



BUDDHA ŚĀKYAMUNI

BUDDHIST HYMNAL

- B. Ghosh

In earliest literary antecedent of Pali Sanskrit devotional poetry and hymnology is to be found in Theravada Pali and Mahayana Sanskrit cannon and non-cannonical literatures. But hymns are abundantly offered to Buddha Sakyamuni, foregone Buddhas, Future Buddhas, Bodhisattvas, female divinties like Tara, Prajnaparamita and lesser divinities. Following the translation of Sanskrit Buddhist *Stavas* or *Stotras* the Lamas of Tibet and other himalayan regions also composed many devotional poetries. Even metamorphosed historical personalities like Mahaguru Padmasambhava, Tsongkhapa, Sakya Pandita, Longchen Rabjam etc. were eulogised through many praises and prayers.

The earliest hymns are found in Rg-veda., Purusa-sukta, extolling the supreme impersonal godhead for the *creation* of the universe. Hymns to *Hiranya-garbha* – the Golden-germ and to gods like Vishnu, Agni, Indra, Varuna, Mitra and other vedic gods are also found in vedas.

The hymns are inspired by abiding sentiment of human heart, but while the devotional spirit of God-seeker (*Devayu*) and god lover (*Deva-Kama*) in that far of age is nearly the same as that formed in later times the respective theme and mode of expression are

necessarily divergent. (Aspects of Sanskrit Literature by Sushil Kumar De, Firma K.L. Mukhopadhyya, Cacutta 1959. p.101).

As in vedic and puranic literature we find worship and inspiring praise to natural phenomena the elaborate and somewhat mechanical rituals to "Homa" with its pouring of libations, chanting and repetition as formulas, was replaced by more personal and sensible mode of Puja, with its offering of flower, food, incense, song and dance. These modes of worship are amazingly found in the ritual worship of Buddhists Mahayana and Tantrayana. Hymnology has various facets of devotional sentiment and devotional spirits. But here abstain from discussing them in detail.

"With the development of inexorable doctrine of Karma and rebirth Sanskrit literature became pervaded with deeply pessimistic spirit. The classical system of philosophy, which greater leisure had brought into existence, started with the presumption of human misery and occupied themselves with theories of its eradication; and in this procedure the heterodox religious system of Buddhism and Jainism agreed" (Ibid. p.102)

But very soon the higher poetry and philosophy invaded the field, and the Stotra became an important, if somewhat neglected, wing of the *Kavya* poetry itself. Asvaghosa's early eulogy of Buddha in his *Buddha carita* (XXVII) is unfortunately lost in Sanskrit, but the spurious *gandi-stotra-gatha*, ascribed to him, has been restored and edited. This Sanskrit text is small poem in twenty-nine stanzas, composed mostly in the sonorous sragdhara metre. It is a hymn in praise of *Gandi*, the Buddhist monastery gong, consisting a long symmetrical piece of wood; the theme of the poem is the religious message which its sound is supposed to carry when beaten with a short wooden club (Ibid.103).

Of Asvaghosa's successors, Mātrceta has ascribed to his credit some twelve works in Tibetan and one in Chinese. Most of these are in the nature of Stotras, and some belong distinctly to Mahayana: but only fragments of *Satapancasatika-stotra* and *Catuh-sataka-stotra*,

penagyrlic of one hundred and fifty and four hundred stanzas respectively, have been recovered in Sanskrit. Both these works are simple devotional poems in Slokas. They are praised by Chinese pilgrim yi-tsing who spent 671 to 690 A.D., in India, to whom matrceta is already famous poet. The later Buddhist stotras are true to the manner and diction of Hindu stotras, the only difference lying in the mode and object of adoration. The *Lokesvara-sataka* of Vajradatta, who lived under devapala in the 9th century A.D., is composed in the elaborate sragdhara-metre. Describing the physical features and mental excellence of Avalokitesvara. In the same sragdhara-metre and polished diction is composed a large number stotras to Tara, who is the female counterpart to Avalokitesvara but who is absorbed with later Hindu Pantheon as an aspect of *Sakti*. It may be noted here in Mahayana-Vajrayana *Sakti* is replaced with *Prajna*. As many as ninety-six Buddhist texts relating to Tara are mentioned, but of these the *Arya-Tara-sragdhara-stotra*, in thirty seven verses, of the Kashmirian sarvajnamitra who lived in the first half of 8th century A.D., is perhaps the most remarkable. (Aspects of Sanskrit literature, p. 117). We come across the repeated reference to great similarity between Mahayana-Sutras and puranas, many distinguished scholars like Maurice Winternitz, Keith, S.N.Dasgupta etc. in the field of Sanskrit literature have highlighted the theme in histories of the Brahmanical, Buddhist and Jaina literature.

