He conquers even the greatest gods of the pantheon (6). He is identical with Kumāra and is served by all the goddesses (8). Some of his other names are mentioned in 9.

The language seems to be ArSkt. on account of the great number of conventional expressions, but in some cases the argument is clearly traceable (e.g. in 4, 5, 6) and there are a few good Skt. idioms (e.g. 5c: *candravat satatam ekam*).

Rit. Env.: a ceremony called *gēdoñ gēdoñ* (performed after the third month of pregnancy).

Sources: SL69 + PPQ52b; 189/15b; 1673/4a; 5309/22 (omits 3–5).

- 1 OM *Kāma-devaṃ pīta-varṇam, guru-dvayaṃ sthira-kāṣṭham*¹
*sakalādhipatīśānam*², *siṃha*³-*rāja-mahōttamam*.
- 2 *Ākāśanātmakaṃ devaṃ, bindu-nādātmakaṃ smṛtam*
sarva-pāpa-praharaṇam, sarva-kārya-pradāyakaṃ.
- 3 *Mokṣa-pradaṃ, prakāmyaṃ ca, niḥ-sandehaṃ nir-īśvaraṃ*⁴
*niryogo nirviyogaś ca, sarva-deva-sevitas tvam*⁵.
- 4 *Pratyakṣas tvam iha loke, mānuṣas tvam ca devas tvam*
sūkṣmas tvam sakalas tvam ca, ātmā tvam ca śarīraṃ tvam.
- 5 *Eka-rūpañ cāviśeṣaṃ, hṛd-devī-sukha-sadanam*⁶
*candravat satatam ekam, trailokya-vijaye śaktam*⁷.
- 6 *Īśvara-vara-devaś ca, Brahma-jayaś ca vijayaḥ*
Mahā-deva-varas tvañ ca, Viṣṇu-vijaya eva ca.
- 7 *Indra-rājā ca jayas tvam, sarva-deva-varas tvañ ca*
*sarva-deva-devī-tattvam*⁸, *trailokya-sevitas tathā*.
- 8 *Cintāmaṇi-mahēndraś ca, sarva-kumāra-rājā tvam*
*Kumāra-rājā saṃjñā ca, sarva-devī-sevitas tvam*⁹.
- 9 *Sumantraṃ saṃjñādiś cāiva, Iṣṭa-kāmaś ca saṃjñanam*¹⁰
Aṣṭa-tanv-adhipatiś ca, Ugra-devaś ca saṃjñanam.

- 10 Sarva-pāpaṃ haret siddhi, he deva Kumāra-rāja
sarva-roga-praharaṇaṃ, sarva-śatru-vināśanam.

¹5309 -śalvam ²SL śukla- ³thus PPQ, 1673; 189 aha-; 5309 siddha-; SL saṅgha-
⁴mss niriś caiva ⁵SL sarvadeśe vitatas tvam ⁶SL, mss -sādhanam ⁷mss santam or santi;
SL vijayaḥ śaktiḥ ⁸5309 sarvadevyam sevitattvam; SL sarvadevīsevitas tvam. See
note 9 ⁹5309 sarvadevadevitattvam ¹⁰SL yājakaṃ

405. *Kāma-devaṃ pīta-varṇam*
HYMN TO THE GOD OF LOVE
attempt at translation

- 1 [I praise] God Kāma, Whose colour is yellow,
Who has two teachers (?) and is firm like a block of wood (?);
the Lord and Ruler of everything,
the most perfect of the tiger-like kings.
- 2 The God Whose self is the Space,
Who is known to have the bindu and nāda as His self;
Who removes all evils, Who bestows success on all tasks.
- 3 The Bestower of renunciation, the Delightful One,
Who is bodiless and Whose Ruler does not exist;
Who is free of exertion and free of want;
Thou art served by all the gods.
- 4 Thou art visible here in this world,
Thou art human and also a god;
Thou art subtle and also divisible,
Thou art inner self and outer body.
- 5 Thou art unique in form and without particularities,
Thou possessest an easy seat within the goddess of the heart;
always unique like the Moon,
Thou art able to conquer the threefold cosmos.
- 6 Thou prevailst over God Īśvara,
Thou also conquerest Brahmā definitely;
Thou prevailst also over Mahā-deva,
Thou also obtainest a complete victory over Viṣṇu.
- 7 Thou conquerest also King Indra, and prevailst over all the gods;
Thou art the essence of all gods and goddesses,
and Thou art served by the threefold cosmos.

- 8 And Thou art the wishing-stone of Indra,
Thou art the King of all young men;
thus Thou art called King Kumāra.
Thou art served by all the goddesses.
- 9 "Possessor of Effective Formulas" is the first of Thy names,
"Desired Kāma" is also one of Thy names;
"Ruler of Eight Bodies"¹ and "Terrible God" are also Thy names.
- 10 Thou shalst remove all evils for perfection,
O God, King Kumāra;
Thou removest all diseases, and destroyest all enemies.

¹These might be 8 manifestations of Kāma or the canonical 8 incarnations of Śiva.

408. *Kāma-devaṃ pīta-varṇaṃ, namāmi Makara-dhvajam* (Ś)
"SMARA-STAVA"

This is only one śloka, in which the God of Love is addressed with some epithets.

Rit. Env.: Śivaite death ritual; worship of *prīṇ*, photographs of which in "Balinese Bauddha Brahmans", to be published this year.

Sources: PPA149; PPD90; PPF9; PPI21; PPZ11; 513/2a.

- 1 OM Kāma-devaṃ pīta-varṇaṃ, namāmi Makara-dhvajam
Madanaṃ¹ Somaṃ² eva ca, Manmathaṃ ca Surêśvaram.

¹mss -o ²mss -a

408. *Kāma-devaṃ pīta-varṇaṃ, namāmi Makara-dhvajam*
"HYMN TO SMARA"
translation

- 1 I worship the God of Love, Whose colour is yellow,
and Who is called also: He-Whose-Banner-Contains-a-Dolphin,
the Exhilarating One, Soma,
He-Who-Stirs-the-Minds and Ruler-of-the-Gods.

411. *Kṛta-kṛtyānāṃ kṛtānām* (B)
PPKA: BHAKTI RIṆ PITR
PVTg: SVARA n PITARA

One stanza in ArSkt., directed to the Fathers, as the titles show. The contents consist of conventional expressions, except the first word *kṛta-kṛtya-*.

Rit. Env. and Sources: PPKA8; PVTg34. PPKA continues with

sprinkling, saying: let the Fathers be implored to love (*bhakti*) their offspring, and to accept the *tarpaṇa* gifts.

- 1 *Kṛta-kṛtyāṇām kṛtāṇām, bhakti-santāna mā-puṇyam*
 *deva-praṇata ajñānam, devaka-rakṣa uttamam*¹.

¹PVTg reads the second half thus:

sukha-kāri mahā-kṛtam, toyāmṛta pūrṇāntanam.

411. *Kṛta-kṛtyāṇām kṛtāṇām*
 attempt at translation

- 1 Those Who have reached their goal, the prosperous Ones¹,
 render love to their offspring, highly blessing;
 they give wisdom to those who are humble to the gods;
 the gods provide supreme protection².

¹*kṛta-* in OJ may mean "prosperous".

²The last half according to PVTg: causing happiness, very prosperous; the Water of Life, the Eminent.

414. *Kṣamasva mām Jagan-nātha* (BŚ)
 "JAGAN-NĀTHA-KṢAMĀ"

Śivāditya is implored for forgiveness, for salvation from evil and for the realization of the worshipper's objects in view. The hymn is used very frequently. Its Skt. is pretty well understandable and looks reasonable; yet there remains an impression of incoherence, just as if some quart-stanzas were taken over from other places and inserted here. The Buddhist readings differ in some cases from the Śivaite ones.

Rit. Env.: The hymn is generally known as *Pañakṣama Jagat-nātha* or *Pañakṣama Bhaṭāra* "means for asking the Lord's forbearance". The mss 5141 and PVTg call it *Veda-mantra*. It is used in *Sūrya Sevanā* ritual (SuSe p. 112f.) at the beginning of the variety performed when *toya pañlukatan* (for exorcism) is being prepared. Also in Buddhist daily ceremonies. According to the Śivaite informant, also during *bhakti* and *dudus aguṇi* (bathing).

The ms 5141 says that recitation of less than the whole hymn will not have a bad influence on the results according to the tradition.

Sources: mss on Śivaite and Buddhist daily ritual and death ritual, e.g. PPO29b and 49a; PPQ21b; 321/38; 1843/14b; PVTg11; PVBa8; PVKr8a; PPKr34. Edition also in SuSe p. 112f.

- 1 OM *Kṣamasva mām Jagan-nātha, sarva-pāpa-nirantaram*¹
 *sarva-kāryam idaṃ dehi*², *praṇamāmi Suréśvaram.*

- 2 Tvaṃ Sūryas tvam Śivākāras, tvam Rudro vahni-lakṣaṇaḥ
tvam hi sarva-gatākāro, mama kāryaṃ prajāyate³.
- 3 Oṃ Kṣamasva mām⁴ Mahā-śakte, hy⁵ aṣṭāisvarya-guṇātmaka
nāśayet⁶ satataṃ pāpaṃ, sarvasmai lokaṃ darśaya⁷.

Sprinkling Formula (Buddhist mss):

Oṃ Hyañ⁸ Sūrya, HUṃ Candra RUṃ 'Nala,
deva-mahā-Gaṅgāmṛtāya namaḥ svāhā.

Variant:

Oṃ Hyañ Sūrya, Hyañ Candra,
Oṃ Hyañ Sūrya-Candra-deva-sūkṣmāya namaḥ svāhā.

¹⁸ × (Buddhist) *nīkrantanam*; PVKr, PVTg *-vināśanam* ²Buddhist mss *-prāṇa-devam*
or *-devi*; 1843; SuSe *-siddhaṃ dehi*; PPQ *prasiddhantu* ³3 × (Buddh.) *mama rakṣantu*
nityaśam; 2 × (Buddh.) *ātmā rakṣantu nityaśam* ⁴most mss *svamakṣvamam* ⁵omitted
by most Buddhist mss ⁶321 *nāśaya* ⁷most Buddhist mss *sarvasmai lokadarśana*;
Śivaite mss usually *sarvamaloka darpaṇa* ⁸1 × *aṃ*

414. *Kṣamasva mām Jagan-nātha*

“PRAYER FOR FORGIVENESS TO JAGAN-NĀTHA”

translation

- 1 Bestow forgiveness upon me, O Protector of the World,
beset as I am in all kinds of evil;
grant me [the effect of] all this ritual work;
I worship the Lord of the gods bowing myself.
- 2 Thou art the Sun, Thou art of a benevolent appearance.
Thou art Rudra characterized by Fire;
because Thy appearance pervades everything,
my ritual work comes into existence.
- 3 Bestow forgiveness upon me, O Thou of great energy,
for Thou possessest the eight qualities of dominion¹;
Thou shalt annihilate continually the evil,
I beseech Thee to show Thy world to everyone².

Sprinkling Formula:

Oṃ God Sūrya, HUṃ The Moon, RUṃ The Fire,
to the Divine Great Water of Life Which is the Ganges, honour,
hail.

Variant:

OM God Sun, God Moon,
OM To the Divine Subtle Principle of the Gods Sun and Moon,
honour, hail.

¹The eight qualities consisting of *dharma* "traditionality", *jñāna* "spiritual wisdom", *vairāgya* "renunciation" and *aiśvarya* "dominion" and their opposites.

²Or: Thou shalt annihilate continually the evil for everyone, O Overseer of the world (reading *loka-darśana*).

417. *Kṣamasva mām Mahā-deva* (ŚB)
"MAHĀ-DEVA-KṢAMĀ"

A prayer for forgiveness, impressively emphatic, and attested very frequently, although often not in a complete form. Its Skt. is generally correct. God Śivāditya is requested to protect the devotee from evils and to leave the devotee's many sins and imperfections out of the account. Also defects in the ritual or in the formulas should be forgiven, so that, by the God's grace, the worship offered may be considered as complete. Two stanzas are present in almost identical form in BSR: stanza 2 and 5, as 38 and 43 of the Viṣṇu-pūjā-stotram (p. 85). In the Balinese version they have been adapted for Śiva worship.

Rit. Env.: the hymn is known as Pañakṣama Mahā-deva or Pañakṣama Veda (PVTg). It is used towards the end of the actual preparation of Holy Water (SuSe p. 88f.), after the God has descended into the priest's heart. According to PVTg, it may be used in any kind of ritual, because it serves as a prayer for forgiveness for individual purposes.

Sources: the mss on Śivaite daily ritual. The complete hymn contains five stanzas, but its tradition is often incomplete in the mss. The Buddhist sources, PVTg28 and PVWS22, change the sequence of the stanzas to 3-4-5-1-2. LOr. 5273, Vaiṣṇava, containing the first śloka only, has Janārdana instead of Sadā-Śiva.

Edited also in SL p. 20 (No. 88) and SuSe p. 88.

- 1 OM Kṣamasva mām Mahā-deva, sarva-prāṇi-hitam-kara
mām muñca¹ sarva-pāpebhyaḥ, pālayasva Sadā-śiva.
- 2 Pāpo'ham pāpa-karmāham, pāpātmā pāpa-sambhavaḥ
trāhi mām sarva-pāpebhyaḥ, kena-cin mama rakṣatu.
- 3 Kṣāntavyaḥ² kāyiko doṣaḥ, kṣāntavyo vāciko mama
kṣāntavyo mānaso doṣas, tat pramādāt kṣamasva mām.
- 4 Hinākṣaram hīna-padam, hīna-mantram tathāiva ca
hīna-bhaktim hīna-vidhim³, Sadā-śiva namo 'stu te.

5 OM Mantra-hīnaṃ kriyā-hīnaṃ, bhakti-hīnaṃ Mahēśvara
tat⁴ pūjitaṃ Mahā-deva, pari-pūrṇaṃ tad astu me.

¹most mss, SuSe *mām moca* (mss *māmoca*); SL *mama ca*; 1804/69 *namo 'stu* ²SL, SuSe consequently use the plural in this stanza; the mss usually have *a* or *-o* ³mss *-vidi* or *-vidih*; SL, SuSe *-vṛddhim* ⁴thus the mss; SL, SuSe *yat*

417. *Kṣamasva mām Mahā-deva*

“PRAYER FOR FORGIVENESS TO THE GREAT GOD”

translation

- 1 Bestow forgiveness upon me, O Great God,
Thou Who art the Cause of the good of all creatures;
deliver me from all evils,
grant protection, O Eternal Śiva.
- 2 Evil I am and evil are my actions,
evil is my self, evil my origin;
save me from all evils,
Thou shouldst protect me with all means.
- 3 The sin of the body should be forgiven,
the sin of my speech should be forgiven;
the sin of the mind should be forgiven,
this has been caused by negligence, forgive me.
- 4 [Forgive me] the deficiencies in syllables,
and also the deficiencies in feet and in formulas;
the deficiencies in devotion and in [following up] the rules,
Eternal Śiva, honour be to Thee.
- 5 Deficient in formulas, deficient in ritual actions,
deficient in devotion, O Great Ruler;
has this worship been performed, O Great God;
this should become safe and complete for me.

420. *Kṣamasva mām Śiva-deva* (V)

“ŚIVA-DEVA-KṢAMĀ”

A poem of the same character as the two preceding ones, but obviously of an inferior ArSkt. style. After the first stanza, in which Śiva is addressed as the forgiving God, the subject changes into the conventional topic of the three sounds of the syllable OM which are identified with the gods Brahmā, Viṣṇu and Śiva.

Rit. Env.: the hymn is confined to the worship of the Kṣatriyas; it precedes Anugraha-manohara (No. 082).

Sources: 961/188; PKTb238; PPK²12.

- 1 OM Kṣamasva mām Śiva-deva¹, Jagan-nātha hitaṃ-kara
sarva-pāpa-vimuktena, praṇamyāhaṃ Surēśvaram.
- 2 Tvaṃ Sūryo Brahma-rūpeṇa, huta-vaha² hr̥di sthitam
mucyate sarva-roge tu, A-kārākṣara uttamam.
- 3 U³-kārākṣaro vijñeyah, śāntaś candra-sunirmalah
ampru-sthaṃ ke toya-vahaṃ, Viṣṇu vijaya eva ca.
- 4 MA-kāra Īśvaro jñeyah, tulikaṃ vāyu-vāhanam
sarva-kleśā vinaśyanti, sarva-śatru-vināśanam.

¹mss -am ²mss bhoktavaha ³mss om

420. Kṣamasva mām Śiva-deva

"PRAYER FOR FORGIVENESS TO GOD ŚIVA"

attempt at translation

- 1 Bestow forgiveness upon me, O God Śiva,
Protector of the World, Cause of the good;
[in the hope of] being released from all evils,
I bow down for the Lord of the gods.
- 2 Thou art the Sun in the form of Brahmā,
the Fire abiding in the heart;
— one is released from all diseases —
the Supreme syllable, the A.
- 3 The syllable U should be known to be
in a tranquil state and spotless like the Moon;
abiding in the liver¹, conducting Holy Water,
being Viṣṇu the Victorious One.
- 4 The syllable MA should be known as Īśvara,
..... conducted by the wind²;
all stains are destroyed, destruction of all enemies.

¹ampru is an OJ word; the syllable ke is spurious.

²Or: conducting wind, in harmony with the preceding stanza.

423. Kṣiti-devī 'Nanta-bhogam (Ś)

ANANTA-BHOGA-STAVA

This is a hymn to the world-serpent Ananta-bhoga written in a conventional style of ArSkT. He is probably said to manifest himself in the

Earth-goddess (1a). He is merciful towards all creatures and a source of Water of Life.

Rit. Env.: not mentioned.

Source: StGA116.

- 1 OM Kṣiti-devī 'Nanta-bhogam, nugarāṇam janādi-lokam
śuddha-lara tri-lokanam, 'mṛta-bhūmi nugarahakam.
- 2 Nāgēndra deva-mūrtiṇam, sapta-pātāla-pratiṣṭham
sarva-jagat-saṅghanakam, śuddha-pūrṇa-tri-lokanam.
- 3 'Mṛta-bhoga-nugarahakam, sarva-viṣa-vimūrcatam
deva-deva mahā-sukham, sarva-vighna-vināśanam.

OM UM namaḥ svāhā.

423. *Kṣiti-devī 'Nanta-bhogam*

HYMN TO ANANTA-BHOGA

attempt at translation

- 1 The Endlessly-coiled-One is the Goddess Earth,
He is gracious towards mankind and the foremost in the world;
He purifies worries¹ for the threefold space,
He grants the Water of Life to the earth by His grace.
- 2 He is the Lord of Serpents, of divine figure,
residing in the sevenfold nether world;
He unites (?) the whole world,
He purifies and completes the threefold space.
- 3 By His grace one may obtain enjoyment of Water of Life,
He renders powerless all poison;
He is the God of gods and [grants] great happiness,
He destroys all obstructions.

¹lara is an OJ word.

426. *Kṣitih prajānana-kartam* (Ś)

PPA: PAÑCA-MAHĀ-BHŪTA-STAVA

PGP: BHŪTA-STAVA

Śiva is embodied in eight manifestations: Earth, Water, Fire, Air, Sun, Moon, Space and Sacrificer. Each of the eight ślokas of the present hymn is directed to one of these manifestations, but always honours Śiva in the last quarter. The fact that five of these manifestations are

identical with the Five Great Elements (Pañca-mahā-bhūta) may account for the title of the hymn in the ms PPA. The other source, PcPn, only says that the hymn is directed to the Bhūtas and this might mean "beings" as well as "elements". Indeed, in this ms there follow some prose formulas which are announced as Utpatti Bhūta "the origin of the Bhūtas", in which honour is paid to five (!) kinds of beings, mostly demons, connected with the five syllables of the formula *Namaḥ Śivāya* and with the five kernel syllables which symbolize the names of Śiva's five aspects or Pañcabrahma (*Īsāna* etc.). It might be supposed that this prose litany has been added later; this is confirmed by the fact that it only occurs in one of the two sources which give the hymn.

The language in which the hymn is written is often unclear and probably cannot be reduced to a correct Skt. Yet it is better than the usual kind of ArSkt.

Rit. Env.: not mentioned in both mss.

Sources: PPA165; PcPn29a.

- 1 Kṣitiḥ prajanana-kartam¹, tvam deva ca jagat kṣiti
yā vanam² prajanam sarvam, Kṣiti-mūrte namo 'stu te.
- 2 Jalena prāṇa-rūpeṇa, vrajante³ sarva-jantavaḥ
utpattiḥ sarva-bhūtānām, Jala⁴-mūrte namo 'stu te.
- 3 Hutāśana-mukhā⁵ devāḥ⁶, tṛpyante huta-vahnibhiḥ⁷
vahi prathama-bhoktāro, Vahni-mūrte namo 'stu te.
- 4 Suparṇo havya-rūpeṇa, śarīrāntena dehinām
sarva-jana-pravṛttena, Vāyu-mūrte namo 'stu te.
- 5 Sūryaḥ sarvam ca bhūtānām, dharmādharmāṇi rakṣaṇam
diśi diśi pravṛttena, 'Ditya-mūrte namo 'stu te.
- 6 Somo hi prekṣaṇe⁸ dipe, dya manôpaharṣiṇi
dayate yadate⁹ caiva, Candra-mūrte namo 'stu te.
- 7 Ākāśam, vimalam śūnyam, sarva-pāpa-jitendriyam
nirvāṇam sarva-bhūtānām, Vyoma-mūrte namo 'stu te.
- 8 Yajamāno¹⁰-pavitreṇa, jayante bahu-dakṣiṇe
svarga-dohaś ca sarveśam, Ṛṣi-mūrte namo 'stu te.

Utpatti Bhūta:

OM Pūrva bhūta-bandhu¹¹, Dakṣiṇa bhūta-rākṣasa-bandhu

OM Paścima bhūta śrī mānuṣa-bandhu, OM Uttara bhūta-yakṣa-bandhu,

OM Madhya bhūta Brahma-bandhu.

OM IM [NA]-kāra divya-śrī, saṅ bhūta-Brahmabhyo namaḥ svāhā.

OM AM MA-kāra divya-śrī, sañ bhūta yakṣa-bandhubhyo namaḥ svāhā.
 OM TAM ŚI-kāra divya-śrī, sañ bhūta mānuṣa-bandhubhyo namaḥ svāhā.
 OM VAM VA¹²-kāra divya-śrī, sañ bhūta rākṣasa-bandhubhyo n. svāhā.
 OM SAM¹³ [YA]-kāra divya-śrī, sañ bhūta-deva-bandhubhyo n. svāhā.
 OM UM UM Bhūta-vana-sūkṣmāya namo namaḥ
 OM IM IM Anta-sūkṣmāya namaḥ
 OM OM OM Sūkṣmāya namaḥ.

¹PcPn *om sūhi prajānam sarvam* ²PPA *ya bhanam*; PcPn *byanam* ³PPA *vrayante*;
 PcPn *yavante* ⁴mss *jale* ⁵PPA *-mukho*; PcPn *bhute sana mukho* ⁶mss *devaḥ* ⁷PPA
cañibhiḥ; PcPn *vahniki* ⁸PPA *vimregane*; PcPn *hipregane* ⁹thus PPA; PCPn *diya*
sani dade ¹⁰PcPn *²jayamano* ¹¹PcPn always reads *vandu* ¹²ma- ¹³kam

426. *Kṣitih prajānana-kartam*

HYMN TO THE FIVE GREAT ELEMENTS

HYMN TO THE BEINGS

attempt at translation

- 1 The Earth is the Cause of production,
 and Thou, O God, art the world and the Earth;
 who brings forth all woods,
 honour be to Thee in the manifestation Earth.
- 2 By Water which manifests itself as life-breath,
 all creatures are able to move;
 It is the origin of all beings;
 honour be to Thee in the manifestation Water.
- 3 With Fire, the Consumer of offerings, as their mouth,
 the gods are satisfied, by the activities of the Bearer of offerings;
 the foremost consumers [are the gods ?];
 honour be to Thee in the manifestation Fire.
- 4 An eagle, in the shape of offerings²,
 destroying the bodies of mortal beings;
 making his way into all countries;
 honour be to Thee in the manifestation Wind.
- 5 The Sun observes¹ everything among beings,
 righteous as well as unrighteous activities;
 because He makes His way into all directions of the sky;
 honour be to Thee in the manifestation Sun.
- 6 The Moon is like³ a clearly visible lamp,
, gladdening the mind;
;
 honour be to Thee in the manifestation Moon.

- 7 Space, spotless and void, conquering⁴ all evils;
release for all beings;
honour to be Thee in the manifestation Ether.
- 8 By means of the Sacrificer as an agent of purification
during a sacrificial ceremony⁵ with opulent sacrificial gifts,
heaven is milked for the benefit of all;
honour be to Thee in the manifestation Inspired Man.

The Origin of Beings:

OM In the E. the beings related to [the gods ?]
OM In the S. the beings related to the man-eating demons.
OM In the W. the beings related to mankind.
OM in the N. the beings related to goblins.
OM In the C. the beings related to Brahmā.

OM IM the syllable NA of divine lustre,
to the Beings [related to] Brahmā, honour and hail.
OM AM the syllable MA of divine lustre,
to the Beings related to goblins, honour and hail.
OM TAM to the syllable ŚI of divine lustre,
to the Beings related to mankind, honour and hail.
OM VAM the syllable VA of divine lustre,
to the Beings related to man-eating demons, honour and hail.
OM SAM to the syllable YA of divine lustre,
to the Beings related to the gods, honour and hail.
OM UM UM to the subtle manifestation (?) of the wood (?) of Beings,
honour, honour.
OM IM IM To the subtle Manifestation of the Limit (?), honour.
OM OM OM to the subtle Manifestation, honour.

¹*rakṣanam* means "protects", but a better sense would be obtained by *lakṣaṇam*, or *lakṣayan* "observing".

²The word *havya-* is probably corrupt.

³The use of the locative here is unclear; the translation is made to fit in with the situation.

⁴*jīteṇḍriyam* really means "conquering the senses", but is here probably used in the sense of "conquering" alone.

⁵*jayante* "victorious"; better reading *yajñānte*?

429. *Līṅgam agni-vidhīm devīm*

GAṆITRI-MANTRA

An isolated stanza which deals with the prerogatives of the truly wise.
For the contents one might compare Gaṇapati-tattva 50.

Source: PPX45; PPX108.

- 1 Liṅgam agni-vidhiṃ devīm, jñāna-yoga-sthānam¹ tathā
mudrā-mantram tyajet sarvaṃ, sa eva paramārtha-vit.

¹PPX108 -yogantanam

429. *Liṅgam agni-vidhiṃ devīm*

THE ROSARY FORMULA

translation

- 1 That knower of the highest Reality may abandon
the Liṅga, the fire cult, the Goddess
and the place for the yoga of wisdom (?),
the gestures and the formulas, completely and altogether.

432. *Lokānandana-dṛṣṭaṇ ca (Ś)*

CANDRA-STAVA

One stanza in ArSkt., to be said during full moon (*pūrṇamā*). From the prose lines added in the ms, and from its OJ paraphrase, it appears that the hymn's special function is to secure longevity for the reciter.

Source: 1843/41b (with paraphrase).

- 1 OM Lokānandana-dṛṣṭaṇ ca, rasanīyataraṃ śucim
yasya dharma niṃsa pūjāṃ, tvāṃ candraṃ praṇamāmy¹ aham.

OM HRĀM HRĪM SAḤ Parama-Śiva-Candrāmṛtāya namaḥ
OM SOM Somāya paripūrṇa-candrāya, amṛtôdbhavāya,
stotraṃ me dīrghāyusye 'stu.

¹praṇamiasy

432. *Lokānandana-dṛṣṭaṇ ca*

HYMN TO THE MOON

attempt at translation

- 1 Thou art beheld by the world with joy,
pure and exceedingly flavorful;
Whose rule worship,
to Thee, O Moon, I pay honour.

OM HRĀM HRĪM SAḤ To the Supreme Water of Life Which is the
Moon of Śiva, honour.

OM SOM To Soma (the Moon), the Full Moon, the Origin of Water of Life,
my hymn should result in longevity.

435. *Madhu-parkam idam Brahmā* (Ś)
 "MADHU-PARKA-STAVA"

The honey-dish is identified with the Tri-mūrti and the three sounds which constitute the syllable OM; as such it purifies the sins of action, word and mind. All deities are present in it; it destroys all evil.

The language is ArSkt.

Rit. Env.: This hymn occurs immediately after No. 438 (*Madhu-parkas tu yad bhakṣyam*).

Source: PPX44b; PiTb. See also AT, p. 204.

- 1 OM Madhu-parkam idam Brahmā, pavitraṃ kaluṣaṃ gatam
śīla-pāpa-viśuddhena, A-kāra-mantram uttamam.
- 2 OM Madhu-parkam idam Viṣṇu, pavitraṃ kaluṣaṃ gatam
śabda-pāpa-[vi]śuddhena, U-kāra-mantram uttamam.
- 3 OM Madhu-parkam idam Īśaḥ, pavitraṃ kaluṣaṃ gatam
citta-pāpa-viśuddhena, MA-kāra-mantram uttamam.
- 4 OM Madhu-parkam idam cittaṃ, yat puṇyaṃ tu tat¹ pavitraṃ
pāpa-vighnādho-kārāya, tad idam kara-śodhanam.
- 5 OM Madhu-parkam tu yad bhakṣyam, sarva-deva-pratiṣṭhitam
bhakṣyam madhuraṃ madatvaṃ, sarva-pāpa-vināśanam.
- 6 OM Madhu-parkam idam puṇyaṃ, pavitraṃ pāpa-nāśanam
Īsvareṇāsti saṃsr̥ṣṭam, punāti sakalaṃ jagat.

¹tatat

435. *Madhu-parkam idam Brahmā*
 "HYMN TO THE DISH OF HONEY"
 attempt at translation

- 1 This dish of honey is Brahmā;
the impurity has come to be purified.
By the purification of the evils of habitual action,
the formula which is the sound A is excellent.
- 2 This dish of honey is Viṣṇu;
the impurity has come to be purified.
By the purification of the evils of speech,
the formula which is the sound U is excellent.

- 3 This dish of honey is Īśa;
the impurity has come to be purified.
By the purification of the evils of the mind,
the formula which is the sound MA is excellent.
- 4 This dish of honey is the mind;
it is a purifier auspicious;
this is a means for cleansing the hands
in order to prevent evil and obstacles.
- 5 The food called Madhu-parka is based on all the gods;
the food is sweet, exciting, and destroys all evil.
- 6 This auspicious dish of honey,
a purifier which destroys evil,
is created by Īśvara; it purifies the whole world.

438. *Madhu-parkas tu yad bhakṣyam* (Ś)

MADHU-PARKA-STAVA

The Madhu-parka or honey-dish is considered to be the abode of all deities; some of them are mentioned by name. Its constituents destroy the evil done by the worshipper himself, his family and even the entire world. The Skt. is reasonable, although sandhi and case-endings seem not to have been regarded properly. The metre is incorrect in 4d.

Rit. Env.: according to PPX, this is the worship of the Madhu-parka. Sprinkle it with Holy Water, perfume, grains, perform *tala-bhedana*, *nārāca-mudrā* and *mṛta-mudrā*. After these directions, the ms proceeds with No. 435 (*Madhu-parkam idam Brahmā*).

Sources: 1875; PPX43b. The Madhu-parka-stava has been edited together with its paraphrase from the ms 1875 and an English translation in AT p. 202f.

- 1 Madhu-parkas tu yad bhakṣyam, sarva-deva-samanvitam¹
nastamacanara jñātvā, sarva-deva-samanvitam.
- 2 [Madhune Viṣṇu-devaś ca, sarpir Brahmēti viśrutāḥ
kṣīre cēśvara ity uktam]², kadālī ca Mahā-devaḥ.
- 3 Lavane Rudra ity uktam, bhṛṅgure Śambhur ucyate
pattrāvāse³ Śivo jñeya, ity etad-devatāḥ sthitāḥ.
- 4 Pituh pāpaṃ dahet sarpir, mātuh pāpaṃ⁴ ca madhunam
svātipāpaṃ dahet kṣīram, gotra⁵-pāpaṃ kadālī ca.

5 OM Madhu-parkam idaṃ puṇyam, pavitraṃ pāpa-nāśanam
 Īśvareṇāsti saṃsṛtaṃ⁶, punāti sakalaṃ jagat.

¹PPX *samantitah* ²pādas a-c are reconstructed in accordance with the paraphrase and with stanza 4; the paraphrase on PPX *artanya*, *ikaṃ madhu Viṣṇu devatanya*. *Air tebu*, *Brahma devatanya*. *Mpehan* : *Isvara devatanya*. *Punti* : *Mahadeva devatanya*. ³1875 *patrasvāsa*; PPX *patralvasa*; paraphrase *lva* ⁴PPX *vituh pareṇ* ⁵mss, AT *gātram*; paraphrase *pāpa niṇ vaṇ sanak-ta kadaṇ-varga* ⁶1875 *īśvaro nāsi saṃsmṛtaḥ*; PPX *īśvara nagi saṇ sṛṣṭaḥ*

438. *Madhu-parkas tu yad bhakṣyam*
 HYMN TO THE DISH OF HONEY
 translation

- 1 The food called Madhu-parka is provided with the presence of
 all the gods;;
 provided with the presence of all the gods.
- 2 [God Viṣṇu is in the honey,
 Brahmā is reputed to be in the butter,
 and it is said that Īśvara is in the milk;]
 and Mahā-deva is [in] the banana.
- 3 It is said that Rudra is present in the salt,
 and Śaṃbhu is said to be in the;
 Śiva is to be known as present in the leaf as abode,
 in this way these deities have their position.
- 4 The butter burns the father's evil,
 and the honey the mother's evil;
 the milk burns one's own excessive evil,
 and the banana the evil done by one's relatives.
- 5 This auspicious dish of honey,
 a purifier which destroys evil,
 is created by Īśvara; it purifies the whole world.

441. *Mahā-bhairava-rūpaś ca* (BŚV)
 GĀRUḌEYA-MANTRA
 SL, PVTg: BHAIRAVA-STAVA

In this interesting fragment, Viṣṇu's mount, the mythical bird Garuḍa, is described according to some iconographical characteristics. The present stanzas thus have the function of a *dhyāna-mantra*. Garuḍa is described

as having a huge and terrible figure, a sharp beak, red eyes etc. In the stanzas 3 and 4 Garuḍa's five colours are described, a tradition which is known in the Indian mainland. In Kāśyapa Jñāna-kāṇḍa, a South Indian Viṣṇuite ritual text (trsl. Goudriaan, The Hague 1965), in ch. 49, the five parts of Garuḍa's body are said to represent the five elements. This doctrine was found in a fragmentary form by Juynboll 1907 in the ms 3890 from Leiden (see the prose formulas after the stanzas below).

The name Bhairava-stava in SL and PVTg makes it probable that the hymn has been ascribed by the Buddhists to a terrible manifestation of the Buddha. Not only the title, but also some readings are different in the two last-mentioned sources. The Skt. is good, although somewhat curious in 3 and 4.

The Gāruḍeya-mantra has been edited and discussed already by Juynboll 1907.

Rit. Env.; according to Juynboll, to be said by the Viṣṇuites before eating, in order to be protected against poison (this certainly should be seen in connection with the fact that Garuḍa is the traditional enemy of poisonous snakes). For further details, see Juynboll, o.c.

Sources: Juynboll, o.c., refers to the Leiden mss 3890, 5155, 5251, 5306, 5322; also in 5160/20b; PVTg30; PKRo19a; SL49 ("part of a Tantrik *sādhana*").

- 1 Mahā-bhairava-rūpaś ca, su-damstro rakta¹-locanaḥ
mahā-nāso² mahā-grīvo, vāyu-vega-samāśritaḥ.
- 2 Jānuḥ³ kāñcana-varṇaś ca, nābhiś caivācalākṛtiḥ⁴
kaṇṭhaś⁵ caivārka-saṃnibhaḥ⁶, mūrdhā⁷ bhinnāñjanākṛtiḥ⁸.
- 3 Mahā-pītaṃ bhaved varṇaṃ, jānv-antaṃ pāda-mūlakam
mahā-śvetaṃ bhaved varṇaṃ, nābhy-antaṃ ūru-mūlakam.
- 4 Mahā-raktaṃ bhaved varṇaṃ, hṛn-mūlaṃ tālukāntakam⁹
mahā-kṛṣṇaṃ bhaved varṇaṃ, vadanādi-śīrāntakam.

Sprinkling Formulas (according to Juynboll:)

OM Ākṣipāya namaḥ, viṣāpaha
OM AM Khaga-rājāya namaḥ svāhā
OM Kukuni kukuni viṣa-hāri, viṣa-hari-haran,
YĀM LĀM MĀM BHĀM, viṣa-dahaṃ svāhā.
OM YĀM Vāyu-tattva, hireṇ
OM LĀM Teja-tattva, kuniṇ
OM KṢAM namaḥ
OM HIM namaḥ

(according to SL, PVTg:)

OM [H]A KṢMA LA VA YAM Mahā-śveta-varṇāya namaḥ svāhā
 OM [H]A KṢMA LA VA YA UM Rakta-varṇāya namaḥ svāhā
 OM YAM LAM MAM NAM vaṣaṭ A AM Kṛṣṇa-varṇāya namaḥ svāhā
 OM A KṢMA LA VA YUM namaḥ Pīta-varṇāya namaḥ svāhā.

¹SL, PVTg *straśuddha rāga-* ²SL *-yaśā*; PVTg *-yaso* ³SL, mss *jñānaḥ* ⁴SL, PVTg *nārī caiva khagākr̥tiḥ* ⁵SL, PVTg *kāntas* ⁶PVTg *nāsaḥjñākaḥ*; SL *nāsaḥjñāno* ⁷thus the correction made by Speyer, recorded by Juynboll; mss *urddha* ⁸SL, PVTg in this pāda *dorañci nanama kṛtyam* ⁹SL, PVTg *trptyamutālukaṇṭhakam*

441. *Mahā-bhairava-rūpaś ca*
 THE MANTRA OF GARUḌA
 HYMN TO THE FEARFUL ONE

- 1 [Garuḍa] is of an impressive frightful form,
 with sharp teeth and red eyes;
 with a large nose and a thick neck,
 possessing the Wind's impetuous speed.
- 2 His knees¹ are of a golden colour,
 and his navel has the shape of a mountain;
 and his neck has the Sun's brilliance,
 his head looks like a kind of collyrium.
- 3 His colour is impressively yellow
 from his feet up to his knees;
 his colour is impressively white
 from his thighs up to his navel.
- 4 His colour is impressively red
 from his heart up to his palate;
 his colour is impressively black
 from his mouth up to his crest.

Sprinkling Formula (Juynboll):

OM To the Challenger, honour; O Remover of Poison
 OM AM To the King of birds, honour hail.
 OM Remover of Poison,
 YAM LAM MAM BHAM, Who burns poison (?), hail.
 OM YAM The Element Air, black; OM LAM, The Element Fire, yellow.
 OM KṢAM, honour; OM HIM, honour.

(according to SL and PVTg, omitting the *bījas* :)

To Him of White/Red/Black/Yellow colour, honour, hail.

¹The word *jñāna* which occurs here in all mss, must be corrupt.

444. *Mahā-giri-patiṃ devam* (Ś)

GIRI-PATI-STAVA

Two stanzas, a fragment in prose and another śloka, concluded by some kernel syllables. This piece, directed to Giri-pati (Śiva as the Lord of the Mountain), occurs in only one ms, as a sequel to No. 305 (Giri-pate deva-deva). The Skt. is here better than in No. 305 and contains little or no ArSkt. characteristics (but *-yasmai* in 2a; a corruption ?).

Source: 991.

1 Mahā-giri-patiṃ devam, lokāśrayaṃ catur-bhujam
mahā-padmaṃ namāmy aham¹, utpatti-sthiti-līnakam.

2 Gaurī-Guru-samāyasmai, tubhyaṃ bhūr-loka-dhāriṇe
sarvasmin stuti-pādāya, namo 'stu Śiva-śaktaye².

OM Giri-pati-pataye, jagad-dhitāya, praṇata-parama-tuṣṭi-sādhana-
vividha-kujana-saṅgha-nāśanāya, sakala-sukha-sukṛti³-kāra-
-nāśanā[ya], namaḥ svāhā.

3 Namanti munayaḥ sarve, sakalādi-guṇodayam⁴
sevyamānaṃ sura-gaṇe, siddhiṃ gacchantu sampadaḥ.

OM SAM BAM TAM IM Namaḥ
OM ŚAM VAM MAM NAM YAM namaḥ
OM UM MAM AM namaḥ
OM OM namaḥ

¹*namasyamam*; perhaps from *-padme samāśinam*? ²*śakteya* ³*sukṛti* ⁴*āh*

444. *Mahā-giri-patiṃ devam*

HYMN TO THE LORD OF THE MOUNTAINS

translation

1 I honour the God, the great Lord of the Mountain,
the Refuge for the universe, Who possesses four arms;
Who [resides in] the great Lotus,
Who is [the Cause of] origination, preservation and destruction.

- 2 To Thee, Bearer of the earth,
connected with (?) Gaurī and the Divine Teacher,
Who art the object of praise in everything,
the Energy¹ of Śiva, should be honour.

Honour and hail to the great Lord of the Mountain,
Who is benevolent to the world,
Who procures complete contentment for His devotees,
Who destroys the assemblies of various kinds of evil people,
Who creates and destroys (?) complete happiness and results of good
[karman.

- 3 All seers honour [Him],
the Origin of all primeval qualities,
Who is honoured in the host of the gods;
May all signs of prosperity come to realization.

¹Reading uncertain. The translation implies the assumption that the word *śakti* is used here as a masculine — a very strange fact both linguistically and philosophically.

447. *Maṇi-vajro hṛdaya-vajrah* (B)

STUTI S. H. PRATISARA

A short *dhāraṇī* of mysterious contents. The word *vajra* occurs four times in it. The Thunderbolt should terrify the Māras (if the text is interpreted correctly) and inimical formulas. As regards the title: Bhattacharyya 1956, p. 303 describes a Mahā-pratisāra.

Rit. Env.: acc. to PVTg, applicable in all *pūjā*, e.g. on cemeteries, or all haunted places. Acc. to PVS, PVSb, PVWS, its characteristics are equal to those of the Vira-mantra (No. 507). Its power is very great.

Sources: Buddhist mss on daily ritual, e.g. PVBa10; PVBK8; PVDj19a; PVKr7; PVS5; PVSK11a; PVSm7b; PVSb6; PVTg11; PVWS11b.

OM AḤ HUM, tad yathā:

OM Maṇi-vajro hṛdaya-vajro, sarva-mārān t[r]āśaya;

OM vidrāpaṇi, hana hana sarva-mantrān;

OM vajra-garbhe, trāsaya trāsaya Māra-bhavanakāni¹;

HUM HUM HUM², saṃvara saṃvara³,

Buddha Maitri sarva-Tathāgata;

OM vajra-kalpādhiṣṭhāṇa⁴, sarva-karma-varān⁵ p[r]āpaṇāya svāhā.

Sprinkling Formulas.

In PVBa, PVSm:

OM Prati-sara-deva-pūjā-ya namaḥ svāhā.

In PVBK:

AM Gaṅgā Sarasvatī Sindhvatī Vipāsā Kauśikī Yamunā Sarayū-ya
namaḥ svāhā.

In PVKr, PVTg:

OM AM Brahma-devatā-ya mahā-Gaṅgāmṛtāya namaḥ svāhā.

OM UM Viṣṇu-devatā-ya mahā-Gaṅgāmṛtāya namaḥ svāhā.

OM MAM Īśvara-devatā-ya mahā-Gaṅgāmṛtāya namaḥ svāhā.

In PVSK:

OM AM Brahmāmṛtatvāya namaḥ svāhā.

OM UM Viṣṇv-amṛtatvāya namaḥ svāhā.

OM MAM Īśvara-amṛtatvāya namaḥ svāhā.

OM OM prati-sara-deva-pūjā, sarva-vighnā[n] vināśaya,
sarva-kleśa-vināśāya namaḥ svāhā.

In PVWS:

OM Pratisāra-deva-pūjā, sarva-vighna-vināśanam, sarva-śatru-
vināśanam, OM SA TA BA I A NA MA ŚI VĀ YA.

¹PVBa, PVBK -nam; PVSm -nya; PVSK -di; PVS -bhi; PVWS -nin ²⁴ × hum
hum hum; 8 × um um um; 2 × om om om ³mss -bara ⁴mss -ānte ⁵PVBa, PVBK
-dharman varan; others -varanan

447. Maṇi-vajro hṛdaya-vajro

THE HOLY AMULET

translation

OM AH HUM; as follows:

OM the Gem-Thunderbolt, the Heart-Thunderbolt; terrify all Evil Ones;

OM Thou Who puttest to flight, kill kill all formulas;

OM Thou Whose inner essence is the Thunderbolt, terrify terrify the
dwelling-places of the Evil One;

HUM HUM HUM, protect protect, O Buddha, Friendly One, Wholly
Liberated One, under the presidency of the Thunderbolt Age, for the
obtainment of [the result of] all actions and all boons. Hail!

Sprinkling Formulas.

In PVBa, PVSm:

OM to the Worship of the gods as the Amulet, honour, hail.

In PVBK:

AM to the Seven Rivers, honour, hail.

In PVKr, PVTg:

OM AM to the Great Water of Life from the Ganges Which is
[God Brahmā, honour, hail.

OM UM to the Great Water of Life from the Ganges Which
[is God Viṣṇu, honour, hail.

OM MAM to the Great Water of Life from the Ganges Which is
God Īśvara, honour, hail.

In PVSK:

OM AM to the Identity of Brahmā with the Water of Life, honour hail.
 OM UM to the Identity of Viṣṇu with the Water of Life, honour hail.
 OM MAM to the Identity of Īśvara with the Water of Life, honour hail.
 OM OM O Worship of the gods Which is the Amulet, destroy all hindrances; to the destruction of all stains, honour, hail.

In PVWS:

OM the Worship of the gods Which is the Amulet; destruction of all hindrances, destruction of all enemies.

450. *Māyā-tattvam idaṃ śāntam* (ŚV; 14-16 BŚV)

MAHĀ-MĀYĀ

14-16: CATUR-VARṆA-PRĀYAŚCITTA

A highly interesting and important fragment of 21 stanzas in nearly correct Sanskrit — there are a few irregularities like *cintavān* in 1c; pāda 2b; 13a *kaṭhinātmātivipulā* — dealing with the Māyā or illusory representation of Viṣṇu. Indian religious lore contains a number of descriptions of or allusions to Viṣṇu's Māyā. The most famous is the narration in Mbh. 1,16 (Critical Ed.) how Viṣṇu/Nārāyaṇa changed himself into a ravishing female figure (*Nārāyaṇo māyām āsthito mohinīm*) in order to persuade the demons to present to him the Water of Life which they had just snatched away from the gods. But Viṣṇu's Māyā is not necessarily female. The Liṅga Purāṇa, Upari-bhāga, 5 describes how Viṣṇu by his Māyā changed himself into a young man. Other narrations about this wondrous power of Viṣṇu are not lacking.

In the present text the Māyā is conceived thus that the God retains his own form but changes his colour. This is also an ancient tradition. Already Mbh. 3,148 tells us how Viṣṇu assumes four different colours in the four world-periods; the same in 3, 187, 31, where the word *māyā* is used in this connection in stanza 29. This doctrine is repeated in later texts. In the present fragment this ability of Viṣṇu to change his colour is applied to a context of *abhicāra* or black magic. A worshipper or performer should meditate on the God in this way: if he embarks upon a magical rite of drawing something or somebody towards himself (*ākaraṇa*) he should consider the God as white (4-6); if he wants to overpower others (*vaśī-karaṇa*), the God should be considered to be red (7-9); if he wants to stupefy a person (*stambhana*) he should meditate on the yellow Viṣṇu (10, 11); on the occasion of eradicating something (*uccāṭana*) the God should be present in the mind as dark blue (12, 13).

The performer may simply be trying to avoid some evil caused by others, or by nature. In that case he should meditate on Viṣṇu as assuming all these four colours together (14-16). This application is called in the text *prāyaścitta* and it occurs more frequently in the mss than the rest of the Māyā fragment.

The activities mentioned above are accompanied by the utterance of the four syllables AM, GHOM, REM and BHYAḤ, respectively (for *prāyaścitta* they are said all together); together these syllables constitute the word *Aghorebhyah* "to the Reassuring Ones", the origin of which might be the mantra to Aghora from the PAÑCA-BRAHMA (No. 360): *Aghorebhyo 'tha ghorebhyo, ghora-ghoratarebhyaś ca*.

After stanza 17, one source adds some other ślokas which resume the subject and at last prescribe *nyāsa* of the syllables in question.

The magical procedures described in the present text have their parallels in features of Indian Tantric worship. See for example the Jñānārṇava Tantra 17, 70ff., where the colour yellow is connected with stupefying, blue with burning the enemy and red with conquering. Cf. also the same work, 20, 170, about the colours of Kāma's five arrows: white connected with appeasement; red with attracting and controlling; yellow with stupefying; grey with eradicating; black with "killing". The expressions *ākaraṇa*, *vaśi-karaṇa*, *stambhana* and *uccāṭana* which occur in the present text are standard terms in a magical context (they are also used for Kāma's arrows mentioned just above). The word *māyā-tattva* (here in 1a) occurs in the Īśāna-śiva-guru-deva-paddhati 3, 1, 84; it is explained there with *indra-jāla-bīja* "the kernel of magical creation".

For the constitution of the text, the two paraphrases in OJ which accompany the two chief ms sources and which are nearly identical to each other were of very much help; in most cases where the ms text is out of order they offer the correct explanation.

Rit. Env.: Pūjā Kṣatriya, but also in non-Kṣatriya mss. The paraphrase on PKRo after 21 says: to be performed daily for warding off all diseases and calamities.

Sources: complete only in PKRo 11a-13 (the best source; a paraphrase is added to nearly all stanzas); stanzas 1-17 also in 5431/17 (with paraphrase). Stanzas 14-16 are the best known; they occur also in PPO72b; PPQ51b; PVSK15b; PVKr25; SL p. 47 (as PRĀYAŚ-CITTA-STAVA; without any comment). AGK also gives 17.

Resuming: for 1-13: 2 mss; for 14-16: 6 mss; for 17: 3 mss; for 18-21: 1 ms.

- 1 Māyā-tattvam idaṃ śāntaṃ¹, pavitraṃ cāiva durlabham
yaḥ śrutvā cintavān vāpi, sarva-pāpāt pramucyate.
- 2 Devo Viṣṇur dvi-netraś ca, gadā-śaṅkhaṃ ca cakra-bhṛt
catur-bhujaś ca sarva-jñāḥ, pītāmbu-ruha-saṃsthitaḥ.
- 3 Sarvāmara-gaṇa-sevyaḥ, sarvābharaṇa-bhūṣitaḥ
OM²-kāraṇ ca paṭhet siddhaṃ³, sarva-bhaya-nivāraṇam.

Mantra: OM UM Viṣṇave namaḥ svāhā⁴

- 4 Yady ākarṣaṇa-kāryāṇi, śvetam devam vicintayet
śveta-vastram sa-puṣpādyam, vaṣaḍ AM vaṣaḍ ucyate.

Mantra: OM vaṣaṭ AM vaṣaṭ namaḥ svāhā

- 5 Dvīpāntara⁵-gato bhūtvā, dūra-sthañ ca nikālitaḥ
samprāpto rājā dravyāṇi, samdadyāt⁶ sādhaḥ nataḥ.

- 6 Pravṛddhāmbhoda-sambhūtā, jala-sampūritā sarit
śānta⁷-jalā viniyāti, pratilomañ ca kṛṣyate⁸.

- 7 Vaśi-karaṇa-kārye ca, raktaṁ devam vicintayet
rakta-vastram sa⁹-puṣpādyam, vaṣaḍ GHOM vaṣaḍ ucyate.

Mantra: OM vaṣaṭ GHOM vaṣaṭ namaḥ svāhā

- 8 Madavantaś ca karīṇaḥ, pramattāḥ krūra-mānasāḥ
ripavaś cāpy avijeyā¹⁰, vaśyante japa-kāraṇāt.

- 9 Matta-mātaṅga-gāminyaḥ, pīnōttuṅga-payodharāḥ
candramā-vadanākārā, dāsī-bhūtā¹¹ japeṇ naraḥ.

- 10 Yadi stambhana-kāryaṇ ca, pītaṁ devam vicintayet
pīta-vastram sa⁹-puṣpādyam, HUM PHAḌ REM HUM
[PHAḌ ucyate.]

Mantra: OM HUM PHAḌ REM HUM PHAḌ namaḥ svāhā

- 11 Sarpāḥ krūratarāḥ kruddhā, bhramanto bhakṣya-cintanāt
stambhanāt sādhaḥ kēndrāṇām, rudhyante stambhitēndriyāḥ¹².

- 12 Yady uccāṭana-kāryārthī, nilaṁ devam vicintayet
nila-vastram sa⁹-puṣpādyam, HUM PHAḌ BHYAḤ HUM
[PHAḌ ucyate.]

Mantra: OM HUM PHAḌ BHYAḤ HUM PHAḌ namaḥ svāhā

- 13 Kaṭhinātmātivipulāḥ, sthāvarāḥ prāṇa-varjitāḥ
śailēndrāś ca vinaśyanti, kṣaṇam sādhaḥ līlayā.

- 14 Prāyaścitta-karo yogī, catur-varṇam vicintayet
catur-vastram sa⁹-puṣpādyam, AM GHOM REM BHYAS
[tathōttamam.]

Mantra: OM AM GHOM REM BHYAḤ namaḥ svāhā

- 15 Ulkā-pāta-sahasrāṇi, nakṣatra-dhūma¹³-saṃyutam
graha-yuddham śilā¹⁴-varṣam, śamayet sādḥakaḥ kṣamaḥ.
- 16 Śata-saṃvatsare vyādhi-saṃghāghātāturo¹⁵ janah
ukṣaṇā[c] cet¹⁶ pariklinnaḥ, prāyaścittāt sukhī bhavet¹⁷.
- 17 Ity evaṃ deva-karmāṇi, nitya-karma tataḥ śrṇu
tri-sandhyam pūjyate Māyām, paśyate ca dine dine¹⁸.
- 18 Dhyāyet sindhūra-sadrśam, vaśya-karmaṇi karmaṇi
māraṇe kṛṣṇa-varṇam tu, Vadhésaḥ śyāma-rūpa-dhṛt.
- Mantras: OM HROM vaṣaṭ namaḥ vaṣaṭ HROM OM
OM HROM HUM namaḥ HUM HROM OM
- 19 Uccāṭane dhūmra-varṇam, śvetañ cāiva yaśārthinaḥ¹⁹
mayūra-kaṇṭha-sadrśam, stambhane 'bhina yet sadā.
- Mantras: OM HROM HUM namaḥ HUM HROM OM
OM HROM vaṣaṭ HROM OM
HUM
- 20 OM-kāram vinyasen mūrdhni, AM-kāram mukha-maṇḍale
GHOM-kāram hrdaye sthāpyam, REM-kāram yonike nyaset.
- 21 BHYAḤ-kāram pādayor nyasyam, uṣṭina bāhyakam nyaset
etan nyāsam prayoktavyam, sva-śarīre mahātmanā.
- Mantras: OM vaṣaṭ OM vaṣaṭ mamaḥ
OM vaṣaṭ AM vaṣaṭ namaḥ
OM vaṣaṭ GHOM vaṣaṭ namaḥ
OM HUM PHAT REM HUM PHAT namaḥ
OM HUM PHAT BHYAḤ HUM PHAT namaḥ

Iti sarva-prāyaścitta.

¹mss *syatam* ²PKRo *um* ³PKRo *capadhehiddhan*; 5431 *japa dehindān* ⁴this and the following mantras according to the paraphrases ⁵PKRo *dvīnara*; paraphrase *nusantara*, *kliṇ hadinya* ⁶mss *sandavā* ⁷5431 *tyanta*; PKRo *ntyanta* ⁸mss *tilomañ cati kṛpyate*. The paraphrases add *ity ākarṣaṇaprayoga* ⁹mss *ca* ¹⁰mss *anijñeyāḥ*; paraphrase *tan vnañ in-alahakēn* ¹¹5431 *nāsinduga*; after this stanza the paraphrases add *iti vaśīkaraṇaprayoga* ¹²mss *samitendriyāḥ*; the paraphrases add: if black clouds completely darken the sky during the rainy season, they will certainly disappear by worshipping the yellow Māyā with the mantra *tya* (5431 *dya*) *tu ṣaṭ ra tu ṣaṭ -ye namaḥ svāhā*. After that: *iti stambhana* ¹³thus PPO; other mss *-dhūpa*; SL *doṣa*; paraphrase on PKRo *vintañ kukus* ¹⁴thus PKRo; 5431 *cila*; 71 *cala*; PPO *lila*; SL *cirā*; paraphrase *hudan vatu* ¹⁵thus PPO, PPQ, omitting the aspirates;

API *saṅgaganaturo*; PKRo *sanyaghātaturō*; 5431 *saṅyayātatu*; SL *śaṅkāgato 'tha*; paraphrase on PKRo *pañiḍēp saṅsara mvaṇ lara* ¹⁶PKRo *ukṣīnayet*; SL *ukṣīnaś cet* ¹⁷thus SL; mss *bhavan* ¹⁸paraphrase adds *nahan ta lvir niṇ prayoga S. H. Mahāmāyā* ¹⁹ms *yasotvinah*; but paraphrase *yan makadon kuripan i vvaṇ*

450. *Māyā-tattvam idaṃ śāntam*

THE GREAT ILLUSORY MANIFESTATION

14-16: THE ATONEMENT WITH THE FOUR COLOURS

translation

- 1 He who will have heard of or meditated upon the following [exposition of] the real nature of the Illusory Manifestation which is protective¹ and a purifier difficult to obtain, [he] is released from evil.
- 2 [Be the object of your meditation] God Viṣṇu, and He with two eyes, and bearing mace, conch and disc²; and with four arms, omniscient, standing on a yellow lotus.
- 3 He is to be honoured by the hosts of the immortals, adorned with all kinds of ornaments; one should recite the syllable OM which is perfect and which averts all danger.
- 4 When activities of magical attraction [are to be done], one should meditate on the God as being white; with white garment, flowers etc., one utters the words [OM] *vaṣaṭ AM vaṣaṭ* [honour hail].
- 5 A king, even when he has come to live in another continent and when he has been driven away to a remote place, will appear on the scene and present humbly his riches to the performer³.
- 6 A river filled with water from swollen rain clouds, streams forth with her water flowing smoothly⁴, and is pulled into the opposite direction [by means of the application of the formula recited].
- 7 In case of a rite of bringing [somebody] under one's control, one should meditate on the God as being red; with a red garment and flowers etc.; one utters the words [OM] *vaṣaṭ GHOM vaṣaṭ* [honour hail].

- 8 And even elephants in rut, excited and cruel,
and unconquerable enemies are brought under control
as a result of muttering [this spell].
- 9 [Ladies] with the gait of rutting elephants,
with breasts full and high,
with faces shaped like the moon,
become his servants if a man utters [the spell]⁵.
- 10 And if an act of stupefying should be performed,
one should meditate on the God as yellow;
with a yellow garment and flowers etc.;
one utters the words [OM] *HUM PHAT REM HUM PHAT*
[honour hail].
- 11 Snakes⁶ of a very ferocious nature, malicious,
roaming about out of their desire for prey,
are restrained with stupefied sense-organs
by means of the stupefying act of the lordly performers.
- 12 If one needs an act of eradication,
one should meditate on the God as being dark blue;
with blue garment and flowers etc.;
one utters the words [OM] *HUM PHAT BHYAḤ HUM PHAT*
[honour hail].
- 13 Then big rocks, of a hard nature and of enormous size,
immovable and devoid of life,
go to their destruction within a moment
by the effortless activity of the performer.
- 14 A yogin who acts for appeasement
should meditate on [God Viṣṇu] as possessing four colours,
with garments and flowers etc. of four [colours];
and says [OM] *AM GHOM REM BHYAḤ* [honour hail]
by way of the best method.
- 15 [Thus] the patient performer will appease
thousands of cases of falling meteors,
together with smoke of stars, opposition of planets
and rain of stones⁷.
- 16 A man who is ill by the strokes of a multitude of diseases,
when he has been wetted by sprinkling (?)
will become happy during a hundred years
thanks to [this] appeasement⁸.

- 17 Such are the acts with respect to the divine;
now listen to the regular performance:
one worships the Māyā on the three crucial points of the day
and [then] beholds Her⁹ from day to day.
- 18 During an act of bringing under one's control,
one should meditate on [the God] as having [the colour of]
vermillion;
during [an act of magical] killing,
[one should meditate on the God] as having a black colour;
because the Lord of killing bears a black shape.
- 19 One should bring [the God] near to oneself
during an act of eradication, in the colour of smoke;
and white in case one desires fame;
and [with a colour] equal to [that of] a peacock's throat,
during [an act of] stupefying.
- 20 One should assign the sound OM̐ to the head,
the sound AM̐ to the face;
the sound GHOM̐ is to be placed on the heart;
one should assign the sound REM̐ to the sexual organ.
- 21 The sound BHYAH̐ should be assigned to both feet;
one should assign outside;
thus the assignment should be practised
by an eminent person.

¹Translation based upon a hypothetical *śāntam*. Another possibility might be *sādhyaṃ* "to be practised".

²The usual fourth emblem in Viṣṇu's hands, the lotus, is not mentioned. The same three emblems are mentioned in the Kumāra-tattva, stanza 49.

³Translation hypothetical; the mss say *sādhako* instead of *sādhake*, but in that case it is unclear if the king has gone to a remote place or the performer himself. The paraphrase seems to point to the king: *ri nusantara . . . kahananira sañ prabhu*. The king sends somebody to the performer presenting his (the king's) goods to him: *niyata marākirim i sañ sādhaḥa, umehakēn rāja-dravya nira, sahana ni kadatvanira*.

⁴*Śānta*, an emendation for *tyanta*. The stanza interpreted as above deals with the formula in question as a means for averting the dangers of *bañjir* or floods in the rainy season. Paraphrase *pira gōṇa nikañ lvah, tuvi bañunya kāla niñ rēñrēñ, niyata valuya ni bañunya . . .*

⁵Or: "immediately after recitation", if the text is emended into *japāntaram* or *japāntarāḥ*.

⁶Emendation of the mss reading *sarva-* into *sarpāḥ*; paraphrase *ula*. See also n. 12 on the text for an addition in the paraphrases.

⁷These violent upheavals of nature are classic instances of an evil omen.

⁸There remains some uncertainty on the right interpretation of this stanza, the most difficult one of the fragment. The paraphrase on PKRo says: *lavan sira kvehan in*

hala niñ vvañ, pirañ tavuñ lavasanyan pañidēp sañsara mvañ lara, alupa nara kaharēpnaya (do these last words correspond with anything in the Skt. text ?), *vet nika sakitanya, niyatanya mulih maluy paripūrṇa śarīranya, kadi nūni suka-citta, yan pīna-gavayakēn prayaścitta mañkana.*

*The translation implies an irregular use of voice in the verb forms in this stanza. Perhaps a better reading of the text would be obtained by changing *paśyate* into *vaśyate* "[she] is brought under control".

453. *Mṛtyuñ-jayasya devasya* (ŚV)

"MRITYUÑ-JAYA"

This stuti is in reality a statement of rewards for recitation of the names of Śiva, the God Who conquers death. It consists of three stanzas and some prose. The three stanzas are in correct Skt. The first of them is identical with Gaṇapati-tattva 56; the second, in which seven kinds of increase are promised to the hearer, is akin to Gaṇapati-tattva 60; the third stanza foretells victory for the hearer or worshipper as long as the cosmic order remains intact. See also No. 953.

Rit. Env.: Sūrya Sevanā, immediately after the worship of Śiva in the Holy Water (SuSe p. 98ff.). The verse and prose are considered by the mss as a dialogue between God and the worshipper. God is said to speak the first two ślokas and the benediction at the end (see SuSe).

Sources: SL p. 26f. + the mss on Holy Water preparation. The prose stuti before the first śloka is found only in the Pūjā of the Kṣatriyas and is attested by four mss: 961, PPKr, PPPn, PPTb.

OM MJUÑ SAḤ vausaṭ, Mṛtyuñ-jayāya, tri-ṇayana-catur-bhujāya,
pīta-varṇāya, pītāmbarāya, sarva-roḡopadravāya,
pāpa-mṛtyu-saṃhārāya, sarva-kāla-kali-kaluṣa-vigraha-vivāda-
duḥsvapna-durnimitta-durmaṅgalya-pāpa-krodha-vināśāya,
kṛtala-dharāya, sarva-vighna-vināśāya,
UM PHAT OM YAM YAM BHYAM namaḥ.

- 1 OM Mṛtyuñ-jayasya devasya, yo nāmāny anukīrtayet
dīrghāyusyam avāpnoti, saṅgrāme vijayī bhavet.

OM Ātmā tattvātmā śuddha¹ mām svāhā

OM Prathamā śuddhā, dvitīyā śuddhā, tṛtīyā śuddhā, caturthī śuddhā,
śuddham śuddham śuddham vāry astu.

- 2 OM Āyu-vṛddhir yaśo-vṛddhir, vṛddhiḥ prajñā-sukha-śriyām
dharma-saṃtāna-vṛddhiś ca², santu te sapta-vṛddhayaḥ.

- 3 Yathā³ Merau sthito⁴ devo⁵, yāvad Gaṅgā mahī-tale
candrārkaḥ gagane yāvat⁶, tāvad vā vijayī bhavet.

OM Dīrghâyur astu tathā astu⁷ astu
 OM Avighnam astu tathā astu⁷ astu
 OM Śubham astu tathā astu⁷ astu
 OM Sukhaṃ bhavatu OM pūrṇaṃ bhavatu
 OM Sukhaṃ bhavatu⁸ OM sapta-vṛddhir astu⁹.

¹SL *śodhaya* ²thus SL + 6 mss; SuSe, 9 mss *syāt* ³SL, SuSe *yāvan* ⁴SL *sthilā* ⁵thus SuSe + 9 mss; other mss *deva*; SL *devā* ⁶mss *tāvat* ⁷thus SuSe; SL *tad astu*; mss *tatastu* ⁸omitted by many mss; SL, SuSe *śreyo bhavatu* ⁹SL adds *tad astu astu svāhā*

453. *Mṛtyuñ-jayasya devasya*
 "THE CONQUEROR OF DEATH"
 translation

OM MJUÑ SAḤ vaṇṣaṭ, To the Victor over death, Who has three eyes
 and four arms, Who is of a yellow colour, Who wears a yellow
 garment,
 Who attacks all diseases, Who annihilates evil and death,
 Who destroys all impurities of pernicious Time and of the evil age,
 all quarrels, disputations, evil dreams, evil omina,
 evil forebodings, evils and anger,
 Who bears a *kṛtala* (?), Who destroys all obstacles honour.

- 1 He who recites loudly the names of the God Victor over Death,
 obtains the state of longevity and will be victorious in battle.

O Self, Real Self, purify me, hail;
 the first purification, the second purification,
 the third purification, the fourth purification;
 purified, purified, purified may the water be.

- 2 May you obtain the seven increases:
 increase of life, of fame, of wisdom, joy and bliss,
 and of righteousness and offspring.

- 3 Just as God resides on Mount Meru,
 as long as Gaṅgā is present on the earth,
 as long as Sun and Moon are in the sky,
 so long will one be victorious.

Let there be longevity, may it be so;
 Let there be freedom from obstruction, may it be so;
 Let there be auspiciousness, may it be so;
 Let there be happiness, fullness, happiness.

456. *Mūrdhni cāiva sthito devaḥ*
SAPTĀTMĀ

The stanzas 2–8 of No. 103 also occur here in a reversed order, albeit in only one ms; they are followed by two other ślokas in incorrect Sanskrit which deal with the seven parts of the syllable OM and with the Void-Self.

It might be remarked that the titles of the Nos. 103 and 456 seem to be reversed; the stanza which enumerates the Seven Selves (Saptātmā, the title of the present hymn) occurs in No. 103, while the present hymn contains a stanza on the Seven Parts of the syllable OM (Saptōmkāra, which is precisely the title of No. 103).

Source: 5064/15b.

- 1 Mūrdhni cāiva sthito devaḥ, Śūnyātmā Parama[h] Śivāḥ
nir-vyāpāro paraṃ Brahma, Nāda-mūrtir nir-ākṛtiḥ.
- 2 Pāṇi-deśe Sadā-sarvo, Niṣ-kalātmā ca nir-malaḥ
kaivalya-stho bhava-kṣepo, Bindu-mūrtir nir-akṣaraḥ.
- 3 Bhrū-madhye bhagavān Rudra, Aty-ātmā Sūrya-saṃnibhaḥ
turyāvasthā¹-paraṃ bhoktā, candrārdhākṣara-mūrtimān.
- 4 Sapta-dvāre Mahā-devaḥ; pīta-varṇo Nir-ātmakaḥ
turya-bhoktā jagad-darśa, OM²-kārākṣara-mūrtimān.
- 5 Īśvaraḥ Paramātmā ca, kaṇṭha-ṣṭhaḥ śveta-varṇakaḥ
.....
- 6 Antar-ātmā³ bhaved Viṣṇur, hṛdi-ṣṭho nīla-varṇakaḥ
svapna-bhoktā jagad-rakṣa, U-kārākṣara-mūrtimān.
- 7 Ātmā Brahmā ca nābhi-ṣṭho, rakta-varṇaś catur-bhujāḥ
jāgra[d]-bhoktā jagat-kartā, A-kārākṣara-mūrtimān.
- 8 A-kāras tu U-kāraś ca, MA-kārōṃ-kāra eva ca
Candro Binduś ca Nādaś ca, saptōṃ-kārāḥ praktīrtitāḥ.
- 9 Śūnyātmā ūrdhvam agre ca, paraṃ kaivalyam āpnuyāt
sarvēcchaṃ paramaṃ sarvaṃ, Nāda⁴-mūrtir nir-ākṛtiḥ.

Sprinkling Formula:

OM OM Śūnyātma-Parama-Śivāya namaḥ
OM OM Niṣ-kalātma-Sadā-Śivāya namaḥ
OM OM Aty-ātma-Sadā-Rudrāya namaḥ

OM OM Nir-ātma-Mahā-devāya namaḥ
 OM MAM Paramātma-Īśvarāya namaḥ
 OM UM Antar-ātma-Viṣṇave namaḥ
 OM AM Ātma-Brahmaṇe namaḥ

¹turyānaś ca ²u- ³ukāraś ca ⁴sada

456. *Mūrdhni cāiva sthito devaḥ*

THE SEVENFOLD SELF

translation

- 1 The Void-Self, God Parama-Śiva, abides in the head;
 It is inactive, the Supreme Brahman,
 embodied in the Primeval Sound, devoid of form.
- 2 Sadā-śarva is in the region of the hands,
 He is the Indivisible Self and spotless;
 It abides in the state of Isolation and destroys existence,
 embodied in the mystical Dot and not in any sound.
- 3 Lord Rudra is present between the eyebrows,
 He is the Over-Self, in lustre equal to the Sun;
 It enjoys [existence] in the highest stage of the Fourth State,
 and is embodied in the Half Moon.
- 4 Mahā-deva is in the seven gates [of the head],
 He is yellow of colour, the Not-Self;
 It enjoys [existence] in the Fourth State and observes the world,
 It is embodied in the syllable OM.
- 5 The Supreme Self is Īśvara,
 present in the throat and white of colour;
 [It enjoys existence in deep sleep and is the Destroyer,
 It is embodied in the sound MA]¹.
- 6 The Inner Self is Viṣṇu,
 present in the heart and dark blue of colour;
 It enjoys [existence] in the dream and protects the world,
 It is embodied in the sound U.
- 7 The Self is Brahmā and is located in the navel,
 It has a red colour and four arms;
 It enjoys [existence] in the waking state and is the Creator
 of the world; It is embodied in the sound A.

- 8 The sound A and the sound U,
the sound MA and the sound OM;
the [Half-]Moon, the Mystical Dot and the Primeval Sound,
are proclaimed to be the seven parts of the syllable OM.
- 9 The Void-Self is above and in front;
[when realizing this] one will obtain the Supreme Isolation;
the fulfilment of all wishes completely,
being embodied in the Primeval Sound but devoid of form.

Sprinkling Formula:

OM OM To the Supreme Śiva Who is the Void-Self, honour.
OM OM To the Eternal Śiva Who is the Indivisible Self, honour.
OM OM To the Eternal Rudra Who is the Over-Self, honour.
OM OM To Mahā-deva Who is the Not-Self, honour.
OM MAM To Īśvara Who is the Supreme Self, honour.
OM UM To Viṣṇu Who is the Inner Self, honour.
OM AM To Brahmā Who is the Self, honour.

¹Completed from No. 103, 4ed.

459. *Mūtra-purīṣakam vāpi* (Ś)
“PAÑCA-GAVYA-MANTRA”

The ingredients of the *pañca-gavya*, a mixture which consists of five products of the cow, are enumerated. The Skt. is not quite clear.

Rit. Env.: according to PVSK, during preparation of the aforementioned ingredients.

Source: PVSK34b, PPB15.

- 1 OM Mūtra¹-purīṣakam vāpi, kṣīraṇ² [ca] dadhi ghṛtaṇ ca
gobhya eva samutpādaṁ, pañca-gavyasya³ lakṣaṇam.

¹putri ²kasara ³gavyan tu

459. *Mūtra-purīṣakam vāpi*

“THE FORMULA OF THE FIVE PRODUCTS OF THE COW”
translation

- 1 Urine and dung, fresh milk and curds, and ghee;
these products which all originate from the cows,
are the characteristics of the *pañca-gavya*.

462. *NA-kāro narakam yāti* (B)

STUTI BHATṬĀRA BUDDHA

PVTg: STUTI S. H. NAMO BUDDHĀYA

PAÑCA-BUDDHĀKṢARA

A poem in five verses. Each verse is characterized by the prominence of one of the syllables of the formula *Namo Buddhāya*. We have here to do with a product of the same character as the Nos. 570 and 603 (to Śiva). The Skt. would be impossible in a poem answering to Indian poetic standards; there is no syntax.

Rit. Env.: applicable during all kinds of *pūjā* (PVTg). Regularly in daily ritual.

Sources: eleven mss on Buddhist daily ritual.

- 1 NA-kāro narakam¹ yāti, nara-nārī guṇa-bahu²
na yāti³ svargam āpnuyāt, na gacchati na durgatim.
- 2 MO-kāro moha-cintena, mohāmṛta⁴ mada-priyaḥ
moha-kampilana-vṛkṣaḥ, mokṣa-mārgam avāpnuyāt.
- 3 BU-kāro Buddha-cintena, Buddhāmṛta-dharma⁵-priyaḥ
Buddha-paramārtha-kriyā, Buddha-gocaram ity artham.
- 4 DHA-kāro Dharma-kārāya, dhanañ ca dhanarōdharan
dhāraṇam⁶ sarva-sattvānām dhāraṇam⁶ ādyam⁷ ity artham.
- 5 YA-kāro yāti nirvāṇam, yat kleśam Yama-pāsataḥ
ya mokṣaḥ sarva-sattvānām, yāti mokṣam avāpnuyāt.

Sprinkling Formula:

- 1 OM Buddhāmṛta-mahā-Gaṅgāya namaḥ
OM Dharmāmṛta-mahā-Gaṅgāya namaḥ
OM Saṅghāmṛta-mahā-Gaṅgāya namaḥ.
- 2 OM NA-kāro svāhā
OM BU-kāro svāhā
OM MO-kāro svāhā
OM Buddhāmṛtāya namaḥ svāhā
OM Saṅgha-devāya namaḥ svāhā.
- 3 OM NAM Īśvara-devatāya namaḥ svāhā
OM MOM Viṣṇu-devatāya namaḥ svāhā
OM BUM Mahā-deva-devatāya namaḥ svāhā
OM DHAM Brahmā-devatāya namaḥ svāhā
OM YAM Guru-devatāya namaḥ svāhā

¹mss *nakāram* ²thus PVDj; 4 × *gahu*; 2 × *garu*; 1 × *tahu*; 1 × *yahu* ³² × *yaśārti*
⁴³ × *mahāmṛta* ⁵³ × *mada*- ⁶mss *ghanan* ⁷mss *madhyam*

The text has been reasonably preserved. Prof. Ensink ably made the first restoration.

The hymn has already been dealt with in AT p. 228f. We refer thereto for information about the occasions when it is used and the notes in OJ which are present in the ms 5429. The text printed below is nearly the same as that constituted in AT, i.e.

Sources: PPO73a; 1843/31a; 5429e.

- 1 Namaḥ Kumārāya ṣaḍ-ānanāya¹, śikhi-dhvajāyāpratimāya loke
ṣaḍ-Kṛttikānanda-karāya nityam, namo 'stu rājāvara²-pūjitāya.
- 2 Rudrātmakāyāpratimāya loke, brahmaṇya-devāya śikhi-dhvajāya
senā-patibhyo³ dayitāya nityam⁴, namo 'stu Krauñcācala⁵-dāraṇāya.
- 3 Namaḥ sadāgneya-sa⁶vīryakāya, namo 'stu Jṛmbhaka⁷-jayāya nityam
Ṣaṣṭhī-priyāyāmala-śakti⁸-dhātre, namaḥ sadā kukkuṭa⁹-mohanāya.
- 4 Namostu cakrāṅga¹⁰-nilāya nityam, namostu vidyā-varadāya loke
namostu Rohitaka-supriyāya¹¹, bhuvah¹² prakāśe varado namostu.

¹mss *nama sadānāya* ²mss, AT *dhvajavara*, which is against the metre ³thus AT; mss *senaprateva*- ⁴mss, AT *divyam* ⁵mss *koñcādala* ⁶mss omit *sa*-; AT *ṣaḍāgneyāya vīryakāya* ⁷thus AT; mss *namo 'stika jṛmbhakāya jaya* (giving this quarter twelve syllables) ⁸mss *malasātri*; AT *malasātri*; the reading *-āmala-* is required by the metre ⁹thus AT; PPO *nukudana*; 1843 *kurkutana*; 5429 *mukudana* ¹⁰mss *aṅga*; but *cakrāṅga* is in the paraphrase on 5429 ¹¹thus AT; PPO *rohitavyapiyāya*; 1843, 5429 *rohitava-piyāya* (all mss give this pāda only ten syllables) ¹²mss *huvah*; all mss give the last pāda twelve syllables by adding the word *te*

465. Namaḥ Kumārāya ṣaḍ-ānanāya

HYMN TO KUMĀRA

translation

- 1 Honour to Kumāra Who has six faces,
Whose banner contains a peacock, Who is unequalled in the world;
[honour] always to Him Who delights the Six Pleiades,
honour be to Him Who is worshipped by kings and plain people.
- 2 Honour be to Him Who is of Rudra's self, unequalled in the world,
the God Who loves brahmans, Whose banner contains a peacock;
[honour] constantly to Him Who is loved by generals,
to Him Who pierced the mountain Krauñca¹.
- 3 Honour always to Him Who possesses Agni's heroism²,
honour constantly to the Victor of Jṛmbhaka³;
to Ṣaṣṭhī's Beloved, the Bestower of pure vigour,
honour always to Him Who bewilders the cocks.⁴

- 4 Honour be always to Him Who His army,
honour be to Him Who bestows the boon of wisdom on the world;
honour be to Him Who is loved in [the land of] Rohitaka,
He grants boons for the world's lustre (?); honour be [to Him].

¹This mountain in the Himālayas was pierced by Kumāra because it had spoken in favour of Indra after a contest. There are other versions of this legend.

²The seed from which Kumāra was born was first received by Agni; thus Kumāra is also sometimes called "Son of Fire".

³A demon who fought Kumāra according to Mahā-bhārata 3.

⁴In India the cock has a special connexion with Kumāra, just like the peacock.

468. *Namaḥ pūrvāya śirase* (S)
STUTI BHATṬĀRA TRI-PURUṢA

Lord Śiva is addressed as the Tri-mūrti, and in stanza 1 as the Sun also. Stanzas 2-4 are each directed to one of the three gods who constitute the Tri-mūrti.

The Skt. is reasonable, but stanzas 2-4 have an ArSkt. character. The first stanza is the best one, and a striking fact is that it occurs in nearly identical form, but with a quite different meaning and in a different context in the Indian Br̥hat-stotra-ratnākara, p. 459, as stanza 16 of the Āditya-hṛdayam ascribed to Agastya:

*Namaḥ pūrvāya giraye, paścimāyādraye namaḥ
jyotir-gaṇānām pataye, dīnādhipataye namaḥ*

"honour to the Eastern and the Western Mountain [on which the Sun ascends and descends]; honour to the Lord of the hosts of heavenly lights, to the Lord of the day".

The first half-śloka occurs also in the same collection on p. 466 as stanza 40 of hymn no. 158, called equally Āditya-hṛdayam. The second half-śloka there runs

namōttarāya giraye, dakṣiṇāya namo namaḥ.

With the stanzas 2-4, one might compare No. 139 (Brahmā catur-mukha goptā).

Source: HO 4/3b, on Pūjā Homa.

- 1 Namaḥ pūrvāya śirase, paścimāya namo namaḥ
jyotir-gaṇānām¹ pataye, grahānām² pataye namaḥ.
- 2 Brahmā catur-mukhaḥ śreṣṭho, brahma-vidyātmako munīḥ
Brahmāgnī rakta-varṇaś ca, brāhmaṇāya namo namaḥ.
- 3 Viṣṇuś catur-bhujo goptā, Viṣṇuḥ saṅgaḥ kṛtātmakaḥ
Viṣṇuś ca taṁ mahā-sūkṣmaṁ, Vaiṣṇavāya namo namaḥ.

- 4 Īśvaro hi tri-ṇayana, Īśvarādhipatiḥ Śivaḥ
 Īśvaraḥ śveta-varṇaś ca, Īśvarāya namo namaḥ.

¹ms *gahānām*

468. *Namaḥ pūrvāya śīrase*

HYMN TO LORD THREEFOLD-DIVINITY

translation

- 1 Honour to the Eastern head, to the Western one, honour;
 honour to the Lord of the hosts of heavenly lights,
 to the Lord of the planets, honour.
- 2 Brahmā, with four faces, is most glorious,
 the Seer identical with Brahman-wisdom;
 Brahmā is the Fire, of a red colour,
 to the Brahman¹, honour, honour.
- 3 Viṣṇu with four arms is a protector,
 Viṣṇu has as His self;
 Viṣṇu is also,, very subtle,
 to the Viṣṇuite², honour, honour.
- 4 Īśvara possesses three eyes,
 Śiva is Lord Īśvara;
 Īśvara has a white colour; to Īśvara, honour, honour.

¹Or: to Brahmā.

²Or: to Viṣṇu.

471. *Namaḥ Śivāya Śarvāya (Ś)*

ŚIVA-STAVA

The poet in this impressive hymn glorifies Śiva by proclaiming His leading role in the cosmic process and by identifying Him with a great number of gods and divine powers. The last stanza, a beautiful poem in the form of a Sragdharā metre, tells about Śiva's pervasion of the world, inter alia in the four states of the mind.

The language of the whole hymn is reasonably correct. Yet sometimes the expression is somewhat confusing, e.g. in 7 and 8. The stanzas 9-12 are also found in No. 754 as stanzas 3-6 (there secondary). After stanza 3, the ms 109 adds one śloka in damaged, but possibly originally good, Skt. (3A). After stanza 10, a śloka of the same character (10A) is added by the ms 1673.

Rit. Env.: according to the Śivaite informant, in the great bathing, the lustration, fulfilment of vows and other kinds of "great ritual".

Sources: SL p. 58 "a beautiful hymn which deserves to be classic"; 109/26b; 189/3a (om. 13); 488/3b; 1673/6b (om. 9); 1843/36b; 5160/46b; PPC3; PPR22; PPS13a; PVSK19a; GS18; 11R5. Stanzas 11-13 also in 1457/7a.

- 1 OM Namaḥ Śivāya Śarvāya, Deva-devāya vai namaḥ
Rudrāya Bhuvanēśāya, Śiva¹-rūpāya vai namaḥ.
- 2 Tvam Śivas tvam Mahā-deva, Īśvaraḥ Paramēśvaraḥ
Brahmā Viṣṇuś ca Rudraś ca, Puruṣaḥ Prakṛtiś tathā.
- 3 Tvam Kālas tvam Yamo Mr̥tyur, Varuṇas tvam Kuberaḥ
Indraḥ Sūryaḥ Śaśāṅkaś ca, graha-nakṣatra-tāraḥ.
- [3A Tathā-vākyābhyām devābhyām, sarva-devābhyām eva ca
sarva-bhūta sarva-pitra, kalikaṁ tu ta saṁyogī.]
- 4 Pṛthivī salilaṁ tvam hi, tvam Agnir Vāyur eva ca
Ākāśaṁ tvam paraṁ śūnyaṁ, sakalaṁ niskalaṁ tathā².
- 5 Asurāṇāṁ patis tvam hi, devānāṁ tvam patis tathā
Umā-patiḥ Paśu-patir, devānāṁ sadasaḥ³-patiḥ.
- 6 Umāṅge saṁsthito yaś ca, kartā hartā karoti yaḥ
tvam eva Deva-devēśaḥ, karma kṛtvā Mahā-śivaḥ.
- 7 Abhakṣya⁴-bhakṣaṇaś cāiva, surā-pāna-madānviṭaḥ
yuvatī-rati-saṁyuktaḥ, sandhyā-bhraṣṭa⁵ tu saṁyutaḥ.
- 8 Etāni sarva-karmāṇi, yaḥ karoti Mahā-śivaḥ
asya gītaṁ dhvanir nṛttaṁ⁶, yuddhaṁ ca kramaṇaṁ⁷ tathā.
- 9 Kapha-meda-yutaṁ śukraṁ, puriṣa-mūtra-saṁyutaṁ
etāni sarva-karmāṇi, yaḥ karoti Mahā-śivaḥ.
- 10 Āsūcir vā śūcir vāpi, sarva-kāma⁸-gato 'pi vā
cintayed devam Īśānaṁ, sabāhyābhyantaraḥ śūciḥ.
- [10A Namaś te Deva-devēśa, iyaṁ maiyaṁ me vīraya
vidara tvam eva pāśaṁ, gr̥hīta tvam jatāparaṁ.]
- 11 Namaś te Deva-devēśa⁹, Īśāna Varadācyuta
mama siddhiṁ¹⁰ prayaccha tvam¹¹, sarva-kāryeṣu Śaṅkara.
- 12 Namaś te Deva-devēśa¹², tvat-prasādād vadāmy ahaṁ
vākye hīne 'tirikte vā, mām¹³ kṣamasva Surōttama.

- 6 Thou art the Divine Ruler of the Gods,
 Who is present in Umā's body;
 Who acts as a producer and annihilator;
 when acting, [Thou art] Mahā-śiva.
- 7 Thou consumest what is forbidden for consumption,
 Thou art intoxicated by drinking fermented liquors;
 Thou practisest enjoyment of love with young women,
 Thou art in the habit of breaking Thy agreements¹.
- 8 He Who performs all these acts is Mahā-śiva;
 of Him is singing, noise, dancing, fighting and valour.
- 9 Seed combined with phlegm and fat,
 and mixed with excrement and urine,
 [He Who performs all these acts is Mahā-śiva]....².
- 10 A person, whether he is impure or pure,
 even when he is involved in all kinds of desires,
 should meditate on God Īśāna;
 [thus he becomes] pure outwardly and inwardly.
- 10A Honour to Thee, divine Ruler of the Gods,;
 please, cleave my bonds,;
- 11 Honour to Thee, divine Ruler of the Gods,
 Īśāna, Granter of boons, Imperishable One;
 please grant success to me in all my activities, O Śaṅkara!
- 12 Honour to Thee, divine Ruler of the Gods,
 I am able to speak only thanks to Thy grace;
 when my words are defective or superfluous,
 be gracious to me, O Highest of the gods.
- 13 He Who is beheld eye to eye by the princes
 who fight in order to protect their lives,
 in His continual pervasion of everything;
 Who is present on the earth
 in the quadruped manifestation of bulls,
 but also in that of human beings;
 and Who, pervading everything,
 [abides in the mental states called] waking,
 dream, deep sleep and "the Fourth" happy and secure;
 and even in "the Limit of the Fourth", the unique Void, —
 out of the everlasting obscurity
 He is realized and proclaimed.

¹The text is somewhat obscure, but this seems to be the most probable meaning.

²The last half of this stanza does not fit in here and has probably been taken from Śab, for reasons that are not clear.

474. *Namaḥ Śivāya Śarvāya* (Ś)
SAMUDRA-STAVA

The first three pādas of this hymn of two stanzas are identical with the first three of No. 471; after these the poet proceeds with some words in ArSkt. interspersed with OJ, addressing Varuṇa and identifying him with Śiva.

Source: PPR23.

- 1 OM Namaḥ Śivāya Śarvāya, Deva-devāya vai namaḥ
Rudrāya Bhuvanêśāya, Śiva-Varuṇāya namaḥ.
- 2 Sapta-mudraṃ Śivaṃ garaṃ, jala-dhi tasik garayam
Rudrāya Bhuvanêśāya, Varuṇa Śiva-sampūrṇam.

Sprinkling Formula:

OM HRĀM HRĪM SAḤ Śrī-Samudra-gurubhyo namaḥ svāhā

474. *Namaḥ Śivāya Śarvāya*
HYMN TO THE OCEAN
translation

- 1 Honour to Śiva, to Śarva,
to the God of Gods, honour;
to Rudra, the Ruler of the World,
to Varuṇa Who is Śiva, honour.
- 2 The sevenfold ocean, Śiva, the sea¹,
the repository of water, the ocean¹, the sea¹;
to Rudra, the Ruler of the World,
Varuṇa, the Complete manifestation of Śiva.

Sprinkling Formula:

OM HRĀM HRĪM SAḤ To the venerable Teacher in the
Ocean (?), honour.

¹These are OJ words.

477. *Namaḥ sarva-Buddha-Bodhisattvebhyah* (B)
PVBK, PVWS, Bosch: NĀGA-VĀYU-SŪTRA
PVSb, PVSK, PVTg: ANAṄGA-VĀYU-SŪTRA
SL: PAÑCA-BUDDHA-STAVA

This prose stuti is one of the best known from the Balinese collection; it has been edited twice already (Bosch 1929; Lévi 1933). Moreover it is

popular in Nepal, where, according to SL, p. XXX, any Buddhist pandit can recite it. It contains an enumeration of the five Tathāgatas and their characteristics, in five paragraphs very similar to each other. The main contents of the hymn have been reproduced schematically below.

All five paragraphs are concluded by a *dhāraṇī* or magical formula, identical in all five cases except for the opening kernel syllable, and apparently directed to some female power.

As far as can be judged from the enumerative character of the hymn, the Skt. is fairly correct. The contents of the *dhāraṇī* are somewhat mysterious (e.g. the words *yaśe* and *teje*, vocatives?, and the peculiar expression *śvāsādhishthāna*), but this is nothing unusual in such a type of formula.

Rit. Env.: Bosch: useful for conquering the Nāga-bandha. No particulars in the mss; PVKr includes it in *pūjā pamiṇ teṇah*, 'medium size' worship.

Sources: exclusively Buddhist mss: PVBK24; PVKr40; PVSbII,6; PVSk18; PVTg43; PVWS4; PPBV10. Published by Bosch 1929. English translation: 'Buddhist data from Balinese texts', pp. 109–134 in 'Selected Studies in Indonesian Archaeology, Nyhoff, The Hague, 1961; and by SL, p. 79.

Tathāgata	Vairocana	Akṣobhya	Ratna-sambhava	Amitābha	Amogha-siddhi
Wisdom	<i>śāśvata</i>	<i>ādarsa</i>	<i>ākāśa</i>	<i>praty-avêkṣaṇa</i>	<i>kṛtyānuṣṭhāna</i>
Colour	<i>śuddha</i>	<i>nīla</i>	<i>pīta</i>	<i>rakta</i>	<i>viśva</i>
Gesture	<i>bodhy-agrī</i>	<i>bhū-sparśana</i>	<i>varada</i>	<i>dhyāna</i>	<i>abhaya</i>
Throne	<i>simhāsana</i>	<i>kuñjara-simh.</i>	<i>turaṅga-simh.</i>	<i>mayūra-simh.</i>	<i>Garuḍa-simh.</i>
Sphere of residence	Sahavatī	Abhiratavatī	Ratnavatī	Sukhavatī	Kusumitā
Terrible Aspect	Nava-bhava	Yama-rājā	Simha-vāha	Matthana	Vatsala
Activity	appeases calamities	maintains the <i>dharma</i> by restraining all creatures	causes welfare to all creatures	loves all creatures	grants security to all creatures
Attendants	Sattva-vajrin Ratna-vajrin Dharma-vajrin Karma-vajrin	Vajra-rājā Vajra-rāga Vajra-sādhū Vajra-dhara	Vajra-tejas Vajra-ketu Vajra-hāsa Vajra-ratna	Vajra-tikṣṇa Vajra-hetu Vajra-bhāsa Vajra-dharma	Vajra-rakṣa Vajra-yakṣa Vajra-sandhi Vajra-karma
Kernel Syllable	AḤ	HŪṂ	TRAM	HRĪḤ	AḤ

Namaḥ sarva-Buddha-Bodhisattvebhyaḥ, daśa-dig-ananta¹-paryanta-loka-dhātu-vyavasthitebhyaḥ, atītānāgata-praty-utpannebhyaḥ.

Namo bhagavate Śrī-Vairocanāya, Tathāgatāyārhate, samyak-sambuddhāya,

śāśvata-jñānāya, śuddha-varṇāya, vajra-paryāṅka-prati-ṣṭhānāya²,
bodhy-agrī-mudrā-nibandhanāya³, siṃhāsana-saṃsthitāya,
Sahavatī-loka-dhātu-vyavasthitāya, Nava-bhava-nāma-krodhāya⁴,
sarva-deva-gaṇa-pūjitāya, sarvōpadrava-śānti-karāya,
Sattva-vajri-Ratna-vajri-Dharma-vajri-Karma-vajry-ādi-Bodhisattva-
-parivārāya, tad yathā:

AḤ sūkṣme sūkṣme, śānte śānte, dānte dānte, nir-ākule, yaśe yaśovati,
teje tejovati, sarva-Tathāgata-sarva-śvāsādhīṣṭhāna⁵-adhiṣṭhite svāhā.

