Sogal Inscription of the reign of Taila II, Saka 902

Lionel D. Barnett

Author of digital edition: Lionel D. Barnett

Contributor: Samana Gururaja

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Edition

1. Anuṣṭubh

〈1〉 ōm namastuṁga-śiraś-cuṁbi
caṁdra-cāmara-cāravē |
trailōkya-nagarārambha
〈2〉 mūla-sthaṁbhāya-¡sa!〈śa〉ṁbhavē

śrīmat-suvarnnākṣi-dēvara tīrtthadal’ iḷdu〈3〉 [ca. 10×]ntarē tapōdhana[ca. 5×]〈4〉 śrīmad-anavarata-danujanarāmara-maṇi-makuṭa-taṭa-ghaṭita-pada-padmōddāma-yugaḷaṁ〈5〉 trilōka-svāmi suvarnnākṣi-dēvar īg’ emag’ oḷpa ||

vr̥i ||

2. Utpalamāla

paṁkaja-ṣaṇḍadiṁd’ eseva neydala pūgo〈6〉ḷadiṁ taḷirtta mā
viṁ kusumōditaṁ kosagu pādari nēr̥il aśōka bāḷeye-

ṁbaṁkada vri[vṛi]kṣa-jātigaḷi〈7〉n iṁcaradiṁ pugal-eṁba kōkilā-
laṁ¡kri!〈kṛi〉tadiṁde sāla-banaṁ oppuvud' ī viṣayāṁtarāḷadoḷ ||

3. Utpalamāla

Alliya〈8〉 nirjjharōdakadin oppuva tīrttham id' ī jagakke peṁp'
ellamanānta śaṁkara śayambhu suvarṇṇa-mahākṣi-dēva〈9〉 pā
dōllāsitāṁbujaṁgaḷane pūjipa bha¡kti!〈kta〉janakke mukti ta
ḷvillade kūḍugeṁdu poga¡rdda!〈ḷda〉ṁ kavitē¡sa!〈śa〉〈10〉 mada prabhaṁjana

ka ||

4. Kanda

puligaḷe dharmma śravaṇa
man ele miḍukade kēl[u]t' irppuv' ara giḷigaḷ nir-
mmaḷa〈11〉 munipaś[r] ōduv' odaṁ-
caḷav' ād' eḍey' aṟidu pēdvu[ḷvu]v' iruḷuṁ pagaluṁ ||

5. Kanda

vānara saṁhati dēva
snānaṁ māḍuva〈12〉rrge gaddugeya nīraṁ san-
mānade tand' īvuv' enal-
k' ān aṟiyeṁ pogaḷal avara tapad' ugrateya ||

6. Kanda

pāpi puga〈13〉 lu pugal ugrada
kōpi pugalu pugal aśēṣa-dharmma-drōha
vyāpāri pugal pugal end'
ā porttuṁ kōkiḷaṁgaḷ u〈14〉 liguṁ banadoḷu ||

7. Kanda

gaḷapuv' ara-giḷiya ku
kiluva kaḷa-ham¡śe!〈se〉ya gāvarippa peṇ-¡dhu!〈du〉ṁbiya bā-
vaḷisuva puruḷiya〈15〉 ko[ṁ]ḍaṁ-
gaḷa nagisuva ravame nagada nālkuṁ deseyoḷu||

8. Kanda

nōḍa tanu muṭṭe siddhaṁ
māḍuva selig' ant' aśēṣa-rasa〈16〉 mūḷikegaḷu
kūḍugum amarēndratvaman
ūḍuvar accharis[i]ya[r]kkaḷ ā muni-kuḷama||

9. Kanda

Int’ enisuva siddha kṣēt
rāṁtara〈17〉 tīrtthakke mukhyan āśrita-sura-bhu-
jaṁ tribhuvanasiṁha-munīn-
draṁ tāpasa-gōtra vairi-kuḷa-gaja-siṁha||

