

Extrait du « Musée »
Nouvelle série, IV-V.

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SUBHĀṢITA-SAMGRAHA

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Londres, LUZAC ; Paris, LEBOUX ; Leipsick, HARRASSOWITZ

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1905

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SUBHĀṢITA-SAMGRAHA

AN ANTHOLOGY OF EXTRACTS FROM BUDDHIST WORKS
COMPILED BY AN UNKNOWN AUTHOR, TO ILLUSTRATE THE DOCTRINES
OF SCHOLASTIC AND OF MYSTIC (TĀNTRIK) BUDDHISM

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The manuscript which forms the sole authority for the text of the present work was brought to light at the end of my last visit to Nepal in January 1899. When just concluding my work at the library of the Mahārāja, Pandit Viṣṇuprasāda, the chief librarian was good enough to show me several rare Mss., the property of private owners. One of these was the archetype of the present work. It was written on palm-leaf in an archaic form of Bengali writing, probably about the XVth century. The copy was made for me by one of the library-staff under the direction of the Pandit just named and kindly presented by him. Some revision of the copy was made by Pandit Vinodavihārī Bhaṭṭācārya of Calcutta who was then finishing his work on the Mss. of the Durbar-Library ; but, as he explained to me, the time at his disposal prevented a thorough revision. It is always hard to edit a new text from a single modern copy and the difficulty is increased when the language is not understood by the copyist. This applies especially to the portions of the present work written in the difficult Apabhraṃśa¹ Prakrit,

(1) The discussion of these verses, as full as I could make it, forms an Appendix to the present edition. It should be observed that the existence of Buddhist Prakrit (Apabhraṃśa and other dialects) was known to Wassiliev (Buddhismus p. 294) from Tibetan sources.

the existence of which as a department of Buddhist literature was first brought to light through the discovery of the present text.

I have sought to remedy the defective Ms.-material by recourse to the Tibetan versions, wherever I could succeed in finding¹ the works and passages quoted.

Though a considerable portion of the contents of the present book will be distasteful and even sometimes repulsive to modern readers, its publication seems necessary and at the present time specially appropriate for the due understanding of the history of Buddhism in India.

Much (perhaps too much, in proportion to the published material) has been written about the glorious and vigorous youth of Indian Buddhism ; something about its middle age of scholasticism and philosophy ; but next to nothing about the its decay, decrepitude and dotage, as shown in the Tantra-literature.

The first period and partly also the second are shown in the Pali literature ; and I have recently published a work analogous to the present thoroughly typical of the scholastic literature.

The present anthology with the two parts into which I have divided it, the first scholastic, the second mystic, carries on the teaching of the Śikṣāmuccaya on its own lines, and brings us to the end of the historic development of the system in the land of its birth.

As to the authorship and date of the present compilation no external evidence is available. The Ms. gives no compiler's name and I have found no mention of the work in any Indian or Tibetan book. Of the later authors quoted we know at present very little. Among them, though probably not the latest², is Śāntideva whom I have elsewhere assigned to the VII th century.

No help for the doubtful passages in the present text has been

(1) In this search Mr F. W. Thomas of the India Office has given me much kind and ready help. Vol. 46 (Rg.) of the India Office Tanjur has been also lent to the Cambridge University Library for my use. The fact that so many of the works drawn on in this book are translated in that volume confirms the observation made by Mr Thomas as to the genesis of the Tanjur above, tom. IV. p. 3.

(2) Compare below, p. 5 note 1.

available from Chinese sources. After listening to the instructive paper read at the Hamburg Congress of Orientalists in 1902 by my friend Rev. U. Wogihara, in which he mentioned that several tāntrik works not known to Nanjio had been included in a fuller redaction of the Chinese Tripiṭaka, I sent to that gentleman a list of the tāntrik works quoted which I had not identified in the Tanjur. The reply was that none of them were to be found. As Buddhist tāntrik works do exist in the Chinese collections, the absence of a number of these books rather tends to show that they belong to the latest period, when intercourse between India and China had become scanty.

I have to thank the Bengal Asiatic Society for the loan of their copy of the Dohakoṣapañjikā. It is a rather poor copy (especially as to the Prakrit) of a unique original existing in Nepal. See Haraprasād Śāstri, Report, '95-00, p. 21. I cite the work as Dk p. It could not be edited as a whole without either another good Ms., or the help of the Tibetan which I have used.

Professor de la Vallée Poussin has rendered much valuable assistance.

SUMMARY OF PART I.

Fol. 1. *Namaskāra* (2 stanzas).

1-16. A series of extracts the purport of which is not stated, but dealing mainly with the importance of due instruction in doctrine.

A fool must not be an instructor (*guru*) [9]. Instruction, especially in the doctrine of the Void, must be gradual [10]; while a pupil, one can never have independence (*svātantrya*) [11]. Instruction in the "Perfection" of "Wisdom" (*prajñā-pāramitā*) is applicable to several stages of the student's career [15-16]; this *pāramitā* is recognized by all schools (*yāna*) [16].

16-38. Buddhistic ontology; especially according to the *Mādhyamika* school.

The *catuḥkoṭi* or four alternative hypotheses of existence; according to Nāgārjuna [18], Candrakīrti [19-22], and other authorities (*nānasūtre* [22-23]). The consideration of thought (*citta*) and form (*rūpa*) leads to the doctrine of the Void (*śūnyatā*) [27-32]. The two "extreme" doctrines (*antadvaya*) and expression by sounds and words [33-38].

* * *

The numbers in square brackets [] refer in the above summary and in the text to the leaves of the MS., 103 in number. The division into two parts is my own.

SUBHĀṢITA-SAMGRAHA

Om | namaḥ śrīHevajrāya ||
 śrīmate Vajraḍākāya ḍākiṇīcakra-vartīne |
 pañcajñāna-trikāyāya trāṇāya jagato namaḥ ||
 yāvatyō Vajraḍākīnyā[ś] chinnasaṃkalpabandhavāḥ |
 lokakṛtyappravartīnyas tāvatībhyo namaḥ sadā || 5
Nātanā¹naṅgavajra-pāḍīya-Prajñōpāyavinīścayasiddhāv
 uktaṃ |
²śrutādijñānagamyam tan na bhaved vai kadācana |
 chando³ lakṣaṇahīnatvā[1] lakṣ[y]alakṣaṇavarjitam ||
 atā eva sa⁴dā-sadbhir yuktaṃ sadgurusevanam |
 na ca tena vinā tattvam prāpyate kalpakōṭībhīḥ || 10
 aprāpte tattvaratne tu siddham naiva kadācana |
 suvisuddhe hi satkṣetre bījābhāvād yathā 'ñkura[h] ||
⁵sā [2]mnāyā santi ye kecit prajñōpāyā[r]thadeśakāḥ |
 cintāmaṇir ivodbhūtā nirvikalpapade sthitāḥ ||
 tattvenaivam pariñāya ācāryān vasudhātale | 15

(1) Wassiliev gives authority for the identification of one Anaṅgavajra with Gorakṣa, skilled in magic (tantra ?), who is stated to have lived under Gopāla. The latter reigned in « Eastern India » (Gopāla I. of Bengal, c. A. D. 800 ?). Tārānātha, tr. pp. 174, 323).

(2) Tanjur, Rgyud XLVI 31-39 where the work is duly assigned to yan-lag-med-pai rdo-rje [Anaṅgavajra]. The present passage occurs at 32 b. 3 sqq.

(3) Tib. bstan-bcos, usually = *śāstra*.

(4) Sadā santo (or satto) Ms, of which I can make nothing satisfactory to both metre and meaning. Tib. de phyir skyes-bu dam-pa yi | bla-ma dam-pa bsten-pai rigs; from which I have suggested my conjecture founded also on the same pāda occurring 7. 16 below, where the equiv. in Tib. is simply skyes-bu not skyes-bu dam-pa (usually = satpuruṣa). With sadā-sat compare sadāśīva).