Namo bhagavate Śrī-Akṣobhyāya, Tathāgatāyārhate, samyak-sambuddhāya,

ādarśa-jñānāya, nīla-varṇāya, vajra-paryāṅka-prati-ṣṭhānāya²,
bhū-sparśana-mudrā-nibandhanāya³, kuṇjara-siṃhāsana-saṃsthitāya,
Abhirata-vatī⁶-loka-dhātu-vyavasthitāya, Yama-rāja-nāma-krodhāya,
sarva-sattva-durdānta-dharma-karāya,
Vajra-rāja-Vajra-rāga-Vajra-sādhu-Vajra-dharĀdi-Bodhisattva-
-parivārāya, tad yathā:

HŪM sūkṣme sūkṣme, śānte śānte, dānte dānte, nir-ākule, yaśe yaśovati,
teje tejovati, sarva-Tathāgata-sarva-śvāsādhīṣṭhāna⁵-adhiṣṭhite svāhā.

Namo bhagavate Śrī-Ratna-saṃbhavāya, Tathāgatāyārhate, samyak-sambuddhāya, ākāśa⁷-jñānāya, pīta-varṇāya, vajra-paryāṅka-prati-ṣṭhānāya²,

varada-mudrā-nibandhanāya³, turaṅga-siṃhāsana-saṃsthitāya,
Ratnavatī-loka-dhātu-vyavasthitāya, Siṃha-vāha-nāma-krodhāya,
sarva-sattva-varada-puṣṭi-karāya,

Vajra-tejo-Vajra-ketu-Vajra-hāsa-Vajra-ratna-Ādi-Bodhisattva-
-parivārāya, tad yathā:

TRAM sūkṣme sūkṣme, śānte śānte, dānte dānte, nir-ākule, yaśe yaśovati, teje tejovati, sarva-Tathāgata-sarva-śvāsādhīṣṭhāna⁵-adhiṣṭhite svāhā.

Namo bhagavate Śrī-Amitābhāya, Tathāgatāyārhate, samyak-sambuddhāya, praty-avekṣaṇa-jñānāya, rakta-varṇāya, vajra-paryāṅka-prati-ṣṭhānāya²,

dhyāna-mudrā-nibandhanāya³, mayūra-siṃhāsana-saṃsthitāya,
Sukhavatī-loka-dhātu-vyavasthitāya, Matthana-nāma-krodhāya,
sarva-sattvānurāganāya⁸,

Vajra-tiṣṇa-Vajra-hetu-Vajra-bhāsa-Vajra-dharma-Ādi-Bodhisattva-
-parivārāya; tad yathā:

HRĪḤ⁹ sūkṣme sūkṣme, śānte śānte, dānte dānte, nir-ākule, yaśe

yaśovati, teje tejovati, sarva-Tathāgata-sarva-śvāsādhiṣṭhāna⁵-
-adhiṣṭhite svāhā.

Namo bhagavate Śrī-Amogha-siddhaye, Tathāgatāyārhate, samyak-
-sambuddhāya, kṛtyānuṣṭhāna-jñānāya, viśva-varṇāya, vajra-paryāṅka-
-prati-ṣṭhānāya², abhaya-mudrā-nibandhanāya³, Garuḍa-simhāsana-
-saṁsthitāya, Kusumitā-loka-dhātu-vyavasthitāya, Vatsala-nāma-
-krodhāya, sarva-sattvābhaya-pradāya,
Vajra-rakṣa-Vajra-yakṣa-Vajra-sandhi-Vajra-karma-Ādi-Bodhisattva-
-parivārāya; tad yathā:

AḤ sūkṣme sūkṣme, śānte śānte, dānte dānte, nir-ākule, yaśe yaśovati,
teje tejovati, sarva-Tathāgata-sarva-śvāsādhiṣṭhāna⁹-adhiṣṭhite svāhā.

¹PPBV *antara-*; SL *anta-* ²thus SL; Bosch *-paryāṅkōpaṣṭhitāya*; mss *-paryāṅka-*
adhiṣṭhānāya ³PVBK, Bosch *-nibaddhāya* ⁴SL *navanavāya kruddhāya* ⁵thus the mss;
SL *sarvaTathāgatasarvaBodhisattvādhiṣṭhānā-* ⁶thus SL; Bosch *abhirati-*; mss *aṅgirati-*
⁷thus SL; Bosch *ākāśamata-*; mss *ākāśamanta-* ⁸thus the mss; Bosch, SL *-anurāgāya*
⁹SL *hram*

477. *Namaḥ sarva-Buddha-Bodhisattvebhyaḥ*

HYMN TO THE WINDS AS NĀGAS

translation

Honour to all Buddhas and Bodhisattvas, Who reside in the spheres
in the endless outskirts of the ten regions of the compass,
Who belong to the past, the present and the future.

Honour to the Lord Vairocana, the Tathāgata, the Qualified One, the
duly Enlightened One, Who possesses the Eternal Wisdom, Whose colour
is pure white, Who rests upon an adamantine couch;

Who forms with His hands the gesture of Supreme Enlightenment,
Who is seated on a lion-throne;

Who resides in the world-sphere called Sahavatī, Whose terrible aspect
is called Nava-bhava, Who is worshipped by the hosts of the gods, Who
is the cause of appeasement for all calamities;

Who is attended by the Primeval Bodhisattvas called Sattva-vajrin,
Ratna-vajrin, Dharma-vajrin and Karma-vajrin.

As follows:

AḤ Subtle One, Subtle One, Pacified One, Pacified One, Restrained One,
Restrained One, Fame, Famous One, Energy, Energetic One;

Thou¹ Who art presided over by the presidency of all
of all Tathāgatas, hail!

Honour to the Lord Akṣobhya, the Tathāgata, the Qualified One, the
duly Enlightened One, Who possesses the Mirror-like Wisdom, Whose
colour is dark blue, Who rests upon an adamantine couch;

Who forms with His hands the gesture of touching the earth,
 Who is seated on an Elephant-lion-throne;
 Who resides in the world-sphere called Abhirati-vatī, Whose terrible
 aspect is called Yama-rājā, Who maintains the world-order by restraining
 all creatures;
 Who is attended by the Primeval Bodhisattvas called Vajra-rājā,
 Vajra-rāga, Vajra-sādhū, and Vajra-dhara. As follows:

HUM Subtle One, Subtle One, Pacified One, Pacified One, Restrained
 One, Restrained One, Fame, Famous One, Energy, Energetic One;
 Thou¹ Who art presided over by the presidency of all
 of all Tathāgatas, hail !

Honour to the Lord Ratna-sambhava, the Tathāgata, the Qualified One,
 the duly Enlightened One, Who possesses the Ether-like Wisdom, Whose
 colour is yellow, Who rests upon an adamantine couch;
 Who forms with His hands the gesture of granting boons,
 Who is seated on a Steed-lion-throne;
 Who resides in the world-sphere called Ratnavatī, Whose terrible aspect
 is called Siṃha-vāha, Who causes welfare by granting His boons to
 all creatures;
 Who is attended by the Primeval Bodhisattvas called Vajra-tejas, Vajra-
 -ketu, Vajra-hāsa and Vajra-ratna.

As follows:

TRAM Subtle One, Subtle One, Pacified One, Pacified One, Restrained
 One, Restrained One, Fame, Famous One, Energy, Energetic One;
 Thou¹ Who art presided over by the presidency of all
 of all Tathāgatas, hail !

Honour to the Lord Amitābha, the Tathāgata, the Qualified One, the
 duly Enlightened One, Who possesses the Discriminating Wisdom, Whose
 colour is red, Who rests upon an adamantine couch;
 Who forms with His hands the gesture of meditation;
 Who is seated on a Peacock-lion-throne;
 Who resides in the world-sphere called Sukhavatī, Whose terrible aspect
 is called Matthana, Who loves all creatures;
 Who is attended by the Primeval Bodhisattvas called Vajra-tikṣṇa,
 Vajra-hetu, Vajra-bhāsa and Vajra-dharma.

As follows:

HRĪḤ Subtle One, Subtle One, Pacified One, Pacified One, Restrained
 One, Restrained One, Fame, Famous One, Energy, Energetic One;
 Thou¹ Who art presided over by the presidency of all
 of all Tathāgatas, hail !

Honour to the Lord Amogha-siddhi, the Tathāgata, the Qualified One,
 the duly Enlightened One, Who possesses the Wisdom of presiding over

[others'] activities. Who has various colours, Who rests upon an adamantine couch;
 Who forms with His hands the gesture of security,
 Who is seated on a Garuḍa-lion-throne;
 Who resides in the world-sphere called Kusumitā, Whose terrible aspect is called Vatsala, Who grants security to all creatures;
 Who is attended by the Primeval Bodhisattvas called Vajra-rakṣa, Vajra-yakṣa, Vajra-sandhi and Vajra-karma.
 As follows:

Aḥ Subtle One, Subtle One, Pacified One, Pacified One, Restrained One, Restrained One, Fame, Famous One, Energy, Energetic One;
 Thou¹ Who art presided over by the presidency of all
 of all Tathāgatas, hail !

¹This word and the preceding vocatives must be understood as relating to a female being.

480. *Namāmi Rudraṃ lokēśam* (V) RUDRA-GĀYATRĪ-DHYĀNA

The title is only partly to the point: this fragment of four ślokas has nothing to do with the Gāyatrī, but the term *dhyāna* is justified, because the hymn contains an enumeration of the characteristics of Rudra's form, destined to guide the worshipper in his meditation.

The Skt. is good, although sometimes difficult to recognize in the mss. The style is similar to that of Indian *dhyāna-stutis* of a simple kind.

Sources: three Pūjā Kṣatriya mss, viz. 5160/11b; PKRo 9a and Ho 4/5.

- 1 OM Namāmi Rudraṃ lokēśam, nīla-kaṇṭhaṃ tri-locanam
 kuṇḍendu¹-dhavalākāraṃ, bhasmōddhūlana-dhūsaram².
- 2 Karaiś caturbhir bibhrāṇaṃ³, mṛga-yutaṃ parasvadhama⁴
 abhayaṃ varadañ cāpi, candrārdha-kṛta-śekharam.
- 3 Vyāghra-carma-vasānañ ca, candra-bimba-nivāsinam
 bhujaṅga-hāra-valayaṃ, kuṇḍa⁵-manda-smitānam.
- 4 Jagat-saṃhāra-kartāraṃ, jñānena dhvaṃ avyayam
 kriyā-kāṇḍa⁶-tirodhānaṃ, jñāna-kāṇḍa-prakāśitam.

¹HO 4 kundhendu; 5160 kundenu; PKRo kundana ²Ho 4 bhasmaṃ dūlinaduśaram; 5160 bhasmaṃ dūlinadukaram; PKRo bhasmī dūlinadhukaram ³mss kariś ca catur vipraṇam ⁴mss mṛgāyataṃ parasvatam PKRo -syatam ⁵mss kundha ⁶Ho 4 kandha; 5160 kuṇḍā; PKRo krisakundha

480. *Namāmi Rudraṃ lokēśam*

MEDITATION ON THE RUDRA-GĀYATRĪ

translation

- 1 I honour Rudra the Ruler of the World,
Whose neck is dark blue, the Three-eyed One;
Whose colour is white like that of the bowl-shaped moon,
but Who is grey by His strewing ashes [on His body].
- 2 Who bears in His four hands:
an axe together with a deer,
and [the gestures of] security and liberality;
Whose crown is adorned with a half moon.
- 3 Who wears a tiger's skin, Who dwells in the moon's orb,
Whose necklace and bracelets consist of serpents,
Whose face shows a gentle smile.
- 4 Who causes the world's annihilation,
Who is an undecaying banner¹ by means of His wisdom;
Whose veil is the part of religious doctrine which refers to
ritual action,
but Who is revealed by the part of religious doctrine which
refers to Wisdom.

¹This meaning is rather unlikely; the word *dhvaja* is probably corrupt.

483. *Namas te bhagavann Agne (BŚ)*

BRAHMĀ-STAVA

Vs.4: PRAJĀ-PATI-STAVA

In this well attested hymn, Brahmā = Agni is identified with the chief deities of the pantheon. In the fourth stanza, the *sakala*-, i.e. complete, but divisible, Brahmā is characterized by some epithets.

The Skt. is reasonable, but except in stanza 3 the style is not that of an Indian *stotra*.

Rit. Env.: mainly in the death ritual, usually immediately after No. 305, *Giri-pate deva-deva* (but some mss insert the seven ślokas of No. 603: *OM Śūnya-pūjāya namaḥ*); also in the lustration and bathing.

Sources: SL p. 43, as stanzas 6ff. of *Giri-pati deva-deva*; and at least 18 mss, e.g. PPO 1b; PPQ 15a; 109/11a and 29a; 1457/1b; 1843/31; 4673/64; Ho 4/2. Buddhist: PVTg 20; PVBa 20; PVDj 17; a.o. (these omit stanza 1). Stanza 4 in 2178/7.

The stanzas 3 and 4 are omitted by four mss: 109/11a, 226/9a, 420/12b and 1804/95a. They proceed after the second stanza with No. 846:

Sūkṣma-mūrti mahātmanam. Stanza 4 is also omitted by Ho 4; after 3, this important source proceeds with the two stanzas 4A and 5A: *namo 'stu bhagavan Agni*.

- 1 OM Namas te bhagavann Agne, namas te bhagavan Hare
namas te bhagavann Īśa, sarva-bhakṣa hutāśana¹.
- 2 Tri-varṇo bhagavān Agnir, Brahmā Viṣṇur Mahēśvaraḥ
śāntikaṃ pauṣṭikaṃ² cāiva, rakṣaṇāñ cābhicārikam.
- 3 Anujñānaṃ kṛtaṃ loke, saubhāgyaṃ priya-darśanam³
yat kiñcit sarva-kāryāṇāṃ⁴, siddhir eva na saṃśayaḥ.
- 4 OM Brahmā Prajā-patiḥ śreṣṭhaḥ⁵, Svayambhūr Varado⁶ Gururḥ
Padma-yoniś Catur-vaktro, Brahma sakalam⁷ ucyate⁸.
- 4A Namō 'stu bhagavann Agni, sarvōktena Hutāśana
vajra-śara mahā-śara, dīpto 'gniḥ jvalanas tathā.
- 5A Sarva-pāpa-prasāmanam, Hiraṇya-garbha-saṃbhavam
lokānāñ ca śarīrañ ca, sukham Agniḥ pram ucyate.

Sprinkling Formulas

In 2178: OM RAṂ -vi-pataye Prajā-pati[-ya namaḥ]

In other Buddhist mss:

OM AṂ HUṂ MAṂ Parama-tri-puruṣa-śakti-ya namaḥ svāhā.

¹Ho 4 *sarvapāpa pramucyate* ²Buddhist mss *mūrtikaṃ* ³Buddhist mss *-sādhanaṃ*
⁴Ho 4 *-karmanām*; Buddhist mss *-sattvānām* ⁵Buddhist mss *śvetaḥ* ⁶Buddhist mss
parama. ⁷thus 3 mss; others *sakayam*; SL *sakhāyam* ⁸Buddhist mss read in the last
pāda *brahma bhaṭāra veṣṇavam*

483. *Namas te bhagavann Agne*

HYMN TO BRAHMĀ

translation

- 1 Honour to Thee, Lord Agni; honour to Thee, Lord Hari;
honour to Thee, Lord Īśa;
consumer of everything, eater of the oblation¹.
- 2 Lord Agni has three colours,
[and three appearances:] Brahmā, Viṣṇu and Mahēśvara;
[He has the three aspects of] causing appeasement,
nourishment and protection,
but also a dangerous aspect.

- 3 Permission is brought about in the world (?),
good fortune, lovely to behold;
any action will mean a success, without any doubt.
- 4 Brahmā, the Lord of Creatures, the Best One,
the Spontaneously-born One, the Granter of boons, the Teacher;
the Lotus-born One, Who has four faces, —
thus the Complete and divisible Brahman is called.
- 4A Honour should be [to Thee], Lord Agni,
usually regarded as² the Consumer of the oblations;
Whose arrows are thunderbolts, Whose arrows are mighty,
a burning and flaming Fire.
- 5A Agni is regarded as the Pacifier of all evils,
born from the Golden Germ;
and the body of the cosmos,
and the supreme happiness³.

¹These are two epithets of Agni = Brahmā, who is identified in this stanza with the Tri-mūrti.

²This meaning is in accordance with the Skt. word in the text which is, however, probably corrupt.

³The last word of the text in the ms, *pramucyate*, has been interpreted as *param ucyate*.

486. *Namas te bhagavan Gaṅgā* (BŚ)

PAÑCA-GAṆGĀ

The Lady Gaṅgā of the Cool Water is honoured with epithets and laudatory qualifications. The contents of the hymn are often unclear and sometimes rather bewildering. Thus we find in 3a the unexpected word Vajra-pāṇi; in 4d a correct Sanskrit phrase without anything like a natural setting. The stanzas 6c-9b of No. 339 (*idaṃ toyam yad vimalam*) are almost identical with the stanzas 1-3 of the present hymn. The last stanza contains a kind of *phala-śruti*; it is ascribed in some mss to the Lord Himself, Who proclaims the good effects of worship with this stuti.

Rit. Env.: Śivaite as well as Buddhist Holy Water preparation (See SuSe p. 96).

Sources: many mss on daily ritual or Holy Water preparation, e.g. 3/8a; PPO 39b; 84/6a; APK 8; GPGB 15; 1843/7a; PVTg 12 (Buddhist); SL p. 24; SuSe p. 96f. (text + translation).

1 OM *Namas te bhagavan Gaṅgā, namas te śitalāmbv api¹
salila-vimalam toyam, svayam-bhūḥ tīrtha-bhājanam.*

2 OM *Subhikṣā-hasta-hastāya, doṣa-kilbiṣa-nāśanam²
pavitreṣu mahā-tīrthaṃ, Gaṅgā vāpi³ mahōdadhiḥ⁴.*

- 3 OM Vajra-pāṇi mahā-tīrthaṃ⁵, pāpa-śoka-vināśanam
nadi puṣpālayaṃ nityaṃ, nadi-tīrthataya⁶ priyam.
- 4 OM Tirtha-nadī vā⁷ kumbhaś ca, varṇa-deha mahātmanam⁸
munināṃ maṅgalasthañ ca, ye vāpi⁹ ca divāukasaḥ.
- 5 OM Sarva-vighna-vināśaṃ tu¹⁰, sarva-kleśa-vināśaṃ tu¹¹
sarva-duḥkha-vināśāya, sarva-pāpa-vināśāya¹².

Sprinkling Formula (PVTg):

OM A MŚrī-mahā-Gaṅgā-ya namaḥ svāhā
OM A HŚrī-ādi-Gaṅgā-ya namaḥ svāhā
OM A Śrī-parameṣṭhi-Gaṅgā-ya namaḥ svāhā
OM Śrī-Śrī-Vaśimabhā
OM Jaya-siddhi mahā-bhakti, HUM PHAT.

¹mss *śītalam vāpi* ²Buddhist mss *-nāśini*; SL, SuSe *nāśane* ³thus Buddhist mss, GPGB; others, SL, SuSe *gaṅgāthāpi* ⁴Buddhist mss *mahādevī* ⁵Buddhist mss *-gaṅgā* ⁶thus 5141, SL, SuSe; most mss *-tara-* ⁷thus 321, 1186, GPGB; others *ta* ⁸Śivaite mss *varṇadetatmakātmanā*; Buddhist mss *varṇaṃ kekatmahātmanam*; 321, 1843 also read *-dehat-* ⁹most mss *hyevapi*; PVTg *ekapi* ¹⁰SL, SuSe *sarva-vighnā vināśyantu* ¹¹SL, SuSe *sarvāḥ kleśo vināśyatu* ¹²SL, SuSe *sarvapāpaṃ vināśāya*

486. *Namas te bhagavan Gaṅgā*

HYMN OF FIVE STANZAS TO GAṅGĀ

attempt at translation

- 1 Honour to Thee, Lady Gaṅgā,
and honour to Thee, Cool Water;
water whose flood is spotless,
spontaneously born, a vessel for Water of Life.
- 2 With [Her] hands full of an abundance of food,
destroying imperfections and sins;
among the purifiers, [She] is a great store of Water of Life,
the Gaṅgā, the mighty storehouse of water.
- 3 Whose thunderbolt is in [Her ?] hand, the great Water of Life,
destroying evil and sorrow;
the river which is for ever a dwelling-place of flowers,
the river which is hallowed by its being Water of Life.
- 4 The river is a vessel containing Holy Water,
of colourful body, of great self;
it stands as a good omen for the ascetics,
and also for all inhabitants of heaven.

(The Lord's words:)

- 5 Destruction of all obstacles,
destruction of all afflictions;
for destruction of sorrow,
for destruction of all evil.

Sprinkling formula:

OM AM To the Venerable Great Gaṅgā, honour and hail.
OM AH To the Venerable Primeval Gaṅgā, honour and hail.
OM A To the Venerable Supreme Gaṅgā, honour and hail.
OM The Venerable
OM Perfection of victory. great devotion, HUM PHAT.

489. *Namas te bhagavan Viṣṇo* (ŚV)
1600: VIṢṆU-STAVA
PKKr: STAVA GAṆITRI
PKTb: VIṢṆU PAŚU-PATI-STAVA

In this sole stanza of correct Skt. Viṣṇu is honoured also with the names Hari and Kṛṣṇa.

Rit. Env.: Pūjā Kṣatriya and care of the dead; according to the Śivaite informant even "daily".

Sources: 961/197; 1600/19a; PKKr 156; PKTb 249; PKRo 4a; PPI 48; PPX 108; PVS 22a, LOr 5273.

- 1 OM Namas te bhagavan Viṣṇo, namas te bhagavan Hare
namas te bhagavan Kṛṣṇa, jagad-rakṣa namo 'stu te.

Formula in 1600:

OM HRIḤ KRIḤ KṢAḤ svāhā.

489. *Namas te bhagavan Viṣṇo*
HYMN TO VIṢṆU
HYMN TO THE ROSARY
HYMN TO VIṢṆU THE LORD OF THE FLOCK
translation

- 1 Honour to Thee, Lord Viṣṇu,
honour to Thee, Lord Hari;
honour to Thee, Lord Kṛṣṇa,
Guardian of the World, honour be to Thee.

Namo Bhagavatyai aparājitāyai (Ś)

DURGĀ-STUTI

Some prose lines directed to Durgā and Her Husband, Rudra. They end generally with HUM PHAT. Although largely untranslatable, they might well be of Indian origin.

Source: 748/5b; to be used for a short version of the Padmāsana meditation (*padma-saṅkṣepa*).

- 1 OM Namo Bhagavatyai aparājitāyai, namaḥ HUM PHAT
- 2 OM Bhairavī Mahā-Durgā-devī karāla-mukhinī sāhasa¹-bhīṣaṇa
HUM PHAT
- 3 OM Rudrāya rodatakanayakeravāya, padagila-śaraṇāgatāya, namo
namaḥ svāhā HUM PHAT
- 4 OM Devī Cāmuṇḍī Mahā-kālī nara-rudhira-piśitāsini² rurumatanakārīṇī
HUM PHAT
- 5 OM Rudrāya mahālayāya, pitṛ-anugraha-amartya-mūrtaye namo
namaḥ svāhā
- 6 OM Manasura-tiṣṭhitaye namaḥ HUM PHAT
- 7 OM Paramāsura-kuruja-tanatāya namaḥ HUM PHAT
- 8 OM Jaya-jaya sakala-jata kutaya lana Bhagavatī Cāmuṇḍī Bhairavi,
HUM PHAT

¹ms *sahana* ²ms *rutirapiśivasini*

492. *Namo Bhagavatyai aparājitāyai*

HYMN TO DURGĀ

attempt at translation

- 1 Honour to the Lady, the Invincible One, honour, HUM PHAT.
- 2 The Terrible One, Goddess Durgā, with wide opened mouth,
violent and fear-inspiring, HUM PHAT.
- 3 To Rudra Who, to Whom seek their refuge,
honour honour hail, HUM PHAT.
- 4 The Goddess Cāmuṇḍī, the Mighty Kālī, Who consumes human
blood and flesh, Who is the cause of, HUM PHAT.

- 5 To Rudra of the Great Abode, Who appears in immortal form,
merciful to the Fathers, honour honour, hail.
- 6
- 7
- 8 The ever victorious Lady Cāmuṇḍī, the Terrible
One, HUM PHAT.

495. *Namo Bhagavatyai Varāli-Prajñā-Pāramitāyai* (B)
“PRAJÑĀ-PĀRAMITĀ”

A prose line honouring Prajñā-Pāramitā as Varāli. For this figure, see Bhattacharya 1956, p. 211.

Rit. Env. and Sources: eight mss on Buddhist daily ritual.

Namo Bhagavatyai¹ Varāli²-Prajñā-pāramitāyai,
aparimita-guṇāyai, bhakta³-vatsalāyai,
sarva-Tathāgata-jñāna-paripūrṇāyai⁴.

¹mss -te ²mss barāli or bharāli ³mss -ti ⁴mss -pūrātāye

495. *Namo Bhagavatyai Varāli-Prajñā-pāramitāyai*
translation

Honour to the Lady Prajñā-pāramitā as Varāli,
Who is of unlimited virtue, Who loves Her devotees,
Who is full of the wisdom of all the Tathāgatas.

498. *Namo Buddhāya Dharmāya* (B)

TRI-RATNA
SAMBODHANA

Four ślokas in good Skt. The first three are made in praise of the Three Jewels (as the title also says): The Buddha, the Doctrine and the Buddhist Community. The second of these verses is present in the Advaya-vajra-saṃgraha, p. 5, within the text called Kudṛṣṭi-nirghāṭana (on initiation), as vs. 1 of the Tri-śaraṇa-gāthā (followed in that place by vs. 1 of No. 721 in this Balinese collection) (parallel found by Sylvain Lévi; see SL, p. XXX).

Vs. 4 is no other than the famous compendium of the Doctrine which is found in Pali version i.a. as Dhamma-pada 183, and in Skt. version i.a. as Udāna-varga 28,1 (parallels recorded by SL, p. XXX).

Rit. Env.: Buddhist daily ritual.

Sources: 12 mss. on Buddhist daily ritual, e.g. PVTg 45; PPBV 15a (SL's source ?); PVKr 44; PVWS 11a; and SL p. 79.

- 1 Namō Buddhāya Dharmāya¹, Saṅghāya² ca sadā sadā³
sattvānāṃ kleśa-baddhānāṃ, muktaye bhava-saṅkaṭāt⁴.
- 2 Namō Buddhāya gurave, namo Dharmāya tāyine⁵
namaḥ Saṅghāya mahate⁶, tribhyo 'pi satataṃ namaḥ.
- 3 Namas trailokya-gurave, Buddhāyāmita⁷-buddhaye
sarva-bandhana-muktāya⁸, prāptāyānuttamaṃ padam⁹.
- 4 Sarva-pāpasyākaraṇaṃ, kuśalasyō¹⁰pasampadā
sva-citta-pari-dāpanam¹¹, etad Buddhānuśāsanam.

Sarve sattvāḥ sarve bhūtāḥ sarve prāṇināḥ¹² sukhino bhavantu svāhā.

¹mss, SL *namo dharmāya* ²mss, SL *namo saṅghāya* ³mss, SL *saṅḍa saṅḍa* ⁴PPBV, SL *vasakā tathā* ⁵thus SL; PVTg; 4 × *tahine*; 1 × *tadhine*; 1 × *tanine*; 1 × *atina* ⁶thus SL; mss *mahastre* ⁷PPBV *pita-*; SL *hita-* ⁸mss -e; this pāda omitted by PPBV, SL ⁹PPBV, SL *patyanut satataṃ patam* ¹⁰3 × *sukalasyo-* ¹¹mss -*dharmanam*; pādas b and c not in SL ¹²PVTg *pranidāḥ*; PVWS *pratinah*; PPBV *pratinah*; SL *vratinah*

498. *Namo Buddhāya Dharmāya*

THE THREEFOLD JEWEL

THE MEANS OF ILLUMINATION

translation

- 1 Honour to the Buddha, to the Doctrine
and to the Community evermore;
to the release of the beings bound by stains
by reason of the plights of existence.
- 2 Honour to the Buddha, the Teacher;
honour to the salvatory Doctrine;
honour to the great Community;
to all these three honour always.
- 3 Honour to the Teacher of the threefold world,
the Buddha of immeasurable insight;
to Him who has released Himself from all bondages,
Who has reached the Supreme Abode.
- 4 Ceasing all evil, developing the good,
cleansing the own mind, this is the Buddha's teaching.

All beings, all existent beings,
all living beings should be happy; hail!

501. *Namo namo 'śvi-devābhyām* (Ś)

NIVĀTA-KAVACA-STUTI

A very precious item in the Balinese stuti collection, but unfortunately handed down in only one ms, and in a state of grave corruption at that. According to its name in this ms, it is directed to Nivāta-kavaca. This figure is known in Purāṇic mythology (Agni-Purāṇa) as the grandson of Hiraṇya-kaśipu; in the plural, the Nivāta-kavacas are a class of demons (Epics, Purāṇas). It is surprising to find a hymn addressed to this person of secondary importance in Bali.

But there is another surprising fact. Of the seven stanzas of the present hymn, the first three are addressed not to Nivāta-kavaca but to the Āśvins, the famous divine twins, who possess no other hymn devoted to them in Bali, as far as we know. That the Āśvins were known and revered in Hindu Java is, however, certain — cf. the article by Bosch, 1967.

The first three stanzas to the Āśvins are ślokas in a good Indian style. The stanzas 4–7 have been corrupted to such a degree that no sense can be made out of them; it is even uncertain whether they are really addressed to Nivāta-kavaca. There is a trace of a fifth stanza between 3 and 4 (3A in the text). Their metrical shape is unique; each stanza consists of 4×12 syllables, very probably constituting the obscure Bhujaṅga-prayāta metre:

U — — U — — U — — U — —

Notwithstanding their complete obscurity, we have decided to edit these stanzas just as the ms gives them, in the hope that an Indian version will clear up all problems with one stroke.

Source: PPW 36. The ms adds that this stuti helps against all evils and afflictions by burning them; by its worship one becomes complete.

1 OM *Namo namo 'śvi¹-devābhyām, yamalābhyām namo namaḥ*
namaś cāuṣadhi²-pāṇibhyām, surā-pābhyām namo namaḥ.

2 *Jagat-kilbiṣa-hanṛbhyām³, pūrva-gābhyām⁴ namo namaḥ*
namo 'stu bhīma-rūpibhyām, śaraṇābhyām namo namaḥ.

3 *Namāmi yamalau devau, sarva-namyau⁵ sukha-pradau*
Āśvinau pāragau devau⁶, saumya-rūpādhipau gurū⁷.

3A domsi patteho namas te.

4 *Śivarṣama-vṛddhi-kṣaya-prāpaṇāya,*
smatasmatu kāmeyejānaḥ, mṛbha-dakti-mukti-pradipājyasīde,
tri-rājyāntakāndrīndra-jāne namas te.

- 5 Bhavākṣepa-[pūr]vāmṛtādya[n]ta-mūrte,
samanta-triloka-kriyāyā vidhātar,
hara[n]ta-kriyā[yā] vajākā ca rūpe,
bhavābhītagātī⁸ vṛcibā namas te.
- 6 Anantañ ca vite rajājā hañārāt,
sthitatvādi-piṣṭā⁹sanandābhidheye,
tateṣvā . . .yogā capīśākṣaratvāt,
mureśa vya . . .yā-vidārā¹⁰ namas te.
- 7 Anīnenanone nanānā nanena,
nutanutamanuta navardī śarīre,
navinā navinā pratīti-pravṛtte,
prayogāt para-Brahma-mūrte¹¹ namas te.

¹mamasvi ²cesandī ³jagatīlvisa hantubhyam ⁴pūrṇagābhyām ⁵namo ⁶asrine paramgo
deva ⁷somyarūpe dipaguro ⁸bhavābhītagattitva ⁹dīpistana ¹⁰vidahrah ¹¹prayogah
param brahmamukte

501. *Namo namo 'śvi-devābhyām*

[HYMN TO NIVĀTA-KAVACA]

translation of stanzas 1-3: "HYMN TO THE AŚVINS"

- 1 Honour, honour to the two divine Aśvins, to the Twins;
honour, honour to Those Who have medicinal herbs in their hands,
the Drinkers of liquor.
- 2 Honour, honour to the Destroyers of the world's sins,
to Those Who go in front;¹
honour be to Those of form,
Who are a refuge.
- 3 I honour the divine Twins,
Who are honourable for all, Who grant happiness;
the Aśvins, the two Gods Who reach their end,
the two Lords of auspicious appearance, the Teachers.

¹Cf. Mbh. 1, 3, 60a *pūrvagau*.

504. *Namo Ratna-trayāya (B)*

AṢṬA-MAHĀ-BHAYA KLĪṆ

After an introduction in which honour is paid to the Three Jewels and to Avalokitēśvara, the core of this specimen shows the characteristics of a *dhāraṇī*, a Buddhist prose mantra full of sound-play and repetitions,

and with a magical function. Some goddess is addressed in it and requested to grant protection from a number of dangers. Notwithstanding the title, which speaks of eight dangers, ten of them are enumerated in the text: from kings, the Evil One, death by pestilence, weapons, missiles, fire, water, thieves, the own king's army, hostile armies. Other calamities are also feared. The words "*tad yathā*" "as follows" which form the usual introductory words to a *dhāraṇī*, occur five times. This suggests that several pieces have been combined here.

According to SL, p. XXX, this Aṣṭa-mahā-bhaya-stava is very well known in Nepal; "any Buddhist pandit can recite it, though none of them can point to the original work from which it has been drawn".

Rit. Env.: according to the Śivaite informant, applicable for exorcism and during a great bathing ceremony. Exclusively Buddhist. Daily ritual, *pamiñ tēṇah*, but according to PPBV17 also used at the end of the ritual of the laying out of the dead body of a brahman. (*agēñ*).

Sources: 9 Buddhist mss: PPBV17 = 4165/18; PVKr 42; PVS 30; PVS_n 19; PVS_b 16; PVTg 47; PVWS 10; L 5357; also in SL 79-80.

Namo Ratna-trayāya, nama Āryāvalokitēśvarāya, Bodhi-sattvāya, Mahā-sattvāya, Mahā-karuṇikāya, Mahā-kāruṇya-mitrāya, Mahā-lokānu-kampāya, tad yathā:

Āśiṣa-nāśini, daṁstra-ṣa-nāśini, jihva-ṣa-nāśini, halāhala-ṣa-nāśini,

ye kecit sattvā apadā vā dvi-padā vā tri-padā vā catuṣ-padā vā bahu-padā vā, jarāyu-jā¹ vā, utpādita-jā² vā, rūpiṇo vā arūpiṇo vā, saṁjñino vā asaṁjñino vāpi sattvā namāmo vā³;

sarva-roga-prasāmaṇi, sarva-vyādhi-prasāmaṇi, sarva-vighna-prasāmaṇi, sarva-kala-kali-kaluṣa-kalaha-vigraha-vivāda-vara-prasāmaṇi, tad yathā:

OM aṅge taraṅge bharaṅge bharaṅge taravire taravare;

tad yathā:

OM gara gara giri giri;

tad yathā:

OM mukte mukte suvimukte suvimukte chedane vicchedane maṅgale vimaṅgale susumukhe visusumukhe⁴,

rakṣa rakṣa mām, sa-pari-vāraṁ, sa-tanaya-dāraṁ, sa-putra-pautrikam, sa-kula-bandhu-vargaṁ⁵, sarva-sattvāṁś ca, sarva-sattva svāhā;

sarva-bhaya-vimocane, sarvôpadrava-vimocane, rāja-bhayaṁ, mārā-bhayaṁ, maraṇa-bhayaṁ, śastra-bhayaṁ, astra-bhayaṁ, agni-bhayaṁ, udaka-bhayaṁ, caura-bhayaṁ, sva-cakra-bhayaṁ, apara-cakra-bhayaṁ.

Senā⁶-madhya-gato vā, siṁha-madhya-gato vā, gaja-madhya-gato vā, vyāghra-madhya-gato vā, go-gavaya-madhya-gato vā, vana⁷-madhya-gato vā, giri-durga-madhya-gato vā, kṛṣṇa-sarpa-madhya-gato vā, kāntāra-madhya-gato vā, samudra-madhya-gato vā, ayo⁸-bandhana-

madhya-gato vā, vāyu-bandhana-madhyā-gato vā, pramucyātām, namāmo vā³.

Nama Āryāvalokitēśvarāya, Bodhi-sattvāya, Mahā-sattvāya, Mahā-karuṇikāya, parārthine⁹, karuṇa-ārya-vīrya-rā[j]ñe svāhā.

OM jayanti vijayanti, ajite aparā-jite svāhā.

OM jayāya svāhā. OM ajitāya svāhā¹⁰. OM aparā-jitāya svāhā.

OM cakṣur-bandhanāya svāhā¹¹,

tad yathā:

OM bhaja bhaja, OM vimale jayavale¹² amṛtôdbhave HUM HUM PHAT PHAT svāhā.

¹thus SL; mss *jaruḥa* ²mss *upāduta*; SL *upapādakāḥ* ³mss *namāmava* ⁴not in PPBV, SL ⁵thus PPBV, SL; others -*rāgam* ⁶thus PPBV, PPWS; other mss *sona*; SL *gauṇa*

⁷SL *vaira*- ⁸mss *ayu* or *ayur* ⁹PVSK, PVSñ *pratyarthine*; others + SL *pratyarthinaḥ*

¹⁰last three words in three mss only ¹¹last three words not in SL ¹²SL *amale*

504. *Namo Ratna-trayāya*

“THE EIGHT GREAT DANGERS” FROM KLIṆ (JAVA)

translation

Honour to the Threefold Jewel, honour to the Noble Avalokitēśvara, to the Bodhisattva, to the Great Being, to the Great Compassionate One, to the Great Compassionate Friend, to the Great One Who is merciful towards the world; as follows:

O Thou Who destroyest poisonous snakes, Who destroyest poison from [snakes'] fangs, Who destroyest poison from tongues, Who destroyest the poison called Halāhala;

all existent beings, without feet or two-footed or three-footed or four-footed or many-footed, born from the womb or by spontaneous procreation¹, provided with a body or devoid of a body, provided with consciousness or devoid of consciousness; these living beings we honour;

O Thou Who allayest all diseases, Who allayest all illness, Who allayest all hindrances, Who eminently allayest all obscurities of the present age, all quarrels, rows and disputes;

as follows:

OM O body, O wave, O, O one-edged sword;

as follows:

OM, devour devour, O mountain, O mountain;

as follows:

OM, O released One, O released One, O completely released One, O completely released One, O cutting One, O splitting One, O One of good omen, O One of evil omen, O very bright-faced One, O very sad-faced One;

protect me, protect me, together with my retinue, with my wife and children, with my sons and grandsons, with my clan and the whole number

of my relatives, and also all living beings, O Thou Who art the essence of all — hail !

O Thou Who rescuest from all dangers, O Thou Who rescuest from all calamities, [rescue me out of] the danger from kings, from the Evil One, from death by pestilence, from weapons, from missiles, from fire, from water, from thieves, from the own [king's] army, from hostile armies.

When being within the midst of an army, or of lions, or of elephants, or of tigers, or of cows or oxen, or of woods, or of mountainous inaccessible places, or of black snakes, or of jungles, or of the ocean; or when being enclosed by iron bonds, or by bonds of air², it should be loosened; we pay honour.

Honour to the Noble Avalokitêśvara, the Bodhisattva, the Great Being, the Great Compassionate One, the Altruistic One; compassionate noble heroic King, hail.

OM, O Thou Who art victorious, completely victorious, Who art invincible, unconquerable, hail.

OM, to Victory, hail. OM, to the Invincible One, hail. OM, to the Unconquerable One, hail. OM, to Him Who binds the eyes (?), hail. As follows:

OM partake partake; OM, O Spotless One, O Conquering One (?), O Thou Who hast originated from the Living Water;
HUM HUM PHAT PHAT; hail.

¹the reading of the text is unintelligible. SL has emended it to the usual Sanskrit term for "created or born spontaneously".

²i.e. bonds constructed by magical incantations?

507. *Namo Ratna-trayāya* (BŚ)

VĪRA-MANTRA

AṢṬAKA-MANTRA

SL: MAHĀ-VĪRA-RĀJA-MANTRA

One of the Buddhist *dhāraṇīs* or magical prose formulas. After the introduction which pays honour to the Buddhas and especially to Amitâbha, the kernel part demands protection of the speaker and of other beings and destruction of evil.

Rit. Env.: acc. to PVSk, a very essential formula which destroys all stains; it serves as a hymn of praise to the Tathāgata and as a means to obtain *praj[ā]ñā*, knowledge; when somebody has drunk poison, he will recover after a 21-fold recitation of this mantra. One will also conquer his enemies by it, and be rescued from all calamities, e.g. those caused by the planets; one will also obtain the faculty of remembering one's former births.

According to ms 74, a very essential formula which destroys all stains;

it serves as a hymn of praise to the Tathāgata, and is an active remedy against poison.

Sources: mss on Buddhist daily ritual, e.g. PVBK, PVSK, PVSr 18; PVSb 17; PVTg 46; PVWS 10. Also in the ms on death ritual PPBV 16b, and in SL's section on death ritual (Buddha-veda), p. 79.

Also in two Śivaite sources: 74/3b (incomplete); 883/8a.

Namo Ratna-trayāya, namo Buddhēbhyaḥ, atītānāgata-praty-utpanne-
bhyaḥ, namo Amitābhāya, Tathāgatāyārhaṭe, samyak-saṃbuddhāya,
tad yathā:

Oṃ navi navi medhāvi medhāvi amṛtōdbhave amṛtōdbhave Buddha-
mati¹ Buddha-bhāṣite, sarvam ulkā-jvālīni, buddhi buddhi mahā-buddhi
mahā-buddhi, mahā-vīr[ya]vega vati, Garuḍa-dhvaja²-vega-vati, Indra-
vajra-vega-vati, sarva-Buddhāvalokite svāhā³.

Aḥ muni muni mahā-muni mahā-muni sphat⁴.

Buddha-Dharma-Saṅghānām balena, nāśaya nāśaya, vināśaya vināśaya,
bhinda bhinda⁵, muya muya, muñca muñca,
sarva-yakṣa-sainya⁶, sarva-kabandha-dākinīyau, sarva-grahaṇa-duṣṭa-
cittān para-pidān⁷,

HUM⁸ grhṇa grhṇa, grasa grasa, māraya māraya, vañcaya vañcaya⁹,
paca paca, hana hana,
sarva-Buddhānām balena, nāśaya nāśaya, chinda chinda, muñca muñca,
vidrāpaya vidrāpaya, sarva-yakṣa-rākṣasān; yāvan mānuṣyāmānuṣyaṇ ca,
bandhaya bandhaya, saṃkopaya saṃkopaya¹⁰, vikonampa vikonampa¹¹,
sphoṭaya sphoṭaya,

sarva-mantrān sarva-yogān vihana vihana¹²,
rakṣa rakṣa māṃ saparivāraṃ sadāsīdāsaṃ¹³, sarva-sattvāmś ca sarva-
dravyaṃ ca¹⁴, sarva-sattva¹⁵ svāhā.

¹thus 3 mss + SL; others -*pati* ²thus 3 mss; others -*vajra* ³thus 4 mss; omitted by the others ⁴PPBV, PVWS, SL *sphadya* ⁵thus SL; PVTg, 883 *bhinna*; others *bihna* ⁶thus SL; PPBV, PVWS -*sanya*; 74 *rakṣasan*; omitted by the others ⁷PPBV, SL -*pindanya*; PVSb, PVWS -*pindayan*; 883 *pidayan*; PVSK *vidayan*; PVBK, PVSr *vidaya*; PVTg *vinaya* ⁸omitted by 3 mss + SL ⁹3 × -*jaya*; PPBV *kañcaya*; SL *kaṭṭaya* ¹⁰thus SL; PVTg *caṅkepayā*; omitted by 4 mss; others *caṅkopaya*. PVTg now adds *vikobhaya* (2 ×) ¹¹PVSK *viṅgonapa*; 883 *viskonaya*; SL *vikṣṇampa* ¹²74 *viyana*; PVSK *vehana*; PVTg *bhinna*; 3 × *bihna* ¹³this word only in 74, 883; PPBV, SL also omit *saparivāraṃ* ¹⁴ca *sarvadrayaṃ* ca only in 74, 883 ¹⁵SL -*ratna*

507. *Namo Ratna-trayāya*

THE HEROES' FORMULA

translation

Honour to the Threefold Jewel, honour to the Buddhas of the past, the future and the present; honour to Amitābha, the Tathāgata, the Noble One, the Duly Enlightened One;

as follows:

....., O Wise One, O Wise One, O Thou Who hast originated from the Living Water; thought out by the Buddha, spoken by the Buddha, flaming all around like a meteor; insight insight, great insight, great insight, of great heroism, of great impetuosity, full of the impetuosity of Garuḍa's banner, full of the impetuosity of Indra's Thunderbolt, Thou Who art looked upon by all Buddhas, hail.

AH Seer, seer, great Seer great Seer, *sphat*.

By the strength of the Buddha, the Doctrine and the Community, destroy destroy, destroy completely, destroy completely, bind bind,, loosen loosen;

all armies of Yakṣas, all headless demons and all sorceresses, all grasping powers, those of evil minds, those who torment others —

HUM, grasp [them] grasp [them], devour devour, kill kill, prostrate prostrate, digest digest, beat beat,

by the strength of all Buddhas, destroy destroy, split split, loosen loosen, chase away chase away, all Yakṣas and Rākṣasas, including what is human and non-human, bind bind, provoke provoke,, break break, all formulas, all practices, beat away, beat away,

protect protect me with my retinue, servants, and all beings

510. *Namo Ratna-trayāya* (B)

NAVA-KAMPA

The kernel of this piece in prose is a *dhāraṇī*, which begins with the words *bhoḥ bhoḥ vajra vajra*; it expresses the demand for destruction of all evil influences especially of the own mind. It is preceded by a lengthy praise and description of the Buddha.

Rit. Env.: SL gives the hymn in his Buddhaveda (mainly death ritual), but it usually occurs in mss on daily ritual. In care of the dead, it is restricted to brahmans.

Sources: PPBV 18b; PVSK 33; PVSr 21; PVSb 17; PVTg 49; PVWS 11; SL p. 80f.

Namo Ratna-trayāya svāhā¹, namaś Caṇḍa-vajra-pāṇi svāhā,
mahā-yakṣa-senā-pati svāhā,

namo Bhagavate 'prati-hata-bala-vīrya-vidhi-trividyā²-dhara-sahasra
svāhā, catur-bhujalākṛti-śarīra svāhā,

asi-musala-paraśu-pāśa-vajrāgni-jvālātibhīṣaṇaka-rūpa svāhā,
paśu-pati-jatijada³-sañcaya-vilambita-dakṣiṇa-pāda svāhā,
sarva-ni⁴yantaka, tava viniṣṭha-vāma-caraṇa-uṣṇīṣa svāhā,

namo Bhagavate mahā-vajra-dhara svāhā,
namo Rudra, namo hrdayaṃ, parama-dāruṇaṃ⁵, sarva-bhūta-gaṇa-vinaya-

karam, roṣâstrâśī⁶viṣâdhah-karam, sarva-karma-siddhi-karam âvartayiṣ-
yâmi,
tad yathâ:

Bhoḥ bhoḥ vajra vajra kâla kâla karma karma, kampa kampa bandha
bandha marda marda haha hihi HUM HUM;

raudrâti⁷-raudrânusâriṇam imaṃ daṃstrâgra-caṇḍa-grahaṃ, mayi⁸
duṣṭa-⁹cittaṃ pravinâśaya,

raudra-dhūpena¹⁰ pravinâśaya, raudra-vajreṇa pravinâśaya,

Viṣṇuṃ pravinâśaya, Brahmāṇaṃ pravinâśaya,

sarva-roḡāṇ pravinâśaya, sarva-pāpān¹¹ pravinâśaya,

sarva-devāṇ pravinâśaya, sarva-kleśāṇ pravinâśaya,

sarva-duṣṭa-cittāṇ pravinâśaya,

sarva-vighnāṇ pravinâśaya, sarva-vināyakāṇ pravinâśaya,

sarva-kala-kali-kaluṣa-kalaha-vigraha-vivādāṇ pravinâśaya,

devâsura-garūḍa-gandharva-kinnara-mahôragādīṇ pravinâśaya;

trâśaya trâśaya, kampaya kampaya, bandhaya bandhaya, mardaya
mardaya,

caṇḍa caṇḍa, mara mara, hana hana, daha daha¹², kuru kuru mahâ-bala

mahâ-bala, mahâ-vīrya mahâ-vīrya, mahâ-dīpta mahâ-dīpta, mahâ-tejah

mahâ-tejah, mahâ-raudra mahâ-raudra, mahâ-śāsana mahâ-śāsana,

туру туру, dara dara, vara vara, sthâvara sthâvara¹³,

svabhāvânta svabhāvânta, bhavānike¹⁴ HUM HUM PHAT PHAT SVĀHĀ.

Sprinkling Formula (in PVTg):

OM Ratna-trayāya Nava-kampāya namaḥ svāhā

OM Bhagavatyaḥ svāhā

OM Bhoḥ Buddha Bhūmi-kampāya svāhā

OM sarva-deva-sukha-pradānāya namaḥ svāhā

OM HUM HUM PHAT PHAT parama-sukhāya namaḥ svāhā.

¹mss *svā*; SL omits the word. This is also the case with all other occurrences of the word *svāhā* in the introduction ²mss, SL *-vidvā-* ³PPBV, SL *da* instead of *jatijada*
⁴mss, SL *ti* ⁵PPBV, SL *dayāruṇam* ⁶mss 2 × *di*, 2 × *bi*, 1 × *ni*, 1 × *vi* ⁷thus PPBV,
SL; others omit *-ati-* ⁸thus SL; mss *mahi* ⁹thus SL; mss *drṣṭa* ¹⁰PPBV *bupena*;
PVWS *bhupena*; SL *-rūpam* ¹¹PPBV *-āpadān*; SL *-āpadam* ¹²PPBV, SL *daya daya*;
PVWS *dahaya dahaya* ¹³thus PVTg; others *smavara smavara* ¹⁴thus SL; mss *-mike*
or *-mame*

Bhoḥ bhoḥ vajra vajra
THE NINEFOLD TREMBLE
translation

Honour to the Threefold Jewel¹; honour to the Fierce Vajrapāṇi, to the
great General of the Yakṣas' army;

honour to the Venerable One, Who possesses thousands of magical spells wielding² irresistible power and heroism, Whose body is of a shape four-armed;

Whose appearance is very terrible on account of His sword, club, axe, noose, thunderbolt and fiery flames; Whose right foot is hanging down the Lord of Flocks; Whose left foot and headdress³ the Controller of all;

honour to the Great Venerable One, Great Wielder of the Thunderbolt; honour Rudra; honour the heart (?); I shall recite the [formula which is] supremely harsh, disciplining all hosts of demons, casting down fury, missiles and poisonous serpents, causing perfection in all actions;

as follows:

Please, please⁴, Thunderbolt, Thunderbolt, Time, Time, Action, Action; shake, shake, bind bind, crush crush,

destroy within me my evil mind which runs after the horrible, the more-than-horrible, this impetuous monster with pointed protruding teeth; destroy with horrible smoke, destroy with the horrible Thunderbolt; destroy Viṣṇu, Brahmā, all diseases, all evils, all gods, all stains, all evil mental faculties, all hindrances, all obstructive powers; destroy all obscurities of the present age, all quarrels, rows and disputes; destroy all gods, counter-gods, Garuḍa, Gandharvas, Kinnaras, Serpents and other [superhuman beings];

terrify terrify, shatter shatter, bind bind, crush crush, attack attack (?), kill kill (?), beat beat, burn burn, act act;

O Thou of great power, of great heroism, of great flaming lustre, of great fiery energy, of great fiery energy, of great horror, of great horror, of great command, of great command;

..... cleave cleave, ward off, ward off, hail.

Sprinkling Formula:

OM to the Threefold Jewel, the Ninefold Tremble, honour, hail.

OM to the Lady, hail.

OM to Lord Buddha, Who moves the earth, hail.

OM to the gift of happiness to all deities, hail.

OM HUM HUM PHAT PHAT to the highest happiness, honour, hail !

¹The word *svāhā*, usually translated with "hail" in this book, has been omitted here in the translation. Its place is unusual, also in the next instances, and its form in the mss mutilated. There are no datives in the text before *svāhā* in the next instances, as is to be expected, but vocatives.

²This translation is based on the assumption that *-vidhitri-* is a corruption of *vidhātṛ-*; *vidyā-dhara-* "magical spell".

³It is mysterious why left foot and headdress should be combined here. Perhaps the meaning is somewhat like "he places His left foot on [His enemies'] headdress".

⁴The word *bhoḥ* is an interjection used in Skt. to denote a respectful address.

513. *Namo 'stu Paramêśvarāya (Ś)*

ĪŚVARA-STAVA

One of the Śivaite prose hymns. God Īśvara is praised by means of very long compounds of an artificial character. The Skt. is remarkably good — this type of prose hymns is nearly always present in Indian hymn collections — and surprisingly well preserved if one takes into account the fact that there was no metre to sustain the priests' memories and that the hymn is found nowadays only in a few mss which usually contain ArSkt. material.

Rit. Env.: nothing known. Presumably confined to the Uttama variety of rituals.

Sources: 189/1b; 1424/2b; GS 4; 11R 1; PVSK 20a; PPW 9. Edited also by SL p. 39 (SL gives only this comment that the hymn is "exceptionally well preserved").

OM Namō 'stu Paramêśvarāya, sakala-bhuvana¹-kāraṇāya, mahā-devatāya, mahā-deva-pratyāṅga-guṇa-gaṇa-viśiṣṭa-dhāriṇe, catuḥ²-śakti-catur-bhuja-triṇayana-gajēndra-kapālālamkṛta-śīraskāya, Vāsuki-yajñopavītine, Himavat-putrī-kṛtārdha-narêśvarāya, Madana-tanu-dahana-dahyamāna-kāla-nāśanāya, muni-vara-niyama-bhakti-praṇata-japa-nitya-puṣpārcana-nṛtta-gīta³-stuti-gandha-pavana-javana-jana-janita-dhūpa-dīpākṣata⁴-namaskāra-śāntika⁵-tāmbola-vividha-vidhānārcanāya, pravāla-dhavaḷa-kamalāsanāya⁶, prabhu-gaṇa-gaṇa-saṃgamanāya ca, catur-daśa-paśu-mudgalātmātmiya-śarīrāya, sa ca bhagavān Mahêśvaraḥ sarva-bhūtānukampī, carācara-vatsalah, praṇata-kautuka-prabhāva-bhuvana-bhāvi-bhavanēndraḥ, kaluṣa-kṣapanena⁷ vimocanāya, sarva-gata-trṇa-ccheda⁸-caittaka-kāraṇāya, prayojanābhedāya, samādhi-sadyaḥ-sādhana-samartho 'pi śāśvata-sadā⁷-parimita⁷-guṇa-gaṇa-nidhānaḥ, tapta-cāmī-prabhāvād arthād asmād asmat⁹-sukha-kāraṇo 'smān pālayatu svāhā.

¹SL -bhūṣaṇa- ²thus SL; 189 *sadu*; GS *cadu*; 1424 *candu*; 11R *candhu* ³thus SL; mss *nṛtagī*- ⁴SL, 11R -akṣatama- instead of *akṣata* ⁵thus 1424, 11R; 189 *śaktika*-; omitted by SL ⁶thus 189, 1424; GS, 11R *kavalāsanāya*; SL *makaraśayana* ⁷thus SL; mss -aḥ ⁸189, 1424 *gatatpratecedat*-; GS, 11R -gatatpratecedat-; SL -gatacitta- ⁹for *asmād asmat*, 189 and 1424 have *sēmat sēmat*; 11R *asmat asmat*; GS, SL *asmat*

513. *Namo 'stu Paramêśvarāya*

HYMN TO ĪŚVARA

translation

Honour be to the Highest Lord, the Cause of the entire world, the great Deity, the excellent Bearer of a host of qualities which are [in-

herent] in the limbs of the great Gods; to Him Whose head is adorned with the skull of the Elephant-god who has four goddesses, four arms and three eyes; to Him Whose sacred cord is Vāsuki; to Him Who has formed a bisexual body together with the daughter of the Himālaya; to Him Who is the Destroyer of the Demon of Time — this Demon is burnt during the burning of the body of the god of love — ; to Him to Whom by the best of the ascetics various kinds of worship are presented: self-restraint, devotion, humble recitation, constant flower worship, dancing, singing, hymns of praise, perfumes, fire offerings, incense prepared by active persons, lamps, unhusked grain, homage and betel of the soothing kind¹; to Him Whose lotus seat is white like white coral; and to Him Who is joined in heaven by the hosts of princes; to Him Whose own body has the of the fourteen animals (?) as its self.

And He, Honourable, the great Lord, is compassionate to all beings, He loves animate and inanimate [creatures] like a father; He is the Lord of His palace² Who furthers the [welfare of the] world by the power of auspicious signs for His devoted ones;

[honour] to Him Who is the cause of philosophical judgment³ which is all-pervading and cleaves stalks of grass [by its subtlety]; to Him Whose intentions cannot be interrupted.

Although He is able to realize the highest step of meditation at once, He is an eternal reservoir of a host of ever immeasurable virtues;

He Who is the cause of our happiness by reason of this majesty of His which is like [the effulgence of] molten gold⁴ — May He protect us; hail !

¹*śāntika*:- worship was divided into various classes according to its size and the materials used. Thus there are the *śāntika*-, *paṣṭika*- and other varieties. Cf. the triad *uttama*, *madhyama* and *avara* or [*ka*]*nīṣṭha*.

² "palace" = "temple" ? Balinese *puri* = palace, *pura* = temple.

³*caittaka*- means "that which belongs to the mind (*citta*)". The present translation of the word is based on the context.

⁴The word is *cāmī-kara*. The last part may have become lost.

516. *Namo 'stu Puruṣōttamāya* (ŚV)

SL: VIṢṆU-STAVA

This hymn is composed in prose and in an artificial style. The Skt. is generally very good. SL on p. XXVIII made this comment on it: "When I first heard this beautiful prose hymn recited in Bali, I was under the illusion that the Sanskrit original would be easily discovered in India. Since that time in spite of many a search, I have not succeeded in finding it". At present we have not fared better than Lévi. The source of the hymn remains unknown.

Viṣṇu is adored predominantly here in His fierce aspect. By His great

strength and terrible weapons He destroys all enemies of gods and men. In the last paragraph He is also said to be the Source of riches.

Rit. Env.: according to the Śivaite informant, during the Ekādaśa-Rudra ceremony. Also in the Pūjā of the Kṣatriyas; ritual for the dead.

Sources: Juynboll 1907/p. 415; SL p. 58; 189/2b; 1424/4a; GS 11; 11R 3; PKPn 4; PKRo 8b; PVSK 21b; PPC 9; PPD 34; PPW 8.

OM Namo 'stu Puruṣōttamāya,

parama-ripu-para-pura-haraṇa-parākramāya,
parama-bala-bhaṭṭola¹-tola-lolita-galita-mahā-balāya ca,
jāgrat-svapna-supta-turya-catur-bhujāya,
Nārāyaṇāya, Nara-siṃha-vāmanāya, nara-janārdanāya²,
jana³-gadā-yudhi⁴ dānavāntaka-ripu-mardana-pāñcajanya-
sudarśanāyudhāya,
daitya-dānava-yakṣa-rākṣasa-pisāca-bhūta-gaṇa-dhara-dhārāṇī-
dhara-dhīratarāya ca,
gandharva-madhura-gīta-sura-vidyādhara-rṣi-prabhṛti-sevitāya⁵ ca,
parama-ripu-Rāvaṇārjuna⁶-Dhenuka-Pralamba⁷-Keśara-viṣṭa-
kāmeni⁸-gaja-bala-turaga-misra-⁹śrgālādi-nidhanāya ca,
Puruṣo 'nanta-samudrāśrayaḥ, khaga-vara-varēndraḥ¹⁰,
Śrī-priyo Dhanada¹¹-priyo, Vaiśravaṇāṅgako,
'smān rakṣatv asmān¹² gopayatu svāhā.

¹GS, PKPn -balabhaṭṭatola- instead of -balabhaṭṭola-; PVSK -balabalatola- ²SL nārāyaṇārdanāya ³SL nara- ⁴SL, 189, 1424 -yuddhe ⁵thus SL; most mss sivitāya or sivitāla ⁶SL + 3 mss -juka ⁷GS, 11R -pragalba- ⁸GS, 11R, PKPn -vistarakāmini; 1424, PVSK, PPD -kāmoni ⁹thus 1424, PVSK; others + SL misa ¹⁰GS, 11R -rodanārdha- instead of -varendraḥ śrī- ¹¹Juynboll, PKRo, PPD dānapriyo or dhanapriyo; PVSK madanadanaśripriyo; SL dhanadaśripriyo ¹²GS, 11R tat astu instead of rakṣatv asmān; PVSK, PPW rakṣa tasmāt

516. Namo 'stu Puruṣōttamāya

HYMN TO VIṢṆU

translation

OM Honour be to the Supreme Spirit, Who is virtuous while taking the strongholds of most powerful enemies;

by Whose supreme strength great armies with . . . (soldiers ?) . . . of great strength are broken and brought to perdition;

Whose four arms are [the four states of existence called] waking, dreaming, deep sleep and "the fourth";

Nārāyaṇa, the Man-Lion and Dwarf, Nara and Janārdana;

to Him Whose weapons in the mace fight with men are [the Conch] Pāñcajanya and the [Disc] Sudarśana — these bring death to the demons and crush the enemies —;

and to Him Who in His great wisdom bore the Earth, while She

bears the hosts of Daityas, Dānavas, Yakṣas, Rākṣasas, Piśācas and Bhūtas;

and to Him Who is honoured by the charming songs of the Gandharvas, by gods, Vidyādharas, Seers and others;

to the Destroyer of the most powerful enemies Rāvaṇa, Arjuna (?), Dhenuka, Pralamba, Keśara armies of elephants, horses, mixed [forces], jackals etcetera.

Puruṣa Who rests on Ananta and the Ocean, the supreme Lord of the best of the birds, the Husband of Śrī, the Friend of the Bestower of riches, Who is incarnated in Vaiśravaṇa¹,

May He guard us, protect us. Hail !

¹Kubera. Viṣṇu and Kubera are identical here perhaps because both have their location in the North.

519. *Namo 'stu te Gaṇa-pate* (BŚ)

GAṆA-PATI-STAVA

Gaṇéśa is worshipped as the Destroyer of all obstacles. The Skt. of this hymn of five stanzas is reasonable; its most interesting feature is its mentioning of the six Vināyakas, or aspects of Gaṇéśa's power, in stanza 3. They are Āmoda, Pramoda, Sumukha, Durmukha, Avighna and Vighnakartar. They are mentioned in the Mahā-gaṇapati-stotra, BSR No. 11, p. 37 stanza 11, as the six Gaja-mukhāḥ "Elephant-faced Ones". They are considered there to stand on the points of a hexagonal figure. The names are nearly identical; only that of Avighna is found there as Vighna. In the Gaṇéśa-kavaca, BSR No. 2, p. 4, stanza 14, Vighna-kartar occurs as Vighna-hartar.

Rit. Env.: Presumably used by the Buddhists in daily and *uttama* ritual, and by the Śivaite in *uttama* ritual, and care of the dead.

Sources: SL p. 41 and many mss: PPO 27a; PPL 3b; 34b; PPC 17; PPP 10; 109/31b; 189/4b; 1457/3b; 1673/3b; 1843/30a; 4673/64; GS 23; PVBa 20; PVSm 11a; PVSK 26b; a.o.

1 OM Namō 'stu te Gaṇa-pate, sarva-vighna-vināśana
sarva-kāryaṃ prasidhyatu¹, mama kāryaṃ prasidhyatām.

2 Vināyakaṃ Gaṇa-patiṃ, sarva-vighna-vināśanam
mahā-śakti-karaṃ nityaṃ, tvāṃ namāmi vara-pradam.

3 OM Āmodaś ca Pramodaś ca, Sumukho Durmukhas tathā
Avighno Vighna-kartā² ca, ity ete ṣaḍ-vināyakam³.

4 Nāda-svargādhipo devo, deva-devo Vināyakaḥ
narāṇāṃ bhakti-kāraṇaṃ, sarva-kārya-phala-das⁴ tvam.

- 5 Samudre taratām⁵ ghere, saṃgrāme śatru-bandhane
kṣetre vyaṃ⁶ grāme cāpi, yaḥ paṭhet vighna-nāśanam⁷.

¹thus SL; 189, GS *sarvakleśavināśan tu*; others *sarvakāryaprasiddhantu*. In the OJ paraphrase on 1843, Gaṇeśa is the subject: *sumiddhakēn sarvakāryanta* ²SL, 189 -*rūpaś ca*; most mss -*kartaś ca* ³SL -*kāḥ* ⁴mss -*phalaṃ da-*; SL -*phalada-* ⁵189, GS *tarate*; SL *tathāti-* ⁶189, GS *vayi siddhi*; SL *tvayi siddham*; 4673 *kṣatre vyāghram*; paraphrase on 1843 *kunaṇ yan aneṇ savah mvaṇ riṇ pradeśa* ⁷189, GS, SL *sarvaṃ vighnaṃ vināśaya*

519. *Namo 'stu te Gaṇa-pate*

HYMN TO GAṆEŚA

translation

- 1 Honour be to Thee, O Lord of the host,
Destroyer of all obstacles;
Thou shouldst cause all affairs to succeed,
let my affairs succeed.
- 2 Remover, Lord of the host,
Destroyer of all obstacles;
eternal Creator of mighty energy,
I honour Thee, the Granter of boons.
- 3 Āmoda and Pramoda, Sumukha and Durmukha;
Avighna and Vighna-kartar, this is the group of the six "Removers".
- 4 Thou art the God, the Lord of the *nāda* (?) and heaven,
the God of Gods, the Remover;
the Cause of the devotion of mankind,
the Giver of results for all enterprises.
- 5 Thou shouldst save us on the terrible ocean,
in battle and in imprisonment by the enemy.
He who recites this hymn on the field ... and in the village —
all his obstacles disappear.

522. *Namo 'stu te Mahā-deva (Ś)*

MAHĀ-DEVA-STAVA

A hymn of three stanzas in ArSkt. to the God of the West.
Rit. Env.: lustration (Uttama ritual).
Sources: 189/2b; 11R 3; 1424/4a; PVSK 22a; SL p. 50.

- 1 OM Namō 'stu te Mahā-deva, pīta-varṇa Mahā-deva¹
padmāsana Mahā-deva, Śacī-devi namo 'stu te.

2 Mahā-sūkṣmaṃ mahā-katnaṃ², mahā-sūkṣmaṃ mahā-batnaṃ³
mahā-katnaṃ⁴ mahā-kāyaṃ, namo 'stu te Mahā-deva⁵.

3 Brahmā Viṣṇu īśvaraś ca, Mahā-deva namo 'stu te
sarva-kāryaṃ prasidhyatām⁶, kṣamānugraha-kāraṇaṃ.

¹SL *pītāmbara* ²11R *mahātmanam*; SL *mahākalam* ³11R *mahādevaṃ mahāsūkṣmam*;
SL *mahāsūkṣmaṃ mahāvratam* ⁴SL *mahāskandham* ⁵189 *mahādeva namo 'stu te*
⁶mss *prasiddhantam*

522. *Namo 'stu te Mahā-deva*

HYMN TO MAHĀ-DEVA

attempt at translation

- 1 Honour be to Thee, O Mahā-deva,
O Mahā-deva of yellow colour;
O Mahā-deva on Thy lotus seat,
O Goddess Śacī, honour be to Thee !
- 2 The very subtle One, of mighty Self¹,
the very subtle One, of great observance²;
the great-shouldered One², with the great body,
honour be to Thee, O Mahā-deva !
- 3 Brahmā, Viṣṇu and īśvara,
and Mahā-deva, honour be to Thee;
may all activities succeed,
because of [Thy] forbearance and mercy.

¹Translation of the reading of 11R.

²Translation of the reading of SL.

525. *Namo 'stu te Mahā-teja (V)*

STAVA BHATṬĀRA

Honour is paid to Jagan-nātha, Who is identical with Rudra. He is the great Worker of all good. He is requested to save the worshipper from all distress.

The Skt. is sometimes unintelligible, but there are no characteristics of ArSkt. The metre in 1d is irregular and the verb-form *moca* in 3a also looks suspicious.

Rit. Env.: Pūjā of the Kṣatriyas. No particulars known.

Sources: PKKr 129; PKTb 209.

- 1 OM Namō 'stu te Mahā-teja, sarva-prāṇi-tamo-nude
sarva-prāṇi-hitam-kartā, Savitre¹ dipta-tejase².

- 2 Eka-ramritasas³tāya, aṣṭāśva-nuru-go-yuje⁴
namo 'stu te Jagat-nātha, Rudrātma hita-kāriṇe.
- 3 Mām moca sarva-pāpebhyo, mām rakṣasva Hitam-kara
vighnebhyaḥ sarva-doṣebhya, ihatrāmutra⁵ rakṣa mām.
- ¹mss pavitre ²mss -tejāya ³PKKr -tastas ⁴PKKr -yude ⁵mss ihatra mukta

525. *Namo 'stu te Mahā-teja*

HYMN TO THE LORD

translation

- 1 Honour be to Thee, O God of great lustre,
Dispeller of darkness for all creatures;
Worker of good for all creatures,
Driving Force of glowing lustre.
- 2;
honour be to Thee, Lord of the world,
of Rudra's Self, Worker for goodness,
- 3 Release me from all evils,
protect me, O Worker for goodness;
protect me in this world and in the hereafter
from obstacles and all kinds of imperfections.

528. *Namo 'stu te Vajraṇ-kara (B)*

PVSK: BUDDHA-STAVA

In eight verses, this poem written in ArSkt. gives a description of the Buddha and his wonderful qualities. He wields the Thunderbolt; he conquers all creatures (2); He is identical with Śiva (if pāda 2d has been interpreted correctly). Indeed Buddha here shows some of Śiva's characteristics: He removes all poison (3d), performs yoga (4b), consumes everything (5b). In short, Buddha appears as an ambivalent god who may be a destroyer but also appease calamities. In vs. 7, he is called the Supreme Teacher (and thus identified with Bhaṭāra Guru ?).

Rit. Env.: "applicable during exorcism", according to both mss. One should have in mind that the words Buddha and Bhūta (demon) are frequently interchangeable in the Balinese mind. These two names might thus have been considered as two antagonistic and complementary aspects of one and the same divine power.

Sources: 3 mss: PVBa 16; PVSK 11; StGA.

- 1 OM Namō 'stu te Vajraṇ-kara, sarva-vighna-vināśana
namo Buddhāya devāya, arcanam Buddha sa-liṅgam.

- 2 Mahā-śakti para-deva, namas te 'stu Buddhâtma-
sarva-bhāva-vaśaṃ¹-kāra, namo Buddhāya Śivāya.
- 3 Śāntikāya jvala-mukha, sarva-siddhi mahā-kā[r]ya
vicitraṃ maraṇaṃ ghoram, sarva-viṣaṃ haraty evaṃ².
- 4 Śānti-śānta mahā-yogī, nirmala parama-jñāna
sarva-kleśa-vimuktana, sūkṣma-mūrti-mahâtmana³.
- 5 OM Bhagavān Buddhâtīśūnya, śukla-śarīrākāraṇam
sarva-bhakṣa Buddha-jñānaṃ, jagat tvam parama-siddhi.
- 6 Dayavati Buddha-svāmi⁴, tri-koṇa-mantram akṣaram
OM-kāra HRĪḤ nyased dvidhā⁵, Buddha-rṣi kamala-trayam.
- 7 Guru-deva Buddhaś caiva, pratiṣṭhā ajñānântaka⁶
saumya-rūpam avāpnoti, sarva-tathāgata-nibham⁷.
- 8 Vajra-kaṇḍa hita-jñāna, jvala-vajra-śubhāsina
jvalita-vajra-agniṃ ca, sarva-śatru-vitaskaram.

Sprinkling Formula:

OM AM Buddhāmṛtāya namaḥ
OM UM Buddhāmṛtāya namaḥ
OM MAM vaśaṃ¹-kara-Buddha-mahāmṛta-parisuddho 'ham.

¹mss vaśaṭ ²mss haroti vam ³mss mantra anam ⁴PVBa buddhasya mām; PVSK
buddhasyami ⁵mss dvidam ⁶mss ajñānaṃ tatām ⁷mss tathāgata-nidham

528. *Namo 'stu te Vajraṇ-kara*

HYMN TO BUDDHA

attempt at translation

- 1 Honour be to Thee, Who holdst the Thunderbolt in Thy hand;
Who destroyest all hindrances; honour to God Buddha;
I worship Buddha together with His emblem.
- 2 Thou of great power, highest God;
honour be to Thee of enlightened Self;
Who bringst all creatures under Thy power;
honour to Buddha [Who is] Śiva.
- 3 Thou Who appeasest evil, of flaming face;
accomplishing all, of great achievement;
destroying the awful plagues;
in the same way He removes all poison.

- 4 Thou Who art appeased in appeasement, great Performer of yoga;
spotless, possessing highest Wisdom;
Who liberates from all stains;
of subtle form, of great Self.
- 5 Lord Buddha, of supreme Voidness, of shining appearance;
Who consumest everything, Who art of enlightened Wisdom;
Thou [art the cause of] supreme perfection in the world.
- 6 O Lord Buddha, Merciful One¹; with the triangular *mantra* (?),
everlasting;
one should apply the syllables OM and HRĪḤ twice;
the Seer Buddha, the Threefold Lotus².
- 7 Buddha is also the God Guru, the safe base,
Who brings ignorance to an end;
one will obtain an auspicious form,
[similar to] that of all the Tathāgatas.
- 8 [Buddha] holds the Thunderbolt and possesses
blessing Wisdom; His Thunderbolt flames; He is sitting at ease.
His Thunderbolt flames like a fire;
He³ all enemies.

Sprinkling Formula:

OM AM to the Water of Life Which is Buddha, honour.
OM UM to the Water of Life Which is Buddha, honour.
OM MAM I am purified by the Great Water of Life Which is the
Buddha Who brings [all creatures] under control.

¹A feminine form is in the text; interpreted here as a masculine.

²*trikamala* = *triratna*, the Three Jewels?

³The word *vitas-kara* is unknown. The meaning is, however, not difficult to supply.

531. *Namo tri-kūrma sa-vākyam* (Ś)

VARUṆA-STAVA

In stanzas 1 and 2 the God of the Ocean acquires attributes for each of the eight directions of the sky, beginning with the thunderbolt in the East. The other four stanzas contain epithets. The two mss have a predilection for the ending *-yam*; in general the text contains many obscurities.

Rit. Env.: according to the mss, for invocation of Kāla, if said seven times; of Agni, if said nine times; of a great number of gods, if said eleven

times; of Varuṇa in full regalia, if said twenty-seven times. Varuṇa will grant all desires. The hymn is said to have been originally in the possession of the village of Lod Pēkēn and used by Dāyu Mas, which is said to be the reason for its superiority.

Sources: 147/5a; 748/8a (no divergences), PPD 46; PPI 67.

- 1 Namō tri-kūrma sa-vākyam, driyam para-stava siddhyam
vajra-dhūpe yoga-siddhyam, daṇḍo mokṣalam pramodyam.
- 2 Pāsam dhvaje draṇa-stutyam, cakro śuddha tri-śūlanyam
dala-stham padma-yoganyam, ūrdhva-veśyam sudarśanyam.
- 3 Adhaḥ vidyam prame devam, Varuṇa-deva sudevyam
praharṣaṇam śuddha-jñānam, nugraham pravekṣeṇkaram.
- 4 Devatām Varuṇa-stavam, sadā-śuddha stava deva
praṇave mūrti suśrame, mudre guṇa-jñānaṅkaram.
- 5 Sagaro deva subhaktyam, samudram subhaktyaṅkaram
ratnākara śuddha-vaktram, jala-nidhyam prodānasy am.
- 6 Ratnākaram parōksyam tu, jala-nta¹ suśrame param
tri-yogam bhavanas tubhyam, piṅgale vara-varṇinam².

¹147, 748 *janta*; PPD, PPI *jananta* ²mss *varavaraṇam*

531. *Namō tri-kūrma sa-vākyam*

HYMN TO VARUṆA

attempt at translation

- 1 Honour to Him Who has the mouth of a threefold turtle (?),
Who has Indra's power¹, Who is of very laudable perfection;
[Who bears] thunderbolt and incense [in the E. and S.E.]
and is perfect in yoga,
staff and club [in the S. and S.W.], gladdening.
- 2 Noose and banner [in the W. and N.W.],
disc and trident [in the N. and N.E.], pure;
thus standing on the petals; a lotus of yoga [in the Centre],
in the Zenith Sudarśana.
- 3 In the Nadir, wisdom, the supreme² God:
God Varuṇa, the Benevolent God;
the Delighting One of pure Wisdom,
merciful,

- 4 One should praise God Varuṇa,
ever pure, the laudable God;
in the sacred syllable is His form,
in the gesture, virtue and wisdom creating (?).
- 5 God Ocean, well-disposed towards His devotees
the Ocean Who presents the good things to the devotees;
the Treasury of jewels with pure face,
the Receptacle-of-water
- 6 The Treasury of jewels, exceeding the eyes' range,
Thy water³;
threefold yoga is Thy dwelling-place,
pale green, of a beautiful colour.

¹*driya* = *indriya*.

²*prame* = *parama*

³-*nta*, an OJ suffix "Thy".

534. *Namo Viṣṇu tri-mukhanam* (ŚV)

"VIṢṆU-STAVA"

These two stanzas are meant as *dhyāna-śloka*s; they contain a description of the deity as a support for meditation. They are written in ArSkt. Two parallel śloka-s to Īśvara (No. 366) and two to Brahmā (No. 151) are also found.

Rit. Env.: according to one ms, for self-protection.

Sources: 1404/28a; 3189/13; 5264/2; PKTb 210. Also edited in Juynboll 1907, p. 413.

- 1 OM UṢ Namo Viṣṇu tri-mukhanam, tri-ṇayanam catur-bhujam
kṛṣṇa-varṇam sphaṭikāntam¹, sarva-bhūṣaṇa-nīlanam.
- 2 Cakra astra² mahā-tikṣṇam, ātma-rakṣaṇāmpru-sthānam
amṛtañ-jīvano devaḥ, sarva-śatru-vināśanam PHAṬ NAMAḤ³
svāhā.

¹mss -*kanda*; Juynboll -*kāṇḍaḥ* ²Juynboll -*hasta* ³not in 3189, PKTb, Juynboll

534. *Namo Viṣṇu tri-mukhanam*

"HYMN TO VIṢṆU"

translation

- 1 Honour to Viṣṇu Who has three faces,
three eyes and four arms;
black of colour, with the lustre of crystal (?).
[provided with] all ornaments and black.

- 2 His weapon, the disc, is very sharp,
He protects the body, His abode is in the liver¹;
the God Who grants life by His Water of Life,
Who destroys all enemies.

¹*ampru*, an OJ word.

537. *Nandīśvara mahātmakam* (Ś)
NANDĪŚVARA-MAHĀ-KĀLA-STAVA

A śloka addressed to Bhaṭāra Śiva in his quality as Lord of the bull Nandin. The style is ArSkt.

Rit. Env.: *pralina* or dismissal of the Śiva soul during "great worship".

Source: PPW 29.

- 1 OM Nandīśvara mahātmakam, dakṣiṇāya namasyāmi
sarvātmā sarva-devānām, syuḥ pratiṣṭhitāḥ sadaye.

Sprinkling Formula:

OM Kāla-muna-Gaṅgā-ye namaḥ
OM Mahā-Kāla-muna-Gaṅgā-ye namaḥ
OM Nandīśvara-muna-Gaṅgā-ye namaḥ

537. *Nandīśvara mahātmakam*
HYMN TO THE GREAT KĀLA WHO IS THE LORD OF NANDIN
attempt at translation

- 1 The Lord of Nandin, of great self,
I worship in the Southern direction;
the complete Self of all deities,
may He be seated firmly on the seat.

Sprinkling Formula:

OM To the Gaṅgā Who is Kāla, honour.
OM To the Gaṅgā Who is the Great Kāla, honour.
OM To the Gaṅgā Who is the Lord of Nandin, honour.

540. *Nārāyaṇa kâkarṣaṇam* (Ś)
ARDHA-NĀRĪŚVARA-STAVA

A very unclear and incoherent hymn in ArSkt. style. Stanza 2d mentions the catchword Ardha-nārīśvara, which also occurs in the sprinkling formula.

This is an aspect of Śiva in which this God represents the male and the female principle united into one figure. The first stanza, however, seems to be directed to Viṣṇu. The second stanza enumerates manifestations of the Tri-mūrti, especially Śiva, while stanza 3 stresses the Water of Life as being the supreme source of purification.

Sources: PPI 66; PSPn.

- 1 OM Nārāyaṇa kākaraṣaṇam, cakra sura nīla dr̥ṣṭam
Viṣṇu-loka jagat-pati, kampita-bala¹-kuñjaram.
- 2 Brahmā Viṣṇu Mahēśvaram, Mādeva Śambhu Śaṅkaram
Mēsora Rudra Śivāya, Ardha-nārīśvara-Śivam.
- 3 Bhagavān sucitrāmitram, Sūrya-Candra-mahāmṛtam
bhasma-śuddha-bhūḥ vināśam, amṛtam śarīram śuddham.

Sprinkling Formula:

OM UṢ MAM OM Śivāmṛta-Ardha-nārīśvarāya namaḥ

¹pala

540. *Nārāyaṇa kākaraṣaṇam*

HYMN TO ŚIVA AS HALF MAN HALF WOMAN

attempt at translation

- 1 Nārāyaṇa is the attracting force,
His disc,, dark blue, is visible;
Viṣṇu's sphere; [He is] the Lord of the World,
causing armies and elephants to tremble.
- 2 Brahmā, Viṣṇu and Mahēśvara, Mahādeva, Śambhu and Śaṅkara;
Mahēśvara, Rudra and Śiva; Śiva as Half man Half woman.
- 3 The Lord, the Ally of great brilliance (?),
Sun and Moon, the great source of Water of Life;
purification of the earth by ashes; destruction [of impurity],
The Water of life by Which one's body is purified.

543. *O-kāraś ca AU-kāraś ca* (B)

VEDA-PĀVAKA

SL: AGNI-STUTI

Although this hymn is exclusively applied by Buddhist priests, the contents are Śivaite. The speculative nature of the hymn calls for atten-

tion. The first stanza enumerates five vowels without stating any definite purport for it. Stanza 2 is not clear, but it probably deals with the *nāḍīs* or mystical arteries, 72,000 of which exist in the body according to the Haṭha-yoga text Gheraṇḍa Saṃhitā (Pott 1946, p. 8) and also in the Yājñavalkya Smṛti, 3, 72, in a stanza the first half of which resembles the present one. Mention of these arteries is made already in Praśna Up. 3,6 and even in Bṛhad Āraṇyaka Up. 2, 1, 19. In the present hymn the 72,000 are said to be present in the navel.

Stanzas 3 and 4 locate eight constituents of the syllable OM, beginning with the sound A, in the human body from the navel upwards. Stanzas 5 and 6 run parallel with 3 and 4. They identify these eight constituents with eight deities from Brahmā to Atiśūnya or the Extreme Void. On this Atiśūnya, there is a śloka in the Pañca-krama (cited by Dasgupta 1950, p. 51, note 1):

*śūnyam ca atīśūnyam ca, mahāśūnyam trītyakam
caturtham sarvaśūnyam ca, phalahetuprabhedataḥ*

which proves that the Extreme Void does not represent the extreme development of the speculations about Voidness.

The contents of 3-6 may be represented in a scheme as follows:

Part of OM	Part of body	Deity or Reality
A	navel	Brahmā
U	heart	Viṣṇu
MA	chest	Īśvara
Half Moon	upper part of chest	Mahā-deva
Bindu	head	Sadā-śiva
bottom of Nāda	fontanelle	Parama-śiva
middle of Nāda	tuft of hair	Śūnya
extreme end of Nāda	tip of the tuft	Atiśūnya

Stanza 7 speaks of language mysticism, but its purpose is not really clear. It identifies Brahmā and Viṣṇu with the syllable and Mahēśvara with sound; Parama-śiva is equated with saṃjñānta and in the last pāda there is an identification with the Supreme Wisdom, but it is not clear which deity or entity is meant here. The sources say *jñānam* or *jinam*, but a better sense would be given by Śūnyam.

The Skt. contains inaccuracies and improbabilities, but generally the argument is present and understandable. We certainly cannot consider this hymn to be composed in the usual kind of ArSkt.

Rit. Env.: self-protection according to PVTg, the only complete ms source at our disposal. PVTg further remarks that this hymn possesses the characteristics of yoga. According to the Śivaite informant, the Buddhists use it during Ekādaśa-Rudra.

Sources: PVTg 26 + SL 35. Stanzas 5 and 6 also in SL 83 and PPBV 20b.

- 1 O-kāraś ca AU-kāraś ca, U-kāraś ca Ū-kārakah
A-kāraś cāiva pañca te, varṇa-bhedāś¹ ca pañcamāḥ.
- 2 Dvāsapṭati²-sahasrāṇām³, nābhi-madhye vyavasthitiḥ
tiryag ūrdhvam adhaścā ca, vyāpitaḥ⁴ taiś tu sarvataḥ.
- 3 Nābhi-hṛdaya-vakṣeṣu, A-kārākṣara-mūrtimān
ūrdhva-vakṣe 'rdha-candraś ca, binduś ca śirasi sthitaḥ.
- 4 Nāda-mūlaṃ śiva-dvāre⁵, nāda-madhyam śikhā-sthitam
nādāntas tu⁶ śikhāgre⁷ ca, sarve te jyotir-lakṣaṇāḥ⁸.
- 5 Brahmā-Viṣṇv-Īśvarā jñeyā, A-kārākṣara-mūrtijāḥ⁹
Mahā-devo 'rdha-candraś ca, binduś cāiva Sadā-śivaḥ.
- 6 Nāda-mūle sthito devaḥ, śūnyasthaḥ Paramaḥ Śivaḥ
madhye Śiva-param śūnyam, nādānte cātisūnyakaḥ¹⁰.
- 7 Brahmā cākṣaro Viṣṇuś ca, śabdaś cāiva Mahēśvaraḥ
saṃjñāntaḥ Paramaḥ Śivo, jñānam¹¹ tu parama-jñānam.

¹PVTg -devaṇ ²PVTg dasaptati; SL bhāṣajyoti ³PVTg -ni ⁴SL -tā ⁵SL, PVTg -am
⁶PVTg, SL nādas tu ⁷PVTg śikhāmagre; SL śikhāmadhye ⁸SL, PVTg -am ⁹PVTg -ma
¹⁰PVTg vati śūnyātma; PPBV vāpi śūnyakaḥ; SL cāpi śūnyakaḥ ¹¹PVTg jñanam

543. O-kāraś ca AU-kāraś ca

THE VEDA OF THE PURIFIER¹

HYMN TO AGNI

translation

- 1 There are five kinds of vowels: the sounds O, AU, U, Ū and A².
- 2 The middle of the navel contains the dwelling-place of
seventy-two-thousand [arteries ?]. [A person is] penetrated
by them crosswise, upwards and downwards at all sides.
- 3 [A person is] the embodiment of the syllables A, [U and MA]
in the navel, heart and chest [respectively]; the Half Moon
dwells in the upper part of the chest and the mystical Dot
in the head.
- 4 The bottom of the Primeval Sound is in the fontanelle;
the middle of the Primeval Sound dwells in the tuft of hair;
the upper end of the Primeval Sound is in the tip of the tuft;
all of them possess the characteristic of luminosity.

- 5 Brahmā, Viṣṇu and Īśvara should be known
as born from the manifestation of the syllables A, [U and MA].
Mahā-deva is the Half Moon and Sadā-śiva the mystical Dot.
- 6 In the bottom of the Primeval Sound dwells the God
Who stands in the Void, the Supreme Śiva;
in its middle is the Void Which exceeds Śiva,
and in the upper end of the Primeval Sound is the Extreme Void.
- 7 The syllable is Brahmā and Viṣṇu and Mahēśvara is sound;
the Supreme Śiva is the extremity of consciousness (?),
the Void³ is the Supreme Wisdom.

¹This is a name of Agni.

²This statement is not true to reality, and despite the unanimous readings of SL and PVTg the text remains uncertain.

³Translation based on an emendation which is discussed in the introduction to this hymn.

546. OM AM Brahmāgraṇī-pado (ŚV)

RUDRA-STUTI or MAHĀ-BHAIRAVA-STAVA

There are so many difficulties in this hymn that an interpretation becomes a very hazardous venture. The fire of Rudra is said to be equal to the Sun's lustre (1); he is also called Ugra-deva (3); he is horrible and his eyes are red (4), etc. The three syllables AM, UM and MAM play an important role.

Instead of the last stanza (8), the ms 4675 contains three other ślokas, for which see No. 866.

Rit. Env.: according to 1600 and 5160: "if one desires to obtain the enemy's submission, one should praise Lord Rudra with OM *praṇamya HUM svāhā, śri-guru ghora vinyaset*. Say the mantra first, then return again (?). The mantra of burning (the sinful soul or the enemy ?) together with (drying up the sinful soul or the enemy by means of) the wind".

Sources: 1600/7b; 4675/9; 5160/52b; 5366/3, 5338a.

- 1 OM AM Brahmāgraṇī-pado, Rudrāgni Sūrya-tejanam
dhūmrāṅke vaśī-karaṇam, sarva-śatru-nivāraṇam.
- 2 OM Bhūḥ-loka-prajana toya¹, Śrī-Rudra-devaś ca gaṇa
dīpa-vākya maraṅgaya², sarva-krūrārdhana-mantra.
- 3 OM Bhūta-parasyate gataḥ, nāthāya³ tejo na-kāra
Śrī-Ugra-devam ucyate, sarva-kāla-nivāraṇam.
- 4 OM Sūryāgni 'nala⁴ bhairavaḥ, sulabdham Bauddha-Śivāya
hili-rakta netra krūraḥ, am bhairavo daitya-kālo⁵.

- 5 Asujo deva ucyate⁶, ālayāgra-hṛdayaś ca
ku⁷ rukte sura-dānakaḥ, nitya nitejaham sadā.
- 6 Vikāraṃ bhuvi dānavah⁸, tri-devo ka-sphurānaye
Sadā-Śiva-stha tenāya, A-U-MA-kāra so taṅke.
- 7 AIM namo namaḥ Śivāya, pado AM-kāreṇa śastra
A-kāraṇi vahni⁹ 'nala, U-kārāmṛta Śivāya.
- 8 MA-kāra Īśvara-karma, prajo mahā-putro labhet
Śrī-Guru-vidyā namas te, apara Paramēśvara.

Formula in 1600 and 5160:

OM OM SVOM KṢMUM mucyate svāhā
svasti svasti sarva-deva
OM yatayayaṃ svāhā.

¹mss *teya* ²4675 *-geya* ³mss *natbāya* ⁴4675 *naga* ⁵mss *-kāle* ⁶mss *onyate* or *honyate*
1600, 5160 *ka-* ⁸mss *dānavah* ⁹4675 *agni*

546. OM AM Brahmāgrāṇī-pado

HYMN TO RUDRA

HYMN TO THE GREAT FEARFUL ONE

attempt at translation

- 1 OM AM Brahmā, the honoured leader,
the Fire of Rudra, with the lustre of the Sun;
by its smoke (?) it overpowers;
warding off all enemies.
- 2 The water which brings forth the earthly sphere,
the Venerable God Rudra and His attendants;
His words as a lamp,
the formula which all horrible appearances.
- 3 [He] exists out of the reach (?) of the demons,
to the Protector, fiery energy, the syllable NA (?);
He is called the Venerable Overwhelming God,
warding off all demons of impermanence.
- 4 The Fire of the Sun, the Fearful Fire,
easy to obtain for the Buddhist and the Sivaite (?);
horrible by reason of its eyes which emit a red stream¹,
AM, the Fearful demoniac Kāla.

- 5, 6²
- 7 AIM, honour, honour to Śiva,
 the honoured syllable AM, the sword (?);
 the syllable A is the Conveyer, the Fire,
 the syllable U is the Water of Life, Śiva.
- 8 The syllable MA is Īśvara's activity,
 a human being will obtain a great son;
 Venerable Wisdom of the Teacher, honour be to Thee,
 the Supreme Ruler Who is without a superior.

¹(h)ili is an OJ word.

²Stanzas untranslatable. Asujo is a Balinese form of Aśvin.

549. OM *giri-tri-deva-deva* (Ś)

833: VIṢṆU-KAVACA

PPZ: PRABHU VIBHU

Viṣṇu is addressed as the Primeval God, the Lord of the world, Who is able to grant victory in battle and a long life to the worshipper. In the first stanza he is called God of the Mountains and equalled to the Trimūrti. His sphere is the Viṣṇu-loka, mentioned in 2. In the third stanza the name Yama occurs, but it is not clear if this deity is here identified with Viṣṇu. The author insists that Viṣṇu possesses great heroism, is very subtle and life-giving.

The title Viṣṇu-kavaca in one of the two sources is correct in so far as Viṣṇu is said here to protect the worshipper's life and body. This protection is, however, not specified as has been done in hymns of real *kavaca* type. The title Prabhu Vibhu in the other source is due to the first words of stanza 5, which occur only in one ms.

The language is a conventional ArSkt., in 7 interspersed with OJ expressions.

Rit. Env.: self-protection. According to PPZ, this is a means for the weaker one to obtain victory; the god should be worshipped in the *Śiva-dvāra* (fontanelle).

Sources: 833/6b; PPZ 104. The ms 833 omits 3c-5a and 7d.

- 1 OM *giri-tri-deva-deva*, Brahmā Viṣṇu Mahēśvaram
 śakti-mantaṃ mahā-vīryaṃ, jayaṃ śatru-vināśanam.
- 2 Jayārthī¹ jaya-sukartaṃ, Loka-nātha namo namaḥ
 Viṣṇu-loka mahā-śakti², ādi-loke Loka-nātha.
- 3 Brahmā Giri-pati deva, Yama-rāja namo namaḥ
 sukha-vīrya³ mahā-sūkṣmaṃ, Ādi-deva namo namaḥ.

- 4 Mahā-sūkṣmaṃ mahā-vīryaṃ, mahāmṛtaṃ jīvātmakam
jīva-śakti śuddha-malaṃ, naṃ pātaka-śuddha-malaṃ.
- 5 Prabhu Vibhuḥ kṛta-jñānam, asu-jīvaṃ mahā-līṅgam
jīva-śakti mahā-vīryaṃ, jīva-mantaṃ namo namaḥ.
- 6 Abhirāmaṃ mahā-tejaṃ, jayaṃ śatru-vināśanam
sukha-vīryaṃ mahā-sūkṣmaṃ, dīrghāyusaṃ bhaved jīvam.
- 7 Guṇaṃ pitu saptāmṛtaṃ, bhaved jīvaṃ nirviguṇam⁴
ātmā sattva⁵-mahāśanam, ri jro gadarbhaḥka tuṣṭam.