¡vri!〈vṛi〉 ||

10. Utpalamāla

nō〈18〉ḍire rāghava dviṣaṇa nacchuva māli sumāli dānavar
mmāḍida supratiṣ¡ṭe!〈ṭhe〉y adariṁnde suvarṇṇākṣi-dēvar eṁb’
īḍita〈19〉 nāmam ādudu sumāli pesar nagarkke rūḍiyoḷu-
kūḍidud’ endoḍē vogaḷva[ro] kūṇḍi-mahi-vaḷayāntaradoḷ ||

ka ||

11. Kanda

mā〈20〉li sumāli dvaya bhū
pālar dēvargge sōlu-mūvattaṁ sal
līleyoḷe biṭṭu sugati su-
khālaya〈21〉m ā trētēy-āṁtya kālade pokkar ||

vṛi ||

12. Mattēbhavikrīḍita

tapamaṁ māḍuva tāpasarkkaḷ aḷav all ōho tanu〈22〉klēśaṁ emb’
upasarggakk’ irad’ antu meyyan aṭavi śakhaṁgaḷaṁ tind umā
dhīpanaṁ pūjisi mu〈23〉ktiyoḷ dhareyal eṁd’irppaṁ suvarnnākṣi-dē
va-pādām¡bhōja!〈bōja〉-śīlī-mukhābhan enipaṁ śrī gaṁgarā〈24〉¡si!〈śi〉 vrati ||

ka ||

13. Kanda

avar’ upadēsada dharmmaṁ
kivivuge nai¡ṣṭi!〈ṣthi〉ka tapōdhana brāhmaṇarggaṁ
naviśēṣa dā〈25〉namaṁ mā
ḍuvud’ uttama pakṣam eṁba san-matiyiṁda||

||vṛi ||

14. Campakamāla

hara-caraṇābja-bhri[bhṛ]ṁgi kapaṭō〈26〉¡dha!〈da〉ya nirjjita nirmmalāṁgi bhā
suratara-mūrtti nirmmaḷina kīrtti dayā-parodāna-dharmma-ta〈27〉t-
para-guṇa-yukte dēva-guru-bhakte sugōtra-pavitrey eṁdu vis-
taradoḷe kīrtrikuṁ vasudhe santa〈28〉tadiṁdame kaṁcikabbeya ||

ka ||

15. Kanda

mārājana beḷavāḍiya
cāru guṇaṁ kariya kētimayyan a〈29〉vaḷu vis
tāra-guṅāṁbudhi dharmmada-
mēruvan ā kaṁcikabbeyaṁ pogaḷadar ār ||

16. Kanda

para-hita-guṇa-caritada〈30〉 dhana
gara gōtrada kaṁcikabbe mātā-ratnaṁ-
dhareg' eseva ¡dhā!〈dā〉na-dharmmada-
pariṇatikeye piridu parama-māhēśva〈31〉 riy[ē]|||

17. Kanda

śrīya-dvāra-yugaṁ lī
ḷāyata-karaṁ enipa sūrrya-kiraṇa-sthaṁbaṁ-
bhū-yuvatiyoḷage sale kaḷ
〈32〉pāyuṣyaṁ nilkuṁ endoḍ' ēn acchariyō ||

18. Kanda

ene negaḷda kaṁcikabbeya
ta¡ne!〈na〉yaṁ śiva-caraṇa-yugaḷa-kama〈33〉 ḷa bhramaraṁ
muni-jana-bhaktaṁ śiṣṭēṣ
ṭa nidhānaṁ caṭṭan ugra-pāpa-gharaṭṭa ||

dātāra varṇane||

vṛi ||

19. Mattēbhavikrīḍita

baḷavaccōḷa〈34〉 mahī-dharēṁdra-kulīśaṁ lāḷēbha-paṁcānanaṁ
jaḷa-bhū¡bhri!〈bhṛ〉d-vana-durgga-mārga-jaladhi-vrātakk' elē bāḍa〈35〉v' ā
naḷa-rūpaṁ raṇa-kambha-kakkala-śira-cchēdaṁ ripūgrāvani-
vilayōtpāta-vikētu cakri-ti〈36〉ḷakaṁ śrī-taila-rājādhipaṁ ||