In the ancient Puranas many texts which were connected with the cult of the Hindu gods, were included and appended, such as *Māhātmya* (glorification of holy places), *Stotras* and *Kalpas* (sacred precept). In the same way there is also a Buddhistic "*Purana*", the *Svayambhū-Purāṇa*, which is not really a Purana, But a *māhātmya*. It is glorification of the holy places in Nepal, especially the *Svayambhū-caitya* near Kathmandu. The work is a manual for pilgrims, and therefore, also contains descriptions of ceremonies e.g. for the worship of Nagas so as to obtain rain, and many a legend attaching to the various holy places. Thus for instance in chapter IV, the *mani-cudavadana* is told by way of glorifying the river *manirohini*. In *Svayambhū-Purāṇa*, Svayambhū, "the self-existence", which in Hinduism one of the names of god Brahman, appears as the

king as teacher of the world, seated on a wondrous Lotus, the root of which had been planted in bygone ages by an earlier Buddha. (A History Of Indian literatur Vol. II. Buddhist and Jaina literature by M. Winternitz, 1933 p. 375-76).

There is a collection of Four Hymns *Catustava*, of Nagarjuna in the Tibetan translation(French translation, by La Vallee Poussin, 1914). King Harsavardhana(600-647, A.D.) who, under the influence of Chinese pilgrim Hsuen-Tsang, leaned more and more strongly towards Buddhism during the last years of his life, composed a *suprabhata-stotra*, a morning Hymn in Praise of Buddha, in 24 verses and an *Asta-maha-sricaitya-stotra* (translation in Sanskrit by S.Levi, 1894), a "hymn in praise of the eight shrines," in 5 stanzas. The poet Vajradatta, who lived under king Devapala in 9th century is the auther of the "*Lokesvara-Sataka* the hundred (stanzas) in praise of Lokesvara, Poet become a leper owing to a curse, he implored Lokesvara i.e. Avalokitesvara to help him. There is a devotional poetry-stotra in 9 stanzas, the *Sapta-Buddha*, "praise to the seven Buddhas, Vipashyi, Sikhi, Visvabhu, Krakucchanda, Kanakamuni & Kasyapa, and the Sakyamuni and future Buddha Maitreya worshipped and invoked one after another. There are numerous stotras or stavas, composed by devout Buddhists. in Tibetan canonical literature Tanjur commentaries, there is a collection of 71 important stavas in Bstod tshogs section, Vol. Ka, Serial No. 1127. Folio-1-258. This contains Hymns to Buddhas. Bodhisattvas, Prajnaparamita, Jataka, even to Indian Buddhist saint like Vanaratna from Pandita Vihara in Bengal.

While theology of Buddhist gods are abundantly discussed in vast Buddhist literature, the Hymnology - Stotras or Stavas, the devotional and inspiring invocation to Buddhist gods and goddesses narrate gestures denoting divine supramundane attributes, the recitation and contemplation of the Hymns bring about harmony and peace in the individual mind.

Hereunder, we propose to give some important Hymns which are available in Pali, Sanskrit and Tibetan along with english

translation, owing to want of space we propose to bring out other in next issues of Bulletin.

