

Universal Śaivism

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Universal Śaivism

*The Appeasement of All Gods and Powers in the
Śāntyadhyaḃya of the Śivadharmaśāstra*

Peter C. Bisschop



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Preface

My first encounter with the Śivadharma goes back to the time of my PhD. In surveying the so-called Pañcāṣṭaka — five sets of eight Śaiva sacred sites (Bisschop 2006: 27–34)— I incorporated the readings of this list in the *Śivadharmaśāstra* on the basis of a Nepalese palm-leaf manuscript in the collection of the Cambridge University Library (MS Add. 1645 = siglum N₄₅^c in the present work). In the years after I continued to be interested in the Śivadharma as an unexplored source on early, non-Tantric forms of Śiva worship. I started collecting images of manuscripts and gave a first presentation of my findings at the ‘Third International Workshop on Early Tantra’ at Hamburg University in the summer of 2010. As the title of my paper at the time shows (‘The Śāntiyadhya of the Śivadharma: Its Relevance for the Study of Early Śaivism and Tantra’) my interest had focussed on one chapter in particular: the *Śāntiyadhya*. I subsequently gave presentations on my work in progress at several workshops and conferences (‘Empires of Faith: South Asia as a Field of Global Religious Interaction’, Bochum, April 2013; ‘Tantric Communities in Contexts: Sacred Secrets and Public Rituals’, Vienna, February 2015; ‘Asia Beyond Boundaries Seminar’, London, October 2015; ‘Books of Śaiva Knowledge’, Hamburg, June 2016), and I got in touch with other scholars who had started working on different parts of the corpus. I also had the chance to read parts of my draft edition at the Leiden Summer School in Languages and Linguistics in 2014 and 2015. Finally, thanks to a grant of the European Research Council (ERC), I was able to organise ‘The Śivadharma Workshop: Manuscripts, Editions, Perspectives’ at Leiden University in September 2016.

As the above trajectory indicates, I have had occasion to discuss my work with many colleagues along the way, all of whom have contributed

to it in one way or another. I should first of all like to thank the participants of the 2016 Leiden workshop, in particular Elizabeth Cecil, Csaba Dezső, Marco Franceschini, Dominic Goodall, Nirajan Kafle, Timothy Lubin, Florinda De Simini, Nina Mirnig, Judit Törzsök and Yuko Yokochi. Several of them I should mention once more: Elizabeth Cecil for challenging me to express my thoughts more clearly on a number of occasions; Dominic Goodall for pertinent remarks on Śaiva matters; Florinda De Simini and Nina Mirnig for providing me with images of several of the manuscripts that I have used for the edition; and Yuko Yokochi for reading through the entire work and providing me with critical feedback. Likewise, I thank Hans Bakker, Arlo Griffiths and Harunaga Isaacson for reading and commenting upon an earlier version of this book. Bill Mak enlightened me on several Jyotiḥśāstra peculiarities. Anil Kumar Acharya deserves thanks from all students of the Śivadharma for preparing an e-text. I would also like to thank Kristen de Joseph for proofreading and correcting my English.

I am indebted to the various libraries and institutions whose manuscripts I have used for my work: the Asha Archives, Kathmandu; the Asiatic Society, Kolkata; the Institut Française de Pondichéry; the National Archives of Kathmandu; the Nepal German Manuscript Preservation Project; the Oriental Research Institute and Manuscripts Library, Trivandrum; the Oriental Research Library, Srinagar; the University Library of Cambridge; and the University of Pennsylvania Libraries.

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Leiden, May 2018

Introduction

The traditions that have evolved around the worship of the god Śiva show a remarkable tendency and capacity to absorb other cults, deities and principles. This point is well illustrated by the subject of the present study, a lengthy mantra, addressed to all gods and powers, for the pacification (*śānti*) of any malevolent influences. Running through the invocation is the underlying notion that all worldly and cosmic power is ultimately dependent upon and oriented towards Śiva. I refer to this ideology as 'Universal Śaivism'. At the time the mantra was composed, the worship of Śiva and his aniconic form, the *liṅga*, had been popular for several centuries, but in contrast to Brahmanism, Buddhism or Jainism, it had no recognisable canon, nor had Śaivism developed into an organised religion with well defined roles of ascetics, priests and laity. This period then sees an intensive production of texts, culminating in an overarching conception of Śaivism as the religion dedicated to and taught by Śiva. The composers of these texts participated in and adapted already existing models to create their normative vision of Śaivism from what must actually have been a plurality of practices on the ground.

The mantra that forms the subject of this study is part of the *Śivadharmasāstra*, a text belonging to the corpus of lay Śaiva literature generally referred to as Śivadharmā 'Religion of Śiva'. It is taught in the *Śivadharmasāstra*'s sixth chapter, also going under the name of *Śāntyadhya*-*ya* 'Chapter on Appeasement'. The Śivadharmā had long been neglected by scholars, though it has arguably played a crucial role in the formation, development and institutionalisation of Śaivism, making it a key text for the study of the religion's social and ritual formations.¹ The *Śivadharmasāstra* is the first text that systematically targets and integrates

¹ For a long time the Śivadharmā was known almost exclusively through Hazra's two summaries of the first two works of the corpus, the *Śivadharmasāstra* and the *Śiva-*

the growing body of lay devotees of Śiva, offering them a distinctive social system and model of religious practice and ritual.² While its main teaching centres around the *liṅga* cult, running through the text is an attempt to integrate and subsume all other religious traditions under the heading of 'Śaivism'.

The core of this book consists of a critical edition and annotated translation of the *Śāntyadhyaḥya*. The edition aims to provide the reader with an overview of some of the main variations in the transmission of the mantra, including manuscripts from regions as far apart as Nepal, Kashmir, Bengal and South India. The annotated translation draws attention to the rich data contained in the mantra and also includes translations of passages that do not occur in the main constituted text, being found only in certain lines of transmission. The large number of variant readings, including lengthy additional passages, are indicative of the mantra's intensive use over time and reveal much about the values and motives of the communities engaged in its transmission. These changes attest to the fact that the text has been a living tradition across the Indian subcontinent for many centuries.

In the remainder of this introduction I address several aspects con-

dharmottara (Hazra 1954, 1956). This situation has changed significantly in recent years. The full text of the corpus was first published by Naraharinātha in 1998, while over the past few years several scholars have started to work on individual parts of the corpus or referred to them in their studies. See, in particular, Acharya 2009; Bisschop 2010, 2014; De Simini 2013, 2016a, 2016b, 2017; De Simini & Mirnig 2017; Goodall 2011; Kaffle 2013, 2015; Magnone 2005; Sanderson 2003/04, 2012/13; Schwartz 2012. An edition of the *Śivadharmasāstra* alone, based on a single manuscript in the Adyar Library, has been published more recently as well (Jugnu & Sharma 2014). The *Śivopaniṣad*, which also forms part of the Śivadharm corpus, was already published much earlier but was not recognised as such, being included in a collection of Upaniṣads (Kunhan Raja 1933).

² The last few decades have seen major advances in the study of Śaivism, culminating in Sanderson's influential study 'The Śaiva Age' (2009), in which he has shown, on the basis of extensive textual and epigraphic evidence, how Śaivism came to be integral to the religious landscape of early medieval South and Southeast Asia. Most of the groundbreaking scholarship in the field has been on the Tantric or initiatory forms of Śaivism. For two recent surveys, see Hatley 2010 and Goodall & Isaacson 2011. The lay, non-initiatory forms of the religion, by contrast, have received considerably less attention, with the significant exception of the work done in the framework of the critical edition of the *Skandapurāṇa*. In addition to the volumes of the critical edition and various related studies, see Bakker 2014 for the historical context of the composition of the *Skandapurāṇa*.

cerning the composition and transmission of the *Śivadharmaśāstra*, and its *Śāntiyadhyāya* in particular, in order to position the text within the historical development of Śaivism.

The section ‘The Śivadharma’ briefly introduces the Śivadharma text corpus, with a specific focus on the *Śivadharmaśāstra*. A crucial step towards putting the text into context is to establish, as far as possible, its time of composition. The *Śivadharmaśāstra*’s anonymous character makes this a difficult task. I have assembled the main body of available evidence that may help us locate the text in place and in time. As I will argue, the *Śāntiyadhyāya* in particular provides some important clues to its date of composition or redaction. I conclude that the *Śāntiyadhyāya* was most probably composed in North India towards the end of the sixth or the beginning of the seventh century at the latest. To what extent this date also applies to other parts of the *Śivadharmaśāstra* remains to be evaluated.

The section ‘The *Śāntiyadhyāya*’ commences with an overview and discussion of the principles behind the order and organisation of the mantra. Here I also draw attention to the rich body of iconographical data contained in the mantra and take up the question of its ritual use. The available evidence indicates that the *Śāntiyadhyāya*’s mantra was used for a variety of purposes in different regions of the Indian subcontinent over a long period of time, but always with a view to appeasing external forces, be it for oneself or for the benefit of the kingdom.

The section ‘Introduction to the Edition’ sets out the principles of the text edition. With at least 80 known surviving manuscripts from different parts of the Indian subcontinent, editing the *Śivadharmaśāstra* presents a major challenge. The edition of the *Śāntiyadhyāya* does not aspire to reconstruct an urtext underlying all the variation, let alone strive for completeness. Its goals are more modest. I have made a careful and representative selection of manuscripts from different parts of the Indian subcontinent that should give the reader insight into the wide distribution of variations. As a methodological principle I have followed the readings of the oldest Nepalese palm-leaf manuscripts, mainly to provide an anchor against which the other readings can be read and compared. On the basis of regional distribution, four main groups of manuscripts may be distinguished: those from Nepal, Bengal, Kashmir and South In-

dia. There is as yet no manuscript evidence that there was an independent recension of the text in Bengal, but there are clearly recognisable features that allow us to distinguish different recensions of the text in Nepal, Kashmir and South India. On the other hand, there is a lot of evidence for contamination, which makes drawing up of a stemma a hazardous task — if not an impossible one, at least for now. More future work on other parts of the Śivadharma may help us develop a more informed understanding of the individual lines of transmission of the text.

Two appendices conclude this book. The first gives an overview of several known single-text manuscripts of the *Śāntyadhyāya*, along with composite manuscripts in which the chapter has been included in a bundle together with selected passages from other texts. The second appendix gives a transcript and translation of a Sanskrit commentary on the *Śāntyadhyāya*. This is to be found in a unique Malayalam manuscript in the Trivandrum Manuscript Library, which contains the text of the *Śivadharmaśāstra* followed by a *pratīka*-style commentary (*Śivadharma-vivaraṇa*) on the *Śivadharmaśāstra* and the *Śivadharmottara*.

The larger aims of this study are twofold. First, it intends to contribute to an understanding of the position of the *Śivadharmaśāstra* in the socio-historical formation of Śaivism as an institutionalised religion. While it seems doubtful that the lay devotees of Śiva who form the target audience of the *Śivadharmaśāstra* were organised in any systematic way, the authors of the text clearly intended to provide a blueprint of a complete and unified Śaiva society.³ Secondly, the edition aims to contribute to the development of a set of methodological principles for the critical edition of texts belonging to the Śivadharma corpus. The principles adopted for editing the *Śāntyadhyāya* are set out below, not only with reference to the *Śāntyadhyāya* but also with a view to possible future editions of other parts of the corpus.

The Śivadharma

The collective name ‘Śivadharma’ refers to a corpus of anonymous Śaiva texts of uncertain origins, written in Sanskrit. Texts belonging to the Śivadharma expound the rituals, activities and attitudes of devotion to be

³ This becomes clear in particular from *Śivadharmaśāstra* 11 and 12.

adopted by devotees of Śiva. It is prescriptive rather than descriptive. The corpus expanded over time with the addition of a number of new texts, which makes the Śivadharma into an ideal sourcebook for studying the historical development of Śaivism.

The most commonly encountered order of the texts found in Śivadharma manuscripts is the following:⁴

1. *Śivadharmaśāstra* ‘Treatise on the Religion of Śiva’
2. *Śivadharmottara* ‘Supplement on the Religion of Śiva’
3. *Śivadharmaśaṅgraha* ‘Compendium on the Religion of Śiva’
4. *Umāmaheśvarasaṅvāda* ‘Dialogue Between Umā and Maheśvara’
5. *Uttarottaramahāsaṅvāda* ‘Great Dialogue of Questions and Answers’
6. *Śivopaniṣad* ‘Mystery of Śiva’
7. *Vṛṣasārasaṅgraha* ‘Compendium on the Essence of the Bull [of Dharma]’
8. *Dharmaputrikā* ‘Daughter of Dharma’⁵

About 18 such corpus manuscripts survive in the form of old palm-leaf manuscripts from Nepal, in addition to many later paper manuscripts. This tradition of eight Śivadharma texts is, however, unique to Nepal. From outside of Nepal only manuscripts of the *Śivadharmaśāstra* and the *Śivadharmottara* survive, mostly transmitted as separate works.

There can be no doubt that the text heading the corpus, the *Śivadharmaśāstra*, is also historically the first of the Śivadharma texts. It is the most archaic, both in form and character, and provides the model for the *Śivadharmottara* that follows, which expands upon many of the

⁴ For a thorough study of the corpus manuscripts and corpus organisation of the Śivadharma, see De Simini 2016a.

⁵ N₄₅^C, an eleventh-century Nepalese palmleaf manuscript in the Asiatic Society of Calcutta (G 4077), is unique in that it includes a longer text called *Lalitavistara* — not to be confused with the Buddhist text of the same name — instead of the *Dharmaputrikā* as the last text of the corpus (De Simini and Mirnig 2017). For the list of sigla of the manuscripts of the Śivadharma used in this book, see p. 52.

topics introduced in the *Śivadharmasāstra*. Each text consists of twelve chapters.⁶ After this, the relative chronology of the different texts that make up the corpus is less easy to determine. The third text in the corpus, the *Śivadharmasaṃgraha*, is the first to attest to the influence and impact of Tantric religion; it has been shown that it integrated large parts of the *Niśvāsamukha*.⁷ The *Śivopaniṣad* emphatically presents itself as the third text of the Śivadharmasāstra, after the *Śivadharmasāstra* and the *Śivadharmottara*, but it did not come to occupy this position in the corpus manuscripts and may in fact have been a relatively late addition.⁸

The *Śivadharmasāstra* is sometimes also referred to as *Śivadharmasāstra*, but to distinguish it from the Śivadharmasāstra corpus at large I refer to the individual text as *Śivadharmasāstra*. This is the title given in the colophons of the majority of manuscripts. In origin it was an individual work and that is how it will be treated in this study.

The Teaching of the *Śivadharmasāstra*

The *Śivadharmasāstra* is introduced in the opening verses as a dialogue between the divine sage Sanatkumāra and Śiva's foremost Gaṇa Nandikeśvara. At the request of Sanatkumāra, Nandikeśvara instructs Sanatkumāra and the sages dwelling on Mount Meru in the worship of Śiva.⁹

⁶ See also De Simini 2013: 34–35, 54–55.

⁷ See Kafle 2015: 61–72. This was first noticed by Anil Kumar Acharya, who edited the first three chapters of the *Śivadharmasaṃgraha* for his PhD thesis at Pondicherry University (Acharya 2009). The *Niśvāsatatvasaṃhitā* consists of five books: *Niśvāsamukha*, *Mūlasūtra*, *Uttarasūtra*, *Nayasūtra* and *Guhyasūtra*. The *Niśvāsamukha* most probably belongs to the latest layer of the collection (Goodall et al. 2015: 22).

⁸ See De Simini 2016a: 237–239.

⁹ Sanatkumāra is well-known from the *Mahābhārata* and Purāṇic literature as the firstborn son of Brahmā. He also plays a prominent role in the *Skandapurāṇa*, for in that text it is Sanatkumāra who teaches Vyāsa about Śiva's mythology. Nandikeśvara is a distinct Śaiva figure, likewise known from the *Skandapurāṇa*. The *Skandapurāṇa* recounts the story of how Nandīśvara, also known as Nandin, became Śiva's favourite Gaṇa (SP 20–25). Moreover, the *Skandapurāṇa* contains a section of Śivadharmasāstra-like teachings that are put into his mouth (SP 27–28). These two chapters of the *Skandapurāṇa* are introduced by a question of Vyāsa concerning Śiva's teachings to Devī when she asked him about the benefits that his devotees receive from their devotional activities. Sanatkumāra tells Vyāsa that he once put the same question to Nandīśvara. He then reports to Vyāsa the dialogue between Śiva and Devī. This *Skandapurāṇa* episode matches the frame story of the *Śivadharmasāstra* and indicates that Nandīśvara was

Nandikeśvara tells him that the teaching that he is about to expound was originally revealed by Śiva himself to Pārvatī, Skanda (Ṣaṇmukha), Nandikeśvara and the other gods.¹⁰ In other words, the Śivadharmā gives rules for the worship of Śiva that ultimately come from the mouth of the deity himself. This format of the teaching corresponds to Sanderson's definition of Śaivism in his seminal article 'Śaivism and the Tantric Traditions':

The term Śaivism here refers to a number of distinct but historically related systems comprising theology, ritual, observance and yoga, which have been propagated in India as the teachings of the Hindu deity Śiva. A Śaiva is one who practices such a system. (Sanderson 1988: 660)

The frame story of the *Śivadharmāśāstra* matches the paradigm of Tantric teachings. Śaiva Tantras characteristically start with a section on the 'descent of the Tantra' (*tantrāvatāra*), which serves to explain how the esoteric teachings originally uttered by the deity have reached human ears.¹¹ Significantly, the *Niśvāsātattvasaṃhitā*, the earliest surviving Śaiva Tantra, is likewise transmitted through the mouth of Nandikeśvara. In the opening verses of the *Niśvāsamukha*, Nandikeśvara initiates the sages and introduces them to the five streams of knowledge as they had been originally revealed by Śiva to Devī (*Niśvāsamukha* 1.1–29). While the teachings of the *Niśvāsātattvasaṃhitā* and other Tantras are esoteric instructions requiring initiation, those of the Śivadharmā are open to all Śiva's devotees. It is devotion (*bhakti*) that is key and Nandikeśvara represents the quintessential Śaiva devotee.¹²

In the first chapter Nandikeśvara introduces the nature and power of Rudra–Śiva devotion. A striking feature of his introduction is the notion that people who are exclusively devoted to Rudra are veritable Rudras on earth. His devotees are set apart from the rest of humankind:

held to be a teacher of the Śaiva religion at the time. However, although SP 27–28 is very similar in content, there are no significant textual parallels between the two texts (SP IIA: 197).

¹⁰ ŚiDhŚ 1.10–11 (draft edition Nina Mirnig): *śrūyatām abhidhāsyāmi sukhopāyaṃ mahatphalam | paramaṃ sarvadharmāṇāṃ śivadharmāṃ śivātmakam || śivena kathitaṃ pūrvaṃ pārvatyaḥ ṣaṇmukhasya ca | gaṇānāṃ devamukhyānāṃ asmākaṃ ca viśeṣataḥ ||*

¹¹ See Oberhammer 1994 and TAK III, s.v. *tantrāvatāra*.

¹² On devotion and Śaivism, with some references to the Śivadharmā, see Ganesan & Sathyanarayanan 2010–11.

*ye 'rcayanti sadā rudraṃ na te prakṛtimānuṣāḥ |
rudralokāt paribhraṣṭās te rudrā nātra saṃśayaḥ ||*¹³

They who always worship Rudra, they are no ordinary men. They are Rudras who have come down from Rudraloka. There is no doubt about this.

This also finds expression in a much-cited idea that would come to have a long afterlife in Tantric traditions, but that seems to be voiced here for the first time:

*nārudraḥ saṃsmared rudraṃ nārudro rudraṃ arcayet |
nārudraḥ kīrtayed rudraṃ nārudro rudraṃ āpnuyāt ||*¹⁴

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

The *Śivadharmasāstra* consists of 12 chapters in total. The titles of the colophons, as given in the *editio princeps* of Naraharinātha, are as follows:

1. *Śivabhakti* 'Devotion to Śiva'
2. *Śivadharmapraśnādhyāya* 'Chapter of Questions on the Religion of Śiva'
3. *Liṅgotpatti* 'Origin of the Liṅga'
4. *Āyatanādhyāya* 'Chapter on the Temple'
5. *Śivārcanadravyavidhi* 'Rules on the Substances for the Honouring of Śiva'
6. *Śāntyādhyāya* 'Chapter on Appeasement'
7. *Pūjādharma* 'Practice of Worship'
8. *Śivadānaphalādhyāya* 'Chapter on the Fruits of Gifts to Śiva'

¹³ ŚiDhŚ 1.16 (draft edition Nina Mirnig).

¹⁴ ŚiDhŚ 1.24 (draft edition Nina Mirnig). In the context of Tantric worship, variants of this verse (*nādevo devam arcayet | nāśivaḥ śivam arcayet*) are cited to express that one has to ritually identify oneself with the deity before one may worship the deity. Cf. Goodall et al. 2005: 13. See also Davis 1991. The *Śivadharmasāstra* expresses a more general attitude of *bhakti*.

9. *Śivaliṅgamahāvratā* ‘Great Observance of the Śivaliṅga’
10. *Upavāsagopradānavidhi* ‘Rules on Fasting and the Gift of a Cow’
11. *Śivāśrama* ‘Discipline of Śiva’
12. *Śivabhaktyādyasākhopasākhādhyāya* ‘Chapter on the Primary and Secondary Branches of Devotion to Śiva’

The text addresses the concerns of lay devotees of Śiva and provides them with a range of activities to express their devotion, including gifting, undertaking observances and, most important of all, worshipping the *liṅga*. The bulk of the work may be characterised as a manual for *liṅga* worship.¹⁵ It is not surprising therefore that the only narrative part of the text should be concerned with the popular myth of the origin of the *liṅga* (chapter 3). In fact, as Kafle 2013 has argued, the *Śivadharmasāstra*’s version is quite likely one of the earliest versions of the myth. Significantly, the theme of the origin of the *liṅga* was also singled out for representation on the painted wooden covers of several of the surviving Nepalese palm-leaf manuscripts, which display the *liṅga* flanked by Brahmā and Viṣṇu, as well as a range of other gods worshipping different *liṅgas*.¹⁶ This configuration closely follows the model of chapter 3, which, after telling about Brahmā and Viṣṇu’s failed attempt to find the end of the *liṅga* and their subsequent worship of it, mentions that other gods acquired their respective position by worshipping *liṅgas* made of different materials.¹⁷ The final two chapters of the text set out the blueprint for an ideal Śaiva society.

The Date of the *Śivadharmasāstra*

As with so much anonymous literature from premodern India, dating the *Śivadharmasāstra* is a major challenge. Yet, in order to appreciate

¹⁵ The chapters dealing with the *liṅga* cult form the subject of the FWF project ‘The Śivaliṅga Cult on the Eve of the Tantric Age: A Study and Critical Edition of the *Śivadharmasāstra*’s Chapters 1–5 and 7–9’ by Nina Mirnig (Vienna).

¹⁶ For an example, see Mookerjee 1946, referring to manuscript G 4077 in the Asiatic Society (our siglum N₇₇^{Ko}). The first cover shows the *Liṅgodbhava* and the second shows various gods worshipping different *liṅgas*.

¹⁷ For details, see Bisschop forthc. a.

the text's position and significance in the history of Śaivism and Indian religion at large, it is crucial to get a proper sense of the time, place and circumstances of its composition. As I will argue, the *Śāntyadhyaḃya* in particular provides several important clues.

Earlier Attempts

The first author to have tackled the issue of the date of the *Śiva-dharmaśāstra* was R.C. Hazra (1954: 15). After listing the quotations of the *Śivadharmaśāstra* in medieval Dharmanibandha literature and observing that the text has to be earlier than the *Śivadharmottara*,¹⁸ Hazra states the following:

So, the *Śiva-dharma* can by no means be dated later than 700 A.D. The fact that the *Bhaviṣya-purāṇa* mentions the *Śiva-dharma* in one of its original chapters and that the Nakṣatras have been mentioned in the latter work in the order from Kṛttikā to Bharanī tend to indicate that the *Śiva-dharma* was composed earlier than 550 A.D. From the mentioning of the Buddha and the Ārhata as worshipping Śiva-liṅgas and of the names of the zodiac signs (Rāśi) it appears that the *Śiva-dharma* was written later than the *Yājñavalkya-smṛti*. So, this work is to be dated between 200 and 500 A.D.; and this early origin of the work explains why it is totally free from Tantric influence.

This argument is spurious. The listing of the Nakṣatras in the 'old' order from Kṛttikā to Bharanī, rather than from Aśvinī to Revatī, does not allow us to date the text earlier than 550 CE. While it may be true that the listing from Aśvinī to Revatī became the standard after Varāhamihira's *Bṛhatsaṃhitā*, this does not mean that all subsequent texts necessarily followed this order. As a glance at the list of Nakṣatras provided by Kirfel (1967: 138–141) on the basis of the *Nakṣatrakalpa*, the *Garuḃapurāṇa*

¹⁸ Hazra dates the *Śivadharmottara* to before 800 CE. His arguments for the date of the *Śivadharmottara* are given in another article, dedicated to the *Śivadharmottara* (Hazra 1956: 46–49). There he argues that the *Śivadharmottara* must have been composed much later than the *Śivadharmaśāstra* because of its references to Tantra. He furthermore writes that it cannot be dated earlier than 700 CE because of its mention of the use of the Nandināgarī script in chapter 2 of the *Śivadharmottara*. This particular issue will be addressed below. His argument for dating it before 800 CE rests on a series of quotations in Dharmanibandha literature and the fact that the *Vāyavyasaṃhitā* of the *Śivapurāṇa*, which he dates between 800 and 1000 CE, knows the text.

and the *Matsyapurāṇa* illustrates, the ‘old’ order from Kṛttikā to Revatī remained in use in texts also after the composition of the *Bṛhatsaṃhitā*. Hazra’s argument about the *Yājñavalkyaśmṛti* is difficult to follow, but a date before 200 CE is impossible at any rate.

Hazra furthermore argues that the opening verse of the *Śivadharmaśāstra*, which is shared with Bāṇa’s *Harṣacarita*, does not need to be taken into account, because it does not occur in all manuscripts of the text and ‘might have been added to it sometime between 650 and 1000 A.D.’ (Hazra 1954: 16). This is true. The opening verse of the *Harṣacarita* is found only in Nepalese manuscripts of the *Śivadharmaśāstra*.¹⁹ Its presence may provide important evidence for a Nepalese recension of the text.²⁰

As so often in Hazra’s method of dating texts, the arguments rest on a series of suppositions about the dating of other works that requires reconsideration. Since Hazra, few scholars have attempted to date the text, although it is generally agreed that both the *Śivadharmaśāstra* and the *Śivadharmottara* reflect an early ascetic (*Atimārga*) milieu of Śaivism and most probably predate the development of Tantric Śaivism.²¹

The second work of the corpus, the *Śivadharmottara*, has received some more attention in recent years. Magnone (2005: 588–591) argues that it is a late South Indian work and even goes so far as to suggest that it would be a Vijayanagara-period text because of the prescription of the use of Nandināgara characters in chapter 2 of the text. This argument has rightly been refuted by Dominic Goodall, who has drawn attention to the existence of an early Nepalese palm-leaf manuscript (NAK 5-892, NGMPP A12/3) ‘in a script that might be of the eighth or ninth century AD’ (Goodall 2011: 232, n. 33). This fragmentary manuscript provides the text a *terminus ante quem* in the eighth century. Goodall furthermore adds the following observations on the date of the text:

¹⁹ The only exception is a manuscript in the Cambridge University Library in Bengali script (Add. 1599 = B₉₉^c), but this manuscript most probably derives from a Nepalese source (see below, p. 59). Cf. also De Simini 2016b: 193, n. 497.

²⁰ It is noteworthy that the *Harṣacarita* verse was commonly cited also in early medieval inscriptions from the Kannada-speaking area of the Indian subcontinent (Griffiths & Southworth 2007: 371–372).

²¹ This is the argument advanced by Sanderson (forthc.: 8): ‘The *Śivadharma* and the *Śivadharmottara* were produced when initiatory Śaivism was restricted to ascetics or at least in the context of that form of Śaivism.’ Bonazolli (1993) criticises Hazra’s early dating, but he does not provide an alternative.

Hazra, who has produced an article that characterises the *Śivadharmaṃottara*, the second work of that corpus, argues that it was probably composed between 700 and 800 AD [...]. The first work of the *Śivadharmasāstra*-corpus that unmistakably shows evidence of Tantric influence is the *Śivadharmasaṅgraha* [...] and that work seems both later than the *Śivadharmaṃottara* and at the same time unlikely to be much later than eighth century AD, since the evidence of the seventh-century *Svāyambhuvasūtrasaṅgraha* suggests that the form of the Mantramārga that the *Śivadharmasaṅgraha* reflects (that of the *Guhyasūtra* of the *Niśvāsa*) had by then been far superceded in doctrine, ritual and in terms of social religion. In short, the date of the *Śivadharmaṃottara* is still unknown, but if I had to guess I would be inclined to place it at least a century earlier than does Hazra. (Goodall 2011: 232, n. 33–34)

Goodall thus proposes a seventh-century date for the *Śivadharmaṃottara*. The time of composition of the *Śivadharmasāstra* would necessarily have to precede it.

Before we continue, a few words should be added here about the *Śivadharmaṃottara*'s provision of the use of 'Nandināgara' characters:

He should have the Book of Śiva written with characters in the Nandināgara style, that are quadrangular, with even tops, not too thick nor too thin, their parts well filled, smooth, not too far separated [from each other] nor joined together, characterised by vowel signs, *anusvāras*, conjuncts, short and long signs, etc.²²

As observed by Goodall,²³ rather than to a Southern script, the description points to a Northern script, written with ink on the palm leaf instead of incised into the palm leaf and then subsequently inked as is the custom in South India. As for the meaning of the label 'Nandināgara', two options present themselves. The first one, proposed by De Simini (2016b: 113), would be to take it as a derivative of the town called Nandinagara. Nandinagara features in the *Mahāmāyūrī*'s list of places where different deities reside: *nandī va nandinagare* 'And Nandin in Nandinagara'.²⁴ It

²² *Śivadharmaṃottara* 2.40–41 (edition De Simini 2013): *caturasraiḥ samaśr̥ṣair nāti-sthūlair na vā kṛṣaiḥ* (corr.; *kṛṣaiḥ* Ed.) | *sampūrṇāvayavaiḥ snigdhaiḥ nātivicchinnasamhataiḥ* || *mātrānusvārasaṅyogahrasvadīrghādīlakṣitaiḥ* | *nandināgarakair varṇair lekhaic chīvapustakam* ||.

²³ In a message to the Indology list server in January 2010: http://list.indology.info/pipermail/indology_list.indology.info/2010-January/033994.html.

²⁴ Correcting the edition's *va* to *ca*, as suggested by De Simini 2013: 53, n. 185.

also features in several Buddhist donative inscriptions in Prakrit.²⁵ Nandinagara has been identified with modern Nadner (Hoshangabad district, Madhya Pradesh), an ancient town in eastern Malwa on the banks of the Narmadā river.²⁶ Nandināgara would then be the characters ‘used in the Town of Nandi’. A second option, which does not necessarily exclude the first, would be to connect it to Nandin, also named Nandīśvara or Nandikeśvara, who is the teacher of the Śivadharma. A script with the name Nandināgara would certainly be fitting for writing down the words spoken by Nandin.²⁷

Goodall’s arguments for a seventh-century date of the *Śivadharmottara* find support from Sanderson (forthc.: 7, n. 11), who points out that the *Śivadharmottara* has been quoted by name by the Śvetāmbara Jain scholar Haribhadra in his *Aṣṭakaprakaraṇa* (4.2–3):²⁸

dīkṣā mokṣārtham ākhyātā jñānādhyānaphalaṃ ca sa |
śāstra ukto yataḥ sūtraṃ śivadharmottare hy adaḥ ||
pūjayā vipulaṃ rājyaṃ agnikāryeṇa sampadaḥ |
tapaḥ pāpaviśuddhyarthaṃ jñānaṃ dhyānaṃ ca muktidaṃ ||

Initiation is said to be for the sake of liberation, and that (liberation) is the fruit of knowledge and meditation. It is declared [to be such] in the treatise. For there is the following rule in the *Śivadharmottara*:

‘By worship [one obtains] an extensive kingdom, by the fire sacrifice [one obtains] riches. Austerity is for the sake of purification of sin. Knowledge and meditation grant liberation.’

The verse quoted by Haribhadra can be identified with *Śivadharmottara* 3.60.²⁹ Jain tradition knows of two authors named Haribhadra: Haribhadra Virahāṅka and Haribhadra Yākinīputra. The author of the *Aṣṭakaprakaraṇa* can be attributed to Haribhadra Yākinīputra, who

²⁵ See Lüders’s list, nos. 176, 472, 536, 563 and 852 (*Epigraphia Indica* 10, appendix).

²⁶ See Misra & Sharma 2003: 138 for a summary of excavations carried out in 1986–87, 1987–88 and 1993.

²⁷ This Nandin is a Gaṇa close to Śiva and not to be confused with Śiva’s Bull. See Bhattacharya 1977.

²⁸ Translation mine.

²⁹ Numbering of the e-text based on the edition of Naraharinātha. The first line is identical, but the second line is phrased differently in the *Śivadharmottara*: *japena pāpaśuddhiḥ syāj jñānādhyānena mucyate*.

most probably lived in the eighth century.³⁰ This would fit the dating of the *Śivadharmottara* proposed by Goodall.

A Quotation in the *Kāraṇḍavyūhasūtra*

An important clue for the date of the *Śivadharmasāstra* may be found in a Buddhist text, the *Kāraṇḍavyūhasūtra*. The context is an episode in the *Kāraṇḍavyūhasūtra* in which Avalokiteśvara produces several Brahmanical deities from different parts of his body. The most important deity and centre of attention is Śiva Maheśvara, to whom Avalokiteśvara delivers the following speech:

O Maheśvara, you will be there when the Kaliyuga arrives. Born as the primary god (*ādideva*) in the realm of wretched beings you will be called Creator and Agent [of the world]. All beings who hold the following discourse among the common people (*prthagjana*) will be deprived of the path to awakening (*bodhimārga*): ‘Space they say is the *liṅga*, the earth its pedestal (*pīṭhikā*). It is the dwelling (*ālaya*) of all beings. Because of merging (*līyanāt*) into it, it is called “*liṅga*.”³¹

The verse cited here by the *Kāraṇḍavyūhasūtra* is *Śivadharmasāstra* 3.17:³²

³⁰ On the two Haribhadras, see Williams 1965.

³¹ *Kāraṇḍavyūhasūtra* 265.4–8, with corrections by Eltschinger (2014: 84): *bhaviṣyasi tvaṃ maheśvara kaliyuge pratipanne | kaṣṭasattvadhātusamutpanna ādideva ākhyāyase sraṣṭāraṃ kartāraṃ | te sarvasatvā bodhimārgaṇa viprahīṇā bhaviṣyanti ya idrśaṃ prthagjaneṣu sattveṣu sāṅkathyaṃ kurvanti || ākāśaṃ liṅgaṃ ity āhuḥ prthivī tasya pīṭhikā | ālayaḥ sarvabhūtānaṃ līyanāl liṅgaṃ ucyate ||*. Translation mine.

³² Earlier authors (Regamey 1971 and Studholme 2002: 19–20, 28–29) tried in vain to trace this verse in the *Skandapurāṇa*, following a wrong lead by Alain Daniélou. Studholme in particular has a long argument about the influence of what he calls ‘the *Skandapurāṇa*’ on the *Kāraṇḍavyūhasūtra* on the basis of very slim evidence. He is not aware of the original *Skandapurāṇa* and its relation to later Khaṇḍas, assembling his materials from different Khaṇḍas and treating them all as one text. There can be no doubt that the Khaṇḍas from which he is quoting are all post-*Kāraṇḍavyūhasūtra*. Studholme was guided towards the *Skandapurāṇa* because Regamey had identified a verse on the *liṅga* in the *Kāraṇḍavyūhasūtra* in Daniélou’s anthology *Polythéisme Hindou* (Studholme 2002: 28). According to the information supplied by Daniélou, the verse came from the *Skandapurāṇa*, but he did not provide any reference for it. The verse as given by Daniélou has two variants: *sarvadevānāṃ* and *lāyanāl*. According to Studholme, following Regamey, the *Kāraṇḍavyūhasūtra* ‘changes *lāyanāl* to *līyanāl*, a unique Buddhist hybrid word derived, like the other, from the Sanskrit root *lī-*, “to

*ākāśaṃ liṅgam ity āhuḥ pṛthivī tasya pīṭhikā |
ālayaḥ sarvabhūtānāṃ liyanāl liṅgam ucyate ||*

While the verse is not explicitly attributed to the *Śivadharmasāstra*, there is no particular reason to doubt that the Buddhist author would have cited it from our text. The main teaching of the *Śivadharmasāstra* is *liṅga* worship and it is quite likely that the text was recognised as an important document of the burgeoning lay Śaivism by the author of the *Kāraṇḍavyūhasūtra*.

This naturally brings up the question of the date of the *Kāraṇḍavyūhasūtra*. Eltschinger observes that, although the passage is not represented in the Gilgit manuscripts due to lack of folios, ‘considering that the only known significant divergence between the Nepali and the Gilgit versions concerns a very neatly delineated section (Sarvanīvaraṇaviṣkambhin’s quest for the *śaḍakṣarī vidyā*), I see no compelling reason to doubt the presence of this passage in the textual tradition reflected in the Gilgit manuscripts.’³³ This would yield an *ante quem* date of 630 CE for this verse, as the two Gilgit manuscripts are dated to before 630 CE.³⁴

The Evidence of the *Śāntyadhyāya*

The *Śāntyadhyāya* has several descriptions of deities that, taken together, provide important pointers for the time of composition of the text. In an earlier study I have argued that the invocation of two deities in particular, Vināyaka and Bhṛṅgin, includes information that seems hard to square with a date much before the beginning of the seventh century (Bisschop 2010: 244–246). Both Vināyaka and Bhṛṅgin are invoked in the *Śāntyadhyāya* as sons of Rudra.³⁵ The figure of Bhṛṅgin does not make his appearance in literary sources before the *Skandapurāṇa*, dated to the sixth to seventh century, while Vināyaka (Gaṇeśa) appears to be adopted as a member of Śiva’s family around the same time as well.³⁶ Other aspects

dissolve” (Studholme 2002: 19–20). The form *liyanāl* was in fact a conjecture for the edition’s *līlayā* by Regamey. In any case, there is no need to assume Buddhist hybridisation here, as the presence of the same form in the *Śivadharmasāstra* shows.

³³ Eltschinger 2014: 84, n. 198.

³⁴ Cf. Mette 1997: 7.

³⁵ Vināyaka: *rudrasya tanayo* (ŚiDhŚ 6.17a); Bhṛṅgin: *rudrātmajo* (ŚiDhŚ 6.25a).

³⁶ For details, see the notes to the translation at ŚiDhŚ 6.15–17 and 6.24–25.

of the *Śāntyadihyāya* point in a similar direction. Most important in this respect is the lore of astronomy and astrology (Jyotiḥśāstra) included in the text.

For a start, the *Śāntyadihyāya* has to be later than the fourth century, because in the invocation of the planets it follows the order of the seven days of the week — Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn (ŚiDhŚ 6.110–118) — that was introduced in India during the fourth century.³⁷ Furthermore, the text includes descriptions of the appearance of the pseudoplanets Rāhu and Ketu (ŚiDhŚ 6.119–121). Material representations of all nine planets (Navagrahas), including Rāhu and Ketu, have only been documented from 600 CE onwards. Varāhamihira (first half of the sixth century) is generally considered to be the first Jyotiṣa author to refer to the full group of nine planets.³⁸ Recent work on the *Gārgīya-jyotiṣa*, however, has shown that this text attributed to Garga was drawn upon by Varāhamihira, and Garga also describes the Navagrahas.³⁹ On the other hand, the order of presentation of the planets in the *Gārgīya-jyotiṣa* (Moon, Rāhu, Jupiter, Venus, Ketu, Saturn, Mars, Mercury and Sun) is different from the standard one ending in Rāhu and Ketu that we first find in Varāhamihira.⁴⁰ The *Śāntyadihyāya*'s detailed description of the nine planets in the standard order would suggest a sixth-century date for this part of the text at the earliest.⁴¹ There is a major caveat here, however, for the oldest of the manuscripts available for the *Śāntyadihyā-*

³⁷ Pingree 1965 and Yano 2004.

³⁸ Cf. Kochhar 2010: 'identification of Rāhu or Ketu with a planet in a text prior to Varāhamihira would be an exercise in anachronism' (Kochhar 2010: 296).

³⁹ See Geslani, Mak et al. 2017: 165–166 ('Garga's Treatment of the Planets').

⁴⁰ Bill Mak has argued that '[s]ince the seven weekdays in India, as in the Hellenistic tradition, do not include Rāhu and Ketu, the inclusion of the two pseudoplanets appears to be Varāhamihira's compromised attempt to bring the Garga tradition up to date' (Geslani, Mak et al. 2017: 165, n. 40).

⁴¹ It is, however, not impossible that the notion of nine planets was first developed in Purāṇic circles before scholars like Varāhamihira started to adopt it in their astronomical system. In this connection it should also be noted that several Purāṇas have references to the Navagraha. These may provide important clues for dating Purāṇas as well. An example would be ViP 2.12.16–23, which refers to the chariots and horses of the nine planets. A passage like this in the *Viṣṇupurāṇa* does not necessarily mean that the entire text has to be later than the sixth century, but that at least this part of the text may be later. For more details on the development of the Navagraha, see n. 70 on p. 166.

ya (N₄₅^C) precisely omits the invocation of Ketu (120–121),⁴² while the wide variety of readings found in the other manuscripts suggests that the invocation of Ketu may have been added independently at different moments in the transmission of the text. If so, this would rather point to an original time of composition when Ketu had not yet come to be included among the Navagrahas.

A late sixth or post-sixth century date is suggested by the invocation of the Dikpālas. The text includes the canonical list of eight Dikpālas and their cities — Indra in Amarāvati, Agni in Tejovati, Yama in Vaivasvati, Nirṛti in Kṛṣṇā, Varuṇa in Śuddhavati, Vāyu in Gandhavati, Kubera in Mahodayā and Īśāna in Yaśovati — and has detailed descriptions of each of them. The available textual and material evidence points towards the seventh century as the time when this set of eight became standardised.⁴³

On the other hand, there are also several archaic elements in the mantra, such as Śiva's being four-headed (ŚiDhŚ 6.4c) and the listing of the Nakṣatras in the old order from Kṛttikā to Bharanī (see p. 10). These can, however, also survive in texts of a later date and do not therefore establish a *terminus ante quem*. In short, the above features suggest that the text may have been composed towards the end of the sixth century at the earliest. In the light of Goodall's dating of the *Śivadharmottara* to the seventh century, the Atimārga milieu of the text and the quotation in the *Kāraṇḍavyūhasūtra*, it will not have been much later than this.⁴⁴ The *terminus ante quem* is the date of the incomplete *Śivadharmottara* manuscript, which was most probably written in the early ninth century.

⁴² See n. 82 on p. 168.

⁴³ For details, see n. 52 on p. 161.

⁴⁴ The Atimārga milieu of the *Śivadharmasāstra* is indicated by the descriptions of the activities of the *śivayogins* in chapter 12 of the text, which, for example, makes frequent reference to bathing in ashes. That the *Śivadharmottara* too was composed in an Atimārga environment is evinced by the references to the *pāsupata* and the *mahāvratadhara* as the highest recipients of gifts (12.203–207), as well as by the prescription of the installation of an icon of Lakuliśvara (ŚiDhUt 2.146–147). See De Simini 2016b: 51–53, for these references. Cf. also below, p. 20.

References in Inscriptions

The oldest inscriptional records referring to the Śivadharma come from Southeast Asia. The recently published ‘Stela from Khuê Trung’ (C. 211), dated 899 CE,⁴⁵ suggests that the Śivadharma was known in the Campā kingdom. This inscription, belonging to the reign of the first of several kings named Śrī Jayasiṃhavarman in the history of Campā and dedicated to a foundation for Śiva in the form of Mahārudra, introduces a list of servants (*sevaka*) to the king who are said to be *śivadharmparāyaṇāḥ* ‘devoted to Śiva’s Law’ (face B, stanza IV). The first of them, named Śrīkalpa, is an *ācārya* and is said to be *śivadharmabhāg* ‘an adherent of Śiva’s Law’ (face B, stanza V). While *śivadharma* could arguably just refer to the Śaiva religion in general, it seems plausible, given what we know about the extensive spread of the Śivadharma and the use of the term, that it refers more specifically to the teachings of the Śivadharma.

The first two texts of the Śivadharma corpus were also known in ancient Cambodia. A tenth-century inscription in Old Khmer from Pràsət Robaṅ Romās (K. 150)⁴⁶ cites a verse from the *Śivadharmaśāstra* on the sharing of merit, which is attributed explicitly to the ‘Sacred Law of Śiva’ (*vraḥ śivadharma*):

upadeṣṭānumantā ca karttā kārayitā ca yaḥ |
*kṛtānupālakaś caiva pañca tulyaphalāḥ smṛtāḥ ||*⁴⁷

The one who teaches, the one who approves [of the teaching], the agent of the action and the instigator of the action, as well as the one who protects what has been done: the five are taught to share an equal fruit.

Furthermore, another Sanskrit inscription from Cambodia (K. 834),⁴⁸ possibly datable to the reign of Sūryavarman I (1002–1050 CE), attests to knowledge of the *Śivadharmottara*. As Sanderson (forthc.: 7, n. 11) points out, the *ṣaḍaṅgavidhi* ‘rite of six elements’ said to be performed by the king in stanza 38 of the inscription must refer to the worship prescribed for the king in *Śivadharmottara* 1.80–90. He has also drawn attention

⁴⁵ Griffiths et al. 2012: 263–270.

⁴⁶ *Inscriptions du Cambodge* 5: 191–194.

⁴⁷ This is *Śivadharmaśāstra* 12.104 in De Simini’s edition (2013, appendix 1). A second verse is cited after this one, which is, however, not from the Śivadharma.

⁴⁸ *Inscriptions du Cambodge* 5: 244–269.

to parallels with passages from the *Śivadharmottara* in the Angkor Wat inscriptions identifying the sinners who go to different hells.⁴⁹

The epigraphical evidence from the Indian subcontinent itself comes from South India from a somewhat later period, and concerns gifts to support the public recitation of the *Śivadharmā*. Several inscriptions from the Cōla period in the Tamil-speaking South, beginning with an inscription dated to the reign of Rājendra Cōla (1012–44 CE), refer to public recitations of the text.⁵⁰ However, most important for the present study is an inscription from Karnataka, dated to Śaka 1079 (1157 CE), on a stone close to the northwestern wall of the Praṇaveśvara temple at Tālagunda.⁵¹ It reports the donation of a village called Hiriya Tagulatti as an *agrahāra*. The epigraph attests to detailed knowledge of the *Śivadharmāśāstra* and the *Śivadharmottara*.⁵² The Tālagunda inscription refers specifically to the recitation of the *Śivadharmā*'s *Śāntyadhya* and thus provides important evidence on its use (see p. 48).

Purāṇas and Other Testimonia

A survey of the *Śivadharmāśāstra*'s testimonia falls outside of the scope of the present study. Several Śaiva Purāṇas, including the *Śivapurāṇa*, appear to have made use of the text, but more systematic work is needed in this direction. Hazra (1954, Appendix I) has collected and identified a number of quotations attributed to the *Śivadharmā* or the *Śivadharmāśāstra* by medieval Dharmanibandha authors.⁵³ All these texts, however, postdate the earliest surviving manuscripts, and while they do evince

⁴⁹ For other evidence that the *Śivadharmottara* was known in ancient Cambodia, see Sanderson 2003/04: 422–423.

⁵⁰ See De Simini 2016b: 187, n. 483, for references. Furthermore, the second part of an inscription from Kuṛgōḍ / Kuṛugōḍu (Bellary district, Karnataka) dated to Śaka 1103 (1181 CE) reports, as part of a list of donations on the occasion of the grant of an *agrahāra* by the Sinda ruler Rachamalla II, a donation for the public recitation of 'the *Śivadharmapurāṇa*' or 'the *Śivadharmā* and the Purāṇa(s)' (EI 14, inscr. 19, l.46; De Simini 2016b: 186–187).

⁵¹ *Epigraphia Carnatica* 7, Skt 185.

⁵² See the discussion in De Simini 2016b: 190–198.

⁵³ The quotations identified by Hazra are from chapters 5, 7, 8, 9 and 10. The thirteenth-century author Hemādri, minister of the Yādava king of Devagiri, in particular cites extensively from the *Śivadharmāśāstra*. See also De Simini 2016b, on citations and adaptations of portions of text from the *Śivadharmottara*.

the text's spread and influence, they do not help in narrowing down the time of composition of the text. It is also worth noting that the Śivadharmā appears to have had a remarkable influence on the formation of Viraśaivism, as attested in medieval works from South India.⁵⁴

Aside from the earlier mentioned verse cited in the *Kāraṇḍavyūhasūtra*, a verse quoted by the Pāśupata author Kauṇḍinya in his commentary on the *Pāśupatasūtra* is important for considering the date of composition of the text as well. In his lengthy commentary on *Pāśupatasūtra* 1.9, in the section where he discusses the Pāśupata concept of purity (*śauca*), Kauṇḍinya cites a verse in praise of the merit of bathing in ashes:

yaḥ snānam ācaren nityam āgneyaṃ saṃyatendriyaḥ |
*kulaikaviṃśam uddhṛtya sa gacchet paramāṃ gatim ||*⁵⁵

He who continually observes the Fiery Bath, with his senses in check, will rescue his lineage to the twenty-first generation and reach the highest state.

This verse corresponds almost verbatim with *Śivadharmāśāstra* 11.24, where it features in a long section praising the practice of bathing in ashes.⁵⁶ What is striking about the verse is that it addresses the concerns of a non-ascetic devotee of Śiva, in that it refers to the rescuing of one's ancestors. The ascetic has left behind his family duties and should be free of debts, and so should have no concern for this. This suggests

⁵⁴ Viraśaivism displays several important shared concepts, including the characteristic distinction between the *jañgama* and the *sthāvara liṅga* addressed in *Śivadharmāśāstra* 2 and 3. Moreover, several Viraśaiva works, such as the *Candrajñānāgama*, the *Kriyāsāra* of Nilakaṇṭhaśivācārya (between ca. 1350 and 1530), the *Siddhāntaśikhāmaṇi* of Śivayogin (ca. 13th or early 14th c.), the *Śrīkarabhāṣya* of Śrīpati (ca. 1400) and the *Liṅgadhāraṇacandrikā* of Nandikeśvara, quote extensively from the *Śivadharmāśāstra* and the *Śivadharmottara*. For the dates of these authors, see Sanderson 2012/13: 84. Similarly, Śaiva Siddhānta authors from earliest times have referred to the teachings of the Śivadharmā (e.g. Rāmakaṇṭha *ad Kiraṇatantra* 6.11d–12; Goodall 1998: 375–76) and there are indeed many similarities between the two traditions. For an example from a later period, see the many references to the *Śivadharmāśāstra* and the *Śivadharmottara* in the works of two South Indian Śaiva Siddhāntins, Nigamajñāna I and Nigamajñāna II (16th c.; Ganesan 2009).

⁵⁵ *Pañcārthabhāṣya* p. 30, ll. 1–2.

⁵⁶ Numbering according to the draft edition of Nirajan Kafle. Kauṇḍinya reads *uddhṛtya* instead of *uttārya*.

that the verse belongs to the kind of non-initiatory Śaiva milieu of the Śivadharmā. However, the question of whether Kauṇḍinya really cites it from our text, or from an unknown earlier source, must remain open. Kauṇḍinya may be dated to around the fourth or fifth century, which does not tally with the dates discussed above. The parallel may rather hint at the fact that parts of the *Śivadharmāśāstra* were composed on the basis of earlier, no longer surviving sources.

I have found three parallels for (parts of) the *Śāntyadhyāya* in other texts. These may be considered testimonia for the text, if it can be shown that they have indeed been borrowed from the *Śāntyadhyāya*. The first concerns three verses on the offering of *bali* to the Rudras, Mātṛs and Gaṇādhipas (53–55). These verses occur, with some variations, in *Mṛgendra*, *Kriyāpāda* 7.33–35, and in *Īśānaśivagurudevapaddhati* (ĪśgP), *Sāmānyapāda* 14.178–180ab = *Mantrapāda* 28.96cd–98 = *Kriyāpāda* 15.4–16ab. The second passage concerns the lengthy invocation of the Gaṇas in the ten directions (56–75). A very similar invocation occurs in ĪśgP, *Mantrapāda*, 30.84, which gives a mantra meant to accompany the scattering of *bali* in the ten directions. While this is not a literal or direct quotation, the wording of the mantra in Īśānaśiva's text clearly goes back to that of the *Śāntyadhyāya*. That Īśānaśiva had access to the Śivadharmā becomes clear from his explicit citations from the 'Śivadharmā' at *Kriyāpāda* 11.18–20 and at *Kriyāpāda* 13.115. The *Mṛgendra* belongs to the early Śaiva Siddhānta scriptures, but represents a later stage among them (Goodall 1998: LVIII). The date of the Keralan Īśānaśiva, author of the *Siddhāntasāra*, more commonly known as *Īśānaśivagurudevapaddhati*, remains uncertain (Sanderson 2012/13: 23, n. 84). While these testimonia do not allow us to narrow down the time frame of the composition of the text, they do attest to the influence of the text on the Śaiva Siddhānta.

By far the most important and extensive parallel, however, is to be found in six chapters of the first *parvan* (*Brāhmaparvan*) of the *Bhaviṣya-purāṇa* (BhavP 1.175–180). These chapters form part of a wholesale borrowing of the *Śivadharmāśāstra*, in which practically the entire work has been incorporated and revised in order to make it fit into a Saura context. The *Bhaviṣyapurāṇa* has long been known for its creative copying of earlier texts, including the *Manusmṛti* and the *Bṛhatsaṃhitā*,⁵⁷ but its adap-

⁵⁷ See, e.g., Hazra 1940: 167–173, László 1971 and Sternbach 1974.

tation of the *Śivadharmasāstra* is in many respects the most extraordinary in terms of scope and wording. The part entitled ‘Description of the Sauradharmā’ (*sauradharmavarṇana*) starts at BhavP 1.151. Śātānīka tells Sumantu that he has heard many Dharmas, including the Vaiṣṇava and Śaiva Dharmas, but now he wants to hear the Saura Dharma.⁵⁸ What follows — the moment Sumantu starts speaking — is taken verbatim from the *Śivadharmasāstra*, but with all references to Śiva and his cult systematically replaced by Sūrya and his cult. A verse from the first chapter of the *Śivadharmasāstra*, cited earlier (ŚiDhŚ 1.16, p. 8), may serve as an example:

*ye ’rcayanti sadā rudraṃ na te prakṛtimānuṣāḥ |
rudralokāt paribhraṣṭās te rudrā nātra saṃśayaḥ ||*

They who always worship Rudra, they are no ordinary men. They are Rudras who have come down from Rudraloka. There is no doubt about this.

In BhavP 1.151.19 this has become:

*stuvanti ye sadā bhānuṃ na te prakṛtimānuṣāḥ |
svargalokāt paribhraṣṭās te jñeyā bhāskarā bhuvi ||*

They who always praise Bhānu, they are no ordinary men. They should be known as Bhāskaras who have come down to earth from Svargaloka.

In this way, the entire *Śivadharmasāstra* has been systematically incorporated and rewritten. Even the myth of the ‘origin of the *liṅga*’ (ŚiDhŚ 3) has been taken over, but turned into a Saura version that culminates in the gods’ vision and worship of Sūrya (BhavP 1.153).

The *Śāntyadhyāya* parallel itself starts with an introductory narrative that has no counterpart in the *Śivadharmasāstra*. Garuḍa tells his brother Aruṇa, Sūrya’s charioteer, that he is without wings due to the curse of a *brahmavādini*.⁵⁹ He wishes to know the means to regain his

⁵⁸ Cf. BhavP 1.151.8–9: *śrutā me bahavo dharmāḥ śrutismṛtyuditās tathā | vaiṣṇavāḥ śaivadharmāś ca tathā paurāṇikāḥ śrutāḥ || śrotukāmo hy ahaṃ vipra sauraṃ dharmam anaupamam | bhagavan sarvadhanyās te sauradharmaparāyaṇāḥ ||*.

⁵⁹ This must refer to the Śāṅḍīli episode (MBh 5.11.1–18), in which Garuḍa loses his wings, becoming like a ball of flesh, for despising a brahmin ascetic woman named Śāṅḍīli in a dream.

wings.⁶⁰ Aruṇa instructs him to worship the Sun and perform the fire rite (*agnikārya*), but Garuḍa answers that he cannot do this because of his mutilated state. He requests that his brother perform the fire rite called *mahāsānti* for his sake.⁶¹ Aruṇa agrees to do so, saying that the Sun had performed it for him before.⁶² After this there is a first brief parallel with the two opening verses of the *Śāntyadhya* (BhavP 1.175.14–15 = ŚiDhŚ 6.1–2).⁶³ Next Aruṇa gives ritual instructions on the lighting of the fire, the accompanying invocation, and the ceremony of a hundred thousand oblations (*lakṣahomavidhi*). The rite, along with the *sānti* invocation, is to be performed for Sūrya by a Bhojaka priest.⁶⁴ Following the lengthy mantra, divided over six sub-chapters, the narrative is resumed again at BhavP 1.180.40. Because of Aruṇa's recitation, Garuḍa retrieves his wings and becomes whole again thanks to the grace of the Sun.⁶⁵ The chapter ends with an account of the transmission of the mantra: Sūrya → Aruṇa → Garuḍa → the Bhojakas of Śākadvīpa → Vyāsa.⁶⁶

⁶⁰ BhavP 1.175.5–7: *sarvapatravihīnaṃ me sarvarogavivarjitam | śāpena brahmavādinyāḥ paśyāṅgaṃ dvijasattama || evaṃ mattasya me tāta kiṃ kāryam avaśīsyate | yenāhaṃ karmaṇā kalpo bhaveyaṃ patravān punaḥ || tan me brūhi khagaśreṣṭha prapannasya khagādhipa | yat kṛtvā kalpatāṃ prāpya pūjayāmi divākaram ||*

⁶¹ BhavP 1.175.8–11: *aruṇa uvāca | pūjayasva jagannāthaṃ bhāskaraṃ timirāpahaṃ | sūryāgnikāryaṃ satataṃ śuddhacittaḥ samācara || mahāsāntikaraṃ khyātāṃ sarvopadravanāśanam | grahopaghātahantāraṃ śubhakāryaṃkaraṃ param || garuḍa uvāca | nāhaṃ śakto 'smi vai kartuṃ pūjāṃ dinakarasya ca | na cāgnikāryaṃ śaknōmi kartuṃ vikalatāṃ gataḥ || tasmān me kuru śāntyarthaṃ agnikāryaṃ khagādhipa | mahāsāntir iti khyātāṃ śāntaye mama svrata ||*

⁶² BhavP 1.175.12–13: *evam eva yad ātha tvam vainateya khagādhipa | akalpas tvam na śaknoṣi mahāvyaḍhiprapīḍitaḥ || ahaṃ karomi te putra śāntaye pāvākārcanam | yat kṛtaṃ mama cārkeṇa purā śāntidam ādarāt ||*

⁶³ All the parallels with the *Bhaviṣyapurāṇa* are given in the upper register of the apparatus of the critical edition.

⁶⁴ BhavP 1.175.35c–36ab: *kṛtvaivam agnikāryaṃ tu bhojako bhāskarāya vai || śāntyarthaṃ sarvalokānāṃ tataḥ śāntikam ācaret |* On the identity of the Zoroastrian Bhojakas, to be distinguished from the non-Zoroastrian Magas, see von Stietencron 1966: 236–247, 264–272. According to von Stietencron, the Bhojakas did not enter India before the second half of the sixth century and so this part of the *Bhaviṣyapurāṇa* must be dated at least after this. See also Bakker 2014: 67.

⁶⁵ BhavP 1.180.40–42: *evaṃ hi kurvataḥ śāntim aruṇasya mahīpate | śreyase vainateyasya garuḍasya mahātmanaḥ || etasmīn eva kāle tu suparṇaḥ patravān abhūt | tejasā budhasaṃkāśo valena hariṇā samaḥ || sampūrṇāvayavo rājan yathāpūrvaṃ tathābhavat | prasādād devadevasya bhāskarasya mahātmanaḥ ||*

⁶⁶ BhavP 1.180.60–62: *sūryabhakte sadā deyaṃ sūryeṇa kathitaṃ purā | aruṇasya*

Throughout the mantra, all references to devotion to Śiva (*rudrārcanapara*, etc.) have been systematically replaced by expressions of devotion to Sūrya (*sūryārcanarata*, etc.). Here and there the order of verses has been revised and many of the invocations have been extensively rewritten or extended. Not surprisingly, the first deity to be invoked is not Śiva but Sūrya, who heads the list of the Navagrahas (BhavP 1.175.36cd–50 = ŚiDhŚ 6.110–122). In the same vein, the invocation ends not with a *jaya* to Śiva but with a *jaya* to Sūrya (BhavP 1.180.35–39 / ŚiDhŚ 236–242). The new narrative context has been taken into account too, and so there are occasional vocatives addressed to Garuḍa, for whose benefit Aruṇa recites the mantra, while the first person references of the original mantra have been changed into the second person. There are, however, a few slips where the original first person still remains, revealing the direction of change.⁶⁷ The text has suffered from quite a few cases of accidental loss of verses.⁶⁸

It is hard to put a date on the time of borrowing. The *Brāhmaparvan* is generally considered to be the oldest part of the *Bhaviṣyapurāṇa*. Indeed many of the verses quoted in the Dharmanibandha literature can be traced in this *parvan* (Hazra 1940: 167–173, 331–335), although Hazra also concludes that ‘it is the result of a recast to which its prototype was subjected’ (Hazra 1940: 171). Regarding the borrowing of the *Śāntyadhya*, however, it is to be noted that the text transmitted in the extant version of the *Bhaviṣyapurāṇa* suggests a relatively early version of the text overall. None of the additional invocations found in some of the manuscripts appear in the *Bhaviṣyapurāṇa*’s version, while its wording at the individual verse level often tends to agree with what appear to be the oldest

mahābāho garuḍasyāruṇena ca || garuḍena purā proktaṃ bhojakānāṃ mahātmanām | sūryaśarmasukhādīnām śākadvīpe mahīpate || taiś cāpi kathitaṃ puṇyaṃ muner vyāsasya dhūmataḥ | tenāpi kathitaṃ puṇyaṃ sarvapāpabhayāpaham ||

⁶⁷ Strikingly, these only appear in chapter 178: BhavP 1.178.17c, 1.178.19b, 1.78.27c, 1.178.40c, 1.178.42c, 1.178.47b.

⁶⁸ E.g. the invocations of the Gaṇas from the southwest to the north (ŚiDhŚ 6.62–69); Vāyu and Kubera among the Dikpālas (ŚiDhŚ 6.93–98); Śanaīścara and Rāhu among the Navagrahas (ŚiDhŚ 6.118–119); Vāsuki and Mahāpadma among the Nāgas (ŚiDhŚ 6.168–169; 6.176–177); the second group of rivers (ŚiDhŚ 6.189–190); Vibhāṇḍaka and Pūrṇabhadrā among the Yakṣas (ŚiDhŚ 6.201–202; 6.205–206); the Yoginīs, Ḍākīṇīs and Bhūtas in the last set of invocations (ŚiDhŚ 6.219–225).

readings of the text in the Śivadharma manuscripts.⁶⁹ Perhaps most significantly, it uniquely agrees with the oldest manuscript N₇₇^{Ko} in omitting the lengthy section on Viṣṭi, the Tithis and the Yogas (ŚiDhŚ 6.123–136). This may very well reflect an early stage of transmission of the text.⁷⁰

The Evidence of the Manuscripts

The definite *terminus ante quem* is provided by the evidence of the surviving manuscripts. The earliest surviving Śivadharma manuscript is a fragmentary manuscript of the *Śivadharmottara* (NAK 5-892, NGMPP A12/3). Its script, which may be labeled ‘Licchavi’, is remarkably similar to the Nepalese palm-leaf manuscript of the *Skandapurāṇa* that is dated 810 CE (NAK 2-229, NGMPP B11/4). Unfortunately, the *Śivadharmaśāstra* is not included among the 42 surviving folios and it cannot be established with certainty that the two works were already copied together in a bundle (De Simini 2016a: 214). In any case, the *Śivadharmaśāstra* must have been composed before the *Śivadharmottara*. The earliest surviving manuscript that does contain the *Śivadharmaśāstra* is NAK 6/7, NGMPP A1028/4. This may be dated to the end of the tenth century or early eleventh century on palaeographical grounds. Like other Nepalese palm-leaf manuscripts, this is a Śivadharma corpus manuscript, although it does not yet contain all texts belonging to the corpus (De Simini 2016a: 219–222). Unfortunately this manuscript is incomplete and lacks a large part of the beginning of the *Śivadharmaśāstra*, including the *Śāntyadhyāya*. The earliest surviving manuscript that includes the *Śāntyadhyāya* is a Nepalese palm-leaf manuscript now at the Asiatic Society in Calcutta, G 4077 (siglum N₇₇^{Ko} in the present edition), dated [Nepāla] Saṃvat 156 (1035–36 CE).

The Provenance of the *Śivadharmaśāstra*

In his survey of the *Śivadharmaśāstra*, Hazra speculated about the possible provenance of the text:

The occurrence of the text of the *Śiva-dharma* mostly in Newari mss. of Nepalese paper and the mention of the Devikā, a small river in Southern

⁶⁹ See the notes on the translation for further details.

⁷⁰ See below, p. 55.

Kashmir, and of the Candrabhāgā as a highly sacred river, seem to point to Southern Kashmir or the Northern Punjab as the place of origin of the *Śiva-dharma*. (Hazra 1954: 16)

There are two elements to Hazra's argument: a text-external one and a text-internal one.

As for the text-external evidence, Hazra rightly points to the existence of the early manuscripts from Nepal. Approximately 18 palm-leaf manuscripts, written from the early ninth to the end of the fourteenth century, are known to survive (De Simini 2016a: 213–214). The number of subsequent paper manuscripts from Nepal easily doubles this figure. This is an exceptionally large number of manuscripts and it attests to the popularity of the *Śivadharma* in Nepal through the ages. It does not, however, tell us that the text was also composed there, for it is largely due to climatic conditions that such early palm-leaf manuscripts have survived there and not in other parts of the subcontinent. In fact, the two earliest texts of the corpus, the *Śivadharmaśāstra* and the *Śivadharmottara*, were distributed widely in the South as well. Some 20 palm-leaf and paper manuscripts from South India, written in Grantha and Telugu script, have been identified.⁷¹ Furthermore, there are at least three manuscripts from Kashmir written in Śāradā script, two manuscripts written in Bengali script and several manuscripts written in Malayalam script (De Simini 2016a: 250–253). Copies of the first two texts of the corpus thus survive from across the Indian subcontinent, in particular from the border regions. The situation is different for the other texts belonging to the corpus, for these are only found in Nepal, suggesting that the corpus organisation of eight texts would have taken place in Nepal.

Referring to two rivers mentioned in the text, Hazra argues for an origin in southern Kashmir or the northern Punjab. The argument is based on the mention of two rivers, Devikā and Candrabhāgā, in a listing of rivers in the *Śāntyadihyāya* (ŚiDhŚ 6.186–192). Although the list covers rivers from across the Indian subcontinent, also including, for example, a southern river like the Kāveri, there is indeed a noticeable presence of rivers from the northwestern part of the subcontinent. On the other hand, the mention of two minor rivers in the northeast, the Nairañja-

⁷¹ Presentation by Marco Franceschini at the *Śivadharma* workshop held at Leiden University, 26–30 September 2016: 'The transmission of the *Śivadharma* in Tamil Nadu'.

nā (near Bodhgayā) and the Varuṇā (near Vārāṇasī), also deserves to be taken into account.

Finally, mention may be made of a verse from chapter 11, which possibly indicates that Śaiva religion was not yet the norm and that the text was targeted specifically at newly aspiring Śaiva rulers:

*sudūram api gantavyaṃ yatra māheśvaro janaḥ |
sa ca yatnena draṣṭavyas tatra sannihito haraḥ ||*⁷²

Even if one must search far and wide, where there are people devoted to Maheśvara, one must strive to see them, for there Hara is near.

The Śāntyadhyāya

The Śāntyadhyāya is the longest chapter of the Śivadharmaśāstra. Consisting essentially of an extensive mantra along with the fruits of reciting or hearing it, the Śāntyadhyāya has a markedly different character from the rest of the text. The mantra invokes a plethora of gods and cosmic powers for appeasement (śānti). Each deity is invoked in his or her own sphere, but always in relation to Śiva. It is from Śiva that they derive their power. The Śāntyadhyāya's invocation of all gods and powers does not stand on its own, but forms part of a long tradition of listing and invoking of cosmic powers. Sadovski, who has studied many of these lists and catalogues in Indo-Iranian traditions of oral poetry, observes the following:

By *cataloguing* the universe, worshippers try to find an underlying matrix system — but also to magically *re-shape* and *re-create* it over and over again. That is why the *logic* of arrangement of conceptual catalogues and their items in Indo-Iranian ritual poetry can shed light on the systems of motives, values and priorities of the worshippers and societies concerned.⁷³

This observation holds true for the Śāntyadhyāya as well. One way of looking at the mantra is by reading it as a catalogue of the cosmic powers recognised by the target community of the text. The question then arises: what are the principles of organisation of the invocation and what do they tell us about the values and priorities of its composer(s)?

⁷² ŚiDhŚ 11.51 (draft edition Nirajan Kafle).

⁷³ Sadovski 2013: 153, italics original.

Order and Organisation of the Mantra

In order to establish the principles behind the selection and organisation of the mantra, we may first of all look at the general order of the deities and powers invoked. The structure of the mantra, as established in the main text of the edition, is as follows:⁷⁴

- Maheśvara
- Umā
- The Inner Circle
 - Kārttikeya
 - Nandīśa
 - Vināyaka
 - Mahākāla
 - Ambikā
 - Mahāmahiṣamardanī
 - Bhṛṅgiriṭi
 - Caṇḍeśvara
- Brahmā
- Viṣṇu
- Mātṛs
 - Brahmāṇī
 - Rudrāṇī
 - Kaumārī
 - Vaiṣṇavī
 - Aindrī

⁷⁴ There are numerous cases of additions and omissions in this list in the various manuscripts. These are discussed in the notes accompanying the translation. The list given here represents the main text of the edition.

- Vārāhī
- Cāmuṇḍā
- Lamboṣṭhī
- All Mātṛs
- Rudras, Mātṛs and Gaṇādhipas
- Gaṇas
 - East
 - Southeast
 - South
 - Southwest
 - West
 - Northwest
 - North
 - Northeast
 - Below
 - Above
- Dikpālas
 - Indra in Amarāvātī (E)
 - Agni in Tejovātī (SE)
 - Yama in Vaivasvatī (S)
 - Nirṛti in Kṛṣṇā (SW)
 - Varuṇa in Śuddhavātī (W)
 - Vāyu in Gandhavātī (NW)
 - Kubera in Mahodayā (N)
 - Īśāna in Yaśovātī (NE)
- Devas in the Seven Worlds

- Devas in Caves, Forests etc.
- Four Goddesses
 - Sarasvatī
 - Śrī
 - Jayā
 - Aparājitā
- Navagrahas
 - Sūrya
 - Soma
 - Aṅgāraka
 - Budha
 - Bṛhaspati
 - Śukra
 - Śanaīścara
 - Rāhu
 - Ketu
- Viṣṭi
- Tithis
 - Amāvāsī to Pūrṇamā
- Yogas
 - Viṣkambha, Pṛīti, Āyusmant, Saubhāgya, Śobhana, Ati-
gaṇḍa, Sukarman, Dhṛti, Śūla, Gaṇḍa, Vṛddhi, Dhruva,
Vyāghāta, Harṣaṇa, Vajra, Siddhi, Vyatīpāta, Variyas,
Parigha, Śiva, Siddhi, Sādhyā, Śubha, Śukla, Brahman,
Aindra, Vaidhṛti
- Nakṣatramātr̥s

- East: Kṛttikā, Rohiṇī, Mṛgaśīrā, Ārdrā, Punarvasu, Puṣyā, Aśleṣā
- South: Maghā, Pūrvaphālgunī, Uttaraphālgunī, Hastā, Citrā, Svātī, Viśākhā
- West: Anurādhā, Jyeṣṭhā, Mūlā, Pūrvāṣāḍhā, Uttarāṣāḍhā, Abhijit, Śravaṇā
- North: Dhaniṣṭhā, Śatabhiṣā, Pūrvabhādrapadā, Uttara-
bhadrā, Revatī, Aśvinī, Bharāṇī
- Rāśis
 - East: Meṣa (Aries), Siṃha (Leo), Dhanu (Sagittarius)
 - South: Vṛṣa (Taurus), Kanyā (Virgo), Makara (Capricorn)
 - West: Mithuna (Gemini), Tulā (Libra), Kumbha (Aquarius)
 - North: Karkaṭa (Cancer), Vṛścika (Scorpio), Mīna (Pisces)
- Seven Sages (Ursa Major)
- Sages of Great Vows
 - Kāśyapa, Gālava, Gārgya, Viśvāmitra, Manu, Dakṣa, Vasiṣṭha, Mārkaṇḍa, Pulaha, Kratu, Nārada, Bhṛgu, Ātreya, Bharadvāja, Aṅgiras, Vālmīka, Kauśika, Kaṇva, Śākalya, Punarvasu, Śālankāyana and others
- Wives, Daughters and Sons of the Sages
- Siddhas, Gandharvas, Apsarases, Vidyādharas, Garuḍas
- Daityas
 - Namuci, Śaṅkukarṇa, Mahānāda
 - Mahājambha, Hayagrīva, Prahlāda, Anuhlādaka, Tāraka, Agnimukha, Kālanemi, Mahotkaṭa
 - Virocana, Hiraṇyākṣa, Suparva, Sulomaka, Mucukunda, Sukunda, Revataka
- Wives, Daughters and Sons of the Daityas

- Eight Nāgarājas
 - Ananta
 - Vāsuki
 - Takṣaka
 - Karkoṭaka
 - Padma
 - Mahāpadma
 - Śaṅkhapāla
 - Kulika
- Other Nāgas
- Wives, Daughters and Sons of the Nāgas
- Rivers
 - Gaṅgā, Yamunā, Narmadā, Gomatī, Kāverī, Varuṇā, Devikā
 - Candrabhāgā, Godāvarī, Sarayū, Gaṇḍakī, Kauśikī, Sarasvatī
 - Nairāñjanā, Śoṇa, Mandākinī, Saṃnihitā
 - and others
- Yakṣas
 - Mahāvaiśravaṇa
 - Maṇibhadra
 - Suviroma
 - Pāñcika
 - Vibhāṇḍaka
 - Dhṛtarāṣṭra
 - Pūrṇabhadra
 - Virūpākṣa
- Other Yakṣas

- Wives, Sons and Daughters of the Yakṣas
- Mountains
- Oceans
- Entourage of Bhairava
 - Rākṣasas
 - Yoginīs
 - Bhūtas
 - Pretas
 - Piśācas
 - Grahas
- All Deities

After the announcement of the topic (1–3), the chapter opens with two verses addressed to the main object of devotion, referred to as Maheśvara ‘Great Lord’ (4–5). The next four verses are addressed to his wife Umā (6–9).

The text continues with the members of Śiva’s inner circle: Kārttikeya, Nandīśa, Vināyaka, Mahākāla, Ambikā, Mahāmahiṣamardanī, Bhṛṅgiriṭi and Caṇḍeśvara (10–27).⁷⁵ The distinction between Umā on the one hand and Ambikā on the other is not made explicit, but one distinctive feature of Ambikā is that she is addressed as ‘Mother of the Troops’, something not said of Umā. In her benevolent appearance Ambikā is the exact opposite of Mahāmahiṣamardanī, who is invoked after her. Several of the members of the inner circle — Nandīśa,

⁷⁵ This group calls to mind the circle of eight Gaṇapatis in later Tantric sources. However, the standard list does not include Mahāmahiṣamardanī but has Vṛṣa instead. Cf. Goodall, s.v. *gaṇapati*, *gaṇeśa*, in TAK II: ‘Variations in the order and form of the names occur; essentially they appear to be Śiva’s Paurāṇika household: his wife (Umā), sons (Gajavakra and Skanda), mount (Vṛṣa), watchmen (Nandin and Mahākāla), and close devotees (Abala/Bhṛṅgin and Caṇḍa).’ Three sources used for the edition (E^N , P_{32}^T and P_{72}^T) add Vṛṣa after the invocation of Caṇḍeśvara. Several of the single-text manuscripts of the *Śāntyadhyaḥya* that I have checked transmit the Vṛṣa invocation as well; see p. 189 f. There is a similar addition in \acute{S}_{67}^S , but there the additional verses refer to Kṛṣṇa and are preceded by two verses addressed to the Gaṇa Ghaṇṭākaraṇa.

Mahākāla, Ambikā, Bhṛṅgiriṭi, and Caṇḍeśvara — are characterised as ‘three-eyed’. This iconographic feature reflects their closeness to Śiva and sets them apart from the deities that follow.

After Śiva’s inner circle, the two other main male gods of Brahmanical Hinduism are invoked: Brahmā and Viṣṇu (28–32).⁷⁶ No mention is made of Viṣṇu’s *avatāra* forms.

The mantra next continues with the Mātṛs (33–55). There is no unanimity about the number of these Mother goddesses. Several manuscripts have the standard seven Mothers (*saptamātṛkā*), Brahmānī, Rudrānī, Kaumārī, Vaiṣṇavī, Aindrī, Vārāhī and Cāmuṇḍā, but most of the Nepalese manuscripts add an eighth one, the much less known Lamboṣṭhī. Furthermore, compared to other lists of the Mothers and sets of surviving sculptures, the text reverses the common order of Aindrī and Vārāhī, invoking Aindrī before Vārāhī.⁷⁷ While the addition of Lamboṣṭhī as eighth Mother may well be an early addition in the Nepalese transmission of the text, it is possible that the group of eight is original because it is analogous to other groups of eight that we find throughout the mantra, such as eight Dikpālas, eight Nāgarājas and eight Yakṣas. Thus it is also conceivable that Lamboṣṭhī was removed by later scribes by the time the set of seven Mothers had become canonical. Iconographically, Lamboṣṭhī appears as the fat counterpart of the emaciated Cāmuṇḍā. The invocation of the Mātṛs concludes with the invocation of all Mothers collectively (50–52). Reference is made to the offering of *bali* to the Rudras, Mātṛs and Gaṇādhīpas, a hint at the ritual background of the mantra (53–55).

The Mātṛs are followed by the Gaṇas (56–76). They are invoked in separate groups, in accordance with the directions where they reside,

⁷⁶ Following these invocations there is a significant addition in E^N and Ś₆₇^S, which includes Arhant, Buddha, Jayā / Vijayā, the Earth (Pṛthivī) and the Cows. N₅₈^K has a similar addition, invoking Arhant, Buddha, Vṛṣabha and the Five Cows in Śivapura. The addition clearly reflects an attempt to expand the pantheon by incorporating the founders of Jainism and Buddhism, with some more deities added to the fold (Bisschop forthc. a). It should be noted, however, that Arhant and Buddha are not entirely foreign to the text, for they feature in another part of the *Śivadharmasāstra*. In ŚiDhŚ 3.31–32 they appear in a list of deities who have received their status from worshipping Śiva’s *liṅga*. The addition features in only two of the single-text *Śāntiyadhya* manuscripts that I have been able to check; see p. 189 f.

⁷⁷ Some later manuscripts have tried to repair this. See n. 36 on p. 155.

moving clockwise from east to northeast, followed by the lower and upper parts of the cosmos. In each case reference is made to the vertical division of the cosmos. The stereotypical phrasing of each set leads to a curious statement in the case of the Gaṇas residing in the lower and upper parts of the cosmos, for they are likewise said to be dwelling 'in heaven, in the sky, on earth and in the bottom of the nether region'. It is hard to imagine a lower or upper part of the universe again subdivided into heaven, sky, earth and nether region. The section on the Gaṇas is concluded with an instruction to provide *bali* offerings to the Gaṇas, which provides another clue to the ritual use of the mantra.

The text next returns to the theme of the directions, with invocations addressed to the eight Dikpālas 'Guardians of the directions' (77–101). These include fairly elaborate descriptions of their splendid cities of residence: Indra in Amarāvati, Agni in Tejovati, Yama in Vaivasvati, Nirṛti in Kṛṣṇā, Varuṇa in Śuddhāvati, Vāyu in Gandhāvati, Kubera in Mahodayā and Īśāna in Yaśovati. Like the previous section, it is arranged in a clockwise order from east to northeast.

After the invocations of the Guardians of the directions follow four verses addressed to the celestial gods in the seven worlds, Bhūloka, Bhuvarloka, Svarloka, Maharloka, Janarloka, Tapoloka and Satyaloka, as well as those dwelling in wild places on earth: on mountains, in caves, strongholds and forests (102–105).⁷⁸

Four more verses follow, each addressed to a single goddess: Sarasvatī, Śrī, Jayā and Aparājītā (106–109). While the previously mentioned groups were deities associated with the wild, these four goddesses are protective deities of the civilised world.⁷⁹

⁷⁸ Several sources (N_{58}^K , \acute{S}_{67}^S , P_{32}^T , P_{72}^T , E^N) include a few additional verses providing more information on the appearance of the gods in these seven worlds. The additions occur in different places in the text and are different in wording, suggesting that they have been added by scribes at different stages in the transmission of the text.