svasti samasta-bhuvanāśraya śrī-pri[pṛ]thvī-vallabha-mahārājadhirāja〈37〉 paramē¡sva!〈śva〉raṁ parama-bhaṭṭārakaṁ satyā¡sra!〈śra〉ya-kuḷa-tiḷakaṁ cāḷukyābharaṇaṁ śrī-bhuja-baḷa-cakrava〈38〉rtti nūrmmaḍi-tailapa-dēva -vijaya-rājyaṁ uttarōttarābhi¡vri!〈vṛ〉ddhi-pravarddhamānam ā candrārkka-t[ā]〈39〉raṁ saluttam ire ||

tat-pāda-padmōpajīvigaḷ ||

vṛi ||

20. Campakamāla

jana-pati-cakravartti pari-rakṣaṇa-dakṣa〈40〉 bhujāsi vairi-sā
dhana-laya-kāri raṭṭa-kuḷa-bhūśaṇan anya-narēṁdra-darppa-bha
ṁjanan avadāta-kīrtti-vibhu〈41〉 kaṇtheyabhārada nannapayyar ā-
ṇana ta¡ne!〈na〉yaṁ vivēka-nidhi-katta-mahībhujan eṁba permmagaṁ ||

ka ||

21. Kanda

Ā〈42〉 taṁ kūṇḍi-mahī-vaḷa
yātiśayā¡dhi!〈dhī〉śvaraṁ virōdhi-mahībhṛd-
vrāta-kuḷa-vajra-pātaṁ
bhūtaḷadoḷe katta-bhū[pa]〈43〉n aṁgaja-rūpaṁ ||

svasti ¡sa!〈śa〉ka varṣa 902neya vikrama-saṁvatsarad' āṣā¡ḍa!〈ḍha〉d' amāvāsyey' ādivāra〈44〉 sūrrya-grahaṇa-nimittadoḷ manneyaruṁ sōla-mūvadiṁvarggaṁ dhanagara kaṁcikabbeya sthāna-bhū〈45〉miyaṁ koṭṭu suvarnnākṣi-dēva-tīrtthadal tapaṁ geyva tapōdhanar āhāra-¡dhā!〈dā〉nakke tribhuvana-siṁgi-pa[ṁdi]〈46〉tara kālaṁ karcchi biṭṭa kamma 500 ||

ka ||

22. Kanda

Avar' oḷage caṁdra-dharanam
ga vibhōgakk' eyde nūṟu kamma [3+]〈47〉 lam ud-
bhavam āgi naḍevud' ā caṁdr'-
ā-vārddhi-tārā-gaṇaṁ divaṁ nilipinegaṁ ||

23. Kanda

parama-munīśar pannir[3+]〈48〉 [mu]
ktige salva phalaṁ ad' aynūr kkammaṁ-

nirutam ene sarvva-bādha
parihāram ad' oṁdu mane-nivēśana-sahitaṁ

24. Kanda

〈49〉 nāvida¡rgge!〈rge〉 teṁkalākar
ggāvuṁḍara baḷake mūḍa tēgūra pola-
kkāvagade baḍaga
pālvaḷa bhūv [2+]〈50〉 paścimadoḷ irdda ¡śa!〈sa〉trada ¡vri!〈vṛ〉tti ||

25. Kanda

uttama-puruṣar ssōl-mū
vattārkk adhipar vviśēṣam enisuva [1×]〈51〉l nāl-
vattāru gēnoḷ aḷed' ā-
yattaṁ enal' māḍi koṭṭud' āṟu-nūr-kkammaṁ ||

26. Kanda

nāvidar asagara ma〈52〉 dhyada
bhūmiye tān āge naḍeva bīdige baḍagal
dēvaṁg' ērige teṁkal
dēva-tapō-dhanara ¡śa!〈sa〉〈53〉tra-¡sā!〈śā〉leya geha ||

Ā manege pannerāḍu kayyi nīḷāmum eṁṭ' agalamum akkuṁ ||

vṛi ||

27. Utpalamāla

[2+]〈54〉 ḷamē guṇa-prakaradoḷ soval ādiya mūvad-iṁbar ā
pāvana-mūrttigaḷ subhaṭar uttama dāniga[ḷ ā]〈55〉śritargge kaḷp
āvanijar ss[u]dāna-nidhi kaṁcale-kāntēya biṭṭa dharmmamaṁ-
kāvudu tamma vṛittiya [3×]〈56〉 vol ā dhare nēsaṟ uḷḷinaṁ ||

