T. Goudriaan

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KORTE MEDEDELINGEN

T. GOUDRIAAN

TWO STANZAS OF BALINESE SANSKRIT LOCATED IN AN INDIAN TANTRA

As is well known, the Sanskrit fragments found in Balinese ritual and speculative texts are very differentiated in form as well as content. Besides, when surveying the whole, one obtains the impression of a random collection; a much larger and more coherent corpus probably existed in the Hindu period than what has actually been preserved. Of this collection, a substantial part is written in correct Sanskrit and may have been imported from India; another part is in the non-grammatical kind of language often called 'Archipelago Sanskrit', which is of suspect Indonesian provenance.¹ The hymns and many of the *mantras* preserved in ritual texts were edited in 1971 under the principal title *Stuti and Stava* (StSt) ² by the late Dr. C. Hooykaas and myself. Indian originals or parallels of items of this collection have been found in 34 cases (StSt, p. 14). In 39 cases, no parallel for *stutis* or *mantras* in correct Sanskrit could be indicated though their existence was tacitly surmised. This latter category includes StSt No. 450, an interesting prescriptive fragment (one of the longest of the collection) on the magic application of the syllables *OM AM GHOM REM BHYAH* (*Aghorebhayah*, 'To the Benign Ones', a reference to manifestations of Śiva) *namaḥ svāhā*. A new translation and interpretation of the fragment can be found in my recent book *Māyā Divine and Human* (MDH).³ The fragment is noteworthy for various reasons, not least of them the fact that a ritual of evidently Śaiva orientation is connected with a meditation on the changing appearance of the god Viṣṇu (his 'Māyā').

The main body of this fragment (stanzas 1-17) is followed by a kind of appendix (st. 18-21) which seems to treat of another method of meditation on Viṣṇu's Māyā, followed by *nyāsa* of the syllables of the *mantra*. Besides, a separate set of *mantras* characterized by the repeated occurrence of the syllables *HROM* has been added to stanzas 18 and 19. It should be noted that stanzas 18-21 have been handed down in only one manuscript (StSt, p. 275); there are two sources for stanzas 1-13 and six for 14-16.

While going through a recently discovered manuscript of the Viṇāśikha Tantra,⁴ an old Śaiva Tantra of North India devoted to the worship of Śiva's manifestation Tumburu, I came across two stanzas (on fol. 12a, st. 349c-351b in a preliminary numbering) which are almost exactly identical with the above-mentioned stanzas 18 and 19 of StSt No. 450. Since there are signs that the worship of Tumburu was well known in the Śaiva tradition of Hindu Java and Bali,⁵ these stanzas may very well have been directly taken from this Tantra. In the Nepalese manuscript they run as follows: ⁶

Dhyāyet sindūrasaḍṣaṃ vaśyākarṣaṇakarmmaṇi ⁷
māraṇe kṣṣaṇa[r]ṇṇan tu vidveṣe ⁸ *vāmarūpakaṃ* ⁹
uccāṭane dhūmrava[r]ṇṇan tu ¹⁰ *śvetaṇ caiva puṣṭya[r]thinā* ¹¹
mayūragrīvasaḍṣaṃ stambhane cintayet ¹² *sadā*

Translation:

‘In the case of an act of subjugation or attraction ¹³ one should meditate on him as equal to vermillion (in colour); during an act of liquidation, his colour should be black; in case of an act of dissension, his appearance is dark green.¹⁴ During eradication, his colour should be grey, and white for someone who strives after welfare; and one should imagine (the god with a colour) equal to a peacock’s throat, always during immobilization’.

Remarkably enough, the deity to whom these stanzas are devoted (that is, who should be meditated upon in the required method by the performer of the ritual) seems to be different in the two traditions; in the Viṇāśikha Tantra reference is made (although in a manner that is far from clear) to Tumburu manifested in his *mantra* of one syllable. There is no trace of the syllable *HROM*. On the other hand, the position of the stanzas in StSt No. 450 suggests a connection with Viṣṇu.

From a comparison of the two versions (cf. notes 7 to 12) it appears that, if the Balinese version borrowed these stanzas from Viṇāśikha Tantra, it did so from an old and sound tradition of that text. That this Tantra was available in South East Asia at an early date is proven by the Cambodian inscription of Sdok kak Thom of about 1052 A.D., in which it is mentioned as one of the textbooks of the Devarāja cult introduced by Jayavarman II after his return from exile (perhaps from Java?) to the Khmer empire in about 802 A.D.¹⁵ It should also be noted that this is the first time that it has been possible for stanzas of Balinese Sanskrit to be retraced in a Hindu Tantra from India.