(5) Tib. (32 b 4) :

rnam-par mi rtoḡ lam la gnas | thabs dañ śes rab don ston pai ||
 man-hag ldan-pa hga tsaṃ slo | yid bzhin nor bu bzhin-du hbyuñ ||

tān upāsīta¹ yatnena ātmasiddhyagrahetave ||
 anantabodhi² sat saukhyaṃ prāpyate yasya tejasā |
 sa sevyah sarvabuddhānāṃ trailokye sacarācare ||
 tat³ kimarthaṃ kṛpāmūrtau tatrākāraṇavatsale |
 5 mājāmalina-cetobhir dhaukayanti durāśayāḥ ||
 asatpramāṇasatkārair dṛḍhaṃ copāsyā sadguruṃ |
 kṣīrādīdāna-pūjābhiḥ prāptaṃ ca⁴ tat samhitāṃ ||
 samprāpte tattvaratne tu sarvabuddhaguṇālaye |
 vārttām api na pṛchanti chidrānveṣaṇadāruṇāḥ ||
 10 [3]⁵tathā 'py evaṃ durātmāno dhaukayanti guruvajriṇaṃ |
 v[ih]eṭhayanti cātmānam ātmanaiva durāśayāḥ ||
 haraṇe gurumudrāyā ratnatrayadhanasya ca |
 nirvikalpāḥ⁶ pratikṣepe dharmatāyās ca yogināṃ ||
 7uktāḥ śrī-Vajranāthena *Samaye* te mahādbhute |

(1) °sīdya° Ms.

(2) dpag med byañ chub bde mchog.

(3) Tib.

ltos pa med pa thugs brtse bai | thugs-rjei sku-can de la ni ||
 bsam ḥan rgyu yi dri beas pai | sems kyis ci phyir ḥdud-par byed ||

I understand the Sanskrit to mean: "So how can the wicked offer (mere) money to him (tatra = tasmin gurau ; Tib. de la ni) who is disinterestedly affectionate ... ? ., The Tib. ltos pa ... bai I understand to mean: "a man of affection, not looking [for a reward] ., cf. infra 8. a, 18. ltos med pa = nirapekṣa. The phrase ḥdud par byed probably implies a different reading, such as ānamanti.

(4) cetat Ms with °ta° marked for deletion, which the metre would forbid.

(5) Tib. (32 b. fin):

de bzhin gzhan yaṅ ḥan-pai bdag | bla-ma rdo rje can bsten-nas ||
 co-ḥdri-bar ni byed-pai bdag | bsam ḥan raḥ-la co-ḥdri 'am ||
 dhaukayanti if correct must be scanned as a trisyll. ; but bsten 'wait on' rather suggests dhaukante. In the next line the Ms. has durāśadāḥ ; but it will be seen that the Tib. repeats the the expression used for durāśayāḥ above. The expression co-ḥdri seems to make my correction of the impossible veṭhayanti certain ; but had the translator before him an adj. in nom. plur. parallel with durātmāno ?

(6) Tib. rnal byor pa yi dam chos la | ma spyad pas na dmod par byed ||
 Should we read ma spyan pas na 'heedlessly' ?

(7) T. dam-thsig ḥo-mthsar che gyur-la | rtag-tu smod byed blo ldan la |
 ḥa yaṅ śin-tu skrag byed ces | dpal-ldan Rdo-rje mgon-pos gsuḥs ||
 Samaya is possibly the same as the book Mahāsamaya quoted below, 94.

jugupsābuddhayo nityam mamātra trāsakāriṇaḥ ||
 upāsayaike¹ gurum tūrṇaṃ nānugr̥hṇāti mām iti |
 āśrayante parān duṣṭās taddoṣakathanotsukāḥ ||
 ‘yogitā ‘cāryasaṃjñā ca² katham asmākam astv’ iti |
 etan-mātrpravṛttās te buddhatvaṃ prati nārthinaḥ || 5
 kathamcit prāpya tajjñānaṃ na manyante gurum purā |
 ‘jñātāro vayam’ ity āhur matt[ā]ḥ kecin na cāpare ||
 [4]anye ca kupitāḥ prāhur ‘gr̥hāṇainaṃ samarpitaṃ’ |
 ‘ahaṃ na tava śiṣyo ‘dya na bhavān sāmpratam guruḥ’ ||
 kutas teṣāṃ bhavet siddhiḥ saukhyaṃ caivcha³janmani | 10
 guruvañcakacittā ye te bhramanti viḍambitāḥ ||
 evaṃvidhās ca ye sattvaḥ svaparārthabahirmukhāḥ |
 uktās te Vajrasattvena⁴ sarve te pāpatājanāḥ ||
 na teṣāṃ narakād anyā gatiḥ asty ātmaividviṣāṃ |
 pacyante ghorakarmanō duḥkhai[śca]⁵ vidadhair nṛṇāṃ || 15
 ata eva sadā-sadbhir anantaphaladāyakaḥ |

(1) Ms. °aika gurūmtūntum° | āśrayanyūparān dṛṣṭāstado°
 Tib. bsñen-bkur med par myur ba ru | bdag ni rjes-su bzuñ htshal brjod |
 sdañ ba sems-kyis gzhan brten-la | kha cig ñes-pa sgroggs-la brtson ||
 my conj. eke is suggested by kha-cig ; tūrṇaṃ by myur ba ru. Prof. Pous-
 sin points out that the Tib. must mean : “ sans se donner la peine de
 vénérer [le guru] ». — to doṣa° is of course possible.

(2) Ms. °katham asmāhamastpiti.

Tib. sañs rgyas don du mi gñer zhiñ | rnal hbyor-pa dañ slob dpon zhes |
 bdag ni ci nas še[s] hgyur-ba | de tsam la ni zhugs pa yin ||

(3) Ms. °hi.

(4) de ni ñan hgro kun snod-du | dpal ldan rdo-je mgon-pos gsuñs : so
 that the Tib. read Vajranāthēna, as above, 6. 14.

(5) Ms. °khai vidadhairtṛṇaṃ.

Tib. śin-tu mi zad las rñams kyis | sdug-bśñal rnam pa mañ pos htshed.
 I have conjectured nṛṇāṃ for the impossible tṛṇaṃ supposing that the
 Tib. had such a reading and took ghorak° nṛ° together : “ doing man-
 devouring deeds ».

(6) Tib. (33 a 5 sqq.) :

de-bas dam-pa don gñer-bai | skyes bus dños-po thams cad-kyis |
 dpag med hbras lu rah ster bai | slob-dpon kun-tu bsten-par bya ||
 byañ cub-tu ni ñes byas pas | phrag dog ña-rgyal ser sna dañ |
 de bzhin gyo dañ sgyu dañ ni | skyo dub hdu śes yoñs spañs te ||
 rtag tu ñu yi spyod pa bzhin | mi gyo pa yi sems kyis ni |