⁷⁹ Compare *Arthaśāstra* 2.4.17, which mentions shrines for Aparājita, Apratihata, Jayanta, Vijayanta, Śrī etc. to be built in the centre of the city. It is noteworthy that the order of the deities in this part of the text partly resembles that seen in a section on the iconography of the gods in the *Viṣṇudharmottarapurāṇa*. From VDhP 3.50 onwards we find the eight Dikpālas, followed by several gods not found in our text, continued by Sarasvatī (3.64), Śeṣa (not in our text), Tumburu and his four sisters (3.66) and the Navagrahas (3.67–68). Manuscript \acute{S}_{67}^S adds Jayā and Aparājītā to Vijayā and Jayantī, thus completing the full group of four sisters of Tumburu (Goudriaan 1973).

The mantra next includes a long section addressed to celestial powers (110–152). It is a veritable encyclopaedia of astronomical and astrological lore. There can be little doubt that it was composed by somebody with good training in Jyotiḥśāstra. It speaks of the Śaivas' attempts to engage with and take over the specialisms of rivalling ritualists.⁸⁰ The section begins with an invocation of the Navagrahas: Sūrya (Sun), Soma (Moon), Aṅgāraka (Mars), Budha (Mercury), Bṛhaspati (Jupiter), Śukra (Venus), Śanaiścara (Saturn), Rāhu and Ketu (110–121).⁸¹ The order of the seven planets follows the temporal order of the days of the week, which has been in use in India since the fourth century. A remarkably detailed depiction of the iconography of the Navagrahas is given. After a concluding verse (122), in which all the planets are requested to provide peace, Viṣṭi is invoked in eight appearances (123–125). Viṣṭi is one of the 11 Karaṇas, artificial units of a half of a lunar day, and generally regarded as the most dangerous one. None of the other Karaṇas are mentioned, which makes this invocation stand out among the various lists that surround it.⁸² The 15 Tithis, the lunar phases of the moon's course, are up next, beginning with Amāvāsī, the night of the new moon, and ending with Pūrṇamā, the night of the full moon (126–132).⁸³ The Tithis are followed by the 27 Yogas, the lunisolar alignments, each one of them mentioned by name (133–136). These are again followed by the 28 Nakṣatramātr̥s, the lunar mansions, usually simply called Nakṣatras. They are arranged from east to north, in the old order from Kṛttikā to Bharanī (137–147). The Nakṣatras are followed by the 12 Rāśis, the zodiac signs, again arranged from east to north, in accordance with the trigon (*trikoṇa*) system (148–151).⁸⁴ The astronomical section ends with the Seven Sages

⁸⁰ See Sanderson 2004.

⁸¹ The invocation of Ketu is absent in N₄₅^C, while its wording shows remarkable variation in the different manuscripts. On the possible implications for the date of composition of the *Śāntiyadhya* and its transmission, see above, p. 17.

⁸² Note that N₇₇^{Ko} and the parallel in the *Bhaviṣyapurāṇa* omit this invocation of Viṣṭi, as well as those of the Tithis and the Yogas that follow (see below, p. 55). Two manuscripts show an attempt to link Viṣṭi to the other Karaṇas: N₅₈^K introduces a list of ten Karaṇas before Viṣṭi, while N₄₅^C adds the other six movable Karaṇas after 136.

⁸³ In P₃₂^T and P₇₂^T the verses dealing with the Tithis have been rewritten in such a way that the name of the deity presiding over each Tithi is included as well.

⁸⁴ There are some ambiguities in the transmission of this part of the text. For more on the trigon system, see n. 93 on p. 172. Ś₆₇^S adds a passage that includes the Samkrāntis,

(*sapta ṛṣayah*), i.e. the constellation of Ursa Major, including Dhruva, the polar star (152).

The mention of the Seven Sages seems to have triggered the next section, which lists more sages (153–155). Twenty-one sages (Ṛṣis) of great vows (*mahāvratā*) are invoked by name: Kāśyapa, Gālava, Gārgya, Viśvāmitra, Manu, Dakṣa, Vasiṣṭha, Mārkaṇḍa, Pulaha, Kratu, Nārada, Bhṛgu, Ātreya, Bharadvāja, Aṅgiras, Vālmika, Kauśika, Kaṇva, Śākalya, Punarvasu and Śālaṅkāyana. Many of them are famous Vedic sages, although this particular list is not found elsewhere. Their wives, sons and daughters are invoked as well (156).

Next follow other classes of demigods: first, the Siddhas, Gandharvas, Apsarases and Garuḍas, all invoked as collective groups (157–158). These are all beings who have their natural abode in the sky. Next the text takes us to the underworld and from there it works its way up again to the level of the earth. First are listed the Daityas, who live in the nether region (Pātāla), as is indicated by the fact that they are said to be devoted to Hāṭakeśvara, the name of Śiva in Pātāla. They are addressed by name and divided into three groups (159–164):⁸⁵

1. Namuci, Śaṅkukaṛṇa, Mahānāda
2. Mahājambha, Hayagrīva, Prahlāda, Tāraka, Agnimukha, Kālanemi, Mahotkaṭa
3. Virocana, Hiraṇyākṣa, Suparva, Sulomaka, Mucukunda, Sukunda, Revataka

As in the case of the sages, the demons' wives, daughters and sons are invoked as well (165).

The next section takes us to the eight serpent lords (Nāgarāja): Ananta, Vāsuki, Takṣaka, Karkoṭaka, Padma, Mahāpadma, Śaṅkhaṇḍa and Kulika (166–181). Each Nāgarāja is invoked in elaborate detail, with much attention paid to their individual iconography. Other Nāgas — in

the sun's transitions from one Rāśi to another, in accordance with the seven days of the week.

⁸⁵ These are not known as separate groups from other sources, but the order of names shows similarities to lists of demons dwelling in different layers of the Pātāla according to Purāṇic accounts. There these demons inhabit ever lower regions of the Pātāla. See n. 102 on p. 175.

the sky, in heaven, on earth, on mountains, in caves and forts and in the nether region — are also invoked, as well as the Nāgas' wives (182–184), daughters and sons. The Nāgas are addressed as being 'assembled here', another reminder of the ritual use of the mantra. Uniquely in the text, a *śrutiphala* concludes the section on the Nāgas (185).

Next we reach the earth, ground level so to say, with the invocation of the rivers. Seventeen rivers are mentioned by name, followed by an invocation of all rivers, flowing on earth, in heaven or in the sky. As in the case of the Daityas, the rivers are divided into three groups (186–192):

1. Gaṅgā, Yamunā, Narmadā, Gomatī, Kāverī, Varuṇā, Devikā
2. Candrabhāgā, Godāvārī, Sarayū, Gaṇḍakī, Kauśikī, Sarasvatī
3. Nairāñjanā, Śoṇa, Mandākinī, Saṃnihitā

The first group shows some overlap with the traditional group of seven rivers (*saptanadī*): Gaṅgā, Yamunā, Sindhu, Narmadā, Godāvārī, Kṛṣṇā and Kāverī.⁸⁶ The presence of the Varuṇā, a minor river flowing past Vārāṇasī, in this group is striking. Noteworthy about the last group is the mention of Nairāñjanā, a name otherwise attested only in Buddhist literature, and Saṃnihitā, a *tīrtha* (or river?) in Kurukṣetra.⁸⁷

Next are addressed the eight Yakṣa lords: Mahāvaiśravaṇa, Maṇibhadra, Suvīroma, Pāñcika, Vibhāṇḍaka, Dhṛtarāṣṭra, Pūrṇabhadra and Virūpākṣa (193–208). These are beings that are naturally associated with the earth as well. This group of eight Yakṣas is not known as a distinct set from other sources. Their invocations are rich in iconographical details. Other Yakṣas, on earth, on mountains, in caves and in forts, in the sky and in the nether region, as well as the Yakṣas' wives, sons and daughters, complete the list (209–213).

An invocation of the earth's mountains and its oceans follows (214–215). No individual mountains or oceans are mentioned.⁸⁸

⁸⁶ Cf. Eck 2012: 168.

⁸⁷ See notes *ad loc.* There is some variation in the individual river names among the different manuscripts, while N_{58}^K , $Ś_{67}^S$ and P_{32}^T add some more rivers. Moreover, N_{58}^K , $Ś_{67}^S$, P_{32}^T and P_{72}^T also invoke *tīrthas* and lakes.

⁸⁸ Several manuscripts, however, identify the seven mountains of the earth, add a list of the eight islands and give the names of the seven oceans. See n. 124 on p. 183.

The final group of invocations again introduces a new topic, creatures of terrifying character and appearance: Rākṣasas, Yoginīs, Bhūtas, Pretas, Piśācas and Grahas (216–234). Each group is depicted as the entourage of Śiva in his Bhairava aspect. This section stands out from the rest of the text in terms of its formulaic structure.

All these and other deities following the command of Śiva are once again requested to bestow peace to Śiva's devotees (235). A set of exclamations of victory to Śiva (236–242) follows. The chapter concludes with statements about the benefits of reciting and hearing the mantra (243–256).

All in all, the mantra is organised around Maheśvara, who is accompanied by his wife Umā and members of his inner circle, from which it expands to include an elaborate pantheon of gods and powers. One invocation naturally leads to another, as with the collective Mothers followed by the collective Gaṇas, or the constellation of the Seven Sages at the end of the astronomical section followed by other groups of sages. A general organising principle running throughout the mantra relates to divisions of space and time. The latter aspect is particularly noteworthy. The mantra integrates the astronomical and astrological lore of the period and puts it to use in a Śaiva religious setting. Additions made throughout the transmission of the text show that later copyists were concerned with adding powers they thought were missing, thus displaying a tendency towards completeness. These additions attest to the mantra's active use over time.

Iconographical Aspects

Given the importance of naming in ancient India (Gonda 1970), it is striking that the mantra does not engage with the different names of the gods. As a rule only one name is singled out as the main subject of address. By contrast, the invocations are remarkably rich in matters relating to iconography. The author of the mantra has endeavoured to call to mind and visually represent the various deities invoked. While it is not an iconographical text per se, there is much that should be of interest to students of Indian art history.⁸⁹ In several cases, the mantra provides us

⁸⁹ Available early textual sources on iconography are limited and much of the scholarship is based on post-twelfth century texts from South India (e.g. the highly influential

with the earliest known detailed description of the visual appearance of a deity. A few noteworthy features of the iconographies of the gods may be mentioned here. Further details are discussed in the notes accompanying the translation.

First of all, a clear distinction can be made between deities belonging to the inner circle and those who do not belong to Śiva's immediate entourage. As mentioned above, several members of the inner circle are qualified as being three-eyed (*trinayana*, *trinetra*). As close relatives of Śiva they share in the god's iconography. Thus, for example, Umā is strikingly said to bear the sickle of the moon (7b). These Śaiva marks do not apply to any of the other deities, with the unsurprising exception of the Mātṛ Rudrānī (36b) and the Dikpāla Īśāna (100c). All other deities are mainly characterised by an attitude of total devotion to Śiva.

The mantra pays particular attention to the skin and clothes of each deity, yielding important information on their colourful appearance, which is often lost in the surviving sculptures of the period. Their skin colours are treated in a systematic manner. For example, the appearance of the Dikpālas is presented as follows (99–101): Indra (gold), Agni (blazing charcoal), Yama (sapphire), Nirṛti (dark), Varuṇa (pearl), Vāyu (copper), Kubera (splendorous), Īśāna (pearl). A similar colour scheme, with some variations, is also applied to the corresponding Gaṇas of the different directions (56–75). The iconography of the Gaṇas of the directions, which is encountered hardly anywhere else, follows that of the guardians of the directions. Thus, the ones in Indra's direction hold thunderbolts in their hands, those in Agni's ladles, those in Yama's sticks, etc.

The mantra contains one of the earliest known textual descriptions of the Mātṛs (33–49). The formulations in this section suggest that the description of their bodily appearance may not have been based on existing sculptures, even though they were around at the time, but are rather modelled on the iconography of the corresponding male deities men-

work of Rao 1914–16). An important early source is *Bṛhatsaṃhitā* 58, on the installation of images. Frequently quoted in secondary literature are *Matsyapurāṇa* 93 and 249–261, *Viṣṇudharmottarapurāṇa* Khaṇḍa 3 and *Agnipurāṇa* 2.167, but the date of these passages is by no means certain and in any case later than the *Śivadharmaśāstra*. A recent addition to the corpus of literature from North India are two chapters on iconography from the Śaiva *Devyaṃata*, edited with notes by Ślāczka (2016).

tioned earlier in the text. The wording in their invocations is clearly inspired by those of their male counterparts. It serves as a reminder that a textual description need not necessarily be related to a material form. Five of the Mātṛs have a male counterpart in the text (Brahmāṇī, Rudrāṇī, Kaumārī, Vaiṣṇavī and Aindrī), but the other three (Vārāhī, Cāmuṇḍā and Lamboṣṭhī) do not. So it stands to reason that their portrayals are more independent. Two features are noteworthy: the reversal of the usual order of Aindrī and Vārāhī, and the unique mention of an eighth goddess, Lamboṣṭhī. In appearance she resembles the South Indian goddess Jyeṣṭhā.⁹⁰

While the invocations of the deities are generally accompanied by iconographic descriptions, the text's treatment of cosmic powers is considerably less detailed. A distinction can be drawn between personified and non-personified powers. The astronomical part of the mantra is revealing in this respect. It begins with the Navagrahas. These include celestial bodies, but they form a well-established set of deities as well. As a consequence the mantra gives quite a bit of information on their bodily appearance and their attributes. The same is not the case for the astronomical powers that follow, including the Karaṇa Viṣṭi, the Tithis, Yogas, Nakṣatramātṛs, Rāśis and Ursa Major (*saptarṣi*). On the other hand, even here the text displays a tendency towards deification, as is illustrated by the unique naming of the Nakṣatras as Nakṣatramātṛs 'Lunar Mansion Mothers'.

Why is it that the mantra pays so much attention to the bodily appearance of the gods? It is quite conceivable that these descriptions were included to vocalise and call to manifestation the deities who were not present in the *śānti* ritual in a material form. The mantra may then have served as an aid for visualisation and manifestation.⁹¹

Universal Śaivism

After the invocations of the members of Śiva's inner circle there is a significant change in the form of address of the deities. From Brahmā onwards, each deity is invoked with an accompanying qualification

⁹⁰ For more on the text's treatment of the Mātṛs, see n. 34 on p. 154.

⁹¹ Compare in this connection the elaborate visualisations of the daily prayer to the enthroned Śiva in Aghoraśiva's twelfth-century *Pañcāvaraṇastava* (Goodall et al. 2005).

(*viśeṣana*) that draws attention to the deity's devotion to Śiva. As the following inventory of such adjectives and other references to devotional attitudes illustrates, this is a key feature of the composition of the mantra:

- Śiva: *śivabhakta* (104c, 107c, 114c, 184c, 204a, 211a, 214c), *śive bhakta* (106c, 108c, 118c), *śivabhaktipara* (67c, 136a), *śivabhaktisamanvita* (80b), *śivabhaktisamutsuka* (89d), *śivārcanarata* (40a, 117c), *śivārcanapara* (14a, 147c, 156c), *śivapūjāpara* (119c, 198c), *śivapūjāparāyaṇa* (34b, 148d, 204b), *śivapūjāsamudyukta* (69c, 71c, 75c, 86c), *śivapūjāsamutsuka* (211b), *śivapūjārcanarata* (111d, 211d), *śivapūjājapodyukta* (83c), *śivadhyānaparāyaṇa* (31b), *śivadhyānaikatatpara* (14b), *śivadhyānaikaparama* (29a), *śivadhyānaikamānasa* (147d, 190d), *śivadhyānaikasampanna* (80a), *śivadhyānārcanodyukta* (155c), *śivadhyātṛ* (204a), *śivapādārcanarata* (150c), *śivapādārcanarata* (167b, 190b), *śivapādābjapūjaka* (179b), *śivaikāhitamānasa* (40b, 92b), *śivapraṇāmaparama* (80c), *śivasmaranabhāvita* (83d), *śivasadbhāvabhāvita* (29b, 162b, 187d), *śivaprasādasampanna* (31a, 152c, 204c), *śivadharmaparāyaṇa* (86b), *śivatejaḥsamāyukta* (126e), *śivājñānuvidhāyin* (132f, 136b, 151f, 235b), *śivacodita* (142d), *śivayogapara* (148f).
- Rudra: *rudrabhakta* (38a, 52a), *rudrabhaktiyuta* (206d), *rudrārcanapara* (105c, 192c), *rudrārcanarata* (38b, 57a, 89b), *rudrārcanasamāyukta* (206e), *rudrārcāhitamānasa* (52b), *rudrārcanaparodyukta* (196c), *rudrapūjāpara* (169b, 208c, 215c), *rudrapūjārcanarata* (220b), *rudrapraṇāmanas* (59c), *rudrapraṇāmanirata* (220a), *rudrapraṇāmaparama* (206c), *rudraparāyaṇa* (217d), *rudraikāhitacetaska* (61c, 220c), *rudraikāhitamānasa* (25b), *rudrapradhyānanirata* (63c), *rudrapādārcane sakta* (183b).
- Other names: *haraparāyaṇa* (181b), *harapādārcaka* (202c), *harapādārcanarata* (98b, 175b, 194b), *harapādanatottama* (194d), *haradhyaṇaikaparama* (194c), *harārcanapara* (200c), *mahādevārcane sakta* (136a), *mahādevānubhāvita* (136b), *maheśvarapara* (158a), *maheśapādapūjaka* (158b), *maheśārcana-*

bhāvita (122b), *parameśārcanarata* (65c), *parameśvarabhāvita* (95b), *iśānārcanatatpara* (115d), *paśupater nata* (177b).

- Special constructions: *arcayanti sadā śivam* (44b), *śivaṃ saṃpūjya yatnena* (67c), *arcayanti sadākālaṃ devaṃ tribhuvaneśvaram* (141cd), *iśānaṃ pūjayanty etāḥ sarvakālaṃ subhāvītāḥ* (145ab), *pūjayanti sadā śivam* (149d), *pūjayanti sadākālaṃ rudraṃ bhuvananāyakam* (151cd), *hātakeśvaradevasya nityaṃ pūjāparāyaṇaḥ* (160cd), *bhāvena paramenaśu yajante sarvadā śivam* (164ab), *sarvabhūtapatiṃ devaṃ parameśaṃ maheśvaram pūjayanti sadā nadyaḥ* (187ac).

The invocations display a model of Universal Śaivism, in which the power of all and everything ultimately rests upon Śiva, to whom all gods and powers are devoted as a consequence. This dependence of all cosmic power on Śiva can be considered the overall message of the mantra. The universe is, as it were, Śaivised. The hierarchical model expressed here perfectly mirrors that of early medieval Indian kingship, which involves many types of *sāmantas* all empowered by their loyalty and devotion to the supreme ruler. Sanderson (2009) has argued that this shared model may well have been one of the keys to the success of Śaivism and its popularity among early medieval rulers. It comes as no surprise to encounter it here in the context of a *śānti* invocation that would have played an important role in ritual kingship. On the other hand, the model was certainly not restricted to Śaivism alone, for other religious traditions of the time likewise sought to integrate all cosmic order under the rule of one god or divine principle.⁹²

⁹² Probably the most famous example is the *Bhagavadgītā*, whose theology of Kṛṣṇa, integrating a polytheistic understanding of the world in a monotheistic model, has been designated by Malinar as a form of ‘cosmological monotheism’ (Malinar 2007: 237–241). As Schreiner has argued, the *Viṣṇupurāṇa* may likewise be read as a theological document that brings all divine and cosmic order under the rule of Viṣṇu-Nārāyaṇa (Schreiner 2013: 621–650). For further examples, see Bisschop forthc. a. The same attitude is also clearly manifested in the *Bhaviṣyapurāṇa*’s adaptation of the mantra, in which all references to Śiva *bhakti* have been systematically replaced by references to Sūrya *bhakti*.

Use of the Mantra

The *Śāntyadhyāya* belongs to an extensive body of liturgical literature dedicated to the appeasement or pacification (*śānti*) of all cosmic power to secure the welfare of the kingdom. Within the Vedic tradition, *śānti* rites were particularly associated with the *Atharvaveda*, which is where we find some of the earliest elaborate *śānti* mantras.⁹³ Another tradition that has played a key role in the development of the Brahmanical model of *śānti* is the astronomical-astrological lore of Jyotiḥśāstra. The inclusion of the *Śāntyadhyāya* in the Śivadharma is indicative of the Śaivas' engagement with the roles of the Atharvavedic *purohita* and the court astrologer.⁹⁴

In style and composition the *Śāntyadhyāya* invites comparison to two Brahmanical texts: *Bṛhatsaṃhitā* 47 and *Viṣṇudharmottarapurāṇa* 2.22.⁹⁵ The first concerns a mantra that forms part of the so-called 'bath of prosperity' (*puṣyasnāna*), a rite of kingship, while the second is to be recited at the 'royal consecration' (*rājyābhīṣeka*).⁹⁶ The *Viṣṇudharmottara* prescribes a lengthy mantra of 185 verses for the last consecratory act of the *rājyābhīṣeka*, requesting all deities and powers to consecrate the king. Starting with Brahmā, Viṣṇu and Śiva, the mantra addresses a host of powers, ranging from the four Pāñcarātra *vyūhas* (Vāsudeva,

⁹³ Cf., e.g., *Atharvaveda Śaunakasaṃhitā* 19.9. For studies on the historical formation and development of *śānti*, see Hoens 1951; Kane 1930–62, V.2: 719–814; Geslani 2012. See also the *Śāntikāṇḍa* of Lakṣmīdhara's voluminous *Kṛtyakalpataru*.

⁹⁴ On this subject, see Sanderson 2004.

⁹⁵ ViDhP 2.22 has a parallel in AgnP 2.167.

⁹⁶ Both mantras have been the subject of a recent study by Geslani (2012) on the incorporation of *śānti* rites in the formation of the Purāṇic *abhīṣeka*. Geslani argues that the form of the royal consecration (*rājyābhīṣeka*) found in the *Viṣṇudharmottarapurāṇa* originated from Atharvavedic ritual manuals such as the *Śāntikalpa* and the *Atharvavedapariśiṣṭa*. This concerns in particular the introduction of a *śānti* rite at the start of the ritual, the so-called *aindrī śānti*. The *aindrī mahāśānti* described in the *Śāntikalpa* forms one of 30 variants of *mahāśānti* rites meant to appease potential powers and ward of dangers in various situations. It was particularly suited to the concerns of kingship. Ritually prepared waters (*śāntyudaka*), already mentioned in earlier Atharvan texts such as the *Kauśikasūtra*, empowered by specific groups of mantras (*mantra-gaṇa*), play a central role in this appeasement rite. The five sets of mantras prescribed (*śarmavarman*, *aparājita*, *āyusya*, *abhaya*, *svastyayana*: 5.3.5) are the very same sets of mantras employed by VDhP 2.19.4–5 during what VDhP 2.19.1 calls the *paurandarī śānti* (Geslani 2012: 337).

Samkarṣaṇa, Pradyumna and Aniruddha) to various sets of deities and sages, as well as astrological conjunctions, abstract principles, texts, places of pilgrimage and rivers. *Bṛhatsaṃhitā* 47.54cd–60ab includes a much smaller mantra to be recited at the king's *puṣyasnāna*. The invocation is uttered by the king's *purohita* and also commences with Brahmā, Viṣṇu and Śiva, before moving on to the Sādhyas, Maruts and other deities, and includes astronomical principles such as the Nakṣatras and the Muhūrtas, as well as other units of time. The two mantras are clearly related and provide a powerful conclusion to the ritual. By comparison, the *Viṣṇudharmottarapurāṇa*'s mantra appears to be an extended version of the mantra taught by Varāhamihira in the *Bṛhatsaṃhitā*. Noteworthy is the inclusion of the four Pāñcarātra *vyūhas*, following the invocation of the Hindu trinity of Brahmā, Viṣṇu and Śiva. This is in line with the Pāñcarātra background of the *Viṣṇudharmottarapurāṇa*.⁹⁷

In addition to these two Brahmanical sources, the composition of the mantra also shares many features with the strings of spells and incantations that one may find in the Buddhist Dhāraṇī literature.⁹⁸ A particularly striking case is offered by the *Mahāmāyūrīvidyārājñī*. According to the introductory narrative of this 'Great Peahen' spell, the *Mahāmāyūrī* was given by the Buddha to Ananda to provide help for a monk suffering from a snakebite. The spell was used for a range of protective purposes and was highly popular across Asia for many centuries. Six early Chinese translations of the text exist, ranging from the fourth to the eighth century.⁹⁹ The spell includes long strings of invocations to a host of classes of deities and powers, in which each deity is individually mentioned by name. Some of these lists, such as the well-known catalogue of Yakṣas, are very extensive.¹⁰⁰ Certain sections of the spell display remarkable correspondences with parts of the *Śāntyadhyaḥya*. Particularly striking are the invocations to the Nakṣatras, which, as in the *Śāntyadhyaḥya*, are listed in four groups of

⁹⁷ On the VDhP's Pāñcarātra ideology, see Inden 2000.

⁹⁸ See Hidas 2015, for an introductory survey of Dhāraṇī Sūtras.

⁹⁹ See DesJardins 2002, for an integrated study of the *Mahāmāyūrī*. On the changes and expansion of the text reflected in the different Chinese translations, see Sørensen 2006 and Overbey 2016. I refer here only to the Sanskrit text.

¹⁰⁰ For the catalogue of Yakṣas, see Lévi 1915 and Sircar 1971/72.

seven in accordance with the four directions where they are located.¹⁰¹ A comprehensive study of these correspondences falls outside the scope of the present study, but they do show that we are dealing with a shared phenomenon that extends across religious boundaries.

While the *Bṛhatsaṃhitā* and the *Viṣṇudharmottara* both include the *śānti* mantra in royal consecration rites, the *Śāntyadhyāya*'s scope and appeal is much broader and in this sense somewhat more akin to that of the Dhāraṇī literature. As stated in the concluding section of the text, the mantra is meant to ward off dangers in general and bring about welfare to the land and the people. Whereas the *Viṣṇudharmottara* and the *Bṛhatsaṃhitā* repeatedly refer to the *abhiṣeka* of the king with the refrain *ete tvām abhiṣīcantu* 'may these consecrate you', the *Śāntyadhyāya*'s refrain has a first-person subject: *śāntiṃ kurvantu me sadā* 'may they always bestow peace on me'.¹⁰² Furthermore, the text makes no reference to an *abhiṣeka* nor hints at the involvement of a priest. The concluding verses of the *Śāntyadhyāya* rather state the fruits of recitation of the mantra in very general terms:

One aiming for a girl acquires a girl, one aiming for victory acquires victory, one aiming for wealth obtains wealth, one aiming for sons obtains many sons, one aiming for knowledge acquires knowledge, one aiming for union obtains union. (244)

Results relating to the success of the kingdom are, however, also mentioned:

A man who should enter battle, having heard this auspicious chapter, will conquer his enemies in battle and be honoured with fortunes. (246)

He enjoys [his kingdom] for an undecaying time, with his orders not rejected. He is not overpowered by diseases and thrives with sons and grandsons. (247)

¹⁰¹ To give one example, the invocation of the seven Nakṣatras in the east runs as follows: *kṛttikā rohiṇī caiva mṛgaśīrārdṛā punarvasuḥ | puṣya maṅgalasaṃpanno śleṣā bavati saptamī || ity ete saptanakṣatrāḥ pūrvadvārikāsthitaḥ ye pūrvāṃ diśaṃ rakṣanti paripālayanti, te 'py anayā mahāmāyūryā vidyārājīyā svāter bhikṣor mama sarvasatvānāṃ ca rakṣāṃ kurvantu, guptiṃ paritrāṇaṃ parigrahaṇ paripālanāṃ śāntiṃ svastyayanaṃ daṇḍaparihāraṃ śāstraparihāraṃ viśadūṣaṇaṃ viśanāśanaṃ sīmābandhaṃ dharaṇibandhaṃ ca kurvantu, jīvatu varṣasataṃ paśyatu śaradaśataṃ* (*Mahāmāyūrīvidyārājī*, pp. 50–51). This listing of the Nakṣatras invites comparison to that of the Nakṣatramātr̥s in the east in ŚiDhŚ 6.137–139.

¹⁰² There are several variations on this phrase throughout the text.

While these verses indicate that the mantra was not meant for royal purposes alone, chapter 2 of the *Śivadharmottara* provides important evidence that it did acquire a prominent place in the Śivadharmas' conception of royal ritual. This chapter describes an elaborate ritual called 'the gift of knowledge' (*vidyādāna*).¹⁰³ The 'gift of knowledge' first of all concerns the teacher's instruction of the Śaiva religion to lay devotees of Śiva, but most importantly it refers to the ritual donation of a manuscript to a Śaiva guru along with the support for its recitation. The chapter gives a fascinating account of how to copy a manuscript, a sort of Sanskrit philology *avant la lettre*, in which one is allowed to make corrections on the spot if one sees fit to do so, and describes a lengthy ritual in which the donor is a king who has the copied manuscript paraded through the royal capital before finally handing it over to the Śaiva guru at the temple of Śiva (ŚiDhU 2.59–60). The scene that follows is relevant to putting the *Śāntyadihyāya*'s mantra into context:

To secure pacification (*śāntyartham*) for the cows, brahmins, the kings and the towns in the kingdom, the most excellent reciter should recite one chapter [from the book].

The best reciter of books is proficient with the characteristics of metre, a true poet, has a sweet voice, is a knower of the art of the Gandharvas and clever.

Rising up the guru should then sprinkle the king a little with appeasement water (*śāntitoya*) on the head and then also the people present there.¹⁰⁴

There can be little doubt that the manuscript from which a chapter should be read is in fact a copy of the Śivadharmas and that it is the *Śāntyadihyāya* that should be recited on this occasion.¹⁰⁵ The ritual

¹⁰³ This chapter of the *Śivadharmottara* has been the subject of an extensive study, accompanied by a critical edition and translation, by Florinda De Simini in the context of her PhD dissertation on the subject of *vidyādāna* (De Simini 2013). Citations of the text are from her edition. See also De Simini 2016b.

¹⁰⁴ ŚiDhU 2.61–63: *śāntyartham ekam adhyāyaṃ gobrāhmaṇamahibhṛtām | rāṣṭriyanagarāṇām ca vācayed vācakottamaḥ || chandolakṣaṇatattvaññaḥ satkavir madhurasvaraḥ | gāndharvavid vidagdhaś ca śreṣṭhaḥ pustakavācakaḥ || śāntitoyena rājānaṃ samutthāya gurus tataḥ | śirasy abhyukṣayed iṣat tatrasthaṃ ca janāṃ tataḥ ||*

¹⁰⁵ The Śivadharmas here may have included both the *Śivadharmasāstra* and the *Śivadharmottara*. See also De Simini (2016b: 204–205), who, however, keeps open 'the possibility that the text of the donated manuscript and the one recited during the procedures for appeasement may or may not be the same'.

described does not appear to be a *rājābhīṣeka* as such, but is a more general pacification rite meant for the entire population of the kingdom headed by the king. Central to the ritual is a book, a copy of the Śivadharmā, handed over to the Śaiva guru. In this way, the welfare and success of the kingdom came to be grounded in the king's donation of a copy of a Śaiva scripture to the Śaiva guru.

Aside from specifications in the text itself, we may also acquire information about the mantra's actual use from epigraphic records. Most important is the previously mentioned Kannada inscription from Tālagunda, which provides detailed procedures for the recitation of the *Śāntiyādhyāya*:

From month to month, on the eighth and fourteenth lunar days, on the new- and full-moon days and on the festive days (*parvan*) that are called the *Vyatipātayoga* and the *Saṅkramaṇa* [conjunctions], after performing the constant and occasional worships, the teachers of the *śāstras*, having recited the *Śāntiyādhyāya*, the sixth [chapter] of the *Śivadharmā*, in due succession, having made *maṇḍalas* on the eight sides of the god, by means of the *mantra* from this [text] placing the offering of food, will be blessing the king who rules the country, [addressing a benediction] to the cows, the Brahmins, and to the sponsor of the rite. And during the year [in] the *mahāparvans*, which are the two equinox days, the two solstices, on the day of the eclipses of moon or sun, on the full-moon days of Āṣāḍha, Kārttika, Māgha, and Vaiśākha; thanks to the merits of worship on each of these days, the fruit of six months will be bestowed. In these *parvans*, having erected thousands of platforms to the god, having performed the proclamation of a meritorious day, the inhabitants of the schools (*śāstrakhaṇḍikas*), having, by means of colours, drawn three *maṇḍalas* called the *vidyāmaṇḍala*, the *gurumaṇḍala* and the *śiva-maṇḍala*, having revered them, they will be reciting the *Śāntiyādhyāya*.¹⁰⁶

¹⁰⁶ Translation De Simini 2016b: 196. EC 7, Skt 185, ll. 69–74: *tiṅgaḷ diṅgaḷoḷ 2 ḍaṣṭami 2 caturddaśiyamāvāsye pārnamāsye vyatipātasamkramaṇav emba parbbam-gaḷalu nityanaimittikapūjeyaṃ māḍi śāstradupādhyāyaru śivavarmmadāreneya śāntiyādhyāyamṃ japamgeydalli hēḷda kramadiṃ dēvareṇṭudikkinoḷ maṇḍalavaṃ māḍiy alliya mantradiṃ baliyan ikki dēśava aḷva kṣatriyanumaṃ gōbrāhmaṇarumaṃ yajamānanumaṃ harasivaru mattaṃ varṣadoḷage baha mahāparvamaṅgaḷ 2 ḍayana 2 viśu sōmasūryyagrahaṇav āśāḍakārttikamāghavaiśākhada puṇṇnamigaḷal oṃdom-dudivasada pūjey āṛrutimṅgaḷa phaḷaman iḡuv āparbbamgaḷoḷ dēvargge sahasragaddugeyaṃ prāraṃbhāsi puṇṇyāhavācaneyaṃ māḍi śāstrakhaṇḍikadavaru raṃgadoḷ vidyāmaṇḍalaḡurumaṇḍalaśivamaṇḍalaḡv emba maṃḍalaṭrayamaṃ uddha-*

De Simini (2016b: 196–197) has shown that the inscription includes many references to technical terminology relating to the *vidyādāna* as described in the *Śivadharmottara*. It attests to that text's spread in medieval Karnataka. The inscription indeed takes up several aspects of this chapter, but it is also worth noting that recitation of the mantra is not restricted to one particular moment in time, viz. the moment of donation of the manuscript, but that it was to be recited on a range of powerful days on the ritual calendar. The inscription thus attests to the use of the mantra in a variety of ritual settings across history. Indeed, as late as 1676–77 CE (Nepal Saṃvat 796) we come across a reference to the public recitation of the *Śāntyadhyāya* in a document from Nepal recording the events of the year (Regmi 1966: 322).

The use of the text for recitational purposes is also evinced by the existence of various manuscripts of the *Śāntyadhyāya* as single texts or in bundles with other texts (see Appendix I). One of the manuscripts (NGMPP, A 1174/14), a bundle of Stotras and Stavas, reports for example its recitation together with the *Devīmāhātmya*. Another manuscript (NGMPP, A 1158/8 = N₅₈^K) transmits the *Śāntyadhyāya* along with the *Sāttvatabādhaprasāmana*, a prayer from the *Viṣṇudharma* against afflictions, while another (NGMPP, I 54/4) starts with a *nyāsa* and introduces the text with the words 'now the mantra to say next'.

Finally, the *Śivadharmavivarāṇa* (see Appendix II) provides a few small hints as well. The start of the commentary states that the *Śāntyadhyāya* is meant to ward off obstacles (*antarāya*) that may present themselves to the worshipper. The concluding statement of the commentary indicates that it formed part of the 'daily worship' (*nityapūjā*) of the Śiva devotee. This attests to its broader use on a daily basis.

Introduction to the Edition

The manuscript situation of the Śivadharmā is complex and editing the text presents a major challenge. At the moment of writing, a total of more than 80 manuscripts of texts belonging to the Śivadharmā have been identified, but this number may easily be expanded as more work

risiy arccisi śāntyādhyāyamam japisuvaru vēdakhaṇḍikada nāvaruṃ 4 praśasta kaḷāśaṅga.

is being done on the dissemination of the text.¹⁰⁷

To avoid confusion among different scholars working on individual parts of the corpus and in order to allow for the addition of more manuscripts in future editions of texts belonging to the Śivadharma corpus, a standardised way of referencing the manuscripts is required. In the present edition I have therefore adopted a set of principles for forming the sigla, which may be followed by current and future editors of the corpus:¹⁰⁸

1. The first element is a capital letter, which stands for the script used, e.g. B = Bengali, D = Devanāgarī, G = Grantha, M = Malayalam, N = Newari, Ś = Śāradā, T = Telugu. The only exception concerns the paper transcripts from Pondicherry. In order not to confuse these with the Devanāgarī manuscripts proper, capital P = Pondicherry is used as first element. To refer to an earlier edition of the text we use capital E = Edition.
2. The second element is a superscripted capital letter in italics, referring to the place where the manuscript is currently located. Thus: C = Cambridge, K = Kathmandu, L = Leiden, O = Oxford, S = Srinagar, V = Varanasi. To avoid possible confusion with other places that begin with the same letter, two places are referred to by two letters: Ch = Chennai, Ko = Kolkata. The Pondicherry transcripts again form an exception: T = transcript. For the edition of Naraharinātha we use N = Naraharinātha.
3. The third element is a subscripted two-digit number (except in the case of the Pondicherry transcripts, where we allow for three digits). This refers to the last two digits of the manuscript's reference number in the library collection where it is located, e.g. 67 = Srinagar 1467, 99 = Cambridge Add. 1599. Because the NGMPP

¹⁰⁷ For a detailed survey of the transmission of Śivadharma corpus manuscripts in Nepal, see De Simini 2016a. A separate survey of *Śivadharmaśāstra* and *Śivadharma-ttara* manuscripts in South India is under preparation by Marco Franceschini. A first survey was presented by him at the Śivadharma workshop held at Leiden University, 26–30 September 2016: 'The transmission of the Śivadharma in Tamil Nadu'.

¹⁰⁸ This set of principles is the outcome of a meeting between Florinda De Simini, Dominic Goodall, Nirajan Kafle, Nina Mirnig and myself at the Śivadharma Workshop held at Leiden University, 26–30 September 2016.

reel numbers will often be more familiar to scholars working with these manuscripts, we rather refer to the last two digits of the first part of the reel number in the case of these manuscripts, e.g. 82 = A1082/3.

The objectives of the present edition of the *Śāntyadhyāya* are modest. It aims to give the reader an insight into the transmission of the *Śāntyadhyāya* across space and time, without, however, striving for completeness or claiming to reconstruct an underlying original text. Our present understanding of the composition and transmission of the *Śivadharmasāstra* is still in its infancy and the lines of transmission are exceptionally complex.¹⁰⁹ In the notes accompanying the translation, attention is drawn to potentially significant variants, omissions, revisions and additions. General principles of selection are discussed in the sections on the transmission in Nepal, Bengal, Kashmir and South India.

The selection of sources has been guided by a combination of practical and scientific concerns. Given the large number of early palm-leaf manuscripts surviving from Nepal, each one of them hundreds of years older than any of those from the rest of the subcontinent, preference has been given to these manuscripts, both in terms of the selection of manuscripts and in the constitution of the text. From among the available Nepalese palm-leaf manuscripts, I have selected five manuscripts that seemed to offer the most potential.¹¹⁰ These comprise the oldest surviving manuscript to include the *Śāntyadhyāya*, three eleventh- to twelfth-century Śivadharmā corpus manuscripts and a Malla-period manuscript in which the *Śāntyadhyāya* has been included in a bundle with portions from other texts. From the rest of the subcontinent, I have included the readings of a seventeenth-century paper manuscript in old Bengali script, a paper manuscript in Śāradā script and two paper transcripts from Pondicherry. Finally, I have also reported the readings of the editio princeps by Naraharinātha.¹¹¹ A list of sources and the sigla

¹⁰⁹ See De Simini 2017, for an attempt to classify the manuscripts into groups and families, primarily on the basis of the transmission of *Śivadharmasāstra* 12; she highlights the presence of horizontal contamination in the transmission of different parts of the text, making the reconstruction of a stemma inherently problematic.

¹¹⁰ De Simini 2016a provides a detailed survey of the Śivadharmā manuscripts from Nepal.

¹¹¹ There exists another, more recent edition of the *Śivadharmasāstra*, published

used in the edition is given below.

Sources for the Edition

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

Contains: *Śivadharmasāstra* (47 fols.); *Śivadharmottara* (65 fols.); *Śivadharmasaṃgraha* (58 fols.); *Umāmaheśvarasaṃvāda* (35 fols.); *Śivopaniṣad* (22 fols.); *Umottara* or *Uttarottaratantra* (fols. 23–42, 46–49); *Vṛṣasārasaṃgraha* (52 fols.); *Lalitavistara* (30 fols., fol. 28–38).¹¹²

Śāntiyadhyāya covers fols. 12b–22b in Roman numbering (images 17–25).¹¹³

N₄₅^C University Library of Cambridge, Add. 1645, 247 folios. Palm leaf, Newari script, dated [Nepāla] Saṃvat 259 (1139–40 CE).¹¹⁴

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

Śāntiyadhyāya covers fols. 12r–19r (images 25–39).

N₈₂^K National Archives, Kathmandu, 3/393, 274 folios. Microfilmed by

under the name of *Śivadharmapurāṇa* in the Chowkhamba Sanskrit Series: Jugnu & Sharma 2014. The readings of this publication show remarkable similarity to the readings of P₃₂^T. The preface of the edition mentions, however, that it was based on a manuscript from Adyar (Jugnu & Sharma 2014, ix), while P₃₂^T was copied from a manuscript in Kilvelur. I have not reported its readings.

¹¹² Following the description in Shastri 1928: 718–723.

¹¹³ The first folio is displaced in the images. The first three syllables, *nandike-*, are on image 18a, from which the text continues on image 17b (with the first syllables covered by another folio). From there the text continues to 18b. One folio is lost in between folios 16b and 17a (image 19).

¹¹⁴ Available online: <http://cudl.lib.cam.ac.uk/view/MS-ADD-01645/1>. For a transcription of the colophon on folios 247r–247v, see the online record: <http://cudl.lib.cam.ac.uk/view/MS-ADD-01645/496>

the NGMPP, A 1082/3.¹¹⁵ Palm leaf, Newari script, dated [Nepāla] Saṃvat 189 (1069 CE).¹¹⁶

Contains: *Śivadharmasāstra* (fols. 1v–41r); *Śivadharmottara* (fols. 1v–52v); *Śivadharmasaṃgraha* (fols. 1v–57v); *Umā-maheśvarasaṃvāda* (fols. 1v–32v); *Śivopaniṣad* (fols. 1v–19r); *Vṛṣasārasaṃgraha* (fols. 1v–46r); *Dharmaputrikā* (fols. 1v–12r); *Uttarottaramahāsaṃvāda* (fols. 1v–24r).

Śāntyadihyāya covers fols. 23v–27v (images 14–29).

N₁₂^K National Archives, Kathmandu, 5/841, 142 folios. Microfilmed by the NGMPP, B12/4. Palm leaf, Newari script, apograph(?) dated by another hand: [Nepāla] Saṃvat 315 (1194–95 CE).¹¹⁷

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

Śāntyadihyāya covers fols. 14v–24r (images 2867–2875). One folio is missing, covering the text from *muniḥ* in 154b to *nadyaḥ* in 187c.

N₅₈^K National Archives, Kathmandu, 1/1376, 28 folios. Microfilmed by the NGMPP, A 1158/8. Palm leaf, Newari script, dated Bhādrapada [Nepāla] Saṃvat 522 (August–September, 1402 CE).

Contains: *Śāntyadihyāya* (fols. 1v–20v); *Sattvabādhāpraśamana* (fols. 1r–5v in letter numerals).

For more details, see p. 191 below.

¹¹⁵ Thanks to Florinda De Simini, I have been able to work on the basis of high quality colour photographs of this manuscript.

¹¹⁶ The date is recorded on the final colophon of the *Dharmaputrikā* (12r): *navottarāśītiyute śate bde āśāḍhaśuklasya tithau ṛṭṭiye | śrīśaṅkarākhye jayati kṣitendre śrīyaṅgalasoyottaraṭṭollake yaḥ | dharmāśayaḥ satkulalabdhajanmā guṇapriyo rāghavasūhanāmā | jñānaprakāśaṃ śivadharmasāstraṃ śubhapraṭiṣṭhaṃ kṛtavān samagraṃ | karttur etena puṇyena bhūyāl lakṣmīr anuttarā | trailokyapūjitaṃ śaivaṃ vākyam jayati sarvadā |*. The first verse is an *upajāti*, the second *anuṣṭubh*. See also Pettech 1984: 46: ‘Written at Kathmandu, of which Yaṅgala was the southern section, corresponding to the Dakṣiṇakoligrāma of Licchavi times. The date corresponds to May 24th, 1069.’

¹¹⁷ Cf. De Simini 2016a: 230, n. 57, with reference to the date given on folio 47v: *samvat 315 anyādrṣṭapustake samvatsarapramāṇaṃ drṣṭvā likhitaṃ ||*; ‘year 315. Having seen [this] date (lit. ‘year measurement’) in another examined manuscript, [it] was copied [here].’

B^C₉₉ University Library of Cambridge, Add. 1599, 80 folios. Paper, Bengali script, dated Śāka Saṃvat 1604 (1682 CE).¹¹⁸

Contains: *Śivadharmasāstra* (fols. 1v–37v); *Śivadharmottara* (fols. 1r–43v).

Śāntyadihyāya covers fols. 12v–18v (images 26–38).

Ś^S₆₇ Oriental Research Library, Srinagar, 1467, 38 folios. Paper, Śāradā script. *Śivadharmasāstra*, but the text is named *Śivadharmacarita*.

Śāntyadihyāya covers fols. 12r–19v (images 12–20).

P^T₃₂ Institut Français de Pondichéry (IFP), T 32, 156 folios. Devanāgarī paper transcript of a manuscript belonging to Kīvalūr. *Śivadharmasāstra*.¹¹⁹

Śāntyadihyāya covers fols. 48–76.

P^T₇₂ Institut Français de Pondichéry (IFP), T 72b, 155 folios. Devanāgarī paper transcript of manuscript 75425, written in Grantha script, belonging to the Adyar Library, Chennai. *Śivadharmasāstra*, although the text is ascribed to the *Śivadharmottara*.¹²⁰

Śāntyadihyāya covers fols. 50–76.

E^N Yogī Naraharinātha, *Śivadharmasāsupatimatam Śivadharmamahāśāstram Paśupatināthadarśanam*, Kathmandu, Saṃvat 2055 (1998 CE).

Śāntyadihyāya covers pages 27–44.

The Transmission in Nepal

N^{Ko}₇₇ is the oldest manuscript available for the *Śāntyadihyāya* and, if only for this reason, deserves special attention.¹²¹ The manuscript belongs

¹¹⁸ Available online: <http://cudl.lib.cam.ac.uk/view/MS-ADD-01599/1>.

¹¹⁹ Available online: http://muktalib7.org/IFP_ROOT/IFP/transcripts_data/T0032/PDF/T0032.pdf.

¹²⁰ Available online: http://muktalib7.org/IFP_ROOT/IFP/transcripts_data/T0072/PDF/T0072.pdf.

¹²¹ As mentioned above, there exists an earlier Nepalese palm-leaf manuscript of the Śivadharmasāstra (NGMPP A 1028/4), which may be dated to the end of the tenth or early

to the collection of the Asiatic Society of Kolkata and is dated 1035–36 CE, in the colophon of the *Lalitavistara*, the last text included in this codex. N_{77}^{Ko} has several unique features that set it apart from all the other manuscripts used.¹²² Most striking is the last of the eight texts in the bundle. In contrast to the rest of the Nepalese tradition, the text included here is not the *Dharmaputrikā*, but a longer work named *Lalitavistara*, not to be confused with the Buddhist text of the same name.¹²³ Compared to the main text constituted in the edition, it has two striking and unique omissions, both in the astronomical section: it lacks the invocation of Ketu in the Navagraha section (120–121) and it omits a lengthy section on Viṣṭi, the Tithis and the Yogas (123–136).¹²⁴ These omissions may well point to an earlier stage of transmission of the text, but it is difficult to assess in the absence of further manuscript evidence. The possible implications for the dating of the *Śāntyadihyāya* have been discussed above (p. 17). N_{77}^{Ko} has five additional omissions shared with some of the manuscripts: 14ab (with N_{45}^C , \acute{S}_{67}^S , P_{72}^T), 32bc (with N_{45}^C , N_{12}^K , \acute{S}_{67}^S , P_{32}^T , P_{72}^T), 142ab (with N_{12}^K , \acute{S}_{67}^S , P_{32}^T , P_{72}^T), 210ab (with \acute{S}_{67}^S , P_{32}^T , P_{72}^T) and 242ad (with \acute{S}_{67}^S , P_{72}^T). Some of these may be due to eye-skip, but their wide spread suggests that they would already have taken place early in the transmission of the text because these omissions are shared by manuscripts from different parts of the Indian subcontinent. They are in remarkable agreement with \acute{S}_{67}^S , P_{32}^T and P_{72}^T , all manuscripts that are not from Nepal. N_{77}^{Ko} has two small additions shared with some of the other manuscripts: two pādas after 206b (absent only in N_{82}^K and B_{99}^C) and two pādas after 217d (with E^N , P_{32}^T and P_{72}^T). On the level of individual readings, the picture is somewhat similar. There are striking parallels with P_{32}^T and P_{72}^T , and to a lesser extent with N_{45}^C and \acute{S}_{67}^S . Lastly it should be observed that N_{77}^{Ko} has many trivial errors, such as lengthening of *-a*, dropping of *anusvāra* and *visarga* and dropping of syllables, as well as other bad readings of its own. The text is not transmitted in good shape.

N_{45}^C is one of several Śivadharmā manuscripts in the collection of the University Library of Cambridge. It is a complete Nepalese palm-leaf

eleventh century, but it is incomplete and lacks most of the *Śivadharmasāstra*, including the *Śāntyadihyāya*.

¹²² See also De Simini 2017: 521–522.

¹²³ On the Śivadharmā's *Lalitavistara*, see De Simini & Mirnig 2017.

¹²⁴ The latter section is lacking in the *Bhaviṣyapurāṇa* parallel as well.

manuscript, containing all eight texts traditionally associated with the Śivadharma in the Nepalese tradition. The manuscript is dated 1139–40 CE, in the colophon of the *Dharmaputrikā*. Although it may be an old manuscript, the text shows many scribal errors. Of all the manuscripts used, N₄₅^C contains the most trivial errors, as a quick glance at the apparatus reveals.¹²⁵ Its position in the transmission of the text is not easy to identify. Together with the four other early Nepalese palm-leaf manuscripts used (N₇₇^{Ko}, N₈₂^K, N₁₂^K, N₅₈^K) it lacks the significant addition after 27d discussed below. However, along with the non-Nepalese manuscripts used (Ś₆₇^S, P₃₂^T and P₇₂^T) it lacks the two verses on the goddess Lamboṣṭhī (48–49).¹²⁶ The manuscript has a few accidental omissions as well: 9b–10d; 14ab (with Ś₆₇^S and P₇₂^T); 86ab; 240ad; 244ef (with Ś₆₇^S). There are also several additions. It adds a significant passage of 14 pādas after 213d, which is only partly shared in content, but not in wording, with N₅₈^K (18 pādas), B₉₉^C (22 pādas by a later hand), E^N (4 and 14 pādas) and Ś₆₇^S (18 pādas). After 238d it adds four pādas that are uniquely shared with Ś₆₇^S. It also has a number of additions of its own: two pādas after 132b; two pādas after 132d; eight pādas after 136d; two pādas after 147d; two pādas after 149b; two pādas after 151d; six pādas after 153d. The large number of unique additions indicates that, although N₄₅^C may be an early manuscript, it does not transmit a securely established early version of the text. On the level of individual readings, it is striking that a number of variants are shared with P₃₂^T and P₇₂^T, but also, in other cases, with N₇₇^{Ko} and Ś₆₇^S.

N₈₂^K, a manuscript from the National Archives Kathmandu dated 1069 CE, is the second oldest manuscript used for this edition. It preserves a very good state of the text and it has been used as the principal source for the constitution of the text. Like N₄₅^C it contains all eight texts of the Śivadharma corpus. The manuscript is written in a very good hand with few scribal errors. It does not have any unique additions. The same holds true for N₁₂^K, another very good early Nepalese palm-leaf manuscript from the National Archives in Kathmandu, containing

¹²⁵ I have tried to report the text of the manuscript as precisely as possible, but it should be noted that N₄₅^C does not always distinguish between *śa*, *sa* and *ṣa*, nor between *ṇa* and *na*.

¹²⁶ The special case of B₉₉^C will be discussed below. Unfortunately, because of the loss of a folio, N₇₇^{Ko} is not available for this part of the text.

all eight works belonging to the corpus. N_{12}^K is dated towards the end of the twelfth century (1194–95 CE). N_{82}^K and N_{12}^K have many readings in common, although both have readings of their own as well.¹²⁷ In general the readings of N_{82}^K are closer to those of E^N , which appears to be a transcription of another Nepalese manuscript. The text of N_{82}^K is remarkably close to B_{99}^C . A passage for which the manuscript support is limited is 32bc, two pādas that are only found in B_{99}^C , N_{82}^K , N_{58}^K and E^N . It is quite possible that these two pādas were dropped at an early stage of the transmission of the text due to eye-skip. Another crucial passage is 120–121, the invocation to Ketu: these eight pādas are found in N_{82}^K and supported by N_{45}^C , N_{58}^K , B_{99}^C and E^N . Instead of this, N_{12}^K has four different pādas that are partly shared with \acute{S}_{67}^S , P_{32}^T and P_{72}^T . Significantly, these are precisely the two pādas missing in N_{77}^{Ko} , as discussed above. Could this indicate the introduction of Ketu at the end of the Navagraha list at two independent moments in time? The omission of 142ab in N_{12}^K , shared with N_{77}^{Ko} , \acute{S}_{67}^S , P_{32}^T and P_{72}^T , suggests some shared stage of transmission of the text of these manuscripts. N_{12}^K has one unique omission: 209d–210a. A significant passage for assessing the position of N_{82}^K is the addition of two pādas after 206b in all manuscripts except for B_{99}^C and N_{82}^K . It provides important evidence for their close relation and their unique status vis-à-vis the other manuscripts.

N_{58}^K , a manuscript from the National Archives Kathmandu dated 1402 CE, takes up a special place in the edition, for it is the only one that contains the text of the *Śāntyadihyāya* isolated from the rest of the Śivadharmā. As such it provides important evidence for the independent transmission of the *Śāntyadihyāya*. Being dated more than 200 years after the other Nepalese palm-leaf manuscripts used, it also attests to a more developed form of the text. It has only two omissions within the main text: 103ad (with \acute{S}_{67}^S) and 125. The latter omission is preceded by a six-pāda verse (124) that forms a complete rewriting of the four-pāda verse found in the rest of the manuscripts. The manuscript contains the following passages for which it has already been shown that support of the manuscripts is comparatively limited: 14ab (with N_{82}^K , N_{12}^K , E^N , B_{99}^C);

¹²⁷ De Simini 2017 reaches a very different conclusion regarding the position of N_{12}^K in the transmission of ŚiDhŚ 12. In her analysis, ‘this manuscript stands out as an exception among the Nepalese tradition’ (p. 516). This is not corroborated by the evidence of ŚiDhŚ 6.

32bc (with N_{82}^K , B_{99}^C , E^N); 48–49 (with N_{82}^K , N_{12}^K , E^N , B_{99}^C); 142ab (with N_{45}^C , N_{82}^K , E^N , B_{99}^C); 242ad (with N_{45}^C , N_{82}^K , N_{12}^K , B_{99}^C , E^N). The manuscript has a large number of additions, including a number of unique ones: two pādas after 13b; 34 pādas after 32d (partly shared with E^N and \acute{S}_{67}^S); two pādas after 47a (partly shared with P_{32}^T , P_{72}^T); two pādas after 76d; two pādas after 101b; two pādas after 102d; 20 pādas after 104d (with \acute{S}_{67}^S); two pādas after 110d; two pādas after 113d (with P_{32}^T , P_{72}^T); eight pādas after 122d; two pādas after 149b (different from addition in N_{45}^C , P_{32}^T , P_{72}^T); six pādas after 151f; four pādas after 191d (partly shared with \acute{S}); eight pādas after 192d (last four pādas shared with \acute{S}_{67}^S , P_{32}^T , P_{72}^T); two pādas after 194d; two pādas after 206b (shared with all except N_{82}^K , B_{99}^C); 18 pādas after 213d (parts are shared with N_{45}^C , B_{99}^{Cpc} , E^N , \acute{S}_{67}^S), and four pādas after 229d. Like P_{32}^T and P_{72}^T discussed below, it places 41a–42d after 44d. In general the manuscript preserves many good readings and it provides us with a glimpse of the open and fluid transmission of the text in Nepal.

E^N stands for the printed text of the Śivadharmā by Yogī Naraharīnātha. Published in Kathmandu under the title of *Paśupatimata*, this is a somewhat curious publication, partly typed, partly handwritten and provided with a partial commentary. No mention is made of the manuscript used and no variants are reported. According to the information kindly provided by Diwakar Acharya (personal communication), it may have been based on a Devanāgarī manuscript from the time of Raṇa Bahādur Shah (1775–1806). Its readings are often in remarkable agreement with those of B_{99}^C and N_{82}^K , to a lesser extent with N_{12}^K . There are a number of cases where B_{99}^C , N_{82}^K and E^N , sometimes backed up by N_{58}^K , are in agreement against all the other manuscripts consulted. Attention has already been drawn above to 32bc, two pādas uniquely found in B_{99}^C , N_{82}^K , N_{58}^K and E^N . Furthermore, the significant verses 48–49 are uniquely shared by B_{99}^C , N_{82}^K , N_{12}^K , N_{58}^K and E^N , while 120–121 are found only in B_{99}^C , N_{82}^K , N_{58}^K and E^N . The above cases indicate that the manuscript used by E^N transmits a version of the text closely related to that of B_{99}^C and N_{82}^K . This conclusion is also borne out by the number of unique readings shared by B_{99}^C , N_{82}^K and E^N . A telling example is 109c, where only B_{99}^C , N_{82}^K and E^N have the reading *rudrasutāparājīta*, while N_{77}^{Kco} , N_{45}^C , N_{12}^K , N_{58}^K and \acute{S}_{67}^S share the hypermetrical variant *aparājītā rudraratā* and P_{32}^T and P_{72}^T have *(a)parājītā śīve bhaktā*. While this might suggest that the text in E^N represents an old form of the text, such a conclusion is invalidated by several additions found in E^N ,

some of which are shared by other manuscripts and some of which are unique. It is also conceivable that Naraharinātha was in fact using more than one manuscript and conflated the text. The additions found in E^N are as follows: 12 pādas after 27d (partly shared with Ś₆₇^S, P₃₂^T and P₇₂^T); 30 pādas after 32d (partly shared with N₅₈^K and Ś₆₇^S); two pādas after 91b; four pādas after 105d; four pādas after 121d; four pādas after 213d and fourteen pādas after 214d (partly parallel with N₄₅^C, N₅₈^K, B₉₉^{Cpc} and Ś₆₇^S, which add, respectively, 14, 18, 22 and 18 pādas after 213d); two pādas after 217d (with N₇₇^{Ko}, P₃₂^T, P₇₂^T). The fact that some of these additions are shared with other manuscripts, in particular Ś₆₇^S, indicates that Naraharinātha did not compose them himself, but must have found them in his manuscript(s). E^N omits the following pādas: 50cd; 58a–59d; 94cd; 174cd; 199a–200d; 212ab. These are all unique and most probably accidental omissions.

The Transmission in Bengal

The transmission in Bengal is represented here by a single manuscript in the collection of the University Library of Cambridge (B₉₉^C).¹²⁸ The manuscript is written in Bengali script on yellow dyed paper and is dated Śāka Saṃvat 1604 (1682 CE). It is complete and contains the text of the first two works of the corpus, the *Śivadharmaśāstra* and the *Śivadharmaottara*. Its readings are very good and, as already indicated above, overall very close to those of N₈₂^K. In this connection it is relevant to note that the manuscript was in fact bought in Nepal (by D. Wright in 1873–76).¹²⁹

For a start, all the pādas present in N₈₂^K are shared with B₉₉^C. The only exception is 227a–229d, but these pādas have been added later in the margin. For the rest not a single pāda is missing. The same observation holds true for those pādas, such as 32bc, 48–49 and 120a–121d noted

¹²⁸ The only other known manuscript in Bengali script is in the collection of the Asiatic Society of Bengal: G 9967, described in Shāstrī 1928, 714–715. It is a manuscript of the *Śāntyadhya* alone and is dated Śāka 1563 (1641/42 CE). I do not have access to it, but from Shāstrī's brief transcription of the beginning and end of the manuscript it appears that its readings are overall quite close to B₉₉^C. According to the line following the colophon it was written in the town of the Kāṣṭamaṇḍapa, i.e. Kathmandu, in Nepal: *śāke 1563 śrāvaṇakṛṣṇadvādāśyāṃ śanau nepāle kāṣṭamaṇḍapanagare svārtham alekhi śrīraghudevaśarmmaṇetidik*. This points to a link with the Nepalese transmission, as in the case of B₉₉^C.

¹²⁹ <http://cudl.lib.cam.ac.uk/view/MS-ADD-01599/1>

above, for which support from other manuscripts is limited. Moreover, the omission of two additional pādas found in all other manuscripts used after 206b is shared only with N_{82}^K . This points to a very close relation.

As for additional passages, B_{99}^C has only one additional passage compared to N_{82}^K — after 213d, partly shared with N_{45}^C , N_{58}^K , E^N and \hat{S}_{67}^S — but this is one that has been added by a later hand. For the rest B_{99}^C follows the text of N_{82}^K throughout.

On the level of individual readings the correspondences are also remarkable. Aside from the many readings where B_{99}^C and N_{82}^K are in agreement and supported by one or more other manuscripts, and in particular E^N , there are several instances where both manuscripts uniquely share or point to the same reading. Some examples of uniquely shared readings are the following: 40a, 45a, 104b, 113c, 186c (not adopted), 193d (not adopted), 200a (not adopted), 200b (not adopted) and 242d. On the other hand, B_{99}^C also has a few readings of its own, some of which are shared with other manuscripts: 108b (with N_{58}^K , E^N), 112ab (with N_{45}^C , N_{12}^K , E^N), 121ab (eye-skip), 123b (with N_{12}^K , \hat{S}_{67}^S , P_{32}^T), 124d (with E^N), 144a (with N_{12}^K , P_{32}^T , P_{72}^T), 164a, 185c (with N_{77}^{K0} , N_{58}^K , E^N , \hat{S}_{67}^S , P_{32}^T , P_{72}^T), 210d. While it is conceivable that these have resulted from carelessness, the fact that some of these readings are shared with other manuscripts indicates that a different manuscript than N_{82}^K itself must have been its exemplar. That said, the text transmitted in B_{99}^C is remarkably close and must have been based on a Nepalese manuscript very similar to N_{82}^K . Overall we can conclude that there is as yet no evidence for an independent Bengali recension of the text.¹³⁰

The Transmission in Kashmir

\hat{S}_{67}^S , a manuscript in the collection of the Oriental Research Library in Srinagar, is one of three known Śāradā manuscripts of the *Śivadharmasāstra*.¹³¹ It has many unique variants. Although it comes from the other

¹³⁰ On the other hand, the extensive use that the *Devīpurāṇa*, by all accounts composed in Bengal, has made of the *Śivadharmottara* would suggest its spread to Bengal as well. See De Simini 2016b: 73–80.

¹³¹ The two other Śāradā manuscripts known to me are: 1. ORL 913, *Śivadharmacarita*, in the Oriental Research Library of Srinagar; and 2. BHU 7/ 3986, *Nandikeśvarasaṃhitā Śivadharmasāstra*, in the Benares Hindu University.

end of the subcontinent, it has a remarkably large number of shared readings with the Southern manuscripts P_{32}^T and P_{72}^T .

The additions in \acute{S}_{67}^S are as follows: two pādas after 6d; two pādas after 18d; 16 pādas after 27d (partly shared with E^N , P_{32}^T and P_{72}^T); 30 pādas after 32d (partly shared with N_{58}^K and E^N); two pādas after 36b; two pādas after 76d; 20 pādas after 104d; six pādas after 108d; 16 pādas after 151f; two pādas after 171b; four pādas after 191d (partly shared with N_{58}^K); four pādas after 192d (with P_{32}^T and P_{72}^T); 18 pādas after 213d (only partly parallel in content with N_{45}^C , B_{99}^C and E^N); six pādas after 235d; four pādas after 238d (with N_{45}^C); four pādas after 241d (shared with N_{58}^K , P_{32}^T and P_{72}^T); two pādas after 256d (partly shared with P_{32}^T and P_{72}^T).

As can be observed from this list, \acute{S}_{67}^S has a large number of unique additions, indicating a separate line of transmission. Some additions are shared with other manuscripts, in particular P_{32}^T and P_{72}^T . A few of them are, however, also shared with N_{45}^C , N_{58}^K and E^N . Its omissions display a somewhat similar pattern: 14ab (with N_{77}^{Ko} , N_{45}^C and P_{72}^T); 25cd; 32bc (with N_{77}^{Ko} , N_{45}^C , N_{12}^K , P_{32}^T , P_{72}^T); 48a–49d (with N_{45}^C , P_{32}^T , P_{72}^T); 50c–52b; 57ab; 71a–72d; 80ab; 103ad (with N_{58}^K); 142ab (with N_{77}^{Ko} , N_{12}^K , \acute{S}_{67}^S , P_{32}^T , P_{72}^T); 145cd; 154ad; 156ad (with P_{72}^T); 158a–159b; 166cd; 172cd; 197ad (with P_{72}^T); 210ab (with N_{77}^{Ko} , P_{32}^T , P_{72}^T); 220cd; 242ad (with N_{77}^{Ko} , P_{72}^T); 244ef (with N_{45}^C). In three cases \acute{S}_{67}^S reverses the order of the verses: 8cd after 6d; 35ab after 35d; 240ad after 241d. The overall pattern suggests a contaminated transmission.¹³²

The Transmission in Southern India

For the transmission of the text in the South, I have restricted myself to two paper transcripts from Pondicherry: P_{32}^T and P_{72}^T .¹³³ The text in both manuscripts is in relatively good shape. The two manuscripts clearly point to a Southern recension of the text. This is easily shown by comparison of shared additions, omissions and revisions. The same is also con-

¹³² See also De Simini 2017: 525–527.

¹³³ The study of the Southern manuscripts of the Śivadharma is still in its infancy and the present observations must therefore be considered preliminary. Marco Franceschini (University of Bologna) is currently engaged in a study of the transmission of the manuscripts of the *Śivadharmaśāstra* and *Śivadharmottara* in the South. In his presentation, ‘The transmission of the Śivadharma in Tamil Nadu’, at the Śivadharma workshop at Leiden University (26–30 September 2016) he presented an overview of ca. 20 manuscripts (palm-leaf and paper) from South India. See also De Simini 2017: 516–520.

firmed by the readings of the Malayalam manuscript of the *Śivadharmavivaraṇa*, which shares several common features with P_{32}^T and P_{72}^T (see Appendix II).

The following shared additions are found in P_{32}^T and P_{72}^T : two pādas after 2d; 12 respectively 14 pādas after 27d (partly shared with E^N and \acute{S}_{67}^S); two pādas after 47e; two pādas after 47f; two pādas after 80b; two, respectively four pādas after 84b; 12 pādas in P_{32}^T after 102d, respectively 14 pādas in P_{72}^T after 103d; two pādas after 123d; two pādas after 127d; two pādas after 149b; four pādas after 185d; four pādas after 192d (with N_{58}^K , \acute{S}_{67}^S); two pādas after 217d (with N_{77}^{Ko} , E^N); four pādas after 235d; four pādas after 241d (partly parallel with \acute{S}_{67}^S); four pādas after 256d (partly parallel with \acute{S}_{67}^S). The readings in these additional passages show some variations, but overall they clearly reflect the same recension of the text.

The shared omissions are as follows: 32bc (with N_{77}^{Ko} , N_{45}^C , N_{12}^K and \acute{S}_{67}^S); 48a–49d (with N_{45}^C and \acute{S}_{67}^S); 112ad; 129ab; 142ab (with N_{77}^{Ko} , N_{12}^K and \acute{S}_{67}^S); 156ad; 210ab (with N_{77}^{Ko} , \acute{S}_{67}^S). The following textual revisions are found in both manuscripts: 41a–42d is placed after 44d (with N_{58}^K); 120a–121d is replaced by four pādas (compare N_{12}^K and \acute{S}_{67}^S , but with different readings); 131c–132d is replaced by two pādas.

There can be little doubt about their common origin, but it is striking to note that several of these additions and omissions are shared with the Śāradā manuscript (\acute{S}_{67}^S), and sometimes supported by N_{77}^{Ko} .

Aside from shared readings, both manuscripts also have additions and omissions of their own. In P_{32}^T the following additions occur: two pādas after 85d; two pādas after 96b; two pādas after 186d; two pādas after 230d; two pādas after 244f. The omissions in P_{32}^T are as follows: 15ad; 87a–89d; 108ad; 133c–134b; 165ad; 194cd; 223cd. Two passages are replaced: 159c–161b follows after 162d and 229a–230d is found before 223a. P_{72}^T has only one addition (six pādas after 159b) and the following omissions: 14ab (with N_{77}^{Ko} , N_{45}^C and \acute{S}_{67}^S); 22ad; 53cd; 59c–65b; 104ad; 148af; 197ad (with \acute{S}_{67}^S); 228a–229b; 242ad (with \acute{S}_{67}^S). Finally, 20a–27d is placed after the additional passage following 27d.

These unique features show that the readings of P_{32}^T and P_{72}^T do not derive from one and the same exemplar, but already reflect a longer history of transmission. A similar conclusion is borne out by comparison of the variations of readings on an individual level. P_{32}^T in particular shows

a number of unique additions and alterations of the text.¹³⁴

Compared to the other manuscripts used, I have been less strict in reporting the variants of P_{32}^T and P_{72}^T . Thus, I have refrained from reporting *ante correctionem* readings and also the many cases where P_{32}^T and P_{72}^T apply final *sandhi* to the *pāda* boundaries (-*aḥ* for -*o* etc.).

The Critical Apparatus

The critical apparatus of the edition of the *Śāntyadhyaṅya* consists of three layers. The bottom layer is a positive apparatus, showing first the quoted portion of the reading adopted in the main text, followed by a lemma-sign and the sources of the text that support the adopted reading, separated by a comma, after which are given the variants and their attestations. The order of listing of the sources is as follows: N_{77}^{Ko} , N_{45}^C , N_{82}^K , N_{12}^K , N_{58}^K , $Ś_{67}^S$, P_{32}^T , P_{72}^T , E^N . To save space and make the apparatus more accessible to the reader, sigma-signs have been used to indicate where different manuscripts belonging to the same group share the same reading. The layer above the bottom layer reports omissions and additions in individual sources of one or more *pādas* in comparison to the main text of the edition. If there are different additional *pādas*, these are separated by a bullet. The same layer also occasionally reports the loss of folios in individual sources. The top layer is reserved for testimonia of the text. The symbols and abbreviations used in the apparatus are given below.

Symbols and Abbreviations in the Apparatus

Σ Reading in all sources, with only one or two variants.

K^{Σ} Reading in all Kathmandu manuscripts.

N^{Σ} Reading in all Nepalese manuscripts.

P^{Σ} Reading in both Pondicherry transcripts.

□ Indicates a gap left by the scribe (if the gap is large a number is used to indicate number of syllables; e.g. □[-4-]□).

¹³⁴ As mentioned above (n. 111 on p. 52), the readings of P_{32}^T are remarkably close to the text of the *Śivadharmaśāstra* published in Jugun & Sharma 2014.

- En-dashes indicate a lost or illegible syllable in the manuscript.
- () Parentheses enclose syllables that are poorly legible in the manuscript.
- + + Plus-signs enclose syllables that have been added in the manuscript.
- < > Angular brackets enclose syllables that have been deleted in the manuscript.
- A bullet is used to separate lemmas within the same *pāda*.

conj.	conjecture	em.	emendation
ac	before correction	pc	after correction
om.	omit(s)	i.m.	in the margin
unmetr.	unmetrical	hypermetr.	hypermetrical

For the sigla see pp. 52 above.

The Śāntyadhya

[Introduction]

nandikeśvara uvāca|

ataḥ param idaṃ guhyaṃ rudrodgītaṃ mahodayam|
mahāvighnapraśamaṃ mahāśāntikaraṃ śubham|| 1||

akālamṛtyuśamaṃ sarvavyādhinivāraṇam|
paracakrapramathanam sadāvijayavardhanam|| 2||

1–2 Cf. BhavP 1.175.14–15 : sarvapāpaharam puṇyaṃ mahāvighnavināśanam| mahodayam śāntikaram lakṣahomavidhismṛtam|| apamṛtyuharam vīra sarvavyādhiharam param| paracakrapramathanam sadāvijayavardhanam||

2d After this P_{32}^T adds two pādas : stambhanam parasainyasya ripusādakaram sadā| • P_{72}^T adds : stambhanam ripusainyasyāpy aprasādakaram sadā|

1 nandikeśvara uvāca] $N_{82}^K N_{12}^K E^N B_{99}^C$, nandike – – – – N_{77}^{Ko} , om. N_{45}^C , om namaḥ śivāya| nandikeśvara uvāca N_{58}^K , śrīnandikeśvaraḥ $P_{32}^T P_{72}^{Tpc}$, śrīnandikeśvara uvāca $\dot{S}_{67}^S P_{72}^{Tac}$
1a rudrodgītaṃ] $N_{77}^{Ko} N_{82}^K N_{12}^K B^C \dot{S}_{67}^S P_{72}^T$, rudrodgīta° $N_{45}^C N_{58}^K$, rudrādgītaḥ E^N , śivodgītaṃ P_{32}^T 1c °vighna°] Σ , °vighnaḥ N_{77}^{Ko} • °praśamaṇam] Σ , °praśamaṇam N_{82}^K 1d mahā°] Σ , sarva° \dot{S}_{67}^S 2a akālamṛtyuśamaṇam] $N_{77}^{Ko} N_{82}^K N_{58}^K E^N \dot{S}_{67}^S P_{72}^T$, ākalamityupraśamaṇam N_{45}^C (unmetr.), akālamṛtyuśamaṇam B_{99}^C , akālamṛtyumathanam $N_{12}^K P_{32}^T$
2b °nivāraṇam] Σ , °vināśanam \dot{S}_{67}^S 2c para°] Σ , prara° N_{77}^{Ko} , vara° B_{99}^C • °cakrapramathanam] $N_{77}^{Ko} K^{\Sigma} B_{99}^C P_{32}^T$, °cakrapramathanam N_{45}^C , °cakrapramathanam E^N , °duḥkhapraśamaṇam \dot{S}_{67}^S , °cakrapraśamaṇam P_{72}^T 2d sadāvijaya°] $N_{77}^{Ko} N_{45}^C N_{12}^K N_{58}^K \dot{S}_{67}^S P^{\Sigma}$, sarvavijaya° N_{82}^K , sarvamaṃ vijaya° B_{99}^C , sarvadā jaya° E^N

sarvadevagrahānikam samabhiṣṭaphalapradam |
sarvaśāntyadhikārākhyam dharmam vaksyāmi śāśvatam || 3 ||

[Maheśvara]

śāśānkārdhadharas tryakṣo nāgayajñopavītakah |
caturmukhaś caturbāhuḥ sitabhasmāvaguṅṭhitah || 4 ||

varo vareṇyo varado devadevo maheśvarah |
trailokyanamitah śrīmān śāntim āsu karotu me || 5 ||

4–5 Cf. BhavP 1.176.6–8 : śāśikundendusamkāśo viśrutābharaṇair iha | caturbhujō mahātejāḥ puṣpārdhakṛtaśekharaḥ || caturmukho bhasmadharaḥ smaśānanilayaḥ sadā | gotrārīr viśvanilayaḥ tathā ca kratudūṣaṇah || varo vareṇyo varado devadevo maheśvaraḥ | ādityadehasambhūtaḥ sa te śāntim karotu vai ||

3a °grahānikam] Σ , °grahānika° P₇₂^T, °grahānām ca Ś₆₇^S 3b samabhiṣṭaphalapradam] $\mathbf{K}^{\Sigma} \mathbf{E}^N \mathbf{B}_{99}^C$, samabhiṣṭāmasaśakam N₇₇^{Ko}, satabhiṣṭāmasaśakam N₄₅^C, samabhiṣṭāvataṃsakam Ś₆₇^S, sarvābhiṣṭāvabhāśakam P₃₂^T, samabhiṣṭāvabhāśakam P₇₂^T 3c sarvaśāntya°] N₈₂^{Kpc} N₅₈^K E^N Ś₆₇^S P^Σ, sarvaśāntya° N₇₇^{Ko}, sarvaśāntya° B₉₉^C, sarvaśāntya° N₈₂^{Kac}, sarvaśāntya° N₁₂^K, sarvāḥ śāntya° N₄₅^C 3d dharmam] Σ , dharmā N₄₅^C, dharmma B₉₉^C • śāśvatam] $\mathbf{K}^{\Sigma} \mathbf{E}^N \mathbf{B}_{99}^C \mathbf{S}_{67}^S \mathbf{P}_{32}^T$, — — N₇₇^{Ko}, tattvataḥ N₄₅^C P₇₂^T 4b tryakṣo] Σ , trā<khyo>kṣo B₉₉^C • °pavitakah] N₈₂^K N₅₈^K E^N B₉₉^C, °pavitadhṛk N₇₇^{Ko}, °pravītuka N₄₅^C, °pavitabhṛt N₁₂^K, °pavitadhṛt Ś₆₇^S, °pavitavān P^Σ 4c caturmukhaś] Σ , caturmmukha° N₇₇^{Ko} N₄₅^C, caturmukha° N₅₈^K, caturmmukhyaś B₉₉^{Cac} • caturbāhuḥ] Σ , caturbāhu N₇₇^{Ko} E^N 4d °guṅṭhitah] Σ , °kuṅṭhitah P₇₂^T 5a vareṇyo] Σ , varetyam N₄₅^C 5b maheśvarah] Σ , maheśvaram N₄₅^C 5c trailokyanamitah] N₇₇^{Ko} K^Σ B₉₉^C P^Σ, trailokanamitah N₄₅^C, trailokyanāthitah Ś₆₇^S, trailokye namitah E^N

[Umā]

sarvāvayavapūrṇena gātreṇa tanumadhyamā|
pītaśyāmātisaumyena snigdharṇena śobhanā|| 6||

lalāṭatilakopetā candrarekhārdhadhāriṇī|
citrāambaradhārā devī sarvābharaṇabhūṣitā|| 7||

varastrīmayarūpeṇa śobhāguṇamahāspadā|
bhāvanāmātrasaṃtuṣṭā umā devī varapradā|| 8||

sākṣād āgatya rūpeṇa śāntenāmitatejasā|
śāntiṃ karotu me prītā bhaktānāṃ bhaktivatsalā|| 9||

6–9 Cf. BhavP 1.177.22–25 : sarvāvayavamukhyena gātreṇa ca sumadhyamā| pītaśyāmā-
tisaumyena snigdharṇena śobhanā|| lalāṭatilakopetā candrarekhārdhadhāriṇī| citrā-
mbaradhārā devī sarvābharaṇabhūṣitā|| varā strīmayarūpāṇāṃ śobhāguṇasusampadā|
bhāvanāmātrasaṃtuṣṭā umā devī varapradā|| sākṣād āgatya rūpeṇa śāntenāmitatejasā|
śāntiṃ karotu te prītā ādityārādhane ratā||

8cd Ś₆₇^S has these two pādas after 6cd 9b–10d Instead of these seven pādas N₄₅^C has
sarvaktraśikhivāhanāḥ (sic!)

