

Sāttvata Saṃhitā : An Annotated Translation, chapter 13

Hiromichi HIKITA

Chapter 13

1.1. The meditation forms of the ornaments and weapons which are to be visualized individually in the ordinary worship. In this case these are to be visualized as having four arms. The commentary (p. 262) says this is the *svātantrya*-worship. [st. 1-2ab]

1.2. Their meditation forms to be visualized in the special worship. In this case, these are to be visualized as having one face and two arms. The commentary says this is the *parātanrya*-worship. JS (13. 151) and LT (38. 68) say that in the *bhoga-yāga* [17.65cd-72ab], these should be visualized as having two arms. [st. 2cd-3ab]

2.1. The meditation forms of the ornaments. They are to be visualized as having four arms. Their colours, hand-gestures and sitting postures are as follows;

ornament [<i>lāñchana</i>]	colour	hand-gesture	sitting posture
<i>kirīṭa</i>	gold		<i>Vidyādhara</i>
<i>kaustubha</i>	ruby-stone	a <i>saṃpuṭa</i> on its breast, another on its head	its feet closely attached to each other
<i>śrīvatsa</i>	crystal	<i>kūrma-mudrā</i>	<i>padmāsana</i>
<i>vanamālā</i>	many colours		[st. 3cd-9ab]

2.2. The meditation forms of the seventeen weapons [*astra*]. They are also to be visualized as having four arms.

- (1) Discus [*cakra*, *hetipa*] stays in the orb of its own rays. It is dancing, ready for the order of its Lord and short-limbed with the red eyes.
- (2) Lotus [*kamala*] is as white as a jasmine. Its face is slightly blown. It is humming a lovely tune very pleasant to the listeners.
- (3) Mace [*gadā*] resembles the Sumeru mountain. It has a slender body with eyes like lotuses. It brightens the sky with a mass of rays produced from itself.
- (4) Conch-shell [*śaṅkha*] resembles the Himalaya mountains, with eyes like lotuses and emits the essence of the *Āgamas*, etc., from its mouths.
- (5) Plough [*lāṅgala*] resembles a cloud at the morning or evening twilight, with dreadful eyes, a slender limb, a lofty chest and the body of a diamond abundant in powers.
- (6) Pestle [*musala*] has a slender belly. It is covered with the flaming lines of rays on its body. It resembles a quantity of charcoal. It is hanging down and excessively sharp.
- (7) Bow [*iṣvastra*] is black like a black blue lotus, with the body of an arrow. It takes on various shapes. It is sharp and far-sighted. It has ferocious powers.
- (8) Bow [*kārmuka*] is brilliant like gold, decorated with an assembly of small bells. It makes the whistling sound of an arrow like that of a great cloud, by clapping its own hands.
- (9) *Nandaka*-sword, full of its own rays, is dancing. It resembles the sky in the autumn. Its range of teeth is ready to bite the enemies.
- (10) Shield [*khetaka*] resembles an orb of the sun. With a gentle body, it incessantly swallows up the mass of weapons forcibly through its mouth.
- (11) Staff [*daṇḍa*] clenches its fist. It has a red limb, red eyes and a fearful body. It bites its own lip with the teeth.
- (12) Battle axe [*paraśu*] has a colour like *Indra*'s bow, dreadful vigour, eyes like molten gold and matted hair blazing like a

flame.

- (13) Noose [*pāśa*] is full of a mass of snakes. Its tongue is like a thunderbolt. It appears fearful. It shines pale white like golden bees. Its face is dreadful with red eyes.
- (14) Goad [*aṅkuśa*] has a slender body, reddish-brown eyes and a formidable face. It is very dreadful and resembles a heap of many pounded ingredients.
- (15) Mallet [*mudgara*], like the one which has a hundred forms [*śata-dhāman*], has thick shoulders, a broad body, matted hair and eyes like lotuses. It holds a skull-bone. It is gentle.
- (16) *Vajra* resembles a diamond stone. It is marked with white and long nails. It is frightful with its own tusks. Its eyes are like blazing gold.
- (17) Spear [*śakti*] has lustre like lightening. Its face and eyes are like quiescent fire. It utters deep gargling sounds many times.