- ācāryaḥ sarvabhāvena ātmasreyo'rthavāñchibhiḥ |
 Irṣyāmātsaryam utsrjya mānāhaṃkāram¹ eva ca |
 māyāsāthyam ca pāruṣyam sadbodhau² kṛtanīscayaiḥ |
 Sa³dāpra[5]ruditasyeva caryayākampyacetasā⁴ |
 8 paryupāsyo Jagannātho guruḥ sarvārthasiddhidāḥ ||
 svakāryanirapekṣaiś⁵ ca pūjāmaṇḍalapūrvakaiḥ |
 triṣkālam parayā⁶ bhaktyā śīrasā pādavandanaiḥ |
 prāpnvanti tato 'vighnaṃ prasādād⁷ gurusamnidheḥ |
 śiṣyās⁸ tu paramaṃ tattvaṃ tryadhvasambuddhacetasā ||
 10 mānaṃ śāthyam kapaṭapaṭalaṇi sarvam utsrjya vīrai[h] |
 yaiḥ sāmnāyo gurur asamayā sevyate [śraddhayā]tra⁹ |
 a¹⁰grāṃ prāptā jinasu[ga]tā yat samāsādyā [sarve] |
 bodhiṃ tat tair jinaguṇanidhiḥ prāpyate tattvaratnaṃ ||
 Mahālakṣmī-Sādhane 'py uktaṃ |
 15 yat tad avyaktarūpaṃ tu sarvadehe vyavasthitam |

dños grub kun don ster bai bla | hgro bai mgon po bñen bkur bya |
 śin-tu ʼus pas-dus-gsum-du | zhabs la spyi bos phyag byas śiñ |
 rañ gi lus la 'aṅ ltos med par | maṇḍala śñon hgrom chod-pa bya |
 de nas bla-mai bka drin gyis | dus gsum sañs-rgyas-kyis gsuñs-pai ||
 de ñid dam pa bgegs med par | slob ma yi ni thob par' hgyur |
 (5 stanzas passed over)

brtan pas gyo dañ zol dañ ña-rgyal sgrib pa thams cad yoñs-su spañs nas ni |
 man ñag ldan pai bla ma mtshuñs pa med pa dad pas hdir ni bstan par bya |
 des de ñes par rgyal bai yon tan gter hgyur de ñid rin chen rñed gyur nas |
 bde gśeḡs kun gyis brñes pai byañ-chub mchog-ni htob par hgyur ||

(End of Ch. II).

(1) mārā° Ms. but see Tib.

(2) sagho° or sadyo° Ms.

(3) Cf. Aṣṭas. Prajñ. ch XXX.

(4) So, with the help of the Tib, we may confidently emend the cayayākaspā° (!) of the Ms.

(5) The Tib. implies svakāya°.

(6) paramayā Ms. contra metrum.

(7) pramādād Ms.; but Tib. bka-drin.

(8) iṣyās Ms.; but Tib. slob-ma.

(9) This restoration is assured, not only from the usage of Tib. dad-pa, but from the metre, Mandākrāntā.

(10) In this line again, the copyist had left gaps (shown by the metre) without any indication, but the Tib. renders my conjectures fairly safe.

guruvaktrāt param tattvaṃ prāpyate nātra saṃśayaḥ ||
 ācāryād gurutarō¹ nāsti trailokye² sacārācare |
 yasya³ prasādāt prāpyante siddhayo [']nekadhā budhailḥ ||
 tathā Svādhiṣṭhānakrame⁴ 'py ārya-Nāgārjunapādair
 uktam |

sarvapūjāṃ parityajya gurupūjāṃ samārabhet | 5
 tena tuṣṭena⁵ tal labhyaṃ Sarvajña-jñānam uttamam ||
 kiṃ tena na kṛtam puṇyaṃ kiṃ vā nopāsitaṃ tapaḥ |
 anuttarakṛtācārya⁶-Vajrasattva-prapūjanāt ||
 yad yad anuttaram kiṃcid viśiṣṭataram eva vā |
 tad tad dhi gurave deyaṃ tad evākṣayam icchata || 10
 ācāryo harate pāpam ācāryo harate bhayam |
 ācāryas tārayet⁷ pāram duḥkharṇavamahābhayād iti ||
 punar Abhisambodhikrame 'py aha |

⁸asan svaya[mbhū]r [7]Bhagavān eka evādhidaivataḥ
 upadeśapradānāt tu vajrācāryo 'dhikas tataḥ || 15
 anyatrāpy uktam |

śīlāmayāḥ kāṣṭhamayo 'pi Buddho
 dadāti mokṣaṃ na hi janmalakṣai[h] |
 ihāpi janmany api śāsvataṃ yad
 dadāti saukhyaṃ gurur ādareṇa || 20

Indrabhūti-pādair apy uktam |

gurur Buddho bhave[d] dharmā[h] saṃghaś cāpi sa eva hi |
 yat-prasādāl labhyet tattvaṃ⁹ param ratnatrayaṃ varam ||

(1) Scan as a trisyllable.

(2) *kyā* Ms.

(3) *yatpr* contra metrum Ms.

(4) See the *Pañcakrama* (which is never here cited as a *collective* work) iv. 45 sqq. As to the alleged authorship of Nāgārjuna, see Poussin's edition (Univ. de Gand, Recueil, Fasc. 16^e, 1896) p. VII.

(5) *tastena* Ms.

(6) *-kr̥d-* Pañc.

(7) *rayate* Ms.

(8) *Ibid.* v. 2 sqq.

(9) *Sic* Ms. contra metrum. Correct to yat-pādāl labhyate or yat-prasādāl labhet.

tathā *Saraha*¹-pādāḥ |
 guru² uvaesaha amia rasu havahi ṇa ptaū jehi |
 jaha satthe[ṇa] marutthalihim̐ tisia mariaū tehi ||
 soi paḍhijjāi soi guṇijjāi sa[t]thogame so vakkhāñij[j]āi |
 8 nāhim̐ diṭṭhi jo tāu ṇa lakkha[8]ī ekkuvara-guru-pāā
 [pekkhāi |
 tās³mād ghoratarād anantaviṣayād durvāramārāṇavāt
 saṃsārād yadi⁴—bhavanti guravaḥ potopamās tāyinaḥ |
 tat kasmāt svavikalpajālabahulavyālakulā vyākulāḥ
 prāpsyanty atra paraṃ⁵ sukhaikanilayaṃ buddhatvam ete
 [janāḥ ||

10 *Vajradākatanṭre ca*

guroś cāyāṃ patnīm̐ ca pādūkāsana-talpakaṃ
 ye laṅghayanti⁶ mahāmohāt⁷ te narāḥ kṣuradhāriṇāḥ ||
 suśikto 'pi yadā śiṣyo guror ajñāṃ vilaṅghayet |
 ihaloke bhavet kallaḥ⁸ paraloke narake vaset⁹ ||
 15 māyāsāthyaprayogeṇa mithyā bhaktiprakāśanāt |
 kṣaya-kuṣṭha-mahārōgī ja[9]yate narakādiṣu ||
 evaṃ matvā tataḥ śiṣyā guror bhaktiparāyaṇāḥ |
 sidhyante vipulāṃ siddhim̐ guror ajñāprapalanāt¹⁰ ||

śrī-Hevajratantre

(1) Acc. to Tāranātha (Ch. XIV) originally a Brāhman named Rāhula (cf. Wassil., Buddh. p. 219); the author of numerous works in Prakrit (including a Dohakośa) and in Sanskrit; compare Index II.

(2) Dkp. 50. 6; T. Kg. 46. 210. a. 4. For further notes on these and other Prakrit verses see the Appendix.

(3) Metre : Śārdūlavikrīḍita.

(4) A long syllable (perhaps *no*) has to be supplied.

(5) Ex conj.; *pavaṃ* Ms. (v and r would be easily confused in a Bengali archetype).

(6) Scan as trisyll. (laṅghenti).

(7) °hatmāha° Ms.; but tmā, as often, stands for mo (cf. p. 7 n. 1 infra).

(8) kallaḥ 'deaf' Lexx. only.

(9) Hypermetric pada.