6a °pūrṇena] N₄₅^C K^Σ E^N B₉₉^C, °mukhyeṇa N₇₇^{Ko}, °mukhyena Ś₆₇^S P^Σ 6b tanu°] Σ, tu
N₇₇^{Ko} (unmetr.) 6c °śyāmātisaumyena] Σ, °śyāmyādisaumyena B₉₉^C, °śyāmena de-
hena Ś₆₇^S 6d snigdharṇena śobhanā] N₄₅^C N₈₂^K N₁₂^{N₅₈^{Kpc}} E^N B₉₉^C, sni(gdha)varṇeṇa
śobhitā N₇₇^{Ko}, snigdharṇe+na+ śobhanā N₅₈^K, snigdharṇena sarvadā Ś₆₇^S, śivarūpeṇa
sevitaḥ P₃₂^T, śivarūpeṇa śobhitā P₇₂^T 7a lalāṭa°] Σ, --- N₇₇^{Ko}, lalāṭe E^N 7b candrare-
khā°] Σ, citralekhā° N₇₇^{Ko} Ś₆₇^S, candralekhā° P₃₂^T 7c citrāmbara°] K^Σ B₉₉^C Ś₆₇^S, divyā-
mbara° N₇₇^{Ko} P^Σ, cintrāmbara° N₄₅^C, citrāmbara° E^N 8a °mayarūpeṇa] K^Σ E^N B₉₉^C Ś₆₇^S,
sarvarūpāṇāṃ N₇₇^{Ko} N₄₅^C, sarvanāriṇāṃ P^Σ 8b śobhā°] Σ, sabhau Ś₆₇^S, saubhā N₄₅^C ●
°mahāspadā] Σ, °mahāspadā B₉₉^{Cac}, °mahāspadam P₃₂^T 8d umā devī] Σ, devy u-
māsu Ś₆₇^S, umā devī E^N 9a sākṣād] Σ, sākhyād N₄₅^C ● āgatya] Σ, āgamyā P₃₂^T 9c
prītā] N₇₇^{Ko} K^Σ E^N B₉₉^C P^Σ, bhaktiyā Ś₆₇^S 9d bhakti°] N₇₇^{Ko} N₁₂^{N₅₈^K} B₉₉^C, vakti° N₈₂^K, bha-
kta° E^N Ś₆₇^S P^Σ

[Kārttikeya]

padmarāgadyutiḥ saumyo raktamālyānulepanaḥ |
 abālo bālarūpeṇa ṣaḍvaktraḥ śikhivāhanaḥ || 10 ||

pūrṇenduvadanaḥ saumyas triśikhaḥ śaktisaṃyutaḥ |
 kṛttikomāgnirudrāṅgasamudbhūtaḥ surārcitaḥ || 11 ||

kārttikeyo mahātejā varadānaikatatparaḥ |
 śāntiṃ karotu me nityaṃ balaṃ saukhyaṃ ca me sadā || 12 ||

[Nandiśa]

śvetavastraparīdhānas tryakṣaḥ kanakasuprabhaḥ |
 śūlapāṇir mahāprājño nandiśaḥ śivabhāvitaḥ || 13 ||

10–12 Cf. BhavP 1.178.1–3ab : abalo bālarūpeṇa khaṭvāṅgaśikhivāhanaḥ | pūrveṇa vada-
 naḥ śrīmāṃs triśikhaḥ śaktisaṃyutaḥ | | kṛttikāyās ca rudrasya cāṅgodbhūtaḥ surārci-
 taḥ | kārttikeyo mahātejā ādityavaradarpitaḥ | śāntiṃ karotu te nityaṃ balaṃ saukhyaṃ
 ca tejasā | ātreyī balavān deva ārogyaṃ ca khagādhipa | 13–14 Cf. BhavP 1.178.3cd–5ab :
 śvetavastraparīdhānas tryakṣaḥ kanakasuprabhaḥ | | śūlahasto mahāprājño nandiśo ra-
 vibhāvitaḥ | śāntiṃ karotu te śānto dharme ca matim uttamām | | dharmetarāv ubhau
 nityam acalaḥ saṃprayacchatu |

13b After this N_{58}^K adds two pādas : rudrabhakto mahāyogī rudraikāhimānasaḥ (sic, unmetr.)

10a °rāgadyutiḥ] $K^{\Sigma} E^N B_{99}^C \dot{S}_{67}^S P^{\Sigma}$, °rāga – – N_{77}^{Ko} 10b °mālyā°] $N_{82}^K N_{12}^K E^N B_{99}^C \dot{S}_{67}^S P^{\Sigma}$,
 °mālā° N_{77}^{Ko} 10d ṣaḍvaktraḥ] $N_{12}^K N_{58}^K E^N B_{99}^C \dot{S}_{67}^S P^T$, ṣaṭaktra° N_{77}^{Ko} , ṣaḍvaktra N_{82}^K , ṣa-
 ṇmukhaḥ P_{32}^T • °vāhanaḥ] $K^{\Sigma} B_{99}^C \dot{S}_{67}^S P^{\Sigma}$, °vāhana E^N 11a saumyas] Σ , saumyās N_{77}^{Ko} ,
 saumya N_{45}^C , śrīmān N_{58}^K , śrīmāṃs \dot{S}_{67}^S 11b triśikhaḥ] $N_{45}^C K^{\Sigma} E^N B_{99}^C \dot{S}_{67}^S$, ṭṛśikhaṃ N_{77}^{Ko} ,
 triśikhā° P_{32}^T , triśivā° P_{72}^T 11c kṛttikomāgni°] Σ , kṛttikomagni° N_{45}^C • °rudrāṅga°] Σ ,
 °rudrāṃśa° E^N 11d °samudbhūtaḥ] $N_{45}^C N_{12}^K N_{58}^K E^N B_{99}^C \dot{S}_{67}^S P^T$, °samudbhūta N_{77}^{Ko} , °su-
 mudbhūtaḥ N_{82}^K , °gaṃgodbhūtaḥ P_{32}^T • surārcitaḥ] Σ , surārcikaḥ E^N , surānvitaḥ N_{45}^C
 12a °tejā] Σ , °tejo $N_{45}^C E^N$ 12b varadānaika°] Σ , varadāneka° N_{82}^K • °tatparaḥ] Σ ,
 °tatparam N_{45}^C 12c śāntiṃ] Σ , śānti $N_{77}^{Ko} N_{45}^C$ • me nityaṃ] $N_{77}^{Ko} N_{82}^K E^N B_{99}^C P^{\Sigma}$, me
 prītā N_{58}^K , satataṃ $N_{45}^C N_{12}^K \dot{S}_{67}^S$ 12d balaṃ] Σ , bala° $N_{77}^{Ko} N_{45}^C$ • me sadā] Σ , sarvadā
 P_{32}^T 13a °paridhānas] Σ , °parīdhāna N_{77}^{Ko} , °paridhānās N_{45}^C 13b tryakṣaḥ] Σ , tya-
 kṣaḥ N_{77}^{Ko} , tryakṣyāḥ N_{45}^C • kanaka°] Σ , kanakaḥ N_{12}^K (unmetr.) • °suprabhaḥ $N_{82}^K E^N B_{99}^C$,
 °saprabhaḥ $N_{12}^K N_{58}^K \dot{S}_{67}^S P^{\Sigma}$, °prabhāḥ N_{77}^{Ko} (unmetr.), °saprabham N_{45}^C 13c °pāṇir] Σ ,
 °pāṇi $N_{77}^{Ko} N_{45}^C N_{58}^K E^N$ • °prājño] Σ , °prajñā $N_{45}^C N_{12}^K$ 13d nandiśaḥ] Σ , nandiśa N_{45}^C ,
 nadiśa N_{58}^K • °bhāvitaḥ] Σ , °bhāvitaḥ N_{45}^C

śivārcanaparo nityaṃ śivadhyanāikatatparaḥ|
śāntiṃ karotu me śānto dharme ca matim uttamām|| 14||

[Vināyaka]

mahodaro mahākāyaḥ snigdhañjanacayacchaviḥ|
ekadaṃṣṭrotkaṭo devo gajavaktro mahābalaḥ|| 15||

nāgayajñopavitī ca nāgābharaṇabhūṣitaḥ|
sarvārthasampadādhāro gaṇādhyakṣo varapadaḥ|| 16||

rudrasya tanayo devo nāyako 'tha vināyakaḥ|
karotu me mahāśāntiṃ karmasiddhiṃ ca me sadā|| 17||

15–17 Cf. BhavP 1.178.5cd–7: mahodaro mahākāyaḥ snigdhañjanasamaprabhaḥ|| eka-
daṃṣṭrotkaṭo devo gajavaktro mahābalaḥ| nāgayajñopavitena nāgābharaṇabhūṣitaḥ||
sarvārthasampadoddhāro gaṇādhyakṣo varapadaḥ| bhīmasya tanayo devo nāyako 'tha
vināyakaḥ| karotu te mahāśāntiṃ bhāskarārcanatatparaḥ||

14ab Omitted in $N_{77}^{K_0} N_{45}^C \dot{S}_{67}^S P_{72}^T$ 15a-d Omitted in P_{32}^T

14ab] $N_{82}^K N_{12}^K E^N B_{99}^C$, śivadhyanāikaparamaḥ śivabhaktiparāyaṇaḥ P_{32}^T 14c śā-
ntiṃ] Σ , śānti $N_{77}^{K_0} N_{45}^C \bullet$ śānto] Σ , śānta $N_{77}^{K_0}$, nityaṃ \dot{S}_{67}^S 14d uttamām]
 $N_{82}^{K_{pc}} N_{12}^K N_{58}^K B_{99}^C \dot{S}_{67}^S P_{72}^T$, uttamam $N_{77}^{K_0} N_{45}^C N_{82}^{K_{ac}} E^N$ 15a °kāyaḥ] $K^{\Sigma} E^N B_{99}^C \dot{S}_{67}^S P_{72}^T$, °kāya
 $N_{77}^{K_0} N_{45}^C$ 15b snigdhañjana°] $N_{77}^{K_0} K^{\Sigma} E^N B_{99}^C \dot{S}_{67}^S P_{72}^T$, snigdhañjana° $N_{45}^C \bullet$ °cayaccha-
viḥ] $N_{82}^K E^N B_{99}^C$, °samadyuti $N_{77}^{K_0}$, °cayacchati N_{45}^C , °ca+ya+cchiviḥ N_{12}^K , °cayadyutiḥ
 N_{58}^K , °nibhaḥ śivaḥ \dot{S}_{67}^S , °samadyutiḥ P_{72}^T 15d °vaktro $N_{45}^C K^{\Sigma} E^N B_{99}^C \dot{S}_{67}^S P_{72}^T$, °vaktrā $N_{77}^{K_0} \bullet$
°balaḥ] $N_{77}^{K_0} K^{\Sigma} E^N B_{99}^C \dot{S}_{67}^S P_{72}^T$, °balaṃ N_{45}^C 16a nāga°] Σ , bhāga° $N_{77}^{K_0} \bullet$ °yajñopavitī
ca] $N_{77}^{K_0} N_{45}^C N_{82}^K N_{58}^K B_{99}^C \dot{S}_{67}^S P_{72}^T$, °yajñopavitena $N_{12}^K P_{72}^T$, °yajñopavitī ca E^N 16b nāgā-
bharaṇa°] Σ , nāgābharaṇa° $E^N \bullet$ °bhūṣitaḥ] Σ , °bhūṣitaḥ N_{45}^C 16c °sampada°]
 Σ , °samprada° N_{45}^C 16d gaṇādhyakṣo] Σ , gaṇādākṣo $N_{45}^C \bullet$ °pradaḥ] Σ , °pradāḥ
 $N_{77}^{K_0}$, °padāḥ N_{45}^C 17b nāyako 'tha] Σ , nāyakeśa° $N_{58}^K \bullet$ vināyakaḥ] Σ , vināyakam
 N_{45}^C 17d karma°] Σ , mahā° $P_{72}^T \bullet$ me sadā] $N_{77}^{K_0} N_{82}^K N_{58}^K B_{99}^C$, sarvadā $N_{45}^C N_{12}^K E^N \dot{S}_{67}^S P_{72}^T$

[Mahākāla]

indranīlanibhas tryakṣo dīptaśūlāyudhodyataḥ|
raktāambaradharah śrīmān kṛṣṇāṅgo nāgabhuṣaṇah|| 18||

pāpāpanodam atulam alakṣmīmalanāśanam|
karotu me mahāśāntiṃ mahākālo mahābalaḥ|| 19||

[Ambikā]

pītavastraparīdhānā kanyārūpā svalaṅkṛtā|
gaṇamātāmbikā tryakṣā puṇyā gaurī sureśvarī| 20||

18–19 Cf. BhavP 1.178.8–9 : indranīlanibhas tryakṣo dīptaśūlāyudhodyataḥ| raktāambaradharah śrīmān kṛṣṇāṅgo nāgabhuṣaṇah|| pāpāpanodam atulam alakṣyo malanāśanaḥ| karotu te mahāśāntiṃ prītaḥ prītena cetasā|| 20–21 Cf. BhavP 1.178.10–11 : varāmbara-dharā kanyā nānālaṃkārabhuṣitā| tridaśānaṃ ca janani puṇyā lokanamaskṛtā|| sarva-siddhikarā devī prasādaparamāspadā| śāntiṃ karotu te mātā bhuvanasya khagādhipa||

18d After this Ś₆₇^S adds two pādas: mahākāyo mahātejā mahābalapararūpaḥ (sic, unmetr.) 20a–27d P₇₂^T has these verses after the additional passage quoted in the apparatus to 27d

18a indra°] Σ, mandra° P₇₂^T • °nibhas] Σ, °nibhās N₄₅^C • tryakṣo] Σ, tryākṣo N₄₅^C
18b dīpta°] Σ, dīptaṃ N₄₅^C • °śūlāyudhodyataḥ] N₈₂^{Kpc} N₁₂^K N₅₈^K E₉₉^N B₉₉^C Ś₆₇^S P₃₂^Σ, °śūlodya-tāyudhaḥ N₇₇^{Ko}, °śūlāyuyadyatā N₄₅^C, °śūlāyudhādyataḥ N₈₂^{Kac} 18c raktāambaradha-rah śrīmān] N₈₂^K N₁₂^K E₉₉^N Ś₆₇^S P₃₂^Σ, raktāvaradharah śrīmāṃ N₇₇^{Ko}, raktāmbarah śrī N₄₅^C (un-metr.), raktāambaradharasrīmān N₅₈^K, vākṣāṃvaradhavaḥ śrīmān B₉₉^C 18d kṛṣṇāṅgo nāga°] Σ, kṛṣṇāgo nāga° N₇₇^{Ko} N₅₈^K, kṛṣṇāṅgoraga° P₇₂^T • °bhūṣaṇah] Σ, °bhūṣitaṃ N₄₅^C, °bhūṣitaḥ Ś₆₇^S 19a °nodam atulam] Σ, °nodanamalam E₉₉^N 19b °malanāśanam] N₄₅^C K₃₂^Σ E₉₉^N B₉₉^C P₇₂^T, °malanāśakaḥ N₇₇^{Ko}, °nāśanaṃ param Ś₆₇^S, °malanāśanaḥ P₃₂^T 19c °śā-ntiṃ] Σ, °śānti N₄₅^C, °kālah P₃₂^T 19d mahākālo mahābalaḥ] N₇₇^{Ko} K₃₂^Σ E₉₉^N B₉₉^C P₇₂^T, pīta-pītena cetasā N₄₅^C, prītaḥ prītena cetasā Ś₆₇^S, prītiṃ prīteṇa cetasā P₃₂^T 20a pīta°] Σ, prīta° N₄₅^C • °parīdhānā Σ, °parīdhāna N₇₇^{Ko} N₈₂^{Kac} 20b kanyā°] Σ, kanya° N₇₇^{Ko} • svala-ṅkṛtā] N₇₇^{Ko} N₈₂^K N₁₂^K E₉₉^N B₉₉^C Ś₆₇^S P₃₂^T, stvalaṅkṛtā N₄₅^C, tvalaṅkṛtā N₅₈^K, hvalaṅkṛtā P₇₂^T 20c gaṇamātāmbikā] Σ, gaṇamambikās N₄₅^C (unmetr.), gaṇamātāmbika N₁₂^K 20d puṇyā gaurī sureśvarī] N₈₂^K N₅₈^K B₉₉^C Ś₆₇^S P₃₂^T, śāntigaurīśvareśvarī N₇₇^{Ko}, śāntā gaurīśvareśvarī N₄₅^C, puṇyā gaurīśvareśvarī N₁₂^K E₉₉^N, puṇyā gaurī maheśvarī P₇₂^T

sarvasiddhikarī devī prasādaparamā parā|
śāntiṃ karotu me mātā siddhiṃ cāśu prayacchatu|| 21||

[Mahāmahiṣamardanī]

snigdhaśyāmena varṇena mahāmahiṣamardanī|
dhanucakrapraharaṇā khadḡapaṭṭisadhāriṇī|| 22||

ātarjanodyatakarā sarvopadravanāśanī|
sarvamaṅgalamātā me śivam ācaratu dhruvam|| 23||

22–23 Cf. BhavP 1.178.12–13 : snigdhaśyāmena varṇena mahāmahiṣamardanī| dhanuśca-
krapraharaṇā khadḡapaṭṭisadhāriṇī| ātarjanya āyatakarā sarvopadravanāśinī| śāntiṃ
karotu te durgā bhavānī ca śivā tathā||

22a–23d Omitted in P₇₂^T

21a °karī] Σ, °pradā P₃₂^T, °karā P₇₂^T 21b prasāda°] Σ, prasādā° N₄₅^C • parā]
N₇₇^{Ko} N₄₅^C N₈₂^K E^N B₉₉^C Ś₆₇^S P₇₂^T, padā N₁₂^K, sadā N₅₈^K, śivā P₃₂^T 21c śāntiṃ] Σ, śānti N₇₇^{Ko} N₄₅^C •
mātā] Σ, prītā N₅₈^K P₃₂^T 21d siddhiṃ cāśu] N₈₂^K N₁₂^K B₉₉^C Ś₆₇^S, siddhi cāśu N₇₇^{Ko}, siddhiṃ
cāśu N₄₅^C, siddhiś cānu° E^N, siddhim āśu N₅₈^K P₃₂^T 22a varṇena] N₇₇^{Ko} K^Σ E^N B₉₉^C Ś₆₇^S P₃₂^T,
varṇenā N₄₅^C 22b °mardanī] N₇₇^{Ko} K^Σ B₉₉^C P₃₂^T, °varddhanī N₄₅^C, °marddanam E^N,
°mardini Ś₆₇^S 22c dhanucakra°] N₇₇^{Ko} N₄₅^C N₈₂^K, dhanuścakra° N₁₂^K N₅₈^K E^N B₉₉^C Ś₆₇^S P₃₂^T, •
°praharaṇā] N₄₅^C N₈₂^K N₁₂^K E^N B₉₉^C P₃₂^T, °praharaṇī N₅₈^K Ś₆₇^S 22d khadḡapaṭṭisadhāriṇī]
N₇₇^{Ko} N₈₂^K N₁₂^K E^N B₉₉^C Ś₆₇^S, khadḡapaṭṭisadhāraṇī N₄₅^C N₈₂^K N₅₈^K, śamkhaḡyaṣṭyasidhāriṇī P₃₂^T
23a ātarjanodyata°] N₇₇^{Ko} N₄₅^C N₅₈^K P₃₂^T, ātarjanya udyata° N₈₂^K E^N B₉₉^C ātarjanyuta° N₁₂^K
(unmetr.), ātarjanyudita° Ś₆₇^S (unmetr.) 23b °nāśanī] N^Σ E^N B₉₉^C, °nāśinī Ś₆₇^S P₃₂^T
23c °mātā] N₄₅^C N₈₂^K N₁₂^K E^N B₉₉^C Ś₆₇^S P₃₂^T, °matā N₇₇^{Ko} (unmetr.) 23d ācaratu dhruvam]
N₈₂^K E^N B₉₉^C Ś₆₇^S P₃₂^T, āśu prayacchatu N₇₇^{Ko} N₄₅^C, āvahatu dhruvam N₁₂^K N₅₈^K

[Bhṛṅgiriṭi]

nirmāṃsena śārīreṇa snāyvasthisunibandhanaḥ |
atisūkṣmo 'tivikrāntas tryakṣo bhṛṅgiriṭir mahān || 24 ||

rudrātmajo mahāvīro rudraikāhitamānasaḥ |
so 'pi me śāntabhāvena śāntim āśu prayacchatu || 25 ||

[Caṇḍeśvara]

pracaṇḍagaṇasainyeśo mahāṭaṅkāḥśadhāraḥ |
akṣamālārpitakaras tryakṣaś caṇḍeśvaro varaḥ || 26 ||

24–25 Cf. BhavP 1.178.14: atisūkṣmo hy atikrodhas tryakṣo bhṛṅgiriṭir mahān | sūryātmako mahāvīraḥ sūryaikagatamānasaḥ | sūryabhaktikaro nityaṃ śivaṃ te samprayacchatu || 26–27 Cf. BhavP 1.178.15–16: pracaṇḍagaṇasainyeśo mahāḡhaṅṭā-
kṣadhāraḥ | akṣamālārpitakaraś cākṣacaṇḍeśvaro varaḥ | caṇḍapāpaharo nityaṃ bra-
hmahatyāvināśanaḥ | śāntim karotu te nityaṃ ādityārādhanē rataḥ | karoti ca mahāyogī
kalyāṇānāṃ paramparāṃ ||

25cd Omitted in Ś₆₇^S

24a nirmāṃsena] Σ, nirmāseṇa N₇₇^{Ko} N₅₈^K 24b snāyvasthisunibandhanaḥ |
N₈₂^K E^N B₉₉^C P^Σ, snāyusthisunibandhanaḥ N₇₇^{Ko}, snāyvasthisvanibandhanaḥ N₄₅^C, snāyva-
sthibhṛṅganidhvaniḥ N₁₂^K, snāyvasthisunibandhanaḥ N₅₈^K, snāyvaskṣsunibandhanaḥ
Ś₆₇^S 24c atisūkṣmo] Σ, atisūkṣme N₇₇^{Ko} • 'tivikrāntas] N₄₅^C K^Σ B₉₉^C E^N P₃₂^T, 'tivikrā-
nta N₇₇^{Ko}, tiraktāṅgas Ś₆₇^S, tyatikrāntaḥ P₇₂^T 24d tryakṣo] N₁₂^K N₅₈^K E^N B₉₉^C Ś₆₇^S P₃₂^T, tryā-
kṣo N₄₅^C, tyakṣo N₇₇^{Ko} N₈₂^K • bhṛṅgiriṭir] K^Σ E^N B₉₉^C P^Σ, bhṛṅgiriṭi N₇₇^{Ko}, bhiṅgiriṭir N₄₅^C,
bhṛṅgi-<ṭi>riṭir B₉₉^C, bhṛṅgagiṭi Ś₆₇^S 25a rudrātmajo] Σ, rudrātmaja N₄₅^C • mahāvīro]
Σ, mahāvīryo N₁₂^K, rudrabhaktō P₃₂^T 25b rudraikāhita°] N₈₂^K N₅₈^K E^N B₉₉^C, rudraikagata°
N₇₇^{Ko} N₄₅^C N₁₂^K Ś₆₇^S P^Σ 25c me śānta°] K^Σ E^N B₉₉^C, me śānti° N₇₇^{Ko} N₄₅^C, śāntātma° P^Σ 25d
śāntim āśu] N₄₅^C K^Σ E^N B₉₉^C P^Σ, śātiñcaśu N₇₇^{Ko} 26a °sainyeśo] Σ, °sainyastho P₃₂^T,
°sainyena P₇₂^T 26b °ṭaṅkāḥśadhāraḥ] Σ, °ṭaṅkṣadhāraḥ N₄₅^C (unmetr.) 26c
°mālārpita°] Σ, °mālādhṛta° P₇₂^T • °karas] Σ, °kara N₄₅^C E^N 26d tryakṣaś caṇḍe-
śvaro varaḥ] K^Σ E^N B₉₉^C, tyakṣacaṇḍośvaro varam N₄₅^C, tyakṣacaṇḍeśvareśvaraḥ N₇₇^{Ko},
trya(kṣa)ścaṇḍeśvaro gaṇaḥ Ś₆₇^S, tryakṣaścaṇḍeśvaraḥ prabhuh P^Σ

caṇḍapāpāharaṇo brahmahatyādiśodhanaḥ|
karotu me mahāyogī kalyāṇānāṃ paramparām|| 27||

[Brahmā]

padmāsanāḥ padmanibhaś caturvadanapañkajaḥ|
kamaṇḍaludharaḥ śrīmān devagandharvapūjitaḥ|| 28||

28–29 Cf. BhavP 1.176.1–2 : padmāsanāḥ padmavarṇaḥ padmapatranibhekṣaṇaḥ| ka-
maṇḍaludharaḥ śrīmān devagandharvapūjitaḥ| caturmukho devapatiḥ sūryārcanapa-
raḥ sadā| surajyeṣṭho mahātejaḥ sarvalokaprajāpatiḥ| brahmaśabdena divyena brahmā
śāntiṃ karotu te||

27d After this E^N adds 12 pādas : śāṅkhakundendutulyābhaḥ kaṇṭhe marakataprabhaḥ|
akṣamāli śivāgrasthaḥ svasaṃjñena vyavasthitaḥ| caturmukhaś catuḥpādas trinetraḥ
sarvadojjvalaḥ| kṣitipatir vṛṣo devo dharmo dharmatamottamaḥ| īsaṃ vahati pṛṣṭhena
tasmād dharmo jagatprabhuḥ| vṛṣo vṛṣavaraḥ śrīmān karotu mama śāntikam| • \acute{S}_{67}^S
adds 16 pādas : ghaṇṭātāṅkārasaṃyukto ghaṇṭānādo mahāpriyaḥ| paraśvasigadāhasta
śūlāṅgaś ca dhanurdharaḥ| rudraśaktidharopetaḥ sarvavyādhiharo haraḥ| ghaṇṭākarma
gaṇaḥ śrīmān karotu mama śāntikam| śāṅkhakundendutulyābhaḥ kaṇṭhe raktapra-
bhaḥ śubhaḥ| kṛṣṇaḥ samukuṭaḥ śrīmān svayaṃ viṣṇur vyavasthitaḥ| caturmukhaś ca-
turbāhuḥ prthuvakṣāḥ kṣitīśvaraḥ| śāntiṃ karotu me nityaṃ kalyāṇaṃ ca prayacchatu|
• P_{32}^T adds 12 pādas : śāṅkhakundendutulyābhaḥ kaṇṭhe marakataprabhaḥ| akṣamā-
śirogras tu svayaṃ jñāne vyavasthitaḥ| caturmukhaś catuṣpādaḥ trinetraḥ sarvadojva-
laḥ| kṣiteḥ patir varayo devaḥ sarvadharmottamottamaḥ| īsaṃ vahati pṛṣṭhena tasmād
dharmo jagatprabhuḥ| vṛṣo vṛṣapatiḥ śrīmān karotu mama śāntikam| • P_{72}^T adds 14 pā-
das (following from 19f!) : śāṅkhakundenduvarābhaḥ kaṇṭhe marakataprabhaḥ| akṣa-
mālādharograś ca svayaṃ viṣṇur iva sthitaḥ| caturmukhaś caturbāhuḥ trinetraḥ sata-
tojvalaḥ| kṣityāḥ patir vṛṣo dharmāḥ sarvadharmottamottamaḥ| īsaṃ vahati pṛṣṭhena
tasmād dharmo jagatpatiḥ| vṛṣo vṛṣadharaḥ śrīmān karotu mama śāntikam| sarvajñas
sarvasadṛśaḥ sarvagaḥ śirśajaḥ prabhuḥ| śamanaś śatrusainyānāṃ śāstā śāntiṃ karotu
me|

27a caṇḍapāpāharaṇo] $N_{82}^{Kpc} N_{58}^K E^N P^\Sigma$, caṇḍapāpāpataṛaṇe N_{77}^{Ko} , caṇḍapāpāpaha-
raṇaṃ N_{45}^C , caṇḍapāpāpaharaṇe N_{82}^{Kac} , caṇḍapāpāpaharaṇo $N_{12}^K B_{99}^C$, prayacchanpāpa-
haraṇaṃ \acute{S}_{67}^S 27b °hatyādiśodhanaḥ] $K^\Sigma E^N B_{99}^C P_{32}^T$, °hatyādiśodhakam N_{77}^{Ko} , °tyādi-
śodhanam N_{45}^C (unmetr.), °hatyādiśodhanam \acute{S}_{67}^S , °hatyādiśodhakaḥ P_{72}^T 27c °yogī]
 Σ , °śāntiṃ \acute{S}_{67}^S 27d kalyāṇānāṃ paramparām] $N_{82}^{Kpc} N_{12}^K E^N B_{99}^C \acute{S}_{67}^S$, kalyāṇanparama-
mpadam N_{45}^C , kalyāṇānāṃ paramparām N_{82}^{Kac} , kalyāṇāṃ paramaṃ śubham N_{58}^K , nityaṃ
kalyāṇavardhanam P_{32}^T , kalyāṇaṃ paramaṃ śubham $N_{77}^{Ko} P_{72}^T$ 28a padmāsanāḥ pa-
dmanibhaś] Σ , padmāsanapadmanibhaś N_{12}^{Kac} (unmetr.), padmāsano mahāpadmaś
 \acute{S}_{67}^S 28b caturvadanā° Σ , caturvvedena B_{99}^C • °pañkajaḥ] Σ , °pañkaja N_{45}^C 28c °dha-
raḥ] Σ , °dhara $N_{77}^{Ko} N_{58}^K$, °dharāṃ N_{45}^C 28d deva°] Σ , siddha° P_{72}^T

śivadhyānaikaparamaḥ śivasadbhāvabhāvitaḥ |
brahmaśabdena divyena brahmā śāntiṃ karotu me || 29 ||

[Viṣṇu]

tārksyāsanaś caturbāhuḥ śāṅkhacakraḡadādharaḥ |
śyāmaḥ pītāmbaradharo mahābalaparākramaḥ || 30 ||

yajñadehottamo devo mādhave madhusūdanaḥ |
śivaprasādasampannaḥ śivadhyānaparāyaṇaḥ || 31 ||

30–32 Cf. BhavP 1.176.3–5 : pītāmbaradharo deva ātreyaīdayitaḥ sadā | śāṅkhacakraḡadāpāṇiḥ śyāmavarṇaś caturbhujaḥ || yajñadehaḥ kramo deva ātreyaīdayitaḥ sadā | śāṅkhacakraḡadāpāṇir mādhave madhusūdanaḥ || sūryabhaktānvito nityaṃ vigatir vigatatraḥ | sūryadhyaṇaparo nityaṃ viṣṇuḥ śāntiṃ karotu te ||

29a śiva^o] Σ, śive E^N • °paramaḥ] N^C N^K N^K E^N B^C, °manasa N^{Ko}, °manasaḥ N^K₅₈, °nirataḥ Ś^S₆₇ P^Σ 29b śivasadbhāvabhāvitaḥ] N^{Ko} K^Σ E^N Ś^S P^T₃₂, śivaṃ sambhāvabhāvinaḥ N^C₄₅, śivavadbhāvabhāvitaḥ B^C₉₉, śivasadbhāvakoḡidaḥ P^T₇₂ 29c divyena] Σ, davyena N^C₄₅ 29d brahmā] N^K₈₂ B^C₉₉ Ś^S₆₇ P^Σ, brahma N^{Ko}₇₇ N^K₁₂ N^K₅₈ E^N, brāhma^o N^C₄₅ • śāntiṃ] Σ, śānti N^{Ko}₇₇, śānti N^C₄₅ 30a tārksyāsanaś] N^Σ P^Σ, tārksyāsanaś E^N B^C₉₉, tārksyārūḡhaś Ś^S₆₇ • °bāhuḥ] Σ, °bāhu N^{Ko}₇₇ 30b °ḡadādharaḥ] Σ, °ḡajādharma N^C₄₅ 30c śyāmaḥ] Σ, śyāma^o N^{Ko}₇₇ • °radharo] Σ, °rādharo N^C₄₅ 30d mahābalaparākramaḥ] K^Σ E^N B^C₉₉ Ś^S₆₇, mahābalākramaḥ N^{Ko}₇₇ (unmetr.), mahābalaparākramām N^C₄₅, vanamālāvibhūṡitaḥ P^Σ 31a °dehottamo] N^{Ko}₇₇ K^Σ E^N B^C₉₉ Ś^S₆₇, °devottamo N^C₄₅ P^Σ 31c °prasādasampannaḥ] Σ, °prasādasampanna N^C₄₅, °praṇāmaparamaḥ P^T₃₂ 31d °dhyānaparāyaṇaḥ] Σ, °dhyānaikatatarāḥ P^T₃₂

sarvapāpapramathanah| sarvāsuranikṛntakah|
sarvadā śāntabhāvena viṣṇuḥ śāntim karotu me|| 32||

32bc Omitted in $N_{77}^{K_0} N_{45}^C N_{12}^K S_{67}^S P^\Sigma$ 32d After this N_{58}^K adds 34 pādas : arhantaḥ śāntarūpī ca piñcikā(janva)pāṇinaḥ| digvāsā jatruvāsās ca saumyacittah| savṛttalocanaśāntaḥ śivādhyānaikacittakah| śāntim karotu me nityaṃmarhantaḥ śivabhāvitaḥ| jñānaci+va+rasampannā mahāmārapramarddakah| vajradehaḥ surūpī ca tuṣitāyāḥ sureśvaraḥ| jitedriyasamāvastho varadābhayapāṇikah| jñānadyānarataḥ śāntaḥ śivayogaikamānasaḥ| buddhaḥ svabhāvabuddhena śāntim āśu prayacchati| śaṃkha-kuḍenduvarṇṇābhah| kaṇṭhe marakataprabhaḥ| tryakṣas ca makuṭī śrīmān svayaṃ viṣṇur vyavasthitaḥ| caturyugaś catuṣpādaḥ pṛthuvatsah| kṣiteḥ patih| vṛṣo hi bhagavān dharmmah| sarvadharmapurasthataḥ| īsam vahati pṛṣṭhena tasmād dharmo jagatprabhuh| vṛṣo vṛṣavara śrīmān karotu mama śāntikam| naṃdā su+bha+drā surabhī suśilā sumanā tathā| gāva śivapure pañca sthitaḥ kurvantu śāntikam| • E^N adds 30 pādas : ārhantaḥ śāntacetaṣkaviśvātman viśvayātitaḥ| digvāsā malapañkaś ca saumyacittasamāhitaḥ| samvartalocanaḥ śāntaḥ śivajñānaikacintakah| śāntim karotu me śāntaḥ śivayogena bhāvitaḥ| jitendriyah samādhisthaḥ pātracivarabheṣitaḥ| varadābhayapāṇiś ca jñānadyānarataḥ sadā| yogadṛṣṭih| sadāyuktaḥ śivajñānena bhāvitaḥ| śāntim karotu me deva sarvasattvahite rataḥ| pītavarṇena dehena hāreṇa suvicitriṇā| sarvāṅgasundarī devi vijayā| jayakāriṇī| śivārcanaratā nityaṃ śivajāpyaparāyaṇā| dharitṛi lokamātā ca nityaṃ rakṣān karotu me| kṣīrodād utthito gāvo lokānāṃ hitakāmyayā| pṛiṇayanti sadā devān viprāṃś caiva viśeṣataḥ| nityan tu devatātmānaḥ kurvantu mama śāntikam| • S_{67}^S adds 30 pādas : arhan devaḥ śāntarūpī piñchakañcukapāṇikah| digvāsāḥ kṛttivāsās ca saumyacittas samāhitaḥ| saṃvṛttalocanaḥ śāntaḥ śivajñānaikacintakah| śāntim karotu me śāntaḥ śivajñānaikatānvitaḥ| jitendriyah samādhisthaḥ pātracivarabhūṣitaḥ| varadābhayapāṇiś ca jñānadyānaratas sadā| yogadṛṣṭisamāyuktaḥ śivajñānaparāyaṇah| śāntim karotu me bauddhaḥ sarvasattvahite rataḥ| pītavarṇena dehena hāreṇa suvicitritā| sarvāṅgasundarī devi jayā vijayakāñkṣiṇī| śivārcanaratā nityaṃ śivapūjāparāyaṇā| dharitṛi lokamātā ca nityaṃ rakṣāṃ karotu me| kṣīrodād utthitā gāvo lokānāṃ hitakāmyayā| pṛiṇayanti sadā devān viprās caiva viśeṣataḥ| nityaṃ ca devatātmānaḥ kurvantu mama śāntikam|

32a sarvapāpapramathanah|] $N_{77}^{K_0} N_{58}^K$, sarvapāpapramāthakah| N_{82}^K (unmetr.), sarvapāpapramasthāno N_{45}^C , sarvapāpapramathakah| B_{99}^C , sarvapāpaprāsamakah| E^N , sarvapāpaprāsamano $N_{12}^K S_{67}^S$, śivārcanaparo nityaṃ P_{32}^T , śivārcanaparah| śrīmān P_{72}^T 32b °kṛntakah|] $N_{82}^K B_{99}^C E^N$, °kṛntakah| N_{58}^K (unmetr.) 32d viṣṇuḥ|] Σ , viṣṇu $N_{12}^K N_{58}^K$ • śāntim|] Σ , śānti $N_{45}^C N_{58}^K$

[Mātr̥s]

[Brahmāṇī]

padmarāgaprabhā devī caturvadanapaṅkajā|
akṣamālārpitakarā kamaṅḍaludharā śubhā|| 33||

brahmāṇī saumyavadanā śivapūjāparāyaṇā|
śāntiṃ karotu me prītā brahmaśabdena sarvadā|| 34||

[Rudrāṇī]

himaśailanibhā devī mahāvṛṣabhavāhanī|
triśūlahastā varadā nāgābharaṇabhūṣitā|| 35||

caturbhujā caturvaktrā trinetrā pāpahāriṇī|
ārtiṃ haratu me prītā rudrāṇī nityam ujjvalā|| 36||

33–34 Cf. BhavP 1.177.1–2 : padmarāgaprabhā devī caturvadanapaṅkajā| akṣamālārpitakarā kamaṅḍaludharā śubhā|| brahmāṇī saumyavadanā ādityārādhane ratā| śāntiṃ karotu suprītā āśīrvādaparā khaga|| 35–34 Cf. BhavP 1.177.3–4 : mahāśveteti vikhyātā ādityadayitā sadā| himakundendusadrśā mahāvṛṣabhavāhini|| triśūlahastāvāraṇā viśrutābharaṇā sati| caturbhujā caturvaktrā trinetrā pāpanāśini| vṛṣadhvajārcanaratā rudrāṇī śāntidā bhavet||

35a-d \dot{S}_{67}^S reverses the order of 35cd and 35ab 36b After this \dot{S}_{67}^S adds two pādas : rudraśaktir mahāvīrā rudrārcanaparāyaṇā|

33a °rāgaprabhā] $N_{77}^{K^o} K^{\Sigma} E^N B_{99}^C P_{32}^T$, °rāgaprabhā N_{45}^C , °rāganibhā $\dot{S}_{67}^S P_{72}^T$ 33b devī] Σ , daivī N_{45}^C , devī E^N • paṅkajā] Σ , paṅkajāḥ $N_{77}^{K^o}$ 34b °parāyaṇā] Σ , °parāyaṇām N_{45}^C 35a devī] Σ , daivī N_{45}^C , devī E^N 35b °vāhani] $N_{45}^C K^{\Sigma}$, °vāhini $N_{77}^{K^o} P_{72}^T$, °vāhanā $E^N B_{99}^C \dot{S}_{67}^{SpC} P_{32}^T$, °nistvanā \dot{S}_{67}^{Sac} 35d nāgā°] Σ , nāgā° N_{58}^K , sarva° P_{32}^T • °bhūṣitā] Σ , °bhūṣitām $N_{45}^C N_{12}^K$ 36b trinetrā] Σ , tṛṇetrā $N_{77}^{K^o}$, tinetrā N_{45}^C 36c ārtiṃ haratu] $N_{12}^K B_{99}^C P^{\Sigma}$, arttiharā tu N_{45}^C , arttiṃ haratu N_{82}^K , ārtti haratu $N_{58}^K E^N$, śāntiṃ karotu $N_{77}^{K^o} \dot{S}_{67}^S$ 36d rudrāṇī nityam ujjvalā] $N^{\Sigma} E^N B_{99}^C$, māheśī nityam ujjvalā $\dot{S}_{67}^S P_{72}^T$, brahmaśabdena sarvadā] [-8-] □ īśvarī nityam ujjvalā P_{32}^T

[Kaumārī]

mayūravāhanī devī sindūraruṇavīgrahā |
śaktihastā mahārūpā sarvālaṅkārabhūṣitā || 37 ||

rudrabhaktā mahāvīryā rudrārcanaratā sadā |
kaumārī varadā devī śāntim āśu dadātu me || 38 ||

[Vaiṣṇavī]

śāṅkhacakraḡadāhastā śyāmā pītāmbārapriyā |
caturbhujā tārkṣyāyānā vaiṣṇavī surapūjitā || 39 ||

37–38 Cf. BhavP 1.177.5–6 : mayūravāhanā devī sindūraruṇavīgrahā | śaktihastā mahākāyā sarvālaṅkārabhūṣitā || sūryabhaktā mahāvīryā sūryārcanaratā sadā | kaumārī varadā devī śāntim āśu karotu te || 39–40 Cf. BhavP 1.177.7–8 : gadācakradharā śyāmā pītāmbāradharā khaga | caturbhujā hi sā devī vaiṣṇavī surapūjitā || sūryārcanaparā nityaṃ sūryaikagatamānasā | śāntim karotu te nityaṃ sarvāsūravimardini ||

37ab °vāhanī devī] $N_{77}^{K_0} N_{45}^C N_{82}^K N_{58}^K$, °vāhanā devī E^N , °vāhanā devī $N_{12}^K B_{99}^C S_{67}^S P^\Sigma$ 37c °rūpā] Σ , °vīryā P_{72}^T 37d sarvālaṅkāra°] Σ , sarvābharāṇa° $N_{77}^{K_0} P_{32}^T$ 38a °vīryā] Σ , °puṇyā P_{32}^T , °devī P_{72}^T 38c devī] Σ , daivī N_{45}^C , devī E^N 38d āśu dadātu] $N_{82}^K N_{58}^K E^N$, āśurddadātu $N_{77}^{K_0}$, āśu karotu $N_{45}^C N_{12}^K E^N B_{99}^C S_{67}^S P^\Sigma$ 39a °gadā°] Σ , °gajā° N_{45}^C 39c tārkṣyāyānā] $N_{12}^K S_{67}^S$, tārkṣyāyānā $N_{77}^{K_0}$, tārkṣyāyānā N_{45}^C (unmetr.), tārkṣyāyānā $N_{82}^K N_{58}^K$ (unmetr.), tārkṣyāyānā $E^N B_{99}^C$, tārkṣyāvāhā P_{32}^T , tārkṣyagatā P_{72}^T 39d sura°] Σ , śubha° N_{12}^K

śivārcanaratā nityaṃ śivaikāhitamānasā|
śāntiṃ karotu me nityaṃ sarvāsura vimardanī|| 40||

[Aindri]

airāvataḡajārūḡhā vajrahastā mahābalā|
netrāṇaṃ tu sahasreṇa bhūṣitā kanakaprabhā|| 41||

siddhagandharvanamitā sarvālaṅkārabhūṣitā|
aindrī devī sadākālaṃ śāntim āsu karotu me|| 42||

[Vārāhi]

varāhaghoṇā vikaṭā varāhavaravāhani|
śyāmāvadātavipulā śāṅkhacakraḡadāyudhā|| 43||

41–42 Cf. BhavP 1.177.9–10 : airāvataḡajārūḡhā vajrahastā mahābalā| sarvatralocanā
devī varṇataḡ karburāruṇā|| siddhagandharvanamitā sarvālaṅkārabhūṣitā| indrāṇī te
sadā devī śāntim āsu karotu vai|| 43–44 Cf. BhavP 1.177.11–12 : varāhaghoravikaṭā va-
rāhavaravāhini| śyāmāvadātā yā devī śāṅkhacakraḡadādharaḡ|| tejayantī tu nimiṣān pū-
jayantī sadā ravim| vārāhī varadā devī tava śāntiṃ karotu vai||

41a–42d N_{58}^K and P_{58}^Σ has these eight pādas after 44

40a $^{\circ}ratā$] $N_{77}^{K_0} N_{45}^C N_{12}^K N_{58}^K E^N \dot{S}_{67}^S P^\Sigma$, $^{\circ}parā N_{82}^K B_{99}^C$ • nityaṃ] Σ , bhaktā P_{32}^T 40b śivai-
kāhita $^{\circ}$] $N_{82}^K N_{58}^K E^N B_{99}^C$, rudraikagata $^{\circ}$ $N_{77}^{K_0} N_{45}^C N_{12}^K \dot{S}_{67}^S P^\Sigma$ • $^{\circ}mānasā$] $N_{82}^K N_{58}^K E^N \dot{S}_{67}^S P^\Sigma$,
 $^{\circ}mānasaḡ N_{45}^C$ 40c śāntiṃ] Σ , śānti E^N • nityaṃ] Σ , prītā P_{32}^T 40d sarvasu-
ravimardanī] $N_{77}^{K_0} K^\Sigma B_{99}^C$, sarvāsura vimardhanaḡ N_{45}^C , sarvāsura vimardini $E^N P^\Sigma$, sa-
rvadāsura mardini \dot{S}_{67}^S 41a airāvata $^{\circ}$] Σ , airāvaṇā $^{\circ}$ \dot{S}_{67}^S • $^{\circ}gajārūḡhā$] Σ , $^{\circ}gajārū-$
 $\dot{c}has N_{77}^{K_0}$, $^{\circ}gajārūḡha E^N$, $^{\circ}samārūḡha P_{72}^T$ 41b $^{\circ}balā$] Σ , $^{\circ}prabhā \dot{S}_{67}^S$ 41c netrā-
ṇaṃ] Σ , netānaṃ N_{45}^C 41d kanaka $^{\circ}$] Σ , kāṅcana $^{\circ}$ P_{72}^T 42a siddha $^{\circ}$] Σ , siddhi $^{\circ}$
 N_{45}^C 42b sarvālaṅkāra $^{\circ}$] Σ , sarvābharāṇa $^{\circ}$ P_{32}^T 42c $^{\circ}kālaṃ$] $K^\Sigma E^N \dot{S}_{67}^S P^\Sigma$, $^{\circ}kāla$
 $N_{77}^{K_0} N_{45}^C B_{99}^C$ 42d śāntim āsu] $N_{82}^K N_{12}^{K_{pc}} N_{58}^K E^N B_{99}^C \dot{S}_{67}^S P^\Sigma$, śāntimmaṣu $N_{77}^{K_0}$, śāntiśasu
 N_{45}^C , śāntimaṣu $N_{82}^{K_{ac}}$ 43a varāhaghoṇā] Σ , varāhaghorā N_{45}^C , varāhaghoṇa $^{\circ}$ P_{72}^T 43b
varāha $^{\circ}$] Σ , varāhavarāha $^{\circ}$ N_{82}^K (unmetr.) • $^{\circ}vāhani$] $N_{45}^C K^\Sigma$, $^{\circ}vāhini N_{77}^{K_0} \dot{S}_{67}^S P^\Sigma$,
 $^{\circ}vāhana E^N B_{99}^C$ 43c śyāmāvadātavipulā] $N_{77}^{K_0} K^\Sigma B_{99}^C$, śyāmāvadānavipulā N_{45}^C , śyā-
māvadātāṃ vipulā E^N , śyāmāvadātā vipulā $\dot{S}_{67}^S P_{32}^T$, śyāmābhā sarvavaradā P_{72}^T 43d $^{\circ}ga-$
dāyudhā] $K^\Sigma E^N B_{99}^{C_{pc}} \dot{S}_{67}^S P_{72}^T$, $^{\circ}gadādhara N_{77}^{K_0}$, $^{\circ}gajādharā N_{45}^C P_{32}^T$, $^{\circ}gadā<dhara>yudhā$
 B_{99}^C

tarjayantī sadā vighnān arcayantī sadā śivam|
vārāhī varadā devī kṣemārogyaṃ dadātu me|| 44||

[Cāmuṇḍā]

ūrdhvakeśā koṭarākṣā nirmāṃsā snāyubandhanā|
karālavadanā ghorā khaḍgakaṭṭārakodyatā|| 45||

kapālamālinī kruddhā khaṭvāṅgavaradhāriṇī|
āraktapiṅganayanā gajacarmāvaguṇṭhitā|| 46||

45–47 Cf. BhavP 1.177.13–16: ardhakośā kaṭikṣamā nirmāṃsā snāyubandhanāt| karālavadanā ghorā khaḍgaghaṇṭodgatā satī|| kapālamālinī krūrā khaṭvāṅgavaradhāriṇī| āraktā piṅganayanā gajacarmāvaguṇṭhitā|| gośrutābharaṇā devī pretasthānānivasiṇī| śivārūpeṇa ghoreṇa śivārūpabhayaṃkarī| cāmuṇḍā caṇḍarūpeṇa sadā śāntiṃ karotu te|| caṇḍamuṇḍakarā devī muṇḍadehagatā satī| kapālamālinī krūrā khaṭvāṅgavaradhāriṇī||

46d–77c One folio is missing in N_{77}^{Ko} , covering the text from °carmāvaguṇṭhitā up to vidyā° in 77c

44a tarjayantī sadā vighnān arcayantī] $N_{82}^K N_{12}^K E^N B^C \dot{S}_{67}^S P_{72}^T$, tarjjayanti mahāvighnām arcayanti $N_{77}^{Ko} N_{45}^C$, tarjjayantī mahāvighnān arcayantī N_{58}^K , tarjayantī sadā vighnaṃ arvayantī P_{72}^T 44c devī] Σ , devī E^N 44d kṣemā°] $N_{77}^{Ko} K^{\Sigma} B^C \dot{S}_{67}^S P_{32}^T$, kṣama° N_{45}^C , kṣamā° $E^N P_{72}^T$ • dadātu] $N_{45}^C K^{\Sigma} E^N B^C P_{72}^T$, karotu $N_{77}^{Ko} \dot{S}_{67}^S P_{32}^T$ 45a ūrdhvakeśā koṭarākṣā] $N_{82}^K B_{99}^C$, ūrdhvakeśotkaṭākṣāṇī N_{77}^{Ko} , ūrdhvakeśotkaṭākṣamā $N_{45}^C N_{12}^K N_{58}^K P_{32}^T$, arddhakeśā koṭarākṣā E^N , ūrdhvakeśaṅkoṭākṣamā \dot{S}_{67}^S , ūrdhvakeśotkaṭā śyāmā P_{72}^T 45b nirmāṃṣā] $N_{82}^K N_{12}^K E^N P_{72}^T$, nirmāṃṣā N_{77}^{Ko} , nirmāṃṣaṃ N_{45}^C , nirmāṣā N_{58}^K , nirmāṃṣā B_{99}^C , nirmāṃsa° $\dot{S}_{67}^S P_{32}^T$ 45c karāla°] Σ , karāla N_{12}^K 45d khaḍgakaṭṭārakodyatā] $N_{82}^{Kac} N_{12}^K E^N B_{99}^C$, khaḍgakaṭṭārikodyatā N_{77}^{Ko} , khaḍgakaṭṭārakodyatā N_{45}^C , khaḍgakaṭṭārikodyatā $N_{82}^{Kpc} N_{58}^K$, khaṭvāṅgāsikarodyatā \dot{S}_{67}^S , khaḍgaghaṇṭāyudhodyatā P_{72}^{Tpc} , khaḍgaghaṇṭāyudhojvalā P_{72}^T , khaḍgaghaṇṭāyudhāriṇī P_{72}^T 46a kruddhā] $N_{82}^K E^N B_{99}^C$, krūrā $N_{45}^C N_{12}^K N_{58}^K \dot{S}_{67}^S$, devī $N_{77}^{Ko} P_{32}^{\Sigma}$ 46b khaṭvāṅgavara°] $N_{82}^K N_{12}^K B_{99}^C$, krūrā khaṭvāṅga° $N_{77}^{Ko} P_{32}^{\Sigma}$, khaṭvāṅgāvara° N_{45}^C , khaṭvāṅgākara° N_{58}^K , khaṭvāṅgavara° E^N , śūlapaṭṭisa° \dot{S}_{67}^S 46c ārakta°] Σ , ārakta° B_{99}^C • °nayanā] Σ , °nayanā N_{45}^C (unmetr.) 46d °carmāvaguṇṭhitā] $K^{\Sigma} E^N B_{99}^C \dot{S}_{67}^S P_{32}^T$, °carmāvaguṇṭhitā N_{45}^C , °carmāvaguṇṭhitā P_{72}^T

nānānāgaparītāṅgī pretasthānanivāsini|
 śivarūpeṇa ghoreṇa śivārāvabhayaṅkarī|
 cāmuṇḍā caṇḍarūpeṇa mahāraḥṣāṃ karotu me|| 47||

[Lamboṣṭhī]

āpītena śarīrena nānābharaṇabhūṣitā|
 ātarjayantī vighnāni jvalatkhaḍgāgradhāriṇī|| 48||

dhvāṅkṣāsānā mahāvīrā sarvapāpaprāṇāsanī|
 lamboṣṭhī varadā devī śāntim āśu karotu me|| 49||

47e After this N_{58}^K adds two pādas: ditijatrāsānena tu| bhūtapretapiśācās ca • P_{32}^T adds: citrayaṃtrā sanotu me| pretapretapiśācebhyaḥ • P_{72}^T adds: citrayantrāsānena tu| bhūtapretapiśācebhyaḥ 47f After this P_{32}^T adds two pādas: āyuh striyaṃ balaṃ saukhyaṃ prītā bhūtvā dadātu me| • P_{72}^T adds: āyuh śriyaṃ balaṃ saukhyaṃ yaśo vṛddhiśriyāvaham| 48a–49d Omitted in $N_{45}^C \dot{S}_{67}^S P^\Sigma$

47a °nāgaparītāṅgī] $N_{45}^C N_{12}^K P^\Sigma$, °topavatāṅgī tu N_{82}^K , °nāgopavitāṅgī $E^N B_{99}^C N_{58}^K$, °rūpa-parītāṅgī \dot{S}_{67}^S 47b preta°] $K^\Sigma E^N B_{99}^C \dot{S}_{67}^S P^\Sigma$, preta° N_{45}^C 47c śiva°] $N_{45}^C N_{82}^K B_{99}^C \dot{S}_{67}^S P^\Sigma$, śivā $N_{12}^K N_{58}^K E^N$ 47d śivārāva°] $N_{45}^C K^\Sigma E^N B_{99}^C \dot{S}_{67}^S P_{32}^T$, °ghora ca P_{72}^T • °bhayaṅkarī] $N_{45}^C N_{82}^K N_{12}^K B_{99}^C \dot{S}_{67}^S P^\Sigma$, °bhayaṅkarī N_{58}^K (unmetr.), °bhayaṅkarā E^N 47e cāmuṇḍā] $K^\Sigma E^N B_{99}^C \dot{S}_{67}^S P^\Sigma$, cāmuṇḍa N_{45}^C 47f mahāraḥṣāṃ] $N_{82}^K N_{12}^K E^N B_{99}^C \dot{S}_{67}^S$, mahāraḥṣa N_{45}^C , mama raḥṣāṃ $N_{58}^K P^\Sigma$ • karotu me] $N_{45}^C N_{82}^K E^N B_{99}^C \dot{S}_{67}^S$, karoti hi N_{58}^K , karotviha P^Σ 48a āpītena] $K^\Sigma B_{99}^C$, apītena E^N 48d °khaḍgāgra°] $K^\Sigma B_{99}^C$, °khatvāṅga° $E^N B_{99}^C$ 49a mahāvīrā] $N_{82}^K N_{12}^K E^N B_{99}^C$, mahāvīryā N_{58}^K 49c lamboṣṭhī] $N_{82}^K N_{12}^K$, lamboṣṭhā N_{58}^K , lambauṣṭhī B_{99}^C , lambauṣṭhi E^N • varadā] $N_{82}^K N_{12}^K E^N B_{99}^C$, paramā N_{58}^K

[All Mātr̥s]

ākāśamātarō divyās tathānyā lokamātarah|
bhūtānām mātarah sarvās tathānyāsuramātarah|| 50||

sarvamātr̥mahādevyaḥ svāyudhavyagraḥpāṇayaḥ|
jagad vyāpyāvatiṣṭhante balikāmā mahodayaḥ|| 51||

rudrabhaktā mahāvīryā rudrārcāhitamānasāḥ|
śāntim kurvantu me nityam mātarah surapūjitāḥ|| 52||

50–52 Cf. BhavP 1.177.17–21 : ākāśamātarō devyās tathānyā lokamātarah| bhūtānām mātarah sarvās tathānyāḥ pit̥mātarah|| vṛddhiśrāddheṣu pūjyante yās tu devyo maṇiṣibhiḥ| mātre pramātre tanmātre iti māt̥mukhās tathā|| pitāmahi tu tanmātā vṛddhā yā ca pitāmahi| ity etās tu pitāmahaḥ śāntim te pit̥mātarah|| sarvā māt̥mahādevyaḥ svāyudhavyagraḥpāṇayaḥ| jagad vyāpya pratiṣṭhantyo balikāmā mahodayaḥ|| śāntim kurvantu te nityam ādityārādhane ratāḥ| śāntena cetasā śāntyaḥ śāntaye tava śāntidāḥ|| • BhavP 1.178.17 : ākāśamātarō divyās tathānyā devamātarah| sūryāyaṇaparā devyo jagad vyāpya vyavasthitāḥ| śāntim kurvantu me nityam mātarah surapūjitāḥ||

50cd Omitted in E^N 50c–52b Omitted in Ś^S₆₇

50a ākāśamātarō] K^ΣE^NB^CŚ^S₆₇P^T₇₂, ākāśamātarā N^C₄₅, ākāśe mātarō P^T₃₂ • divyās] N^C₄₅N^K₈₂N^K₁₂E^NB^CP^Σ, devyās N^K₅₈Ś^S₆₇ • 50b °mātarah] K^ΣE^NB^CŚ^S₆₇P^Σ, °mātarah N^C₄₅ 50c bhūtānām] N^C₄₅K^ΣP^Σ, bhūtānā B^C₉₉ • mātarah] K^ΣB^CP^Σ, mātārās N^C₄₅ 50d tathānyāsuramātarah] N^K₈₂B^C₉₉, tathānyā devamātarah N^C₄₅P^T₇₂, tathānyā daivamātarah N^K₁₂, tathānyāḥ suramātarah N^K₅₈, tathānyā pit̥mātarah P^T₃₂ 51a °mahādevyaḥ] K^ΣE^NB^CP^T₇₂, °mahādevyaḥ N^C₄₅, °gaṇā devyaḥ P^T₃₂ 51b svāyudhavyagra°] K^ΣP^T₃₂, svāyudhavyagra° N^C₄₅, smāyudhaḥvyagra° B^C₉₉, ssāyudhavyagra° E^N (sic), svāyudhāsakta° P^T₇₂ 51c °tiṣṭhante] N^K₈₂N^K₅₈E^NB^C₉₉, °tiṣṭhanti N^C₄₅N^K₁₂, °tiṣṭhantyo P^Σ 51d mahodayaḥ] N^C₄₅K^ΣB^CP^T₃₂, mahodayā E^N, mahodarāḥ P^T₇₂ 52a °bhaktā] N^C₄₅K^ΣB^CP^Σ, °bhaktyā E^N 52b rudrārcāhitamānasāḥ] N^C₄₅N^K₈₂N^K₁₂B^C₉₉, rudrasyārcanatasyarāḥ N^K₅₈, rudrārcāhitamānasā E^N, rudrārcanaparāyaṇāḥ P^T₃₂, raudrā rudrārcane ratāḥ P^T₇₂ 52c śāntim] K^ΣE^NB^CŚ^S₆₇P^Σ, śānti N^C₄₅ • kurvantu] K^ΣE^NŚ^S₆₇P^Σ, kurvanti N^C₄₅, karotu B^C₉₉ • nityam] N^C₄₅K^ΣE^NŚ^S₆₇P^Σ, nityā B^C₉₉ 52d mātarah] N^C₄₅N^K₈₂N^K₁₂E^NB^CŚ^S₆₇P^Σ, mātārāḥ N^K₅₈ • °pūjitāḥ] N^K₈₂N^K₁₂E^NB^CŚ^S₆₇P^Σ, °pūjitām N^C₄₅, °pūjitā N^K₅₈

[Rudras, Mātṛs and Gaṇādhīpas]

ye rudrā raudrakarmāṇo rudrasthānanivāsinaḥ|
saumyāś caiva tu ye kecit sthāṇusthānanivāsinaḥ|| 53||

mātaro rudrarūpās ca gaṇānām adhipās ca ye|
vighnabhūtās tathā cānye digvidikṣu samāśritāḥ|| 54||

sarve supṛītamanaṣaḥ pratigṛhṇantu me balim|
siddhim āśu prayacchantu bhayebhyaḥ pāntu mām sadā|| 55||

53–55 Cf. BhavP 1.177.18–19 : ye rudrā raudrakarmāṇo raudrasthānanivāsinaḥ| mātaro rudrarūpās ca gaṇānām adhipās ca ye|| vighnabhūtās tathā cānye digvidikṣu samāśritāḥ| sarve te pṛītamanaṣaḥ pratigṛhṇantu me balim| siddhim kurvantu te nityam bhayebhyaḥ pāntu sarvataḥ|| • Mṛgendra, Kriyāpāda 7.33–35 : ye rudrā raudrakarmāṇo rudrasthānanivāsinaḥ| saumyāś caiva tu ye kecit saumyasthānanivāsinaḥ|| mātaro rudrarūpās ca gaṇānām adhipās ca ye| vighnabhūtās tathā cānye digvidikṣu samāśritāḥ|| sarve supṛītamanaṣaḥ pratigṛhṇantv imaṃ balim| siddhim juṣantu naḥ kṣipraṃ bhayebhyaḥ pāntu nityaśaḥ|| • ĪṣgP, Sāmānyapāda 14.178–180ab = Mantrapāda 28.96cd–98 = Kriyāpāda 15.4–16ab : ye rudrā raudrakarmāṇo raudrasthānanivāsinaḥ| saumyāś caiva tu ye kecit saumyasthānanivāsinaḥ|| mātaro rudrarūpās ca gaṇānām adhipās ca ye| sarve supṛītamanaṣaḥ pratigṛhṇantv imaṃ balim|| siddhim yacchantu me kṣipraṃ bhayebhyaḥ pāntu mām sadā|

53cd Omitted in P^T₇₂

53a raudrakarmāṇo] N^C₄₅ N^{Kpc}₈₂ N^K₅₈ E^N B^C₉₉ P^T₇₂, raudrakarmāṇa N^{Kac}₈₂, raudrakarmāṇo N^K₁₂, raudrakarmāṇo Ś^S₆₇ P^T₃₂ 53b rudrasthāna°] N^C₄₅ N^K₈₂ N^K₁₂ E^N B^C₉₉ Ś^S₆₇, raudrasthā° N^K₅₈ (unmetr.), raudrasthāna° P^Σ • °vāsinaḥ] K^Σ E^N B^C₉₉ Ś^S₆₇ P^Σ, °vāsinaṃ N^C₄₅ 53c saumyāś caiva tu ye kecit] N^C₄₅ K^Σ E^N B^C₉₉ P^T₇₂, ye rudrāḥ saumyavadanāḥ Ś^S₆₇ 53d sthāṇu°] N^C₄₅ K^Σ E^N B^C₉₉, saumya° Ś^S₆₇ P^T₃₂ 54a rudrarūpās] N^C₄₅ N^K₈₂ N^K₁₂ E^N B^C₉₉ P^Σ, raudrarūpās N^K₅₈, lokapālās Ś^S₆₇ 54b adhipās ca] K^Σ E^N B^C₉₉ Ś^S₆₇ P^Σ, adhipāra N^C₄₅ 54c tathā cānye] N^K₈₂ N^K₁₂ E^N B^C₉₉ P^T₇₂, tathāścānye N^C₄₅, tathā cānyā N^K₅₈, tathānye ca Ś^S₆₇, tathā ye ca P^T₃₂ 54d digvidikṣu] K^Σ E^N B^C₉₉ Ś^S₆₇ P^T₃₂, daśadikṣu N^C₄₅ P^T₇₂ 55a sarve supṛīta°] N^C₄₅ K^Σ E^N P^Σ, sarve supṛīta° B^C₉₉, sarve te pṛīta° Ś^S₆₇ • °manasaḥ] N^{Kpc}₈₂ N^K₁₂ N^K₅₈ E^N B^C₉₉ Ś^S₆₇ P^Σ, °manasā N^C₄₅, °manasa N^{Kac}₈₂ 55b °gṛhṇantu me balim] N^{Kpc}₈₂ N^K₁₂ E^N B^C₉₉, °gṛhṇantu me balih N^C₄₅ N^{Kac}₈₂, °gṛhṇa me balim N^K₅₈ (unmetr.), °gṛhṇantvimaṃ balim Ś^S₆₇ P^T₇₂, °gṛhṇantvimaṃ balim P^T₃₂ 55c siddhim āśu prayacchantu] K^Σ E^N B^C₉₉, siddhi(ṅa)santu me nityam N^C₄₅, siddhim dadantu me nityam Ś^S₆₇, siddhim kurvantu me nityam P^T₃₂, siddhim kurvantu me kṣipraṃ P^T₇₂ 55d bhayebhyaḥ] N^K₈₂ N^K₁₂ E^N B^C₉₉ Ś^S₆₇ P^Σ, dayebhya N^C₄₅ • pāntu] N^C₄₅ E^N B^C₉₉ Ś^S₆₇ P^Σ, pāntu K^Σ • mām] K^Σ E^N B^C₉₉ Ś^S₆₇ P^Σ, me N^C₄₅

[Gaṇas : E]

aindryām diśi gaṇā ye tu vajrahastā mahābalāḥ|
suśvetākṣāḥ śvetanibhās tathā vai śvetalohitāḥ|| 56||

divyāntarikṣabhaumāś ca pātālatalavāsinaḥ|
rudrārcanaratā hr̥ṣṭāḥ śāntim kurvantu me sadā|| 57||

[Gaṇas : SE]

āgneyām ye gaṇāḥ sarve sruvahastā niṣaṅgiṇaḥ|
āraktākṣā raktanibhās tathā vai raktalohitāḥ|| 58||

56ab Cf. ĪśgP, Kriyāpāda 51.68cd = 52.42cd = 55.85ab = 57.83ab = 58.83cd = 60.82ab : aindryām diśi gaṇā ye tu vajrahastā mahābalā 56–57 Cf. BhavP 1.177.20–21 : aindrādayo gaṇā ye tu vajrahastā mahābalāḥ| himakundendusadr̥śā nilakr̥ṣṇāṅgalohitāḥ| divyāntarikṣā bhaumāś ca pātālatalavāsinaḥ| aindrāḥ śāntim prakurvantu bhadrāṇi ca punaḥ punaḥ|| • ĪśgP, Mantrapāda 30.84 : tadbāhye daśadiksthebhyo gaṇebhyo vikared balim| pūrvasyām diśi śivasya bhagavato ye gaṇā vajrapāṇayaḥ śvetāḥ śvetākṣāḥ śvetalohitāḥ divyāntarikṣabhaumāḥ pātālanivāsinaś ca tebhyaś tābhyo namo namaḥ ṭha ṭha| 58–59 Cf. BhavP 1.177.22–24ab : āgneyyām ye bhṛtāḥ sarve dhruvahatyānuṣaṅgiṇaḥ| sūryānuraktā raktābhā japāsumanibhās tathā| viraktalohitā divyā āgneyyām bhāskarādayaḥ| ādityārādhanaḥ parā ādityagatamānasāḥ|| śāntim kurvantu te nityam prayacchantu balim mama| • ĪśgP, Mantrapāda 30.84 (cont.) : āgneyyām diśi śivasya bhagavato ye gaṇāḥ śaktipāṇayaḥ raktā raktākṣāḥ raktalohitā ityādi|

57ab Omitted in Ś₆₇^S 58a–59d Omitted in E^N

56a aindryām] N₈₂^K N₁₂^K E^N Ś₆₇^S P^Σ, aindrān N₄₅^C B₉₉^C, aindryo N₈₂^K 56b °balāḥ] N₄₅^C N₈₂^K N₁₂^K E^N B₉₉^C Ś₆₇^S P^Σ, °balā N₈₂^K 56c suśvetākṣāḥ] N₈₂^K N₅₈^E N₉₉^B C₆₇^S P^Σ, śvetākṣā N₄₅^C (unmetr.), śvetākṣāḥ N₁₂^K (unmetr.) 56d °lohitāḥ] K^Σ E^N B₉₉^C Ś₆₇^S P^Σ, °lohitām N₄₅^C 57a divyāntarikṣā°] N₄₅^C N₈₂^K N₁₂^K E^N P₃₂^T, divyāntarikṣā° N₈₂^K B₉₉^C, divyāntarikṣā P₇₂^T • °bhaumāś] K^Σ E^N B₉₉^C P^Σ, °bhaumā N₄₅^C 57b pātālatalavāsinaḥ] K^Σ E^N B₉₉^C P^Σ, pātālatalavāsinaḥ N₄₅^C (unmetr.) 57c rudrārcanaratā hr̥ṣṭāḥ] N₁₂^K B₉₉^C P₇₂^T, rudrārcanaratā hr̥ṣṭā N₄₅^C N₈₂^K, rudrārcā+na+parā hr̥ṣṭāḥ N₅₈^K, rudrapraṇāmamanasaḥ E^N, rudrārcanaratā hyaṣṭāḥ Ś₆₇^S, rudrārcanaratā nityam P₃₂^T 57d śāntim] K^Σ E^N B₉₉^C Ś₆₇^S P^Σ, śānti N₄₅^C • sadā] K^Σ E^N B₉₉^C Ś₆₇^S P^Σ, sadāḥ N₄₅^C 58a āgneyām ye gaṇāḥ sarve] N₈₂^K N₅₈^E P₃₂^T B₉₉^C, āgneyā ye gaṇā sarvā N₄₅^C, āgneyā ye gaṇāḥ sarve N₁₂^K, āgneyyām ye diśi gaṇāḥ Ś₆₇^S, āgneyyām ca gaṇāś sarve P₇₂^T 58b niṣaṅgiṇaḥ] K^Σ Ś₆₇^S P^Σ, niṣaṅgiṇam N₄₅^C 58c āraktākṣā] N₄₅^C K^Σ B₉₉^C, āraktābhā Ś₆₇^S, suraktākṣā P^Σ 58d °lohitāḥ] N₄₅^C B₉₉^C Ś₆₇^S K^Σ, °lomabhiḥ P₃₂^T, °locanāḥ P₇₂^T

divyāntarikṣabhaumās ca pātālatalavāsinaḥ|
rudrapraṇāmamanasaḥ śāntiṃ kurvantu me sadā|| 59||

[Gaṇas : S]

yāmyām diśi gaṇā ye tu satataṃ daṇḍapāṇayaḥ|
kṛṣṇāḥ kṛṣṇanibhāḥ kruddhās tathā vai kṛṣṇalohitāḥ|| 60||

divyāntarikṣabhaumās ca pātālatalavāsinaḥ|
rudraikāhitacetaskāḥ śāntiṃ kurvantu me sadā|| 61||

[Gaṇas : SW]

nairṛtyām tu gaṇāḥ krūrā rākṣasāḥ khadgapāṇayaḥ|
sunilākṣā nilanibhās tathā vai nīlalohitāḥ|| 62||

60–61 Cf. BhavP 1.177.24cdef: bhayādityasamā ye tu satataṃ daṇḍapāṇayaḥ| ādityārā-
dhanaparāḥ kaṃ prayacchantu te sadā|| • ÍsgP, Mantrapāda 30.84 (cont.): yāmyām diśi
śivasya bhagavato ye gaṇā daṇḍapāṇaya kṛṣṇāḥ ityādi| 62–63 Cf. ÍsgP, Mantrapāda
30.84 (cont.): oṃ nairṛtyām diśi śivasya bhagavato ye gaṇāḥ khadgapāṇayaḥ śyāmāḥ
śyāmākṣāḥ śyāmalohitāḥ ityādi|

59c–65b Omitted in P₇₂^T

59a divyāntarikṣa°] N₈₂^K N₁₂^K Ś₆₇^S P₃₂^T, divyāntirikṣa° N₄₅^C, divyāntarikṣa° N₅₈^K B₉₉^C, divya-
ntarikṣa° P₇₂^T 59c rudrapraṇāmamanasaḥ] K^Σ B₉₉^C, rudrapraṇāmāparamāḥ N₄₅^C, ru-
drapraṇāmāparamāḥ Ś₆₇^S, rudraikāhitacetaskāḥ P₃₂^T 59d śāntiṃ] K^Σ B₉₉^C Ś₆₇^S P₃₂^T, śā-
nti N₄₅^C • kurvantu me sadā] N₈₂^K N₅₈^K B₉₉^C Ś₆₇^S P₃₂^T, kurvanti me śadā N₄₅^C, kurvantu me sa-
dāḥ N₁₂^K 60a yāmyām] N₈₂^K N₁₂^K E^N B₉₉^C Ś₆₇^S P₃₂^T, yāmyām N₅₈^K, yāmyā N₄₅^C 60c kṛṣṇāḥ
kṛṣṇanibhāḥ kruddhās] N₈₂^K, kṛṣṇākṛṣṇanibhāḥ krūrās N₄₅^C N₅₈^K, kṛṣṇāḥ kṛṣṇanibhāḥ
kruddhās B₉₉^C, kṛṣṇāḥ kṛṣṇanibhāḥ kruddhās E^N, kṛṣṇāḥ kṛṣṇanibhāḥ krūrās N₈₂^K Ś₆₇^S, su-
kṛṣṇākṣāḥ kṛṣṇanibhāḥ P₃₂^T 61a divyāntarikṣa°] N₄₅^C N₈₂^K N₁₂^K E^N Ś₆₇^S P₃₂^T, divyāntarikṣa°
N₅₈^K B₉₉^C 61c rudraikāhitacetaskāḥ] N₈₂^K N₁₂^K B₉₉^C P₃₂^T, rudraikāhitacetaskā N₇₇^{Cpc} N₅₈^K E^N,
rudraikāhitañcataskā N₇₇^{Cac}, paramesārcanarataḥ Ś₆₇^S 61d śāntiṃ kurvantu me sadā]
N₈₂^K N₅₈^K E^N B₉₉^C P₃₂^T, śivaṅkurvantu me dhruvam N₄₅^C, śivaṃ kurvantu me sadā N₁₂^K, kurva-
ntv ārogyam uttamam Ś₆₇^S 62a nairṛtyām] N₈₂^K N₁₂^K E^N B₉₉^C Ś₆₇^S P₃₂^T, nairṛtyān N₄₅^C, nai-
rityām N₅₈^K • tu gaṇāḥ krūrā] N₄₅^C N₈₂^K N₁₂^K E^N B₉₉^C Ś₆₇^S, diśi gaṇāḥ krūrā N₅₈^K, tu gaṇā ye
tu P₃₂^T 62b rākṣasāḥ khadgapāṇayaḥ] N₅₈^K Ś₆₇^S P₃₂^T rākṣasā mṛtyurūpiṇaḥ N₈₂^K E^N B₉₉^C,
rākṣasā daṇḍapāṇayaḥ N₄₅^C, rākṣasā mṛtyupāṇayaḥ N₁₂^K 62c sunilākṣā nilanibhās]
K^Σ E^N B₉₉^C Ś₆₇^S P₃₂^T, supitākṣā pītākṣā N₄₅^C 62d tathā vai] N₄₅^C K^Σ E^N B₉₉^C P₃₂^T, tathānye Ś₆₇^S
• nīla°] K^Σ E^N B₉₉^C Ś₆₇^S P₃₂^T, pīta° N₄₅^C

divyāntarikṣabhaumās ca pātālatalavāsinaḥ|
rudrapradhyānaniratāḥ śāntim kurvantu me sadā|| 63||

[Gaṇas : W]

vāruṇyāṃ vai gaṇā ye tu satataṃ pāśapāṇayaḥ|
suśyāmākṣāḥ śyāmanibhās tathā vai śyāmalohitāḥ|| 64||

divyāntarikṣabhaumās ca pātālatalavāsinaḥ|
parameśārcanaratāḥ kurvantu mama śāntikam|| 65||

[Gaṇas : NW]

vāvyāṃ diśi gaṇā ye tu satataṃ dhvajapāṇayaḥ|
supitākṣāḥ pītanibhās tathā vai pītalohitāḥ|| 66||

64–65 Cf. ĪśgP, Mantrapāda 30.84 (cont.): vāruṇyāṃ diśi śivasya bhagavato ye gaṇāḥ pāśapāṇayaḥ śabalāḥ śabalākṣāḥ ityādi| 66–67 Cf. ĪśgP, Mantrapāda 30.84 (cont.): vāvyāṃ diśi śivasya bhagavato ye gaṇāḥ ankuśapāṇayaḥ pītāḥ ityādi|

63a divyāntarikṣabhaumās] $N_{82}^K N_{12}^K E^N \dot{S}_{67}^S P_{32}^T$, divyāntarikṣabhūmās N_{45}^C , divyāntarikṣabhaumās $N_{58}^K B_{99}^C$ 63c rudrapradhyānaniratāḥ] $N_{82}^K N_{12}^K B_{99}^C$, śivabhaktā mahātmanāḥ N_{45}^C , rudraikadhyānaniratā N_{58}^K , rudrasya dhyānaniratāḥ E^N , rudradhyānaparā nityaṃ \dot{S}_{67}^S , rudradhyānaikaparamāḥ P_{32}^T 63d śāntim kurvantu me sadā] $K^{\Sigma} E^N B_{99}^C \dot{S}_{67}^S P_{32}^T$, kurvantu mama śāntikam N_{45}^C 64a vāruṇyāṃ vai gaṇā ye tu] $N_{82}^K E^N B_{99}^C$, aparāsāṅgaṇā ye tu N_{45}^C , aparasyāṃ gaṇā ye tu N_{12}^K , paścimāyāṃ gaṇā ye tu \dot{S}_{67}^S , vāruṇyāṃ ye gaṇāḥ sarve $N_{58}^K P_{32}^T$ 64b pāśa°] $N_{45}^C K^{\Sigma} E^N B_{99}^C P_{32}^T$, megha° \dot{S}_{67}^S 64c suśyāmākṣāḥ] $K^{\Sigma} E^N B_{99}^C \dot{S}_{67}^S$, suśyāmākṣā N_{45}^C , sumuktākṣā P_{32}^T • śyāmanibhās] $K^{\Sigma} E^N B_{99}^C \dot{S}_{67}^S$, śyāmanibhā N_{45}^C , muktanibhāḥ P_{32}^T 64d śyāmalohitāḥ] $K^{\Sigma} E^N B_{99}^C \dot{S}_{67}^S$, śyāmalohitā N_{45}^C , muktalohitāḥ P_{32}^T 65a divyāntarikṣa°] $N_{45}^C N_{82}^K N_{12}^K B_{99}^C \dot{S}_{67}^S P_{32}^T$, divyāntarikṣa° $N_{58}^K E^N$ 65c parameśārcanaratāḥ] $N_{45}^C K^{\Sigma} B_{99}^C \dot{S}_{67}^S P_{32}^T$, śivabhaktiparāḥ sarve E^N , śivabhaktā mahātmanāḥ P_{32}^T 65d kurvantu mama śāntikam] $N_{82}^K N_{12}^K E^N B_{99}^C \dot{S}_{67}^S$, kurvantv ārogyam uttamām N_{45}^C , kurvantv ārogyam uttamaṃ $N_{12}^K P_{32}^T$, śāntim kurvantu me sadā P_{32}^T 66a vāvyāṃ] $K^{\Sigma} E^N B_{99}^C \dot{S}_{67}^S P^{\Sigma}$, vāvyā N_{45}^C • diśi gaṇā ye tu] $N_{82}^K N_{58}^K B_{99}^C$, tu gaṇā ye tu $N_{12}^K E^N P_{72}^T$, tu gaṇā ye vai N_{45}^C , ye diśi gaṇāḥ \dot{S}_{67}^S , ye gaṇāḥ sarve P_{32}^T 66c supitākṣāḥ pītanibhās] $K^{\Sigma} E^N$, supitākṣā pītanibhā $N_{45}^C B_{99}^C$, apitākṣāḥ pītanibhās \dot{S}_{67}^S , sudhūmrākṣā dhūmrānibhāḥ P_{32}^T , supadmākṣāḥ padmanibhāḥ P_{72}^T 66d tathā vai] $N_{45}^C K^{\Sigma} E^N B_{99}^C P^{\Sigma}$, tathānye \dot{S}_{67}^S • pītalohitāḥ] $N_{82}^K N_{12}^K E^N B_{99}^C \dot{S}_{67}^S$, pītalohitām N_{45}^C , pītalohitāḥ N_{58}^K , dhūmrālohitāḥ P_{32}^T , padmalohitāḥ P_{72}^T

divyāntarikṣabhaumās ca pātālatalavāsinaḥ |
śivabhaktiparāḥ sarve kṣemaṃ kurvantu me sadā || 67 ||

[Gaṇas : N]

uttarasyāṃ gaṇā ye tu satataṃ nidhipāṇayaḥ |
śavalākṣāḥ śavalanibhās tathā śavalalohitāḥ || 68 ||

divyāntarikṣabhaumās ca pātālatalavāsinaḥ |
śivapūjāsamudyuktāḥ kṣemaṃ kurvantu me sadā || 69 ||

68–69 Cf. ĪśgP, Mantrapāda 30.84 (cont.): om kauberyāṃ diśi śivasya bhagavato ye gaṇāḥ gadāpāṇayaḥ sitāḥ sitākṣāḥ sitalohitā ityādi |