[st. 9cd-26ab]

2.2. Characteristics common to all those ornaments and weapons. Those have two arms and are ready for the order of the Lord.

They stand erect, move on or stay in a particular posture [*sama-sthāna*]. But they put their left hands on the slopes of their hips and they raise chowries and fans in their right hands.

Except the right hands of other weapons, the four ornaments: *kirīṭa*, *kaustubha*, *śrīvatsa* and *vanamālā*, along with a lotus threaten a multitude of evils. Each of the very clear marks should be visualized on the heads of all, though they are formless. [st. 26cd-29]

3.1. The presiding deities over the ornaments and the weapons. These deities are as follows;

presiding deity	ornament/weapon	presiding deity	ornament/weapon
1. Fire	<i>kirīṭa</i>	2. Sun	<i>kaustubha</i>
3. Moon	<i>śrīvatsa</i>	4. Six <i>Mādhava</i> s	<i>vanamālā</i>
5. <i>Kāla</i>	discus	6. <i>Varuṇa</i>	lotus
7. <i>Sarasvatī</i>	mace	8. Ether	conch-shell
9. Herbs	plough	10. <i>Nāga</i>	pestle

11. Sound	arrow	12. Sound	bow
13. Śāstra	nandaka-sword	14. Earth	shield
15. Restraint	staff	16. Renunciation	battle axe
17. Māyā	noose	18. Kāma	goad
19. Ahaṃkāra	mallet	20. Vijñāna	vajra
21. Samādhi	śakti		

[st.30-34]

3.1. The colours of the goddesses in meditation.

1. *Cintā* [*Indra*'s bow], 2. *Lakṣmī* [red lotus], 3. *Puṣṭi* [yellow like gold] 4. *Kīrti* [pale-white like a *kumuda*-flower], 5. *Jayā* [the rays of the sun], 6. *Māyā* [black as collyrium], 7. *Śuddhi* [a *kiṃśuka*-blossom], 8. *Nirañjanā* [a *guñja*-plant], 9. *Nityā* [flaming like a *bandhujīva* tree], 10. *Jñāna-śakti* [pink], 11. *Aparājitā* [a blooming blue lotus], 12. *Prakṛti* [a red lotus], 13. *Sarasvatī* [white and yellow], 14. *Siddhi* [blue sapphire], 15. *Prītivardhanī* [red lead], 16. *Yaśaskarī* [white milk], 17. *Śāntidā* [flaming like a coral tree], 18. *Tuṣṭi* [white snow], 19. *Dayā* [cat's eye], 20. *Nidrā* [load-stone], 21. *Kṣamā* [yellow-red], 22. *Kānti* [a mirror], 23. *Dhṛti* [like yellow pigment], 24. *Maitrī* [a flower of the *bandhūka*-tree], 25. *Rati* [red chalk], 26. *Mati* [emerald].

[st. 35-43a]

3.2. The characteristics common to all the goddesses. All of them have smiling faces. They hold the divine chaplets and garments. They are adorned with various ornaments. Wearing a divine garland of flowers as their turbans, they are gazing at their own husbands.

[st. 43b-44b]

3.3. Movement of the hands of the four goddesses attending *Pātālaśayana*. Of the four goddesses attending the Lord, *Pātālaśayana*, a goddess in the east, is fanning the unborn Lord, while the other three, in the other three directions, are intent on supporting Him.

[st. 44cd-45]

3.4. The characteristics of the groups of goddesses.

(1) the group of one goddess; *Lakṣmī* stays near Him, at His left or right hand side.

(2) the group of the two goddesses; *Śrī* and *Puṣṭi*, in a *padmāsana*-

(4)

posture, stays at both sides of the Lord.

Śrī has a stalk of a lotus in Her hand, and Puṣṭi holds a vessel gently. Lakṣmī is considered to be the power of an enjoyer [*bhoktr-śakti*], and Puṣṭi, the power of an agent [*kartr*].

- (3) the group of four goddesses; they stay on the four petals of a lotus in the four directions. They hold in their hands the following weapons one by one: a spear, a plough, a noose-weapon and a goad.
- (4) the group of six goddesses; they stay on the assembly of the filaments of a lotus. Two of them are in the east and the west individually, and the other four are in the north and the south in pairs.

