1. On account of their different contents and textual structures, Old Javanese religious scriptures of Śaiva persuasion can be divided into two distinct categories, namely Tuturs and Tattvas.

2. Both Tuturs and Tattvas document an archaic form of Śaivism, having preserved features which are traceable in the earliest among the Sanskrit Śaiva scriptures from the Indian Subcontinent.

3. Research on the Old Javanese Śaiva scriptural corpus from the Indonesian Archipelago may throw important light on dilemmas concerning the development of the Sanskrit Śaiva scriptural corpus in the Indian Subcontinent, just as much as the knowledge of Śaivism in the Indian Subcontinent may be of great help in order to establish the lines of transmission and the development of that religion in the Indonesian Archipelago.

4. To study with Śaiva Tuturs and Tattvas on the basis of an approach that is not informed by comparison with related South Asian Sanskrit sources will give rise to a significantly distorted, if not altogether incorrect, understanding of both their form and content.

Cf. M. Nihom, Studies in Indian and Indo-Indonesian Tantrism. The Kujjarakarnadharmakathana and the Yogatantra, Wien: Sammlung de Nobili, Institut für Südasieng-, Tibet- und Buddhismuskunde der Universität Wien 1994, p. 14: ‘at least within the compass of the study of religion, the “Greater India” perspective of pre-war Dutch scholars should be revived. […] an Indological approach to the “high culture” of the classical period in the Archipelago is an academic sine qua non. […] Old Javanese works of literature are so pervaded by Indic culture, both linguistically—through the medium of Sanskrit loan words—and ideologically—in the sense of notions pertaining to religion, governance and the like—that an approach which is not fundamentally Indological runs the risk of being unproductive and misleading.’

5. On the basis of the study of Tutur and Tattva texts, several additions and corrections can be made to the glosses of Old Javanese terms of Sanskrit origin found in Zoetmulder’s Old Javanese-English Dictionary. For example, the gloss of golaka as ‘the faculties of sense-perception in their tanmātra-form’ given in the Old Javanese-English Dictionary is incorrect. The apparent meaning of the word is ‘organs’, intended as the seats of the subtle faculties of perception or action.


6. Sudarshana Devi’s emendation of the word kārmāra, occurring in multiple passages of the Vṛhaspatitattva and the Tattvajñāna, into kārma, is unwarranted. The rare form kārmāra, attested in the Dharma Pātañjala, is traceable to Sanskrit Śaiva sources, e.g. the Trayodasa-satikakalottara, the Brahmayāmala and the Ur-Skandapurāṇa.

Cf. this thesis, p. 78.
7. The descriptions of several Old Javanese and Old Sundanese manuscripts from West Java found in the Katalog Naskah Perpustakaan Nasional Republik Indonesia are unreliable. For example, ms. 88 L 642 (Siksa Guru), described as 'Bhs Sunda Kuna, Aks Bali' ('Old Sundanese Language, Balinese characters') is in reality a Nipah containing Old Javanese text, written in Western Old Javanese script. Another ms. containing the same text is 16 L 628, which in the Katalog is mentioned as 'Jawa Kuna(?) (Sunda)'.


8. The Vṛhaspatitattva contains numerous ślokas that have nearly identical parallels in known Sanskrit sources.

Cf. this thesis, pp. 250–252 and 362 fn. 65, contra Sudarshana Devi, Vṛhaspati-tattwa, an Old Javanese philosophical text, Nagpur: IAIC 1957, p. 12: 'We have looked into over 250 Sanskrit works but strangely enough not a single śloka of ours could be traced to a Sanskrit source in exactly the same form as it is found in the Vṛhaspati-tattva.'

9. The work on Śaiva sources from the Indonesian Archipelago as well as the Indian Subcontinent by the German scholar Alexander Zieseniss, who unfortunately did not survive WW II, can be regarded as outstanding and pioneering, in spite of the fact that many fundamental Śaiva sources were necessarily unknown to him as they had not yet been published.


10. When editing codices unici it is preferable to err by redundancy rather than by omission.