(10) °ānanāt Ms. Bengali confusion of the similar letters l and n.

siddhilabdho 'pi yaḥ śiṣya[b] samya[g]jñānavabhasakaḥ |
abhivandayati¹ gurum siddhau avicyās tyajyahetunā ||

tathā cānyatra

śiṣyān yatnena vijñāya liṅgenavyabhicāriṇā |
yathāyogaṃ niyoktā² syād gurur ity uktavān Muni[h] || 8

-³- samarthaḥ guruḥ śiṣyaṃ bhāvaṃ jñātvā 'nuśāsitaṃ |
tena śiṣyo 'nugrahitavyo | na mūrkhāḥ śiṣyaṃ arhati ||
yad yad yasya hitaṃ pūrvam tat tat tasya samācaret |
na hi pratihataḥ pātraṃ saddharmasya [katha]ñcana ||
sarva[10]m astīti vaktavyam ādau taitva⁴gaveṣiṇā | 10

pāścād avagatārthasya niḥsaṅgasya viviktatā ||
śūnyatā puṇyakamena vaktavyā na hi sarvathā |
nanu pramuktam⁵ asthāne jāyate viṣam auśadham ? ||
kiṃca |

vināśayati durdṛṣṭā śūnyatā mandamedhasaṃ | 15
durgrhito yathā sarpo vidyā vā duḥprasādhita ||
aparo 'py asya durjñānān mūrkhāḥ paṇḍitamānikaḥ |
pratikṣepavinaṣṭātmā yaty avicim adhomukhaḥ ||
yathoktaṃ |

kasyacij jāyate śiṣyaḥ kasyacij jāyate gur[11]uḥ | 20
vinayaty abudhān sattvān nānopāyair upāyavit ||
asādhavas tu yatnata evānukampyaḥ || yathoktaṃ |
glāne putre viśeṣeṇa mātā 'rta jāyate yathā |
asatsu bodhisattvānaṃ viśeṣeṇa dayā tathā ||

svātantryaṃ na śiṣyasya na kadācid apiṣyate | āha | 25
svātantryaṃ sarvabuddhais tu sadā śiṣyasya neṣyate |

(1) Possibly = °vandeti, like °langheti above; but prob. a lacuna after siddhau.

(2) Cf fol. 11 ad fin.

(3) Two missing syllables are marked in Ms. The sense seems to require *na* (or *kim*) samarthaḥ... bh° ajñā°. I doubt if the passage can now be made into metre.

(4) *tre gaveṣiṇā* Ms. M. Poussin compares Madhy. vṛ. (ed. Calc.) 132. 3 with this passage.

(5) Read probably *prayu°*

na hy andhasya svatantrasya girāv¹ arohaṇam śivam ||
 āgamasya parīksāyām na svātantryam niṣidhyate |
 par²īkṣyaiva hi sarvatra pravṛttir viduṣam yataḥ |
 pravṛttasya tat tasyaivam vijñāya tasya bhāvyatām ||
 5 bhāvanāyām niyoktā³ syād ity evam kathyate jinair 'iti ||
 tatha [12] 'nuttarasandhau⁴ Śākyamitra-pādair apy
 uktaṃ |
 5ya[ḥ] śaṭhyabuddhir alaso gurunindakaś ca
 prāptābhīseka iti garvitamānasaḥ syāt |
 sarvajñatā na sulabheti vihinacitto
 10 doṣān [sa] paśyati guror na guṇān varākaḥ ||
 śúsrūṣayā virahito laghu tattvam icchen
 neti praśastavacanam calayet saroṣaḥ |
 dṛṣtvā sabhāsu⁶ gurum asya parāñmukhas tu
 kuryāt praṇāmam atha tasya rahogatasya ||
 15 evam ca daurātmyahatam⁷ kuśīṣyam
 svaputram apy aurasam āryagarhyam⁸ |
 vaiśyam tathā pārthivam agrajam⁹ vā
 kuryāt samīpe na hi jātu virah¹⁰ ||
 11śubhaguṇa-susameto jñānavān vīryayukto
 20 guruanam atha bhaktyā vīkṣyate buddha[13]tulyam |
 adhigatajinadharmāḥ śāsane suprasannaḥ¹²
 sa iha bhavati pātram tasya kuryāt prasādam ||
 śrutabahutaratanthro 'py āgame supravīṇo¹³

(1) *śirāv* (!) Ms.(2) *rī* Ms.

(3) Cf. supra fol. 9 ad fin.

(4) i. e. *Pañcakrama* (cf. note supra) III, 87.

(5) Metre : Vasantatilaka.

(6) *svagu*° Pañc.(7) *ogataṃ* P. Metre : Ākhyāyikā.(8) *oguhyam* P.(9) *agrabodhim* P.(10) *dhīraḥ* P.

(11) Metre : Mālinī.

(12) *neṣu pra*° P.(13) *eṣv apr*° P.

gurujanaparicaryā¹ prāptatattvopadeśaḥ |
 svahitam api sa kartuṃ na prabhuḥ śāstracañcur²
 bhavati tad api śāstraṃ kevalaṃ khedahetu ||
 atha bhavati sa bhāgyaḥ prāptatattvopadeśo
 jaḍamātir asamartho milane 'rthasya yas tu | 5
 parihatakr̥tabuddhi[r] deśanāyāṃ pravṛtto
 vacanaguṇavihīnaḥ so 'py avajñāṃ upaiti ||
 śrutabahutaratantro jñānavān śaṭpadajñāḥ
 śrutimatidhṛtmedhāvṛyasampatsametaḥ |
 gurujanaparicaryāprāptatattvopadeśaḥ 10
 pra[14]bhavati sa hi vaktuṃ tantrarājopadeśaṃ ||
 tathā *Gaṇḍavyūha*-sūtre |
 dhūmena jñāyate vahniḥ salilaṃ tu balākayā |
 nimittair jñāyate gotraṃ bodhisattvasya dhīmataḥ ||
 supra[sa.]nnaśukhāmbhoja-harṣoṭphullatanūruhaṃ | 15
 anugr̥hṇāti sa[e-]chiṣyaṃ dr̥ṣṭvā tattvena paṇḍita iti ||
 yathoktam ācārya-*Candrakīrti*-pādaiḥ |
³pr̥thagjanatve 'pi nīśamya sūnyatām
 pramodam antar labhate muhur muhuḥ |
 prasādajāsrāvanipātalocanaḥ⁴ 20
 tanūruhotphullatanuś ca jāyate ||
 yat tasya sambodhidhiyo 'sti bijaṃ
 tattvopadeśasya ca bhājanaṃ saḥ |
 ākhyeyam asmai paramārthasatyam
 tadanvayās tasya guṇā bhavanti || 25
 [15]tadyathā |
 śīlaṃ samādāya sadaiva vartate

(1) yāhānyalabdho° P.

(2) °vañcur° P.

(3) Identified by Professor de la Vallée Poussin from the Tanjur Mdo XXII, fol. 247 b. as coming from C. 's Madhyamakāvatāra Ch. VI. st. 4-6. See *Muséon* N. Sér. I. 229, where the Tib. text is given.

(4) Ms. °srāvinayāta (pāta ?).