28. Kanda

sthānācāryyaruṁ ūruṁ
bhūnātar kkiḍise kāvar ūr kkiḍisalk' ā
[sthānā]〈57〉cāryyaṁ kāvaṁ
sthānēśaṁ kiḍise mūvad-iṁbar kkāvaru ||

vṛi ||

29. Utpalamāla

bhūtaḷa-pūtaṁ appa muni n[āthara] mu〈58〉ktige salva dharmmamaṁ
ghātisidaṁge durggati-padaṁ pratipālisidoṁge puṅya bandh
ātiśayāspadaṁ〈59〉 sukha-padaṁ śubha-vr̥ddhi-jayāspadaṁ mahā-
khyāti-padaṁgaḷ emb' iv' ivu tappavu dēvana paṇḍit[ā]〈60〉graṇi ||

30. Kanda

sāsira pasuvaṁ dvijar ir
cchāsiramaṁ kōṭi munigaḷaṁ koṁda mahā-
dōṣaṁ porddugum [3+]-
〈61〉 va ¡sā!〈śā〉sana dharmmamane kiḍipa mā-pātakanaṁ ||

31. Kanda

mēḷisi nāy aḍagaṁ caṁ
daḷe kapāḷadoḷe kaḷḷan eṛed aḍu〈62〉 taṁ ¡tā!〈ta〉t-
kāḷade kerppiṁ mucche sa-
māḷōkadoḷ iṁdran ākeyaṁ besa goṇḍaṁ ||

32. Kanda

dēvasvaṁ brahmasvaman
āvu [3×]〈63〉 nda pātakana pāda-rājaṁ
bhāvisal abhōjyam enal' ā
dēvasvaman aḷivaniṁ ni¡kri!〈kr̥i〉ṣarum oḷarē ||

33. Anuṣṭubh

na ¡viṣaṁ!〈viṣa〉〈64〉 m ityāhu¡ḥ!〈r〉
dēvasvaṁ viṣam uchyate
viṣaṁ ēkākinaṁ hanti
dēvasvaṁ putra-pau¡tri!〈tra〉kaṁ ||

34. Anuṣṭubh

svadatt〈ā〉ṁ pa〈65〉 radatt〈ā〉ṁ vā
yō harēti vasundharā[ṁ]
ṣaṣṭir-vvarṣa-saha¡śrā!〈srā〉ṇi
vi¡ṣṭā!〈ṣṭhā〉yāṁ jāyate krimi〈ḥ〉 ||

35. Kanda

〈66〉 bhuvanaṁ vananidhi suragiri
diva-kuḷaṁ ina caṁdrar uḷḷinaṁ idud' ud

bhavaṁ āgi naḍege〈67〉 śāsana-
kavi kamalāditya racita kāvyādē¡ṣa!〈śa〉ṁ ||

¡I!〈Ī〉 dhrarmmaman ūruṁ sthānācāryya〈68〉 nuṁ kūḍi svadharmmadiṁ naḍeyisuva satrakke brāhmaṅiy' aḍuvaḷ || maṁgaḷa mahā-srī ||

Translation by Barnett 1921–1922

1.

Homage to Śambhu beauteous with the yak-tail fan that is the moon kissing his lofty head, the foundation-column for the beginning of the city of the triple world.

〈2–5〉 Being in the sanctuary of the blessed god Suvarṇākṣi[...]May the god Suvarṇākṣi, lord of the three worlds, whose wondrous pair of blest lotus-feet is ceaselessly touched by the edges of jewelled diadems of demons, mortals, and celestials, grant us welfare![1]

2.

In this region of the land there is a forest of *sal*-trees resplendent with masses of lotuses, with flowering lakes of water-lilies, with budding mangoes, with blossom-bearing kinds of trees named *kosagu*, trumpet-flower, *nēṟil*, *aśōka*, and plantain, with an embellishment 〈consisting〉of cuckoos crying in sweet strains *pugal*

3.

The sanctuary there, bright with cascades of water, shall procure without delay salvation for votaries worshipping the brilliant lotuses of the feet of the god Śaṅkara-Svayambhu-Suvarṇamahākṣi, who bears all distinction in this world: thus has one who is a shattered of the conceit of kings of poets praised it.