NOTES

1. The Sanskrit text of the Tri kayastava after the Amdo edition of the Deb-ther sngon-po was first published by Baron A.Von Stael-Holstein in his article "Bemerkungen Zum Tri kayastava " in the Bulletin to L'Academie imperiale des sciences de st. Petersbourg, No. II (1911) . pp. 837-45. The Tibetan traslation of the poem is found in the Bstan-'gyur (bsTod- tshogs, No.1123 val. Ka. F. 70(b) - 71(a) of the (sde-dge edition). Professor Sylvain Levi reconstructed the Sanskrit text of the Tri kayastava in an article which appeared in the Revue de l'histoire des religions, paris, 1896. Vol. XXXIV. pp. 17-21. The above slokas are found in the , Sekoddesatika of Nadapada (Naro-pa), ed. by Marie E. Carelli, Gaekwad's Oriental Series, Vol. XC, (1941), p. 57 (Blue annals by George N. Roerich, Book I. Asiatic Society Calcutta, 1946. p. 1).
2. A translation into Tibetan of the slokas is given by Bu-ston Rinpoche in his Dban-mdo'i ram-bsad (Bu-ston gsung-'bum. Vol.III. (ga). fol. 46a). It agrees with that given by 'Gos lo-tsa-ba.(Ibid.p. 2-3).

BUDDHA PUJA PALI

I

।। नमो तस्स भगवतो अरहतो सम्मासम्बुद्धस्स ।।

I bow down to the victoriously passed beyond, who has conquered the enemy, to the perfectly enlightened one - The Buddha.

यो सन्निसिन्नो वरबोधिमूले ।
मारं ससेनं महर्तिं विजित्वा ।
सम्बोधिमागच्छि अनन्तो जाणो ।
लोकुत्तमो तं पणमामि बुद्धं ।।

I bow down to the Supramundane Buddha, who having become victorious over the Forces of Evil and their retinue, seated on the basement of Bodhi-Tree, Attained complete Enlightenment.

II

वष्णगन्धगुणोपेतं एतं कुसुमसन्तति ।
पूजयामि मुनिन्दस्स सिरिपादसरोरुहे ।
पूजेमि कुसुमेनानेन पुञ्जेनेतेन लभामि मोक्षं ।
पुष्पं सिलायाति यथा इदं मे कायो तथा याति विनासभावं । ।

I offer oblation to the benign Lotus-Feet of Lord Buddha, offering flower of beautiful hue, fragrance and endowd with divine qualities; I offer oblation to Lord Buddha with this flowers, through the merits I earn, may I be emancipated from the worldly sufferings. As the (beautiful) flower (gradually) decays, the same way gross body decays.

III

नत्थि मे सरणं अञ्जं बुद्धो मे सरणं वरं ।
एतेन सच्चवञ्जेन होतु मे जयमङ्गलं । ।

I have no other Refuge, The Lord Buddha is ultimate Refuge of mine; Through this utterance of truthful speech, may I become victorious and may good fortune prevail upon me.

ब्रह्मिन्द देविन्द नरिन्द राजं ।
बोधि सुबोधि करुणा गुणगं ।
पञ्चापदीपज्जलितं जलंतं ।
वन्दामि बुद्धं भवपारवैद्यं । ।

I bow down to the Lord Buddhs, who is overlord of Brahma-the creator, The Indra-the lord of gods, who is monarch among the men, The monarch the supreme;

Who is worshipped with five burning lamps of wisdom, who is blazing light is the Phisician to lead others accross the other shore of cyclic Existence (Bhavapara). (Tr. self)

II BHAGAVAN ACARYA SHANKARA'S ELOQUENT INVOCATION TO BUDDHA

धराबद्धपद्मासनस्थाङ्गि यष्टि -
नियम्यानिलन्यस्तनासाग्रदृष्टिः ।
य आस्ते कलौ योगिनां चक्रवर्ती
स बुद्धः प्रबुद्धोऽस्तु नश्वित्तवर्ती । ।

Whose slender legs like the sticks are fixed in Lotus-seat(Padmasana)gesture on the ground,

Whose vision is fixed on the tip of nose, through the control over the breathing,

Who is universal monarch among the yogins, in the Kali-yuga. That Enlightened Buddha may adorn our heart.

This is the 9th verse of Visnu-dasavatara, stotra, of Acarya Sankara(8th century A.D.) (Tr. self)

III TRIKAYA-STAVA DHARMA - KAYA

।। नमो बुद्धाय ।।

यो नीको नाप्यनेकः स्वपरहितमहासम्पदाधारभूतो-
नैवाभावो न भावः खमिव समरसो दुर्विभाव्यस्वभावः । ।
निर्लेपं निर्विकारं शिवमसमसमं व्यापिनं निष्प्रपञ्चं -
वन्दे प्रत्यात्मवेद्यं तमहमनुपमं धर्मकायं जिनानाम् ।। १ ।।

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(१)

"Homage to the Buddha !