In their left hands, they hold a conch-shell, a discus, a mace, a plough, a bow and an auspicious *nandaka*-sword one by one.

- (5) the group of eight goddesses; they stay in the middle of the eight petals of a lotus.

One of each of the following is held in their left hands: a bilva fruit, a rosary, a garland of flowers, a mirror, a clump of flowers, a handful of *kuśa*-grasses, a tinkling ornament and an assembly of weapons.

- (6) the group of ten goddesses; no description.
- (7) the group of twelve goddesses; the hand of each of them grants pacification and protection from danger spasmodically.

[st. 46-55]

3.5. Features common to all. All the goddesses are marked with the signs of the chowries along with the *svastika*-signs.

The six groups from the two-member goddesses to the twelve-member ones become more differentiated as before [like *Śaktīśa*], by differentiating colours, by exchanging their insignia, or on the contrary by giving the same insignia and by changing their hands which make the hand-gestures of granting a boon and protection from danger, collectively or separately.

[st. 56-59]

4. The characteristics of the *Bhavopakarāṇa* deities. The assembly of the remaining *Bhavopakarāṇa* deities is very clear, and hence their

insignia are also very clear. But if their insignia are not clear, the marks of a lotus, etc., should be carefully visualized on the palms and the soles of all, in the same way as before [12. 168-69].

[st. 60-61ab]

5. The fruit of their meditation and worship.

[st. 61cd-65]

6. The place of worship.

Mental worship: one's heart-lotus,

External worship: an altar [*vedi*], an image, a temple, the shrine of one's temple which has not many enclosures and is free from smoke and great heat, etc., or a refuge which is agreeable, detached from worldly affairs and pacified.

[st. 66]

CHAPTER THIRTEEN

(Individual features of the ornaments)

The Venerable Highest Lord said,

1. “At the time of the worship characterized as common to all, when only one seat is available, one should meditate upon all (the ornaments) such as *kirīṭa*, etc., as having their individual characteristics.

2–3ab. (Usually) they should be meditated on as having four arms and four faces, and being accompanied by clothes, a garland of flowers and ornaments (for them).¹⁾

But on the occasion of performing the special worships, the body of all (these ornaments) is always ordained to be (visualized) as having a face and two arms.²⁾

(The meditation form of *kirīṭa*)

3cd–4. The diadem [*kirīṭa*]³⁾ has a gentle face. It is resplendent like gold. It has a great body. It is covered with various shaped rays. It stays in the sky in a posture of a *Vidyādhara*.⁴⁾

(The meditation form of *kaustubha*)

5–6. One should visualize *kaustubha*⁵⁾ as follows; It is like a ruby-stone, and it is the chief of jewels. It stays with its feet closely attached to each other, while shining in ten directions.

It makes a cavity with its (two) hands on the midst of its breast and makes another (cavity with its other two hands) on its head.

(The meditation form of *śrīvatsa*)

7–8ab. One should meditate on *śrīvatsa*⁶⁾ as follows; It is just like a crystal. It sits in a posture of *padmāsana*. It puts its two hands on its flanks. It makes the hand-gesture of a tortoise⁷⁾ (by binding) its (other) two front hands.

(The meditation form of *vanamālā*)

8cd–9ab. One should meditate on the sacred creeper [*vanamālā*]⁸⁾ as colourful, charming, of all fragrances and gentle. Its face is slightly

blown.

(The meditation forms of the seventeen weapons)

9cd–10ab. One should visualize the ruler of missiles [*hetipa*]⁹⁾ as follows; It stays in the orb of its own rays. It is dancing. It is ready for the order of its Lord. It is short-limbed. It has red eyes. [1. *cakra*]

10cd–11ab. (One should visualize) a lotus as follows; It is as white as a jasmine. It is gentle and its face is slightly blown. It is humming a lovely tune very pleasant to the listeners. [2. *kāmala*]

11cd–12ab. (One should visualize) a mace¹⁰⁾ as follows; It resembles the Sumeru mountain. Its body is slender and its eyes are just like lotuses. It brightens the sky with a mass of rays produced from itself. [3. *gadā*]