- dadāti dānaṃ karuṇāṃ ca sevate |
titikṣate tatkuśalaṃ ca bodhaye
¹praṇāmayaty eva jagadvimuktaye ||
ityādi vistaraḥ || āha *cātra* |
- 3 parārtha-saṃpad buddhānāṃ phalaṃ mukhyatataṃ ma-
[tam |
buddhatvādi tadanyat tu tādarthyaṭ phalam ucyate ||
tac-caitat sakalam api phalaṃ *Mahāmudrādvayayoga-*
*bhāvana*²yaiva paraṃ sampadyate |
yathoktam ārya-*Prajñāpāramitāyāṃ*³ | śrāvakabhūmāv
10 api śikṣitukāmeneyam eva prajñāpāramitā śrotavyā ...
yāvad⁴ ... ihaiva prajñāpāramitāyāṃ yogam āptavyaṃ⁵ |
tathā pratyekabuddha-bhūmāv api ... yāvad ... bodhi-
satvabhūmāv apityādi vista[16]raḥ |
prajñāpāramitaiva 'bhagavati mahāmudrā'⁶ 'paranāmnt
15 tasyā advayajñānasvabhāvadvād Bhagavān api dharmakā-
yātmā bodhicittavajras tatsvabhāva eva | yad āha |
« prajñāpāramitā jñānam advayam, sā tathāgata » iti |
'prajñāpāramitaiva cet sarvayāne vyavasthitā kathaṃ
tarhi 'yānabhedah' ? | āha |
20 dharmadhātor asambhedād yānabhedo 'sti na, prabho |
yānatritayam ākhyātaṃ tvayā sattvāvatārataḥ ||
'asti khalv' iti 'nīlādi jagad' ⁸iti jaḍīyase |
bhāvagraha-grahāveśa-gambhīranaya-bhīrave ||
'vijñānamātram evedaṃ citraṃ jagad' udāhṛtam |

(1) Correct probably to pariṇā.

(2) Compare note to fol. 30 infra.

(3) Aṣṭasah. Pr. Ch. I. (Printed text, 6, 12).

(4) yāvad denotes the (very judicious) skipping of the verbiage of the Aṣṭas. Pr.

(5) śikṣitavyaṃ y° āpattavyam pratyē°.

(6) Cf. *dharmamudrā* Aṣṭas P. 529. 3 infra.

(7) yāma Ms.

(8) °gādāti Ms. The verbal form *jaḍīye* ('talk like an idiot') is new.

'grāhyagrāhakabhedena rabitaṃ' mandame[17]dhase ||
 'gandharvanagarākāraṃ satyadvitayalāñchitam' |
 ameyānantyakalpaughabhāvanāsuddhabuddhaya¹ iti ||
 Saraha-pādair apy uktaṃ |

grāhyagrāhakavinirmuktaṃ vijñānam paramārthasat² 8
 yogācāramatāmbodhipāragair iti gīyate ||

neṣṭaṃ tad api dhīrāpāṃ vijñānaṃ pāramārthikaṃ |
 ekānekaśvabhāvena viyogād³ gaganābjavat ||

⁴na san nāsan nasadasan na cāpy anubhayātmakaṃ |
 catu[ṣ]koṭivinirmuktaṃ tattvaṃ Mādhyamikā viduḥ || 10

ārya-Nāgārjuna-pādair apy uktaṃ |
 na⁵ svato nāpi parato na dvābhyāṃ nāpy ahetutaḥ |
 utpannā⁶ jātu vidyante bhāvā kvacana kecana iti ||

tasmāc catu[ṣ]koṭivīrahād [18] anutpannā⁷ eva bhāvāḥ
⁽¹⁾svataḥ ⁽²⁾parata ⁽³⁾ubhayato ⁽⁴⁾'nubhayataś cotpādāyogāt | tathā hi 15
 prathama-pakṣe⁸ tasmā[t] tasyotpāde na kaścīd viśeṣaḥ |
 viśeṣābhāvād bījotpāde 'nīkurādīnāṃ na saṃbhavaḥ | atha
 bīja evānīkurabhāvena pariṇata iti cet | na | saṃsthāna-
 varṇa-rasa-vīrya-vipākānyathātvād anīkurasya | atha pūr-
 vabījabhāvaparityāgā[c] cet | tadā 'nya evedānīm anīkuraḥ | 20
 kathaṃ tad ucyate ? evam apy ucyate | 'aho pariṇāma-
 vādināḥ⁹ kauśalam ! ātmānam mārayati naṣṭaśaktāv utpā-
 dayati ||

ācārya-Candrakīrti-pādair apy uktaṃ |

(1) Sc. °buddhaye udāhṛtam. °augham would make the construction more symmetrical.

(2) See *Nyāyab.* Ch. I; *Nyāy.-b.* ṭīkā 17. 4.

(3) The Ms. reads : gākumanā° with a marginal correction of ku to dga or ṅga. For this I have substituted a conjecture of M. Poussin.

(4) Quoted in Bodhic. p. ad IX. 2, (ed. I. p. 243. 1).

(5) From the *Mūlamādhyamaka* : ed. Poussin 12. 12.

(6) yā Ms.

(7) °upe° Ms.

(8) prakṣe Ms.

(9) dīna Ms.

1loko 'pi caikyam anayor iti nābhypaiti
 naṣṭe 'pi [19] paśyati yataḥ phalam eṣa hetau |
 tasmān na tattvata idaṃ na tu lokataś ca
 yuktaṃ svato bhavati bhāva iti prakalpyaṃ ||
 5 *dvitīyas* tu na vidyate | tadā kodravabijā[c] chālyān-
 kuraprasaṅgaḥ paratvasāmānyāt | atha 'svasamptānaśakti-
 vaśād' iti cet | tarhi 'śālibijasya śālyānkuraśaktir na vi-
 dyate paratvāt | athaikasamptāne kathaṃ paratvaṃ nāmeti
 cet | tadā bijāṅkurayor na kaścid viśeṣaḥ | tasyābhāvād
 10 aikyam | ekasya paratvābhā[vā]d utpādābhāvaḥ | āha |
 ²anyat pratītya yadi nāma paro 'bhaviṣyaj
 jāyēt[a] tarhi ba[20]hulaḥ śikhino 'ndhakāraḥ |
 sarvasya janma ca bhavet khalu sarvataś ca
 tulyaṃ paratvaṃ akhile janake 'pi yasmāt ||
 15 śakyam prakartum iti kāryam ato niruktaṃ
 śaktaṃ yad asya janane sa paro 'pi hetuḥ |
 janmaikasamptatigatājanakāc ca yasmā[c]
 chālyānkurasya ca tathā [pi na kodravādeḥ]
 * * * * *
 20 * * * * *
 * * * * *
 * * * * * paratvāt³
 asty aṅkuraś ca na hi bijasamānakālo
 bijam kutaḥ paratayā 'stu vinā paratvaṃ |
 25 janmāṅkurasya na hi sidhyati tena bijāt
 samtyajyatām parata udbhavattīti pakṣaḥ ||

(1) Madhyamakāvātāra VI. 12. See de la Vallée Poussin l. c. p. 231.
Metre : Vasantatilaka.

(2) op. cit. VI. 14-17. Muséon, N. S. I. pp. 231-232 and Madhy. vṛ. 36. 10 (ed. St Pet.) where M. Poussin reads 'jana° * parce que toutes choses, même si elles n'engendrent pas, sont autres *.

(3) The lacuna is indicated by a small mark above the line. But the Tib. as M. de la Vallée observes above, renders my supposition of a lacuna quite certain. See Muséon N. S. I. 231, n. 3.

ṛtīyas tu na vidyate svaparayor atyantavirodhāt | tathā
 hi svasvabhāvo 'nkuro 'nutpannabhāvaḥ | parasvabhāvaṃ
 bījaṃ sat | katham ubhayataḥ? atha jā[21]yamānasya para-
 bījaprāptir asty eva tataḥ || 'kiṃcit svataḥ, kiṃcit parataḥ,
 'utpattir asty eveti 'cet | 'na | jāyamānasya sattvābhāvāt | 8
 sad eva param | anyathā katham jāyamānavyapadeśaḥ |
 yady evam, kim pareṇa bījena | svayam eva ta[da]niṣpan-
 natvāt | tasmā j'āyamānaṃ sad' ity anutpannaṃ | yad
 asat tan notpadyate yathā śāśaviṣāṇam iti² ||

caturthas tu muhyate, ahetukadoṣaprasaṅgāt | kiṃ ca 10
³loko 'py ahetukaṃ na paśyati | āha
 'bhūtāni tāni na hi santi yathā tathoktaṃ
 sāmānyataḥ svaparato dvayataś ca janma |
⁵ahetukaṃ ca khalu yena purā niṣiddhaṃ
 bhūtāny[22]amūny anuditāni na santi tasmāt || 15
 bhāvāḥ svabhāvarahitāḥ sva-parobhayasmā j
 janmāsti hetum anapekṣya ca naiva yasmāt |
 mohas tu yena bahulo⁶ ghanavṛndatulyo

(1) upett° Ms. : cf. note 8 on 27 below.