Sprinkling Formula:

OM OM Amṛta-śakti-ya namaḥ
OM OM Jīva-pari-pūrṇāya namaḥ.

¹PPZ *jayarti*; 833 *jayati* ²PPZ *-sūkṣmam* ³833 *guṇa-vīrya* ⁴PPZ *nirvighnam* ⁵mss
satam

549. OM *Giri-tri-deva-deva*

ARMOUR OF VIṢṆU

THE LORD AND RULER

attempt at translation

- 1 OM the threefold God of the Mountains¹,
Brahmā, Viṣṇu and Mahēśvara [in one];
Possessor of energy, of great courage,
a Victor and Destroyer of enemies.
- 2 [For a worshipper] who desires victory, [He renders] victory easy,
to the Protector of the world, honour, honour;
Viṣṇu's sphere, filled with great energy,
the Protector of the world from olden times [is Viṣṇu].
- 3 He is Brahmā and the divine Lord of the Mountains,
King Yama, honour, honour;
happiness and courage [are the possessions of] the Great Subtle One,
the Primeval God, honour, honour.

The Great Subtle One, of great heroism,
His great stream of Water of Life has life as its essence;
His energy creates life and purifies foulness,
....., it purifies great sins and foulness.

- 5 The Lord, the Ruler, of perfect wisdom,
possessing life-breath and life, and a great *līṅga*;
His energy creates life by its great courage,
to the Possessor of life, honour, honour !
- 6 The Lovely One of great lustre,
the Victor and Destroyer of enemies;
happiness and courage [come from] the Great Subtle One,
life for a long period will occur to [the worshipper].
- 7 The seven mountains, sevenfold Water of Life,
life will occur without obstacles²;
[His] self is the great seat of lucidity³,
within content.

Sprinkling Formula:

OM OM To the Energy of the Water of Life, honour.

OM OM To Him Who is full of life, honour.

¹*giri-tri-deva-deva-* has been interpreted as *giri-deva tri-deva*.

²*Nirvigñam* has been considered identical with *nirvighnam*. See n. 4 on the text.

³The reading of the text is *satam*, which is unclear and ambiguous.

552. OM HRĀM HRĀM HRĪM HRĪM Rudrāsmu krodha-rūpe (B)

STUTI S. H. BHAIKAVA-CANDRA

The following fragment seems to occur in only one ms. It is a magical text in prose, a *dhāraṇī* of the most unintelligible character. The deity addressed seems to be Bhairava, as the title says; this god is identical with Rudra (Rudra-Bhairava). He is called the Red Rudra in the second line. He is the Lord of Yakṣas and of the gods (*surādhipa*); he may bring death (*mṛtyu-kāraka*), but is also a protector (*nāthe*).

In the last part the name of Sadyo-jāta is mentioned, followed after a few other words by the first syllables of the names of the Five Brahmas (Sadyo-jāta etc.) and of the formula Namaḥ Śivāya.

The name Candra mentioned in the title does not occur.

As the bulk of the fragment is unintelligible, a translation cannot be presented here.

Source: PPTg 85.

OM HRĀM HRĀM HRĪM HRĪM Rudrāsmu krodha-rūpe.
OM BAṂ rakta-Rudrādhipataye. Namo Īśvara¹ yakṣādhipa,
kuru kuru nāthe, kṛti-vaktra, kili kili.
AM AM prōdbhūta-nāthe², karṇa sinānrāja vimaṅgale,
mṛtyu-kāraka, OM-kāraṇa namaḥ.

OM OM A A I I turu turu kaṇḍa ghorā,
 OM UM tad yathā
 nilocane karmāṇe.
 AM HA HA U U unnatebhyo³ namaḥ surādhipa-mahe kuhakayāghūrṇite
 krodhe yakṣa-vakṣu, gara giri, bhujvate karṇa-mohe kṣāntaḥ.
 OM OM OM UM UM UM taya sudeva bhasmī-bhūta nāthe, kahā....
 kaṇḍa kaṇḍa dhanalavuh, Rudra-Bhairavāditaye, sukhārthī⁴ mama,
 viśva-santato kāme, urṇa-cirāṇe,
 ŚAM ŚAM ŚAM Sadyo-jātaye,
 A U A U ka dvāre, laya laye⁵, bhūta-prete.
 OM HAM HAM arcitāya, OM paṇḍe guhyam,
 UM SAM BAM TAM AM IM, NAM MAM SIM VAM YAM,
 OM gāthaya gāthaya PHAT, namo namaḥ svāhā.
 UM AM AH sarāya namaḥ svāhā.

¹hiṣkare ²date ³ū natebhyo ⁴sukdanti ⁵layat layet

555. OM HUM Śrī Vajraṇaṁ devam (B)
 “CANDRA-STAVA”

Three verses in an ArSkt. which is difficult to understand; probably directed to the Moon (see Rit. Env.), who is identified with Buddha in His adamant nature.

Rit. Env.: full moon (*Pūrṇamā*) and new moon (*Tilēm*), praised during daily ritual.

Sources: Kr 33; 64; 73; PVTn 10, 12, 30.

- 1 OM HUM Śrī Vajraṇaṁ devam, Gaṅgā-karaṁ Śrī Piṅgalam
Sūrya-Candra-anugrahaṁ, vaspada lintaṁ traṅgaṇam.
- 2 Sadā-Buddhāmṛta-devam, catur-viśuddha-yajñanam
nirmala-vajra-muṣṭikaṁ, pṛthivī-śuddha-kāraṇam.
- 3 Tri-vedyaṁ daśa-nirrogaṁ, parāṇ-mukhayaṁ vaspadam
agni-toya¹-prāpti-ṣṭhāṇam, mogha Bhaṭṭāra-Liṅgaṇam.

¹mss ve instead of toya

555. OM HUM Śrī Vajraṇaṁ devam
 “HYMN TO THE MOON”
 attempt at translation

- 1 OM HUM, the glorious Adamantine God,
 the Creator of the Ganges¹, the glorious Reddish One;
 Sun and Moon the Benevolent Ones,
 clearly visible²,², and the legion of stars.

- 2 The Eternal Buddha, the ever-living God,
Whose worship is fourfold pure;
Who holds His spotless thunderbolt in His fist,
Who is the Cause of the earth's purity.
- 3 Who may be known in three ways (?),
Who is in ten ways free of disease (?);
facing the outer side, yet clearly visible;
the place where Fire and Water² are available;
certainly³ the Lord with His Emblem.

¹or: in the shape of the Ganges (Gaṅgākāram).

²Old Javanese word.

³*mogha* = *amogha*.

558. *OM-kārah parama-jñānam* (BŚ)

PVTg: AMṚTA-SANJĪVANĪ-STUTI

A description of the syllable OM as the giver of Water of Life, and a philosophical assertion about the union of Puruṣa and Prakṛti as the source of life. Buddhist sources usually know this hymn as the 'HUM-KĀRA-STUTI, and begin stanza 1 with *HUM-kāraṃ paramaṃ dhyānam*.

Although the syntax is sometimes difficult, specific ArSkt. elements are wanting.

Rit. Env.: in Sūrya Sevana, while the priest purifies himself with the Holy Water (SuSe p. 64). SL p. 14 (el. 52): *amṛti-karaṇi*.

Also in a few mss on Buddhist daily ritual. Vss. 1 and 2 are the most frequent, vs. 4 is scarce (2 sources). Only one ms (GPGB) gives all four stanzas. Vs. 4, acc. to PVTg, belongs to *latēbasan* (a part of the death ritual); the death ritual from Puri Kanginan, Karang Asēm, contains only stanza 3.

Sources: vss. 1-2 in 7 Śivaite mss: 3, 321, PPO, API, APK, APH, GPGB; and three Buddhist mss; PVBa 7, PVDa4 and PVSm 6. Also in SL p. 14.

Vs. 3 in SL + 5 mss: API, APK, GPGB, PVBa, PVSm.

Vs. 4 in GPGB and PVTg 27.

- 1 OM-kārah¹ parama-jñānam², amṛta-dam adho-mukham
śaṅkha-sphaṭika-varṇaṇ ca, kaṇṭha-mūle ca sanniyaset.
- 2 Amṛtaṃ varṣate tasmāt, sarvāṅga-sandhiṣu yatah^{2a}.
dampatyoh saṅgatau jātaṃ, jīvitam pari-kīrtitam.
- 3 Agniḥ prakṛtir vijñeyah, Vāyuh puruṣa eva ca
saṃyogā³ jīvitam vāpi, maraṇaṇ ca viyogataḥ.

- 4 Amṛtaṃ varṣayed devaḥ⁴, guhyāmṛta⁵-mayaḥ smṛtaḥ
jihvāgre samsthitaṃ nityam, amṛtaṃ varṣayet sadā.

Sprinkling formula (PVTg):

OM Amṛta-saṅjivani vighnāntaka HUM PHAT svāhā.

¹Buddhist mss HUMkāram ²Buddhist mss, SL dhyānam ^{3a}Buddhist mss yathā
³mss -yogo ⁴PVTg devam; GPGB ayam ⁵GPGB śuddhāmṛta-

558. OM-kāraḥ parama-jñānam

HYMN TO THE VIVIFYING WATER OF LIFE

translation

- 1 The syllable OM is the supreme Wisdom;
it gives Water of Life, [like a pot] with its opening directed
downwards;
it has the colour of mother of pearl and of crystal;
one should assign it to the root of the throat;
- 2 Because the Water of Life rains from it on the joints of all the limbs.
What is born from the union of Husband and Wife is known as
“life”.
- 3 One should know that Nature is Fire,
and that the Personal Principle is Wind;
and from their union comes life,
but from their separation comes death.
- 4 It¹ pours down the Water of Life;
it is taught to consist of pure Water of Life;
it is always on the tip of the tongue;
it may pour out Water of Life always.

Sprinkling formula:

OM To the vivifying Water of Life, the Destroyer of hindrances,
HUM PHAT, hail !

¹I.e. the syllable OM?

561. OM-kāraḥ śirasi sthāpyaḥ (Ś)

ṢAD-AKṢARA

A directive fragment. Six syllables: OM AM SAM MAM YAM and UM
should be assigned on the body. A third śloka contains a praise to “the

formula of six syllables"; these six syllables might be identical with the six mentioned above. Stanza 3, however, also occurs as the first stanza of No. 809, which seems to be directed to the formula *OM namaḥ Śivāya*. Dealt with, at some length, in SuSe 126, 180–81. Cf. also No. 570.

The Skt. is reasonably correct.

Rit. Env. PPQ 51a: all evils will be destroyed by this *Ṣaḍ-akṣara-nyāsa*.

Sources: PPQ 34b (1 only); 71/51a; 1590/24a; 5160/49a.

- 1 OM-kāraḥ¹ śirasi sthāpyaḥ², A-kāraḥ¹ kaṇṭha-bāhuke
SA-kāro vakṣo vijñeyo, MA-kāro¹ hṛdaye tathā.
- 2 YA-kāraś¹ cōdare nyasto, nābhāv U-kāraḥ saṁsthitaḥ
ūrvos³ tu pādāyor vāpi, sādakena na saṁśayaḥ.
- 3 Ṣaḍ-akṣaraṁ mahā-japyam, guhyam parama-sādhakam
Sadā-śivāṅgam ity uktam, mahā-pātaka-nāśanam.

¹mss -am ²PPQ34b *stavya*; others *stapi* ³PPQ, 5160 *urdhos*; 1590 *udos*

561. OM-kāraḥ śirasi sthāpyaḥ

THE SIX SYLLABLES

translation

- 1 The syllable OM should be placed on the head,
the syllable A on throat and arms;
the syllable SA should be known as the chest,
and the syllable MA [should be assigned to] the heart.
- 2 And the syllable YA is assigned to the belly,
the syllable U has its position on the navel;
on the thighs or on the feet,
[thus should be done] by the performer, without any doubt.
- 3 The formula of six syllables, the great muttered formula,
hidden, the supreme means to realization;
it is called the body of the Eternal Śiva,
destroying great sins.

564. OM-kāraḥ Sadā-śivasthaḥ (Ś)

The sound of the ritual bell (*ghaṇṭā*) is identical with the syllable OM and, as such, a manifestation of Śiva. It is the cause of fulfilment of wishes.

The Skt. is grammatically correct, but the line of thought is not always expressed in a manner as might be expected (e.g. in 2d).

Rit. Env.: daily Holy Water preparation; used for the consecration of the bell.

Sources: the mss on daily Holy Water preparation; edition in SL 86; edition and translation in SuSe p. 86f.

- 1 OM-kārah Sadā-śivastho, Jagan-nātho hitam-karah
abhivāda-vādanīyo, ghaṇṭā-śabdaḥ prakāśyate.
- 2 Ghaṇṭā-śabdo mahā-śreṣṭha, OM-kārah parikīrtitaḥ
candrārḍha¹-bindu-nādāntaḥ², sphuliṅgaḥ Śiva-tattvaṃ ca³.
- 3 OM Ghaṇṭāyuh pūjyate deva, abhava-bhava-karmasu⁴
varado⁵ labdha-saṃdheyo⁶, vara-siddhir⁷ niḥsaṃśayam.

¹³ mss -endu- ²SL reads this pāda *candranāḍabindūdāntam* ³SL *śivatvaṃ ca tat* ⁴mss -karmeṣu ⁵SL *varaṇa-* ⁶SL -sandeham ⁷thus SuSe; SL, mss *varam siddhi*

564. OM-kārah Sadā-śivasthaḥ
translation

- 1 The sound of the bell is revealed to be
the syllable OM, based in the Eternal Śiva,
Lord of the world, Cause of the good,
and to be saluted with a respectful salutation.
- 2 The sound of the bell is the great excellent one,
and reputed to be the syllable OM;
and a spark of Śiva's real nature, including
Half Moon, Mystical Dot and Primeval Sound.
- 3 The God Whose life is in the bell is honoured
in all actions existing and non-existing (?);
He grants boons and with Him alliances are obtained,
realization of boons [is given by Him] without any doubt.

567. OM-kārākṣara-vijātam (B)
PITR-STAVA

These three verses, very scantily attested (only one ms), lay a connection between the Fathers, the Trimūrti or Trisamaya (Brahmā, Viṣṇu, Īśvara), and the three kernel syllables OM, HUM and AḤ, which symbolize creation, preservation and dissolution.

The language is ArSkt.

Rit. Env.: Buddhist death ritual.

Sources: PPKr 145.

- 1 OM-kārākṣara-vijātaṃ, diptaṃ¹ pāvaka-maṇḍalam
pitṛ-guhyā Prajā-patiḥ², Brahmā-pitara namy aham.
- 2 HUM-kārākṣara-vijātaṃ, śarac-chandra-su-nirmalam
pitṛ-uṣṇīṣa Śiva tvaṃ, Viṣṇu-pitara namy aham.
- 3 AḤ-kārākṣara-vijātaṃ, nakṣatra-deva-maṇḍalam
pitṛ-mahā-sūkṣma-jñānaṃ, taya pitara Bhairavam.

Sprinkling formula:

OM OM Pitṛ-kṣamā-sukhāya namaḥ svāhā
HUM UM Pitṛ-kṣamā-pūrṇāya namaḥ svāhā
AḤ AḤ Pitṛ-śūnyāya namaḥ svāhā.

¹*dīṭyam* ²*tyam*

567. OM-kārākṣara-vijātaṃ
HYMN TO THE ANCESTORS
translation

- 1 Born from the syllable OM is a shining circle of fire;
this is Prajāpati, present in the Fathers' secret parts;
I honour¹ Brahmā in the shape of the Fathers.
- 2 Born from the syllable HUM, clear like the autumn moon,
art Thou, Śiva (?), in the Fathers' headband;
I honour¹ Viṣṇu in the shape of the Fathers.
- 3 Born from the syllable AḤ is a divine circle of heavenly symbols;
possessing the great subtle wisdom of the Fathers;
[I honour] Bhairava in the shape of the Fathers.

¹*namy aham* has been considered to be a shortening for *namāmy aham*.

570. OM-kāraṃ bindu-samyuktam (Ś)
PPO ṢAḌ-VINAYA

The six stanzas of this hymn are devoted to one of the six syllables OM - NA - MA(h) - ŚI - VĀ - YA respectively. The whole is however meant to be not only a praise of the famous formula *Namaḥ Śivāya*, but also to Śiva himself, who is addressed, or spoken of, in each stanza.

The Skt. is reasonable, although the sandhi is in some cases irregular (e.g. in 2a: -*tī r-*, and in 2b: -*tī a-*); the sentence in 4 is not rounded off. There is a variant for 2-6: No. 603 (OM *Śūnya-pūjāya namaḥ*).

A fortunate circumstance for this hymn is that a very similar Indian version is known; it has been edited in the BSR, p. 230. In the colophon, it is mentioned there as a fragment from the Rudra-yāmala Tantra,

taken from a discussion between Umā and the Great Lord; it is called Śiva-ṣaḍ-akṣara-stotra "Hymn to the Six Syllables of Śiva". This Indian version is printed here beside the Balinese one. The hymn has been edited in practically identical form in MSR, p. 64. A few pādas of the Indian version find a better parallel in No. 603 (*OM Śūnya-pūjāya namaḥ*).

Rit. Env.: according to the Śivaite informant, during the great bathing; also in Śaiva death ritual, destined especially for the Nāga-bandha ceremony (PPF, PPZ) which is restricted to Uttama ritual.

Sources: 69/64; 1457/4b; 5356/5; PPD 12; PPF 9; PPO 64b; PPR 36; PPX 77; PPZ 10.

Balinese version

- 1 OM-kāraṃ bindu-samyuktam
nityaṃ dhyāyanti yoginaḥ¹,
kāmadam mokṣadam cāiva
OM-kārāya namo namaḥ.
- 2 Namanti ṛṣayo devam
namanti Apsaro-gaṇāḥ²,
namo ramanti Devēśam
NA-kārāya namo namaḥ.
- 3 Mahā-devaṃ mahātmānam
mahā-māyaṃ parā-param,
mahā-śānti-dharaṃ devam
MA-kārāya namo namaḥ.
- 4 Śivaṃ śāntaṃ Jagan-nātham
Śiva-māyaṃ parā-param,
Śivaṃ ekaṃ paraṃ devam
ŚI-kārāya namo namaḥ.
- 5 Vāhanaṃ vṛṣabho² yasya
Vasvādi ye³ śārīrāpi,
vāma-śakti-dharaṃ devam
VA-kārāya namo namaḥ.
- 6 Yatra yatra sthito devo
jagad-vyāpī Mahēśvaraḥ,
Īśvaraḥ pūjyate loka
Śivakena saṃmodate.

7

[cf. 6d]

¹ms -am ²ms -am ³ms e

⁴MSR *mahā-dhyāna-parāyaṇam*

Indian version (BSR)

- OM-kāraṃ bindu-samyuktam
nityaṃ dhyāyanti yoginaḥ,
kāmadam mokṣadam cāiva
OM-kārāya namo namaḥ.
- Namanti ṛṣayo devā
namanty Apsarasāṃ gaṇāḥ,
narā namanti Devēśam
NA-kārāya namo namaḥ.
- Mahā-devaṃ mahātmānam
mahā-dhyānaṃ parāyaṇam,⁴
mahā-pāpa-haraṃ devam
MA-kārāya namo namaḥ.
- Śivaṃ śāntaṃ Jagan-nātham
lokānugraha-kāraṃ,
Śivaṃ eka-padaṃ nityam
ŚI-kārāya namo namaḥ.
- Vāhanaṃ vṛṣabho yasya
Vāsukiḥ kaṇṭha-bhūṣaṇam,⁴
vāme śakti-dharaṃ devam
VA-kārāya namo namaḥ.
- Yatra yatra sthito devaḥ
sarva-vyāpī Mahēśvaraḥ,
yo guruḥ sarva-devānāṃ
YA-kārāya namo namaḥ.
- Ṣaḍ-akṣaram idaṃ stotram
yaḥ paṭhec Chiva-saṃnidhau
Śiva-lokam avāpnoti
Śivena saha modate.

570. *OM-kāraṃ bindu-samyuktam*
HYMN TO THE SIX SYLLABLES
translation of the Balinese version

- 1 The yogins constantly meditate on the syllable OM,
together with the mystical dot [written above it];
it grants desires and renunciation;
to the syllable OM, honour, honour.
- 2 The seers worship the God, and also the throngs of Apsaras;
they please the Lord of gods, [saying] "honour"¹,
to the syllable NA, honour, honour.
- 3 The great God, of great self,
of great supernatural power, the Most Exalted One;
the God Who brings great appeasement²;
to the syllable MA, honour, honour.
- 4 Śiva the Pacific One, Protector of the world,
Who possesses auspicious supernatural power, Most Exalted One³;
Śiva the unique and supreme God,
to the syllable ŚI, honour, honour.
- 5 Whose mount is the bull,
Whose body consists of the Vasus and the other [gods];⁴
the God Who maintains His Energy at His left side⁵,
to the syllable VA, honour, honour.
- 6 Wherever the God is present,
Who penetrates the world, the great Lord;
[there] the Lord is honoured by mankind;
one enjoys oneself together with Śiva⁶.

¹A better sense is presented by the Indian version: "human beings honour the Lord of gods".

²The word *śakti* "energy" would fit better. Śakti and śānti are often confounded. The Indian version means "the Great Remover of evil".

³The Indian version "who displays grace to the world" is here certainly not more inventive than the Balinese one.

⁴A very different meaning is presented by the Indian version: "Whose necklace is Vāsuki [the serpent king]".

⁵Or: His Energy Which is present in the left of His body". This would apply to Śiva's bisexual appearance as Ardha-nārīśvara.

⁶The Balinese clearly has undergone a change in the last half of this stanza. The usual refrain "honour, honour to the syllable" does not occur here, but it is present in the Indian version: "Who is the Teacher of all the gods; to the syllable YA, honour, honour". The Indian version adds another stanza which contains the statement of rewards: "He who recites this hymn to the Six Syllables in the presence of [an image of] Śiva, obtains Śiva's heaven and enjoys himself together with Śiva".

573. *OM-kāraṃ deva-mūrtiṇaṃ* (Ś)
 ĀKĀŚA-STAVA

This is a piece which contains only little original elements when compared with *Ākāśa-deva-mūrtiṇaṃ* (040). It addresses God Ākāśa with the same kind of qualifications and even repeats a substantial number of pādas, as can be seen by a comparison of the following pādas with each other:

No. 573 (*OM-kāraṃ deva-mūrtiṇaṃ*) No. 040 (*Ākāśa deva-mūrtiṇaṃ*)

1a	2a
1b	1b
1c	15a
1d	1c
2a	1d
3a	2b and 15c
3b	cf. 2c
3c	2d
3d	3b
4d	13d
5b	3d
5d	4b
6b	cf. 5a
6c	cf. 13c
6d	cf. 13d
7c	1a
8b	cf. 1c

Thus the conclusion can be drawn that the present hymn shows its correspondence with the stanzas 1-5a and 13c-15 of the hymn *Ākāśa deva-mūrtiṇaṃ*, but not with the stanzas between 5a and 13c, which identify Ākāśa with a number of deities, inter alia those of the regions.

Rit. Env.: acc. to the Śivaite informant, only at Uttama rituals.

Sources: 321/39; GS 32; 11R 9; PPX 47.

- 1 OM-kāraṃ deva-mūrtiṇaṃ, nirmalaṃ vyoma-antaram
 Ākāśa-deva arcanam, Śivam Rṣiṃ Dhruvaṃ devam.
- 2 Ākāśa deva-pratiṣṭhaṃ, mūrti-deva śūnyālayam
 sarva-deva-praṇamyaṇaṃ, sarva-jagat-pavitraṇaṃ.
- 3 OM Sapta-OM-kāra-vīryaṇaṃ, sapta-bindu-jagat-patim
 bindu trilokaṇaṃ Śivaṃ, Śiva-Sadā-Prama-śivam.
- 4 Anantāsana ūrdhvaṇaṃ, Ākāśa-devam astavam
 nugaṇaṃ sarva-bhūh-lokaṃ, sarva-jagat-pratiṣṭhaṇaṃ.

- 5 Sarva-ila-roga-pūrṇaṃ, sarva-pāpa-vināśanam
viṣa-maraṇa-vicūrṇaṃ, bhūta-piśāca-pralayaṃ.
- 6 Kāla-mṛtyu-vimūrcitam, aṣṭaka-deva-śarīram
'mrta-varṣa bhūmi-nyanam, sarva-jagat pūrṇa nityam.
- 7 Deva-deva mūrti-lokaṃ, Meru-śṛṅga¹-pratiṣṭhaṇam
Ākāśa deva-mūrtaṇaṃ, Sūrya-Candre svarga-dīpam.
- 8 OM Ākāśaṃ nirmalaṃ śūnyaṃ, Śiva-deva Rṣiṃ Dhruvaṃ
sarva-deva svarge nāthaṃ, sarva-jagat-praṇamyaṇam.

OM AM Sūrya-Candra-svasta-devāya namaḥ

OM AM-UM-MAM-ya namaḥ svāhā

¹mss *mṛga* or *mṛta*

573. OM-kāraṃ deva-mūrtaṇam

HYMN TO ĀKĀŚA

attempt at translation

- 1 The syllable OM, of divine appearance,
spotless, residing in the sky;
[such is] God Ākāśa [Whom] I worship,
Śiva and the divine Pole Star.
- 2 Ākāśa, the base of the gods,
with divine appearance, the abode of the Void;
to be honoured by all the gods,
purifying the whole world.
- 3 Possessing the heroic power of seven OM-syllables,
seven mystical dots, — the Lord of the world;
the mystical dot, the threefold space, Śiva,
Śiva, the Eternal Śiva and the Supreme Śiva.
- 4 [He is] Ananta's seat in the zenith,
God Ākāśa Whom I praise;
merciful towards the whole earthly sphere,
the base for the whole world.
- 5 All sickness and disease is healed,
all evils are destroyed;
poison and pestilence are mastered,
demons and imps are overcome.

- 6 The demons of Time and Death are rendered powerless;
[Ākāśa is] embodied in the Eight Gods;
a shower of water of life for the earth,
the whole world becomes eternally complete.
- 7 God of gods, embodied in the world,
having as base the top of Mt. Meru;
Ākāśa of divine appearance;
[in Him reside] Sun and Moon, the lamps of heaven.
- 8 Ākāśa, spotless and void,
God Śiva and the Pole Star;
protector of all the gods in heaven,
to be honoured by the whole world.

576. *OM-kāraṃ sarvajñaṃ siddham* (Ś)

DURGĀ-STAVA

PPD: PAÑCA-DURGĀ-STAVA

Durgā is addressed in five ślokas in a difficult style of ArSkt. Not much can be made out of it; Durgā acquires many names (Gaurī, Bhairavī, Umā, Gaṅgā?), sometimes in connection with a name of Śiva (Śaṅkara, Śambhu, Īśvara). The translation is presented with the greatest reservation.

Sources: 147/7a; 748/10a; PPD 47.

Rit. Env.: according to the Śivaite informant, during Bhūta-yajña. The mss add: "when you have in mind to go to the Pura Dalēm".

- 1 OM-kāraṃ sarva-jñaṃ siddham¹, Śrī Gaurī vivak Śaṅkaram
Gaṅgōdvelāmba² pralayaṃ, Bhairavī puranta kalyam.
- 2 Kāla-vidyāṃ parāsyataṃ, mūrti-viśeṣa sapraje
jayāstra vaṃ-kāro divyaṃ, prakāśe vaṃsa samodyam.
- 3 Kāla viśeṣa sa-Gaurī³, Bhairavī purantaṅkaram
Śrī Gaurī vasite devī, samudre tava rakṣaṇam⁴.
- 4 Umā patye⁵ siddhi-karā⁶, Śaṅkaram Gaurī dayite
Śambhu namo Devī Durgām, Īśvaraṃ sa-Durgālayam⁷.
- 5 Rudra-devo mahā-sādhyam, Gaṅgā Gaurī Lakṣmī-devī
Durgālaye sa-bhārya te⁸, Śiva Śrī siddha⁹ yogāntam.

¹PPD *siddhyam*; others *diam* (*divyam* ?) ²thus PPD; others *gaṅgādvelāmba* ³PPD *samodyam*; others *sagoria* ⁴mss *samudre stava rakṣasam* ⁵PPD *-pate*; others *-pete* ⁶mss *-gareṃ* ⁷PPD *piṅgale varavaraṇam* ⁸mss *sabaryate* (*saparyate* ?) ⁹mss *sina-*

576. *OM-kāraṃ sarva-jñam siddham*

HYMN TO DURGĀ

HYMN OF FIVE STANZAS TO DURGĀ

attempt at translation

- 1 The syllable OM, omniscient and perfect,
the Venerable Fair One Śaṅkara;
the dissolution of the world during which the Ganges exceeds
her banks,
[is caused by] the Fear-Inspiring One,
- 2 The wisdom of Kāla is thrown away (?),
[She is] of an impressive appearance, accompanied by Her
children (?);
Her weapons bring victory, divine,
revelation
- 3 Kāla, impressive, accompanied by the Fair One,
the Fearful One,;
the Venerable Gaurī, the perfumed Goddess,
in the Ocean; your protection [is granted by Her].¹
- 4 Umā brings Her Husband perfection²,
Śaṅkara and the Fair One, His beloved;
honour, Śambhu and Goddess Durgā,
Īśvara, accompanied by Durgā in Her temple³.
- 5 God Rudra is the great Thing Which is to be realized,
His Spouse is called Gaṅgā, Gaurī or Lakṣmī;
both are present in Durgā's temple: [the Lord] and His spouse,
Śiva and Śrī, [Who grant] that one becomes perfect in yoga.

¹Or: [She] is present in the Ocean .. (va) .. as a demon.

²Or: Umā's Husband grants perfection.

³The reading of PPD gives a good sense: [She] the Reddish One, Whose colour is excellent (*vara-varṇinī*).

579. *OM-kāraṃ yad mūrti-brahman (Ś)*

CANDRA-STAVA

Four śloka in ArSkt., directed to the moon. The Moon is addressed as a great deity, equal to, or identical with, the Tri-puruṣa (Brahmā, Viṣṇu and Rudra). He rescues human beings from demons.

Rit. Env.: unknown.

Sources: 1843/43b; PPX 80.

- 1 OM-kāraṃ ya[d] mūrti-brahman¹, Tri-puruṣātma-rūpakam
bhūta-preta-vināśanaṃ, namo Candra namo 'stu te.
- 2 Deva-deva mahā-ratnaṃ, ratna-varṇa ta rañjitam²
rañcītitya mahā-mokṣaṃ, namo Candra namo 'stu te.
- 3 Mahā-sūkṣmaṃ mahā-kāyaṃ, mahā-rūpaṃ mahā-balam
mahā-sthalaṃ mahā-yaśaḥ³, namo Candra namo 'stu te.
- 4 Pratyeka-śakti-karma⁴ tvaṃ, patate nityam eva ca
dāna śrī āyur vādanaṃ⁵, vaśī-karaṇam uttamam.

¹mss -am ²mss rañcītām ³mss -kāyam, but the OJ paraphrase in 1843 says *paramēṇ yaśa ta kīta* ⁴mss *santya kāya*; the paraphrase says *lavan salvir in śakti-karma* ⁵mss *modanam*; paraphrase *pinaka-hyaṇ nīn vaktra*.

579. OM-kāraṃ yad mūrti-brahman

HYMN TO THE MOON

attempt at translation

- 1 Thou Who art embodied in the syllable OM and in Brahmā,
Whose self and external appearance is the Three Puruṣas;
Who destroyest the demons and imps,
O Moon, honour, honour be to Thee.
- 2 God of gods, great Jewel,
coloured (?) in the colour of crystal¹;
.....², the great renunciation,
O Moon, honour, honour be to Thee.
- 3 [Thou art] very subtle, of a great body,
of impressive appearance, of great strength;
of great position³, of great fame,
O Moon, honour, honour be to Thee.
- 4 Thou art of unique and wondrous deeds,
and constantly⁴;
gifts, lustre, longevity, ability in discussions,
and complete dominion.

¹The paraphrase explains *ratna-varṇa* with *rūpanta kadi śuddha-sphaṭika*.

²The paraphrase gives for this difficult passage *apan ka-divyan in pa-śarīra Bhaṭāra, atyanta kō[ita]ma-nya de sañ pañḍita*.

³Paraphrase *parama-sthāna*.

⁴Paraphrase *yatika ginave sadā-kāla de Bhaṭāra, kevala maṅkana*.

582. *OM-kāra Śrī daśa-Śiva* (B)
YAMA-RĀJA-STUTI

These four stanzas in ArSkt. deal with the horrible manifestation of King Yama as a fivefold Yakṣa (Yama is called a Yakṣa also in No. 938: *Yakṣa-rūpam imam devam*). He represents the terrific aspect of the tenfold Śiva. Some expressions in the hymn are unclear, especially stanza 3 which for the greater part consists of sound-play.

Sources: BhYVP (Kirtya 2193) 2; 11ŚKr 19; 11ŚDa 19; 11ŚTg 29. The BhYVP reading also in AT p. 67.

- 1 OM-kāra Śrī daśa-Śiva, OM-kāra Śrī giri-tattvam
yakṣa-yakṣī rodra-rodri, AM AH Śrī Guru Umanam.
- 2 Pañca-yakṣa bhraṣṭa Śivo, Śrī Śiva Mahā-bhairavam
su-śīla daśa-Rudraś ca, Śiva-daśa dadāsi me¹.
- 3 Yama-rāja sado-meya, Yame-rāja sado-maya
meya-rāja dosa-maya, yatattva bhūh-kāla pradhānam.
- 4 Yama-rāja tri-satyanam, pañcanam Śrī Yama-rāja
bhūh bhakanam jaya-rāja, tri-catur-kāla-vutyane.

¹mss *talasime*

582. *OM-kāra Śrī daśa-Śiva*
HYMN TO KING YAMA
attempt at translation

- 1 The syllable OM and the Venerable tenfold Śiva,
the syllable OM and the Venerable Self of [the Lord of] the
mountains;
the Yakṣa and the Female Yakṣa, both fearsome,
AM AH — Creation and Dissolution, the Venerable [Bhaṭāra]
Guru and Umā.
- 2 The Fivefold Yakṣa, a fallen [manifestation of] Śiva¹,
the Venerable Śiva, the Great Horrible One;
and the tenfold Rudra, of benign character,
the tenfold Śiva; Thou grantest to me
- 3
- 4 King Yama and the threefold Truth,
the Venerable King Yama, Who is fivefold;
the earth, the victorious King,
.....

¹This might refer to the Five Seers who in the tale of Cantiñ Kuniñ are told to be the disobedient sons of Bhaṭāra Guru; they are identical with King Yama's five manifestations according to No. 815: *Sadyo-jātam Pūrva-deśa*.

585. *OM-kāra-stha su-devatā* (Ś)

MAHĀ-DEVA-STAVA

Four stanzas in ArSkt. to Mahā-deva, the God of the West. The third stanza is only a combination of 2 and 4. The occurrence of the name Parjanya in 1c is, at the least, dubious.

Rit. Env.: according to the mss, during praise in the Pura Pusēh or "navel temple"; according to the Śivaite informant, during *kārya agn̄* "great ritual".

Sources: 147/3b; 748/7a.

- 1 OM-kāra-stha¹ su-devatā, sarva-deva-mahā-śakti
Parjanya² śānta su-devam, liṅga Paścima su-śraddham.
- 2 Śiva-tattvaṃ mahā-śuddham, harīṇaṃ³ paramādhikam
praśasto Mā-deva siddha⁴, prajñā-viveka lokānām.
- 3 Namō Mā-deva praśastam, prajā-saumya-jñā subhaktim
....., prajñā-viveka lokānām.
- 4 Namō Mā-deva praśastam, prajā-saumya-jñā subhaktim
arcanē⁵ devaṃ praṇamya⁶, n̄a-stuti devaṃ Mā-devam.

¹mss *omkārastava* ²mss *parjanya* ³147 *arvinom*; 748 *arvinem* ⁴mss *-siddhi* ⁵147 *n̄arcano*; 748 *n̄arcana* ⁶mss *-am*

585. *OM-kāra-stha su-devatā*

HYMN TO MAHĀ-DEVA

attempt at translation

- 1 The good Deity Which is present in the syllable OM,
Who [contains] the great Energy of all the gods;
Who is Parjanya¹ the pacified good Deity,
[with] His emblem in the West, reliable for the faithful.
- 2 Śiva's real essence, the great Pure One,
the Tawny One, the Supreme Overlord;
the praised Mahā-deva, the Perfect One,
Who [gives] wisdom and discernment to the people.
- 4 Honour to Mahā-deva the praised One,
Who knows the things favourable to His creatures;
and Who is loving to His devoted;
after bowing down to the God in worship,
I praise² God Mahā-deva.

¹The word Parjanya is not given in this form by the mss. Parjanya is in Indian Hinduism the god who brings rain. As such his function is related to that of Varuṇa, the god of water, who is the tutelary deity of the West, just as Mahā-deva in Bali.

²*n̄a-* is an OJ verbal prefix.

588. OM-kārātmānaṃ mantram (ŚV)

SŪRYA-STAVA

One of the showpieces of the Balinese hymn collection; a poem made in praise of the syllable OM. This syllable is said to be identical with Śiva, meditated upon by yogins and the source of creation. In stanza 3 its body is said to consist of the syllables TUM, BU and RU — if the interpretation is correct (see also Translation, n. 4). Its root is in the heart; it is the eternal goal of yoga.

The Skt. is, generally speaking, very good; the *Srag-dharā* metre has been preserved accurately, although one ms (PKTb) has tried — with a very meagre result — to make some portions conform to the regular śloka pattern. The same ms has, however, preserved a good reading in 2a.

In the first stanza there seems to occur a case of incorrect metre (see n. 1; the metre requires a short syllable here), while another flaw, seen from the standards of high Sanskrit poetry, lies in the fact that *ld* is repeated literally in 4b. This might, however, have been caused by incomplete handing down of the hymn: the fourth and last stanza contains only two lines instead of the regular four. The second line may have been taken by a scribe or priest from stanza 1.

Rit. Env.: daily Holy Water preparation, immediately before dissolution of Śivāditya in the worshipper's heart, cf. SuSe 116–19. Also during Homa, Mānuṣa-yajña, Pañca-giri (a method of preparing *lukat*-water) and the Great Bathing.

Sources: 3/15b; 1843/18a; 4673/58; 5163/18b; PKKr 178; PKTb 277; Ho4/4b.

- 1 OM-kārātmānaṃ¹ mantram, hrdaya-sunilayaṃ, siddha-yogīśvarāṇām
HRĀM HRĪM SAḤ mantra-mūrtim, dhṛta-jalaja-karam²,
rakta-varṇa³-pradīptam
bhāveṣu vyāpinam, hr̥t-sarasija-bhavanam, sarva-tattvāvakāśam⁴
Śrī-nātham Parvatēśam, sakala-guṇa-nidhiṃ, sarvadam taṃ namāmi⁵.
- 2 Bhavyam taṃ sarga⁶-nāśa-sthiti-karam acalam, sarva-lokāika-nātham⁷
śuddha-jyotiḥ-svarūpam, su-vimala-manasā⁸, yogibhiḥ cintyamānam
mantrāṇām siddhi-nātham, sukha-guṇa-jananam, sarga⁶-nirvāṇa-
-hetum
yoge⁹ yogīśvarāṇām, stimita-manasi vā¹⁰, niścalam dṛśyamānam.
- 3 KṢAM KṢIM KṢEM KṢUM jayādyābhir anugata-tanuṃ, tumburu-
-try-akṣarāṅgam
ākāśam tvam dinādyāḥ¹¹, kramaṇa-suracitam, sarva-varṇa-svarūpam¹²
sthūlam sūkṣmam param kham, Śiva-maya-manasaṃ¹³, nāda-bindv-
-indu-mūrtim¹⁴
śūnyam śūnyāntam antam, viṣaya-virahite, śuddha-citte¹⁵ prayuktam.

- 4 Hr̥ṇ-mūlaṃ sac ca¹⁶ sūkṣmaṃ, satatam anucitaṃ, yoga-yogānta-
-nātham
Śrī-nāthaṃ Parvatêśaṃ, sakala-guṇa-nidhiṃ, sarvadaṃ taṃ namāmi.

¹thus PKTb; others -na ²PKTb *hṛdayasthakāraṇam* ³PKTb *ātmarakṣa-* ⁴PKTb *-jñānaprakāśam* ⁵PKTb, PKKr *sarvaśāstravināśanam* ⁶thus PKTb; others *svarga-* ⁷PKTb *sarvalokavināśam* ⁸PKTb *savibhumalavināśam* ⁹mss -ga-; the metre requires a long syllable ¹⁰3, 5163 *manaśivā*; 4673, PKKr *namaśiva*; PKTb *namaśivāya* ¹¹most mss *ākāśatvandīnadyah*; 4673 *ākāśadranīradya*; ¹²PKTb *sarva-maraṇa-vināśam* ¹³most mss -gam; PKKr, PKTb *ya-va-śi-ma-na-manasam* ¹⁴Ho4 -ādimūrtam ¹⁵3, 5163 *sudadihte*; 4673 *śuddhasite*; PKKr, PKTb *śuddhātite* ¹⁶most mss *saca*; 4673 *sadā*

588. OM-kārātmānaṃ mantram

HYMN TO SŪRYA

translation

- 1 I honour that Formula¹ of Which the syllable OM is the self,
of Which the excellent abode is in the heart of perfect Lords of yoga;
of Which the formula HRĀṂ HRĪṂ SAḤ is the manifestation²,
Which bears a lotus in Its hand, Which has a radiant red colour;
Which penetrates into the existences,
Which has Its abode in the lotus of the heart, [yet] offers room to all
elements of reality;
the Husband of Śrī, the Lord of the Mountains,
the Treasure of all good qualities, the Bestower of everything.
- 2 [I worship] that One, Bhavya³, Who is the Cause of
creation, continuation and destruction, the Immovable,
the unique Lord of the entire world;
Whose own form is pure lustre, Who is meditated upon
by yogins with their completely spotless minds;
the Lord of formulaic perfection, the Creator of happiness
and good qualities, the Cause of creation and renunciation;
Who is beheld without interruption in the pacified minds
of the lords of yoga in their yoga-exercises.
- 3 [I worship that One] Whose body is followed by the syllables
KṢAM, KṢIM, KṢEM and KṢUM⁴, the exclamation "victory!" and
other sounds, and Whose body consists of the three syllables TUM,
BU and RU⁴;
Thou the Space built up well,
with all colours as His own form;
Who is coarse as well as subtle, the supreme sky,
Whose mind is identical with Śiva, Who is incorporated

in Primeval Sound, Mystical Dot and Half Moon;
Who is the Void, the Limit of the Void, the Limit, practised
in a pure mind liberated from the sense-objects.

- 4 I worship that One, of Whom the heart is the root,
the subtle Reality, the Eternal, the Exceptional,
the Protector and the Limit of yoga;
the Husband of Śrī, the Lord of the Mountains,
the Treasury of all good qualities, the Bestower of everything.

¹The word *mantra*- has been considered in this hymn as a masculine.

²These syllables follow OM in the Kūṭa-mantra: OM HRĀM HRĪM SAH Parama-śivādityāya namaḥ.

³A name of Śiva.

⁴As yet we have not succeeded in accounting for these allusions.

⁵Siva as Tumbura has been worshipped also in Ancient Cambodia (K. Bhattacharya, *Les religions brahmaniques dans l'ancien Cambodge*, Paris 1961, p. 50).

591. OM Ratna-yuvatī devī (Ś)

AṢṬA-DEVĪ-STAVA

This hymn in ArSkt. mentions eight goddesses in the eight directions of the sky, standing on the leaves of the cosmical lotus. Their names constitute a pattern: the goddesses in the main directions are called *Ratna devī*, and those in the intermediate directions have names which end in *Mahā-devī* (but the names in the North and North-East are identical). Schematically:

Region	Goddess	Colour
E.	Ratna-yuvatī devī	white
S.E.	Yuvatī Mahā-devī	white
S.	Ratna-yauvanam (?) devī	red
S.W.	Yauvanī Mahā-devī	red
W.	Ratna Śrī Lakṣmī devī	yellow
N.W.	Śrī Lakṣmī Mahā-devī	yellow
N.	Ratna Śyāmā Mahā-devī	black
N.E.	Ratna Śyāmā Mahā-devī	black

The ever repeated d pāda is also found four times as d-pāda in the four slokas of 372 *Īśvara śveta-rūpaṃ vā*; in PPX 76 these four are immediately followed by the eight of 591.

Rit. Env.: Death ritual; according to the Śivaite informant, also during Ekādaśa Rudra and Pañca-bali-krama.

Sources: 1186/10b; PPD 11; PPQ 54a; PPX 76.

- 1 OM Ratna-yuvatī devī, śveta-varṇā¹ śvetāmbarā¹
dala-pūrva-sthāna devī sarva-pāpa-praharaṇam.

- 2 OM Yuvati Mahā-devī, śveta-varṇā śvetāmbarā
dalāgneya sthāna devī, sarva-pāpa-praharaṇam.
- 3 OM Ratna-yauvanī² devī, rakta-varṇā raktāmbarā
dala-dakṣiṇa-sthānaṃ ca, sarva-pāpa-praharaṇam.
- 4 OM Yauvanī Mahā-devī, rakta-varṇā raktāmbarā
dala-nairṛtya-sthānaṃ ca, sarva-pāpa-praharaṇam.
- 5 OM Ratna Śrī Lakṣmī devī, pīta-varṇā pītāmbarā
dala-pāścima-sthānaṃ ca, sarva-pāpa-praharaṇam.
- 6 OM Śrī Lakṣmī Mahā-devī, pīta-varṇā pītāmbarā
dala-vāyavya-sthānaṃ ca, sarva-pāpa-praharaṇam.
- 7 OM Ratna Śyāmā Mahā-devī, śyāma-varṇā śyāmāmbarā
dala uttara sthānaṃ ca, sarva-pāpa-praharaṇam.
- 8 OM Ratna Śyāmā Mahā-devī, śyāma-varṇā śyāmāmbarā
dala aiśānya sthānaṃ ca, sarva-pāpa-praharaṇam.

¹mss -am (also in all other second pādas) ²mss -am

591. OM Ratna-yuvati devī

HYMN TO THE EIGHT GODDESSES

translation

- 1 The Youthful Goddess of the jewels,
white of colour, wearing a white garment;
the Goddess Whose position is on the Eastern leaf,
removal of all evils.
- 2 The Youthful Great Goddess,
white of colour, wearing a white garment;
the Goddess Whose position is on the South-Eastern leaf,
removal of all evils.
- 3 The Youthful Goddess of jewels,
red of colour, wearing a red garment;
Whose position is on the Southern leaf,
removal of all evils.
- 4 The Youthful Great Goddess,
red of colour, wearing a red garment;
Whose position is on the South-Western leaf,
removal of all evils.

- 5 The Venerable Goddess Lakṣmī of the jewels,
yellow of colour, wearing a yellow garment;
Whose position is on the Western leaf,
removal of all evils.
- 6 The Venerable Lakṣmī, the Great Goddess,
yellow of colour, wearing a yellow garment;
Whose position is on the North-Western leaf,
removal of all evils.
- 7 The Black Great Goddess of the jewels,
black of colour, wearing a black garment;
Whose position is on the Northern leaf,
removal of all evils.
- 8 The Black Great Goddess of the jewels,
black of colour, wearing a black garment;
Whose position is on the North-Eastern leaf,
removal of all evils.

594. *OM Śivāgni pañca-grivam* (ŚV)

128: RUDRĀNALĀGNI

Śiva is described here in the shape of a fivefold fire, viz. in the four main directions and as Sūrya in the sky. The fires are given the colours and names which are appropriate to the deities of the respective directions. The appearances of the fires are called *maṅgala* "good omen" and are said to destroy evils and demons.

The hymn is in ArSkt.; each stanza except one ends in a standard phrase beginning with *sarva-*.

Rit. Env.: according to 128, during *pañlukatan*, exorcism.

Sources: 128/41b; 321/45; PVSK 35a; PKPn 18; PKT" 4.

- 1 OM Śivāgni pañca-grivam, ghorānala Rudra-rūpam
sarvābhicāri-bhasminam, sarva-roga¹-vināśanam².
- 2 Agni pūrva śveta-varṇam³, Īśvara-deva maṅgalam⁴
sarva-bhūta-bhasmī-cittam, sarva-roga-vimokṣaṇam.
- 3 Agni rakta vīrya⁵-rūpam, dakṣiṇe maṅgalam⁴ jñānam
sarva-durga-bhasmī-cittam, bhūta-maraṇa-mokṣaṇam.
- 4 Agni pīta mūrti-rūpam⁶, Mādeva-maṅgalam rūpam
sarva-śatru-bhasmī-cittam⁷, sarva-maraṇa-mokṣaṇam.

- 5 Agni kṛṣṇa vīrya-rūpaṃ⁸, Kāla kalika-vicitram
yakṣa-bhūta-Gaṇa-patyam, sarva-kriyā-vināśanam.
- 6 OM Śivāgni Brahma-rūpaṃ, pañca-deva-ma-śarīram⁹
pañcānala Brahma-rūpaṃ¹⁰, sarva-maraṇa-bhasminam¹¹.
- 7 Agni Sūrya vīrya¹²-rūpaṃ, ākāśa-deva-mūrtinam
sarva-jagat-pratiṣṭhanam, sarva-śatru-vimokṣaṇam.

¹321, PKPn -vighna- ²128 gives 1c instead of 1b, and 1d on the place of 1c; on the place of 1d, it adds *sarva-pātaka-vimūrcanam* ³PKT" -rūpaṃ ⁴PKPn *maṇḍalam* ⁵PKPn *tadyam*; others *viya* ⁶321, PKPn -*lokam* ⁷321, PKPn -*vināśanam* ⁸321, PKPn *mūrtivīryam* ⁹thus 128; 321 -*taśarīram*; PKPn -*maskarinam*; PKT" *ghorānala rudrarūpaṃ* ¹⁰128 *rudrarūpaṃ*; PKT" -*maśarīram* ¹¹128 *sarva-śatrubhasmicittam* ¹²321, PKPn *pañca-*

594. OM Śivāgni pañca-grīvam

THE FIRE OF RUDRA

attempt at translation

- 1 OM, the fire of Śiva, with five necks,
the terrible fire, the form of Rudra;
reducing all sorcerers to ashes,
destroying all diseases.
- 2 The fire in the East has a white colour,
it is God Īśvara as a good omen;
it reduces all demons to ashes,
it grants release from all diseases.
- 3 The red fire has a heroic form,
it is wisdom, a good omen in the South;
it reduces all difficulties to ashes,
it grants release from demons and pestilence.
- 4 The yellow fire in a concrete shape,
its figure is Mahā-deva as a good omen;
its reduces all enemies to ashes,
its grants release from all pestilence.
- 5 The black fire has a heroic form,
its reduces the Demon of Time and the evils of the present age;
it destroys goblins and demons like Gaṇa-pati;
destruction of all spells.

- 6 OM, the fire of Śiva in the shape of Brahmā,
embodying itself in five deities;
the fivefold fire in the shape of Brahmā;
it reduces all pestilence to ashes.
- 7 The fire which is the Sun, of heroic form,
the God Who reveals Himself in the sky;
the base of the whole world,
granting release from all enemies.

597. OM Śivātmane devāya (B)

PAÑCĀTMĀ

Honour to the Five Ātmans as embodied by the gods Śiva, Mahādeva, Īśvara, Viṣṇu and Brahmā. The hymn consists of two ślokas. For vs. 2, PVDj records another version which comes very near to No. 872, vs. 2.

Ritual Environment: Buddhist daily ritual and bhūta-yajña. This stuti is preceded by SAPTA-VARA.

Sources: PVDa 12; PVDj 10; PVDj 15b; PVSK 8b; 2193/6; 11ŚDa 24; 11ŚKr 25; 11ŚTg 25.

- 1 OM Śivātmane¹ devāya, Mādeva OM nirātmane
Īśvara MAM parātmane, UM Viṣṇu antar-ātmane.
- 2 AM Brahma-vit ātma-rakṣa, OM-kāra tvam sadā² Brahmā
sukha-vṛddhi Tathā-gata, tvam Brahmāmṛta-bhuvanam.
- 2 (PVDj version)
AM Brahma-vit ātma-rakṣa, asu-śuddha anāvila
agra-yauvanābhilāsaṇ ca, homa-karma ca mocyate.

Sprinkling Formula (PVDj)

OM UM MAM-kāra-deva-mahā-Gaṅgāmṛtāya namaḥ svāhā.

Sprinkling Formula (PVSK)

OM IM Anantāsanāya namaḥ
OM Siṃhāsanāya namaḥ
OM Padmāsanāya namaḥ
OM-kārāya namaḥ
OM Devāsanāya namaḥ

¹PVSK Śiva antyātma ²mss sana

597. *OM Śivātmane devāya*

THE FIVEFOLD SELF

translation

- 1 OM, to Śiva the God Who is the Self¹;
 OM, to Mahādeva Who is the Non-Self;
 MAM, to Īśvara, the Supreme Self;
 UM, to Viṣṇu, the Inner Self.
- 2 AM, Brahmā the Wise One², protecting the self;
 Thou art the syllable OM, forever Brahmā;
 increase of happiness, O Tathāgata;
 Thou art Brahmā, the Water of Life for the world.

2 (PVDj)

AM, Brahmā the Wise One¹, protecting the self;
 completely (?) pure, without stains;
 in the prime of youth, full of charm;
 and the offering ritual is released (?).

Sprinkling Formula (PVDj):

To the Water of Life, the Great Gaṅgā of the Gods of the syllables
 OM, UM and MAM, honour, hail !

¹The reading of PVSK, which seems to attach to Śiva the *aty-ātman* "over-Self", would be in accordance with No. 103, where *aty-ātman* = Rudra.

²In correct Skt., the compound *Brahma-vit* would mean "knower of Brahman". The translation given above is only hypothetical.

600. *OM Śrī-devī mahā-vaktrā* (BŚ)

ŚRĪ-STAVA

Śrī, the goddess of rain and food, is believed to procure prosperity. Only one, although very frequent, hymn is devoted to her. In general, this hymn is made up with classical Sanskrit words, but in such an unlikely manner that the meaning often remains hidden. Peculiar features are e.g. the feminines *rūpavā* in 3a and *rājā* in 6a.

The poet expresses his devotion to the Goddess (2) Who is in the possession of four faces and four colours — thus adapting herself to her spouse Viṣṇu. Her figure is beautiful (3), she is called the Grain-woman (4) and the Queen of grains (6). She presides over, and is able to present, jewels, precious metals and gold (5, 6).

Rit. Env.: chiefly used during death ritual, Śivaite and Buddhist; also during Buddhist daily ritual and for sacrifice which is performed for the rice in the rice-barn.

Sources: at least 20 mss (13 Buddhist, 7 non-Buddhist) and SL 61. SL and two mss add a sevenfold Sprinkling Formula.

- 1 OM Śrī-devī mahā-vaktrā, catur-varṇā catur-bhujā
prajñā-vīrya-sāra¹-jñeyā, cintā-manīr uru-smṛtā².
- 2 Śrī-devī satataṃ mūrdhnā, tvāñ ca namāmi śaktitaḥ³
dakṣiṇā 'stu⁴ mahā-bhaktyā, jñātuṃ [v]ara mama stutim.
- 3 Śrī śāli-kānta-rūpavā⁵, snigdha-gātrā⁶ catur-vidhā⁷
dadāsi me sadā citraṃ⁸, saubhāgyaṃ loka-pūjitam.
- 4 Śrī Taṇḍulī⁹ Mahā-devī, śrīmat-kamala-śobhitā
dadāsi me mahā-bhogaṃ, sarva-dravya-hitam labham¹⁰.
- 5 Śrī vrihi-mukutā jīva, tvam sarva-bhuvanaṃ¹¹-dharī
dadāsi me sukhaṃ nityaṃ, jīvitaṃ dhātu¹²-kāñcanaṃ.
- 6 Śrī dhānya-rājñī¹³ tvam devi, prājñā¹⁴-taṇḍuli-samjñikā
mañī¹⁵-ratnāsana-sthitā, sarva-ratna-guṇānvitā.
- 7 Śrī dhana-devikā ramyā, sarva-rūpavatī tathā¹⁶
sarva-jñāna-manīś cāiva¹⁷, Śrī Śrī-devī namo 'stu te.

OM OM	Śrī-Brahmātmane	namaḥ svāhā
OM HUM	Śrī-Viṣṇv-antar-ātmane	namaḥ svāhā
OM MAM	Śrī-Īśvara-paramātmane	namaḥ svāhā
OM TRAM	Śrī-Mahā-deva-nir-ātmane	namaḥ svāhā
OM	Śrī-Buddhāyātmane	namaḥ svāhā
OM	Śrī-Dharma-niṣkalātmane	namaḥ svāhā
OM	Śrī-Saṅgha-śūnyātmane	namaḥ svāhā

¹non-Buddhist mss -sura- ²mss -ah; 6 × -tmulāḥ ³thus SL; mss sa sthitāḥ ⁴SL, mss daniksustu ⁵SL -rūpā tvam ⁶SL -rātram; most mss gatva ⁷some mss caturdhidha; SL ca tāṇḍulam ⁸thus SL; mss citam ⁹thus SL; mss candulī ¹⁰SL dhanam ¹¹4 × bhūṣaṇam; 2 × buddhanam ¹²non-Buddhist mss citra- ¹³mss rājā ¹⁴3 × prāṇa; SL prāṇas ¹⁵SL + 8 mss mahī ¹⁶non-Buddhist mss tasya ¹⁷non-Buddhist mss -jñu kamini datyam; but 4673 -kamiki dahyam

600. OM Śrī-devī mahā-vaktrā

HYMN TO ŚRĪ

attempt at translation

- 1 OM the Goddess Śrī with the great face,
with four colours, with four arms,
is to be known by essential wisdom and heroism;
[She is] the widely-known dream-jewel.

- 2 O Goddess Śrī, bowing with my head,
I always honour Thee as well as I can;
a sacrificial gift [to Thee] would be constituted by [my]
great devotion,
choose my hymn to acquaint Thyself with it.
- 3 Thou art Śrī with an exquisitely beautiful form,
Thou art of smooth limbs, fourfold (?);
Thou constantly grantest to me splendid
happiness, approved of by the people.
- 4 Śrī the Grain-woman, the Great Goddess,
adorned with beautiful lotuses;
Thou grantest to me great fortune,
profit provided with all kinds of goods.
- 5 Long live Śrī with Her headdress of rice,
Thou art the Maintainer of the entire world;
Thou constantly grantest to me happiness,
a life [rich with] precious metals and gold.
- 6 O Goddess, Thou art Śrī the Queen of grains,
called the Wise Grain-woman by name;
sitting on a throne of gems and jewels,
possessing all qualities of jewels.
- 7 Śrī, the attractive Goddess of money,
Who also possesses overall beauty,
is also a gem of omniscience;
O Venerable Goddess Śrī, honour be to Thee!

Sprinkling Formula:

- OM OM To the Venerable Self Which is Brahmā, honour, hail.
OM HUM To the Venerable Inner Self Which is Viṣṇu, honour, hail.
OM MAM To the Venerable Supreme Self Which is Īśvara, honour hail.
OM TRAM To the Venerable Non-Self Which is Mahā-deva, honour, hail.
OM To be Venerable Over-Self Which is Buddha, honour, hail.
OM To the Venerable Indivisible Self Which is the Doctrine,
honour, hail.
OM To the Venerable Void-Self Which is the Community,
honour, hail.

601. OM Śrī-devī mahā-vaktrā (B)

ŚRĪ-DEVĪ / ŚRĪ GURU

The first stanza of this piece in ArSkt. is identical with No. 600, 1.
The second śloka is a variation of it, dedicated to a Guru who is provided

with the same characteristics as the Goddess Śrī of stanza 1. The theme of the Guru is maintained also in 3 and 4 but abandoned in the other stanzas. In 3 the subject seems to be two Gurus who are identified with the *bījas* AM AH, symbolizing inter alia creation and dissolution. The rest of the hymn also adores sacred syllables or mantras and identifies them with divine manifestations: inter alia the *bījas* of the Pañca-brahma and the mantra “*Namaḥ Śivāya*” in 5ab, the threefold mantra of the Buddhists OM AH HUM in 5c and the Hindu triad AM UM MAM (identified with Hari(?) -nātha) in 5d. In 6c the sole OM-kāra becomes the subject; it is treated further in 7. A reminiscence of No. 863, 1a is found in 4a and 8a. Stanza 7 is identical with No. 778.

Rit. Env.: Ekādaśa Śiva (lustration). The mss say that this is “a song of praise for Medium Worship, and adoration for the third time; such (i.e., this hymn) were the words of the divine Vidhi-Viśeṣa, causing the end of being devoured by Kāla; that was the way for them to turn homeward, each to his own heaven. No longer the beings (*janma*) were eaten by Kāla, whether big or small.”

Sources: 11ŚKr 25; 11ŚTg 34; 11ŚDa 24; 2193/6. Stanza 6 also in BhYA 15; 7 also in BhYA 16; 7 = No. 778.

- 1 OM Śrī-devī mahā-vaktrā, catur-bhujā catur-varṇā
prajñā-para-sāra-jñeyā, cintā-manir uru-smṛtā¹.
- 2 OM Śrī Guru mahā-vaktra, catur-bhuja pañca-varṇa
prajñā-para-sāro jñeyah, cintā-manik urutmuka².
- 3 Śrī-devī Śrī Guru daṇḍa, rva Guru Mahā-bhairava
AM AH Śrī Guru karvaś ca, namas te mukhaṃ te HUM PHAT.
- 4 HUM PHAT svāhā svadhā ca³, tri-vidya śrī Guru mukta
jagatām tuṣṭi-kāraṇam, A A Śrī deva 'mṛtañ ca.
- 5 Śrī BA TA A I SA deva, Śrī nama Śivāyātmakam
Śrī Jagat-nātha OM AH HUM, Śrī Hari-natha AM UM MAM.
- 6 Śrī catur rva OM BAM AM IM⁴, Śrī rva AM AH ta-tatvanam
Śrī ekatama OM-kāra, Śrī Aika-padanda-svaram.
- 7 Śrī Śūnya me Ardha-candram⁵, Śrī Bindu Śūnyātmā deva
Śrī Nāda Mahā-bhairava, śāstra-vyañjana rakṣate.
- 8 HUM PHAT svāhā sa-pūjās ca, 'mṛtaś ca Śrī Jagat-nātha
HUM PHAT HUM PHAT tvan⁶ rakṣa TRAṆ, ātma-rakṣa sa-
bhuvana, -ya namaḥ svāhā.

¹most mss *kurutmuta(h)* ²11ŚTg *urutmukah* ³thus 11ŚKr; 11ŚTg, 11ŚDa *svāhā svadhā ca pūjās ca*; 2193 *HUM PHAT svāhā svadhā ca pūjās ca* ⁴11ŚTg *OM DAM AM LEM* ⁵11ŚKr *mahārdha-candram* ⁶thus 11ŚTg; 11ŚDa *yan*; others *van*

601. GODDESS ŚRĪ / THE VENERABLE GURU
attempt at translation

- 1 OM, the Goddess Śrī with the great face,
with four arms and four colours;
to be experienced by the essential and supreme wisdom,
the dream-jewel widely renowned.
- 2 OM the Venerable Guru with the great face,
with four arms and five colours;
to be known as the supreme essence of wisdom,
the dream-jewel
- 3 Goddess Śrī and the Venerable Guru with His staff,
the Two Gurus are the Great Horrible ones,
those twin Venerable Gurus are the syllables AM and AH,
honour to Thee, to Thy face (?), HUM PHAT.
- 4 HUM PHAT, svāhā and svadhā — threefold wisdom,
the Venerable Guru, released;
the source of contentment for the worlds,
A A (?), the Venerable God and the Water of Life.
- 5 The Venerable God, the Five Syllables of Pañca-brahma,
The Venerable [Formula] Whose body is "honour to Śiva";
the Venerable Protector of the world, OM AH HUM,
the Venerable Lord Hari (?): AM UM MAM.
- 6 The Venerable Four: OM BAM AM IM,
the Venerable Two: AM AH, [comprising] reality;
the Venerable Sole Formula: the syllable OM,
the Venerable sound of Unity.
- 7 The Venerable Void is for me in the Half Moon,
the god Self-of-the-Void is in the Venerable Mystical Dot;
the Great Horrible One is in the Venerable Primeval Sound,
they protect sacred books and letters (?)¹.
- 8 HUM PHAT, svāhā and worship,
and the Water of life Which is the Venerable Protector of the world;
..... ,
protection of the self and the whole world,
to this (?), honour and hail.

¹Instead of *śāstra*, one can read *śastra* "weapon", as was done in No. 778.

603. OM Śūnya-pūjāya namaḥ (Ś)

2-7: NĀGA-BANDHA-STAVA

After an introductory stanza in ArSkt., each syllable of the formula *namaḥ Śivāya* is the inspiration for one further stanza, and occurs several times in the stanza in question. The whole formula, in reversed order, is repeated in the last stanza (7).

Except the first and last śloka, the hymn is nearly identical with stanzas 2-6 of No. 570 (*OM-kāraṃ bindu-saṃyuktam*), which have their counterpart in an Indian stotra collection. It may be noted here that in some cases the present hymn gives the version which is found also in the Indian parallel, e.g. in 3c (*mahā-pāpa-hara- deva-*), 4b (*lokānugraha-kāraṇam*) and 5b (*Vāsuki-kaṇṭha-bhūṣaṇam*) and especially in 6c and 6d (*YA-kārāya namo namaḥ*). On the other hand, the first stanza of the original was replaced in the present hymn by a śloka in ArSkt (1).

Rit. Env.: "after Gīri-pati" which is confirmed in the death ritual PPL but not in daily ritual (SuSe 122). The Gīri-pati (No. 305) occurs in SuSe, this one not.

Sources: 1673/2b; PPL 7a; PPO 64a (omits 1).

- 1 OM Śūnya-pūjāya namaḥ, Brahmā Viṣṇu Mahēśvaram
svayaṃ suśāntiṃ labhati, me śāntiṃ mokṣam āpnuyāt.
- 2 OM Namanti¹ vṛṣabhañ cāiva, namanti¹ Īśvara-gaṇam
namanti¹ Deva-devēśam, NA-kārāya namo namaḥ.
- 3 Mahā-devaṃ mahātmānaṃ, mahā-jñānaṃ parā-param
mahā-pāpa-haro devaḥ, MA-kārāya namo namaḥ.
- 4 Śivaṃ śāntaṃ Jagan-nāthaṃ, lokānugraha-kāraṇam
Śivaṃ ekaṃ paraṃ devaṃ, ŚI-kārāya namo namaḥ.
- 5 VA-kāraṃ² vṛṣabha-dhvajaṃ, Vāsuki-kaṇṭha-bhūṣaṇam
vāma-sthitaṃ³ paraṃ devaṃ, VA-kārāya namo namaḥ.
- 6 Yatra yatra Śiva-devaḥ, sarva-vyāpī Mahēśvaraḥ
yo guruḥ sarva-devēśo, YA-kārāya namo namaḥ.
- 7 YA-kāraṇ ca VA-kāraṇ ca, ŚI-kāraṇ ca MA-kāraṇ ca
NA-kāraṇ ca smṛtāḥ pañca⁴, OM-kāra Rudra eva ca.

¹mss namañ ci ²PPL nakāraṇ ca; 1673 namañ ca; PPO śivekam ³PPO vāmasitaṃ;
PPL, 1673 vāmatiti ⁴1673 statanañ ca; PPL makāraṇ ca

603. *OM Śūnya-pūjāya namaḥ*
translation

- 1 OM, honour to the worship of the Void,
Brahmā, Viṣṇu and Mahēśvara;
[the worshipper] himself obtains thorough appeasement,
he will reach for me (?) appeasement and renunciation.
- 2 They honour the Bull,
they honour the Lord's attendants;
they honour the God of gods, the Lord,
to the syllable NA, honour, honour.
- 3 The great God, of great self,
of great wisdom, the Most Exalted One;
the God, the great Remover of evils,
to the syllable MA, honour, honour.
- 4 Śiva the Pacific One, Protector of the world,
Who is the source of grace to the world;
Śiva the unique and supreme God,
to the syllable ŚI, honour, honour.
- 5 The syllable VA; He Whose banner shows a bull,
He Whose necklace is Vāsuki;
the supreme God Who stands at the left,
to the syllable VA, honour, honour.
- 6 Wherever God Śiva is present,
Who penetrates all, the Great Lord;
Who is the Teacher, the Lord of all the gods,
honour, honour to the syllable YA.
- 7 The syllables YA, VA, ŚI, MA, and NA, these five are recorded;
and the syllable OM Which is Rudra.

606. *Oṣṭha aṣṭa-dalam padmam* (V)

An important statement about the lotus symbolism of the human mouth and body, expressed in a stanza of correct Skt.

Rit. Env. and source: the only source, PKRo 13b (a Pūjā Kṣatriya ms), gives an excellent paraphrase and adds that one should meditate on Sarasvatī. Directions for a *nyāsa* of syllables are also given. There is no complete correspondence between the stanza and the directions for *nyāsa*.

- 1 Oṣṭha aṣṭa-dalaṃ padmaṃ, dantāḥ kesara-saṃjñakāḥ¹
 karṇikaṇ² cāiva jihvāgraṃ, śarīraṃ nālaṃ³ ucyate.

Nyāsa:	OM HRĪM	lips from left to right
	OM ŚRĪ[M]	lips upper and lower
	OM GRĪM	upper part of tongue
	OM AM UM MAM	under the tongue

¹ms -am ²ms śarīras; paraphrase *jihvāgra madhya gili-gili* ³ms malam; paraphrase *gagaṇ*

606. *Oṣṭha aṣṭa-dalaṃ padmaṃ*

translation

- 1 The lips are a lotus with eight leaves,
 the teeth are known as its filament;
 the tip of the tongue is its pericarp,
 the body is called its stalk.

609. *Pādaḥ prathama-rekhā ca* (Ś)

MANTRA PAṆ-REKHĀ

This is a śloka of prescriptive character about some lines to be drawn as symbols for limbs at the (Rudra's ?) body. The Skt. is reasonable.

Source: Ho 4/5. (after Brahmāṅga Śivāṅga); Du Al 63.

- 1 Pādaḥ prathama-rekhā ca, pāṇi-vaktra-śāntāntare
 nāsā netraś ca karṇaś ca, keśaḥ paścāt pravartate.

609. *Pādaḥ prathama-rekhā ca*

THE FORMULA FOR DRAWING LINES

translation

The first line (draws or symbolizes) the feet,
 then the hands, mouth and the part between the breasts;
 the nose, the eyes and the ears;
 afterwards the hairs come forth.

612. *Padmaṃ bhuvana-tattvaṇ ca* (BŚ)

PITṚ-STAVA

One stanza of speculative contents. The world is recognized as a lotus, while the gods and especially Śiva reside on its petals and top. There is no apparent connection with the Ancestors of the title.

The Skt. is correct, although the third quarter presents difficulties.

Rit. Env.: according to PVTg, the Ancestors are praised with this stanza in the Padmāsana; this might be the connecting element between the ancestors and the subject of the fragment. The same is said by PPSb. It is used, moreover, during the preparation of Water for *pañlukatan*, exorcism. In the Śivaite sources it is used as stanza 3 of No. 736: *Śaṅkha-pāṇi*.

Sources: PVKr 24; PVTg 100; 2178/9; PPKr 51; PPKa 8; PPKa 22; PPSb 136; PVB 100; PPKr 51; 11RB 57. Śivaite: 1673/2a; API 18; APK 8; cf. SuSe p. 97.

1 OM Padmaṃ¹ bhuvana-tattvañ ca, aṣṭa-deva-dalaṃ bhavet
Śivaḥ² padmāgra-samyuktaḥ, gandha-kāraḥ Śivātmakaḥ.³

Sprinkling Formula:

OM OM Śiva-padma-deva-pitara⁴-līṅgyāya namaḥ svāhā.

¹mss *padma*- ²mss *śiva*- ³Śivaite mss *sadāśivaḥ* ⁴3 × *pitara* or *pitra*; 1 × *deva*;
PPSb *devapitara*

612. *Padmaṃ bhuvana-tattvañ ca*
HYMN TO THE ANCESTORS
translation

1 The real nature of the world is a lotus,
and its petals be the Eight Deities;
Śiva is connected with the tip of the lotus,
and its fragrance is of Śiva's nature.

Sprinkling Formula:

OM OM To Śiva of the Lotus, with the Gods, the Ancestors and
the Līṅga, honour, hail.

614. *Pañcākṣaram idaṃ puṇyam* (B)

A Buddhist version of *Pañcākṣaram mahā-tīrtham*. Vs. 1 is nearly identical in the two versions; vs. 2 here = No. 872, vs. 2. In the last two stanzas, Sun and Moon are addressed and praised. The threefold sprinkling formula is directed to the Triratna.

Rit. Env.: Twice mentioned in Buddhist daily ritual.

Sources: PVBa 14; PVSm 9. Stanza 1 in 757/3a.

- 1 Pañcākṣaram idaṃ puṇyaṃ, pavitraṃ pāpa-nāśanam
pāpa-koṭi-sahasraṇām, agāḍhaṃ bhava-sāgare¹.
- 2 OM Deva-pūjāṃ kariṣyeta², sarva-pāpa-kleśa-puṇyam
dīrghāyusaṃ api śāntaṃ³, bhukti-lābham avāpnuyāt.
- 3 OM Candra-hṛdayaṃ puṇyaṃ, sarva-śatru-vināśanam
sarva-pāpa-vināśanam, OM Candrāya namaḥ svāhā.
- 4 OM Āditya-hṛdayaṃ puṇyaṃ, sarva-śatru-vināśanam
sarva-pāpa-vināśanam, OM Ādityāya namaḥ svāhā.

Sprinkling Formula:

OM Buddhāmṛta-Gaṅgāya namaḥ svāhā
OM Dharmāmṛta-Gaṅgāya namaḥ svāhā
OM Saṅghāmṛta-Gaṅgāya namaḥ svāhā.

¹mss *agandhaś ca sakṣakaram* 757 *dagdhuṃ bhavati kastatāt* ²mss *kariṣena* ³PVBa *apāsyataḥ*; PVSṃ *avasayataḥ*

614. *Pañcākṣaram idaṃ puṇyam* translation

- 1 This is the blessing Formula of five syllables,
a purifier destroying evil;
appeasing thousands of millions of evils;
a ford in the ocean of existence.
- 2 One should perform¹ worship of the gods;
[it transforms] all evil and all stains into things auspicious;
one will obtain longevity, security against black magic,
and profit of material goods.
- 3 The heart of the Moon, blessing, destroying all foes,
destroying all evils; OM, to the Moon, honour, hail.
- 4 The heart of the Sun, blessing, destroying all foes,
destroying all evils; OM, to the Sun, honour, hail.

Sprinkling Formula:

OM To the Ganges of Water of Life Which is Buddha, honour, hail.
OM To the Ganges of Water of Life Which is the Doctrine, honour,
hail.

OM To the Ganges of Water of Life Which is the Community,
honour, hail.

¹The reconstructed form *karigysta* should be interpreted as an opt. fut. of the middle voice. It is very doubtful if the poet had this indeed in mind.

615. *Pañcākṣaram idaṃ syatam* (V)

This seems to be a Viṣṇuite version of No. 616 (*Pañcākṣaram mahā-tīrtham*). The Formula of five syllables is praised in ArSkt. style. The third stanza is identical with No. 450, stanza 1.

Sources: four Pūjā Kṣatriya mss, viz. 961/87; PKPn 2 (stanzas 1 and 2 only); PKTb 105; PKK² 6; 757/3a.

1 OM Pañcākṣaram idaṃ syatam, pavitraṃ cāiva durlabham
vidyākṣaram apūrvañ¹ ca, sarva-kleśa-vināśanam.

2 OM Tathā-gatāya te² svāhā, sarva-roḡād vimucyate
sarva-ṛṣam bhaven nāśam³, sarvôpadravam nāśaya⁴.

3 OM Māyā-tattvam idaṃ syatam, pavitrañ cāiva durlabham
yaḥ śrutvā cintavān vâpi, sarva-pāpāt pramucyate⁵.

4 OM Pañcākṣaram mahā-śreṣṭham⁶, nadī-tīrtha-mahêśvari
amṛta-vajra-pāṇiś ca, sarva-pāpa-vināśanam.

¹961 PKTb *vidyakṣaṇharapurāś*; PKPn *vidyakṣaraṇapurāś* ²PKPn *gaṅgātīrthāyate*

³961 PKTb *bhavenasya*; PKPn *sarvasambhave vinasya* ⁴mss *nakṣah* or *nakṣayah*

⁵PKTb *sarvakleśavināśanam* ⁶mss -i

615. *Pañcākṣaram idaṃ syatam*

attempt at translation

- 1 This is the formula of five syllables,
and it is a purifier difficult to obtain;
the syllables of wisdom, the Primeval One,
the destroyer of all afflictions.
- 2 Hail to Thee the Released One,
[the worshipper] is freed from all diseases;
be there destruction of all poison,
undo [the effects of] all calamities.
- 3 This be the real essence of illusory power,
and a purifier difficult to obtain;
he who has heard [of it] or meditated [upon it]
is released from all evil.

- 4 The formula of five syllables is the very best object,
the Lady (?) of rivers and holy watering-places;
it bears the Water of Life and a thunderbolt in its hand,
and destroys all evils.

616. *Pañcākṣaram mahā-tīrtham* (ŚV)

In honour of the formula NAMAḤ ŚIVĀYA, which is identified with Śiva and other gods, and (4) with five elements of the syllable OM.

The language is ArSkt., although the first stanza, which is much more frequently attested than the other three, appears to be correct.

Rit. Env.: Sūrya Sevana, during worship of Holy Water (SuSe p. 90).

Sources: mss on Holy Water preparation, e.g. PPO 3a and 22a; 84/5a; 1186/19b; 1843/4b; APK 7; GPGB 12; PKKr 66. Also in SL p. 21; SuSe p. 90.

The stanzas 2-4 only in 1186 and GPGB.

- 1 Pañcākṣaram mahā-tīrtham, pavitraṃ pāpa-nāśanam
pāpa-koṭi-sahasrāṇām, agādham bhavet sāgaram¹.
- 2 OM Pañcākṣaram para-brahman, pavitraṃ pāpa-nāśanam
mantrāntam parama-jñānam, Śiva-loka-pradam² śubham.
- 3 Namaḥ Śivāya ity evaṃ, para-brahmātma-sevanam
para-śakti pañca-devaṃ, pañca-ṛṣyaṃ bhaved Agni.
- 4 A-kāraś ca, U-kāraś ca, MA-kāro bindu-nādakam
pañcākṣaram mayā proktam, OM-kāra Agni-mantrakam³.

¹Goris (cited by SL) *adagdham bhavet sāgare*; SL *agadam bhavasāgare* ²mss -pratham

³mss -ke

616. *Pañcākṣaram mahā-tīrtham*

attempt at translation

- 1 The formula of five syllables is a famous Holy Water,
a purifier and destroyer of evil;
it is an unfathomable ocean for thousands of millions of evils¹.
- 2 The formula of five syllables is the Supreme Brahman,
a purifier and destroyer of evil;
the sum total of formulas, the highest wisdom,
it is auspicious and grants Śiva's world.

- 3 With the words "honour to Śiva" it worships
the Supreme Brahman Which is the Ātman;
it is the Supreme Energy; the Fivefold Deity;
the group of the Five Seers; it is Agni.
- 4 The syllables A, U and MA, the Bindu and the Nāda,
[by identifying the five syllables with these] the formula
of five syllables has been explained by me;
the syllable OM [is thus constituted], the formula of Agni.

¹In which all these evils may vanish? The text published by SL might be translated with: "safety in the ocean of existence". This reading is however shared by none of the at least 15 mss.

618. *Pañca-mahā-devāya* (B)

An enumeration of the Five Deities of the Śivaite pantheon together with their spouses (called Padmī), mounts or emblems and "phonetic manifestations" (*mantra*; these consist of the names of the Pañca-brahma with their kernel syllables). Schematically thus:

Direction	Name	Spouse	Mount	Manifestation
East	Īśvara	Gāyatrī	Bull	Sādhya
South	Brahmā	Gaurī	Deer	Vāma-deva
West	Mahā-deva	Kumārī	Noose	Tat-puruṣa
North	Viṣṇu	Harṣa-siddhi	Crocodile	Aghora
Centre	Śiva	Umā	Demon or Imp	Īśāna

Rit. Env.: Buddhist ritual; during the preparation of *toya paṇlukatan*, following that of *toya pambṛsihan*.

Sources: PPBV 13b; PVDj 23; PVKr 15a.

- 1 OM OM Pañca-Mahā-Devāya, Pūrva- deśāya, Īśvara- devatāya,
2 OM OM Pañca-Mahā-Devāya, Dakṣiṇa-deśāya, Brahma- devatāya,
3 OM OM Pañca-Mahā-Devāya, Paścima-deśāya, Mahā-deva-devatāya,
4 OM OM Pañca-Mahā-Devāya, Uttara- deśāya, Viṣṇu- devatāya,
5 OM OM Pañca-Mahā-Devāya, Madhya-deśāya, Śiva- devatāya,

- 1 Gāyatrī- padmī-ya, Go- vāhanāya, SAM Sādhya- mantrāya,
2 Gaurī- padmī-ya, Mṛga- vāhanāya, VAM Vāma- mantrāya,
3 Kumārī- padmī-ya, Pāśa- vāhanāya, TAM Tat-puruṣa-mantrāya,
4 Harṣa-siddhi-padmī-ya, Bajul- vāhanāya, AM Aghora- mantrāya,
5 Umā- padmī-ya, Piśāca-vāhanāya, IM Īśāna- mantrāya,

1-5 Sarva-kāla¹-nirmalāya namaḥ svāhā.

¹PPBV (5 ×) *sarva-pāpa-kleśā-*

618. *Pañca-Mahā-Devāya*

translation

- 1 OM OM To the Great God of the Five, in the Eastern region,
 2 OM OM To the Great God of the Five, in the Southern region,
 3 OM OM To the Great God of the Five, in the Western region,
 4 OM OM To the Great God of the Five, in the Northern region,
 5 OM OM To the Great God of the Five, in the Central region,

- 1 to God Īśvara, with Gāyatrī as His Lotus-Wife,
 2 to God Brahmā, with Gaurī as His Lotus-Wife,
 3 to God Mahā-deva, with Kumārī as His Lotus-Wife,
 4 to God Viṣṇu, with Harṣa-siddhi as His Lotus-Wife,
 5 to God Śiva, with Umā as His Lotus-Wife,

- 1 with the Bull as His Mount, with Sādhya [and the kernel
 2 with the Deer as His Mount, with Vāma-deva [and the kernel
 3 with the Noose as His Emblem, with Tat-puruṣa [and the kernel
 4 with the Crocodile as His Emblem, with Aghora [and the kernel
 5 with the Imp as His Mount, with Īśāna [and the kernel

- 1 syllable] SAM as His phonetic manifestation;
 2 syllable] VAM as His phonetic manifestation;
 3 syllable] TAM as His phonetic manifestation;
 4 syllable] AM as His phonetic manifestation;
 5 syllable] IM as His phonetic manifestation;

1-5 to Him Who is spotless [and free] of all destruction, honour, hail.

621. *Pañca-vāre bhaved Brahmā (Ś)*

‘PAÑCA-VĀRA-MANTRA’

One stanza in incorrect Skt.; four gods are said to be present in four numbers of days.

See also No. 624, No. 627, and No. 836.

Sources: PPF 14; PPN 6a; PPO 6b; PPO 14b; PPO 25b; PPQ 61a; PPX 64; 1843/52.

Rit. Env.: mantra spoken when the offering called *pras* is presented.

- 1 OM Pañca-vāre bhaved Brahmā, Viṣṇu sapta-vārēva ca
 ṣaḍ-vārēśvaro devaś ca, aṣṭa-vāre Śivo jñeyaḥ.

Follows in the mss: OM-kāram ucyate sarva-pras-pras-parisuddhāya¹ svāhā.

¹ PPO6b *sarva-pras-pras-pranayakam*; PPQ *-pranayanam*

621. *Pañca-vāre bhaved Brahmā*

'FORMULA OF THE FIVE DAYS OF THE WEEK'

translation

- 1 Brahṁā is in the five-day period,
and Viṣṇu in the seven-day period;
and God Īśvara is in the six-day period,
while Śiva is known to be in the eight-day period.

624. *Pañca-vāre te varṇa-karaṇa* (Ś)

'PAÑCA-VĀRA-MANTRA'

Although the first word is here *Pañca-vāre* instead of *Sapta-vāre*, these ślokaś have exactly the same subject as No. 836 (*Sapta-vārēti varṇayam*). The present version is found in the ms 109/10b.

- 1 OM *Pañca-vāre te varṇa-karaṇa*, Āditya tu Mahā-deva
Soma Vaiśravaṇa¹ tathā, Āṅgāra tu punaḥ Śakra.
2 Budha Viṣṇu tathāiva ca, Brahmā Bṛhaspati cāiva
Śukra Varuṇa eva ca, Śanaīścara Yamaś cāiva.

¹*besavarṇan*

The ms adds:

Vṛhaspati	pinaka-vit	(serves as base
Soma	pinaka-buṅkah	stem
Āṅgāra	pinaka-godoṇ	leaves
Budha	pinaka-kembaṇ	flowers
Śukra	pinaka-voh	fruit
Śanaīścara	pinaka-kulit	skin
Āditya	pinaka-varṇa	colour)

624. *Pañca-vāre te varṇa-karaṇa*

'FORMULA OF THE FIVE DAYS OF THE WEEK'

translation

- 1 The description to you of the Seven-day week:
[the day of] Āditya belongs to Mahādeva,
[the day of] the Moon belongs to Vaiśravaṇa,
[the day of] Mars belongs to Śakra¹.
2 [The day of] Mercury belongs to Viṣṇu,
and [the day of] Jupiter to Brahmā,
and [the day of] Venus to Varuṇa,
and [the day of] Saturn to Yama.

¹Indra.

627. *Pañca-vārēti varṇasya* (B)
'PAÑCA-VĀRA-MANTRA'

In this Buddhistic piece in an ArSkt. interspersed with Indonesian words, the main feature is the mention of the five seers Kurṣika, Garga, Maitri, Kuruṣya and Pṛtañjala and their identification with Īśvara, Brahmā, Mahādeva, Viṣṇu and Śiva respectively. (Cf. for these five seers: AT, p. 46-68, Yama-rāja-stava).

Rit. Env.: Buddhist daily ritual and bhūta-yajña.

Sources: 2193/6; PVDa 12; PVDj 10; PVDj 15a; PVSK 8a.

- 1 Pañca-vārēti varṇasya, umanis Īśvara Kurṣyam
Garga pahiṇ Brahmēsaṇ ca¹, Maitri pvan ta Mahādeva.
- 2 Vage Kuruṣya Viṣṇuṇ ca, Pṛtañjala² kalivone
Śivanantu Umā-devī, pañca-nirmala-varayam.

¹mss *Brahma suca* ²thus 2193; PVDa, PVSK *kṛtañjala*; PVDj *kṛtajñāna*

627. *Pañca-vārēti varṇasya*
'FORMULA OF THE FIVE DAYS OF THE WEEK'
attempt at translation

- 1 Of the five days of the five-day week, [each has its own deity];
Umanis belongs to Īśvara and Kurṣika,
Pahiṇ to Brahmā and Garga,
Pon to Mahādeva and Maitri.
- 2 Vage to Viṣṇu and Kuruṣya,
Kalivon to Pṛtañjala [and to]
Śiva accompanied by Goddess Umā;
thus these five days are free from impurity.

630. *Pañcēti bindukāḥ proktāḥ* (B)
JINA-BINDU

Śiva is the God of the Five Bindus, in His manifestations of Sadā-śiva and Parama-śiva. The Five are represented by five gods. As a whole, this statement of two ślokas is rather mysterious. The first of them consists of reasonably correct Skt.

Rit. Env.: worship to the own self, divisible (*sakala*) as well as indivisible (*niṣkala*), in order to protect one's self from all kinds of mantras.

Sources: only PVTg 26.

- 1 Pañcêti bindukāḥ p[r]oktāḥ, yo' tra¹ devaḥ Sadā-śivaḥ
yo 'sya² pañca-śikho vibhuḥ, jñātavyaḥ³ Paramaḥ Śivaḥ.
- 2 Varṇanam pañca-devās te, yato devās ca pañcakāḥ
pañcāntā⁴ niyatam⁵ cāsan, jīyeṣṭhaḥ pañca-bindukaḥ.

Sprinkling Formula:

OM Bindu an-avarata⁶ HUM PHAT, bindu-ya namaḥ
OM Parama-jñānāya namaḥ svāhā.

¹gestra ²yesyam ³tapyaḥ ⁴anda ⁵niyathak ⁶anaravata

630. *Pañcêti bindukāḥ proktāḥ*
THE VICTORIOUS MYSTICAL DOTS
attempt at translation

- 1 The Bindus are proclaimed to be five in number;
the god who is present in them is the Eternal Śiva;
the Lord above him with the five hair tufts
is to be known as the Supreme Śiva.
- 2 These Five Deities are the syllables (?);
from where the Five Deities have sprung;
they were certainly the limits of the Five (?);
the eldest is the Fivefold Bindu (?).

Sprinkling Formula:

OM the ever-active Bindu, HUM PHAT, to the Bindu, honour.
OM to the Supreme Wisdom, honour, hail.

633. *Parama-Śiva nirmalam* (V)
“ŚIVA-STAVA”

An adoration of the Eternal and the Supreme Śiva, of a formulaic
ArSkt. character. Related to No. 754 (*Śiva jagat-pati devam*).

Source: PKPn 11, a Pūjā Kṣatriya ms.

- 1 OM Parama-Śiva nirmalam, śuddham aśuddha-pavitram
sarva-vighna-vimūrchatam, sarva-kleśa-vināśanam.
- 2 OM Parama-Śiva śuddha mām, sarva-kleśa-vimokṣaṇam
pātaka-mala sapūrṇam, ila-roga-vināśanam.

- 3 OM Śiva jagat-pati devam, Śiva Sadā-Śiva smṛtam
Śiva sapūrṇa-pramāṇam, 'mṛta-maṅgala-pavitram.
- 4 OM Parama-Śiva nirmalam, roga-vighna-vināśanam
īla-pāta-ka-mūrchatani, sarva-lara-vināśanam.
- 5 OM Parama-Śiva pramāṇam, 'mṛta-jīva mahā-siddhi
sarva-roga-vināśanam, upadrava-[vi]mūrchitam.

633. *Parama-Śiva nirmalam*

“HYMN TO ŚIVA”

attempt at translation

- 1 O Supreme Śiva; Spotless One,
Pure One, Purifier of the impure;
[may] all hindrances [be] crushed, all afflictions destroyed.
- 2 O Supreme Śiva, purify me,
Who grantest release from all afflictions;
the stain of major sins becomes atoned for completely,
may disease and illness be destroyed.
- 3 O Śiva, Lord of the world, God;
Śiva, known as Eternal Śiva;
Śiva, absolute Authority;
auspicious Purifier, Water of Life.
- 4 O Supreme Śiva, Spotless One,
destruction of illness and obstacles;
diseases and major sins are rendered powerless,
all pain is destroyed.
- 5 O Spotless Śiva, the Authority,
Who causest the dead to live, of great magical power;
all illnesses are destroyed,
[the effects of] calamities are undone.

636. *Parama-Śiva tvam guhyah* (BŚ)

TRI-BHUVANA

The three stanzas of this hymn have different subjects. The first śloka honours Śiva as the hidden refuge of all elements of existence. It is nearly identical with No. 757 (*Śiva nirmala tvam guhyah*), 1. It should be noted

that a few Buddhist mss have changed the name of Śiva into Buddha, at the same time maintaining the word Caṇḍīśa in 1d. This change seems to have been effectuated by some Buddhist priests about 1920.

The second stanza gives the Tri-mūrti a role in the cosmic activity seen as a process of production and consumption. The last part of 2 and the third stanza contain a statement of rewards.

The hymn is of comparatively good quality, although not written in a regular Skt. style.

Rit. Env.: according to the Śivaite informant, used in [daily] *bhakti* (but it is not found in the Sūrya Sevanā ritual), lustration and great bathing. According to PVTg, this hymn can be used with or without presentation of offerings, but for Tri-bhuvana (this is also the title; what is its exact meaning in this context ?) offerings are necessary; further it may be used for all kinds of gods, ancestors, demons or human beings. Especially of use when Śiva is invoked for clemency.

Sources: PPN 5b; PPO 5a; PPQ 16a; 488/4b; 1186/3b; 1457/5a; 1843/33a; GPGB 22; PA 47. Buddhist sources: PVTg 9; PVDj 15; PPKr 29; PVSm 4a a.o. Edited and translated also by Goris, p. 50 and by Hooykaas, Buddhism in Bali, p. 27.

- 1 Parama-Śiva¹ tvam² guhya³, Śiva¹ tattva-parāyaṇaḥ
Śivasya¹ praṇato nityam, Caṇḍīśāya⁴ namo 'stu te.
- 2 Naivedyaṃ Brahmā Viṣṇuś ca, bhoktā devo Mahēśvaraḥ
sarva-vyādhīn ālabhati⁵, sarva-kāryānta-siddhāntam⁶.
- 3 Jayārthī jayam āpnuyād, yaśārthī yaśam āpnoti⁷
siddhi-sakalam āpnuyāt⁸, Parama-Śivaṃ labhati⁹.

Sprinkling Formula (PVDj, PPKr):

OM OM Parama-Buddha-śuddhāmṛtāya namaḥ svāhā
OM OM Sadā- Buddha-śuddhāmṛtāya namaḥ svāhā
OM OM Buddha-śuddhāmṛtāya namaḥ svāhā

(PVTg):

OM OM Śiva-śuddhāmṛtāya namaḥ svāhā
OM OM Sadā- Śiva-śuddhāmṛtāya namaḥ svāhā
OM OM Parama-Śiva-śuddhāmṛtāya namaḥ svāhā

¹PVDj, PPKr *buddha(sya)* ²mss *tam* ³most mss *gohyam* or *goyam* ⁴PVTg *śaktitāya*
⁵GPGB, PA *sarvakāryān ālabhyatām* ⁶PVTg *sarvakārya tu siddhāntam*; 488, 1186,
PVDj *sarvakārya-prasiddhantam*; GPGB, PA *-pravijayam*; PPKr *bhuktilābham*
avāpnuyāt ⁷GPGB, PA *yaśamti labate ha sah* ⁸GPGB, PA *āpnoti* ⁹PPKr *sarva-kārya*
prasiddhantam

636. *Parama-Śiva tvam guhyaḥ*

HYMN TO THE THREEFOLD EARTH

translation

- 1 Supreme Śiva, Thou art hidden,
O Śiva, the Refuge of the elements of existence;
[one should] always be obedient to Śiva;
Husband of Caṇḍī, honour be to Thee.
- 2 Brahmā and Viṣṇu are the offering,
God Mahēśvara is the consumer;
He annihilates all diseases [and procures]
complete success (?) in all activities.
- 3 He who is desirous of victory will obtain victory,
he who is desirous of fame obtains fame;
one will obtain complete success,
one reaches the Supreme Śiva.