*Which is neither one, nor many, the foundation of great and excellent
benefit to itself and others,*

*Which is neither non-existent, nor existent, equal to Heaven, of equal
flavour of unconceivable nature,*

*stainless, immutable, peaceful, matchless, all-pervading,
unmanifested,*

*I salute that, which is to be intuited, the incomparable Spiritual Body
(Dharma-Kaya) of the Jinas !.1.*

SAMBHOGA-KAYA

लोकातीतमधिन्यं सुकृतशतफलामात्मनो यो विभूति-
पर्षन्मध्ये विचित्रं प्रथयति महतीं धीमतां प्रीतिहेतोः । ।

बुद्धानां सर्वलोकप्रसृतमविरतोदारसद्धर्मघोषं-

वन्दे सम्भोगकायं तमहमिह महाधर्मराज्यप्रतिष्ठम् । । २ । ।

[illegible]

(3)

Which is transcendental, inconceivable, consisting of a hundred well-achieved results, magnificent, which causes the source of joy of wise men to spread in the midst of a resplendent assembly, manifested in all the worlds of the Buddhas, eternal, lofty, the voice of the Good Law. I salute this Body of Glory (Sambhoga-kaya). dwelling in the great Realm of the Doctrine.2.

NIRMANA-KAYA

सत्त्वनां पाकहेतोः क्वचिदनल इवाभाति यो दीप्यमानः-

सम्बोधी धर्मचक्रे क्वचिदपि च पुनर्दृश्यते यः प्रशान्तः । ।

नैकाकारप्रवृत्तं त्रिभवभयहरं विश्वरूपैरुपायैर-

वन्दे निर्माणकायं दशदिगनुगतं तन्महार्थं मुनीनाम् । । ३ । ।

སེམས་ཅན་རྣམས་ནི་མིན་པར་མཛད་པའི་ལུ་ལག་ཏུ་མེ་ལམ་ར་བཞིན་ཏུ་གསལ་བྱེད་ཀྱིས་།
ལུ་ལར་ཡང་ནི་རྟོགས་པར་བྱས་ཀྱང་ཆོས་ཀྱི་ལམ་ལོ་ར་བཏུ་ཞིབ་ར་གསལ་བྱེད་ལ།
རྟོགས་ཐབས་ཚུ་ལ་རྣམས་ཏུ་མར་འདུག་ཅིང་བྱིན་པ་གསུམ་གྱི་ལཱ་གསེལ་བ།
ཕྱི་གསེལ་བཏུ་ར་ཚུ་མཛད་ཏུ་ཐབས་རྣམས་ཀྱི་སྤྱུ་ལ་སྤྱོད་ན་ཆེན་གསལ་བྱེད་དེ་ལ་སྤྱུག་ལམ་ལོ།།

(7)

Which to some shines like the lustre of fire in order to liberate all living beings,

Which, serene manifested to some the wheel of the Doctrine of Supreme Enlightenment,

Which, having destroyed the perils of the Three Worlds, manifested in itself by various means, and in various forms,

I salute this Manifested Body (Nirmana-kaya) of Saints of great purpose, pervading the Ten Directions.3.

NIRVIKALPA-JINA-KAYA

त्रैलोक्याचारमुक्तं गगनसमगतं सर्वभावस्वभावं-

शुद्धं शान्तं विविक्तं परमशिवमयं योगीनामेव गम्यं ।।

दुर्बोधं दुर्विचारं स्वपरहिततमं व्यापिनं निर्निमित्तं-

वन्दे कायं जिनानां सुखमसमसमं निर्विकल्पैकमूर्तिम् ।।४।।

ॐ नमो भगवते वासुदेवाय ॥
नमो भगवते वासुदेवाय ॥
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नमो भगवते वासुदेवाय ॥
नमो भगवते वासुदेवाय ॥

Emancipated from the laws of the Three Worlds, equal to Heaven, containing all existences,

pure, serene, profound, which is understood by yogins, endowed with the highest serenity,

difficult of perception, hard to be investigated, of the highest benefit to one's self and others, all-pervading, causeless,

I salute the Body of the Jinas, blissful, matchless, undifferentiated, of one form!4. (tr. Roerich)