NOTES

- ¹ On this question see the recent article by J. Schoterman, ‘A Note on Balinese Sanskrit’, *BKI* 135-2/3, 1979: 323-346.
- ² T. Goudriaan and C. Hooykaas, *Stuti and Stava (Bauddha, Saiva and Vaiṣṇava) of Balinese Brahman Priests*, Amsterdam: North-Holland Publishing Company, 1971 (Verhandeligen KNAW, AL, NR, Deel 76).
- ³ T. Goudriaan, *Māyā Divine and Human*, Delhi: Motilal Banarsidass, 1978, p. 134-162.
- ⁴ Manuscript (Ms.) 1-1076/Saivatantara 171 from the National Archives at Kathmandu, Nepal. Its existence was revealed to me by Dr. K. R. van Kooy.
- ⁵ See my article ‘Tumburu and His Sisters’, *Wiener Zeitschrift für die Kunde Südasiens* 17, 1973: 49-95, esp. p. 51f.; and the Index to StSt, s.v. Tumburu.
- ⁶ Letters between square brackets have been added; otherwise the text is an exact reproduction of the Ms. reading.
- ⁷ Balinese Ms. *vaśyakarmaṇikarmaṇi*, probably a later corruption.
- ⁸ StSt *vadheṣaḥ*, but the Balinese Ms. (unrecorded in StSt) reads *vadheṣe*, in MDH, p. 137, emended to *vidveṣaḥ*.
- ⁹ StSt *śyāmarūpadhṛt*; MDH *śyāmarūpadhṛk*. The Balinese tradition is without doubt more correct than the Nepalese Ms. on this point.
- ¹⁰ *Tu* is absent from the Balinese tradition; it was probably added mechanically some time in India or Nepal.

- ¹¹ Balinese Ms. *yasotvinah*, emended to *yaśārthinah* (StSt) or to *yaśo'rthinah*, "for one who strives after fame" (MDH); it better suits the metre.
- ¹² Balinese Ms. *bhinayet*, a corruption.
- ¹³ For the technical magical terms in these lines cf. MDH, p. 153, and, for more detail, p. 251f.
- ¹⁴ Translation of the Balinese version.
- ¹⁵ See the article referred to in note 5, p. 49f., and the sources mentioned there. On the Devarāja cult there is a growing body of literature. See, for instance, H. Kulke, 'Der Devarāja-Kult', *Saeculum* 75, 1974: 24-55 (trsl. I. W. Mabbett: *The Devarāja Cult*, Ithaca, N.Y., 1978).

HUBERT JACOBS S.J.

BEVESTIGING EN OPHELDING VAN EEN TREFWOORD IN HET SANGIREES-NEDERLANDS WOORDENBOEK

In het voortreffelijke *Sangirees-Nederlands Woordenboek* van K. G. F. Steller en W. E. Aebersold ('s-Gravenhage 1959) vinden we op blz. 86 het volgende trefwoord met intrigerende toelichting:

dalugha, 1) soort van tales, die in de modder groeit, heeft een eetbare knol en is zeer voedzaam; 2) *Dalugha* is ook de naam van eilanden en eilanders, die ten oosten van Sangihe wonen, waar- schijnlijk wel de Palau-eilanden.

Deze woordverklaring roept verschillende vragen op. Is *dalugha* hier in zijn beide betekenissen een zuiver homoniem? Of is er verband tussen de knol en de Palauërs? Waarom worden die laatsten zo genoemd? Hebben we met een spot- of bijnaam te doen, of heeft die betiteling een andere oorsprong? En waren die Palau-mensen zo familiair bekend aan de Sangirezen? Sinds wanneer?

Ons kwam onlangs onverwacht een dokument onder ogen, waarvan een passage een zeer positieve bevestiging van dit trefwoord en een verhelderend antwoord op bovengenoemde vragen bevat.

Het dokument is een brief van de spaanse jezuïet Francisco Miedes, die van 1661 tot 1673 gestationeerd was op het eilandje Siau in de Sangihe-archipel, die toen tot de filippijnse jezuïetenmissie behoorde. De brief is gedateerd Siau, 24 april 1671, en gericht tot de provinciale overste in Manila. Hij is bewaard in een copie, voorkomend, of beter gezegd geciteerd, in een uitvoerige *Relación* of historisch verslag van meer dan 100 dicht beschreven bladzijden over acht jaar missiewerk op de Ladronen of Marianen eilanden, 1668-1676. Dit verslag is gedateerd Manila, 24 mei 1676; het bevindt zich in het romeinse jezuïetenarchief (ARSI) in een codex getiteld *Philip. 13* op de folia 141-194. Daarin is de brief van Francisco Miedes opgenomen op folia 190r-193v.

In een passage nu van deze brief maakt Miedes melding van een ontmoeting die hij had met vier mannen afkomstig van een ver naar het oosten liggend eilandje. Uit latere gegevens blijkt dat ze waarschijnlijk van het Ifaluk-atol in de Carolinen-archipel kwamen. Ze waren door storm naar het westen afgedreven, en nu, na een lange reeks van avonturen in Mindanao en op de Talaud eilanden, tenslotte in de hoedanigheid van slaven in Siau beland.