Sprinkling Formula:

OM OM To Buddha (Śiva) the pure Water of Life, honour, hail.

OM OM To the Eternal Buddha (Śiva) the pure Water of Life, honour,
hail.OM OM To the Supreme Buddha (Śiva) the pure Water of Life, honour,
hail.639. *Para-tattva stava-deva (Ś)*

The purpose of this hymn of two stanzas in ArSkt. is not clear. The subjects are inter alia the Highest Reality (1a), the Liṅga (1b, 2d) and the Tri-mūrti (2b, 3). A translation would be a mere patchwork and is thus not ventured upon.

Rit. Env.: during worship in one of the six sanctuaries (*śaḍ-kahyaṇan*; cf. Van der Tuuk III, 152ab), and at home. According to the Śivaite informant: during Niṣṭha, Madhyama and Uttama ritual.

Sources: 147/6a; 748/9b.

- 1 Para-tattva stava-deva, śrī-Liṅga vasaṇam¹ param
praṇata śūnya salila, karma-vākya stava santu.
- 2 Tri-ṇayana bhavāraṇyam, Tri-deva śuddha suśīlam
suprajas tu prama-guhyam, tri-liṅga mūrdhā vasaṇam.
- 3 Pramodyam sa-pūrṇa varam, Brahmā Viṣṇu Īśvaraś ca
suśīlam sādaro vākyaṁ, pramo tat vaṁśa Tri-devam.

¹mss *vasaṇam*; cf. 2d

642. *Parvata-mūrtiṇaṃ devam* (Ś)

ŚAMBHU-STAVA

Śambhu is the god of the North-Eastern region (stanza 2a). His spouse is Umā (5c). He is inspired and knows all formulas (2 and 3).

The hymn is written in ArSkt. language and style. There are practically no variant readings.

Rit. Env.: Ekādaśa-Rudra (lustration); during worship of the gods of the regions.

Sources: 83/19a; 189/9a; GS 12; 11R 3.

- 1 OM *Parvata¹-mūrtiṇaṃ devam, giri-maṇi-ratna-jvalam
tejo-maya mahā-vīryam, prabha-suteja-ujjvalam.*
- 2 *Aisānyaṃ deva-pratiṣṭhaṃ, Śambhu-deva mūrti-lokam
sarva-tattva-śuddha-nityam, kāvya-jñānaṃ siddhi-vākyaṃ.*
- 3 *Sūkṣma-mūrti śakti-jñānaṃ, sarva-mantre yoga-nityam
sarva-jagat-pratiṣṭhaṇaṃ, roga-doṣa-vināśanam.*
- 4 OM *Śiva-rūpaṃ guru-tattvaṃ, Śiva-mūrti mahā-vīryam
jayati lābham āpnuyāt, sarva-jagat-pavitraṇam.*
- 5 *'Mrta-jñānaṃ 'nugrahakaṃ, 'mrta-bhūmi prakīrtitaṃ
Umā-devī Ghara-devī², mukti-śrīya³ bhoga-vīryam.*
- 6 *Mantrādi deva-pratiṣṭhaṃ, guṇe suśīla 'nugrāṇam
sarva-vighna-vimokṣaṇaṃ, sarva-maraṇa-mūrtaye.*
- 7 *Kṣatrya vibhuḥ mūrti-vīryam, bhikṣukaṃ veda-pāragam
sarva-jagad-vṛddhi-bhogaṃ, sarva-deva-maśarīram*

¹mss -to ²83, 11R *devam* ³GS, 11R *sasrya*

642. *Parvata-mūrtiṇaṃ devam*

HYMN TO ŚAMBHU

attempt at translation

- 1 The God Who is embodied in the mountains,
flaming with jewels and precious stones from the mountains;
of pure fiery energy, of great courage,
flaming up in a great shining lustre.
- 2 The North-East is the God's position,
God Śambhu, embodied in the world;
[by His force] all elements of existence are eternally pure,
He has poetic visions, His speech is potent.

- 3 He is of subtle form, of wise energy,
always concentrated in yoga with all formulas;
the base of the entire world,
the destroyer of diseases and sins.
- 4 Śiva's concrete form, the real nature of Guru,
Śiva's embodiment, of great courage;
— [the believer] is victorious and will gain success —
the Purifier of the entire world.
- 5 He knows of the Water of Life and is gracious,
He is proclaimed to be the source of the Water of Life;
[His spouse is] Goddess Umā,
deliverance, richness, enjoyment, courage.
- 6 The God's position is especially in formulas,
in His good nature He is gracious to those of good character;
He brings release from all obstacles,
for all pestilence.
- 7 A knight becomes lord over a wide area and an embodiment of
heroism,
a religious mendicant becomes versed in the whole Veda;
the entire world obtains growth and enjoyment;
He is the embodiment of all the gods.

645. *Pārvati tvām namasyāmi* (BŚ)

DEVĪ-STAVA

UMĀ-STAVA

ŚRĪ-STAVA

The Goddess is addressed with various epithets mainly accentuating Her kind nature.

The Skt. of the hymn is reasonably correct but contains many difficulties. The mss deviate very often from each other and this intensifies the confusing character of this hymn.

Rit. Env.: see AT, p. 233.

Sources: 189/14b; PPL 16; 1424/7b; 1673/7a; 1843/29b; 1918/16a (omits stanza 3); 4673/65; GS 13; 11R 4; API 34; PPC 3; PPR 22. The mss 1843 and API contain also an OJ paraphrase.

Buddhist sources: PVWS 16b; PVWS 19; PVSK 24b.

Edited also in SL p. 40; AT p. 233.

- 1 OM Pārvati tvām¹ namasyāmi, Rudra-patnīm tapasvinīm²
dayavatīm³ śuddhâsanām⁴, iṣṭâ⁵nugraha-kāriṇīm.

- 2 Gaurīm Umām namasyāmi, Rudra-dehādhivāsinīm⁶
yaśasvinīm guṇavatīm, bhaktānugraha-kāriṇīm.
- 3 Satīm śaktām⁷ namasyāmi, Bhavānīm bhakta-vatsalām
Guhasyāmba⁸ Hari-devi, tubhyaṃ nityaṃ namo namaḥ.

Sprinkling Formula in PVWS 19:

OM UMĀ-devī-ya namaḥ svāhā.
OM Vāyu-vajrāya namaḥ
OM Cakra-Sudarśanāya namaḥ
OM Śrī Paśu-pataye namaḥ
SAM ilāṇan in pāpa-kleśa
BAM ilāṇan in lara-roga-vighna-pātaka
TAM ilāṇan in śatru/musuh
AM ilāṇan in sasab marana
IM siddha niṇ ginuntin

¹SL *pārvatīm tām*; PVWS19, PPL *sarvatīrtham* ²thus AT; most mss *tapasini(m)*; PPL *-panditapasinam*; SL *prakāśinīm* ³thus GS; API *dayavati*; 1424, 1673, 11R *dayavatam*; 189 *dayapatam*; 4673 *dadavatam*; 1843 *jayavatīm*; 1918 *devayatham*; PVWS *dayavatam*; AT *jayavatīm*; SL *devavatīm* ⁴thus PVWS (2 ×); 1843 *śudasanam*; 1918 *śudasanam*; GS *śubhasvanam*; other mss *śubhasadam*; AT, SL *śubhavatīm* ⁵mss *seta-*; SL, AT *sadā-*; both paraphrases explain *seta-* with *iṣṭi* ⁶GS, PVWS *-ādivāsinam*; 189, 11R *-ādivāsidadam*; 4673, API *-ādivāsiddham*; 1918 *-ādevāsiddhi*; 1424, 1673, 1843 *-ādivāsidadam*; SL *(rudradeha)dipāsidadam*; PVSK *-ādhīpasiddhi*; AT *rudradevādivāsiddhīm* ⁷thus AT; PVWS16 *yati*; PVWS19 *yanti*; other mss *satisatam*; one paraphrase explains *-śatam* with *niyata (sadā- ?)*; SL *śāntiśāntām* ⁸most mss *guhasyāmba* or *guhyaśyāmba*; PVWS19, SL *guvāśyāmba*; a paraphrase explains *guha-* as Skanda (Kumāra) and says: *apan kīta makebu di Bhaṭāra Kumāra* "Thou art Kumāra's mother".

645. Pārvati tvām namasyāmi

HYMN TO DEVĪ

HYMN TO UMĀ

HYMN TO ŚRĪ

translation

- 1 O Pārvatī, I honour Thee,
O Spouse of Rudra, Patient One¹;
rich in compassion, with a pure seat²,
and granting favour as desired.
- 2 I honour Umā Who is Gaurī,
Who inhabits Rudra's body,
as the Glorious One and the Virtuous One,
Who grants favour to the devotees.

- 3 I honour the virtuous and powerful Lady,
 Bhava's Spouse Who is affectionate towards Her devotees;
 O Mother of Guha³, Goddess of light colour,
 to Thee always honour, honour.

Sprinkling Formula:

- OM To Goddess Umā, honour, hail.
 OM To the Thunderbolt of the Wind, honour.
 OM To the Disc Sudarśana, honour,
 OM To the Venerable Lord of the Beasts, honour.
 SAM destruction of evils and afflictions.
 BAM destruction of pain, disease, obstacles and major sins.
 TAM destruction of enemies.
 AM destruction of pestilence.
 ĪM success when the hair is being clipped.

¹Or, closer to the original meaning of *tapas*: "rich in power of penance".

²Text uncertain. The reading of most mss, *śubhāsādām*, is interpreted by the paraphrases as "always beautiful" or "eternally beautiful" (*śubhā sadā* ?).

³See note 8 on the text.

648. *Paśu-pati-pataye* (B)

VAJRA-PAŚU-PATI

A short prose mantra directed to the Paśu-pati-astra or "missile of Paśu-pati", for which see also No. 253. It occurs only in one source, PVWS 26, which deals with Buddhist death ritual.

- OM Paśu-pati-pataye, jagat-hitaye, pranata-parama-tuṣṭāya¹,
 vividha-kuja[na] -nāya, Paśu-pati-paramâstrā[ya],
 pañca-mūrti HUM PHAT HUM PHAT HUM PHAT namaḥ svāhā.

¹*tuṣṭam*

648. *Paśu-pati-pataye*

THE THUNDERBOLT OF THE LORD OF BEASTS

attempt at translation

- OM To the Lord Paśu-pati, the Good for the world,
 Who is supremely benevolent towards His devotees,
 Who [destroys] various evil-doers,
 to the supreme Missile of Paśu-pati,
 the Fivefold manifestation
 HUM PHAT HUM PHAT HUM PHAT honour hail.

651. *Paśu-pati vajrāyudhāya* (BŚ)

PAÑCA-PAŚU-PATI-STUTI

Five Paśu-pati or manifestations of the great Paśu-pati — Lord of the Beasts (Śiva) — terrible in appearance are characterized by their attributes, the thunderbolt, rod, noose, disc (or mace) and lotus. They are located in the five main directions. According to PVTg, they are identical with the five Tathāgatas; according to 1804, with the Five Deities Īśvara, Brahmā etc.

Rit. Env.: to be said over the body or the weapon, the objective being self-protection (PVTg). The ms 1804 says that this is the “small Paśu-pati”, to be used while burying a root (?) in a temple.

Sources: 321/33; 1804/37b; PVTg 29.

- 1 OM Paśu-pati vajrāyudhāya, Agni-rākṣasa-rūpāya,
pūrva-mukha-deśa-sthānāya¹, OM Paśu-pataye HUM PHAT².
- 2 OM Paśu-pati daṇḍāyudhāya, Agni-rākṣasa-rūpāya,
dakṣiṇa-mukha-deśa-sthānāya³, OM Paśu-pataye HUM PHAT.
- 3 OM Paśu-pati pāśāyudhāya, Agni-rākṣasa-rūpāya,
paścima-mukha-deśa-sthānāya⁴, OM Paśu-pataye HUM PHAT.
- 4 OM Paśu-pati cakrā⁵yudhāya, Agni-rākṣasa-rūpāya,
uttara-mukha-deśa-sthānāya⁶, OM Paśu-pataye HUM PHAT.
- 5 OM Paśu-pati padmā⁷yudhāya, Agni-rākṣasa-rūpāya,
madhya-mukha-deśa-sthānāya⁸, OM Paśu-pataye HUM PHAT.

Sprinkling Formula in PVTg:

OM Śrī Paśu-pati Akṣobhyāya	namaḥ svāhā.
OM Śrī Paśu-pati Ratna-sambhavāya	namaḥ svāhā.
OM Śrī Paśu-pati Amitābhāya	namaḥ svāhā.
OM Śrī Paśu-pati Amogha-siddhi-ya	namaḥ svāhā.
OM Śrī Paśu-pati Vairocanāya	namaḥ svāhā.

¹1804 *pūrvamukhadeśāya*, *Hyañ Īśvara-devāya*, *sarvasatruvināśāya* ²1804 OM *paśupati PHAT* namaḥ svāhā (thus also in 2–5) ³1804 as in note 1, but with Brahmā for Īśvara ⁴1804 as in note 1, but with Mahādeva for Īśvara ⁵thus 321; PVTg *gadā*.; 1804 *nama* ⁶1804 as in note 1, but with Viṣṇu for Īśvara ⁷PVTg *cakrā*- ⁸1804 as in note 1, but with Śiva for Īśvara

651. *Paśu-pati vajrāyudhāya*

HYMN TO THE FIVE LORDS OF THE BEASTS

translation

- 1 To the Paśu-pati with the Thunderbolt as weapon,
with the shape of a fiery demon,

located in the region which is directed towards the East,
OM To the Lord of the beasts, HUM PHAT.

- 2 To the Paśu-pati with the Rod as weapon,
..... located in the South
- 3 To the Paśu-pati with the Noose as weapon,
..... located in the West
- 4 To the Paśu-pati with the Disc (mace) as weapon,
..... located in the North
- 5 To the Paśu-pati with the Lotus as emblem,
..... located in the Centre

Sprinkling Formula:

OM To the Venerable Akṣobhya	as Paśu-pati, honour, hail.
OM To the Venerable Ratna-saṃbhava	as Paśu-pati, honour, hail.
OM To the Venerable Amitābha	as Paśu-pati, honour, hail.
OM To the Venerable Amogha-siddhi	as Paśu-pati, honour, hail.
OM To the Venerable Vairocana	as Paśu-pati, honour, hail.

654. *Prajā-patiḥ śiro jñeyah* (BŚ)

PRAJĀ-PATI-STAVA

SL, 2255: VAJRA-PATI-STAVA

Ancestors and other relatives are located in various parts of the body; they are headed by Prajā-pati in 1a, a word which has been changed into Vajra-pati in the Buddhist ms 2255, followed by SL. These two sources also add a third stanza after the usual two. This last stanza is known also from No. 327.

The idea that the Ancestors reside in the worshipper's body is to be traced in Indian ritual literature. There is for example a śloka of the same sort — although it mentions different locations — in Hemādri's Catur-varga-cintā-maṇi, vol. IIIa, p. 19 (citing "Baudhāyana"):

*Urasthāḥ pitaras tasya, vāma-pārśve pitāmahāḥ
prapitāmahā dakṣiṇataḥ, prsthataḥ piṇḍa-bhakṣakāḥ.*

The Skt. of the present hymn appears to be reasonably good, except pāda 1c.

Rit. Env.: 1. Used when the souls are requested for their permission for the cremation of a dead body.

2. When the souls are purified, with Sūrya and Prajā-pati as witnesses.

3. When asking the souls for their permission for sending the body off to the sea.

Sources: SL p. 83; API 38; GS 45; 11R 13. Buddhist: 2178/29b; 2255/21a; PPDa 24; PPKa 9; PPKr 26; PPTg 33; PVTg 103; a.o.

- 1 OM Prajā-patiḥ¹ śiro jñeyah², vaktrañ cāpi pitāmahah
mātāmahas tu hṛdaye³, pitā guhye tathāiva ca⁴.
- 2 Mātā tiṣṭhet karāgre ca⁵, svasā⁶ vāma-kare sthitā⁷
putrā dakṣiṇa-pāde ca, vāma⁸-pāde prapautrakāḥ.
- 3 OM-kārādy-anta-saṃruddham⁹, AM-kāreṇa vidarśanam
tarpaṇam sarva-pūjanam, prasīdantu namaḥ svāhā.

¹2255, SL *vajrapati* ²2255, SL *śiroh bheya* ³Buddhist mss *mayamayas ta hṛdaya*; other mss *mahas te hṛdaye tathā*; SL *mahate hṛdaye tathā* ⁴thus SL; 2255, GS, 11R *pitr̥guhyasvastaiva ca*; PI *pitr̥guhyas tathaiva ca*; Buddhist mss *mapi guhyañ ca devaṇ ca* ⁵thus SL; Buddhist mss *matatasto kalagrañ ca*; most others *mantra sthito karugreś ca* ⁶mss *svastā*; SL *sutā* ⁷Buddhist mss read this pāda *dakṣiṇo vāma akejat* ⁸Buddhist mss *brahma-* ⁹SL, 2255 (the only sources for this stanza at this place) *saludram*

654. *Prajā-patiḥ śiro jñeyah*

HYMN TO PRAJĀ-PATI

2255, SL: HYMN TO VAJRA-PATI

translation

- 1 One should know that the Lord of Creatures is the head,
and that the Father's Father is the mouth;
the Mother's Father is in the heart,
and the Father in the private parts.
- 2 The Mother is present in the tips of the fingers,
the Sister is present in the left hand;
the Sons in the right foot,
the Grandsons in the left foot.
- 3 (For a translation, see No. 327, stanza 4).

657. *Prajñā-pāramitām devīm* (BŚ)

PVSK, PVTg: TRIŚAKTI-STAVA

PVSB, PVSK, PVWS: STUTI SARVA-DEVA-DEVĪ

This hymn of three verses to Prajñā-pāramitā is found very frequently. The Goddess is saluted as the Benevolent One Who enters into all creatures.

She is the Mother of all and rescues from all calamities. As appears from the titles, she is identified with other female powers (Trīśakti; i.e. the Energies of the Śivaite Three Gods, see the Sprinkling Formula in PVSK and PVTg) and even with all gods and goddesses. This is confirmed by the fact that the hymn occurs in Śivaite as well as Buddhist mss. See also AT, pp. 32f.

The Skt. is reasonable, although not always up to grammatical standards (pādas 2b and 2c; 3cd is unclear).

Rit. Env.: Buddhist daily ritual in the first place, but suitable for all kinds of worship.

Sources: all mss on Buddhist daily ritual; also in some Śivaite sources on death ritual: PPL 31a; PPO 6b; 14a; 25a; PPX 54; 109/28a; 488/3a; 1457/3a; 1843/34a (stuti collection); Ho 4/3b (Pūjā Homa); Du Al 62. Edited also in AT, p. 32.

- 1 Prajñā-pāramitāṃ devīm¹, jagatām tuṣṭi-kāraṇam
sattveṣu vyāpinīm maitrīm, mūrdhnā praṇamya tāyinīm²
- 2 Bhagavatīm namasyāmi, surādi-mātr-devatām
Kumāra-mātrṇām³ devīm⁴, sarvôpadrava-tāyinīm⁵.
- 3 Tvām namāmi mahā-devīm⁶, OM AḤ HUM iti mantrataḥ
evam⁷ asau bhittvā⁸ kleśam, mahā-bandhana-muktaye.

Sprinkling Formula (PVSK, PVTg):

OM AṢ Brahma- devatā-ya namaḥ svāhā.
OM HUM Viṣṇu- devatā-ya namaḥ svāhā.
OM AḤ Īśvara- devatā-ya namaḥ svāhā.

(PVWS):

OM Sarva-deva-sarva-devī-ya namaḥ svāhā.

(PVSn):

OM OM Gaṅgā-ya namaḥ
OM OM Sarasvatī-ya namaḥ.
OM OM Sindhuvatī-ya namaḥ.
OM OM Vipāśā-ya namaḥ.
OM OM Kośikā-ya namaḥ.
OM OM Yamunā-ya namaḥ.
OM OM Sarayū-ya namaḥ.

¹1457 *devi*; others *devam* ²PVSm *tāyinam*; PVDj *taṇṇanam*; others *tahinam* ³most mss *mātranam*; 4 × *mākranam* ⁴PVSB *devi*; others *devam* ⁵14 × *tahine*; 5 × *tahinam* ⁶10 × *-devi*; 10 × *-devam* ⁷most mss *hyevam*; 3 × *yavam*; 3 × *yavim* ⁸11 × *b(h)ikṭvā*; 9 × *b(h)akṭyā*

657. *Prajñā-pāramitāṃ devīm*

HYMN TO THE THREEFOLD ENERGY

translation

- 1 Having made a bow with my head for the Goddess Prajñā-pāramitā,
the Cause of contentment for the worlds,
Who penetrates in the living beings,
the Friendly One, the Saviouress,
- 2 I worship the Lady, the Goddess Who is the Mother of gods
and other [beings];
the Goddess Who is Kumāra's Mother¹,
and Who saves from all calamities.
- 3 I worship Thee, O Great Goddess, with the formula OM AḤ HUM,
thus anybody² will break³ [the bonds of] his stains,
for the liberation from the great bond [of existence].

¹Kumāra (the Prince) might be Mañju-śrī. In the Sādhana-mālā this Bodhisattva is said to be a Kumāra.

²In Skt. *asau* can have the function to denote a subject not further specified: "X". Anybody can fill in his own name.

³*bhittvā* is an absolutive and would leave the sentence unfinished. The form has been treated here as an optative.

658. *Prajñā-pāramitāṃ devīm* (II) (B)

STUTI S. H. VARĀLI-PRAJNĀ-PĀRAMITĀM VANDE

One Buddhist ms records another version of the Trisakti-stava. It consists of five śloka. The first three are variations of the three śloka of the Trisakti-stava (vss. 2 and 3 have changed place). Vs. 4 contains the first words of the Goddess' "heart formula", which is recited thus in the course of the Buddhist daily ritual:

OM [Ā]di-śruti-smṛti-vijñāya svāhā

Attention should be drawn to the order of sprinkling: C.S.W.N.E. The formula is recorded here also partly in the sprinkling formula. Style and language of this version are at least equal to that of the main hymn to Prajñā-pāramitā.

Rit. Env.: according to the ms, worship of the body.

Sources: PVTg 41, PPX 54.

- 1 Prajñā-pāramitāṃ devīm, jagatām ginta^{1a}-kāriṇīm
sarveṣu vyāpinīm maitrīm, mūrdhnā praṇamya tāyinīm¹
- 2 Tvām namāmi² Mahā-devīm, suandarīm cāru-rūpiṇīm
kalyāna-snigdha-sarvāṅgīm, viśuddhi-dharma-sāadhanam.

- 3 Bhagavatīm namasyāmi, sura-yakṣādi-sat-kṛtām
trailokyādīśvarīm devīm, svarga-mokṣāgra-kāriṇīm³.
- 4 OM DIḤ ŚRUḤ TY-ādi⁴-hṛn-mantrām, Prajñā-pāramitām name
kāya-vāk-citta-bhaktyā me, kleśa-bandhana-muktaye.
- 5 Prajñā-pāramitām vande, bhajāmi⁵ pāda-paṅka-jam
mahā-kṛpa-varām⁶ devīm, sattvārtha-siddhim āsvame.

Sprinkling Formula:

OM OM viśva- Mahā-Gaṅgā-ya namaḥ svāhā.
OM DIḤ rakta- Mahā-Gaṅgā-ya namaḥ svāhā.
OM ŚRU pīta- Mahā-Gaṅgā-ya namaḥ svāhā.
OM TI kṛṣṇa- Mahā-Gaṅgā-ya namaḥ svāhā.
OM VIJÑA śveta-Mahā-Gaṅgā-ya namaḥ svāhā.

^{1a}PPX tuṣṭi ¹tahinam ²tyaleṃ mami ³-mostighrakayinam ⁴ om diḥ śruḥ tyā śruḥ tyā
dīḥ ⁵bhaktyame ⁶marhakrapevaram

658. *Prajñā-pāramitām devīm (II)*

HYMN ON THE SALUTATION OF VARĀLI-PRAJÑĀ-PĀRAMITĀ
translation

- 1 Having made a bow with my head for the Goddess Prajñā-pāramitā,
the Cause of satisfaction for the worlds,
Who penetrates into all beings,
the Friendly One, the Saviouress,
- 2 I worship Thee, O Great Goddess,
Who art beautiful and of a charming figure,
with Thy whole body handsome and delicate,
the Means for acquiring purification and righteousness.
- 3 I worship the Lady, Who is respected by gods, goblins and others;
the Goddess Who is the pre-eminent Ruler over the threefold world;
the Pre-eminent Worker of heavenly happiness and of release.
- 4 I worship Prajñā-pāramitā;
Whose heart formula consists of the syllables OM DIḤ ŚRUḤ
TI etc.;
with devotion of body, words and mind, for redemption from
the bonds of my stains.
- 5 I salute Prajñā-pāramitā, I seek the contact with Her lotus-feet;
the Goddess Who is eminent by Her great compassion,
Who perfection of the good for the living beings.

Sprinkling Formula:

OM to the Variegated	Great Ganges of the OM,	honour, hail.
OM to the Red	Great Ganges of the DIḤ,	honour, hail.
OM to the Yellow	Great Ganges of the ŚRU,	honour, hail.
OM to the Black	Great Ganges of the TI,	honour, hail.
OM to the White	Great Ganges of the VIJÑA	honour, hail.

661. *Prāṇa mano-hara Vyānaḥ* (B)

The verses deal with the breaths of the body, as appears from the words *prāṇa*, *vyāna* and *vāyu*. The purport of vs. 1 is obscure; the breaths are probably said to possess the essence of a formula of nine syllables. This is presumably the same as the sprinkling formula mentioned below. Both vs. 1 and the sprinkling formula contain the word *mano-hara* "charming" as key-word.

Vs. 2 identifies the Five Elements and Mind with the three worlds. It is identical with No. 233, vs. 1.

Rit. Env.: in PVTg 6, while the priest adorns himself. In PVTg 27, this piece is followed by No. 082: *Anugraha mano-hara*.

Sources: some Buddhist mss on daily ritual: PVKr 53; PVSb 5; PVTg 6; PVTg 27.

- 1 *Prāṇa mano-hara*¹ *Vyānaḥ*, *vāyavaḥ śrī mano-vṛddhi*
miśritaṃ mantra-sāreṇa, *navākṣareṇa yatnataḥ*².
- 2 *Dhar*^{2a} *Āpo bhūr iti jñeyāḥ*, *Tejo Vāyur bhuvaḥ*³ *smṛtāḥ*
*Ākāśo Manaś ca dvayaṃ*⁴, *suvar*⁵ *bhavatu sukaye*.

Sprinkling Formula (in PVTg 27):

OM *Sūkṣma-mūrti mano-harāya namaḥ svāhā*.

Sarinya: Sa Ba Ta A I, O.U.A.I.

¹PVTg (2 ×) *-ghara*; others *-dhara* ²mss *yatnakah* ^{2a}mss *sva* ³mss *bhutaḥ* ⁴mss *manahe devam* ⁵mss *sarva*

661. *Prāṇa mano-hara Vyānaḥ*

translation

- 1 The Departing Breath and the Diffusing Breath, charming;
the Breaths mean welfare and increase of mind(?);
they are mixed with the Essential Formula of nine syllables,
cautiously (?).

- 2 The Earth and the Waters are to be known as Bhūr,
the Fire and the Air are recorded as Bhuvah,
the two Elements Ether and Mind are Suvar¹,

Sprinkling Formula:

OM to the Charming One of Subtle Appearance, honour hail!

¹The words *bhūr*, *bhuvar* and *suvar* might be paraphrased as: "human world, intermediate world, heaven".

664. *Praṇamya Bhāskaraṃ devam* (Ś)

BHAṬṬĀRA-STAVA

ŚIVA-STAVA

A stanza addressed to Śivāditya and found very frequently. It can best be characterized as ArSkt.

Rit. Env.: During Sūrya Sevanā, while Śiva is supposed to take His residence in the Holy Water. In the mss this śloka is followed immediately by No. 290: *Gaṅgā Sarasvatī Sindhu*.

Sources: mss on Sūrya Sevanā; see SuSe p. 94f., where the śloka has been edited and also translated.

- 1 OM Praṇamya Bhāskaraṃ devam, sarva-kleśa-vināśanam
praṇamyāditya-sevārthaṃ¹, bhukti-mukti-vara²-pradam.

¹1 × -sarvagam ²12 × -varam

664. *Praṇamya Bhāskaraṃ devam*

HYMN TO THE LORD

HYMN TO ŚIVA

translation

- 1 Having bowed down to the God Who creates splendour,
[may there be] destruction of all afflictions;
having bowed down for the sake of worship of the Sun,
Who bestows enjoyment and releases as boons,

667. *Praṇamya śirasā devam* (Ś)

GAṆA-PATI-STAVA

Twelve names of Gaṇēśa are enumerated; he who recites them in a pious state of mind is said to obtain all his desires. The hymn is written in fairly good Skt. A parallel exists in India and has been edited repeatedly.

Here we present together with the Balinese text the version as found in the BSR on p. 44f. (No. 17: SAMKAṢṬA-NĀŚANA-GAṆĒŚA-STOTRAM). In that edition it contains eight stanzas instead of the six of the Balinese version; a result obtained by accretion of the *phala-śruti* or statement of rewards. But the number of eight ślokaś may be original; two of the three Balinese sources give as their colophon: *Vināyakāṣṭakam samāptam*, and thus refer to a hymn of eight stanzas although they contain only six. In the colophon the hymn is said to form a part of the Nārada-purāṇa.

Other editions are e.g. those in Stotra-ratnāvalī, ed. Gorakhpur, p. 245, and by Alice Getty in her work on Gaṇeśa, p. XXVI.

Rit. Env.: according to the Śivaite informant, during Madhyama and Uttama ceremonies only. The mss give no ritual connection.

Sources: 991/5a; 1186/33a; 1673/8a. An edition, translation and discussion also in AT, pp. 231ff.

	Balinese text	Indian text BSR
1	Praṇamya śirasā devam Gaurī-putraṃ Vināyakam, bhaktyānuttama-sustotram ¹ praṇato 'smi Gaṇeśvaram.	Praṇamya śirasā devam Gaurī-putraṃ Vināyakam, bhaktāvāsaṃ smaren nityam āyuh-kāmārtha-siddhaye.
2	Prathame Vakra-tuṇḍaṇ ² ca Eka-dantaṃ dvitīyake, tṛtīyaṃ Kṛṣṇa-piṅgaṇ ca ³ caturthe Gaja-karṇakam.	Prathamam Vakra-tuṇḍam ca Eka-dantaṃ dvitīyakam, tṛtīyaṃ Kṛṣṇa-piṅgākṣam Gaja-vaktraṃ caturthakam.
3	Pañca Lambôdaraṇ cāiva ṣaṣṭhaṃ Vikāṭam ⁴ eva ca, saptame Vighna-rājēndram Dhūmra-varṇam tathāṣṭame.	Lambôdaram pañcamam ca ṣaṣṭhaṃ Vikāṭam eva ca, saptamam Vighna-rājam ca Dhūmra-varṇam tathāṣṭamam.
4	Navamam Bhāla-candraṇ ca daśamaṇ ca Vināyakam, ekādaśam Gaṇa-patim dvādaśam Hasti-y-ānanam.	Navamam Bhāla-candraṃ ca daśamaṃ tu Vināyakam, ekādaśam Gaṇa-patim dvādaśam tu Gajānanam.
5	Ete dvādaśa nāmāni ubhe sandhye ca yaḥ paṭhet,	Dvādaśāitāni nāmāni tri-sandhyam yaḥ paṭhen narah, na ca vighna-bhayam tasya sarva-siddhi-karam prabhoḥ.
	vidyārthī labhate vidyām dhanārthī labhate dhanam.	6ab Vidyārthī labhate vidyām dhanārthī labhate dhanam,

Balinese text	Indian text
6 Kanyārthī labhate kanyām moksārthī labhate gatim, idaṃ Gaṇa-pati-stotram sarva-kāmān samāpnuyāt.	6cd Putrārthī labhate putrān moksārthī labhate gatim.
	7 Japed Gaṇa-pati-stotram ṣaḍbhir māsaiḥ phalaṃ labhet, samvatsareṇa siddhim ca labhate nātra saṃśayaḥ.
	8 Aṣṭabhyo brāhmaṇebhyaś ca likhitvā yaḥ samarpayet, tasya vidyā bhavet sarvā Gaṇésasya prasādataḥ.

¹991, 1673 *bhaktiyās tvantamase stotram*; 1186 *bhaktiyā tuntamase stotram* ²991, 1186 *cakrataṇḍam*; 1673 *-vaktram* ³1186 *-piṅgalam* ⁴mss *vikadam*

667. *Pranamyā śirasā devam*

HYMN TO GAṆA-PATI

translation of the Balinese version

- 1 Having bowed down with my head to the God,
the Son of Gaurī, the Remover [of obstacles];
with devotion, I have bowed to the Lord of the host,
the Unparalleled One, Who is reached by beautiful hymns of praise.
- 2 In the first place, He of the curved tusk,
in the second place, He of the sole tooth;
in the third place, the black-and-yellow One,
in the fourth place, He of the elephant's ears.
- 3 The fifth is: He of the hanging belly,
and the sixth: the Deformed One;
in the seventh place, the Overlord of obstacles,
and in the eighth place, He of smoky colour.
- 4 In the ninth place, He with the moon on His forehead,
and the tenth, the Remover;
the eleventh: the Lord of the host,
the twelfth: He of the elephant's face.
- 5 He who recites these twelve names during both twilights,
if he desires wisdom, he gains wisdom,
if he desires wealth, he gains wealth.

- 6 If he desires a young lady, he gains the young lady,
 if he desires release, he gains the good end;
 this hymn of praise to the Lord of the hosts

 [having recited it] he gains all desires.

670. *Prāṇamya śīrasā Liṅgam* (Ś)

LIṄGA-STAVA

Ho 4: LIṄGA-STOTRA

This hymn of a solemn character is composed in ArSkt. It is the only specimen known thus far from Bali which is addressed to the Liṅga, the deified male organ of Śiva, often depicted or sculptured, and worshipped, in stylized form. Each śloka, except 6 and 7, ends with a refrain. The hymn is also published and translated in AT, p. 151ff.

Rit. Env.: according to AT, during medium and superior (*uttama*) celebrations, lustrations and the cult of the dead. More details in AT, l.c.

Sources: complete in at least 10 mss: 3/10b; PPO 44b; PPX 41; 189/13a; 321/19a; PPE 18a; 1673/1b; 1843/44b; Ho 4/3b; PPC 10. Stanzas 1–3 also in PPL 7b; stanza 1 also in 4673/53. The paraphrase in 1843 is published in AT, l.c.

- 1 Prāṇamya śīrasā Liṅgaṃ, divya-Liṅgaṃ Mahêśvaram
sarva-devâtidevanam¹, tasmai Liṅgāya vai namaḥ.
- 2 Deva-rūpaṃ Mahā-devaṃ, mahâtmānaṃ Guṇêśvaram
liṅga-rūpa-dharaṃ nityaṃ, tasmai Liṅgāya vai namaḥ.
- 3 Namo 'stu Liṅga-rūpāya, Go-liṅgāya namo namaḥ
Liṅga-rūpāya sa-nityaṃ², tasmai Liṅgāya vai namaḥ.
- 4 Utpannaṃ Liṅgaṃ aisānaṃ, Liṅgaṃ Tri-bhuvanêśvaram
Śarva-vyaktaṃ Mahā-liṅgaṃ, tasmai Liṅgāya vai namaḥ.
- 5 Gaṇêśa-liṅga-rūpāya, Tri-lokêśvara-māyāya
tasyêva bhagavān Śaṃbhūḥ, tasmai Liṅgāya vai namaḥ.
- 6 Deva-devaṃ Mahā-devaṃ, pūjayitvā narasya ca
sarva-tattva-vimuktâtṃ, Rudra-loke mahīyate.
- 7 Stavāni paramaṃ divyaṃ, loka-sākṣi-karaṃ Śivam
yaḥ paṭhet tu³ mahā-stotraṃ, sa gacched vā parāṃ gatim⁴.
- 8 Ihatra para-loke ca, Liṅgākārāya te namaḥ
sarva-pāpa-vimuktâtṃ, tasmai Liṅgāya vai namaḥ.

Sprinkling Formula in Ho 4:

OM OM ātma-līṅāya namaḥ

OM OM Parama-Śiva-līṅgādhipataye namaḥ svāhā

¹189, 1673 *ādideva mahālīṅgam* ²Ho 4 *līṅgarūpavaśān nityam*; others *-rūpavaśanīyam*

³most mss *yapatetu* ⁴most mss *vapaṣaṇ(g)ataḥ*

670. *Praṇamya śirasā Līṅgam*

HYMN TO THE LĪṅGA

attempt at translation

- 1 Having made with my head a bow to the Līṅga,
the divine Līṅga, the Great Lord;
the God Who is superior to the gods
Honour to that Līṅga.
- 2 Which has divine shape, the Great God,
the Great Self, the Lord of Qualities,
Which evermore bears the form of a Līṅga;
honour to that Līṅga.
- 3 Honour be to Him Whose form is the Līṅga;
honour honour to the Līṅga of [Śiva as] the Bull;
Which evermore has the form of a Līṅga;
honour to that Līṅga.
- 4 The Līṅga of the Lord has arisen,
the Līṅga, the Lord of the threefold world;
the revelation of Śarva, the Great Līṅga;
honour be to that Līṅga.
- 5 To that One Which has the form of Gaṇēśa's Līṅga,
Which possesses the magical power of the Lord of the threefold
world;
Lord Śaṃbhu is Its [owner]; honour be to that Līṅga.
- 6 A man¹ who has worshipped the God of gods,
the Great God, is glorified in Rudra's world,
his self released from all elements of existence.
- 7 Let me worship the supreme, divine Śiva,
Who is omnipresent in the world.
Whosoever recites [this] great hymn of praise,
he certainly reaches the highest abode.

- 8 Here and in the other world,
honour to Thee in the shape of the Līṅga;
one's self is released from all elements of existence;
honour be to that Līṅga.

¹The genitive *narasya* has been translated as a nominative; cf. the Introduction, p. 12.

673. *Prāṇamya śirasā Rudram, eka-rakṣaṃ Mahā-devam* (ŚV)

RUDRA-KAVACA

An interesting and lengthy hymn (26½ stanzas, + mantras) to Rudra/Śiva. After two introductory stanzas, and honour to Śiva with the names of some of His manifestations, Rudra is requested, under various names, to protect the worshipper's body (3–7); in the next stanzas Rudra's protection is implored in all circumstances – in 17–20, in prose, from all sorts of dangers. Stanza 21 seems to be an accretion; 22–24 contain a statement of rewards, and the last 2½ śloka again implore Rudra for salvation.

Although the hymn contains many obscure points, there are (except in 21 and 22) little or no traces of ArSkt. (but cases of incorrect sandhi occur, e.g. in 5d: tu Ambikā-). The śloka are preceded by a litany, which is given here according to the reading of the ms 991. It states the *nyāsa* or assignment on the body of the Rudra-kavaca; its main elements are the *astra-mantra*, *ṣaḍ-aṅga*, *dig-bandha* and *dhyāna*. In this litany OJ is also presented: it is mixed up to a considerable degree with Skt. expressions.

There is a second Rudra-kavaca of a somewhat better Skt.; see No. 676.

Rit. Env.: according to the Śivaite informant, when suffering from disease. From the state of affairs in the ms PKRo, the conclusion can be drawn that the present Rudra-kavaca has been considered only to be an alternative to the other one, No. 676, which precedes it in that ms. This is confirmed by the fact that it is only scarcely attested.

Sources: 991/8a; PKRo 24a; 5332/1 (omits 11 and 13 and sometimes changes the order of stanzas).

Nihan Ka-NYĀSA-n Sañ Hyañ RUDRA-KAVACA.

Ri tēlas in aṅḡlar svanuṣṭhāna, kēnakēnañ mantra rumuhun:

OM SYAM Śrī-Rudra-Kavacāya namaḥ.

Pagēh tattva nira riñ śarīra. Tēlas ta prāṇāyāma sakabvatan¹, saha pēṭik in daśa-dik, ASTRA-MANTRA. Samaliha² unyakena vījākṣara nira:

OM HRĀM namaḥ,

mantra. Samaliha ta japa:

OM HREM namaḥ, jīva-rakṣaṇārtha.

Bhaṭāra masih phala-nya.

Tēlas nyāsakēna mantra riñ śarīra:

OM HRĀM HRĪM hṛdayāya namaḥ, *hṛdaya*.

OM HREM śīrase svāhā, *śirah*.

.....³.

OM HRUM netra-trayāya vaṣaṭ⁴, *netra netra*.

OM HRIM⁵ kavacāya namaḥ, *bāhu bāhu*.

OM PHAṬ astrāya namaḥ, *astra-mudrā*. (3 ×).

Samaliha NYĀSA Bhaṭāra riñ dik-vidik:

OM Pramatha-nāthāya namaḥ, Pūrve.

OM Tri-purāntakāya namaḥ, Āgneye.

OM Kāla-nāthāya namaḥ, Dakṣiṇe.

OM Sarpa-bhūṣaṇāya namaḥ, Nairṛte.

OM Vāma-devāya namaḥ, Pāścime.

OM Kāma-dahāya⁶ namaḥ, Vāyavye.

OM Virūpākṣāya namaḥ, Uttare.

OM Īśvarāya namaḥ, Aiśānye.

OM Vyoma-keśāya namaḥ, Ākāśe.

OM Jagad-dhitāya⁷ namaḥ, Pātāle.

Iti 'Nala-traya⁸, daśa-dig-bandha.

Samaliha DHYĀNA Bhaṭāra-Rudra-rūpa, saha-bhūṣaṇa, mahā-dhana, ma-savit ula, śaśi-makuṭa, sa-kuṇḍala lvir nira, kadi bhāskara-koṭi-prakāśa teja nira, divyāyudha sira,

sirata svayam, maka-lakṣaṇaṇ tuṅgal-tuṅgal, sira ta sēmbahēn, sira Bhuvanēśvara; liṇa-nta sumēmbah:

1 OM Praṇamya śirasā Rudram, eka-rakṣaṃ Mahā-devam
sarva-rakṣa-mayaṃ prabhuṃ, vaksyāmi Rudra-kavacam.

2 Aṅga-prāṇa-surakṣitā⁹, aho-rātre Mahā-devaḥ¹⁰
rakṣārtham deva-nirmitam, OM namaḥ Śivāya namaḥ.

OM Śivāya namaḥ, Bhavāya namaḥ, Vāma-devāya namaḥ, Mrtyuñ-jayāya namaḥ, Paśu-pataye namaḥ, Īśānāya namaḥ, Rudrāya namaḥ.

3 OM Rudro gehāśritam¹¹ pātu, proṣṭhitam pātu Śaṅkaraḥ¹⁰
Kapardī dakṣiṇe pātu, vāme pātu sthito Haraḥ.

4 Śivo me śirasi pātu, lalāṭe Nīla-lohitaḥ
netre tu Try-ambakaḥ pātu, mukhe pātu Mahēśvaraḥ.

5 Karṇayoḥ pātu Sampūrṇo, nāsikāyāṃ Bhavōdbhavaḥ¹²
Vasiṣ[ṭh]aḥ pātu me jihvām, oṣṭhau tu Ambikā-patiḥ.

6 Śrī-kaṇṭhas tu gale pātu, bāhubhyāṃ [tu] Pināka-dhṛk
hṛdayaṃ me Mahā-deva, Īśvaras tu stanāntare.

- 7 Nābhi-kuksi-kaṭi-sthānam, pātu sarvaṃ Prajā-patiḥ
urū ca jānu-jaṅghe ca, pādaḥ pātu Mahēśvaraḥ.
- 8 Bāhyaṃ cābhyantaraṃ cāiva, sūkṣma-rūpe Sadā-sīvaḥ
sarvaṃ rakṣatu Bhūtēśaḥ¹³, sarva-gātraṃ Nir-ātmajaḥ.
- 9 Prasthāne pathikaṃ¹⁴ cāiva, vṛkṣa-mūle nadī-taṭe
tri-sandhyaṃ rāja-bhavane¹⁵, Virūpākṣas tu pātu mām.
- 10 Śītōṣṇa-sandhyā-kālē¹⁶ ca, hima-kardama-kaṇṭake
nirvahuḥ same¹⁷ mārgaṃ, rakṣa mām Vṛṣabha-dhvaja.
- 11 Paraśu-śūla-khaṭvāṅga¹⁸
..... dāmarukaṃ, divyaḥ tu Rudra eva ca.
- 12 Namas taromi deva śaṃ¹⁹, rakṣa mām Jagad-Īśvara
dṛṣṭebhyaḥ graha-bhītebhyaḥ²⁰, Roga-śokānta rakṣa ca.
- 13 Pāpebhyaḥ narakebhyaś ca, trāhi mām Tri-purāntaka
bhūta-rākṣasa-piśācam, yakṣāni mṛtyu-devatāḥ.
- 14 Śatru-madhye sabhā-madhye, grāha-madhye guhāntare
gamanāgamane cāiva, trāhi mām Bhakta-vatsala.
- 15 Janma-mṛtyu-jarā-vyādhīḥ, kāma-krodha-mahā-madam
mātsarya-lobha-mohaś ca, tyajantu²¹ Bhuvanēśvara.
- 16 Tvam bhuktis tvam matiś cāiva, tvam gatis tvam parāyaṇaḥ
karmanām avasānaś ca²², trāṇo²³ bhakti-dṛḍhātmane.
- 17 OM Sarva-rāja-bhayaṃ²⁴ chinddhi chinddhi
sarva-caura-bhayaṃ chinddhi chinddhi
sarva-dveṣa-bhayaṃ chinddhi chinddhi
sarva-roga-bhayaṃ chinddhi chinddhi
- 18 Sarva-vyāghra-bhayaṃ chinddhi chinddhi
sarva-bhūta-bhayaṃ chinddhi chinddhi
sarva-āgni-bhayaṃ chinddhi chinddhi
sarva-dākinī-bhayaṃ chinddhi chinddhi
- 19 Sarva-graha-bhayaṃ chinddhi chinddhi
sarva-jvara-bhayaṃ chinddhi chinddhi
sarva-mṛga-bhayaṃ chinddhi chinddhi
sarva-śatru-bhayaṃ chinddhi chinddhi

- 20 Sarva-kāla-bhayam chinddhi chinddhi
sarvānanta-bhūta-vetāla-bhayam chinddhi chinddhi
- 21 Sarva-vyādhi-vināśanam, sarva-dṛṣṭi-vināśanam
sarva-pāpa-vināśanam, sarva-roga-nivaraṇam.
- 22 Na tatra pāpam loke 'smin²⁵, bhayam tatra na vidyate
sukham arogyam puṇyaṇ ca, mahāvi sarvadam dhanam.
- 23 Vidyārthī labhate vidyām, dhanārthī labhate dhanam
putrārthī labhate putram, kaṇyārthī labhate kaṇyām.
- 24 Dharmārthī labhate dharmam, iṣṭārthī labhate siddhim
mokṣārthī mokṣa-mārgaṇe, svargārthī svargam labhate.
- 25 Trāhi trāhi Mahā-deva, trāhi trāhi Tri-lokēśa
trāhi trāhi Tri-locana, trāhi mām Śrī Jagan-nātha.
- 26 Trāhi mām Vṛṣabha-dhvaja, trāhi mām Deva-devēśa
trāhi mām Tri-purāntaka, trāhi mām Pārvatī-kānta.
- 27 Tri-sandhyam kīrtayed bhaktyā²⁶, prāpnoti paramām gatim.

OM HRĀM HRĪM HRŪM HREM HROM HROM śirase PHAT svāhā.

¹PKRo adds: *mpuñku* ²this word is in the mss abbreviated into *Sma*. ³here a line to the *śikhā* or hair-tuft might be expected ⁴PKRo *voṣaṭ* ⁵991 *hram* ⁶991 *kāmatuvāya*; PKRo *kāmatuvāya* ⁷mss *jagadhipāya* ⁸thus PKRo; 991 *kālatatraya* ⁹mss *surakṣitam* ¹⁰mss *-am*; also in some other similar cases ¹¹mss *me mām śrītam pātu* ¹²991, 5332 *bhavaṇ bhava*; PKRo *bhavad dāvaḥ* ¹³mss *bhūteṣu* ¹⁴991, 5332 *patakañ*; PKRo *pātrakañ* ¹⁵mss *-bhuvane* ¹⁶mss *-kāre* ¹⁷mss *nirmahantu samo* ¹⁸991 *paraśutritula kanta tam* ¹⁹991 *devegām* ²⁰mss *pītebhya* ²¹mss *-ti* ²²991 *koma nama basava ca*; PKRo *karmana-manasavacā* ²³mss *trayo* ²⁴mss *-aś*; also in the following cases of *-bhayam* ²⁵991 *pāpalepmin*; PKRo *pāpaleposman* ¹⁶mss *kīrtyo bhaktih*

673. *Praṇamya śirasā Rudram, eka-rakṣam Mahā-devam*

ARMOUR OF RUDRA

translation

Now the ASSIGNMENT of the Sacred Armour of Rudra.

After performing individual worship, pronounce a mantra as follows:

OM SYAM To the Venerable Armour of Rudra, honour.

Its essence is present solidly in the body. After that, do restraining of the breath in the right method, while pointing towards the ten directions of the sky and uttering the ASTRA-MANTRA.

Further one should utter its kernel syllable:

OM HRĀM honour,

thus the formula. Further, mutter:

OM HREM, honour, for the protection of the soul.
Its result is that the Lord will be pleased.

After that, assign the formula to your body:

OM HRĀM HRĪM to the heart, honour; the heart.

OM HREM to the head, hail; the head.

OM HRUM to the threefold eye, vaṣaṭ; the eyes.

OM HRIM to the armour, honour; the arms.

OM PHAṬ to the missile, honour; the missile sign (3 ×).

Further, ASSIGNMENT of the Lord to the main and intermediate regions:

OM To the Lord Who is the Cause of Confusion, honour, in the E.

OM To the Destroyer of the threefold stronghold, honour, in the S.E.

OM To Lord Time, honour, in the S.

OM To Him Who is adorned with serpents, honour, in the S.W.

OM To the Attractive God, honour, in the W.

OM To Him Who burns the God of love, honour, in the N.W.

OM To Him with the deformed eyes, honour, in the N.

OM To the Ruler, honour, in the N.E.

OM To Him Whose hairs are the sky, honour, in the Sky.

OM To Him Who is the good to the world, honour, in the
Nether world.

Thus the Three Fires (?), the constraining of the ten regions.

Further, MEDITATION on the shape of Lord Rudra, with His ornaments, with great wealth, with a necklace on His neck, His crown adorned by the moon, provided with bracelets – thus is His appearance; His lustre shines like a million suns; He bears divine weapons.

Sprinkle thyself, apply the characteristics one by one; He should be saluted because He is the Ruler of the world; with hands folded [above the head] you should now say:

1 Having made with my head a bow for Rudra,
the unique Protector, the Great God;
Who is capable of complete protection, the Ruler,
I shall proclaim the Armour of Rudra.

2 The efficient Protector of body and life,
during both day and night, the Great God;
for the protection, shaped by the God,
OM honour to Śiva, honour.

OM honour to Śiva, to the Existing One, to the Attractive God, to the Victor over Death, to the Lord of Beasts, to the Ruler, to Rudra.

3 May Rudra protect me when being at home,
May Śaṅkara protect me when being on a journey;
May the Bearer of matted locks protect me at the right,
May Hara protect me while standing at the left.

- 4 May Śiva protect me on the head,
the Red-and-black One on the forehead;
May He-with-the-three-mothers protect me on the eyes,
May the Great Ruler protect on the mouth.
- 5 May The Abundant One protect on the ears,
He-Who-arises-from-existence on the nose;
May Vasiṣṭha protect my tongue,
the Husband of Ambikā the lips.
- 6 May Śrī-kaṇṭha protect on the throat,
the Bearer of the trident on the arms;
the Great God the heart,
the Ruler between the breasts.
- 7 May the Lord of creatures protect the whole region
of the navel, belly and hips;
May the Great Ruler protect
the thighs, knees, shanks and feet.
- 8 The Eternal Śiva in subtle form
[may protect me when] outside and inside;
May the Lord of demons guard everything,
He-Who-is-without-sons the whole body.
- 9 May He-with-the-deformed-eyes protect me
when I am on a journey as a traveller on foot;
at the root of a tree, at a riverbank,
and during the three times of the day at the king's palace.
- 10 O Thou Whose banner is the bull, protect me
during cold or heat, and at the time of twilight;
in snow, mud and amid thorns;
May He lead the road on a level ground.
- 11 The axe, the trident, the striking-weapon,
.....;
the drum; and the divine Rudra.
- 12 I pay honour (?), O God, for hail;
guard me, O Ruler of the world;
and guard me, O Destroyer of disease and sorrow,
from fearful planets, when they have been observed.

- 13 Save me, O Destroyer of the three fortresses,
from evils and hells;
[and from] those who are demons, flesh-eaters, devils,
goblins, and deities of death.
- 14 In the midst of enemies, in the assembly-hall,
in the house, within a cave;
while going or coming, save me,
O Lover of Thy devotees!
- 15 O Ruler of the world,
birth, death, old age, disease,
passion, anger, great conceit,
jealousy, greed and delusion, may they leave [me].
- 16 Thou art enjoyment, Thou art also judgment,
Thou art the Goal, Thou the Refuge;
and the final end of the law of actions,
salvation for him whose self is steadfast in devotion.
- 17-20 Cut through all danger from kings, thieves, hatred, disease,
tigers, demons, fire, sorceresses, planets, fever, wild beasts, enemies,
destroying time, forest-dwellers, demons and vampires.
- 21 Destruction of all diseases, [evil] glances, evils; warding off all
diseases.
- 22 In that place is no evil, fear does not exist there;
there is happiness, health and goodness;
..... wealth bestowing everything (?).
- 23 He who desires knowledge obtains knowledge;
He who desires wealth obtains wealth;
He who desires a son obtains a son;
He who desires a young lady obtains a young lady.
- 24 He who desires righteousness obtains righteousness;
he who desires the fulfilment of a wish obtains success [therein];
he who desires release [obtains success] in his search for release;
he who desires heaven obtains heaven.
- 25 Save me, save me, O Great God!
save me, save me, O Lord of the World!
save me, save me, O Three-eyed One!
save me, O Illustrious Lord of the World!

- 26 Save me, O Thou Whose banner is the bull!
 save me, O Lord of the gods!
 save me, O Destroyer of the three strongholds!
 save me, O Pārvatī's Beloved!
- 27 He who sings [this hymn] three times a day with devotion,
 will obtain the supreme goal.

676. *Praṇamya śirasā Rudraṃ, sapta-loka-namaskṛtam* (ŚV)

RUDRA-KAVACA

This Rudra-kavaca occurs more frequently than the preceding one, No. 673. In one ms, PKRo, where it precedes No. 673, it is even called the basic form of Rudra-kavaca (*prakṛta niṣ Rudra-kavaca*). It consists of 23 ślokaś and a few lines in prose. In 1–6, manifestations of Rudra are requested to grant protection in all regions and elements of the world. Stanzas 7–9 locate these manifestations in the directions of the sky (Īśvara in the East etc.). Stanzas 10 and 11 implore protection for the body by Rudra's and Umā's names. This portion forms the *kavaca* "armour" in a strict sense. 12 and 13 ask for protection by Śiva and some of His attendants, inter alia Gaṇeśa, while 14ff. deal with worship of Śiva in more general terms. 17, in which the worshipper identifies himself with Śiva is interesting. After 19 follows a prose portion, a spell or *dhāraṇī*, followed by statement of rewards in 20–23. At the end again a *dhāraṇī*.

Characteristics of ArSkt. are lacking. The Skt. is even very good up to stanza 11.

Rit. Env.: according to the Śivaite informant, during war. The part from stanza 11 onwards seems to be especially directed against poison. According to PPW, applicable to Lord Agni in the fire-place, because *gēśēṇ teka matra-nya denira*.

Sources: complete in 6 mss: PPQ 40a; 883/1b; 1600/1b; 3189/7: 5354/c; PKRo/21a (+ OJ paraphrase). Stanzas 1–13 also in 74/5b; 5308/2; PPW 34; 5159; 5332.

- 1 Praṇamya śirasā Rudraṃ, sapta-loka-namaskṛtam
 pravakṣye Rudra-kavacaṃ, sva-śarīrābhipālanam.
- 2 Rudro māṃ pātu samare, salile pātu māṃ Bhavaḥ
 agnau Paśu-patiḥ pātu, kṣitau māṃ Śarva eva ca.
- 3 Gagane pātu māṃ Bhīmaḥ, pavane cōgra eva ca
 Girīśaḥ pātu māṃ śaile, kānane tu Mahēśvaraḥ.
- 4 Kapālī jaṅgale pātu, Tri-śūlī viṣame pathi¹
 Īśānaḥ pūrva-deśe ca, pātu māṃ āśrame Jaṭī.

- 5 Svayambhūḥ pātu mām kṣetre, Kapardī tu śmaśānake
Vanéśvaraś citah² pātu, Śaṅkaraḥ pātu mām niśi.
- 6 Try-ambako divase pātu, sandhyāyām pātu mām Haraḥ
Tri-mūrtiḥ pātu mām rājye, sarvataḥ pātu mām Śivaḥ.
- 7 Īśvaraḥ pūrva-deśe ca, āgneyye tu Mahēśvaraḥ
Brahmā dakṣiṇa-saṁsthito, nairṛtyām Rudra eva ca.
- 8 Paścima-stho Mahā-devo, vāyavyām Śaṅkaras tathā
Viṣṇur uttara-saṁstho 'pi, aiśānyām Śaṁbhur eva ca.
- 9 Adho Hara iti jñeyo, madhye cāpi Sadā-śivaḥ
ūrdhve Śiva iti jñeya, ity ete pāntu mām sadā.
- 10 Śivaḥ śiva-taraḥ śaśvac, charīre mama tiṣṭhatu
Umā tiṣṭhatu me vāme, dakṣiṇe tiṣṭhati Prabhuh.
- 11 Vadane saṁsthitā Lakṣmī, jihvāyām tu Sarasvatī
tale tu bhagavān Agnir, viṣaṁ ghnantu sadā mama.
- 12 Pāntu mām Pramadāḥ sarve, mām bhuvī Vighna-kāriṇaḥ
hita-sthitās tathā santu, ghnantu me sakala-ripūn.
- 13 Śiva Rudra Mahā-deva, namas te 'stu Gaṇādhipa
mad-ripūn hantī satataṁ, mām pālaya sadā sadā.
- 14 Namaḥ Śivāya devāya, sarva-pāpa-prahāriṇe.
sarva-duḥkha-nude pumsām, Bhūtādhipataye namaḥ.
- 15 Dharā-vahni-jalakēndrā, marutākāśa-devatāḥ
Gaṇaś ca Gaṇa-devaś ca, Giri-devas tathāiva ca.
- 16 Pāntu mām satataṁ santu, bhavaṇtaḥ sama-kāriṇaḥ
namas tebhyas tu yuṣmebhyo, dūraya tvam mama viṣam.
- 17 Ahaṁ Śiva-mayo bhūtvā, vicarāmi mahī-tale
Hara-deva cara kṣipraṁ, śatrūn hatvā sa-matsarān.
- 18 Māmardavi paraṁ mitraṁ³, bhinddhi bhinddhi viṣa-pradān
pāpa-cittān duṣṭa-cittān, ku-cittān haṁsi mad-ripūn.
- 19 Pañca-dvana pitān sarvān, makadvān api rakṣasaḥ⁴
bhagavan rakṣa mām nityam, upalabhaś ca pañcamah.

OM dūraya dūraya, māraya māraya, bhedaya bhedaya, mathaya mathaya,
vidhvamsaya vidhvamsaya, hana hana, daha daha, paca paca, pata
pata, māṃ rakṣatu, māṃ pālayatu, māṃ gopayatu, namo namaḥ svāhā.

- 20 Rudra-kavacaṃ tan mantram, sva-śarīrābhipālanaṃ
dine dine paṭhed yas tu, tasya rogo na jāyate.
- 21 Tejasvī guṇa-sampannaḥ, prajñā-vīrya-samanvitaḥ
dāsa-dāsī-sahasrāṇi, sulabhate na saṃśayaḥ.
- 22 Paratra kupramaṃ⁵ divyaṃ, śānta-sūkṣmaṃ nir-añjanam
sa labhe[d] Rudra-kavacaṃ, yo naraḥ paṭhate sadā.
- 23 OM Śivātmakaṃ mahā-vīryaṃ, sarva-jñaṃ prabhum avyayaṃ⁶
arcitayen mahā-vīryaṃ, ghoram kavaca[m] piṅgalam.

OM ehi ehi, bhagavan, vijānaya, sarva-duḥkha-cittaṃ, raudra-cittaṃ,
kupita-cittaṃ, śatru-cittaṃ, bandha bandha, ghūrṇaya ghūrṇaya, cūrṇaya
cūrṇaya⁷, stambhaya stambhaya, PHAṬ HUM PHAṬ namo namaḥ svāhā.

¹mss *padi* ²PKRo *cittah*; paraphrase on PKRo *Īśvara rumakṣahēn vana* ³thus the mss;
paraphrase on PKRo *hayva kita mañ-añen-añen-yyaku, apan mitra-tattva kita deniñ
hulun* ⁴paraphrase *maka-pamighna niñ rākṣasa, bhūta, ikañ hala-hala kabeh* ⁵PKRo
paratrañ kuprman; paraphrase *lavana muwah yan teka niñ pati tan sañsaya, yavat
mulih mareñ sūkṣma śivapada* ⁶mss *adhyayam* or *anayam* ⁷thus in PKRo; others only
 $2 \times ghūrṇaya$ or $2 \times cūrṇaya$

676. *Praṇamya śirasā Rudraṃ, sapta-loka-namaskṛtam*

ARMOUR OF RUDRA

translation

- 1 Having made with my head a bow for Rudra,
Who is honoured by the sevenfold cosmos,
I shall proclaim the Armour of Rudra,
which is a means to protect one's body.
- 2 May Rudra protect me in battle,
may the Existing One protect me on the water,
may the Lord of Beasts protect in the fire,
and may the Benevolent One protect me on the earth.
- 3 May the Frightful One protect me in the sky,
and the Ferocious One in the wind;
May the Lord of Mountains protect me on the mountain,
the Great Ruler in the forest.

- 4 May the Bearer of the skull protect in the wilderness,
the Bearer of the trident on an unlevel path;
and may Īśāna protect me in the Eastern region,
the Bearer of matted hair in the hermitage.
- 5 May The Spontaneously-born One protect me on the field,
the Bearer of matted locks on the cremation-ground;
may the Ruler protect me in the wood,
may the Procurer of hail protect me in the night.
- 6 May He-with-the-three-mothers protect during the day,
may Hara protect me during twilight;
may the Threefold Manifestation protect me in the kingdom,
may Śiva protect me anywhere.
- 7/8 Īśvara is in the E., Mahêśvara in the S.E.;
Brahmā is located in the S., and Rudra in the S.W.
Mahā-deva is in the W., and Śaṅkara in the N.W.;
Viṣṇu is located in the N., and Śaṃbhu in the N.E.
- 9 Hara should be known in the Nadir, and Sadā-śiva in the Centre;
Śiva should be known in the Zenith; may these protect me
constantly.
- 10 May Śiva be present, ever more propitious, in my body;
may Umā be present at my left, the Ruler at my right.
- 11 Lakṣmī is located in the mouth, Sarasvatī in the tongue;
Lord Agni in the throat¹; they should always remove poison from
me.
- 12 May all the Pramadās protect me;
may the Causers of obstruction protect me on the earth;
may they be constantly present and well-disposed;
may they kill all my foes.
- 13 O Śiva, Rudra, Mahā-deva,
O Lord of the flocks, honour be to Thee;
may He kill my foes constantly,
protect me evermore.
- 14 Honour to God Śiva, the Remover of all evils;
the Dispeller of all sorrow of mankind;
honour to the Lord of the demons.

- 15 The Lords of earth, fire, water,
the deities of wind and sky;
Gaṇa and Gaṇéśvara, and also the God of the mountains.
- 16 Protect me constantly,
procure smoothness;
honour be to Thee especially;
Thou [O Śiva], remove poison from me.
- 17 Having become identical with Śiva,
I roam about over the earth;
God Hara, come quickly
killing my foes and those who envy me.
- 18 [Thou art] my greatest friend,
cleave, cleave those who procure poison;
Thou killst my foes whose minds are evil, depraved and bad.
- 19 [The foes who are], and also flesh-eaters;
O Lord, guard me constantly,
[and also against] those who are met occasionally as the fifth
[kind].
- OM Remove remove, kill kill, cleave cleave, disturb disturb, destroy
destroy, kill, kill, burn burn, cook cook, smash smash; May He guard me,
may He protect me, may He preserve me, honour honour hail.
- 20 He who recites day after day this formula,
the Armour of Rudra, a means to protect one's body,
no disease appears on him.
- 21 He is energetic, full of virtues,
and possesses wisdom and heroism;
he obtains easily without doubt
thousands of male and female servants.
- 22 In the hereafter, the divine,²
pacified, subtle, unveiled,
will be obtained by the man
who constantly recites the Armour of Rudra.
- 23 One should worship the yellow Armour
which is identical with Śiva, of great virtue,
omniscient, everlasting, very terrible and horrible.

OM Lord, come come, give wisdom; bind bind, shake shake, crush crush, stupefy stupefy anybody whose mind is depraved³, terrible, angry, inimical. PHAT HUM PHAT, honour honour hail.

¹It is perhaps better to read *gale* instead of *tale* in the text.

²The paraphrase points to a meaning like "Śiva's abode".

³It is perhaps better to read *duṣṭa*- instead of *duḥkha*- in the text.

679. *Praṇamya śirasā Sūryam* (BŚ)

DVĀDAŚĀDITYA-STAVA

PPO: PAÑASTAVA LINGA

PVTg: STUTI S.H. SŪRYA-SEVANĀ, but at the end: ĀDITYA-STAVA

Twelve aspects of the Sun are stated here to originate in the twelve months. They are described in 3–6, after an introduction in the first two stanzas. The ślokas 7–10 contain a statement of rewards which affirms that the hymn can be used for all objectives. Only the ms 513 proceeds with stanzas 11 and 12.

The Skt. is correct. In 1–2 and in 7–8 the construction is extended even beyond the limit of one śloka, a rare phenomenon in the Skt. of Bali. 7–10 are kindred to Indian cases of *phala-śruti*, e.g. Sāmba Purāṇa 24, 36–39. In fact, the kernel of the hymn, constituted by the stanzas 3, 4, 5 and 6ab is nearly identical with the stanzas 54–56 and 57cd of a very long Indian hymn (170 stanzas) called Āditya-hṛdaya-stotra, which has been published in the BSR, p. 467 (No. 158). In the colophon this Āditya-hṛdaya-stotra is stated to be a fragment from the Bhaviṣyôttara-purāṇa, taken from the dialogue between Kṛṣṇa and Arjuna. This is noted by SL, p. XXIX. Another similar occurrence can be found in the Padma Purāṇa, ed. Ānandāśrama Skt. Series, vol. 5 (Śṛṣṭi-khaṇḍa), 76, 25–28. A third case is recorded by SL, i.e. The 3½ stanzas in question are given below in the Balinese text and in the version from the BSR. The few differences between the two versions lie chiefly in the names of the aspects of the Sun. In four cases they deviate from each other, as may be seen from the scheme:

Month	Suns (Balinese)	Suns (Indian)
1. Māgha	Aruṇa	Aruṇa
2. Phālguna	Vivasvān	Sūrya
3. Caitra	Aṃśu	Vedāṅga (PadmaP.: Bhānu)
4. Vaiśākha	Bhānu	Bhānu (PadmaPur.:Tāpana)
5. Jyēṣṭha	Indra	Indra
6. Āṣāḍha	Aryaman	Ravi
7. Śrāvana	Bhagasti(=Gabhasti)	Gabhasti
8. Bhādra-pada	Yama	Yama

Month	Suns (Balinese)	Suns (Indian)
9. Āśvina (Iṣa)	Parjanya	Suvarṇa-retas (PadmaPur.: Hiranya-retas)
10. Kārttika	Divākara	Divākara
11. Mārga-śirṣa	Mitra	Mitra
12. Pauṣa	Viṣṇu	Viṣṇu

In the four cases of deviation the Balinese version gives the names as Vivasvān, Amśu, Aryaman and Parjanya. These are names which occur in an older series of twelve Suns, known from i.a. Bhaviṣya Purāṇa and Sāmba Purāṇa (4,5ff.); one might consult H. von Stietencron, *Indische Sonnenpriester*, Heidelberg 1966, pp. 30; 134; 158. The connection of this series with the twelve months is mentioned by von Stietencron on p. 134. The list of the Sāmba Purāṇa for the greater part agrees with the names of the Vedic Ādityas, the twelve sons of Aditi.

Rit. Env.: according to PVTg, during ritual purification and adoration of Sūrya; to be recited daily. According to the Śivaite informant, during medium and superior varieties of ritual only.

Sources: SL p. 66; PPO 79b; 513/4b (omits 7); 1803/27a. Buddhist: PVTg 85; PVSK 30a. Stanza 1 is found also in PPX 45 and PPX 108, but with deviations, which partly occur also in PPO.

1 Praṇamya¹ śirasā Sūryam, sapta-loka-namaskṛtam²
dīptimantaṃ³ mahā-vīryam, jñānavantaṃ Śivātmakam⁴,

2 Vaksye 'ham nāmataḥ samyag, vyāsena paramaṃ Śivam
māse māse yathōtpannaṃ, tad eva śṛṇu me punaḥ.

Balinese text	Indian text (Bṛhat-stotra-ratnākara)
3 Aruṇo Māgha-māse ca Vivasvān Phālgune smṛtaḥ, Caitre māse bhaved Amśur Bhānur Vaiśākha eva ca.	54 Aruṇo Māgha-māse tu Sūryo vai Phālgune tathā, Caitra-māse tu Vedāṅgo Bhānur Vaiśākha-tāpanaḥ.
4 Jyeṣṭhe māse bhaved Indra Āśāḍhe Aryamā ⁵ smṛtaḥ, Gabhastih ⁶ Śrāvane māse Yamo Bhādra-pade tathā.	55 Jyeṣṭha-māse taped Indra Āśāḍhe tapate Raviḥ, Gabhastih śrāvane māsi Yamo Bhādra-pade tathā.
5 Parjanyaś cāśvine ⁷ māse Kārttike ca Divākaraḥ, Mārga-śirṣe ⁸ ca Mitraś ca Pauṣe Viṣṇuḥ sanātanaḥ ⁹ .	56 Iṣe Suvarṇa-retās ca Kārttike ca Divākaraḥ, Mārga-śirṣe tapen Mitraḥ Pauṣe Viṣṇuḥ sanātanaḥ.

- | Balinese text | Indian text
(Bṛhat-stotra-ratnākara) |
|---|--|
| 6 Ity ete dvādaśādityā
nāmataḥ parikīrtitāḥ,
māsebhyo dvādaśādibhyo
namas-kāraṃ karomy aham. | 57 Puruṣas tv adhike māsi
māsādhikye tu kalpayet,
ity ete dvādaśādityāḥ
Kāśyapeyāḥ prakīrtitāḥ. |
| 7 Āditya-stavanam dīptam, yo naraḥ kathayiṣyati
tri-kālam eka-kālam vā, Śiva-bhakti-samāśritāḥ, | |
| 8 Āditya-stavanam proktam, yo naraḥ paṭhate sadā ¹⁰
yad yat prārthayate samyak, sadāpnoti sa ¹¹ mānavaḥ. | |
| 9 Mokṣārthī labhate mokṣam, svargārthī svargam āpnuyāt
putrārthī putram āpnoti, bhogārthī bhogam āpnute. | |
| 10 Jayārthī jayam āpnoti, yaśo'rthī labhate yaśaḥ
bandhī ¹² vimucyate bandhād, rogī rogāt pramucyate. | |
| 11 Sūrya-tejo mahā-vīryam, pāpa-śoka-vināśanam
yaḥ karoti Śivo mahyam ¹³ , bhukti-mukti-vara-pradaḥ. | |
| 12 OM namāmi Deva-devam, lokānugraha-kāraṇam
sarva-bhogaṃ ratnōttamam, sarva-bhūṣaṇam vīryaṇam. | |

¹SL, PVTg, PPX (2 ×) *namāmi* ² PPO, PPX (2 ×) *lokanātham jagatpatim* ³SL, PVTg *dīptamantram*; PPO, PPX 45 *śaktimantam*; PPX 108 *śāntimantam* ⁴PPX (2 ×) *nīlavarnaṇ caturbhujam* ⁵113 *suryama*; 1803 *caryama*; PVTg *dharyama* ⁶PPO, 513 *nagastih*; 1803, PVTg *bhagastih* ⁷thus SL; mss *asuje* ⁸PPO, 513 *-śiro ca*; 1803 *-śira ca*; PVTg *-śiraś ca*; SL *-śire syān* ⁹PPO *tanaganah*; 513 *canasanah*; 1803 *svanastata*; PVTg *pranastakah*; SL *smṛtas tathā* ¹⁰PPO, 513 *trikāla yo pado naraḥ* ¹¹mss *ca* ¹²SL *baddho* ¹³513 *madhyam*

679. *Prāṇamya śirasā Sūryam*
HYMN TO THE TWELVE SUNS
translation of the Balinese text

- 1 Having made a bow with my head to the Sun,
Who is honoured by the sevenfold cosmos,
illustrious, great in courage,
Possessor of wisdom, identical with Śiva,
- 2 I shall mention by name, carefully, in detail,
how the Supreme Śiva has originated in each month;
hear also that from me.

- 3 Aruṇa [originates] in the month Māgha,
Vivasvān in Phālguna,
Aṃśu in the month Caitra and Bhānu in Vaiśākha.
- 4 Indra originates in the month Jyeṣṭha,
Aryaman is reputed [to originate] in Āṣāḍha;
Gabhastī in the month Śrāvaṇa,
and Yama in Bhādra-pada.
- 5 And Parjanya in the month Āśvina,
and Divākara in Kārttika;
and Mitra in Mārga-śīras,
and Viṣṇu is reputed [to originate] in Pauṣa.
- 6 Thus the twelve Suns are proclaimed by name;
I render homage to the twelve months.
- 7 The man who will proclaim the illustrious Hymn to the Sun,
thrice or once [a day], steadfast in devotion to Śiva,
- 8 the man who constantly recites
the proclaimed Hymn to the Sun -
that man always completely gains all his desires.
- 9 He who desires release, gains release,
who desires heaven will gain heaven;
who desires a son will gain a son,
who desires enjoyment gains enjoyment.
- 10 He who desires victory gains victory,
who desires fame gains fame;
the prisoner who is bound is released from his bondage,
the sick one is delivered from his illness.
- 11 The Sun's fiery energy possesses great heroism,
and destroys evil and sorrow.
Śiva, Who performs, to me
He grants the boon of enjoyment and release.
- 12 OM, I honour the God of gods,
the Cause of grace to the world;
Who [gives] complete enjoyment, the Best of jewels,
adorned with all ornaments, heroic of nature.

682. *Praṇamya śirasā Viṣṇum* (Ś)
 “VIṢṆU-STAVA”

In addition to Viṣṇu many more deities are mentioned here, mainly the deities of the regions of the sky. As a whole the contents are more Śivaite than Viṣṇuite in character. The style is ArSkt.

Source: 5264/1.

- 1 Praṇamya śirasā Viṣṇum, tri-loke Brahmā Sāvitrī
 Īśvaram loka-pavitram, bhayam nāsti kadācana¹.
- 2 Kubera prīti-dānaś ca, karṇi kṣatriya puruṣa
 Śambhu mūlya ta sūkṣmāya, ripu bhasmī durvināśa.
- 3 Śaṅkara saṅ hyaṅ Śrī devī, p[a]ra-liṅga tri-sudeva
 bhasmī-bhūta dur-vināśa, kṛta-roga dur-vināśa.
- 4 Rudro tri-ṇayano devo, bhayam asti ka-pavitram
 bhaya-kleśa-vināśāya, bhasmī-kleśa tri-kāyataḥ.
- 5 Śivo Rudro tri-ṇayanaḥ, sūkṣma sūrya amṛtani
 Śivaś Candram mahā-puṇyam, jayam śatru-vināśanam.
- 6 OM Āditāyāditāya, sūkṣmatāya maya-maya
 sūkṣmatāya āditāya, Śiva Rudra maya-maya.

Essential Formula:

OM AM amṛtāya namaḥ
 OM śuddha śuddha namaḥ Śivāya
 OM sarvāmṛtāditāya (muṣṭiyaṅ)
 OM Śiva-liṅgāya puruṣa namaḥ Śivāya
 OM Ardha-narēśvarebhyo namaḥ
 OM Salila-sarvātmāne-ya namaḥ Śivāya

¹ms *kaṇḍarcanam*

682. *Praṇamya śirasā Viṣṇum*
 “HYMN TO VIṢṆU”
 attempt at translation

- 1 After bowing with my head to Viṣṇu,
 in the threefold world to Brahmā, Sāvitrī
 and Īśvara the Purifier of the world,
 there is no danger from anywhere.

- 2 And Kubera the Procurer of enjoyment,
the knight the man (?);
Śambhu, the precious One, the subtle One,
Who reduces the enemies to ashes for their painful destruction.
- 3 Śaṅkara, the holy goddess Śrī,
the supreme Liṅga, are a threefold great deity;
demons are reduced to ashes and perish painfully,
those who cause diseases perish painfully.
- 4 Rudra, the god with the three eyes, –
danger has been purified away;
for the destruction of danger and affliction,
afflictions from the threefold body (?) are reduced to ashes.
- 5 Śiva, Rudra, the three-eyed One,
subtle, the Sun, Water of Life;
Śiva, the Moon, the great good,
victory and destruction of enemies.
- 6 To being original, to being subtle,;
to being subtle, to being original, Śiva-Rudra,

Sprinkling Formula:

OM AM honour to Water of Life,
OM Purify purify, honour to Śiva.
OM Honour to All Amṛta and the Sun(?) (*clasping the hands together*)
OM Honour to Śiva's Liṅga, the Spirit, honour to Śiva.
OM Honour to Him Who is the Lord half female.
OM Honour to Śiva Whose Self is all waters.

685. *Prāṇamya satatam Buddhā* (B)

BUDDHA-STAVA

Four verses, in which the Buddha is honoured and the Buddhas requested to come and grant perfection. The last verse lays stress on worship of the Guru as a means to obtain perfection of wisdom.

The Skt. is incoherent and the exact purpose of the words often not clear.

Rit. Env.: Buddhist daily ritual.

Sources: at least twelve mss on Buddhist daily ritual, e.g. PVDj 26; PVSb 2; PVTg 7. Edited also by SL p. 75, and by Hooykaas 1963, p. 544.

- 1 *Prāṇamya satatam Buddhā, Ādi-Buddha-namas-kāram*
*sattva-sattvaka-puṇyakam*¹, *vakṣye vakṣye dhanam param.*

- 2 Vairocana-vibhūṣaṇaṃ, saṃskārābhāva-kāraṇaṃ
ajñānāntaṃ parādhyakṣaṃ², praṇamāmi Tathāgataṃ.
- 3 Āyāntu sarve Buddhāgrāḥ, siddhim enāṃ pradāsyantaḥ³
tathā sadyaḥ⁴ prakurvīta, māyā-maṇḍala-karmaṇi⁵.
- 4 Guru-pāda-namas-kāraṇaṃ, guru-pādukām eva ca
parama-guru-pādukām, jñāna-siddhim avāpnuyāt.

¹thus PVTg; PVSb *puṇyaktam*; others *puhbyaktam* ²mss *paraṃ dvakṣam* ³PVTg *pradasyataḥ*; others *pradakṣyataḥ* ⁴PVTg *sadya*; others *sandya* ⁵mss *-nam*

685. *Praṇamya salataṃ Buddham*

HYMN TO BUDDHA

attempt at translation

- 1 Having bowed down to the Eternal Buddha,
as an act of honour to the Primeval Buddha
Who is the good for the living beings, big and small¹,
I shall mention the highest richness.
- 2 I bow down to the Tathāgata,
Who possesses Vairocana's ornaments²;
Who is the Cause of non-existence of the round of births,
the Limit of ignorance, the supreme Overseer.
- 3 May all the eminent Buddhas come,
with the intention of granting this perfection;
thus one should arrange immediately during the ritual act of
the magical circle (?).
- 4 [By] honouring the Teacher's feet and the Teacher's shoes,
the supreme Teacher's shoes, one will obtain
perfection of wisdom.

¹Translation based on the assumption that the suffix *-ka* in *-sattvaka-* here possesses its diminutive function.

²Or: Whose ornaments have wide effulgence.

688. *Praṇava-tattva-varta tvam (Ś)*

PŪJĀ PAMRALĪNAN

A speculation on the manifestations of Śiva in the constituents of the syllable OM (the Praṇava). There are six of these, which gives occasion to the poet to call Śiva the "six-footed one" in 1d. The six manifestations are:

Īśvara in the whole syllable OM
 Sadā-Rudra in the Ardha-candra
 Sadā-Śarva in the Bindu
 Parama-Śiva in the Nāda
 Mahā-Śūnya-Śiva in the Nādānta
 Ati-Śūnya-Śiva in the Ūrdhvād ūrdhvataṛam.

For the two last-mentioned stanza 4 mentions the places reached by their adoration; stanza 5 is unclear about the preceding manifestations. The language of the whole is ArSkt.

Rit. Env.: death ritual. In two mss, the hymn is said to accompany the *pūjā pa-mraṇān* "worship for involution".

Sources: 1-5 (complete) in PPA 143; PPD 42; PPD 69; PPI 35; PPR 21. Stanzas 2-4 also in PPB 17; PPM; in the last-mentioned source these stanzas belong to the end of Śiva-Rātri.

- 1 Praṇava-tattva-varta tvam, śuddha-sūkṣmam atīndriyam
 guhyātiguhyā-goptā tvam, ṣaḍ-pada bhava saṃjñakam.
- 2 Viśvaś cāivĒśvaro jñeyah, Sadā-Rudrārdha-candrakah
 Sadā-Śarva sthito Bindu, Nādāiva Parama-Śivah.
- 3 Nādāntato gataṃ tattvam¹, mahā-Śūnya-Śiva² smṛtam
 ūrdhvād ūrdhvataṛam tattvam, ati-Śūnya-Śiva² smṛtam.
- 4 Ati-śūnya-Śivo jñeyah, paramācintya-sādhakah³
 mahā-Śūnya-Śivaś cāpi, acintya-padam āpnuyāt.
- 5 Śiva-Parama saṃjñakah, Śūnya eva prakīrtitah
 Sadā-Śiva saro jñeyah, sakala-Sūkṣma-saṃjñakah.

¹² × *tattvam gati tvam* ²⁴ × *savismṛtam* ³³ × *-saṃjñakah*

688. *Praṇava-tattva-varta tvam*

WORSHIP OF DISSOLUTION

attempt at translation

- 1 Thou existest in the Reality of the syllable OM,
 pure and subtle, out of reach of the senses;
 Thou art the Guard of the hidden and the supremely hidden,
 Thou art the Six-Footed One by name.
- 2 Īśvara is known to be [the OM-syllable] complete,
 the Eternal Rudra is the Half Moon;
 the Eternal Śarva is present in the Dot,
 and the Supreme Śiva in the Primeval Sound.

- 3 The Reality which exists at the limit of the Primeval Sound
is recorded to be the Great Void Śiva;
the Reality which is more lofty than the lofty
is recorded to be the Extreme Void Śiva.
- 4 The Extreme Void Śiva is known to realize
the Supreme Unthinkable [place];
the Great Void Śiva [is the cause that]
one reaches the Unthinkable place.
- 5 The Śiva called the Supreme,
is proclaimed to be Void;
the Eternal Śiva should be known
called the completely Subtle.

691. *Prāṇa-vāyu mūrti-bhvanam* (BŚ)

VĀYU-STAVA

This is one of the cases in which a hymn written in ArSkt. reflects a doctrine found in similar form in India. Here each of the ten stanzas is devoted to one of the ten winds in the body. These winds are the following – for the sake of reference they are compared with the list as found in the South Indian text *Vimānārcana-kalpa* of Marīci, ch. 90; this list is identical with the one from *Agni Purāṇa* 214,5; other places in SL, p. XXVI f.; Goris already referred to *Vedānta-sāra* par. 95–104 –:

	Vāyu-stava	Vimānārcana-kalpa
1.	Prāṇa	Prāṇa
2.	Apāna	Apāna
3.	Samāna	Samāna
4.	Udāna	Udāna
5.	Tyāna/Byāna	Vyāna
6.	Nāga	Nāga
7.	Kumāra	Kūrma
8.	Kṛkara	Kṛkara
9.	Datta	Deva-datta
10.	Dhanañ-jaya	Dhanañ-jaya

As is shown by the metre, the Balinese hymn was composed after the corruption of Nos. 7 and 9.

Each of the winds is located in a certain place of the body. *Nyāsa* of the ten winds of the body is also known by K. Rangachari, *The Śrī Vaishnava Brahmans*, Madras 1931, p. 133.

Rit. Env.: according to 189, when the village is attacked by diseases,

plagues, etc. The inhabitants should throw drops of Holy Water into the air during the ceremony. The recitation is accompanied by an offering of a pig and a dog to the Bhūtas. The best day for performance is that of the combination Kajēñ Klivon of the fifth and the seventh week.

According to 11R, to be used by priest or king against premature death and diseases in the kingdom. The adoration should take place in the king's private temple, no matter which day; afterwards the king may divide Holy Water for drinking. An offering to the bhūtas should be made consisting of an uncooked and preferably yellow-red pig, dog, duck or chicken.

According to PVTg, during lustration, for gods and men, as a self-protector.

Sources: SL p. 55 (written erroneously as prose) and 6 mss: 189/10b; 321/42; PPX 48; 11R 9; PVTg 83 (Buddhist); PVSK 17a (Buddhist). PVTg gives 3-5 in the sequence 5-4-3.

- 1 OM Prāṇa-vāyu mūrti-bhvanam, mukha-sthānam pratiṣṭhaṇam
siddhi-yoga-vākyaṃ vajre, sarva-mantre siddhi pūjā.
- 2 Apāna-vāyu mūrṭiṇam, puruṣa-pratiṣṭhā-liṅgam
sarvābhicāri-mokṣaṇam, vighna-doṣa-vināśanam namaḥ svāhā.
- 3 Samāna-vāyu vīryaṇam¹, pratiṣṭhā jñāna-mūlyanam
sarva-vighna-vināśanam, sarva-pāpa-vimūrcanam.
- 4 Udāna-vāyu mūrṭiṇam, anantāsana-pratiṣṭham
sarva-kleśa-vināśanam, roga-pātaka-nāśanam namaḥ svāhā,
- 5 Vyāna-vāyu mūrti-bhvanam², sarva-sandhi-pratiṣṭhaṇam
sarva-durga-vināśanam, sarva-kalika-vicitram.
- 6 Nāga-vāyu mūrti-vīryam, vākyaḥ pratiṣṭhaṇa sthānam
sarva-vyādhi-visarjanam, duḥkha-roga vimūrcate.
- 7 Kumāra-vāyu vīryaṇam, guhya-pratiṣṭhaṇam liṅgam
sarva-śatru-vināśanam, sarva-roga-vimokṣaṇam.
- 8 Kṛkara-vāyu mūrṭiṇam, sarva-maraṇa-vicitram
mr̥tyu-kālāntaka rodram, bhuja-pratiṣṭhaṇam liṅgam.
- 9 Datta-vāyu mūrti-liṅgam, pāda-dvaya³-pratiṣṭhaṇam
sarva-bhūta-vināśanam, sarva-kāla-vimokṣaṇam.
- 10 Dhanañ-jaya-vāyu kṛtam, daśātmā daśa-pramāṇam
sarvatāṅga-ma-śarīram⁴, vibhu-vīrya devātmakam.

¹thus 189; other mss -vam; SL (as usual) -nāma ²some mss -mūrṭiṇam; 3 × tyāna instead of vyāna (in the mss byāna) ³189 pādadeyo; 321 pādo; 11R pādado; PVTg pādadoṣa; SL pādatoś ca ⁴PVTg, SL sarvāṅgayamaśarīram

691. *Prāṇa-vāyu mūrti-bhvanam*

HYMN TO THE WINDS

attempt at translation

- 1 Wind Prāṇa, embodied on the earth,
located in the mouth as Its position;
[it grants] the words of successful yogins [which are] like
thunderbolts,
accomplishment in worship by means of all formulas.
- 2 Wind Apāna, embodied,
present in man, with its *liṅga* (?);
it procures release from all black magic,
it destroys obstacles and faults – honour, hail.
- 3 Wind Samāna, heroic, located in the root of knowledge (?);
destroying all obstacles,
rendering powerless all evils.
- 4 Wind Udāna, embodied,
located in the Seat of Ananta;
destroying all afflictions,
destroying all illnesses and grave sins – honour, hail.
- 5 Wind Vyāna, embodied on the earth,
located in all the joints;
destroying all difficulties,
removing all bad influences.
- 6 Wind Nāga, in heroic manifestation,
located in the mouth as its position;
throwing aside all diseases,
sorrows and illnesses are rendered powerless.
- 7 Wind Kumāra, heroic,
present in the private parts, with its *liṅga* (?);
destroying all enemies,
delivering from all illnesses.
- 8 Wind Kṛkara, embodied,
removing all pestilence;
terrible, identical with Death, Time, Yama,
located in the arm, with its *liṅga* (?).
- 9 Wind Datta, embodied with its *liṅga*,
its position is in both feet;
it destroys all demons and delivers from all black demons.

- 10 Wind Dhanañ-jaya, perfect,
having the ten [winds] as its nature;
being equal in measurement to the ten [winds];
being embodied everywhere in the body,
of wide-extending courage, of the gods' self.

694. *Prathamas tu Mahā-devaḥ* (ŚV)

RUDRA-DVĀDAŚA-STAVA

This is a list of twelve names of Rudra/Śiva, followed by a statement of rewards. The list of twelve is, with a few differences, also to be found in India, e.g. Baudhāyana-prayoga-mālā, II, p. 55.

The Skt. is generally correct, although the sandhi, as usually, had to be brought into order first.

Rit. Env.: Mahā-padma (protection of the regions).

Sources: stanzas 1–3 in 4 mss: PPQ 49b; 142/15; 4673/63; PKPn 4. Stanzas 4 and 5 only in 142 and PKPn.

- 1 Prathamas tu Mahā-devo, dvitīyas tu Mahēśvaraḥ
tṛtīyaḥ Śaṅkaro jñeyaś¹, caturtho Vṛṣabha-dhvajaḥ.
- 2 Pañcamah Śūla-pāṇiś ca, ṣaṣṭhaḥ Kāmāṅga-nāśanaḥ
saptamo Deva-devéśaḥ, Śrī-kaṇṭhaś cāṣṭamo bhavet.
- 3 Navama Īśvaraḥ prokto, daśamaḥ Pārvatī-priyaḥ
Rudra ekādaśaś cāiva, dvādaśaḥ Śiva ucyate².
- 4 Ete dvādaśa nāmāni, tri-sandhyaṃ yaḥ paṭhen naraḥ
go-ghnaś³ cāiva kṛta-ghnaś ced⁴, brūṇa-hā guru-talpakaḥ,
- 5 Strī-bāla-ghātakaś cāiva, sura-po viṣa-lepakah⁵
mucyate sarva-pāpebhyo, Rudra-lokañ ca gacchati⁶.

¹142, PKPn *ceva* ²PPQ adds *iti dvādaśastava* ³mss *toghnaś* ⁴142 *ca* ⁵mss *-lipatih*

⁶142 *pancacati*; PKPn *jagatcatam*

694. *Prathamas tu Mahā-devaḥ*

HYMN TO RUDRA'S TWELVE NAMES

translation

- 1 Mahā-deva is the first, Mahēśvara the second;
Śaṅkara the third, He-with-the-bull-in-His-banner the fourth.
- 2 He-with the-spear-in-His-hand the fifth,
the Destroyer of Kāma's body the sixth;
the Overlord of the gods the seventh,
and He-of-the-illustrious-neck the eighth.

- 3 Īśvara is proclaimed as the ninth,
 Pārvatī's Beloved as the tenth,
 and Rudra as the eleventh; Śiva is said to be the twelfth.¹
- 4 The man who recites these twelve names on the three crucial
 points of the day,
 even if he be a killer of cows or a destroyer of benefits,
 a killer of brahmins or a violator of his teacher's bed,
- 5 or a killer of women and children,
 an inebriate or a smearer of poison –
 he is released from all evils and reaches Rudra's sphere.

¹By way of comparison, here the twelve names of Śiva as they appear in the Baudhāyana-prayoga-mālā, II, p. 55:

- | | |
|--------------------|-------------------|
| 1. Mahā-deva. | 7. Deva-devēśa. |
| 2. Mahēśvara. | 8. Śrī-kaṇṭha. |
| 3. Śaṅkara. | 9. Hara. |
| 4. Vṛṣabha-dhvaja. | 10. Pārvatī-pati. |
| 5. Kṛttī-vāsa. | 11. Rudra. |
| 6. Kāmāṅga-nāśana. | 12. Śiva. |

697. *Prṥhivī śarīraṃ devī* (BŚ)

PRṤHIVĪ-STAVA

In this poem of three stanzas, the Goddess of the Earth is addressed with a great number of names of goddesses who are probably considered to represent manifestations of her power.

The style is ArSkt., here and there interspersed with OJ words (pādas 2a and 3a). There is only very little unanimity in the mss about the exact reading of the hymn.

Rit. Env.: according to PVTg, suitable for all kinds of worship, because its importance is supreme. SL, p. XXIII adds that the Goddess of the Earth "receives a regular *pūjā* when the harvest is over, before the yearly preparation of the rice-field, as being the real owner of the soil".

Sources: SL p. 46; SL adds the four stanzas of No. 600 (*OM Śrī-devī mahā-vaktram*); PPC 5; PPX 46; DuAl 60; 189/4b; 1673/6a; 4673/64; GS 15; 11R 4; PA 145. Buddhist: PVDj 17; PVKr 18; PVKr 32; PVSm 12a; PVTg 16; PVWS 15a; PVWS 19.