67a divyāntarikṣa°] $N_{45}^C N_{12}^K \dot{S}_{67}^S P_{32}^T$, divyāntarikṣa° B_{99}^C , divyāntarikṣa° $N_{82}^K N_{58}^K E^N$, divyāntarikṣa° P_{72}^T • °bhaumās] $K^{\Sigma} E^N B_{99}^C \dot{S}_{67}^S P^{\Sigma}$, °bhaumāmś N_{45}^C 67b pātāla°] $K^{\Sigma} E^N B_{99}^C \dot{S}_{67}^S P^{\Sigma}$, pātālā N_{45}^C 67c śivabhaktiparāḥ sarve] $N_{45}^C N_{82}^K N_{58}^K E^N B_{99}^C \dot{S}_{67}^S$, śivabhaktā mahātmānaḥ N_{12}^K , śivapūjāsamāyuktāḥ P_{32}^T , parameśārcanaratāḥ P_{72}^T 67d kṣemaṃ kurvantu me sadā] $N_{82}^K N_{58}^K B_{99}^C \dot{S}_{67}^S$, kṣemaṃ kurvāntu me sadā N_{45}^C , kurvantu mama śāntikaṃ N_{12}^K , kṣamaṃ kurvantu me sadā E^N , kṣemaṃ kurvantu sarvadā P_{32}^T , śāntiṃ kurvantu me sadā P_{72}^T 68a uttarasyāṃ gaṇā ye tu] $N_{82}^K N_{58}^K E^N B_{99}^C$, uttarā dig gaṇā ye tu N_{45}^C , uttarāya gaṇā ye vai N_{12}^K , bhaumyāṃ diśi gaṇā ye tu \dot{S}_{67}^S , kauberyāṃ ye gaṇāḥ sarve P^{Σ} 68c śavalākṣāḥ śavalanibhās] $K^{\Sigma} E^N$, supitākṣā pītanibhā N_{45}^C , śavalākṣāḥ śavanibhās B_{99}^C , supitākṣāḥ pītanibhāḥ P^{Σ} , āpiṅgākṣāḥ piṅganibās \dot{S}_{67}^S 68d tathā śavalalohitāḥ] $N_{12}^K B_{99}^C$, tathā vai pītalohitāḥ $N_{45}^C P^{\Sigma}$, tathā vai śavalohitāḥ N_{82}^{Kac} , tathā vai śavalalohitāḥ $N_{82}^{Kpc} N_{58}^K E^N$ (unmetr.), tathānye piṅgalohitāḥ \dot{S}_{67}^S 69a divyāntarikṣa°] $N_{45}^C N_{82}^K N_{12}^K \dot{S}_{67}^S P_{32}^T$, divyāntarikṣa° $N_{58}^K E^N$, divyāntarikṣa° $B_{99}^C P_{72}^T$ 69b pātālatalavāsinaḥ] $K^{\Sigma} E^N \dot{S}_{67}^S P^{\Sigma}$, pātālatalavāsinaḥ N_{45}^C , pātālatalavāsinaḥ B_{99}^C 69c śivapūjāsamudyuktāḥ] $K^{\Sigma} E^N B_{99}^C$, parameśārcanaratāḥ $N_{45}^C \dot{S}_{67}^S P_{72}^T$, śivabhaktiparāḥ sarve P_{32}^T 69d kṣemaṃ kurvantu me sadā] $K^{\Sigma} E^N B_{99}^C$, kurvāntv ārogyam uttamam $N_{45}^C \dot{S}_{67}^S$, śāntiṃ kurvantu me sadā P^{Σ}

[Gaṇas : NE]

aiśānyāṃ vai gaṇā ye tu praśāntāḥ śūlapāṇayaḥ|
sūkṣmāḥ susūkṣmasadṛśās tathā vai sūkṣmalohitāḥ|| 70||

divyāntarikṣabhaumāś ca pātālatalavāsinaḥ|
śivapūjāsamudyuktāḥ kṣemaṃ kurvantu me sadā|| 71||

[Gaṇas : Below]

adhobhāge gaṇā ye tu satataṃ śūlapāṇayaḥ|
dhūmrā dhūmranibhāḥ sarve tathā vai dhūmralohitāḥ|| 72||

70–71 Cf. BhavP 1.178.25–27 : aiśānyāṃ samsthita ye tu praśāntāḥ śūlapāṇayaḥ| bhasmo-
ddhūlitadehāś ca nilakaṇṭhā vilohitāḥ|| divyāntarikṣa bhaumāś ca pātālatalavāsinaḥ|
sūryapūjākārā nityaṃ pūjayitvāṃśumālinam|| tataḥ supṛitamāso lokapālaiḥ sama-
nvitāḥ| śāntiṃ kurvantu me nityaṃ kaṃ prayacchantu pūjitāḥ|| • ĪśgP, Mantrapāda
30.84 (cont.) : om aiśānyāṃ diśi śivasya bhagavato ye gaṇāḥ śūlapāṇayaḥ kapilā ityādi|
72–73 Cf. ĪśgP, Mantrapāda 30.84 (cont.) : om adhastād diśi śivasya bhagavato ye gaṇāḥ
cakrapāṇayaḥ dhūmrā dhūmrākṣā dhūmralohitā divyāntarikṣabhaumāḥ ityādi|

71a–72d Omitted in Ś₆₇^S

70a aiśānyāṃ vai gaṇā ye tu] N₈₂^K E^N B₉₉^C P₃₂^T, īśānyā diśi gaṇā ye tu N₄₅^C (unmetr.), aiśā-
nyā vai gaṇā ye tu N₁₂^K, aiśānyāṃ diśi gaṇā ye tu N₅₈^K, aiśānyāṃ ye diśi gaṇā+ḥ+ Ś₆₇^S, aiśā-
nyāṃ tu gaṇā ye tu P₇₂^T 70b praśāntāḥ] N₄₅^C N₈₂^K N₅₈^K E^N B₉₉^C P^Σ, praśāntā N₁₂^K Ś₆₇^S • °pā-
ṇayaḥ] K^Σ E^N B₉₉^C Ś₆₇^S P^Σ, °pāṇayaṃ N₄₅^C 70c sūkṣmāḥ susūkṣmasadṛśās] N₈₂^K E^N B₉₉^C,
susūkṣmākṣā sūkṣmanibhā N₄₅^C, susūkṣmāḥ sūkṣmasadṛśāḥ N₁₂^K, susūkṣmākṣā sūkṣma-
nibhās Ś₆₇^S, suśvetākṣāḥ śvetanibhāḥ P₃₂^T, susūkṣmākṣāḥ sūkṣmanibhās N₁₂^K P₇₂^T 70d
tathā vai] N₄₅^C K^Σ E^N B₉₉^C P^Σ, tathānye Ś₆₇^S • sūkṣma°] N₄₅^C K^Σ E^N B₉₉^C Ś₆₇^S P₇₂^T, śveta° P₃₂^T
71a divyāntarikṣa°] N₄₅^C N₈₂^K N₁₂^K P₃₂^T, divyāntarikṣa° N₅₈^K E^N, divyāntarikṣa° B₉₉^C P₇₂^T •
°bhaumāś] K^Σ E^N B₉₉^C P^Σ, °bhaumāś N₄₅^C 71c śivapūjāsamudyuktāḥ] K^Σ E^N B₉₉^C P₇₂^T,
śivapūjāsamudyuktā N₄₅^C E^N, paramēśārcanaratāḥ P₃₂^T 71d kṣemaṃ kurvantu me
sadā] N₄₅^C K^Σ E^N B₉₉^C P₇₂^T, śāntiṃ kurvantu me sadā P₃₂^T 72a adhobhāge] K^Σ E^N B₉₉^C,
anābhāge N₄₅^C, aiśānyāṃ vai P₇₂^T, adhobhāga° P₇₂^T 72b satataṃ śūlapāṇayaḥ]
N₈₂^K N₅₈^K E^N B₉₉^C, dhūmāṅkā dhūmasannibhāḥ N₄₅^C, dhūmrākṣā dhūmrasannibhāḥ N₁₂^K, sa-
tataṃ cakrapāṇayaḥ P^Σ 72cd] N₈₂^K N₅₈^K E^N B₉₉^C, dhūmā sulohitā nityaṃ dhūmā yā
dhūmavavarcasāḥ N₄₅^C, dhūmrās sulohitā nityaṃ dhūmrābhṛdhūmrvarcasāḥ N₁₂^K, su-
nilākṣā nilanibhāḥ tathā vai nilalohitāḥ P₃₂^T, sudhūmrākṣā dhūmranibhāḥ tathā vai
dhūmralohitāḥ P₇₂^T

divyāntarikṣabhaumās ca pātālatalavāsinaḥ |
śivaṃ kurvantu me nityam alakṣmīmalanāśanam || 73 ||

[Gaṇas : Above]

ūrdhvbhāge gaṇā ye tu mahābalaparākramāḥ |
susūkṣmākṣāḥ sūkṣmanibhās tathā vai sūkṣmalohitāḥ || 74 ||

divyāntarikṣabhaumās ca pātālatalavāsinaḥ |
śivapūjāsamudyuktā aśubhaṃ nāśayantu me || 75 ||

74–75 Cf. ĪśgP, Mantrapāda 30.84 (cont.): ūrdhvāyāṃ diśi śivasya bhagavato ye gaṇāḥ padmapāṇayaḥ sūkṣmāḥ sūkṣmākṣāḥ sūkṣmalohitā ityādi |

73a divyāntarikṣa°] $N_{45}^C N_{82}^K N_{12}^K \dot{S}_{67}^S P_{32}^T$, divyantarikṣa° $N_{58}^K E^N$, divyantarikṣa° $B_{99}^C P_{72}^T$ •
°bhaumās] $K^{\Sigma} E^N B_{99}^C \dot{S}_{67}^S P^{\Sigma}$, °bhūmās N_{45}^C 73b °vāsinaḥ] $K^{\Sigma} E^N B_{99}^C \dot{S}_{67}^S P^{\Sigma}$, °vāsi-
nāḥ N_{45}^C 73c śivaṃ kurvantu me nityam] $K^{\Sigma} E^N B_{99}^C$, śiva kurvantu me nityam N_{45}^C ,
śivapūjāsamāyuktā \dot{S}_{67}^S , śivapūjāsamāyuktāḥ P_{32}^T , śivapūjāsamudyuktāḥ P_{72}^T 73d a-
lakṣmīmalanāśanam] $N_{45}^C N_{82}^K E^N B_{99}^C$, alakṣmīmalanāśanāḥ N_{12}^K , alakṣmīmalanāśanāḥ
 N_{12}^K , aśubhaṃ nāśayantu me $\dot{S}_{67}^S P_{32}^T$, śāntiṃ kurvantu me sadā P_{72}^T 74a ūrdhvbhāge]
 $K^{\Sigma} B_{99}^C \dot{S}_{67}^S P_{32}^T$, ūrdhvbhāge N_{45}^C , arddhvbhāge E^N , ūrdhvbhāga° P_{72}^T 74b mahābala-
parākramāḥ] $N_{82}^K E^N B_{99}^C \dot{S}_{67}^S$, svatantā dhyāyinaḥ parāḥ N_{45}^C , svatantradhyaīno parāḥ
 N_{12}^K , svatantradhyaīnaḥ parāḥ N_{58}^K , satataṃ pāśapāṇayaḥ P_{32}^T , satataṃ padmapāṇa-
yaḥ P_{72}^T 74c susūkṣmākṣāḥ sūkṣmanibhās] $N_{82}^K E^N B_{99}^C \dot{S}_{67}^S P_{32}^T$, sūkṣmāḥ sūkṣmani-
bhās caiva $N_{12}^K N_{58}^K$, susūkṣmā sūkṣmanibhā N_{45}^C (unmetr.), susūḥḥḥḥ sūkṣmaḥḥḥḥ P_{72}^T
74d tathā vai] $N_{45}^C N_{82}^K N_{58}^K E^N B_{99}^C P^{\Sigma}$, tathā ca N_{12}^K , tathānye \dot{S}_{67}^S 75a divyāntarikṣa°]
 $N_{45}^C N_{82}^K N_{12}^K \dot{S}_{67}^S P_{32}^T$, divyantarikṣa° $N_{58}^K B_{99}^C$, divyantarikṣa° $E^N P_{72}^T$ 75c °samudyuktā]
 $N_{45}^C K^{\Sigma} B_{99}^C$, °samādyukta E^N , °sadodyuktā \dot{S}_{67}^S , °samāyuktāḥ P_{72}^T , °samāsaktāḥ P_{72}^T 75d
aśubhaṃ nāśayantu me] $K^{\Sigma} E^N B_{99}^C \dot{S}_{67}^S P_{32}^T$, aśubhaṃ yāntu yāta me N_{45}^C , śāntiṃ kurva-
ntu me sadā P_{72}^T

[Gaṇas : Conclusion]

ete gaṇā mahātmāno mahābalaparākramāḥ|
śiṁṣaṁ saṁpūjya yatnena balim teṣāṁ vinikṣipet|
tataḥ supṛitamanasaḥ śāntim kurvantu me sadā|| 76||

[Dikpālas]

[Indra in Amarāvati]

amarāvati nāma purī pūrvabhāge vyavasthitā|
vidyādharasamākīrṇā siddhagandharvasevitā|
ratnaprākārarucirā sarvaratnopaśobhitā|| 77||

76 Cf. ĪsgP, Mantrapāda 30.84 (cont.): ebhir vikārya priṇāti mantraiḥ pāriśadaṁ balim|| 77–80 Cf. BhavP 1.178.28–31 : amarāvati purī nāma pūrvabhāge vyavasthitā| vidyādharagaṇākīrṇā siddhagandharvasevitā|| ratnaprākārarucirā mahāratnopaśobhitā| tatra devapatih śrīmān vajrapāṇir mahābalaḥ| gopatir gosahasreṇa śobhamānena śobhate|| airāvataḥ gajārūḍho gaurikābho mahādūyutiḥ| devendraḥ satataḥ hr̥ṣṭa ādityārādhanē rataḥ|| sūryajñānaikaparamaḥ sūryabhaktisamanvitaḥ| sūryapraṇāmaḥ paramām śāntim te 'dya prayacchatu||

76d After this Ś₆₇^S adds two pādas : te pi me pṛitamanasaḥ pratigrhṇantv imām balim|
76f After this N₅₈^K adds two pādas : prayacchanty āsu martyānām tadbhaktānām viśeṣataḥ

76a gaṇā] N₄₅^C K^Σ B₉₉^C Ś₆₇^S P^Σ, gaṇāḥ E^N 76b mahābalaparākramāḥ] N₄₅^C K^Σ E^N B₉₉^C Ś₆₇^S P^T, mahābala|[-4-]|P^T 76c śiṁṣaṁ] N₄₅^C N₈₂^K N₁₂^E B₉₉^C Ś₆₇^S P^Σ, śiṁṣa N₅₈^K • saṁpūjya yatnena] N₈₂^K E^N B₉₉^C Ś₆₇^S P^Σ, saṁpūjya yaṁnena N₄₅^C, saṁpūjayantena N₁₂^K 76d balim teṣāṁ] K^Σ E^N B₉₉^C, balintathā N₄₅^C, balim eṣāṁ Ś₆₇^S P^Σ • vinikṣipet] K^Σ E^N B₉₉^C Ś₆₇^S P^Σ, vinikṣepayet N₄₅^C (unmetr.) 76e supṛitamanasaḥ] N₈₂^K N₁₂^E B₉₉^C P^T, supṛitamanasaḥ N₄₅^C, pṛitā mahātmānaḥ N₅₈^K, saṁpṛitamanasaḥ Ś₆₇^S, supṛitamanasā P^T 76f śāntim kurvantu me sadā] N₈₂^K N₁₂^E B₉₉^C Ś₆₇^S P^{Tpc} P^T, śāntim kurvantu sārvaṭaḥ N₄₅^C, śāntim āsu balaśriyaṁ N₅₈^K, śāntim kurvantu naḥ sadā P^{Tac} 77a amarāvati nāma purī] N₈₂^K N₁₂^E B₉₉^C Ś₆₇^S, amarāvati purī nāmā N₄₅^C, amarāvati purī nāma N₅₈^{Kpc} P^T, amāvati purī nāma N₅₈^{Kac} (unmetr.), nāmnāmarāvati puryāḥ P^T 77b vyavasthitā] N₄₅^C N₁₂^E B₉₉^C Ś₆₇^S P^Σ, vyavasthitāḥ N₈₂^K N₅₈^K 77c °samākīrṇā] N₈₂^K N₅₈^K E^N B₉₉^C, °gaṇākīrṇā° N₇₇^{Ko}, °gaṇākīrṇe N₄₅^C, °gaṇākīrṇa° N₁₂^K Ś₆₇^S P^Σ 77d °gandharvasevitā] Σ, °gāndharvasevitā N₄₅^C, °gandhasevitāḥ N₅₈^K (unmetr.) 77e °rucirā] N₈₂^K N₁₂^E B₉₉^C, °racitā N₇₇^{Ko} N₄₅^C N₅₈^K Ś₆₇^S, °nicitāḥ P₃₂^T, °khacitā P₇₂^T 77f sarva°] N₄₅^C K^Σ E^N B₉₉^C, mahā° N₇₇^{Ko} Ś₆₇^S P^Σ • °śobhitā] Σ, °śotā N₄₅^C (unmetr.), °śobhitāḥ P₃₂^T

tatra devapatih śrīmān vajrapāṇir mahābalaḥ|
netrāṇām tu sahasreṇa śobhanena virājate|| 78||

airāvataḡajārūḡho hemavarṇo mahādyutiḥ|
devendraḥ satataḡ hr̥ṣṭaḥ parameśārcane rataḥ|| 79||

śivadyānaikasampannaḥ śivabhaktisamanvitaḥ|
śivapraṇāmaparamaḥ karotu mama śāntikam|| 80||

[Agni in Tejovati]

āgneye digvibhāge tu purī tejovati śubhā|
nānādevasamākīrṇā ratnajvālāsamujjvalā|| 81||

81–83 Cf. BhavP 1.178.32–34 : āgneyadigvibhāge tu purī tejavati śubhā| nānādevaga-
ṇākīrṇā nānāratnopaśobhitā|| tatra jvālāsamākīrṇo diptāṅgārasamadyutiḥ| purago da-
hano devo jvalanaḥ pāpanāśanaḥ|| ādityārādhanarata ādityagatamānasah| śāntim ka-
rotu te devas tathā pāpapakṣyam||

80ab Omitted in Ś₆₇^S 80b After this P₃₂^T adds two pādas : śivabhaktiḥ surādyaiś ca
devair api sahanugaiḥ| • P₇₂^T adds : śivabhaktaiś tathānyaiś ca devair api sahanugaiḥ|

78a °patiḥ] Σ, °patiḡ N₄₅^C, °pati N₁₂^K 78b °pāṇir N₈₂^K N₁₂^E N^N B₉₉^C Ś₆₇^S P₃₂^T, °hasto N₇₇^{Ko} P₇₂^T,
°hastau N₄₅^C, °pāṇi N₅₈^K • °balaḥ] Σ, °balaḥ N₄₅^C N₁₂^K 78d śobhanena virājate]
N₇₇^{Ko} N₈₂^K N₅₈^K B₉₉^C Ś₆₇^S P₇₂^T, śobhatena virājate E^N, śobhamānena rājate N₄₅^C, śobhanena vi-
rāte N₁₂^K (unmetr., vertical stroke after -śo-), śobhanena virājite P₃₂^T 79a airāvata°]
Σ, airāvata° Ś₆₇^S • °rūḡho] Σ, °rūḡhā N₄₅^C P₇₂^T 79b °varṇo] N₄₅^C K^Σ B₉₉^C Ś₆₇^S P₇₂^T, °va-
rṇṇā N₇₇^{Ko}, °varṇa° E^N, °vastro P₃₂^T • °dyutiḥ] Σ, °dyuti N₇₇^{Ko} 79c devendraḥ]
N₈₂^K N₁₂^E N^S P^Σ, devenda N₇₇^{Ko} N₄₅^C N₅₈^K B₉₉^C • satataḡ] Σ, satataḡ Ś₆₇^S (unmetr.) •
hr̥ṣṭaḥ] Σ, hr̥ṣṭa N₇₇^{Ko} 79d parameśārcane rataḥ] Σ, parameśārcanatatparaḥ N₇₇^{Ko},
parameśārcanatatparaḥ N₅₈^K (unmetr.), parameśārcane rata N₄₅^C 80a °dhyānaika-
sampannaḥ] N₄₅^C N₁₂^K N₅₈^K P₃₂^T, °dhyānena sampannaḥ N₈₂^K N₁₂^E N^N B₉₉^C, °dhyā(nai)kasampana
N₇₇^{Ko} (unmetr.), °dhyānaikaparyāptaḥ P₇₂^T 80b °samanvitaḥ] Σ, °samanvita N₇₇^{Ko},
°samānvitaḥ N₄₅^C 80c °praṇāmaparamaḥ] Σ, °praṇāmaparamaḡ N₇₇^{Ko}, °pramāma-
paramaḥ N₄₅^C 81a āgneye digvibhāge tu] N₈₂^K E^N B₉₉^C Ś₆₇^S, āgneyā diśi bhāge tu N₇₇^{Ko},
āgneyaḡ digbhāge tuḥ N₄₅^C (unmetr.), āgneyyaḡ digvibhāge tu N₁₂^K, āgneyyaḡ digvi-
bhāge tu N₅₈^K, āgneyyaḡ divi bhāge tu P₃₂^T, āgneye tu vibhāge tu P₇₂^T 81b tejovati]
Σ, tejavati N₇₇^{Ko} N₅₈^K 81c °devasamākīrṇā] N₈₂^K N₁₂^E N^N B₉₉^C P₇₂^T, °devagaṇākīrṇa N₇₇^{Ko},
°devagaṇākīrṇā N₄₅^C N₅₈^K, °ratnagaṇākīrṇā Ś₆₇^S, °ratnasamākīrṇā P₃₂^T 81d °samujjvalā]
K^Σ E^N B₉₉^C P₃₂^T, °samākūlāḥ N₇₇^{Ko}, °samajvalā N₄₅^C, °mahājvalā Ś₆₇^S, °samākūlā P₇₂^T

tatra jvālāparitāngo dīptāngārasamadyutiḥ |
bhūtikṛd dehināṃ devo jvalanaḥ pāpanāśanaḥ || 82 ||

śivapūjājapodyuktaḥ śivasmaraṇabhāvitaḥ |
śāntiṃ karotu me devas tathā pāpapakṣayam || 83 ||

[Yama in Vaivasvatī]

vaivasvatī nāma purī dakṣiṇena vyavasthitā |
surāsuraśātānīkapitṛakṣoragālayā || 84 ||

tatrendranīlasamkāśo raktāntāyatalocanaḥ |
mahāmahiṣam ārūḍhaḥ kṣṇasragvastrabhūṣaṇaḥ || 85 ||

84–86 Cf. BhavP 1.178.35–37 : vaivasvatī purī ramyā dakṣiṇena mahātmanaḥ | surāsuraśātākīrṇā nānaratnopāśobhitā || tatra kundendusamkāśo haripiṅgalalocanaḥ | mahāmahiṣam ārūḍhaḥ kṣṇasragvastrabhūṣaṇaḥ || antako 'tha mahātejāḥ sūryadharmapārāyaṇaḥ | ādityārādhanaḥ kṣemārogye dadātu te ||

84b After this P^T₃₂ adds two pādas : lohaprākārasamyuktā prāsādair gopurair śubhaiḥ |
• P^T₇₂ adds four pādas : lohaprākārasamyuktā prāsādair upāśobhitā | tasya tasyaṃ madhye sthitaḥ sarvakāmado harmyagas tathā | 85d After this P^T₃₂ adds two pādas :
kālāntakamahākālaçaṇḍakodaṇḍasamyutaḥ |

82a °paritāngo] N^K₈₂ N^K₁₂ E^N B^C S^S₆₇ P^T₇₂, °paritāngā N^{Ko}₇₇ P^T₃₂, °paritāngo N^K₄₅, °paritāngī N^C₄₅ 82b °dyutiḥ] Σ, °dyuti N^{Ko}₇₇ 82c bhūtikṛd] Σ, bhūtakṛ N^{Ko}₇₇ • dehināṃ] Σ, dehinā N^C₄₅ N^K₅₈ 82d jvalanaḥ] Σ, jvalanā N^{Ko}₇₇ 83a °japodyuktaḥ] N^{Cpc}₇₇ N^K₈₂ N^K₁₂ E^N P^{Tpc}₇₂ P^T₇₂, °japodyukta N^{Ko}₇₇, °japodyuktiḥ N^{Cac}₇₇, °sa – – – N^K₅₈, °jayedyujtaḥ B^C₉₉, °samāyuktaḥ S^S₆₇, °japodyukta P^{Tac}₇₂ 83b śiva°] Σ, śivā° N^C₄₅ • °smaraṇa°] Σ, °sabhāva° S^S₆₇ • bhāvitaḥ] N^{Ko}₇₇ K^Σ E^N B^C S^S₆₇ P^{Tpc}₇₂, °bhāvitaḥ N^C₄₅ P^{Tac}₇₂, °pāvitaḥ P^T₇₂ 83c śāntiṃ karotu me devas] N^K₈₂ N^K₁₂ E^N B^C P^Σ₉₉, śāntiṅkarotu me deva N^{Ko}₇₇, śāntikarme tu me deva N^C₄₅, śānti karotu me devas N^K₅₈, śāntiṃ karotu me vahnis S^S₆₇ 83d °kṣayam] Σ, °kṣayam N^C₄₅ 84a vaivasvatī nāma purī] N^{Cpc}₇₇ N^K₈₂ N^K₁₂ E^N B^C S^S₆₇, vaivasvatapurī nāma N^{Cac}₇₇, vaivasvatī purī nāma N^{Ko}₇₇ N^{Kpc}₃₂ P^T₃₂, vaivasvatī purī nā N^{Kac}₅₈ (unmetr.), vaivasvatapurī nāma P^T₇₂ 84b dakṣiṇena] Σ, dakṣiṇe tu P^T₃₂ • vyavasthitā] N^{Ko}₇₇ E^N B^C S^S₆₇ P^Σ₉₉, vyavasthitaḥ N^C₄₅ N^K₅₈, vivasthitā N^{Kpc}₈₂, vivasvataḥ N^K₁₂, vivasthatā N^{Kac}₈₂ 84c surāsura°] Σ, yamarūpa° P^T₃₂ • °śātānika°] Σ, śātānika N^{Ko}₇₇, °samākīrṇā S^S₆₇ 84d °rakṣoragālayā] N^K₈₂ N^K₁₂ B^C P^T₃₂, °yakṣoragālayā N^{Ko}₇₇ N^K₄₅ S^S₆₇ P^T₇₂, °rakṣoragālayā N^K₈₂ N^K₁₂ B^C P^T₃₂, °yakṣoragālayāḥ N^K₅₈, °rakṣoragālayāḥ E^N 85a tatrendra°] Σ, tantrendra° N^C₄₅ 85b raktāntāyata°] Σ, raktaāyata° E^N (sic) • °locanaḥ] Σ, °locanā N^{Ko}₇₇, °nocanaḥ N^C₄₅ 85c ārūḍhaḥ] Σ, ārūḍha N^{Ko}₇₇, ārūḍhaḥ N^C₄₅ N^K₅₈

antako 'tha mahātejāḥ śivadharmaparāyaṇaḥ |
śivapūjāsamudyuktaḥ kṣemārogyaṃ dadātu me || 86 ||

[Nirṛti in Kṛṣṇā]

nairṛte tu diśo bhāge purī kṛṣṇeti viśrutā |
mahāraḡṣogaṇākirmā piśācapretasaṃkulā || 87 ||

tatra jīmūtasamkāśo raktasragvastrabhūṣaṇaḥ |
khaḡgapāṇir mahātejāḥ karālavadanojjvalaḥ || 88 ||

rakṣendro nirṛtir nityaṃ śivārcanarataḥ sadā |
karotu me mahāśāntiṃ śivabhaktisamutsukaḥ || 89 ||

87–89 Cf. BhavP 1.178.38–40 : nairṛte digvibhāge tu purī kṛṣṇeti viśrutā | moharakṣogaṇāśaucapiśācapretasaṃkulā || tatra kundanibho devo raktasragvastrabhūṣaṇaḥ | khaḡgapāṇir mahātejāḥ karālavadanojjvalaḥ || rakṣendro vasate nityam ādityārādhane rataḥ | karotu me sadā śāntiṃ dhanam dhānyam prayacchatu ||

86ab Omitted in N_{45}^C 87a–89d Omitted in P_{32}^T

86a antako 'tha | $N_{77}^{K_0} K^\Sigma E^N B_{99}^C \dot{S}_{67}^S$, śrīmān yamo P^Σ • otejāḥ | $K^\Sigma B_{99}^C P^\Sigma$, otejā $N_{77}^{K_0} \dot{S}_{67}^S$, otejāḥ E^N 86b °dharmaparāyaṇaḥ | $N_{77}^{K_0} K^\Sigma E^N B_{99}^C P^\Sigma$, °dhyānaikatatparaḥ \dot{S}_{67}^S 86c °samudyuktaḥ | $N_{82}^K N_{58}^K E^N B_{99}^C P_{72}^T$, °samāyuktaḥ $N_{77}^{K_0} \dot{S}_{67}^S$, °samāyukta N_{45}^C , °samāsaktaḥ N_{12}^K , °japodyuktaḥ P_{32}^T 86d kṣemārogyaṃ | Σ , kṣemarogyam N_{45}^C , kṣemārogā B_{99}^C • dadātu | Σ , karotu $\dot{S}_{67}^S P_{32}^T$ 87a nairṛte | $N_{77}^{K_0} N_{45}^C N_{58}^K E^N B_{99}^C \dot{S}_{67}^S P_{72}^T$, nairṛtyam N_{82}^K , nairṛtye | N_{12}^K • diśo | $N_{82}^K N_{12}^K E^N B_{99}^C \dot{S}_{67}^S$, diśa $N_{77}^{K_0} N_{45}^C N_{58}^K$, śiśo P_{72}^T 87b purī | $N_{45}^C K^\Sigma B_{99}^C \dot{S}_{67}^S P_{72}^T$, purā E^N • kṛṣṇeti viśrutā | $N_{82}^K N_{12}^K B_{99}^C \dot{S}_{67}^S$, kṛṣṇe tu viśrutā $N_{77}^{K_0} N_{45}^C$, kṛṣṇeti viśrutāḥ E^N , kṛṣṇavati śubhā N_{58}^K , kṛṣṇavati śubhā P_{72}^T 87c °rakṣo° | $N_{77}^{K_0} N_{82}^K N_{58}^K E^N B_{99}^C P_{72}^T$, °yakṣa° $N_{45}^C N_{12}^K \dot{S}_{67}^S$ • °rakṣogaṇākirmā | $N_{45}^C N_{82}^K N_{12}^K E^N B_{99}^C \dot{S}_{67}^S P_{72}^T$, °rakṣogaṇākirma $N_{77}^{K_0}$, °rakṣoragākirma N_{58}^K 87d piśācapreta° | $N_{58}^K P_{72}^T$, piśāca-bhūta° $N_{82}^K E^N B_{99}^C \dot{S}_{67}^S$ (unmetr.), piśācapeta° N_{45}^C , piśācapreta° $N_{77}^{K_0} N_{12}^K$ • °saṃkulā | $N_{45}^C K^\Sigma E^N \dot{S}_{67}^S P_{72}^T$, °sam<yuta>kulā B_{99}^C 88a jīmūta° | $N_{77}^{K_0} K^\Sigma E^N B_{99}^C \dot{S}_{67}^S P_{72}^T$, jīmūrta° N_{45}^C 88b rakta° | $N_{45}^C E^N B_{99}^C \dot{S}_{67}^S$, kṛṣṇa° P_{72}^T • °bhūṣaṇaḥ | $N_{45}^C E^N P_{72}^T$, °bhūṣaṇa B_{99}^C , °bhūṣitaḥ \dot{S}_{67}^S 88c °pāṇir | $N_{45}^C K^\Sigma E^N P_{72}^T$, °pāṇi $N_{77}^{K_0} B_{99}^C$ • °tejāḥ | $K^\Sigma E^N P_{72}^T$, °te(jā) $N_{77}^{K_0}$, °te N_{45}^C (unmetr.), °prājñāḥ \dot{S}_{67}^S 88d °jjvalaḥ | $N_{45}^C \dot{S}_{67}^S P_{72}^T$, °jvalaḥ $E^N B_{99}^C$ 89a rakṣendro | $N_{45}^C E^N B_{99}^C \dot{S}_{67}^S$, rakṣarāt P_{72}^T • nirṛtir | B_{99}^C , nairṛti N_{82}^K , nirṛti $N_{12}^K N_{58}^K$ nairṛtir $E^N \dot{S}_{67}^S P_{72}^T$, niriti $N_{77}^{K_0} N_{45}^C$ • nityaṃ | $N_{12}^K N_{58}^K E^N B_{99}^C \dot{S}_{67}^S P_{72}^T$, nitya $N_{45}^C N_{82}^K$ 89d °samutsukaḥ | $N_{45}^C K^\Sigma E^N B_{99}^C P_{72}^T$, °samudbhavaḥ $N_{77}^{K_0}$, °parāyaṇaḥ \dot{S}_{67}^S

[Varuṇa in Śuddhavatī]

paścime tu diśo bhāge purī śuddhavatī śubhā|
nānāgaṇasamākīrṇā nānākīṇnarasaṃkulā|| 90||

tatra mauktikasamkāśaḥ paripiṅgalalocanaḥ|
śuklavastraparīdhānaḥ pāsahasto mahābalaḥ|| 91||

varuṇaḥ parayā bhaktyā śivaikāhitamānasah|
rogaśokārtisaṃtāpaṃ nirmāśayatu me sadā|| 92||

[Vāyu in Gandhavatī]

vāyavye digvibhāge tu purī gandhavatī śubhā|
ṛṣisiddhagaṇādhyuṣṭā hemaprākārorāṇā|| 93||

90–92 Cf. BhavP 1.178.41–42 : paścime tu diśo bhāge purī śuddhavatī sadā| nānābhogisamākīrṇā nānākīṇnarasevitā|| tatra kundendusamkāśo haripiṅgalalocanaḥ| śāntiṃ karotu me prītaḥ śāntaḥ śāntena cetasā||

91b After this E^N reads 94cd

90a paścime | Σ, nairṛte P₃₂^T • diśo | Σ, diśā N₇₇^{Ko} N₅₈^K 90b śuddhavatī | Σ, śuddhavatī E^N 90c °gaṇa° | Σ, °ratna° N₇₇^{Ko} P₇₂^T • °samākīrṇā | Σ, °samākīrṇa N₇₇^{Ko} 90d °kiṇnarasaṃkulā | N₇₇^{Ko} N₄₅^C N₁₂^K N₅₈^K P^Σ, °kiṇnaraśobhitā N₈₂^K E^N B₉₉^C, °kīraṇasaṃkulā Ś₆₇^S 91a mauktika° | Σ, muktaka° N₄₅^C • °samkāśaḥ | Σ, °samkāśa N₇₇^{Ko}, °samkāśā N₆₇^{Kac} 91c °parīdhānaḥ | N₈₂^K N₁₂^K E^N B₉₉^C Ś₆₇^S P^Σ, °parīdhāna N₇₇^{Ko}, °parīdhānā N₄₅^C, °parīdhānaḥ N₅₈^K (unmetr.), °parīdhāneḥ B₉₉^{Cac} 91d °balaḥ | Σ, °balā N₄₅^C, °dyutiḥ P₃₂^T 92a parayā | Σ, paramā N₄₅^C 92b śivaikāhitamānasah | Σ, śivaikāntitamānasām N₄₅^C, śivakagatamānasah Ś₆₇^S 92c °śokārti° | Σ, °śokārta° N₇₇^{Ko} • °saṃtāpaṃ | K^Σ E^N P₃₂^T, °saṃtāpa° N₇₇^{Ko} P₇₂^T °saṃtāpaṃ N₄₅^C, °saṃtāpaṃ B₉₉^C 92d nirmāśayatu me sadā | N₁₂^K Ś₆₇^S, nirmāśayaṃtu me N₇₇^{Ko} (unmetr.), nityaṃ nirmāśayatu me N₈₂^K (unmetr.), nirmāśayaṃtu sarvadā N₄₅^C, nirmāśayaṃtu me sadā N₅₈^K, nityaṃ nirmāśayantu me B₉₉^C, nityaṃ nirmāśayantu me E^N, vināśayatu me sadā P₃₂^T, bhayaṃ nirmāśayantu me P₇₂^T 93a vāyavye | N₇₇^{Ko} N₅₈^K E^N B₉₉^C Ś₆₇^S P^Σ, vāyavyān N₄₅^C N₁₂^K, vāyave N₈₂^K • digvibhāge | Σ, diśo bhāge P₇₂^T 93c ṛṣisiddha° | Σ, ṛṣisiddhi° N₇₇^{Ko} N₅₈^K, iṣisiddha° N₄₅^C • °gaṇādhyuṣṭā | N₈₂^K N₁₂^K E^N B₉₉^C, °gaṇākīrṇe N₇₇^{Ko}, °gaṇājuṣṭā N₄₅^C, °gaṇākīrṇā N₅₈^K, °gaṇairjuṣṭā Ś₆₇^S, °gaṇākīrṇā P^Σ 93d °torāṇā | Σ, °torāṇaḥ E^N

tatra tāmreṇa dehena kṛṣṇapiṅgalalocanaḥ |
paṭavyāptāntarālīno dhvajayaṣṭyāyudhodyataḥ || 94 ||

pavanaḥ paramo devaḥ parameśvarabhāvitaḥ |
kṣemārogyaṃ balaṃ śāntiṃ karotu satataṃ mama || 95 ||

[Kubera in Mahodayā]

mahodayā nāma purī uttareṇa mahojjvalā |
anekayakṣasaṃkīrṇā nānāratnopaśobhitā || 96 ||

tatra devo gadāhastāś citrasragvastrabhūṣaṇaḥ |
hrasvabāhur mahātejāḥ paripiṅgalalocanaḥ || 97 ||

kubero varadaḥ śrīmān harapādārcane rataḥ |
śāntiṃ karotu me prītaḥ śāntaḥ śāntena cetasā | | 98 ||

94cd E^N reads these two pādas after 91b 96b After this pāda P_{32}^T adds two pādas :
hemaprākārasaṃyuktā ratnaprāsādasamṃyutā |

94a tatra | Σ , tiṣṭhan E^N • tāmreṇa | Σ , dhūmreṇa P_{32}^T • dehena | Σ , lohena P_{72}^T
94b °locanaḥ | Σ , °locanāḥ N_{45}^C , °lohitaḥ P_{72}^T 94c paṭavyāptā° | $N_{77}^{K_0} K^{\Sigma} E^N B_{99}^C \dot{S}_{67}^S$,
paṭavyāptā° N_{45}^C , paṭavyāptya° P_{32}^T , nabhovyāptā° P_{72}^T 94d °yaṣṭyā° | $K^{\Sigma} E^N B_{99}^C \dot{S}_{67}^S P^{\Sigma}$,
°yaṣṭā° $N_{77}^{K_0}$, °caṣṭa° N_{45}^C , °chatrā° E^N 95a pavanaḥ | Σ , pavana N_{45}^C • devaḥ |
 Σ , devo $N_{77}^{K_0}$, deva N_{45}^C 95b °bhāvitaḥ | Σ , °bhāvita N_{45}^C 95c kṣemārogyaṃ |
 $N_{77}^{K_0} K^{\Sigma} B_{99}^C \dot{S}_{67}^S P^T$, kṣemārogyaṃ N_{45}^C , kṣamārogyaṃ E^N , kṣemārogya° P_{32}^T • śāntiṃ | Σ ,
śānti N_{45}^C 95d satataṃ | Σ , vijayaṃ P_{32}^T • mama | $K^{\Sigma} E^N B_{99}^{Cpc} \dot{S}_{67}^S P^{\Sigma}$, mamaḥ $N_{77}^{K_0} N_{45}^C$,
mamā B_{99}^{Cac} 96a mahodayā nāma purī | Σ , mahodadhipurī nāma P_{72}^T 96b utta-
reṇa | Σ , uttare ca P_{72}^T • mahojjvalā | Σ , mahojvalaḥ $N_{77}^{K_0}$ 96c °saṃkīrṇā | Σ , °saṃ-
kīrṇa $N_{77}^{K_0}$ 97a gadāhastāś | Σ , gadāhastā $N_{77}^{K_0} N_{45}^C N_{58}^K$ 97b citra° | Σ , cintrā° N_{45}^C
• °bhūṣaṇaḥ | $K^{\Sigma} E^N B_{99}^C \dot{S}_{67}^S P^{\Sigma}$, °bhūṣita $N_{77}^{K_0}$, °bhūṣaṇa N_{45}^C , °bhūṣitaḥ \dot{S}_{67}^S 97c hra-
svabāhur | Σ , hasvavāhur E^N , hrasvavāhu N_{45}^C • °tejāḥ | $K^{\Sigma} E^N B_{99}^C P^{\Sigma}$, tejā $N_{77}^{K_0} N_{45}^C \dot{S}_{67}^S$
97d °locanaḥ | Σ , °locanā $N_{77}^{K_0}$, °locanāḥ N_{45}^C 98a varadaḥ | Σ , varada N_{12}^K 98b
rataḥ | Σ , ratā $N_{77}^{K_0}$, rataḥ N_{45}^C 98c śāntiṃ | Σ , śānti N_{45}^C 98cd prītaḥ śāntaḥ |
 $\dot{S}_{67}^S P^{\Sigma}$, śāntaḥ prītaḥ $N_{82}^K N_{12}^K B_{99}^C$, prīta śānta $N_{77}^{K_0}$, prīta śāntaḥ N_{45}^C , prītaḥ śāntaḥ N_{58}^K ,
śāntaḥ prīta E^N 98d śāntena cetasā | $N_{77}^{K_0} N_{45}^C N_{58}^K \dot{S}_{67}^S P^{\Sigma}$, prītena tejasā $N_{82}^K E^N B_{99}^C$, prī-
tena cetasā N_{12}^K

[Īśāna in Yaśovatī]

yaśovatī purī ramyā aiśānīm diśam āśritā|
 nānāgaṇasamākīrṇā nānāsurakṛtālayā|
 tejaḥprākāraparyantā niraupamyā mahodayā|| 99||

tatra mauktikasamkāśaḥ śaśāṅkakṛtabhūṣaṇaḥ|
 trinetraḥ śāntarūpātmā akṣamālādharo haraḥ|| 100||

iśānaḥ paramo devaḥ sarvadevottamottamaḥ|
 so 'pi sarvātmabhāvena śāntim āśu karotu me|| 101||

99–101 Cf. BhavP 1.178.43–44: yaśovatī purī ramyā aiśānīm diśam āśritā| nānāgaṇa-
 samākīrṇā nānākṛtasubhālayā| tejaḥprākāraparyantā anaupamyā sadojvalā|| tatra ku-
 ndendusamkāśaś cāmbujākṣo vibhūṣitaḥ| trinetraḥ śāntarūpātmā akṣamālādharādha-
 raḥ| iśānaḥ paramo devaḥ sadā śāntim prayacchatu||

101b After this N₅₈^K adds two pādas : siddhānāñcaiva yogīnām sarvadvā ca namaskṛtaḥ|

99a yaśovatī] Σ, yaśovatī E^N • purī ramyā] Σ, purī ramye N₄₅^C, nāma purī Ś₆₇^S 99b
 aiśānīm] N₈₂^K N₁₂^K, iśānyā N₇₇^{Ko}, aiśānyā N₄₅^C N₅₈^K, aiśānan B₉₉^C, iśānīm E^N, aiśāna° Ś₆₇^S, ai-
 śānyām P₇₂^{Tpc} P₇₂^T, saumyāyām P₇₂^{Tac} • diśam āśritā] N₈₂^K E^N Ś₆₇^S, diśim āśritā N₇₇^{Ko} N₁₂^K N₅₈^K,
 diśim āśritāḥ N₄₅^C, diśam āśritā B₉₉^C, diśi samsthita P^Σ 99c °gaṇa°] Σ, °deva° N₅₈^K •
 °samākīrṇā] Σ, °samākīrṇa N₇₇^{Ko}, °samākīrṇa E^N 99d °surakṛtālayā] K^Σ E^N B₉₉^C,
 °kṛtasurālayā N₇₇^{Ko} Ś₆₇^S P₃₂^T, °kṛtasurālaya N₄₅^C, °ratnasurālayā P₇₂^T 99e °tejaḥ°] Σ,
 °teja° N₇₇^{Ko} N₄₅^C • °prākāra°] N₇₇^{Ko} N₄₅^C N₁₂^K N₅₈^K E^N P^Σ, °prākāra° B₉₉^C, °prakāra° N₈₂^K, °pra-
 kāśa° Ś₆₇^S P₃₂^T 99f niraupamyā mahodayā] N₈₂^K E^N B₉₉^C, niraupamyā sadojvalāḥ N₇₇^{Ko},
 niropamyā sadojvalā N₄₅^C, niraupamyā mahojjalā N₁₂^K Ś₆₇^S, niraupamyā guṇānvitā N₅₈^K,
 dumnnirūpaguṇojvalā P₃₂^T, niraupamyā sadaujvalā P₇₂^T 100a tatra] Σ, yatra E^N •
 °mauktika°] Σ, °maukti° N₅₈^K (unmetr.) • °samkāśaḥ] Σ, °samkāśa N₇₇^{Ko} 100b śaśā-
 ṅka°] Σ, śaśāṅkaḥ N₄₅^C • °bhūṣaṇaḥ N₄₅^C N₈₂^K N₁₂^K E^N B₉₉^C Ś₆₇^S, °śekharāḥ N₇₇^{Ko} N₅₈^K P^Σ 100c
 trinetraḥ] Σ, trinetra° N₁₂^K N₅₈^K E^N • °rūpātmā] Σ, °rūpāṅgo P₇₂^T 100d akṣamālā-
 dharo haraḥ] N₈₂^K N₅₈^K E^N B₉₉^C Ś₆₇^S, akṣamālādharāḥ śubhā N₇₇^{Ko}, amālādharāḥ sadā N₄₅^C (u-
 nmetr.), akṣamālādharo varāḥ N₁₂^K, akṣamālākarodyataḥ P₃₂^T, pyakṣamālādharo haraḥ
 P₇₂^T 101a iśānaḥ] N₈₂^K N₁₂^K Ś₆₇^S P^Σ, iśāna N₇₇^{Ko} N₄₅^C N₅₈^K E^N B₉₉^C • devaḥ] Σ, deva N₇₇^{Ko} N₁₂^K
 101b °mottamaḥ] Σ, °mottamā N₄₅^C, °momaḥ N₅₈^K (unmetr.) 101d karotu me]
 N₇₇^{Ko} N₄₅^C N₅₈^K Ś₆₇^S P^Σ, prayacchatu] N₈₂^K N₁₂^K E^N, prayacchantu B₉₉^C

[Devas in the Seven Worlds]

bhūrloke 'tha bhūvarloke svarloke nivasanti ye |
devā divyaprabhāyuktāḥ śāntim kurvantu me sadā || 102 ||

maharloke janarloke tapoloke sthitās ca ye |
te 'pi pramuditā devāḥ śivaṃ kurvantu me sadā || 103 ||

102–103 Cf. BhavP 1.178.45–46 : bhūloke tu bhūvarloke nivasanti ca ye sadā | devādevāḥ śubhāyuktāḥ śāntim kurvantu te sadā || maharloke janarloke paraloke gatās ca ye | te sarve muditā devāḥ śāntim kurvantu te sadā ||

102d After this N_{58}^K adds two pādas (eye-skip 101cd) : so pi sarvātambhāvena śāntim āśu karotu me | • P_{32}^T adds (with an insertion mark ; originally after 109ab) 12 pādas : tapoloke ca ye devāḥ śuddhasphaṭikasamṇibhāḥ | rudrabhaktāḥ mahātmānaḥ śivaṃ kurvantu me sadā | janarloke ca ye devā dhautacāmikaraprabhāḥ | īśānaṃ praṇatā nityaṃ śāntim kurvantu me sadā | maharloke ca ye devā vimānojvalasamsthitāḥ | śivaikāhitacetaskāḥ pāpaṃ praśamayantu me | 103a-d Omitted in N_{58}^K and $Ś_{67}^S$ 103d After this P_{72}^T adds 14 pādas : janarloke ca ye devāḥ dhautacāmikaraprabhāḥ | īśānaṃ praṇatā nityaṃ śāntim kurvantu me sadā | maharloke ca ye devā vimānojvalasamsthitāḥ | bhavapraṇāmaparamāḥ nāśayantu bhayaṃ sadā | svarloke ca ye devā diptimanto mahājvalāḥ | śaṅkaraṃ praṇatā nityaṃ kurvantu vijayaṃ mama | bhūloke caiva ye devā bhāsayanto diśo daśa | śivaikāhitacetaskāḥ pāpaṃ praśamayantu me |

102a bhūrloke 'tha | $N_{82}^K N_{12}^K E^N B_{99}^C Ś_{67}^S$, bhūloke tha $N_{77}^{K_0}$, bhūrloke rtha N_{45}^C , bhūloke tha $N_{58}^K P_{32}^T$, bhūloke ca P_{72}^T • bhūvarloke | $N_{45}^C N_{12}^K E^N P^{\Sigma}$, bhūvaloka $N_{77}^{K_0}$ (unmetr.), bhūvaloke $N_{82}^K N_{58}^K B_{99}^C Ś_{67}^S$ 102b svarloke nivasanti ye | $K^{\Sigma} E^N B_{99}^C Ś_{67}^S$, svalo(ke) nivasanti ye $N_{77}^{K_0}$, svararloke nivasānti ye N_{45}^C (unmetr.), svarloke 'pi ca samsthitāḥ P_{32}^T , svargaloke vasanti ye P_{72}^T 102c devā divyaprabhāyuktāḥ | $N_{45}^C N_{12}^K P_{72}^T$, devā divyaprabhāyuktā $N_{77}^{K_0}$, devatā divyasamṇyuktāḥ $N_{82}^K N_{58}^K E^N B_{99}^C$, divyā divyaprabhāyuktāḥ $Ś_{67}^S$, devo divyaprabhāyuktāḥ P_{32}^T 102d śāntim kurvantu | Σ , śānti kurvantu N_{45}^C , śānti kurvantu N_{58}^K , śāntim kurvatu P_{32}^T 103a maharloke | $N_{77}^{K_0} N_{82}^K E^N P^{\Sigma}$, mahāloke N_{45}^C , mahalloke $N_{12}^K B_{99}^C$ • janarloke | $N_{77}^{K_0} N_{82}^K N_{12}^K$, janalloke N_{45}^C , janarloke B_{99}^C (unmetr.), janarloke $E^N P^{\Sigma}$ 103b tapoloke sthitās ca ye | $N_{77}^{K_0} N_{82}^K N_{12}^K E^N B_{99}^C$, taporloke ca ye sthitāḥ N_{45}^C , tapoloke ca samsthitāḥ P_{32}^T , tapoloke ca ye sthitāḥ P_{72}^T 103c te 'pi pramuditā devāḥ | $N_{45}^C N_{82}^K N_{12}^K E^N B_{99}^C$, te pi me muditā devā $N_{77}^{K_0}$, te devā nīratamkāḥ P_{32}^T , te pi pramudyatā devāḥ P_{72}^T 103d śivaṃ kurvantu me sadā | $N_{77}^{K_0} N_{82}^K N_{12}^K E^N$, śiva kurvantu sarvadā N_{45}^C , śiva kurvantu me sadā B_{99}^C , śāntim kurvantu me sadā P^{Σ}

satyaloke ca ye devāḥ svaprabhojjvalavigrahāḥ|
śivabhaktāḥ sumanaso bhayaṃ niraśayantu me|| 104||

[Devas in Caves, Forests etc.]

girikandaradgeṣu vaneṣu nivasanti ye|
rudrārcanaparā devā rakṣāṃ kurvantu me sadā|| 105||

104a-d Omitted in P_{72}^T 104d After this N_{58}^K adds 20 pādas : tapoloke ca ye devāḥ śuddhasphaṭikasannibhāḥ| rudrabhaktā mahātmānaḥ śivaṃ kurvantu me sadā| janaloke ca ye devā dhautacāmikarabrahāḥ| īśvaram praṇatān nityaṃ kṣemaṃ kurvantu me sadā| mahaloke ca ye devā vimānorddhasamsthitaḥ| rudrapraṇāmaparamā bhayam nirṇāśayantu me| svarggaloke ca ye devā diptamantā mahojjvalāḥ| śaṅkarapraṇatā nityaṃ kurvantu vijayam mama| bhūvaloke ca ye devā bhāsamānā diśo daśa| śivaikāhitacetaskāḥ mayantu mahābhayaṃ| • \dot{S}_{67}^S adds twenty pādas : tapoloke tha ye devāḥ sphaṭikojjvalavigrahāḥ| rudrabhaktā mahātmānaḥ śāntiṃ kurvantu me sadā| janaloke ca ye devā dhautacāmikarabrahāḥ| īśānapraṇatā nityaṃ śāntiṃ kurvantu me sadā| mahaloke ca ye devās taptakāñcanasannibhāḥ| śivārcanaratā nityaṃ kṣemaṃ kurvantu me sadā| svarloke ye sthitā devā diptavarṇā mahābalāḥ| śaṅkarapraṇatā nityaṃ kurvantu vijayaṃ mama| bhūrloke caiva ye devā bhāsayanto diśo daśa| śivaikāhitacetaskā bhayaṃ praśamayantu me| 105d After this E^N adds eight pādas : mahātale ca santi sma rasātaleṣu samsthitaḥ| talātale ca ye santi ye santi sutale janāḥ| nitale samsthita bhūtvā vitale nivasanti ye| tale ca nilayā ye ca rakṣāṃ kurvantu sarvvadā|

104a devāḥ] $N_{45}^C N_{82}^K N_{12}^K E^N B_{99}^C \dot{S}_{67}^S$, devā $N_{77}^{Ko} P_{32}^T$ 104b svaprabhojvala°] $N_{77}^{Ko} N_{45}^C N_{12}^K$, prabhāvojjvala° $N_{82}^K B_{99}^C$, suprabhojvala° N_{58}^K , svaprabhojjvala° \dot{S}_{67}^S , prabhāvojjvala° E^N , bhavanty ujjvala° P_{32}^T • °vigrāhāḥ] $N_{82}^K N_{12}^K E^N \dot{S}_{67}^S P_{32}^T$, °vigrāhā $N_{77}^{Ko} N_{45}^C$, °sannibhā N_{58}^K 104c °bhaktāḥ] $N_{82}^K N_{12}^K E^N B_{99}^C \dot{S}_{67}^S P_{32}^T$, °bhaktā $N_{77}^{Ko} N_{45}^C N_{58}^K$ 104d bhayaṃ niraśayantu me] $N_{77}^{Ko} N_{82}^K N_{12}^K E^N B_{99}^C \dot{S}_{67}^S$, bhayanniraśayantu me N_{45}^C , śāntiṃ kurvantu me sadā $N_{58}^K P_{32}^T$ 105b vaneṣu] Σ , vareṣu E^N • nivasanti] Σ , nivasānti N_{45}^C , niśānti N_{12}^K (unmetr.) 105c °parā] $N_{82}^K K^{\Sigma} E^N B_{99}^C$, °parāḥ N_{45}^C , °ratā $\dot{S}_{67}^S P^{\Sigma}$ 105cd devā rakṣāṃ kurvantu] $N_{82}^K N_{12}^K E^N B_{99}^C \dot{S}_{67}^S$, devā śānti kurvantu N_{77}^{Ko} , devāḥ rakṣa kurvantu N_{45}^C , devā rakṣā kurvantu N_{58}^K , devāḥ śāntiṃ kurvantu P_{32}^T , nityaṃ śāntiṃ kurvantu P_{72}^T

[Sarasvatī]

śaraccandrāṃśugaureṇa dehenāmalatejasā|
sarasvatī śive bhaktā śāntim āśu karotu me|| 106||

[Śrī]

cārucāmīkaracchāyā sarojakarapallavā|
śivabhaktā tu śrīr devī śrīmadbhūtiṃ dadātu me|| 107||

[Jayā]

cāruṇā mukhacandreṇa vicitrakanakojjalā|
jayā devī śive bhaktā sarvakāmaṃ dadātu me|| 108||

106 Cf. BhavP 1.178.47ab : sarasvatī sūryabhaktā śāntidā vidadhātu me| 107 Cf. BhavP 1.178.47cdef: cārucāmīkarasthā yā sarojakarapallavā| sūryabhaktyāśritā devī vibhūtiṃ te prayacchatu||

108a-d Omitted in P^T₃₂ 108d After this Ś^S₆₇ adds six pādas : vijayā ca mahābhāgā karotu mama śāntikam| triśūla vyagrahastā ca śārdūlāmbaravāsini| jayantī ca mahābhāgā śivabhāvitacetanā|

106a śaraccandrāṃśu°] N^K₈₂ N^K₅₈ E^N B^C₉₉ P^Σ, śaraccandrāśu° N^{Ko}₇₇, saraccandrāti° N^C₄₅, śaraścandrātsu° N^K₁₂, śaraccandrāṅka° Ś^S₆₇ 106b dehenāmala°] N^C₄₅ N^K₈₂ N^K₁₂ E^N B^C₉₉ P^Σ, dehenāmīta° N^{Ko}₇₇ N^K₅₈ Ś^{Spc}₆₇, dehenāmīta° Ś^{Sac}₆₇ • °tejasā] Σ, °tejasāḥ N^C₄₅ 106c sarasvatī] Σ, sarāsatī N^C₄₅, saraśvatī N^K₅₈ • śive bhaktā] N^C₄₅ N^K₅₈ B^C₉₉ Ś^S₆₇ P^Σ, śivabhaktā N^{Ko}₇₇ N^K₈₂ N^K₁₂ E^N 107a °cchāyā] Σ, °hastā E^N 107b sarojakarapallavā] Σ, sarojakarapallavā N^{Ko}₇₇ (unmetr.), sarojvakarapannavā N^C₄₅, sarojotpalapallavā E^N 107c śivabhaktā tu śrīr devī] N^K₈₂ N^K₅₈ B^C₉₉, śivabhaktā tu śrī devī N^K₁₂ E^N, śivabhaktā śrīyā devī N^{Ko}₇₇ N^C₄₅, śivabhaktā sadā devī Ś^S₆₇, śrī devī ca śive bhaktā P^Σ 107d śrīmadbhūtiṃ] Σ, śrīmaṃ bhūtin N^{Ko}₇₇, śrīḥ sadbhūtiṃ Ś^S₆₇ • dadātu] Σ, dadātu N^C₄₅ 108a cāruṇā] Σ, cārutā P^T₇₂ • mukha°] Σ, mukhya° B^C₉₉ 108b vicitra°] N^{Ko}₇₇ K^Σ E^N Ś^S₆₇ P^T₇₂, vicitrā N^C₄₅ B^C₉₉ • °kanakojjalā] N^Σ Ś^S₆₇ P^T₇₂, °kuśumojjalā N^K₅₈, °kusumojjalā E^N B^C₉₉ 108c jayā devī] N^K₈₂ N^K₅₈ E^N B^C₉₉ Ś^S₆₇ P^T₇₂, subhagāpi N^{Ko}₇₇ N^C₄₅ N^K₁₂ • śive bhaktā] N^{Ko}₇₇ N^C₄₅ N^K₈₂ N^K₅₈ E^N B^C₉₉ P^T₇₂, mahābhāgā Ś^S₆₇ 108d sarvakāmaṃ dadātu me] N^{Ko}₇₇ K^Σ E^N B^C₉₉, sarvalokān dadātu me N^C₄₅, śivabhaktā sucetanā Ś^S₆₇, sarvān kāmān dadātu me N^K₁₂

[Aparājitā]

hāreṇa suvicitreṇa bhāsvatkanakamekhalā|
aparājitā rudraratā karotu vijayaṃ mama|| 109||

[Navagrahas]

[Sūrya]

sindūrarāgaraktena varṇenāyatalocanaḥ|
kiraṇadvayasamyuktaḥ saptasaptikavāhanaḥ|| 110||

gabhastimālī bhagavān śivapūjārcane rataḥ|
karotu me mahāśāntiṃ grahapīḍānivāraṇīm|| 111||

109 Cf. BhavP 1.178.48: hāreṇa suvicitreṇa bhāsvatkanakamekhalā| aparājitā sūrya-
bhaktā karotu vijayaṃ tava|| 110–111 Cf. BhavP 1.175.36cd–38ab: sindūrasanaraktā-
bhaḥ padmaraktābhālocanaḥ|| sahasrakiraṇo devaḥ saptāśvarathavāhanaḥ| gabhasti-
mālī bhagavān sarvadevanamaskṛtaḥ|| karotu te mahāśāntiṃ grahapīḍānivāriṇīm|

110d After this N_{58}^K adds two pādas: kamaladvayasamyuktaḥ surāsuranamaskṛtaḥ|

109a °citreṇa] Σ , °cintreṇa N_{45}^C , °(-i) – – N_{12}^K 109b bhāsvatkanakamek-
khalā] $N_{12}^K \acute{S}_{67}^S P^\Sigma$, bhāskarojjvalatejasā $N_{82}^K N_{58}^K E^N B_{99}^C$, bhāsvatkanakamekhalāḥ $N_{77}^{K_0}$
(unmetr.), bhānyatkanakamekhalām N_{45}^C 109c aparājitā rudraratā $N_{77}^{K_0} N_{45}^C N_{12}^K N_{58}^K \acute{S}_{67}^S$,
rudrasutāparājitā $N_{82}^K E^N B_{99}^C$ (unmetr.), aparājitā śive bhaktā P_{32}^T , parājitā śive bhaktā
 P_{72}^T 109d mama] Σ , mamaḥ $N_{77}^{K_0}$ 110a sindūrarāgaraktena] $N_{45}^C N_{82}^K N_{12}^K B_{99}^C$, si-
ndūrarāgayuktena $N_{77}^{K_0}$, sindūrāruṇaraktena N_{12}^K , sindūrārājaratnena E^N , sindūrāruṇa-
vaktrābjaḥ \acute{S}_{67}^S , sindūrāruṇaraktāṃgaḥ P^Σ 110b varṇenāyata°] $N_{12}^K N_{58}^K B_{99}^C$, varṇa-
nāyata° N_{82}^K , karṇāntāyata°] $N_{77}^{K_0} N_{45}^C E^N \acute{S}_{67}^S P^\Sigma$ • °locanaḥ] $N_{82}^K N_{58}^K E^N \acute{S}_{67}^S P^\Sigma$, °locanā
 $N_{77}^{K_0}$, °locana N_{45}^C 110c kiraṇadvayasamyuktaḥ] $N_{82}^K N_{12}^K E^N \acute{S}_{67}^S$, sahasrakiraṇa śrīmā
 $N_{77}^{K_0}$, sahasrakiraṇaḥ śrīmān $N_{45}^C P_{32}^T$, sahasrakiraṇa śrīmān N_{82}^K , kiraṇadvayasamyuktaḥ
 B_{99}^C , kiraṇāvalisamyuktaḥ P_{72}^T 110d saptasaptika°] Σ , saptasaptyeka° \acute{S}_{67}^S , saptasa-
ptaṃka° $N_{82}^{K_{ac}}$ • °vāhanaḥ] Σ , °vāhanaṃ N_{45}^C 111a bhagavān] Σ , bhagavā N_{45}^C 111b
śivapūjārcane rataḥ] $N_{77}^{K_0} K^\Sigma E^N B_{99}^C \acute{S}_{67}^S$, śivapūjārcane rataḥ N_{45}^C , śivārcanarataḥ sadā
 P_{32}^T , harapādārcane rataḥ P_{72}^T 111d grahapīḍā°] $N_{45}^C N_{12}^K N_{58}^{K_{pc}} E^N B_{99}^C \acute{S}_{67}^S$, grahapīḍām
 $N_{82}^K P^\Sigma$, gra+ha+piḍā° N_{58}^K • °nivāraṇīm] $N_{82}^K B_{99}^C$, °nivāriṇīm $N_{77}^{K_0}$, °nivāraṇī $N_{45}^C N_{12}^K E^N$,
°nivāraṇaḥ N_{58}^K , °nivāraṇam \acute{S}_{67}^S , vyapohatu P^Σ

[Soma]

jagadāpyāyanakara amṛtādhārāsītalaḥ |
somaḥ saumyena bhāvena grahapīḍāṃ vyapohatu || 112 ||

[Aṅgāraka]

padmarāganibhāṅgena dehenāpiṅgalocanaḥ |
aṅgārakas tu me nityaṃ grahapīḍāṃ vyapohatu || 113 ||

112 Cf. BhavP 1.175.38cd–39 : tricakraratham āruḍha apāmsāramayaṃ tu yaḥ || daśāsva-
vāhano deva ātreyaś cāmṛtasravaḥ | śītāṃśur amṛtātmā ca kṣayavṛddhisamanvitaḥ | so-
maḥ saumyena bhāvena grahapīḍāṃ vyapohatu || 113 Cf. BhavP 1.175.40 : padmarāga-
nibho bhaumo madhupiṅgalalocanaḥ | aṅgārako 'gnisadṛśo grahapīḍāṃ vyapohatu ||

112a-d Omitted in P^Σ 113d After this N₅₈^K adds four pādas (hypermetr.) : rudrasaṃ-
bhāvasampanno rudradhyānaikamānasah | grahapīḍāṃ bhayaṃ sarvva nirmnāsayantu
me | • P^Σ add : rudrasadbhāvasampanno rudradhyānaikamānasah | grahapīḍābhayaṃ
sarvaṃ vināsayatu me sadā |

112ab °kara amṛtādhāra° | N₄₅^C N₁₂^K E^N B₉₉^C, °karo hyāmṛtādhāra° N₇₇^{Ko}, °dhāro hya-
mṛtādhāra° N₈₂^K, °karo amṛtādhāraḥ N₅₈^K, °karo mṛtadipita° Ś₆₇^S 112b °śītalaḥ |
N₇₇^{Ko} K^Σ E^N B₉₉^C Ś₆₇^S, °sītalaḥ N₄₅^C 112c somaḥ | K^Σ E^N B₉₉^C Ś₆₇^S, soma N₇₇^{Ko} N₄₅^C • saumyena
bhāvena | N₄₅^C N₈₂^K N₁₂^K E^N B₉₉^C Ś₆₇^S, syaumyena bhāvena N₇₇^{Ko}, saumye<-> śivabhakto N₅₈^K
112d °pīḍāṃ | K^Σ E^N B₉₉^C Ś₆₇^S, °pīḍā N₇₇^{Ko} N₄₅^C 113a °nibhāṅgena | N₈₂^K N₁₂^K E^N B₉₉^C, °nibho
bhāti N₇₇^{Ko} N₄₅^C, °nibhā bhāti N₅₈^K, °nibho yasya Ś₆₇^S, °nibhenāpi P^Σ 113b dehenāpiṅga-
locanaḥ | N₁₂^K N₅₈^K B₉₉^C P₃₂^T, dehe piṅgalalocanaḥ N₇₇^{Ko}, dehe piṅgalocanā N₄₅^C, dehenā-
piṅgalocanā N₈₂^{Kpc}, dehena piṅgalocanā N₈₂^{Kac} E^N, dehaḥ piṅgalalocanaḥ Ś₆₇^S, dehanāpi-
ṅgalocanaḥ P₇₂^T 113c aṅgārakas tu me nityaṃ | N₈₂^K B₉₉^C, aṅgāraka śive bhaktā N₇₇^{Ko}, a-
ṅgārakās tu satataṃ N₄₅^C N₁₂^K, aṅgāras tu satataṃ N₅₈^K (unmetr.), aṅgārakantu me nityaṃ
E^N, aṅgārakaḥ śive bhakto Ś₆₇^S P^Σ 113d grahapīḍāṃ vyapohatu | N₄₅^C N₈₂^K N₁₂^K E^N B₉₉^C Ś₆₇^S,
grahapīḍā vyapohatu N₇₇^{Ko}, rudrapūjārcane rataḥ N₅₈^K, rudrārcanaparāyaṇaḥ P^Σ

[Budha]

kuṅkumacchavidehena cāpodyatakarah sadā|
śivabhakto budhaḥ śrīmān grahapīḍaṃ vyapohatu|| 114||

[Bṛhaspati]

dhātucāmīkaracchāyaḥ sarvajñānakṛtālayaḥ|
bṛhaspatiḥ sadākālam īśānārcanatatparaḥ|| 115||

so 'pi me śāntacittena parameṇa samāhitaḥ|
grahapīḍaṃ vinirjitya karotu vijayaṃ sadā|| 116||

114 Cf. BhavP 1.175.41: puṣparāganibheneha dehena paripiṅgalaḥ| pītāmāyāmbara-
dharo budhaḥ pīḍaṃ vyapohatu|| 115–116 Cf. BhavP 1.175.42–44ab : taptagaurikasam-
kāśaḥ sarvaśāstraviśāradaḥ| sarvadevagurur vipra atharvaṇavaro munih|| bṛhaspatir iti
khyāta arthaśāstraparaś ca yaḥ| śāntena cetasā so 'pi pareṇa susamāhitaḥ|| grahapīḍaṃ
vinirjitya karotu tava śāntikam|

114a kuṅkumacchavidehena] $N_{82}^K N_{58}^K E^N B_{99}^C$, kuṅkumacchavinācchena $N_{77}^{K_0} N_{45}^C N_{12}^K$,
kuṅkumārūṇagātreṇa \acute{S}_{67}^S , kuṅkumacchavinā śrīmad P^Σ 114b cāpodyatakarah sadā]
 $N_{82}^K N_{58}^K E^N B_{99}^C$, dehena parimaṇḍalaḥ $N_{77}^{K_0} N_{45}^C N_{12}^K$, dehena parimaṇḍitaḥ $\acute{S}_{67}^S P^\Sigma$ 114c
śivabhakto budhaḥ śrīmān] Σ , budho 'pi śivabhaktātmā P_{32}^T 114d vyapohatu]
 Σ , vyapotu N_{45}^C (unmetr.) 115a dhātu°] Σ , dhautā° N_{58}^K , taptā° P^Σ • °cchāyaḥ]
 $K^\Sigma B^C \acute{S}_{67}^S P^\Sigma$, °cchāḥ E^N (unmetr.), °cchāyā $N_{77}^{K_0} N_{45}^C$ 115c bṛhaspatiḥ] Σ , bṛha-
spati $N_{77}^{K_0} N_{45}^C N_{58}^K$ • sadākālam] Σ , mahātejāḥ N_{58}^K , sadāśānta \acute{S}_{67}^S 115d īśānārcana-
tatparaḥ] Σ , īśānārcanatatparām N_{45}^C , śīcārccanavidhipriyaḥ N_{58}^K 116a me śāntaci-
ttena] $N_{77}^{Cpc} K^\Sigma E^N B_{99}^C \acute{S}_{67}^S$, śāntena cittena $N_{77}^{K_0}$, me śānticittena N_{77}^{Cac} , śāntātmabhāvena
 P^Σ 116b parameṇa] Σ , om. N_{58}^K (unmetr.) • samāhitaḥ] $N_{82}^K N_{12}^K E^N B_{99}^C \acute{S}_{67}^S$, samā-
dhinā $N_{77}^{K_0} N_{45}^C N_{58}^K P_{72}^T$, subhāvitaḥ P_{32}^T 116c oḍīḍaṃ] Σ , oḍīḍā $N_{77}^{K_0} N_{45}^C$ 116d sadā]
 $N_{82}^K N_{12}^K E^N B_{99}^C$, mamaḥ $N_{77}^{K_0}$, ca me N_{45}^C , mama $N_{58}^K \acute{S}_{67}^S P^\Sigma$

[Śukra]

himakundendutulyābhaḥ suradaityendrapūjitaḥ |
śukraḥ śivārcanarato grahapīḍāṃ vyapohatu || 117 ||

[Śanaīścara]

bhinnāñjanacayacchāyaḥ suraktanayanadyutiḥ |
śanaīścaraḥ śive bhakto grahapīḍāṃ vyapohatu || 118 ||

[Rāhu]

nīlāñjananibhaḥ śrīmān saimhikeyo mahābalaḥ |
śivapūjāparo rāhur grahapīḍāṃ vyapohatu || 119 ||

117 Cf. BhavP 1.175.44cd–46: sūryārcanaparo nityaṃ prasādād bhāskarasya tu || himakundendubarṇābho daityadānavapūjitaḥ | maheśvaras tato dhīmān mahāsauro mahāmatih || sūryārcanaparo nityaṃ śukraḥ śuklanibhas tadā | nītiśāstraparo nityaṃ grahapīḍāṃ vyapohatu ||

117ab °tulyābhaḥ sura°] $K^{\Sigma} E^N B^C P^T$, °varṇṇābha sura° $N_{77}^{K_0}$, °varṇṇābhaḥ svara° N_{45}^C , °varṇābhaḥ sura° $\dot{S}_{67}^S P^T$ 117b °daityendra°] $N_{77}^{K_0} N_{12}^K N_{58}^K E^N B^C \dot{S}_{67}^S P^T$, °daityaindra° N_{45}^C , °daisyendra° N_{82}^K , °daityaiḥ su° P^T • °pūjitaḥ] Σ , °pūjakaḥ $N_{77}^{K_0}$ 117c śukraḥ] Σ , śukra $N_{77}^{K_0} N_{58}^K$ • śivārcanarato] Σ , śivārcane nityaṃ N_{45}^C , śivārcane bhakto \dot{S}_{67}^S 118a bhinnāñjanacayacchāyaḥ] $N_{45}^C K^{\Sigma} E^N \dot{S}_{67}^S$, bhinnāñjanasamacchāyā $N_{77}^{K_0}$, bhinnāñjanacayachāyaḥ B_{99}^C , bhinnāñjanasamacchāyaḥ P_{72}^T , nilājīmūtasāṅkāśaḥ P_{72}^T 118b surakta°] $N_{45}^C K^{\Sigma} B^C \dot{S}_{67}^S P^T$, surakto $N_{77}^{K_0}$, sarakta° E^N , samrakta° P^T • °nayanadyutiḥ] Σ , °nayanadyuti $N_{77}^{K_0}$, °nayanodyutiḥ N_{58}^K 118c śanaīścaraḥ] $N_{82}^K B^C \dot{S}_{67}^S P^{\Sigma}$, śanaīścara $N_{77}^{K_0} N_{45}^C N_{12}^K N_{58}^K E^N$ • bhakto] Σ , bhaktāḥ N_{45}^C 118d °pīḍāṃ] Σ , °pīḍā B_{99}^C 119a nīlāñjananibhaḥ śrīmān] $N_{77}^{K_0} N_{82}^K N_{12}^K B^C \dot{S}_{67}^S$, jambuvarṇṇānibho tugraḥ N_{45}^C , nīlāñjananibha śrīmān N_{58}^K , nīlāñjananibhaḥ śrīmān E^N , nīlāñjanasamaḥ śrīmān P^T 119b saimhikeyo mahābalaḥ] $N_{82}^K N_{12}^K E^N \dot{S}_{67}^S P^{\Sigma}$, seṅghikeyo mahābalaḥ $N_{77}^{K_0}$, arddhakāyaḥ kṛtāñjaliḥ N_{45}^C , saihkeyo mahābalaḥ N_{58}^K , saimhikeyo mahābalaḥ B_{99}^C 119c °paro] Σ , °rato P^T • rāhur] Σ , rāhu $N_{77}^{K_0} N_{45}^C$ 119d °pīḍāṃ] Σ , °pīḍā $N_{77}^{K_0} N_{45}^C N_{12}^K$

[Ketu]

dhūmakāro grahaḥ ketur aiśānyāṃ diśi samsthitaḥ |
vartulātivavistīrṇair locanaś ca subhīṣaṇaḥ || 120 ||

palāladhūmasamkāśo grahapīḍāpahāraḥ |
ghoradamṣṭrākārālī ca karotu vijayaṃ mama || 121 ||

[Grahas : Conclusion]

ete grahā mahātmāno maheśārcanabhāvitāḥ |
śāntiṃ kurvantu me hr̥ṣṭāḥ sadākālaṃ hitaiṣiṇaḥ || 122 ||

120–121 Cf. BhavP 1.175.47–49 : nānārūpadharo 'vyakta avijñātagatiś ca yaḥ | notpattir jāyate yasya nodayaṃ pīḍitair api | ekacūlo dvicūlaś ca triśikhaḥ pañcacūlakaḥ | sahasraśīrarūpas tu candraketur iva sthitaḥ | sūryaputro 'gniputras tu brahmaviṣṇuśivātma-kaḥ | anekaśikharāḥ ketuḥ sa te pīḍāṃ vyapohatu | 122 Cf. BhavP 1.175.50 : ete grahā mahātmānaḥ sūryārcanaparāḥ sadā | śāntiṃ kurvantu te hr̥ṣṭāḥ sadākālaṃ hitekṣaṇāḥ ||

120a–121d Omitted in N_{77}^{Ko} • Instead of this N_{12}^K has four pādas reading : śvetapīṭaśikhā-jyotikiñcinilāñjanaprabhaḥ | śivārcanarataḥ ketur grahapīḍāṃ vyapohatu | • \acute{S}_{67}^S has : śvetapīṭarūnakṛṣṇaḥ kvaciccāmikaraprabhaḥ | śivārcanarataḥ ketur grahapīḍāṃ vyapohatu | • P^{Σ} has : dhūmradehayutaḥ krūraḥ sarvotpātasamanvitaḥ | śivārcanarataḥ ketuḥ grahapīḍāṃ vyapohatu | 121d After this E^N adds four pādas : khaḍgasphaṭikahastā ca vareṇyo varadaḥ śubhaḥ | śivabhaktaś ca jammā ca grahapīḍāṃ vyapohatu | 122d After this N_{58}^K adds eight pādas reading : (bava ca) – (bha) – ścaiva kau – (va) – (tilaṃ) garam | vanigviṣṭiśakarttaghno nāgaḥ śakunir eva ca | karaṇāni daśetāni tithibhāgānugāmināḥ | śivapūjābhīyuktāni śānti kurvantu me sadā |

120a dhūmakāro grahaḥ ketur] $N_{82}^K N_{58}^K E^N B_{99}^C$, ketur(nn)āma graho tyugra N_{45}^C
120b samsthitaḥ] $N_{82}^K N_{58}^K E^N B_{99}^C$, samsthitaḥ N_{45}^C 120c vīstīrṇair] N_{58}^K , vīstīr-
ṇe $N_{82}^K E^N B_{99}^C$, vīstīrṇo N_{45}^C 120d locanaś ca] $N_{82}^K N_{58}^K B_{99}^C$, locaneśca E^N , loca-
nena N_{45}^C 121ab samkāśo grahapīḍāpahāraḥ] $N_{82}^K E^N$, samkāśo grahapīḍāṃ vyapo-
hatu <bhinnājanacayachāyo> B_{99}^C 121c damṣṭrākārālī] $N_{82}^K B_{99}^C$, daṣṭākārālī N_{45}^C ,
°(draṣṭrā)karālī N_{58}^K , °damṣṭro karālaś E^N 121d mama] $N_{82}^K N_{58}^K E^N B_{99}^C$, mamaḥ N_{45}^C
122b maheśārcanabhāvitāḥ] $N_{77}^{Ko} N_{45}^C N_{82}^K N_{12}^K E^N B_{99}^C$, maheśārcanabhāvitāḥ N_{58}^K , ma-
heśārcanatatparāḥ \acute{S}_{67}^S , śivārcanarataḥ sadā P^{Σ} 122c kurvantu] Σ , karotu N_{58}^K •
hr̥ṣṭāḥ] $N_{12}^K N_{58}^K E^N P_{32}^T$, hr̥ṣṭā $N_{77}^{Ko} N_{45}^C N_{82}^K B_{99}^C$, prītaḥ \acute{S}_{67}^S , nityaṃ P_{72}^T 122d sadākālaṃ |
 Σ , sarvakālaṃ N_{45}^C , sarvakālo \acute{S}_{67}^S • hitaiṣiṇaḥ] Σ , hitaiṣiṇaḥ $N_{77}^{Ko} N_{45}^C N_{58}^K$

[Viṣṭi]

mukhe yasya sthito mṛtyur viṣṭir nāma mahābalā|
 ṣaṅmukhā vighnakarī ca pucche ca vijayaṅkarī|| 123||

ṭṛṭiyā saptamī caiva daśamī tu caturdaśī|
 caturthī aṣṭamī caiva ekādaśī tu pūrṇimā|| 124||

eteṣu vighnapātreṣu kṛṣṇe śukle samāvahā|
 kurvantu me labdhavarāḥ śāntiṃ ca paramepsitām|| 125||

123a–136d Omitted in N_{77}^{Ko} 123d After this P^Σ add two pādas : rudrapraṇāmaparamā śāntim āsu karotu me| 124a-d Instead of this N_{58}^K has six pādas reading : ṭṛṭiyāyām smṛte rātrau saptamā – – – divā| daśamā rātribhāge ca caturdaśyām divā tathā| caturthyām niśibhāge tu aṣṭamāyān nise tathā| 125a-d Omitted in N_{58}^K