12cd–13ab. (One should visualize) a conch-shell as follows; It resembles the Himalaya mountains. Its eyes are just like lotuses. It is always emitting the essence of the *Āgamas*,¹¹⁾ etc., from its mouths. [4. *śaṅkha*]

13cd–14ab. (One should visualize) a plough as follows; It resembles the cloud at the morning or evening twilight. It has dreadful eyes and slender limbs, a lofty chest and the body of diamond abundant in powers. [5. *lāṅgala*]

14cd–15ab. (One should visualize) a pestle¹²⁾ as follows; It has a slender belly. It is covered with the flaming lines of rays on its body. It resembles a quantity of charcoal. It is hanging down and excessively sharp. [6. *musala*]

15cd–16ab. (One should visualize) a bow as follows; It is as black as the petal of a black-blue lotus. It has the body of an arrow.¹³⁾ It takes on various shapes. It is sharp and far-sighted. It has ferocious powers. [7. *iṣvastra*]

16cd–17ab. (One should visualize another) bow as follows; It is brilliant like gold. It is decorated with an assembly of small bells. It (makes) the whistling sound of an arrow like that of a great cloud, by clapping its own hands. [8. *kārmuka*]

17cd–18ab. One should meditate on the *nandaka*-sword as follows; It is full of its own rays. It is dancing. It resembles the sky in the au-

tumn. Its range of teeth is ready to bite (the enemies). [9. *nandaka*] 18cd–19ab. (One should meditate upon) a shield¹⁴⁾ as follows; It resembles an orb of the sun. It has a gentle body. It incessantly swallows up the mass of weapons forcibly through its mouth. [10. *kheṭaka*]

19cd–20ab. (One should visualize) a staff as follows; It clenches its fist. It has red limbs, red eyes and a fearful body. It bites its own lip with its teeth. [11. *daṇḍa*]

20cd–21ab. (One should visualize) a battle axe¹⁵⁾ as follows; Its colour is the same as that of *Indra*'s bow. It has dreadful vigour. Its eyes are like molten gold. It has matted hair blazing like flames. [12. *paraśu*]

21cd–22ab. (One should visualize) a noose¹⁶⁾ as follows; It is full of a mass of snakes. Its tongue is like a thunderbolt. It appears fearful. It shines pale white like golden bees. It has a dreadful face with red eyes. [13. *pāśa*]

22cd–23ab. (One should visualize) a goad¹⁷⁾ as follows; It has a slender body, reddish-brown eyes and formidable face. It is very dreadful and resembles a heap of many pounded ingredients. [14. *aṅkuśa*]

23cd–24ab. (One should visualize) a mallet as follows; It resembles the one which has a hundred forms [*śata-dhāman*]. It has thick shoulders and a broad body. It has matted hair and holds a skull-bone. It is gentle. Its eyes are similar to white lotuses. [15. *mudgara*]

24cd–25ab. (One should visualize) *vajra*¹⁸⁾ as follows; It resembles a diamond stone. It is marked with white and long nails. It is frightful with its own tusks. Its eyes are like blazing gold. [16. *vajra*]

25cd–26ab. (One should visualize) the spear¹⁹⁾ as follows; It has lustre like lightening. Its face and eyes are like the quiescent fire. It utters deep gargling sounds many times. [17. *śakti*]

(Characteristics common to all those ornaments and weapons)

26cd–29. All those (ornaments) and the principal weapons are ready for the order of the Lord.

They stand erect, move on or stay in a particular posture [*sama-*

sthāna].²⁰) But they put (their left hands) on the slopes of their hips and they raise chowries and fans (in their right hands).

Except the right hands of other (weapons), the four (ornaments) beginning with the diadem, and the lotus threaten a multitude of evils. At the time of meditation, (those ornaments and weapons) should be visualized (in this way).²¹)

Each of the very clear marks should be visualized on the heads of all, though they are formless.

(The presiding deities over the ornaments and weapons)

30. Fire should be known as (the presiding deity over) the crown [*kirīṭa*], and Sun, the *kaustubha*.

Moon itself (should be known as the presiding deity over) *śrīvatsa*, and Six *Mādhavas*, etc., (*vana-*)*mālā*.