- 1 OM *Prṥhivī śarīraṃ devī*, catur-deva-Mahā-devī
 catur-āśrame¹ Bhaṭṭārī, Śiva-bhūmi² Mahā-siddhi³.
- 2 Riñ pūrva niñ Vasundharī⁴, Śiva-patnī⁵ putra-yoni⁶
 Umā Durgā Gaṅgā-devī⁷, Brāhmī Bhaṭṭārī Vaiṣṇavī⁸.

- 3 Mahēśvarī sañ Kumārī, Gāyatrī Bhairavī Gaurī
Harṣa-siddhi mahā-varī⁹, Indrāṇī Cāmuṇḍī devī¹⁰.

Sprinkling Formula (PVDj, PVKr 18, PVTg):

OM Śriyaṃ bhavantu, sukhaṃ bhavantu, pūrṇaṃ bhavantu
OM Ātmā Tattvātmā śuddha māṃ svāhā
OM Kṣamā-saṃpūrṇāya namaḥ svāhā

(PVSm):

OM Pṛthivī-deva-pūjāya namaḥ svāhā

(PVWS 15):

OM Śrī-bhavanāya namaḥ svāhā

¹thus GS, 11R; others -ma ²PVDj *buddhakumbha*; other Buddhist mss *Śivabhūpa*
³189 -devī; PVTg *siddhīdevam*; SL *śivabhūmīgatā siddhiḥ* ⁴3 × *asundarī*; Buddhist
mss *susundharī*; 189 *sañ Kumārī* ⁵most mss *śivaṃ patim*; 189 *umāpati*; PVDj
buddhampati; SL *śivarātrim (pu)* ⁶thus PVKr18; others *puprayoni* ⁷thus SL, 189, PA;
1673, 4673 *gaṅgābhūmī*; GS *gaṅgāgorī*; PVTg, PVDj *kumāramātrṇam devam* ⁸PVDj
PVTg *sahopadrava taṅganam* ⁹SL *mahāvairī*; PVTg -*mavanendra*; 189 *sarvadevātide-*
vanam ¹⁰PVKr18 *brahma saṅkayam ucyate*; 189 *sarvakāryaprasīdantam*; SL now
proceeds with four other stanzas (see the introduction) but says in a note that one of
his two sources "stops here, adding: OM Śrī-devī bhavāya namaḥ svāhā"

697. *Pṛthivī śarīraṃ devī*

HYMN TO THE EARTH

attempt at translation

- 1 The Earth, the manifested Goddess,
the Great Goddess of the Fourfold Deity;
the Lady in the four stages of life,
Śiva's Earth (?), of great power.
- 2 In the East She is Vasundharī¹,
Śiva's Wife, the Womb of sons;
Umā, Durgā, Goddess Gaṅgā,
Brahmā's Spouse, the Lady, Viṣṇu's Spouse.
- 3 Mahēśvara's spouse, Kumāra's spouse,
Gāyatrī, the Fearful One, the Fair One;
She Who accomplishes enthusiasm, the Most Preferable One,
Indra's spouse, Cāmuṇḍī, the Goddess.

Sprinkling Formula (PVDj a.o.):

OM May There be Lustre, Happiness, Completeness
OM O Self, Real Self, purify me, hail.
OM To Her Who is full of forbearance, honour, hail.

(PVSm):

OM To the worship of Goddess Earth, honour, hail.

(PVWS 15):

OM To the Abode of Lustre, honour, hail.

¹ "Bearer of Riches", a name for the Earth.

700. *Prthivyam tvā bhṛtā loke* (Ś)

PRTHIVĪ-STAVA

Only one stanza, in which the Earth is requested to bear the worshipper. Although the Skt. is at first sight somewhat obscure and gives only partially a sense, this śloka is nearly identical with a famous stanza to the Earth found very often in Indian ritual. We present it first as it is found in Trimalla's Pūjā-vidhi-nirūpaṇa (Fausta Nowotny, Das Pūjāvidhinirūpaṇa des Trimalla, Indo-Iranian Journal I, The Hague 1957, p. 141):

*Prthvi tvayā dhṛtā lokā, devi tvam Viṣṇunā dhṛtā
tvam ca dhāraya mām devi, pavitraṁ kuru cāsanam*

The same stanza occurs inter alia in the Vaikhāṇasa works Arcana-navanīta, p. 44 and Arcanā-sāra-saṁgraha; in the Viṣṇu-yāga-prayoga of Vāyu-nandana-miśra (ed. Benares, p. 34) and in the Tantra-sāra (ed. Chowkhamba Skt. Series, Vol. I, p. 46).

Rit. Env.: during Homa, while the worshipper's seat is being purified by sprinklings on the ground.

Source: Ho 4/5.

*Prthivyam tvā bhṛtā¹ loke, devi tvam Viṣṇunā dhṛtā²
mama dhārayate devi, pavitraṁ kuru cāsanam.*

¹vrta ²-am

700. *Prthvi tvayā dhṛtā lokā*

HYMN TO THE EARTH

translation of Trimalla's version

O Earth, the creatures are borne by Thee,
and Thou art borne by Viṣṇu, O Goddess;
please bear me also, O Goddess,
and purify my seat.

703. *Pūrve Īśvara vajrāstra* (BS)

AṢṬA-LIṄGA-STAVA

PVDj: NAVA-DEVATĀ-STAVA

PVKr: PAŚU-PATI-VEDA

PVSK: PAŚU-PATI-STAVA

This Digbandha deals with the Nine Deities with their attributes. The three first ślokas resemble very much the stanzas 7–9 of No. 706 (*Pūrve tu Īśvara-deva*), except that the gods of Nadir and Zenith are omitted. The fourth stanza is found only in the Buddhist sources. It pays honour to the Digbandha which is a missile of Paśu-pati. The word Paśu-pati also occurs in the title and in the Sprinkling Formula. The name Paśu-pati is given to deities of the regions of the sky also in No. 651 (*Paśu-pati vajrāyudhāya*).

Sources: 3/10b; PPO/44b; 321/34; 991/12b; 1423/17b; APH 8. Buddhist: PVBa 14; PVDj 15; PVKr 8; PVSm 10a; PVSK 28b; PVSk 8; PVWS¹ 14a; PVWS⁴ 17.

- 1 *Pūrve Īśvara vajrāstra*¹, dhūpāgneya Mahêśvaraḥ
dakṣiṇe Brahmā daṇḍāstra¹, nairṛtyāṃ mokṣala Rudra.
- 2 Paścimaṃ Mā-deva pāśa², vāyavyāṃ Śaṅkarāṅkuśa
uttaraṃ Viṣṇu cakrāstra³, aiśānyaṃ Śambhu tri-śūla⁴.
- 3 Madhye Śivaḥ sthito padma⁵, deva astrayakādbhutaḥ⁶
sarva-vighna-vināśanaṃ⁷, Śiva-lokenam āpnuyāt⁸.
- 4 Namas te Pāśupatāstra⁹, sarva-śara¹⁰-vināśana
dig-bandhanam sarvāsavaṃ¹⁰, Śiva-lokam avāpnuyāt.

Sprinkling Formula (PVBa, PVSm):

OM Saṅ Hyaṅ Hyaṅ niṅ Hyaṅ, Deva-pūjāya namaḥ svāhā

(PVDj):

OM OM Nava-devatā-mahāmṛtāya namaḥ svāhā

(PVKr):

OM OM Paśu-pataye parama-tuṣṭi HUM PHATṭ-ya namaḥ svāhā

(PVWS⁴):

OM Śrī Śrī Paśu-pati-ya namaḥ svāhā

¹Buddhist mss, 321 -aś ca ²Buddhist mss, 321 gadam ³Buddhist mss triśūlam; 321 triśūla Viṣṇu ⁴Buddhist mss padmañ ca; 321 padmanam ⁵Buddhist mss, 321 cakram ⁶Buddhist mss astramavakṛtam; 321 astrapavayaken ⁷Buddhist mss, 321 kurute pāpanāśanam ⁸1423 mahīyate; Buddhist mss mama rakṣantu nityaśaḥ ⁹321 paśupatram ¹⁰mss sarvasarvam

703. *Pūrve Īśvara Vajrástra*
 HYMN TO THE EIGHT LINGAS
 HYMN TO THE NINE DEITIES
 HYMN TO PAŚU-PATI
 translation

- 1 In the East, Īśvara with the Thunderbolt as weapon,
 in the South-East, Mahēśvara with the Incense;
 in the South, Brahmā with the Rod as weapon,
 in the South-West, Rudra with the mace.
- 2 In the West, Mahā-deva with the noose,
 in the North-West, Śaṅkara with the hook;
 in the North, Viṣṇu with the Disc as weapon,
 in the North-East, Śambhu with the Trident.
- 3 In the Centre, Śiva is located with the Lotus,
 the gods with their weapons are awe-inspiring (?);
 destroying all impediments;
 one will obtain the world of Śiva¹.
- 4 Honour to Thee, the Missile of Paśu-pati,
 Destroyer of all arrows;
 fastening the regions,
 one will obtain Śiva's world.

Sprinkling Formula (PVDj):

OM OM To the Great Water of Life of the Nine Deities, honour hail.

(PVKr):

OM OM To Paśu-pati Supreme Benevolent, to HUM PHAT, honour hail.

¹Translation of the Buddhist version:

"He realizes destruction of evil, may He protect me forever".

706. *Pūrve tu Īśvara-deva (Ś)*
 NAVA-DEVATĀ

An elaborate specimen of a Dig-bandha or "tying of the regions". It consists of three parts. In stanzas 1-3, the Nine Deities are enumerated, with Sadā-Śiva in the Nadir and Parama-Śiva in the Zenith. Stanzas 4-6 again mention the Nine Deities, this time accompanied by their spouses. In 7-9, the Eleven Gods are mentioned with their attributes.

Schematically:

	Region	Deity	Spouse	Attribute
1.	E.	Īśvara	Umā or Mahā-devī	Thunderbolt
2.	S.E.	Mahēśvara	Lakṣmī	Incense
3.	S.	Brahmā	Sarasvatī	Rod
4.	S.W.	Rudra	Śāntanī	Mace
5.	W.	Mahā-deva	Śacī	Noose
6.	N.W.	Śaṅkara	Mahā-devī	Hook
7.	N.	Viṣṇu	Śrī	Club
8.	N.E.	Śambhu	Umā	Trident
9.	Centre	Śiva		Lotus
10.	Nadir	Sadā-Śiva		Disc
11.	Zenith	Parama-Śiva		Trident

As regards the style, the stanzas 1-3 can be remodelled into correct Skt., but it is questionable if this was the original situation. The sixth stanza offers an insurmountable difficulty: *śrī-devī-ya*. The stanzas 7-9 are certainly ArSkt. In general, however, the style of the whole is rather the same.

Rit. Env.: according to the Śivaite informant, during the lustration and great bathing; but also found in mss on death ritual and Holy Water preparation.

Sources: PPC 2; PPD; PPO 19b (om. 6); PPQ 14a; 488/3a; 1186/2a (order: 1-3, 7-9, 4-6); 1457/2b; 5163/22b (om. 4-6). Stanzas 4-6 also in APK (with mention of mudrās); GPG 9. Stanzas 7 and 8 also in 189/17a.

- 1 Pūrve¹ tu Īśvara-deva, āgneyyāṃ tu Mahēśvaraḥ
dakṣiṇe¹ bhagavān Brahmā, nairṛtyāṃ Rudra¹ eva ca.
- 2 Paścime¹ tu Mahā-devo, vāyavye Śaṅkaras tathā
uttare¹ Viṣṇu-devatā, aiśānyāṃ Śambhur ucyate.
- 3 Madhye padma Śiva-deva¹, adhaḥ² Sadā-Śivas tathā
ūrdhve Parama-Śivaś ca, sarva-devatā ucyate.
- 4 Īśvara Umā³-devī ca, Mahēśvaro Lakṣmī-devī
Brahmā Sarasvatī devī, Rudraḥ Śāntanī-devī ca.
- 5 Mahā-devaḥ Śacī-devī, Śaṅkaro Mahā-devī ca
Viṣṇur Bhaṭṭārī Śrī-devī, Śambhu-deva Umā⁴-devī.
- 6 Madhye Sāvitrī Gāyatrī, Umā-tattvā Mahā-devī⁵
OM AM UM AM UM AM UM OM⁶, Śrī-devī-ya namaḥ svāhā.

- 7 *Īśvara pūrva vajraṃ tu, dhūpāgneya Mahēśvaraḥ
daṇḍa Brahmā dakṣiṇe ca, nairityaṃ Rudra mokṣalam.*
- 8 OM *Pāśaścime*⁷ Mahā-deva, vāyavyām aṅkuś Śaṅkaram
gadā Viṣṇūtara-deśa⁸, aiśānyaṃ Śambhu tri-śūla.
- 9 Padma madhya Sadā-Śiva⁹, adhaḥ Śivaś ca cakraṣ ca
Parama-Śiva ūrdhvaś ca, Gurus tri-śūla-dhāraṇaḥ¹.

¹mss -am ²mss taya ³PPO, 1186, APK mahā- ⁴PPQ, 488, GPGB śambhu umā mahādevī
⁵488, GPGB tattvapārāyaṇā ⁶488, 1457 OM AM UM MAM OM Śrī devī ⁷thus 5163;
PPO, 189, 1457 paścime; PPQ, 488 pāśa-paścime; 1186 śapaścime ⁸3 × -deva ⁹189
śivadevam; 1457 madhya sadāśivo padma

706. *Pūrve tu Īśvara-deva*
THE NINE DEITIES
translation

- 1 In the East God Īśvara, in the South-East Mahēśvara;
in the South Lord Brahmā, and in the South-West Rudra.
- 2 In the West Mahā-deva, and in the North-West Śaṅkara;
in the North God Viṣṇu, in the North-East Śambhu is known.
- 3 In the Centre God Śiva with the Lotus,
and in the Nadir the Eternal Śiva;
and in the Zenith the Supreme Śiva,
thus all deities are enumerated.
- 4 Īśvara and Goddess Umā, Mahēśvara and Goddess Lakṣmī;
Brahmā and Goddess Sarasvatī, Rudra and Goddess Śāntanī.
- 5 Mahā-deva and Goddess Śacī, Śaṅkara and Mahā-devī;
Viṣṇu and the Lady, Goddess Śrī, God Śambhu and Goddess Umā.
- 6 In the Centre the Sāvitṛī Gāyatrī,
the Great Goddess, the real nature of Umā;
OM AM UM AM UM AM UM OM, to Goddess Śrī, honour hail.
- 7 Īśvara in the East with the Thunderbolt,
Mahēśvara in the South-East with the Incense;
and Brahmā in the South with the Rod,
Rudra in the South-West with the mace.

- 8 Mahā-deva in the West with the noose,
 Śaṅkara in the North-West with the Hook¹;
 Viṣṇu in the Northern region with the Club,
 Śambhu in the North-East with the Trident.
- 9 The Lotus in the Centre, the Eternal Śiva,
 Śiva and the Disc in the Nadir;
 the Supreme Śiva in the Zenith,
 the Teacher bearing the Trident.

¹*ankus* is the OJ form for *aṅkuśa*.

709. *Puṣpa-liṅga mahā-divyam* (Ś)
 KANYĀNUṢṬHĀNA

This very unclear hymn follows in two mss after No. 748 (*Śiraḥ-sthā Madanātmikā*). It consists of a string of expressions in ArSkt., some of which remind one of the mentioned hymn. Sanskrit words are combined with each other in very unconventional ways. It cannot even be decided if Rati is really the subject of the hymn. The main topic seems to be the mystical presence of the god and goddess of Love in the adept.

Sources: 5253/1b; 5361/1.

- 1 OM Puṣpa-liṅga mahā-divyaṃ, mahā-pātaka-nāśanam
 Soma-sthāna-sthito devaṃ, lalāṭe Brahma-sarvāpī.
- 2 Sarva-roga vinaśyanti, vaktra-soma-sthāna-devī
 salila-pūrṇa prayāti, ūrdhvādhas tu mahā-jagrat.
- 3 Vakye no Bhavatī¹-patiḥ, Phalguno dakṣiṇa-bāhau
 aiśvaryaṃ sakalāpnoti, vāme Suprabhā samsthītā.
- 4 Rteṇa² mano-rāgaṇaṃ, hṛdi-sthāne mahā-siddhi
 sarva-guṇa-mahōdyatā³, Manmatha-saṃyoge devī.
- 5 Śikharaś ca padma-sthitau⁴, aṣṭa-dala tṛkākṣaram
 deva-devī-sthito jñeyah, astu puṃse yatra jagmuḥ.

¹mss *bhavatīḥ* ²mss *ḍṛteṇa* ³mss *mahojatam* ⁴5253 -*toḥ*; 5361 -*to*

709. *Puṣpa-liṅga mahā-divyam*
 WORSHIP OF THE LADY
 attempt at translation

- 1 He (She ?)¹ is in the flowered liṅga;
 very divine, destroying great sins;
 the God² is standing in the place of Soma,
 and in the forehead, all of Brahman (?).

- 2 All diseases are destroyed,
the Goddess³ has Her position in the mouth and Soma;
full of water, it goes forth (?);
above and below, the great waking One.
- 3 The Husband of Bhavati in the mouth,
Phalgunā (?) in the right arm;
one obtains complete dominion;
in the left [arm] is Suprabhā.
- 4 By destiny, charming the mind....,
great fulfilment in the position in the heart;
very exalted, in possession of all virtues
is the Goddess in union with the God of Love.
- 5 The lotus is located in the crest (?),
eight petals;
He should be known as standing in the God and Goddess,
he should be in the man (?); where they have gone (?).

¹It is never completely clear if a god or goddess is addressed in this hymn.

²But one may just as well read *devī* instead of *devam* and translate "goddess".

³But one may just as well read *devam* instead of *devī* and translate "god".

712. *Pustakaṃ vyañjanaṃ vāme*(V)

SARASVATĪ-DHYĀNA

A stanza meant to direct a meditation on Sarasvatī. It is found in the Pūjā Kṣatriya manuscript PKRo 14a and immediately preceded by No. 606: *Oṣṭha aṣṭa-dalaṃ padmam*. The ms adds that a repeated application of this mantra will cause all impediments for the study of the *śāstras* (ancient books) to disappear, especially forgetfulness.

- 1 OM Pustakaṃ vyañjanaṃ vāme, śaṅkha-dhvajaṃ ca dakṣiṇe
dhyāyate¹ Śaṅkarā devī, pūrṇa-bhūṣaṇa-saprabhā.

¹*dadāti*

712. *Pustakaṃ vyañjanaṃ vāme*

MEDITATION ON SARASVATĪ

translation

- 1 The hail-giving Goddess is meditated upon
as [holding] a book and a letter in Her left [hands],
a conch and banner in Her right [hands],
and as radiating with Her full amount of ornaments.

715. *Rakta-varṇaṃ mahā-tejaṃ* (Ś)

SŪRYA-STAVA

API: ĀDITYA-STAVA

PPQ, 1843: ĀDITYA-DHYĀNA

In this hymn two parts may be discerned: the first four stanzas contain a meditation on Sūrya, followed by a statement of rewards; and stanzas 5 and 6 deal with the six constituents of Śiva's body which should be meditated upon by the worshipper. Their appearance may be both benevolent and frightful.

The Skt. is generally correct. In 1-4 the grammatical construction even comprises four ślokaś. The second half of 6 is unclear, but perhaps in the original other ślokaś still followed which have since been lost.

Rit. Env.: according to the Śivaite informant, daily; but the hymn is not found in the sources on daily worship. Probably used on certain occasions which have not been further specified. SL p. XXIX informs us that the present hymn is "a regular part of the morning ceremonies on holidays. When the priest is about to recite it, a fire is lit so that all attendants may be informed that the time has come to present offerings to Sūrya...."

Sources: SL p. 65; 321/23; 1843/16; PPQ 47a; API 33; APK 11; PVSK 23a; 11R 10.

- 1 OM Rakta-varṇaṃ mahā-tejaṃ, śveta-padmôpariṣṭhitam
sarva-lakṣaṇa-sampannaṃ¹, sarvâbharāṇa-bhūṣitam,
- 2 Dvi-bhujam eka-vaktrañ ca, saumya-paṅkaja-dhṛt-karam
vartule tejo-bimbe tu, madhya-sthaṃ rakta-vāsasam,
- 3 Ādityasya tv idaṃ rūpaṃ, śuci-sattvo jītêndriyaḥ
tri-kālaṃ yaḥ smaret kântam², eka-citte vyavasthitaḥ,
- 4 So 'cīrād bhavati loke, vittena Dhanadôpamaḥ
mucyate sarva-rogaś tu, tejasvī balavān bhavet.
- 5 Hṛdayaṃ ca³ śīraś cāiva, śikha-varmâstra⁴-locanāḥ
rakta-varṇāś tv ime saumyaḥ, sarvâbharāṇa-bhūṣitāḥ,
- 6 Varada-padma-hastāś ca, dhyātavyāḥ sâdhakena tu
vidyut-puñja-nibhaṃ stotram, ugra-daṃstra-karālinam⁵.

¹mss *sampūrṇam* ²PPQ *skandah*; other mss *kandah*; SL *kenda* ³SL, mss *hṛdayasthā*

⁴thus PPQ; other mss, SL *-pamâstra-* ⁵mss, SL *-nā*

715. *Rakta-varṇaṃ mahā-tejam*

HYMN TO THE SUN

MEDITATION ON THE SUN

translation

1-3 (3) [The man] who meditates, concentrated upon one thought,
thrice [a day] with pure mind and abandoning his senses
on this beloved figure of the Sun:

(1) red of colour, of great lustre,
standing on a white lotus,
provided with all characteristics,
adorned with all ornaments;

(2) with two arms and one face,
holding an auspicious lotus in the hand,
standing within a fiery orbit,
dressed in a white garment –

4 that man soon becomes in the world
in riches equal to Kubera,
is released from all his illnesses
and will be illustrious and forceful.

5-6ab The heart, the head, the tuft,
the armour, the missile and the eye –
those should be meditated upon by the performer
as red of colour, of an auspicious appearance,
adorned with all ornaments,
with one hand making the gesture of liberality,
and holding a lotus in the other hand.

6cd The hymn, equal to a ball of lightning,
with an open mouth with frightful fangs

718. *Ratnākara ta samudram* (Ś)

VARUṆA-STAVA

This long hymn (19 stanzas) speaks of nearly everything that may be associated with the God of the sea. The second stanza promises a statement about nine *tīrthas* which does not come.

The hymn is written in ArSkt., as are all hymns to Varuṇa. The last two stanzas, 18 and 19, hold a special position. They occur in two more mss and are called [A]cintya-stava by 11R.

Rit. Env.: according to SL, for funeral ceremonies. He makes some comments on the custom of depositing the ashes of deceased persons in the sea after worship in a temple of Varuṇa on the shore. The hymn seems to be confined to Uttama rituals, and is perhaps also used to ward off calamities (occurrence in ms 1196).

Sources: SL p. 54; 1196/36a; 1424/5a. The ms 1196 is the only source for 14–17 (*tvam devataṃ samudraṇ ca*). The readings of SL tend to deviate; very often the sequence of the words within a pāda is inverted. The present edition follows the version of the two numbered mss; for the version recorded by SL we have to refer to that text, i.e. The stanzas 18 and 19 are also given by GS 36 and 11R 13.

- 1 OM Ratnākara ta¹ samudram, aghora ghora sa-nityam²
Narmadaṃ giri-mūrtiṇaṃ, nāda-ghoraṃ samudraṇ ca.
- 2 Brahmā Viṣṇu Mahēśvaram, nava-tīrthaṃ pravakṣyāmi
vajra-mūrti śakti-vīryaṃ, maṇḍalaṃ ghora-ghūrṇitam.
- 3 Nava-tīrthāmṛtaṃ devaṃ, sarva-deva-ma-śarīram
giri-mūrti ūrdhva-tanum, ākāśaṃ 'prameyaṃ tatam.
- 4 Ratnākara Gaṅgā-mūrti, sarva-devātidevanam
maṇḍalaṃ samudraṃ toyam, adha Agni pracandaṇam.
- 5 Bhūmi-matsya mahā-liṅgaṃ, deva-deva Varuṇaṇ ca
nāga-rūpaṃ krūra-vaktraṃ, sarva-viśa-pravakṣyamam.
- 6 Tvaṃ matsya a-rodra-rūpaṃ, Varuṇaś ca nāga-rūpaṃ
lēmbu-hara Śivaṃ matsyaṃ, mīna-nāgēndra-sarūpaṃ.
- 7 Hasti-rūpaṃ matsya rodraṃ, bhujaga-matsya-sarodram
Himavan-pada ūrdhvanam, vibhu-mūrti mahā-rodram.
- 8 Varuṇa tvaṃ Mahā-deva, Viṣṇu ma-śarīra matsya
sarva-deva-praṇamyaṇaṃ, sarva-jagat-namaskāram.
- 9 'Mṛta-bhūmi samudraṇ ca, sarva-Gaṅgā pravakṣyāmi
bhūmi-matsya 'prameyaṇ ca, maṇḍalam ākāśaṃ vīryam.
- 10 Arcanaṃ samudra-devaṃ, sarva-jagat-'nugrahakam
dīrghāyuh śarīra-bhvanam, sarva-maraṇa-durjanam.
- 11 Matsyādhipaṃ³ mahā-vīryaṃ, Bruṇa-deva mahā-rodram
sarva-jagat-'nugrahakam, 'mṛta-bhūmi śuddha-nityam.

- 12 Mr̥ta-bhūmi samudrañ ca, mr̥ta-varṣa candra-devam
sarva-jagat-pūrṇa-jīvaṃ, sarva-viṣa-vimokṣaṇam.
- 13 Sarva-pātāla-devaṃ ca, kūrma-nāga agni-rūpam
sarva-jagat-'nugrahakam, 'mr̥ta-bhūmi mahā-siddhi.
- 14 Tvaṃ devataṃ samudrañ ca, nāgēndra ta Bruṇa-devam
sarva-bhūmi-'nugrāmṛtaṃ, jarā-maraṇa-mokṣaṇam.
- 15 Dīrghāyusyādhipaṃ bhvanam, sarva-ila-roga-pūrṇam
viṣaṃ 'mr̥ta pūrṇa-jīvaṃ, sarva-maraṇa-praṇatam.
- 16 Pṛthivī Vāyu Ākāśam, Āpaḥ Teja śuddha-nityam
adho Vasundharī devī, 'Anta-bhogam śuddha-vṛddhi.
- 17 Sarva-pātāla-deśaṃ ca, kūrmanāla Agni-rūpam
sarva-jagat-'nugrahakam, 'mr̥ta-bhūmi mahā-siddhi.
- 18 OM Ākāśa-nirmalam devaṃ, 'cintya-mūrti vyomāntaram
'mr̥ta-kamaṇḍalu pūrṇam⁴, sarva-jagat-pratiṣṭhaṇam.
- 19 Samudra giri-mūrtaṇam, sarva-deva-pratiṣṭhaṇam
Brahmā Viṣṇu Mahēśvaraṃ, Śiva Sadā-śiva devam.
- ¹1196 *vah* ²1196 *goragora mahānityam* ³1196 *makṣyadevi* ⁴thus GS; others *pūṇyam*

718. *Ratnākara ta samudram*

HYMN TO VARUṆA

attempt at translation

- 1 The Ocean, Treasury of jewels,
both peaceful and terrible, eternally;
the Narmadā, showing Herself like a mountain –
that is the Ocean with His terrible sound.
- 2 Brahmā, Viṣṇu and Mahēśvara [is He],
I shall proclaim the nine holy watering-places;
having the shape of the thunderbolt, energetic and courageous,
in the shape of a circle, roaring terribly¹.
- 3 He is the God Who possesses the Water of Life
from the nine holy watering-places,
Who is the embodiment of all the gods;
having the shape of a mountain range, with body erect,
stretching Himself up to heaven, immeasurable.

- 4 The Treasury of jewels, the embodiment of Gaṅgā,
the God Who is higher than all the gods;
circle-shaped, the Ocean, the Water,
below Him is the terrible Fire.
- 5 The place of living for the fishes, with great Liṅga,
the God of gods, also called Varuṇa;
with a serpent's body and a horrible mouth,
possessor of all poisons, renowned.
- 6 Thou art the Fish of a terrible² body,
Varuṇa with a serpent's body;
Śiva as a fish, the Sea-monster³,
with the body of a fish or of the serpents' king.
- 7 Having an elephant's body, a terrible Fish,
a snake-fish in terrible shape;
elevated to the height of the Himālaya,
with a form extending wide, very terrible.
- 8 Thou art Varuṇa, Mahā-deva,
Viṣṇu embodied in a fish;
to be honoured by all the gods,
to Whom the whole world pays homage.
- 9 The Water of Life for the world, the Ocean,
the complete embodiment of Gaṅgā, I shall proclaim;
the place of living for the fishes, infinitely large,
circle-shaped, [rising up to] heaven, courageous.
- 10 The honourable God Ocean,
beneficent to the whole world;
[Who grants] longevity to the living beings on the earth,
Who is an enemy of all pestilence.
- 11 The Lord of fishes, great in courage,
the very terrible God Varuṇa;
beneficent to the whole world,
the Water of Life for the world, eternally pure.
- 12 The Water of Life for the world, the Ocean,
God Moon Who rains Water of Life;
He grants a full life to the whole world,
and saves from all poison.

- 13 He is also the God of all nether worlds,
with the bodies of a turtle, a serpent, and Fire;
beneficent to the whole world,
the Water of Life to the world, of great accomplishment.
- 14 Thou art the deity Ocean,
God Varuṇa the Lord of Serpents;
[Who gives] beneficently Water of Life to the whole earth,
and saves from old age and death.
- 15 The Lord of longevity for the world,
[giving] full [health, after] all sickness and disease;
[removing] poison, [giving] full life by means of Water of Life,
all pestilence submits itself to Him.
- 16 [Varuṇa is identical with the Five Elements]
Earth, Wind, Ether, Water, Fire, eternally pure;
under Goddess Earth is the serpent Ananta-bhoga,
pure and strong.
- 17 And the whole region of the nether world,
the Turtle-fire in fiery shape;
beneficent to the whole world [is Varuṇa],
the Water of Life to the earth, of great accomplishment.
- 18 [Varuṇa is] the Ether, the spotless God,
of unthinkable shape, the interior of the sky;
a vessel full of Water of Life,
the base for the whole world.
- 19 The Ocean, with the shape of a mountain,
the base of all the gods;
Brahmā, Viṣṇu and Mahéśvara,
Śiva and God Eternal Śiva [is He].

¹This is the probable meaning of *ghora-ghūrṇita* in OJ literature (e.g., Rāmāyaṇa 8,4).

²*A-rodra* interpreted as an OJ verbal derivation from *rodra*.

³An OJ word, also spelled *lēmbvara*, perhaps "robber of cows" (OJ *lēmbu*, "cow").

721. *Ratna-trayaṃ me śaraṇam* (B)

"ANUTTARA-PŪJĀ"

Eleven stanzas (ten ślokas and one triṣṭubh) in a faultless Sanskrit of good style, yet simple and to-the-point. They describe a person's vow

to strive after completion of a Bodhisattva course. Such a vow is described by Dayal 1952, pp. 54ff. In the present hymn we find most of its elements, as a comparison with the book mentioned will show. Of the six parts which constitute the Anuttara-pūjā "supreme worship" of a Bodhisattva, at least three recur in vs. 1:

<i>Anuttara-pūjā</i> , according to Dayal, pp. 54ff.	Hymn <i>Ratna-trayam me śaraṇam</i>
a. <i>Vandanā</i> and <i>Pūjā</i> "salutation and worship"	lacking; but see below
b. <i>Śaraṇāgamaṇa</i> "seeking one's refuge"	1a: <i>Ratna-trayam me śaraṇam</i>
c. <i>Pāpa-deśanā</i> "confession of sins"	1b: <i>sarvaṃ prati-diśāmy agham</i>
d. <i>Puṇyānumodanā</i> "rejoicing in [other beings'] good"	1c: <i>anumode jagat-puṇyam</i>
e. <i>Adhyeṣanā</i> and <i>Yācanā</i> "prayer and supplication"	2d: <i>Buddho bhaveyam?</i>
f. Declaration of altruism and self-denial	4c, d: <i>sattvārtha-kriyā-śīlaṃ ca prati-grhṇāmy ahaṃ dr̥ḍham</i> Cf. also 10d, 11.
In Dayal's description after <i>Anuttara-pūjā</i> comes <i>Bodhi-cittōtpāda</i> "raising the thought of enlightenment"	Cf. 3ab and 10ab: <i>Utpādayāmi paramaṃ bodhi-cittam</i>

Of the ten Pāramitās "perfections" (Dayal pp. 165ff.), the present hymn explicitly mentions *dāna* (7a) and *śīla* (4a).

Something more can be said. A few expressions prove that the hymn belonged to the milieu of the followers of the *Vajra-yāna* (6d, 9d *mahā-vajra-kuloccaye*; 8c *mahā-padma-kule*). It seems that especially the first two verses were of widespread use in Tantric Buddhism. Lévi (SL p. XXX) already pointed out their occurrence in the *Kuṇḍali-nir-ghāṭana* (Advaya-saṃgraha, ed. B. Bhattacharya, GOS 40, p. 5), and, even several times, in the *Sādhana-mālā* (ed. B. Bhattacharya, GOS 26, e.g. on p. 29, 108, 290, 379). Besides, vs. 1 occurs in the *Hevajra-seka-prakriyā* (ed. Finot, p. 21). SL also saw that nearly the whole hymn (vss. 2–11) occurs in the *Durgati-pariśodhana* (pp. 17a–18a of the ms in the Bibliothèque Nationale,

Paris). Vs. 9 is also found on p. 92b and vss. 10 and 11 on p. 93a of the same ms. Vs. 11 is recorded also in the *Kriyā-saṃgraha* (ms. No. 31, Bibl. Nat., Paris), p. 36 (according to SL).

It is remarkable that vss. 1 and 2, when found in the *Sādhana-mālā* or the *Kudṛṣṭi-nirghāṭana*, do not follow immediately upon each other, but are separated by another verse, which runs as follows:

*Ā bodheḥ śaraṇaṃ yāmi, Buddhāṃ Dharmāṃ Gaṇottamam
bodhau cittaṃ karomy eṣa, sva-parārtha-prasiddhaye*

No trace of this stanza in the Balinese tradition. In the *Kudṛṣṭi-nirghāṭana*, p. 5, the three stanzas *Ratna-trayaṃ me śaraṇaṃ*, *Ā bodheḥ śaraṇaṃ yāmi* and *Utpādayāmi vara-bodhi-cittaṃ* are found as vss. 2-4 of a *Trisāraṇa-gāthā*. The first stanza of this *gāthā*=vs. 2 of No. 498 of the present collection: *Namo Buddhāya gurave*; it contains the salutation which is to be expected as the first element of the *Anuttara-pūjā* of a *Bodhisattva* according to Dayal; see above.

Rit. Env.: Buddhist daily ritual. The use of the hymn in the daily ritual of the Balinese Buddhist priest is a function of the fact that such vows as described here were not only undertaken at the beginning of a *Bodhisattva* course, but also before the regular worship performed by the adherents of Tantric Buddhism. See Dasgupta 1950, pp. 55f.: "It is often seen, when a *Sādhaka* is going to worship any god or goddess with all the paraphernalia of rituals and ceremonies, he takes at the outset the resolution that he will deliver all the beings and enable them to attain complete *nirvāṇa*". See also p. 57, note 1 in the same work.

Sources: some mss on Buddhist daily worship: PVBK 34; PVSb 18; PVSn 21; PVSk 18; PVTg 74; PVWS 12. Also in PPBV 19b (death ritual) and 464/10b (death ritual); and in SL p. 82. For the Indian sources, see above.

- 1 Ratna-trayaṃ me śaraṇaṃ, sarvaṃ prati-diśāmy agham¹
anumode² jagat-puṇyaṃ, Buddha-bodhau dadhe manaḥ.
- 2 Utpādayāmi vara-bodhi-cittaṃ,
nimantrayāmi bahu³ sarva-sattvān;
iṣṭāṃ carīṣye vara-bodhi-cārikāṃ⁴,
Buddho bhaveyaṃ jagato hitāya.
- 3 Utpādayāmi paramaṃ, Bodhi-cittaṃ anuttaram
yathā traiyadhvakā⁵ nāthāḥ, sambodhau kṛta-nīścayāḥ.
- 4 Trividhāṃ śīla-śikṣāṃ ca, kuśala-dharma-saṃgrahaṃ
sattvārtha-kriyā-śīlāṃ ca, prati-grhṇāmy ahaṃ dṛḍham.
- 5 Buddhāṃ Dharmaṃ ca Saṅghaṃ ca, Triratnāgram anuttaram
adyāgreṇa grahiṣyāmi, saṃvaram Buddha-yoga-jam.

- 6 Vajraṃ ghaṇṭāṇ ca mudrāṇ ca, prati-grhṇāmi tattvataḥ
ācāryāt⁶ tān⁷ grahiṣyāmi, mahā-vajra-kulōccaye.
- 7 Catur-dānaṃ pradāsyāmi, sat-kṛtaṃ⁸ tu dine dine
mahā-ratna-kule⁹ yoge, samaye ca manorame.
- 8 Sad-dharmaṃ prati-grhṇāmi, bāhya-guhya-kriyānvitam¹⁰
mahā-padma-kule śuddhe, mahā-bodhi-samudbhave.
- 9 Saṃvaraṃ sarva-saṃyuktam, prati-grhṇāmi tattvataḥ
pūjā-karma yathā-śaktyā, mahā-vajra-kulōccaye.
- 10 Utpādayāmi paramaṃ, Bodhi-cittam anuttaram
grhītaṃ saṃvaraṃ kṛtsnaṃ, sarva-sattvārtha¹¹-kāraṇam.
- 11 Atirṇān tārayiṣyāmi, amuktān mocayāmy aham
anāthān nāthayiṣyāmi, sthāpayiṣyāmi nirvṛtau.

¹mss, SL *aham*; Indian sources *agham* ²thus Indian sources, SL; mss *āmode ca*
³PVTg *avuh*; other mss *ah uh*; SL *bahu*; Sādhana-mālā p. 29, 291 *bahu*; other Indian
sources *aham* ⁴thus SL and the Indian sources; mss *-bodhicittam* ⁵thus SL; PPBV
traiyānikā; others *traiyādika* ⁶PPBV, PVTg *anarya*; other mss *acarya*; SL *adyāgrāh*
⁷mss, SL *tam* ⁸Durgati-pariśodhana *ṣaṭkṛtvā* ⁹thus the mss and Durgatipariśodhana;
PPBV, PVTg, SL *-śuddhe* ¹⁰PVSb *kriyānityam*; other mss *kriyānītam*; SL *triyānikam*
¹¹464, PVSb, PVTg *-sattvānta-*; PVBK, PVSb, PVWS *-sattvata-*; PVSK *-sattvasa-*;
PPBV, SL *-satata-*.

721. Ratna-trayaṃ me śaraṇam

"THE WORSHIP UNSURPASSED"

translation

- 1 The 'Threefold Jewel'¹ is my refuge; I confess all sin;
and I rejoice in the good of the world²;
I strive after the illumination of becoming a Buddha.
- 2 I create [within myself] the eminent mental faculty of Enlighten-
ment;
I often invite all beings [by preaching];
I shall walk the eminent course towards Enlightenment;
may I become a Buddha for the world's well-being.
- 3 I create the supreme unsurpassable mental faculty of Enlightenment;
just as the Protectors of the Threefold Course³
are resolved to strive after Illumination.

- 4 I decidedly accept the threefold ethical teaching⁴;
the collection of expedient mental elements⁵;
and the ethics of acting in the interest of living beings.
- 5 Today I shall place before me
the Buddha, the Doctrine and the Community
which constitute the insurpassable excellent Threefold Jewel;
[and] my self-control⁶ which arises from my methodical strive
to be a Buddha.
- 6 I sincerely accept the thunderbolt, the bell and the female partner⁷;
I will accept them from the teacher
during the meeting of the Great Adamantine League⁸.
- 7 I shall perform the fourfold gifts;
and hospitality day after day;
in the Great Jewel League, in yoga (?),
and in a beautiful religious observance⁹.
- 8 I accept the True Doctrine
together with Its rituals public and secret;
in the pure Great Lotus League,
during the origination of the Great Enlightenment.
- 9 I sincerely accept the self-control with all its [exercises];
the ritual of worship as well as I can,
during the meeting of the Great Adamantine League.
- 10 I create the supreme, insurpassable mental faculty of Enlighten-
ment;
accepted [by me] is the complete self-control
which works in the interest of all living beings.
- 11 I shall bring over those who have not yet reached the other side;
I shall redeem those who have not yet been redeemed;
I shall be a protector for those who are without a protector;
I shall give them a safe position in Quietude.

¹The Buddha, His Doctrine, and the Buddhist Community of monks and nuns.

²According to Dayal, o.c. p. 57, who paraphrases Śāntideva, Bodhicaryāvatāra, 31-3, this means that one "rejoices in thinking of the good deeds of all beings, of the Liberation obtained by the Arhats, and of the spiritual heights attained by the Bodhisattvas and Buddhas".

³The Threefold Course (*try-adhvan* or *tri-yāna*) consists of the *Śrāvaka-yāna*, followed by the Arhat; the *Pratyeka-Buddha-yāna*, followed by the Pratyeka-Buddha; and the *mahā-* or *Tathāgata-yāna*, followed by the Bodhisattvas and Buddhas.

who release others on their way (Dayal, o.c., p. 11; R. Tajima, Etude sur le Mahā-vairocana-sūtra, Paris 1936, p. 105, n. 1).

⁴Tajima, o.c., pp. 129f. mentions three *śikṣā-padas* "elements of [ethical] teaching":

1. Avoid the ten chief sins. 2. Practise the five virtues (*śīla*) of the Buddhist layman. 3. Avoid the four things to be avoided: calumniation of the Law, abandon of the Thought of Enlightenment, avarice (including not preaching the Doctrine), and doing harm to living beings. Dayal, o.c., p. 196, however, mentions three categories of *Śīla* taught by the Bodhisattva-bhūmi: 1. *saṃvara-śīla* "ethics of self-control". 2. *kuśala-dharma-saṃgrāhaka-śīla* "ethics conducive to the accumulation of merit". 3. *sattva-kriyā-śīla* "ethics of acting for other beings" (= mainly: liberality). Another possibility mentioned by Dayal, l.c., is that the three *śīlas* mean the threefold restraint of body, words, and mind.

⁵These *kuśala-dharmāḥ* are probably the thirty-seven *bodhi-pakṣyā dharmāḥ* discussed by Dayal, o.c., pp. 80 ff.

⁶Dayal, o.c., p. 196: *saṃvara* = restraint and self-control. "regarded as the keynote of *śīla* by several Buddhist philosophers".

⁷Or: "ritual gestures"; but cf. A. Bharati, The Tantric Tradition, London 1965, p. 242.

⁸*kula*- "a clan or league of adherents of a Tantric school". Acc. to Tajima, o.c., p. 54, note 1, the Mahā-vairocana-sūtra distinguishes three *kulas*: 1. *Buddha-kula*. 2. *padma-kula*. 3. *vajra-kula*. Perhaps the *ratna-kula* mentioned in vs. 7c of the present hymn is the same as the *Buddha-kula* of the Mahā-vairocana-sūtra.

⁹*saṃaya*-, according to S. B. Dasgupta, Introduction to Tantric Buddhism, p. 92, = "religious observance [of a Bodhisattva]". Tajima, o.c., p. 135, expounds various meanings of the word in Buddhist esoterism. The general meaning is "convention, concordance" or "correspondence, communion".

724. Ravi-Soma-HutāsĒndrāḥ (Ś)

SAPTA-PADA-MANTRA

Seven gods are enumerated in this stanza; they all possess a sphere (*loka*), as appears from the prose lines which have been added.

The Skt. is correct.

Rit. Env.: according to the ms 128, this is the MANTRA n PALUṄGUH "formula of the seat". The mss in which the present stanza occurs describe ancestor worship.

Sources: PPD 32; PPF 37; PPN 30b; PPO 30b; PPR 21; PPS 9b; PPZ 50 a.o. 128/38a.

- 1 Ravi-Soma-HutāsĒndrāḥ, Keśavo Brahmā eva ca
Īśvara-devaḥ sarve te, padasthāḥ sapta-bhedakāḥ.

Paran sañ Deva-Pitara, amilihana svarga riñ svarga loka: Sūrya-loka, Candra-loka, Agni-loka, Indra-loka, Brahma-loka, Viṣṇu-loka, Īśvara-loka.

724. *Ravi-Soma-HutâśĒndrāḥ*

FORMULA OF THE SEVEN ABODES

translation

- 1 The Sun, the Moon, Fire, Indra, Viṣṇu, Brahmā and Īśvara,
all of them, constituting a group of seven,
are located in [their own] region.

Come, holy Gods and Ancestors, choose a heaven from the heavenly spheres: those of the Sun, the Moon, Fire, Indra, Brahmā, Viṣṇu and Īśvara.

727. *Rudra-deva mūrti-lokam* (Ś)

"RUDRA-STAVA"

A hymn of the usual type of ArSkt., consisting of stereotyped phrases. Rudra is described generally here in a ferocious aspect, but sometimes also as good and beneficial. The stanzas 5 and 6 are identical with No. 299, 6 and 7.

Rīt. Env.: Rudra is adored as the God of the S.W. in the cadre of worship of the Loka-pālas (lustrations).

Sources: 83/18a; 189/8a; GS 8; 11R 2.

- 1 OM Rudra-deva mūrti-lokaṃ, giri-ratna rakta-varṇaṃ
Agni-sakala-mūrtiṃ ca, Yama-deva-ma-śarīraṃ.
- 2 Sarva-vighna-ma-śarīraṃ, sarva-roga-bhasmī-svasthaṃ.
dur-maṅgalaṃ duṣṭa-cittaṃ, sarvābhicāri-mokṣaṇaṃ.
- 3 Rudra-deva agni-jvalaṃ, sarva-bhakṣa-hutâśanaṃ
mūrti-mūrti¹ Rudra-mūrti, Brahmā Viṣṇu Mahêśvaraṃ.
- 4 Sarva-pūjya nityaṃ Śivaṃ, sarva-jagat-pratiṣṭhaṇaṃ
sarva-bhūte Durgā-pati, roga-vighna-bhasmī-citraṃ.
- 5 Kāla-Kālī-kaluṣaṇ ca, bhūta-maraṇa-mokṣaṇaṃ
Kāla-mṛtyu yakṣa-rodraṃ, bhasmī-bhūta hutâśanaṃ.
- 6 'Nugrānaṃ jīvitāṃ devaṃ, dīrghāyu jagat sa-pūrṇaṃ
vṛddhi-guṇaṃ jaya-jñānaṃ, sarva-lokāmṛtaṃ jīvaṃ.
- 7 Rudra-devāgni-mūrtiyaṃ, sarva-bhakṣa mahā-rodraṃ
Yama-pati mṛtyu-deva, sarva-śatru-vināśanaṃ.

OM AM Kālāgni-Rudra-jvālāya namaḥ
 OM siddhir astu-ya namaḥ svāhā

¹⁸³ *mūrtideva*

727. *Rudra-deva mūrti-lokam*

“HYMN TO RUDRA”

attempt at translation

- 1 God Rudra reveals Himself in the world,
 He is red of colour like a jewel from the mountains;
 His shape is completely revealed in Agni,
 and He is embodied in Yama.
- 2 He is embodied in all obstacles,
 but [gives] health by reducing all diseases to ashes;
 he saves from all bad omīna, evil-minded people and witchcraft.
- 3 God Rudra flames through Agni,
 He is the Eater of the offerings Who consumes all;
 the appearance of Rudra is a concrete appearance,
 [it consists of] Brahmā, Viṣṇu and Mahēśvara.
- 4 Śiva is to be honoured constantly by everybody;
 He is the base of the whole world.
 He is the Lord of all demons and the Husband of Durgā,
 He reduces diseases and obstacles to ashes.
- 5 He saves from the impurities caused by
 male and female demons, from evil spirits and pestilence;
 He is Kāla, death, and a terrible goblin,
 [everything] is reduced to ashes by the Eater of the offerings.
- 6 He is the merciful, life[-granting] God,
 the world [is granted by Him] its long, complete life;
 He [gives] continued prosperity and victory, and wisdom;
 [He is] the Water of Life to the world.
- 7 God Rudra is embodied in Agni,
 He, very horrible, consumes all;
 [He is] Lord Yama, the God of death,
 destroying all enemies.

OM AM To the flame of Rudra the Fire of the world's end.
 OM There should be success; honour, hail.

730. *Rudrāhaṃ AM-kāra Rudraṃ* (B)
 “RUDRA-STAVA”

This hymn, unfortunately, by its obscurity precludes all attempts at a translation. Besides Rudra, the names of i.a. Durgā, Prajā-pati, Viṣṇu and Vāyu occur. The second stanza mentions classes of demons. In stanza 4, the poet plays with syllables and gives the names of the Five Elements. Sources: 2193/11.

- 1 OM Rudrāhaṃ AM-kāra Rudraṃ, Durgāhaṃ Durgā-pramaham
 Prajā-pati nama etyaṃ, sarvôdbhūta namaḥ svāhā.
- 2 Bhūta-gaṇa bhūta-preta, bhūta-piśāca-rākṣasam
 bhūta-kālāgra-vigraha, bhūta-bhṛtya vil piśācam.
- 3 Bhūta-prokṣa tayeṇ namaḥ, bhūtāgni-prasthaye tahan
 bhūteṇ Viṣṇve prameṇ Vāyu, bhūteṇ Rudreṇ prameṇ idyam.
- 4 OM OM AM AM UM UM mityaṃ, GAM GAM RAM RAM kara-
 dhvajam, Pṛthivī Vāyv ahum ahaṃ, teja ākāśa-maṇḍalam.

731. *Rudrāhaṃ nir-malaṃ śūnyam* (B)

The worshipper seems to experience his own identity with Rudra/Śiva, to Whom his devotion is directed. It is unclear if the last word, *mano-hara*, really should be considered a vocative; it may also have been meant as a characteristic of the poet's *bhakti*.

Rit. Env.: the mss add a sentence of prayer in which the God is requested to accept the *bhakti* offered by a human being.

Sources: BhYA; BhYDj 16; 11RTg 70; 2193/6.

- 1 Rudrāhaṃ nir-malaṃ śūnyaṃ, kṛta-kṛtyo¹ bhakti-puṇyaḥ
 Rudrāhaṃ kṛti-bhaktyanam, kṛta-bhakti Mano-hara.

¹mss -*kṛti*

731. *Rudrāhaṃ nir-malaṃ śūnyam* (B)
 attempt at translation

- 1 I am Rudra, the Spotless, the Void,
 having reached my goal, pure by devotion;
 I am Rudra after having shown my devotion,
 having completed my devotion, O Charming One.

733. *Rūpaṃ Vairocana jñeyaḥ* (B)

PVTg: Astuti S.H. PAÑCA-TATHĀGATA

The five Tathāgatas are identified with the five skandhas or psycho-physical constituents of a human being. This doctrine is not unknown in Indian Buddhism (Dasgupta 1950, p. 94). The two ślokaś are also present in the Old Javanese Buddhist treatise Sañ Hyañ Kamahāyānikan, p. 61; the Skt. is, however, doubtful (incorrect sandhi in 1c and 2b; strange use of the word *ca* in 2b).

Rit. Env.: PVTg gives a great deal of instructions. The stanzas are applicable during various kinds of *pūjā*. One should concentrate his thoughts on Akṣobhya for seven nights and use the stuti against protracted diseases and all kinds of difficulties;

one should concentrate on Ratna-sambhava for the welfare of his house; on Amitābha during worship of the purity and beauty of one's own body; on Amogha-siddhi if one does not obtain *bhava* (recognition ?) from the people and during afflictions sent by the gods; on Vairocana during worship on the mountains, the Meru, in cloisters and sacred regions.

Ratna-sambhava may preferably be worshipped near the water; Amitābha in the surroundings of corpses, bones and *kanyāgata-sājñā*; Amogha-siddhi in cloisters, woods, ravines, flesh, bones, metal, *salēmah winañun* ("anything created" ?) and *saṅgara* (= *saṃhāra* ?).

Sources: PVBK 19; PVSñ 12; PVTg 23; PVKr 48; PVKr 90. Also in the S.H. Kamahāyānikan, 54b (ed. Kats, p. 61).

- 1 Rūpaṃ Vairocana jñeyo, vedanā Ratna-sambhavaḥ
sa[m]jñā ca Amitābhaś ca, saṃskārĀmogha-siddhiś ca¹.
- 2 Akṣobhyo vijñānaṃ jñeyaḥ, pañca-skandhañ ca ucyate
pañcāṅgaḥ pañca-bodhiś² ca, Pañca-tathāgatātmakaḥ.

Sprinkling Formula:

OM OM Vairocana-mahā-deva-Gaṅgāya namaḥ svāhā
OM OM Ratna-sambhava-mahā-deva-Gaṅgāya namaḥ svāhā
OM OM Amitābha-mahā-deva-Gaṅgāya namaḥ svāhā
[OM OM Amogha-siddhi-mahā-deva-Gaṅgāya namaḥ svāhā]
OM OM Akṣobhya-mahā-deva-Gaṅgāya namaḥ svāhā.

¹mss -siddhidah ²mss bodhiś

733. *Rūpaṃ Vairocana jñeyaḥ*

HYMN TO THE FIVE TATHĀGATAS

translation

- 1 Vairocana is to be known as the material body;
Ratna-sambhava as sensation;

Amitābha as perception;
and Amogha-siddhi as the karmic formations.

- 2 Akṣobhya is to be known as consciousness;
thus the Five Constituents are mentioned;
of five parts, the Fivefold Illumination,
in essence the Five Tathāgatas.

Sprinkling Formula:

OM OM to the Ganges Which is the great God Vairocana,
honour, hail.
OM OM to the Ganges Which is the great God Ratna-sambhava,
honour, hail.
OM OM to the Ganges Which is the great God Amitābha,
honour, hail.
OM OM to the Ganges Which is the great God Amogha-siddhi,
honour, hail.
OM OM to the Ganges Which is the great God Akṣobhya,
honour, hail.

735. *Śaṅkaraṃ mahā-pūjanam*

In a śloka of ArSkt., God Śaṅkara is reminded of the devotion shown to Him. He seems to be honoured as the cause of release (but see n. 1 on the Translation). This stanza is related to No. 731.

Rit. Env.: God Śaṅkara is requested to accept the devotion of human beings in the cadre of the Bhūta-yajña.

Sources: BhYA 28; BhYDj 16; 11RTg 71; 2193/6.

- 1 Śaṅkaraṃ mahā-pūjanam, kṛta-bhakti mahā-puṇyam
śūnya-līla mahā-kṛtam, Śaṅkara-mukti-kṛtanam.

735. *Śaṅkaraṃ mahā-pūjanam*

attempt at translation

- 1 To Śaṅkara a great worship [has been performed],
devotion, very meritorious, has been shown to Him;
His divine play of the Void is an impressive feat (?),
Śaṅkara is the cause of release¹.

¹The word *mukti* in ArSkt. may have to be considered a verbal form of *bhukti*; in that case it means: "he eats", and the meaning of the fourth pāda would be like: "Śaṅkara has enjoyed [the food offered to Him]".

736. *Śaṅkha-pāṇi pramāṇantam* (Ś; 3: BŚ)

This piece is rather unclear (except 3), but its ArSkt. is not of the usual kind. The first stanza is directed to a deity who might be Viṣṇu; the second one deals with the mystic nature of the syllable OM and other mantras. The third stanza is identical with No. 612 (*Padmaṃ bhuvana-tattvaṃ ca*), q.v.

Rit. Env.: Sūrya Sevanā, found as an addition in a few mss.

Sources: 1673/2a; API 18; APK 8. Cf. Suse p. 97.

- 1 Śaṅkha-pāṇi pramāṇantam, nāga¹-rāja munivantam²
deva-saṁsthita-yogāntam, Brahmā Viṣṇu Mahēśvaram.
- 2 Śiva-pūjā ca mantrās ca, try-aksara-mantrakôddhrtā
Brahmāṅgam arcate yuktam, Śivāṅga-mantram ātmakam.

¹1673 *kage* ²1673 *-vrtam*

736. *Śaṅkha-pāṇi pramāṇantam*

attempt at translation

- 1 With the conch shell in the hand,
..... with ascetics and the King of Serpents¹;
..... with the yoga fixed on the gods,
Brahmā, Viṣṇu and Mahēśvara.
- 2 The worship of Śiva, and the mantras
have been evolved from the three-syllabic mantra;
rightly one worships the Brahmāṅga mantras,
the essence of which is the Śivāṅga mantra.

¹Or: the King of Birds, if the reading of 1673 (*kage* = *khaga*) is given the preference.

739. *Śaraṇa-kāraṇam devam* (Ś)

One stanza, which extols Śiva as the refuge and saviour of His worshippers. It may have been taken from a hymn of correct Skt.

Source: Du Al 79.

- 1 OM Śaraṇa¹-kāraṇam devam, ārta²-netāraṃ devatām
sarva-bhūṣaṇa-guṇavan, sarva-devaḥ Śivas tathā.

¹*smaraṇa* ²*ardha*

739. *Śarana-kāraṇaṃ devam*
translation

- 1 The God Who is the cause of shelter,
the Guide of the depressed, the Deity;
arrayed with all His ornaments, virtuous,
Śiva is even equal to all the gods.

742. *Śikhāgre Nir-malaḥ sthitaḥ* (Ś)
“KĀMA-NĀMA-NYĀSA”

In six stanzas, this hymn deals with the assignment of the names of the God of Love to one's body. The language used is ArSkt.; often a correct sandhi has been edited instead of readings on *-am*, *-a* etc., but in some cases this seemed to be impossible or very improbable. In a few instances, even OJ words seem to have been used, e.g. *dada* (n. 5) and *pun* (6d).

Source: PPX 13.

- 1 OM Śikhāgre Nir-malaḥ sthitaḥ, Niradaṃ śikha¹ eva ca
vaktre Madana 'stu devo, bhrū-madhye² Kandarpa tathā.
2 Cakṣuṣor³ Manmathaḥ sthitaḥ, Atanuś [ca] karna-dvaye
śikhāgre Manasi-jo 'stu, Mano-bhavo vakṣo-sthitaḥ.
3 OM Pipīlaṃ Ratiḥ 'stu devī⁴, śiraḥ-stho Mirudo devaḥ
bāhu-dvaye 'nāgaḥ sthito, hasta-dvaye Vaṅkavaḥ sthitaḥ.
4 Smaraḥ prṣṭhe sthito jñeyaḥ, nābhau⁵ Kusuma eva ca
madhyaka asras tu devo, jaghane Kāma-devaś ca.
5 Urvor Kāma-jayo dakṣye⁶, vāme Kāma-Ratiḥ sthitaḥ
sakale eka-varṇanaṃ, Su-ketuḥ su-rūpaḥ sthitaḥ.
6 Madhye padma-sthito deva, aṣṭa-dale trikākṣaram
deva-devī sthitā jñeyāḥ, astu pun puruṣōttamaḥ.

¹sinam ²vadvam ³takṣyor ⁴devam ⁵dadam ⁶dakṣyor

742. *Śikhāgre Nir-malaḥ sthitaḥ*
“ASSIGNMENT OF KĀMA'S NAMES”
attempt at translation

- 1 In the top of the tuft the Spotless One is present,
and in the tuft itself;
God Madana (the Exhilarating One) is in the mouth,
and Kandarpa between the brows.

- 2 Manmatha is present in the eyes,
and the Bodiless One in both ears;
in the tip of the tuft (?) the Mind-born One is present,
and He-Who-originates-in-the-mind is present in the chest.
- 3 Goddess Rati¹ is in the pupil of the eye,
God Miruda (?) is present in the head;
the Bodiless One is present in the two arms,
and Vaṅkava is present in the two hands.
- 4 Smara is to be known as residing in the back,
and Kusuma (the Flower-God) in the navel;
and God in the middle,
and God Kāma in the buttocks.
- 5 In the thighs: the Conquering Kāma in the right one,
and Kāma-and Rati in the left one;
in the whole body, without difference in colour,
Su-ketu of beautiful body is present.
- 6 In the middle the God (?) stands on a lotus,
the Threefold Syllable (?) on the eight petals;
the God-and-Goddess should be known to be present,
the Supreme Spirit should be

¹Rati seems to have been considered a male deity by the author in this connection.

745. *Śikhāgre Paramaḥ Śivaḥ* (V)
“ŚIVA-NĀMA-NYĀSA”

Eleven names of Śiva are assigned to different parts of the body. By some irregularities in sandhi, metre and style and the use of an OJ word (*cuntuk* in 2c) the language appears to be ArSkt. The last of the four stanzas contains a statement of rewards.

Source: PKK² 8.

- 1 OM Śikhāgre Paramaḥ Śivaḥ, Śiva-dvāre Sadā-śivaḥ
lalāṭe tu Mahā-devaḥ, pāṇau ca¹ Paśu-patiś ca.
- 2 Akṣiṇ cāiva Gaṇādhipo, ghrāṇāgre cāiva Bhūtātma
vaktre² cāiva Mahēśvaraḥ, kaṇṭhe cāiva Nīla-kaṇṭhaḥ.
- 3 Bāhubhyāṃ³ Śaṅkaras tathā, bhuje Vṛṣabha-dhvajaś ca⁴
Anantaḥ sarva-gātrāṇaṃ, mūrkhāḥ śatru[bhyo] mokṣa mām.

- 4 Sarva-pāpa-vināśanam, sarva-bhayam na labhati
dirghāyusyam diva bhatih,

¹pāṇiṇ caḥ ²cuntuk ³bahudro ⁴bhujeva vṛṣajajaś caḥ

745. *Śikhāgre Paramaḥ Śivaḥ*

“ASSIGNMENT OF ŚIVA’S NAMES”

attempt at translation

- 1 The Supreme Śiva [is present] in the tip of the tuft,
the Eternal Śiva in the fontanelle;
Mahā-deva in the forehead,
and the Lord of Beasts in the hands.
- 2 And the Lord of the host in the eyes,
and the creatures’ Self in the tip of the nose;
and the Great Ruler in the mouth,
and He-Whose-neck-is-dark-blue in the neck.
- 3 And Śaṅkara in both arms,
and He-Whose-banner-contains-the-Bull in the arms (?);
the Endless One [is the God] of all limbs,
release me from fools and (?) enemies.
- 4 Destruction of all evils,
one remains free from all dangers;
longevity

748. *Śiraḥ-sthā Madanātmikā* (Ś)

RATI-STAVA

This is an interesting hymn in which Rati, Kāma’s spouse and the Goddess of Love, is said to be present under various names on the parts of the female body. Thus, the hymn has the character of a *nyāsa*, by which the worshipper obtains the Goddess’ presence and power in the own body. SL in his comment (p. XXIV) missed the right interpretation.

The Skt. is not correct, as appears from the lack of syntactical coherence and the meaningless syllables in 7b and 9c.

Rit. Env.: according to the Śivaite informant, during full moon and an eclipse of the moon.

Sources: SL p. 51; 5253/1b; 5361/1. Stanzas 1-3 also in 516/3b.

- 1 OM Śiraḥ-sthā Madanātmikā, śikhā Lomavatī devī
śūnya-sthāne Karavatī¹, vaktre ca Candra-kiraṇā².

- 2 Akṣyor dvā Kumārī devī, bhruvor dvā Citravatī ca śikhāgre Bimba-dhārīṇī, Śruti-kānti karṇikayoh.
- 3 Cedeka Rekhavatī ca, oṣṭhe ūrdhvādhaḥ Su-somyā jihvā Sarasvatī devī, grīvā Manōnmanā devī.
- 4 Bāhuś ca Huta³-vāhinī, sale sale Śrī-Kusumā [h]asta dvā Dharmikā devī, Maṅgala-kārikā stane.
- 5 Kara-sthā Kumudā devī, nakhilā⁴ Satya⁵-vāhinī stanau Amṛta-maṅgalyā, hṛdi-sthā Yuvatī devī.
- 6 Ampru-sthake Kṛṣṇa-devī, nābhiḥ Puṇḍarīka-sthānam garbha⁶-sthā Jala-vāhinī, puṇḍe Gomāyikā devī.
- 7 Varṇamayī⁷ devī pṛṣṭhe, madhyeka Lokavatī ca jaghane Śronikā devī, kakampu⁸ Harṇikā devī.
- 8 Vāmāsyē⁹ Ambikā devī, Ambālikā dakṣiṇāsyē¹⁰ vivare Padma-vāhinī, Rasa-sūkṣmā garbha-sthāne.
- 9 Kusumāyudha-saṃyogo, Ratiś ca Bhavatī tathā¹¹ madhya-yonika pūjā ca, rasa-nirasa-mūrtiṇaḥ.
- 10 Udayā rūpeṇāśliṣṭā, Smara-tantre ca vākyena ūrv-ordhvādhaḥ-sthā¹² Śaṅkhinī¹³, sukha-lava¹⁴-kṣamahijā.
- 11 Pade kareṇa Sundarī, dala-Keśinī Sundarī kāntena saṃsthityā vapur, Madana-kāryako naraḥ.

¹SL, 5361 -oskaravati; 5253 -otkaravati; 516 karadevī ²mss karanam ³SL, mss hula-

⁴SL, mss sakhila ⁵5361 sandya; others sadya ⁶5361 gabdo- ⁷5253, 5361 marṇamayī

⁸thus SL; 5361, 5253 kēkēmpuṇ ⁹SL vāmasya ¹⁰SL dakṣiṇasya ¹¹5361 navratisthavā

¹²5253 orvadvastha; 5361 irvadvastara; SL orvardvastha ¹³5253 raṅginī; 5361 saṅginī;

SL saṅkinī ¹⁴5253 -leva; 5361 -yeva

748. Śiraḥ-sthā Madanātmikā

HYMN TO RATI

attempt at translation

- 1 When present in the head, She has the nature of Madanā
(the Exhilarating One),
the tuft is Goddess Lomavatī (the Long-haired one);
Karavatī stands in the Void (?),
and the Lady of the Moonbeams is in the mouth.

- 2 Goddess Kumārī is in the two eyes,
and the Colourful One in the two eyebrows;
Bimba-dhārīṇī (She-Who-bears-the-reflection) in the tip of the tuft,
and Loveliness-of-the-ears in the two ears.
- 3 And Rekhavatī in the ,
and Su-somyā in the lips, upper and lower;
Goddess Sarasvatī is [in] the tongue,
Goddess Manōnmanā is in the neck.
- 4 And the Fiery Lady is in the arm,
and the Lovely Kusumā (Flower-woman) in the ;
Goddess Dharmikā is in the two hands,
and She-Who-causes-fortune in the breast.
- 5 Goddess Kumudā (the Lotus Lady) is present in the hand,
the Bearer of Truth (?) in the nails;
Amṛta-maṅgalyā (Who-is-auspicious-by-Water-of-life) is in the
breasts,
Goddess Yuvatī (the Young Lady) is in the heart.
- 6 Goddess Kṛṣṇā is in the ribs,
the navel is the place for the Lotus-woman;
the Water-bearer is in the uterus,
Goddess Gomāyikā is in the
- 7 On the back is Goddess Varṇamayī (She-of-beautiful-colour),
and Loka-vatī (the Popular One) is in the middle;
Goddess Śroṇikā in the buttocks,
Goddess Harṇikā in the
- 8 Goddess Ambikā and Ambālikā in the right and left labia;
Padma-vāhinī (the Lotus-bearer) in the vagina;
Rasa-sūkṣmā (She-of-subtle-flavour) in the uterus.
- 9 Union with the God-Whose-weapons-are-flowers,
Ratī and also the Lady ;
worship in the middle of the womb,
in a shape of flavour and
- 10 Udayā (Fortune) is clasping to beauty (?),
and with the word, the rule of Smara;
Śaṅkinī is present in the upper and lower part of the thighs,
..... .

- 11 Sundarī is combined with ,
Sundarī, the Kesinī (Long-haired One) on the petals (?);
one's figure is in possession of beauty,
a man causes passion [if he knows thus ?].

751. *Śivaḥ kartā Śivo dhātā* (Ś)

ŚIVA-SAMŪHA

SL, PPO: ŚIVA-STAVA

In this long (18 stanzas) and impressive hymn, Śiva is identified with many deities and human beings; thus with the sacrificer, teacher and pupil etc. in 2 and 3; in 4, 5, 8, and 9 with the Loka-pālas; in 5-7 with the planets; in 11, with the *tattvas* or speculative elements of reality; in 12, His *kalās* or particles are alluded to; in the last stanzas He is identified with everything existing. From 2 on, each fourth pāda consists of the words *mām rakṣatu namo 'stu te* (except in 11, 15, 18).

The Skt. is reasonable, although in some places the syntax is peculiar (e.g. in the fourth quarters, and in 13 c). After 18 follows another half-śloka which seems to be derived from another context.

Rit. Env.: according to PPQ, it comes at the end of a *pūjā*. According to the Śivaite informant, to be used on the occasion of all important sacrificial ceremonies.

Sources: SL p. 60 "a beautiful hymn which deserves to be classic" (p. XXVIII); PPC 9; PPO 78a; PPQ 64b; PPX 51; 321/29; 1424/1a; 4673/62; GS 20; 11R 5; PVSK 31b; etc. Stanza 18 only in PPO, 321, 4673; it is practically a repetition of 14.

- 1 OM Śivaḥ kartā Śivo dhātā, Śivo hartā¹ vara-pradaḥ
Śivo rakṣatu mām nityam, Śivāya ca namo 'stu te.
- 2 Śivo bhoktā Śivo bhogyaṃ², dāsakaś ca Śivātmakaḥ³
yajamānaḥ Śivaś cāpi⁴, mām rakṣatu namo 'stu te.
- 3 Śiva ācārya⁵-rūpaś ca, śiṣya-mūrtiḥ Śivas tathā
Śivo jñāna-prado nityam, mām rakṣatu namo 'stu te.
- 4 Śivo Brahmā Śivo Viṣṇur, Mahā-devaḥ Śivas tathā
Śiva Indro Varuṇaś ca, mām rakṣatu namo 'stu te.
- 5 Śivo Yamaḥ Kuberaś ca, Śivaḥ Sūryaś ca Candramāḥ
Aṅgārakaḥ Śivaś cāpi, mām rakṣatu namo 'stu te.
- 6 Śivo Budho Guruś cāiva, Śukraś cāpi Śivas tathā
Śanaīś-caraḥ Śivaś cāiva, mām rakṣatu namo 'stu te.

- 7 Rāhuḥ Ketuḥ Śivaḥ prokto, nava-graha-śarīrakah
nava-śakti-samāyukto, mām rakṣatu namo 'stu te.
- 8 Pūrva-dakṣiṇam samjñeyah, paścimōttara-madhyataḥ
adha ūrdhvaṃ Śivaś cāpi, mām rakṣatu namo 'stu te.
- 9 Śivo 'gnir Nirṛtir Vāyur, Aisānyam Śiva-samjñakam
satyam dharmah Śivaś cāpi, mām rakṣatu namo 'stu te.
- 10 Kālo Mrtyus tathā Krodho, Viśva-karmā Haris tathā
sarva-devaṃ tu tat sarvaṃ, mām rakṣatu namo 'stu te.
- 11 Catur-viṃśati-tattvañ ca, Śivāṅgañ ca pradhānakam
Puruṣaś cāmaro yagaḥ⁶, kalā-vidyā Śivas tathā.
- 12 Aṣṭa-triṃśaka-pañcāṣat, pañca-triṃśaka⁷-saṃyutam
Śivāṅgam iti tat sarvaṃ, mām rakṣatu namo 'stu te.
- 13 Aṣṭa-mūrtiḥ Śivaś cāpi, aṣṭa-patniḥ Śivas tathā
sarve Śiva-gaṇās cāiva⁸, mām rakṣatu namo 'stu te.
- 14 Brahmādi stamba-paryantam, jagat sthāvara-jaṅgamam
Śivāṅgam iti tat sarvaṃ, mām rakṣatu namo 'stu te.
- 15 Bhūta-yakṣa-piśācās te⁹, rākṣasās cāpi dānavāḥ
nadī-nada-samudbhūtā¹⁰, giri-jāś ca samudra-jāḥ,
- 16 Latā-vṛkṣa-samutpannā, nirjhara¹¹-sthala-sambhavāḥ
sarve Śiva-gaṇās¹² cāiva, mām rakṣatu namo 'stu te.
- 17 Viśa-sthānās tu ye¹³ sarve, sarisṛpa-pipilikāḥ
sarve Śiva-gaṇās¹² cāiva, mām rakṣatu namo 'stu te.
- 18 Brahmādi stamba-paryantam, jagat sthāvara-jaṅgamam
Śivāṅgam iti tat sarvaṃ, Śivāya ca namo 'stu te.
- 19 OM OM Karṇa-dvayaṃ Śivo Rudra, ūrdhvakas tu Sadā-śivo
namo namaḥ svāhā.

¹thus 321, 4673; PPO *tarta*; PPQ *karta*; 1424, GS, 11R *dartā*; SL *datta*- ²PPO *śivo bhojijajadadyaś ca*; 4673 *śivo bhojyanāyadyaś ca* ³PPO, 4673 *śivātmakah yajamānaḥ*
⁴PPO, 4673 *śivaś ca pātu mām nityam* ⁵thus 4673; 321 *accaya*; 11R *saccaya*; 1424, GS *sacaya*; PPQ *sadaye*; PPO *hadarya*; SL *sañjaya*- ⁶thus SL, GS, 11R; 1424 *cāmaro yataḥ*; PPQ, 321 (*cā*)*maboyakah*; PPO, 4673 *ceśvaroragah* ⁷thus SL; PPO, 4673 *triṃśati*; PPQ, 321 *triṣaṣṭi* ⁸321, 4673, PPO *śivaś cāṣṭaguno nityam* ⁹thus PPO, 4673; PPQ *-ce*; others *ye* ¹⁰thus PPO, 4673; most mss *samudbhavā*; SL *-sambhavās ca*
¹¹thus SL; 1424 *nirdyara*; PPQ, GS, 11R *nidyara*; 321 *nirasa*; PPO, 4673 *nisara*
¹²PPO, 321, 4673 *-gaṇās* ¹³thus SL; mss *ye*

751. *Śivaḥ kartā Śivo dhātā*

ŚIVA AS THE MULTITUDE [OF BEINGS]

translation

- 1 Śiva is the Creator, Śiva the Institutor,
 Śiva the Destroyer, the Granter of boons;
 may Śiva protect me constantly;
 thus there should be honour to Thee, O Śiva,
- 2 Śiva is the enjoyer, Śiva the enjoyed,
 the slave also is identical with Śiva;
 the sacrificer is also Śiva;
 may He protect me, honour be to Thee.
- 3 Śiva also exists in the shape of the teacher,
 and Śiva is also incarnated in the pupil;
 Śiva constantly grants wisdom;
 may He protect me, honour be to Thee.
- 4 Śiva is Brahmā, Viṣṇu and also Mahā-deva;
 Śiva is Indra and Varuṇa;
 may He protect me, honour be to Thee.
- 5 Śiva is Yama and Kubera, Sun and Moon;
 Śiva is also Mars;
 may He protect me, honour be to Thee.
- 6 Śiva is Mercury and Jupiter, and also Venus;
 Śiva is also Saturn;
 may He protect me, honour be to Thee.
- 7 Śiva is proclaimed to be Rāhu and Ketu;
 having the nine Planets as His body;
 possessing the nine Energies;
 may He protect me, honour be to Thee.
- 8 He is to be known as the East, South, West, North
 Centre, Nadir and Zenith;
 may He protect me, honour be to Thee.
- 9 Śiva is the S.E., S.W. and N. W.; the N.E. has Śiva's name;
 Śiva is also Truth and Tradition;
 may He protect me, honour be to Thee.

- 10 Time, Death, Anger, Viśva-karman and Hari,
all that totality of deities [is He];
may He protect me, honour be to Thee.
- 11 Also the twenty-four elements of reality
are Śiva's body, together with Nature;
the Soul and sacrifice,
and also the Particles and Wisdom are Śiva.
- 12 The thirty-eight¹, the fifty, together with the thirty-five (?),
all that is Śiva's body;
may He protect me, honour be to Thee.
- 13 Śiva is also the Eight Manifestations,
and also the Eight Spouses;
all belong to the hosts of Śiva;
may He protect me, honour be to Thee.
- 14 The world including movable and immovable beings,
beginning with Brahmā and ending with a tuft of grass,
that all is Śiva's body²;
may He protect me, honour be to Thee.
- 15 These demons, goblins and devils,
flesh-eaters and sons of Danu;
those originating from male and female rivers;
those born from mountains and from the ocean,
- 16 Those originating from creepers and trees,
those born from torrents and dry places;
also all of these belong to Śiva's hosts;
may He protect me, honour be to Thee.
- 17 All those who contain poison, reptiles and ants;
also all these belong to Śiva's hosts;
may He protect me, honour be to Thee.
- 18 The world including movable and immovable beings,
beginning with Brahmā and ending with a tuft of grass,
all that is called Śiva's body;
thus there should be honour to Thee, to Śiva.
- 19 [Śiva and Rudra are the two ears,
the Eternal Śiva resides in the upper part of the head;
honour, honour, hail.]

¹Thirty-eight *kalās* constitute Śiva's body in Śivaite theology.

²This can be compared to what is said e.g. in Śiva-Purāṇa p. 643, 4:

*Ā Brahma-trṇa-paryantaṃ, yat kimcid drśyate jagat
tat sarvaṃ Śiva evāsti, sa devaḥ Śiva ucyate*

"The whole world which is visible, from Brahmā to grass, all that is no other than Śiva; that Deity is called Śiva".

754. Śiva jagat-pati devam (V)

SADĀ-ŚIVA-STAVA

This hymn is a hybrid construction, made up out of two stanzas (1, 2) which are a variant to No. 633 (*Parama-Śiva nirmalam*), followed by four stanzas which are identical with 9-12 of No. 471. Stanza 4 is also identical with No. 283, 3.

Source: PKPn 10.

- 1 OM Śiva jagat-pati devam, Sadā-śiva maṃ pramāṇam
'mrta-maṅgalaṃ pavitraṃ, sarvēla-mala-saṃpūrṇam.
- 2 OM AM Sadā-śiva nir-malam, śuddhātmā śuddhavaḥkṛtam
sarva-vighna-vimūrchitaṃ, sarva-kleśa-vināśanam.
- 3 Kapha¹-meda-yutaṃ śukraṃ², puriṣa-mūtra-saṃyutam
etāni sarva-karmāṇi, yaḥ karoti Mahā-śivaḥ.
- 4 Aśucir vā śucir vāpi, sarva-karma-gato 'pi vā³
cintayed devam Īśānaṃ, sa-bāhyābhyantaraḥ śuciḥ.
- 5 Namaste Deva-devēśa, Īśāna Varadācyuta
mama siddhiṃ prayaccha tvam, sarva-kāryeṣu Śaṅkara.
- 6 Namaste Deva-devēśa, tvat-prasādād vadāmy aham
vākye hīne 'tirikte vā, māṃ kṣamasva Surōttama.

¹tapa ²cakram ³śivah

754. Śiva jagat-pati devam

HYMN TO THE ETERNAL ŚIVA

translation

- 1 Śiva is the God Who is Lord of the world,
the Eternal Śiva is the normative Principle;
the good omen which is the Water of Life, a purifier,
restoring [people after] all illnesses and diseases.

- 2 AM the Eternal Śiva, the Spotless One,
with pure Self and pure;
rendering powerless all obstacles,
destroying all afflictions.
- 3 Seed combined with phlegm and fat,
and mixed with excrement and urine;
..... [He Who performs all these acts is the Great Śiva]....¹.
- 4 A person, whether he is impure or pure,
even when he is involved in all kinds of actions,
should meditate on God Īśāna;
[thus he becomes] pure inwardly and outwardly.
- 5 Honour to Thee, divine Ruler of the gods,
Īśāna, Granter of boons, imperishable One;
please grant success for me in all my activities, O Śaṅkara!
- 6 Honour to Thee, divine Ruler of the gods,
I am able to speak only thanks to Thy grace;
when my words are defective or superfluous,
be gracious to me, O Highest of the gods.

¹The last half of the stanza does not fit in here.

757. *Śiva nir-mala tvam guhyaḥ* (BŚV)

“ŚIVA-STAVA”

This stanza is only a variant of No. 636, 1 (*Parama-Śiva tvam guhyaḥ*). It is one of the stutis most frequently attested. Some Buddhist mss changed the name Śiva into Buddha but retained *Caṇḍīsāya* in pāda d.

Rit. Env.: the prose line which follows the stanza shows that it should be said during the presentation of a food offering to the God. The verse is used in Buddhist and Śivaite death ritual.

Sources: many mss on death ritual, e.g. PPO 5a; PPO 15a; PPO 57b; PPQ 10b; PPQ 12a; PPQ 16b; PPQ 61b; 321/25; 47; 1843/24b; 4673/61; PKTb 234. Buddhist: PPKr 32; PVDj 15a; etc. The line in prose does not occur in all mss.

- 1 OM Śiva nir-mala tvam guhyaḥ¹, Śiva, tattva-parāyaṇaḥ
Śivasya praṇato nityam, Caṇḍīsāya namo 'stu te².

OM Śiva³-nivedya-carum dadāmi, amṛtātmakam grhṇīṣva ha namaḥ
svāhā.

OM GRAM Bhoktr-lakṣaṇāya namaḥ svāhā.⁴

The Buddhist mss now add:

OM OM Parama-Buddha-sūkṣma-śūnya-nirmalāya namaḥ svāhā.

¹some mss *grāhyah*; Buddhist mss *grhyah* ²eight mss read in this pāda *Śiva sampūrṇāya namaḥ*. The ms PVSñ has Buddhicised the stanza in another way:

*Buddha nir-mala Śivanam, Dharma-Saṅgha-parāyaṇa
Saṅgha Saṅgha yaśa-pūrṇa, Śrī Gaṅgādī namo 'stu te*

³Buddhist mss Buddha ⁴Instead of this line, the Viṣṇuite mss PKTb, 1590/6a) add this stanza:

*Nivedyam arupam camih, himṛtātmakam grahṁsu
śānta su-śānta labhati, śakti-sakalam āpnuyāt.*

757. *Śiva nir-mala tvam guhyah*

“HYMN TO ŚIVA”

translation

- 1 O spotless Śiva, Thou art hidden,
O Śiva, supreme Refuge of existence;
constantly humble before Śiva [one should be],
honour to Thee, O Husband of Caṇḍī !

OM I present the food and porridge destined for Śiva,

please accept it, it is equal to Water of Life; honour, hail.

OM GRAM To Him Who characterizes Himself as Consumer, honour, hail.

OM OM To the Supreme Buddha Who is subtle, void and spotless,
honour, hail.

760. *Śiva-Rudra nir-ātmakam (Ś)*

PPA: PAÑLĒPAS

This stanza mentions some of Śiva's supernatural qualities.

Rit. Env.: ancestor worship; acc. to PPF, at the end of *pituduh* (admonition) to the Ancestors.

Sources: PPA 142; PPD 32; PPD 33; PPD 68; PPF 60; PPF 68; PPI 33; PPZ 54; PPZ 78; 83.

- 1 OM Śiva-Rudra nir-ātmakam, paramātyanta-kaivalyam
nir-akṣaram nir-añjanam¹, pādāntam paramam Śivam.

¹mss *nirajñānam*

760. *Śiva-Rudra nir-ātmakam*

THE MEANS TO RELEASE

translation

- 1 Śiva Who is Rudra is without Self,
supremely and completely isolated;
inexpressible by speech, spotless,
[residing in] the superior place, the Supreme Śiva.

763. *Śiva-sūtram yajñōpavītam*

VEDA-MANTRA YAJÑŌPAVĪTAM

A short prose mantra of Vedic provenance, devoted to the Yajñōpavīta or sacred thread of the Brahmans. It is presented here in the form in which it has been published in SuSe p. 126.

Sources and Rit. Env.: Sūrya Sevana and its mss. See SuSe p. 126 and 180. Cf. also Goris p. 45.

OM Śiva-sūtram yajñōpavītam, paramam pavitram,
Prajāpati-jyog-āyusyam balam astu tejaḥ,
param guhyanam tri-gaṇam tri-gaṇātmakam.

763. *Śiva-sūtram yajñōpavītam*

THE VEDIC FORMULA OF THE SACRED THREAD

translation

OM The Śiva cord, the Sacred Thread, is the supreme Means of Purification; Prajā-pati's longevity, and strength and energy should it be; it is the supreme mystery; it is the group of three, having the group of three as its self.

766. *Śivo bhūmiḥ Śivas toyam (Ś)*

PPO; ŚIVA-SAMŪHA

A hymn of a rather speculative character, written in a relatively good kind of Skt. Śiva is identified with a number of realities: in 1 with the five Elements, in 2 with the objects of the sense-organs, and in 3 with the constituents of the psyche. The last quarters of 2-4 are a refrain: *Sadā-śiva namo 'stu te*.

Rit. Env.: in the mss, outside ritual connection. According to the Śivaite informant, the hymn is used in the Uttama varieties only.

Sources: PPO 79a; 1673/8b; 4673/63; Du Al 93.

- 1 OM Śivo bhūmiḥ Śivas toyam, Śivas tejaḥ samīraṇaḥ
Śivaś cākāśam ity uktam, Sadā-śiva namo namaḥ.
- 2 Śivaḥ śabdaḥ Śivaḥ sparśaḥ¹, Śivo rūpo rasas tathā
Śivo gandhaś ca tan-mātram, Sadā-śiva namo 'stu te.
- 3 Śivo buddhir manaś cāiva, Śivo 'haṁ-kāra eva ca
Sadā-śiva iti smṛtaḥ, Sadā-śiva namo 'stu te.
- 4 Śivo gacchan Śivas tiṣṭhañ, Śivo nīcala eva ca
vāyu-bhūtaḥ Śivo jñeyaḥ, Sadā-śiva namo 'stu te.
- 5 Śivaḥ kartā Śivaḥ karma, Śivaḥ kāraṇam eva ca
Śivaḥ sthānam Śivo hetur, anyataś² ca Sadā-śivaḥ,

¹mss *parkaḥ* ²mss *anyasan*

766. *Śivo bhūmiḥ Śivas toyam*

ŚIVA AS THE MULTITUDE

translation

- 1 The Earth is Śiva, the Water is Śiva,
Fire and Air are Śiva;
and Sky is Śiva, as it is said;
O Eternal Śiva, honour, honour.
- 2 Sound is Śiva, touch is Śiva,
form and taste are Śiva,
and smell is Śiva; [in short,] the subtle elements [are identical
with Śiva];
O Eternal Śiva, honour be to Thee.
- 3 Will and mind are Śiva,
the principle of individuation is Śiva;
He is known as the Eternal Śiva;
O Eternal Śiva, honour be to Thee.
- 4 Śiva is both in moving and standing position,
He is also immovable;
Śiva is to be known as existing as Wind;
O Eternal Śiva, honour be to Thee.
- 5 Śiva is the Creator, Śiva is the created,
Śiva is also the Causa Efficiens;
Śiva is the abode, Śiva is the Cause of origin,
and the Eternal Śiva is also everywhere else.

769. *Śmaśāna-sthā mahā-devī* (BŚ)

DURGĀ-STAVA

Durgā is adored here in Her terrible manifestation. The Skt. of the hymn is somewhat muddled, which makes a definite judgment difficult. In 2b it is said that the Goddess may also assume a benevolent character.

Rit. Env.: according to the Śivaite informant, for *caru* (offerings to demons) and for lustrations. Most mss describe ancestor worship.

Sources: PPN 16a; 36a; PPO 6a; 25a; 77a; PPQ 20b; PPS 15a; 147/3a; 1186/7b; 1843/37a; Buddhist: 2178/17; PVSK 29a; PPDj 16. Stanza 2 also in 2178/21; PPDj 15.

- 1 Śmaśāna-sthā¹ mahā-devī, Bhairavī Preta-bhakṣiṇī
 Bhagavatyai tu etasyai², Durgā-devi namo namaḥ.
- 2 Sakala-niṣkalātmatām, raudratām saumyaṃ dhārayet
 sarva-devyai³ tu etasyai², Durgā-devyai namo namaḥ⁴.

¹mss *smasakasta*; cf. Karpūrādi-stotra 7 *śmaśānasthe talpe* ²⁴ × *hetasye*; 2 × *yatasye*; 1 × *yaśasyo*; 1 × *vetasya*; 1 × *latasye* ³⁵ × *sarvadeve*; 1 × *sarvanetve*; 1 × *sarvya devyam*; 1 × *sarvadevya*; 2 × *tasya devya*; 2 × *tasya devi* ⁴¹⁴⁷ *gaṅgā goyaṃ nugrahanam*

769. *Śmaśāna-sthā mahā-devī*

HYMN TO DURGĀ

translation

- 1 The Great Goddess Who dwells on the place of cremation,
 the fear-inspiring One, Consumer of the deceased –
 to this Lady, the Goddess Durgā, honour, honour !
- 2 She maintains Her aspects of divisibility and indivisibility;
 and Her terrible and benevolent natures;
 to that Goddess Who encompasses everything,
 to Goddess Durgā, honour, honour !

772. *Śrī Guru prajā Pūrvaṇam* (B)

YAMA-RĀJA-STAVA (PVTg)

A Dig-bandha or Mahā-padma, i.e. an enumeration of the deities of the regions of the sky (here the Eleven Deities) for protective ends. The style is a characteristic kind of ArSkt. The deities enumerated are those of the Śivaite pantheon. There is no trace of King Yama to whom the hymn is dedicated according to PVTg; the connection is probably this that the name Yama-rāja encompasses the horrible but also pro-

tective manifestations of the Tathā-gatas in the regions of the compass. When the Buddhist priests of Bali came to use this Śivaite *dig-bandha* they gave it the name of the deity associated by them in the first place with protection of the regions. In stanza 11 we find the name of Śiva Mahā-bhairava who is the horrible manifestation of Buddha (AT p. 68). A further curious thing is that the God of the East is called both Guru and Vāsu-deva (AT p. 69f.: the meaning of Vāsu-deva). The word *prajā* (*vajra* ?) recurs in most of the eleven stanzas.

The scheme of the main contents is as follows:

	Region	Deity	Colour	Attribute
1.	E.	Guru or Vāsu-deva	crystal	thunderbolt
2.	S.E.	Mahēśvara	?	incense
3.	S.	Brahmā	red	rod
4.	S.W.	Rudra	red like lotus (PVWS: pink)	club
5.	W.	Mahā-deva	yellow	noose
6.	N.W.	Śaṅkara	black	hook (PVTg banner)
7.	N.	Viṣṇu	dark blue	disc (PVTg mace)
8.	N.E.	Śaṃbhu	silver (PVTg grey)	trident
9.	Nadir	Guru	pale (<i>gaura</i>)	thunderbolt
10.	Zenith	Mahā-Śiva-darśana	bright (<i>suddha</i>)	hook
11.	C.	Śiva (Mahā-bhairava)	crystal	lotus

Rīt. Env.: for self-protection, in order to destroy one's enemies.

Sources: PVTg 32; PVWS 25. Stanzas 3, 9, 10, 11 in PVTg only. Stanza 11a is the PVWS version of 11. The hymn has been edited, translated and discussed in AT p. 51ff.

- 1 OM Śrī Guru¹ prajā Pūrvaṇaṃ, sphatīka Vāsu-devāya
vajrāstrāyādhipataye, ātma-rakṣa bhaye namaḥ.
- 2 OM Śrī Mahēśvara Agne-sena, patavalaś ca devāya²
dhūpāstrāya mahā-tikṣṇa³, ātma-rakṣa bhaye namaḥ.
- 3 OM Śrī Brahmā prajā dakṣiṇa, rakta-varṇāya dhīmahe
daṇḍa-hastādhipataye, ātma-rakṣa bhaye namaḥ.
- 4 OM Śrī Rudra prajā Nairityaṃ, padma-rāgaś ca⁴ devāya
mokṣalāstra mahā-tikṣṇa⁵, rakṣa-bhaya⁶ siṃhāgama.
- 5 OM Śrī Mahā-deva prajānaṃ, Paścima pādo AM-kāra
pīta-varṇa pāśāstrāya, rakṣa-siṃha dayānvita⁷.

- 6 OM Śrī Śaṅkarâpratimaś ca, Vāyavya śyāma-varṇāya
aṅkuśâstra dagdha-śatrur, ātma-rakṣa bhaye namaḥ⁸.
- 7 OM Śrī Viṣṇu prajā Uttaraṃ, nīla-varṇaṇ ca devāya⁹
cakra-pāṇi¹⁰ mahā-bhṛtya, ātma-rakṣa bhaye namaḥ.
- 8 OM Śrī Śaṃbhu prajā Aisānyam, rajata-varṇa-devāya¹¹
tri-śūlâstra mahā-tikṣṇa¹², ātma-rakṣa bhaye namaḥ.
- 9 OM Śrī Guru prajā Adhaḥ tyam, gaura-varṇāya dhīmahe
vajrâstrâyâdhipataye, ātma-rakṣa bhaye namaḥ.
- 10 OM Śrī Mahā-Śiva-darśana, prajā Ūrdhva śuddha-varṇam
'kuśa-astra mā-puruṣa, ātma-rakṣa sarva-sandhyām.
- 11 OM Śrī Śiva Mahā-bhairavam¹³, prajā Madhya sphaṭi-varṇam
padma-astra pūrṇa-bhayam, ātma-rakṣa bhaye namaḥ.
- 11a OM Śrī Śivāya¹⁴ sitāya tu, padmādi bahu-sthānāya
padmāyudhādi-samare, sphaṭikāya bhaye namaḥ.

Sprinkling Formula:

OM raprap, reprep, bhūr bhuvah svaḥ, raṃ raṃ reṃ reṃ, paṅkaya
deva, bhūta-katalu-kahitya-pisāca-ika-rabru, lobayo-dikṣa HUM,
patanam daityaka-rahū, daṃ kaṃ, draṃ bhraṃ, raṃ raṃ reṃ,
yapa-yuddha candra-kirāṇa¹⁵, bhūta-kālāya sampūrṇa-ye
namaḥ svāhā.

¹PVWS *laru* ²PVTg *nadeva* ³PVWS *-adhipataye* ⁴PVWS *paval varṇaṇ ca* ⁵PVWS
-ya puruṣa ⁶PVTg *ātma-rakṣa* ⁷PVTg *rākṣa siṅhā daya hi tah*; PVWS *rākṣasa-*
rakṣakāya tu ⁸PVTg reads the second half *dhvajâstra digdhanayuh, rakṣa surakṣataye*
tu ⁹PVTg *dharaṇam* ¹⁰PVTg *gadâstrāya* ¹¹PVTg *dhūmravarṇaś ca betya* ¹²PVWS
triśūla viṣama-pandi ¹³PVTg *-devam*, but cf. AT p. 68 ¹⁴PVWS *śritāya* ¹⁵PVTg
pacaṇḍa girinād.

