

(*nāmnām kañcit samuddeśam vakṣye hy avyaktayoninaḥ ... daśa nāmasakrasrāṇi yāny āha prapitāmahaḥ / tāni nirmathya manasā dadhno ghṛtam ivoddhṛtam*) 13. 17. 11, 13 (for other similes cf. 13. 17. 14); Upa- manyu gave to Kṛṣṇa this form of the *stava*, which constituted Mahādeva's (Śiva's) *carita*, having fewer words (and syllables) and being concise in meaning (*kim tu de- vasya mahataḥ saṁkṣiptārthapadākṣaram / śuktitaś caritaṁ vakṣye*) 13. 17. 9; this abridged form looked upon as the essence of the original (*tathaitat sāram uddhṛtam*) 13. 17. 14. C. Its name : After its composition Brahmā destined it to be the king of all the divine *stavas*; since then it came to be known as Stavarāja of Īśvara (*sarvastavānām divyānām rājatve samakalpayat // tadāprabhṛti caivāyam īśva- rasya mahātmanaḥ / stavarājeti vīkhyātāḥ*) 13. 17. 20–21. D. Description : The best of all *stavas* (*stavānām uttamam stavam*) 13. 17. 19, 23; famous (*viśruta*) 13. 17. 169; excellent (*pravara*) 13. 17. 4; of the first rank (*prathama*) 13. 17. 4; associated with the four vedas (*caturveda- samanvita*) 13. 17. 15; means of purifying (*pāvana*) 13. 17. 15; (*pavitra*) 13. 17. 19; destroyer of all sins (*sarvapāpmāpaha*) 13. 17. 15; (*sarvapāpaprāṇāśana*) 13. 17. 23; killer of demons (*rakṣoghna*) 13. 17. 15; auspicious (*maṅgala*) 13. 17. 19; holy (*śubha*) 13. 17. 4; the best among auspicious (*sarvamaṅgalamaṅgalya*) 13. 17. 23; holy (*punya*) 13. 17. 19; most beneficial (*kalyāṇam uttamam*) 13. 17. 19; leading to heaven (*svargya*) 13. 17. 4, 169; giving calmness of mind (*śāntida*) 13. 17. 15; con- ferring health (*ārogya*), long life (*āyusya*), wealth (*dhanya*) and strength (*balya*) 13.

17. 169; conferring welfare (*pauṣṭika*) 13. 17. 15; beneficial to all beings (*sarvabhūta- hita*) 13. 17. 4; looked upon as the highest *brahman* (*paramam brahma*) 13. 17. 154; 13. 16. 66, as eternal *brahman* (*brahma sanā- tanam*) 13. 17. 6. E. Importance : This Stavarāja is equal to meditation, practice of Yoga, the best thing to meditate on; it deserves to be recited; it is itself knowledge and the highest secret; if one knows it even at the end of one's life one can attain the highest state after life (*idaṁ dhyānam idaṁ yogam idaṁ dhyeyam anuttamam / idaṁ japyam idaṁ jñānam rahasyam idaṁ uttamam / idaṁ jñātavāntakāle 'pi gacched dhi paramām gatim //*) 13. 17. 18; this great, eternal secret was proclaimed by Brahma himself (*yat tad rahasyam para- mam brahmaproktam sanātanam*) 13. 17. 5. F. Who may receive the Stavarāja : It may be taught to one who is devoted (to god), to one who has faith, and one who believes in god; but it should not be taught to a non- believer who is lack of faith in the bodily form and who has not controlled his self (*idaṁ bhaktāya dātavyam śraddadhānāsti- kāya ca / nāśraddadhānarūpāya nāstikāyā- jitāmane*) 13. 17. 16 (Unknown commenta- tor : *vedabodhitaphalāvaśyumbhāvanīścayaḥ śraddhā / vedāḥ pramāṇam iti jñānavān āstikaḥ / uktaviparīto nāstikaḥ* Cr. Ed. 17(2). 1062. on 13. 17. 6); it should not be taught to one who scorns god Pinākin (Śiva); such a person goes to hell with his ancestors and descendants 13. 17. 17; it should be learnt with due effort and then be preserved by one who has controlled his mind (*prayatnenādh- igantavyam dhāryam ca prayatātmanā*) 13. 17. 15. G. Rewards obtained : By listen- ing to the name of Śarva listed in the Stava-