31. O High-minded god, understand the vital breath, *Garuḍa* bird as (the presiding deity over) the *kāla-cakra*.²²)

The lord of waters [*Varuṇa*] (is the presiding deity over) the lotus, and the goddess, *Sarasvatī*, the mace.

32. Understand Ether as (the presiding deity over) the conch-shell;²³) Herbs, the plough; Chief of *nāgas*, the pestle; Sound, etc., the arrows; and the same (deity) [i.e. Sound, etc.], the bow.

33. All the sacred scriptures are considered (as the presiding deity over) the *nandaka*-sword, and Earth, the shield.

Restraint [*niyati*] should be understood (as the presiding deity over) the staff, and Renunciation, the battle axe.

34. *Māyā* is said (to be the presiding deity over) the noose; *Kāma*, the goad; *Ahaṃkāra*, the mallet; Pure Discrimination, the *vajra*; and Concentration [*samādhi*], the spear.

(The meditation forms of the goddesses)

35. Listen to, in a gradual order the groups of the goddesses of the Lord who take various forms, whether they are accompanied by a support or without it.

36. *Cintā*²⁴) resembles *Indra*'s bow. *Lakṣmī* shines like a red lotus.²⁵)

Puṣṭi is yellowish like gold.²⁶) *Kīrti* is pale-white like a *kumuda*-flower.

37. *Jayā* is similar to the rays of the sun. *Māyā* is considered as black as collyrium. *Śuddhi* is similar to a *kiṃśuka*-blossom.²⁷⁾ *Nirañjanā* resembles a *guñja*-plant.²⁸⁾

38. *Nityā* is flaming like a *bandhu-jīva* tree. *Jñāna-śakti* has white and red colour [i.e. pink]. *Aparājitā* should be understood as having the same colour as a blooming blue lotus.

39. *Prakṛti* resembles a red lotus. *Sarasvatī* is white and yellow coloured.²⁹⁾ *Siddhi* who grants all desires, is resplendent like a (blue) sapphire.

40. *Prītivardhanī* should be known as resplendent like a mass of red lead; *Yaśaskarī*, as resplendent like white milk; and *Śāntidā*, as flaming like a coral tree.

41. *Tuṣṭi* looks like white snow. *Dayā* is resplendent like a cat's eye-stone. *Nidrā* is equal to a load-stone.³⁰⁾ *Kṣamā* is yellow-red coloured.

42-43a. *Kānti* resembles a mirror. *Dhṛti* shines like yellow pigment. *Maitrī* looks like a flower of the *bandhūka*-tree. *Rati* looks like red chalk. *Mati* is resplendent like emerald.

(The characteristics common to all the goddesses)

43b-44ab. (All those goddesses) have smiling faces. They have divine chaplets and garments. They are adorned with various ornaments. Wearing a divine garland of flowers as their turbans, they are gazing at their own husbands.

(Movement of the hands of the four goddesses
attending *Pātālaśayana*)

44cd-45. Among the above-mentioned four goddesses (attending) the Lord who sleeps on a bed of *Pātāla* [*Pātālaśayana*], a (goddess) in the east, is fanning the unborn (Lord), while the other three (goddesses) in the other three directions are intent on supporting Him.

(The characteristics of *Lakṣmī* alone)

46. In the case that only *Śrī* (attends) the Lord, She stays near Him, as I already explained.³¹⁾

In the case that only *Śrī* (attends) the Lord, She stays at His left or right hand side.³²⁾

(The characteristics of the two goddesses, Śrī and Puṣṭi)

47. The two goddesses, Śrī and Puṣṭi stay in a *padmāsana* posture, on both sides (of the Lord): at the right and the left, like the pair of wings on a bird.

48ab. The first³³⁾ (goddess) [Śrī] has the stalk of a lotus in her hand, and the other (goddess) [Puṣṭi] holds a vessel gently.

48cd-49. The pristine body of the omnipresent (Lord) is made of fire and the moon [*agniṣoma*]. But, the two powers of this body which are not mingled and have separate characteristics, (will function) in this way; *Lakṣmī* is considered to be the power of enjoyer [*bhoktr-śakti*],³⁴⁾ while *Puṣṭi* is considered to be (the power) of an agent [*kartr*].