(2) iti Ms.

(3) kāpy Ms.

(4) Sc. *Candakīrti* in his *Madhyamakāvātāra*, as will be seen from the annexed extract from the Tanjur (ed. St-Petersb.) kindly sent to me by M. Poussin. Mdo, XXIII, 253 b 3 :

hbyuñ-ba de-dag ji-ltar yod min de ltar bçad zin te |
 gañ-gi phyir na goñ-du rañ-gzan-las dañ gñis ka las |
 skyed dañ rgyu-med thun-moñ-du ni bkag zin de-yi phyir |
 ma bçad hbyuñ-ba hdi-dag lta zhig yod dam ma yin no ||
 gañ-gi-phyir na bdag dañ gzhan dañ gñis ka las skye dañ |
 rgyu-la ma-bltos yod pa min pas dños rñams rañ-bzhin bral |
 gañ gis sprin thsogs dañ mthsuñs gti mug stug po hjig-rten-la |
 yod-pa des-na yul-rñams log-pa dag-tu snañ-bar hgyur ||
 ji-ltar rab rib-mthu-yis hga-zhig skra-çad zla-gñis dañ |
 rma-byai-mdoñs dañ sbrañ-ma-la sogs logs-par hdzin byed-pa |
 de-bznin-du ni gti-mug skyon-gyi dbañ-gis mi mkhas-pas |
 hdus-byas-la zhig sna-thsogs blo-gros kyis ni rtogs par hgyur ||

(5) On āhe° see Poussin, *Madhy.* v. 24, n. 8.

(6) vahalo Ms.

- lokasya te na viṣayāḥ khalu bhānti mithyā ||
kaścid yathaiva vitatham timiraprabhāvā[t]
¹kesa-dvicandra-śikhi-candra-kamakṣikādi |
gṛhṇāti tadvad abudhaḥ khalu mohadoṣād
8 buddhyā vicitram avagacchati saṃskṛtam hi ||
ity anena krameṇa yathā jñeyacakrasyānutpattis tathā
jñānacakrasyāpi ¹ yady evaṃ tarhi ||
Bhagavatā ca *nānā-sūtre* coktam |
bāhyo na vidyate hy artho yathā bālair² vikalpyate |
10 vāsanālu[23]ṭhitam cittam arthābhāsam pravartata iti ||
tathā |
prajñāvihāri sa hi bodhisattvo
vijñānamātrapratibaddhatattvaḥ |
grāhyaṃ vinā grāhakatām apaśyad
15 vijñānamātram tribhavaṃ paraiti ||
yathā taraṅgā mahato 'mburāseḥ
samīraṇapreraṇayodbhavanti |
tathālayākhyād api sarvabījād
vijñānamātram bhavati svaśakteḥ ||
20 saṃvidyate 'taḥ paratantrarūpaṃ
prajñaptisiddhis tu nibandhanam yat |
bāhyam vinā grāhyam udeti yac ca
sarvaprapañcāviśayasvarūpaṃ ||
vinaiva bāhyam na yathāsti cittam
25 "svapne yathā" ced³ idam eva cintyam |
svapne 'pi me naiva hi cittam asti

(1) The Tib. equivalent of this is 'hair-comb'. The meaning would thus seem to be that a head of hair adorned with two crescent-shaped combs (as in Ceylon at the present day) is mistaken for two moons. This verse is evidently closely related to Madhyam. av. VI. 29: See Muséon. N. Sér. I. 233.

(2) vānair Ms.

(3) The double inverted commas indicate the replies of the Vijñānāvādin.

yadā tadā nāsti nidarśanaṃ te ||
 “svapnasya bodhe smaraṇā[24]tmano¹ sti”
 yady, asti bāhyo viṣayo² 'pi tadvat |
 “yathā mayā dr̥ṣtam” iti smṛte tu
 bāhyeti tadvat smṛtisambhavo 'sti || 5
 “cakṣurdhiyaḥ sambhava eva siddhe
 'nāsty' “asti' vai mānasam eva cetah |
 tadākṛtau bāhyatayā niveśa[ḥ] |
 svapne yathehāpi tathā mataṃ cet || ”
 bāhyo yathā te viṣayo na jātaḥ 10
 svapne tathā naiva mano 'pi jātam |
 cakṣuś ca cakṣurvisayaś ca tajjam
 rūpaṃ ca sarvaṃ trayam apy alīkaṃ ||
 kiṃ ca |
 rūpaṃ⁴ eva yadi tatra niṣiddhaṃ 15
 'cittamātram idam' ity adhigamya |
 mohakarmajam uvāca kimarthaṃ
 cittam atra punar eṣa mahātmā ||
 sattvalokaṃ⁵ atha bhājanalokaṃ
 cittam eva racayaty aticitram | 20
 karmajaṃ hi jagad uktam aśeṣaṃ
 karma ci[25]ttam avadhūya ca nāsti ||
 kathaṃ tarhi Bhagavatā¹ cittamātraṃ, 'bho jinaputrā¹
 yaduta 'traidhātukam' ity uktam | āha |
 evaṃ hi gambhīratarān padārthān 25
 na vetti yaḥ taṃ prati deśaneyam |

(1) 'consisting of memory'.

(2) vidhayo Ms.

(3) stye Ms.

(4) Metre : Svāgatā.

(5) Quoted in Bṛ. IX. p. 305. (5 from below) Bṛ. ad V. 7 (p. 99. 3) and
and Pañcakr. ṭ. 40. 39.(6) Ms. ityātyu ktaṃ or eāhyu².

- asty ālayaḥ pudgala eva cāsti
 skandhā ime vā khalu dhātavaś ca ||
 'ahaṃ' 'mamety eva yad ādideśa
 satkāyadīṣṭer vigame 'pi buddhaḥ |
- 8 tathāsvabhāvān api sarvabhāvān
 astīti neyārthatayādideśa ||
 āturyāturī¹ bhaiṣajyaṃ yadvad bhiṣak prayacchati |
 cittamātram tathā buddhāḥ sattvānāṃ deśayanti vai ||
 ārya-*Nāgārjuna*-pādair apy uktam |
- 10 cittamātram jagat sarvam² iti yā deśanā Muneḥ |
 uttrāsaparihārārtham bālānāṃ sā [26] na tattvataḥ ||
 tathā |
 ādisāntā hy anutpannāḥ prakṛtyaiva ca nirvṛtāḥ |
 dharmās te vivṛtā³ nātha dharmacakrapravartane ||
- 15 tathā |
 yā kalpanānāṃ vinivṛttir etat
 phalaṃ vicārasya budhā vadanti |
 pṛthagjanāḥ kalpanayaiva buddhā
 akalpayan muktim upaiti yogī ||
- 20 paśyann ahi[ṃ] chidragataṃ svagehe
 gajo 'tra nastīti nirastaśaṅka[h] |
 jahāti sarpād api nāma bhītim
 aho hi nāmārjavatā parasya ||
 kiṃ ca |
- 25 'rūpaṃ nātmā rūpavān naiva cātmā

(1) Sic Ms. ; āturīya tu ?