123a yasya] $N_{45}^C K^\Sigma E^N B_{99}^C P_{32}^T$, yasyāḥ $\dot{S}_{67}^S P_{72}^T$ • sthito] $N_{45}^C K^\Sigma E^N B_{99}^C P^\Sigma$, smṛto \dot{S}_{67}^S
 123b viṣṭir] $N_{12}^K B_{99}^C \dot{S}_{67}^S P_{32}^T$, viṣṭi N_{58}^K , vṛṣṭir $N_{45}^C N_{82}^K E^N P_{72}^T$ 123c ṣaṅmukhā]
 $N_{82}^K N_{12}^K E^N$, samukhā N_{45}^C , ṣaṅmukhe N_{58}^K , ṣaṅmukhā \dot{S}_{67}^S , sumukhā P^Σ • vighna-
 karī] $N_{45}^C K^\Sigma E^N \dot{S}_{67}^S P_{32}^T$, vighnakī B_{99}^C (unmetr.), vighnakartrī P_{72}^T 123d pucche ca]
 $N_{82}^K N_{12}^K E^N B_{99}^C \dot{S}_{67}^S P_{32}^T$, puṃcche ca N_{45}^C , pucchena N_{58}^K , puṣṭyai ca P_{72}^T 124a ṭṛṭiyā sa-
 ptamī] $N_{45}^C N_{82}^K N_{12}^K E^N B_{99}^C P^\Sigma$, ṭṛṭiyām saptamīm \dot{S}_{67}^S 124b daśamī tu caturdaśī]
 $N_{82}^K N_{12}^K E^N B_{99}^C$, daśamī ca caturdaśī $N_{45}^C P^\Sigma$, daśamīm ca caturdaśīm \dot{S}_{67}^S 124c caturthī a-
 ṣṭamī caiva] $N_{82}^K N_{12}^K B_{99}^C$, caturthī cāṣṭamī caiva $N_{45}^C E^N$, caturthīm aṣṭamīm ekā^o \dot{S}_{67}^S , ca-
 turtthī tv aṣṭamī caiva P^Σ 124d ekādaśī tu pūrṇimā] $E^N B_{99}^C$, ekādaśyāmṣayottamām
 N_{45}^C , ekādaśī tu pūrṇamī $N_{82}^K N_{12}^K$, °daśīm caiva tu pūrṇimām \dot{S}_{67}^S , ekādaśī ca paurnimā
 P_{32}^T , ekādaśyā tu pūrṇimā P_{72}^T 125a eteṣu vighnapātreṣu] $N_{82}^K N_{12}^K E^N B_{99}^C$, etā śubhā-
 vahā sarvā N_{45}^C , vyāptāttayā ca satataṃ \dot{S}_{67}^S , etā vighnakarā bhaktāḥ P_{32}^T , etā vighnakarā
 bhadraḥ P_{72}^T 125ab kṛṣṇe śukle samāvahā $N_{82}^K N_{12}^K E^N$, kṛṣṇā śuklā ca pakṣayoḥ N_{45}^C ,
 kṛṣṇe śukle samāvahāḥ $N_{12}^{Kac} B_{99}^C$, pakṣayoḥ śuklakṛṣṇayoḥ \dot{S}_{67}^S , śuklakṛṣṇasamudbhavāḥ
 P^Σ 125c kurvantu me labdhavarāḥ] $N_{82}^K N_{12}^K E^N B_{99}^C$, kurvantu me lavarā N_{45}^C (unmetr.),
 dadātu me labdhavarā \dot{S}_{67}^S , bhavantu me śriyai nityaṃ P_{32}^T , nāśayantu bhayaṃ nityaṃ
 P_{72}^T 125d śāntiṃ ca paramepsitām] $N_{12}^K B_{99}^C$, śāntiṃ ca manasepsitām N_{45}^C , śāntī ca
 paramepsitām N_{82}^K , śāntīś ca paramipsitam E^N , śāntiṃ me manasepsitām \dot{S}_{67}^S , kurvantu
 vijayaṃ sadā P_{32}^T , kurvantu vijayaṃ mama P_{72}^T

[Tithis]

amāvāsī mahāpuṇyā pitṛdevasamanvitā |
 śāntiṃ ca paramāṃ puṇyāṃ śivasya paramātmanah |
 śivatejaḥsamāyuktā karotu mama śāntikam || 126 ||

pratipac ca mahāśāntā dvitīyā ca manoharā |
 tṛtīyā ca tithiḥ śrīmān caturthī ca mahāyaśāḥ || 127 ||

pañcamī nāma śāntātmā ṣaṣṭhī ca tithir uttamā |
 saptamī tu tithiḥ puṇyā aṣṭamī ca mahābalā || 128 ||

127d After this P_{32}^T adds two pādas : caturthī ca mahāpuṇyā gajavaktrādhidaivatam | •
 P_{72}^T adds : caturthī ca mahāpuṇyā gajavaktrādhidevatā |

126a amāvāsī] E^N , amāvāsyāṃ N_{45}^C , amāvāsyī N_{82}^K , amāvāśī $N_{12}^K B_{99}^C$, ekādasyā N_{58}^K (e-yeskip), amāvāsyā] P^Σ , amāvāsyā \dot{S}_{67}^S • mahāpuṇyā] $N_{82}^{Kpc} N_{12}^K N_{58}^K E^N B_{99}^C \dot{S}_{67}^S P^\Sigma$, mahāpuṇyāṃ N_{45}^C , puṇyā N_{82}^{Kac} (unmetr.) 126b °samanvitā] $N_{45}^C K^\Sigma E^N \dot{S}_{67}^S P^\Sigma$, °savnitā B_{99}^C (unmetr.) 126c śāntiṃ ca paramāṃ puṇyāṃ] $N_{82}^K N_{12}^K B_{99}^C$, śāntā ca paramā pakvā N_{45}^C , śāntiṃca paramāṃ puṇyāṃ N_{58}^K , śāntiś ca paramāṃ puṇyāṃ E^N , śāntā hyeṣa tu paramā $\dot{S}_{67}^S P_{72}^T$, priyā hyaiṣā tu paramā P_{32}^T 126d śivasya paramātmanah] $N_{45}^C N_{82}^{Kpc} N_{12}^K N_{58}^K E^N B_{99}^C P_{32}^T$, śivasyāparamātmanah N_{82}^{Kac} , śivārcāyāṃ tu tatparā \dot{S}_{67}^S , śivasya ca mahāpriyā P_{72}^T 126e °tejaḥ°] $K^\Sigma E^N B_{99}^C \dot{S}_{67}^S P^\Sigma$, °teja° N_{45}^C • °yuktā] $N_{45}^C K^\Sigma B_{99}^C \dot{S}_{67}^S P^\Sigma$, °yuktāḥ E^N 127a pratipac ca mahāśāntā] $N_{82}^K N_{12}^K E^N B_{99}^C \dot{S}_{67}^S$, pratipadā ca mahāśāntī N_{45}^C (unmetr.), pratipac ca mahāśāntiṃ N_{58}^K , pratipad vahnisaṃyuktā P^Σ 127b dvitīyā ca manoharā] $N_{82}^K N_{12}^K N_{58}^{Kpc} E^N B_{99}^C \dot{S}_{67}^S$, dvitīyā ca mahoragāḥ N_{45}^C , dvitīyā +ca+ mahonarā N_{58}^K , dvitīyārkādhidevatā P_{32}^T , dvitīyā cādhidaivatā P_{72}^T 127cd tithiḥ śrīmān caturthī ca mahāyaśāḥ] $N_{45}^C N_{82}^K E^N B_{99}^C$, tithiḥ śrīmāṃcaturthī +ca+ mahāyaśā N_{58}^K , tithiḥ somyā caturthī ca mahāyaśāḥ \dot{S}_{67}^S , mahāpuṇyā dhanadena samanvitā P^Σ 128a pañcamī nāma śāntātmā] $N_{45}^C N_{82}^K N_{58}^{Kpc} E^N B_{99}^C$, pañcamī nā śāntātmā N_{12}^K (unmetr.), pañcamī nāma śā+ntā+tmā N_{58}^K , pañcamī nāgavṃdeṣṭā \dot{S}_{67}^S , pañcamī śrīyutā nityāṃ P^Σ 128b ca tithir uttamā] $K^\Sigma E^N B_{99}^C \dot{S}_{67}^S$, tithir uttamā N_{45}^C (unmetr.), ca tir uttamā B_{99}^{Cac} (unmetr.), skandādhidaivatam P_{32}^T , skandādhidevatā P_{72}^T 128c saptamī tu tithiḥ puṇyā] $N_{82}^K N_{12}^K B_{99}^C$, saptī ca tathā puṇyāṃ N_{45}^C (unmetr.), saptamī tu tithi puṇyā $N_{12}^K N_{58}^K$, saptamī ca tithiḥ puṇyā E^N , saptamī ca mahābhāgā \dot{S}_{67}^S , saptamī ravisāṃyuktā P^Σ 128d aṣṭamī ca mahābalā] $K^\Sigma E^N B_{99}^C \dot{S}_{67}^S$, aṣṭamī ca mahāphalā N_{45}^C , hy aṣṭamī rudradevatā P_{32}^T , hy aṣṭamī rudradai-
 vatā P_{72}^T

tithiḥ śūlabhṛtaś caiṣā pāpāhā paramā smṛtā |
navamī tithir atyugrā durgāyāḥ parikīrtitā || 129 ||

daśamī śobhanā caiva tithir ekādaśī tathā |
dvādaśī caiva śāntātmā tathā tithis trayodaśī || 130 ||

caturdaśī mahāvīryā tithiḥ śaṅkarajātmajā |
pūṛṇamā paripūṛṇātmā tithiś ca satatojjvalā || 131 ||

satataṃ tu śubhātmānas tithayaś ca krameṇa tu |
pakṣadvaye sadā hy ete candragatyānugāmiṇaḥ |
śāntiṃ kurvantu me nityaṃ śivājñānuvidhāyinaḥ || 132 ||

129ab Omitted in P^Σ 131c–132d Instead of this P^Σ has two pādas : etās tu tithayaḥ sarvā īśānārcanatatparāḥ | 132b After this N^C₄₅ adds two pādas : nandā rudrā jayāriktā pūṛṇāyāñca pṛthak pṛthak | 132d After this N^C₄₅ adds two pādas : śivapūjāsamyuktā śivadhyanaparāyaṇā |

129a tithiḥ śūlabhṛtaś caiṣā | N^K₁₂ E^N B^C₉₉, tithi trisūlina śāntā N^C₄₅, tithi śūlabhṛtaś caiṣā N^K₈₂, tithis trisūlina+h+ śāntā N^K₅₈, tithis trisūlahastā yā Ś^S₆₇ 129b pāpāhā | N^C₄₅ K^Σ E^N, pāpāhā B^C₉₉, pāpaghñī Ś^S₆₇ • smṛtā | N^C₄₅ N^K₈₂ N^K₅₈ E^N B^C₉₉ Ś^S₆₇, smṛtā N^K₁₂ 129c tithir atyugrā | N^C₄₅ K^Σ E^N B^C₉₉ P^Σ, sarvabhūtāṃḍā Ś^S₆₇ 129d durgāyāḥ parikīrtitā K^Σ, durgāyā parikīrtitāḥ N^C₄₅, durgāyāḥ parikīrtitāḥ B^C₉₉, durgrāhyā parikīrtitāḥ E^N, durjayā parikīrtitā Ś^S₆₇, durgā devyadhivatā P^T₃₂, durgā devyadhivāvatā P^T₇₂ 130a daśamī | K^Σ E^N B^C₉₉ Ś^S₆₇ P^Σ, daśamo N^C₄₅ • śobhanā caiva | N^C₄₅ K^Σ E^N B^C₉₉, yamasamyuktā P^Σ 130b tithir ekādaśī tathā | N^C₄₅ K^Σ B^C₉₉, tithi ekādaśī tathā E^N, tithir ekādaśī śubhā Ś^S₆₇, indreṇaikādaśī matā P^T₃₂, cindreṇaikādaśī yutā P^T₇₂ 130c caiva śāntātmā | N^C₄₅ K^Σ E^N B^C₉₉, śāntabhūpātmā Ś^S₆₇, viṣṇusamyuktā P^Σ 130d tathā tithis | B^C₉₉, tithi cāpi N^C₄₅, tathā tithi K^Σ E^N, tithiś cāpi Ś^S₆₇, madanena P^Σ 131a mahāvīryā | K^Σ E^N B^C₉₉ Ś^S₆₇, mahāpūṇyā N^C₄₅, manahsthena P^T₃₂, maheśena P^T₇₂ 131b tithiḥ śaṅkarajātmajā | N^K₈₂ N^K₁₂, tithi śaṅkarabhāvitā N^C₄₅, tithiḥ sā śakarātmajā N^K₅₈, tithi śaṅkarajātmajā E^N B^C₉₉, satataṃ śaṅkarapriyā Ś^S₆₇, paurṇamāsī himāṃsunā P^Σ 131c pūṛṇamā | N^K₈₂ B^C₉₉, pūṛṇamī N^C₄₅, pūṛṇamā N^K₁₂, śumā (ca) N^K₅₈, pūṛṇamāsya E^N (unmetr.), pūṛṇimā Ś^S₆₇ 131d tithiś ca satatojjvalā | N^K₈₂ N^K₁₂ Ś^S₆₇, tithi tvesatatojjvalā B^C₉₉, tithi tvasatatojjvalā N^K₅₈, tithayaḥ satatojjvalā E^N, tithir eṣāṃ sadojvalā N^C₄₅ 132a satataṃ tu | N^K₈₂ N^K₁₂ E^N B^C₉₉, satatañca N^C₄₅ N^K₅₈, ity evaṃ ca Ś^S₆₇ • śubhātmānas | K^Σ E^N B^C₉₉ Ś^S₆₇, śubhātmā N^C₄₅ (unmetr.) 132b tithayaś ca | N^K₈₂ N^K₅₈ Ś^S₆₇, tithipañca N^C₄₅, tithiyaśca N^K₁₂ B^C₉₉, tithayaśca E^N 132c °dvaye sadā hy ete | K^Σ E^N B^C₉₉, °dvaye mahāpūṇyā N^C₄₅, °dvayasamā hy etās Ś^S₆₇ 132d candra° | K^Σ E^N B^C₉₉ Ś^S₆₇, candra° N^C₄₅ • °gatyanugāmiṇaḥ N^C₄₅ K^Σ E^N B^C₉₉, °gatyaṇpratiṣṭhitāḥ Ś^S₆₇ 132f śivājñānuvidhāyinaḥ | N^{Kpc}₈₂ E^N B^C₉₉, śivājñānuvidhāyinaḥ N^{Kac}₈₂ N^K₅₈, śivadhyanāvidhāyinaḥ N^C₄₅, śivājñānuvidhāyinaḥ N^K₁₂ Ś^S₆₇, sadākālaṃ hitaiṣiṇaḥ P^T₃₂, sadākālaṃ hite rataḥ P^T₇₂

[Yogas]

viṣkambhaḥ prītir āyusmān saubhāgyaṃ śobhanas tathā |
atigaṇḍaḥ sukarmā ca dhṛtiḥ śūlas tathaiva ca || 133 ||

gaṇḍo vṛddhir dhruvaś caiva vyāghāto harṣaṇas tathā |
vajrasiddhir vyatīpāto varyān pariḡhaḥ śivaḥ || 134 ||

siddhiḥ sādhyāḥ śubhaḥ śuklo brahmā aindraś ca vaidhṛtiḥ |
candrasya bhānoś cotpannā yogāś caite mahābalāḥ || 135 ||

133c-134b Omitted in P₃₂^T

133a viṣkambhaḥ] N₈₂^K N₅₈^K B₉₉^C Ś₆₇^S P^Σ, viṣkambha N₄₅^C N₁₂^K, viṣkumbhaḥ E^N • prītir] K^Σ E^N B₉₉^C Ś₆₇^S P^Σ, prīti N₄₅^C 133b saubhāgyaṃ] K^Σ, saubhāgya^o N₄₅^C E^N, saubhāgyaḥ Ś₆₇^S P^T, saubhāgyaś P^T • śobhanas] N₄₅^C N₈₂^K E^N B₉₉^C Ś₆₇^S P^Σ, śobhanan N₁₂^K, śobhanam N₅₈^K 133c ogaṇḍaḥ] K^Σ E^N B₉₉^C Ś₆₇^S P^T, ogaṇḍa N₄₅^C • sukarmā ca] K^Σ E^N B₉₉^C Ś₆₇^S P^T, sukarmāñca N₄₅^C 133d dhṛtiḥ] N₁₂^K N₅₈^K E^N B₉₉^C Ś₆₇^S P^T, dhṛti^o N₄₅^C N₈₂^K • śūlas] K^Σ E^N B₉₉^C Ś₆₇^S P^T, śūla N₄₅^C 134a vṛddhir] N₈₂^K E^N B₉₉^C Ś₆₇^S P^T, vṛddhi N₄₅^C N₁₂^K N₅₈^K • caiva] N₄₅^C N₈₂^K N₁₂^K E^N B₉₉^C Ś₆₇^S P^Σ, ce N₅₈^K (unmetr.) 134b harṣaṇas] K^Σ E^N B₉₉^C Ś₆₇^S P^T, hrasvanas N₄₅^C 134c vajrasiddhir] N₈₂^K B₉₉^C Ś₆₇^S, vajraḥ siddhir N₄₅^K E^N, vajrasiddhi N₄₅^C N₁₂^K P^T, vajrasiddhir P^T • vyatīpāto] N₄₅^C K^Σ E^N B₉₉^C Ś₆₇^S P^T, vyatīpātā P^{Tac}, vyatīghātā P^{Tpc} 134d varyān] N₄₅^C N₈₂^K N₁₂^K E^N B₉₉^C Ś₆₇^S, varyān N₄₅^K B₉₉^C P^Σ • pariḡhaḥ] N₄₅^C N₁₂^K N₅₈^K E^N B₉₉^C Ś₆₇^S P^Σ, pariḡhaḥ N₈₂^K 135a siddhiḥ sādhyāḥ śubhaḥ śuklo] N₄₅^C K^Σ E^N B₉₉^C, siddhaḥ sādhyāḥ śuciḥ śuklo Ś₆₇^S, siddhaḥ sādhyāḥ śubhaḥ śubhro P^T, siddham sādhyam śubham śubhram P^T 135b brahmā aindraś ca vaidhṛtiḥ] N₈₂^K B₉₉^C, brahmaindro vaidhṛtis tathā N₄₅^C, brahmā aindraś ca vaidhṛti N₁₂^K, (brahmā ai) – śca vaidhṛtis tathā N₅₈^K (unmetr.) brahma aindraś ca vaidhṛti E^N, brahmendro vaidhṛtiḥ kramāt Ś₆₇^S, brāhmo māhendravaidhṛti P^T, brāhmo māhendravaidhṛtiḥ P^T 135c candrasya bhānoś cotpannā] N₈₂^K N₁₂^K E^N B₉₉^C, candragatyā ca bhānoś ca N₄₅^C, caṇḍabhānoś cotpannā N₅₈^K (unmetr.), candrasya bhānoś cotpannā Ś₆₇^S, candrasya bhānor utpannā P^Σ 135d yogāś caite] K^Σ E^N B₉₉^C, yogā hy ete N₄₅^C Ś₆₇^S, hy ete yogā P^Σ • balāḥ] K^Σ E^N B₉₉^C Ś₆₇^S P^Σ, °balā N₄₅^C

śivabhaktiparāḥ sarve śivajñānuvidhāyinaḥ|
śāntim kurvantu me nityaṃ tathā kilbiṣanāśanam|| 136||

[Nakṣatramātrṣ : E]

kṛttikā paramā devī rohiṇī rucirānanā|
śrīmān mṛgaśirā bhadrā ārdra ca paramojjvalā|| 137||

punarvasus tathā puṣyā aśleṣā ca mahābalā|
nakṣatramātaro hy etaḥ prabhāmālāvibhūṣitāḥ|| 138||

137–139 Cf. BhavP 1.179.1–3 : kṛttikā paramā devī rohiṇī ca varānanā| śrīmān mṛgaśiro bhadrā ārdra cāpy aparojjvalā|| punarvasus tathā puṣya aśleṣā ca tathādhīpa| sūryārcanaratā nityaṃ sūryabhāvānubhāvitaḥ|| arcayanti sadā devam ādityaṃ surate sadā| nakṣatramātaro hy etaḥ prabhāmālāvibhūṣitāḥ||

136d After this N_{45}^C adds eight pādas : saptāvimsatīyogāś ca vyāghātas tu mayāpurāḥ| tatha dīne prajāyāntu tathā kurvantu me śubham| bavabālavakaulaḥ va tautilagaravanijāḥ| karaṇānyamahāvīryāḥ śānti kurvantu me sadā|

136a °bhaktiparāḥ sarve] $N_{82}^K N_{58}^K E^N B_{99}^C$, °bhaktiratā sarve N_{45}^C , °bhaktiḥparāḥ sarve N_{12}^K , °bhaktiparā hyete \dot{S}_{67}^S , °bhaktiyutāḥ sarve P_{32}^T , °bhaktiratās sarve P_{72}^T 136b śivajñānu°] $N_{82}^K E^N B_{99}^C$, śivajñānā° $N_{45}^C N_{12}^K \dot{S}_{67}^S$, śivajñānu° N_{58}^K , śivabhakti° P_{72}^T 136c śāntim kurvantu me nityaṃ] $N_{82}^K N_{12}^K E^N B_{99}^C \dot{S}_{67}^S P_{32}^T$, śānti kurvantu me nityaṃ N_{45}^C , ete śivārcanaratāḥ P_{72}^T 136d tathā kilbiṣanāśanam] $K^{\Sigma} E^N B_{99}^C \dot{S}_{67}^S$, sarve śāntiparāyaṇāḥ N_{45}^C , śivadhyanaparāyaṇāḥ P_{32}^T , kurvantu mama śāntikam P_{72}^T 137a devī] Σ , devyaḥ N_{45}^C 137c śrīmān mṛgaśirā bhadrā] $N_{45}^C N_{58}^K E^N$, śrīmān mṛgīśirā bhadrā N_{77}^{Ko} , śrīmat mṛgaśirā bhadrā $N_{82}^K B_{99}^C$, - - - - - N_{12}^K , śrīmān mṛgaśirā bhadrā \dot{S}_{67}^S , mṛgaśirṣā śive bhaktā P_{32}^T , śrīmān mṛgaśiro bhadrā P_{72}^T 137c ārdra] Σ , ādra N_{77}^{Ko} 137d paramojjvalā] Σ , pamojjvalā E^N (unmetr.) 138a punarvasus] Σ , punarvasu $N_{58}^K B_{99}^C$, punarvasu N_{82}^K 138ab puṣyā aśleṣā ca] N_{82}^K , puṣyā aśleṣātha $N_{77}^{Ko} N_{45}^C E^N B_{99}^C$, puṣya aśleṣā ca N_{12}^K , puṣyā a – (śā) ca N_{58}^K , tiṣyaś caśleṣā ca \dot{S}_{67}^S , puṣyā aśleṣā ca P_{32}^T , puṣyaḥ aśleṣā ca P_{72}^T 138b mahābalā] Σ , mahābalāḥ N_{77}^{Ko} , mahojvalā P_{32}^T 138c hy etaḥ] Σ , hy ete N_{77}^{Ko} , devyaḥ \dot{S}_{67}^S 138d °mālāvibhūṣitāḥ] $N_{82}^K N_{58}^K E^N B_{99}^C$, °mālāvabhāsitā N_{77}^{Ko} , °tmālābhībhāṣitāḥ N_{45}^C , °mālānubhāsakāḥ \dot{S}_{67}^S , °mālāvabhāsitāḥ $N_{12}^K P_{32}^T$, °mālāvabhāsakāḥ P_{72}^T

mahādevārcane saktā mahādevānubhāvitāḥ |
pūrvabhāge sthitā hy etāḥ śāntiṃ kurvantu me sadā || 139 ||

[Nakṣatramātr̥s : S]

maghā sarvaguṇopetā pūrvā caiva tu phālguṇi |
uttarā phālguṇi śreṣṭhā hastā citrā tathottamā || 140 ||

svāti viśākhā varadā dakṣiṇasthānasamśritāḥ |
arcayanti sadākālaṃ devaṃ tribhuvaneśvaram || 141 ||

nakṣatramātarō hy etās tejasā paribhūṣitāḥ |
mamāpi śāntikaṃ nityaṃ kurvantu śivacoditāḥ || 142 ||

140–142 Cf. BhavP 1.179.4–5 : maghā sarvaguṇopetā pūrvā caiva tu phālguṇi | svāti viśākhā varadā dakṣiṇāṃ diśam āśritāḥ || arcayanti sadā devaṃ ādityaṃ surapūjitaṃ | tavāpi śāntikaṃ dyotaṃ kurvantu gaganoditāḥ ||

142ab Omitted in $N_{77}^{K_0} N_{12}^K \dot{S}_{67}^S P^\Sigma$

139a mahādevārcane saktā] $N_{82}^K E^N B_{99}^C$, mahādevārcanaratā $N_{77}^{K_0} N_{58}^K$, mahādevārcane ratā $N_{45}^C P_{32}^T$ (unmetr.), mahādevārcane śaktā N_{12}^K , mahārcāniratānetya \dot{S}_{67}^S , mahādevārcanaratāḥ P_{72}^T 139b °devānubhāvitāḥ] Σ , °devānubhāvitā $N_{77}^{K_0} N_{45}^C$, °devānubhāvitāḥ N_{58}^K , °devātambhāvanāḥ P_{32}^T 139c hy etāḥ] Σ , hy ete $N_{77}^{K_0}$, ete N_{82}^K 139d kurvantu] Σ , kurvantu B_{99}^C 140a maghā] Σ , maghā N_{58}^K , makhā P_{72}^T 140b pūrvā caiva tu phālguṇi] $N_{82}^{K_{pc}} E^N \dot{S}_{67}^S P_{32}^T$, pūrvaphalguṇi uttamā N_{45}^C , pūrvvā caiva tu phalguṇi B_{99}^C , pūrvā caiva tu phalguṇi $N_{77}^{K_0} N_{82}^{K_{ac}} N_{58}^K$, pūrvā caiva – – – N_{12}^K , pūrvā caiva tu phālguṇi P_{72}^T 140c phālguṇi] $E^N \dot{S}_{67}^S P_{32}^T$, phalguṇi $N_{77}^{K_0} N_{45}^C$, phālgūni $N_{82}^{K_{pc}} P_{72}^T$, phalguṇi $N_{82}^{K_{ac}} B_{99}^C$ • śreṣṭhā] $N_{45}^C N_{82}^K N_{58}^K E^N B_{99}^C \dot{S}_{67}^S P_{72}^T$, prerthā \dot{S}_{67}^S 140d hastā] $N_{45}^C N_{82}^K N_{58}^K E^N B_{99}^C P_{72}^T$, hasta° $N_{77}^{K_0} P_{32}^T$ – (-tā) N_{12}^K , hastaś \dot{S}_{67}^S • tathottamā] $N_{82}^K N_{58}^K E^N B_{99}^C \dot{S}_{67}^S P_{72}^T$, tathaiva ca $N_{77}^{K_0}$, tathotamā N_{45}^C , tathottarā $N_{12}^K P_{32}^T$ 141a svāti] $N_{45}^C N_{82}^K N_{58}^K P^\Sigma$, svātmā $N_{77}^{K_0}$, svāti N_{82}^K , svātir $E^N B_{99}^C \dot{S}_{67}^S$ • viśākhā] Σ , viśākha $N_{77}^{K_0}$ 141b °samśritāḥ] $N_{82}^K B_{99}^C$, °māśritā N_{45}^C , °samśritā E^N , °māsthita $N_{77}^{K_0} \dot{S}_{67}^S$, °samsthita N_{82}^K , °samsthitaḥ $N_{12}^K P^\Sigma$ 141c arcayanti sadākālaṃ] $N^\Sigma B_{99}^C$, arcayanti mahākālaṃ E^N , ahirbudhnyam arcayanti \dot{S}_{67}^S , arcayantaḥ sadākālaṃ P_{72}^T , arcayanti sadākālaṃ P_{72}^T 141d devaṃ tribhuvaneśvaram] $N_{82}^K N_{58}^K E^N B_{99}^C$, devantṛṇayanaṃ param $N_{77}^{K_0}$, devaṃ trīṇayanaṃ param $N_{45}^C P_{32}^T$, devaṃ trinayanaṃ param N_{12}^K , sadāhitaṃ param śivam \dot{S}_{67}^S , deva[-4-]param P_{72}^T 142b °bhūṣitāḥ] $N_{45}^C E^N B_{99}^C$, °bhūṣita $N_{82}^K N_{58}^K$ 142c nityaṃ] $N_{45}^C N_{82}^K N_{58}^K E^N B_{99}^C$, hy etā $N_{77}^{K_0}$, hy etāḥ $N_{12}^K \dot{S}_{67}^S P^\Sigma$ 142d °coditāḥ] Σ , °coditā $N_{77}^{K_0} N_{58}^K$

[Nakṣatramātrs : W]

anurādhā tathā jyeṣṭhā mūlā ṛddhibalānvitā|
pūrvāśāḍhā mahāvīryā āśāḍhā cottarā śubhā|| 143||

abhijinnāma nakṣatram śravaṇā paramojjvalā|
etāḥ paścimato diptā rājante rājamūrtayaḥ|| 144||

īśānaṃ pūjayanty etāḥ sarvakālaṃ subhāvītāḥ|
mama śāntiṃ prakurvantu vibhūtibhiḥ samanvitāḥ|| 145||

143–145 Cf. BhavP 1.179.6–8 : anurādhā tathā jyeṣṭhā mūlaṃ sūryapuraḥsarā| pūrvāśāḍhā mahāvīryā āśāḍhā cottarā tathā|| abhijinnāma nakṣatram śravaṇaṃ ca bahuru-
tam| etāḥ paścimato diptā rājante cānumūrtayaḥ|| bhāskaraṃ pūjayanty etāḥ sarvakā-
laṃ subhāvītāḥ| śāntiṃ kurvantu te nityaṃ vibhūtiṃ ca maharddhikāṃ||

145cd Omitted in Ś₆₇^S

143a jyeṣṭhā] Σ, jeṣṭhā N₇₇^{Ko} 143b mūlā ṛddhi°] N^Σ B₉₉^C P₇₂^T, mūla ṛddhi° E^N, mū-
lamṛddhi° Ś₆₇^S, mūlā vṛsci° P₃₂^T 143c pūrvāśāḍhā] Σ, pūrvāśāḍhā N₇₇^{Koac} N₄₅^C 143d
āśāḍhā] Σ, āśāḍhā N₄₅^C • śubhā] Σ, tathā N₁₂^K Ś₆₇^S 144a abhijinnāma nakṣatram]
N₁₂^K B₉₉^C P^Σ, abhiji<tā>nāma nakṣatram N₇₇^{Ko}, avicināma nakṣatram N₄₅^C, abhijinnāma na-
kṣatram N₈₂^K, abhivirṇāma nakṣatram N₅₈^K, abhijinnātmana kṣetram E^N, abhivirṇāma
nakṣatram Ś₆₇^S (unmetr.) 144b śravaṇā paramojjvalā] K^Σ B₉₉^C E^N, śravaṇaḥ paramo-
jvalaḥ N₇₇^{Ko} Ś₆₇^S P₃₂^T, śravaṇo paramojvalā N₄₅^C, śravaṇaṃ paramojvalā P₇₂^T 144c etāḥ]
N₄₅^C N₈₂^K B₉₉^C P^Σ, etā N₇₇^{Ko} N₁₂^K N₅₈^K E^N, ete Ś₆₇^S 144d rājante Σ, rājatai N₄₅^C, rājantyaḥ P₇₂^T •
rāja°] N₇₇^{Ko} N₈₂^K N₁₂^K E^N B₉₉^C, cāru° N₄₅^C N₅₈^K Ś₆₇^S P^Σ 145a īśānaṃ] Σ, īśāna N₇₇^{Ko} • pūja-
yanty etāḥ] N₈₂^K N₁₂^K E^N Ś₆₇^S P₇₂^T, pūjayanty etā N₇₇^{Ko}, pūjayety etā N₄₅^C, pūjanty etā N₅₈^{Kac}
(unmetr.), pūjanty etā N₅₈^{Kpc} (unmetr.), pūjayanty etā B₉₉^C, pūjayanty etat P₃₂^T 145b sar-
vakālaṃ subhāvītāḥ] N₄₅^C K^Σ B₉₉^C P₃₂^T, sarvakāliṣu bhāvītā N₇₇^{Ko}, sarvakālaṃ śubhāvītāḥ
E^N, sarvakāleṣu bhāvītāḥ Ś₆₇^S, sarvakālaṃ subhāvītāḥ P₇₂^T 145c mama śāntiṃ prakur-
vantu] N₈₂^K N₅₈^K E^N B₉₉^C, śāntikamma prakurvantu N₇₇^{Ko}, śānti kurvantu me nityaṃ N₄₅^C,
śāntikaṃ me prakurvanti N₁₂^K, śāntiṃ kurvantu me nityaṃ P₃₂^T, śāntiṃ kurvantu me
prītāḥ P₇₂^T 145d vibhūtibhiḥ samanvitāḥ] N₁₂^K, vibhūtiṅca samāhitā N₇₇^{Ko}, vibhūti-
ṅca samāhitā N₄₅^C P₇₂^T, vibhūtibhiḥ samanvitāḥ B₉₉^C (unmetr.), vibhūtibhiḥ samanvitā
N₈₂^K N₅₈^K E^N (unmetr.), vibhūtiṃ ca mahāhitā P₇₂^{Tpc}, vibhūtiṃ ca mahābalāḥ P₇₂^{Tac}

[Nakṣatramātr̥s : N]

dhaniṣṭhā śatabhiṣā ca pūrvabhādrapadā tathā|
uttarābhādrarevatyau aśvinī ca maharddhikā|| 146||

bharaṇī ca mahāvīryā nityam uttarataḥ sthitāḥ|
śivārcanaparā nityam śivadhyanāikamānasāḥ|
śāntim kurvantu me nityam sarvakālaṃ śubhodayām|| 147||

146–147 Cf. BhavP 1.179.9–11 : dhaniṣṭhā śatabhiṣā tu pūrvabhādrapadā tathā|| uttarābhādrarevatyau cāśvinī ca mahāmate| bharaṇī ca mahādevī nityam uttarataḥ sthitāḥ|| sūryārcanaratā nityam ādiyagatamānasāḥ| śāntim kurvantu te nityam vibhūtim ca maharddhikām||

147d After this N_{45}^C adds two pādas : etā pramuditā nityam dīpamānā sutejasām|

146a dhaniṣṭhā śatabhiṣā ca] $N_{82}^K E^N B^C P_{32}^T$, dhaniṣṭhā śatabhiṣā caiva N_{77}^{Ko} (unmetr.), dhaniṣṭhā śatabhiṣā N_{45}^C (unmetr.), dhaniṣṭhā śatavṛṣā ca N_{12}^K , dhaneṣṭhā śatavṛṣā ca N_{58}^K , dhaniṣṭhānyā śatabhiṣak \acute{S}_{67}^S , śraviṣṭhayām śatabhiṣak P_{72}^T 146b pūrvabhādrapadā tathā] conj., pūrvabhādrapadās tathā N_{77}^{Ko} , pūrvabhādrapadā tathā $N_{58}^K B^C \acute{S}_{67}^S$, pūrvā uttarābhādrapadā saha N_{45}^C (unmetr.), pūrvapadās tathā N_{82}^{Kac} (unmetr.), pūrvabhādrapadās tathā $N_{82}^{Kpc} E^N P_{32}^T$, pūrvā bhādrapadā tathā N_{12}^K , pūrvabhādrapadā tathā P_{72}^T 146c uttarābhādrarevatyau] $N_{82}^K B^C$, revatī cāśvinī caiva N_{45}^C , uttarābhādrareivatyo N_{12}^K , uttarābhādrareivatyo N_{58}^K , uttarābhādrarevatyāv \acute{S}_{67}^S , uttarābhādrarevatyā $N_{77}^{Ko} P_{32}^T$, revatyuttarābhādrā ca P_{72}^T 146d aśvinī ca maharddhikā] $N_{82}^{Kpc} N_{12}^K N_{58}^K B^C \acute{S}_{67}^S P_{72}^T$, aśvinyāś ca maharddhikā N_{77}^{Ko} , aśvinī ca marddhikā N_{82}^{Kac} (unmetr.), aśvinī ca maharddhikāḥ E^N , maṇḍalena vyavasthitāḥ N_{45}^C , hy aśvatī sumarddhikā P_{32}^T 147a bharaṇī ca] Σ , bharaṇyāś ca N_{77}^{Ko} 147b uttarataḥ sthitāḥ] $K^\Sigma B_{99}^{Cpc} \acute{S}_{67}^S$, uttarata sthitā N_{77}^{Ko} , muttarata sthitā N_{45}^C , uttarataḥ sthitāḥ B_{99}^{Cac} , untarataḥ sthitāḥ E^N , uttarasamsthitāḥ P^Σ 147c °parā nityam] $K^\Sigma E^N B_{99}^C$, °ratā nitya N_{77}^{Ko} , °ratā nityam $N_{45}^C P_{32}^T$, °ratā devyaḥ \acute{S}_{67}^S , °ratāḥ nityam P_{72}^T 147d °mānasāḥ] Σ , °mānasāḥ N_{77}^{Ko} , °mānasā N_{58}^K 147e śāntim kurvantu me nityam] $K^\Sigma E^N B^C \acute{S}_{67}^S P^\Sigma$, harapādārcanaratā N_{77}^{Ko} , śānti kurvantu te nityam N_{45}^C , śāntim karotu me nityam E^N 147f sarvakālaṃ śubhodayām] $N_{82}^K N_{58}^K$, śāntim kurvantu me sadā N_{77}^{Ko} , sarvakālaṃ mahodayā N_{45}^C , sarvakālaṃ subhodayam $N_{12}^K B_{99}^C$, sarvakālaśubhodayām E^N , sarvakālaṃ śivodayaḥ \acute{S}_{67}^S , sarvakālaṃ śubhodayaḥ P_{32}^T , balaṃ saubhāgyam eva ca P_{72}^T

[Rāsis : E]

meṣo mṛgādhipaḥ siṃho dhanur dīptimatām varaḥ|
 pūrveṇa bhāsayanty ete śivayogaparāḥ śubhāḥ|
 śāntiṃ kurvantu me nityaṃ śivabhaktiparāyaṇāḥ|| 148||

[Rāsis : S]

vṛṣaḥ kanyā ca paramā makarāś cāpi ṛddhimān|
 ete dakṣiṇabhāge tu pūjayanti sadā śivam|
 bhaktyā paramayā nityaṃ śāntiṃ kurvantu me sadā|| 149||

148 Cf. BhavP 1.179.12 : meṣo mṛgādhipaḥ siṃho dhanur dīptimatām varaḥ| pūrveṇa bhāsayanty ete sūryayogaparāḥ śubhāḥ| śāntiṃ kurvantu te nityaṃ bhaktyā sūryapadāmbuje|| 149 Cf. BhavP 1.179.13 : vṛṣaḥ kanyā ca paramā makarāś cāpi buddhimān| ete dakṣiṇabhāge tu pūjayanti raviṃ sadā| bhaktyā paramayā nityaṃ śāntiṃ kurvantu te sadā||

148af Omitted in P_{72}^T 149b After this N_{45}^C adds two pādas : vṛṣaḥ sarvahitodyuktaḥ sarvaṛddhisamanvitaḥ| • N_{58}^K adds harapādaratā nityaṃ śivabhāvena bhāvitā| • P_{32}^T adds : ṛṣabhaś ca mahāvīryaḥ śivabhāvasubhāvitāḥ| • P_{72}^T adds : ṛṣabhaś ca mahāvīryaḥ śivabhāvasubhāvitāḥ|

148a meṣo mṛgādhipaḥ siṃho | \dot{S}_{67}^S , meṣo vṛṣādhipaḥ siṃho $N_{82}^K N_{12}^K B_{99}^C$, meṣo vṛṣādhipasiṃho $N_{77}^{K_0}$, meṣo vṛṣādhipaḥ siṃhā N_{45}^C , meṣo mahāhikaḥ siṃho E^N , meṣa mṛgādhipaḥ siṃhā N_{58}^K , meṣo mṛgādhipasthaṃ yo P_{32}^T 148b dhanur | $N_{58}^K E^N B_{99}^C \dot{S}_{67}^S P_{32}^T$, dhanu N^{Σ} • varaḥ | $N^{\Sigma} B_{99}^C \dot{S}_{67}^S P_{32}^T$, varaḥ E^N 148c pūrveṇa | $N^{\Sigma} E^N B_{99}^C \dot{S}_{67}^S$, pūrve ca P_{32}^T • bhāsayanty | $N_{12}^K N_{58}^K \dot{S}_{67}^S P_{32}^T$, bhāgasaty $N_{77}^{K_0}$, bhāsayanty $N_{45}^C N_{82}^K E^N B_{99}^C$ 148d yogaparāḥ śubhāḥ | \dot{S}_{67}^S , °pūjāparāyaṇāḥ $N_{82}^K E^N B_{99}^C$, °yogaparā śubhā $N_{77}^{K_0}$, °dhyānaparāyaṇā N_{45}^C , °yogaparā śubhāḥ N_{12}^K , °pūjāparāyaṇā N_{58}^K , °pūjāparāyaṇāḥ P_{32}^T 148e śāntiṃ | $K^{\Sigma} E^N B_{99}^C \dot{S}_{67}^S P_{32}^T$, śānti $N_{77}^{K_0} N_{45}^C$ • nityaṃ | $N_{45}^C K^{\Sigma} E^N B_{99}^C P_{32}^T$, bhaktā $N_{77}^{K_0} N_{12}^K$, bhaktāḥ \dot{S}_{67}^S 148f śivabhaktiparāyaṇāḥ | $N_{82}^K E^N B_{99}^C$, harapādā<bja>bjapū(ja)kā $N_{77}^{K_0}$, harapādābjapūjakāḥ $N_{45}^C N_{12}^K P_{32}^T$, śivabhaktiparāyaṇā N_{58}^K , śivapādābjapūjakāḥ \dot{S}_{67}^S 149a vṛṣaḥ kanyā ca paramā | N_{58}^K , kanyā ca paramā devī $N^{\Sigma} B_{99}^C P_{72}^T$, kanyā ca vṛṣabhaḥ śrīmān E^N , vṛṣā cānyā ca paramā \dot{S}_{67}^S , vṛṣaś ca varadaḥ kanyā P_{32}^T 149b cāpi ṛddhimān | $N_{45}^C N_{82}^K N_{58}^K E^N B_{99}^C \dot{S}_{67}^S$, cātibuddhimān $N_{77}^{K_0}$, cātīṛddhimān N_{12}^K , ca mahardhikaḥ P_{32}^T , ca mahardhikaḥ P_{72}^T 149c ete | $N_{77}^{K_0} N_{45}^C N_{58}^K E^N \dot{S}_{67}^S P^{\Sigma}$, etau $N_{82}^K B_{99}^C$, etā N_{12}^K , etena \dot{S}_{67}^S (unmetr.) • °bhāge | Σ , °deśe P_{32}^T 149d pūjayanti | $N_{77}^{K_0} N_{45}^C \dot{S}_{67}^S P^{\Sigma}$, pūjayataḥ N_{82}^K , pūjayetaḥ B_{99}^C , pūjayanto N_{12}^K , pūjayantaḥ $N_{58}^K E^N$ • sadā śivam | Σ , śidā śi(vam) N_{58}^K 149e bhaktyā paramayā | Σ , bhaktyā parayā $N_{77}^{K_0}$ (unmetr.), bhaktyā ca parayā P_{72}^T 149f śāntiṃ | Σ , śānti $N_{45}^C N_{82}^K$ • kurvantu me sadā | $N_{45}^C N_{12}^K N_{58}^K B_{99}^C \dot{S}_{67}^S P^{\Sigma}$, me kurutaṃ sadā $N_{82}^K E^N$, kurva me sadā $N_{77}^{K_0}$ (unmetr.), kurvantu me dā N_{58}^K

[Rāsis : W]

mithunas tuḷā kumbhaś ca paścimena vyavasthitāḥ|
śivapādārcanaratāḥ kṣemaṃ kurvantu me sadā|| 150||

[Rāsis : N]

karkaṭo vṛściko mīna ete hy uttarataḥ sthitāḥ|
pūjayanti sadākālaṃ rudraṃ bhuvanānāyakam|
śāntiṃ kurvantu me nityaṃ śivājñānuvidhāyinaḥ|| 151||

150 Cf. BhavP 1.179.14ab : mithunaṃ ca tuḷā kumbhaḥ paścime ca vyavasthitāḥ| 151
Cf. BhavP 1.179.14cd–15 : japanty ete sadākālam ādityaṃ grahanāya kam|| śāntiṃ ku-
rvantu te nityaṃ khakholkājñānatatparāḥ| satapodattapuśpābhyāṃ ye smṛtāḥ satataṃ
budhaiḥ||

151d After this N_{45}^C adds two pādas : rudrabhaktā mahātmāno rudrārccaṇaparāyaṇā|
151f After this N_{58}^K adds six pādas (unmetr.) : janmasampadvipat kṣemaḥ pa – –
– – dhanah| naiṣanam metro 'timetraṃ ca ity etā tārakagaṇā| śivabhaktā mahātmā-
naḥ kurvantu mama śāntikaṃ| • \dot{S}_{67}^S adds sixteen pādas : ādityavāre saṃkrāntir ghorā
(śamra)tu bhītīdā| śītaraśmidine proktā dhvāṅkṣi salilavāhiniḥ| bhaume mahodarī sā
tu rājaghñī viditā matā| budhe mandākinī sā tu dviṭoghā nandakāriṇiḥ| bṛhaspatiyute
vāre nandanā vyaṣṭikāriṇiḥ| śukravāre miśrikarā vyāsasannasarpapradāyiniḥ| śanaiścarī
rākṣasi tu janapitākārī smṛtā| iti saṃkrāntayor nāma phalagrahayutās sadā|

150a mithunas tuḷā kumbhaś ca | $N_{82}^K B_{99}^C$, tuḷā mithunakumbhaś ca N_{77}^{Ko} , mithunāṅca
tuḷā kumbhā N_{45}^C , mithunas tuḷā ca kumbhaś ca N_{12}^K (unmetr.), mithunas tuḷā kumbhaḥ
 N_{58}^K (unmetr.), mithunaś ca tuḷā kumbhaḥ $E^N \dot{S}_{67}^S P_{72}^T$, mithunaś ca tuḷākumbhau P_{32}^T
150b paścimena | Σ , paścime tu P_{32}^T • vyavasthitāḥ | Σ , vyavasthitā $N_{77}^{Ko} E^N$, vyava-
sthitāḥ P_{72}^T 150c °pādārcanaratāḥ | $N_{12}^K \dot{S}_{67}^S$, °pādārcanaparāḥ $N_{82}^K B_{99}^C$ (unmetr.), °pū-
jārcanaratā N_{77}^{Ko} , °pādārccaṇaratā N_{45}^C , °pūjārcanaparāḥ E^N , °pādārcane yuktāḥ $N_{58}^K P_{32}^T$,
°pūjārcanaratāḥ P_{72}^T 150d kṣemaṃ | $N_{77}^{Ko} B_{99}^C$, kṣemaṃ E^N , śāntiṃ $\dot{S}_{67}^S P_{72}^T$ 151a mīna |
 $N_{77}^{Ko} N_{45}^C N_{82}^{Ka} N_{12}^K N_{58}^K E^N B_{99}^C \dot{S}_{67}^S$, mīnā N_{82}^{Kpc} , mīno P_{32}^T , mīnaḥ P_{72}^T 151b ete hy uttarataḥ
sthitāḥ | $N_{82}^K E^N B_{99}^C$, ete uttarata sthitā N_{77}^{Ko} , ete uttarata sthitāḥ N_{45}^C , ete uttarataḥ sthi-
tāḥ $N_{12}^K N_{58}^K$, ete cottarataḥ sthitāḥ \dot{S}_{67}^S , yenta uttarataḥ sthitāḥ P_{72}^T , ete cottarasamsthitāḥ
 P_{72}^T 151c pūjayanti | $N_{82}^K N_{58}^K E^N B_{99}^C$, yajante ca N_{77}^{Ko} , yajanty ete $N_{45}^C N_{12}^K P_{72}^T$, yajanti te \dot{S}_{67}^S
151d sadākālaṃ | $N_{77}^{Ko} N_{82}^K N_{58}^K E^N B_{99}^C P_{72}^T$, sadākālā N_{45}^C , mahākālaṃ N_{12}^K , mahādevaṃ \dot{S}_{67}^S
• rudraṃ | Σ , rudra N_{58}^K • bhuvanānāyakam | Σ , tribhuvanādhipam P_{72}^{Tpc} , tribhuvā-
neśvaram P_{72}^{Tpc} 151e śāntiṃ kurvantu | Σ , śānti kurvantu N_{45}^C , śāntiṃ kurvanti N_{82}^K •
nityaṃ | Σ , nitya N_{77}^{Ko} 151f śivājñānuvidhāyinaḥ | $N_{82}^K E^N B_{99}^C P_{72}^{Tpc}$, rudrajñānavidhā-
yinaḥ $N_{77}^{Ko} N_{45}^C$, śivājñānuvidhāyinaḥ N_{58}^K , rudrajñānavidhāyakaḥ \dot{S}_{67}^S , rudrajñānuvidhā-
yinaḥ $N_{12}^K P_{72}^{Tpc}$, rudrajñānaparāyaṇāḥ P_{72}^T

[Saptarṣis]

ṛṣayaḥ sapta vikhyātā dhruvāntāḥ paramojjvalāḥ|
śivaprasādasampannāḥ śāntiṃ kurvantu me sadā|| 152||

[Mahāvratarṣis]

kāśyapo gālavo gārgyo viśvāmitro mahāmuniḥ|
manur dakṣo vasiṣṭho 'tha mārkaṇḍaḥ pulahaḥ kratuḥ|| 153||

nārado bhṛgur ātreyo bharadvājo 'ṅgirā muniḥ|
vālmikāḥ kauśikāḥ kaṇvaḥ śākalyo 'tha punarvasuḥ|| 154||

152 Cf. BhavP 1.179.16 : ṛṣayaḥ sapta vikhyātā dhruvāntāḥ paramojjvalāḥ| bhānuprasādāt sampannāḥ śāntiṃ kurvantu te sadā|| 153–155 Cf. BhavP 1.179.17–19 : kāśyapo gālavo gārgyo viśvāmitro mahāmuniḥ| munir dakṣo vasiṣṭhaś ca mārkaṇḍaḥ pulahaḥ kratuḥ|| nārado bhṛgur ātreyo bhāradvājaś ca vai muniḥ| vālmikiḥ kauśiko vātsyaḥ śākalyo 'tha punarvasuḥ|| śālamkāyana ity ete ṛṣayo 'tha mahātapāḥ| sūryadhyañaikaparamāḥ śāntiṃ kurvantu te sadā||

153d After this N_{45}^C adds six pādas : aśintādvālakiliorvā durvāśāpippalādanaḥ| ṛciko bharato 'gasti parāśaryo vibhāṇḍakaḥ| mataṅgo jaiminivyāśo devalo darbharomakaḥ| 154a-d Omitted in \dot{S}_{67}^S 154b–187c One folio is missing in N_{12}^K , covering the text from muniḥ up to 187c

152a ṛṣayaḥ] Σ , ṛsaya $N_{45}^C N_{12}^K$ (unmetr.) • vikhyātā] Σ , samkhyātā P_{32}^T 152b dhruvāntāḥ] Σ , dhruvāntā $N_{77}^K N_{45}^C N_{58}^K$ • paramojjvalāḥ] Σ , paraparamojjvalā N_{58}^K 152c °sampannāḥ śāntiṃ kurvantu me sadā] $N_{82}^K N_{12}^K E^N B_{99}^C \dot{S}_{67}^S P^{\Sigma}$, °sampaṇnā śānti kurvantu me sadā $N_{77}^{K_0}$, °sampaṇnāḥ kurvvantu mama śāntikaṃ N_{58}^K , °sampaṇā śānti kurvantu me sadā N_{45}^C (unmetr.) 153a kāśyapo] Σ , kaśyapo $E^N \dot{S}_{67}^S$ • gālavo gārgyo] $N_{77}^{K_0} N_{82}^K N_{58}^K E^N B_{99}^C \dot{S}_{67}^S P_{72}^{Tpc} P_{72}^T$, gāvo gārgyo N_{45}^C (unmetr.), gālavo gārgo N_{12}^K , bhārgavo gārgyo P_{72}^{Tpc} 153b °mitro] Σ , °vitro N_{58}^K , °mitra P_{32}^T • °muniḥ] Σ , °muni $N_{77}^{K_0} N_{45}^C$ 153c manur] $N_{82}^K N_{58}^K E^N B_{99}^C \dot{S}_{67}^S P^{\Sigma}$, manu $N_{77}^{K_0} N_{45}^C N_{12}^K$ • vasiṣṭho 'tha] Σ , vasiṣṭhā ca $N_{77}^{K_0}$, vasiṣṭhaś ca N_{58}^K , vasiṣṭhaś ca P_{72}^T 153d mārkaṇḍaḥ pulahaḥ kratuḥ] $N_{82}^K N_{12}^K E^N B_{99}^C P_{72}^T$, mataṅga pulaha kratuḥ $N_{77}^{K_0}$, mārkaṇḍa pulaha kratu N_{45}^C , mārkaṇḍa pulahaḥ kratuḥ N_{58}^K , mārkaṇḍo tha punarvasuḥ \dot{S}_{67}^S , pulastyaḥ pulahaḥ kratuḥ P_{32}^T 154b bharadvājo] $N^{\Sigma} E^N B_{99}^C$, bhāradvājo P^{Σ} • 'ṅgirā] $N_{77}^{K_0} K^{\Sigma} E^N B_{99}^C P^{\Sigma}$, 'ṅgiro N_{45}^C • muniḥ] $N_{77}^{K_0} N_{82}^K N_{58}^K P_{72}^T$, muni $N_{45}^C E^N P_{32}^T$ 154c vālmikāḥ] $N_{77}^{K_0} N_{45}^C N_{82}^{Kpc} N_{58}^K B_{99}^C$, vālmikāḥ N_{82}^{Kac} , vālmiki E^N , vālmikiḥ P_{32}^T , śālmikāḥ P_{72}^T • kaṇvaḥ] $N_{45}^C N_{82}^K N_{58}^K E^N B_{99}^C P^{\Sigma}$, kaṇṭhāḥ $N_{77}^{K_0}$ 154d śākalyo] $N_{77}^{K_0} N_{45}^C N_{82}^K N_{58}^K E^N P_{72}^{Tpc} P_{72}^T B_{99}^C$, jābalyo P_{72}^{Tpc} • punarvasuḥ] $N_{77}^{K_0} N_{58}^K P^{\Sigma}$, punarvasu $N_{45}^C N_{82}^K B_{99}^C$, punarvaśu E^N

śālankāyana ityādya ṛṣayo 'tha mahāvratāḥ |
śivadhyanārcanodyuktāḥ śāntim kurvantu me sadā || 155 ||

[Rṣipatnīs, Rṣikumārikās]

ṛṣipatnyo mahāpuṇyās tathā ṛṣikumārikāḥ |
śivārcanaparā nityaṃ śāntim kurvantu me sadā || 156 ||

[Siddhas, Gandharvas, Apsarases, Vidyādhara, Garuḍas]

siddhāḥ saṃsiddhatapaso gandharvāpsarasāṃ gaṇāḥ |
vidyādhara mahātmāno garuḍās ca maharddhikāḥ || 157 ||

156 Cf. BhavP 1.179.20 : munikanyā mahābhāgā ṛṣikanyāḥ kumārikāḥ | sūryārcanaratā nityaṃ śāntim kurvantu te sadā || 157–158 Cf. BhavP 1.179.21–22 : siddhāḥ saṃṛddhatapaso ye cānye vai mahātapāḥ | vidyādhara mahātmāno garuḍās ca tvayā saha || āditya-paramā hy ete ādityārādhane ratāḥ | siddhim te saṃprayacchantu āśīrvādaparāyaṇāḥ ||

156a-d Omitted in \dot{S}_{67}^S and P_{72}^T

155a śālankāyana] $N_{77}^{Ko} N_{45}^C N_{82}^K N_{58}^K B_{99}^C \dot{S}_{67}^S P^{\Sigma}$, śakalyāyana E^N • ityādya] $N_{77}^{Ko} N_{45}^C N_{82}^K B_{99}^C \dot{S}_{67}^S P^T$, ityādā E^N , ityete P_{72}^T 155b ṛṣayo] $N_{77}^{Ko} N_{45}^C N_{82}^K N_{58}^K E^N B_{99}^C \dot{S}_{67}^S P^T$, munayo P_{72}^T • °vratāḥ] $N_{45}^C N_{82}^K N_{58}^K E^N B_{99}^C$, °tapā N_{77}^{Ko} , °balāḥ $\dot{S}_{67}^S P_{32}^T$, °tapāḥ P_{72}^T 155c śiva°] $N_{77}^{Ko} N_{45}^C N_{82}^K N_{58}^K E^N B_{99}^C \dot{S}_{67}^S P^{\Sigma}$, śiva° N_{82}^{Kac} • °rcanodyuktāḥ] $N_{45}^C N_{82}^K B_{99}^C P_{72}^T$, °rcanaratā N_{77}^{Ko} , °rcanā ratāḥ N_{58}^{Kac} , °rcanaratāḥ N_{58}^{Kpc} , °rcane dyuktāḥ E^N , °rcane yuktāḥ $\dot{S}_{67}^S P_{32}^T$ 155d śāntim] $N_{77}^{Ko} N_{82}^K E^N B_{99}^C \dot{S}_{67}^S P^{\Sigma}$, śānti $N_{45}^C N_{58}^K$ • sadā] $N_{77}^{Ko} N_{82}^K N_{58}^K E^N B_{99}^C \dot{S}_{67}^S P^{\Sigma}$, sadāḥ N_{45}^C 156a °patnyo] $N_{82}^K N_{58}^K B_{99}^C P_{32}^T$, °panyo N_{77}^{Ko} , °puṇyā N_{45}^C , °patnyā E^N 156ab °puṇyās tathā ṛṣikumārikāḥ] $N_{82}^K N_{58}^K B_{99}^C$, °puṇyā ṛṣikanyākumārikā N_{77}^{Ko} , °bhāgāḥ ṛṣikanyāḥ kumārikāḥ N_{45}^C , °puṇyā ṛṣikanyākumārikāḥ E^N , °bhāgā ṛṣikanyāḥ kumārikāḥ P_{32}^T 156c °parā] $N_{82}^K N_{58}^K B_{99}^C$, °ratā $N_{77}^{Ko} N_{45}^C P_{32}^T$, °parān E^N 156d śāntim] $N_{77}^{Ko} N_{82}^K E^N B_{99}^C P_{32}^T$, śānti $N_{45}^C N_{58}^K$ • kurvantu] $N_{45}^C N_{82}^K N_{58}^K E^N B_{99}^C P_{32}^T$, kurvatu N_{77}^{Ko} 157a siddhāḥ saṃsiddhatapaso] $N_{82}^K B_{99}^C$, siddhās ca siddhatapaso $N_{77}^{Ko} P_{72}^T$ siddhā saṃsiddhatapaso N_{45}^C , siddhāḥ saṃsiddhatapasā E^N , siddhā susiddhatapaso \dot{S}_{67}^S , siddhāḥ saṃṛddhatapaso $N_{58}^K P_{32}^T$ 157b gandharvāpsarasāṃ gaṇāḥ] \dot{S}_{67}^S , gaṇavidyādhara tathā N_{77}^{Ko} , gandharvāpsaraso gaṇā N_{45}^C , gaṇavidyādhara grahāḥ N_{82}^K , sarvvāpsarasā gaṇāḥ N_{58}^K (unmetr.), gaṇo vidyādharāgrahāḥ E^N , gaṇā vidyādhara grahāḥ B_{99}^C , gandharvās cāpsarogaṇāḥ P_{32}^T , gandharvāpsaraso gaṇāḥ P_{72}^T 157c vidyādhara mahātmāno] $N_{58}^K \dot{S}_{67}^S P_{32}^T$, mahātmāno mahātmāno N_{77}^{Ko} , vidyādharamahātmāno N_{45}^C , mahātmāno mahotsāhā $N_{82}^K B_{99}^C$, mahātmāno mahotsāhā E^N , vidyā□[-4-]□tmānāḥ P_{72}^T 157d garuḍās ca maharddhikāḥ] $N_{82}^K N_{58}^K B_{99}^C P_{72}^T$, garuḍās ca maharddhikāḥ N_{77}^{Ko} , garuḍās ca maharddhikāḥ $N_{45}^C P_{32}^T$, garuḍās ca maharddhikā E^N , garuḍās ca mahābalāḥ \dot{S}_{67}^S

maheśvaraparā hy ete maheśvarapadārcakāḥ|
siddhim āśu prayacchantu āśīrvādaparāyaṇāḥ|| 158||

[Daityas : 1]

namucir daityarājendraḥ śaṅkukarṇo mahābalaḥ|
mahānādo 'tha vikhyāto daityaḥ paramavīryavān|| 159||

hātakeśvaradevasya nityaṃ pūjāparāyaṇāḥ|
balaṃ vīryaṃ ca me kṣipraṃ prayacchantu maharddhikāḥ|| 160||

159–160 Cf. BhavP 1.179.23–24 : namucir daityarājendraḥ śaṅkukarṇo mahābalaḥ| mahānātho 'tha vikhyāto daityaḥ paramavīryavān|| grahādhipasya devasya nityaṃ pūjāparāyaṇāḥ| balaṃ vīryaṃ ca te ṛddhim ārogyaṃ ca bruvantu te||

158a–159b Omitted in Ś₆₇^S 159b After this P₇₂^T adds six pādas : jaṃbho nikumbhaś śakaṭaḥ śivabhaktiparāyaṇāḥ| ete daityā mahātmānaḥ śivasadbhāvabhāvitaḥ| puṣṭim baliṃ tathā vīryaṃ prayacchantu sukhodayam| 159c–161b P₃₂^T has these eight pādas after 162d

158a °parā hy ete] N₇₇^{Ko} N₄₅^C N₈₂^K N₅₈^K E^N P₇₂^T, °paro hy ete B₉₉^C, °parā nityaṃ P₃₂^T 158b maheśvarapadārcakāḥ] N₇₇^{Ko} N₅₈^K P^Σ, maheśvarasadārcakāḥ N₄₅^C, maheśapādapūjākāḥ N₈₂^E N₉₉^B^C (unmetr.) 158c siddhim āśu] N₇₇^{Ko} B₉₉^C N₈₂^E N₅₈^K E^N B₉₉^C P^Σ, siddhiñcaśu N₄₅^C N₅₈^K • prayacchantu] N₄₅^C N₈₂^E N₅₈^K E^N B₉₉^C P^Σ, prayacchanto N₇₇^{Ko} 158d āśīrvāda°] N₇₇^{Ko} N₄₅^C N₈₂^E N₅₈^K E^N B₉₉^C, āśīrvāda° N₅₈^K, śivadharmā° P^Σ • °parāyaṇāḥ] N₄₅^C N₈₂^E N₅₈^K E^N B₉₉^C P^Σ, °parāyaṇā N₇₇^{Ko} 159a namucir] N₄₅^C K^Σ E^N B₉₉^C P^Σ, namuci N₇₇^{Ko} • daityarājendraḥ] N₇₇^{Ko} N₄₅^C N₈₂^E N₅₈^K E^N B₉₉^C P^T, nāma daityendraḥ N₅₈^K P₃₂^T 159b °balaḥ] N₇₇^{Ko} N₄₅^C N₈₂^E N₅₈^K P^Σ, °balāḥ N₅₈^K B₉₉^C 159c °nādo] N₇₇^{Ko} N₈₂^E N₅₈^K N₄₅^C B₉₉^C P^Σ, °dāno E^N, °nātho Ś₆₇^S • vikhyāto] N₇₇^{Ko} N₄₅^C N₈₂^E N₅₈^K B₉₉^C Ś₆₇^S P^T, vikhyāta E^N, vitataḥ P₃₂^T 159d daityaḥ] N₈₂^E N₅₈^K E^N B₉₉^C Ś₆₇^S P^Σ, daitya N₇₇^{Ko} N₄₅^C 160b nityaṃ] N₇₇^{Ko} N₄₅^C N₈₂^E N₅₈^K Ś₆₇^S P^Σ, nitya° E^N 160c balaṃ] N₇₇^{Ko} N₄₅^C N₈₂^E N₅₈^K B₉₉^C Ś₆₇^S P^Σ, bala° N₅₈^K, varam E^N • kṣipraṃ] N₇₇^{Ko} N₄₅^C N₈₂^E N₅₈^K B₉₉^C Ś₆₇^S P^Σ, nityaṃ E^N 160d prayacchantu] N₇₇^{Ko} N₄₅^C N₈₂^E N₅₈^K E^N B₉₉^C Ś₆₇^S, prayacchatu P^Σ • maharddhikāḥ] N₇₇^{Ko} N₄₅^C N₈₂^E N₅₈^K E^N B₉₉^C P₇₂^T, maharddhikā Ś₆₇^S, maharddhikāḥ P₃₂^T

[Daityas : 2]

mahājambho hayagrīvaḥ prahlādo hy anuhlādakaḥ|
tārako 'gnimukho daityaḥ kālanemir mahotkaṭaḥ|| 161||

ete daityā mahātmānaḥ śivasadbhāvabhāvitāḥ|
puṣṭim balaṃ tathā vīryaṃ prayacchantu sukhodayam|| 162||

[Daityas : 3]

virocano hiraṇyākṣaḥ suparvāś ca sulomakaḥ|
mucukundaḥ sukundaś ca daityo revatakas tathā|| 163||

161–162 Cf. BhavP 1.179.25–26 : mahādhyo yo hayagrīvaḥ prahlādaḥ prabhayanvitaḥ| tā-
naikāgnimukho daityaḥ kālanemir mahābalaḥ|| ete daityā mahātmānaḥ sūryabhāvena
bhāvitāḥ| tuṣṭim balaṃ tathārogyaṃ prayacchantu surārayaḥ|| 163–164 Cf. BhavP
1.179.27–28 : virocano hiraṇyākṣas turvasuś ca sulocanaḥ| mucakundo mukundaś ca
daityo raivatakas tathā|| bhāvena parameṇemaṃ yajante satataṃ ravim| satataṃ ca śu-
bhātmānaḥ puṣṭim kurvantu te sadā||

162a-d Omitted in P₇₂^T

161a hayagrīvaḥ] N₈₂^K N₅₈^K E^N Ś₆₇^S P^Σ, hayagrīva N₇₇^{Ko} N₄₅^C, bhayagrīvaḥ B₉₉^C 161b pra-
hlādo hy anuhlādakaḥ N₄₅^C Ś₆₇^S, prahlādaś cā(tu)śūdakaḥ N₇₇^{Ko}, prahlādo vyaktahlādakaḥ
N₈₂^K E^N B₉₉^C, prahlādo dhanuhlādakaḥ N₄₅^K, prahlādo daityarāt prabhuḥ P₃₂^T, prahlādo
daityapuṃgavaḥ P₇₂^T 161c tārako 'gnimukho daityaḥ] N₇₇^{Ko} N₈₂^K N₅₈^K E^N B₉₉^C Ś₆₇^S P₃₂^T,
tārakāgnimukho daityaḥ N₄₅^C, tārakākṣamukhā daityāḥ P₇₂^T 161d kālanemir]
N₄₅^C N₈₂^K N₅₈^K E^N B₉₉^C Ś₆₇^S P^Σ, kālanemi N₇₇^{Ko} • mahotkaṭaḥ] N₈₂^K E^N B₉₉^C, mahābalaḥ
N₇₇^{Ko} N₅₈^K Ś₆₇^S, vvalottamaḥ N₄₅^C, balis tathā P₃₂^T, mahātmavān P₇₂^T 162a mahā-
tmānaḥ] N₄₅^C N₈₂^K N₅₈^K E^N B₉₉^C Ś₆₇^S P₃₂^T, mahātmāna N₇₇^{Ko} 162b °sadbhāvabhāvitāḥ]
N₈₂^{Kpc} N₅₈^K E^N B₉₉^C Ś₆₇^S P₃₂^T, °sadbhāvabhāvitā N₇₇^{Ko}, °sambhāvabhāvitāḥ N₄₅^C, °sadbhāvabhā-
vitaḥ N₈₂^{Kac} 162c puṣṭim] N₇₇^{Ko} N₈₂^K N₅₈^K E^N B₉₉^C Ś₆₇^S P₃₂^T, puṣṭi° N₄₅^C 162d sukhodayam]
N₈₂^K N₅₈^K E^N B₉₉^C Ś₆₇^S P₃₂^T, surārayaḥ N₇₇^{Ko} N₄₅^C 163a virocano] N₈₂^{Kpc} B₉₉^C, virocano
N₇₇^{Ko} N₅₈^K N₄₅^C Ś₆₇^S P₇₂^T, vicano N₈₂^{Kac} (unmetr.), vilocano E^N, virocano P₃₂^T • hiraṇyākṣaḥ]
N₇₇^{Ko} N₈₂^K N₅₈^K E^N B₉₉^C Ś₆₇^S P^Σ, hiraṇyākṣaḥ N₄₅^C 163b suparvāś ca sulomakaḥ] N₈₂^K N₅₈^K,
suparṇṇā ca sulomakaṃ N₇₇^{Ko}, survācaivaivalomakaḥ N₄₅^C, saparvāś ca sulomakaḥ
B₉₉^C, suparvāś ca sulomakaḥ E^N Ś₆₇^S, suparvā ca sulomajaḥ P₃₂^T, suparvā ca sulomakaḥ
P₇₂^T 163c mucukundaḥ] N₈₂^K N₅₈^K E^N B₉₉^C Ś₆₇^S P^Σ, mucukunda N₇₇^{Ko} N₄₅^C 163d daityo
revatakas] N₇₇^{Ko} N₄₅^C N₈₂^K N₅₈^K E^N B₉₉^C P₃₂^T, daityāraivatakas Ś₆₇^S, daityo rocanakas P₇₂^T

bhāvena paramēṇāśu yajante sarvadā śivam|
satataṃ ca śubhātmānaḥ puṣṭim kurvantu me sadā|| 164||

[Daityapatnī, Daityakanyakās, Daityakumāras]

daityapatnyo mahābhāgā daityānāṃ kanyakāḥ śubhāḥ|
kumārāś caiva daityānāṃ śāntim kurvantu me sadā|| 165||

[Eight Nāgarājas]

[1. Ananta]

āraktena śarīreṇa raktāntāyatalocanaḥ|
mahābhogakṛtāṭopāḥ śaṅkhābjakṛtalāñchanaḥ|| 166||

165 Cf. BhavP 1.179.29 : daityapatayo mahābhāgā daityānāṃ kanyakāḥ śubhāḥ| kumārā
ye ca daityānāṃ śāntim kurvantu te sadā|| 166–167 Cf. BhavP 1.179.30–31 : āraktena śa-
rīreṇa raktāntāyatalocanaḥ| mahābhāgāḥ kṛtāṭopāḥ śaṅkhādyāḥ kṛtalakṣaṇāḥ|| ananto
nāgarājendra ādityārādhanē rataḥ| mahāpāpaviṣaṃ hatvā śāntim āśu karotu te||

165a-d Omitted in P₃₂^T 166cd Omitted in Ś₆₇^S

164a bhāvena paramēṇāśu] N₇₇^{Ko} N₄₅^C N₅₈^K Ś₆₇^S P^Σ, bhāvena ca paramēṇāśu N₈₂^K E^N, bhāve ca
na paramēṇāśu B₉₉^C 164b yajante sarvadā] N₇₇^{Ko} N₈₂^K N₅₈^K E^N B₉₉^C Ś₆₇^S P₇₂^T, yaṃjanti parama^o
N₄₅^C, yajantaḥ sarvadā P₃₂^T 164c satataṃ ca śubhātmānaḥ] N₇₇^{Ko} N₄₅^C N₈₂^K N₅₈^K, satatañca
subhātmānaḥ B₉₉^C, satataś ca śubhātmānaḥ E^N, satataṃ ca śubhānandāḥ Ś₆₇^S, satataṃ
ca śivātmānaṃ P₃₂^T, sadāśivātmabhāvena P₇₂^T 165a °patnyo] N₇₇^{Ko} N₈₂^K N₅₈^K B₉₉^C Ś₆₇^S P₇₂^T,
°padmo N₄₅^C, °patnyā E^N 165b kanyakāḥ śubhāḥ] N₈₂^K N₅₈^K E^N B₉₉^C P₇₂^T, kanyakā
śubhā N₇₇^{Ko}, kanyakā śubhāḥ N₄₅^C B₉₉^{Cac} 165c kumārāś caiva] N₈₂^K E^N B₉₉^C, kumārā ye
pi N₇₇^{Ko}, kumārā yaiva N₄₅^C, kumārā ye ca P₃₂^T, kumārakāś ca P₇₂^T 165d śāntim]
N₇₇^{Ko} N₄₅^C N₈₂^K E^N B₉₉^C Ś₆₇^S P^Σ, śānti N₅₈^K 166a āraktena] N₇₇^{Ko} N₈₂^K N₅₈^K E^N B₉₉^C P^Σ, raktā-
yata^o N₄₅^C 166b °locanaḥ] N₇₇^{Ko} N₈₂^K N₅₈^K E^N B₉₉^C P^Σ, °locanaḥ N₄₅^C B₉₉^{Cac} Ś₆₇^S 166c
°kṛtāṭopāḥ] N₄₅^C N₈₂^K N₅₈^K E^N B₉₉^C P^Σ, °kṛtāṭopa N₇₇^{Ko} 166d śaṅkhābjakṛtalāñchanaḥ]
N₇₇^{Ko} N₈₂^K N₅₈^K E^N P^Σ, śaṅkhābjakṛtābhūṣaṇāḥ N₄₅^C (unmetr.), śaṅkhābjakṛtalacchanaḥ B₉₉^C

ananto nāgarājendraḥ śivapādārcane rataḥ |
mahāpāpaviṣaṃ hatvā śāntim āśu karotu me || 167 ||

[2. Vāsuki]

suśvetena tu dehena suśvetotpalāśekharaḥ |
cārubhogakṛtātopo hāracāruvibhūṣaṇaḥ || 168 ||

vāsukir nāgarājendraḥ rudrapūjāparo mahān |
mahāpāpaviṣaṃ hatvā śāntim āśu karotu me || 169 ||

[3. Takṣaka]

atipītena dehena viṣhuradbhogasampadā |
tejasā cātidīptena kṛtasvastikalāñchanaḥ || 170 ||

170–171 Cf. BhavP 1.179.32–33 : atipītena dehena viṣhuradbhogasampadā | tejasā cātidīptena kṛtasvastikalāñchanaḥ || nāgarāṭ takṣakaḥ śrīmān nāmakoṭyā samanvitaḥ | karotu te mahāśāntim sarvadoṣaviṣāpahāḥ ||

167a ananto] $N_{77}^{Ko} N_{82}^{K} N_{58}^{K} E^{N} B_{99}^{C} \dot{S}_{67}^{S} P^{\Sigma}$, anto N_{45}^{C} (unmetr.) • nāgarājendraḥ | $N_{82}^{K} N_{58}^{K} B_{99}^{C} \dot{S}_{67}^{S} P^T$, nāgarājendra $N_{77}^{Ko} E^{N}$, nāgarājendraḥ N_{45}^{C} , nāma nāgendraḥ P_{32}^{T}
167b °pādārcane rataḥ | $N_{82}^{K} E^{N} B_{99}^{C} P^T$, °pūjārcane ratā N_{77}^{Ko} , °pūjārccane rataḥ N_{45}^{C} , °pādarccane rataḥ N_{58}^{K} , °pūjāparo mahān \dot{S}_{67}^{S} , °pūjārataḥ sadā P_{32}^{T} 167d śāntim āśu | $N_{45}^{C} N_{82}^{K} N_{58}^{K} E^{N} B_{99}^{C} \dot{S}_{67}^{S} P^T$, śāntim āśuḥ N_{77}^{Ko} , kṣemārogyaṃ P_{32}^{T} 168a suśvetena tu | $N_{77}^{Ko} N_{82}^{K} E^{N} B_{99}^{C} \dot{S}_{67}^{S} P^{\Sigma}$, āśvetena tu N_{45}^{C} , suśvetena N_{58}^{K} (unmetr.) 168b °śekharaḥ | $N_{77}^{Ko} N_{45}^{C} N_{82}^{K} N_{58}^{K} B_{99}^{C} P^{\Sigma}$, °śekharaḥ E^{N} , °locanaḥ \dot{S}_{67}^{S} 168c °bhoga° | $N_{77}^{Ko} N_{45}^{C} N_{82}^{K} N_{58}^{K} B_{99}^{C} \dot{S}_{67}^{S} P^{\Sigma}$, °bhogo E^{N} • °topo | $N_{82}^{K} N_{58}^{K} E^{N} B_{99}^{C} \dot{S}_{67}^{S} P^{\Sigma}$, °topa $N_{77}^{Ko} N_{45}^{C}$
168d hāracāruvibhūṣaṇaḥ | $N_{45}^{C} N_{82}^{K} N_{58}^{K} E^{N} B_{99}^{C} P^T$, haracāruvibhūṣaṇaḥ N_{77}^{Ko} , hārakeyūrabhūṣitaḥ \dot{S}_{67}^{S} , haracāruvibhūṣitaḥ P_{72}^{T} 169a vāsukir | $N_{82}^{K} E^{N} B_{99}^{C} \dot{S}_{67}^{S} P^{\Sigma}$, vāsuki $N_{77}^{Ko} N_{58}^{K}$, vāsuki N_{45}^{C} • nāgarājendraḥ | $N_{77}^{Ko} N_{45}^{C} N_{82}^{K} B_{99}^{C} P^T$, nāgarājedro N_{58}^{K} , nāma rājendraḥ E^{N} , nāma nāgendro \dot{S}_{67}^{S} , nāma nāgendraḥ P_{32}^{T} 169b rudrapūjāparo mahān | $N_{45}^{C} N_{82}^{K} N_{58}^{K} E^{N} B_{99}^{C}$, śivapādārcane rataḥ $N_{77}^{Ko} P^T$, rudrapūjārate sadā \dot{S}_{67}^{S} , śivapūjāparo mahān P_{32}^{T} 169d śāntim āśu karotu me | $N_{45}^{C} N_{82}^{K} E^{N} B_{99}^{C}$, kṣemam āśu karotu me N_{77}^{Ko} , karotu mama śāntikam \dot{S}_{67}^{S} , kṣemārogyaṃ karotu me P_{32}^{T} , kṣemārogyaṃ dadātu me $N_{58}^{K} P_{72}^{T}$ 170a viṣhuradbhoga° | $N_{45}^{C} N_{82}^{K} N_{58}^{K} E^{N} B_{99}^{C} \dot{S}_{67}^{S}$, viṣhuraṃ bhoga° N_{77}^{Ko} , prashhuradbhoga° P_{72}^{Tpc} , prashhuraddeha° P_{72}^{Tbc} , prakṣuradbhoga° P_{72}^{T}
170c tejasā cātidīptena | $N_{77}^{Ko} N_{82}^{K} N_{58}^{K} B_{99}^{C} \dot{S}_{67}^{S} P^T$, tejasāñcātidīptena N_{45}^{C} , tejasā cātidīptena E^{N} , tejasā cātisaptena P_{32}^{T} 170d °kṛta° | $N_{45}^{C} N_{82}^{K} N_{58}^{K} E^{N} B_{99}^{C} \dot{S}_{67}^{S} P^{\Sigma}$, °kṛtaḥ N_{77}^{Ko} • °svastika° | $N_{77}^{Ko} N_{82}^{K} N_{58}^{K} E^{N} B_{99}^{C} \dot{S}_{67}^{S} P^{\Sigma}$, °svaka° N_{45}^{C} (unmetr.) • °lāñchanaḥ | $N_{77}^{Ko} N_{45}^{C} N_{82}^{K} N_{58}^{K} E^{N} B_{99}^{C} P^{\Sigma}$, °lakṣaṇaḥ \dot{S}_{67}^{S}

nāgarāt takṣakaḥ śrīmān nāgakoṭyā samanvitaḥ |
karotu me mahāsāntiṃ sarvadoṣaviṣāpahām || 171 ||

[4. Karkoṭaka]

atikṣṇena varṇena sphaṭāvikaṭamastakaḥ |
kaṅṭhe rekhātrayopeto ghoradamṣṭrāyudhodyataḥ || 172 ||

karkoṭako mahānāgo viṣadarpabalānvitaḥ |
viṣāsastrāgnisaṃtāpaṃ hatvā śāntiṃ karotu me || 173 ||

172–173 Cf. BhavP 1.179.34–35 : atikṣṇena varṇena sphuṭādhikaṭamastakaḥ | kaṅṭharekhātrayopeto ghoradamṣṭrāyudhodyataḥ || karkoṭako mahānāgo viṣadarpabalānvitaḥ | viṣāsastrāgnisaṃtāpaṃ hatvā śāntiṃ karotu te ||

171b After this Ś₆₇^S adds two pādas : śivarcanarato nityaṃ śivaikagatamānasaḥ | 172cd Omitted in Ś₆₇^S