50-51ab. When the Lord, out of compassion on the world (people), has descended, these two eternal powers [i.e. goddesses] have manifested themselves along with Him. Their evolution [*pariṇāma*] is told³⁵⁾ to come to be various.

(The characteristics of the four goddesses)

51cd-52ab. The four goddesses stay on the four petals (of a lotus) in the (four) directions. They hold in their hands (the following weapons) one by one: a spear, a plough, a noose-weapon and a goad.

(The characteristics of the six goddesses)

52cd-53. The six goddesses stay on the assembly of the filaments (of a lotus). Two of them stay in the east and the west directions (individually), and the other four stay in the north and the south in pairs.³⁶⁾

In their left hands, they hold a conch-shell, a discus, a mace, a plough, a bow and an auspicious *nandaka*-sword (one by one).

(The characteristics of the eight goddesses)

54-55. The excellent eight goddesses beginning with *Kāntā* stay in the middle of the (eight) petals (of a lotus).

O God with eyes like lotuses, these should be considered as having (the following) in their left hands; (these are) from the first (goddess) a bilva fruit, a rosary, a garland of flowers, a mirror, a clump of

flowers, a handful of *kuśa*-grasses, a tinkling ornament and an assembly of weapons.

(The characteristics of the twelve goddesses)

56a-c. It should be known that each hand of the twelve goddesses grants pacification and protection from danger spasmodically.³⁷⁾

(The feature common to all)

56d-57ab. All (goddesses) are marked with the signs of the chowries, along with the *svastika*-(signs). Their minds are inwardly delighted.

57cd-59. O Plough-weaponed god, the (six) groups from the two-member one to the twelve-member one, should be known to become more differentiated as before [like *Śaktīśa*], by differentiating colours like a white one and the rest, by exchanging their insignia, or on the contrary by giving the same insignia, and by changing their hands which make the hand-gestures of (granting) a boon and protection from danger, (collectively) or separately.³⁸⁾

(The characteristics of the *Bhavopakarāṇa* deities)

60-61ab. O High-minded god, the assembly of the remaining *Bhavopakarāṇa* deities are very clear, (and hence their insignia are also very clear).

But (in case their insignia are not clear,) the marks of a lotus, etc., should be (carefully) visualized on the palms and the soles of all, in the same way as before [12. 168-69].

(The fruit of their meditation and worship)

61cd-62. If one, intent on devotion, loyalty and a vow, ever meditates on all of them and worships them with the objects of enjoyment like touching ones,³⁹⁾ etc., one will swiftly obtain the desirable fruits up to emancipation.

63-64ab. One should worship, with devotion any form (of the Lord) that one wishes, whether it is accompanied by the attendants from the crown to the weapons, or without any attendants.

(This form should be characterized by) one's own meditation.

64cd-65. (In both cases, the Lord) gives the worshipper His own state [i.e. emancipation], along with any fruit (of the worship).

Knowing this, the adept [*sādhaka*] should worship Him as he desires, with every kind of object of enjoyment as much as he can acquire, after purifying their elements.

(The place of worship)

66. (The place is) his heart (for the mental worship) and for the external (worship), an altar [*vedi*], an image, a temple, (the shrine of) his temple which has not many enclosures and is free from smoke and great heat, etc., or a refuge which is agreeable, detached from worldly affairs and pacified.⁴⁰⁾”

NOTES

- 1) This is the case in which one visualizes each ornament independently [*svātantrya*]. See the commentary (p. 262).
- 2) This is the case in which one visualizes these ornaments collectively [*parātantrya*]. See the commentary (p. 262). Based on the commentary, we can draw the following shema;

<i>svātantrya</i> -worship	four faces and four arms
<i>parātantrya</i> -worship	one face and two arms

SS (17.88cd-89ab) states that one should meditate upon the weapons and ornaments starting from the *kaustubha* as great persons, each possessing two arms and His appropriate complexion. So this chapter describing *Nṛsiṃha*-worship belongs to the *parātantrya*-worship.

According to JS (13.151) and LT (38.68), on the occasion of worshipping these ornaments correctly [*bhoga-yāga*], one should visualize them as having two arms. On the other hand, IS and PS state that even on the occasion of *bhoga-yāga*, one should visualize *śrīvatsa*, *kaustubha* and *śaṅkha* as having four arms, based on the phrase ‘*svakair mukhaiḥ*’ (IS 4.120b; PS 6.263b).