(2) This saying is illustrated by the opening words of the *Bodhicitta-vivarana* of Nāgārjuna, as preserved in a fragment in my possession confirmed by the Tib (Tanjur, Rgyud XXXIII. 46 b):citta-viṭhapitāḥ sarvadharmā ity uktam *Bhagavata*. Cf. Pañcagr. comm. p. 40. 2.

(3) Ms. (contra metrum) °vṛttā.

(4) Metre : Sālīni. Quoted also Madhy. vṛ Ch. XVIII (badly printed in ed Calc. 126. 28).

rūpe nātmā rūpam ātmany asac ca |
 skandhān evaṃ viddhi sarvāṃś¹ caturviṃśaty-aṃśā
 eveṣṭāḥ svadrṣṭeḥ |
 etāni tāni śikharāṇi samudgatāni
 [27]satkāya-dṛṣṭi-vipulācala-saṃsthitāni | 5
 nairātmyabodha-kuliśena vidāritātmā
 bhedaṃ prayāti sahasaiva tu dṛṣṭiśailaḥ ||
 Saraha-pādair apy uktaṃ |
 vastūny amūni sakalāny ekānekaśvabhāvavikalāni¹ ity
 āsaṅgaviyogād udyogī yogitām¹ eti | 10
²kā tṛṣṇā kutra sā tṛṣṇā mṛgyamāṇā vicārataḥ |
 vicāre jivalokasya ko nāmātra mariṣyati ||
 ko bhaviṣyati ko bhūtaḥ ko bandhuḥ kasya kaḥ suhr̥t |
 sarvam ākāśasaṃkāśaṃ pratigṛhṇantu madvidhāḥ ||
 tathā cāhācāryaḥ | 15
 rūpāder³ niḥsvabhāvatvaṃ bahirdhā śūnyatā matā |
 ubhayor niḥsvabhāvatvaṃ bahir-adhyātma-śūnyatā ||
 ārya-[28]Nāgārjuna-pādair apy uktaṃ |
⁴tat tat prāpya yad utpannam notpannam tat-svābhavataḥ |
 svabhāvena yad utpannam⁵ anutpannanāma tat kathaṃ || 20
 tathā |
⁶yaḥ pratyayair jāyati sa hy ajāta
⁷utpāda evāsya bhavet svabhāvāt |
 yaḥ pratyayādhiṇu⁸ sa śūnya ukto

(1) °gītām Ms.

(2) If these verses really belong to *Saraha*, they have been adopted with slight alterations by *Śantideva* in the *Bodhic. IX. 153 b-155 a.*

(3) °denni Ms.

(4) Quoted in *Madhy. vr 9* s. See *Poussin* ad loc., where the verse is traced to its source (*Yuktiṣaṣṭika-kārikā*).(5) 'nnaṃ ma° Ms. Prof. *Poussin* suggests (to avoid the hypermetron): anutpannam ca tat kathaṃ.(6) From the *Anavataptahrada ... sūtra*, cited elsewhere, see *Poussin* *Bouddhisme*, p. 241, n. 1 for variants.

(7) jātotp° Ms.

(8) Ms. aḥ. We with Paris Ms. of *Madhy. ap. Poussin*, loc. cit.

yaḥ śūnyatām jānāti¹ so 'pramattaḥ ||
 tathācārya-*Candrakīrti*-pādāḥ |
²ācārya-Nāgārjunapādamārgād
 bahirgatānām na śivābhyupāyah |
 ' 5 bhraṣṭā hi te samvṛtisatyamārgāt
 tadbhramśataś cāsti na mokṣasiddhiḥ ||
 upāyabhūtaṃ vyavahārasatyam
 upeyabhūtaṃ paramārthasatyam |
 tayor vibhāgaṃ na paraiti yo vai
 10 mithyāvikalpaiḥ sa kumārgayātaḥ ||
 Śāntideva-pādair [29] apy uktaṃ |
³samvṛtiḥ paramarthaś ca satyadvayam idaṃ matam |
 buddher agoca[ra]s tattvaṃ buddhiḥ samvṛtir ucyate ||
⁴śūnyatāvāsanādhānād dhīyate bhāvavāsanā |
 15 kiṃcin nāstīti cābhyāsāt sāpi paścāt prahīyate ||
 tadā⁵ na labhyate bhāvo yo nāstīti prakalpyate⁶ |
 tadā nirāśrayo 'bhāva[ḥ] kathaṃ tiṣṭhen mateḥ purah ||
 yadā bhāvo nāpy abhāvo mateḥ samtiṣṭhate purah |
 tadā 'nyagatyabhāvena⁷ nirālambā praśāmyati ||
 20 ⁸tad evaṃ śūnyatapakṣe dūṣaṇaṃ nopapadyate |
 tasmān nirvicikitsena bhāvanīyaiva śūnyatā ||
⁹yad duḥkhajananam vastu trāsas tasmāt prajāyate |
 śūnyatā duḥkhasāmanī [30] tataḥ kiṃ jāyate bhayaṃ ||
 yatas tato vā 'stu bhāyaṃ yady ahaṃ nāma kiṃcana |

(1) — — — in the second half of a triṣṭubh is rare, but occurs in Epic (*Hopkins*, Gt. Epic, 496).

(2) *Madhy. avat* VI. 79, 80; see *Poussin*, Muséon, N. Sér. vol. I. 233, 284.

(3) *Bodhicaryāvat.* IX. 2.

(4) *Ibid.* IX. 33-35.

(5) *yadā* Bcṭ.

(6) *pate* Ms.

(7) Ms. contra metrum : *vān*.

(8) *Ibid* IX. 54.

(9) IX 56, 57; var. 1. *prajāyatām*.

aham eva na kiñcid ced bhayaṃ kasya bhaviṣyati ||
¹muktis tu śūnyatādṛṣṭes tadarthāśeṣabhāvaneti |
 pravacane tu śūnyatā-deśanaiva |
 nitārthā taditarā tu śūnyatāvātāraṇārthaṃ neyārtheti |
 tasināt prapañcabhāvanopadeśo 'pi Bhagavatā *Nihpra-* 3
*pañca-mahāmudrādvayayoga bhāvanāvātāraṇārtha*² eva de-
 śitaḥ | tathā ca |
 prajñopāyasamāyogo bhāvanaivāgrayoginām |
 mahāmudrāsamāyoga-bhāvanā bhāṣyate³ jinaiḥ ||
 atha ⁴keyaṃ prajñā ? kaś copāyaḥ ? kathaṃ tayoṃ vibhā- 10
 [vanā ? saha ? pṛthag veti |
 [31]atrocyate |
 yā sā sarvaprapañcānām abhūmir vacasām abhūḥ |
 vittih sā cittaya —⁵— = prajñeti parikīrtitā ||
 sarvadharmāṇāṃprapañcatāvabodho hi prajñā | keyaṃ
 niḥprapañcatā | śūnyatā | śūnyataiva tarhi prapañca iti 15
 kathaṃ niḥprapañcatā ¹naiva śūnyatāśabdena kiñcit vid-
 hīyate ¹yato na kiñci[c] chabdai[r] vidhīyate | vyāpāraḥ
 sarvaśabdānām samāropanirākṛtau |
 tathaś śūnyatā pravacanoktiḥ samastasamāropavyāvṛtti-
 pratipādanena vineyajana⁶-samtāne tattvarūpam abhidyo- 20
 tayati na tu śūnyatām eva vidadhāti yena saiva prapa-
 [32]ñcaḥ syāt |
 tathā cāha |
⁷śūnyatā sarvadṛṣṭīnām proktā niḥśaraṇaṃ jinaiḥ |

(1) Not from Bodhicaryāv. but quoted in Beṭ IX 287. ¹¹ as *ācāryapādair uktam*.

(2) Possibly the same work as *Tanj. Rg.* 72. 407-418 where, however, the title is *Mahāmudrāyogāvātāraṇārthā*. The extract next following, however, seems not to belong to this book.