171a nāgarāt takṣakaḥ | N₇₇^{Ko} N₈₂^K N₅₈^K B₉₉^C Ś₆₇^S P₃₂^T, nāgarātakṣaka N₄₅^C, nāgarādrakṣakaḥ E^N, nāgendras takṣakaḥ P₇₂^T 171b °koṭyā | N₇₇^{Ko} N₈₂^K N₅₈^K B₉₉^C P₇₂^T, °koṭi° N₄₅^C, °koṭyo E^N, °koṭi° Ś₆₇^S P₃₂^T • samanvitaḥ | N₇₇^{Ko} N₄₅^C N₈₂^K N₅₈^K B₉₉^C Ś₆₇^S P₃₂^T, samanvitaḥ E^N, samadyutiḥ P₇₂^T 171d °doṣaviṣāpahām | N₈₂^K N₅₈^K B₉₉^C, °doṣaviṣāpaham N₇₇^{Ko}, °pāpaviṣāpahāḥ N₄₅^C, °doṣaviṣāpahān E^N, °doṣaviṣāpaham Ś₆₇^S, °doṣaviṣāpahāḥ P₇₂^T, °doṣavināśanam P₇₂^T 172a varṇena | N₇₇^{Ko} N₄₅^C N₈₂^K N₅₈^K E^N B₉₉^C P₇₂^T, dehena Ś₆₇^S P₃₂^T 172b sphaṭāvikaṭa° | N₇₇^{Ko} N₈₂^K B₉₉^C, sphuṭāvikaṭa° N₄₅^C N₅₈^K, sphitavikaṭa° E^N, sphuranmukūṭa° Ś₆₇^S, sphuradvikaṭa° P₃₂^T, kṣiradvikaṭa° P₇₂^T 172c °peto | N₄₅^C B₉₉^C Ś₆₇^S P₇₂^Σ, °petā N₇₇^{Ko} N₈₂^K N₅₈^K E^N 172d °damṣṭrāyudhodyataḥ | N₈₂^K B₉₉^C P₇₂^Σ, °draṣṭāyudhodyataḥ N₇₇^{Ko}, °draṣṭoyudhodyataḥ N₄₅^C, °dramṣṭrāyudoyutaḥ N₅₈^K, °damṣṭrāyudodyataḥ Ś₆₇^S, °damṣṭrāyudhādyataḥ E^N 173a karkoṭako | N₇₇^{Ko} N₄₅^C N₈₂^K N₅₈^K E^N B₉₉^C Ś₆₇^S, karkkauṭako N₄₅^C, kālakūṭo P₃₂^T, karkoṭako P₇₂^T • °nāgo | N₇₇^{Ko} N₄₅^C N₈₂^K N₅₈^K E^N B₉₉^C Ś₆₇^S P₃₂^T, °teja P₇₂^T 173b °balānvitaḥ | N₇₇^{Ko} N₄₅^C N₈₂^K N₅₈^K B₉₉^C, °balānvitaḥ E^N, °santāpam Ś₆₇^S, °samanvitaḥ P₇₂^Σ 173c viṣāsastrāgnisaṃtāpaṃ | N₇₇^{Ko} N₄₅^C N₈₂^K N₅₈^K E^N B₉₉^C Ś₆₇^S P₃₂^T, viṣāṇy ugrāṇi sahasā P₇₂^T 173d śāntiṃ | N₄₅^C N₈₂^K N₅₈^K E^N B₉₉^C Ś₆₇^S P₇₂^Σ, śānti N₇₇^{Ko}

[5. Padma]

padmavarṇena dehena cārupadmāyatekṣaṇaḥ|
pañcabindukṛtābhāso grīvāyāṃ śubhalakṣaṇaḥ|| 174||

khyātapadmo mahānāgo harapādārcane rataḥ|
karotu me mahāśāntim mahāpāpaviṣakṣayam|| 175||

[6. Mahāpadma]

puṇḍarīkanibhenāpi dehenāmitatejasā|
śaṅkhaśūlābjarucirair bhūṣito mūrdhni sarvadā|| 176||

mahāpadmo mahānāgo nityaṃ paśupater nataḥ|
vinikṛtya viṣaṃ ghoram śāntim āśu karotu me|| 177||

174–175 Cf. BhavP 1.179.36–37: padmavarṇaḥ padmakāntiḥ phullapadmāyatekṣaṇaḥ|
khyātaḥ padmo mahānāgo nityaṃ bhāskarapūjakaḥ|| sa te śāntim śubham śighram a-
calaṃ samprayacchatu| śyāmena dehabhāreṇa śrīmatkamalalocaṇaḥ||

174cd Omitted in E^N

174b cārupadmā^o | N^{Ko}₇₇ N^K₈₂ N^K₅₈ E^N B^C Ś^S₆₇ P^Σ, padmapatrā^o N^C₄₅ • °tekṣaṇaḥ |
N^C₄₅ N^K₈₂ N^K₅₈ E^N B^C Ś^S₆₇ P^Σ, °tekṣaṇā N^{Ko}₇₇ 174c °kṛtābhāso | N^{Ko}₇₇ N^K₈₂ N^K₅₈ B^C P^T, °kṛtā-
bhogo N^C₄₅, °yutābhāso Ś^S₆₇, °kṣatābhāso P^T₇₂ 174d grīvāyāṃ | N^{Ko}₇₇ N^C₄₅ N^K₈₂ N^K₅₈ B^C Ś^S₆₇ P^T,
grīvāyāḥ P^T₇₂ 175a khyātapadmo | N^{Ko}₇₇ N^C₄₅ N^K₈₂ N^K₅₈ B^C, khyātaḥ padmo E^N Ś^S₆₇ P^T,
khyātaḥ padma^o P^T₇₂ • °nāgo | N^{Ko}₇₇ N^C₄₅ N^K₈₂ N^K₅₈ E^N B^C Ś^S₆₇ P^T, °bhogo P^T₇₂ 175c
karotu me | N^{Ko}₇₇ N^C₄₅ N^K₈₂ N^K₅₈ E^N B^C P^T, karotu sa Ś^S₆₇, karotu | P^T₇₂ • °śāntim |
N^{Ko}₇₇ N^C₄₅ N^K₈₂ N^K₅₈ B^C P^Σ, °śānti E^N 175d mahā | N^{Ko}₇₇ N^C₄₅ N^K₈₂ N^K₅₈ E^N B^C P^Σ, sarva^o
Ś^S₆₇ • °viṣakṣayam | N^{Ko}₇₇ N^C₄₅ N^K₈₂ N^K₅₈ E^N B^C Ś^S₆₇ P^T, °vi | P^T₇₂ 176a puṇḍarīka^o |
N^C₄₅ N^K₈₂ N^K₅₈ E^N B^C Ś^S₆₇ P^Σ, paunḍarīka^o N^{Ko}₇₇ • °nibhenāpi | N^K₈₂ N^K₅₈ E^N B^C Ś^S₆₇ P^T, °nibho
bhāti N^{Ko}₇₇, °nibhenāti N^C₄₅, | P^T₇₂ 176c °śūlābjarucirair | N^K₈₂ E^N B^C P^T, °śūlā-
bjaruciro N^{Ko}₇₇ P^T₇₂, °śūlārucirair N^C₄₅ (unmetr.), °śūlābjarucirair N^K₈₂, °śuklābjarucirair
Ś^S₆₇ 176d sarvadā | N^{Ko}₇₇ N^C₄₅ N^K₈₂ N^K₅₈ E^N B^C Ś^S₆₇ P^T, bindubhiḥ P^T₇₂ 177a °nāgo |
N^{Ko}₇₇ N^C₄₅ N^K₈₂ N^K₅₈ E^N B^C Ś^S₆₇ P^T, °bhogo P^T₇₂ 177b °pater nataḥ | N^K₈₂ E^N B^C, °pate rataḥ
N^{Ko}₇₇ N^C₄₅ N^K₅₈, °patau rataḥ Ś^S₆₇ P^Σ 177c vinikṛtya | N^K₈₂ B^C Ś^S₆₇, vinihatya N^{Ko}₇₇ N^K₅₈ P^Σ,
vinirhatyaṃ N^C₄₅, viniṣkṛtya E^N 177d āśu | N^C₄₅ N^K₈₂ N^K₅₈ E^N B^C Ś^S₆₇ P^Σ, āśuḥ N^{Ko}₇₇

[7. Śāṅkhapāla]

śyāmena dehabhāreṇa śrīmatkamalalocanaḥ |
viṣadarpabalomatto grīvāyām ekarekhayā || 178 ||

śāṅkhapālaḥ śrīyā dīptaḥ śivapādābjapūjakaḥ |
mahāviṣaṃ mahāpāpaṃ hatvā śāntiṃ karotu me || 179 ||

[8. Kulika]

atighoreṇa dehena candrārdhakṛtamastakaḥ |
dīptabhogakṛtāṭopaḥ śubhalakṣaṇalakṣitaḥ || 180 ||

178–179 Cf. BhavP 1.179.38–39ab : viṣadarpabalomatto grīvāyām rekhayānvitah | śāṅkhapālaśrīyā dīptaḥ sūryapādābjapūjakaḥ || mahāviṣaṃ garaśreṣṭham hatvā śāntiṃ karotu te | 180–181 Cf. BhavP 1.179.39cd–40 : atigaureṇa dehena candrārdhakṛtāṣekharaḥ | dīpabhāge kṛtāṭopaśubhalakṣaṇalakṣitaḥ | kuliko nāma nāgendro nityaṃ sūryaparāyaṇaḥ | apahrtya viṣaṃ ghoram karotu tava śāntikam ||

178a śyāmena dehabhāreṇa] $N_{82}^K E^N B^C P_{32}^T$, śyāmena dehadehabhāreṇa N_{77}^{Ko} (unmetr.), śyāmena vihanāpi N_{58}^K (unmetr.), atīśyāmena dehena \dot{S}_{67}^S , śyāmena dehabhāreṇa N_{45}^C , śyāmena dehabhāraṇaiḥ P_{72}^T 178b śrīmat] $N_{77}^{Ko} N_{45}^C N_{82}^K E^N B^C \dot{S}_{67}^S P_{32}^T$, śrīmān $N_{58}^K P_{72}^T$ 178c °darpabalomatto] $N_{77}^{Ko} N_{82}^K N_{58}^K B^C P^{\Sigma}$, °darpabalotmotto N_{45}^C , °darpābalomatto E^N , °darpabalopeto \dot{S}_{67}^S 178d ekarekhayā] $N_{77}^{Ko} N_{82}^K N_{58}^K E^N B^C \dot{S}_{67}^S P^{\Sigma}$, ekarekhayoḥ N_{77}^{Ko} , ekharekhayā N_{45}^C 179a °pālaḥ śrīyā] $N_{77}^{Ko} N_{45}^C N_{82}^K N_{58}^K E^N B^C \dot{S}_{67}^S P^T$, °vālakṣiyā P_{72}^T • dīptaḥ] $N_{45}^C N_{82}^K N_{58}^K E^N B^C \dot{S}_{67}^S P^{\Sigma}$, dīpta N_{77}^{Ko} 179b °pūjakaḥ] $N_{77}^{Ko} N_{45}^C N_{82}^K N_{58}^K E^N B^C \dot{S}_{67}^S P^{\Sigma}$, °pūjaḥ N_{82}^{Kac} (unmetr.) 179c °viṣaṃ mahāpaṃ] $N_{45}^C N_{82}^K N_{58}^K E^N B^C$, °viṣaṃ mahāghoraṃ $N_{77}^{Ko} \dot{S}_{67}^S$, °ghoraṃ viṣaṃ hatvā P^{Σ} 179d hatvā śāntiṃ karotu me] $N_{45}^C N_{82}^K N_{58}^K E^N B^C \dot{S}_{67}^S$, hutvā śāntiṃ karotu me N_{77}^{Ko} , karotu mama śāntikam P^{Σ} 180a atighoreṇa] $N_{82}^K N_{58}^K E^N B^C \dot{S}_{67}^S$, atigaureṇa $N_{77}^{Ko} N_{45}^C P^{\Sigma}$ • dehena] $N_{45}^C N_{82}^K N_{58}^K E^N B^C \dot{S}_{67}^S P^{\Sigma}$, dehe N_{77}^{Ko} (unmetr.) 180b candrārdhakṛta°] $N_{77}^{Ko} N_{82}^K N_{58}^K E^N B^C \dot{S}_{67}^S P^{\Sigma}$, candrārdhānkita° N_{45}^C • °mastakaḥ] $N_{77}^{Ko} N_{45}^C N_{82}^K N_{58}^K E^N B^C \dot{S}_{67}^S P^T$, °śekharaḥ P_{72}^T 180c °bhoga°] $N_{45}^C N_{82}^K N_{58}^K E^N B^C P^{\Sigma}$, °bhogo \dot{S}_{67}^S 180cd °kṛtāṭopaḥ śubha°] $N_{45}^C N_{82}^K N_{58}^K E^N B^C P^{\Sigma}$, °kṛtāṭopa śubha° $N_{77}^{Ko} B^C$, °kṛtārvāpaś śaṃbhu° P_{72}^T 180d °lakṣitaḥ] $N_{82}^K N_{58}^K E^N B^C \dot{S}_{67}^S P^{\Sigma}$, °lakṣita N_{77}^{Ko} , °lāmccchitam N_{45}^C

kuliko nāgarājendro nityaṃ haraparāyaṇaḥ|
apahr̥tya viṣaṃ ghoram karotu mama śāntikam|| 181||

[other Nāgas]

antarikṣe ca ye nāgā ye nāgāḥ svargasamsthitaḥ|
girikandaradurgeṣu ye nāgā bhuvī samsthitaḥ|| 182||

pātāle ye sthitā nāgāḥ sarve 'py atra samāhitaḥ|
rudrapādārcane saktāḥ kurvantu mama śāntikam|| 183||

[Nāginīs, Nāgakanyās, Nāgakumārikās]

nāginyo nāgakanyās ca tathā nāgakumārikāḥ|
śivabhaktāḥ sumanasāḥ śāntiṃ kurvantu me sadā|| 184||

182–183 Cf. BhavP 1.179.41–42 : antarikṣe ca ye nāgā ye nāgāḥ svargasamsthitaḥ| girika-
ndaradurgeṣu ye nāgā bhuvī samsthitaḥ|| pātāle ye sthitā nāgāḥ sarve yatra samāhitaḥ|
sūryapādārcanāsaktāḥ śāntiṃ kurvantu te sadā|| 184 Cf. BhavP 1.179.43 : nāginyo nā-
gakanyās ca tathā nāgakumārikāḥ| sūryabhaktāḥ sumanasāḥ śāntiṃ kurvantu te sadā||

181a kuliko] $N_{77}^{Ko} N_{45}^C N_{82}^K N_{58}^K B_{99}^C \dot{S}_{67}^S$, kulike E^N , guliko P^Σ • nāgarājendro]
 $N_{77}^{Ko} N_{58}^K \dot{S}_{67}^S P_{32}^T$ nāma rājendro N_{45}^C , nāgarājeṣo $N_{82}^K E^N B_{99}^C$, nāma nāgendrah P_{72}^T 181b
nityaṃ haraparāyaṇaḥ] $N_{45}^C N_{82}^K N_{58}^K E^N B_{99}^C \dot{S}_{67}^S P^\Sigma$, nityaharapāyaṇa N_{77}^{Ko} 181c apa-
hr̥tya] $N_{77}^{Ko} N_{82}^K N_{58}^K E^N B_{99}^C \dot{S}_{67}^S P^\Sigma$, ayaṃ kṛtya N_{45}^C • viṣaṃ] $N_{45}^C N_{82}^K N_{58}^K E^N B_{99}^C \dot{S}_{67}^S P^\Sigma$,
viṣa N_{77}^{Ko} (unmetr.) 182a antarikṣe] $N_{45}^C N_{82}^K E^N B_{99}^C \dot{S}_{67}^S P_{32}^T$, antarikṣe $N_{77}^{Ko} N_{58}^K P_{72}^T$
182b nāgāḥ svargasamsthitaḥ] $N_{45}^C N_{82}^K N_{58}^K E^N B_{99}^C \dot{S}_{67}^S P^\Sigma$, nāgā svarggasamsthita
 N_{77}^{Ko} 182c °kandara°] $N_{77}^{Ko} N_{45}^C N_{82}^K E^N B_{99}^C \dot{S}_{67}^S P^\Sigma$, °gandara° N_{58}^K 182d bhuvī]
 $N_{77}^{Ko} N_{45}^C N_{82}^K N_{58}^K E^N B_{99}^C \dot{S}_{67}^S$, bhūmi° P^Σ • samsthitaḥ] $N_{45}^C N_{82}^K N_{58}^K E^N B_{99}^C \dot{S}_{67}^S P^\Sigma$,
sasthitā N_{77}^{Ko} 183a ye sthitā] $N_{45}^C N_{82}^K N_{58}^K E^N B_{99}^C P^\Sigma$, samsthita $N_{77}^{Ko} \dot{S}_{67}^S$ • nā-
gāḥ] $N_{82}^K N_{58}^K E^N B_{99}^C P^\Sigma$, nāgā $N_{77}^{Ko} N_{45}^C$ 183b atra] $N_{77}^{Ko} N_{82}^K N_{58}^K E^N B_{99}^C \dot{S}_{67}^S P^\Sigma$, atha
 N_{45}^C • samāhitaḥ] $N_{45}^C N_{82}^K N_{58}^K E^N B_{99}^C \dot{S}_{67}^S P^\Sigma$, samāhita N_{77}^{Ko} 183c °pādārcane]
 $N_{77}^{Ko} N_{45}^C N_{82}^K E^N B_{99}^C P^\Sigma$, °pādārcana° $N_{58}^K \dot{S}_{67}^S$ • saktāḥ] $N_{82}^K B_{99}^C \dot{S}_{67}^S P_{72}^T$, saktā N_{77}^{Ko} , śa-
ktāḥ $N_{45}^C E^N$, yuktāḥ $N_{58}^K P_{32}^T$ 183d kurvantu mama śāntikam] $N_{82}^K N_{58}^K E^N B_{99}^C$,
śāntiṃ kurvantu me sadā $N_{77}^{Ko} \dot{S}_{67}^S P^\Sigma$, śānti kurvantu me sadā N_{45}^C 184b °kumāri-
kāḥ] $N_{45}^C N_{82}^K N_{58}^K E^N P_{32}^T$, °kumārikāḥ $N_{77}^{Ko} B_{99}^C \dot{S}_{67}^S P_{72}^T$ 184c °bhaktāḥ sumanasāḥ]
 $N_{82}^K N_{58}^K E^N B_{99}^C \dot{S}_{67}^S P^\Sigma$, °bhaktā sumanasāḥ N_{77}^{Ko} , °bhaktāśumanasāḥ N_{45}^C 184d śāntiṃ]
 $N_{77}^{Ko} N_{82}^K N_{58}^K E^N B_{99}^C \dot{S}_{67}^S P^\Sigma$, śānti N_{45}^C

[Śrutiphala of Nāga section]

ya idaṃ nāgasamsthānaṃ kīrtayec chṛṇuyād api|
na tasya sarpā hiṃsanti na viṣaṃ kramate sadā|| 185||

[Rivers : 1]

gaṅgā puṇyā mahādevī yamunā narmadā nadī|
gomatī cāpi kāverī varuṇā devikā tathā|| 186||

sarvabhūtapatiṃ devaṃ parameśaṃ maheśvaram|
pūjayanti sadā nadyaḥ śivasadbhāvabhāvitāḥ|| 187||

185 Cf. BhavP 1.179.44 : ya idaṃ nāmasamsthānaṃ kīrtayec chṛṇuyāt tathā| na taṃ sarpā vihiṃsati na viṣaṃ kramate sadā|| 186–188 Cf. BhavP 1.180.1–2 : gaṅgā puṇyā mahādevī yamunā narmadā nadī| gautamī cāpi kāverī varuṇā devikā tathā|| sarvagrahapatiṃ devaṃ lokeśaṃ lokanāyakam| pūjayanti sadā nadyaḥ sūryasadbhāvabhāvitāḥ| śāntiṃ kurvantu te nityaṃ sūryadhyanaikamānasāḥ||

185d After this P^T₃₂ adds four pādas : cintitaṃ sidhyate nityaṃ tathā pāpapakṣayaḥ| siddhim āśu prayacchanti sarvaviḅnavivarjitāḥ| • P^T₇₂ adds : cintitaṃ labhate nityaṃ tathā pāpapakṣayaḥ| siddhim āśu prayacchanti sarvaviḅnavivarjitāḥ| 186d After this P^T₃₂ adds two pādas : kauśikā ca sarasvatī tāmrapaṇī ca sarayūḥ|

185a idaṃ] N^{Ko}₇₇ N^C₄₅ N^K₈₂ E^N B^C₉₉ P^Σ, iman N^{Kpc}₅₈, imān N^{Kac}₅₈, imaṃ Ś^S₆₇ • °samsthānaṃ] N^C₄₅ N^K₈₂ N^K₅₈ E^N B^C₉₉ P^Σ, °samsthāna N^{Ko}₇₇ 185b kīrtayec chṛṇuyād api] N^K₈₂ N^K₅₈ E^N B^C₉₉ P^T₃₂, kīrtayec śṛṇuyāpi vā N^{Ko}₇₇, kīrtiye śṛṇuyād api N^C₄₅, kīrtayed vā śṛṇoti vā P^T₇₂ 185c sarpā] N^{Ko}₇₇ N^K₈₂ N^K₅₈ E^N B^C₉₉ P^Σ, rppā N^C₄₅ (unmetr.), nāgā P^T₃₂ • hiṃsanti] N^{Ko}₇₇ N^K₅₈ E^N B^C₉₉ P^Σ, hi santi N^C₄₅ N^K₈₂ 185d na viṣaṃ kramate] N^K₈₂ N^K₅₈ E^N B^C₉₉, viṣaṃ na kramate N^{Ko}₇₇, viṣaṃ na kramate N^C₄₅, viṣaṃ nākramate Ś^S₆₇ P^Σ • sadā] N^{Ko}₇₇ N^C₄₅ N^K₈₂ N^K₅₈ E^N B^C₉₉ P^T₃₂, kvacit Ś^S₆₇, ca taṃ P^T₇₂ 186a mahādevī] N^{Ko}₇₇ N^K₈₂ N^K₅₈ E^N B^C₉₉ P^Σ, mahādevī N^C₄₅ (unmetr.) 186c cāpi kāverī] P^Σ, bhāśikavīri N^{Ko}₇₇, dāvikāverī N^K₈₂ B^C₉₉, nāma kāverī N^C₄₅, devakāvairī N^{Kac}₅₈, devikāvairī N^{Kpc}₅₈, tāpikāverī E^N, cāmbikādevī Ś^S₆₇ 186d varuṇā] N^{Ko}₇₇ N^C₄₅ N^K₈₂ N^K₅₈ E^N B^C₉₉ P^Σ, varuṇā B^C₉₉ • devikā] N^K₈₂ E^N B^C₉₉ P^Σ, devikāś N^{Ko}₇₇ N^K₅₈, devikāś N^C₄₅ 187a °bhūta°] N^{Ko}₇₇ N^C₄₅ N^K₈₂ E^N B^C₉₉ P^Σ, °bhūtaḥ N^K₅₈, °deva° Ś^S₆₇ 187b parameśaṃ] N^K₈₂ N^K₅₈ E^N B^C₉₉ P^Σ, parameśa° N^{Ko}₇₇, parameśaṃ N^C₄₅ 187c pūjayanti] N^{Ko}₇₇ N^C₄₅ N^K₈₂ N^K₅₈ E^N B^C₉₉, pūjayantyo P^Σ • sadā nadyaḥ] N^K₈₂ B^C₉₉, mahānadya N^{Ko}₇₇, sadā nadyaḥ N^C₄₅, mahānadyaḥ N^K₅₈, mahānadyaḥ E^N B^C₉₉ P^Σ 187d °bhāvitāḥ] N^C₄₅ K²₅₈ B^C₉₉ P^T₇₂, °bhāvitā N^{Ko}₇₇ E^N

śāntiṃ kurvantu me nityaṃ tathā pāpapakṣayam |
siddhim āśu prayacchantu sarvaviḅnavarjitāḅ || 188 ||

[Rivers : 2]

candrabhāgā mahāpuṅyā nadi godāvarī śubhā |
sarayū gaṅḅakī śreṣṅhā kauṣikī ca sarasvatī || 189 ||

etā nadyo mahābhāgāḅ śivapādārcane ratāḅ |
śāntiṃ kurvantu me prītāḅ śivādhyānaikamānasāḅ || 190 ||

[Rivers : 3]

nairāñjanā nāma nadi śoṅas cāpi mahānadaḅ |
mandākinī ca paramā tathā saṃnihitā śubhā || 191 ||

191–192 Cf. BhavP 1.180.3–4 : nairāñjanā nāma nadi śoṅas cāpi mahānadaḅ | maṅḅakini ca paramā tathā sannihitā śubhā | etās cānyās ca bahavo bhuvī divyantarikṣake | sūryārcanaratā nadyaḅ kurvantu tava śāntikam ||

191d After this N_{58}^K adds four pādas (hypermetr.): sindhu śatadrū vikhyātā lohitaś ca mahānadaḅ | mahāhradasutas tathā vaiṅyābhavā vaitaraṅi nadi | • \dot{S}_{67}^S adds (hypermetr.) : satanadrū vipātā sindhur lauhitaś ca mahānadaḅ | airāvati ca veṅvādyā puṅyā vaitaraṅi nadi |

188a śāntiṃ | Σ , śānti N_{45}^C • me nityaṃ | Σ , metyaṃ N_{58}^K (unmetr.) 188b °kṣayam | Σ , °kṣayaḅ E^N 188c siddhim āśu | Σ , siddhiñcāsuḅ N_{77}^{Ko} , siddhiñcāsu N_{45}^C • prayacchantu | Σ , prayacchanti N_{77}^{Ko} 188d °vivarjitāḅ | Σ , $N_{45}^C N_{82}^K N_{58}^{Kac} E^N B_{99}^C \dot{S}_{67}^S$, °vivarjitā N_{77}^{Ko} , °vivarjitāṃ $N_{12}^K N_{58}^{Kpc}$, °vināśanam P^Σ 189b godāvarī | Σ , godārī N_{58}^K (unmetr.) • śubhā | Σ , śubhāḅ N_{45}^C 189c sarayū gaṅḅakī | $N_{77}^{Ko} N_{12}^K E^N B_{99}^C P_{72}^T$, śarayū gaṅḅakī $N_{45}^C N_{58}^K$, sarayū gaṅḅikā N_{82}^K , sarayū naṅḅakī \dot{S}_{67}^S , sarayūrgaṅḅakī P_{32}^T 189d kauṣikī | Σ , kauṣakī N_{58}^K 190a nadyo | Σ , nadyā $N_{77}^{Ko} N_{45}^C$ • °bhāgāḅ | $K^\Sigma E^N B_{99}^C \dot{S}_{67}^S$, °bhāgā $N_{77}^{Ko} N_{45}^C$, °puṅyāḅ P^Σ 190b °pādārcane ratāḅ | $N_{82}^K N_{58}^K E^N B_{99}^C P^\Sigma$, °pūjāparāyaṅā N_{77}^{Ko} , °pūjārcane ratā N_{45}^C , °pūjārcane ratāḅ $N_{12}^K \dot{S}_{67}^S$ 190c śāntiṃ | $K^\Sigma E^N B_{99}^C P^\Sigma$, śānti $N_{77}^{Ko} N_{45}^C$ • me prītāḅ | $N^\Sigma B_{99}^C \dot{S}_{67}^S$, gepritāḅ E^N , me nityaṃ P^Σ 190d °dhyānaika° | $N_{77}^{Ko} N_{82}^K N_{12}^K N_{58}^K E^N B_{99}^C \dot{S}_{67}^S P^\Sigma$, °dhyāneka° N_{45}^C , °dhyānai° N_{82}^{Kac} (unmetr.) 191a nairāñjanā | $K^\Sigma E^N \dot{S}_{67}^S P^\Sigma$, nairājanā N_{77}^{Ko} , nairāñjano N_{45}^C , nirañjanā B_{99}^C 191b śoṅas cāpi | Σ , śroṅasyāpi N_{77}^{Ko} , lonas cāpi N_{12}^K • mahānadaḅ | Σ , mahānadi $N_{77}^{Ko} N_{58}^K$ 191c mandākinī | Σ , mandāgini N_{45}^C • paramā | Σ , paramāḅ N_{45}^C , parama B_{99}^C 191d tathā | Σ , tena \dot{S}_{67}^S • saṃnihitā śubhā | $N_{82}^K N_{12}^K E^N B_{99}^C \dot{S}_{67}^S P_{32}^T$, saṅihitāsu N_{77}^{Ko} (unmetr.), saṃnihatā śubhāḅ N_{45}^C , sannihitā nadi N_{58}^K , °ninihitā śubhā P_{72}^T

etās cānyās ca bahavo bhuvi divyāntarikṣagāḥ|
rudrārcanaparā nadyaḥ kurvantu mama śāntikam|| 192||

[Yakṣas]

[1. Mahāvaiśravaṇa]

mahāvaiśravaṇo devo yakṣarājo maharddhikaḥ|
yakṣakoṭiparivāro yakṣasamghena saṃyutaḥ|| 193||

193–194 Cf. BhavP 1.180.5–7ab: mahāvaiśravaṇo devo yakṣarājo maharṣikaḥ| yakṣakoṭiparivāro yakṣasamkhyeyasaṃyutaḥ|| mahāvibhavasampannaḥ sūryapādārcane rataḥ| sūryadhyānaikaparamaḥ sūryabhāvena bhāvitaḥ|| śāntiṃ karotu te prītaḥ padmapatrāyatekṣaṇaḥ|

192d After this N_{58}^K adds eight pādas: saptadvīpayutā dhātrī siddhagandharvapūjītā| śāntiṃ kurvantu me nityaṃ sarvasiddhipradāyukā| guhyāni tīrthāṇi yāni āsamudrāt sarāṃsi ca| kurvantu śāntikam jagam śrīkaṇṭhādhiṣṭhitāni tu| • \dot{S}_{67}^S adds four pādas: guhyāni yāni tīrthāṇi āsamudrasarāṃsi ca| kurvantu śāntikam tāni śrīkaṇṭhādhiṣṭhitāni ca| • P^Σ adds: guhyāni yāni tīrthāṇi āsamudrāt sarāṃsi ca| kurvantu śāntikam tāni śrīkaṇṭhādhiṣṭhitāni tu|

192a etās cānyās] $K^\Sigma E^N B_{99}^C P^\Sigma$, etānyās N_{77}^{Ko} (unmetr.), etā cānyās N_{45}^C , etāścānyās \dot{S}_{67}^S • bahavo] $N^\Sigma E^N B_{99}^C \dot{S}_{67}^S$, bahyopa P_{32}^T , yā nadyaḥ P_{72}^T 192b bhuvi divyāntarikṣagāḥ] $N_{45}^C N_{82}^K B_{99}^C$, bhuvi divyāntarikṣagā N_{77}^{Ko} , bhuvi divyāntarikṣagāḥ $N_{12}^K N_{58}^K$, divi bhuvi divyāntarikṣagāḥ E^N , divi bhuvyantarigāḥ \dot{S}_{67}^S (unmetr.), bhūmidivyāntarikṣagāḥ P_{32}^T , bhuvi divyāntarikṣagāḥ P_{72}^T 192c nadyaḥ] Σ , nadyā N_{45}^C 192d kurvantu mama śāntikam] Σ , śāntiṃ kurvantu me sadā P_{72}^T 193a mahā°] Σ , mahān P_{32}^T 193b °rājo] Σ , °rājā $N_{77}^{Ko} N_{45}^C$ • maharddhikaḥ] Σ , maharddhikā N_{77}^{Ko} 193c yakṣakoṭi°] Σ , yakṣakoṭi° N_{45}^C , yakṣaṭi° N_{58}^K 193d yakṣasamghena] $N_{12}^K N_{58}^K E^N$, yakṣasamkhyena° N_{77}^{Ko} , yakṣasamkṣaya° N_{45}^C , yakṣasamghena $N_{82}^K B_{99}^C$, yakṣasam(gghe)na \dot{S}_{67}^S , yakṣāsamkhyeya° P^Σ • saṃyutaḥ] $N_{77}^{Ko} N_{82}^K N_{12}^K E^N P^\Sigma$, saṃyutaḥ N_{45}^C , saṃvṛtaḥ \dot{S}_{67}^S

mahāvibhavasampanno harapādārcane rataḥ|
 haradhyānaikaparamo harapādanatottamaḥ|
 śāntiṃ karotu me prītaḥ padmapatrāyatekṣaṇaḥ|| 194||

[2. Mañibhadra]

mañibhadro mahāyakṣo mañiratnavibhūṣitaḥ|
 manohareṇa hāreṇa kaṇṭhalagnena rājate|| 195||

195–196 Cf. BhavP 1.180.7cd–8: māñibhadro mahāyakṣo mañiratnavibhūṣitaḥ| manohareṇa hāreṇa kaṇṭhalagnena rājate|| yakṣiṇīyakṣakanyābhiḥ parivāritavigrahaḥ| sūryārcanasamāsaktaḥ karotu tava śāntikam||

194cd Omitted in P₃₂^T 194d After this N₅₈^K adds two pādas: yakṣiṇīyakṣakanyābhiḥ sevyate kāmīyamokṣayoḥ|

194a °sampanno] Σ, °sampanna N₄₅^C 194b °pādārcane] Σ, °padārcane N₈₂^{Kac} • rataḥ] N₇₇^{Ko} K^Σ B₉₉^C Ś₆₇^S P^Σ, rataḥ N₄₅^C, ratoḥ E^N 194c haradhyānaika°] N₇₇^{Ko} K^Σ E^N B₉₉^C Ś₆₇^S, haradhyāneka° N₄₅^C, śivadhyānaika° P₇₂^T 194d °pādanatottamaḥ] N₇₇^{Ko} K^Σ E^N B₉₉^C Ś₆₇^S, °pādāratottamaḥ N₄₅^C P₇₂^T 194e śāntiṃ karotu] Σ, śānti kurvantu N₄₅^C, śānti kurvvanantu N₅₈^K • me prītaḥ] N₈₂^K N₁₂^E N₉₉^B P^Σ, me prīta N₇₇^{Ko}, me prītaḥ N₄₅^C N₅₈^K, me prītyā Ś₆₇^S 194f °kṣaṇaḥ] Σ, °kṣaṇāḥ N₄₅^C N₅₈^K 195b °vibhūṣitaḥ] Σ, °vibhūṣaṇaḥ N₄₅^C 195c manohareṇa] Σ, manohareṇa N₈₂^{Kac}, manohareṇa E^N 195d kaṇṭhalagnena] Σ, kaṇṭhalagno na N₇₇^{Ko}, kaṇṭhe lagnena B₉₉^C • rājate] Σ, rājatam N₄₅^C

yakṣiṇīyakṣakanyābhiḥ parivāritavigrahaḥ|
rudrārcanaparodyuktaḥ karotu mama śāntikam|| 196||

[3. Suviroma]

suviromo 'tha yakṣendro maṇikuṇḍalabhūṣitaḥ|
lalāte hemaṭṭena śobhanena virājate|| 197||

bahuyakṣasamākīrṇo yakṣair namitavigrahaḥ|
śivapūjāparo bhaktaḥ karotu mama śāntikam|| 198||

197–198 Cf. BhavP 1.180.9–10 : sucuro nāma yakṣendro maṇikuṇḍalabhūṣitaḥ| lalāte hemaṭṭalaprabaddhena virājate|| bahuyakṣasamākīrṇo yakṣair namitavigrahaḥ| sūryapūjāparo yuktaḥ karotu tava śāntikam||

197a-d Omitted in Ś₆₇^S and P₇₂^T

196a yakṣiṇī°] Σ, yakṣaṇī° N₄₅^C • °kanyābhiḥ] Σ, °kanyāś ca N₇₇^{Ko} 196b parivāritavigrahaḥ] K^Σ E^N B^C Ś₆₇^S P₃₂^T, parivāraparigrahaḥ N₇₇^{Ko}, parivārantu vigrahaḥ N₄₅^C, parivāritavigrahā P₇₂^T 196c rudrārcanaparodyuktaḥ] N₈₂^K N₅₈^K, rudrārcanaparodyukta N₇₇^{Ko}, rudrārcanaparo bhaktaḥ N₄₅^C, rudrārcanaparo yakṣaḥ B₉₉^C, rudrārcanaparo bhaktaḥ N₁₂^K P₃₂^T, rudrārcanaparo yuktaḥ E^N, śivapūjāparodyuktaḥ Ś₆₇^S, śivapūjārcanodyuktaḥ P₇₂^T 197a suviromo 'tha] N₈₂^K E^N B₉₉^C, suvīro nāma N₇₇^{Ko} N₄₅^C N₁₂^K P₃₂^T, suvīro nāma N₅₈^K 197b °bhūṣitaḥ] N^Σ E^N B₉₉^C, °bhūṣaṇāḥ N₅₈^K, °bhūṣaṇāḥ P₃₂^T 197c °ṭṭena] N₇₇^{Ko} K^Σ E^N B₉₉^C P₃₂^T, °ṭṭena N₄₅^C 197d śobhanena virājate] N₈₂^K N₁₂^K E^N B₉₉^C, kāñcanaena virājate N₇₇^{Ko}, kāñcanaena virājatām N₄₅^C, śobhanena virājate N₅₈^K, śobhanena virājitaḥ P₃₂^T 198a °yakṣa°] N₇₇^{Ko} K^Σ E^N B₉₉^C P₃₂^T, °yakṣā° N₄₅^C • °samākīrṇo] N₄₅^C N₈₂^K N₁₂^K E^N B₉₉^C P₃₂^T, °samākīrṇa N₇₇^{Ko}, °samākīrṇā N₅₈^K 198b yakṣair namita°] K^Σ E^N B₉₉^C P₃₂^T, yakṣai nāmīta° N₇₇^{Ko}, yakṣai nāmīta° N₄₅^C 198c śivapūjāparo bhaktaḥ] N₈₂^K E^N B₉₉^C, śivapūjāparodyukta N₇₇^{Ko}, śivapūjāparodyuktaḥ N₄₅^C N₁₂^K, śivapūjāparodyuktaḥ N₅₈^K, śivaḥ parāparo nityam P₃₂^T

[4. Pāñcika]

pāñciko nāma yakṣendraḥ kañṭhikākaṭakojjvalaḥ |
makuṭena vicitreṇa keyūrābhyāṃ virājate || 199 ||

yakṣasaṃghaiḥ samāyukto yakṣakoṭisamanvitaḥ |
harārcanaparaḥ śrīmān karotu mama śāntikam || 200 ||

[5. Vibhāṇḍaka]

śrīmān vibhāṇḍako yakṣo nānāratnavibhūṣitaḥ |
cāruṇā kuṇḍalendreṇa karṇe nityaṃ virājate || 201 ||

yakṣeśvaro yakṣapatir yakṣasenaṅpatir dhruvaḥ |
harapādārcakaḥ śrīmān karotu mama śāntikam || 202 ||

199–200 Cf. BhavP 1.180.11–12 : pāñciko nāma yakṣendraḥ kañṭhābharāṇabhūṣitaḥ |
kukuṭena vicitreṇa bahuratnānvitena tu || yakṣavṛmdasamākṛṇo yakṣakoṭisamanvitaḥ |
sūryārcanarakarṇaḥ śrīmān karotu tava śāntikam ||

199a–200d Omitted in E^N

199a pāñciko nāma yakṣendraḥ] $N_{82}^K B_{99}^C P_{72}^T$, pāñciko nāma yakṣendro $N_{77}^{K_0}$, pāñciko
nāma yakṣendroḥ N_{45}^C pāñciko nāma yakṣendraḥ $N_{12}^K N_{58}^{K_{ac}}$, pāñciko nāma yakṣendraḥ
 N_{58}^K , yakṣarājāḥ pañcaśikhaḥ \dot{S}_{67}^S , vaṃciko nāma yakṣendraḥ P_{32}^T 199b kañṭhikākaṭako-
jjvalaḥ] $K^{\Sigma} B_{99}^C \dot{S}_{67}^S$, kañṭhiko kaṭakojvalaḥ $N_{77}^{K_0}$, karṇṇikākanakojvalaḥ N_{45}^C , karṇṇikāka-
ṭakojvalaḥ P^{Σ} 199c makuṭena vicitreṇa] $N_{77}^{K_0} N_{58}^K P^{\Sigma}$, hāreṇa suvicitreṇa $N_{82}^K N_{12}^K B_{99}^C$,
makuṭena vicitreṇaḥ N_{45}^C , mukuṭena vicitreṇa \dot{S}_{67}^S 199d virājate] $N_{77}^{K_0} K^{\Sigma} B_{99}^C \dot{S}_{67}^S P_{72}^T$,
virājatām N_{45}^C , virājitaḥ P_{32}^T 200a yakṣasaṃghaiḥ samāyukto] N_{58}^K , yakṣāsaṃkhyeya-
saṃyukto $N_{77}^{K_0} P_{32}^T$, yakṣasaṃghaiḥ samāyukto $N_{82}^K B_{99}^C$, yakṣasaṃghai samāyujto N_{12}^K , ya-
kṣasaṃkhyeasaṃyukto N_{45}^C , yakṣasaṃkhyeasaṃyukto \dot{S}_{67}^S , yakṣasaṃkhyeyayuktaś ca
 P_{72}^T 200b °koṭisamanvitaḥ] $N_{77}^{K_0} N_{12}^K N_{58}^K \dot{S}_{67}^S P^{\Sigma}$, °koṭisamanvitaḥ N_{45}^C , °koṭisamāvṛtaḥ
 $N_{82}^K B_{99}^C$ 200c harārcanaparaḥ śrīmān] $K^{\Sigma} B_{99}^C$, harārcanaparaḥ śrīn $N_{77}^{K_0}$ (unmetr.),
harapādārcāṇe raktaḥ N_{45}^C , harārcanarato nityaṃ $\dot{S}_{67}^S P_{32}^T$, harārcanaparo nityaṃ P_{72}^T
200d karotu] $N^{\Sigma} B_{99}^C P^{\Sigma}$, kurvantu \dot{S}_{67}^S 201a vibhāṇḍako] $N_{77}^{K_0} N_{82}^K E^N \dot{S}_{67}^S$, vibha-
ṇḍako $N_{45}^C N_{12}^K N_{58}^K B_{99}^C P^{\Sigma}$ 201c kuṇḍalendreṇa] Σ , kuṇḍalenaiva P_{72}^T 201d nityaṃ]
 Σ , nitya N_{58}^K • virājate] Σ , virājitaḥ P_{32}^T 202a yakṣeśvaro yakṣapatir] Σ , yakṣeśvaro
yakṣapati $N_{77}^{K_0} N_{45}^C$, yakṣo yakṣapatirdevo P_{32}^T 202b °patir dhruvaḥ] $N_{82}^K N_{12}^K E^N B_{99}^C \dot{S}_{67}^S$,
°pati prabhūḥ $N_{77}^{K_0}$, °pati dhruvam N_{45}^C , °patir varaḥ N_{58}^K , °patir budhaḥ P^{Σ} 202c ha-
rapādārcakaḥ śrīmān] $N_{77}^{K_0} N_{82}^K N_{12}^K E^N B_{99}^C$, harapādārcāṇe paraḥ N_{45}^C , harapādārcaka
śrīmān N_{58}^K , harārcanarataḥ śrīmān \dot{S}_{67}^S , harapādārcanarataḥ P^{Σ}

[6. Dhṛtarāṣṭra]

dhṛtarāṣṭro mahātejāḥ yakṣo yakṣādhipaḥ prabhuḥ|
divyapaṭṭāṃśukacchanno maṇikāñcanabhūṣitaḥ|| 203||

śivabhaktaḥ śivadyātā śivapūjāparāyaṇaḥ|
śivaprasādasampannaḥ karotu mama śāntikam|| 204||

[7. Pūrṇabhadra]

pūrṇabhadro mahāyakṣaḥ sarvālañkārabhūṣitaḥ|
ratnapradīptapaṭṭena hemnātīva virājate|| 205||

203–204 Cf. BhavP 1.180.13–14: dhṛtarāṣṭro mahātejā nānāyakṣādhipaḥ khaga| divyapaṭṭaḥ śuklacchatro maṇikāñcanabhūṣitaḥ|| sūryabhaktaḥ sūryarataḥ sūryapūjāparāyaṇaḥ| sūryaprasādasampannaḥ karotu tava śāntikam||

203d After this N_{58}^K adds four pādas : ratnasampannapaṭṭena dehenādhivirājate| yakṣa-koṭisahasrais tu parivāritavigrahaḥ|

203a °rāṣṭro] Σ , °rāṣṭo $N_{77}^{Ko} N_{45}^C$ • °tejāḥ] $N_{45}^C P^\Sigma$, °rājo N_{77}^{Ko} , °tejo N_{82}^K , °tejā $N_{12}^K B_{99}^C \dot{S}_{67}^S$, °rājā N_{58}^K , °rājo E^N 203b yakṣo yakṣādhipaḥ] $N_{45}^C N_{12}^K N_{58}^K E^N B_{99}^C \dot{S}_{67}^S P^\Sigma$, yakṣa yakṣādhipaḥ N_{77}^{Ko} , yakṣarājādhipa N_{58}^K , yakṣo yakṣādhipa° N_{82}^K 203c °paṭṭāṃśukacchanno] $N_{77}^{Ko} N_{82}^K B_{99}^C \dot{S}_{67}^S P^\Sigma$, °paṭṭāśukacchano $N_{45}^C N_{12}^K$, °paṭṭāśumkacchanno N_{58}^K , °padmāṅgukacchanno E^N 203d °kāñcana°] Σ , °kuṇḍala° \dot{S}_{67}^S 204a śivabhaktaḥ śivadyātā] $N_{82}^K B_{99}^C P_{32}^T$, śivabhakto śivadyātā N_{77}^{Ko} , śivadyātā śivabhaktaḥ N_{45}^C , śivabhaktaḥ śivadyāna° $N_{12}^K E^N$, rudrapraṇāmaparamo N_{58}^K , śivabhaktiśivadyāna° \dot{S}_{67}^S , śivabhaktaḥ śivadyāyī P_{72}^T 204b śivapūjāparāyaṇaḥ] Σ , rudrabhaktiparaḥ sadā N_{58}^K 204c śivaprasādasampannaḥ] Σ , śivaprasādasampannaḥ N_{77}^{Ko} , rudrārccanasamāyuktaḥ 205a pūrṇabhadro] Σ , pūrṇacandro N_{45}^C , pūrṇabhadro \dot{S}_{67}^S • °yakṣaḥ] $N_{45}^C N_{12}^K N_{58}^K E^N B_{99}^C \dot{S}_{67}^S P^\Sigma$, °yakṣo N_{77}^{Ko} , °yakṣeḥ B_{99}^{Cac} , °yakṣāḥ N_{82}^K 205c °pradiptapaṭṭena] $N_{82}^K N_{58}^K B_{99}^C$, °pradipapaṭṭena N_{77}^{Ko} , °pradiptavarṇeṇa N_{45}^C , °pradipapaṭṭena N_{12}^K , °pradiptataptaena E^N , °pradipamātreṇa \dot{S}_{67}^S , °diptena paṭṭena P^Σ 205d hemnātīva virājate] $K^\Sigma E^N B_{99}^C$, hemenātīvirājate N_{77}^{Ko} , dehenāpi virājatā N_{45}^C , dehenāpi virājate \dot{S}_{67}^S , haimenātīvirājite P_{32}^T , haimenaiva virājate P_{72}^T

yakṣakoṭisahasreṇa parivāreṇa saṃyutaḥ|
rudrārcanasamāyuktaḥ karotu mama śāntikam|| 206||

[8. Virūpākṣa]

virūpākṣaś ca yakṣendraḥ śvetavāso mahādyutiḥ|
cārukāñcanamālābhiḥ kiñkiṇīravakānvitaiḥ|| 207||

vibhūṣitaḥ sadākālaṃ varadānaikatatparaḥ|
rudrapūjāparo bhaktaḥ karotu mama śāntikam|| 208||

207–208 Cf. BhavP 1.180.15–16 : virūpākṣaś ca yakṣendraḥ śvetavāsā mahādyutiḥ| nā-
nākāñcanamālābhir upaśobhitakandharaḥ|| sūryapūjāparo bhaktaḥ kañjākṣaḥ kañja-
saṃnibhaḥ| tejasādityasaṃkāśaḥ karotu tava śāntikam||

206b After this N_{77}^{Ko} adds two pādas : rudrapraṇāmaparamo rudrabhaktiyutaḥ puraḥ| •
 N_{45}^C adds : rudrapraṇāmaparamo rudraikagatamānasaḥ| • N_{12}^K adds : rudrapraṇāmapa-
ramo rudrabhaktiparaḥ sadā| • N_{58}^K adds : rudrapraṇāmaparamo rudrabhakto tibhāvi-
taḥ| • E^N adds : rudrapraṇāmaparamo rudrabhaktiyutaḥ punaḥ| • \dot{S}_{67}^S adds : rudrapra-
ṇāmaparamo rudrabhaktipurassaraḥ| • P_{32}^T adds : saṃyato rudrapraṇato rudrabhaktaḥ
punaḥ punaḥ| • P_{72}^T adds : rudrapraṇāmaparamo rudrabhaktiratas sadā

206a °koṭisahasreṇa] Σ , °koṭisahasreṇaḥ N_{45}^C 206b parivāreṇa saṃyutaḥ] Σ , pa-
rivāritavigrahaḥ P^{Σ} 206c °samāyuktaḥ] $N_{45}^C N_{82}^K N_{58}^K E^N B_{99}^C$, °samāyukta N_{77}^{Ko} , °sa-
mudyuktaḥ $\dot{S}_{67}^S N_{12}^K P^{\Sigma}$ 206d śāntikam] Σ , śāntim N_{45}^C (unmetr.) 207a ca ya-
kṣendraḥ] $N_{82}^K N_{12}^K E^N B_{99}^C \dot{S}_{67}^S P^{\Sigma}$, ca yakṣendro N_{77}^{Ko} , ca yakṣendraḥ N_{45}^C , mahāyakṣaḥ
 N_{58}^K 207b °vāso] $N_{82}^K N_{12}^K E^N B_{99}^C$, °vāsā $N_{77}^{Ko} N_{82}^K \dot{S}_{67}^S P^{\Sigma}$, °vāsa N_{45}^C • °dyutiḥ] Σ , °dyuti
 N_{45}^C 207c °mālābhiḥ] $N_{77}^{Ko} N_{45}^C N_{12}^K N_{58}^K \dot{S}_{67}^S P^{\Sigma}$, °varṇābhiḥ $N_{82}^K E^N B_{99}^C$ 207d kiñkiṇī-
ravakānvitaiḥ] $N_{77}^{Ko} N_{12}^K N_{58}^K P_{32}^T$, kiñkiṇīravakānviṭaḥ $N_{45}^C \dot{S}_{67}^S P_{72}^T$ kiñkiṇībhiḥ samanviṭaḥ
 $N_{82}^K E^N B_{99}^C$ 208a vibhūṣitaḥ] $N_{12}^K \dot{S}_{67}^S P^{\Sigma}$, vibhūṣita $N_{77}^{Ko} N_{45}^C$, bhūṣitaś ca] $N_{82}^K E^N B_{99}^C$,
bhūṣitaḥ N_{58}^K (unmetr.) • °kālaṃ] $N_{77}^{Ko} K^{\Sigma} B_{99}^C \dot{S}_{67}^S P^{\Sigma}$, °kāla° $N_{77}^{Cpc} E^N$, °kāla N_{77}^{Cac} 208c
°paro bhaktaḥ] $N_{45}^C N_{82}^K N_{12}^K E^N B_{99}^C$, °karo nityaṃ N_{77}^{Ko} , °rato nityaṃ \dot{S}_{67}^S , °paro nityaṃ
 $N_{58}^K P^{\Sigma}$

[other Yakṣas]

antarīkṣagatā yakṣā ye yakṣāḥ svargavāsinaḥ|
girikandaradurgeṣu ye yakṣā bhūnivāsinaḥ|| 209||

antarīkṣe ca ye yakṣāḥ pātālatalavāsinaḥ|
nānārūpāyudhā yakṣā nānāveśadharās tathā|| 210||

śivabhaktāḥ sumanasāḥ śivapūjāsamutsukāḥ|
śāntiṃ kurvantu me hr̥ṣṭāḥ śāntāḥ śāntiparāyaṇāḥ|| 211||

209–211 Cf. BhavP 1.180.17–18 : antarīkṣagatā yakṣā ye yakṣāḥ svargagāmināḥ| nānārū-
padharā yakṣāḥ sūryabhaktā dṛḍhavrataḥ|| tadbhaktās tadgamanasāḥ sūryapūjāsamu-
tsukāḥ| śāntiṃ kurvantu te hr̥ṣṭāḥ śāntāḥ śāntiparāyaṇāḥ||

209d–210a Omitted in N_{12}^K 210ab Omitted in $N_{77}^{K_0} \dot{S}_{67}^S P^\Sigma$ 210cd Omitted in N_{45}^C

209a antarīkṣagatā] $N_{77}^{K_0} K^\Sigma E^N B^C$, antarīkṣe ca ye N_{45}^C , antarīkṣe ca ye $\dot{S}_{67}^S P_{72}^T$, antari-
kṣagatā P_{32}^T 209b ye yakṣāḥ] Σ , ye yakṣā $N_{77}^{K_0} N_{45}^C \bullet$ °vāsinaḥ] $K^\Sigma E^N B^C \dot{S}_{67}^S$, °sam-
sthitā $N_{77}^{K_0}$, °gāmināḥ N_{45}^C , °samsthitāḥ P^Σ 209d ye yakṣā bhūnivāsinaḥ] $N_{82}^K E^N B^C$,
ye yakṣā bhūvi vāsinaḥ $N_{77}^{K_0} N_{58}^K$, pātālatalavāsinaḥ $N_{45}^C \dot{S}_{67}^S$, yakṣāḥ pātālavāsinaḥ P_{32}^T ,
ye yakṣā bhūtavāsinaḥ P_{72}^T 210a antarīkṣe] $N_{82}^K N_{58}^K E^N B^C$, sarvadikṣu N_{45}^C 210b
pātālatalavāsinaḥ] $K^\Sigma E^N B^C$, nānārūpāyudhopamāḥ N_{45}^C 210c nānārūpāyudhā]
 $N_{82}^K E^N B^C$, pātālavāsino $N_{77}^{K_0} P_{72}^T$, nānārūpadharā $N_{12}^K \dot{S}_{67}^S$, nānārūpāvidhā N_{58}^K , nānārūpa-
yutā $P_{32}^T \bullet$ yakṣā] $N_{82}^K N_{12}^K E^N P_{72}^T$, yakṣāḥ $\dot{S}_{67}^S P_{32}^T$ 210d nānāveśadharās tathā] conj.,
nānārūpāyudhādharā $N_{77}^{K_0}$, nānāveśadharās tathā $N_{82}^K N_{58}^K E^N$, nānārūpadharās tathā B_{99}^C ,
anekārthavarapradāḥ N_{12}^K , śivabhaktā dṛḍhavrataḥ $\dot{S}_{67}^S P_{32}^T$, nānārūpodyatāyudhāḥ P_{72}^T
211a śivabhaktāḥ sumanasāḥ] $N_{12}^K N_{58}^K E^N B^C P_{72}^T$, śivabhaktā sumanasāḥ $N_{77}^{K_0} N_{82}^K$, śiva-
bhaktā sumanasāḥ N_{45}^C , yogaiśvāryayutāḥ sarve P_{32}^T , ye vai sumanasāḥ sarve \dot{S}_{67}^S 211b
°samutsukāḥ] $N_{12}^K N_{58}^K E^N \dot{S}_{67}^S P^\Sigma$, °samutsukā $N_{77}^{K_0} N_{45}^C$, °samutsukaḥ $N_{82}^K B_{99}^C$ 211c śā-
ntiṃ kurvantu] Σ , śānti karotu $N_{77}^{K_0}$, śānti kurvantu $N_{82}^K \bullet$ hr̥ṣṭāḥ] Σ , hr̥ṣṭā $N_{77}^{K_0}$, ni-
tyam P_{32}^T 211d śāntāḥ] $N_{12}^K E^N B^C \dot{S}_{67}^S P^\Sigma$, śāntā $N_{77}^{K_0} N_{82}^{Kpc} N_{58}^K$, śānti° N_{45}^C , śānta° $N_{82}^{Kac} \bullet$
śāntiparāyaṇāḥ] Σ , śāntiparāyaṇā $N_{77}^{K_0} N_{58}^K$, śāntena cetasā P_{32}^T

[Yakṣiṇīs, Yakṣakumārikās, Yakṣakanyās]

yakṣiṇyo vividhākārās tathā yakṣakumārikāḥ|
yakṣakanyā mahābhāgāḥ śivapūjārcane ratāḥ|| 212||

212–213 Cf. BhavP 1.180.19–20 : yakṣiṇyo vividhākārās tathā yakṣakumārikāḥ| yakṣakanyā mahābhāgāḥ sūryārādhanaatparāḥ|| śāntim svastyayanam kṣemaṃ balaṃ kalyāṇam uttamam| siddhim caśu prayacchantu nityam ca susamāhitāḥ||

212ab Omitted in in E^N

212a yakṣiṇyo] $N_{77}^{Ko} K^{\Sigma} \acute{S}_{67}^S P^{\Sigma}$, yakṣiṇyā N_{45}^C , yakṣiṇo B_{99}^C 212ab vividhākārās tathā] $N_{45}^C N_{82}^{Kpc} N_{12}^K N_{58}^K B_{99}^C P^{\Sigma}$, vividhākārā tathā N_{77}^{Ko} , vivikārās tathā N_{82}^{Kac} (unmetr.), vividhākārāyudhā \acute{S}_{67}^S 212b yakṣakumārikāḥ] $N_{12}^K N_{58}^K B_{99}^{Cac} P_{32}^T$, yakṣā kumārakā N_{77}^{Ko} , yakṣakumārakāḥ $N_{45}^C N_{82}^{Kpc} B_{99}^{Cpc} \acute{S}_{67}^S P_{72}^T$ 212c mahābhāgāḥ] $N_{45}^C K^{\Sigma} E^N B_{99}^{Cpc} \acute{S}_{67}^S P_{32}^T$, mahābhāgā N_{77}^{Ko} , mahābhāḥ B_{99}^{Cac} (unmetr.), mahābhogāḥ P_{72}^T 212d śivapūjārcane ratāḥ] $N_{82}^{Kpc} E^N B_{99}^C$, śivārcanasutatparā N_{77}^{Ko} , śivaikārcaṇatparāḥ N_{45}^C , śivapūjārcane ratāḥ N_{82}^{Kac} , śivārcājapatatparāḥ N_{12}^K , śivapūjārcanetaḥ N_{58}^K (unmetr.), śivārcānopamānāsāḥ \acute{S}_{67}^S , śivārcanaparāyaṇāḥ P_{32}^T , śivadyāna□[-4-]□.h P_{72}^T

śāntim svastyayanam kṣemaṃ balaṃ kalyāṇam uttamam|
siddhiṃ cāsu prayacchantu nityam eva samāhitāḥ|| 213||

213d After this N_{45}^C adds 14 pādas : jambuṭīpaśākadvīpaḥ kuśadvīpaḥ krauñcam eva ca| śālmalīkas tathā dvīpaḥ plakṣadvīpās tathaiva caḥ| gomedhas ca mahādvīpaḥ puṣkarantus tathaiva ca| ete dvīpā mahātmāno rudreṇa parikīrtitāḥ| śāntīṅkurvantu me hr̥ṣṭāḥ tathā pāpapakṣayaḥ| mairumandarakailāso malayo gandhamārdhanaḥ| śrīparvato hemakūṭās ca mālyavantas tathaiva ca| • N_{58}^K adds 18 pādas : jambūdvīpaḥ kuśadvīpaḥ śākakrauñco tha dvīpakaḥ| śālmalīkas tathā dvīpo□□medho tha dvīpakaḥ| puskarantu mahādvīpo yathā<tmavya>sthitāḥ| rudrabhakti sadā sarve śānti kurvantu me sadā| kṣāraḥkṣīrodadhīś caiva dadhno dadhṛtam eva ca| suroda garbhodās caiva ikṣusvādras tatthaiva ca| saptasamudrānāmānaḥ kurvantu mama śāntikam| merumandarakailāsamalayagandhamādanāḥ| mahendraḥ śrīparvataś ca hemakūṭas tathaiva ca| • B_{99}^C adds 22 pādas in margin with an insertion mark (second hand, with many errors) : merumandarakailāśa malayo gandhamādana| śrīparvato mamāhendraś ca himakūṭas tathaiva ca| parvataś sarvadā sarve parvataś ca maharddhikāḥ| śivabhaktāḥ sadākāraṃ kṣemaṃ kurvantu me sadā| jambudvīpa plakṣadvīpaḥ kuśadvīpakaḥ| krauñcadvīpa śākadvīpaḥ gomedhodvīpako mahān| puṣkarantu mahādīpamedadvīpā mahātmāna| rudrabhaktiratā+ḥ+ sarve śāntim kurvantu me sadā| kṣāroda kṣīrodaś caiva dadhno ghṛtoda eva ca| suroda da(hva)daṃbhas ca ikṣusvādras tathaiva ca| saptasamudrānāmānaḥ kurvantu mama śāntikam| • E^N adds four pādas : merūmandarakailāśo malayo gandhamādanaḥ| śrīparvato mahendraś ca himakūṭas tathaiva ca| • $Ś_{67}^S$ adds 18 pādas : jambudvīpaś ca śākalyaḥ kuśaḥ krauñcābhīdhas tathā| śālmalīś ca mahādvīpo gomedhānyas tathaiva ca| puṣkaraś ca mahādvīpa ete dvīpā mahotsukāḥ| śivabhaktiratās sarve śānti kurvantu me sadā| kṣārodadhīś ca kṣīrododadhī pūrṇo ghṛtodaḥ| ikṣupūrṇaḥ surodaś ca svādudo garbhasaṃyutaḥ| ete samudrās sarve pi kurvantu mama śāntikam| merumandirakailāso malayo gandhamādanaḥ| mahendraḥ śrīgiriś caiva hemakūṭādayo nagāḥ|

213a śāntim] Σ , śānti $N_{77}^{K_0} N_{45}^C$ 213b balaṃ] Σ , bala^o $N_{77}^{K_0}$, baliṃ $Ś_{67}^S$ 213c siddhiṃ cāsu] $K^{\Sigma} E^N B_{99}^C Ś_{67}^S$, siddhiṃ cāsuḥ $N_{77}^{K_0}$, siddhiñ cāsu N_{45}^C , siddhim āsu P^{Σ} 213d nityam eva] Σ , nitye sarve N_{45}^C • samāhitāḥ] Σ , samāhitā $N_{77}^{K_0}$

[Mountains]

parvatāḥ sarvadā sarve parvatās ca maharddhikāḥ|
śivabhaktāḥ sadākāḥ kṣemaḥ kurvantu me sadā|| 214||

[Oceans]

sāgarāḥ sarvataḥ sarve sāgarāḥ sarvataḥ sthitāḥ|
rudrapūjāparā nityaḥ kurvantu mama śāntikam|| 215||

[Rākṣasas]

rākṣasāḥ sarvataḥ sarve rākṣasā ghorarūpiṇaḥ|
rākṣasā ye mahāvīryā rākṣasās ca mahābalāḥ|| 216||

214 Cf. BhavP 1.180.21 : parvatāḥ sarvataḥ sarve vṛkṣās caiva maharddhikāḥ| sūryabha-
ktāḥ sadā sarve śāntiḥ kurvantu te sadā|| 215 Cf. BhavP 1.180.22 : sāgarāḥ sarvataḥ sar-
ve ghāraṇyāni kṛtsnaśaḥ| sūryasyārādhanaparāḥ kurvantu tava śāntikam|| 216–218
Cf. BhavP 1.180.23–24 : rākṣasāḥ sarvataḥ sarve ghorarūpā mahābalāḥ| sthalaajā rākṣasā
ye tu antarikṣagatās ca ye|| pātāle rākṣasā ye tu nityaḥ sūryārcane ratāḥ| śāntiḥ kurvan-
tu te sarve tejasā nityadipitāḥ||

214d After this E^N adds 14 pādas : jambudvīpaḥ plakṣadvīpaḥ śālmaliḥ kuśadvīpakam|
krauñcadvīpaḥ śākadvīpaḥ gomadhye dvīpako mahān| puṣkaran tu mahādvīpam eta-
ddvīpā mahātmanāḥ| rudrabhaktiratāḥ sarve śāntiḥ kurvantu me sadā| kṣārodaḥ kṣī-
rodaś caiva dadhno ghṛtoda eva ca| surodaḥ svādudakaś ca ikṣusvādas tathaiva ca| sa-
ptasamudranāmānaḥ kurvantu mama śāntikam|

214a parvatāḥ] Σ, parvatā N₇₇^{Ko}, ityādyāḥ Ś₆₇^S • sarvadā] N₈₂^K N₁₂^K E^N B₉₉^{Cpc}, sarvata
N₇₇^{Ko} N₄₅^C, sarvataḥ N₅₈^K, sarvadaḥ B₉₉^{Cac}, sarvataḥ P^Σ, parvatās Ś₆₇^S • sarve] Σ, sarva^o
E^N 214b parvatās ca] Σ, parvatāḥ śrī^o N₄₅^C, parvatyaś ca P₃₂^T • maharddhikāḥ] Σ,
maharddhikā N₅₈^K 214c śivabhaktāḥ] Σ, śivabhaktā N₇₇^{Ko} N₄₅^C, śive bhaktās P₇₂^T • sadā-
kāḥ] Σ, sumanaśaḥ N₇₇^{Ko} P₇₂^T, sarvakāḥ Ś₆₇^S 214d kṣemaḥ] Σ, śāntiḥ N₄₅^C 215a
sāgarāḥ sarvataḥ] N₄₅^C N₁₂^K N₅₈^K E^N B₉₉^C P₇₂^T, sāgarā saritā N₇₇^{Ko}, sāgarāḥ sarvata N₈₂^K, samu-
drāḥ sarvataḥ P₃₂^T, sāgarāḥ sarvataḥ Ś₆₇^S • sarve] Σ, sarvā N₇₇^{Ko} 215b sāgarāḥ sarvataḥ
sthitāḥ] N₈₂^K N₁₂^K E^N B₉₉^C, sāgarā sarvata sthitā N₇₇^{Ko}, sāgarāḥ sarvata sthitāḥ N₄₅^C, sāgarā
sarvataḥ sthitāḥ N₅₈^K, ye cānye sāgarā bhuvī P^Σ, yatra tatra ca samsthitāḥ Ś₆₇^S 215c
rudrapūjā] Σ, rudrayajña^o E^N, rudrārcana^o P₃₂^T • oparā Σ, ratā N₇₇^{Ko} Ś₆₇^S P₇₂^T 216a rā-
kṣasāḥ sarvataḥ] Σ, rākṣasā sarvata N₇₇^{Ko} 216b rākṣasā ghora^o] Σ, rākṣasāḥ para^o
Ś₆₇^S • rūpiṇaḥ] Σ, rūpiṇa N₇₇^{Ko} 216c rākṣasā ye] Σ, rākṣasās ca N₄₅^C • mahāvīryā]
Σ, mavīrā N₅₈^K (unmetr.) 216d rākṣasās ca] Σ, rākṣasā ye Ś₆₇^S • mahābalāḥ] Σ, ma-
hābalā N₇₇^{Ko}

sthalasthā rākṣasā ye tu antarikṣe ca rākṣasāḥ|
pātāle bhūtale ye ca nityaṃ rudraparāyaṇāḥ|| 217||

bhairavaṃ yasya rūpaṃ tu pretabhasmāvaguṇṭhitam|
tejasā tasya devasya śāntiṃ kurvantu me sadā|| 218||

[Yoginīs, Ḍākinīs]

nityaṃ ujjvalaveṣeṇa yoginyo 'tha mahābalāḥ|
rūpiṇyo vividhākārā ḍākinīyās ca maharddhikāḥ|| 219||

rudrapraṇāmaniratā rudrapūjārcane ratāḥ|
rudraikāhitacetaskāḥ kurvantu mama śāntikam|| 220||

217ab Instead of this P_{32}^T has : svargaṃ jalasthā nāgayakṣā ye tu yentarikṣe tu rākṣasāḥ| (unmetr.) **217d** After this $N_{77}^{K_0} E^N P^{\Sigma}$ add two pādas : śāntiṃ kurvantu me nityaṃ satataṃ śivabhāvitāḥ| **220cd** Omitted in \dot{S}_{67}^S

217a sthalasthā] $N_{77}^{K_0} K^{\Sigma} E^N B^C \dot{S}_{67}^S$, sthalastha^o N_{45}^C , jalasthā P_{72}^T **217b** antarikṣe] $N_{77}^{K_0} K^{\Sigma} E^N B^C$, antarikṣe N_{45}^C , ye ntarikṣe $\dot{S}_{67}^S P_{72}^T$ • ca] $N^{\Sigma} B_{99}^C$, tu $E^N \dot{S}_{67}^S P_{72}^T$ • rākṣasāḥ] Σ , rākṣasā $N_{77}^{K_0} N_{58}^K$ **217c** pātāle bhūtale] $K^{\Sigma} E^N B^C$, pātāle rākṣasā $N_{77}^{K_0} N_{45}^C \dot{S}_{67}^S P_{32}^T$, pātālarākṣasā P_{72}^T • ye ca] $N_{45}^C K^{\Sigma} B_{99}^C$, ye tu $N_{77}^{K_0} \dot{S}_{67}^S P^{\Sigma}$, ye E^N (unmetr.) **217d** nityaṃ rudraparāyaṇāḥ] $N_{82}^K N_{12}^K E^N B_{99}^C$, nitya rudrārcane ratā $N_{77}^{K_0} N_{58}^K$, nityaṃ rudrārcane ratāḥ $N_{45}^C \dot{S}_{67}^S P^{\Sigma}$ **218a** bhairavaṃ] Σ , bhairava $N_{77}^{K_0}$ • tu] Σ , ca N_{45}^C **218b** °guṇṭhitam] Σ , °guṇṭhitāḥ $N_{77}^{K_0}$, °guṇṭhitāḥ N_{45}^C **218c** tejasā tasya] Σ , tejasāntasya N_{45}^C • devasya] Σ , deva N_{58}^K (unmetr.) **218d** sadā] Σ , sadāḥ N_{45}^C **219a** °veṣeṇa] P^{Σ} , °veṣeṇa $N_{77}^{K_0} K^{\Sigma} E^N B^C$, °veṣeṇaḥ N_{45}^C , °veṣiṇyo \dot{S}_{67}^S **219b** yoginyo 'tha] $N_{77}^{K_0} K^{\Sigma} E^N B^C P_{72}^{Tpc} P_{72}^T$, yoginyātha N_{45}^C , yogino 'tha P_{72}^{Tac} , yoginyās ca \dot{S}_{67}^S • °balāḥ] Σ , °balā E^N **219c** rūpiṇyo vividhākārā] $N_{77}^{K_0} K^{\Sigma} B_{99}^C \dot{S}_{67}^S$, rūpiṇyā vividhākārāḥ N_{45}^C , rūpiṇyo vividhākāro E^N , anekarūpadhāriṇya P_{32}^T , anekarūpadhāriṇyo P_{72}^T **219d** ḍākinīyās] $N_{77}^{K_0} N_{82}^K B_{99}^C \dot{S}_{67}^S P^{\Sigma}$, ḍāgiṇyās N_{45}^C , ḍākinīyās $N_{12}^K E^N$, ḍākiś N_{58}^K (unmetr.) • maharddhikāḥ] Σ , maharddhikā $N_{77}^{K_0}$, marharddhikāḥ N_{58}^K **220a** °niratā] $N_{82}^K N_{12}^K E^N B_{99}^C$, °paramā $N_{77}^{K_0} N_{45}^C N_{58}^K \dot{S}_{67}^S P^{\Sigma}$ **220b** rudrapūjārcane ratāḥ] $K^{\Sigma} E^N B_{99}^C$, pūjārcanaratā sadā $N_{77}^{K_0}$, rudrapādārccane ratāḥ N_{45}^C , rudrapūjāratāḥ sadā P^{Σ} , rudrārcanaratāḥ sadā \dot{S}_{67}^S **220c** °cetaskāḥ] $K^{\Sigma} E^N B_{99}^C P^{\Sigma}$, °cetaskā $N_{77}^{K_0} N_{45}^C$ **220d** kurvantu mama śāntikam] $N^{\Sigma} E^N B_{99}^C$, śāntiṃ kurvantu me sadā P^{Σ}

antarikṣagatā yās ca ḍākinyaḥ svargasamsthitāḥ|
pātāle yās tu ḍākīnyo giridurgeṣu yāḥ sthitāḥ|| 221||

ṛṭriyaṃ locanaṃ yasya triśūlaṃ bhasma bhāsuram|
tejasā tasya devasya śāntiṃ kurvantu me sadā|| 222||

[Bhūtas]

sarve bhūtā mahārūpāḥ sarve bhūtā mahojjvalāḥ|
sarve bhūtāḥ sthitāḥ saumyāḥ sarve bhūtā manojavāḥ|| 223||

antarikṣe ca ye bhūtā ye bhūtā divi samsthitāḥ|
pātāle bhūtāle ye tu bhūtā bhūtividhāyikāḥ|| 224||

223a Before this P₃₂^T inserts verses 229–231 223a–225d Added in the margin with an insertion mark in N₁₂^K 223cd Omitted in P₃₂^T

221a antarikṣa°] N^Σ E^N B₉₉^C, antarikṣā° N₅₈^K, antarikṣa° Ś₆₇^S P^Σ • yās ca] Σ, ye ca N₇₇^{Ko}
221b ḍākinyaḥ] K^Σ E^N B₉₉^C P^Σ, ḍākīnyā N₇₇^{Ko}, ḍāgiṇyaḥ N₄₅^C, śākinyaḥ Ś₆₇^S • svarga°]
Σ, sarga° N₁₂^K • °samsthitāḥ] Σ, °samsthitā N₈₂^K 221c pātāle] Σ, pātāle N₅₈^K • yās tu
ḍākīnyo] K^Σ B₉₉^C, °samsthitā yās ca N₇₇^{Ko}, bhūtāle yās tu N₄₅^C, yās tu ḍākīnyā E^N, bhūtāle
yās ca P^Σ, yās tu śākīnyo Ś₆₇^S 221d °durgeṣu] Σ, °durggaṣu E^N • yāḥ sthitāḥ] Σ,
yā sthitā N₇₇^{Ko}, yā sthitāḥ N₄₅^C N₅₈^K B₉₉^C 222a ṛṭriyaṃ] Σ, ṛṭriya° E^N • yasya] Σ, yasyā
N₄₅^C 222b °śūlaṃ bhasma bhāsuram] N₇₇^{Ko} N₈₂^K N₁₂^K E^N B₉₉^C Ś₆₇^S P₃₂^T, °śūlakarapahlave N₄₅^C,
°śūla bhasma bhāsuram N₅₈^K, °śūlaṃ yasya bhāsuram P₇₂^T 222c tejasā tasya] Σ, te-
jasāntasya N₄₅^C 222d śāntiṃ] Σ, śānti N₄₅^C • sadā] Σ, sadāḥ N₄₅^C 223a sarve] Σ,
sarvva° E^N • °rūpāḥΣ, °rūpā N₇₇^{Ko} N₄₅^C, °viryaḥ Ś₆₇^S 223b sarve] Σ, sarvva° E^N • ma-
hojvalāḥ] N₈₂^K E^N B₉₉^C P^Σ, mahojvalā N₇₇^{Ko}, manojvalā N₄₅^C, manojvalāḥ N₁₂^K, mahojvalā
N₅₈^K Ś₆₇^S 223c sarve] N^Σ Ś₆₇^S P₇₂^T, sarvva° E^N • bhūtāḥ sthitāḥ saumyāḥ] N₈₂^K E^N B₉₉^C,
bhūtasitā saumyā N₇₇^{Ko}, bhūtā sthitā saumyāḥ N₄₅^C, bhūtāḥ sitā+h+ saumyāḥ N₁₂^K, bhūtā
+sthitā+h+ saumyāḥ N₅₈^K, bhūtā mahāsaumyāḥ Ś₆₇^S, bhūtāḥ sthitā ye tra P₇₂^T 223d sarve
bhūtā manojavāḥ] N₄₅^C K^Σ B₉₉^C Ś₆₇^S, sarve bhūtā manojavā N₇₇^{Ko}, sarve bhūtāmanojvalāḥ
E^N, bhūtā ye nye paratra ca P₇₂^T 224a antarikṣe] Σ, antarikṣe Ś₆₇^S P₇₂^T 224b divi] Σ,
dikṣu E^N • samsthitāḥ] Σ, samsthitā N₇₇^{Ko} B₉₉^C 224c pātāle] Σ, pātāle N₇₇^{Ko} • ye tu]
Σ, ye ca N₄₅^C, bhūtā N₅₈^K 224d bhūtā Σ, bhūtābhūtā N₄₅^C (unmetr.), ye tu N₈₂^K • bhūtivid-
dhāyikāḥ] N₈₂^K N₁₂^K E^N B₉₉^C, bhūtividhāyikā N₇₇^{Ko}, bhūtividhāyikāḥ N₄₅^C, bhūtividhāyinaḥ
N₅₈^K Ś₆₇^S P^Σ

khaṭvāṅgaṃ vimalaṃ yasya triśūlaṃ bhasma bhāsuram |
tejasā tasya devasya śāntim kurvantu me sadā || 225 ||

[Pretas]

pretāḥ pretagaṇāḥ sarve ye pretāḥ sarvatomukhāḥ |
atidiptās ca ye pretā ye pretā rudhirāśanāḥ || 226 ||

antarikṣe ca ye pretā ye pretāḥ svargavāsinaḥ |
pātāle bhūtale pretā ye pretāḥ kāmārūpiṇaḥ || 227 ||

śmaśāne nilayo yasya vṛṣabho yasya vāhanam |
tejasā tasya devasya śāntim kurvantu me sadā || 228 ||

226–228 Cf. BhavP 1.180.25–27 : pretāḥ pretagaṇāḥ sarve ye pretāḥ sarvatomukhāḥ | ati-
diptās ca ye pretā ye pretā rudhirāśanāḥ || antarikṣe ca ye pretās tathā ye svargavāsinaḥ |
pātāle bhūtale vāpi ye pretāḥ kāmārūpiṇaḥ || ekacakro ratho yasya yas tu devo vṛṣadhva-
jaḥ | tejasā tasya devasya śāntim kurvantu te sadā ||

227a–229d Omitted in B_{99}^C , but added in margin by a second hand (= B_{99}^{Cpc}) 228a–229b
Omitted in P_{72}^T

225a khaṭvāṅgaṃ] $N_{77}^{Ko} N_{45}^C N_{82}^K N_{58}^K B_{99}^C P_{32}^T$, khaṭvaṅga N_{12}^K , khaṭvāṅkaṃ E^N • vimalaṃ
yasya] $N_{82}^K N_{58}^K E^N B_{99}^C$, yasya vimalaṃ $N_{77}^{Ko} N_{45}^C N_{12}^K \dot{S}_{67}^S P_{32}^\Sigma$ 225b bhasma bhāsuram]
 $N_{82}^K E^N B_{99}^C$, karapalave N_{77}^{Ko} , karapahlave N_{45}^C , karapallave $N_{12}^K \dot{S}_{67}^S P_{32}^\Sigma$, bhasma bhāsvaram
 N_{58}^K 225c tejasā tasya] Σ , tejasāntasya N_{45}^C 225d śāntim] Σ śānti B_{99}^C 226a pre-
tāḥ] Σ , pretā $N_{77}^{Ko} N_{45}^C$ • ogaṇāḥ] Σ , ogaṇā $N_{77}^{Ko} N_{58}^{Kac}$ 226b ye pretāḥ] Σ ye pretā
 N_{77}^{Ko} , +ye+ pretāḥ N_{58}^K • sarvatomukhāḥ] Σ , sarvatomukhā N_{82}^{Ko} , sarvadiṇmukhāḥ E^N
226c atidiptās ca ye pretā] $N_{77}^{Ko} N_{45}^C N_{82}^{Kpc} E^N B_{99}^C P_{32}^\Sigma$, atidiptā ye pretā N_{82}^{Kac} (unmetr.),
atidiptās ca ye pretā N_{12}^K , atidiptā ca ye pretā N_{58}^K , atidiptasthale pretāḥ \dot{S}_{67}^S 226d
ye pretā] Σ , om. N_{82}^{Kac} (unmetr.), yasyaitā \dot{S}_{67}^S • rudhirāśanāḥ] $K^\Sigma E^N P_{32}^\Sigma$, rudhirā-
śanā N_{77}^{Ko} , rudhirāśanā N_{45}^C , ruhiraśayaḥ B_{99}^C , rudhirās sadā \dot{S}_{67}^S 227a antarikṣe ca]
 $N_{77}^\Sigma E^N B_{99}^{Cpc}$, antarikṣe tu P_{32}^T , antarikṣe ca $\dot{S}_{67}^S P_{72}^T$ 227b pretāḥ] Σ , pretā $N_{77}^{Ko} N_{45}^C B_{99}^{Cpc}$
• vāsinaḥ] $N_{45}^C N_{82}^K N_{58}^K E^N B_{99}^{Cpc} P_{32}^T$, vāsivāsinaḥ N_{12}^K (unmetr.), oḡā-
mināḥ \dot{S}_{67}^S , oḡamsthitaḥ P_{72}^T 227c bhūtale pretā] $N_{77}^\Sigma \dot{S}_{67}^S P_{32}^T$, bhūtale pretāḥ B_{99}^{Cpc} ,
bhūtapretā ye E^N 227d ye pretāḥ] $N_{12}^K N_{58}^K E^N \dot{S}_{67}^S P_{32}^T$, ye pretā $N_{77}^{Ko} N_{45}^C N_{82}^K B_{99}^{Cpc}$, ye ye
pretāḥ P_{72}^T (unmetr.) 228a śmaśāne] $K^\Sigma E^N B_{99}^{Cpc} \dot{S}_{67}^S$, śmaśāna^o $N_{77}^{Ko} P_{32}^T$, śmaśānaṃ
 N_{45}^C • nilayo] $N_{77}^\Sigma E^N B_{99}^{Cpc} P_{32}^T$, nilayaṃ $N_{58}^K \dot{S}_{67}^S$ 228b vāhanam] $N_{82}^K \dot{S}_{67}^S P_{32}^T$, vāhanaḥ
 $N_{77}^{Ko} N_{45}^C N_{12}^K N_{58}^K E^N B_{99}^{Cpc}$ 228c tejasā tasya] $N_{77}^{Ko} K^\Sigma E^N B_{99}^{Cpc} P_{32}^T$, tejasāntasya N_{45}^C 228d
śāntim kurvantu me sadā] $N_{77}^\Sigma E^N B_{99}^{Cpc} P_{32}^T$, śāntim āśu karotu me $N_{58}^K \dot{S}_{67}^S$