BSTOD-TSHOGS
VOL-KA
BSTAN-'GYUR(DERGE)

SI No.	Tibetan	Sanskrit
1109	Khyad-par-du 'phags-pa'i bstod-pa	Visesa-stava
1110	Khyad-par-du 'phags-pa'i bstod-pa'i rgya-cher bshad-pa	Visesa-stava- nama-tika
1111	Thams-cad mkhyen-pa dbang-phyug chen-po'i bstod-pa	Sarvajna - mahesvara- stotra-nama
1112	Lha-las Phul-du Phyung-bar bstod-pa	Devatisaya-stotra
1113	Lha-las phul-du byung-bar bstod-pa'i rgya-cher 'grel-pa	Devatisaya-stotra-tika.
1114	Sangs-rgyas kyi bstod-pa	Buddha-stotra-nama
1115	Chos-kyi sku-la gnas-pa'i yon-tan-la bstod-pa	
1116	De-kho-na-nyid-la bstod-pa	Tattva-stotra
1117	Bdud-btul-la bstod-pa	
1118	Chos-kyi dbyings-su bstod-pa	Dharmadhatu-stava
1119	Dpe-med-par bstod-pa	Nirupama-stava
1120	'Jigs-rten-las 'das-par bstod-pa	Lokatita-stava
1121	Sems-kyi rdo-rje'i bstod-pa	Citta-vajra-stava
1122	Don-dam-par bstod-pa	Paramartha-stava
1123	Sku-gsum-la bstod-pa	Kayatraya-stotra
1124	Sku-gsum-la bstod-pa zhes-bya-ba'i rnam-par 'grel-ba	Kaya-traya stotra nama-vivarana
1125	Sems-can mgu-bar bya-ba'i bstod-pa	Sattvaradhana-stava

1126	Rdo-rje 'chang chen-po'i bstod-pa	maha-vajradhara stotra
1127	Shes-rab-kyi pha-rol-tu phyin-pa'i bstod-pa	Prajnaparamita-stotra
1128	Bsam-gyi mi-khyab-pa'i bstod-pa	Acintya-stava
1129	Bstod-pa-la 'das-par bstod-pa	Stutyatita-stava
1130	Bla-na med-pa'i bstod-pa	Niruttara-stava
1131	'Phags-pa'i rje-btsun 'Jam-dpal-gyi don-dam-pa'i bstod-pa	Arya-bhattacharaka- manjusri-paramartha- stuti-nama
1132	Rje-btsun 'phags-pa 'jam-pal-gyi snying-rje-la bstod-pa	Arya-manjusri- bhattacharaka-karuna stotra
1133	Gnas-chen-po brgyad-kyi mchod-rten-la bstod-pa	Asta-mahasthana- caitya-stotra
1134	Mdzad-pa bcu-gnyis-kyi tshul-la bstod-pa	Dvadasakara-nama- naya-stotra
1135	Phyag-'tshal-ba'i bstod-pa	Vandana-stotra-nama
1136	Dmyal-ba-nas-hdon-pa shes-bya-ba	-Narakoddhara-nama
1137	Sangs-rgyas bcom-ldan-'das-la bstod-pa bsngags-par 'os-pa bsngags-pa-las bstod-par mi-nus-par bstod-pa.	Varnarhavarne- Bhagavato-buddhasya- stotra-sakyastava-nama
1138	Dkon-mchog-gsum-la bkra-shis-kyi bstod-pa	Triratna-mangala- stotra
1139	Yang-dag-par rdzogs-pa'i sangs-rgyas-kyi mtshan-la bstod-pa	Samyak-sambuddha- laksana-stotra
1140	Gcig-las 'Phros-pa'i bstod-pa	Ekottarika-stava.
1141	Bde-bar gshegs-pa sum-cu rtsa-lnga'i bstod-pa mtshan rin-po-ches sprad-pa	Sugata-pancatrimsat- stotra
1142	Tshig-brgyad-kyi bstod-pa	Padastaka-stotra