772. Śrī Guru prajā Pūrvaṇam

HYMN TO KING YAMA

attempt at translation

- 1 The Venerable Guru, His realm¹ is in the East;
to Vāsu-deva of crystal-like colour,
to the Ruler Whose weapon is the Thunderbolt,
Who protects the self in danger, honour.

- 2 The Venerable Mahêśvara in the South-East ;
to the God Whose colour is ,
to [Him Whose] weapon is the Incense, very effective,
Who protects the self in danger, honour.
- 3 The Venerable Brahmā, His realm is in the South;
we meditate on the God of the red colour;
to the Ruler with the Rod in His hand,
Who protects the self in danger, honour.
- 4 The Venerable Rudra, His realm is in the South-West;
to the God with the colour of the red lotus;
to [Him Whose] weapon is the Club, very effective,
Who protects from danger, with a lion's stride.
- 5 The Venerable Mahā-deva in His realm,
Whose position is in the West; the syllable AM (?);
to Him of the yellow colour, Whose weapon is the noose,
the protective Lion, full of compassion [,honour].
- 6 The Venerable Śaṅkara, the Unequalled One,
to Him Who stands in the North-West and Whose colour is
black;
Whose weapon is the Elephant-hook, Who burns the enemies,
Who protects the self in danger, honour.
- 7 The Venerable Viṣṇu, His realm is the North;
to the God of the dark-blue colour;
Who holds the Disc in His hand, the Great Fighter,
Who protects the self in danger, honour.
- 8 The Venerable Śaṃbhu, His position is the North-East;
to the God Whose colour is like silver;
Whose weapon is the Trident, very effective,
Who protects the self in danger, honour.
- 9 The Venerable Guru, His realm is the Nadir;
on Him of the pale yellow colour we meditate;
to the Ruler Whose weapon is the Thunderbolt,
Who protects the self in danger, honour.
- 10 The Venerable Mahā-Śiva-darśana (?)
of bright colour, Whose realm is the Zenith;
the Great Person Whose weapon is the Elephant-hook,
Who protects the self in all critical hours [,honour].

- 11 The Venerable Śiva Mahā-bhairava,
Whose realm is the Centre, Whose colour is like crystal;
to Him Whose weapon is the Lotus, Who fills out the dangers,
Who protects the self in danger, honour.
- 11a To the Venerable Śiva, the White One,
Who stands on the Lotus but also on many other places;
To Him Whose foremost weapon in battle is the Lotus,
the crystal-like One [Who protects] in danger, honour.

¹The word *prajā*, in Skt. usually meaning "posterity" or "subjects" can have the meaning "realm" in OJ.

775. *Śrī Māra-roga sattvārtha* (B)

SARVA-SIDDHA-STUTI

MAHĀ-SIDDHI-STUTI

This hymn is long – 19 stanzas – and very obscure, but at the same time it is a unique document of great interest. It pays homage to a number of Buddhist teachers, probably constituting a *paramparā* or series of successors who have handed over the sacred tradition to each other. Its title is Sarva-siddhi-stuti according to tradition, but this has been changed in the present edition to Sarva-siddha-stuti "Hymn to all perfect men". It contains the names of the teachers addressed. These names are for the greater part Sanskrit, but there are also cases of Indonesian appellations. At least one of the second kind is known also from other sources: Kuturan (17), a famous wizard from Bali, who plays a rôle e.g. in the Javanese/Balinese tale of Calon Arang. Of the Sanskrit names, at least a Gagana-garbha (11), is known from Buddhist Tantric tradition, although certainly this is another person.

The language is so obscure that not all names can be picked out with certainty from the rest of the text. Thus the total number of teachers remains open to doubts. In a few cases a rather arbitrary decision had to be made. Some help, however, is obtained from the text itself; nearly each personal name is preceded by *Śrī* – in a few cases by the Indonesian *mpu* "venerable" –; but a difficulty is, that *Śrī* occurs a few times when no personal name seems to be implied. Very welcome is the fact that the text mentions in stanza 5 the name Devōdara as the "seventh", in 8 the name Bahula-bhadra as "twelfth" and in 9 the names Sumitra and Riraga as "thirteenth" and "fourteenth". In this way the number of the teachers mentioned can be said to amount to thirty and perhaps we are not too bold in saying that we have here a modest counterpart to the famous group of the "eighty-four *siddhas*" of India and Tibet.

There are still some other Indonesian words in this hymn which can hardly be explained as names of teachers. SL noticed that the word

Kapuluñan (8) is the name of a historical place in the E. of Central Java. He did not speak, however, about the other words which may equally well be explained as geographical names: for example, Bali-maṇḍala (1) or Campaka (9); some of them are preceded by the OJ locative preposition *i(ñ)* "at, in", e.g. in 4: *i Kēmbañan*. The mss here say *Kambañan*, but since this only means "the floating one", i.e. the duck, while often the sign for the OJ *pěpět* - *ě* - is forgotten or omitted, we surmise *Kēmbañan* "the flowery (hermitage)", the more so since horticulture in hermitages is definitely encouraged and often admired in Hindu writing.

We may conclude that this hymn not only gives the names of Indonesian teachers, but in some cases also the localities where they have been born or rather the centres of their teaching and meditating activities. The list may be tentatively drawn up as follows:

Name	Place	Name	Place
1. Māra-roga		17. Śuddha	Pagu-mūla?
2. Dadi (?)	Bali-maṇḍala	18. ṛṣi ? Buddha	Pañketan
3. Tuhu		19. Gagana-garbha	Siti Lēbak
4. Śuddha	Bali (Gaṅgali)	20. Pradipta	Vajra-pura
5. Bhadanta (?)		21. Dañ Gandra	... maṇḍala
6. Prajñā-dharma	Kēmbañan	22. Amba-stha	
7. Devōdara	Agni-maṇḍala	23. Uvaja or	
8. Devaya (?)	Mahā-maṇḍala (?)	Siddhi-sūrya	
9. Su-tikṣṇa		24. Antaka-deva	
10. Nara-dhara	?	25. Dīpa	
11. Ketu-dhara	Kanigara	26. Kuturan	Dharma-maṇḍala at Kili
12. Bahula-bhadra	Maku	27. Govardhana (?)	
13. Gandhita-sūrya	Kapuluñan	28. Karuṇa (?)	Tañkil
14. Sumitra	Campaka	29. Ārya-vajra	
15. Riraga (= Virāga?)		30. Gagana-vajra	
16. Sudarśana	Ātma-maṇḍala or Pañkaja-maṇḍala		

The names which are especially doubted have been provided with a question-mark. Some of them may be discussed concisely:

2. Very difficult to decide is the question if not the second of the teachers' names, Dadi, has to be discarded and replaced by Uttama from 3b. Both words are preceded by *Śrī*, and Uttama also by *ārya-guru*. Only one of them can be the name of a teacher, otherwise the name Devōdara in 5 would cease to be the seventh, as is stated expressively in the text. As to Dadi (Malay and Indonesian counterpart *jadi*), it might be not too far out of the way to relate that *griya Djadi*, not so far from Tabanan, at the moment is occupied by a Buddhist priestess, who from the Śaiva denomination went over to the Bauddha (perhaps for marital reasons ?

for brahman girls it is difficult to find a brahman husband); in that case Djadi might be a traditional *Bauddha griya*.

5. Since *bh* and *n* are scarcely distinguishable in Balinese script, Bhadanta might stand for Nādānta; Nāda-ja (Krom, Hindoe-Javaansche Geschiedenis², 342) and Nādēndra (Pigeaud, Java in the Fourteenth Century, V, 138) are *Bauddha dharmādhyakṣa*, i.e. controllers of religious affairs in a "Hindu"-Javanese state.

6. On Kambañan/Kēmbañan, see above. In this stanza (4) there exists in pāda b for the word *mahā-bala* a variant *mahā-palyat* (note 5). Van der Tuuk's Kawi-Balineesch-Nederlandsch Woordenboek, IV, 250b mentions Mpu Palyat "name of a holy man, an anthropophagus". Much more about him is to be found in Th. Pigeaud: "De Tantu Panggëlaran, uitgegeven, vertaald en toegelicht", Ph. D. thesis Leiden 1924, Smits, den Haag 1924, and J. L. Swellengrebel, "Korawāçrama, een Oud-Javaansch Proza-geschrift, uitgegeven, vertaald en toegelicht", Ph. D. thesis, Leiden 1936, Mees, Santpoort 1936. For those interested in S.E. Asia but not yet reading Dutch, cf. Hooykaas 1964.

13. As to Kapuluñan, which functions in the above list as a geographical name, we might quote Van der Tuuk's Kawi-Balineesch-Nederlandsch Woordenboek again, which in IV, 258a tells us: "Dañ Hyañ Kapuluñan, main actor in a performance of a shadow play, popular in Banjuvani [extreme East coast of Java; partly populated by Balinese]; he was the son of Sañ Hyañ Tēmburu, who revived him with *tirtha Kēmbayat* every time when he was slain". About Bajat or Tēmbayat (initial *k*-, *t*- and *p*- are interchangeable), near the Southern border of the district of Klatèn, between Djokjakarta and Surakarta, administratively belonging to the latter, the Encyclopedie van Nederlandsch Oost Indie² II, 327b mentions: "with old graves of rulers, standing in high respect of sanctity; the whole year round numerous people from the Javanese Principalities just mentioned come to pray and bring offerings". Kēmbayat, however, also exists; W. J. S. Purwadarminta's Kamus Bahasa Indonesia³ (Dinas Penerbitan Balai Pustaka, Djakarta 1961, p. 415b) mentions "*kain kēmbayat: kain halus keluaran Combay di Gudjerat (Hindia)*", speaking about muslim from the country of origin of muslim grave slabs.

20. In stanza 12, the teacher's name Pradipta is accompanied by the geographical name Vajra-pura, but this leaves the word *imigayu* in the second half unexplained. It might easily be interpreted as *i Migayu* "at Migayu" or a similar geographical name which might have been corrupted. If this is the case, however, there is a personal name to be excepted in the preceding words, and this does not seem likely.

22. In connection with Amba-stha "he who is standing on (the surface of) the water", it is worth while to point to the anecdote in "Kidung Pamañcangah, critisch uitgegeven door C. C. Berg" (Mees, Santpoort 1929, IV, 6) relating how the famous priest Nirartha/Vahu Ravuh once glorified in

walking on the leaves of the lotuses in the pond (presumably serving ritual purposes, cf. AT SuSe), when at once there was an apparition of the God of the To(h) Lañkir / Gunung Agung, as a consequence of which he sank away ankle-deep. Our No. 22 may pretend not to be subject to similar humiliation.

These instances suffice to show which problems are inherent to this remarkable stuti.

Rit. Env.: for all kinds of *pūjā* – all activities will succeed by its influence – e.g. during Pitṛ-mahā, Pañca-bali-krama, Ekādaśa-Śiva, Ekādaśa-Rudra. Its power is equal to that of S.H. Ratna-traya (No. 721).

Sources: one Buddhist ms, PVTg 77, and SL p. 64. Stanzas 1 and 2 also in PPKr 58; PPTg 13; PPWS 30; PVTg 107.

- 1 Śrī Māra-roga¹ sattvārtha, Śrī Dadi Bali-maṇḍalam
pūrva-mokṣa sarva-siddhi, mahā-jñāna namo 'stu te.
- 2 Śrī guru-pāda mpu Tuhu, śrī ārya-guru mpu Śuddha
pitṛnām mahā-mokṣaṇam, i Bali-jñā² namo 'stu te.
- 3 Śrī Bhadanta guṇa-rāśi, śrī ārya-gurum uttamam³
śiṣya-gaṇa sumayanam, hitam-kara⁴ namo 'stu te.
- 4 Śrī Prajña-dharma paṇḍita, ārya-guru mahā-bala⁵
bala-vidyā mahā-dharma, i Kēmbaṇan^{5a} namo 'stu te.
- 5 Śrī ārya-guru-pādena, iñ Agner⁶ mahā-maṇḍalam
śrī Devōdara saptamam, jivat-sana namo 'stu te⁷.
- 6 Śrī ārya-guru-pādena, Devaya mahā-maṇḍalam
Sutikṣṇo buddhi-saṃsiddhaḥ, mahāuṣadhi⁸ namo 'stu te.
- 7 Śrī Nara-dhara⁹ sambuddhaḥ, pega-ghaśana-pūjana
Śrī Ketu-dhara ratna tvam, Kanigara namo 'stu te.
- 8 Śrī ārya Bahula-bhadra, i Maku dvādaśa mokṣam
Śrī ārya Gandhita-sūrya, Kapuluṇan namo 'stu te.
- 9 Śrī ārya-guru Sumitra, Campaka daśa-caturtham
śrī guru-pāda Riragaṃ¹⁰, pañca-daśi namo 'stu te.
- 10 Śrī ārya mpu Sudarśana¹¹, Pañkaja Ātma-maṇḍalam
śrī ārya-deva Śuddhanam, Pagu-mūla namo 'stu te.
- 11 Śrī ārya-guru [r]ṣi-Buddha, Pañketan mahā-sthānam¹²
śrī ārya Ga[ga]na-garbham, Śiti Lēbak namo 'stu te.

- 12 Śrī ārya-guru Pradipta, Vajra-pura mahā-bhikṣu
nara-śiṣya mahā-mana, imigayu namo 'stu te.
- 13 Śrī ārya-guru Daṇ Gandra, muktā-varṇa-da-maṇḍalam
śrī ārya-guru-pādena, guru-pāda namo 'stu te.
- 14 Sira śrī ārya Ambastho¹³, deva-śiṣya mahā-balam¹⁴
Uvajaṃ śrī guru-pāda, siddhi-sūrya namo 'stu te.
- 15 Śrī ārya Antaka-deva¹⁵, juta-putra mahā-yaśam
sama-trṣṇa-sama-jñānam, vajra-panḍi namo 'stu te.¹⁶
- 16 Śrī ārya-guru-pādena, sana-guhya tahastunam
śrī Dīpa mahā-mokṣaṇam, sana-vajra namo 'stu te.
- 17 Kuturan śrī mahāuśadhi, i Kili Dharma-maṇḍalam
śrī Govardhana¹⁷ Buddhanam, putra-deva namo 'stu te.
- 18 Śrī ārya-guru-pādena, i Taṅkil mahā-mokṣaṇam
śrī guru-pāda Karuṇa, devatā mahā-maṇḍalam.
- 19 Sira śrī saṇ Ārya-vajra, guru-pāda mahā-jñāna
sira śrī Gagana-vajra, brahma-bhikṣu namo 'stu te.

Sprinkling Formula:

UM kṣamā-sampūrṇāya namaḥ
OM kṣamā-sukhāya namaḥ.
OM kṣamā-tuṣṭāya namaḥ
OM deva-pitr-mahā-bhūta-narādi-āryāya namaḥ
OM Ātma tattvātma śuddha mām svāhā
OM Śrī Guru-mahāmṛtāya namaḥ svāhā
OM Śrī Ādi-guru-mahāmṛtāya namaḥ svāhā
OM Śrī Paramēṣṭhi-guru-mahāmṛtāya svāhā.

¹PPWS, PVTg107 -jña ²3 × gaṅgalijña ³PVTg mokta mam ⁴PVTg, SL itunkula
⁵PVTg -phalyat; SL -phala ⁶amss kambaṇan ⁷PVTg agne; SL agni ⁸SL omits 5cd and
6ab ⁹PVTg namosandi; SL siddhi; cf. 17b ¹⁰SL nakhara ¹¹SL -ri rāgaṃ; perhaps from
virāgam ¹²PVTg, SL sudarśanti ¹³SL mahātmānam ¹⁴PVTg ambanto; SL hambanto
¹⁵PVTg, SL -phalam ¹⁶PVTg, SL -devī ¹⁷SL omits vss. 16, 17, 18 ¹⁸PVTg gobarodana

775. Śrī Māra-roga sattvārtha

HYMN TO ALL PERFECT MEN

attempt at translation

- 1 The Venerable Māra-roga [who works ni] the interest of living
beings;
the Venerable Dadi [who dwells in] the Bali Hermitage;
Thou Who art gone to release in olden times, perfect in all things,
of great wisdom, honour be to Thee.

- 2 The Venerable honoured teacher, the Honourable Tuhu;
the venerable noble teacher, the Honourable Śuddha;
the great Ancestors Who have been released,
on Bali, honour be to Thee.
- 3 The Venerable Bhadanta, a mass of virtues,
the supreme noble teacher;
with a host of disciples,;
honour be to Thee Who workest the good.
- 4 The Venerable Prajña-dharma, the wise One,
the noble teacher of great strength;
possessing strength and wisdom, of great righteousness,
honour be to Thee [who hast dwelled] in Kēmbaṅgan.
- 5 The Venerable noble honoured teacher
[living] in the great Hermitage of Agni,
the Venerable Devôdara as the seventh;
honour be to Thee of living
- 6 The venerable noble honoured teacher,
Devaya in the Great Hermitage;
Sutikṣṇa completely perfect in intellect,
honour be to Thee Who art in possession of powerful herbs.
- 7 The Venerable Nara-dhara, the enlightened One;
.;
the Venerable Ketu-dhara, the Jewel, art Thou,
honour be to Thee [who hast lived in] Kanigara.
- 8 The Venerable noble Bahula-bhadra,
the twelfth one, who has come to release at Maku;
the Venerable Noble Gandhita-sūrya,
honour be to Thee Who [hast lived in] Kapuluṇan.
- 9 The Venerable, Noble teacher Sumitra,
the fourteenth One, [Who lived in] Campaka;
the Venerable honoured teacher Riraga,
honour be to Thee, the fifteenth One.
- 10 The Venerable Noble Honourable Sudarśana,
[Who lived in] Paṅkaja, the Ātma Hermitage;
the Venerable Noble Divine Śuddhana,
honour be to Thee [Who hast lived in] Pagu-mūla.

- 11 The Venerable Noble teacher Buddha-the-seer,
Whose great dwelling-place is Paṇketan;
the Venerable Noble Gagana-garbha
honour be to Thee [Who lived in] Siti Lēbak.
- 12 The Venerable Noble teacher Pradipta,
the great monk from Vajra-pura;
the great-minded One, Who taught to mankind,
honour be to Thee
- 13 The Venerable Noble teacher Daṇ Gandra,
[Who lived in] the Hermitage colour of pearls;
honour be to Thee, the venerable noble honoured teacher.
- 14 The Venerable Noble Ambastha¹,
Who taught to the gods, he of great strength;
Uvaja, the venerable honoured teacher;
honour be to Thee Who art a sun of mental perfection.²
- 15 The Venerable Noble Antaka-deva,
with sons, of great fame;
for Whom thirst and wisdom were the same (?),
honour be to Thee,
- 16 The Venerable noble honoured teacher, ;
the Venerable Dīpa, the Great released One,
honour be to Thee with the thunberbolt.
- 17 Kuturan, the venerable one in possession of powerful herbs,
Who [lived] in Kili at the Dharma Hermitage;
the Venerable Govardhana, the enlightened One,
honour be to Thee, the son of the gods.
- 18 The Venerable noble honoured teacher,
the Great Released One [Who lived] at Taṅkil;
the Venerable honoured teacher Karuṇa,
[Who lived in] the great Hermitage of the gods.
- 19 The Venerable Eminent Ārya-vajra,
the honoured teacher of great wisdom;
the Venerable Gagana-vajra,
honour be to Thee, the Brahmanical monk.

Sprinkling Formula:

UM To Him Who is full of mercy, honour.

OM To Mercy and Happiness, honour.

OM To Him Whose contentment [arouses] His mercy, honour.

- OM To the foremost Noble One out of the gods, ancestors, great spirits, human beings etc., honour.
 OM Self, Self of Reality, purify me, hail.
 OM To the Great Water of Life Which is the Venerable Teacher, honour, hail.
 OM To the Great Water of Life Which is the Venerable Primeval Teacher, honour, hail.
 OM To the Great Water of Life Which is the Venerable Supreme-placed Teacher, hail!

¹The word *sira* is an OJ honorific pronoun.

²It may be that the word *Siddhi-sūrya* is the real personal name. In that case the word *Uvaja* perhaps denotes the place where Siddhi-sūrya lived.

778. *Śrī Śūnya me Ardha-Candra* (B).

BRAHMA-STAVA

One anuṣṭubh in ArSkt, explaining the protective character of the gods residing in the mystic components of the syllable OM. It is equal to No. 601, 7.

Once we find it used during the laying out of the dead body of a brahman in PPBV 20b, in VEDA-PĀVAKA/AGNI-STUTI: *O-kāraś ca AU-kāraś ca*, after anuṣṭubh 6: *Nāda-mūle sthito devaḥ*.

The only other time up till now it is found is in *uttama* ritual, after the priest has donned his *bhava*, mitre; the preceding caption and anuṣṭubh run as follows:

Kumpulaṁ dados asiki, ikaṁ caru (collect and unify the offerings):

Tr̥pta talataḥ suvataḥ, tr̥pta giri-gataḥ bhūtaḥ

tr̥pta sakasakarina, OM Śumba-Niśumba huṁ ity ādi.

- 1 Śrī Śūnya me Ardha-Candra, Śrī Bindu Śūnyâtma deva
 Śrī Nāda Mahā-Bhairava, śastra¹-vyañjana-rakṣate.

¹PPBV *astra*-

778. *Śrī Śūnya me Ardha-Candra*

HYMN TO BRAHMĀ

attempt at translation

- 1 The Venerable Void is for me in the Half Moon,
 the God Self-of-the-Void is in the Venerable Mystical Dot;
 the Great Bhairava is in the Venerable Primeval Sound,
 they protect from weapons and

781. *Śrī Vajra-sattva sattvârtha* (BŚ)
BHĪMA-STAVA; PPQ, 5357: VṚKÔDARA-STAVA

This is a remarkable hymn in a correct Sanskrit style, although corrupted on many places. It exalts the famous hero of the Hindu epic, Bhîma, in his identity with the Buddhist Tantric god Vajra-sattva; in the cadre of this identification some Buddhist epithets are given to him, but at the same time he maintains his traditional characteristics. This hymn has already been dealt with very ably by Bosch, *India Antiqua*, Leiden 1947, pp. 58ff., to whom the reader is referred for a further discussion of the figure of Bhîma in Indonesian tradition.

Rit. Env.: Buddhist daily ritual; occurs also in mss on death ritual.

Sources: Śivaite: PPQ 45b; 833/9b; 5143/7; 5325/13; 5336b; 5357/1; 5422/4; 5423/5. Buddhist: PVBK 27; PVKr 43; PVS_k 7; PVS_K 20; PVS_b 17; PVTg 44; PPBV 14. Edited also in SL p. 78; and by F. D. K. Bosch, *India Antiqua*, Leiden 1947, pp. 58 ff.

- 1 Śrī vajra-sattva sattvârtha, sattveṣu karuṇâtmaka
ekâtmanârya-Bhîmena, jagan-maitrī¹ namo 'stu te.
- 2 HUM-kâra-saṃbhavas² tava, Bhîma dhîra mahâ-bala
vajra-kâya mahôpâya, prâṇi-prema³ namo 'stu te.
- 3 Sarpâvaly⁴-upavitâṅga⁵, mañjiṣṭha⁶-ratna-kunḍala
Ketaki-puṣpita-śrotra, ârya-Bhîma namo 'stu te.
- 4 Sthûla-yaśa guṇôttuṅga, sthûla-dīrgha-vapuḥ-sthira⁷
sthûla-parâ-kramâiśvarya⁸, Bhîma-śakte namo 'stu te.
- 5 Śûra-dhâra⁹ dviṣāṃ saṅge¹⁰, raṇe śatru-bhayaṃ-kara
gadâstreṇa ripu-bhaṅga¹¹, Bhîma-śûra namo 'stu te.
- 6 Sâkṣât sahôdarâkrânta¹², girîndra-nâtha-jâgra-ja¹³
Kali-Dvâpara-saṃbhûta, ârya-Bhîma¹⁴ namo' stu te.
- 7 Prasasta¹⁵ jagatāṃ trâtar, kalyânâbhaya-dânaka¹⁶
vighrahoṣṇa Vâyûtpanna¹⁷, Bhîmâdhikârakôttama¹⁸.
- 8 Anârya-duṣṭa-muktêṣo¹⁹, jagatāṃ ari-hiṃsaka¹⁰
sat-karma-sâdho su-sneha²¹, jagat-pâla namo 'stu te.
- 9 Prasîda²² bhagavan Bhîma, me rakṣa bhayato gate²³
prayojanam idaṃ sidhyât²⁴, mad-bhrâtre hi¹⁵ namo 'stu te.

¹PPQ, 833 -pâla ²PVBK, PVKr, PVS_b, PVTg -akṣabhîmastava ³thus 5422, PVS_K; 71, 5357 *pranîpveṃa*; 833 *pranîpyeṃa*; PVBK, PVKr, PVS_b, PVTg *praptîpveṃa*

⁴all mss + SL, Bosch begin with *sarva-*; instead of *-āvaly u-*, four mss have *-lavū-*; 2 × *-layu-*; 1 × *lavru-*; 2 × *-lahru-*; 1 × *-lahu-*; 1 × *hahyu-*; SL, Bosch *-laghu-*
⁵⁴mss + SL, Bosch *-pavitṛāṅga*; 7 mss *-pavitāṅga* ⁶most mss *maṅgiṣṭha*; 833, PVSk *maṅgiṣṭi*; SL, Bosch *maṅgiṣṭi* ⁷³ × *-bhāpustīra*; 5 × *-bhāspustīra*; 1 × *bhāmustīra*; SL, Bosch *-vapustīra* ⁸thus most mss; SL *karmēśvāya*; Bosch *karma svayyat* ⁹PPQ, 833 *surāntara*; Bosch *śurāntare*; SL *śūradara* ¹⁰PVBK, PVKr, PVSk *dviṣitāṅge* ¹¹thus SL, Bosch; 4 × *-drīga*; 1 × *-dcīga*; 3 × *-grīga*; 1 × *-rīga*; 833 in this pāda *gadāstra naraśārdūla* ¹²Bosch *sahōdarakrānta*; SL *-krāṭṭā*; PPQ, 833 *-kyāya*; other mss *-kṛta* or *-kṛtaḥ* ¹³PPQ, 833 *-namajābajra* ¹⁴PVBK, PVKr, PVSk, PVTg *bhīmaśūra*; 833 *bhīmaśakte* ¹⁵ × *prasanta* ¹⁶PVBK, PVKr, PVSk, PVTg *kalyābhaya-dhanakantah*; PPQ *akyatabhayadhanaka*; 833 *atyatabhayabanana*; other mss *kalyatabhayad(h)anaka*; SL *kalyāṇabhayadānaka*; Bosch *atyantabhayadānaka* ¹⁷PVBK, PVKr, PVSk, PVTg *bavutsato*; PVSk *bahutsato*; 833 *bhaudpataḥ*; PPQ *bhayupataḥ*; PPBV *bhaupato*; 5357 *bhayutpato*; 5422 *bhautpato*; SL, Bosch *bahupatto* ¹⁸PPQ *bhīmadikarakotamam*; 833 *-ketamam*; PVSk, PVSk, 5357, 5422 *bhīmadikarane namah*; PPBV *bhīmaniksane namah*; PVBK, PVKr, PVSk, PVTg *bhīmadhīra namo 'stu te*; SL *bhīmabhikṣaṇe namah*; Bosch *bhīmadhikarane namah* ¹⁹PVBK, PVSk, PVTg *makepu*; PVKr *mukepu*; PPBV *muketu*; PVSk, 5357, 5422 *mukesu*; PPQ, 833 *makesu*; PVSk *muktesa*; SL *-mukhe tu*; Bosch *-mukheṣu* ²⁰most mss *-himpaka* or *-hampaka* ²¹4 × *sumeyat*; SL *-snayā*; Bosch *-susneya* ²²thus SL; mss, Bosch *prasiddha* ²³thus PPQ, 833; 4 × *gato*; PVSk *gata*; other mss *hato*; Bosch *gatam* ²⁴thus SL, Bosch; most mss *prayojanāni me siddha* ²⁵4 mss *madbhatrehi*; PPQ, 833 *padmatrehi*; SL *mādbatre*; Bosch *madbhrātaḥ hi*; PVBK, PVKr, PVSk, PVTg *bhīmasthāna* or *-ni*

781. Śrī Vajra-sattva sattvārtha

HYMN TO BHĪMA

translation

- 1 O Venerable Vajra-sattva, Who [workest] the interest of creatures;
Whose Self is compassionate towards creatures;
Who art of one Self with the Noble Bhīma;
O honour be to Thee Who art friendly towards the world.
- 2 Thy origin is the syllable HUM,
O Bhīma, sagacious One of great strength;
of adamantine body, of great resourcefulness;
honour be to Thee Who lovest creatures.
- 3 O Thou Whose sacred thread consists of a row of snakes,
Whose jewelled earrings are most lovely;
Whose ears are decorated with Ketakī flowers,
Noble Bhīma, honour be to Thee.
- 4 O Thou of solid fame, of exalted virtues,
Who art firm with a solid and tall stature;
O Thou of solid heroism and dominion,
of fearful energy, honour be to Thee.

- 5 O Thou Who art the support of heroes in the crowd of foes,
Who inspirest Thy enemies with fear during battle;
Who breakest the enemies with Thy weapon, the club,
O Hero Bhīma, honour be to Thee.
- 6 O Thou Who art seen in own person fighting [with] Thy brothers;
Who art the elder brother of him who is the son of the protector,
the Lord of the Mountains¹;
Who hast been born in both the Kali and the Dvāpara ages²;
O Noble Bhīma, honour be to Thee.
- 7 O renowned One, Saviour of the worlds,
Who givest security to good people;
Who art heat [with rage] in battle, O Son of the Wind³,
O Bhīma, Best of Rulers.
- 8 O Thou Who sendest Thy arrows on the base and the evil,
Who causest damage to the foes of the worlds;
Who art sincere and performest good acts, Whose affection is great
O Protector of the world, honour be to Thee.
- 9 Be gracious, Lord Bhīma, do protect me from danger⁴.;
may this my enterprise be successful;
honour be to Thee Who art my Brother.

¹Probably Bhīma's younger brother Arjuna is meant here. This Pāṇḍava hero is reputed to be Indra's son.

²The war described in the Mahā-bhārata epic, in which Bhīma played an important part, according to Hindu tradition marked the end of the Dvāpara age and the beginning of the present Kali age.

³Bhīma is reputed to be Vāyu's son.

⁴This is the general meaning of this pāda; the connexion of the words is not at all clear.

784. Śrī vajra-tiṣṇa mantrakam (Ś)

S.H. MAHĀ-VĪRA

A mysterious hymn in five stanzas, handed down in only one source and of unclear wording and contents. In any case, the language is to be considered ArSkt. (cf. for example a form like *saṅskāra* in 1c, instead of *saṃskāra*; *driya* instead of *indriya* in 5a). The hymn in general seems to be directed to Viṣṇu, although Rudra is mentioned in 3a. The deity addressed possesses spells as sharp as thunderbolts (1a), is a master of yoga (2d) and destroys demons (? , 3c). Viṣṇu is addressed in 4 also with the names Kṛṣṇa and Keśava, and in 5 with Hṛṣīkeśa. He appears as equal to the fire of destruction (4b), with four arms and three eyes (4c), and yet is implored to give protection in danger (4d).

In the present state of this hymn a translation would imply too much guesswork.

Rit. env.: self-protection.

Source: 5357/1.

- 1 OM Śrī vajra-tikṣṇa mantrakam, labdhātiyuddha-caraṇam
śūra-saṇaskāra-hitā, śrī mantrāyānilākṛtiḥ¹.
- 2 Saṃbhārāṅgēndra lokena, prajahūṃ devatō[d]bhava
OM-kāra dūra-ya krūra, yogādhipa sandhya-hetu.
- 3 Rudrāniśa maraṇkeśa, bhoḥ sārāṇa-seṣnāya phaṭ
sanasiḡāya bhūta-pralina, topamesa pūrṇa-krūra.
- 4 Kṛṣṇandita ya Keśava, Viṣṇu Kālāgni-rūpamam
catur-bhuja tri-ṇayanam, ātma-rakṣa bhaye namaḥ.
- 5 Driya-driya keśa vaṣaṭ, ahūṃ tayandikā sparśa
jīvayantu mahā-puṇyam, OM Hṛṣī-keśa-ye² namaḥ.

OM UM vaṣaṭ, OM vaṣaṭ, namaḥ svāhā.

¹mantrayabhimākṛtiḥ ²hṛṣikesahoye

787. Śrī-Viṣṇu-pañjaram divyam (ŚV)

VIṢṆU-PAÑJARA

SL: VIṢṆU-STAVA

After an introduction in the first two stanzas, the Viṣṇu-pañjara "cage of Viṣṇu" is proclaimed in 3–11. In 3–8, Viṣṇu's manifestations are said to protect the worshipper on all places of the body, and in 9–11 they are said to be present in the regions of the sky.

The stanzas 12–14 deal with the rewards for such a worship, while 15 and 16 proclaim the ferocity of the Viṣṇu-pañjara which drives away the demons.

Sylvain Lévi found the Indian original of the stanzas 1–14. On p. XXVII of "Sanskrit texts from Bali" he makes the following comments: "here at last we have a text the Sanskrit original of which is well known. The real title is Viṣṇu-pañjara. Under that name this stava is described in the Descriptive Catalogue of the Skt. mss, Madras [Govt. Or. Library], Vol. XIV, 1915, Nos. 7236–7239. The whole text is printed in Br̥hat-stotra-ratnākara, p. 43. It is described as an extract from the Brahmāṇḍa-purāṇa It is worth while to observe that the Balinese text has preserved a large amount of various readings some of which are as good as the Indian vulgata".

Below, the Balinese version has been edited together with the text as printed in the BSR, p. 77f. This text is somewhat longer (23 ślokas) and there are a few differences in the sequence of the pādas: in 3 and 4 of the Balinese version two pairs of pādas occur in another order than in the Indian text; 8bc is in Bali identical with 11d/12a, while 8a and 8d do not occur in the Indian text. At the end the Balinese version is much shorter than the Indian one. Stanza 14 in Bali is a combination of two halves of 19 and 21 in the BSR. At the end, however, 15 and 16 of the Balinese version have no parallel in India; they are in ArSkt. and only occur in a few mss.

Rit. Env.: The hymn is of the *kavaca* "Armour" class and thus is intended for self-protection. The ms 3189 gives this instruction: say it each day in the evening in order to protect the body. Imagine that your body is an embodiment of Viṣṇu (*Viṣṇu-mūrti*) of terrible lustre and great vigour and able to destroy enemies.

According to the Śivaite informant, it is used during warfare.

Sources: 1-14: partly in Juynboll 1907; SL p. 56; 74/3a; 833/7a (omits 7 and 13); 946/10a (very corrupt); 3189/8; 5159/6; 5319/1; 5332/3; PKRo 7a (with paraphrase). Stanzas 15, 16 in SL, 833, 946, PKRo.

Balinese version	Indian version (BSR 77f.)
1 OM Śrī-Viṣṇu-pañjaram divyaṃ, abhedyam duṣṭa-vāraṇam ¹ , ugra-tejo mahā-vīryam, sarva-śatru-vināśanam,	2 OM Viṣṇu-pañjarakam divyaṃ, sarva-duṣṭa-nivāraṇam, ugra-tejo mahā-vīryam, sarva-śatru-nikṛntanam,
2 Tripuraṃ dahyamānaṃ tu, Brahmāṇam Īśvaraṃ kṛtaṃ ² , tad ahaṃ sampravakṣyāmi, ātma-rakṣāvaḥam sadā.	3 Tripuraṃ dahanānasya Harasya Brahmaṇôditam, tad ahaṃ sampravakṣyāmi, ātma-rakṣā-karam nṛṇām.
3ab Pādau rakṣatu Govindo, jaṅghābhyāṃ ca Tri-vikramaḥ,	4ab Pādau rakṣatu Govindo, jaṅghe cāiva Tri-vikramaḥ,
3cd ūrv-antaṃ Keśavo rakṣed, rakṣed guhyaṃ tathā Hariḥ.	4c ūrū me Keśavaḥ pātu, 5b guhyaṃ cāiva tu Vāmanaḥ.
4ab Udaraṃ Padma-nābhaś ca, kaṭiṇ cāiva Janārdanaḥ,	5c Udaraṃ Padma-nābhaś ca, 4d kaṭiṃ cāiva Janārdanaḥ,
4cd nābhikam Acyuto rakṣet, prṣṭhe rakṣatu Vāmanaḥ ³ .	5a nābhiṃ cāivācyutaḥ pātu, 5d prṣṭhaṃ cāvati Mādhavaḥ.
5 Vāma-pārśve sthito Viṣṇur, dakṣiṇe Madhu-sūdanaḥ, bāhū dvau Vāsudevaś ca, Nara-siṃho hṛdi sthitaḥ.	6 Vāma-pārśvaṃ tathā Viṣṇur, dakṣiṇaṃ Madhu-sūdanaḥ, bāhū vai Vāsudevaś ca, hṛdaṃ Dāmôdaras tathā.

- | | | | |
|------|---|------|---|
| 6 | Kaṇṭhe rakṣatu Varāhaḥ,
Kṛṣṇaś ca mukha-maṇḍale ⁴ ,
Mādhavaḥ śrotra-saṁsthito,
Hṛṣī-keśaś ca nāsike. | 7 | Kaṇṭhaṁ rakṣatu Varāhaḥ,
Kṛṣṇaś ca mukha-maṇḍalaṁ,
Mādhavaḥ karṇa-mūle tu,
Hṛṣī-keśaś ca nāsike. |
| 7 | Netre Nārāyaṇo rakṣel,
lalāṭe Garuḍa-dhvajaḥ,
kapole ⁵ Vainateyaś ca,
Keśavo śirasi sthitaḥ ⁶ . | 8 | Netre Nārāyaṇo rakṣel,
lalāṭaṁ Garuḍa-dhvajaḥ,
kapolau Keśavo rakṣed,
Vaikuṇṭhaḥ sarvato-diśam. |
| 8 | Anantaḥ sarvaṁ rakṣatu,

pratiṣṭhā ⁷ Viṣṇu-pañjaram,
Viṣṇu-pañjara-viṣṭo 'haṁ,
ātma-rakṣāvahaṁ sadā ⁸ . | 9ab | Śrī-vatsāṅkaś ca sarveśāṁ,
aṅgānāṁ rakṣako bhavet, |
| 9 OM | Pūrve syāt Puṇḍarikākṣa,
Āgneye Śrī-dharas tathā,
dakṣiṇe Cakra-pāṇiś ca ⁹ ,
Nairṛtyāñ ca Dāmōdaraḥ. | 9cd | Pūrvasyāṁ Puṇḍarikākṣa,
Āgneyyāṁ Śrī-dharas tathā, |
| | | 10ab | dakṣiṇe Nara-siṃhaś ca,
Nairṛtyāṁ Mādhavo 'vatu. |
| 10 | Puruṣōttamaṁ Vāruṇyāṁ,
Vāyavyāṁ Pita-vāsasaṁ,
Gadā-dharaś ca Kauberyāṁ,
Aisānyāṁ Śaṅkham ādiśet. | 10cd | Puruṣōttamo me Vāruṇyāṁ,
Vāyavyāṁ ca Janārdanaḥ, |
| | | 11ab | Gadā-dharas tu Kauberyāṁ,
Īsānyāṁ pātu Keśavaḥ. |
| 11 | Pātālaṁ Kūrmo rakṣatu,
ākāśaṁ ca Sudarśanaḥ;
sa nityaṁ sarva-gātřeṣu,
pratiṣṭhā ⁷ Viṣṇu-pañjaram. | 11cd | Ākāśe ca Gadā pātu,
pātāle ca Sudarśanam; |
| | | 12ab | saṁnaddhaḥ sarva-gātřeṣu,
praviṣṭo Viṣṇu-pañjaraḥ. |
| 12 | Viṣṇu-pañjara-viṣṭo 'haṁ,
vicarāmi mahī-tale,
rājadvāre 'pathe ¹⁰ ghore,
saṅgrāme śatru-saṅkaṭe. | 12cd | Viṣṇu-pañjara-viṣṭo 'haṁ,
vicarāmi mahī-tale, |
| | | 13ab | rāja-dvāre 'pathe ghore.
saṅgrāme śatru-saṅkaṭe. |
| 13 | Nadiṣu prastare ¹¹ cāiva,
vyāghre cāiva bhayāvahe,
ḍākinī-bhūta-preteṣu,
bhayaṁ nāsti kadācana. | 13cd | Nadiṣu ca raṇe cāiva,
cora-vyāghra-bhayeṣu ca, |
| | | 14ab | ḍākinī-preta-bhūteṣu,
bhayaṁ tasya na jāyate. |
| 14 | Aputro labhate putraṁ,
dhana-hīno dhanam labhet,
mucyate sarva-pāpebhyo,
Viṣṇu-lokaṁ sa gacchati. | 19ab | Aputro labhate putraṁ,
dhanārthī labhate dhanam, |
| | | 21ab | mucyate sarva-pāpebhyo,
Visnu-lokaṁ sa gacchati. |

OM OM Viṣṇave namaḥ¹².

15 OM Viṣṇu-pañjaraṃ kroḍhanam, padma uttaram
sapta-locanam indriyam¹³, padmanam padma uttaram.

16 Viṣṇu-kroḍham Durgā-mayaṃ, Viṣṇu-mūrti bhūta-mayaṃ
kroḍhanam padma uttaram,

OM Śrī-Viṣṇave namaḥ svāhā.

Sprinkling Formula in 946:

OM AM Brahmā-Sarasvatī-devī-pratiṣṭhāya namaḥ

OM UM Viṣṇu-Śrī-devī-pratiṣṭhāya namaḥ

OM MAM Īśvara-Umā-devī-pratiṣṭhāya namaḥ

¹⁹⁴⁶ *sarvaduṣṭavināśanam* ²according to SL, the Madras ms 7236 reads *tripure dahyamāne tu hareṇa brahmaṇātmanah* ³SL *mādhavaḥ*; 833 *baya namaḥ*; 946 *vara ah* ⁴Juynboll, SL, 5332 *-am* ⁵thus SL; Juynboll *kapāle*; mss *kapale* ⁶Juynboll *śiraḥ-saṃsthitaḥ*; PKRo *śiraṣaṃsthita*; SL *śiraṣoṭthitaḥ* ⁷mss *pratiṣṭhe*; SL *pratiṣṭhed* ⁸833, 3189 *vicarāmi mahītale*; 5332 *sarvaśatruvināśāya* ⁹946 *darasidan ca* ¹⁰mss *pate*; SL *pade* ¹¹mss *prataraṇ*; SL *kāntāre* ¹²in SL, PKRo only ¹³SL, PKRo *saptalocana-driyadriyam*; 833 *saptalocanam driyayam*

787. Śrī-Viṣṇu-pañjaraṃ divyam

THE CAGE OF VIṢṆU

translation of the Balinese version

- 1 The holy and divine Cage of Viṣṇu,
that cannot be split, and averts evils,
of fierce energy, of great heroism,
destroying all enemies,
- 2 proclaimed by Brahmā to Hara (Śiva)
when he burnt the Threefold Fortress¹,
that (Cage) I will proclaim;
it always brings about self-protection.
- 3 Govinda should guard the feet,
and the Threefold-striding One on the shanks;
the Long-haired One should protect up to the thighs,
and Hari should protect the secret part.
- 4 And He-from-Whose-navel-grows-a-lotus (should protect) the belly,
and He-Who-stirs-the-people the hips;
the Steadfast One should protect the navel,
and the Dwarf should protect the back.

- 5 Viṣṇu is present in the left side,
and the Crusher of Madhu in the right side;
and Vāsudeva's Son (should protect) the two arms,
the Man-Lion is present in the heart.
- 6 The Boar should protect on the throat,
and Kṛṣṇa on the circle of the face;
the Honey-sweet One is present in the ears,
and He-Who-causes-the-hair-to-stand-erect in the nose.
- 7 Nārāyaṇa should guard the eyes,
He-Whose-banner-depicts-Garuḍa the forehead;
and the Son of Vinatā (Garuḍa) the cheeks,
while the Long-haired One is present on the crest.
- 8 The Boundless one should protect the whole,
[thus] Viṣṇu's Cage is a safe base;
I have entered the Viṣṇu-Cage
which always brings about self-protection.
- 9 The Lotus-eyed One is in the East,
and the Bearer of Śrī in the South-East;
and He-Who-holds-the-Disc-in-His-hand is in the South,
and He-with-the-band-on-His-belly in the South-West.
- 10 One should assign the Supreme Spirit to the West,
Him-Whose-garment-is-yellow to the North-West;
and the Bearer-of-the-club to the North,
and the Conch to the North-East.
- 11 The Turtle should protect the Nether World,
and [the disc] Sudarśana the Zenith;
thus the Cage of Viṣṇu has entered [the body],
being tied to all the limbs.
- 12 Having entered the Cage of Viṣṇu,
I roam about over the earth [freely];
at the king's palace, in a horrible tract of jungle,
in battle, while the foes are pressing forward,
- 13 On rivers and on rocky ground,
while horrible tigers [roam about];
from sorceresses, demons and roaming souls,
there is no danger at any time.

- 14 He who has no sons will gain a son,
he who is devoid of wealth will gain wealth;
he is released from all evils,
and goes to Viṣṇu's heaven.

OM Honour to Viṣṇu.

- 15 The Cage of Viṣṇu is ferocious, a lotus in the North (?);
with seven eyes and senses;
the lotus, a lotus in the North (?).
- 16 The ferocious Viṣṇu is identical with Durgā,
Viṣṇu's [ferocious] manifestation is identical with the demons;
ferocious, with a lotus in the North (?) ;

OM To the Glorious Viṣṇu, honour, hail.

Sprinkling Formula in 946:

OM AM To the Establishment of Brahmā and Goddess Sarasvatī,
honour.

OM UM To the Establishment of Viṣṇu and Goddess Śrī, honour.

OM MAM To the Establishment of Īśvara and Goddess Umā, honour.

¹Translation of the Indian version. The Balinese text does not make sense here.

790. *Śūnya-nirmala-pavitram* (Ś)

PPN: BUDDHA-STAVA

This Hymn to Buddha in three ślokaś consists of repetitions of ArSkt. expressions. Only the words *śūnya* (1a) and *Buddha* (3c) can be said to belong to the Buddhist vocabulary.

Rit. Env.: applicable on occasion of death of smallpox.

Sources: PPN 33a; 189/26b (both Śivaite), MSgd.

- 1 OM Śūnya-nirmala-pavitram, śuddha-vighna-vināśanam
sarva-devâtidevāya, ātma-śuddha śuddha-lokam.
- 2 Mr̥ta-varṣa-namas-kṛtaṃ, sarva-devatā-nirmalam
śuddha-kleśa-vināśanam, ātma-śuddha-pratiṣṭhanam.
- 3 Jagat-vighna-vināśanam, roga-doṣa-vimokṣanam
Buddhārcanam sunirmalam, deva-pitā ta nirmālyam.

790. *Śūnya-nirmala-pavitram*

HYMN TO BUDDHA

attempt at translation

- 1 The spotless Purifier Which is the Void;
purity and destruction of hindrances;
to the God Who stands above all the gods;
of purified Self, and purifying the world.
- 2 Honoured because [He gives] a rain of Water of Life;
the purity [which belongs to] all the deities;
purity and destruction of stains;
purity of the Self; a stable base.
- 3 Destruction of the world's hindrances;
release from disease and faults;
the worship of Buddha, completely pure;
[He is] the Father of the gods, spotless.

793. *Śūnya-nirvāṇa mokṣaṇam* (Ś)

A stanza which honours Śiva as the Sky and the Release for all beings.

Sources: PPD 31; PPD 36; PPD 105; PPI 10; PPI 27; PPI 32.

- 1 OM Śūnya-nirvāṇa mokṣaṇam, Vyomākāśa¹ Śivālayam
svargādhipam maṇi-śvetam, deva-pitara-pratiṣṭham.

¹mss *vyomakeśa**Śūnya-nirvāṇa mokṣaṇam*

translation

- 1 The Void, the Quietude, the Release,
the Sky, Śiva's Abode;
[He is] the Lord of Heaven, white like a jewel,
the Base of Gods and Fathers.

796. *Śveta Mahēśvara-rūpam* (B)

BHŪTA-STAVA

Five Kālas of different colours are located in the five directions. They are terrible, demoniacal aspects of the Five Deities Īśvara, Brahmā, Mahādeva, Viṣṇu and Śiva. The language is ArSkt.

Rit. Env. and sources: during *bhūta-yajña* and the preparation of Holy Water for exorcism; BhYDj 7/7, PVKr 54, PVTj 11, BhYTg B 83, C 33, D 65.

- 1 Śveta Mahêśvara-rūpam, Brahmā bañ¹ Kāla varṇasya
 pīta Mahādeva Kāla, Viṣṇu kṛṣṇa-Kāla-rūpam.
- 2 Śiva pañca-Kāla-varṇam, Durgā-bhūta varṇa Śiva
 tumvana karatahityam, pañcama Kāla-varṇasya.

¹(a)bañ is Indonesian, meaning "red"; *tumvana* in 2c might be the Indonesian *tumon*, seeing. — In 1a *rūpam* has the same meaning as *varṇa* in 1b, 2a, 2b, 2d. The word *Kāla* is used in 1b, 1c, 1d, 2a, with the result that BhYDj 1a runs: *Kāla śveta Maheśvaram*, whereas PVKr could not make up its mind and runs *Kāla śveta Maheśvara-rūpam*.

Śveta Mahêśvara-rūpam
 HYMN TO THE DEMONS
 attempt at translation

- 1 The white [Kāla] is a form of Īśvara;
 Brahmā is the Kāla of red¹ colour;
 Mahādeva is the yellow Kāla;
 Viṣṇu is the Kāla of black form.
- 2 Śiva is the Kāla of five colours;
 Durgā as a demoness (?) has Śiva's colour;
 ;
 the Kālas of the five colours [have been worshipped].

¹bañ, an OJ word.

800. *Śvetāmbara-dharā devī* (BŚ)
 PAÑCA-SARASVATĪ-MANTRA

Sarasvatī is said here to manifest Herself fivefold. The names of these aspects of the goddess are not mentioned; they are distinguished by means of a white, red, yellow, black and variegated garment, wreath and flowers. The fourth pādas, which are identical to each other, are in incorrect Skt.

The three Buddhist versions deviate considerably and have to be treated separately in Nos. 801, 802, and 803.

Rit. Env.: death ritual; according to the Śivaite informant, during lustration and the great lustration.

Sources: PPO 19a; PPQ 14a; 321/20; 488/2b; 1186/1b; 1457/2a; a.o.

- 1 OM Śvetāmbara-dharā devī, śveta-mālyānulepanā
śveta-puṣpa-priyā devī, śrī śrī tasmai Sarasvatī.
- 2 OM Raktāmbara-dharā devī, rakta-mālyānulepanā
rakta-puṣpa-priyā devī, śrī śrī tasmai Sarasvatī.
- 3 OM Pītāmbara-dharā devī, pīta-mālyānulepanā
pīta-puṣpa-priyā devī, śrī śrī tasmai Sarasvatī.
- 4 OM Kṛṣṇāmbara-dharā devī, kṛṣṇa-mālyānulepanā
kṛṣṇa-puṣpa-priyā devī, śrī śrī tasmai Sarasvatī.
- 5 OM Viśvāmbara-dharā devī, viśva-mālyānulepanā
viśva-puṣpa-priyā devī, śrī śrī tasmai Sarasvatī.

801. Śvetāmbara-dharā devī (B)

PAÑCA-TATHĀGATA-STUTI

This popular Buddhist version of No. 800 in its overall pattern conforms to the Śivaite version, but its orientation is totally different. The deities addressed are the Five Tathā-gatas. The five ślokas are not complete, because each of them consists of only three pādas. Although the male Tathā-gatas are the objects of the description, all mss retain the reading *devī* in all first quarters.

Rit. Env.: daily and death ritual. According to PPBV, the worship is done with flowers of the five colours mentioned, and one should meditate on the Tathā-gatas of the respective colour.

Sources: PPBV 9b; PVDj 29; PVKr 40; PVSñ 15; PVTg 42.

- 1 AḤ Śvetāmbara-dharā devī,
śveta-varṇa śveta-puṣpa, śrī śrī Devī namo 'stu te.
- 2 HUṂ Nīlāmbara-dharā devī,
nīla-varṇa nīla-puṣpa, śrī śrī Devī namo 'stu te.
- 3 TRAM Pītāmbara-dharā devī,
pīta-varṇa pīta-puṣpa, śrī śrī Devī namo 'stu te.
- 4 HRĪḤ Raktāmbara-dharā devī,
rakta-varṇa rakta-puṣpa, śrī śrī Devī namo 'stu te.
- 5 AḤ Viśvāmbara-dharā devī,
viśva-varṇa viśva-puṣpa, śrī śrī Devī namo 'stu te.

802. *Śvetāmbara-dharaṃ devaṃ* (B)
CATUR-VEDA-STUTI

This version is given only by PVTg 76. This Buddhist source worships the four aspects of Sarasvatī (addressing them without exception with *devaṃ*) in *prasavya* or anti-clockwise direction. At the end there is a sprinkling formula directed to the four classical guardians of the regions: Indra, Yama, Varuṇa and Kubera; their sequence has been modified. This worship of the *Loka-pālas* may be the reason for the title of this fragment.

Rit. Env.: the ms says that the *Catur-veda* is fit for worship in the four directions of the sky, and also during sacrifice to the demons.

- 1 Śvetāmbara-dharaṃ devaṃ, śveta-puṣpa-priyaṃ devaṃ
śveta-mālya¹ śveta-vastraṃ, Sarasvatī namo 'stu te.
- 2 Nīlāmbara-dharaṃ devaṃ, nīla-puṣpa-priyaṃ devaṃ
nīla-mālya nīla-vastraṃ, Sarasvatī namo 'stu te.
- 3 Pītāmbara-dharaṃ devaṃ, pīta-puṣpa-priyaṃ devaṃ
pīta-mālya pīta-vastraṃ, Sarasvatī namo 'stu te.
- 4 Raktāmbara-dharaṃ devaṃ, rakta-puṣpa-priyaṃ devaṃ
rakta-mālya rakta-vastraṃ, Sarasvatī namo 'stu te.

Sprinkling Formula:

OM NAḤ AḤ Indra-devatāya namaḥ svāhā
OM MAḤ AḤ Varuṇa-devatāya namaḥ svāhā
OM GRI DIḤ Kubera-devatāya namaḥ svāhā
OM GRI BAM Yama-devatāya namaḥ svāhā

¹ms *kalya*; also in the other stanzas

803. *Śvetāmbara-nityaṃ devī* (B)

This version of *Śvetāmbara-dharā devī* occurs in the two Buddhist sources PPBV 32 and PVSn 20. Its main characteristic is that each of the four stanzas consists of five pādas. At the end there is a sprinkling formula for Brahmā, Viṣṇu, Īśvara and Rudra together with their spouses.

- 1 Śvetāmbara-nityaṃ devī¹, śveta-varṇānulepanam
śveta-puṣpa-priyā devī², śveta-vastra-dharā devī²,
śrī śrī tasmai Sarasvatī.

- 2 Raktâmbara-nityaṃ devī, rakta-varṇânulepanam
rakta-puṣpa-priyā devī, rakta-vastra-dharā devī,
śrī śrī tasmai Sarasvatī.
- 3 Pītâmbara-nityaṃ devī, pīta-varṇânulepanam
pīta-puṣpa-priyā devī, pīta-vastra-dharā devī,
śrī śrī tasmai Sarasvatī.
- 4 Nīlâmbara-nityaṃ devī, nīla-varṇânulepanam
nīla-puṣpa-priyā devī, nīla-vastra-dharā devī,
śrī śrī tasmai Sarasvatī.

Sprinkling Formula:

- OM AM Brahma-devāya, rakta-varṇāya, Sarasvati-bhyo namaḥ
svāhā.
- OM UM Viṣṇu-devāya, nīla-varṇāya, Śrī-bhyo namaḥ svāhā.
- OM MAM Īśvara-devāya, śveta-varṇāya, Ume-bhyo namaḥ svāhā.
- OM OM Rudra-devāya, pīta-varṇāya, Durgā-bhyo namaḥ svāhā.
- OM OM Śrī-devebhyo namaḥ, śucy-aśucy-arthe, pane bhoktaṅ-taya
svāhā.

¹ms devam ²thus PVSñ; PPBV devam; thus also in all further cases of devī

800-803. Śvetâmbara-dharā devī

FORMULA OF THE FIVE SARASVATĪ'S HYMN TO THE FIVE TATHĀ-GATAS

translation of the first stanzas of the four versions

No. 800:

The Goddess Who wears a white garment,
a white wreath and white ointment,
the Goddess Who loves white flowers,
glory, glory to that Sarasvatī.

No. 803:

The Goddess Who constantly wears a white garment,
and ointment of a white colour,
the Goddess Who loves white flowers,
the Goddess Who wears a white cloth,
glory, glory to that Sarasvatī.

No. 802:

The Deity Who wears a white garment,
the Deity Who loves white flowers,
[Who wears] a white wreath and a white cloth,
Sarasvatī, honour be to Thee.

No. 801:

The Goddess (Deity) Who wears a white garment,
being of a white colour, [holding] a white flower,
glory, glory, O Goddess (Deity), honour be to Thee.

804. *Śvetāmbara-dharam devam* (B)

PAÑCA-PITARA-STUTI

Another variation on the “Śvetāmbara” theme. Its structure deviates from the Nos. 800–803: there is no mention of flowers and garlands in the five respective colours. Instead, the names of the Five Deities are given in the fourth pādas and addressed as Pitāmahas “Grandfathers”. Instead of Śiva in the Centre, however, the Buddhist source mentions, surprisingly, Dharma. The sequence of the digbandha which is constituted by the names of the Five Deities is anti-clockwise (apasavya), as befits Ancestor Worship.

Rit. Env.: care of the dead, uttama.

Source: Añava-vidhāna, Griya Tēgēh, Boda Kling, 188.

- 1 Śvetāmbara-dharam¹ devam, śvetañ cāpi pitā-mahā
pitram api ri trptyanam, Īśvara-devam namāmy aham.
- 2 Nilāmbara-dharam devam, nilañ cāpi pitā-mahā
pitram api ri trptyanam, Viṣṇu-devam namāmy aham.
- 3 Pitāmbara-dharam devam, pitañ cāpi pitā-mahā
pitram api ri trptyanam, Mahā-devam namāmy aham.
- 4 Raktāmbara-dharam devam, raktañ cāpi pitā-mahā
pitram api ri trptyanam, Brahma-devam namāmy aham.
- 5 Viśvāmbara-dharam devam, viśvañ cāpi pitā-mahā
pitram api ri trptyanam, Dharma-devam namāmy aham.

Pakētis:

OM Pañca-pitā-mahebhya namaḥ svadhā

OM Pitṛ-samantānugata-vara-viśūnye svāhā

¹jaram

804. *Śvetāmbara-dharaṃ devam* (B)
HYMN TO THE FIVE [GRAND]FATHERS
translation

- 1 The God Who wears a white garment,
Who is also the white Grandfather;
the Father Who has to be satisfied (?),
the God Īśvara, I honour.
- 2 The God Who wears a black garment
God Viṣṇu, I honour.
- 3 The God Who wears a yellow garment,
the God Mahā-deva, I honour.
- 4 The God Who wears a red garment
the God Brahmā, I honour.
- 5 The God Who wears a multi-coloured garment
the God Dharma, I honour.

Sprinkling Formula:

OM To the Five Grandfathers, honour, svadhā

OM To the Void followed on all sides by the Ancestors,
svāhā.

806. *Śveto Vairocana jñeyah* (BŚ)
PVDj, PVKr, PVTg: PAÑCA-NARA-SIṂHA-STUTI
PVSK: PAÑCA-BODHI-STAVA; in PVKr, PVTg also: ŚIVA-BODHI
PVSB, PVWS: PAÑCA-KARA-BUDDHA-STUTI
PPQ: ASTAVA PAÑCA-RAṄGA

This hymn on the Five Tathāgatas mentions some of their characteristics: their colours, hand-poses (*mudrā*), and, remarkably enough, also their specific sort of Wisdom. The five kinds of Wisdom are a feature of the speculation of esoteric Buddhism (see Dasgupta 1950, p. 95, n. 1; W. Y. Evans-Wentz, *Tibetan Yoga and secret doctrines*, London 1958, p. 339). It is noteworthy that these dogmatic notions occur here in a hymn which obviously has been produced in a milieu without sound knowledge of Sanskrit.

Schematically, the Tathāgatas and their qualities are given thus:

	Tathāgata	Colour	Mudrā	Wisdom (<i>jñāna</i>)
1	Vairocana	white	<i>dhvaja</i>	<i>śāśvata</i>
2	Akṣobhya	dark blue	<i>bhū-sparsana</i>	<i>ādarśa</i>
3	Ratna-sambhava	yellow	<i>varada</i>	<i>amatā</i>
4	Amitābha	lotus-red	<i>dhyāna</i>	<i>praty-avekṣaṇā</i>
5	Amogha-siddhi	green	<i>abhaya</i>	<i>kṛtyānuṣṭhāna</i>
		(acc. to Spr. Form.: variegated)		

Of the five kinds of Wisdom, only the first differs from that given by Dasgupta, i.e.; there Vairocana is said to have sprung from the *su-viśuddha-dharma-dhātu-jñāna* "wisdom of the completely pure elementary nature of existence" (S.B. Dasgupta's source is the Advaya-vajra-saṃgraha).

Rit. Env.: Acc. to PVTg, during worship on mountains, by the sea, on cremation-grounds, temples and Meru; this hymn is equal in power to the Anaṅga (= Nāga-)bāyu-sūtra.

Sources: 12 mss; one for the greater part Śivaite, on death ritual: PPQ/63a; the others on Buddhist daily ritual: PVBa 11; PVBK 9; PVDj 13; PVDj 19b; PVKr 9a; PVSK 11b; PVSm 8a; PVSB 6; PVTg 16; PVWS 12b; PVWS 16.

- 1 OM Śveto Vairocana jñeyaḥ, dhvaja¹-mudrā-Tathāgataḥ
sarva-karo varôpetah, śāśvata-jñāna-nirmalam.
- 2 Nīlaḥ Śrī Akṣobhya jñeyaḥ, bhūḥ-sparsana-mudras tathā²
sarva-karo varôpetah, ādarśa-jñāna-nirmalam.
- 3 Ratna-sambhavo vijñeyaḥ, varadaḥ pīta-varṇakaḥ³
sarva-karo varôpetah, amatā-jñāna⁴-nirmalam.
- 4 Padma-rāgĀmitābhaś ca⁵, dhyāna-mudrā Tathāgataḥ
sarva-karo varôpetah, jñānam ca praty-avekṣaṇam⁶.
- 5 HaritĀmogha-siddhiś ca, mudrā caivābhaya-pradā⁷
sarva-karo varôpetah, kṛtyānuṣṭhāna⁸-lakṣaṇam.

Sprinkling Formula (PVDj, PVKr, PVSK, PVTg):

OM AM ⁹	Vairocana	-śveta-varṇāya namaḥ svāhā
OM AM	Akṣobhya	-nīla-varṇāya namaḥ svāhā
OM AM	Ratna-sambhava	-pīta-varṇāya namaḥ svāhā
OM AM	Amitābha	-padma-rāga-varṇāya namaḥ svāhā
OM AM	Amogha-siddhi	-viśva-varṇāya namaḥ svāhā

(acc. to PVBa, PVBK, PVWS):

OM AM ¹⁰	Akṣobhya-deva-Sūrya	-Mahā-Gaṅgāya ¹¹	namaḥ svāhā
OM AM	Ratna-sambhava-deva-Sūrya	-Mahā-Gaṅgāya ¹¹	namaḥ svāhā
OM AM	Amitābha-deva-Sūrya	-Mahā-Gaṅgāya ¹¹	namaḥ svāhā
OM AM	Amogha-siddhi-deva-Sūrya	-Mahā-Gaṅgāya ¹¹	namaḥ svāhā
OM AM	Vairocana-deva-Sūrya	-Mahā-Gaṅgāya ¹¹	namaḥ svāhā

¹PVBa, PVBK *dhyanā*- ²PVBa, PVBK, PPQ *dhvajamudrā tathāgata* ³PPQ *dhvajamudrabhavas tathā* ⁴6 × *śamanta*-; PPQ *adahr*- ⁵PPQ *madhyapada amadhaś ca* ⁶4 × *-vakṣaṇam*; PPQ *prahavaśanam* ⁷PVBa, PVBK *tathā*; PPQ *mavāmṛtabavas tathā*; others *-pratha* ⁸PVDj *sukṛtyanusthana*; PPQ *kṛtya ajñāna* ⁹PVSK, PVTg *om om* (5 ×) ¹⁰PVWS *om om* (5 ×) ¹¹PVWS *gaṅgāmṛtāya*

806. Śveto Vairocana jñeyah

THE HYMN TO THE FIVE MAN-LIONS

attempt at translation

- 1 Vairocana should be known as white;
The Tathāgata with the gesture of the banner;
He performs everything, is able to grant boons,
His Eternal Wisdom is spotless.
- 2 The Venerable Akṣobhya should be known as dark blue;
and He shows the gesture of touching the earth;
He performs everything, is able to grant boons,
His Mirror-like Wisdom is spotless.
- 3 Ratna-sambhava should be known as
showing the gesture of granting boons and as yellow of colour;
He performs everything, is able to grant boons,
His Wisdom of Equality is spotless.
- 4 Amitābha has the red colour of a lotus,
He is the Tathāgata with the gesture of meditation;
He performs everything, is able to grant boons,
and His Wisdom is the Discriminating.
- 5 Amogha-siddhi is green;
and His gesture is the security-giving one;
He performs everything, is able to grant boons,
His characteristic is the [Wisdom] Performing-all.

Sprinkling Formula (1):

OM AM To Vairocana of white colour, honour, hail.
OM AM To Akṣobhya of dark blue colour, honour, hail.

OM AM To Ratna-sambhava of yellow colour, honour, hail.
 OM AM To Amitābha with the colour of a red lotus, honour, hail.
 OM AM To Amogha-siddhi with variegated colour, honour, hail.

(2):

OM AM To the Great Ganges Who is Akṣobhya, the God Sūrya,
 honour, hail.
 OM AM To the Great Ganges Who is Ratna-sambhava, the God Sūrya,
 honour, hail.
 OM AM To the Great Ganges Who is Amitābha, the God Sūrya,
 honour, hail.
 OM AM To the Great Ganges Who is Amogha-siddhi, the God Sūrya,
 honour, hail.
 OM AM To the Great Ganges Who is Vairocana, the God Sūrya,
 honour, hail.

809. *Ṣaḍ-akṣaram mahā-jāpyam* (Ś)
 “ṢAD-AKṢARA-STAVA”

The formula of six syllables is praised and its good effects for attaining release hinted at. The first stanza is the same as the third one of No. 561 (*OM-kāraḥ śirasi sthāpyaḥ*); in some mss these two fragments follow upon each other.

The next two ślokas are very difficult; the main purport seems to be that one who beholds the supreme Light, which is the Eternal Śiva, becomes free from the cycle of existence. These two stanzas, just like the first one, may go back to a correct original Skt.

Rit. Env.: death ritual. Stanzas 2 and 3 while the priest in whom the Śiva soul has entered manipulates the gaṇitrī. The first stanza is facultative at the end of Sūrya Sevanā (SuSe p.126).

Sources: PPC 5; PPQ 16b; 109/3b; 321/26 (omits 3); 488/4b; 1457/5b; 1843/24a; APK 14 (1 only); 1590/24a (1 only); 5160 (1 only), 5159 (1 only).

- 1 OM Ṣaḍ-akṣaram mahā-jāpyam, guhyam parama-sādhakam
 Sadā-śivāṅgam ity uktam, mahā-pātaka-nāśanam¹.
- 2 Sūtra-dhāraḥ² pramoditaḥ³, jāta-bindur udāhṛtaḥ⁴
 evaṁ samprekṣya medhāvī, punar-āvṛtti⁵-durlabhaḥ.
- 3 Drṣṭvā⁶ Sadā-śiva-jyotiṁ, jāti-varṇaṁ ca nāparam⁷
 stutvā namati yo jñānam, Śivatvam pramayāmikam⁸.

¹321 *sarvāpāvināśanam*; 1457, 1843, APK *sarvāpātakanāśanam* ²PPQ -aro; others -taro ³most mss *pramodiptaḥ*; 109 *pramodiṣṭa* ⁴most mss *jātibindu rudrahṛtaḥ*; 1 × -vṛtta; 1 × -trātaḥ ⁵most mss *munaravṛti*; 109 *mundaravṛti*; PPQ *marāṇavṛtti* ⁶mss *drṣṭa* ⁷thus 488; PPQ *nasaram*; 109 *na perān*; 1457, 1843 *naḥ param* ⁸109 -sikam; PPQ reads this pāda *śivahena samudyate*

809. *Ṣaḍ-akṣaram mahā-jāpyam*

‘HYMN TO THE FORMULA OF SIX SYLLABLES’

translation

- 1 The Formula-of-six-syllables is a great spell,
secret and supremely effective;
according to tradition a part of the Eternal Śiva,
annihilating [the effects of] great sins.
- 2 Wearing the [sacred] thread, with joyous mind,
he is called;
the wise man, having considered thus,
cannot be grasped by rebirth.
- 3 He who, having seen the lustre of the Eternal Śiva,
and the supreme colour,
and, having praised it, honour the Wisdom;
identity with Śiva

812. *Sadyo-jātam ajātaṃ vā (Ś)*

PAÑCĀSYA-STAVA

In five stanzas the five manifestations of Śiva called Sadyo-jāta etc. are addressed. In the main the Skt. seems to be correct, although in some cases the grammatical structure is lacking. This may however be due to the scanty transmission in only one ms. There are some reminiscences of No. 360 (*Īśānaḥ sarva-vidyānām*).

Source: StGA/114.

- 1 Sadyo-jātam ajātaṃ vā, vandeyaṃ sad-asat-patim
paśubhyaḥ¹ patim ajaraṃ², patim enaṃ prabhu-vibhum.
- 2 Vāma-devaṃ paraṃ sūkṣmaṃ, puruṣaṃ prabhum avyayam³
avākya-mūrtim agaṇ ca, jagatāṃ hi Sadā-śivam.
- 3 Yaś ca Tat-puruṣo devo, namas te 'stu Śivātmaka
devo 'gnis ca namo divyaṃ, Rudraś cāiva Sadā-śivaḥ.
- 4 Aghora-ghora-rūpāya, ghora-ghorāya vai namaḥ
namas te Rudra-rūpebhyah, jagatāṃ hi Śivaḥ sadā.
- 5 Īśānaṃ paramaṃ Śivam, Īśānaṃ cāiva śāntikam
Brahmaṇo paramāṃ mūrtim, golikaṃ paramākṣaram.

¹pasubham ²ajagram ³adhyayam

812. *Sadyo-jātaṃ ajātaṃ vā*
HYMN TO [ŚIVA'S] FIVE MOUTHS
translation

- 1 The Recently-born One or the Unborn One (?)
let me salute Him, the Lord of the real and the unreal;
the ageless Lord for the flock,
that Lord, the glorious Ruler.
- 2 [Let me salute] Vāma-deva, the supreme and subtle One,
the Spirit, the ever-existing Ruler;
Whose manifestation is inexpressible, Who is unattainable,
because He is the Eternal Śiva for the beings.
- 3 The God Who is known as Tat-puruṣa,
honour be to Thee, Whose Self is Śiva;
[and Thou art also] God Agni the Divine – honour –,
and Rudra and the Eternal Śiva.
- 4 Honour to Aghora of terrible form, most terrible;
honour be to Thy Rudra-manifestations,
because [Thou art] eternally the Benevolent One for the beings.
- 5 [I salute] Īśāna the supreme Śiva,
Īśāna Who also appears in a pacific form;
the supreme manifestation of Brahman,
the, the supremely never decaying One.

815. *Sadyo-jātaṃ Pūrva-deśa* (BŚ)
YAMA-RĀJA-STAVA

A kind of *Dig-bandha* in ten stanzas of a highly artificial structure. Each stanza is characterized by a certain syllable which serves as the first and last syllable in all its four pādas. These syllables, when taken together from the first five stanzas, constitute the *bījas* of Śiva's Pañca-brahma manifestation: SA BA TA A I; those from the last five stanzas yield the formula NA-MA[H] ŚI-VĀ-YA. The ten syllables together are called the *daśākṣara*.

Moreover, in each stanza there is a regular recurrence in each pāda of three syllables from the preceding pāda in a reversed order (and reading in reversed order is black magic; cf. Swellengrebel in: Bali 1960, p. 51–52; AT, p. 62). Thus, in stanza 1, the second quarter begins with *sa di rva*, which is (nearly) equal to a reversed order of *-rva de śa* at the end of pāda 1. The last three syllables of pāda 2, *-ka ri ṣa* are repeated invertedly

at the beginning of pāda 3: *sa ri ka*. The same recurs between pādas 3 and 4, while the last syllables of pāda 4, *ja tyo sa*, are the reversal of *Sa dyo jā* which form the beginning of pāda 1.

In the cadre of this structure some characteristics are enumerated of gods, seers, colours and attributes of the Five Directions of the Compass. For a detailed discussion of these and of the formal aspects of the present hymn, we refer to AT pp. 60–67. It should be added here that in a few cases (1, 3, 4) one might recognize also the vehicle (*vāhana*) of the deity in question. In 2 and 5 we were unable to do the same; in 2 the name of the *vāhana* is concealed in (*ra*)*galya* (*mita*) (can it be *mṛga* ? *turaṅga* ? *vyāla* ?), and in 5 in (*mu*)*rvaya*.

The data presented by the stanzas 1–5 can be represented in the following scheme:

	Region	Manifestation	Seer	Attribute	Colour	Vehicle
1	E.	Sadyo-jāta	Kurṣika	<i>vajra</i>	white	Nandin (?)
2	S.	Vāma-deva	Garga	<i>daṇḍa</i>	red	?
3	W.	Tat-puruṣa	Maitri	<i>pāśa</i>	yellow	Peacock
4	N.	Aghora	Kuruṣya	<i>cakra</i>	black	Garuḍa
5	C.	Ī[śā]na	Prtañjala	<i>padma</i>	grey	?

The second part of the hymn, stanzas 6–10, mention the five Buddhist *krodha* manifestations Nava-bhava, Matthana, Siṃha-vaha, Vatsala and Yama-rāja. PVTg adds their attributes:, *khadga* (?), *dhvaja*, *tri-śūla* and *śānti* (AT p. 65), and for Siṃha-vaha and Vatsala also the directions of the sky in which they are located: N.W. and N.E. This implies for Nava-bhava the S.E. and for Matthana the S.W. In 10cd we recognize the words *yonī* and *yakṣī* which seem to be a suitable introduction to the surprising name Yama-rāṇī (in a reversed order of syllables) at the very end. The problems of 6–10 are discussed further in AT p. 64ff. Here we add that the last word as it stands, *nir a ma ya*, can be translated very well as “free of disease; wholesome” (*nir-āmaya*). This may have been the second intention of the poet, implying a good omen at the end of the incantation.

The hymn and its figures of style are clearly products of ArSkt. They defy attempts at an accurate translation, which is consequently omitted.

Sources: PPQ 18b; 513/2b (1–5 only); 1186/6a; PVTg. For 10, see also No. 941. The hymn has been edited, and discussed in AT p. 60–67.

- 1 OM Sadyo-jātaṃ Pūrva-deśa, sadirva¹ Kurṣika risa
sarika vajra śveta sa, sataśve nanda jadyosa².
- 2 OM Bāma-deva Dakṣiṇābha, banākṣi Garga raktābha³
bhaktara galy Amitābha⁴, batami daṇḍa demaba.

- 3 OM Tat-puruṣa Paścima ta, tamaś ca Metri sa pīta
tapita śikhi magita, tagati pāśa rutputa.
- 4 OM Aghora Uttarātmia, atmira Kuruṣya tia
alasyu garut kṛṣṇa a, aṣṇa⁵-kṛt cakra ragho a.
- 5 OM Ina murvaya Madhya i⁶, idyama Pratañjala i
ilañja dhūmra dyatma i, itmadya padma muna i.
- 6 OM Navo yonatyā bavona⁷, navo-baviśvara svana
nasvara pvata madina⁸, nadima nido vavana⁹.
- 7 OM Matano ndara sadama, madasa tīrtha karda ma
madraka treka¹⁰ sutoma, matosu jayi notama.
- 8 OM Sisavana ranavasi, sivatatañca vasasi
sivaña raña kṛvasi, sivana kañi vasasi.
- 8a OM Sisavadda Bayabyasi, siñha rahi kṛtavasi
(PVTg) sivata śyāma varsasi, sivakasa dhvaja varsi.
- 9 OM Vatsalo nama ta deva¹¹, vadeta ti ilotsava¹²
vatato somajī mova, vamojivati lotsava¹³.
- 10 OM Yama-rāja sado-meya, yame-dorodayodaya
yada-yoni ra yakṣi-ya, yakṣi sañca¹⁴ niramaya.

¹thus PVTg; PPQ *sadīnya*; 513 *sanīnya*; 1186 *sadakva* ²PVTg *nyosa*; PPQ *yosa*; 1186 *vosa*; 513 *desa* ³PVTg *bakta Garga Amitabha* ⁴PVTg *arutaba*; 513 in this pāda *baṭāra Gaṅgā mataba* ⁵PVTg *aṣṭa* ⁶513 *iśāna murvaya madhya* ⁷thus 1186; PVTg *bavena*; PPQ *bavana* ⁸PVTg *nadimakara minina* ⁹PVTg *nadi pandakavat cina* ¹⁰PVTg *ma-padmarāga* ¹¹PPQ *mahadeva*; PVTg *Ersanyadeva* ¹²PVTg *dilitotava* ¹³PVTg *vamo triśūla yosiva* ¹⁴PVTg *santi*

818. *Sakalaṃ niṣkalaṃ Śivam* (Ś; 1: BŚ)

ŚIVA-STAVA

The poet's attention in this hymn focuses on Śiva as experienced in the syllable OM and its constituents. There is no originality and the whole gives the impression of ArSkt., although 2ab can be reconstructed into pure Skt. wording. Stanza 4, in a statement of rewards, promises freedom from fear of poison for him who recites the hymn thrice a day. Some Buddhist mss give the first stanza in an adapted version, using Buddha instead of Śiva; after that they proceed with *Aśucir vā śucir vāpi* (No. 283, 3). These two ślokaś are named by PVKṛ 13: STAVA PA-ŚUCY-AN.

The contents of the whole are in such a way devoid of cohesion that a translation would appear to be too risky.

Rit. Env.: according to the Śivaite informant, daily (but the small number of sources does not support this). In 5356 e it occurs immediately after No. 372 (*Īśvara śveta-rūpaṃ vā*), which points to the context of the Major Lustration.

Sources: SL p. 22; 321/13; PPL 31b; 1186/20a; 5357 e; GPGB 13; a.o.

Stanza 1 in these Buddhist mss: PPDj 9; PPKA 30; PVKa 1; PVKa 21; PVKr 13; PVKr 28.

1 OM Sakalaṃ niṣkalaṃ Śivam¹, OM-kāraṃ tvam Śivātmakam²
pañcākṣara saptōṃ-kāre³, sarva-devātma-nirvāṇam.

1 (Buddhist version):

OM Sakalaṃ niṣkalaṃ Buddham, OM-kāraṃ tvam Buddhātmakam⁴
pañcākṣara tattvōṃ-kāra, sarva-sattvātma-nirvāṇam⁵.

2 Viśeṣāmala-salile⁶, puṇye tīrthe⁷ Śivālaye
śilāmbare sasinena⁸, vyāptaṃ sarva-jagat-patim.

3 Sarva-prajāṇ ca poṣyate, kiñcit sadāgataṃ puram
bindu-candra-sadāgataṃ, candra-bindu-nādaḥ Śive.

4 Kiñcidbhyāṃ Śiva sarvaṇ ca, OM-kāraṃ Śiva ucyate
sarva-ṛṣa-vimuktena, tri-sandhyaṃ yaḥ paṭhen naraḥ.

Sprinkling Formula in the Buddhist mss:

OM AM Gaṅgā-Sindhuvatī-Sarasvatī-Vipāśā-Kośikī-Yamunā-Sarayū-
ya namaḥ.

¹321, PPL *devam*; 5356 *śūnyam* ²PPL *oṃkāraṃ śivam ucyate* ³321, PPL *tavoṃkāre*; 5356 *tatoṃkāre* ⁴PVKa (2 ×) *dharmātmakam* ⁵PVKa (2 ×) *sarvadevātmanirmalam* ⁶mss usually *viśeṣatmalanālile* ⁷PPL *puṇye tīte*; SL, 1186, GPGB *panyatīte*; 5356 *puṇyatīte*; 321 *madyatīrthe* ⁸thus GPGB; PPL, 1186 *sasinenam*; 5356 *sasineda*; *samsinine*; SL *sosinana*

821. *Salilaṃ vimalaṃ toyam* (Ś)

A few stanzas in ArSkt. dealing with the excellence of Holy Water. The first of them is known as MANTRA n LIS in PPI.

Rit. Env.: according to Dudus Alit, during sprinkling with [Toya] Pañ-lukat-an; the first stanza belongs to the Lis, according to PPI.

Sources: Du AI 80; stanza 1 in PPI 18.

- 1 Salilam vimalam toyam, toyam, tirthasya bhājanam
subhikṣāya samatāya, devānām lisa nāśanam.
- 2 Pavitra-Gaṅgā-tīrthāya, maho-bhūta mahōdadhi
vajra-pāṇi mahā-tīrtha, pāpa-nāśam kalī nadi.
- 3 Pomyana priya sa-nitya, 'dadhi-tīre priyam tathā
sarva-devāti-devāya, namas te-ya namo namaḥ.

821. *Salilam vimalam toyam*
attempt at translation

- 1 The liquid, the spotless Water,
the water, a bowl of Holy Water;
for welfare, for evenness,
the lis of the gods; destroying [affliction].
- 2 To the Holy Water which is the purifying Gaṅgā,
the great Element, the great mass of Water;
with a thunderbolt in the hand, the great Holy Water,
destroying evil, the river.
- 3 eternally dear,
constantly dear, at the bank of the mass of water;
to the God more supreme than all the gods,
honour to Thee — honour, honour.

824. *Samodhayama Śivāya* (Ś)

ŚIVA-STAVA

PPR: VARUṆA-STAVA

A rather difficult hymn. Honour is paid to a number of gods, in the first stanza presumably to Śiva, after whom the Five Elements seem to be mentioned, although the Fire and the Water are lost in the present state of the tradition. The second stanza further mentions Vāsuki, Sun and Moon and Śiva's two sons, Gaṇéśa and Kumāra. The third stanza gives the names of Sarasvatī and Śrī, followed by the four Loka-pālas Indra etc. The last stanza seems to address all deities, and in the second half the Thunderbolt and the Lotus.

The kind of ArSkt. presented here defies attempts at exact translation. Rit. Env.: according to PPR, to be used on the sea.

Sources: 513/7a; PPQ 33b; PPR 23; PVSK 30.

- 1 Samodhayama¹ Śivāya, nara-asta ma-saṅgāya
namas te Vāyav-Ākāśāya², sarva-sarva namo 'stu te.
- 2 Pṛthivī-ya namaḥ svāhā, Vāsuki-ya namaḥ svāhā
Candrāditya namaḥ svāhā³, Gaṇa-Kumāram i svāhā.
- 3 Sarasvatī Śrī i svāhā, Yama-Indrāya saṅghāya
ra-Vaiśravaṇa-saṅghāya, Kubera-Varuṇa svāhā⁴.
- 4 Sarva-devatāya⁵ svāhā, sarvākṣara-śukla svāhā
i vajra ambhoja⁶ svāhā, devatā śrī saṅgha muna.

¹513 *samuja namaḥ* ²this pāda in PPQ, PPR, 513 as the fourth one; instead, PPQ here gives *namo Śiva saṅgāya* ³PPR *kubera varuṇa svāhā* ⁴thus PPQ; 513 *i bajra śrī saṅga muna*; PPR *nama no bāyu ākāśa*; PVSK *devaputri saṅga muha* ⁵PPQ *-saṅgha* ⁶513 *amboda*; PPQ *lemboda*; PPR *lēmbuddha*

827. *Samśāra-koṭi-pāpaṇ ca* (Ś)

YAJÑA-MOKṢIKA

PPF: PŪJĀ-MOKṢIKA

PPD: MANTRA-MOKṢIKA

PPZ 94: CARU-MOKṢIKA

Two stanzas of rather unclear contents. They seem to deal with some kind of ritual which bestows release on the performer or the sponsor. The original may have been a fragment of correct Skt.

Sources: PPA 165; PPF 59; PPD 52; PPZ 76; PPZ 94.

- 1 Samśāra-koṭi¹-pāpaṇ ca, lokānāṃ priyam ālabhet²
tarpanam mokṣikaṃ vāpi, yajamāno na samśayaḥ.
- 2 Mokṣikaṇ ca tathā³ kuryāt, samāsa-prayato munīḥ
namas-kāraṇ ca vidhivat, mokta-pādam avāpnuyāt.

¹mss *kūṭa* ²mss *kalabhet* ³thus PPD; others *tattva*

827. *Samśāra-koṭi-pāpaṇ ca*

THE SACRIFICE FOR RELEASE

attempt at translation

- 1 The evil [assembled in] millions of rebirths, —
he will obtain what is loved by the people (?) —
the sacrificer who [performs] the satisfaction
or the [ritual of] release, without doubt.

- 2 One should perform also the [ritual of] release,
the ascetic who has concentrated and purified his mind,
and also the performance of worship according to the rules —
[thus] he will reach the place of release.

830. *San̥ka-bhvana stava-deva* (Ś)

TPSr: PAÑCA-BHUVANA

For this fragment the same holds good as has been said for No. 639 (*Para-tattva stava-deva*). It is also found in the same mss. The god mentioned by name is Agni (1c). The word *pañca* occurs four times.

Rit. Env.: according to TPSr, this is a hymn of praise to be used in the *pura desa*.

Sources: 147/4b; 748/8a; TPSr 20.

- 1 OM *San̥ka-bhvana stava-deva, pañca-pādye¹ pañca-deva*
Agni pañca-deva-stava, saumya-jñānārcana-vedyam.
- 2 *Pramo stuto namo vidyam, pañca-maṇḍale sa-lokam*
'nugrāṇaṃ paramo divyam, rājñe 'stu deva Mā-devyam.

HROM *stavyam* (3 ×), HRUM *nārcana vyastu vyastu svāhā, UM*
TAM (3 ×).

¹TPSr -*praje*

833. *Saptātmā yajamānaś ca* (Ś)

“ĀTMA-KUṆḌA”

The sacrificer's body and his functions are presented as the scene of a sacrificial fire. The Skt. is of the style which is quite usual in the Śivaite Āgamas. The third stanza seems to point to the importance, perhaps even the superiority of mental worship. This is a characteristic feature of Āgamic and Tantric religion. We give only one parallel from the Vijñāna-Bhairava (as cited by Kṣema-rāja in his commentary on Bhaṭṭa Nārāyaṇa's *Stava-cintā-maṇi*, stanza 113, ed. M. R. Shastri, Srinagar 1918; Kashmir Series of Texts and Studies, X):

Pūjā nāma na puṣpādyaṃ, yā matiḥ kriyate dr̥ḍhā
nirvikalpe mahā-vyomni, sa pūjā hy ādarāl layaḥ

“What is called *pūjā* is not done with flowers and other [materials], but the stable creation in the mind is the *pūjā* which, if done attentively, means dissolution into the great Sky without representation”.

That this mental or inner worship is meant also in the present fragment can be seen from the fourth stanza, where external worship in the fireplace is admitted as a substitute for those who have not the ability to worship the mystic fireplace in themselves.

Rit. Env.: Pūjā Homa; 2 also in Sūrya Sevanā while burning away the corporeal impurities.

Sources: complete in Ho 4/3b. The second stanza also in the mss on Holy Water preparation (SuSe p. 60); the third stanza also in 73/2a; 4673/54. In fact this stanza is identical with No. 330, 5.

- 1 Saptātmā yajamānaś ca, saptōṃ-kāro Hutāśanaḥ.
śarīra-deśe kuṇḍe 'smin, sarva-kāmaṃ juhoti vā.
- 2 Śarīraṃ kuṇḍam ity uktam, try-antaḥ-karaṇam indhanam¹
saptōṃ-kāra-mayo vahnir, bhojanam āhutiḥ tathā².
- 3 Mano gandham manaḥ puṣpaṃ, mano dhūpaṃ manaḥ kriyā
śuddha-cittaṃ mano-mayaṃ³, dadyāt tvayi mahā-prabho.
- 4 Ātma-kuṇḍam na jñāti, bāhya-kuṇḍam tu homayet
harati paramātmānaṃ, devaś cābhīmukho⁴ bhavet.

¹Ho 4 karaṇam indhanis tathā ²thus Ho 4; others bhojanānta udindhitaḥ ³-mamayam
⁴ābhīmukham

833. *Saptātmā yajamānaś ca*

"THE FIRE-PLACE OF THE SELF"

translation

- 1 The sacrificer's Self is sevenfold,
a fire consisting of the sevenfold OM-syllable;
in this body as the firepit
he pours out all his desires.¹
- 2 The body is called the firepit,
the threefold inner organ the fuel;
the fire consists of the sevenfold OM-syllable,
and the food is the oblation.²
- 3 The mind is the perfume, the mind is the flower,
the mind is the incense, the mind is the ritual act;
O Great Ruler, one should present to Thee
one's pure organ of thought consisting of mind.

- 4 If one does not know the firepit of the self,
one should sacrifice into the external firepit;
one takes (?) the Supreme Self,
and the God becomes directed towards him.

¹I.e. he may freely follow his desires, because they are nothing else than a sacrifice into the sacred fire which is the self.

²The variant mentioned in note 2 means: "[the fire] is kindled at the end of the meal".

836. *Sapta-vārêti varṇayam* (B)

SAPTA-DINA-MANTRA

The seven days of the seven-day week each belong to a particular planet. Each of these days is also allotted to two deities. The same subject is dealt with by the ms 109 in other words (No. 624).

Sources: 2193/6; PVDa 12; PVDj 10; PVDj 15b; PVKr 23; PVSK 8a. Usually the present two ślokaś precede No. 627 (*Pañca-vārêti varṇasya*).

- 1 OM *Sapta-vārêti varṇayam*, Āditya Īśvara Indra
Soma Vaiśravaṇa Umā, Aṅgāra Brahmā Rudraya.
- 2 Budha Mādeva Kubera, Vṛṣpati Guru Śivanam
Śukra Viṣṇu Varuṇaś ca, Śanaiścara Yama Durgā.

836. *Sapta-vārêti varṇayam*

FORMULA OF THE SEVEN-DAY WEEK

translation

- 1 The description of the days of the seven-day week:
[the day of] the Sun belongs to Īśvara and Indra,
[the day of] the Moon to Vaiśravaṇa and Umā,
[the day of] Mars to Brahmā and Rudra.
- 2 [The day of] Mercury belongs to Mahādeva and Kubera,
[the day of] Jupiter to Guru and Śiva,
[the day of] Venus to Viṣṇu and Varuṇa,
[the day of] Saturn to Yama and Durgā.

839. *Sarasvatī namas tubhyam* (BŚ)

SARASVATĪ-STUTI

This hymn praises Sarasvatī as a beautiful Goddess, Brahmā's daughter (4), Who grants the gift of success in intellectual matters. There is said

to be a particular connection between Sarasvatī and the lotus flower (3). All sciences can be studied by Her grace (5).

The stanzas 1 and 3 are paralleled by stanzas 1–2 of a Sarasvatī-stava of five stanzas which has been edited in Malayalam characters in: MSR (see Appendix 5 s.v. Stotra-ratnākara), p. 9. In the Balinese tradition they have not been handed down unchanged. The other three stanzas might also have their parallels, esp. stanza 5, but we did not succeed in finding them. For another version of 3–5 in Bali, see No. 861.

Rit. Env.: Buddhist daily ritual; Śivaite ritual.

Sources: SL p. 62; PPO 70b; PPQ 31b; 189/5a; 1257/3a; 1673/5b; 1843/35a; 1875/30; GS 14; Ho 4/3b (1 and 2 only); PPX 54; PKRo 13b; Buddhist: PVBa 10; PVBK 6 and 15; PVDj 11 and 21a; PVKr 9a; PVSm 7b (1 and 2 only); PVSK 10b and 27b; PVSu 6 (1 and 2 only); PVTg 15; PVWS 11a; PVWS 15 (1 and 2 only). In 3–5, six mss present another version, for which see No. 861. SL records both versions.

- 1 OM Sarasvatī namas tubhyaṃ, varade kāma-rūpiṇī
siddhārambhaṃ¹ kariṣyāmi, siddhir bhavatu me sadā.
- 2 Praṇamya sarva-devāṃś ca, Paramātmānam eva ca
rūpa-siddhi-prayuktā yā², Sarasvatīm namāmy aham.
- 3 Padma-pattra-viśālākṣī³, padma-kesara-varṇinī⁴
nityaṃ padmālayā devī, sā mām pātu⁵ Sarasvatī.
- 4 Brahma-putrī mahā-devī, brahmaṇyā Brahma-nandinī⁶
Sarasvatī saṃjñāyanī, prayānāya Sarasvatī.
- 5 Kāvyaṃ vyākaraṇaṃ tarkaṃ, veda-śāstra⁷-purāṇakam
kalpa⁸-siddhīni tantrāni, tvat-prasādāt samārabhet⁹.

Sprinkling Formula (PVDj, PVKr, PVSK):

OM SAṂ Sarasvatī-śveta-varṇāya[i] namaḥ svāhā
OM BAṂ Sarasvatī-rakta-varṇāya[i] namaḥ svāhā
OM TAṂ Sarasvatī-pīta- varṇāya[i] namaḥ svāhā
OM AṂ Sarasvatī-kṛṣṇa-varṇāya[i] namaḥ svāhā
OM IṂ Sarasvatī-viśva-varṇāya[i] namaḥ svāhā

Idem (PVBK):

OM Gaṅgā-Sarasvatī-Sindhuvatī-Vipāśā-Kośikā-Yamunā-Sarayū-ya
namaḥ svāhā.