4.

Tigers listen to the preaching of religion without the stirring of a leaf; rose-ringed parrakeets, knowing the chants recited by the stainless holy men because of their constant utterance, sing them by night and by day.

5.

A flock of apes fetches with due honour water of aspersions(?) for those who are bathing

[1] Samana Gururaja: Barnett interprets, "May the god..." - "...welfare" as the second stanza. I have rendered it as prose as it does not fit into the metric scheme of kanda. The vere numbering is correspondingly offset to match the edition.

the god: hence I know not how to praise 〈worthily〉 the severity of their mortification of the flesh.

6.

All the day the cuckoos cry in the woods: "sinner, enter not *pugal*; man of fierce wrath, enter not, *pugal*; thou who breakest all duties, enter not, *pugal*."[2]

7.

At the four sides of the mount there is a clamour, shaking the hills of chattering rose-ringed parakeets, of shrilling singing-swans, of murmuring female bees, of madding parrots

8.

Look, all the sapful herbs, like wand giving magical powers on touching the body, bestow the state of a King of Gods; heavenly nymphs feed this family of holy men.

9.

The chief man at the sanctuary within the adepts' domain which is thus described, a celestial tree to dependents, is the great saint, Tribhuvanasiṁha, a lion to those elephants the families of foes of the tribes of ascetics.

10.

There was a goodly consecration when the *dānavas*, Māli, Sumāli, who on seeing him became attached to Rāghava's foe, made it; thence arise the adored name of the god Suvarṇamahākṣi. Sumāli's name came to the currently attached to the town. On this account how do they praise it within the bounds of the surrounding land of Kūṇḍi.

11.

The two kings Māli and Sumāli, giving to the god the Thirty of Sōlu in noble freedom, went to the abode of bliss in the last period of the *Trētā* Age

12.

Is there not power in ascetics who observe austerities! bravo! Bearing the body without being subject to the invoncenience of physical pain, feeding on the branches of the wilderness, worshipping Umās's Lord, abiding in salvation while nominally on earth, like a bee at the lotus-feet of the god Suvarṇākṣi is that ascetic the blessed Gaṅgarāsi.

13.

[2] Samana Gururaja: Barnett notes the double entendre of the word pugal -- both as the negative imperative of "to enter" and as the sound of the cuckoos

The doctrine of his teaching having entered her ear, with the good thought that the noblest course is to give general largesse to devotees, ascetics, and Brāhmaṇs,--

14.

A bee to Hara's lotus-feet, free from the influences of deceit, faultless of body, most brilliant in form, stainless in fame, gracious, inspired by religious charity, devoted to gods and preceptors, purifying her good *gotra*; in these terms the earth abundantly praises at all times Kañcikabbe.

15.

She is 〈the wife〉 of the amiable Kētimayya, Kari's son, of Mārājana-Belavadi; an ocean of abounding virtues, a *Mēru* of godliness, who are there that do not praise this Kañcikabbe?

16.

Kañciyabbe of the *Dhanagas' gōtra*, who practices the virtue of beneficence, a gem of matrons, by the perfection of her eminent religious charities is verily one of the highest order of *Mahēśvaras* on earth

17.

A double door of Fortune, a column for the Sun's beams, where his rays are freely diffused, it shall indeed abide within the lady Earth for the length of the aeon: therefore what a marvel it is!

18.

Of Kañciyabbe, who is thus illustrious, the son is Caṭṭa, a bee to Śiva's two lotus-feet, devoted to saintly men, a treasure to cultured and agreeable men, a grindstone to dire sin.

〈33〉 The description of the benefactor

19.

An axe to that great mountain the potent Cōḷa, a lion to those elephants the Lālas, having forsooth the form of a submarine fire to all the oceans 〈consisting of〉 ways of fastnesses in the waters, mountains, and forests, he who cut off the head of Raṇakambha and Kakkala, a malign meteor portending destruction to foemen's grim lands, an ornament of emperors, is the blest lord of monarchs Taila.