1143	Dkon-mchog-gsum-gyi bstod-pa	Triratna-stotra
1144	Dkon-mchog gsum-la bstod-pa'i 'grel-pa	Triratna-stotra-vrtti
1145	Brgya-lnga-bcu-pa zhes-bya-ba'i bstod-pa.	Satapancasatka-nama-stotra
1146	Brgya-lnga-bcu-pa zhes-bya-ba'i bstod-pa i 'grel-pa	Satapancasatka-nama stotra-tika
1147	Gandi'i bstod-pa tshigs-su bcad-pa	Gandi-stotra-gatha
1148	Spel-mar bstod - pa	Misraka-stotra-nama
1149	De-bzhin gshegs-pa thams-cad-la bstod-pa	Sarva-tathagata-stotra
1150	Bcom-ldan-'das shakya-thub-pa'i bstod-pa	Bhagavacchakya muni-stotra
1151	Dpal-ldan rje-btsun byang-chub chen-po'i bstod-pa	Sriman-mahabodhi-bhattaraka-stotra
1152	Sangs-rgyas-kyi bstod-pa bcu-pa.	Buddha-stava-dasa
1153	Yon-tan mtha'-yas-par bstod-pa	Guna-paryanta-stotra
1154	Yon-tan mtha' - yas-par bstod-pa'i 'grel-pa.	Guna-paryanta-stotra-tika
1155	Yon tan mtha'-yas-par don-gyi tshig-le'ur byas-pa	Gunaparyanta-stotra padakarika
1156	Sangs-rgyas yongs-su mya-ngan-las 'das-pa-la bstod-pa	Buddha-nirvana-stotra
1157	Bshags-pa'i bstod-pa	Desana-stava.
1158	Bshags-pa'i bstod-pa'i 'grel-pa	Desana-stava-vrtti.
1159	Sangs-rgyas dbang-bskur-ba zhes-bya-ba'i bstod-pa	Buddhabhiseka-nama-stotra
1160	Bcom-ldan-'das-la bstod-pa dpal rdo-rje 'dzin-gyi dbyangs	Sri-vajradhara-samgiti-bhagvat-stotra

1161	Bcom-ldan-'das-la bstod-pa dpal-rdo-rje 'dzin-gyi-dbyangs-kyi rgya-cher bshad-pa	Sri vajradhara-samgiti- bhagvat-stotra-tika
1162	De-bzhin gshegs-pa lnga-la bstod-pa	Panca-tathagata-stotra
1163	De-bzhin gshegs-pa bdun-gyi bstod-pa	Sapta-tathagata-stotra
1164	De-bzhin gshegs-pa brgyad-la bstod-pa	Asta tathagata-stotra
1165	Rab-tu snga-bar nam-langs-pa'i bstod-pa	Suprabhata-parbhata- stotra
1166	Gnas-chen-po brgyad-kyi mchod-rten-la phyag-'tshal-ba'i bstod-pa	Asta-mahasthana- caitya-vandana-stotra
1167	De-bzhin-gshegs pa'i-mtshan-brjod bskal-bzang rgyan-gyi-phreng-ba -shes-by-ba	-Tathagata-nama- sangiti-Kalipika bhadra- alankaramala-nama
1168	Sbyor-ba bzhi'i lha-la bstod-pa	Yoga-catur-deva-stotra- nama
1169	Mkhas-pa chen-po grags-pa rgyal-mtshan-la bstod-pa	Maha-pandita-kirti- dhvaja stotra
1170	Bla-ma dam-pa chos-kyi rgyal- po-la bstod-pa	Parama-guru-dharma- raja-stotra-nama
1171	Rje-btsun 'jig-rten dbang-phyug- seng-ge sgra-la bstod-pa	Simhanada-lokesvara- bhattaraka-stotra
1172	'Jig-rten dbang-phyug-gi bstod-pa rin-po-che'i phreng-ba	Lokesvara-ratna-mala- stava
1173	Tshogs-kyi dbang-phyug-gi bstod-pa	Ganesvara-stava
1174	Dpal-ri-khrod zhabs-kyi bstod-pa rin-po-che	Sri-Savarapada-stotra- nama
1175	Dpal-ldan bla-ma nags-kyi rin-chen- gyi bstod-pa bdun-pa	Sri-Guru-vanaratna- stotra-saptaka
1176	Skyes-pa rabs-kyi bstod-pa	Jataka-stava
1177	Bla-ma dam-pa-la bstod-pa	