¹some Buddhist mss -vṛddhyam; SL siddhivṛddhim; MSR vidyārambham ²thus SL, Ho 4; 11 × -yam; 11 × -karokṣabhet ³thus MSR; most mss padmapadam vimalakṣmī
⁴thus SL and MSR; mss -vandinī ⁵thus MSR; mss tam am padam; SL tubhyaṃ namaḥ ⁶thus SL + 1 ms; others -vandinī ⁷PVBa, PVBK -mantra- ⁸thus SL, PVSK; PPQ kala-; others kalya- ⁹SL, mss karokṣabhet

839. *Sarasvatī namas tubhyam*

HYMN TO SARASVATĪ

(translation)

- 1 O Sarasvatī, honour be to Thee,
Who grantest boons, Who changest Thy form at will;
I shall undertake a successful enterprise,¹
success should be constantly with me.
- 2 Having bowed to all deities and the Supreme Self,
I honour Sarasvatī, Who is beautiful and accomplished.
- 3 Her eyes are extended wide like lotus leaves,
Her colour is like the filament of a red lotus;
the Goddess constantly abides in a lotus,
this Sarasvatī should protect me.
- 4 Brahmā's Daughter,² a great Goddess,
Who is conform to Brahman, Who gladdens Brahmā;
Sarasvatī full of wisdom (?),
for a journey (?)³ Sarasvatī.
- 5 By Thy grace one may undertake
the study of poetics, grammar, logic,
the Veda, the canons of discipline, the Purāṇas,
and the Tantras of perfect lore.

Sprinkling Formula (PVDj, PVKr, PVSK):

OM SAM/BAM/TAM/AM/IM To the Sarasvatī of white/red/yellow/
black/variegated colour, honour, hail.

¹Or, with the Indian version: an intellectual enterprise.²In Indian mythology, Sarasvatī is usually considered Brahmā's spouse.³The text must be corrupt here.840. *Sarva-bhaya-nivāraṇam*

MAHĀ-DEVA-RUDRA-STUTI

The deity addressed, who is Rudra according to the title, is the Great Protector Who wards off all dangers; He is hidden, but may be experienced by devotion guided by the syllable OM — if our interpretation of these two stanzas in ArSkt. is correct.

Rit. Env.: according to the ms, this is a means for seeking the grace of God Rudra in the Divine Arjuna (?).

Source: 5143/9b.

- 1 Sarva-bhaya-nivāraṇaṃ, ha-kare mūr̥ti-devanaṃ
guhya-praṇamyāṃ rasanāṃ, prama-devāstu 'di-nātham¹.
- 2 OM-kāraṃ kāraṇaṃ bhaktiṃ, sarva-roga-vināśanaṃ
sarva-śatru-praśamanaṃ, guhya-jñāne karaṃ sadā².

¹ditatam ²sadham

840. *Sarva-bhaya-nivāraṇaṃ*
HYMN TO RUDRA MAHĀ-DEVA
attempt at translation

- 1 He Who wards off all dangers,
the God Who reveals Himself in ;
the Hidden Element Which is to be adored, the Essence,
the Supreme God is He, the Primeval Protector.
- 2 The syllable OM is the cause of devotion (to Rudra ?),
destroying all disease;
allaying all [danger from] enemies,
eternally the cause of insight into the Hidden.

841. *Siddhi-lokas te* (ŚV)
HANUMAN-KAVACA

This prose litany in eleven sections is published with hesitation: it is one of the most obscure specimens of the present book. Only a few words in it are recognizable as Skt.; thus *siddhi-loka* (result of an emendation), *upari-gatā* and *dr̥ṣṭi-kilam* "the pin of the eye-gaze" in 1. The same word *kila* recurs in 2 in *jihvā-kilam* "pin of the tongue", *paga-kilam* (?), *hasta-kilam* "pin of the hand", and thrice in independent position. Other recognizable expressions are e.g. *mahēśvara* in 3, *siddhi-pūr̥ṇa* in 4, *kāṇḍasaḥ* *pradāraka* "O Thou Who cuttest into pieces" (?) in 4, *śrī-guru* in 6, *pracaṇḍa* in 7, and *parāyana* in 8. The most frequent expression in the fragment seems to be *anivanti* (= *abhiyanti* ?) which occurs seven times. *Bhira(ka)* is found five times.

In the text itself no direct reference to Hanuman, the monkey-general who was Rāma's ally in vanquishing Rāvaṇa, is recognizable; but fortunately in the sections 9-11 the names of Rāma(-candra), Laṅkā (*dakṣiṇa*) and Sītā (who is meant with *deviṇ Janaka-putrīm*) appear. This seems to be sufficient proof for the appropriateness of the title.

Rit. Env.: Unknown.

Source: 5333/a.

OM Siddhir astu.

- 1 OM Siddhi-lokas te¹, bhītāri-gatāmaya, upari-gatā anivanti,
baṭiḥ dekaṅgu, ṅguteki dṛṣṭi-kīlam.
- 2 Bālatena jihvā²-kīlam, calānte paga-kīlam, mari tena hasta-
kīlam, kīlam kīlam kinnani-kīlam.
- 3 Jāti anivante kinnani-kīlam, māri-bhakti guru ki śakti-vīro³
mahēśvaro mahēśvaro vadha.
- 4 OM Siddhi-pūrṇaḥ cadijehini paścima-pado aṅkara-bandhaṃ,
kāṇḍaśaḥ pradāraka, ri kata ri pantēs curi sarvadānivanti.
- 5 Curi jaṅgha anivanti, dikāra-pavoso culi, agēgatra cādavuna,
pūtēkāṇḍhanala, davusi sakirakya kare.
- 6 Śrī guru ghora-kāravu, OM aputē svāhā, māṇikā māṇikā māṇikā,
bhīrakā māṇikā.
- 7 Na bhūvataṃ riyutup aju bhīra-pracaṇḍa, bhīra torṇa mahāryu,
āptaka-dṛk mucikagayo, vajraka-coṭi vajrakoya.
- 8 Tabah anivanti jējē kapgaki, kākāśa uyada hura hara ca dālaya,
parāyaṇa ritni, sihara covo ukahāḥ.
- 9 Eramākapay ukahāḥ, utēga lēmarikah anivanti,
Śrī Rāma-candra-sūnu bandhēru hoṇha herukā.
- 10 Ucehāri Lēnkā dakṣiṇa ute, uttara kaṅgana naraṃ anivanti,
bhīra-caka gēṇhi, yuparaṇa rina hodre.
- 11 Bipta nēka bhīra, Devīṇ Janaka-putrīm⁴ pa uptakam māla
śevataka śadalaḥ, manah ghara-kaku-dhara.

¹-lohkote ²jīva ³piro ⁴-putra

842. *Simha-nāde vyāghraṇ cāiva* (V)

LOKA-MANTRA

Three stanzas which describe the terrible appearance of Viṣṇu as the Man-Lion. They have been dressed up in ArSkt. Viṣṇu manifests Himself as four-armed, three-headed, with great protruding teeth, and bearing terrible weapons. He appears like Paśu-pati and Kāla.

Rit. Env.: while saying this spell, one should concentrate on the

appearance of Viṣṇu with three heads etc., coming out of the mouth of a tiger (*sakēṇ hulu puhun*). The purpose is self-protection.

Source: 5159/16, immediately after the Nara-siṃhâṣṭaka, our 100 (*Ā stambhād garjamāno*).

1 OM Siṃha-nāde vyāghraṇ cāiva, krūra-siṃha-bhaya namaḥ
Śrī-Viṣṇu loka-caraṇaḥ, ilādi mahe kat-mantra.

2 OM BHŪM-kāra nuddhāyatikā, aghora girinādhipa
daṃṣṭrāṇkuśa ramohita, śṛṅga-śṛṅgi mahāyudha.

3 Nīla-varṇaś catur-bhujah, tri-śiras tri-ṇayanaś ca
catur-pāṇi mahā-bhrtyah, gadā-cakrāstra-devaś ca.

OM BHRAM BHRAM RAM RAM KAM KAM bhūta-kāla-viṣaye,
Paśu-pati-Kālāgni-rūpa mvaṇ Viṣṇu-lokebhyo namaḥ svāhā.

OM Vaṣaṭ OM Vaṣaṭ namaḥ svāhā.

842. *Siṃha-nāde vyāghraṇ cāiva*

THE FORMULA OF THE [PROTECTOR OF THE] WORLD

attempt at translation

- 1 Producing the sound of lions and tigers,
[spreading] fear like the fear of terrible lions – honour [to Him] –:
the Glorious Viṣṇu roaming over the world,
[destroying] disease etc. by His great spells (?).
- 2 The syllable BHŪM,,
Friendly, the Lord of the Mountains;
with protruding teeth, with elephants' hooks,,
with big horns, and huge weapons.
- 3 Black of colour, with four arms,
with three heads and three eyes [in each head];
with four hands, that great God,
bearing club, disc and missile.

Sprinkling Formula: unclear.

845. *Stambha-Meru* (ŚB)

SŪRYA-STAVA

STAVA BHATṬĀRA

Sūrya is honoured in his function as the Protector and Overseer of the World. This piece consists of three stanzas in the Vasanta-tilakā

metre, which means four by fourteen syllables, the quantities of which are fixed in this manner:

— — 0/— 00/0— 0/0— 0/— 0

The Skt. is elaborate in style, but often unclear. The first syllable, *i-* before *stambha* (required by the metre !) is impossible in Classical Sanskrit; but addition of a vowel *i-* or *a-* before an initial consonant cluster in a Sanskrit loanword is usual in OJ. Other irregularities: variations between datives and vocatives in vs. 1; in 1d, *ambāra-* instead of *ambara-*; irregular sandhi between 1c and 1d; in 2b, the word *nāthana-* (but see note 5); sometimes, as in 2b and 3b, the combination of the Skt. words, well-known in themselves, results in a very obscure meaning.

All these facts lead to the conclusion that this hymn has been composed by somebody who has done his utmost to produce a piece of beautiful language, and certainly not without inspiration, but whose knowledge of poetics and metre was greater than his mastery over the vocabulary and the rules of grammar.

Rit. Env.: Śaiva as well as Bauddha daily ritual (see SuSe, p. 112f.).

Sources: many mss on daily ritual, Śaiva and Bauddha. Also recorded by Goris, p. 49; SL, p. 32, No. 145; SuSe p. 112.

- 1 OM Stambha¹-Meru-parivarta-samasta-loka
bimbādhi-deva, yati-citta²-vaśī³-karāya
Jambor atīva gaganāya, samasta-netra
ambāra-bindu-śaraṇāya, namo namas te.
- 2 Divyāpo⁴-mūrti, Paramēśvara-Bhāskarāṇām
jyotiḥ, samudra-parirakṣita-nāthanāya⁵
bhūḥ-sapta-loka-bhuvana-traya-sarva-netra
Āditya-deva-śaraṇāya, namo namas te.
- 3 Kālāya Kāṣṭha, Ravi, Bhāskara, Bāla-deva
bhaktāya mūrti-parivarta-suniṣkuṭāya
ratnāya ratna-maṇi-bhūṣaṇa⁶-saṃyutāya
trailokya-nātha-śaraṇāya namo namas te.

¹thus SuSe, SL; mss *istambha*; Goris *iṣṭāmba* ²5 × *yanicipta* or *yanicitta*; 2 × *yanicita*; 2 × *nicipta*; 1 × *nicittaya*; 1 × *niścittaya*; SuSe *nicitāya*. Perhaps < *niśitāya*? ³mss *baji*; Goris *bāji*; SL *vāji*-; SuSe *vaji*- ⁴thus Goris; mss, SL *divyampa* ⁵most mss *nāśanāya* ⁶all sources *bhūṣita*-

845. *Stambha-Meru*
HYMN TO THE SUN
attempt at translation

- 1 O Thou Who circlest around the whole world with the Meru as its support¹;

- O Overlord of the orbit, honour, honour to Thee Who overpowerest
the ascetics' minds²;
Who art [in ?] the sky beyond (?) the Jambū, Who art the Resort
consisting of the focusing point in the sky, Thou Who hast eyes
on all sides !
- 2 O Light of the Highest Ruler and of the Producers of Lustre,
which is the condensation of the divine Waters;
O Preserver and Protector³ of the ocean,
Whose eye [wanders] everywhere over the earth, the Seven Spaces
and the Three Worlds;
honour, honour to Thee, the Resort Which is God Sun.
- 3 O Eminent One, Ravi, Creator of lustre, Youthful God,
honour, honour to Thee, Kāla, Who infallibly grantest a protective
surrounding for the devotee by means of Thy presence;
to the Jewel, Who possessest jewels as ornaments,
to the Resort Which is the Protector of the Threefold Cosmos.

¹Or: "with the pillar which is Mt. Meru". In both cases the Skt. compound remains irregular.

²Half of the mss point to the word *niśitāya* "O Thou Who art sharp (of rays)". In the version which has been translated above and which was reconstructed as *yaticitta-*, the same word *niśita-* might be present; the first syllable *ya-* then belongs to the preceding word as a dative ending.

³Or: "Destroyer", if the reading *-nāśanāya* is given preference.

846. *Sūkṣma-mūrti mahātmanam* (BŚ)

PPKa: BRAHMA-STAVA

After the first two stanzas of No. 483 (Namas te bhagavann Agne), the mss 109/11a, 226/9a, 420/12b and 1804/95b proceed with three stanzas in inferior Sanskrit. The first of them is also found in the Buddhist source PPKa 17.

Brahmā is identified with Śiva, the syllable OM and Viṣṇu.

- 1 Sūkṣma-mūrti mahātmanam, Śiva¹-rūpaṃ sadā-jñānam²
OM³-kāro bhagavān Brahmā⁴, sarva-jakaṃ⁵ mahātmanam⁶.
- 2 Aneke⁷ parama-guhyam, sūkṣma-mūrti mahātmanam
OM-kāro bhagavān Viṣṇu, sarva-kārya-anuttamam⁸.
- 3 OM-kāro muktir eva ca, sarva-prāṇi-praṇayakam⁹
śuddha-praspara-yojanam¹⁰, sarvam idaṃ¹¹ tvayā nityam.

¹PPKa *buddha-* ²PPKa *tadahinaṃ* ³PPKa *huṃ-* ⁴PPKa *Viṣṇu* ⁵109 *tattvajñānam*
⁶PPKa *huṃ ekākṣaram ucyaṭe* ⁷109 *andekam*; 226 *ake*; 420, 1804 *andeki* ⁸thus 1804;

226, 420 *atutanam*; 109 *abutana* ⁹109 *sarvaprāsprasprāṇayanam*; 226 *sarvaprās-prāṇaka aṃ uṇ maṃ*; 420 *sarvaprāspraṇīpraṇīrakam oṃ śrī devī*; 1804 *sarvaprāspras sarvaprāṇatakam aṃ uṇ maṃ* ¹⁰not in 109; 226 *śuddhapraspras śuddhayaṇam*; 420 *śuddhaśuddhaprasprayojanam*; 1804 as in text ¹¹mss *saromikam*

846. *Sūkṣma-mūrti mahātmanam*

attempt at translation

- 1 [He is] of a subtle form and of great self,
an aspect of Śiva possessing eternal wisdom;
Lord Brahmā is the syllable OM,
born everywhere and of great self.
- 2 The supreme hidden element in various [forms],
of subtle form and of great self;
Lord Viṣṇu is the syllable OM,
Who is unequalled in [performing] all activities.
- 3 The syllable OM is the release,
it is loving towards all living beings;
pure, connecting [all things ?] with each other¹,
this all is constantly [realized] by Thee.

¹The translation of this and the other pādas of this stanza is far from certain, because the mss agree only in their grade of obscurity. They insist on the word *paraśpara* "each other" (in the forms *praspra* and *praspras*) in the second and third quarters.

848. *Sūrya dhvajāṅkuṣaṃ vajraṃ* (Ś)

A stanza in ArSkt., probably enumerating the Sun's attributes in its first half; the second half, dealing with the symbolism of the syllable OM, remains unclear.

Rit. Env.: in the ms 128 immediately before No. 724 (*Ravi-Soma Hutāśendraḥ*); according to PPR, it is the Mantra n Luluṅguh "formula of the seat"; according to PPT, it is the mantra of ascension to the S. H. Guru in Dampa (seat). Its place is in death ritual.

Sources: 128/38b; PPR 21; PPT 20.

- 1 OM Sūrya dhvajāṅkuṣaṃ vajraṃ, cakraṇ ca tri-śūlaṃ tathā
Brahmākṣara-pralīnaṃ ca, A-U-Mākṣara-mantrakam.

848. *Sūrya dhvajāṅkuṣaṃ vajraṃ*

attempt at translation

- 1 The Sun[']s attributes are:]
the banner, the elephants' hook, the thunderbolt,

the disc and the trident;
 Brahmā, the rosary, and dissolution
 with the syllables A, U and MA as their formula.

851. *Sūrya jagat-pati deva* (Ś)

SŪRYA-STAVA

“DHRUVA-STAVA”

The Sun, the stable God, is said to be the Lord of the World. Viṣṇu is His Embodiment (2d, 3b). He is as black as the clouds (? , 3c); the rain and flood are His manifestation (3d). The Sun is identified also with other gods.

The language is ArSkt.

Rit. Env.: in ceremonies meant as a remedy for diseases and plagues (see van der Kaaden 1936).

Sources: 44/14b; 1196/55a; PPX 55; PVSK 25a (omits 1b-3a). An edition by Goris in Djawa 16, p. 126.

- 1 OM Sūrya jagat-pati deva, Sūrya-netraṃ tri-bhūh-lokam¹
 Dhruva-deva mahā-śakti, Brahmā Sūrya-jagat-pati.
- 2 Bhagavān Dhruvas tu nityaṃ, vāhanaṃ Sūrya-bhavanam²
 rūpa-krūra nāga-rūpaṃ, Viṣṇave namaḥ śarīram³.
- 3 Cakra dṛśanya⁴ vāhanaṃ, Viṣṇu-deva-ma-śarīram
 meghāya megha-kṛṣṇas tvam, varṣa-śarīra-arṇavam.
- 4 Agni-jvala Rudra-mūrti, Sūrya-tejo mahā-tikṣṇam
 bhagavān tu dhruvātmaka, vāhanaṃ Sūrya antaram.

¹Goris -*loke* ²thus Goris; mss *avanam* ³Goris in this pāda *Viṣṇudeva māśarīra* ⁴Goris -*dhṛtpāni*

851. *Sūrya jagat-pati deva*

HYMN TO SŪRYA

HYMN TO THE STABLE ONE

attempt at translation

- 1 The Sun, the Lord of the World, the God,
 Sūrya Whose eye [observes] the threefold world;
 the stable God of great energy,
 Brahmā, the Sun, the Lord of the World.

- 2 Lord eternally stable¹,
His mount (?) — the abode of Sūrya;
of a terrible appearance, appearing like a Snake;
Viṣṇu — honour to Him — is His embodiment.
- 3 His beautiful (?) chariot [possesses one] wheel,
He is embodied in God Viṣṇu;
[as such] Thou art black like a cloud, just like a cloud;
embodied in rain and flood.
- 4 Sūrya's fiery energy, very sharp,
flames like fire, is embodied as Rudra;
the Lord Whose self is stable;
the mount, Sūrya inside (?).

¹Or: the Pole Star (Dhruva). As Goris remarks in his note 9, name and function of the Sun and the Pole Star are interchangeable.

854. *Sūryānandana Īśvaram* (B)

SŪRYĀNANDANA-STUTI

BUDDHA-ŚŪNYA

A hymn in ArSkT. to the Five Tathāgatas; they are mentioned in the last quarters of each verse. Each first quarter, however, mentions the deities of the four directions of the sky according to the Śivaite pantheon: Īśvara, Nara-siṃha (= Brahmā ?), Mahā-deva and Viṣṇu. The subject of each third quarter is one of five seers. As follows:

	Loka-pāla	Seer	Tathāgata
1	Īśvara	Kuku	Akṣobhya
2	Nara-siṃha	Kastūri	Ratna-sambhava
3	Mahā-deva	Sukha-yajña	Amitābha
4	Viṣṇu	Keśava	Amogha-siddhi
5	Śiva	Piṅgala	Vairocana

Rit. Env.: acc. to PVTg, the hymn may be accompanied by an offering or not; this ms adds the words *sirata pinakāṅkēnaṁ caru riṇ rat kabeh* "sprinkle over what may be recognized as offering for the whole world"?. The hymn is equal to S. H. Pañcaka-tīrtha (probably = Pañca-Mahā-Gaṅgā).

Sources: 8 mss on Buddhist daily ritual: PVBa 8; PVBK 11; PVDj 15; PVSK 12; PVSr 8; PVSb 5; PVTg 13; PVWS 20. Also in SL 67 (printed as prose).

- 1 Sūryānandana Īśvaram, amṛtābhaṁ Mahēśvaram¹
ṛṣi Kuku vidyākṣaram, Akṣobhya Buddha-devaṇ ca.

- 2 Nara-siṃha braṣṭa-devaṃ, saṅgrāma-vija² Bhairavam
Kastūri ṛṣi sāyaka, Ratna-sambhava Mābuddham.
- 3 Nir[v]āṇaṃ ca Mahā-devaṃ³, śrī gula mahā⁴-Bhairavam
Sukha-yajño mahā-ṛṣi, Amitābha mahā-Buddham.
- 4 Tambo Viṣṇu andha-kāraṃ, timbaru⁵ mahā-Bhairavam
Śrī Keśava mahā-ṛṣi⁶, 'Mogha-siddhi mahā-Buddham.
- 5 Śūnya Śiva dharmakēna⁷, sadā⁸-nirvāṇa-Bhairavam
Śrī Piṅgala mahā-ṛṣi, Vairocana mahā-Buddham.

Sprinkling Formula:

OM OM Akṣobhya -Sūrya-deva-mahā-Gaṅgāya namaḥ svāhā
OM OM Ratna-sambhava-Sūrya-deva-mahā-Gaṅgāya namaḥ svāhā
OM OM Amitābha -Sūrya-deva-mahā-Gaṅgāya namaḥ svāhā
OM OM Amogha-siddhi -Sūrya-deva-mahā-Gaṅgāya namaḥ svāhā
OM OM Vairocana -Sūrya-deva-mahā-Gaṅgāya namaḥ svāhā

¹PVBa, PVSK *gaṅgā īśvaram*; PVBK, PVSr *baṅgalaṃ svari*; PVWS *baṅgalisvaram*;
PVDj *nigahesvaram*; PVSb, PVTg *nīma īśvaram*; SL *-dī mahēśvaram* ²PVSK *tiya*;
PVSb *tiya*; PVWS *jaya* ³PVTg, SL *Buddha-dharmadharmakam* ⁴PVDj, PVTg, SL
sābanīramam ⁵PVSr *kimbaru*; PVWS *tumbaru*; SL *timbara* ⁶PVSr *sararēsiya sayake*;
PVSb, PVWS *sagara ṛṣi sayake* ⁷PVTg *śivaśūnya-*; SL *śivaśūnyadharmakam*; PVWS
buddhaśūnyadharmakēna; PVSb *śivaśambhunīyadatmakna*; PVSK *śivambhunīyadat-*
makēna ⁸5 × *saba*.

854. *Sūryānandana Īśvaram*
HYMN TO THE GLADDENING SUN
THE BUDDHA AND THE VOID
attempt at translation

- 1 Īśvara, the Gladdening Sun,
the Great Ruler Who shines like Living Water;
the Seer Kuku, of indestructible wisdom;
and Akṣobhya, the God Buddha.
- 2 Nara-siṃha, the God,
the Terrible One, Who is victorious¹ in battle;
the Seer Kastūri,;
Ratna-sambhava, the Great Buddha.
- 3 Mahā-deva, eternal Quietude;
the Great Terrible One,;
the Great Seer Sukha-yajña;
Amitābha, the Great Buddha.

- 4 Viṣṇu darkness,
the Great Terrible One,;
the Great Seer, the Venerable Keśava;
[A]mogha-siddhi, the Great Buddha.
- 5 Śiva, the Void, Who protects the *dharma*¹,
the Terrible One, Who is forever in eternal Quietude;
the Venerable Piṅgala, the Great Seer;
Vairocana the Great Buddha.

Sprinkling Formula:

- OM OM To the Great Ganges Who is Akṣobhya, the God Sūrya,
honour, hail.
- OM OM To the Great Ganges Who is Ratna-sambhava, the God
Sūrya, honour, hail.
- OM OM To the Great Ganges Who is Amitābha, the God Sūrya
honour, hail'
- OM OM To the Great Ganges Who is Amogha-siddhi, the God Sūrya
honour, hail'
- OM OM To the Great Ganges Who is Vairocana, the God Sūrya
honour, hail'

¹The abbreviation of the word *viṣaya-* to *viṣa-* in the text is a proof to the hymn's ArSkt. character.

²*dharmakēna*; *-kēna* is an OJ verbal suffix with often a causative meaning.

857. *Sūryārcanaṃ Dhruvaṃ devam* (Ś)

DHRUVA-ṚṢI-STAVA

Dhruva Ṛṣi, the Pole Star, is said to be identical with Sūrya and other gods and to illuminate the world. He is in the possession of Water of Life.

Rit. Env.: according to 11R and GS, used by the padanda Śiva while officiating near the sea for the good of the earth. All mss state the sacrificer's desire for continuance of life and of successes after the ritual; the Lord is invoked to refrain from sending calamities.

Sources: 44/13b; 1196/54a; GS 31; 11R 8; PVS 25a.

- 1 OM Sūryārcanaṃ¹ Dhruvaṃ devam, Sūrya-sakala-śarīram
Brahma-parvata-bhāsvaram, locanaṃ jagad Indraṇam.
- 2 Deva-deva Guru-deva, Dhruva Sūrya mahā-raudra
'mṛtaṇam śuddha-bhūḥ-lokaṃ, sarva-nara-pratiṣṭhaṇam.

¹mss *sūrya canam*

857. *Sūryārcanam Dhruvaṃ devam*

HYMN TO DHRUVA ṚṢI

attempt at translation

- 1 God Dhruva [obtains] the worship for Sūrya;
He is the divisible aspect of Sūrya's body;
He is the radiance from Brahmā's mountain;
He is Indra, the Eye of the world.
- 2 O God of gods, Teacher-God,
Dhruva, Sun, great terrible One;
[thou possessest] Water of Life, purifying the earth,
the Base for all men.

860. *Sūryasya loka-nāthasya* (ŚV)

SŪRYA-STAVA

1590: SŪRYA-MANTRA

1843: ĀDITYA-DHYĀNA

The first stanza opens with a good fragment of Skt., yet remains unclear because the construction seems to be incomplete. The second stanza deals with another subject, a description of the God of Death within a black circle.

Rit. Env.: according to the Śivaite informant, during Ekādaśa-Rudra. Also in Pūjā Kṣatriya.

Sources: 87/20a; 25a; 1441/62b; 1843/14a; 5156/49a; APK 11. Viṣṇuīte: 961/4; 1590/6b; 1590/13a; PKKr 134; PKTb230; PKK² 2.

- 1 OM Sūryasya¹ loka-nāthasya, varadasya suvarcasah
sarvataḥ tasya siddhāntaṃ, śraddadhānasya² nityaśaḥ.

- 2 Asita-maṇḍale³ Mrtyuḥ, śitalaḥ śatru-nāśanaḥ
kaviviśyo mahā-tejā, rakta-varṇo bhavōdbhavaḥ.

¹thus 961; others *sa-* ²most mss *śrad(d)āyanasa*; PKTb *śradāyantaṇa* ³mss *-am*

860. *Sūryasya loka-nāthasya*

HYMN TO SŪRYA

translation

- 1 Of Sūrya, the Protector of the World,
the Granter of boons, the illustrious One —
of the man who is always confident in His doctrine,
constantly

- 2 Death, in a black circle,
cold, destroying enemies;
....., of great fiery energy,
red of colour, originating in existence.

861. *Suvadā tvam svara-devī* (B)

A variant version of the stanzas 3–5 of No. 839. It is found in six Buddhist sources: PVDj 11; PVBK; PVK_r; PVSK; PVWS 11; PVTg. It is recorded also by SL. The Skt. is incorrect and unclear. No translation is ventured upon.

- 3 Suvadā¹ tvam svara²-devī, caturṇām jāti³-lāñchanā
sarva-vandana-rakṣī tvam, adhunā te sukālakō.
4 Sulabhā⁴ tvam svara-mantrair, aneka⁵-phalakam param
sarva-kleśa-vināśanam, śāntatvam⁶ saṅgatātmanām⁷.
5 Atrā nīra-sahasrāṇi, sarva-roga-vināśanam
tam aham⁸ sarva-siddham tu⁹, sarva-kārya-prasiddhaye.

¹mss *suya(m)da*; SL *subhāga* ²thus PVSK; other mss *svari*; SL *śvari* ³mss *caturṇam*
jāti or (2 ×) *-tri*; SL *caturbhujā tri*. ⁴4 × *sulaṅga* ⁵thus PVWS; other mss *abheka*;
SL *abhejam* ⁶mss *sandītvam*; SL *santi tvam* ⁷most mss *saṅgatātmanām*; SL *saṅgatāt-*
manā ⁸PVBK, PVTg *tamayam*; PVSK *tamatam*; PVWS *tamahi*; SL *tam mama*
⁹SL *sarvam siddhyatu*

863. *Svāhā svadhā ca pūjā ca* (BŚ)

PITṚ-STAVA

An important and interesting fragment without traces of ArSkt. It has not the character of a hymn of praise, but contains elements collected from more than one source. Four parts may be distinguished:

1. The three groups of Ancestors are to be honoured with a *tarpaṇa* (libation) organized for them (stanzas 1 and 2).

2. Śiva may appear in the shape of the Ancestors and of Brahmā (3 and 4). This seems to have been part of a stuti to Śiva. This beautiful fragment displays a curious metrical structure: the two stanzas consist of a regular sequence of pādas of eight and seven syllables, thus constituting a *kubja* (catalectic) variety of Anuṣṭubh, a metre which we have not traced in *kāvya* literature.

3. In a small prose fragment, honour is paid to Śiva Who loves the Ancestors and protects all heroic people.

4. Special kinds of food are destined for the Ancestors of the four classes of society (6). SL commented on this stanza (p. XXIII): "I am

sorry that I cannot trace the genuine Sanskrit original, though the lines sound like something well known". How right he was in this last remark: this stanza is no other than Mānava-dharma-śāstra (Manu's "lawbook") 3, 197. We have to confess that we found this out only after coming upon a quotation in Hemādri's Catur-varga-cintā-maṇi (ed. Bibl. Indica, Vol. 3, p. 55).

We have, however, just like SL, to be regretful about the other parts of this "hymn", the origin of which we have not been able to trace. The reason for the combination of these quite different fragments also remains unknown as yet. Their only feature of coherence is the fact that they all deal with the Ancestors and death ritual.

Rit. Env.: Śivaite and Buddhist death ritual.

Sources: all six "stanzas" are handed down in SL p. 45; PPN 29b; PPO 4a; PPO 23a; PPO 28b; PPQ 9a; PPQ 60a; 1423/4b; 1843/46b a.o.; and seven Buddhist sources: 2178/16; PPDa 23; PPDj 13b; PPKr 29, 54, 90; PPTg 32.

Incomplete tradition in PPN 6b (1, 2, 5); PPKa 27, PPO 13b (3-6); PPO 7a, 2178/6b, 21b (5, 6). Stanza 6 only in 33/3b; PPN 5a; PPL 9a; 34b; SL p. 83.

Not all sources have been recorded here. The present hymn is probably the most frequent one from the death ritual of Bali.

- 1 OM Svāhā svadhā ca pūjā ca, tri-vidhāḥ pitaras tathā
pitā pitā-mahaś cāiva, tataś ca pra-pitā-mahaḥ.
- 2 OM Mātā mātā-mahaś cāpi¹, pra-pitā-maha-saṃjñakah
pitaras tarpaṇiḥ te², hy apa³-savyōdakādibhiḥ.
- 3 OM Śivam⁴ api pitṛ-rūpaṃ, pitṛkāṇāṃ hitārtham
tri-nayanaṃ vṛṣabhāṅkam⁵, loka-saṃhāra-kālē⁶,
- 4 Tam ajam atulam ekaṃ, viśva-saṃrakṣaṇārtham
bhuvanaṃ sṛjamānaṃ, taṃ Brahma-rūpaṃ namāmi⁷.
- 5 OM Namaḥ pitṛ-vatsalāya, sarva-vīra-kara-śata-velāya, sarva-vīra-
pālakāya, siddhi-pradānāya, namo namaḥ svadhā.
- 6 OM Somapā nāma⁸ viprāṇāṃ, kṣatriyāṇāṃ Ha⁹vir-bhujah
Vaiśyāṇāṃ Madyapā nāma¹⁰, Śūdrāṇāṃ tu Sukālinah¹¹
namaḥ svadhā.

¹mss *maha japyam*; SL -*mahāś cānyā* ²thus PPO, 2178; other mss -*yante*; SL *tarpaṇaṃ yāntu* ³most mss *hyapah* or *yapah*; PPO (2 ×) *hyasah*; SL reads the last pāda *ye 'pasavyodahād api* ⁴Buddhist mss *buddham* ⁵mss *vṛ(k)ṣa(ha)lko* ⁶most mss *kasaṅkara kalam*; SL *kasaṅgarakalam*; the syllable *lo-* not in the mss ⁷SL reads this stanza as follows (as prose) *Tāmajā mātulam ekaṃ viśvasya rakṣaṇārtham, bhuvanāśrayam*

anantaṃ Brahma-rūpaṃ namāmi ⁸mss *namaḥ*; SL *soma-pānaṃ ca* ⁹mss *ga-*; SL *ca* ¹⁰mss usually *veśyānāmabhyah pa namaḥ*; SL *vaiśyānāṃ madya-pānaṃ ca* ¹¹mss usually *sukartina*; SL *sukhārthinām*

863. *Svāhā svadhā ca pūjā ca*
HYMN TO THE ANCESTORS
translation

- 1 [There are three kinds of worship:]
svāhā, *svadhā*, and *pūjā*¹;
and also three sorts of Ancestors:
the Father, the Father's Father,
and the Father's Grandfather.
- 2 [And also] those called the Mother, and the Mother's Father,
and the Mother's Grandfather²;
these Ancestors are to be honoured
with anti-clockwise circumambulations, with water etc.
- 3 Also the Śiva Who exists in the shape of the Ancestors,
Who desires the good for the esteemed Ancestors,
the Three-eyed One, Whose banner contains the Bull,
at the time of the destruction of the world;
- 4 Him, the unborn One, the Supreme, the unique One,
Who creates the world in order to maintain everything
in the shape of Brahmā, Him I honour !
- 5 Honour to Him Who loves the Ancestors, Who is the hundredfold
limit for the hands of all foes (?); Who protects all heroes,
Who grants perfection; honour, honour, *svadhā*.
- 6 The Ancestors of the Twice-born are called the Soma-drinkers;
those of the Knights are the Havis-eaters;
those of the Vaiśyas are called Liquor-drinkers,
and those of the Śūdra's are called Those of the Good Times.

¹I.e. offerings to the gods by means of the fire, offerings to the Ancestors, and worship to the Gods by means of post-Vedic method. Another possibility is that these words contain an allusion to the Mothers which are to be satisfied before the ancestor worship proper begins. There are sixteen mothers according to the *Pitṛ-karma-nirṇaya* by Trilokanātha Miśra (ed. Chowkhamba — Benares 1951, *Mithilā-Granthamālā* 26, p. 195), and two of them are called *Svāhā* and *Svadhā*; they are the last-mentioned of the group called *Loka-mātaraḥ* on that place. One should never attack the worship of the Ancestors without having satisfied the Mothers first, because otherwise they would hurt the performer (citation from "Śātātapa"). The present place remains unclear because the context is unknown.

²The reading of the text: "the Father's Grandfather", would not make sense here.

866. *Svayaṃ Brahmā svayaṃ Viṣṇuḥ* (Ś)
BRAHMA-GĀYATRĪ

After seven stanzas of the hymn OM AM Brahmāgraṇī-pado (546), one ms proceeds with three stanzas of a different character. They are also found independently in one other source. Stanza 1 is rather mysterious, but seems to deal with Īśvara as the Consumer and Brahmā as the consumed. The second and third stanzas are stereotypical. The word *svayaṃ* (the mss write: *sayam*) is prominent in this fragment.

Sources: 883/13; 4675/9.

- 1 OM Svayaṃ Brahmā svayaṃ Viṣṇuḥ, svayaṃ devo Mahēśvaraḥ
nivedyaṃ Brahma-nivedyaṃ, svayaṃ bhoktā devo 'śvaraḥ.
- 2 Sarva-bhūta-vināśāya, tat-puruṣa-duṣṭa-vināśāya
sarvōpadrava-vināśāya, sarva-duṣṭa¹-harohara.
- 3 OM Kāla Durgā Durgāś cēti, svayaṃ gaṇēka Rudraś ca
bhavantu sarva-bhuvanam², svayaṃ Gāyatrī vajraṃ te.³

Formula in 883:

OM BAM BAM AM KAM KAM UM TAM TAM MAM OM
Yatika gamareri Śiva-drutāya saityo namaḥ.

¹883 *doṣa* ²883 *-bhutanam* ³883 *vajrato*

866. *Svayaṃ Brahmā svayaṃ Viṣṇuḥ*
attempt at translation

- 1 Brahmā Himself, Viṣṇu Himself, God Mahēśvara Himself;
the offered food is Brahmā-as-offered-food,
God Īśvara is the Consumer.
- 2 For the destruction of all demons,
for the destruction of evil persons¹;
for the destruction of all calamities,
all evil ones are frightened².
- 3 Kāla, Durgā and Durga (?),
Rudra, the Unique One, Himself, and His attendants;
they should promote³ the whole world,
the Gāyatrī itself and Thy Thunderbolt.

Formula: untranslatable.

¹*tat-puruṣa* must be corrupt. It has been interpreted as *puruṣa*.

²*harohara*, an OJ word.

³*bhavantu*, interpreted as *bhāvayantu*.

869. *Tapta-hāṭaka-keśāgra* (V)1590: *SIṂHA-NARĀYUDHA*

This śloka in good Skt. adores Viṣṇu in his terrible manifestation of Nara-siṃha, the Lion-Man. It is very well attested in Indian texts, e.g. as the first stanza of the Nara-siṃha-Purāṇa (ed. Gopal Narayan, Bombay 1911) and in Nityānanda Pārvatīya's Varṣa-kṛtya-dīpaka, a modern compilation of ritual prescriptions. In the latter work the stanza is found as an introduction to the *āvaraṇa-pūjā* (i.e. worship of the deities who guard the temple and the directions of the sky), during the ceremony called *Nṛ-siṃha-jayantī-vrata*, on p. 151; a second time on the same page during *namas-kāra*. In general, the present śloka may even be the best-known prayer in India to Nara-siṃha.

Rit. Env. in Bali: according to the ms 991, during battle.

Sources: three Pūjā Kṣatriya mss: 991/7b; 1590/24a; 1600/18a; edited already by Juynboll, 1907, p. 414.

- 1 *Tapta-hāṭaka-keśāgra*¹, *jvalat-pāvaka-locana*²
 vajrādhika-nakha-sparśa, *divya-siṃha namo 'stu te*.

¹The Indian versions have *-keśānta* ²Juynboll *-prabhāka-locanaḥ*; 1590 *-pabhālocanaś ca*

869. *Tapta-hāṭaka-keśāgra*

THE WEAPON OF THE LION-MAN

translation

- 1 O Thou Whose hair tips are like molten gold,
 Whose eyes are like a flaming fire;
 of Whose nails the touch has more effect than lightning,
 divine Lion, honour be to Thee.

872. *Tathā hi jāta-mātrasya* (B)

Astuti S. H. MAHĀ-VARI

In its present state, this hymn of two verses is incomprehensible, but the impression is that the Skt. originally has been correct. It contains a description of worship to a Tathāgata done with holy water of the purest quality. Vs. 2 is nearly equal to No. 597, vs. 2 in the version presented by the ms PVDj.

Rit. Env. : for all kinds of *pūjā*. Equal to S.H. LINGA-GAṆGĀ (No. 271).

Sources: PVDj 13; PVTg 41; PVWS 13; PVWS 17.

- 1 *Tathā hi jāta-mātrasya*¹, *sanapita Tathā-gatam*
 *yathā-śaktam*² *namisyāmi, śuddha-divyena vāriṇā*.

- 2 Prṭhivī sôpama-dharmā, astu³ śuddhā anāvilā
agra-yauvanā⁴bhilāṣaṇ ca, homa-karma-samudbhave.

Sprinkling Formula

(PVTg): OM AM Gaṅgā-puruṣāya namaḥ svāhā
OM AM Gaṅgā-pradhānāya namaḥ svāhā.

(PVDj): OM MAM-kāra-devāmṛtāya namaḥ svāhā.

(PVWS 17): OM Amṛta-devāya namaḥ svāhā.

¹mss -mantrasya ²PVTg yatasaka; others yatasana ³thus PVTg; others acu ⁴thus emended in accordance with No. 597, vs. 2 (PVDj version); PVDj agravana; others agrayvaha.

872. *Tathā hi jāta-mātrasya*

HYMN TO THE HOLY WATER

translation

- 1 And so, of born recently,
the Tathāgata I will honour as well as I can,
with pure and divine water.
- 2 Be the Earth of an eminent nature, pure and undefiled;
and charming in the prime of youth,
at the beginning of the offering ritual.

Sprinkling Formula:

OM AM To Gaṅgā the Primeval Person, honour hail.
OM AM Gaṅgā the Primeval Nature, honour hail.¹

(PVDj): OM to the Water of Life Which is the divine syllable MAM,
honour hail.

(PVW): OM To the divine Water of Life, honour hail.

¹In the Balinese cosmogonical poem Cantin Kuniñ (ms Kirtya 1545), Gaṅgā-puruṣa and Gaṅgā-pradhāna are the names given by Vidhi ("Fatum") to Śiva and Umā.

875. *Tat padaṃ śreyam atulam (Ś)*

These two stanzas contain a phala-śruti or statement of rewards: the hearers or worshippers aspire to the world of the immortals where they

will find a river of ghee. The exact wording is unclear, esp. in 2, but the Skt. has been certainly correct.

Rit. Env. and Source: Pūjā Homa, Ho 4/7.

- 1 Tat padaṃ śreyam¹ atulaṃ², jara-maraṇa-varjitaṃ
nityâśokaṃ ca nirdvandvaṃ³, yuṣmābhir labhate mahat.⁴
- 2 Yatra nadī-jalaṃ ghr̥taṃ⁵, sadya yamu jalaṃ gataṃ
hanaṃ yāvat tathā devaḥ, Śiva-deva⁶-nidarśanaḥ.

¹selam ²atālam ³nidvidvan ⁴mahān ⁵gar̥tta ⁶dheya-

875. *Tat padaṃ śreyam atulam*
translation

- 1 That great abode, full of bliss and incomparable,
free from decrepitude and death,
eternally free from sorrow and hatred,
will be obtained by you.
- 2 Where the water of the river consists of ghee,
..... having gone to the water;
..... thus, a god,
eye to eye with God Śiva.

878. *Tat Savitur vareṇyam (ŚV)*
BRAHMA-GĀYATRĪ

This famous stanza in the Gāyatrī metre (RV. 3, 62, 10) is one of the very few specimens of Vedic poetry found in Bali. It exists complete, albeit in a state of serious mutilation, in two mss: Ho 4/5 and PKRo 9a. In both sources, the Gāyatrī is preceded by the Vyāhṛti.

The second pāda of the Gāyatrī is said also during Sūrya Sevanā, at the very end of the ritual (SuSe. p. 126), and also, according to one ms, during the full and new moon ritual (SuSe p. 180).

OM Bhūr bhuvah svaḥ

- 1 [Tat] savitur¹ vareṇyam²
bhargo devasya dhīmahi³,
dhiyo⁴ yo naḥ pracodayāt.

¹ms mahatur ²thus write both mss ³instead of dhīmahi, Ho 4 has sadimahe; PKRo samadhimaye ⁴ms dhyoya

878. *Tat Savitur vareṇyam*
 THE BRAHMA-GĀYATRĪ
 translation

- 1 We meditate on that desirable light of God Savitar,¹
 Who may promote our inspirations.

¹Savitar is adored in the Veda as the god who inspires the living creation into action; later he has been identified with the Sun.

881. *Tīrthāyaṃ tīrtha-pavitram* (Ś)

An ArSkt. compilation of three stanzas which honours the Holy Water. The Water is connected with, amongst others, Vāsuki (1c) and Agni (1d).

Rit. Env. and Sources: the poem is found in the ms on Dudus Alit (minor lustration) from Sibang Kaja, p. 81. It should accompany sprinkling with the Holy Water. The first stanza occurs in another version in the ms called Tiṅkah in Pamaṅku from Tabanan (II 16/9). The Holy Water of the Lord is called there victorious (*jaya-jaya*) and pure (*pari-śuddha*).

- 1 OM Tīrthāyaṃ tīrtha-pavitram, Gaṅgā ranu toya ganam
 puruṣaṃ nāga-Vāsukim, Agni-hṛdaya¹ toyanam².
- 2 Ya varṇa tejo toyanam, na sthiti ma-rūpa tāya
 nirmala nama Śivāya, taya karaṇam asimam.
- 3 Gandhāri tejo pavitram, jalaṇam tasik ghorayam
 karaṇa vajro bhikṣukaṃ, toya nirmala-pavitram.

¹harthaya ²the ms from Tabanan reads in the second half *śukla-deva ma-sarīram, sarva-kārya-prasiddhanam*

881. *Tīrthāyaṃ tīrtha-pavitram*
 attempt at translation

- 1 This is the Holy Water, the purifying Holy Water,
 the Gaṅgā, its water;
 the Serpent Vāsuki in human shape,
 the Water which has Agni as its heart.
- 2 The Water possesses colour and fiery energy,
 steadfastness, is its shape;
 spotless; honour to Śiva, the cause

- 3 fiery energy, purifying,
the Water, the terrible ocean¹;
the cause (?), the thunderbolt, the monk,
the Water which is a spotless purifier.

¹*tasik* is an OJ word.

884. *Tri-sūkṣma pādukĒśvarī* (Ś)

One stanza, in which honour is paid to the Divine Lady. It is found in only one ms, describing the Dudus Alit (minor lustration) from Sibang Kaja, p. 89.

- 1 OM *Tri-sūkṣma pādukĒśvarī*, tri-loke Bhuvanēśvarī
namas te Sūrya-loke¹ ca, namaḥ sarva-Pramēśvarī.

¹-*lokañ*

884. *Tri-sūkṣma pādukĒśvarī*

translation

- 1 O threefold subtle, venerable Lady,
Who art the universal Queen in the threefold space;
honour to Thee in the world of Sūrya,
honour, Supreme Lady of all !

887. *Ugraṃ Viṣṇuṃ mahā-vīraṃ* (Ś)

883, 1600: NARA-SIMHĀṢṬAKA

This is only one stanza, in grammatically correct language. It is directed to Viṣṇu in His terrible aspect, i.e. to Nara-simha. It is well-known in India, where it is used as one of Nara-simha's favourite mantras. Thus it occurs at the beginning of the Nṛ-simha Pūrva Tāpanīya Upaniṣad, where it is recited in several methods (Deussen, *Sechzig Upanishads des Veda*, p. 753).

Rit. Env.: according to the Śivaite informant, during war.

Sources: 883/14a; 1590/24a; 1600/18a; 5159/13b; 5318/4; 5361/2; 5431/7. The last four of these add a *dig-bandha* (formula uttered for protection from all directions of the sky). The stanza is present also in Juynboll 1907, p. 414; this source, supported by 1590 and 1600, adds another prose formula. Juynboll mentions that by this stanza the enemies are thought to be destroyed and the own body to be protected.

OM HRĪM KLĪM¹

- 1 Ugraṃ viṣṇuṃ mahā-vīraṃ, jvalantaṃ sarvato-mukham
Nṛ-simhaṃ bhīṣaṇaṃ bhīṣmaṃ, mṛtyu-mṛtyuṃ namāmy aham.

In Juynboll 1907 and the mss 1590 and 1600 follows:

OM HRUM Śrī-mahā-Nṛ-siṃhaṃ² śaraṇaṃ śaraṇaṃ prapadye³
 Śrimate Nṛ-siṃhāya namaḥ
 OM Nara-siṃhāya namaḥ⁴.

In the four Leiden mss follows:

OM HRĪM KLĪM Ugra-Nara-siṃhāya namaḥ. Then a suggestion in OJ for meditation on the slaying of Hiranya-kaśipu, Prahlāda's father, by Nara-siṃha; the God's body is said to be surrounded by eight weapons, which should be honoured in this way:

OM HRUM Khadgêśvarāya sarva-śatru-vināśāya namaḥ – pūrve.

Thus also for the other weapons: the *śaṅkha* Pāñca-janya in the S.E., the *cakra* Sudarśana in the S., the *gadā* in the S.W., the *cāpa* in the W., the *śara* in the N.W., the *ṭaṅka* in the N., the *ardha-candra* in the N.E., and Nara-siṃha himself in the Centre. See also Juynboll on p. 413.

¹1590 OM AIṀ AM; 883 OM RAṀ KLĪM; 1600 AM HRUM Namaḥ ²1590 *mandrasimhāya* (= *mā-nṛ-simhāya*); 1600 *śrīnara-siṃha*; Juynboll *śrīmān Nṛsiṃha*-

³Juynboll *pramadhye* ⁴the last words omitted by 1600 and Juynboll

887. *Ugraṃ Viṣṇuṃ mahā-vīram*

translation

1 I honour the terrible Viṣṇu, the great Hero,
 the Flaming One with faces on all sides;
 the Man-Lion, the Fearful One, the Fear-inspiring One,
 Death of death.

OM HRUM I seek refuge with the Venerable Great Man-Lion
 Honour to the Illustrious Man-Lion
 OM Honour to the Man-Lion.¹

OM HRĪM KLĪM To the terrible Man-Lion, honour!

OM HRUM To the Ruler of the Sword, Who destroys all enemies,
 honour in the East.
 To the Conch in the S.E., the Disc in the S., the Club in
 the S.W., the Bow in the W., the Arrow in the N.W., the
 Hatchet in the N., the Half-moon in the N.E., and the
 Man-Lion in the Centre.

¹These three lines are called *Somya-mantra* in 1600 and Juynboll

890. *U-kāro līyate 'kāre*

PRAṆAVA-JÑĀNA

PPTg: Stuti BUDDHA PADANĀN

In three stanzas a reflection on the syllable OM (*Praṇava*) is given; its components are said to dissolve into each other, while the process culminates into various grades of Voidness (*śūnya*), in this way:

- | | | |
|----------------|------------------|----------------------|
| 1. syllable U | 5. Nāda | 9. Sakala (-śūnya ?) |
| 2. syllable A | 6. Śūnya | 10. Sakala-Niṣkala |
| 3. syllable MA | 7. Śūnyāntara | 11. Niṣkala-śūnya |
| 4. Bindu | 8. Atyanta-śūnya | 12. Ati-śūnya |

There are two remarkable features in this list:

1. The sequence of the syllables U, A and MA is not the regular one (that would be A—U—MA). This might be suspect, but the mss are fairly consistent on this point and the fact is indeed proved by the OJ commentary which exists on this fragment. For this commentary the reader is referred to the edition of the Gaṇapati-tattva by Sudarshana Devi Singhal, New Delhi (Intern. Academy of Indian Culture, 1958). In fact, the three stanzas edited below are none other than vss. 51–53 of the Gaṇapati-tattva. That text is, however, only a part of the Tuttur Adhyāt-mika (ms 2375) which has been used as a source for our own edition. We refer to Hooykaas 1962, p. 309 ff; the same article points out some defects of the New Delhi edition.

For the three verses under consideration here it is better to stick to the mss tradition without considering the way in which they have been edited in the Gaṇapati-tattva. The Hindī commentary presented there with the text also contains mistakes and inconsequences. Thus, in the first pāda of the first stanza (51 in the Gaṇapati-tattva), the evidence of the mss is repudiated and replaced by a scheme: $a+u>o$ (the letter *o* is not found in any ms). We cannot go into other details here.

Further, the sequence U—A—MA is confirmed also by Gaṇapati-tattva 39, which is a better parallel than the vs. 35 referred to by Mrs. Singhal in her Hindī commentary.

2. The last four elements of the list cited above seem to be of another character than the first eight; vs. 3 might have been combined with the first two verses at a later date. Here also, Mrs. Singhal's Hindī commentary is not without errors: the sequence of *sakala* — *sakalanīṣkala* — *nīṣkala* has been given wrongly on p. 103 (although the right sequence has been cited from the Liṅga Purāṇa on p. 104).

Rit. Env.: originally a part of religious instruction found in texts called Tuttur ($\pm = smṛti$). It is found also in a ms on Bhūta Yajña and in two mss of Buddhist death ritual. The Buddhist version has replaced the components of the syllable OM by the specifically Buddhist syllable

sequence OM HUM AH (compare the sprinkling formula in PPTg, where these three syllables are combined with the Śivaite Three Realities). PPTg adds that the hymn may serve for worship of the living and of the dead, and that it protects the worshipper.

Sources: 2335/13; 2375/6b; BBrT 3b; PPKr 90; PPTg 24.

- 1 U¹-kāro liyate 'kāre, A²-kāro ME praliyate
MA³-kāro bindu-saṁlināḥ, bindu[r] nāde praliyate.
- 2 Nādaś ca liyate śūnye⁴, śūnyam evaṁ⁵ tu jāyate
śūnyā[t] śūnyāntaram⁶ [v]āpi, atyanta-śūnya-lakṣaṇam.
- 3 Sthūlaṁ sakala-tattvañ ca, sūkṣmaṁ sakala-niṣkalam
paraṁ niṣkala-śūnyañ ca, ūrdhvāty-ūrdhvāti-śūnyakam.

Sprinkling formula (PPTg):

OM OM Ātma- tattvāya namaḥ svāhā
OM HUM Deva-tattvāya namaḥ svāhā
OM AH Vidyā- tattvāya namaḥ svāhā

¹PPKr, PPTg *om*- ²PPKr, PPTg *hum*- ³PPKr, PPTg *ah*- ⁴mss *śūnyam* ⁵thus the New Delhi ed.; mss *eva* ⁶thus the OJ commentary; mss *śūnyattaram*

890. *U-kāro liyate 'kāre*
THE WISDOM OF THE PRAṆAVA
translation

- 1 The sound U is dissolved in the sound A;
the sound A is dissolved in the sound MA¹;
the sound MA is dissolved in the dot;
the dot is dissolved in the protracted sound;
- 2 and the protracted sound is dissolved in the Void;
thus it becomes the Void;
and out of the Void springs the Inner Void;
and that which is characterized as the Excessive Void.
- 3 The Divisible Reality is of a coarse nature;
the Divisible-and-Indivisible is of a subtle nature;
but the Indivisible Void is supreme;
and higher than high is the Eminent Void.

¹*Me* as a locative of the syllable *Ma* is most unusual, but it is proved by the next pāda. Other explanations would destroy the sequence in this verse.

893. *Vadha humkânala-kampa* (B)

“DURGĀ-KĀLA-STAVA”

Five stanzas, given by two mss, which offer insoluble problems. They constitute a hymn which has been called Durgā-Kāla-stava by reason of its last words: *Durgā-Kāla namo 'stu te*. It is unclear if Durgā and Kāla are considered to be different persons (in that case the words *namo 'stu te* should be taken as a pure convention without a literal meaning) or to be the two halves or poles, male and female, of an androgyne entity.

The general purpose of the hymn seems to be the exorcising of the demons, appearing as Durgā and/or Kāla. The first two stanzas are wholly unclear, although 2b seems to mention the fire in the navel (*agni nābhi*). Stanza 3 assigns the four chief aspects of Śiva to four objects of which only *kumuda* “lotus” in 3c is intelligible. The word *veh* (OJ for water) in 3d may be due to a corruption of the Skt.

The fourth stanza is explicit about a god who protects the world, who is (? or: who disposes of ?) a Rākṣasa named Tumburu. In 5, Durgā and Kāla are worshipped and the hope is expressed that all demons and other horrible apparitions will be destroyed.

The obscure nature of the hymn would render an attempt at translation too hazardous.

Ritual Environment: Bhūta-yajña.

Sources: 2193 (PVTj 5; 11Ś (Eka-daśa-Śiva, Griya Tēgēh, Boda Kling) 33; 11Ś (Griya Krotok, BKl) 24; 11R (Griya Tēgēh) 20; 11Ś (Griya Dauh, BK) 23.

- 1 Vadha humkânala¹-kampa, Durgā-Kālântam pel vibhuḥ
bhujaga rodra tri-tattva, bhoḥ taṅkosavyam ta vadyam.
- 2 Vit bagam gēmumar, agni rodra nābhi prajam
mr̥tañ jañña² lēhé smaya, vañi netvam prañi vañkah.
- 3 Mā-deva śata-dvāriye, Śiva tvaṃ lātya-devanam
Sadā-Śiva kumudaś ca, Parama-Śiva veh nidham.
- 4 OM Sa-bhuvana-rakṣa deva, Tumburu nāma rākṣasa³
bhuvana 'mr̥ta rakṣaṇam, deva sa-bhuvana-rakṣa.
- 5 Prabhu⁴ Durgā Kāla naṣṭam⁵, bhūta tva kāla bhraṣṭa vam
nir-kālam nir-rodra-kāla, Durgā-Kāla namo 'stu te.

¹11Śtg *humnalana* ²2193 *cañña* ³mss *rakṣaka* ⁴mss *bravu* ⁵2193 *natvam*

896. *Vajra-jvālānalākṛtim* (B)

PVTg: TRIDAŚA-PAÑCA-DAŚA-RASA-STUTI

SL: PAÑCA-DAŚA-VAJRA-DEVATĀ-STUTI

As the second title shows, this hymn enumerates and praises fifteen

deities connected with the *vajra* or Thunderbolt, the chief emblem of the Vajra-yāna. Their names all contain the word *vajra*. They are:

- | | |
|----------------------------|---------------------|
| 1. Vajra-jvāla (uncertain) | 9. Vajra-niḥśamsita |
| 2. Dīpta-vajra | 10. Vajra-pāśa |
| 3. Nīla-vajra | 11. Vajra-patāka |
| 4. Vajra-netrin | 12. Vajra-kali |
| 5. Vajra-dharma | 13. Vajra-śikhara |
| 6. Jvāla-vajra | 14. Vajra-karman |
| 7. Vajra-daṁstra | 15. Vajra-huṁ-kāra |
| 8. Vajra-yakṣa | |

Although another instance of this list is not yet found, such vajra deities are known from other Vajra-yāna texts. The Mañjuśrī-mūla-kalpa (ed. T. Gaṇapati Śāstrī, Trivandrum Skt. Series 70, 76, 84, 1920-25, Vol. I, p. 11) enumerates a number of them as Vajra-pāṇi's Vidyā-gaṇa. There occur i.a. the names Vajra-netra, Vajra-daṁstra, Vajra-śikhara and Vajra-patāka. Vajra-huṁ-kāra is mentioned in the Niṣpanna-yogāvali, ed. B. Bhattacharya, GOS 109, Baroda 1949 (Introduction, p. 44).

In the Nāga-vāyu-sūtra (No. 477), twenty Vajra-deities serve as attendants of the Five Tathāgatas. Their names, however, generally differ from those given in the present hymn. The best parallel is to be found in the Durgati-pariśodhana (see SL, p. XXIII), most of the names recur there.

The Skt., although most often understandable, is incorrect (e.g. an accusative-nominative clash in vs. 8) and sometimes rather corrupted.

Rit. Env.: for self-protection. *Pūjā* is possible in *sakala* and *niṣkala* methods. An important addition is made by PVTg: in the Sprinkling Formula, this ms renders homage to the Fifteen Prāṇas or life-breaths. Certainly a connection is meant between these Prāṇas and the Vajra deities of the stanzas. But the exact correspondence exists only in name: in reality not fifteen, but only fourteen Prāṇas are given. This number and most of the names are in harmony with the list recorded in the Indian Sarvôpaniṣat-sāra (Deussen, Sechzig Upaniṣads des Veda, p. 624), as a comparison shows:

PVTg	Deussen	PVTg	Deussen
1. Vajra-Prāṇa	Prāṇa	8. Vajra-Kṛkara	Kṛkara
2. Vajra-Apāna	Apāna	9. Vajra-Devadatta	Devadatta
3. Vajra-Vyāna	Vyāna	10. Vajra-Phālguna	Dhanamjaya
4. Vajra-Udāna	Udāna	11. Vajra-Bheramya	Vairambhaṇa
5. Vajra-Samāna	Samāna	12. Vajra-Mūrti	Sthānamukhya
6. Vajra-Pāśa	Nāga	13. Vajra-Andarayami	Pradyota
7. Vajra-Kūrma	Kūrma	14. Vajra-Prapañcaka	Prakṛta

About the name *rasa*, which is given by PVTg in the title and which seems to be meant as an equivalent of *prāṇa*, more light is obtained from

the S.H. Kamahāyānikan, ed. Kats, The Hague 1910, p. 58f; 106-7, note 35. The nos. 6-10 of the ten Prāṇas or Vāyus are there called *rasa*. Thus the word *rasa* in the sense of *prāṇa* was known in Ancient Indonesia.

The first ten of the Prāṇas or Vāyus are mentioned also in the Śivaite Vāyu-stava, No. 691.

PVTg has to add, that the present hymn is equal to the Nāga-vāyu-sūtra (No. 477).

Sources: PVBa 15; PVSk 14; PVTg 80; PVWS 27. Also in SL p. 44.

- 1 Vajra-jvālānalākṛtiṃ¹, nīla-garbhaṃ prasavyataḥ²
Dīpta-vajraṃ samullolyaṃ, sattva-paryañkinaṃ name.
- 2 Jvālāvat-pāṇi-bhṛt³ savyo, vāme savyena tarjayan⁴
Nīla-vajrāṇalo⁵ ruṣṭaḥ, praty-ālīḍha-sthitaṃ name.
- 3 Rju-kunḍalakam⁶ dīptaṃ, kṣipe dakṣiṇa-pāṇitaḥ⁷
vāme vā⁸ krodha-muṣṭitaṃ, Vajra-netrī sunīlakaḥ⁹.
- 4 Vajra-dharmādhara-sthitaṃ, dakṣiṇakena tarjayan
adho-bandhaṃ mahā-rakṣaṃ, praty-ālīḍha-sthitaṃ name.
- 5 Jvāla-vajraṃ¹⁰ kare savye¹¹, khaṭvāṅga¹²-vāma-bhṛt sthitaṃ¹³
sitam nīlaṃ mahā-krodham, bhairavākṣi-khagaṃ name.
- 6 Kṣayākṣaya-grhītārtho, Vajra-daṃstro hṛdi-ṣṭhitaḥ
krodha-muṣṭi-karo vāme¹⁴, Vajra-yakṣaḥ kṣiti-prabhaḥ¹⁵.
- 7 Lasad-uṣṇīṣa-bhṛt savye, sarva-hṛt-tarjanī-kriyam
praty-ālīḍhena dig-bandhe, Vajra-niḥśamsitaṃ¹⁶ name.
- 8 Savyena dhārayan¹⁷ pāśaṃ, hṛdi¹⁸ vāmena tarjayan
aindra-deśāntataḥ¹⁹ sthānaṃ, Vajra-pāśaṃ namāmy aham.
- 9 Dadate tarjayan vāme, patākam dakṣiṇāśrayaḥ²⁰
namo Vajra-patākāya, piṅgalaś caiva Vāruṇyāṃ.
- 10 Trisūlaṃ parisamgrahaṃ, dakṣiṇa-piṅgalaṃ caiva
vande khaṭvāṅga-bhṛt vāme, Vajra-kalīndrāṇi-diśaṃ.
- 11 Bhū-bhṛd-utkarṣi-sarvāgram, nīlakuñcita-mūrdhanam
vande tvāṃ Vajra-śikharaṃ, ramya-ramyatatāspadam²¹.
- 12 Paddate²² tarjayan vāme, bibhrate cāpi pañcakam
viśva-vajrāgra-savyāya, namas te Vajra-karmaṇe.

- 13 Nilāñjābham²³ tatas tamam, śṛṅgāra²⁴-vat-kaṇiṣṭhikam
tarjakam tarja-divyāśraṃ²⁵, Vajra-huṃ-kāram āśraye²⁶.

¹PVBa, PVSb, PVWS -katvaṃ; PVTg, SL kāvyam ²PVTg prasadyataḥ; SL prasādyataṃ ³thus PVSb; PVBa, PVWS -vatparibṛt; PVTg -vakṣarīkṛt; SL -vajrārīkṛt ⁴PVBa, PVSb tañjaya; PVWS tajjayan; PVTg taṃ caya; SL taṃ ca yaḥ; cf. vs. 4b ⁵PVBa, PVSb, PVWS -vajro nalo; PVTg, SL -vajro nīlo ⁶PVTg, SL -kī ⁷thus PVSb; others -prāñinaḥ ⁸PVWS va; PVBa, PVSb ma; PVTg, SL sāmame ⁹SL, mss -am ¹⁰mss, SL -i ¹¹PVTg, SL -sattve ¹²PVWS kattvaṅgi; PVBa, PVSb tattvaṅgi; PVTg, SL tattvaṃ śi ¹³PVSb vṛṣitam; PVTg vṛpitaṃ; PVBa vūṣṭilām; PVWS, SL -vṛṣṭhitam ¹⁴PVTg, SL name + accusatives ¹⁵PVWS kṣitipranam; PVBa, PVSb, PVTg sitiprabam; SL siddhipradam ¹⁶mss -niṣaṃ sata; SL -niṣaṃ Śivam ¹⁷mss, SL d(h)armayan ¹⁸PVTg, SL tridi- ¹⁹PVBa, PVSb, PVWS deśāntata; PVTg deśānkata; SL deśakaṭa- ²⁰thus SL; mss -śreya ²¹thus PVBa, PVWS; PVSb ramyاراتatāspadam; PVTg, SL ramyara-tatapūspādi ²²PVBa sadhate ²³PVTg, SL -añjanam ²⁴thus PVTg, SL; others -la ²⁵PVTg, SL -vibhyāśram; others dibhyaṃ śri ²⁶thus SL; mss āśreyat

896. Vajra-jvālānalākṛtim

THE HYMN TO THE FIFTEEN ADAMANTINE DEITIES

attempt at translation

- 1 To the left I honour Vajra-jvāla in the shape of a fire,
enclosing the dark (?);
and Dipta-vajra Who moves to and fro and rests on living beings.
- 2 To the left, bearing a flame in His left hand,
pointing with His left (?) hand, is Nila-vajra, a ruthless fire;
I honour Him Who stands in the *pratyālīḍha* posture¹.
- 3 A glowing ring from (in) the right hand;
the left [hand] is closed to a fist in rage;
[such is] Vajra-netrin, dark blue.
- 4 I honour Vajra-dharma, Who stands below,
pointing with His right hand;
a great Guard Who binds the lower regions (?);
standing in the *pratyālīḍha* posture.
- 5 I honour Jvāla-vajra, Who stands bearing a staff in His left hand;
Who is white-and-black and very furious;
penetrating through the sky with fire-inspiring eyes.
- 6 Vajra-damstra, understanding the meaning of the transitory and
the eternal;
is located in the heart;
Vajra-yakṣa, closing His left hand to a fist,

- 7 I honour Vajra-niḥśamsita, Who bears a shining headdress;
with His left hand He makes a pointing gesture Which removes
everything;
standing in the *pratyālīḍha* posture in [the act of] guarding the
regions.
- 8 I honour Vajra-pāśa Who bears a noose in His left hand;
with His left hand (?) He points to the heart;
His position is at the end of the Eastern region.
- 9 Honour to Vajra-patāka Who points to the left (?);
leaning on a banner with His right [hand];
He is golden of colour and stands in the West.
- 10 In the region of Indrāṇī, I salute Vajra-kali,
Who bears a staff in His left hand and grasps a trident
in His right hand; He has a golden colour.
- 11 I salute Thee, Vajra-sikhara,
Who art the foremost in excellence of the maintainers of the earth;
Whose head, dark-blue, is slightly bent;
Whose seat is the most lovely of all lovely things.
- 12 Honour to Thee, Vajra-karman; Who pointest to the left;
and Who bearest a number of five (?);
Who bearest all Thunderbolts in the tip of Thy left hand (?)².
- 13 I take my refuge with Vajra-huṃ-kāra,
Whose colour is dark blue;
Whose little finger;
pointing celestial

¹I.e. with one leg straight and the other leg bent slightly.

²It is possible that the real personal name in this verse is Viśva-vajra, while *vajra-karman* would then be an adjective.

899. *Vajro yas tu namas tasmai* (BŚ)

KALA-RĀJĀSTRA

SAÑJATA-KĀLA

This litany renders homage to the attributes which belong to the eleven regions. They avert the danger from demons.

Of the eleven ślokas, the pādas c contain only seven syllables; each of them is followed by a line in prose. One could try to remodel the stanzas into correct Skt., but in 10 this is impossible (*kuśo* = *aṅkuśo*).

Rit. Env.: protection.

Sources: PPQ 19b; 321/3b; 883/17b; 1186/6b; also known to the Buddhists, because given with the first words in PPBV 6b.

1 OM Vajro yas tu¹ namas tasmai, tikṣṇa-dhārāya² vai namaḥ
Pūrva-deśa-sa-sthāna, rakṣa-bhaya namo namaḥ.

Rājāstra-kāla kāla-rājāstra³ jayam⁴ śatru³-kālabhyo namaḥ

2-11 The other stanzas are identical with 1, except in the first words of both lines. Those of the first lines are respectively:
2. Śaṅkha (883, 2255 dhūpa). 3. Daṇḍa. 4. Khadga (883 mokṣala).
5. Pāśa. 6. Dhvaja (883 aṅkuśa). 7. Gadā (883 cakra). 8. [Tri]śūla.
9. Cakra. 10. [Aṅ]kuśa (2255 nārāca). 11. Padma.

The first words of the second lines of 2-11 are:

2. Āgneya. 3. Dakṣiṇa. 4. Nairṛtya. 5. Paścima. 6. Vāyavya.
7. Uttara. 8. Aiśānya. 9. Adhaḥ. 10. Ūrdhva. 11. Madhya.

¹mss vajrayantu; in 2: śaṅkhayantu etc. ²883 -varāya ³this word only in PPQ ⁴mss jayam

899. *Vajro yas tu namas tasmai*

THE WEAPONS OF THE DEMON KINGS

attempt at translation

1 To that well-known Thunderbolt, honour,
to Him of the sharp blade, honour;
Whose position is in the Eastern region,
save [us] from danger, honour, honour.

The kingly weapons of the demons; the weapons of the demon kings:
honour to those who conquer the enemies and demons.

2-11 To that Conch/Rod/Sword/Noose/Banner/Mace/Trident/
Disc/Hook/Lotus Whose position is in the South-East/
South/South-West/West/North-West/North/North-East/Nadir/
Zenith/Centre honour, honour.

902. *Varuṇa salilādhipataye* (Ś)

VARUṆA-STAVA

A difficult piece in which Varuṇa is honoured as the Lord of the Waters and of the Western region. It has been edited and discussed by R. Goris, in Djawa 16 as an appendix to van der Kaaden 1936. According to Goris the hymn is directed to Vāruṇī, the Lady of the West, but the material acquired now shows that this is not the case. Moreover, the padandas themselves direct it to Varuṇa (Goris, l.c.).

There are notable differences between Goris' reading and that of the mss given here in other respects also. Goris tried to divide the whole hymn into ślokaś, but he met serious difficulties. The best solution is to discern first a few lines of prose — these lines, by the way, for the greater part also occur separately in a few mss — followed by three ślokaś and a small prose invocation at the end.

Rit. Env.: The ceremony called Nañluk Mērana (van der Kaaden, o.c.). This is held on the beach in order to keep diseases, plagues etc. at a distance.

Sources: Goris' edition in Djawa 16, 1936; 189/4a; 11R 6; PVSK 22a. The readings of the mss are followed here. The prose part beginning with *Varuṇāya pīta-puruṣāya* also occurs in PPA 162; PPD 35; PPI 68.

OM Varuṇa salilādhipataye Rudrāya Brahmabhyo namaḥ svāhā
OM Yaḥ sa, Varuṇāya pīta-puruṣāya piṅgalāya babhru-mayāya¹
musala-śūla-vajra-pāṇaye²,
pritiśānāya³ tasmai Varuṇāya sarva-toyādhipataye⁴ namaḥ svāhā.

1 OM Varuṇa-diśi pālaka⁵, nāga-maṇi⁶-toyādhipa
balim enam mayā dattam, pratigrhṇa tvam āgataḥ⁷, namaḥ svāhā.

2 OM Varuṇa daya-dāruṇa, pīta paścimāyām diśi⁸
Bhagavan paścime pīta, pītākṣa pīta-lohita.

3 OM Varuṇasya diśāyām, Mahā-nāgo nāmo rākṣasaḥ
nava-sahasra-bhūta-saṃkhyāḥ, sa-putra-para-pautrakāḥ,
bandhamayi⁹.

OM Varuṇa Paśu-patiśāna svāhā.

¹PVSK, PPA, PPD, PPI *dhruvāyāyo*- ²thus Goris; 11R *-pranaye*; 189 *pranayet*; PVSK *pranataye*; PPA, PPD, PPI *pranarthaye* ³PPA, PPD, PPI *pratītasahayā*
⁴PVSK inserts *sarvasattvāya*; PPA, PPD, PPI idem, but they omit *sarvatoya*-
⁵189, PVSK *baruṇan diśi sampalokam*; 11R *baruṇan diśidīsam palo*; Goris *Waruṇa-diś[ān]ām pālo* ⁶thus 189; 11R *paṇi*; Goris *phaṇi* ⁷189 *pratihaganti āgataḥ*; 11R *pratigrhṇan tam āgataḥ*; PVSK *pratiśrantam āgataḥ*; Goris *pratigrhṇanta aghatā*
⁸PVSK *-adipam* ⁹189, PVSK *bandhabhayam*

902. *Varuṇa salilādhipataye*

HYMN TO VARUṆA

attempt at translation

OM To Varuṇa the Lord of the Ocean, to Rudra, to the Brahmas,
honour, hail.

OM It is He — to Varuṇa, the yellow Person, the yellow-green One,
the tawny One, Who holds club, lance and thunderbolt in His hands.

To the Lord of Delight, to that well-known Varuṇa,
the Lord of all Water, honour, hail.

- 1 OM O Ruler in the Western region,
Lord of Serpents, jewels and water;
accept this offering given by me,
having come hither; honour, hail.
- 2 OM Varuṇa, compassionate (?) and ferocious,
yellow, in the Western region;
the Lord in the West, yellow,
with yellow eyes, yellow, yellow-red;
- 3 OM In Varuṇa's region there exists a demon called Great Serpent;
with a total of nine thousand demons,
together with their sons and further posterity
..... consisting of bonds
OM Varuṇa, the Lord of beasts, the Lord, hail !

905. *Vasiṣṭhaś ca Viśvāmitraḥ* (Ś)

SAPTA-RṢI-STAVA

This stanza is not a "praise" of the Seven Seers, but only enumerates their names; it is thus of a purely mnemonic character, although the last word is "namaḥ".

Source: PPW 9; 15.

- 1 Vasiṣṭhaś ca¹ Viśvāmitra, Agastyaś ca¹ sa-Gotamaḥ
Bhṛguś ca Nāradaś cāiva, Jamad-agnir namo namaḥ.

¹-āya

905. *Vasiṣṭhaś ca Viśvāmitraḥ*

HYMN TO THE SEVEN SEERS

translation

- 1 Vasiṣṭha and Viśvāmitra, and Agastya together with Gotama,
and Bhṛgu and Nārada, and Jamad-agni,
[these are the Seven Seers;] honour, honour.

908. *Vāsu-devāya vidmahe* (ŚV)

VIṢṆU-GĀYATRĪ

A stanza in Gāyatrī metre directed to Viṣṇu, one of the many variations

on the Sāvitrī (R̥V. 3, 62, 10), but not the same as the one directed to Viṣṇu in the Mahā-Nārāyaṇa-Upaniṣad. It is preceded by the Vyāhṛti.

Sources: Ho 4/5; PKRo 8b.

OM Bhūr bhuvah svaḥ

OM Vāsu-devāya vidmahe¹,
Viṣṇu-nāthāya dhīmahi,
tan no Viṣṇuḥ pracodayāt.

¹mss *vitmahi*

908. *Vāsu-devāya vidmahe*
THE GĀYATRĪ OF VIṢṆU
translation

OM Earth, Atmosphere, Heaven.

OM We strive after Vāsu-deva,
We meditate for Viṣṇu the Protector,
thus may Viṣṇu impel us.

911. *Vibhūtir vibhavaś cāiva*

This isolated stanza contains a statement of the rewards which await the worshipper in the present life and the hereafter. The Skt. is correct, although somewhat loosely constructed.

Rit. Env.: Ancestor worship. Two mss mention the sprinkling of ashes, which might be the action for which the rewards are stated in the present stanza.

Sources: PPD 4; 18; PPI 18; 30; 54; 75; 87.

- 1 Vibhūtir vibhavaś cāiva, vidyā-karmāvināśanam¹
Yama-loke bhayaṃ nāsti, Śiva-loke mahīyate.

¹mss *-karmavināśanam*

911. *Vibhūtir vibhavaś cāiva*
translation

- 1 [The results are] expansion and dominion,
preservation of wisdom and ritual action;
there is no fear of Yama's abode,
[and afterwards] one is magnified in Śiva's world.

914. *Viṣṇu hy asura-devāya* (Ś)

VIṢṆU-STAVA

This piece has been handed down in a very defective state, so that its text is almost completely unclear. Yet it has not been written in the usual kind of ArSkt. The fourth stanza seems to be the best, although *ka-sūkṣman* in 4c looks like an OJ form.

Source: 109/36a.

- 1 OM Viṣṇu hy¹ asura-devāya, suniti ta niskad astu
cakra-pāṇim mahā-kratum, sa devāṇām loka-nāthaḥ.
- 2 Cuntasa ya ta pitarah², pitā hy eṣa daka ratiḥ
śaragave tanyagati, śamadara sugimantam.
- 3 Deva-nātha³ loka-narah, tanu-paśu-prasamanah
prakriya yaṅga camanaṁ, cakra-pāṇim mahā-kratum.
- 4 Viṣṇuś catur-bhujo goptā, Viṣṇur Vyāso devātmakah⁴
Viṣṇur Vyāsaḥ ka-sūkṣmañ ca, Viṣṇu-mayo⁵ Dāmōdaraḥ.

¹ky ²pīnarah ³-nāśa ⁴deśātmakah ⁵-vayan

914. *Viṣṇu hy asura-devāya*

HYMN TO VIṢṆU

attempt at translation

- 1 To Viṣṇu, the God of the Asuras (?),
.....;
Who holds the disc in His hands, Whose inventiveness is great,
He is the protector of the gods and the worlds.
- 2 the Fathers, because He is a Father;
.....
- 3 The Protector of the gods, the Hero of the worlds,
who brings quietude to one's self and cattle;
..... water for rinsing the mouth,
Who holds the disc in His hands, Whose inventiveness is great.
- 4 Viṣṇu is the four-armed Protector,
Viṣṇu is Vyāsa¹ of divine Self;
Viṣṇu is Vyāsa in subtle appearance (?),
Dāmōdara² is an incarnation of Viṣṇu.

¹Vyāsa is the traditional redactor of the Mahā-bhārata and the Purāṇas.

²"He-with-the-band-on-His-belly"; a manifestation of Viṣṇu/Kṛṣṇa; here perhaps meant as a synonym for Kṛṣṇa.

917. *Viṣṇuṃ kirīṭa-keyūra-* (Ś)
 “VIṢṆU-DHYĀNA”

Four stanzas, the first two of which prescribe the method for the meditation on the figure of Viṣṇu. The Skt. is corrupt but gives the impression of an original correct state. The last two stanzas contain a praise of sandal, and have strictly speaking to be separated from the first two.

Source: Ho 4/5.

Hari OM

- 1 *Viṣṇuṃ kirīṭa-keyūra-, ādi-sūtra-praśobhitam*
śyāmalañ ca catur-bāhuṃ, loka-rakṣaṇa-kāraṇam,
- 2 *Śaṅkha-cakra-dharaṃ padmaṃ, bibhrāṇaṃ varadaṃ¹ smaret*
śrī-vatsasya-pāya namaḥ.
- 3 *Pavitraṃ pāpa-nāśanaṃ, candanaṃ vindate² nityam*
pavitra-patiḥ sarvāṇaṃ, āpado³ harate nityam.
- 4 *Candanasya mahat puṇyam, udayantaṃ dine dine*
mama śatruḥ kṣayaṃ yātu, sarva-siddhi-talaṃ śubham.

¹*viṣṇāvarāṇam* ²*apadā*

917. *Viṣṇuṃ kirīṭa-keyūra-*
 “MEDITATION ON VIṢṆU”
 translation

- 1-2 One should meditate on Viṣṇu
 as being adorned with the crown, bracelets, and primeval cord;
 as being black and four-armed,
 the cause of protection of the world;

 bearing the Conch, Disc, and Lotus,
 and making the gesture of liberality.
 The Śrī-vatsa honour.
- 3 A purifier destroying evil
 is the sandal which is constantly;
 as Lord of purification it constantly
 undoes the calamities of all.
- 4 He who proclaims¹ day after day
 the great merit of sandal;

may my enemy go to his destruction,
the of complete perfection, auspicious.

¹The word *udayantam* in the text is unclear. Literally: "rising", in the accusative masculine.

920. *Viṣṇu-viṣṇu-rade* (ŚV)

A prose fragment of a kind which seems to be unique in Bali: it contains a *saṃkalpa*, i.e. the speaker announces his intention to perform a certain ritual (expiatory ritual in this context).

Rit. Env.: Sūrya Sevanā, where the present fragment accompanies the *pras* (<*prāyaścitta* ?) sacrifice. Also in ancestor worship.

Sources: the usual mss on daily Holy Water preparation; SuSe p. 126. Edited first by Goris p. 51.

OM Viṣṇu-viṣṇu-rade¹ tryade, Śrī-Viṣṇu-Prajā-pati-ksetre,
Varāha-kalpe, prathama-carāṇe, Kali²-yuge, Kāla-māse, Kāla-
tithau, yoga-nakṣatra-nītāya Vedōkti-phala-prāpti-kāraṇāya³,
sarva-prāyaścittaṃ kariṣye.

¹APK, SuSe *rahade*; Goris *ādeya* ²mss *kāla*- ³mss *kāmanāya*

920. *Viṣṇu-viṣṇu-rade* translation

- 1 In the of Viṣṇu,
in the field (domain, astrological mansion ?) belonging to
Viṣṇu the Lord of Creatures,
in the era of the Boar-incarnation¹,
in the first course of clusters of stars,
in the Kali-yuga, in the month and lunar hour of Kāla (?),
with the intention, guided by the constellations and lunar
mansions, of gaining the results proclaimed by the Veda,
I will perform the expiation of all [ritual errors].

¹I.e. the world-period in which we live at present.

923. *Vyakta-rākṣasa-rūpaṇ cet* (Ś) PPS, 1843: KĀLA-STAVA 109: ASTAVA BHŪTA

The God of the destructive aspect of Time, Kāla, appears here in an ambivalent character. His shape is horrible, but his wrath may be appeased. He is identical with Śiva, as appears e.g. form 2d *tripurāntakam*.

The language is sometimes obscure, but fairly good. A completely correct Sanskrit original is possible.

Rit. Env.: death ritual; it usually follows No. 769; *Śmasānasthā Mahādevī*.

Sources: many mss on Śivaite death ritual; in some of them more than once. Vs. 4 only in PPC 19; the same ms omits vs. 1.

1 OM Vyakta-rākṣasa-rūpañ ced¹, baibhatsyatvañ² ca yaḥ punaḥ
saumya-rūpam avāpnoti, 'haṃ vande vara-dam amum³.

2 OM Krūra-rākṣasa-rūpañ ced⁴, vyaktaṃ yo rakta-locanaḥ
prāpnoti śānta-rūpatvaṃ, taṃ vande Tripurāntakam.

3 Tr̥pti-madaṃ Vaśaṇ-karaṃ⁵, sūkṣmā Śrī bimbaṃ yasya ca
yonim yo yāti bhagavān, Bahu-jaṃ⁶ Vighna-kāraṇam.

4 Durge 'pi viṣame ghore, saṅgrāme ripu-saṅkaṭe
Agni core nipātena, Agni-graha-vinālini.

¹³ × ca; others ce ²1186 vaibatsyatvam; PPQ, PPS vebatsyatvam; 1843 vaibakṣyatvam;
109 vibakṣatvam; PPO vebakṣyam ³thus PPS; 1843 pamum; 109 hamur; 1186
avum; PPO, PPQ ahum ⁴mss ce ⁵PPO kasaṅgaram; PPC kasaṅhāram; PPS kasaṅ-
karam; others kasaṅaram ⁶PPO, PPS vahujaham; PPQ vañhujaham; 1186 vantujaham;
1843 vandujaham; 109 vantajapam; PPC uñṇaham

923. Vyakta-rākṣasa-rūpañ cet

HYMN TO KĀLA

attempt at translation

- 1 I salute that well-known Bestower of grants,
Who, even if possessing in appearance the form of a demon,
and being [a personification of] hideousness,
[after worship] obtains an auspicious appearance.
- 2 I salute Him, the Destroyer of the three Fortresses,
Who, even if possessing in appearance the form of a terrible
demon with red eyes,
[after worship] obtains a state in which His form is appeased.
- 3 [I salute] Him Who enjoys satiety,
Who brings [the world] under His power,
Whose reflection is the subtle [aspect of] Śrī;
— the Lord Who returns to His original resort —
Who is born from the many [particles of creation ?],
Who is the Cause of hindrances.

- 4 Even in difficult regions, uneven, horrible,
in battle, in the presence of foes,
while fire or thieves attack,
[He ?] destroys Fire and inimical forces¹.

¹-*vinālini* = -*vināśanaḥ* ?.

926. *Vyoma-rūpāya vidmahe* (ŚV)

RUDRA-GĀYATRĪ

This Rudra-Gāyatrī is one of the variants of the famous Sāvitrī or Gāyatrī from the Ṛg-veda (RV 3, 62, 10). The present one is different from the variants handed down in the Mahā-Nārāyaṇa-Upaniṣad. It is preceded by the Vyāhrti.

Sources: Ho 4/5; PKRo 8b.

OM Bhūr bhuvaḥ svaḥ

OM Vyoma-rūpāya vidmahe,
sūkṣma-sūkṣmāya dhīmahi,
tan no Rudraḥ pracodayāt.

926. *Vyoma-rūpāya vidmahe*

THE GĀYATRĪ OF RUDRA

translation

OM Earth, Atmosphere, Heaven.

OM We strive after Him Whose appearance is the sky,
We meditate for Him Who is more subtle than the subtle,
thus may Rudra impel us.

929. *Vyoma-Śivaṃ sthito devam* (Ś)

“ŚIVA-STAVA”

ŚARĪRA-STAVA

VYOMA-STAVA

Śiva is honoured as the God Who resides in the sky. He is heroic and possesses four arms and three eyes. The hymn is made up of two ślokas in ArSkt. It is significant that one of the two mss adds a sprinkling formula directed to Gaṇa-pati, who seems to be considered identical with the Śiva-of-the-Sky.

Rit. Env.: according to PPX, this is the hymn of praise "in the body".
Sources: PPX 48; PVSK 16a.

- 1 OM Vyoma-Śivaṃ sthito devaṃ, sarva-śabda-Śivâtmanam
viryamantaṃ nir-antaraṃ, sarvâyusyaṃ ta devaś ca.
- 2 Vyoma-Śivaṃ mahā-devaṃ, puruṣāma Śiva-līṅgam
catur-bhujam tri-ṇayanam, udhananaṃ Mahā-devam.

OM KṢAM Vyoma-Śivāya namaḥ svāhā
OM GMUM Gaṇa-pataye namaḥ svāhā¹.

¹this line only in PPX

929. *Vyoma-Śivaṃ sthito devam*
"HYMN TO ŚIVA"
HYMN TO THE SKY
attempt at translation

- 1 God Śiva Who abides in the sky,
Śiva Whose Self is present in all sound;
heroic, invulnerable, the God of all longevity.
- 2 Śiva, the Great God in the sky,
Śiva, the Spirit with the Līṅga;
with four arms and three eyes,
the lofty One (?), the Great God.

OM KṢAM To Śiva-in-the-Sky, honour, hail.
OM GMUM To the Lord of the host, honour, hail.

932. *Yad yat sa-dakṣiṇam karma* (Ś)
"DAKṢINĀ-ŚLOKĀNI"

This fragment of two stanzas contains a warning against avarice from the side of the sponsor of a ritual ceremony. Such a ceremony should, in any case, be accompanied by an ample sacrificial gift otherwise everything which is of value in the earthly life and the hereafter will be lost.

The Skt. is correct and the style and contents are just what may be expected in an Indian lawbook. It is regrettable that we have not been able to trace the quotation.

Sources: PPP 45; PPR 1 (the best).

Ritual Environment: death ritual.

- 1 Yad yat sa-dakṣiṇam karma¹, tat tad yajña iti smṛtaḥ²
vṛthā hy adakṣiṇo yajño, yajña-patnī hi dakṣiṇā.

- 2 Indriyāṇi yaśaḥ svargam, āyuh kīrtiṃ prajā[h] paśūn
atyaḥśa-dakṣiṇe yajñe, na yajeta kadācana.

¹PPP *karma sadakṣiṇa* ²PPP *hi kukina*

932. *Yad yat sa-dakṣiṇam karma*
“STANZAS ON THE DAKṢIṆĀ”
translation

- 1 Each ritual action which is accompanied by a sacrificial gift
is recorded as being a “sacrifice”;
a sacrifice without sacrificial gift is indeed meaningless,
because the sacrificial gift is the wife of the sacrifice.
- 2 One should never sacrifice
one's senses, fame, place in heaven,
length of life, renown, children and cattle,
[which would be the case] at a sacrifice accompanied
by a sacrificial gift which is too small.

935. *Yajña yajño yato yajñah*
MANTRA n PUṆYA

This hymn is written in very elementary ArSkt. and its contents are not clear. In 1 the sacrifice (as an embodiment of Śiva ?) seems to be the subject; in 2, the Sun is mentioned; in 3, the Sun, Moon, stars, ether and Tri-mūrti. The fourth and most interesting stanza states that Yama, Varuṇa, Kubera and Indra are the four Loka-pālas or Protectors of the cosmos — in contradiction to the usual state of affairs in Bali.

Rit. Env.: according to 189, when the prince performs an Uttama ritual.

Sources: 189/13a; GS 3; 11R 1.

- 1 OM Yajña yajño yato yajño, yajña-gotra prama-sūksmam
mahādrikāraṃ pavitraṃ, Śiva-mūrti anugrahaṃ.
- 2 Yasya yasyaṃ yato mūlyaṃ, Sūryo nityaṃ mahā-bhāra
dhānya-dhānya-dhana-dānaḥ, parama-mūrti sukhanam.
- 3 Kṣamākēna ta śūnyate, acintyaṃ eva he¹ Sūrya
Candro Traṇ-gaṇa Akāśa, Brahmā Viṣṇu Mahēśvara.
- 4 Yama Varuṇa Kubera², Indra catur-loka-pāla
Śiva Sadā-śivam ūrdhvaṃ, OM-kāra bindu nādanam.

¹189 *ham*; others *e* ²*mss kovera*

935. *Yajña yajño yato yajñah*

THE FORMULA OF THE MERITORIOUS

attempt at translation

- 1¹; the sacrifice,
the Brahmanical clan, the very subtle element;
great privilege, purification;
an embodiment of Śiva, the Merciful One.
- 2
the Sun, constantly of great importance;
very rich, He bestows riches;
a supreme form, happiness.
- 3 Please forgive² unimaginable O Sun;
the Moon, the legion of stars³, the firmament,
Brahmā, Viṣṇu and Mahéśvara.
- 4 Yama [in the S.], Varuṇa [in the W.],
Kubera [in the N.] and Indra [in the E.],
are the four Guardians of the regions;
Śiva [in the Centre] and the Eternal Śiva in the Zenith;
the syllable OM, the Dot and the Primeval Sound.

¹Perhaps the first words are a corruption of *yajamāno* "sacrificer". The sacrificer is indeed an "embodiment of Śiva" as is said further in this stanza.

²The form in the text contains an OJ "optative" ending.

³*traṅgaṇa* = *tāraṃ-gaṇa*.

938. *Yakṣa-rūpam imaṃ devam* (B)

VAJRĀNĀLA-STUTI

"YAMA-RĀJA-DHYĀNA"

In twenty stanzas this hymn gives a description of the figures of the five horrible manifestations of the Five Tathā-gatas. They are Yama-rāja (1-4, Centre), Nava-bhava (5-8, E.), Siṃha-vāha (9-12, S.), Matthana (13-16, W.) and Vatsala (17-20, N.). They are all meditated upon in the same way, as Yakṣas of fearsome figure with stout bellies and red eyes etc., only with different colours (resp. variegated, white, red, yellow and black). There is no trace of the Vajrānāla who is mentioned by the two sources in the title. We have suggested a second title as being more appropriate.

The Skt. seems to be correct although a few expressions are unclear. For a further discussion of this hymn, see AT p. 57.

Rit. Env.: Bhūta Yajña, Pitra Yajña, Dudus Agūṇ; to be recited over the water; it serves for self-protection (thus the notes in OJ in PVTg).

Sources: PVTg 34; SL p. 53. Edited in AT p. 57.

- 1 Yakṣa-rūpam imaṃ devaṃ, viśva-varṇaṃ mahôdaram
bhujāntrādy-anta-sarvāṅgaṃ, ūrdhva-keśaṃ bhayaṅ-karam,
- 2 Ā-tāmra-nayanaṅ cāiva, gadā-hālaka-hastakam
vāme stame lālā-jihvam, āliḍha-preta-vāhanam,
- 3 Devī-sahita-vāmāṅgaṃ, vāmanaṅ ca mahā-balam
sat[ṭvi]ka-hetu bhūtaṅ ca, sarva-Māra-pramardakam,
- 4 Cakra-madhye sthitaṃ vyaktaṃ, pravara-mukham uttamam,
OM-kārākṣara-nirjātaṃ¹, Yama-rājaṃ namāmy aham.
- 5ab Yakṣa-rūpam imaṃ devaṃ, śveta-varṇaṃ mahôdaram
- 5cd-7 as 1cd-3 above.
- 8 Pūrva-deśa-sthitaṃ vyaktaṃ, madhyābhimukham uttamam
OM-kārākṣara-nirjātaṃ¹, Nava-bhavaṃ² namāmy aham.
- 9ab Yakṣa-rūpam imaṃ devaṃ rakta-varṇaṃ mahôdaram
- 9cd-11 as 1cd-3 above.
- 12 Dakṣiṇa-saṃsthitam vyaktaṃ, madhyābhimukham uttamam
OM-kārākṣara-nirjātaṃ¹, Siṃha-vāhaṃ namāmy aham.
- 13ab Yakṣa-rūpam imaṃ devaṃ, pīta-varṇaṃ mahôdaram
- 13cd-15 as 1cd-3 above.
- 16 Pāścima-saṃsthitam Matthanaṅ ca namāmy aham.
- 17ab Yakṣa-rūpam imaṃ devaṃ, kṛṣṇa-varṇaṃ mahôdaram
- 17cd-19 as 1cd-3 above.
- 20 Uttara-saṃsthitam Vatsalaṅ ca namāmy aham.