[Piśācas]

ye piśācā mahāvīryā ṛddhimanto mahābalāḥ|
nānārūpadharāḥ sarve sarve ca guṇavattarāḥ|| 229||

antarikṣe piśācā ye svarge ye ca piśācakāḥ|
bhūpātāle piśācās ca bahurūpā manojavāḥ|| 230||

candrārdham mastake yasya gaṅgā yena jaṭadhṛtā|
tejasā tasya devasya śāntiṃ kurvantu me sadā|| 231||

229–231 Cf. BhavP 1.180.28–30 : ye piśācā mahāvīryā ṛddhimanto mahābalāḥ| nānārūpadharāḥ sarve sarve ca guṇavattarāḥ|| antarikṣe piśācā ye svarge ye ca mahābalāḥ| pātāle bhūtale ye ca bahurūpā manojavāḥ|| yasyāham sārathir vīra yasya tvam turagaḥ sadā| tejasā tasya devasya śāntiṃ kurvantu te 'ñjasā||

229a–231 P_{32}^T has this after 223 229b After this N_{58}^K adds four pādas : piśācā ye mahāvīryā piśācā ye maharddhikāḥ| piśācā ye mahātmānaḥ piśācāḥ kāmārūpiṇaḥ| 230d After this P_{32}^T adds two pādas reading : nānārūpadharāḥ sarve sarve ca guṇavattarāḥ (cf. 229cd)

229a °vīryā] $N^{\Sigma} E^N B_{99}^{Cpc}$, °vīryāḥ P_{32}^T , °vīrā \dot{S}_{67}^S 229b ṛddhimanto mahābalāḥ] $N_{82}^K N_{58}^K E^N$, riddhivantodyataprabhā N_{77}^{Ko} , ṛddhimanto dyutiprabhāḥ $N_{45}^C \dot{S}_{67}^S$, ṛddhivanto mahābalāḥ $N_{12}^K B_{99}^{Cpc}$, ye piśācā maharddhikāḥ P_{32}^T 229c nānārūpadharāḥ sarve] $N_{45}^C N_{12}^K N_{58}^K E^N B_{99}^{Cpc} P_{72}^T$, nānārūpadharā sarve $N_{77}^{Ko} N_{82}^K$, ye piśācāḥ mahātmāno \dot{S}_{67}^S , ye piśācā mahātmānaḥ P_{32}^T 229d sarve ca guṇavattarāḥ] $N_{45}^C K^{\Sigma} E^N$, sarve ca guṇavattarā N_{77}^{Ko} , sarve sarve ca guṇavattarāḥ B_{99}^{Cpc} (unmetr.), ye pi te kāmārūpiṇaḥ \dot{S}_{67}^S , piśācāḥ kāmārūpiṇaḥ P_{72}^T , piśācā guṇavattarāḥ P_{72}^T 230a antarikṣe] $K^{\Sigma} E^N B_{99}^C$, antarikṣe $N_{77}^{Ko} N_{45}^C \dot{S}_{67}^S P^{\Sigma}$ • piśācā ye] Σ , piśācā ye N_{77}^{Ko} 230b svarge ye ca] Σ , ye svarge pi \dot{S}_{67}^S • piśācakāḥ] Σ , piśācakā N_{77}^{Ko} 230c bhūpātāle piśācās ca] $K^{\Sigma} E^N B_{99}^C$, bhūtale ye piśācās ca $N_{77}^{Ko} P^{\Sigma}$, bhūpātāle piśācā ye $N_{45}^C \dot{S}_{67}^S$ 230d bahurūpā manojavāḥ] Σ , bahurūpā manojavā N_{77}^{Ko} , pātālatalavāsinaḥ P_{32}^T 231a candrārdham] $N_{12}^K E^N B_{99}^C \dot{S}_{67}^S P^{\Sigma}$, candrārdha° $N_{77}^{Ko} N_{45}^C N_{82}^K N_{58}^K$ • mastake] Σ , °mastako N_{45}^C , °mastakaṃ N_{58}^K 231b gaṅgā yena jaṭadhṛtā] $N_{82}^K N_{58}^K E^N$, yasyācimpntya śivā tanu N_{77}^{Ko} , yasya cinto tanuḥ śivāḥ N_{45}^C , gaṅgā yena jaṭā dhṛtāḥ $N_{12}^K B_{99}^C$, bhasmā yasya vibhūṣaṇam P^{Σ} , yasya bhasmā vibhūṣaṇam \dot{S}_{67}^S 231c tejasā tasya devasya] Σ , tejasāntasya deva+sya+ N_{45}^C 231d śāntiṃ] Σ , śānti N_{58}^K

[Grahas]

apasmāragrahāḥ sarve sarve cāpi jvaragrahāḥ|
garbhālagrahā ye tu nānārogagrahās ca ye|| 232||

antarikṣe grahā ye tu svarge ye tu grahottamāḥ|
bhūpātāle grahā ye tu ye grahāḥ sarvatodiśaḥ|| 233||

kaṇṭhe yasya mahānilaṃ bhūṣaṇaṃ yasya pannaḡaḥ|
tejasā tasya devasya śāntiṃ kurvantu me sada|| 234||

232–234 Cf. BhavP 1.180.31–33 : apasmāragrahāḥ sarve sarve cāpi jvaragrahāḥ| ye ca svargasthitāḥ sarve bhūmigā ye grahottamāḥ| pātāle tu grahā ye ca ye grahāḥ sarvato gataḥ| dakṣiṇe kiraṇe yasya sūryasya ca sthito hariḥ|| haro yasya sadā vāme lalāṭe kaṇṭajajaḥ sthitaḥ| tejasā tasya devasya śāntiṃ kurvantu te sadā||

232a apasmāra°] Σ, apasmāra P₃₂^T • °grahāḥ] Σ, °grahā N₇₇^{Ko} N₄₅^C 232b jvaragrahāḥ] Σ, jvaragrahā N₇₇^{Ko}, grahajvarāḥ Ś₆₇^S 232c tu] N₇₇^{Ko} N₈₂^K E^N B₉₉^C P^Σ, ca N₄₅^C N₁₂^K N₅₈^K Ś₆₇^S 232d nānārogagrahās ca] N₇₇^{Ko} N₈₂^K N₅₈^K E^N B₉₉^C Ś₆₇^S P₃₂^T, nānārogā grahās ca N₄₅^C, nānārūpadharās ca N₁₂^K, nānārogagrahās tu P₇₂^T 233a antarikṣe] K^Σ E^N B₉₉^C, antarikṣa° N₇₇^{Ko}, antarikṣe N₄₅^C Ś₆₇^S P^Σ • tu] N₇₇^{Ko} N₄₅^C N₈₂^K E^N B₉₉^C P^Σ, ca N₁₂^K N₅₈^K Ś₆₇^S 233b svarge ye tu] N₇₇^{Ko} N₈₂^K E^N B₉₉^C P₇₂^T, svargga ye (tu) N₄₅^C, ye ca svarge P₃₂^T, svarge ye ca N₅₈^K Ś₆₇^S • grahottamāḥ] Σ, grahottamā N₇₇^{Ko} 233c bhūpātāle grahā] Σ, bhūpātālagrahā N₇₇^{Ko}, pātāle bhūtāle P₇₂^T • ye tu] N₇₇^{Ko} K^Σ E^N B₉₉^C P₇₂^T, sarve N₄₅^C, ye ca Ś₆₇^S P₃₂^T 233d grahāḥ sarvatodiśaḥ] N₈₂^K N₅₈^K E^N B₉₉^C P₇₂^T, grahā sarvatodiśaḥ N₇₇^{Ko}, grahā sarvacoditāḥ N₄₅^C, grahās sarvatoditāḥ N₁₂^K, grahāḥ sarvato diśi P₇₂^T, grahāḥ sarvataḥ sthitāḥ Ś₆₇^S 234a kaṇṭhe] N^Σ E^N B₉₉^C P₃₂^T, kaṇṭho Ś₆₇^S, kaṇṭhaṃ P₇₂^T • °nilaṃ] N₇₇^{Ko} K^Σ E^N B₉₉^C P₇₂^T, °niyaṃ N₄₅^C, °nila° P₃₂^T, °kālo Ś₆₇^S 234b pannaḡaḥ] N₈₂^K N₁₂^K E^N B₉₉^C, paṇṇaḡaṃ N₇₇^{Ko} N₄₅^C, pannaṇaḡaṃ N₅₈^K (unmetr.), pannaḡaḥ Ś₆₇^S P^Σ 234c tejasā tasya] Σ, tejasāntasya N₄₅^C, tejasā tasa N₁₂^K 234d śāntiṃ] Σ, śānti N₇₇^{Ko}, pauṣṭiṃ N₅₈^K

[All Deities]

iti devādayaḥ sarve śivājñānuvidhāyinaḥ|
kurvantu jagataḥ śāntiṃ śivabhakteṣu sarvadā|| 235||

[Jaya]

jayātmayogasamsthāya jaya saṃśuddhacetase|
jaya dānaikaśūrāya jayeśāya namo 'stu te|| 236||

jayottamāya devāya jaya kalyāṇakāriṇe|
jaya prakāṭadehāya jaya japyāya te namaḥ|| 237||

235 Cf. BhavP 1.180.34 : iti devādayaḥ sarve sūryajñānuvidhāyinaḥ| kurvantu jagataḥ śāntiṃ sūryabhakteṣu sarvadā|| 236–242 Cf. BhavP 1.180.35–39 : jayaḥ sūryāya devāya tamohantre vivasvate| jayapradāya sūryāya bhāskarāya namo 'stu te|| grahottamāya devāya jayaḥ kalyāṇakāriṇe| jayaḥ padmavikāśāya budharūpāya te namaḥ|| jayaḥ diptividhānāya jayaḥ śāntividhāyine| tamoghnāya jayāyaiva ajitāya namo namaḥ|| jayarka jaya diptīśa sahasrakiraṇojjala| jaya nirmitalokas tvam ajitāya namo namaḥ|| gāyatrīdeharūpāya sāvitṛdayitāya ca| dharādharāya sūryāya mārtanḍāya namo namaḥ||

235d After this Ś₆₇^S adds ten pādas : itthaṃ nānāvidhair rūpaiḥ sthāvarair jaṅgamair api| kṛīḍayā prasṛto nityam eka eva śivaḥ prabhuh| śāntiṃ karotu me nityam āyuh kalyāṇam eva ca| sampadaṃ bhogamokṣau ca ya icched ātmane janaḥ| stotraṃ mamaitat sa naraḥ śṛṇotu ca paṭhed api| • P₃₂^T adds four pādas : ity uktvā devadevasya saṃnidhau ca kṛtāṃjaliḥ| śivadhyanāparō bhūtvā bhaktyā stotraṃ udairayat| • P₇₂^T adds : ity uktvā devadevasya sannidhau ca kṛtāñjaliḥ| śivadhyanāparō bhūtvā bhaktyā stotraṃ udīrayan|

235a devādayaḥ] Σ, devādaya N₇₇^{Ko}, devāyaḥ N₇₇^{Cac} N₅₈^K (unmetr.) 235b śivājñānu°] N₈₂^K E^N B₉₉^C Ś₆₇^S P₇₂^T, śiva jñāna° N₇₇^{Ko}, śivājñāna° N₄₅^C N₅₈^K, śivājñānu° N₁₂^K, śivadhyanā° P₃₂^T
235c jagataḥ śāntiṃ] K^Σ E^N B₉₉^C, śānti jagataḥ N₇₇^{Ko}, jagata śāntiṃ N₄₅^C (unmetr.), śāntiṃ jagataḥ Ś₆₇^S P^Σ 235d sarvadā] Σ, sarvadāḥ N₄₅^C 236a jayātma°] Σ, jayātmā° N₄₅^C N₁₂^{Kac} 236b jaya saṃśuddhacetase] N₈₂^K N₅₈^K E^N B₉₉^C Ś₆₇^S P₃₂^T, saṃśuddhānantatejasā N₇₇^{Ko}, ja saṃśuddhatejase N₄₅^C (unmetr.), jaya saṃśuddhatejase N₄₅^C N₁₂^S Ś₆₇^S, jaya saṃśiddhacetase P₇₂^T 236cd °śūrāya jayeśāya] N₇₇^{Ko} K^Σ B₉₉^C P₃₂^T, °sūrāyaḥ iśānāya N₄₅^C, °śūleśāya jaleśāya E^N, °śūrāya jayeśāna Ś₆₇^S P₇₂^T 237a jayottamāya] Σ, jayotamāya N₇₇^{Ko} 237b °kāriṇe] N₄₅^C K^Σ E^N B₉₉^C Ś₆₇^S, °dhāriṇe N₇₇^{Ko}, °dāyine P₃₂^T, °kīrtaye P₇₂^T 237c °dehāya] Σ, °devāya P₃₂^T 237d jaya japyāya te namaḥ] K^Σ E^N B₉₉^C P₃₂^T, jitajapyāya te namaḥ N₇₇^{Ko} N₄₅^C P₇₂^T, viśveśāya namo namaḥ Ś₆₇^S

jaya lakṣmīnidhānāya jaya kāntividhāyine|
jaya vākyaviśuddhāya ajitāya namo namaḥ|| 238||

jaya trīśūlahastāya jaya khaṭvāṅgadhāriṇe|
jaya nirjitalokāya jaya rūpāya te namaḥ|| 239||

jaya kāntārdhadēhāya jaya candrārdhadhāriṇe|
jaya devātidevāya jaya rudrāya te namaḥ|| 240||

jaya tribhuvaneśāya jaya vikhyātakīrtaye|
jayādharāya sarvāya jaya kartre namo namaḥ|| 241||

jaya mokṣapradātāya sṛṣṭisaṃhārahākāriṇe|
brahmaviṣṇvindravandyāya śiva śāntāya te namaḥ|| 242||

238d After this N_{45}^C adds four pādas : jaya jñānaviśuddhāya sarvadyāyī namo stu te| jaya sarvāya śuddhāya aṣṭamūrṭi namo stu te| • \dot{S}_{67}^S adds : yajñajñānaviśuddhāya sarvadyāyīn sadāśiva| jaya sarvātmasuddhāya aṣṭamūrṭe namo stu te| 240a-d These four pādas are omitted in N_{45}^C , while \dot{S}_{67}^S has them after 241d 241d After this \dot{S}_{67}^S adds four pādas : jaya niṣkāladehāya jaya sarvārthakāriṇe| jaya nirdagdha(kau)māya jaya rudra namo stu te| • P_{32}^T adds : jaya nirmaktadehāya jaya sarvārthakāriṇe| jaya manmathanāśāya iśānāya namo namaḥ| • P_{72}^T adds : jaya nirmaladehāya jaya sarvārthakāriṇe| jaya manmathanāśāya iśānāya namo stu te| 242a-d Omitted in N_{77}^{Ko} , \dot{S}_{67}^S and P_{72}^T 242ab Omitted in P_{32}^T 242d After this P_{32}^T adds two pādas : jaya jātaviśuddhāya sarvavyāpin namo 'stu te|

238a °nidhānāya] $N_{77}^{Ko} N_{82}^K N_{12}^K B_{99}^C \dot{S}_{67}^S$, °vidhānāya $N_{45}^C N_{58}^K P^{\Sigma}$, °dhanādhyakṣa E^N
238b kāntividhāyine] Σ , kāntividhāyīnī N_{77}^{Ko} , kīrtividhāyine N_{58}^K 238c vākyaviśuddhāya] Σ , te vākyasuddhāya N_{77}^{Ko} 239a jaya trīśūlahastāya] Σ , jaya trīśūlahastāya N_{77}^{Ko} , namaḥ trīśūlahastā N_{45}^C (unmetr.) 239c nirjita°] Σ , nirmita° P_{32}^T 240b °dhāriṇe] $N_{77}^{Ko} K^{\Sigma} E^N B_{99}^C P^{\Sigma}$, °maulaye \dot{S}_{67}^S 240c devātī°] $N_{82}^K N_{12}^K E^N B_{99}^C \dot{S}_{67}^S P_{72}^T$, devānta° N_{77}^{Ko} , devādhi° N_{58}^K , devādi° P_{32}^T 240d jaya rudrāya] $N_{77}^{Ko} N_{82}^K N_{12}^K E^N B_{99}^C \dot{S}_{67}^S P_{72}^T$, jaya sarvātmane N_{12}^K , mahādevāya P_{32}^T 241a jaya tri°] Σ , jayastrī° N_{77}^{Ko} 241b jaya vikhyāta°] Σ , vikhyātāya ca N_{77}^{Ko} , japrakhyāta° N_{45}^C (unmetr.) 241c jayādharāya] $N_{82}^K N_{12}^K N_{58}^K \dot{S}_{67}^S P^{\Sigma}$, jayādharāya $N_{77}^{Ko} N_{45}^C N_{82}^{Kac}$, jaya dhārāya $E^N B_{99}^C$ • sarvāya] $N^{\Sigma} E^N B_{99}^C$, devāya P_{32}^T , śarvāya $\dot{S}_{67}^S P_{72}^T$ 241d kartre namo] Σ , kāntāya te N_{45}^C • namaḥ] $N^{\Sigma} E^N B_{99}^C$, 'stu te $B_{99}^{Cac} \dot{S}_{67}^S P^{\Sigma}$ 242a °pradātāya] $N_{82}^K E^N$, °pradātre ca N_{45}^C , °pradānāya $N_{12}^K N_{58}^K B_{99}^C$ 242b °kāriṇe] $K^{\Sigma} E^N B_{99}^C$, °kāraṇe N_{45}^C 242c brahmaviṣṇvindra°] $N_{82}^K B_{99}^C P_{32}^T$, brahmaviṣṇvindra° N_{77}^{Cpc} , brahmaviṣṇvindra° N_{77}^{Cac} , brahmaviṣṇvindra° N_{58}^K , brahmaviṣṇvindra° $N_{12}^K E^N$ • °vandvāya] $N_{45}^C K^{\Sigma} E^N B_{99}^C$, °rūpāya P_{32}^T 242d śiva śāntāya te namaḥ] $N_{12}^K E^N$, śiva śānta namo 'stu te] N_{45}^C , śiva śāntāya namo stu te $N_{82}^K B_{99}^C$ (unmetr.), śiva śāntāya namaḥ N_{58}^K , jaya śāntāya te namaḥ P_{32}^T

[Śrutiphala]

ity evaṃ śāntikādhyāyaṃ yaḥ paṭhec chṛṇuyād api |
sa vidhūyaśu pāpāni śivaloke mahīyate|| 243||

kanyārthī labhate kanyāṃ jayakāmo jayaṃ labhet |
arthakāmo labhed arthān putrakāmaḥ sutān bahūn |
vidyārthī labhate vidyāṃ yogārthī yogam āpnuyāt|| 244||

yān yān prārthayate kāmān mānavaḥ śravaṇād iha |
tat sarvaṃ śīghram āpnoti devānāṃ ca priyo bhavet|| 245||

243 Cf. BhavP 1.180.49–50ab : ity evaṃ śāntikādhyāyaṃ yaḥ paṭhec chṛṇuyād api |
vidhinā sarvalokas tu dhyāyamāno divākaram|| sa vijitya raṇe śatruṃ mānaṃ ca para-
maṃ labhet |

244ef Omitted in N_{77}^{Ko}, N_{45}^C and \dot{S}_{67}^S 244f] After this P_{32}^T adds two pādas : garbhiṇī
labhate putraṃ kanyā vindati satpatim |

243a ity evaṃ] $K^{\Sigma} E^N \dot{S}_{67}^S P_{72}^T$, ityeva $N_{77}^{Ko} B_{99}^C$, itevaṃ N_{45}^C , ityetac P_{32}^T • śāntikā°] Σ ,
śāntikā° N_{77}^{Ko} , śāntika° N_{12}^K 243b yaḥ paṭhec chṛṇuyād api] $K^{\Sigma} B_{99}^C \dot{S}_{67}^S P_{32}^T$, ya pa-
ṭhe śṛṇuyād api N_{77}^{Ko} , yaḥ paṭhe śṛṇuyād api N_{45}^C , ya paṭhec chṛṇuyād api E^N , yaḥ pa-
ṭhec chṛṇuyāt tathā P_{72}^T 243c sa vidhūyaśu pāpāni] $N_{82}^K N_{58}^K B_{99}^C$, vidhūya sarvapā-
pānā N_{77}^{Ko} , vihāya sarvapāpāni $N_{45}^C N_{12}^K P_{72}^T$, suvidhūyaśu pāpāni E^N , vihāya sarvalokāṃś
ca \dot{S}_{67}^S , vidhūya sarvapāpāni P_{32}^T 244a kanyārthī] Σ , kanyārthī N_{77}^{Ko} • kanyāṃ] Σ ,
kanyāṃ N_{77}^{Ko} , kanyā N_{45}^C 244b labhet] Σ , labhe N_{77}^{Ko} 244c labhed] Σ , bhaved
 $N_{58}^K B_{99}^C$ • arthān] $N_{45}^C N_{82}^K N_{58}^K E^N B_{99}^C \dot{S}_{67}^S$, artha N_{77}^{Ko} , arthaṃ $N_{12}^K P^{\Sigma}$ 244d °kāmaḥ su-
tān bahūn] $N_{82}^K N_{58}^{Kpc} B_{99}^C$, °kāmo bahusutāṃ N_{77}^{Ko} , °kamo sutān bahūn N_{45}^C (unmetr.),
°kāmo 'tha putravān N_{12}^K , °kāmaḥ sutān bahūn N_{58}^{Kac} , °kāmaḥ sutābahūn E^N , °kāmaḥ
bahūn sutān P_{32}^T , °kāmo bahūn sutān $\dot{S}_{67}^S P_{32}^T$, °kāmo labhet sutān P_{72}^T 244e vidyāṃ]
 $K^{\Sigma} E^N P^{\Sigma}$, vidyā B_{99}^C 245a yān yān] $K^{\Sigma} B_{99}^C P^{\Sigma}$, yo yaṃ $N_{77}^{Ko} N_{45}^C$, yat yat E^N , yo yān \dot{S}_{67}^S
• prārthayate] Σ , kāmāyate $\dot{S}_{67}^S P_{32}^T$ • kāmān] Σ , kāmaṃ N_{77}^{Ko} 245b mānavaḥ śrava-
ṇād iha] Σ , mānavaśravaṇād iha N_{45}^C , manasā ca yathepsitān \dot{S}_{67}^S 245c tat sarvaṃ]
 $N_{77}^{Ko} N_{45}^C N_{12}^K N_{58}^K E^N B_{99}^C P_{72}^T$, tatsarva N_{82}^K , tān sarvān P_{32}^T , tān sarvaṃs \dot{S}_{67}^S

śrutvādhyāyam idaṃ puṇyaṃ saṃgrāmaṃ praviśen naraḥ |
sa nirjityāhave śatrūn kalyāṇaiḥ paripūjyate || 246 ||

akṣayaṃ modate kālam atiraskṛtaśāsanāḥ |
vyādhibhir nābhībhyeta putrapautrapraṭiṣṭhitāḥ || 247 ||

paṭhyamānam idaṃ puṇyaṃ yam uddīśya ca paṭhyate |
na tasya rogā bādhanṭe vātapittādisambhavāḥ || 248 ||

247–256 Cf. BhavP 1.180.50cd–60ab : akṣayaṃ modate kālam atiraskṛtaśāsanāḥ || vyādhibhir nābhībhyeta putrapautraiḥ praṭiṣṭhitāḥ | bhaved ādityasadrśas tejasā prabhayā tathā || yān uddīśya paṭhed vīra vācako mānavo bhuvī | na piḍyate ca tai rogair vātapittakaphātmakaiḥ || nākāle maraṇaṃ tasya na sarpaś cāpi daśyate | na viṣaṃ kramate dehe na jaḍāndhyaṃ na mūkatā || na cotpattibhayaṃ tasya nābhicārakajaṃ bhavet | ye rogā ye mahotpātā ye 'hayaś ca mahāviśāḥ | te sarve praśamaṃ yānti śravaṇād asya bhārata || yat puṇyaṃ sarvatīrthānāṃ gaṅgādināṃ viśeṣataḥ | tat puṇyaṃ koṭiguṇitaṃ prāpnoti śravaṇādibhiḥ || daśānāṃ rajasūyānāṃ anyeṣāṃ ca viśeṣataḥ | jived vaśaśataṃ sāgraṃ sarvavyādhiparjitaḥ || goghnaś caiva kṛtaghnaś ca brahmahā gurutaḥ | saraṇāgatādinārtamitraviśraṃbhaghātakaḥ || duṣṭaḥ pāpasamācāraḥ piṭṛhā mātrhā tathā | śravaṇād asya pāpebhyo mucyate nātra saṃśayaḥ || itihāsam imaṃ puṇyaṃ agnikāryam anuttamaṃ | na dadyāt kasyacid vīra mūrkhasya kaluṣātmanaḥ || sūryabhakte sadā deyaṃ sūryeṇa kathitaṃ purā |

246a śrutvādhyāyam idaṃ puṇyaṃ] $N_{77}^{K_0} N_{45}^C N_{12}^K N_{58}^K P_{32}^T$, śāntiyadhyaṃ paṭhan yas tu N_{82}^K , śāntiyadhyaṃ paṭhed yas tu B_{99}^C , śāntiyadhyaṃ imaṃ puṇyaṃ \dot{S}_{67}^S , śāntiyadhyaṃ paṭhan yas tu E^N , śrutvādhyāyam imaṃ puṇyaṃ P_{72}^T 246b saṃgrāmaṃ] Σ , saṃgrāme $N_{77}^{K_0} E^N$ • praviśen naraḥ] $N_{82}^K E^N B_{99}^C \dot{S}_{67}^S P_{72}^T$, praviśe nṛpaḥ $N_{77}^{K_0}$, praviśen nṛpaḥ $N_{45}^C N_{12}^K N_{58}^K P_{32}^T$ 246c sa nirjityāhave śatrūn] $N_{82}^K N_{58}^K E^N B_{99}^C$, sa vijityā ca tāṃ śatrūn $N_{77}^{K_0}$, sarvaśatrū nirjityāṃ N_{45}^C , sa vijityāhave śatrūn N_{12}^K , vinirjityāśu tān śatrūn P_{32}^T , vinirjitya svakān śatrūn \dot{S}_{67}^S , sa nirjityākhilān śatrūn P_{72}^T 246d kalyāṇaiḥ] Σ , kalyāṇai N_{45}^C , kalpāśaiḥ E^N • paripūjyate] $N_{45}^C K^{\Sigma} E^N$, paripūryate $N_{77}^{K_0} B_{99}^C P_{32}^T$, paripūritaḥ \dot{S}_{67}^S , pratipūryate P_{72}^T 247a akṣayaṃ] Σ , antaraṃ E^N 247b atiraskṛtaśāsanāḥ] $N_{82}^K N_{58}^K E^N B_{99}^C P_{32}^T$, atiraskṛtaśāsanā $N_{77}^{K_0}$, atiraskṛtamānaḥ N_{45}^C , atiraskṛtaśāsanāḥ N_{12}^K , atiraskṛtamānaś \dot{S}_{67}^S , itarastutaśāsanāḥ P_{72}^T 247c vyādhibhir] Σ , vyādhibhi $N_{77}^{K_0} N_{58}^K$ 247d putrapautra^o] $N^{\Sigma} E^N \dot{S}_{67}^S$, putrapautraiḥ P^{Σ} • praṭiṣṭhitāḥ] Σ , °samanvitaḥ \dot{S}_{67}^S 248a paṭhyamānam] $N_{45}^C K^{\Sigma} B_{99}^C P_{32}^T$, paṭhamānam $N_{77}^{K_0}$, pāthyamānam $E^N \dot{S}_{67}^S$, śrutvādhyāyam P_{72}^T • idaṃ] Σ , imaṃ \dot{S}_{67}^S 248b uddīśya] Σ , udiśya $N_{77}^{K_0} N_{45}^C N_{12}^K$ • ca paṭhyate] $N_{77}^{K_0} K^{\Sigma} E^N B_{99}^C \dot{S}_{67}^S$, paṭhe naraḥ N_{45}^C , paṭhennaraḥ P^{Σ} 248c na tasya rogā bādhanṭe] $N_{45}^C N_{82}^K N_{58}^K E^N \dot{S}_{67}^S$, na tasya roga bādhyante $N_{77}^{K_0} B_{99}^C$, na tasya rogā bādhyante N_{45}^C , na taṃ rogāḥ prabādhanṭe N_{12}^K , tasya rogā na bādhanṭe P^{Σ} 248d °pittādisambhavāḥ] $N_{82}^K E^N B_{99}^C \dot{S}_{67}^S P^{\Sigma}$, °pitādisambhavā $N_{77}^{K_0} N_{45}^C$, °pitādisambhavāḥ N_{12}^K , °pittādisambhavā N_{58}^K

nākālamaraṇaṃ tasya na sarpaś cāpi daṃśyate |
na viṣaṃ kramate dehe na jaḍāndhatvamūkatā || 249 ||

nopasargabhayaṃ tasya notpātasya bhayaṃ bhavet |
nābhicāraḥṭair doṣair lipyate sa kadācana || 250 ||

yat puṇyaṃ sarvatīrthānāṃ gaṅgādīnāṃ viśeṣataḥ |
tat puṇyaṃ koṭiguṇitaṃ prāpnoti śravaṇād iha || 251 ||

daśānāṃ rājasūyānāṃ agniṣṭomaśatasya ca |
śravaṇāt phalam āpnoti koṭikoṭiguṇottaram || 252 ||

avadhyaḥ sarvadevānāṃ anyeṣāṃ ca viśeṣataḥ |
jīved varṣasataṃ sāgraṃ sarvavyādhivivarjitaḥ || 253 ||

goghnaś caiva kṛtaghnaś ca brahmahā gurutalpaḥ |
śaraṇāgataghātī ca mitraviśrambhaghātakaḥ || 254 ||

249a nākāla°] $N_{77}^{K_0} K^{\Sigma} E^N B_{99}^C$, nākāle $N_{45}^C \dot{S}_{67}^S P^{\Sigma}$ 249b sarpaś cāpi daṃśyate |
 $N_{82}^K E^N P^{\Sigma}$, sarpaś cāpi daśyate $N_{77}^{K_0} N_{12}^K$, sarpoś cāpi dasyate N_{45}^C , sarpaś cāpi drśyate
 N_{58}^K , sarpaś cāpi duśyate B_{99}^C , sarpair nāpi daśyate \dot{S}_{67}^S 249c na viṣaṃ kramate |
 Σ , viṣaṃ nākramate \dot{S}_{67}^S 249d jaḍāndhatvamūkatā] $N_{82}^K N_{12}^K E^N B_{99}^C P_{72}^T$, jaḍāndhatva-
mūkatā $N_{77}^{K_0}$, jaḍāndhatvamūkadhā N_{45}^C , jaḍāndhatvamūkataḥ N_{58}^K , jalāndhatvamūka-
taḥ P_{32}^T , jaḍo ndho na mūkatā \dot{S}_{67}^S 250a nopasarga°] Σ , na hi sarpa° P_{32}^T 250b
notpātasya] $N_{82}^K N_{12}^K E^N B_{99}^C$, notpātādi° $N_{77}^{K_0} N_{45}^C$, notpādita° N_{58}^K , na cotpāta° $\dot{S}_{67}^S P^{\Sigma}$ •
bhavet] Σ , tathā P_{32}^T 250c °kṛtair] Σ , °kṛte $N_{77}^{K_0}$ 250cd doṣair lipyate sa
kadācana] $N_{12}^K E^N B_{99}^C \dot{S}_{67}^S P^{\Sigma}$, doṣai lipyate na kadācanaḥ $N_{77}^{K_0}$, doṣenna lipyeta kāca-
naḥ N_{45}^C (unmetr.), doṣair lipyate sa kadācanaḥ N_{82}^K , doṣair lipyate na kadācana N_{58}^K
251a puṇyaṃ] Σ , puṇya N_{58}^K • °tīrthānāṃ] $N_{77}^{K_0} N_{45}^C N_{12}^K N_{58}^{K_{pc}} E^N B_{99}^C P^{\Sigma}$, °tīrthānā N_{82}^K ,
°tī+rthā-nāṃ N_{58}^K , °tīrtheṣu \dot{S}_{67}^S 251c tat] Σ , yat $N_{77}^{K_0} N_{58}^K$ 251d iha] Σ , ihaḥ $N_{77}^{K_0} B_{99}^C$,
itaḥ \dot{S}_{67}^S 252a daśānāṃ] Σ , daśānā $N_{12}^K N_{58}^K$ • °sūyānāṃ] Σ , °sūryānāṃ N_{45}^C , °sū-
ryānāṃ N_{12}^K 252b agniṣṭoma°] $N_{77}^{K_0} N_{45}^C N_{12}^K E^N B_{99}^C P^{\Sigma}$, maṣīṣṭoma° N_{82}^K , agniṣṭo° N_{58}^K
(unmetr.), jyotiṣṭoma° \dot{S}_{67}^S • °śatasya] Σ , °śatāni \dot{S}_{67}^S 252c āpnoti] Σ , avāpnoti N_{45}^C
252d koṭikoṭi°] Σ , koṭikauṭi° N_{45}^C , koṭi koṭi E^N 253a avadhyaḥ] Σ , avadhya $N_{77}^{K_0} N_{12}^K$
• °devānāṃ] Σ , °bhūtānāṃ $E^N \dot{S}_{67}^S$ 253c jīved varṣasataṃ] Σ , jīve varṣasata° N_{45}^C ,
jīve varṣasataṃ N_{12}^K 253d °vyādhi°] Σ , °vighna° N_{45}^C 254b °talpaḥ] Σ , °talpa-
gaḥ N_{12}^K 254d °viśrambhaghātakaḥ] Σ , °viśvāsaghātaka N_{45}^C

duṣṭapāpasamācāro mātṛhā pitṛhā tathā|
śravaṇād asya bhāvena mucyate sarvapātakaiḥ|| 255||

śāntyadhyaīyam idaṃ puṇyaṃ na deyaṃ yasya kasyacit|
śivabhaktāya dātavyaṃ śivena kathitaṃ purā|| 256||

iti śivadharmasāstre śāntyadhyaīyaḥ ||

256d After this Ś₆₇^S adds two pādas: sarvakāmasamṛddhiś ca yaḥ paṭhec ca dine dine| • P₃₂^T adds four pādas: nityaṃ khacitacittaḥ syāc chaktivyāghātavarjitaḥ| sarvakāmasamṛddhas tu yaḥ paṭheta dine dine| • P₇₂^T adds: nityaṃ khacitaśaktiś ca śaktivyāghātavarjitaḥ| sarvakāmasamṛddhaḥ syāt yaḥ paṭheta dine dine|

255a duṣṭapāpa°] N₇₇^{Ko} N₈₂^K N₅₈^K E^N Ś₆₇^S P₇₂^T, duṣṭapāpāpa° N₄₅^C (unmetr.), duṣṭaḥ pāpa° N₁₂^K P₃₂^T • °samācāro] Σ, °samācārā N₇₇^{Ko} 255b mātṛhā pitṛhā] K^Σ E^N P₇₂^T, pitṛhā mātṛhās N₇₇^{Ko}, mātṛhā pitṛhās N₄₅^C, pitṛhā mātṛhā Ś₆₇^S P₃₂^T 256a śāntyadhyaīyam] N₈₂^K E^N Ś₆₇^S P^Σ, śāntyadhyaīyam N₇₇^{Ko} N₄₅^C N₁₂^K N₅₈^K B₉₉^C • idaṃ] Σ, imaṃ P₇₂^T 256b na deyaṃ] Σ, tadeya N₇₇^{Ko}, na dadyād P₇₂^T 256c °bhaktāya dātavyaṃ] K^Σ E^N B₉₉^C Ś₆₇^S, °bhakte sadā deyaṃ N₇₇^{Ko} P₃₂^T, °bhaktā sadā deyaṃ N₄₅^C, °bhakte samādeyaḥ P₇₂^T 256d kathitaṃ] Σ, kathitaḥ P₇₂^T • purā] Σ, puraḥ N₄₅^C Col. iti śivadharme śāntyadhyaīyaṃ samāptaṃ ca ṣaṣṭhamāḥ N₇₇^{Ko}, iti śivadharmasāstre śāntyadhyaīya ṣaṣṭhamāḥ N₄₅^C, iti śivadharmasāstre śāntyadhyaīyaḥ ṣaṣṭhaḥ B₉₉^C, iti śivadharmasāstre śāntyadhyaīyaḥ ṣaṣṭhaḥ N₈₂^K, iti śivadharme nandiprokte śāntyadhyaīyaḥ ṣaṣṭhaḥ N₁₂^K, iti śivadharmasāstre nandikeśvaraproktaśāntyadhyaīyaḥ ṣaṣṭha samāptaḥ N₅₈^K, iti śivadharmasāstre nandikeśvarapṛaṇite śāntyadhyaīyo nāma ṣaṣṭho 'dhyāyaḥ E^N, iti nandikeśasamhitāyaṃ śāntyadhyaīyaḥ ṣaṣṭhaḥ Ś₆₇^S, iti śāntyadhyaīyaḥ ṣaṣṭhaḥ P₃₂^T, iti śivadharmasāstre śivadharmottare nandikeśvaraprokte śāntipāṭhakathanan nāma ṣaṣṭho dhyāyaḥ P₇₂^T

The Chapter on Appeasement

[Introduction]

Next I will proclaim this supreme secret, which has been extolled by Rudra,¹ which confers great fortune, pacifies great obstacles, causes great appeasement, is auspicious, extinguishes untimely death, wards off all diseases, destroys the enemies' armies, always increases victory² — an army of all deities and seizers,³ granting the desired results, the eternal law called the power of complete appeasement. (1–3)

[Maheśvara]

He who bears the half moon, who has three eyes, who is invested with the sacred thread of a snake, who is four-faced,⁴ four-armed, covered

¹ The compound *rudrodgīta* is attested elsewhere in SkP *Revākhaṇḍa* 93.21, SkP 'Vāyu' *Revākhaṇḍa* 4.51 and SkP 'Vāyu' *Revākhaṇḍa* 60.8. In all these passages the compound is clearly a *tatpuruṣa* with an instrumental relation. The same meaning must underlie its use here. The Śivadharma is told to the sages by Nandikeśvara at the request of Sanatkumāra. In the opening verses of the *Śivadharmaśāstra* (ŚiDhŚ 1.10–11), Nandikeśvara indicates that the original teaching was given by Śiva to Pārvatī, Skanda, the Gaṇas and Nandikeśvara himself. Presumably Nandikeśvara refers to this initial moment of teaching with the reference *rudrodgīta*. Cf. also the analysis of the *Śivadharmavivaraṇa* (appendix): *rudreṇotkr̥ṣṭatvena kathitam* 'taught as being supreme by Rudra'.

² P₃₂^T, and P₇₂^T with variant readings, adds: 'paralyzing the enemy's army, always destroying the enemy'.

³ The author of the *Śivadharmavivaraṇa* takes this to mean 'an army against all deities and seizers'.

⁴ Śiva is described here as four-faced, which is a relatively archaic feature of his iconography. For the historical development of the number of heads of Śiva, see Bakker 1997 and Törzsök 2013. Sadāśiva, the central deity of the Śaiva Siddhānta, is considered to be five-headed, but in early literature Śiva is said to be four-headed.

with white ash, the best, the excellent, bestower of boons,⁵ God of gods, Maheśvara, worshipped in the three worlds, glorious — may he quickly bestow peace on me! (4–5)

[Umā]

With a body possessed of all limbs,⁶ and slender-waisted, with a very gentle smooth complexion that is both golden and dark, beautiful, furnished with a *tilaka* on her forehead, bearing the sickle of the moon,⁷ wearing bright clothes, the goddess, adorned with all ornaments, who has a most beautiful feminine form, great abode of beauty and of virtues, pleased simply by devotion, Umā, the goddess, bestower of boons, having arrived in person, with a peaceful form, of immeasurable splendour — may she bestow peace on me, she who is loved by her devotees and fond of devotion!⁸ (6–9)

[Kārttikeya]

With a ruby-coloured lustre, gentle, with a red garland and red unguent,⁹ not a child, yet with the appearance of a child,¹⁰ six-faced, riding on a peacock, with a face like the full moon, tranquil, with three tufts of hair, furnished with a spear, sprung from the body of the Kṛttikās, Umā, Agni and

⁵ The sequence *vara*, *vareṇya*, *varada* is well attested in Purāṇic literature. It does not appear in the epics.

⁶ The choice between *sarvāvayavapūṛṇena* and *sarvāvayavamukhyena* is an arbitrary one.

⁷ Like Śiva, Umā is decorated with the sickle of the moon.

⁸ The manuscripts are divided between *bhaktivatsalā* and *bhaktavatsalā*. The phrase *bhaktānāṃ bhaktavatsala* (with variant *bhaktivatsala*) is well attested. An early epigraphic reference may be found in the Cchoti Sadri inscription, dated [Vikrama] Saṃvat 597 (491 CE), which mentions Devī's *bhaktavatsalatā: yā bhaktavatsalatayā prabibharti lokān māteva [svā]kṛyasutapremṇāvīridhasnehā* 'who, out of her kindness to her devotees, sustains the worlds just like a mother full of tenderness arising from her affection to her own children' (Sircar, EI 30: 120–127, verse 2cd). BhavP 1.177.25d has given the pāda a Saura twist: *ādityārādhanē ratā*.

⁹ As a war god, Kārttikeya-Skanda is associated with the colour red. Mann (2012: 92), commenting on Kārttikeya's red colour, writes: 'Skanda as a red-coloured being fits his Graha-like character, but not his auspicious Senāpati character.' This argument does not seem very convincing and the present passage certainly does not contain any hints that Skanda is invoked here as a Graha.

¹⁰ A similar phrase is used with reference to Kṛṣṇa in HV 62.10ab, *721:21, HV App. I, No. 11, *8 and ViDh 19.18a.

Rudra,¹¹ worshipped by the gods, Kārttikeya, of great splendour, solely intent on granting boons — may he constantly bestow peace, power and welfare on me, always! (10–12)

[Nandīśa]

Wearing a garment of white cloth, three-eyed, with a beautiful golden lustre,¹² a trident in his hand,¹³ very wise, Nandīśa, devoted to Śiva, constantly intent upon worship of Śiva, solely intent upon meditation upon Śiva — may he, appeased, bestow peace on me, and supreme resolve towards the [Śiva]dharma!¹⁴ (13–14)

[Vināyaka]

With a big belly, a big body, a skin like a heap of smooth collyrium,¹⁵ endowed with a single tusk,¹⁶ the god who has an elephant head, very powerful, invested with the sacred thread of a snake, adorned with snakes as ornaments, the support of the accomplishment of all aims, overlord of the Gaṇas, granter of boons, son of Rudra,¹⁷ god, leader, Vināyaka — may he bestow great peace and success in action for me always!¹⁸ (15–17)

¹¹ A reference to the complex birth of Skanda, as narrated, for example, in the *Mahābhārata* and the *Rāmāyaṇa*.

¹² After this, N₅₈^K adds: ‘devoted to Rudra, great Yogin, his mind solely dedicated to Rudra’ (corr. *rudraikāhitamānasah*).

¹³ I take *śūlapāṇir* to be short for *triśūlapāṇir*. Nandin’s main attribute is the *triśūla*.

¹⁴ Nandīśvara is invoked here as the promulgator of the Śivadharma.

¹⁵ I have not found other textual references to Vināyaka’s dark body. Could this relate to his birth from the dirt (*mala*) of Pārvatī’s dark skin or simply to the colour of an elephant in general?

¹⁶ Alternatively this may be taken as an inverted *bahuvrīhi*: ‘with a gigantic single tusk’.

¹⁷ Elsewhere I have argued that the reference to Vināyaka as ‘Rudra’s son’ could be significant for the dating of the text (Bisschop 2010: 244). Early Purāṇas, such as the *Vāyupurāṇa* and the *Skandapurāṇa*, do not yet regard him as the son of Śiva and Pārvatī. There is, however, one exception: in SP 32.116, in a hymn of praise, Devī is addressed as the mother of Skandacandra and Hastivakra. On the other hand, there is no reference to this in the rest of the text, which could indicate that this notion may have started to spread around the time of composition of the *Skandapurāṇa*. On the adoption of Vināyaka/Gaṇeśa as a member of Śiva’s household, see SP IIB: 50, n. 147, and Törzsök 2004.

¹⁸ The manuscript tradition is divided in 17d. The repetition of *me* (17c) in *me sadā* (17d) may have led to the smoother *sarvadā* in several manuscripts.

[Mahākāla]

Resembling sapphire, three-eyed, with a blazing trident and [other] weapons raised,¹⁹ wearing a red garment, eminent, with a black body, adorned with snakes — may Mahākāla, very powerful, bestow great peace on me,²⁰ removing evil, unequalled, destroying the taint of misfortune!²¹ (18–19)

[Ambikā]

Wearing a garment of yellow cloth, with the appearance of a girl, well-adorned, mother of the Gaṇas,²² Ambikā, three-eyed, auspicious, white (Gaurī), mistress of the gods, causing all success, the goddess, intent upon favour, supreme — may the Mother bestow peace on me and quickly grant success! (20–21)

[Mahāmahiṣamardanī]

With a smooth dark colour,²³ Mahāmahiṣamardanī (Crusher of the Great Buffalo), she who strikes with bow and discus, bearing a sword and a spear,²⁴ with one hand raised in threat,²⁵ destroying all misfortunes,

¹⁹ For the iconography of Nandiśvara and Mahākāla, see Goodall et al. 2005: 102–108.

²⁰ The manuscripts show quite some variation, with several of them suggesting *prītena cetasā* (including also the parallel in the *Bhaviṣyapurāna*), in which case, however, Mahākāla is not mentioned by name.

²¹ The compound *alakṣmīmalanāśana*, also found in 73d, reappears in the Śiva-dharma corpus in ŚiUp 5.1, with reference to the bath in ashes.

²² For Ambikā/Gaurī as mother of the Gaṇas, cf. SP 60.40b (*gaṇamātā gaṇāmbikā*). See also Coburn 1984: 98–106.

²³ The fact that the Warrior Goddess is described here as dark-skinned may be relevant for the time of composition of the text, for it shows that it was not yet influenced by the *Devīmāhātmya*. According to the *Skandapurāna* Kauśikī-Mahiṣāsūramardinī emerged from the dark skin left behind by Pārvatī, but in the *Devīmāhātmya* the colour scheme is reversed. See Yokochi 1999: 83–84.

²⁴ The bow does not occur in the earliest images of Mahiṣāsūramardinī, but it is found on the images executed in caves 6 and 17 at Udayagiri around the beginning of the fifth century (Harle 1971–72: 45; Yokochi 1999: 77). P₃₂^T has a significant variant: instead of the sword (*khadga*) and the spear (*paṭṭisa*), it mentions the conch (*śaṅkha*), stick (*yaṣṭi*) and knife (*asi*). The conch as one of her attributes appears to be characteristic of the Deccan (Yokochi 1999: 71). Schmid (2003: 27–29) observes that the earliest *in situ* images of Mahiṣāsūramardinī are found in a Vaiṣṇava context and that it is only from the sixth century onwards that this form of the Goddess gets associated with Śaivism.

²⁵ The manuscripts are divided, with some suggesting rather a separate feminine

mother of all happiness — may she constantly act auspicious towards me! (22–23)

[Bhṛṅgiriṭi]

With a body without flesh, composed of sinews and bones, completely emaciated, very mighty, three-eyed, the great Bhṛṅgiriṭi,²⁶ son of Rudra, great hero, his mind solely directed towards Rudra — may he too, with a peaceful disposition, quickly bestow peace on me! (24–25)

[Caṇḍeśvara]

The fierce general of the Gaṇas, who holds the great shaft of an axe,²⁷ his *ātarjanī* (also supported by the *Bhaviṣyapurāṇa* parallel), which should then be taken in the sense of *tarjanī* ‘threatening’.

²⁶ The reference to the emaciated Bhṛṅgiriṭi/Bhṛṅgin is significant. His name is not attested in literary works before the *Skandapurāṇa* (Bisschop 2010: 244–246). The emaciated figure identified as Bhṛṅgin begins to appear in material culture in the caves of Elephanta, Ellora, Badami and Aihole from the sixth century onwards (Bautze-Picron 2010: 104–107). The first epigraphical reference to Bhṛṅgin appears in the second verse of the Senakapat stone inscription of the time of Śivagupta Bālārjuna (beginning of the 7th c.):

*nīrdagdhō 'py atra netrajvalanakavalanais tāvākīnair manobhūr
bhūyo janmānāyā te gamīta iti ruṣā rūkṣitena tvayeyam |
kiṅ bhoḥ śambho raṅāmbhonidhīm adhiśayitā tyajyate lajjyate no
bhṛṅgīti proktikārī ripur aśamī yayā sāvātāt pārvatī vaḥ ||
(Dikshit & Sircar, EI 31: 31–36; Shastri 1995 II, 154–159; normalized)*

May Pārvatī protect you, she who subdued [her] adversary Bhṛṅgin, who is in the habit of speaking: ‘Why, oh Śambhu, don’t you abandon and shame this woman (i.e. Pārvatī), who is reposing upon the ocean of delight of love-battle, you, stiffened with anger because the Mind-born (Kāma) has been restored to life by her for you, although he had been burned in this world by gulps of fire from your [third] eye?’

The inscription actually reads *śṛṅgīti* but, as Yuko Yokochi has suggested to me (personal communication), this is no doubt a mistake for *bhṛṅgīti*. Dikshit & Sircar, followed by Shastri, conjecture *janmānuyāne*, but the inscription appears to read *janmānāyā te*. An alternative conjecture *janmānaye* ‘on the path of rebirth’ may be considered.

²⁷ I have taken *akṣa* in the sense of ‘shaft’, although this meaning is not reported in the dictionaries. The rosary is already mentioned in 26c, which precludes taking it as short for *akṣamālā*. The manuscripts are unanimous.

hand fixed to the rosary, three-eyed, the excellent Caṇḍeśvara,²⁸ remover of fierce crimes, who purifies from killing a brahmin and the like — may the Great Yogin prepare a succession of fortunes for me!²⁹ (26–27)

[Brahmā]

Seated on a lotus, resembling a lotus, with four lotus-faces, bearing a water-jar, eminent, worshipped by Devas and Gandharvas, solely intent upon meditation on Śiva, devoted to the true reality of Śiva — may Brahmā bestow peace on me, with the divine Vedic word (*brahmaśabda*)!³⁰ (28–29)

²⁸ Caṇḍeśvara has played various roles in Śaivism, as consumer of offerings, punisher of transgressions of Śaiva initiates and, in the South, as super-*bhakta* who cuts off his father's legs through devotion (after worshipping Śiva with milk, at which his father gets angry). In South India he has a shrine to the northeast of the central icon. Here he appears as general of the Gaṇas as well as chastiser of crimes. For a general study of Caṇḍeśvara, see Goodall 2009. On the broader significance of this description of Caṇḍeśvara in the *Śivadharmaśāstra*, see Bisschop 2010: 240–241.

²⁹ After this, E^N, P^T₃₂ and P^T₇₂ add 12 to 14 pādas, which run approximately (translation largely based on E^N):

With the [white] splendour of conch-shell, jasmine and the moon, with a blazing emerald around his neck, holding a rosary, standing in front of Śiva, intent upon his own knowledge (= the Śivadharma), four-faced, four-armed, three-eyed, constantly shining, lord of the earth, the god Vṛṣa, supreme among all *dharmas*, carries the lord on his back. Therefore *dharma* is the master of the world. May Vṛṣa, lord of the bulls, bestow peace on me!

This is almost certainly a later addition, as can be gleaned from the different phrasing in the various manuscripts. The addition is also found in several of the single-text manuscripts of the *Śāntyadhyaīya* and it is also commented upon in the *Śivadharma-vivarāṇa* (see appendix). The verses may have been added to bring the present passage in line with the set of eight Gaṇeśas known from Śaiva Siddhānta literature (cf. Bisschop 2010: 243). Vṛṣa, the bull of *dharma*, is invoked here as the embodiment of the Śivadharma. Ś^S₆₇ has a similar addition, but it takes the subject to be Kṛṣṇa rather than Vṛṣa. Its invocation of Kṛṣṇa is preceded by two verses dedicated to the Gaṇa Ghaṇṭākarṇa. This Gaṇa is referred to in ŚiDhŚ 8.85 and 8.87. For Ghaṇṭākarṇa's iconography in the *Agnipurāṇa*, see de Mallmann 1963: 60–62.

³⁰ Cf. ŚiDhŚ 8.81: *brahmaṇā brahmaśabdena stūyate yaḥ sadā haraḥ | sa śivaḥ śāsvato devo goṣu mārīṇ vyapohatu ||*.

[Viṣṇu]

Seated on Garuḍa (Tārksya), four-armed, bearing a conch, discus and mace, dark, wearing a yellow garment,³¹ of great power and heroism, the god who is supreme as the body of sacrifice,³² the god Mādhava, killer of Madhu, endowed with the grace of Śiva, devoted to meditation on Śiva, destroyer of all evils, destroyer of all demons — may Viṣṇu at all times bestow peace on me, with a peaceful disposition!³³ (30–32)

³¹ The yellow garment is also listed as a characteristic of Viṣṇu's appearance in *Bṛhatsaṃhitā* 24.18c and 58.32ab. *Bṛhatsaṃhitā* 58.34 further specifies that a four-armed image of Viṣṇu should have the conch and discus in the left hand and the mace and *śāntimudrā* in the right hand. Instead of the *śāntimudrā*, the more common attribute from the Gupta period onwards is the lotus (Shastri 1969: 134). No fourth attribute is mentioned in the *Śivadharmaśāstra*. Cf. also 'Kāśyapa' quoted by M.R. Bhat (1982: 562) from Utpaladeva's commentary on the *Bṛhatsaṃhitā*: *viṣṇuś caturbhujah śāntigī śāṅkhacakraḡadādharaḡ | śrīvatsāṅkahaḡ pītavāsā vanamālāvibhūṣitaḡ ||* (the last pāda is shared with the variant in P₃₂^T and P₇₂^T).

³² Alternatively, *yajñadehottamo* may be taken to mean 'supreme with a body consisting of sacrifice'. The close relation between Viṣṇu and sacrifice is well established, as in the notions of *yajñavarāha* and *yajñapurūṣa*. Perhaps this is a reference to Viṣṇu as the supreme Puruṣa, whose body constitutes the sacrifice in the Puruṣasūkta (*Rgveda* 10.90).

³³ A large number of manuscripts omit 32bc. The wide distribution of readings in the ending of 32a may be related to this omission as well.

After this verse, E^N and Ś₆₇^S add 30 pādas dedicated to Arhant, Buddha, Jayā/Vijayā, Pṛthivī (Dharitṛī) and the cows of Kṣīroda. There are significant differences in phrasing. N₅₈^K has a similar addition, of 34 verses, dedicated to Arhant, Buddha, Vṛṣabha, and the five cows in Śivapura (Nandā, Subhadrā, Surabhī, Suśīlā, Sumanā). The following provisional translation is based largely on Ś₆₇^S:

The Arhant, the god with a peaceful form, a feather-brush and a cloth in his hands, naked, covered with dust and mire (E^N), steady-minded and concentrated, his eyes turned inwards, peaceful, contemplating only the knowledge of Śiva—may he, appeased, endowed with oneness with Śiva, bestow peace on me!

In control of his senses, absorbed in intense concentration, adorned with a vessel and a monk's robe, his fingers in the gestures of granting a boon and freedom from fear, always delighting in reflection on knowledge, furnished with yogic perception, devoted to the knowledge of Śiva — may the Buddha, delighting in the welfare of all beings, bestow peace on me!

[Mātṛs]³⁴

[1. Brahmāṇī]

With a ruby-coloured appearance, the goddess with four lotus-faces, her

With a ravishing, very wonderful (E^N) yellow-coloured body, beautiful in all her limbs, the goddess, Jayā, wishing for victory, constantly delighting in the worship of Śiva, devoted to the worship of Śiva, and the Earth (Dharitṛī), mother of the people — may she always protect me!

The Cows arisen from the milk ocean (Kṣīroda), desiring the welfare of the people, always delighting the gods and brahmins in particular, furnished with a divine soul — may they always bestow peace on me!

On the adoption of the Arhant and the Buddha in the lists of deities in the *Śiva-dharmaśāstra*, see Bisschop forthc. a. Note that the Buddha and the god of the Arhants (*arhatām devaḥ*) are mentioned in *Brhatsaṃhitā* 58.44–45.

³⁴ The iconography of the Mātṛkās described in this section supports a date of the sixth century at the earliest for the composition of the text. For example, the text refers to the Mātṛkās' vehicles, which start to appear in sculpture only from around this time. Among the earliest sets of Mātṛkās with vehicles are the ones from Śāmalāji dated from ca. 520 CE, and two sets from Deogarh (Schastok 1985: 70–71). See also Panikkar 1997, for a historical overview of Mātṛkā iconography. The Kāpālika iconography of the last two Mātṛs is quite striking. Also noteworthy is the addition of an eighth goddess, Lamboṣṭhī, and the mix-up of the regular and well-established order of Vārāhī and Aindrī. Some instances of groups of Mātṛs that do have Aindrī followed by Vārāhī are known, however, e.g.:

1. a broken panel from Nagar, Bharatpur, in Rajasthan, ca. 6th/7th c. CE (AIIS 016855, now at the archaeological museum of the Amber fort outside Jaipur)
2. a set on the Paraśurāmeśvara temple at Bhuvaneśvara, ca. 7th c. CE (Pannikar 1997, plates 104–105)
3. a set on the doorway of a Sūrya temple at Umri, Tikamgarh, in Madhya Pradesh, ca. 825 CE (Meister 1986, fig. 7)

For a table recording different sets of Mātṛkās, see Meister 1997: 234–235 (Meister fails to notice the non-standard order on the Paraśurāmeśvara temple). The standard set of seven mothers derived from male counterparts is not attested in literature before the seventh century. One of the earliest sources is the *Skandapurāṇa*, which lists them along with many other Mothers in its *Koṭivarṣa Māhātmya* (SP_{Bh} 171). One of the earliest iconographical descriptions, along with the present passage, may be MtP 261.24–39. The set of eight rather than seven goddesses is a distinctive Tantric feature (Hatley 2012: 107–108), but note that it also appears in Elephanta in the Mātṛkā shrine in the east wing (Schastok 1985: 62, fig. 117).

hand fixed on a rosary, bearing a water-jar, auspicious — may Brahmānī, with a pleasant face, devoted to worship of Śiva, pleased, always bestow peace on me with the Vedic word (*brahmaśabda*)!³⁵ (33–34)

[2. Rudrānī]

Resembling the mountain of snow [in whiteness], the goddess riding on a great bull, a trident in her hand, granter of boons, adorned with ornaments of snakes, four-armed, four-faced, three-eyed, remover of evils — may Rudrānī, pleased, blazing constantly, remove pain for me! (35–36)

[3. Kaumārī]

Riding on a peacock, the goddess with a body red like vermillion, a lance in her hand, of majestic appearance, adorned with all decorations, devoted to Rudra, of great strength, always delighting in worship of Rudra — may Kaumārī, granter of boons, the goddess, quickly bestow peace on me! (37–38)

[4. Vaiṣṇavī]

With a conch, discus and mace in her hand, dark, fond of the yellow garment, four-armed, riding on Garuḍa (Tārksya), Vaiṣṇavī, worshipped by the gods, always delighting in the worship of Śiva, her mind solely directed to Śiva — may she constantly bestow peace on me, destroying all demons! (39–40)

[5. Aindrī]³⁶

Mounted on the elephant Airāvata, a thunderbolt in her hand, very powerful, adorned with a thousand eyes, with a golden lustre, venerated by Siddhas and Gandharvas, adorned with all ornaments — may the goddess Aindrī at all times quickly bestow peace on me! (41–42)

³⁵ The invocation is very similar in style to that of Brahmā at 28–29 above. The same is the case for the other Mātṛs, with many adjectives taken over from their male counterparts. The invocations of the mothers in this section are clearly inspired by the earlier invocations of the male deities and as such do not necessarily provide independent evidence for sculptural representations.

³⁶ These two pādas are placed after Vārāhī (44) in N_{58}^K , P_{32}^T and P_{72}^T , thus making the sequence of the Mātṛkās conform to the regular standard.

[6. Vārāhī]

With the snout of a boar, dreadful, riding a supreme boar, dark, pure and massive, with the conch, discus and mace as her weapons,³⁷ always threatening obstacles, always worshipping Śiva — may Vārāhī, granter of boons, the goddess, grant peace and health to me! (43–44)

[7. Cāmuṇḍā]

With upraised hair, hollow-eyed, without flesh, bound by sinews, with a gaping mouth, terrible, ready with a sword and a dagger, with a garland of skulls, angry, wearing a magnificent skull-staff, with eyes all red and yellow, covered with an elephant hide, her body encircled by various snakes, dwelling at the cremation ground, with a form of Śiva that is dreadful,³⁸ creating fear with the cries of jackals (*śivā*) — may Cāmuṇḍā, with a terrible form (*caṇḍarūpa*), grant great protection to me!³⁹ (45–47)

[8. Lamboṣṭhī]

With a fat body, adorned with various ornaments, threatening obstacles, bearing a sword with a blazing tip, seated on a crow, great heroine, de-

³⁷ These Vaiṣṇava attributes are found on several surviving Vārāhī sculptures. For Vārāhī riding a boar, see Rangarajan 2004: 97–100.

³⁸ In other words, she has a Bhairava appearance.

³⁹ N₅₈^K adds two more pādas on Cāmuṇḍā after 47c, while P₃₂^T and P₇₂^T add two similar pādas after 47c and two more pādas after 47f. No vehicle is mentioned for Cāmuṇḍā, but the reference to the cries of jackals may point to the presence of a jackal (see Schastok 1985, fig. 3 and 9). The name Cāmuṇḍā appears in texts from about the sixth to the seventh century CE. The earliest textual evidence may be a passage in Bhāviveka's *Tarkajvālā*, which condemns the coarse ritual knowledge of Cāmuṇḍā (Kapstein 2003: 243, 249). See also *Harṣacarita* p. 304, l. 3, referring to Cāmuṇḍā shrines. The name may have been standardized because of the popularity of the *Devīmāhātmya*, in which she is the killer of Caṇḍa and Muṇḍa. The *Skandapurāna* does not mention the name Cāmuṇḍā, but in its *Koṭivarṣa Māhātmya* (SP_{Bh} 171), about the birth of the Mothers, it includes the standard seven Mothers, among which a goddess named Bahumāmsā takes the position of Cāmuṇḍā. See Bakker (2014: 255–256), who considers the passage to be 'the earliest textual reference to the standard Seven Mothers, notwithstanding the fact that images testifying to this iconography have made their appearance since the fifth century'.

stroying all evils — may Lamboṣṭhī (she who has full lips),⁴⁰ granter of boons, the goddess, bestow peace on me! (48–49)

[All Mātṛs]

The divine Mothers of the sky, and other Mothers of the world, all Mothers of spirits, and the other Mothers of the demons, all the Mothers who are great goddesses, their hands occupied with their own weapons, who stay around, pervading the world, eager for *bali* offerings, highly fortunate, devoted to Rudra, great heroines, their minds dedicated to the worship of Rudra — may the Mothers, worshipped by the gods, constantly bestow peace on me! (50–52)

[Rudras, Mātṛs and Gaṇādhipas]

The Rudras of fearsome deeds who dwell at the abodes of Rudra, and those special ones who are gentle, dwelling at the abodes of Sthāṇu, and the Mothers with a fearsome appearance, and they who are Lords of the Gaṇas, and others who may be obstacles, dwelling in the main and intermediate directions — may they all, with satisfied minds, accept my *bali* offering. May they quickly grant success! May they always protect me from dangers!⁴¹ (53–55)

⁴⁰ The invocation of Lamboṣṭhī occurs only in the Nepalese manuscripts, with the exception of N₄₅^C (N₇₇^{Ko} is not available because of loss of a folio), and it is also missing in the *Bhaviṣyapurāṇa* parallel. While this may suggest an early addition in the Nepalese transmission of the text, it is also conceivable that the two verses were omitted later, when the group of Saptamātṛkā had been well established, which did not include a goddess Lamboṣṭhī. Groups of eight are a common feature of the invocations in the *Śāntiyadhyaḥya*. On the addition of an eighth goddess to the standard set of seven, see Hatley 2012: 107–108, but in the texts he cites, the eighth goddess is named Mahālakṣmī, Bhairavī or Yogeśvarī. Lamboṣṭhī's appearance is the reverse of Cāmuṇḍā. SP 68.2 associates the goddess Lambauṣṭhī (along with Vṛṣadaṃśā and Kīṃnarī) with the country of Siṃhala. In form and appearance she strongly resembles the goddess Jyeṣṭhā, who was particularly popular in South India and who is also fat, has drooping lips (*lamboṣṭhī*), and is accompanied by a crow (Leslie 1991). No images of a Jyeṣṭhā-like goddess from the North are known.

⁴¹ Verses 53–55 appear almost verbatim in *Mṛgendra, Kriyāpāda* 7.33–35, in a section on the offering of *bali*. Also *Īśānaśivagurudevapaddhati, Sāmānyapāda* 14.178–180ab = *Mantrapāda* 28.96cd–98 = *Kriyāpāda* 15.4–16ab. Variants of these verses are also found in several later Tantric sources, including the works of Aghoraśiva and Bhoja (TAK 4

[Gaṇas: E]

The Gaṇas who are in the eastern (Indra's) direction, thunderbolts in their hands,⁴² very powerful, very white-eyed, white in appearance, white coppery,⁴³ in heaven, in the sky and on earth, and dwelling in the bottom of the Pātāla, thrilled, delighting in the worship of Rudra — may they always bestow peace on me! (56–57)

[Gaṇas: SE]

All the Gaṇas in the southeastern (Agni's) direction, ladles in their hands, bearing quivers, very red-eyed, red in appearance, red coppery, in heaven, in the sky and on earth, and dwelling in the bottom of the Pātāla, their minds bent to Rudra — may they always bestow peace on me! (58–59)

[Gaṇas: S]

The Gaṇas in the southern (Yama's) direction, always with sticks in their hands, black, black in appearance, angry, black coppery, in heaven, in the sky and on earth, and dwelling in the bottom of the Pātāla, their minds solely devoted to Rudra — may they always bestow peace on me! (60–61)

forthc., s.v. *balimantra*). The reference to *bali* provides a hint to the ritual activity accompanying the invocation. Early epigraphical attestations for the offering of *bali* are found in the Bagh copper plates of the fourth-century Valkhā king Bhuluṇḍa (Ramesh & Tiwari 1990). See Willis 2009, 102–104 (with references and an image of a fifth-century *balipīṭha* from Rāmgarh, near the Gupta site Badoh).

⁴² The appearance of the Gaṇas in the different directions is modelled after the iconography of the deity who is the guardian of each direction. Īśānaśiva prescribes the use of the invocation of the Gaṇas of the ten directions (56–75) on several occasions in the *Kriyāpāda* of his *Īśānaśivagurudevapaddhati* (*Siddhāntasāra*), abbreviating it by citing only the first two pādas, dedicated to the Gaṇas in the east. He gives the full version of the mantra in *Mantrapāda* 30.84, but in a modified prose form. See the register of testimonia in the edition.

⁴³ The qualification *lohita* is applied to each group of Gaṇas of the different directions but in combination with different colours. I take *lohita* to mean 'coppery' or 'of copper appearance' here. See also the comment in the *Śivadharmavivaraṇa*: 'Even though there is a distinction of colours, extension of [the designation] "coppery" (*lohita*) should be understood for each of the [Gaṇas] addressed after the statement "in the eastern direction" (56e).'

[Gaṇas: SW]

The Gaṇas in the southwestern (Nirṛti's) direction, angry, demonic, with swords in their hands,⁴⁴ very dark-eyed, with a dark appearance, dark coppery, in heaven, in the sky and on earth, and dwelling in the bottom of the Pātāla, delighting in meditation on Rudra — may they always bestow peace on me! (62–63)

[Gaṇas: W]

The Gaṇas who are in the western (Varuṇa's) direction, always with nooses in their hands, very dark-eyed, with a dark appearance, dark coppery, in heaven, in the sky and on earth, and dwelling in the bottom of the Pātāla, delighting in worship of the supreme lord — may they always bestow peace on me! (64–65)

[Gaṇas: NW]

The Gaṇas in the northwestern (Vāyu's) direction,⁴⁵ always with banners in their hands, very yellow-eyed, with a yellow appearance, yellow coppery, in heaven, in the sky and on earth, and dwelling in the bottom of the Pātāla, dedicated to devotion of Śiva — may they always bestow safety upon me! (66–67)

[Gaṇas: N]

The Gaṇas in the northern direction, always with treasures in their hands,⁴⁶ with flecked eyes, with flecked appearance,⁴⁷ flecked coppery, in heaven, in the sky and on earth, and dwelling in the bottom of the Pātāla, engaged in the worship of Śiva — may they always bestow safety on me! (68–69)

⁴⁴ I follow the reading *khadgapāṇayaḥ* of N_{58}^K , $Ś_{67}^S$ and P_{32}^T . The parallel expression in the *Īśānaśivagurudevapaddhati* also supports it. As in the invocations of the other Gaṇas we expect a reference to the weapons they hold in their hands. Nirṛti's weapon is a sword (Wessels-Mevissen 2001: 99–100).

⁴⁵ The adopted reading (N_{82}^K , N_{12}^K , B_{99}^C) is hypermetrical. It is possible that *vāyavyām* was pronounced as *vāyvyām* and that the different variants have arisen as different attempts to remove it.

⁴⁶ The northern direction is associated with Kubera, lord of treasure.

⁴⁷ The support for the hypermetrical reading *śavalākṣāḥ śavalanibhās* is quite strong. As in the case of 66a above, the different variants may represent different attempts to remove it.

[Gaṇas: NE]

The Gaṇas in the northeastern (Īśāna's) direction, calm, with tridents (*śūla*) in their hands, fine, with a very fine appearance, fine coppery, in heaven, in the sky and on earth, and dwelling in the bottom of the Pātāla, engaged in the worship of Śiva — may they always bestow safety on me! (70–71)

[Gaṇas: Below]

The Gaṇas who are in the lower part, always with tridents in their hands, smoky, with a smoke-coloured appearance, smoke-coppery, in heaven, in the sky and on earth,⁴⁸ and dwelling in the bottom of the Pātāla — may they constantly bestow peace on me, destroying the taint of misfortune.⁴⁹ (72–73)

[Gaṇas: Above]

The Gaṇas who are in the upper part, of great power and heroism, very fine-eyed, with a fine appearance, fine coppery, in heaven, in the sky and on earth, and dwelling in the bottom of the Pātāla, engaged in the worship of Śiva — may they destroy misfortune for me! (74–75)

⁴⁸ This stereotypical phrase, which is appropriate in the previous descriptions of Gaṇas in the eight different horizontal directions, does not fit well with the present description of the Gaṇas in the lower and upper regions of the cosmos, which already involves a vertical division. The *Śivadharmavivaraṇa* explains: 'Even though they are stationed in the regions of "the lower part" (72a) etc., pervasion of all worlds should be understood because of their sovereign power.'

⁴⁹ In contrast to the previous invocations, the descriptions of the Gaṇas in the lower and upper part of the cosmos show no association with a particular deity. The tridents said to be in the hands of the Gaṇas in the lower part may be due to the influence of the description of the Gaṇas the northeastern direction, mentioned just before. In later Tantric Śaiva sources Brahmā is associated with the upper part and Viṣṇu with the lower part (TAK III, s.v. *dikpatayah*). The Southern transmission of the text appears to have updated the text accordingly, with the Gaṇas in the lower part bearing discuses in their hands (*cakrapāṇayah*) and the ones in the upper part bearing lotuses (*padmapāṇayah*, P₇₂^T). The same also applies to the mantra in the *Īśānaśivagurudevapaddhati*.

[Gaṇas: Conclusion]

Having worshipped Śiva with effort, one should scatter a *bali* offering for these Gaṇas,⁵⁰ great souls, of great power and heroism. Thereupon, with satisfied minds, may they always bestow peace on me!⁵¹ (76)

[Dikpālas]⁵²

[Indra in Amarāvati]

The city called Amarāvati is established in the eastern part, crowded with Vidyādharas, visited by Siddhas and Gandharvas, brilliant with a bejewelled wall, decorated with all jewels. There reigns the Lord of the gods (Indra), eminent, thunderbolt in hand, very powerful, with a thousand beautiful eyes, mounted on the elephant Airāvata, golden-coloured,⁵³ of great splendour, chief of the gods, constantly pleased, delighting in the worship of the Supreme lord, possessed of meditation on Śiva, endowed with devotion to Śiva, dedicated to bowing to Śiva — may he bestow peace on me! (77–80)

⁵⁰ Note again the reference to the ritual act of scattering a *bali* offering.

⁵¹ N₅₈^K adds two more pādas to create two four-pāda verses.

⁵² The following list of eight Dikpālas and their abodes corresponds to the canonical list given in Kirfel 1967: 95 (with either Virūpākṣa or Nirṛti in the southwest). For other textual descriptions of the towns, which are located on Mt Meru, see *Bhuvana-viṅyāsa* 2.43.8–17 (Kirfel 1954: 98–99). In the epics, only four Dikpālas are mentioned (Wessels-Mevissen 2001: 12–13). It is only from the time of the Purāṇas that we find the tradition of eight Dikpālas attested, but with quite a lot of variation (see table X [p.15] in Wessels-Mevissen 2001). The earliest dated literary evidence for the eight Dikpālas is to be found in Varāhamihira's *Yogayātrā* (Wessels-Mevissen 2001: 15 and table XI). Another possibly early reference is *Amarakośa* 1.3.178–179. The present passage, not drawn upon by Wessels-Mevissen, may be one of the earliest detailed descriptions of the eight Dikpālas. Varied sets of the eight Dikpālas start to appear for the first time in the Deccan towards the end of the sixth century, while the complete canonical set is only attested from the middle of the seventh century onwards (Wessels-Mevissen 2001: 23 ff.).

⁵³ For Indra's golden appearance, cf. VDhP 3.50.3a and 3.50.8ab.

[Agni in Tejovatī]

In the direction of Agni (southeast) is the beautiful city Tejovatī,⁵⁴ crowded with various deities, blazing with the light of jewels. There, his body surrounded by flames, with a splendour equal to blazing charcoal, causing the welfare of embodied souls, may the god who is flaming (Jvalana), destroying evils, engaged in the muttering and worship of Śiva, devoted to recollection of Śiva, bestow peace on me and destruction of evils! (81–83)

[Yama in Vaivasvatī]

The city called Vaivasvatī is established in the south, the abode of Pitṛs, Rakṣas and Uragas, and an array of hundreds of Suras and Asuras. There, with the appearance of sapphire, with elongated eyes that are red at the ends, mounted on a great buffalo, adorned with a black garland and cloth, may Yama, of great splendour, devoted to the Law of Śiva, engaged in the worship of Śiva, grant me peace and health! (84–86)

[Nirṛti in Kṛṣṇā]

In the direction of Nirṛti (southwest) is the famous town called Kṛṣṇā,⁵⁵ crowded with great Rakṣases and Gaṇas, filled with Piśācas and Pretas. There, with the appearance of a dark cloud, adorned with a red garland and cloth, sword in hand, of great splendour, ablaze with wide open mouth, may the lord of Rakṣas, Nirṛti,⁵⁶ always delighting in the worship of Śiva, continuously bestow great peace on me, eager for devotion to Śiva! (87–89)

[Varuṇa in Śuddhavatī]

In the western direction is the splendid city Śuddhavatī, crowded with various Gaṇas, filled with many Kiṃnaras. There, with the appearance

⁵⁴ *Bhuvanavinyāsa* 2.43.14ab has the variant Tejasvinī as the name of Agni's city: *tejasvinī nāma puri āgneyyāṃ pāvakasya tu*.

⁵⁵ *Bhuvanavinyāsa* 2.43.16ab refers to this city as Śuddhavatī: *nairṛte kṛṣṇavarṇā ca tathā śuddhavatī śubhā*.

⁵⁶ The manuscripts are divided between the spelling Nirṛti and Nairṛti.

of pearl,⁵⁷ with eyes all tawny, with a bright cloth and garment,⁵⁸ a noose in his hand, very powerful, may Varuṇa, with supreme devotion, his mind solely dedicated to Śiva, constantly destroy disease, grief, injury and pain for me!⁵⁹ (90–92)

[Vāyu in Gandhavatī]

In the northwestern (Vāyu's) direction is the splendid city Gandhavatī, inhabited⁶⁰ by Ṛṣis, Siddhas and Gaṇas, with a golden wall and doorway. There, with a copper-coloured body,⁶¹ his eyes dark and tawny, holding onto an inflated cloth, furnished with the flagstaff as his weapon,⁶² may the Wind (Pavana), the supreme god, devoted to Parameśvara, bestow safety, health, power [and] peace on me always! (93–95)

[Kubera in Mahodayā]

In the north is the city called Mahodayā, very luminous, crowded with many Yakṣas, embellished with various jewels. There, may the god, with

⁵⁷ Varuṇa should have the colour of lapislazuli (*snigdhavaiḍūryasaṅkāśaḥ*) according to VDhP 3.52.1c.

⁵⁸ Cf. VDhP 3.52.1d *śvetāambaradharas tathā*.

⁵⁹ The adopted reading receives only limited support. Several manuscripts point to a plural *nirmāśayantu*, but the plural is not fitting here.

⁶⁰ I take *adhyuṣṭa* as *metri causa* for *adhyuṣita*. The variant readings may represent different attempts to correct it.

⁶¹ According to VDhP 3.58.1a, Vāyu has the colour of the sky: *vāyur ambaravarṇas tu*.

⁶² The interpretation of the compound *paṭavyāptāntarālīna* is uncertain, but one of Vāyu's iconographic attributes is an inflated cloth. Cf. VDhP 3.58.1c: *vāyvāpūritavastra*. See Wessels-Mevissen 2001: 102–103, for examples from sculpture. I take the first three members of the compound as an inverted *bahuvrīhi*: 'holding onto a cloth whose inside is pervaded [by wind]'. The *Śivadharmavivaraṇa* rather takes it to mean 'dwelling in the space that is enveloped in a cloth'. Wessels-Mevissen distinguishes between a 'cloth type' of Vāyu that is North Indian and a 'flag type' that is South Indian, but she also draws attention to a sculpture on the Bāla Brahmā and Svarga Brahmā temples at Ālampur, dated to the second half of the seventh century CE, which includes a 'rare combination of the cloth and the flag' (figures 68 and 75). The same combination is also suggested by the present invocation. The various sets of Dikpālas from Ālampur in general show great correspondences in form with the descriptions in the present invocations. For example, the text only mentions the *vāhanas* of Indra and Yama, while the sculptures from Ālampur only depict the *vāhanas* of Indra, Yama and Nirṛti and not those of any of the other Dikpālas (Wessels-Mevissen 2001: 39–44). The Navabrahmā temple group as a whole shows a strong interaction of both North and South Indian artistic idioms.

a mace in his hand, adorned with a colourful garland and cloth, short-armed, of great splendour, eyes all tawny, Kubera, granter of boons, prosperous, delighting in the worship of the feet of Hara, bestow peace on me, being pleased, peaceful, with a delighted mind! (96–98)

[Īśāna in Yaśovati]

The beautiful city Yaśovati is established in the northeastern (Īśāna's) direction, crowded with various Gaṇas, inhabited by many gods, surrounded by a luminous wall, unequalled, very eminent. There, may he too, with the appearance of pearl, decorated by the moon, three-eyed, with a peaceful form and self, bearing a rosary,⁶³ Hara, Īśāna, the supreme god, supreme among all gods, bestow peace on me quickly, with his entire self! (99–101)

[Devas in the Seven Worlds]⁶⁴

The gods who dwell in the Bhūloka, the Bhuvarloka, the Svarloka, provided with divine splendour — may they always bestow peace on me! The gods who are present in the Maharloka, the Janarloka and the Tapoloka — may they too, delighted, always bestow peace on me! And the gods in the Satyaloka, their bodies self-luminous, devoted to Śiva, well-disposed — may they destroy danger for me!⁶⁵ (102–104)

⁶³ Surprisingly, no mention is made of the *trīśūla*, Īśāna's major attribute.

⁶⁴ On the seven worlds, see Kirfel 1967: 128.