So, there is a contradiction between the group of JS and LT, and the group of IS and PS. To avoid this contradiction, Alaśiṅga Bhaṭṭa tries to argue that this is the special phrase to ascertain that IS and PS follow the procedure of the *svātantrya*-worship of SS, because the next phrase of both of the texts also explains that one should visualize the ornaments, etc., as having the two hands. So he says that there is no room for discussion.

- 3) *Kirīṭa*, or *kirīṭa-makuṭa* is a conical cap sometimes ending in an ornamental top carrying a central pointed knob. It is covered with jewelled-discs in front or on all sides, and has jewelled bands round the top as well

as the bottom. The *kirīta-makuṭa* should be worn exclusively by *Nārāyaṇa* among the gods. Among human beings the *kirīta* may be worn by *sārvabhauma chakravartins* or emperors and by *adhirājas* or superior governors of provinces. See Rao (1985), vol. 1, p. 29.

- 4) *Vidyādhara* is the name of a class of demigods or semi-divine beings.
- 5) This is the name of a celebrated gem obtained with thirteen other jewels at the churning of the ocean and worn by *Viṣṇu* on His breast.
Viṣṇurahasya says, "From the earth comes the blue gem, from water the pearl, from fire the *kaustubha*, from air the cat's eye and from ether the *pusparāga*." See Rao (1985), vol. 1, p. 26.
- 6) *Śrīvatsa* is a mark, a sort of mole, which is conceived to adorn the chest of *Viṣṇu* in association with the *kaustubha-maṇi*. In sculpture this mole is represented by a flower of four petals arranged in the form of a rhombus, or by a simple equilateral triangle, and is invariably placed on the right side of the chest. See Rao (1985), vol. 1, p. 25.
- 7) This *mudrā* is also called *avidyādalini-mudrā*. SS (17.84) gives;
avidyādaliniṃ mudrāṃ kūrṃākhyāṃ saṃsmared vibhoḥ.
- 8) SS (17.89ab) says that the *gadā* and this *vanamālā* possess female forms.
This is the garland of wood-flowers, such as was usually worn by *Kṛṣṇa*.
- 9) Cf. Rao (1985), vol. 1, p. 4.
- 10) Cf. Rao (1985), vol. 1, pp. 4-5.
- 11) *Sahāgama-* is obscure here. I emended it to *sadāgama-*, following IS (4.120a) and PS (6.263a).
- 12) Cf. Rao (1985), vol. 1, p. 5.
- 13) It seems funny that the bow has the body of an arrow. So the term, *bāṇa-* might be mended to *bāla-*[the body of an infant] of the manuscripts of *mu* and *aṭī*. Or this *iṣvastra* might be translated into 'a weapon named an arrow,' not a 'bow', because the next weapon is *kārmuka* meaning a bow.
- 14) Cf. Rao (1985), vol. 1, p. 5.
- 15) Cf. Rao (1985), vol. 1, p. 6.
- 16) Cf. Rao (1985), vol. 1, p. 8.
- 17) Cf. Rao (1985), vol. 1, p. 8.
- 18) This is made up of two similar limbs, each having three claws resembling the claws of birds; and both its parts are connected together by the handle in the middle. See Rao (1985), vol. 1, p. 8.
- 19) *Prabhā-śaktiṃ* might be better emended to *prabhāṃ śaktiṃ* based on the manuscripts of *a* and *u*. *Śakti* is the name of a very famous weapon, translated into a spear. It consists of a metallic piece, either quadrangular or elliptical in shape, with a socket into which a long wooden handle is fixed. See Rao (1985), vol. 1, p. 8.

20) *Sama-sthāna* is a particular posture in *yoga* in which the legs are closely contracted.

21) My translation is totally based on the commentary (p. 235). According to it, the four ornaments are *kirīṭa*, *kaustubha*, *śrīvatsa* and *vanamālā*.

