Jragung

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Edition

〈1〉 (||) O(ṁ) vajr(ā)nala hana daha paca ma(tha) bhañja raṇa hūṁ (phaṭ·) vajra(n)e(tri bandha)〈2〉 sarvvavighnān· svāhā• Oṁ hulu hulu hūṁ phaṭ·• Oṁ druṁ vandha haṁ hva(na?)ḥ〈3〉 bajrapāśe huṁ• Oṁ vajrayaksạ hūṁ• Oṁ vajraśi(kha)re ruṭ· (ma)ṭ·•〈4〉 (h)ū(ṁ) bajra(ka)rmma hūṁ(•)

Oṁ bajrakīla kīlaya huṁ phaṭ·• huṁ huṁ huṁ huṁ huṁ huṁ huṁ〈5〉 huṁ huṁ huṁ• Oṁ gha gha ghātaya ghātaya sarvvaduṣṭān· phaṭ· kīlaya〈6〉 kīlaya sarvvapāpān· phaṭ·• huṁ huṁ huṁ bajra␣kīla bajradha〈7〉ro jñāpayati• sarvvaduṣṭān· kāya-vāk·-cittam· (ba)jra〈8〉m· kīlaya hūṁ pha␣ṭ·• □

Apparatus

〈2〉 hva(na?)ḥ〈3〉 bajrapāśe huṁ • One might perhaps expect *hrīḥ vajrapāśe hūṁ* in view of the parallel adduced in Griffiths 2014 has *hūṁ vajrapāśe hrīḥ*. Indeed, the presence of the syllable *na* tentatively read here is very doubtful, and it is imaginable that *hv*

is an error for *hr* while an *ī* marker may have become illegible in the space above it and the descender from the line above may explain the space between this *akṣara* and the *visarga*. Perhaps a very faint trace of the expected *ī* can be made out in the photogrammetry. In that case we could read *h¿v?⟨r⟩(ī?)␣ḥ*.

⟨6⟩ bajradha⟨7⟩ro jñāpayati • The parallel texts identified in Griffiths 2014 have *ājñāpayati*, but the photogrammetry makes clear that this cannot be read in the stone.

Commentary

For a translation of these mantras, along with extensive commentary, see Griffiths 2014, pp. 179–180.

Bibliography

Provisionally deciphered by Rita Margaretha Setianingsih in Riboet Darmosoetopo *et al.* 2007. More reliably edited in Griffiths 2014, based on OD photos 21151–21160. The reading in the present digital edition has been slightly revised on the basis of a photogrammetry made by Andri Restyadi in 2023.

Primary

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Secondary

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