⁶⁵ After this, N_{58}^K and \acute{S}_{67}^S add some more verses on the appearance of the gods in these seven worlds (in reverse order) and their devotion to Śiva. In the version of \acute{S}_{67}^S :

The gods in Tapoloka, their bodies blazing like crystal, devoted to Rudra, great souls — may they always bestow peace on me! And the gods in Janaloka, shining like purified gold, bowing down to Īśāna — may they always bestow peace on me! And the gods in Mahaloka, resembling refined gold, delighting in the worship of Śiva — may they provide security for me, always! And the gods that are in Svarloka, of shining colour, very powerful, bent towards Śaṃkara — may they provide victory for me! And the gods in Bhūloka, illuminating the ten directions, their minds dedicated only to Śiva — may they extinguish danger for me!

These verses are clearly secondary. Similar passages occur in P_{32}^T after 102d (originally placed after 109b) and in P_{72}^T after 103d.

[Devas in Caves, Forests etc.]

The gods who dwell on mountains, in caves, strongholds and in forests, devoted to the worship of Rudra — may they always grant protection to me!⁶⁶ (105)

[Sarasvatī]

With a body white like the rays of the moon in autumn, with spotless splendour — may Sarasvatī, devoted to Śiva, quickly bestow peace on me! (106)

[Śrī]

With a beautiful golden complexion and a bud in her lotus hand — may the goddess Śrī, devoted to Śiva, grant prosperous fortune to me! (107)

[Jayā]

With a beautiful moon-like face, blazing like brilliant gold — may the goddess Jayā, devoted to Śiva, grant all desires to me!⁶⁷ (108)

[Aparājitā]

With a wonderful pearlnecklace, wearing a bright golden girdle⁶⁸ — may Aparājitā, delighting in Rudra, grant victory to me!⁶⁹ (109)

⁶⁶ After this, E^N adds four verses about the seven subterranean regions (Talas): Mahātala, Rasātala, Talātala, Sutala, Nitala, Vitala and Tala.

⁶⁷ After this, Ś₆₇^S adds six more pādas, invoking Vijayā and Jayantī, thus completing the group of the four sisters of Tumburu: Jayā, Vijayā, Jayantī and Aparājitā. See Goudriaan 1973.

⁶⁸ The manuscripts are divided between *bhāsvatkanakamekhalā*, which receives support from the *Bhaviṣyapurāṇa* parallel, and *bhāskarojjvalatejasā*.

⁶⁹ Aparājitā is an epithet of Kauśiki/Vindhyavāsini in the *Skandapurāṇa* and Vindhyavāsini is presented like a daughter of Śiva and Pārvatī in that text. This myth may have been transmitted in a small Śaiva circle only because, as far as we can tell, it is only told in the *Skandapurāṇa* (SP III). Note in this connection the variant—but unmetrical—reading *rudrasutāparājitā*. The reading adopted in the edition is hypermetrical, but this may be allowed if we take *apa-* as a single syllable, thus yielding a *bha-vipulā*.

[Navagrahas]⁷⁰

[Sūrya: Sun]

With a complexion coloured red like vermillion,⁷¹ with elongated eyes, furnished with two rays,⁷² riding on seven horses — may he [Sūrya], with a garland of rays, the blessed one, delighting in the worship and praise of Śiva, bestow great peace on me, warding off injury from the planets! (110–111)

[Soma: Moon]

Bringing about the prosperity of the world,⁷³ cooling with the vessel of

⁷⁰ The invocation of the planets follows the temporal order of the seven days of the week, which was established in India by the fourth century. See Pingree 1965 and Yano 2004. Material representations of the planets as a group start to appear from the second half of the fifth century, with Ketu being absent until ca. 600 CE. They become significantly more numerous from the second half of the seventh century (Markel 1995: 94–95, 100). The first lintel depicting all nine planets comes from Uttar Pradesh (Markel 1995: figure 21). Markel (1995: 164) argues that the astrological verses in MtP 94.1–9 (included in his appendix, pp. 189–190) would be the first source that gives ‘anthropomorphic descriptions of the planetary deities in the group known as the *navagraha*’, dating the passage, on debatable grounds, to the sixth century. He finds the first evidence for the addition of Rāhu and Ketu to the sun, the moon and the five conventional planets, to form the *navagraha*, in the mid-sixth century *Brhatsamhitā*. Varāhamihira, following Garga, is the first Jyotiṣa author to devote considerable portions of text to Rāhu and Ketu. See p. 16. The nine planets are also mentioned several times in his earlier work, the *Yogayātrā*, for example in *Yogayātrā* 3.19–21 (on these two verses, see Pingree 1959). For a study of the *navagrahaśānti*, see Bühnemann 1989.

⁷¹ Cf. VDhP 3.67.2b *sindūrārūṇasaprabhaḥ* ‘with a lustre red like vermillion’. Note that *-aruṇa-* is also found as a variant reading in several manuscripts.

⁷² I follow the reading of N_{82}^K , N_{12}^K , E^N and \dot{S}_{67}^S . The variant reading ‘thousand-rayed’ (*sahasrakiraṇaḥ*) appears to be the *lectio facillior*, although it receives support from the parallel in the *Bhaviṣyapurāṇa*. In sculptures from the Gupta period onwards, Sūrya is portrayed with two lotus buds or two full-blown lotuses in his hands. See Markel 1995: 30. This iconographic feature is also described in most of the textual sources (e.g. *Brhatsamhitā* 58.47ab), but VDhP 3.67.4 states that he should be depicted with the reins (*raśmayah*) held in both of his hands. Could it be that *kiraṇa* should be understood here to denote the reins? N_{58}^K adds two pādas after 110d, referring to the two lotuses held in Sūrya’s hands.

⁷³ This is one of the rare cases where N_{82}^K is not supported by B_{99}^C . The ending *-dhāro* (instead of *-kara*) may have been caused by the presence of *-dhāra-* in pāda b. In addition the *hi* was probably introduced as a hiatus breaker.

nectar⁷⁴ — may Soma, with a gentle disposition, drive away injury from the planets! (112)

[Aṅgāraka: Mars]

With a body whose limbs are like ruby, tawny-eyed — may Aṅgāraka always drive away injury from the planets for me!⁷⁵ (113)

[Budha: Mercury]

With a saffron-skinned body, his hand raised with a bow⁷⁶ — may the illustrious Budha, devoted to Śiva, always drive away injury from the planets! (114)

[Bṛhaspati: Jupiter]

With a metallic golden complexion,⁷⁷ abiding in all knowledge,⁷⁸ Bṛhaspati, at all times devoted to the praise of Īśāna — may he too, furnished with a supreme peaceful mind, having defeated injury from the planets, bestow victory always! (115–116)

[Śukra: Venus]

With a [white] splendour equal to snow, jasmine and the moon, worshipped by the Suras and the Daitya lords⁷⁹ — may Śukra, delighting in the praise of Śiva, drive away injury from the planets. (117)

⁷⁴ See Markel 1995: 36–37 on this attribute of the Moon.

⁷⁵ After this, P₃₂^T and P₇₂^T add a verse about Aṅgāraka's devotion to Rudra. Some of the other invocations of the planets add an adjective referring to their devotion to Śiva and it is thus easily explained why someone would have felt the need to add this verse here.

⁷⁶ The readings in 114ab show much variation and the adopted reading is by no means certain. The reference to Budha's bow only occurs in N₈₂^K, N₅₈^K, E^N and B₉₉^C. See Markel 1995: 41–44 for the depiction of Budha as an archer in Bihari and Bengali representations, observing that 'references to the archer's iconography of Budha are absent in early Brahmanical textual descriptions, except for the *Agnipurāṇa* (51.11), which prescribes a bow and a rosary' (p. 42).

⁷⁷ Cf. VDhP 3.69.3a *taptajāmbūnadākāro* 'with the appearance of molten gold'.

⁷⁸ Bṛhaspati is the *guru* of the gods.

⁷⁹ This is slightly problematic. Śukra is the *guru* of the demons and not of the gods. One might consider a conjecture -*tulyābho* '*suradaityendrapūjitaḥ*'. In the *Bhaviṣya-purāṇa* parallel the reference to the gods has been removed: *daityadānavapūjitaḥ*.

[Śanaīścara: Saturn]

With a [dark] complexion like a heap of collyrium, with the splendour of deep-red eyes — may Śanaīścara, devoted to Śiva, drive away injury from the planets. (118)

[Rāhu: Eclipser]

Like black collyrium, eminent, son of Siṃhikā,⁸⁰ very powerful — may Rāhu, devoted to the worship of Śiva, drive away injury from the planets. (119)

[Ketu: Dragon's Tail]

Shaped like smoke, the planet Ketu, stationed in the northeastern direction,⁸¹ highly frightening with eyes that are round and very extensive — may he, having the colour of straw smoke, removing injury from the planets, with terrible fangs and gaping mouth, bring about victory for me!⁸² (120–121)

[Grahas: Conclusion]

May these planets, great souls, devoted to the praise of Maheśa, bestow peace on me, full of delight, wishing [me] well at all times!⁸³ (122)

⁸⁰ Rāhu is the son of Kaśyapa and Siṃhikā. N₄₅^C changes *saiṃhikeyo* to *ardhakāyaḥ*, a reference to Rāhu's being only a head.

⁸¹ Ketu is the only one of the Navagrahas for which a location in the sky is given.

⁸² These two verses are missing in N₇₇^{Ko}, which may have important consequences for how we understand the transmission of the text as well as its original time of composition. As discussed earlier (p. 17), it seems plausible that Ketu was added as a ninth Graha at different stages in the transmission of the text. This is suggested not only by the relatively late appearance of Ketu in textual sources in general, but also by the strong variation in readings, which have either two verses or a single verse. The *Bhaviṣya-purāna* parallel again has an entirely different reading. E^N adds one more verse after 121, invoking Janman, the name of the first lunar mansion, who is described as bearing a crystal sword (*khaḍgasphaṭika*) in his hand.

⁸³ N₅₈^K adds a list of ten Karaṇas after this, which provides the transition to the following invocation of the Karaṇa Viṣṭi. The start of the list is damaged, but it can be easily reconstructed. Traditionally there are held to be 11 Karaṇas, which each form half of a lunar day (Tithi). Since there are two times 15 Tithis in a lunar month, there are 60

[Viṣṭi]⁸⁴

[The Karaṇa] at whose commencement (*mukhe*) death is present, she who is named Viṣṭi, very powerful, [the subsequent Viṣṭi] with six forms (*ṣaṇmukhā*), creating obstacles, and [the one] bringing victory at the end (*pucche*)⁸⁵ — the Third, Seventh, Tenth, Fourteenth, Fourth and Eighth, Eleventh and the Night of the Full Moon — on these [Tithis] abounding in obstacles, in the bright and dark fortnight [of the moon's cycle], she is active. May they, having obtained a blessing, bestow peace on me, much longed for! (123–125)

[Tithis]⁸⁶

May Amāvāsī (the Night of the New Moon), very auspicious, connected with Pitṛs and Devas, furnished with the splendour of Śiva, bestow peace on me, the supreme and auspicious peace of Śiva, the supreme soul! And the very calm First (Pratipad), and the beautiful Second, and the emi-

Karaṇas. They are divided into two groups: four immovable (*sthira*) Karaṇas (Śakuni, Catuspāda, Nāga and Kīṃstughna), which have a fixed position and appear only once in a cycle, and seven moveable (*cara*) Karaṇas (Bava, Bālava, Kaulava, Taitila, Gara, Vaṇij, Viṣṭi), which each reappear eight times in a lunar cycle. See *Bṛhatsaṃhitā* 100. Only Catuspāda is missing in the list of N₅₈^K.

⁸⁴ Verses 123–136 are missing in N₇₇^{Ko}, which may again point to an earlier stage of composition of the text (cf. Ketu above). This is further supported by their absence in the parallel of the *Bhaviṣyapurāṇa*. I follow the common spelling Viṣṭi, instead of the otherwise unattested Vṛṣṭi. Viṣṭi is the seventh of the movable Karaṇas and traditionally regarded as very dangerous. Cf. *Bṛhatsaṃhitā* 100.4cd: *na hi viṣṭikṛtaṃ vidadhāti śubhaṃ paraghātaviṣādiṣu siddhikaram* 'Nothing done during Viṣṭi leads to benefit, [but it] causes success in slaying enemies, poisoning, etc.' It is remarkable that only this Karaṇa should be mentioned here and none of the other ones.

⁸⁵ The interpretation of the verses addressing Viṣṭi is doubtful. I am grateful to Bill Mak for his help in interpreting the text. As he pointed out to me, *mukha* is used in the sense of 'form' in Jyotiṣa literature. The verse identifies the eight manifestations of Viṣṭi in a lunar month: the first one is associated with death in our text, the following six with obstacles, and the eighth with victory. P₃₂^T adds an extra two pādas, including a request for *śānti*, thereby separating the invocation in this verse from the one that follows.

⁸⁶ P₃₂^T and P₇₂^T have a number of significant variants, which systematically includes the name of the deity presiding over each lunar day:

nent⁸⁷ Third Tithi, and the very glorious Fourth! The peaceful Fifth and the supreme Sixth Tithi, the auspicious Seventh Tithi, and the very powerful Eighth, this Tithi of the Trident-holder (Śiva), known as the destroyer of evil, the very terrifying Ninth Tithi, which is proclaimed to belong to Durgā! And the splendid Tenth and Eleventh Tithi, and the peaceful Twelfth and the Thirteenth Tithi! The very heroic Fourteenth, the Tithi who is the daughter born from Śaṅkara! And Pūrṇamā (the Night of the Full Moon), of complete self, the constantly blazing Tithi! May the Tithis, constantly auspicious-minded, and in due order, they who are always following the course of the moon during the two halves, constantly bestow peace on me, conforming to Śiva's command! (126–132)

[Yogas]⁸⁸

Viṣkambha, Prīti, Āyusmant, Saubhāgya, Śobhana, Atigaṇḍa, Sukarman, Dhṛti and Śūla, Gaṇḍa, Vṛddhi, Dhruva, Vyāghāta, Harṣaṇa, Vajra, Siddhi, Vyatīpāta, Variyas, Parigha, Śiva, Siddhi, Sādhyā, Śubha, Śukla, Brahman, Aindra, Vaidhṛti, these Yogas, very powerful, arisen from the moon and the sun, all devoted to Śiva, following the command of Śiva — may they

Amāvāsī	Pitṛs and Devas
Pratipad	Vahni
Second	Arka (P ₃₂ ^T)
Third	Dhanada
Fourth	Gajavakra
Fifth	Śrī
Sixth	Skanda
Seventh	Ravi
Eighth	Rudra
Ninth	Durgā
Tenth	Yama
Eleventh	Indra
Twelfth	Viṣṇu
Thirteenth	Madana
Fourteenth	Maheśa (P ₇₂ ^T)
Paurṇamāsī	Himāṃśu

A comparison of this table with the list provided by Einoo (2005: 105–106) shows that, despite variation with respect to individual Tithis, there was a general consensus regarding most of the deities presiding over the Tithis.

⁸⁷ The form *śrīmān* is used, where grammatically *śrīmatī* would be required.

⁸⁸ This list of 27 Yogas is standard.

continuously bestow peace on me and the destruction of sins!⁸⁹ (133–136)

[Nakṣatramāṭṛs: E]⁹⁰

The supreme goddess Kṛttikā, sweet-faced Rohiṇī, eminent, blessed Mṛgaśīrā, and highly luminous Ārdrā, Punarvasu, Puṣyā, and the very powerful Aśleṣā, these Nakṣatramāṭṛs, adorned with a garland of light, devoted to the praise of Mahādeva, inclined to Mahādeva, they who are stationed in the eastern part — may they always bestow peace on me! (137–139)

[Nakṣatramāṭṛs: S]

Maghā, abiding in all qualities, and Pūrvaphālgunī, the superior Uttara-phālgunī, Hastā and the excellent Citrā, Svātī, Viśākhā, granter of boons, occupying the southern abode, they worship Deva, the Lord of the three worlds (Tribhuvaneśvara), all the time, these Nakṣatramāṭṛs, adorned with splendour — may they continuously bestow peace on me, impelled by Śiva. (140–142)

[Nakṣatramāṭṛs: W]

Anurādhā, Jyeṣṭhā, Mūlā, endowed with wealth and power, the very heroic Pūrvāṣāḍhā, and the splendid Uttarāṣāḍhā, the Nakṣatra named Abhijit, highly luminous Śravaṇā, these of kingly form reign, blazing in the west, they worship Īśāna all the time, well-disposed — may

⁸⁹ After this, N₄₅^C adds eight more pādas on the 27 Yogas and also includes a request to Bava, Bālava, Kaulava, Tautila (= Taitila), Gara and Vaṇija for peace. These are the six other moveable Karaṇas, thus to be added to the already mentioned Viṣṭi (123–125).

⁹⁰ The designation Nakṣatramāṭṛs, in reference to the Nakṣatras (lunar mansions), appears not to be attested elsewhere. They are invoked as goddesses (*devī*). Hazra (1954: 16) uses the order of the Nakṣatras mentioned here as an argument for dating the *Śivadharmasāstra* to a time before 550 CE. The arrangement from Kṛttikā to Bharāṇī represents the old order, whereas Varāhamihira used the order from Aśvini to Revatī, which henceforth became the model. On this change of order, see also Yano 2003: 378. The lists in Kirfel 1967: 36 and 138, however, both display the order Kṛttikā to Bharāṇī. Both orders can be found in post-Varāhamihira texts and as such this order does not allow us to date the text before Varāhamihira as Hazra has done.

they bestow peace on me, they who are endowed with great powers!⁹¹
(143–145)

[Nakṣatramātr̥s: N]

Dhaniṣṭhā, Śatabhiṣā,⁹² Pūrvabhādrapadā, Uttarabhadrā, Revatī, the very prosperous Aśvinī, and the very heroic Bharaṇī, they who are always stationed in the north, continuously devoted to the praise of Śiva, their minds fixed on meditation on Śiva — may they constantly bestow peace on me, at all times, with an auspicious rise. (146–147)

[Rāsis: E]⁹³

Meṣa (Aries), Siṃha (Leo), the king of animals,⁹⁴ and Dhanu (Sagittarius), best of the lights, they shine in the east, intent upon worship of Śiva — may they bestow peace on me, bright, intent on union with Śiva!⁹⁵
(148)

⁹¹ The lengthening of the vowel in *vibhūtībhiḥ* (N_{12}^K) is *metri causa*. Pāda 145d shows a lot of variation; a reading starting with *vibhūtīm ca* may also be considered.

⁹² The adopted reading is metrically bad, but it receives the best support and is even found in the parallel in the *Bhaviṣyapurāṇa*. The metrically correct readings of \acute{S}_{67}^S and P_{72}^T , on the other hand, are quite likely secondary.

⁹³ This section on the zodiac signs (Rāsi) does not follow the regular order, which would rather be: 1) Aries, 2) Taurus, 3) Gemini, 4) Cancer, 5) Leo, 6) Virgo, 7) Libra, 8) Scorpio, 9) Sagittarius, 10) Capricorn, 11) Aquarius, 12) Pisces. Instead we have here the Hellenistic trigon (Sanskrit *trikoṇa*) system, arranged according to four triangles, groups of three zodiac signs: East (1, 5, 9), South (2, 6, 10), West (3, 7, 11), North (4, 8, 12). This system was not recognized everywhere, which has led to a number of ambiguities in the transmission of the first two groups in the different manuscript traditions. The trigon system is found in some of the Jātakas, but it is not common elsewhere. See Pingree's note on *Yavanajātaka* 1.66–67 (Pingree 1978: 223–228). I am grateful to Bill Mak for pointing this out to me.

⁹⁴ I adopt *mṛgādhipaḥ*, instead of *vṛṣādhipaḥ*, the reading of the majority of the Nepalese manuscripts. Reading *vṛṣādhipaḥ*, i.e. Taurus, is problematic because the inclusion of Taurus would interfere with the trigon system underlying this section. It seems likely that the source text originally read *mṛgādhipaḥ*, which was changed to *vṛṣādhipaḥ* early in the transmission because a scribe expected the second zodiac sign to be Taurus. Note that *mṛgādhipaḥ* is also the reading of the *Bhaviṣyapurāṇa* parallel.

⁹⁵ The combined reading of N_{77}^{Ko} , N_{12}^K , \acute{S}_{67}^S is supported by the *Bhaviṣyapurāṇa* parallel.

[Rāsis: S]

Vṛṣa (Taurus),⁹⁶ Kanyā (Virgo), the supreme goddess, and Makara (Capricorn), the prosperous, always worship Śiva in the southern part, constantly, with highest devotion — may they always bestow peace on me! (149)

[Rāsis: W]

Mithuna (Gemini), Tulā (Libra) and Kumbha (Aquarius), established in the west — may they, delighting in honouring the feet of Śiva, always bestow peace on me! (150)

[Rāsis: N]

Karkaṭa (Cancer), Vṛścika (Scorpio) and Mīna (Pisces), they who are present in the north, at all times worship Rudra, Lord of the worlds — may they, following the command of Śiva, constantly bestow peace on me!⁹⁷ (151)

⁹⁶ The reading adopted in pāda a (*vṛṣaḥ kanyā ca paramā*), yielding a *na-vipulā*, is found only in N₅₈^K, but receives some support from Ś₆₇^S and P₃₂^T. Moreover, it is also the reading of the parallel in the *Bhaviṣyapurāṇa*. It includes Taurus among the group of three Rāsis located in the south. The reading of the majority of the Nepalese manuscripts (*kanyā ca paramā devī*), although well supported, is problematic, because only two zodiac signs would be mentioned in the south, which would again interfere with the trigon system. The change may have occurred at the same time that Taurus was introduced in the previous verse. The amount of variation in this part of the text is quite striking. N₄₅^C, P₃₂^T and P₇₂^T have two additional pādas after 149b, mentioning Vṛṣa (N₄₅^C) and Ṛṣabha (P₃₂^T, P₇₂^T), but in very different wording, suggesting that these two pādas were added independently of each other (see also the additional two pādas in N₅₈^K).

⁹⁷ After this, N₅₈^K adds six pādas referring to the Tārakagaṇas, nine classes of asterisms. There are some problems in the readings of this passage, but the list corresponds largely with the classification found in Varāhamihira's *Ṭikanikayātrā* 1.20 (Janma, Sampat, Vipat, Kṣema, Apāya, Śubha, Kaṣṭa, Maitra, Atimaitra): *tārās tu janmasampadvipatkarā kṣemāpāyāsubhakaṣṭā | maitrātimaitrasamjñāś caitāḥ samjñānurūpaphalāḥ* ||. Ś₆₇^S adds 16 pādas referring to the Saṃkrāntis, the sun's transitions to another house, in accordance with the seven days of the week: Ghorā (Sunday), Dhvāṅkṣī (Monday), Mahodarī (Tuesday), Mandākinī (Wednesday), Nandanā (Thursday), Miśrikarā (Friday), Rākṣasī (Saturday). I have only found these Saṃkrāntis in the *Bṛhatpārāśarāhorāśāstra*: *sūryādau sūryasaṃkrāntīr ghorā dhvāṅkṣī mahodarī | nandā mandākinī miśrā rākṣasasyeti saptadhā* || (*Bṛhatpārāśarāhorāśāstra* 91.1). The passage may well have been added at a very late moment in the transmission of the text in Kashmir, as is also suggested by the fact that it does not occur in any of the other manuscripts.

[Seven Sages: Ursa Major]

The renowned Seven Sages, ending in Dhruva (the polar star), highly luminous — may they, possessed with the favour of Śiva, bestow peace on me, always! (152)

[Sages of Great Vows]

Kāśyapa, Gālava, Gārgya, the great sage Viśvāmitra, Manu, Dakṣa, Vasiṣṭha, Mārkaṇḍa, Pulaha, Kratu,⁹⁸ Nārada, Bhṛgu, Ātreya, Bharadvāja, the sage Aṅgiras, Vālmika, Kauśika, Kaṇva, Śākalya, Punarvasu, Śālaṅkāyana — may these and other sages of great vows, engaged in meditation and praise of Śiva, always bestow peace on me! (153–155)

[Wives, Daughters and Sons of the Sages]

The wives of the sages, very pure, the sages' daughters and sons,⁹⁹ may they, constantly intent upon praise of Śiva, bestow peace on me, always! (156)

[Siddhas, Gandharvas, Apsarases, Vidyādhara, Garuḍas]

The Siddhas, who have perfected their asceticism, the flocks of Gandharvas and Apsarases, the Vidyādhara,¹⁰⁰ great souls, and the Garuḍas, very prosperous — may they, intent upon Maheśvara, worshipping the foot of Maheśvara, quickly bestow success, being intent upon benediction! (157–158)

⁹⁸ N₄₅^C inserts more sages, not all of whose names have been transmitted correctly.

⁹⁹ I take *ṛṣikumārikāḥ* to refer to the sons as well as the daughters of the sages, in accordance with the format followed in the Daitya section below. The variant reading *ṛṣikanyākumārikāḥ* may also be considered.

¹⁰⁰ The reading of N₇₇^{K^o}, N₈₂^K and B₉₉^C looks defective in 157bc and may have arisen due to an early eye-skip. With some hesitation I follow the reading suggested by most of the other manuscripts.

[Daityas: 1]

Namuci, the king of the Daitya lords, the very powerful Śaṅkukarṇa,¹⁰¹ the Daitya called Mahānāda, of great heroism — may they, constantly intent upon the worship of god Hāṭakeśvara,¹⁰² very prosperous, quickly bestow power and heroism on me! (159–160)

[Daityas: 2]

Mahājambha, Hayagrīva, Prahlāda, Anuhlādaka, Tāraka, the Daitya Agnimukha, Kālanemi, Mahotkaṭa — may these Daityas, great souls, devoted to the reality of Śiva, grant prosperity, power and heroism, resulting in joy! (161–162)

[Daityas: 3]

Virocana, Hiranyākṣa, Suparva, and Sulomaka, Mucukunda, Sukunda, and the Daitya Revataka, they constantly worship Śiva, instantly, with supreme intent — may they, constantly benevolent, grant prosperity to me, always! (163–164)

[Wives, Daughters and Sons of the Daityas]

The illustrious wives of the Daityas, the splendid daughters of the Daityas and the sons of the Daityas — may they always bestow peace on me! (165)

¹⁰¹ P₇₂^T adds three more Daityas: Jambha, Nikumbha and Śakaṭa.

¹⁰² Hāṭakeśvara: Śiva as lord of Pātāla. Many of the Daityas mentioned here feature in Purāṇic descriptions of the Pātāla. See, for example, Kirfel 1967: 145, based on the descriptions in the *Vāyu-* and *Brahmāṇḍapurāṇa*: in the first Tala are e.g. the abodes of Namuci, Mahānāda and Śaṅkukarṇa, in the second those of Mahājambha, Hayagrīva and others, in the third those of Prahlāda, Anuhlāda, Tāraka and others, etc. Although not all of the Daityas mentioned in the Purāṇic descriptions are listed here, the order of the Daityas listed corresponds with those of the Daityas dwelling in ever lower Talas.

[Eight Nāgarājas]¹⁰³

[1. Ananta]

With a red body, elongated eyes that are red at the edges, swelling with pride with his great hood, marked by a conch and a lotus¹⁰⁴ — may Ananta, king of the Nāga lords, delighting in the praise of Śiva's feet, destroy the poison of great evil and quickly bestow peace on me! (166–167)

[2. Vāsuki]

With a very white body, with a crown of very white lotuses, swelling with pride with a handsome hood, adorned with a charming necklace — may Vāsuki, king of the Nāga lords, the great one, intent upon the worship of Rudra, destroy the poison of great evil and quickly bestow peace on me! (168–169)

¹⁰³ On the Nāgarājas, see Vogel 1926: 189–219. As for the colours associated with the Nāgarājas, there are different traditions (Wayman 1987: 68–69). Rao 1914–16, II: 556–557, referring to the *Mayaśilpa*, gives the following details for the seven serpent lords: Vāsuki (pearlwhite); Takṣaka (glistening red, with a svastika on the hood); Karkoṭaka (black, with three white stripes on the hood); Padma (rosy, with a white streak and adorned with coral ornaments); Mahāpadma (white, with the mark of the *trīśūla* on the hood); Kulika (red, with the mark of the crescent moon on the head). Many of these features are shared in remarkable detail with the descriptions in the present passage. The *Mayaśilpa* passage quoted by Rao in Appendix B, p. 274, runs as follows:

śvetadehaś ca kartavyas sphuranmauktikasannibhaḥ |
raktāṅgas svastikopetas sutejās takṣako mahān ||
kṛṣṇaḥ kārkoṭakaḥ kaṅṭhe śuklarekhātrayānvitaḥ |
raktapadmanibhaḥ padmaḥ śiraś śuklas savidrumaḥ ||
śaṅkhavarṇo mahāpadmo mastake kṛṣṇaśūladhṛk |
hemābhaś śaṅkhaśālas syāt sitarekhādharo gale ||
kuliko raktadehas tu candrārdhakaṛtamastakaḥ |
dvijihvā bāhuvat saptaphaṇāmaṇisamanvitāḥ ||
aḥśasūtradharās sarve kuṇḍikāpucchasaṃyutāḥ |
ekabhogās tribhogā vā hy etajjātās sutādayaḥ ||

¹⁰⁴ The attributes of conch and lotus connect Ananta with Viṣṇu.

[3. Takṣaka]¹⁰⁵

With a very yellow body, rich in quivering coils, and with a very luminous splendour, marked by the Svastika — may Takṣaka, the illustrious Nāga lord, accompanied by a crore of Nāgas, bestow peace on me, destroying the poison of all crimes! (170–171)

[4. Karkoṭaka]

With a very black colour, an expanding hood over his head, provided with three lines on his neck,¹⁰⁶ furnished with terrible fangs as weapons — may the great Nāga Karkoṭaka, possessed of poisonous pride and power, destroy the pain of poison, weapon and fire, and bestow peace on me! (172–173)

[5. Padma]

With a lotus-coloured body, his elongated eyes like handsome lotus [petals], illuminated with five spots — may the great Nāga called Padma, delighting in the praise of Hara's feet, bestow peace on me, destroying the poison of great evil! (174–175)

[6. Mahāpadma]

And with a body like a white lotus, of immeasurable splendour, always adorned on his head with [the marks of] a brilliant conch, trident and lotus — may the great Nāga Mahāpadma, constantly bowing to Paśupati, destroy the terrible poison and quickly bestow peace on me! (176–177)

[7. Śaṅkha-pāla]

With a dark body-mass, his eyes like beautiful lotuses, intoxicated with poisonous pride and power, with a single line on his neck — may Śaṅkha-pāla, bright with lustre, worshipping the lotus-feet of Śiva, destroy great evil, the great poison, and bestow peace on me! (178–179)

¹⁰⁵ For an identified Takṣaka sculpture, see Sircar (1971: 138–140), who refers to a Nāga sculpture in the State Museum Lucknow, whose pedestal is inscribed in eighth-century Siddhamātrkā script with the words *śrītakṣakanāga*, i.e. *śrītakṣakanāga*.

¹⁰⁶ Cf. *Niśvāsamukha* 3.168, where Karkoṭaka is called Tīrekhin.

[8. Kulika]

With a very terrifying body, his head furnished with the sickle of the moon, swelling with pride with a shining hood, marked with an auspicious mark — may Kulika, the best of the Nāga kings, always intent upon Hara, remove the terrible poison and bestow peace on me! (180–181)

[Other Nāgas]

The Nāgas in the sky, the Nāgas abiding in heaven, the Nāgas abiding on earth, at mountains, in caves and forts, the Nāgas present in the nether region — may all of them, assembled here, dedicated to the praise of Rudra's feet, bestow peace on me! (182–183)

[Wives, Daughters and Sons of Nāgas]

The Nāgas' wives, the Nāgas' daughters and the Nāgas' sons — may they, devoted to Śiva, benevolent, always bestow peace on me! (184)

[Śrutiphala of Nāga section]

Snakes do not harm the one who will recite or hear this totality of Nāgas, nor does poison ever reach him. (185)¹⁰⁷

[Rivers: 1]

The holy great goddess Gaṅgā, Yamunā, the river Narmadā, Gomatī, Kāverī, Varuṇā,¹⁰⁸ as well as Devikā;¹⁰⁹ [these] rivers always worship Deva, the lord of all creatures, the supreme lord, Maheśvara, devoted to the reality of Śiva — may they constantly bestow peace on me and destroy evil; let them quickly grant success, being free from all obstacles! (188)

¹⁰⁷ This is the only case in which the text inserts a statement about the *śrutiphala*. P₃₂^T and P₇₂^T add four more pādas about the results to be obtained from the recitation.

¹⁰⁸ The Varuṇā is a tributary of the Ganges, joining the great river at Vāraṇasī (SP IIA, 222).

¹⁰⁹ Hazra (1954: 16–17) takes the mention of Devikā here and Candrabhāgā below as evidence for a northwestern origin of the text. P₃₂^T adds four more rivers after this: Kauśikā, Sarasvatī, Tāmraparṇī and Sarayū.

[Rivers: 2]

The very holy Candrabhāgā, the splendid river Godāvārī, Sarayū, the superior Gaṇḍakī, Kauśikī and Sarasvatī — may these highly fortunate rivers, pleased, delighting in praising Śiva's feet, bestow peace on me, single-minded in their meditation on Śiva! (190)

[Rivers: 3]

The river called Nairañjanā,¹¹⁰ and the great river Śoṇa, the supreme Mandākinī, and the splendid Saṃnihitā¹¹¹ — may these and many other rivers, flowing on earth, in heaven and in the sky, intent upon Rudra's praise, bestow peace on me! (192)¹¹²

[Yakṣas]

[1. Mahāvaiśravaṇa]¹¹³

The god Mahāvaiśravaṇa, the prosperous lord of the Yakṣas, with a retinue of crores of Yakṣas, joined by a host of Yakṣas, endowed with great majesty, delighting in the praise of Hara's feet, single-minded in meditation on Hara, best of those who bow down to Hara's feet¹¹⁴ — may he, delighted, bestow peace on me, his elongated eyes like lotus-petals! (193–194)

¹¹⁰ The presence of the Nairañjanā in this list is noteworthy. The name of this river, identified with the present-day Phalgu, flowing near Bodhgayā (Dey 1971: 135), features in Buddhist sources (e.g. *Buddhacarita* 12.91a), but appears not to be attested elsewhere outside of Buddhist literature.

¹¹¹ This may be the Saṃnihitī or Saṃnihityā, a *tīrtha* in Kurukṣetra (MBh 3.81.167–169). See SP IIA: 232, and Kane IV: 801. N₅₈^K and Ś₆₇^S add a few more rivers in the northwest with some variations in naming and spelling.

¹¹² N₅₈^K adds eight more pādas, invoking the earth with her continents and all *tīrthas* and lakes on earth, inhabited by Śrikanṭha. The last four pādas of this addition are shared with Ś₆₇^S, P₃₂^T and P₇₂^T.

¹¹³ Vaiśravaṇa is another name for Kubera, who is mentioned in his function as Dikpāla above (96–98). Here he appears in a different identity, as the lord of the Yakṣas.

¹¹⁴ N₅₈^K adds two pādas on worship by the Yakṣiṇīs and Yakṣas' daughters for pleasure and liberation.

[2. Mañibhadra]¹¹⁵

The great Yakṣa Mañibhadra, decorated with gems and jewels, shines with a captivating necklace attached to his neck, his body surrounded by Yakṣiṇīs and Yakṣa daughters — may he, fully engaged in the praise of Rudra, bestow peace on me! (195–196)

[3. Suviroma]¹¹⁶

And the Yakṣa lord Suviroma, decorated with gems and earrings, shines with a beautiful golden turban on his forehead, surrounded by many Yakṣas, his body venerated by Yakṣas — may he, devoted and intent upon worshipping Śiva, bestow peace on me! (197–198)

[4. Pāñcika]¹¹⁷

The Yakṣa lord named Pāñcika, blazing with a necklace and armlets, shines with a brilliant tiara and two bracelets, joined by hosts of Yakṣas, accompanied by crores of Yakṣas — may the illustrious one, intent upon praising Hara, bestow peace on me! (199–200)

¹¹⁵ Mañibhadra is one of the better known Yakṣas, second only to Kubera/Vaiśravaṇa. See Misra 1981: 81–85. Stadtner 2002 discusses a Gupta sculpture of Mañibhadra, dated to 431 CE. For an earlier inscribed Mañibhadra sculpture found at Pawaya, now at the Gwalior Archaeological Museum, see Huntington: 0013806. A recently published copperplate inscription of Vainyagupta attests to the worship of Mañibhadra in eastern India in the sixth century (Furui 2016). See also Quintanilla 2007: 27–30, for epigraphic and other references to Mañibhadra.

¹¹⁶ The name Suviroma, while different in meaning, recalls the Yakṣa Suciloma ('needle-haired'), who, according to Pāli sources, converted to Buddhism (Misra 1981: 117–118). Note the reference to the turban, which, like that of other Yakṣas, is a prominent feature of his sculpture at Bharhut: AIIS 34309. The Bharhut sculpture bears the label *suchilomo yakho* (CII II/II: 79 [B9]). The variant reading *suviro nāma* in a number of manuscripts looks secondary.

¹¹⁷ Pāñcika is the consort of Hārītī and is well represented in Gandhāran and post-Gandhāran art. See Misra 1981: 73–80.

[5. Vibhāṇḍaka]¹¹⁸

The illustrious Yakṣa Vibhāṇḍaka, decorated with various jewels, constantly shines with a beautiful supreme earring on his ear, the lord of Yakṣas, master of Yakṣas, staunch general of the Yakṣas — may the illustrious one, honouring the feet of Hara, bestow peace on me! (201–202)

[6. Dhṛtarāṣṭra]¹¹⁹

The very lustrous Yakṣa Dhṛtarāṣṭra, powerful lord of Yakṣas, covered with a divine turban and garment, decorated with jewels and gold — may he, devoted to Śiva, meditating on Śiva, intent upon worshipping Śiva, endowed with the favour of Śiva, bestow peace on me! (203–204)

[7. Pūrṇabhadra]¹²⁰

The great Yakṣa Pūrṇabhadra, decorated with all kinds of adornments, shines incredibly with a golden turban bright with jewels — may he, furnished with an entourage of a thousand crores of Yakṣas,¹²¹ engaged in praising Rudra, bestow peace on me! (205–206)

¹¹⁸ Vibhāṇḍaka was a sage of the line of Kaśyapa. When he chanced on the Apsaras Urvaśī he shed his seed. The seed was swallowed by an antelope, who gave birth to Rṣyaśṛṅga. The birth story is told in MBh 3.110. Could this be related to the Yakṣa Virūḍhaka, who is the Dikpāla guarding the southern direction in Buddhist sources (see note below)?

¹¹⁹ Dhṛtarāṣṭra is another well-known character from the *Mahābhārata*. However, in Buddhist mythology Dhṛtarāṣṭra is one of the four great kings (*caturmahārājika*), guardians of the directions: Dhṛtarāṣṭra/Dhataratṭha (E), king of the Gandharvas; Virūḍhaka/Virūḷha (S), king of the Kumbhāṇḍas; Virūpākṣa/Virūpakkha (W), king of the Nāgas; Vaiśravaṇa/Vessavaṇa (N), king of the Yakṣas. See Kirfel 1967: 195–196; Hal-dar 1977: 80–81; Wessels-Mevissen 2001: 18–19. For sculptures of two of them, with labels referring to them as Yakṣas (*kupiro yakho* [B1], *viruḍako yakho* [B4]), on the pillars of the great stūpa at Bharhut, see Cunningham 1879: 19–20.

¹²⁰ Pūrṇabhadra is a prominent Yakṣa. See Misra 1981: 85–87.

¹²¹ After this, all manuscripts except B₉₉^C and N₈₂^K add two more pādas on Pūrṇabhadra's devotion to Rudra. While this may suggest a case of eye-skip on the part of B₉₉^C and N₈₂^K (*rudra-* → *rudra-*), it is quite conceivable that the two pādas were added accidentally in an early archetype. This is suggested by the wide distribution of variants in the second pāda of the addition. The scenario may have been as follows: somebody accidentally started a pāda *rudrapraṇāmaparamo* (an easy slip of the pen), which was subsequently completed by different scribes with an additional pāda in different ways. The content of these two pādas is redundant.

[8. Virūpākṣa]¹²²

And the best of Yakṣas, Virūpākṣa, who has a white garment, very luminous, adorned with beautiful golden garlands furnished with tinkling bells,¹²³ at all times solely intent upon granting boons — may he, intent upon worshipping Rudra, devoted, bestow peace on me! (207–208)

[Other Yakṣas]

The Yakṣas in the sky, the Yakṣas dwelling in heaven, the Yakṣas dwelling on earth, on mountains, in caves and forts, the Yakṣas in the sky, those dwelling in the bottom of the nether region, the Yakṣas with various kinds of weapons, wearing various dresses, devoted to Śiva, good-minded, eager for worship of Śiva— may they, delighted, bestow peace on me, peaceful, intent upon peace! (209–211)

[Wives, Sons and Daughters of the Yakṣas]

The Yakṣas' wives, of various appearances, and the Yakṣas' sons, the illustrious Yakṣas' daughters, delighting in the worship and praise of Śiva — may they quickly grant peace, blessing, safety, power, the highest happiness, constantly, all together! (212–213)

¹²² Virūpākṣa is one of the four guardians of the directions in Buddhist literature. See the note on Dhṛtarāṣṭra above.

¹²³ I follow the readings of the majority of the manuscripts, which is grammatically irregular but quite probably original. The variant reading in N₈₂^K, B₉₉^C and E^V has 'endowed and decorated with bells that have a beautiful golden colour' instead.

[Mountains]¹²⁴

And may all mountains always, the very prosperous mountains, devoted to Śiva all the time, all the time bestow peace on me! (214)

[Oceans]¹²⁵

May all the oceans everywhere, the oceans present everywhere, always intent upon worshipping Rudra, bestow peace on me! (215)

[Rākṣasas]¹²⁶

All the Rākṣasas everywhere, the Rākṣasas of terrifying form, the very heroic Rākṣasas, the very powerful Rākṣasas, the Rākṣasas present on earth, the Rākṣasas in the sky, those in the nether region and on the surface of the earth, constantly intent upon Rudra¹²⁷ — may they always

¹²⁴ There are many different additions related to this section. Before this, N^C₄₅ adds 14 pādas, referring to the islands Jambudvīpa, Śākadvīpa, Kuśadvīpa, Krauñca, Śālmālika, Plakṣadvīpa, Gomedha and Puṣkara, and the mountains Meru, Mandara, Kailāsa, Malaya, Gandhamādāna, Śrīparvata, Hemakūṭa and Mālyavat. A later hand in B^C₉₉ has added 22 pādas with many mistakes, which are of similar content but different in wording. The passage first lists the mountains Meru, Mandara, Kailāsa, Malaya, Gandhamādāna, Śrīparvata, Mahendra and Himakūṭa, followed by the islands Jambudvīpa, Plakṣadvīpa, Kuśadvīpa, Krauñcadvīpa, Śākadvīpa, Gomedhadvīpa and Puṣkaradvīpa, and the seven oceans Kṣāroda, Kṣīroda, Dadhna, Ghṛtoda, Suroda, Dahvadambha(?) and Ikṣusvāda. N^K₅₈ adds 18 pādas, listing roughly the same islands, oceans and mountains, but in slightly different terms. E^N adds four pādas, which only list the mountains in the same form as we find them in the additional passage in B^C₉₉, while it has the names of the continents and the seven oceans after 214. Ś^S₆₇ presents yet a different case, listing the islands as Jambudvīpa, Śākalya, Kuśa, Krauñca, Śālmali, Gomedha and Puṣkara, the oceans as Kṣārodadhi, Kṣīrodadhi, Dadhna, Ghṛtodaka, Ikṣupūrṇa, Suroda and Svāduda, and the mountains as Meru, Mandara, Kailāsa, Malaya, Gandhamādāna, Mahendra, Śrīgiri and Hemakūṭa. It looks like different transmitters were responsible for the additions of these passages, all dealing with similar content but with differences in wording and phrasing. For clarity's sake I have silently normalized the various names, which show variations in the different manuscripts.

¹²⁵ Before this, E^N adds four pādas, referring to the islands (see note above) and the seven oceans Kṣāroda, Kṣīroda, Dadhna, Ghṛtoda, Suroda, Svāduka and Ikṣusvāda.

¹²⁶ At this point in the text, the structure of the invocation changes, with invocations dedicated to deities that show a close connection to Śiva's Bhairava form. Cf. also the comment in the *Śivadharmavivaraṇa*.

¹²⁷ After this, N^{Ko}₇₇, E^N, P^T₃₂ and P^T₇₂ share two additional pādas: 'may they always bestow peace on me, being constantly intent upon Śiva'. This addition is superfluous.

bestow peace on me, through the splendour of that god who has a terrifying form and who is covered with the ashes of the dead! (216–218)

[Yoginīs and Ḍākiṇīs]

The very powerful Yoginīs, with a dress that is constantly blazing, beautiful, of various appearances, and the very prosperous Ḍākiṇīs¹²⁸ — may they, delighting in bowing to Rudra, delighting in the worship and praise of Rudra, their minds dedicated only to Rudra, bestow peace on me! The Ḍākiṇīs in the sky, those abiding in heaven, the Ḍākiṇīs in the nether region, those present on mountains and forts¹²⁹ — may they always bestow peace on me, through the splendour of that god who has a third eye, a trident and shining ashes! (219–222)

[Bhūtas]

All the spirits (Bhūtas) of great form, all the spirits of great splendour, all the spirits present, all the auspicious spirits, swift as thought, the spirits in the sky, the spirits abiding in heaven, the spirits in the nether region and on the surface of the earth, granting riches — may they always bestow peace on me, through the splendour of that god who has a spotless skull-staff, a trident and shining ashes!¹³⁰ (223–225)

[Pretas]

All the ghosts (Pretas), the groups of ghosts, the ghosts facing all directions, the very brilliant ghosts, the ghosts feeding on blood, the ghosts in the sky, the ghosts dwelling in heaven, the ghosts in the nether region and on the surface of the earth, the ghosts taking form at will — may they always bestow peace on me, through the splendour of that god who has his abode on the cremation ground, whose vehicle is a bull! (226–228)

¹²⁸ Ḍākiṇīs are attested for the first time in the Gaṅgdhār stone inscription of Viśvavarman, dated Mālava–Vikrama era 480 (ca. 423–424 CE), referring to a temple dedicated to the Mothers (*mātrṇām veśman*) that is filled with Ḍākiṇīs (*ḍākiṇīsamprakṛṇam*). For the text of the inscription, see Sircar 1965: 399–405. The same inscription mentions the establishment of a Viṣṇu temple and a well, all by Mayūrākṣa, the minister of Viśvavarman.

¹²⁹ Or alternatively: 'on hillforts'.

¹³⁰ Instead of *bhasma bhāsuram* quite a few manuscripts have *karapallave* '[a trident] in his fingers'.

[Piśācas]

The very heroic Piśācas, prosperous, very powerful, all bearing various forms, all most excellent, the Piśācas in the sky, the Piśācas in heaven, the Piśācas on earth and in the nether region, of many forms, swift as thought — may they always bestow peace on me, through the splendour of that god who has the digit of the moon on his head and who bears the Gaṅgā in his twisted hair! (229–231)

[Grahas]

All the epilepsy-seizers, and all the fever-seizers, the foetus-seizers, and those seizers of various diseases, the seizers in the sky, the best of seizers in heaven, the seizers on earth and in the nether region, the seizers in all directions — may they always bestow peace on me, through the splendour of that god who has a dark-blue neck and who has a snake for an ornament! (232–234)

[All Deities]

May all these deities and others, who are following the command of Śiva, bestow peace on earth to the devotees of Śiva!¹³¹ (235)

[Jaya]

Victory to [You] residing in your own yoga, victory to [You] of pure consciousness, victory to the Single Hero of Boons, victory to the Lord, homage be to You!

Victory to the Supreme God, victory to the Maker of Happiness, victory to [You] with a manifest body, victory to [You] who are the object of the muttering of prayers, homage to You!

¹³¹ After this, P₃₂^T and P₇₂^T add a transitional verse introducing the following Stotra. Ś₆₇^S has two different verses, the first of which starts with four pādas quoted by Jayaratha in his commentary on *Tantrāloka* 1.159: *itthaṃ nānāvidhair rūpaiḥ sthāvaraiḥ jaṅgamair api | kṛīḍayā prasṛto nityam eka eva śivaḥ prabhuh |* ‘Thus Śiva, the Lord, the one and only, issues forth through play, with manifold forms, both moving and unmoving’. The verse is connected in Ś₆₇^S with the refrain ‘may he always bestow peace on me, long life and happiness!’ The second verse states that one who desires success, enjoyment and release should hear and recite it.

Victory to the Receptacle of Fortune, victory to the Bestower of Splendour, victory to [You] of pure speech, to the Unconquered, homage, homage!¹³²

Victory to [You] with the trident in his hand, victory to [You] bearing the skull-staff, victory to [You] who have conquered the world, victory to Form, homage to You!

Victory to [You] half of whose body is your beloved, victory to [You] who wear the digit of the moon, victory to the Supergod of Gods, victory to Rudra, homage to You!

Victory to the Lord of the Three Worlds, victory to [You] of celebrated fame, victory to the Entire Support, victory to the Creator, homage, homage!¹³³

Victory to the Bestower of Liberation, to the Effector of Creation and Destruction, to [You] worshipped by Brahmā, Viṣṇu and Indra! Śiva, homage be to You, the Gentle! (236–242)¹³⁴

[Śrutiphala]

He who recites or hears this chapter on appeasement will rejoice in Śivaloka, having quickly shaken off evils.

One aiming for a girl obtains a girl, one aiming for victory obtains victory, one aiming for wealth obtains wealth, one aiming for sons obtains many sons, one aiming for knowledge obtains knowledge, one aiming for union obtains union.

Whatever desires one may aim for, a man obtains all of that here quickly by listening, and he becomes dear to the gods.

A man who should enter battle after hearing this auspicious chapter¹³⁵ will conquer his enemies in battle and be honoured with fortunes.

¹³² N₄₅^C and Ś₆₇^S insert four pādas, invoking Śiva as the one of pure knowledge, the one who contemplates all, the one who is completely pure and who has eight embodiments (*aṣṭamūrti*).

¹³³ Ś₆₇^S, P₃₂^T and P₇₂^T insert four pādas (with variants) invoking Śiva as the one who has a nonmaterial (Ś₆₇^S; em. *niṣkala-*) or spotless (P₇₂^T) body, who accomplishes all goals, destroyer of Kāma.

¹³⁴ P₃₂^T adds two more pādas invoking Śiva as being free from birth and all-pervading.

¹³⁵ Variant in N₈₂^K: 'A man who should enter battle, while reciting the chapter on appeasement ...'

He will enjoy [his kingdom] for an endlessly long time, with his orders not rejected. He will not be overpowered by diseases and thrive with sons and grandsons.

Diseases arising from wind and bile do not bind the one for whose sake this auspicious recitation is recited.

He will not encounter death at an inappropriate time, and he will not be bitten by snakes. Poison will not enter his body and there will be no paralysis, blindness or dumbness [for him].

For him there will be no danger from misfortunes, there will be no fear of calamity, he will never be polluted by vices created by black magic.

The merit of all Tīrthas, in particular of such as the river Gaṅgā, that merit, multiplied by crores, one obtains in this world by hearing it.

By hearing it, one will obtain the fruit of ten Rājasūya sacrifices and of a hundred Agniṣṭomas, multiplied by crores and crores.

He cannot be slain by all the gods and other beings in particular; he will live the full hundred years free from all diseases.

A cow-killer and an ungrateful person, a brahmin-slayer and one who violates his teacher's bed, one who murders someone who comes for protection and one who betrays the trust of friends, one engaging in wicked evil, a mother's killer and a father's killer — by hearing it intently, such a person will be released from all sins.

This auspicious chapter on appeasement should not be given to just anyone. It should be given to the devotee of Śiva. It was told earlier by Śiva.¹³⁶ (243–256)

Thus in the *Śivadharmaśāstra*, the Sixth, the Chapter on Appeasement.

¹³⁶ The first and the last verse of the *Śāntyadhyaīya* both specify that it was Rudra/Śiva who first taught this invocation in the past. P₃₂^T and P₇₂^T add four more pādas about the results of daily recitation, while Ś₆₇^S only has the last two of them.

Appendix

Single-Text and Composite Manuscripts

Aside from manuscripts belonging to the Śivadharmā proper, there exist several single-text manuscripts of the *Śāntyadihyāya*, as well as composite manuscripts in which the *Śāntyadihyāya* has been included in a bundle with other texts.¹ These provide further testimony for the use of the mantra. Brief descriptions of several of these manuscripts are presented here, mainly drawing on their colophons and post-colophon statements. Furthermore, for each manuscript I have added a note on three passages that are important from a text-critical point of view:

- the addition of Vṛṣa after 27d in some manuscripts
- the omission of 32bc in some manuscripts
- the addition of Arhat, Buddha, etc. after 32d in some manuscripts

One of the manuscripts listed here (NGMPP A 1158/8) has been used for the constitution of the text in the edition, and is referenced throughout the critical apparatus (N_{58}^K) because of its relevance for the study of the further transmission of the text in Nepal.

Śāntyadihyāya Single-Text Manuscripts

1. University of Pennsylvania Libraries, Ms. Coll. 390 item 715, 28 folios. Paper, dated Śaka 1732 (1810 CE).²

¹ Florinda De Simini kindly provided me with images of several of the manuscripts in Kathmandu discussed in this appendix.

² Digital images of this manuscripts are available online: http://openn.library.upenn.edu/Data/0002/html/mscoll390_item715.html

Attributed to the *Śivadharmasāstra: iti śrīśivadharmmasāstre +nandikaśvasaṃvāde+ śāntikādhyāyaḥ sampūrṇaḥ śubham || likhitaṃ śrībhavānīsaṃkareṇa śrīśāke 1732 mārḡasūklāṣṭami śubham || viṣṇudattasyedaṃ pustakaṃ ||* (fol. 28r).

The addition after 27d is included and overall corresponds to the readings of E^N; 32bc is included; the addition after 32d is included and overall corresponds to the readings of Ś₆₇^S.

2. National Archives, Kathmandu, 6/2301, 24 folios. Microfilmed by the NGMPP, A 1120/12. Paper.

Attributed to the *Nandikeśvarasaṃhitā* of the *Śivadharmā* of the *Skandapurāṇa: iti skandapurāṇe śivadharmme nandikeśvara-proktāyāṃ saṃhitāyāṃ śāntyadhyāya samāptaḥ* (fol. 24v).

The manuscript has many small corrections. A second hand has added a final line on the last folio: *saṃvat 1902*.³

The addition after 27d is included and overall corresponds to the readings of E^N; 32bc is included; the addition after 32d is lacking.

3. Private collection, Rājopadhyāya, 13 folios (incomplete). Microfilmed by the NGMPP, G 19/16. Paper, no colophon.

The addition after 27d is included and overall corresponds to the readings of E^N; 32bc is included; the addition after 32d is lacking.

4. the Asha Archives, Kathmandu, 4390, 16 folios (incomplete; first folio missing). Paper, dated [Nepāla] Saṃvat 975 (1854/55 CE).⁴ Attributed to the *Śivadharmasāstra: iti śivadharmme sāstre nandikeśvarapraṇīte ṣaṣṭho dhyāya samāptam || saṃvat 975 adhika ākhāḍa kṛṣṇadvādasi budhavāra siddha yānā julo śubham astu sarvvakālaṃ ||*

The addition after 27d is included and overall corresponds to the readings of E^N; 32bc is included; the addition after 32d is included and overall corresponds to the readings of E^N.

³ '2' corrected to '3'? Taking this to be the Vikrama era, this date would correspond to 1959/60 CE.

⁴ I thank Timothy Lubin for bringing this manuscript to my attention.

Śāntyadihyāya Composite Manuscripts

1. Private collection, Achutananda Rājopadhyāya, 63 folios. Micro-filmed by the NGMPP, E 321/26. Palmleaf, dated [Nepāla] Saṃvat 316 (1196 CE).

Contains: *Trisāktimāhātmya* of the *Varāhapurāṇa* (folios 1v–5v; images 3–7), *Śāntyadihyāya* of the *Śivadharmasāstra* (folios 1r–12v; images 7–25), *Devīmāhātmya* of the *Mārkaṇḍeyapurāṇa* (folios 1v–40v; images 26–64).

The colophon of the *Śāntyadihyāya* runs: *iti śivadharmasāstre śāntyadihyāyaḥ ṣaṣṭhaḥ samāptaḥ || * || samvat 316 māgha[śu]klatrayodaśyāṃ somavāsare || mahārājādhirājaśrīvijayakāmadevasya vijayarājye śrītrikamaṇḍanañjīvasya pustakaṃ li[khi]tam iti || cha || lekhaḥ kestavedunāmaḥ || maṅgalaṃ mahāśrī || śrīcāṃpāgulmamadhyamaṭolake || cha || cha (12v).*

The colophon of the *Devīmāhātmya* runs: *iti mārkaṇḍeyapurāṇe sāvarṇṇike manvantare devīmāhātmyaṃ samāptam || * || samvat 316 māghakṛṣṇanavamyāṃ bṛhaspatidine śrīvijayakāmadevasya vijayarājye śrīcāṃpāgulpamadhyamaṭole śrītrikamaṇḍanañjīvasya pustakaṃ likhitam iti || * || śrīvedupaṇḍita likhita svahastenam iti ||. A later hand has added after this: *nepālī 1047 sālāṃ⁵ jīrṇoddhārayānā śrī amarakāṃṭha upādhyāṃ āśādhāśu trayodaśī 60 deco nihmaṃ (40v).**

The addition after 27d is lacking; 32bc is lacking; the addition after 32d is lacking.

2. National Archives, Kathmandu, 1/1376, 28 folios. Microfilmed by the NGMPP, A 1158/8. Palmleaf, dated Bhādrapada [Nepāla] Saṃvat 522 (August–September, 1402 CE). This is ‘the latest palm-leaf manuscript transmitting a portion of the texts of the collection’ (De Simini 2016a: 214, n. 20). This manuscript has been used in the present edition and is referred to by the siglum N₅₈^K.

Contains: *Śāntyadihyāya* (fols. 1v–20v); *Sattvabādhāpraśamana* (fols. 1r–5v in letter numerals). The *Śāntyadihyāya* and the *Sattvabādhāpraśamana* are preceded in the microfilm by another

⁵ Nepālī year 1047 equals 1927 CE.

untitled text on Chandas in a different hand on four unnumbered folios.

The colophon of the *Śāntyadhyāya* runs: *iti śivadharmmaśāstre nandikeśvaraproktaśāntyādhyāyaḥ ṣaṣṭha⁶ samāptaḥ || * || samvat 522 bhāddrapadaśukladviyāyāṃ⁷ || śubhaḥ || divi-jarāja ivābhāta⁸ divarāja dvijottamaḥ | siddharājasuta⁹ śrīmān guṇasaṃśaktacetanaḥ¹⁰ || brahmopendrasundra¹¹vahnivaruṇo mārtaṇḍajevātrka,¹² sādhyākāśavasumdharaṇilayamaḥ śaile-ndrapīthopalaḥ |¹³ sarvva[m] vyāptam anekarūpabhagavān kaṣṭhā¹⁴ kalā nemiṣaḥ¹⁵, sarvā yaḥ praṇato hi me [']pi śirasā sarvātma gaurīdharah ||¹⁶ śubham astu sarvvajagatāṃ || (fol. 20v).*

The colophon of the *Sattvabādhāprasāmana* runs: *iti viṣṇudharmmeṣu sattvabādhāprasāmanaḥ samāptaḥ | nāke khe bhuvi nāgarājabhuvane viśvarājya śiva,¹⁷ kālāle¹⁸ ca śilocaye ca mudire abje patanainale¹⁹ | janyusvāntaḥ²⁰supuṇḍarikasadane puṣpe [']nile pallave, sarvvavyāpaka bhaktivatsalahare tubhyaṃ namā*

⁶ Read *śāntyadhyāyaḥ ṣaṣṭhaḥ*.

⁷ Read ° *dviyāyāṃ*.

⁸ Read *ivābhāti*.

⁹ Read ° *sutaḥ*.

¹⁰ Read ° *samsakta*°. Metre: Śloka. 'The venerable son of Siddharāja, whose mind is attached to good qualities, the best of the twice-born, shines like the lord of the birds (Garuḍa), [like] the lord of heaven (Sun).'

¹¹ Read ° *surendra*°.

¹² Read ° *jaivātrkaḥ*.

¹³ Read ° *pīthopalaḥ*.

¹⁴ Read *kāṣṭhā*.

¹⁵ *Metri causa* for *nimiṣaḥ*.

¹⁶ Metre: Śārdūlavikrīḍita. 'He who is Brahmā, Viṣṇu, Indra, Agni and Varuṇa, who is Sun and Moon, who is Sādhyā, ether, earth, wind and death, whose lotus seat is the lord of mountains (Kailāsa), the blessed one with many forms [by whom] everything is pervaded — the *kāṣṭhās*, the *kalās* and the *nimiṣas* — I bow to Him with [my] head, the Soul of All, Husband of Gaurī.'

¹⁷ The end of pāda a is hypometrical. It may be corrected to *viśve+ndra+rājye śive* or something similar.

¹⁸ 'Relating to the embryo (*kalala*)', or short for *kālālaye*?

¹⁹ These are names of hells. Read *patac cānale* 'when falling in fire' for *patanainale* (unmetr.)?

²⁰ Read ° *svānta*°.

sāpratam ||²¹ *śubham astu sarvvajagatām* || (fol. 5v).

The text of the *Sattvabādhāpraśamana* corresponds to chapter 28 of the *Viṣṇudharma* edited by Grünendahl (1983). It is a prayer against afflictions and thus ties in well with the subject matter of the *Śāntyadhyāya*. Note that both colophons end with the same line *śubham astu sarvvajagatām*. The text of the *Śāntyadhyāya* in this manuscript is in a good state and written by a careful hand.

The addition after 27d is lacking; 32bc is included; the addition after 32d is included, but with different readings containing parts of the addition about Vṛṣa found after 27d in other manuscripts.

3. National Archives, Kathmandu, 5/7344, 39 folios (no foliation). Microfilmed by the NGMPP, A 1174/14. Paper *thyāsapu*, dated [Nepāla] Saṃvat 799 (1678–79 CE).

The bundle contains: *Vārāṇasyaṣṭaka* (images 6972–6973); *Mahādevadvādaśanāmastotra* (6973–6974); *Hariharastava* (6974–6975); *Durgāstotra* (6975, 7976); *Śāntyadhyāya* of the *Śivadharmasāstra* (6977–6985); unidentified (6986); *Durgāstotra* (6987–6991); unidentified (6992); *Devyāṣṭaka* (6993–6994); unidentified (6995); unidentified (6996–6997); *Śāntyadhyāya* of the *Śivadharmasāstra* (6997–7011); unidentified (7012); unidentified (7013).

The photographs are in disarray. Images 6977–6985 cover the text of 170b to the end. Images 6997–7011 cover the text of 1a–158c.

Image 6985 has the following post-colophon statement: *śubha*²² || *samvat 799 aśādhakṛṣṇaśaptamyāṇ tithau śaniñcalavāsare rikhīta saṃpūrṇṇa śubha*²³ || *jadī śurddham*²⁴ *aśuddham vā mama dvakhva na vijate śvadhaniyaṃ*²⁵ |. This is contin-

²¹ Read *namaḥ sāmpratam*. Metre: Śārdūlavikrīḍita. ‘In the firmament, in the sky, on the earth, in the world of the Nāga kings (Pātala) ... and in the abode (*ālaya*?) of death, on the mountain, and in the cloud, in the lotus ... in the beautiful lotus seat in whose heart is Brahmā(?), in the flower, in the wind, in the bud, homage to you properly, who pervade all, Hari, fond of devotion.’

²² Read *śubham*.

²³ Read *śanaiścaravāsare likhitam saṃpūrṇaṃ śubham*.

²⁴ Read *yadī śuddham*.

²⁵ Read *mama doṣo na dhīyate śodhanīyaṃ*.

ued in what appears to be the same hand, but in thinner characters: *yad atra pāṭhe jagadambike mayā visargga-bindūkṣarahīnam*²⁶ *īritam* || *tad astu saṃpūrṇatamaṃ prasādataḥ saṃkalpasiddhiś ca sadaiva jāyatām*²⁷ || *māhātmyaṃ tvadvicitraṃ danujavinihatam saptasatyās tavedaṃ*,²⁸ *bhaktyāhaṃ paṭhyamāne yajanabalijapamūdrāvihīnam* || *vaisarggobindumātrākṣarahīnavākyaśuddhādidoṣaṃ, trailokya-trāṇaśīle paramakarūṇayā devi mātā+ḥ+ kṣamasva* ||²⁹ *svastī*³⁰ || (image 6985).

The addition after 27d is included and overall corresponds to the readings of E^N, but it adds an additional four pādas (*nandā sukhanasā sūraji suśilā sumanā tathā | gāvaḥ śivapara pañca sthitāḥ kurvantu śāntikaṃ* |); 32bc is included; the addition after 32d is lacking.

4. Private collection, Acyuta Adhikārī, 19 folios (folios 4 and 9 missing). Microfilmed by the NGMPP, I 54/4. Paper, dated 1697.

Starts with a *nyāsa* on the first folio, attesting to the ritual use of the text. The *Śāntyadihyāya* itself is introduced with the words *atha pāṭhāntaramaṃtraḥ* 'now the mantra to say next'.

The text is attributed to the *Śivadharmottara*: *kathitā purā 3386*³¹ *iti śivadharmmotare naṃdike* [...] *kādhyāyasamāptam saṃpūrṇam śubham* [...] *rikte bhṛguvā+ra+śukle likhet sām+ti+kādhyāya (sidhyurmamāse) harirāmātmajaḥ śrīpradyumnena likhyaṃ 1697 sāla*³² (21r).

The addition after 27d is included and overall corresponds to the readings of E^N; nothing can be said about the presence of 32bc or

²⁶ Read ° *bindvakṣara*°.

²⁷ Metre: Vaṃśasṭha.

²⁸ The reference is to the recitation of the 700-verse *Devīmāhātmya*, also known as *Saptasāti*. The first post-colophon statement refers to the copying (*likhitam*) of the *Śāntyadihyāya*, the second to the recitation (*pāṭhe ... īritam*) of the *Śāntyadihyāya* combined with the recitation of the *Devīmāhātmya*?

²⁹ Metre: defective Sragdharā.

³⁰ Read *svastī*.

³¹ This probably refers to the number of syllables copied.

³² Śaka or Vikrama Saṃvat?

the addition after 32d because of the loss of a folio.

5. National Archives, Kathmandu, 1/1108, 109 folios. Microfilmed by the NGMPP, A 1299/9. Paper, no date.

According to the online NGMCP catalogue, the bundle contains: *Jvaropakaraṇa*, *Budhasāntistotra* of the *Viṣṇudharma*, *Bhīmasenapūjāvidhi*, *Śukrastuti*, *Sarvakāmārthadabhīmasenastotra*, *Śāntyadhyāya*.

The *Śāntyadhyāya* covers folios 37r–69r (images 65–97). Colophon: *iti śivadharmmaśāstre śāntyadhyāyaḥ samāptaḥ*³³ || (69r).

The addition after 27d is lacking; 32bc is included; the addition after 32d is lacking.

6. Institut Français de Pondichéry, RE25374. Palmleaf, Grantha script, dated 1821 CE.³⁴

Contains: a Tamil commentary on the *Śivadharmottara* (208 folios); *Śivadharmottara* (11 folios, incomplete); *Śāntyadhyāya* (2 folios, no foliation, incomplete).

The surviving fragment of the *Śāntyadhyāya* only covers the first 30 verses of the text. The addition after 27d is found not after 27d but after 19d. The surviving text shows most correspondences with the readings of P₃₂^T and P₇₂^T.

A Commentary on the *Śāntyadhyāya*

The Oriental Research Institute and Manuscripts Library in Trivandrum holds a palm-leaf manuscript of the *Śivadharmma* (No. 12763), written in Malayalam script, consisting of two parts.³⁵ The first part contains the text of the *Śivadharmmaśāstra*, the second part a *pratīka*-style

³³ Read *samāptaḥ*.

³⁴ The description and transcription of this manuscript has been kindly provided to me by Marco Franceschini.

³⁵ I am grateful to S.A.S. Sarma (Pondicherry) for providing me with photographs of the three folios of the manuscript that contain the *Śāntyadhyāya*.

commentary on the *Śivadharmaśāstra* and the *Śivadharmottara*. In this appendix I give a transcription of the commentary on the *Śivadharmaśāstra*'s *Śāntiyadhyāya*, with the *pratīkas* printed in italics. The English translation that follows includes references to the relevant verse numbers of the *mūla* text. In translating the commentary I have followed the commentator's interpretation, which means that quotes from the *mūla* text may at times differ from the text of the main translation. The text of the *pratīkas* largely conforms to the readings of the Southern transmission of the text.

Transcription

om̐ atha pūjakasyāntarāyaśaṅka[ḥ] *sarvvaśāntiyadhikārākhyān dharmmam āha atah param ityādi rudrodgītaṃ rudreṇotkṛṣṭatvena kathitaṃ mahodayaṃ mahojvalaṃ rājñāḥ paracakrapramathanaṃ sadā vijayavarddhanam sarvadevagrahānikam sarvadevagrahāñ jetum pūjakasya balabhūtam evambhūtan dharmmam vakṣyāmi śāsvatam īśvaroktim anatikramyety arthaḥ śasāṃkārddhadharaḥ ityādi śāntim karotu ma iti brūṭeti śivapūjakānām bhāṣaṇaprakāram upadiśati sarvāvayavamukhyena gātreṇopalakṣitā kṛṣṇāṅgaḥ ata evendranīlanibhaḥ gaṇamātā nāma kācī devī prasādaparamā prasādabahulā nirmmāṃsena śarīreṇopalakṣitā akṣamālāśirograḥ akṣamālālāṅkṛtāśirograḥ kṣiteḥ patiḥ kṣitiniṅvāsagatyoh kṣiteḥ prāṇinivāsasya lokasamūhasya pātā dharmmeṇa hi lokā rakṣyante dharmmottamottamaḥ dharmmeṇottamā devāḥ śivaddhyānaikaparamaḥ śivaddhyānenaikotkṛṣṭaḥ brahmaśabdena vedaśabdenopalakṣitā avadātā suddhā kṣemārogyam kṣemārogyaṅ cetyartthaḥ śivarūpeṇa śivā – – ṇa rūpeṇābhāvabhayaṅkarīti sambandhaḥ citrayantrāsanena vicitrayantrāsanavatā caṇḍarūpeṇopalakṣitā rakṣāṃ karotīti sambandhaḥ vakṣyamāṅbhyo devatābhyo bhūmau balin datvā japyam āha ye rudrā ityādi etac ca pūjābhājanayor mmadhye pyayasva japyate liṅgam aindryāṃ diśi vacanoktānām pratyekaṃ rūpabhede [']pi lohitasya vyāpītvam mantavyam adhobhāga ityādiṣu pradeśasthānām api vibhūtitas sarvvalokavyāptir mmantavyā paṭavyāptāntarālīnaḥ paṭasamvṛte [']vakāśa āsīna ityartthaḥ bhūrloka ityādinā bhūlokam ārabhyorddhveṣṭalokeṣu varttamānānām vibhūtaya ucyante satyaloka ityādinā tv āvṛtteṣu varttamānānām vibhūtayah mahābhogakṛtātopaḥ mahāśarīrakṛtodyogaḥ bhairavaṃ yasya rū-*

*pan tv ityādinā rākṣasādīnām ārāddhyam śivarūpam abhidhīyate upasaṃharati iti devādāya iti ātmayogasamsthāya yogaśabdaś śaktiva-
canaḥ svarūpabhūtaśaktisamsthāya te tubhyan nama iti saṃbandhaḥ
te iti ca padam prathamāntatvena vipariṇamyatvañ jayeti sarvvatra
saṃbandhaniyam naikaśūrāya naikasmin kuśalāya prakāṭadehāya
prakāṭaśabdo jñānavacanaḥ jñānam eva deho yasya tasmai japyāya
japenārāddhyāya vākyaviśuddhāya vākyaviṣaye viśuddhāya vaktradoṣo
hi śabde doṣam āvahati vaktraśuddhau vākyam śuddham evety ataś
śuddhavākyāyety arthaḥ jayarūpāya jayaśabdena sarvvottaratvaṃ lakṣy-
ate sarvvotīrṇasvarūpāya ādhārāya sarvvadhārakāya paṭhyamānam
ityādi yaṃ rogiṇam uddīśyedam paṭhyate tasya rogās tan na bādhan-
te nopasargganimittabhayam na bhavet śāntyaddhyāyam idaṃ puṇyam iti
prayogāt sādhutvam mantavyam katicāśaktiḥ baddhaśaktir ity artthaḥ |
oṃ iti ṣaṣṭho [']ddhyāyaḥ | oṃ samāptā nityapūjā |*

Translation

Oṃ.

Now, apprehensive of obstacles to the worshipper, he discloses ‘the law called the mastery of the appeasement of all’ (3cd), beginning with the words ‘after this’ (1a).

‘Extolled by Rudra’ (1b), taught as being supreme by Rudra; ‘of great fortune’ (1b), very glorious; ‘destroying the enemies’ armies, always increasing victory’ (2cd) for the king; ‘an army against all deities and seizers’ (3b), forming a force of the worshipper to conquer all gods and seizers; it being thus, ‘I shall explain the eternal law’ (3d), that is to say, without transgressing the word of the Lord.

Starting with ‘he who bears the half moon’ (4a) and instructing one to say ‘may he bestow peace on me’ (5d), he teaches the manner of address of the worshippers of Śiva.

[Umā] is distinguished ‘with a body that is supreme in all limbs’ (6a).³⁶

[Mahākāla] has a ‘black body’ (18d), therefore he ‘resembles sapphire’ (18a).

She who is named ‘Mother of the Gaṇas’ (20c),³⁷ the special ‘goddess,

³⁶ The commentary reads the variant reading *-mukhyena* instead of *-pūrṇena*. This is also the reading of N₇₇^{K₀}, Ś₆₇^S and P^Σ.

³⁷ The commentary does not take Ambikā as the name of the goddess.

intent upon favour' (21ab), full of favour.

[Bhṛṅgiriṭi] is distinguished 'with a body without flesh' (24a).

[Vṛṣa] has 'a rosary on top of his head', the top of his head is decorated with a rosary; 'lord of the earth', protector of the earth, which is an abode and a destination, [viz. protector] of the earth, which is the abode of living beings [as well as] the collection of worlds,³⁸ for the worlds are protected by *dharmā*; 'the supreme of those who are supreme through *dharmā*', [for] those who are supreme through *dharmā* are gods.³⁹

[Brahmā] is 'only the highest by meditation on Śiva' (29a), only superior by meditation on Śiva;⁴⁰ 'with the word Brahman' (29c), viz. distinguished with the word Veda.⁴¹

[Vārāhī] is 'pure' (43c), clean; 'peace, health' (44d), that is to say, peace and health.

The auspicious [Cāmuṅḍā] 'inspires fear' (47d) in Death 'with an auspicious form' (47c), with a [...] form⁴² — this is the syntactic structure; distinguished with 'a terrible form' (47e), 'having the seat of a bright diagram',⁴³ which has a seat in the form of a brilliant diagram, 'she grants protection' (47f) — this is the syntactic structure.

After offering *bali* on the ground to the deities who will be proclaimed, he states the prayer to be muttered: 'the Rudras' (53a) etc.

And this is muttered to the *liṅga*, after having [placed it?] in between the two vessels for worship.⁴⁴

³⁸ The commentary appears to want to extend the meaning of *kṣiti* (earth) to include the entire universe. In the sense of dwelling (*nivāsa*) it is connected to the earth and in the sense of destination (*gati*) to the universe.

³⁹ This passage on Vṛṣa comments on several verses missing in the main text, but found in an additional passage after 27d in E^N and P^Σ.

⁴⁰ The analysis of *śivādhyānaikaparamaḥ* seems forced. Its more obvious meaning is 'solely intent upon meditation on Śiva'.

⁴¹ Instead of taking *brahmaśabdena* with *śāntim karotu me* ('may he bestow peace on me, with the Vedic word'), the commentary identifies Brahman as the one who is distinguished by the word Brahman which means Veda.

⁴² The manuscript reports a gap in between *śivā* and *ṇa*. Perhaps the original read *śivā [ghore]ṇa*. Furthermore, the commentary appears to comment upon a reading *śivābhāvabhayaṅkarī* in the *mūla*.

⁴³ P^T₇₂ has the reading *citrayantrāsanena* in an added passage after 47e. The commentary takes *citrayantrāsanena* as a qualification of *caṇḍarūpeṇa*.

⁴⁴ The reading *pyayasva* does not make much sense. Perhaps it hides an original absolutive *'dhyasya*?

Even though there is a distinction of colours, extension of [the designation] ‘coppery’ (*lohita*) should be understood for each of the [Gaṇas] addressed after the statement ‘in the eastern direction’ (56e).

Even though they are stationed in the regions of ‘the lower part’ (72a) etc., pervasion of all worlds should be understood because of their sovereign power.

[Vāyu is] ‘dwelling in the space that is enveloped in a cloth’ (94c), inhabiting the space that is enclosed in a cloth — this is the meaning.

With ‘in the Bhūrloka’ (102a) etc., the sovereign powers of those living in the worlds from Bhūloka on in ascending order are mentioned,⁴⁵ but with ‘in the Satyaloka’ (104a) etc. the sovereign powers of those living [in the worlds are mentioned] in reverse order.⁴⁶

Ananta is ‘swelling with pride with his great hood’ (166c), exerting himself with his great body.

With ‘of that god who has a terrifying form’ (218a) etc., the form of Śiva that is the object of propitiation of the Rākṣasas etc. is addressed.

He sums up: ‘deities and others’ (235a).

‘To [You] residing in your own yoga’ (236a): the word ‘yoga’ designates power, [i.e.] to [You] standing in the power that is your very own nature, ‘to You’ (236d), to You ‘homage’ — this is the connection. And in as much as it is first and last, the word ‘to You’ [indicates] variability [of his many forms].

‘Victory’ (236a) should be connected to all [the following invocations].

‘To the Multiple Hero’ (236c),⁴⁷ to [You] who are multiply skilful.

‘To [You] whose body is the manifest’ (237c): the word ‘manifest’ designates knowledge, [i.e.] to [You] whose body is nothing but knowledge.

‘To [You] who are the object of muttering of prayers’ (237d), to [You] who are to be propitiated by muttering prayers.

‘To [You] of pure speech’ (238c), to [You] who are pure with respect to speech; for a fault in the mouth leads towards a fault in the word, [but] when the mouth is pure speech is pure, hence ‘To [You] of pure speech’

⁴⁵ Correct *ārabhyorddheṣṭalokeṣu* to *ārabhyorddheṣu lokeṣu*.

⁴⁶ The commentary here refers to an additional passage found after 104 in N₅₈^K and Ś₆₇^S, listing the appearance of the gods in the seven worlds in reverse order (i.e. from Satyaloka down). Cf. also *Chāndogya Upaniṣad* 2.2.2–2.2.3.

⁴⁷ Instead of *dānaikaśūrāya* ‘Single Hero of Boons’, the commentary analyzes *naikaśūrāya* separately.

— this is the meaning.

‘To [You] whose form is victory’ (239d): with the word ‘victory’, the supremacy over all is designated;⁴⁸ to Him whose own nature transcends all.

‘To the Support’ (241c), to the Supporter of all.

‘Recited’ etc.: ‘diseases do not bind’ the sick person ‘to whom this recitation is recited’ (248ac).

‘No danger’ caused by ‘misfortunes’ (250a); ‘it will not be’ (250b).

Because of the stipulation ‘this auspicious chapter on appeasement’ (256a), [its] goodness should be understood.

‘His power fastened’;⁴⁹ his power tied — this is the meaning.

Om. Thus [reads] the sixth chapter.

Om. The daily worship is completed.

⁴⁸ The commentary seems to take *jayarūpāya* as a compound.

⁴⁹ The form *katicāśaktiḥ* is metathesis for *khacitāśaktiḥ*, the reading of P₇₂^T after 256d.

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Abbreviations

AgnP	<i>Agnipurāṇa</i>
AIS	American Institute of Indian Studies, Varanasi
BhavP	<i>Bhaviṣyapurāṇa</i>
GarP	<i>Garuḍapurāṇa</i>
EC	<i>Epigraphia Carnatica</i>
EI	<i>Epigraphia Indica</i>
HV	<i>Harivaṃśa</i>
ĪśgP	<i>Īśānaśivagurudevapaddhati</i>
MBh	<i>Mahābhārata</i>
MtP	<i>Matsyapurāṇa</i>
ŚiDhŚ	<i>Śivadharmasāstra</i> , see Naraharinath 1998; Jugnu & Sharma 2014
ŚiDhU	<i>Śivadharmottara</i> , see Naraharinath 1998; De Simini 2013
SkP	<i>Skandapurāṇa Revākhaṇḍa</i>
SkP 'Vāyu'	<i>Skandapurāṇa 'Vāyu' Revākhaṇḍa</i>
SP	<i>Skandapurāṇa</i>
TAK	<i>Tāntrikābhidhānakośa</i>
ViDhP	<i>Viṣṇudharmottarapurāṇa</i>
ViP	<i>Viṣṇupurāṇa</i>

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