The right hands of *kirīṭa*, *kaustubha*, *śrīvatsa*, *vanamālā* and *padma*, threaten the evils, while the right hands of other weapons like *cakra* and the rest, carry a chowrie and a fan as related previously. Lest that the evils should attack freely even when the weapons like *cakra*, etc., carry chowries and fans, threatening the evils must be implied in them.

The commentary gives the possibility to translate this phrase as “except the four (ornaments) starting from *kirīṭa* along with *padma*, one should visualize each right hand of other (weapons like *cakra* and the rest) as threatening the evils.” In this translation we must consider the possibility that other weapons carry chowries and fans or are making the *tarjanī-mudrā*. But this possibility is denied in the same commentary.

By the way, the commentary also says that verses 3cd-26ab signify these ornaments, etc., that have four arms and the verses 26cd-29 signify those that have two hands.

22) This sentence seems very vague. I would like to adopt the reading of the manuscripts of *mu* and *aṭī*, which give *kālaṃ caiva mahābuddhe viddhi cakram tu hetipam* [Understand the time as the (presiding deity over) the discus, the royal weapon.]

23) PS (6.278-79) gives the same expression as follows;

apāṃpatir vai kamalaṃ gadā devī sarasvatī. (278cd)

cakram loka-pratiṣṭhā vai śabdabrahma tu śaṅkharāt, (6.279ab)

According to the commentary (p. 266) quoting this passage, *loka-pratiṣṭhā* means time [*kāla*], and *śabdabrahma*, since sound [*śabda*] increases [*br̥mhatī*], means ether [*ākāśa*].

24) *Cintā* is considered as staying in the right hand side of *Pātālaśāyin*. See the commentary (p. 266).

25) See 17.89cd-90ab.

26) See 17.90cd-91ab.

27) This is the name of the tree having beautiful red blossoms, but without any odour.

28) This is the name of a small shrub bearing a red black berry.

29) See 17.91cd.

30) See 17.92.

31) See 12. 192. Cf. LT 12. 107-08.

32) The editor says that this line seems unnecessary even if no commentary mentions it. See fn. 4, p. 238.

- 33) *-ādhyā* [full of] seems very curious here. I emended to *ādyā* [the first goddess] taking account of the term *aparā* [another goddess].
- 34) *Bhoga-śakti* might be emended to *bhoktr-śakti* [the power of enjoyer], based on IS (4.126a) and PS (6.275a).
- 35) It might be better emending *prakīrtitaḥ* [is told] to *prakāśitaḥ* [is made manifest] of the manuscripts of *a* and *u*. The commentary (p. 238) gives, *śakti-dvayasya pariṇāmo nānātvena prakāśitaḥ, cintā-kīrti-jayā-māyādi-rūpa-bhedaiḥ pradarśitaḥ*. This means that the evolution of these two powers are made manifest variously, viz. this evolution appears in the various forms of *Cintā, Kīrti, Jayā, Māyā*, etc.
- 36) Based on the commentary (p. 269), a goddess stays in the east, another goddess stays in the west, and the other two goddesses stay in the two corners in the northern area and the last two stay in the two corners in the southern area. Cf. LT 8.23.
- 37) This means each right hand of these grant pacification at one time and at another time, grant protection from danger.
- 38) See 17. 238-39.
- 39) See 16.
- 40) Some verses of SS coincide with those of IS and of PS as follows;

SS	IS	PS
13.3cd	4.110ab	6.263ab
4ab	110cd	264ab
4cd	111ab	264cd
5ab	113ab	266cd
5cd	113cd	267ab
6ab	114ab	267cd
6cd	114cd	268ab
7ab	111cd	265ab
7cd	112ab	265cd
8ab	112cd	266ab
8cd	115ab	268cd
9ab	115cd	269ab
9cd	118cd	261cd
10ab	119ab	262ab
10cd	116ab	259ab
11ab	116cd	259cd
11cd	117ab	260ab
12ab	118ab	261ab
12cd	119cd	262cd
13ab	120ab	263ab
26cd	121cd	270cd
27	122	271
28	123	272

29	124	273
30ab	129cd	271cd
30cd	130ab	280ab
31ab	131ab	280cd
31cd	130cd	278cd
36	125	274
49cd	126ab	275ab
50ab	126cd	275cd
50cd	127ab	273ab