Sprinkling Formula:

OM OM Yama-rāja viśva-varṇāya namaḥ svāhā
Nama-bhava śveta-varṇāya namaḥ svāhā
Siṃha-vāhana rakta-varṇāya namaḥ svāhā
Matthanaṅca-ya pīta-varṇāya namaḥ svāhā
Vatsalaṅ ca kṛṣṇa-varṇāya namaḥ svāhā

¹mss *nirjaktam*; De Casparis suggested *niryuktam* (AT p. 58) ²mss *bhavābhavam*

938. *Yakṣa-rūpam imaṃ devam*
 HYMN TO THE ADAMANTINE FIRE
 "MEDITATION ON KING YAMA"
 translation of 1-4

- 1 I worship King Yama Who appears like a Yakṣa,
 that God of variegated colour and a stout belly;
 Whose limbs are wound round completely by snakes (?) and
 intestines,
 Whose hairs stand erect, Who inspires fear;
- 2 and Whose eyes are nearly red like copper,
 Who holds a mace and a plough in His hands;
 at the left, His tongue drooping with saliva,
 in the posture called [*praty-*]*ālīḍha*; Who rides a phantom;
- 3 Who is accompanied by His spouse at His left side,
 Who is a Dwarf of great strength;
 Who is the Cause of lucidity,
 and Who crushes all manifestations of Māra;
- 4 Who stands in the Centre of the magic circle¹, clearly visible,
 Who faces the East, the Eminent One;
 Who is born from the syllable OM².
- 5-8 Nava-bhava is white, stands in the E. and faces the Centre.
- 9-12 Siṃha-vāha is red and stands in the S.
- 13-16 Matthana is yellow and stands in the W.
- 17-20 Vatsala is black and stands in the N. The three last-mentioned
 demons all face the Centre.

¹*Cakra* here seems to be a synonym of *maṇḍala*.

²*Nirjātam* seems to be the best emendation although the word does not occur in the Skt. dictionaries; it has a parallel in No. 393, 2.

941. *Yama-rāja sado-meya* (BŚ)
 EKA-YAMA-RĀJA-STAVA

A stanza in ArSkt. of a very artificial structure which forbids attempts at a translation. It is nearly identical with No. 815, 10. The last syllables of a pāda are repeated in inverted order at the beginning of the next pāda. The last word if read in inversed order of syllables yields the word

Yama-rāñī (see also 1A). The first pāda looks like a corruption (deliberate variation ?) of No. 942, 1a. There is a variant in the ms PVTg 33: see stanza 1A.

Sources: BhYDj 13; PVTg 31; PPN 36b; PPS 15b. The stanza has been edited in AT p. 66.

1 Yama-rāja sado-meya, yame rodo¹ dayōdaya
yada-yoni sira-piya², yakṣi pañca³ nir-āmaya.

1A Yame dosa yame-doro, yada yoda yada yoni
yura kṣiya yakṣi yakṣi, Yama-rāja Yama-rāñi.

¹3 × *rodo*; 3 × *doro*; 1 × *nodo* ²thus 4 mss; 2 × *jaramaya*; 1 × *rarakṣiya* ³thus 2 mss; 2 × *yapi rasi*; 1 × *yakṣi santi*; 1 × *yakṣi sañca*; 1 × *yasañca*

942. *Yama-rāja Sārameya* (B)

“YAMA-RĀJA-STAVA”

The fearsome figure of King Yama is again the subject of this hymn of four stanzas in an ArSkt. interspersed with word-play, especially with the words *deva*, *kāla* and *pañca*. An accurate translation seems impossible. Yama-rāja is a fivefold Demon (Kāla) whose attendance consists of Bhūtas, Yakṣas, Rākṣasas, etc. He is called a *bhraṣṭadeva* (“fallen god”; 3) and a “*bhraṣṭa-Kāla*” (4) active during the end of the world; but perhaps he is also identified with Prajā-pati (3) the Creator and Lord of beings. He is also a *muni* of terrible appearance (4). The most interesting word in this hymn from the point of view of philology is the *Sārameya* of 1a. This clears up the difficulty about the *sado-meya* of No. 941 and No. 815, 10: *Sārameya* is a name for “Dog” and used especially for the dog as Yama’s servant in Hindu mythology — a kind of Cerberus.

Rit. Env.: Bhūta-Yajña and Lustrations; i.e. serving for the warding off of demons.

Sources: 11ŚDa 21; 11RTg 30; 11ŚKr 21; BhYDa 16; BhYDj 7; BhYA 11; BhYA 34; BhYA 66; BhYA 83. Stanza 4 only in 11ŚKr; 11ŚDa; 11SDj.

1 Yama-rāja Sārameya, sarva-kāla tahi catvam
sarva-kāla-kālī-kalvaṃ, dvi-daśa-pañca-kālavam.

2 Pañca-suta Yama-rāja, Pañca-kāla Pañca-bhūtam
pañca-vilvī-tatvanam, pañca-Yakṣa-Rākṣasan te.

3 Yama-rāja bhraṣṭa-devaṃ, sarva-kāla tya rūpavam
Kāla-Rudra-puruṣaṇ ca, Prajā-pati-Kāla-vṛddham¹.

- 4 Deva-rāja bhraṣṭa-Kālaṃ, yaṅkara pralinaṅ-Kāla
jagat-nātha niṅ kalavaṃ, muni²-deva ma-Bhairavam.

¹most mss *pradham* ²mss *moni*

944. *Yathā yogas tu bhorastam* (ŚV)

VIṢṆU-GĀYATRĪ-DHYĀNA

VIṢṆU-STAVA

A stanza which mentions some names or qualities of Viṣṇu. It has certainly been written in correct Skt., but unfortunately the first quarter is in its present state unrecognizable.

Sources: Ho 4/5; PKRo 8b.

- 1 Yathā yogas tu bhorastam, Puṇḍarikākṣam Acyutam
Śrī-Bhūmyoḥ satataṃ patir¹, vāśasaṃ² Garuḍa-dhvajam.

¹PKRo *pitā* ²or: (*pīta-*)*vāśasaṃ*?

944. *Yathā yogas tu bhorastam*

MEDITATION OF THE VIṢṆU-GĀYATRĪ

HYMN TO VIṢṆU

attempt at translation

- 1 , the Lotus-Eyed One, the Imperishable One;
the Eternal Husband of Śrī and Goddess Earth,
the , Whose banner contains Garuḍa.

947. *Yat kṛtaṃ duṣkṛtaṃ kiñcit* (B)

SARVA-KṢAMĀ-STUTI

In three stanzas, the poet prays for forgiveness with regard to the defects in the ritual and expresses the hope that everything will turn out all right. The deity addressed is not mentioned by name (1c: *nātha* "Protector"), but the hymn is Buddhist in character (3a *dharma-dhātu*; 3b *samaya-*).

Vs. 1 is identical with a śloka which occurs on p. 108 of the *Sādhana-mālā*. Vss. 2 and 3 are somewhat corrupted, but the Skt. must have been correct.

Rit. Env.: at the end of the Buddhist daily ritual. Acc. to PVTg, fit for asking forgiveness in all situations.

Sources: mss on Buddhist daily ritual, e.g. PVBa 6b; PVKr 45; PVSk 21 PVTg 81; PVWS 20.

- 1 Yat kṛtaṃ duṣkṛtaṃ kimcin, mayā mūdha-dhiyā punaḥ
tat kṣāntavyaṃ tvayā nātha, yatas trātāsi¹ dehinaḥ.
- 2 Apraty-ādi-parijñānād, aśakya-vastu-bhāvataḥ
kṛta²-kāryakam ity astu³, sarvatra sukha-sāadhanam.
- 3 Dharma-dhātor adhiṣṭhānāt, samaya-smaraṇād api
kṛtāya⁴ sarva-sattvārthaṃ, kuru tvaṃ sarva-siddhaye.

Sprinkling Formula (PVTg, SL):

OM Yathā⁵ bhūr bhuvāḥ svaḥ svāhā
AM⁶ OM Daśa-dig-antarāla HUM PHAT
OM bhaved divya-śarīra-dadāsi, rakṣa me⁷ dharmā
KUM Kumāra kṣamā-sampūrṇāṅga-mano-harāya namaḥ svāhā.

In PVBa:

OM Puṣpāyaṃ yataṃ, yantyata namaḥ svāhā.
“The essence of the pūjā”: OM Vajra MUḤ, OM Buddha MUḤ (3 ×).

In the Sādhana-mālā: (japa-mantra)

OM dharma-dhātu-vāg-īśvara MUḤ.

¹mss + SL *tanosi* ²PVTg, SL *kṛpa-* ³PVTg *astra*; others *atra* ⁴thus PVTg, SL; others *kṛpāya* ⁵PVTg *yat bvar* ⁶PVTg *aḥ* ⁷SL, PVTg *divaśarīradadā rakṣasi me*

947. *Yat kṛtaṃ duṣkṛtaṃ kiñcīt*

THE HYMN WHICH ASKS FORGIVENESS FOR ALL SINS
translation

- 1 Everything which is done badly by me in my foolish way of thinking,
that should be forgiven by Thee, O Ruler !
since Thou art the soul's Saviour.
- 2 By Thy power of realizing impossible objects
by means of Thy unequalled primeval wisdom,
there should be realization of the objects in view,
in all respects means for acquiring happiness.
- 3 By the presidency of the Domain of the Absolute¹,
and on account of my remembering my observance,
be Thou active with respect to accomplishment of all objects,
for me who have worked for the good of all creatures.

Sprinkling Formula (PVTg, SL):

OM Yathā (?), Earth, Intermediate Space, Heaven, hail.
 AM OM the intermediate space and the Ten Regions, HUM PHAT.
 OM may it be; Thou givest a divine body (?), protect me,
 KUM to Kumāra, Who is forgiving and charming by His faultless
 body, honour, hail.

In PVBa: untranslatable.

¹Translation by Filliozat.

950. *Yat pūrvam Bodhi-mūle* (B)

BUDDHA-MŪLA-STUTI

One of the most remarkable specimens of Balinese Buddhist tradition. It consists of two stanzas in the Srag-dharā metre. This metre usually is constituted by four lines of 21 syllables in fixed quantitative sequence, but the peculiar fact in this hymn is that each first and third line shows not 21 but 18 syllables; this effect has been reached by omitting three syllables from the last third parts of these lines.

Very unfortunately the Skt. has undergone such serious corruption that the contents are not clearly recognizable any more. Only in the last words of both stanzas the Balinese mss do not confront us with a problem. "The Lion from the Śākya race, Who is honoured with bows by gods and men, should protect you". These words recall the well-known poetical stanzas which traditionally introduce Ancient Indian literary works such as literary epics and dramas. Indeed these two stanzas have been written in a very artificial style, replete with rhetorical figures and sound-play. As it is impossible to get an insight into the exact way the words have to be combined, a translation is not ventured upon. The general meaning is a glorification of the Buddha as a cosmical ruler (*uḍu-pati-dudubhi* "with the moon as a drum" ?). He is of terrible appearance (*kravi-garaṇa*, *bhīra*, *prati-bhaya*). One easily recalls the verses to Nara-siṃha (No. 100); cf. the word *darpa-khaṇḍī* "who breaks arrogance" (just as the Man-Lion broke the arrogance of Hiranya-kaśipu).

As SL, p. XXIV, says, a satisfactory interpretation will have to wait until "the source of these two stanzas will be discovered by some seeker more fortunate than myself". These words are still up to date.

Rit. Env.: Buddhist daily ritual.

Sources: the usual mss on Buddhist daily ritual, e.g. PVBa 42; PVKr 44; PVTg 9; PVWS 9; also in mss on death ritual, e.g. PPBa 101; PPBV 15b. Also in SL p. 49.

1 Yat¹ pūrvam Bodhi-mūle^{1a}, kravi-garaṇa-vate², Mārakâsrñ³
 Gaṅgâgādhâ⁴ṅgakākṛtta, gaṇa-gaṇaka-kṛtâ⁵, bandhanânaddha⁶
 -kakṣe

ā-strī-bhī-divya-rūpe⁷, uḍupati-duḍubhī, dūdu-bhīrā
kṣobhaneyo⁸ 'nuyātaḥ, sura-nara-namitaḥ, pātu vaḥ Śākya-simhaḥ.

- 2 Dor⁹-daṇḍārāmakādi, prati-bhaya-kuharam, darpa-khaṇḍi
rāman-dādimba-dādim, madu-hadu¹⁰-kuduham, strū-kalāstrā-
kalāstrah
jimbāñjam¹¹ bhañja-jimbām, kamukha-mukha¹²-kumañ, kuḥ
kumañkuḥ
vāhyāre vānaritaḥ, sura-nara-namitaḥ, pātu vaḥ Śākya-simhaḥ.

¹thus all mss; SL *yah* ^{1a}mss, SL *buddhamūle* ²thus PVBa, SL; most mss *-pate* ³thus PVKr; PVTg, PVWS *-grñ*; PPBV *-hreñ*; PVBa *-guñ*; SL *-gram* ⁴3 mss + SL *-dāgha-*; PPBV *-gredya-* ⁵most mss *gaṇakaganakakṛta* (one syllable superfluous) ⁶most mss *kṣanaddha*; PVTg, SL *-kṣanārdha*; PVBa *kakuttha* ⁷PVTg, PPBV, SL *-ād*; others *-ed* ⁸PVTg, SL *kṣebadeva*; PVWS *kṣebaneva*; PVKr *kṣebane* ⁹mss *bo-*; SL *bho-* ¹⁰most mss *anduhandu*; PVBK, PVWS *canduhandu*; most mss add a syllable *-ha* ¹¹thus PVTg, SL; PPBV *jimbajim*; PVBa *jimcamcā*; PVBK, PVKr, PVWS *jimcamcam*; ¹²5 × *-mūla*

950. *Yat pūrvam Bodhi-mūle*

A note on vs. 1

Although all sources confirm SL's reading *Buddha-mūle* in 1a, it seems certain that the right reading is *Bodhi-mūle* "at the root of the Tree of Enlightenment". SL did not recognize the word *asṛk* at the end of 1a, which is clearly implicated by the mss. The scene is the Bodhi or Enlightenment Tree, at the root of which Buddha became the Truly Enlightened One. Buddha as the Lion from the Śākya race defeated Māra the Seducer at this tree immediately before his enlightenment and is said here to devour Māra's flesh (*kravi*) and blood (*asṛk*, sandhi form *asṛñ*) like a real lion. In the same way the Buddha as a cosmical king is equated further to a lion in the rest of the two stanzas (cf. the word *kuhara* "hole, hollow" in 2a); a king indeed is known to be a lion in human form.

953. *Yāvan Merāu sthitā devāḥ*

This stanza occurs several times in the stutis, usually in the form *Yathā Merāu...* (see, e.g., 453, 3; for its other occurrences, see Appendix 1). It promises victory to the worshipper as long as the Gods and Divine Powers will occupy their place in the universe.

Rit. Env. and Sources: see the Nos. 453, 049, 142, 271.

- 1 Yāvan Merāu sthitā devā, yāvad Gaṅgā mahī-tale
Candrākau gagane yāvat, tāvat tvam vijayī bhaveḥ.

953. *Yāvan Merau sthitā devāḥ*
translation

- 1 As long as the Gods reside on Mount Meru,
as long as the Gaṅgā is present on the earth;
as long as Sun and Moon are in the sky,
so long will you be victorious.

APPENDIX 1

Index of all first and other important Pādas

In this Index, not only the first verse-quarters of all stutis and mantras are to be found, but also the other pādas considered to be of more than usual importance. Among these are the first pādas of anuṣṭubhs that occur separately in one or more mss although in the present collection they form a part of a greater stuti; and also the first pādas of those verses for which Indian parallels have been found or may still be found.

<i>Pāda</i>	<i>Number of Stuti and Verse</i>
Abhimatārtha-siddhy-artham	001,1
Abhipretārtha-siddhy-artham	001, Intro.
Ādi-sūkṣmāntara Vāyu	004,1
Āditya garbha-pāvana	007,1
Āditya-hṛdayaṃ namaḥ	010,1 (cf. 013,2)
Āditya-hṛdayaṃ puṇyam	013,1 (cf. 614,4)
Ādityaṃ tu mahā-tejam	016,1
Ādityasya namaḥ-kāram	019,1
Ādityasya paraṃ jyotiḥ	022,1
Ādityāya tu raktāya	025,1
Adya me sa-phalaṃ bhuktam	199,2
Agastyaś ca Vasiṣṭhaś ca	028,1
Aghorebhyo 'tha ghorebhyaḥ	360,5; 362,35
Agniḥ prakṛtir vijñeyaḥ	558,3
Agni-madhye Raviś cāiva	031,1
Agnim iḥ puro-hitam	034,1
Ahalyā Draupadī Sītā	037,1
Ahaṃ Śiva-mayo bhūtvā	676,17
A-kāro liyat Ū-kāre (= U-kāro)	890,1
Ākāśa deva-mūrtiṇam	040,1
Ākāśaṃ nirmalaṃ śūnyaṃ, guru	043,1
Ākāśaṃ nirmalaṃ śūnyaṃ, vyāpakam	046,1
Akṣamañ-jagha . . . (= Asamācala . . .)	097,1
Akṣobhya kāla-tattva tvam	049,1
AM AM Giri-patiṃ vande	052,1
AM-kāraś ca U-kāraś ca	055,1
AM-kāro bhagavān Brahmā	058,1
AM namaḥ puṣpa-mantraś ca	061,1
Āmodaś ca Pramodaś ca	519,3
Anaṅgaḥ Kāminiṃ patnī	064,1
Anaṅgaḥ Śrāvaṇe māse	067,1
Anaṅgaḥ śuci-devaś ca	070,1
Anaṅgaḥ śveta-varṇaś ca	073,5
Anaṅgaṃ Pṛthivīm vidyāt	073,3
Anaṅgo bhagavān Rudraḥ	073,1
Aṅgasthāya dine dine (prose)	076

<i>Pāda</i>	<i>Number of Stuti and Verse</i>
Āṅguṣṭhāgre tu Go-vindaḥ	079,1
Antyēṣṭiḥ paramaṃ piṇḍam	082,3
Anugraha-mano-hara	082,1
Anujñānaṃ kṛtaṃ loke	483,3
Aprayojanaṃ sa-yoṣaṇ ca	085,1
Apsu deva-pavitrāṇi	088,1; 271,7
Aputro labhate putram	787,14
Ardha-nāma-śatena hi	351,7
Aruṇo Māgha-māse ca	679,3
Āśviṣa-nāśini (prose)	504
Aśucir vā śucir vāpi	283,3; 471,10; 754,4
Aṣṭa-Durgā-galōjjhitam	091,1
Aṣṭa-mahā-bhayāya (prose)	094
Aṣṭāmaṃ garjamānaḥ (= Ā stambhād...)	100,1
Asamācalāḥ samatā-sāra-dharmaṇaḥ	097,1
Asita-maṇḍale Mrtyuḥ	860,2
Asnāto labhate snānam	208,30
Ā stambhād garjamānaḥ	100,1
Atirṇān tārayiṣyāmi	721,11
Ātmā cāivāntar-ātmā ca	103,1
Ātma-pāpaṇ ca sampūrṇam	106,1
Ātmā Viṣṇur iti jñeyaḥ	127,2
Āyu-vṛddhir yaśo-vṛddhiḥ	453,2
Baddhvā khaṭvāṅga-koṭi-	324,10
Bhadriṃ raudriṃ asahyām	324,17
Bhakṣayec ca varaṃ kāmam	112,1
Bhaṅgeṇ vibra-dhadhara-vibhūratam	115,1
Bhasmaṃ dehi Tri-purastu	118,1
Bhasma-snānaṃ varaṃ tīrtham	121,1
Bhavākṣepa-[pūr]vāmṛtādyanta-mūrte	501,5
Bhoḥ bhoḥ vajra vajra (prose)	510
Bhūḥ-loka sapta-bhuvanam	124,1
Bhūḥ pātālaḥ pradhānaḥ ca	127,1
Bhūś cāiva martyā hi, Bhuvo grahās ca	362,15
Bhūta-mūrti sapta-lokam (= Buddha-)	166,1
Bhūta-mūrti vibhakṣya mām	130,1
Bhūta-rājā mahā-krūraḥ	133,1
Bhūtāṣṭakaṃ saha yuktaṃ	136,1
Brahmā catur-mukho goptā	139,1
Brahmā catur-mukhaḥ śreṣṭhaḥ	468,2
Brahmādi stamba-paryantam	751,14; 751,18
Brahmā Gaṅgā Śiva Gaṅgā	142,1; 271,9
Brahma-mūrti mahā-bhāra	145,1
Brahmāṇaṃ brahma-mūrtiṇam	148,1
Brahmā namaś catur-mukham	151,1
Brahmā Prajā-patiḥ śreṣṭhaḥ	483,4
Brahmā Viṣṇu Mahāśvaram	154,1
Brahmā Viṣṇv Īśvara devam	157,1
Brahmā Viṣṇv Īśvara Rudra	160,1
Buddhāmbara-dharaṃ devam	163,1
Buddha-mūrti sapta-lokam	166,1

<i>Pāda</i>	<i>Number of Stuti and Verse</i>
Buddha nirmala Śivanam	142,4; 271,12; 757 B
Candanasya mahat puṇyam	917,4
Candra-maṇḍala saṃpūrṇa	169,1
Candra-sattva-mayo yogi	223,4
Caṇḍu-śakti-Pāsupatāstram	172,1
Catur-mukhaṃ catur-bāhum	175,1
Catur-viṃśati-tattvāni	178,1
Chinna-prāṇas tu yo yogi	091,6
Damstrādi-bhima-vaktre (prose)	325
Dānaṃ vibhūṣaṇaṃ nityam	181,1
Daśa-vaktro mahā-devaḥ	136,6
Dataḥ Aryamā Mitrañ ca (= Dhātā....)	226,1
Deva atitāya sarve	187,1
Deva-deva bhūḥ-lokanam	190,1
Deva-deva jagat-pati	193,1
Deva-deva Mahā-deva	196,1
Deva-deva mahā-pūjā	197,1
Deva-deva mahā-siddham	199,1; 082,2
Deva-deva mahā-vīryam	202,1
Deva-deva mūrti-lokam	205,1
Deva-deva-sutaṃ devam	208,1
Deva-deva tri-devanam	211,1
Deva-devi mahā-siddhi	082,2; 217,2
Devālaya-śarīre 'smin	214,1
Deva-pūjā mahānugra	215,1
Deva-pūjāṃ kariṣyeta (cf. Śiva-pūjām....)	375,3; 614,2
Deva-rāja bhraṣṭa-Kālam	942,4
Devārcaṇaṃ sarva-devam	217,1
Devārcaṇaṃ utpattis tu	220,1
Devārcaṇaṃ ca GRĪM mantraṃ	330,2
Dharāpo bhūr iti jñeyāḥ	223,1; 661,2
Dharma-dhātor adhiṣṭhānāt	947,3
Dhātā Aryamā Mitraś ca	226,1
Dhyātvā nilōtpala-śyāmaṃ	229,1
Dhyāyet sindhūra-saḍṛśam	450,18
Dhyeyo nilōtpala-śyāmaḥ (= Dhyātvā....)	229,1
Dīrghāyur bala-vṛddha-	232,1
Durgā-mūrti pañca-grīvaṃ	235,1
Durgā-pati ma-śarīram	236,1
Durgā-pūrvāsama ghore	238,1; cf. 923,4
Durge 'pi viśame ghore	923,4; cf. 238,1
Dvādaśāṅgula-saṃsthānāt	241,1
Dvāsaptati-sahasrāṇi	543,2
Dvi-pādāhlar ma-Īśvara	244,1
Ehi Sūrya Nārāyaṇa	247,1 (V)
Ehi Sūrya sahasrēṣo	247,1
Eka-cakro ratho yasya	007,4
Eka-dantaṃ mahā-kāyam	208,19c
Ekākṣaraṃ mahā-mantram	250,1

<i>Pāda</i>	<i>Number of Stuti and Verse</i>
Eka-Paśupati-taṣṭram	253,1
Eka-puṣpañ ca nirmalam	256,1
Eka-rakṣaṃ mahā-devam	673,1b
Etan mantram pravakṣyāmi	259,1
Gaṇa-parama tvam guhyaḥ	262,1
Gaṇa-pati ṛṣi-putram	265,1
Gaṇḍā-devi mahā-puṇyam, Gaṇḍā....	268,1
Gaṇḍā-devi mahā-puṇyam, namas te....	271,1
Gaṇḍā-devi mahā-puṇyam, somo....	274,1
Gaṇḍā-devi mahā-tīrtham	277,1
Gaṇḍā-devi mahāmyakī (= G. namāmyakī)	280,1
Gaṇḍā-devi namāmyakī	280,1
Gaṇḍā-dvāre Prayāge ca	283,1
Gaṇḍā-puruṣo mūrtiṇam	286,1
Gaṇḍā-puruṣo vīryaṇam	287,1
Gaṇḍā Sarasvatī Sindhu	290,1
Gaṇḍā Sindhu Sarasvatī	290,1
Ghaṇṭā-pūjā-svaraṇ nityam	148,8
Ghaṇṭāyuh pūjyate devaḥ	561,3
Giri-deva ratna-vīryam	293,1
Giri-mūrti mahā-vīryam	296,1
Giri-mūrti śakti-vīryam	299,1
Giri-mūrti śveta-varṇam	302,1
Giri-pate deva-deva	305,1
Giri-putrī deva-devī	308,1
Guhyātiguhya-goptā tvam	311,1
Guru-pāda-namaskāram	685,4; cf. 314,1
Guru-pāde namaskāraḥ	314,1
Guru-pāduka-pūjā tu	317,1
Guru-rūpaṃ guru-pādyam	148,7
Guru-rūpaṃ sadā jñānam	320,1
Guru-rūpāya ta dhyānam	321,1
HAM HAM HAM Hamsa-hamse	324,1
Hinākṣaram hina-padam	417,4
HRĀM HRĀM HRĪM HRĪM Rudra...	
(= OM HRĀM....)	552
Hṛdayaṇ ca śiraś cāiva	715,5
HREM HRĀM namo Bhagavatyai (prose)	325
HUM-kārādy-anta-saṃruddham	327,1
HUM-kāram dīpanam mantram	330,1
HUM-kāram paramam dhyānam (= Om-kāraḥ....)	558,1
Idam parama-rahasyam	336,1
Idam toyam yad vimalam	339,1
Indra-giri mūrti-devam	342,1
Indra-giri mūrti-lokam	345,1
Indra-giri-putri vīryam	348,1
Indrāṇī devatā Lakṣmī	351,1
Indra yāni śarīra HUM (= Indriyāni...)	354,1
Indriyāni parāṇy āhuḥ	354,1

<i>Pāda</i>	<i>Number of Stuti and Verse</i>
Īśānaḥ pūrva-vaktraś ca	357,1
Īśānaḥ sarva-vidyānām	360,1; 362,39
Īśvaraḥ puruṣasya ca	362,1
Īśvara nāma pūrvaṇam	363,1
Īśvara pañca-mukhanam	366,1
Īśvara pūrva-deśe ca	369,1
Īśvara pūrva vajraṁ tu	706,7
Īśvara śveta-ratnaḥ ca	157,2
Īśvara śveta-rūpaṁ vā	372,1
JAH-kāro parvato jñeyaḥ	375,1
Jala-nidhi mūrti-devam	378,1
Jala-siddhi mahā-śakti	280,7
Janārdana labhet kāryam	381,1
Janārdana mahā-vīra	384,1
Jitaṁ te Puṇḍarikākṣa	229,22
Jñānaṁ pāpa-haraṁ śuddham	387,1
Jvālā-jayātmā-nirmalam	390,1
Jvālā-maṇḍala-madhyastham	393,1
Kailāso Vāsu-devaś ca	396,1
Kālāgni-ghora tri-mukha	399,1
Kale kale akale nikame (prose)	402
Kāma-devaṁ pita-varṇam, guru	405,1
Kāma-devaṁ pita-varṇam, namāmi	408,1
Kapālaṁ vāyunōdbhidya	091,5
Kapha-meda-yutaṁ śukram	471,9; 754,3
Kāvyaṁ vyākaraṇam tarkam	839,5
Kṛta-kṛtyāṇām kṛtāṇām	411,1
Kṣamasva mām Jagan-nātha	414,1
Kṣamasva mām Mahā-deva	417,1
Kṣamasva mām Śiva-deva	420,1
Kṣāntavyaḥ kāyiko doṣaḥ	417,3
Kṣatryo vijayaṁ labhati	130,5
Kṣiti-devī 'Nanta-bhogam	423,1
Kṣitiḥ prajānana-kartam	426,1
Kṣitiś ca prajānaṁ kartam (= Kṣitiḥ pra- ...)	426,1
Liṅgam agni-vidhiṁ devīm	429,1
Lokānandana-dṛṣṭaṇ ca	432,1
Madhu parkam idaṁ Brahmā	435,1
Madhu-parkam idaṁ puṇyam	435,5; 438,5
Madhu-parkas tu yad bhakṣyam	438,1
Madhye Sāvitrī Gāyatrī	706,6; 052,5
Mahā-bhairava-rūpaś ca	441,1
Mahā-giri-patiṁ devam	444,1
Mahataḥ param avyaktam	354,2
Mahatur vareṇiyam (= Tat Savitur...)	878,1
Maṇi-vajro hṛdaya-vajraḥ (prose)	447
Mano gandhaṁ manaḥ puṣpam	330,5; 833,3
Mantra-hīnaṁ kriyā-hīnam	417,5

<i>Pāda</i>	<i>Number of Stuti and Verse</i>
Mavi mavi medhāvi medhāvi (prose)	507
Māyā-tattvam idaṃ śāntam	450,1; 650,3
Meru-pradakṣiṇaṃ kṛtvā (kṛtam)	271,5; 274,6
'Mogha-siddhi mahā-Buddha	145,16
'Mogha-siddhi mahā-yāmya (-jñantia)	145,15
Mṛta-saṅjīvani devam	378,7
Mṛtyuḥ samyāty apāyaḥ	324,19
Mṛtyuḥ-jayasya devasya	453,1; 142,3; 271,11
Mūrdhni cāiva sthito devaḥ	456,1; 103,8
Mūtra-puriṣakaṃ vāpi	459,1
Naivedyaṃ Brahmā Viṣṇuś ca	636,2
NA-kāro narakam yāti	462,1
Namaḥ Kumārāya ṣaḍ-ānanāya	465,1
Namaḥ pitṛ-vatsalāya (prose)	863,5
Namaḥ pūrvāya śīrase	468,1
Namaḥ Śivāya Śarvāya (Śiva-stava)	471,1
Namaḥ Śivāya Śarvāya (Samudra-stava)	474,1
Namaḥ sarva-Buddha-Bodhi-sattvebhyaḥ (prose)	477,1
Namaḥ Savitre jagad-eka-cakṣuṣe	007,7
Namāmi. see also Praṇamya	
Namāmi Rudraṃ lokēśam	480,1
Namañci vṛṣabhañ cāiva (= Namanti ṛṣayaḥ. . .)	603,2; cf. 570,2
Namanti munayaḥ sarve	444,3
Namanti ṛṣayo devam	570,2
Namas te bhagavan Agne	483,1
Namas te bhagavan Gaṅgā	486,1; 339,6c
Namas te bhagavan Viṣṇo	489,1
Namas trailokya-gurave	498,3
Namo bhagavatyai aparājitāyai (prose)	492
Namo bhagavatyai, Varāli-. . . . (prose)	495
Namo Buddhāya Dharmāya	498,1
Namo Buddhāya gurave	498,2
Namo mamasvi-devābhyām (= Namō namo 'śvi-. . .)	501,1
Namo namo 'śvi-devābhyām	501,1
Namo Ratna-trayāya, nama Ārya. . . . (prose)	504
Namo Ratna-trayāya, namo Buddhebhyaḥ (prose)	507
Namo Ratna-trayāya, svāhā, namaś Caṇḍa-. . . (prose)	510
Namo 'stu bhagavan Agni	483,4A
Namo 'stu Paramēśvarāya (prose)	513
Namo 'stu Puruṣōttamāya (prose)	516
Namo 'stu te Gaṇa-pate	519,1
Namo 'stu te Mahā-deva	522,1
Namo 'stu te Mahā-teja	525,1
Namo 'stu te Sūrya rathe su-cakra	007,5
Namo 'stu te Vajrañ-kara	528,1
Namo tri-kūrma sa-vākyam	531,1
Namo Viṣṇu tri-mukhanam	534,1
Nandīśvara mahātmakam	537,1
Nārāyaṇa kākarṣaṇam	540,1
Nāsāgraṃ pina-gandham	100,5
Na tatra pāpaṃ loke 'smin	673,22

<i>Pāda</i>	<i>Number of Stuti and Verse</i>
Nivedyam arūpaṃ camiḥ	757,n.4 (V)
Nivedyam Brahmā Viṣṇuś ca (= Naivedyam....)	636,2
O-kāraś ca AU-kāraś ca	543,1
OM AM Brahmāgrāṇī-padaḥ	546,1
OM AM Ṛṣi-gaṇebhyaḥ	259
OM Giri-tri-deva-deva	549,1
OM HRĀM HRĀM HRĪM HRĪM Rudra....(prose)	552
OM HUM Śrī Vajraṇaṃ devam	555,1
OM-kāraḍy-anta-saṃruddham	654,3; cf. 327,1-4
OM-kāraḥ parama-jñānam	558,1
OM-kāraḥ śirasi sthāpyaḥ	561,1
OM-kāraḥ Śiva-pratiṣṭhā	133,5
OM-kāraḥ Sadā-Śivasthaḥ	564,1
OM-kārākṣara-vijātam	567,1
OM-kāraṃ bindu-saṃyuktam	570,1
OM-kāraṃ deva-mūrtiṇam	573,1
OM-kāraṃ Paramaṃ Śivam	384,3
OM-kāraṃ sarva-jñaṃ siddham	576,1
OM-kāraṃ yad mūrti-Brahman	579,1
OM-kāra Śrī daśa-Śiva	582,1
OM-kārastha su-devatā	585,1
OM-kārātmānaṃ mantraṃ	588,1
OM-kāro liyatÊ-kāre (= U-kāro....)	890,1
OM-kāro muktir eva ca	846,3
OM namo Bhagavatiye, Brahma-mūrti mahā-bhāra	145,1
OM Ratna-yuvati devi	591,1
OM Śivāgni pañca-grīvam	594,1
OM Śivātmāne devāya	597,1
OM Śrī-devi mahā-vaktrā	600,1; 601,1
OM Śūnya-pūjāya namaḥ	603,1
OM Sithi prajānaṃ sarvaṃ (= Kṣitiḥ....)	426,1
Oṣṭha aṣṭa-dalaṃ padmaṃ	606,1
Pādaḥ prathama-rekhā ca	609,1
Pādaḥ rakṣatu Go-vindaḥ	787,3
Padmaṃ bhuvana-tattvaṇ ca	612,1; 205,2; 387,2; 736,3
Padma-pattra-viśālākṣi	839,3
Pañcākṣaram idaṃ puṇyam	614,1
Pañcākṣaram idaṃ syatam	615,1
Pañcākṣaram mahā-tīrtham	616,1; cf. 271,8
Pañcākṣaram para-Brahman	616,2
Pañca-mahā-devāya (prose)	618
Pañca-vāre bhaved Brahmā	621,1
Pañca-vāre te varṇa-karaṇa	624,1
Pañca-vārēti varṇasya	627,1
Pañcēndriya-nivāsāyām	178,2
Pañcēti bindukāḥ prōktāḥ	630,1
Pāpo 'haṃ pāpa-karmāham	283,2; 417,2
Parama-Buddha tvaṃ guhyaḥ	636,1 (B)
Parama-Śiva nirmalam	633,1
Parama-Śiva tvaṃ guhyaḥ	636,1

<i>Pāda</i>	<i>Number of Stuti and Verse</i>
Para-tattva stava-deva	639,1
Parvata-mūrtiṇaṃ devam	642,1
Pārvati tvāṃ namasyāmi	645,1
Paśu-pati-pataye (prose)	648
Paśu-pati vajrāyudhāya (prose)	651
Pātālo yasya kuṣṣau	100,2
Pavitraṃ pāpa-nāśanam, candanam	917,3
Pitā pitā-mahaś cāiva	863,1c
Pituḥ pāpaṃ dahet sarpiḥ	438,4
Prajā-patiḥ śiro jñeyaḥ	654,1
Prajñā-pāramitāṃ devīm	657,1; 658,1
Prajñā-pāramitāṃ vande	658,5
Prāṇa mano-hara vyānaḥ	661,1
Praṇamya Bhāskaraṃ devam	664,1
Praṇamya śirasā devam	667,1
Praṇamya śirasā Liṅgam	670,1
Praṇamya śirasā Rudram, eka-rakṣam	673,1
Praṇamya śirasā Rudraṃ, sapta-loka-	676,1
Praṇamya śirasā Sūryam	679,1
Praṇamya śirasā Viṣṇum	682,1
Praṇamya satataṃ Buddham	685,1
Praṇava-tattva-varta tvam	688,1
Prāṇa-vāyu mūrti-bhvanam	691,1
Prathamas tu Mahā-devaḥ	694,1
Prāyaścitta-karo yogī	450,14
Ṙṥthivi śariraṃ devi	697,1
Ṙṥthivi sōpama-dharmā	872,2; 597,2 (PVDj)
Ṙṥthivyam tvā bhṛtā loka	700,1
Ṙṥthvi tvayā dhṛtā lokā	700,1
Pūjitaṃ paramaṃ divyam	199,3
Pūrvā Brāhmī Mahā-devī	052,3
Pūrva Indrādri Īśvaram	049,3
Pūrve Anaṅgaḥ samsthitaḥ	073,7
Pūrve Īśvara vajrāstra	703,1
Pūrve tu Īśvara-deva	706,1
Puṣpa-liṅga mahā-divyam	709,1
Pustakaṃ vyañjanaṃ vāme	712,1
Rakta-varṇaṃ mahā-tejam	715,1
Rarāpo bhūr iti jñeyaḥ (= Dharāpo...)	223,1
Ratnākara ta samudram	718,1
Ratna-trayaṃ me śaraṇam	721,1
Ravi-Soma-HutāśĒndrāḥ	724,1
Rudra-deva mūrti-lokam	727,1
Rudrāham AṂ-kāra Rudram	730,1
Rudrāham nirmalaṃ śūnyam	731,1
Rudro gehāśritaṃ pātu	673,3
Rudro māṃ pātu samare	676,2
Rūpaṃ Vairocana jñeyaḥ	733,1
Śaṅkaraṃ mahā-pūjanam	735,1
Śaṅkha-pāṇi pramāṇantam	736,1

<i>Pāda</i>	<i>Number of Stuti and Verse</i>
Śaraṇāgata-dinārta-	324,23
Śaraṇa-kāraṇaṃ devam	739,1
Śikhāgre Nirmalaḥ sthitaḥ	742,1
Śikhāgre Paramaḥ Śivaḥ	745,1
Śiraḥsthā Madanātmikā	748,1
Śiva aty-ātma-devāya (= OM Śivātmāne devāya)	597,1
Śivaḥ kartā Śivo dhātā	751,1
Śivaḥ Śivataṛaḥ śasvat	876,10
Śiva jagat-pati devam	754,1; cf. 633,3
Śivam api pitṛ-rūpam	863,3
Śiva nirmala tvaṃ guhyaḥ	757,1
Śiva-pūjā ca mantrās ca	736,2
Śiva-pūjāṃ kariṣyeta (cf. Deva-pūjām...)	010,2; cf. 013,3
Śivarṣama-vṛddhi-kṣaya-prāpaṇāya	501,4
Śiva-Rudra nirātmakam	760,1
Śiva-sūtraṃ yajñōpavitam (prose)	763
Śivo bhūmiḥ Śivas toyam	766,1
Śmaśānasthā mahā-devī	769,1
Śrī Guru prajā pūrvaṇam	772,1
Śrī-kare sa-pahut-kare	088,3
Śrīmad-daityōragēndre	324,9
Śrī Māra-roga sattvārtha	775,1
Śrī Śūnya me Ardha-candra	778,1; 601,7
Śrī Vajra-sattva sattvārtha	781,1
Śrī vajra tikṣṇa-mantrakam	784,1
Śrī Viṣṇu-pañjaraṃ divyam	787,1
Śūnya nirmala-pavitram	790,1
Śūnya-nirvāṇa-mokṣaṇam	793,1
Śveta Mahēśvara-rūpam	796,1
Śvetāmbara-dharā devī	800,1; 801,1
Śvetāmbara-dharaṃ devam	802,1; 804,1
Śvetāmbara-nityaṃ devī	803,1
Śveto Vairocana jñeyaḥ	806,1
Ṣaḍ-akṣaraṃ mahā-japyam	809,1; 564,3
Sadyo-jātaṃ ajātaṃ vā	812,1
Sadyo-jātaṃ prapadyāmi	360,2; 362,29
Sadyo-jātaṃ pūrva-deśa	815,1
Sakalaṃ niṣkalaṃ Buddham	818,1 (B); 274,7
Sakalaṃ niṣkalaṃ Śivam	818,1
Salilaṃ vimalaṃ toyam	821,1
Samodhayama Śivāya	824,1
Saṃsāra-koṭi-pāpaṃ ca	827,1
Samudre tarate ghore	519,5
Saṃ Hyaṃ Sūrya sahasrēṣo (= Ehi...)	247,1
Saṅka-bhvana stava-deva	830,1
Saptātmā yajamānaś ca	833,1
Sapta-vārēti varṇayam	836,1
Sarasvati namas tubhyam	839,1; 001,2
Sarva-bhaya-nivāraṇam	841,1
Sarva-maṅgala-māṅgalye	324,22; cf. 208,31

<i>Pāda</i>	<i>Number of Stuti and Verse</i>
Sarva-pāpasyākaraṇam	498,4
Sarva-tīrthaṃ namasyāmi (= Pārvatīm tvām....)	645,1
Sarva-vighna-vināśantu	124,8
Siddhi-lokas te (prose)	841,1
Siṃha-nāde vyāghraṃ cāiva	842,1
Sithi-devi 'Nanta-bhogam (= Kṣiti-....)	423,1
Smasakasta mahā-devi (= Śmaśānasthā....)	769,1
Somapā nāma viprāṇam	863,6
Stambha Meru parivarta samasta-loke	845,1
Sūkṣma-mūrti mahātmanam	846,1
Sūrya dhvajāṅkuṣaṃ vajram	848,1
Sūrya jagat-pati deva	851,1
Sūryānandana Īśvaram	854,1
Sūryārcaṇam Dhruvaṃ devam	857,1
Sūryasya loka-nāthasya	860,1
Sūrya-tejo mahā-vīryam	679,11
Sūtra-dhāraṇaṃ pramoditaḥ	809,2
Su-vadā tvam svara-devi	861,1
Svāhā svadhā ca pūjā ca	863,1
Svam(b)ak svam(b)am (= Kṣamasva mām....)	411-417
Svayaṃ Brahmā svayaṃ Viṣṇuḥ	866,1
Tapta-hāṭaka-keśāgra	869,1
Taruṇa-rūpa-saṃpannau	229,15c
Tathā hi jāta-mātrasya	872,1
Tat padaṃ śreyam atulam	875,1
Tat-puruṣāya vidmahe	360,4; 362,33
Tat Savitur vareṇyam	878,1
Teṣu karti Mahā-gaṇa	262,3
Teṣu karti mahā-tr̥pti	262,3A
Tīrthāyaṃ tīrtha-pavitram	881,1; 384,5
Trāhi trāhi Mahā-deva	673,25
Tri-sūkṣmā pādukāśvarī	884,1
Tr̥pta talataḥ suvataḥ	778, Introd.
Tvam Sūryo Brahma-rūpeṇa	420,2
Udayan Brahma-rūpeṇa	007,6
Ugraṃ Viṣṇuṃ mahā-vīram	887,1
U-kāro liyate 'kāre	890,1
UM Brahmā Īśvara Rudra (= Brahmā Viṣṇv....)	160,1
UM-kāraṃ paramaṃ dhyānam (= OM-kāraḥ....)	558,1
Utpādayāmi vara-bodhi-cittam	721,2
Utpattika puruṣaś ca	268,3
Utpattika su-rasaś ca	268,3
Utpatti Sūrya-rūpeṇa	277,2
Vadha HUM-kānala-kampa	893,1
Vajra-patiḥ śiro jñeyaḥ (= Prajā-patiḥ....)	654,1
Vajra-jvālānalākṛtim	896,1
Vajrayantu namas tasmai (= Vajro....)	899,1
Vajro yas tu namas tasmai	899,1
Vāme karṇe mṛgāṅkam	324,18

<i>Pāda</i>	<i>Number of Stuti and Verse</i>
Varuṇa-diśi pālaka	902,1
Varuṇa salilādhipataye (prose)	902
Vasiṣṭhaś ca Viśvāmitraḥ	905,1
Vāsu-devāya vidmahe	908,1
Vibhūtir vibhavaś cāiva	911,1
Viśeṣāmala-salile	818,2 (B)
Viśvañ cāivĒśvaro jñeyah	136,8; 688,2
Viṣṇu hy asura-devāya	914,1
Viṣṇum kirīṭa-keyūra-	917,1
Viṣṇuś catur-bhujo goptā	914,4
Viṣṇu-Viṣṇu-rade (prose)	920
Vyakta-rākṣasa-rūpañ cet	923,1
Vyoma-rūpāya vidmahe	926,1
Vyoma-Śivam sthito devam	929,1
Yad yat sa-dakṣiṇam karma	932,1
Yah pūrvam bodhi-mūle- (= Yat....)	950,1
Yajña yajño yato yajñah	935,1
Yakṣa-rūpam imam devam	938,1
Yama-rāja sadomeya	941,1; 582,3; 815,10
Yama-rāja Sārameya	942,1
Yas tiṣṭhan vyāpta-viśvaḥ	471,13
Yathā Merau sthitā devāḥ (cf. Yāvan....)	049,5; 142,2; 271,10; 453,3
Yathā yogas tu bhorastam	944,1
Yat kṛtaṁ duṣ-kṛtaṁ kiñcit	947,1
Yat pūrvam bodhi-mūle	950,1
Yāvan Merau sthitā devāḥ	953,1
Yo madaḥ kāma-tattveṣu	112,2

APPENDIX 2

INDEX OF TITLES

The number of entries is a little larger than in the Index of Pādas, since a great number of stuti/stava has two or even several names; several have no caption at all or are most frequently quoted after their initial syllables.

B, Ś and V stand for Bauddha, Śaiva and Vaiṣṇava; sometimes the character of a ms does not admit the making of this specification; moreover it is possible that knowledge of a stuti is not restricted to B, Ś or V environment.

“.....” means that we have given this name to a stuti to facilitate finding it. Words like SAPTA and DVĀ-DAŚA only mean SEVEN and TWELVE (verses used for the praise of the god named after the numeral); in this index the title without numeral is given as well.

Since a few captions, e.g. EKA-CAKRA, TRI-BHUVANA, are not followed by stuti/stava, it seemed desirable to print this where used; SAṆ HYAṆ, meaning “Divine, Holy” has been suppressed.

It might have some use that the group captions DHYĀNA, GĀYATRĪ, KAVACA and VEDA have been introduced.

Title	First syllables	Denomination	Number
ĀDITYA/SŪRYA			
ĀDITYA-dhyāna	Rakta-varṇaṃ mahā-tejam	Ś	715
ĀDITYA-dhyāna	Sūryasya loka-nāthasya	ŚV	860
ĀDITYA-HṚDAYA-stava	Aṅgasthāya dine dine	ŚV	076
ĀDITYA-HṚDAYA-stotra	Ehi Sūrya sahasrēṣo	BŚ	247
ĀDITYA-stava	Ādityasya paraṃ jyotiḥ	BŚ	022
dvādaśa-ĀDITYA-stava	Namāmi/Praṇamya śirasā Sūryam	BŚ	679
dvādaśa-ĀDITYA-stava	Praṇamya śirasā Sūryam	BŚ	679
ĀDITYA-stava	Rakta-varṇaṃ mahā-tejam	Ś	715
ADYAMESA	Deva-deva mahā-siddham	Ś	199
AGNI/BRAHMĀ			
AGNI-stava	Brahmā namaś catur-mukham	ŚV	151
AGNI-stava	Brahmāṇaṃ Brahma-mūrtiṇaṃ	Ś	148
AGNI-stava	Catur-mukhaṃ catur-bāhum	ŚV	175
AGNI-stava	Giri-pate deva-deva	BŚ	305
AGNI-stuti	O-kāraś ca AU-kāraś oṃ	BŚ	543
ĀKĀŚA			
ĀKĀŚA-stava	Ākāśa deva-mūrtiṇaṃ	BŚ	040

ĀKĀŚA-stava	Ākāśaṃ nirmalaṃ śūnyaṃ, guru-devaṃ vyomāntaram	Ś	043
ĀKĀŚA-stava	Ākāśaṃ nirmalaṃ śūnyaṃ, vyāpakam sarva-bhāveṣu	Ś	046
ĀKĀŚA-stava	Deva-deva-sutaṃ devam	Ś	208
ĀKĀŚA-stava	OM-kāraṃ deva-mūrtiṇam	Ś	573
(A)KṢAMĀ-PAÑCA-RAKṢA	Asamācalāḥ samatā-sāra	B	097
(A)KṢAMĀ-PAÑCA-RAKṢA-stuti	(A)kṣamañ jagha	B	097
AMṚTA-SANJĪVANĪ-stuti	OM-kāraḥ parama-jñānam	BŚ	558
ANĀṄGA-VĀYU-sūtra	Namaḥ sarva-Buddha-Bodhisattve	B	477
ANANTA-[BHOGA]-stava	Bhūḥ-loka sapta-bhuvanam	Ś	124
[A]NANTA-BHOGA-stava	Kṣiti-devi 'nanta-bhogam	Ś	423
"ANUTTARA-PŪJĀ"	Ratna-trayaṃ me śaraṇam	B	721
ĀPAḤ-stava	Gaṅgā-puruṣo mūrtiṇam	Ś	286
ĀPAḤ-stava	Gaṅgā-puruṣo vīryaṇam	BŚ	287
ARDHA-NĀRĪŚVARA-stava	Nārāyaṇa kākaṣaṇam	Ś	540
AṢṬA-BASU	Dhātā Aryamā Mitraś ca	BŚ	226
AṢṬA-DEVĪ-stava	OM Ratna-yuvati devi	Ś	591
AṢṬAKA-mantra	HAṂ HAṂ HAṂ Harṣa-harṣe	Ś	324
AṢṬAKA-mantra	Namo Ratna-trayaṃ, namo Buddhāya	B	507
AṢṬA-LĪṄGA-stava	Pūrve Śvara vajrāstra	BŚ	703
AṢṬA-MAHĀ-BHAYA	Aṣṭa-mahā-bhayāya	BŚ	094
AṢṬA-MAHĀ-BHAYA KLIṆ	Namo Ratna-trayaṃ, nama Ārya	B	504
AṢṬA-PŪJĀ	HUM-kāraṃ dīpanam mantram	ŚV	330
AṢṬA-VASU	Dhātā Aryamā Mitraś ca	BŚ	226
pañca-ĀTMĀ	OM Śivātmane devāya	B	597
sapta-ĀTMĀ	Mūrdhni cāiva sthito devaḥ	Ś	456
"ĀTMĀ-KUṇḌA"	Saptātmā yajamānaś ca	Ś	833
BHAIRAVA-CANDRA-stuti	HRĀṂ HRĀṂ HRĪṂ HRĪṂ Rudrāsmu	B	552
BHAIRAVA-NARA-MĀMSA-ŚŪNYA-stava	Idam parama-rahasyam	B	336
BHAIRAVA-stava	Mahā-bhairava-rūpaś ca	B	441
BHAIRAVA-stava	OM AM Brahmāgraṇī-padaḥ	Ś	546
BHAKTI riñ PITṚ	Kṛta-kṛtyāṇaṃ kṛtāṇaṃ	B	411
mantra n BHASMA	Bhasmaṃ dehi Tri-purastu	Ś	118
BHASMA-ĀGAMA-TĪRTHA	Bhasma-snānaṃ varaṃ tīrtham	Ś	121
BHAṬṬĀRA-stava	Janārdana mahā-vīra	V	384
BHAṬṬĀRA-stava	Namo 'stu te Mahā-teja	V	525
BHAṬṬĀRA-stava	Praṇamya Bhāskaraṃ devam	ŚV	664
BHAṬṬĀRA-stava	Stambha Meru	BŚ	845
BHAṬṬĀRA-BRAHMA-stava	Brahmā namaś catur-mukham	ŚV	151
BHAṬṬĀRA-BUDDHA-stuti	NA-kāro narakam yāti	B	462
BHAṬṬĀRA-GURU-stuti	Guru-pāduka-pūjā tu	BŚ	317
BHAṬṬĀRA-TRI-PURUṢA-stuti	Namaḥ pūrvāya śirase	Ś	468
BHĪMA-stava	Śri Vajra-sattva sattvārtha	BŚ	781
BHŪTA-stava	Bhūta-mūrti vibhakṣya mām	Ś	130
BHŪTA-RĀJA-stava	Bhūta-rājā mahā-krūraḥ	Ś	133
BHŪTA-stava	Jvālā-maṇḍala-madhyastham	B	393
BHŪTA-stava	[Kāla] śveta Mahēśvara-rūpam	B	796
pañca-mahā-BHŪTA-stava	Kṣitiś ca prajānaṃ kartam	Ś	426
BHŪTA-stava	OM Sithi prajānaṃ sarvam	Ś	426
BHŪTA-stava	Śveta-Mahēśvara-rūpam	B	796
BHŪTA-stava	Vyakta-rākṣasa-rūpañ cet	Ś	923
BHUVANĒŚVARĪ-stava	Indrāṇi devatā Lakṣmī	Ś	351

BRAHMĀ/AGNI

BRAHMA-GĀYATRĪ-dhyāna	Catur-mukhaṃ catur-bāhum	ŚV	175
BRAHMA-kavaca	Brahma-mūrti mahā-bhāra	Ś	145
BRAHMA-stava	Ādityasya param jyotiḥ	BŚ	022
BRAHMA-stava	Brahmāṇaṃ Brahma-mūrtiṇaṃ	Ś	148
BRAHMA-stava	Brahmā namaś catur-mukhaṃ	ŚV	151
BRAHMA-stava	Catur-mukhaṃ catur-bāhum	ŚV	175
BRAHMA-stava	Giri-pate deva-deva	BŚ	305
pañca-BRAHMA-stava	Īśānaḥ sarva-vidyānām	BŚ	360
BRAHMA-stava	Namas te/Namo 'stu/ bhagavan Agne	BŚ	483
BRAHMA-stava	Śrī Śūnya me Ardha-candra	B	778
BRAHMA-GĀYATRĪ	Svayaṃ Brahmā svayaṃ Viṣṇu	Ś	866
BRAHMA-GĀYATRĪ	Tat Savitur vareṇyam	ŚV	878
pañca-BRAHMA-DALA-stava	Jvālā-maṇḍala-madhyastham	B	393

BUDDHA

pañca-BUDDHĀKṢARA	NA-kāro narakam yāti	B	462
BUDDHA KACARĒM	Pañca-mahā-devāya	B	618
BUDDHA-MŪLA-stuti	Yat pūrvaṃ Bodhi-mūle	B	950
BUDDHA PADANAN-stuti	OM-kāra liyate 'kāro	B	890
BUDDHA-stava	Buddha-mūrti sapta-lokam	B	166
„BUDDHA-stava”	Buddha nirmala tvaṃ guhyaḥ	B	757
BUDDHA-stava	Jvālā-maṇḍala-madhyastham	B	393
BUDDHA-stava	Namo 'stu te Vajraṇ-kara	B	528
“BUDDHA-stava”	Parama-Buddha tvaṃ guhyaḥ	B	636
BUDDHA-stava	Praṇamya satataṃ Buddham	B	685
BUDDHA-stava	Sakalaṃ niṣkalaṃ Buddham	B	818
BUDDHA-stava	Śūnya-nirmala-pavitram	Ś	790
bhaṭṭāra-BUDDHA-stuti	NA-kāro narakam yāti	B	462
BUDDHA-ŚŪNYA	Sūryānandana Īśvaram	B	854

CAKRA-BHUVANA	Deva-deva bhūh-lokanam	V	190
CAKṢUṢO VIDYĀ-DHARA	Kale kale akale nikame	V	402
CĀMANA-VIDHI	Devārcaṇaṃ sarva-devam	BŚ	217

CANDRA/SOMA

CANDRA-stava	Candra-maṇḍala sampūrṇa	BŚ	169
CANDRA-stava	Lokānandana-dṛṣṭaṇ ca	Ś	432
“CANDRA-stava”	OM HUM Śrī Vajraṇaṃ devam	OM	555
CANDRA-stava	OM-kāraṃ yad mūrti-brahman	Ś	579
CATUR-DEVA-mantra	Brahmā catur-mukha goptā	Ś	139
CATUR-DEVA-stava	Īśvara śveta-rūpaṃ vā	Ś	372
CATUR-KUMBHA	Īśvara śveta-rūpaṃ vā	Ś	372
CATUR-PAM[BH]UKTIAN	Deva-deva mahā-siddham	Ś	199
CATUR-SANDHYĀ	HUM-kārādy-anta-saṃpruddham	Ś	327
CATUR-VARṆA-PRĀYAŚCITTA	Māyā-tattvam idaṃ śāntam	ŚV	450
CATUR VEDA-stuti	Śvetāmbara-dharaṃ devam	BŚ	802
“CATUR-VEDĀDI-VACANA”	Agnim iḥ puro-hitam	Ś	034
“DAKṢIṆA-ślokaṇi”	Yad yat sa-dakṣiṇaṃ karma	Ś	932
DĀNA-mantra	Dānaṃ vibhūṣaṇaṃ nityam	B	181
DANU-stava	Indra-giri-putri vīryam	Ś	348
DAŚA-RUDRA-stava	Ākāśaṃ nirmalaṃ śūnyaṃ, guru	Ś	043

DAŚA-VĀYU-stava	Prāṇa-vāyu mūrti-bhvanam	BŚ	691
DEVA-bhukti	Bhuktyantu sarvato devāḥ	BŚ	129

DEVĪ (ŚRĪ)/DURGĀ

DEVĪ-stava	Indrāṇi devatā Lakṣmī	Ś	351
aṣṭa-DEVĪ-stava	OM Ratna-yuvati devī	Ś	591
DEVĪ-stava	Pārvati tvāṃ namasyāmi	Ś	645
"DEVĪ-ŚRĪ-stava"	OM Śrī-devī mahā-vaktrā	BŚ	600
DEVĪ-ŚRĪ-stava	Pārvati tvāṃ namasyāmi	Ś	645
DHARMA PAṆULIH	Dvi-pādāhlar ma-Īśvara	B	244
"DHRUVA-stava"	Sūrya jagat-pati deva	Ś	851
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"nava-GAṄGĀ-ŚIVA-stuti"	Idaṃ toyam yad vimalam	Ś	339
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GAṆITRI-stava	Namas te bhagavan Viṣṇo	ŚV	489
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BRAHMA-gāyatri	Svayaṃ Brahmā svayaṃ Viṣṇu	Ś	866
RUDRA-gāyatri-dhyāna	Namāmi Rudraṃ lokēśam	V	480
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VIṢṆU-gāyatri	Vāsu-devāya vidmahe	ŚV	908
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KĀLA

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KĀLA-ŚŪNYA	Deva-deva mahā-vīryam	Ś	202
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KĀMA/SMARA			
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KĀMA-stava	Anaṅgaḥ śuci-devaś ca	Ś	070
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KAVACA/PAÑJARA			
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HANUMAN-kavaca	Siddhi-lokas te	ŚV	841
RĀMA-kavaca	Dhyātvā nilotpala-śyāmam	Ś	229
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RUDRA-kavaca	Praṇamya śirasā Rudram, sapta-loka namas-kāram	Ś	676
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KHAḌGA-RĀVAṆA	Bhūtāṣṭakam saha yuktam	Ś	136
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KṢAMĀ-PAÑCA-RAKṢA	Asamācalāḥ samatā-sāra-	B	097
sarva-KṢAMĀ-stuti	Yat kṛtam duṣkṛtam kiñcit	B	947
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"Mahādeva-KṢAMĀ"	Kṣamasva mām Mahādeva	BŚ	417
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KUBERA/SĀDHANA			
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KUMĀRA-stava	Namaḥ Kumārāya ṣaḍ-ānanāya	Ś	465
LEPAKA-JNĀNA	Jnānam pāpa-haram śuddham	B	387
pañ-LĒPAS	Śiva-Rudra nir-ātmakam	Ś	760
LĪNGA			
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LĪNGA-stava	Namāmi/pranamya/ śirasā Sūryam	Ś	679
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LĪNGA-stava	Praṇamya śirasā Sūryam	BŚ	679
aṣṭa-LĪNGA-stava	Pūrva Īśvara vajrāstra	BŚ	703
LOKA-mantra	Siṃha-nāde vyāghraṇ cāiva	V	842
LOKA-NĀTHA	Brahmā-mūrti mahā-bhāra	Ś	145
"MADHU-PARKA-stava"	Madhu-parkam idam Brahṁā	Ś	435
MADHU-PARKA-stava	Madhu-parkas tu yad bhakṣyam	Ś	438
pañca-MAHĀ-BHŪTA-stava	Kṣitiś ca prajānam kartam	Ś	426
MAHĀ-DEVA			
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MAHĀ-DEVA-stava	Giri-mūrti mahā-vīryam	Ś	296

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MAHĀ-DEVA-stava	Namo 'stu te Mahā-deva	Ś	522
MAHĀ-DEVA-stava	OMkāra-stha su-devatā	Ś	585
MAHĀDEVA-RUDRA-stuti	Sarva-bhaya-nivāraṇam	B	840
MAHĀ-MĀYĀ	Māyā-tattvam idaṃ śāntam	ŚV	450
MAHĀ-RĀJA-BHAIRAVA-stava	OM AṂ Brahmāgraṇi-pado	Ś	546
MAHĀ-SIDDHI-stuti	Śrī Māra-roga-sattvārtha	B	775
MAHĀ-VARI-stuti	Tathā hi jāta-mātrasya	B	872

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MAHĀ-VĪRA-RĀJA-mantra	Mavi-mavi medhāvi-medhāvi	B	507

MAHĒŚVARA/ĪŚVARA

MAHĒŚVARA-stava	Giri-mūrti śakti-vīryam	Ś	299
MAHĒŚVARA-stava	Giri-mūrti śveta-varṇam	Ś	302
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MṚTYUṆ-JAYA	Mṛtyuṇ-jayasya devasya	ŚV	453
NĀGA-BANDHA-stava	Namañci vṛṣabham cāiva	Ś	603
NĀGĀ-VĀYU-sūtra	Namaḥ sarva-Buddha-Bodhisattvebhyaḥ	B	477
NANDĪŚVARA-MAHĀ-KĀLA-stava	Nandīśvara mahātmakam	Ś	537
'NANTA-BHOGA-stava	Kṣiti-devī 'nanta-bhogam	Ś	423
NARA-SIMHĀṢṬAKA	Ā stambhād garjamāno	V	100
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NARA-SIMHĀṢṬAKA	Ugraṃ Viṣṇuṃ mahā-vīram	ŚV	887
NAVA-DEVATĀ	Pūrve Īśvara vajrāstra	BŚ	703
NAVA-DEVATĀ	Pūrve tu Īśvara-deva	Ś	706
NAVA-GAṄGĀ	Gaṅgā-devī mahā-puṇyam, somovāmṛta	BŚ	274
'NAVA-GAṄGĀ-ŚIVA-stuti	Idaṃ toyam yad vimalam	Ś	339
NAVA-GRAHA-stava	Ādityāya tu raktāya	Ś	025
NAVA-KAMPA	Bhoḥ bhoḥ vajra-vajra	B	510
NAVA-KAMPA	Namo Ratna-trayāya namaś Candra-Vajra	B	510
NAVA-RATNA	Brahmā Viṣṇu Īśvara devam	Ś	157
NIVĀTA-KAVACA-stuti	Namo namo 'śvi-devābhyaṃ	Ś	501
sapta-OM-KĀRA	Ātmā cāivāntar-ātmā ca	Ś	103
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PAÑCA-BHUVANA	Saṅkha bh'vana stava-devam	Ś	830
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PAÑCA-BRAHMĀ-stava	Īśānaḥ sarva-vidyānām	BŚ	360
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PAÑCA-BUDDHĀKṢARA	NA-kāro narakam yāti	B	462
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PAÑCA-DAŚA-RASA-stuti	Vajra-jvālānalākṛtim	B	896
PAÑCA-DAŚA-VAJRA-DEVATĀ-stuti	Vajra-jvālānalākṛtim	B	896
PAÑCĀDRI-stuti	Akṣobhya kāla-tattva tvam	B	049
PAÑCA-DURGĀ-stava	OM-kāram sarvajñaṃ siddham	Ś	576
PAÑCA-GAṄGĀ	Namas te bhagavan Gaṅgā, namas te śītalamvāpi	BŚ	486
PAÑCA-GAVYA-mantra	Mūtra-purīṣakam vāpi	BŚ	459
PAÑCA-KĀṇḌA-stava	JAḤ-kāro parvato jñeyah	BŚ	375
PAÑCA-KANYAM	Ahalyā Draupadī Sītā	BŚ	037
PAÑCA-KARA-BUDDHA-stuti	Śveto Vairocano jñeyah	BŚ	806

PAÑCAKṢAMA-RAKṢA-stuti	(A)kṣamañjagha		097
PAÑCA-MAHĀ-BHŪTA-stava	Kṣitiś ca prajānam kartam	Ś	426
PAÑCA-MAHĀ-DEVĀ-stuti	Pañca-mahādevāya	B	618
PAÑCA-NARA-SIṂHA-stuti	Śveto Vairocano jñeyah	BŚ	806
Pañca-PAŚUPATI-stuti	Paśupati-vajrāyudhāya	BŚ	651
PAÑCA-pitara-stuti	Śvetāmbara-dharam devam	B	804
PAÑCA-ṚNGA-stuti	Śveto Vairocano jñeyah	BŚ	806
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PAÑCA-TATHĀGATA-stuti	Rūpam Vairocano jñeyah	B	733
PAÑCA-TATHĀGATA-stuti	Śvetāmbara-dharan devam	B	801
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PAÑLAG PŪJĀ	Āditya-hṛdayam namaḥ	BŚV	010
PARIKRAMA	Catur-viṃśati-tattvāni	B	178

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PAŚU-PATI-stava	Namas te bhagavan Viṣṇo	V	489
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PAŚUPATI-VEDA	Pūrve Īśvara vajrāstra	BŚ	703

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pañca-PITARA-stuti	Śvetāmbara-dharam devam	B	804
PITṚ-BHAKTI	Kṛta-kṛtyāṇām kṛtāṇām	B	411
PITṚ-stava	OM-kārākṣara-vijātam	B	567
PITṚ-stava	Padmam bhuvana-tattvañ ca	B	612
PITṚ-stava	Svāhā svadhā ca pūjā ca	BŚ	863
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PRABHU VIBHŪ	OM Giri tri-deva-deva	ŚV	549
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PRAJĀ-PATI-stava	Prajā-patih śiro jñeyah	BŚ	654
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varāli-PRAJÑĀ-PĀRAMITĀM vande	Prajñā-Pāramitām devīm	B	658
PRAṆAVA-BHEDA	Dharāpo bhūr iti jñeyah	B	223
PRAṆAVA-JÑĀNA	U-kāro liyat E-kāre	Ś	890
PRATISARA-stuti	Maṇi-vajro hṛdaya-vajrah	B	447
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PRTHIVĪ-stuti	Kailāso Vāsudevaś ca	BŚ	396
PRTHIVĪ-stava	Prṥthivī śarīram devī	BŚ	697
PRTHIVĪ-stava	Prṥthivī tvayā dhṛtā lokā	Ś	700
PŪJĀ PAMRALĪNAN	Praṇava-tattva varta tvam	Ś	688
PUNYA-mantra	Yajña yajño yato yajño	Ś	935
RĀJĀSTRA-KĀLA	Vajro yas tu namas tasmai	B	899
RĀMA-KAVACA	Dhyātvā nilōtpala-śyāmam	Ś	229
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RUDRA-KAVACA
RUDRA-KAVACA
RUDRA-dvādaśa-stava
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"RUDRA-stava"
Mahādeva-RUDRA-stuti
RUDRĀNALĀGNI
ṢAD-AKṢARA
"ṢAD-AKṢARA-stava"
SADĀ-ŚIVA-stava
SĀDHANA (KUBERA-)-stava
ṢAD-GAṆGĀ
ṢAD-VINAYA
SADYO-JĀTA
SĀGARA-stava
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SAMHĀRA-stava/-mantra
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SAMUDRA-stava
SAMUDRA-stava
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SAPTA-GAṆGĀ
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SAPTA OM-kāra
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SAPTĀTMĀ
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SARASVATĪ-stuti
pañca-SARASVATĪ-mantra
ŚARĪRA-stava
SARVA-DEVA-DEVĪ-stava
SARVA-DEVATĀ-stava
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SARVA-LIṆGA-stuti

Akāśaṃ nirmalaṃ śunyaṃ, guru-devaṃ Ś 043
Prathamas tu Mahā-devo Ś 694
OM AM Brahmāgraṇi-pado Ś 546
Namāmi Rudraṃ lokeśam V 480
Vyoma-rūpāya vidmahe ŚV 926
HRĪM KLĪM ā stambhād garjamāna
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Praṇamya śirasā Rudram, eka-rakṣam Ś 673
Praṇamya śirasā Rudram, sapta-loka- Ś 676
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AM AM Giripatim vande Ś 052
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SŪRYA-stuti	Dhātā Aryamā Mitras ca	BŚ	226
SŪRYA-stava	Giri-pate deva-deva	BŚ	305
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VAJRĀGNI-NALĀGNI	OM Śivāgni pañca-grīvam	ŚV	594
VAJRĀNALA	Jvālā-maṇḍala-madhyastham	B	393
VAJRĀNALA	Śri Vajra-sattva sattvārtha	BŚ	781
VAJRĀNALA-stuti	Yakṣa-rūpam imam devam	B	938
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VARUṆA/SĀGARA/SAMUDRA

VARUṆA-stava	Dhātā Aryamā Mitras ca	BŚ	226
VARUṆA-stava	Gaṅgā-puruṣo mūrtinam	Ś	286
VARUṆA-stava	Gaṅgā-puruṣo vīryanam	BŚ	287
VARUṆA-stava	Namaḥ Śivāya Śarvāya	Ś	474
VARUṆA-stava	Namo tri-kūrma sa-vākyam	Ś	531
VARUṆA-stava	Ratnākara ta samudram	Ś	718
VARUṆA-stava	Samodhayama Śivāya	Ś	824
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VĀSUKI-stava	Giri-mūrti mahā-vīryam	Ś	296
VĀSUKI-stava	Indra-giri mūrti lokam	Ś	345
VĀYU-stava	Prāṇa-vāyu mūrti-bh'vanam	BŚ	691
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CATUR-VEDĀDI-vacana	Agnim ile purohitam	Ś	034
VĪRA-mantra	Asamācalāḥ samatā-sāra-	B	097
VĪRA-mantra	Mavi-mavi medhāvi-medhāvi	B	507
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pañastavana VIŚVE DEVĀH	Giri-pate deva-deva	BŚ	305

VIŚṆU

"VIŚṆU-dhyāna"	Viṣṇum kirīṭa-keyūra	Ś	917
VIŚṆU-gāyatri	Vāsu-devāya vidmahe	ŚV	908
VIŚṆU-gāyatri-dhyāna	Yathā yogas tubhor astam	V	944
VIŚṆU-kavaca	OM Giri tri-deva-deva	Ś	549
VIŚṆU-pañjara	Śrī Viṣṇu-pañjaram divyam	ŚV	787
VIŚṆU-prārthanā	Deva-pūjā mahānugra	V	215
VIŚṆU-stava	Namas te bhagavan Viṣṇo	V	489
VIŚṆU-stava	Namo 'stu Puruṣōttamāya	ŚV	516
VIŚṆU-stava	Namo Viṣṇu tri-mukhanam	ŚV	534
"VIŚṆU(?) -stava"	Praṇamya śirasā Viṣṇum	Ś	682
VIŚṆU-stava	Viṣṇu hy asura-devāya	Ś	914
"VIŚṆU-stava"	Viṣṇum kirīṭa-keyūra	Ś	917
VIŚṆU-stava	Yathā yogas tubhor astam	V	944
VRKŌDARA-stava	Śrī Vajra-sattva sattvārtha	BŚ	781
VYOMA-stava	Vyoma-Śivam sthito devam	Ś	929
YAJÑA-MOKṢIKA	Śaṃsāra-koṭi-pāpaṇ ca	Ś	827
YAJUR-VEDA-BUDDHA-stuti	Aṣṭa-Durgā-galōjjhitam	B	091

YAMA-RĀJA

YAMA-RĀJA-stuti	OM-kāra Śrī daśa-Śiva	B	582
eka-YAMA-RĀJA-stava	Yama-rājā sadomeya	B	941
YAMA-RĀJA-stava	Sadyojātaṃ pūrva-deśa	B	815
YAMA-RĀJA-stava	Śrī Guru prajā pūrvaṇam	B	772
"YAMA-RĀJA-stava"	Yama-rāja Sārameya	B	942

APPENDIX 3

Numbers of Buddhist and Viṣṇuite hymns

Buddhist (i.e. those known to the Padanda Bauddha):

013, 022, 037, 046, 049, 058, 073, 079, 082, 091, 094, 097, 142, 163, 169, 172, 178, 181, 187, 223, 226, 244, 247, 250, 253, 256, 259, 268, 271, 274, 280, 290, 305, 311, 314, 317, 336, 354, 360, 375, 387, 390, 393, 396, 411, 414, 417, 441, 447, 450, 459, 462, 477, 483, 486, 495, 498, 504, 507, 510, 519, 528, 543, 552, 555, 558, 567, 582, 597, 600, 601, 612, 614, 618, 627, 630, 636, 645, 648, 651, 654, 657, 658, 661, 679, 685, 691, 697, 703, 721, 730, 731, 733, 734, 757, 769, 772, 775, 778, 781, 796, 801, 802, 803, 804, 806, 815, 818, 836, 839, 845, 846, 854, 861, 863, 872, 890, 893, 896, 899, 938, 941, 942, 947, 950.

The following stutis have Buddhist contents:

094, 097, 163, 166, 244, 325, 336, 393, 447, 462, 477, 495, 498, 504, 507, 510, 528, 555, 582, 657, 658, 685, 721, 733, 772, 775, 781, 784, 801, 806, 815, 854, 872, 893, 896, 938, 941, 942, 947, 950.

Viṣṇuite (i.e., those used in Pūjā Kṣatriya):

001, 004, 007, 010, 013, 016, 076, 082, 088, 100, 151, 160, 175, 190, 196, 215, 229, 232, 247, 274 (partly), 277, 330, 354, 381, 384, 402, 420, 441, 450 (partly), 453, 480, 489, 516, 525, 534, 546, 588, 594, 606, 615, 616, 633, 664, 673, 676, 694, 712, 745, 754, 757, 787, 842, 860, 869, 878, 887, 908, 920, 926, 944.

APPENDIX 4

INDEX of Proper Names and Other Important Words

Note: the numbers given after the words are numbers of stutis and verses, not of pages.

- Abhiratavati (*loka* of Akṣobhya) – 477
ācamana – 217
Acintya – 094, 718
Acyuta (Śiva) – 754,5; (Viṣṇu) 787,4; 944
adhiṣṭhāṇa – 324 Rit. Env.; 447,n.4; 477; 947,3
Ādinātha – 841,1
Āditya – 025; 073,4; 145,17; 362,21; 624,1; 824,2; 836,1. Cf also Appendix 2, and
Bhāskara, Ravi, Sūrya
Ādityas (Twelve) – 226, 679
Aga (a gatekeeper) – 362,27
Āgamas (Śivaite) – 259, 833
Agastya – 028, 468, 905
Aghora – 244, 360; 362,35; 450, 618, 812
Aghora-śiva (author) – 360
Agni (see also Appendix 2) – 031, 034; 040,6; 124,3; 223,3 and 4; 342,3; 345,3;
465 trsl. n. 2; 483; 531 Rit. Env.; 558; 616, 3-4; 676,11; 718,4 and 17; 830,
881. Cf. also Hutāśana, Jātavedas, Tejas, Vajravānala, Vahni
As third of Five Elements: 471,4. Cf. also Tejas
Agnis (Five) – 594, 651, 830
Agni-janana – 034. Cf. also Homa
Agni-loka – 724
Agni-maṇḍala (a resort in Indonesia) – 775
Ahalyā – 037
Ahaṃ-kāra – 133,3; 223,2; 354,1; 766,3
aiśvarya (aṣṭa-) 414,3 and trsl. n. 1
Ākāśa (see also Appendix 2) – 405,2; 426,7; 718,3; 935,3. Cf. also Vyoma
As the Fifth Element: 073,4; 223,1 and SF; 375,2; 471,4; 676,15; 718,16; 766,1
Ākṣipa (a name of Garuḍa) – 441 SF
Akṣobhya – 049, 477, 651 SF, 733, 806, 854
Allahabad – 283 trsl. n. 2
amali-karaṇam – 327; 330 trsl. n. 1
Ambālikā (a name of Rati) – 748,8
Ambastha (a Buddhist teacher) – 775
Ambikā – 208,25; 748,8
Ambikā-pati – 673,5
Ambu – 094 Rit. Env.
Amitābha – 145,15; 477, 507, 651 SF, 733, 806, 854
Āmoda (a Vināyaka) – 519
Amogha-siddhi – 097; 145,15; 477, 651 SF, 733, 806, 854
Amṛta – 558 and passim
Amṛta-maṅgalyā (a name of Rati) – 748,5
Amśu – 226, 679
AM UṂ MAM – cf. Pranava

- Anala – 069 SF, 226 SF, 414 SF. Cf. also Agni
 Anala-traya – 673, prose
 Anaṅga – 064, 067, 070, 073; 742,3
 Ananta – 040,2; 345 and passim
 (name of Śiva): 745,3
 (name of Viṣṇu): 787,8
 Anantā – 351,6
 Ananta-bhoga (see also Appendix 2) – 094; 286,7; 362,25; 378,3; 718,16
 Anantāsana – 573,4; 597 SF
 Ancestors, see Pitaras
 Aṅgāra(ka) – 025; 624,1; 751,5; 836,1
 Animals – 244. See also Bull, Cattle, Cock, Dog, Elephant, Fish, Haṃsa, Lion,
 Mouse, Nāga, Peacock, Snake, Tiger, Turtle
 Anoman, see Hanuman
 Antaka-deva (a Buddhist teacher) – 775
 Antar-ātmā – 103; 456,6; 597, 600 SF
 Antar-yāmin (?) (thirteenth Prāṇa) – 896
 Antyeṣṭi – 082,3; 220,2
 Anugraha – 082; 265,3
 Anuttara-pūjā – 721
 Apāna – 691, 896
 Aparājitā – 351,6
 Āpas (see also Appendix 2) – 088; 223,1 and SF; 274 trsl. n. 2; 718,16; 845,2. Cf.
 also Gaṅgā, Jala(dhi), Salila, Toya
 apasavya – 804
 Apsaras – 570,2
 Ardha-candra – 055, 103; 136,8; 456,3; 543; 564,2; 688, 778, 887
 Ardha-nārīśvara – 305 SF; 540; 570 trsl. n. 5; 682 SF
 arghya – 217
 arhat – 721 trsl. n. 2
 Arjuna – 781 trsl. n. 1; 841 Rit. Env. (?)
 Arjuna (a demon) – 516
 Aruṇa (one of Twelve Suns) – 679
 Aryaman – 226, 679
 Ārya-vajra (a Buddhist teacher) – 775
 Āśva-medha – 229,21
 Āsvins – 501; 546,5 (*asujo*)
 Āśvina (a month) – 067, 679
 Āśāḍha (a month) – 067, 679
 Aṣṭa-mūrti – 073, 426; 751,13
 Aṣṭa-tanv-adhipati (a name of Kāma) – 405,9
 ashes, see Bhasma
 Atanu (a name of Kāma) – 064; 742,2
 Atharva-veda – 034
 Ati-śūnya – 136,9; 528,5; 543, 890
 Ati-śūnya-Śiva – 688
 Ātmā – 103; 127,2; 178,1; 362,14; 456,7; 597, 600 SF, 833, 890 SF
 Ātma-kunḍa – 330 Rit. Env.; 833
 Ātma-maṇḍala (?) (a resort in Indonesia) – 775
 attributes (see also: weapons) of Loka-pālas – 094, 703, 706, 772, 899
 of aspects of Kāma: 070
 in Śiva-loka: 362
 Atyanta-śūnya – 890
 Aty-ātmā – 103; 456,3; 600 SF

Avalokitēśvara – 504
 Avighna – 519
 Avyakta – 223,2; 354,2

B

B–, consult also V–

Bahula-bhadra (a Buddhist teacher) – 775
 Bahu-vrīhi compound – 007, trsl. n. 4
 Bala – 360,3
 Bala-pramathana – 360,3
 bali – 154 Rit. Env.; 600 Rit. Env. Cf. also Pañca-bali-krama
 Bali-maṇḍala (a resort in Indonesia) – 775
 Banjuvaṇi – 775
 Bhadanta (?) (a Buddhist teacher) – 775
 Bhadra-kālī – 324; 351,3
 Bhādra-pada – 067, 679
 Bhaga – 226
 Bhairava (see also Appendix 2) – 154,4; 253,3; 336; 441; 546; 567,3; 582,2; 772;
 778; 854,2; 942,4
 Bhairavī – 235,2 and 7; 324,3; 492,2 and 8; 576; 697,3; 769
 Bhakta-vatsala (name of Śiva) – 673,14
 bhakti – 232,3; 411; 417,4 and 5; 513; 519,4; 585,4 (*su-*); 636 Rit. Env.; 673,16;
 679,7; 731, 735
 Bhāla-candra (a name of Gaṇeśa) – 661,4
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 Bharāli, cf. Varāli
 Bharata – 229,4
 Bhārgava (name of Aṅgāraka) – 025,6
 Bhāskara – 022; 043,6; 145,17; 148,2; 664; 845,2
 Bhasma – 118, 121; 362,8,10 and 12; 911 Rit. Env.
 Bhaṭṭārī – 697, 1 and 2
 Bhaṭṭāra, see Appendix 2
 Bhaṭṭāra Guru – 211, 317, 528
 Bhaṭṭa Nārāyaṇa (author) – 833
 Bhauma (name of Aṅgāraka) – 025,3
 Bhava (name of Śiva) – 305,5; 673, after 2; 676,2
 Bhavābhava, see Nava-bhava
 Bhavatī – 748,9
 Bhavati-pati (?) – 709,3
 Bhavōdbhava – 360,2; 673,5; 860,2
 Bhīma – 781
 (name of Rudra): 676,3
 Bhṛgu – 028, 905
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- Vasundharī (a name of the Earth) – 040,11; 166,5 and 9; 697,2; 718,16
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- Viriñci (a name of Brahmā) – 007,7
- Virūpākṣa – 673 prose and 9
- Viśva-karman – 751,10
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Vyoma-keśa (a name of Śiva) – 673 prose

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Yuvatī (a name of Rati) – 748,5; cf. 591

APPENDIX 5

Sanskrit and Old Javanese texts or text collections.

Referred to in Stuti No.	Name
468	Āditya-hṛdayam by Agastya (in BSR)
007, 016, 247, 468, 679	Āditya-hṛdaya-stotra I (BSR No. 158)
007	Āditya-namaskāra-stotra
498, 721, 806	Advaya-vajra-saṃgraha, ed. Hari Prasad Sastri, GOS 40, Baroda 1927
360, 501, 691	Agni-Purāṇa, ed. R. Mitra, Bibl. Indica, Calcutta 1873
208	Ākāśa-Gaṇapati-stava, in: Descriptive Catalogue, Govt. Oriental mss Library, Madras, vol. XII, 1912, 5926
700	Arcana-navanīta by Keśava, edited as Vol. 18 of the Vaikhānasa-Granthamālā. Ms copy in Utrecht University Library
324, 700	Arcanā-sāra-saṃgraha by Bhaṭṭa. Ms in Govt. Oriental mss Library, Madras, No. R 1608a. Copy in Utrecht University Library.
034	Atharva-veda
197, 215	Babad Bla-Batuh
025	Baudhāyana-gr̥hya-pariśiṣṭa-sūtra, from: P. N. U. Harting, Selections from the Baudh. -g. par.-sūtra, Thesis Utrecht 1922.
226, 283, 694	Baudhāyana-prayoga-mālā by Veṅkaṭeśa, ed. Bombay 1886
354	Bhagavad-gītā, ed. F. Edgerton, Cambridge Mass. 1952 Harvard Oriental Series 38
679	Bhaviṣya-Purāṇa. See Appendix 6 s.v. Stietencron.
007, 247, 679	Bhaviṣyōttara-Purāṇa
103	Bhuvana-kośa. See Appendix 6 s.v. Zieseniss
721 trsl. n. 2	Bodhi-caryāvatāra, cited by Dayal (see Appendix 6).
721 trsl. n. 4	Bodhisattva-bhūmi, cited by Dayal (see Appendix 6).
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775	Calon Arañ, ed. Poerbatjaraka in BTLV 1926, p. 110-180.
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311, 360, 450	Īśāna-śiva-gurudeva-paddhati by Īśāna-śiva, ed. T. Gaṇapati Śāstri, Trivandrum Skt. Series.
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360, 450	Jñānārṇava-Tantra, ed. R. R. Gokhale / Gaṇeśa Śāstri, Bombay 1952 (Ānandāśrama Skt. Series vol. 69).
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733, 896	Śaṅ Hyaṅ Kamahāyānikan, ed. Kats, The Hague 1910.
769, n. 1	Karpūrādi-stotra, ed. Arthur Avalon ("Hymn to Kālī"), Madras 1953.
034, 259, 441	Kāśyapa-jñānakāṇḍa, ed. R. Parthasarathi Iyengar, Tirupati 1960.
360	Kāthaka-saṃhitā (KaS), ed. L. von Schroeder, Leipzig 1900.
354	Kaṭha-Upaniṣad, ed. L. Renou, Paris 1943.
775	Kiduṅ Pamañcañah, ed. C. C. Berg, Santpoort 1929.
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721	Kriyā-saṃgraha. Ms. No. 31, Bibliothèque Nationale, Paris.
498, 721	Kudṛṣṭi-nirghāṭana, a part of the Advaya-vajra-saṃgraha.
450 trsl. n. 2	Kumāra-tattva. Ms Kirtya 2322.
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360, 908, 926	Mahā-Nārāyaṇa-Upaniṣad (MNU), ed. J. Varenne, Paris 1960.
025, 311	Mahā-nirvāṇa-Tantra, ed. J. Vidyasagar, Calcutta.
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869	Narasimha-Purāṇa. ed. Gopal Narayan, Bombay 1911.
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037, 133, 229	Rāmāyaṇa by Vālmiki, Critical Edition, Baroda 1960-.
718 trsl. n. 1	Rāmāyaṇa (Old Javanese), ed. H. Kern, The Hague 1900.
253, 360	Rauravāgama, ed. N. R. Bhatt, Pondicherry 1961 (Publications de l'Institut Français d'Indologie, 18).
034, 305, 926	Ṛg-veda.
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751 trsl. n. 2	Śiva-Purāṇa, ed. Ram Sharma Acharya, Bareilly 1966.
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097; 657 trsl. n. 1; 721, 947	Sādhana-mālā, vol. I, ed. B. Bhattacharya, GOS 26, Baroda 1925.
034, 091	Sāma-veda.
679	Sāmba-Purāṇa (Appendix 6, s.v. Stietencron).
661	Samkṣaṇṭha-nāṣana-Gaṇēśa-stotra, in BSR as No. 17, p. 44.
324	Sarasvatī-stotra, in Stotrārṇava, p. 687.
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833	Stava-cintāmaṇi by Bhaṭṭa Nārāyaṇa, ed. M. R. Shastri, Srinagar 1918 (Kashmir Series of Texts and Studies, 10).
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661	Stotra-ratnāvali, ed. Gorakhpur.
208, 324	Stotrārṇava, ed. T. Chandrasekharan, Madras Government Oriental Series 70, Madras 1961.
001	Subhāṣita-ratna-bhāṇḍāgāra, ed. N. R. Acharya, NSP Bombay 1952.
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775	Tantu Paṅḡlāran, ed. Th. Pigeaud, The Hague 1924 (Thesis Leiden 1924).
324	Tikṣṇa-damstra-kāla-bhairavāṣṭaka, in BSR as No. 140.
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890	Tutur Adhyātmika, ms Kirtya 2375.
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208	Vināyaka-stotra, in: Descriptive Catalogue, Govt. Oriental mss Library, Madras, vol. 14, 1915, no. 9413.
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283	Viṣṇu-smṛti, ed. J. Jolly, reprinted Benares 1962 (Chowkhamba Skt. Series No. 95).
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APPENDIX 7

Stuti/stava, partly or completely used by pamañku:

019, 133, 220, 247, 268, 274, 290, 305, 311, 320, 339, 342, 414, 417, 483, 588, 636,
664, 697, 703, 751, 757, 769, 830, 846, 881, 920, 953.

SUMMARY

This book contains an edition and translation, accompanied by detailed introductory remarks, of nearly 300 Sanskrit & "Sanskrit" fragments that have been handed down during several centuries in the Indonesian island of Bali; a few, however, come from Lombok, an island immediately to the East of Bali whose princes ruled Lombok for a century and a half. These texts, which are for the greater part still recited by the priests, are written in a language of mixed Javano-Balinese-Sanskrit. They form part of the collection of mss belonging to the Foundation for the Preservation of palm leaf mss, which is in Singaradja, whose staff copied out the majority of the texts used here. Another main source is the collection of Eastern mss of the Library of the University of Leiden, recently inventorised in Th. Pigeaud's "Literature of Java". In addition a number of others copied on behalf of the second author of this work during various sojourns on Bali.

Although the hymns of praise (stuti or stava) provided the title for the present edition, a number of other fragments of a speculative, enumerative or prescriptive character have been included, because they, too, are used as stuti; and also because they often represent interesting contents, as well as being written in a reasonably good Sanskrit.

In the main the texts presented here are edited for the first time, and for almost all of them the translation breaks fresh ground. They add considerably to our insight into Hindu-Javanese religious tradition as it has been passed on and as it is still being handed down by the Śivaite and Buddhist brahman priests (padanda) of Bali. They lead us into a secret and mystic world which is beyond the grasp of ordinary human beings, but the presence of which is, nevertheless, felt very strongly by the priests. The gods and goddesses to whom these hymns are addressed are in general those of the Hīndu-Javanese pantheon: Śiva (identified with the Sun) and his manifestations, Viṣṇu, Brahmā (identified with Agni), Varuṇa, Gaṇeśa, Kāma, Buddha, Yama; Durgā, Sarasvatī, Śrī, Gaṅgā and others. Such supernatural beings as the serpent Anantabhoga, the demons Rāvaṇa, Bhūtakāla and others, often figure in them. The speculative fragments are most often devoted to the mystical nature of gods and man, to the mysticism attached to syllables and to macrocosmic-microcosmic identification.

The principle underlying these hymns and fragments, as appears from the texts and from the ritual environment in which they function, might, as in Indian religion, be called *sādhana*, "realization", though this is perhaps a somewhat sweeping statement. The Balinese idea is that the gods are praised or meditated upon by the worshipper out of a genuine religious feeling, but at the same time with the intention of invoking

the help of supernatural forces in order to realize human objectives such as good health, children, a bounteous harvest, purification of sins, success in all enterprises, protection against evil powers, etc. A brahman may wish to have at his command a knowledge of powerfull spells, to acquire proficiency in speech, or to have an exceptional memory. A nobleman – Viṣṇu is the special deity of this caste – may strive after power, or the destruction of his enemies, may desire renown or may want to ensure that he is protected against death by poison. Individuals may even feel a need for divine help in order to harm or overpower their personal enemies or to attract their beloved ones. It is this human aspect of religion which is perfectly illustrated by the present collection.

In their mixture of grammatical Indian Sanskrit and its Javano-Balinese counterpart, these texts reflect the two-sided character of the Balinese religious tradition: the Hindu as well as the indigenous. And the existence of Buddhist hymns side by side with the Śivaite ones is a measure of the degree to which the threads of the two religions have become inextricably interwoven. Two religions which, in the minds of Indonesian worshippers, are considered not to be antagonistic but complementary.

ADDENDA and CORRIGENDA

(numbers refer to stutis)

1. The stanza *Jitam te Puṇḍarikākṣa* (No. 229, 22) is recited in South India during Śrī Vaiṣṇava worship, when the priest enters the temple and prostrates himself before God (Rangachari, see Appendix 6, p. 135).
2. With the words *Śrīmad-daityôragêndre* (No. 324, 9) also begins a hymn to a goddess Jvālīnī, incorporated in the (Jaina) Vidyānu-śāsana, ch. 4 (ed. by Mohanlal B. Jhavery, Comparative and critical study of Mantrashastra, Ahmedabad 1944, p. 310f.).
3. No. 325, Trailokya-vijayā, is included in the Agni-purāṇa as chapter 134 (Trailokya-vijayā-vidyā). It occurs there in a collection called Yuddha-jayārṇava "the Ocean of victory in battle", comprising the chs. 123–149 of this Purāṇa and containing chiefly spells and incantations that serve for procuring victory for the king. The Indian version begins with: *Oṃ hūm kṣūm hrūm, Oṃ namo bhagavati daṃstriṇi bhīmavaktre* (Agni-Purāṇa, ed. Baladev Upadhyaya, Kashi Sanskrit Series 174, Benares 1966).
4. In connection with No. 348, Danu-stava: Danu is in the minds of the people sometimes considered identical with Gaṅgā.
5. No. 846, translation, n. 1. It should be added that the word *pras* seems to be the Balinese version of *prāyaścitta*. An offering called *pras* is very frequent in the rituals.
6. No. 923, 3d. The best reading will be: *vande 'ham* instead of *bāhujam*.
7. The correct form of the formula of Prajñā-Pāramitā in No. 658 is *OM DHĪḤ Śruti-smṛti-vijaye svāhā*. See Sādhana-mālā, No. 156.