〈36–39〉 When the victorious reign of – hail! – the assylum of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of

Satyāśraya's race, embellishment of the Cāḷukyas, the Emperor strong arm Nūrmaḍi Tailapa-dēva, was advancing the course of successively increasing prosperity, (to endure) as long as moon, sun, and stars: –

〈39〉 One who finds sustenance at his lotus feet —

20.

A son of prince Kaṇṭheyabhārada Nannapayya, a sword for arms skilled in defence of that lord of men the Emperor, destroying devices of foes, ornament of the Raṭṭa race, crushing the pride of other monarchs, a lord pure of fame, a treasure of discretion, is the elder son named king Kaṭṭa.

21.

He is the exalted ruler of the circle of land of Kūṇḍi, a thunderbolt-stroke to the whole crowd of those mountains his adversaries, king Kaṭṭa, wearing the form of the Love-god on earth

〈43–46〉 Hail! On Sunday, the new-moon day of Āśādha in the cyclic year Vikrama, the 902nd 〈year〉of the Śaka era, on the occasion of an eclipse of the sun, Dhanagara Kañciyabbe, giving to the seigniors and the Thirty of Sōlu laud for an establishment, laved the feet of Tribhuvanasiṅgi Paṇḍita and granted 500 kamma for the supply of food to the ascetics observing austerities in the sanctuary of the god Suvarṇākṣi.

22.

Out of this, one hundred *kamma*[...] shall be effectively applied in due manner for the personal enjoyment of the moon-bearer for as long as the moon, ocean, stars, and heavens endure.

23.

Verily a fruit leading to the salvation of [...] most excellent holy men are these five hundred *kamma*: hence they, together with one dwelling-house, are immune from all conflicting claims.

24.

The estate of the almshouse situate to the south of the 〈quarter of the〉 barbers, east of the special estate of >Ākar Gāvuṇḍar, north of the field of Tēgūr [...] on the west of [...] 〈is as follows〉

25.

Those excellent men the chiefs of the Thirty of Sōl, having measured out by the span of forty-six [...] as a special ⟨estate⟩ and caused it to be prepared, shall give six-hundred *kamma*.

26.

To the north of the roads by which one walks within the land between the ⟨Quarters of the⟩ Barbers and the Washerman, to the south of the God's tank, is the buidong of the almshouse for the ascetics of the god.

27.

[...] in the multitude of their virtues the leading Thirty of Soval, they who are pure of body, valiant, supremely generous, trees of desire to dependents, shall preserve the pious foundation granted by the lady Kañcale, that treasure of bounty, as if it were... of their own estate so long as this earth and sun exist.

28.

The priors of the establishment and the town jointly shall protect ⟨the foundation⟩, if princes do harm; if the town harm it, the prior of the establishment shall protect it; if the head of the establishment do harm, the Thirty shall protect it.

29.

For him who injures the pious foundation serving for the salvation of [...] holy men which purifies the earth ⟨there shall be⟩ a state of misery ; for him who preserves it, a most exalted condition caused by the effect of his merit, a state of happiness, a condition of felicity, increase, and success, states of great reputation: these, these are inevitable O thou eminemt scholar Dēvana.

30.

The great guilt of slaying a thousand kine, two thousand *Brāmaṇs*, ⟨and⟩ a crore of holy men will accrue to the deadly sinner who injures a [...] pious foundation ⟨established⟩ by edict.

31.

On seeing how the *Cāṇḍāla* woman, having mixed dog's flesh in a human skull and poured ⟨over it⟩ toddy, was covering it with a leather shoe at the time while cooking it, Indra questioned her ⟨as to the reason for covering it⟩

32.

〈She answered that her food was〉 unfit to eat, if touched by dust from the feet of the sinner who should have appropriated the estates of gods and *Brāhmaṇs*: hence are any more degraded than he who infringes a god's estate?

33–34.

...[3]

35.

So long as the earth, the ocean, the celestial mountain, the abode of the sky, the sun and moon exist, may this pious foundation, whereof the versified regulations have been composed by Kamaḷāditya, poet of edicts, continue in effect.

〈67–68〉 For the almshouse, in which jointly the town and the prior of the establishment shall religiously maintain in operation this pious foundation, a *Brāhmaṇ* woman shall be the cook. Happiness! Great fortune!

Bibliography

Primary

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[3]two common Sanskrit formulae