(3) n (dental) Ms.

(4) Possibly fragment of a śloka.

(5) Lacuna marked in Ms.

(6) *anaiya* Ms.

(7) Madhy. vṛtti ch. XIII, last sūtra. Quoted also in Bep. ad IX. 33; *Poussin Bouddhisme* pp. 273, 397.

yeṣāṃ tu sūnyatādṛṣṭis tān asādhyān babhāṣire ||

tathā |

¹svabhāvaṃ parabhāvaṃ ca bhāvaṃ cābhāvam eva ca |
ye paśyanti na paśyanti te tattvaṃ buddhaśāsane ||

8 *Bhagavataivoktaṃ* | sūnyatādiśabdaś ca samastasamāro-
pavyāvṛttir iti ||

tathā coktaṃ *śāstre* |

²astitvaṃ ye tu paśyanti nāstitvaṃ cālpabuddhayaḥ |
bhāvānāṃ te na paśyanti prapañcopaśamaṃ śivaṃ ||

10 ³bhāvaś ca yadi nīrvāṇaṃ nīrvāṇaṃ saṃskṛtaṃ bhavet |
nāsaṃskṛto hi vidyeta⁴ bhāvaḥ kvacana kaścana iti ||

nanv asti-nāsti-pratiśedhān nāstity evārthāpattyā prati-
p[ā][33]dītaṃ bhavet | na hi dvayoḥ pratiśedhe 'tad apa-
ram asti' ! atroc[y]ate |

18 *Samaśrītāntadvaya-vādīnāṃ*⁵ idam samastadūṣaṇam āpa-
dyate dhruvaṃ | Nirākṛtān[ta]dvaya-vādīnaḥ punas tad-
āśr[i]tatatsakala ... [lacuna of 6 akṣaras] ... Abhyupa-
gatāntadvaya-vādīno hi tadekānte niśedhe parāntāntaḥ-
pāto niyatam āsajyate⁶ | Nirākṛtān[ta]dvaya-vādīnas tu
20 samāropoparatirūpābhyupagamāt kuto' yaṃ doṣa iti yat
kiṃcid etat |

yathoktaṃ *Lāṅkāvatāre* |

⁷tadyathā Mahāmate puruṣaḥ pradīpaṃ [prati]grhya
dhanam evaṃvidham asmin pradeśe ..., evam eva Mahā-
25 mate vāgvikalpabhūtapradīpena bodhisattvā ma[34]hāsatt-
vā vāgvikalparahitāṃ⁸ praty ātmagatim anubhavanti⁹ |

(1) *Mūlamadhyam.* XV. 6 (Madhy. vṛ ed. Calc. p. 96).

(2) Cf. *Mūlam.* V. last śloka. In line 9 the Ms. has °ncopara°.

(3) *ibid.* XXV. 5.

(4) °dyadbha° Ms.

(5) On the *anta-dvaya* cf. Poussin on Madhy. vṛ p. 1. n. 4

(6)hya † Ms.

(7) From Pariv. III. Camb. Add. 1607 fol. 97 b 1-3, called * C *.

(8) °iāḥ C.

(9) tmārthagatim anupraviśanti C.

punar¹ atraivoktam |

a[r]thapratīsarāṇena Mahāmate bodhisattvena mahāsatt-
vena bhavitavyaṃ na tu² vyañjanapratīsarāṇena | vyañja-
nānusāri Mahāmate kulaputro vā kuladuhitā vā svātmā-
naṃ ca nāśayati paramārtham parāṃś ca³ nāvabodha- 5
yati | tadyathā⁴ Mahāmate aṅgulyā kaścit kasyacit kiṃcit⁵
pradarśayet sa cāṅgulyagram eva pratisared⁶ vīkṣitum⁷
evam eva Mahāmate bāla-jātyā⁸ bāla-prthagjanavargā yat-
hāṅguly-agrabhiniviṣṭā⁹ eva kālam kariṣyanti na yathā¹⁰
ṅgulyagrā[r]tham hitvā paramārtham anveṣayiṣyanti¹¹ | 10
[35]¹² tasmād arthakāmena¹³ te sevantiyāḥ | ato viparītā
ye yathābhūtārthābhiniṣṭās te varjanīyās tattvānveṣi-
ṇeti¹⁴ |

athoktam *Ekanayanirdeśa-sūtre* |

dharmā ime śabdarutena vyākṛtā 15
dharmās ca śabdaś ca hi nātra labhyate |
na caikatāṃ cāpy avatīrya dharmatām
anuttarāṃ kṣāntiparāṃ pṛṣīyatheti¹⁵

(1) Pariv. III med. = Camb. Add. 915. f. 88. b. 7 (= = C¹ n) *ibid.* Add. 1607 f. 123 b (C²).

(2) om. C¹.

(3) °mārthaparān nā° Ms. thām parāṃś ca C^{1,2}.

(4) 89. b. 2 in C¹ (there is thus a considerable omission here).

(5) °cid ād° C^{1,2}.

(6) This simple use of pratisar- ('resort to'), apparently not in Cl. Sanskrit, accounts for the Pali usage (patisarāṇa) in Majjh I. p. 295. 10, commented on by Mrs Davids in her translation of Dh. spi p. LXXIX, n. 2. Compare pratisarāṇa above and reff. in J. As. 1902. II. 269.

(7) °kṣittam our Ms. (tta and tu are easily confused).

(8) iva C.

(9) vistā Ms.; yathārūtā° ... (here and below for °bhūta) °bhīnivesābhiniviṣṭā C^{1,2}.

(10) yathārūtān C.

(11) āgamiṣy° C^{1,2}.

(12) 6 lines omitted. The present passage occurs at 90. a. 2 in C¹.

(13) So C^{1,2}. Our copyist makes his common blunders (cf. 384 n. 7) of *tma* for *me*, and *tha* for *rtha*. He also repeats the syllable *na*.

(14) So, C^{1,2}° yāḥ arthānveṣaṇeti Ms.

(15) A very interesting occurrence of a *dhātu* found in Dhātupāṭhas,

tathā cokatṃ *Kinnararājapariprechāsūtre* | 'anyatamaḥ kulaputraḥ Kinnararājādhipatim prechati | 'kutaḥ punaḥ Kinnararājādhipate sarvasattvānāṃ rutaghoṣā² niścaraṇti ? | āha | ākāśāt kulaputra rutaghoṣā niścaraṇti' | 'na
 3 punaḥ Kinnarādhipate adhyātmika[36]koṣṭ[h]ā[t]³ sarvasattvānā[m] rutaghoṣā niścaraṇti | āha | tat kiṃ manyase⁴ kulaputra kāyābhyantarakoṣṭhāt sarvasattvānāṃ rutaghoṣā niścaraṇti aho svic cittāt | āha | Kinnararājādhipate na kāyān na cittāt | tat kasmād hetoḥ | kāyo hi jaḍo niśceṣ-
 10 taḥ⁵ | tṛṇa-kuḍyākāṣṭha-pratibhāsopamaḥ⁶ | cittam cāpy anidarśanaṃ māyopamam apratim[am] aviññaptikam⁶ | āha kāyaṃ cittam muktvā⁷ tu kulaputra, kuto 'nyato rutaghoṣā niścaraṇti | āha | nākāśavinirmuktaḥ Kinnarādhipate kaścīd rutaniścāraḥ[| āha |] tad⁸ anena te kulaputra
 15 paryāyenaivam veditavyam⁸ | ye kecid rutavyāpārā niścaraṇti[37]sarv[c] te ākāśān niścaraṇti | ākāśasvabhāvāni hi rutāni | samanantara-viññātāni⁹ ca nirudhya[n]te

both Sansk. (*prṣ kleśane*) and Pali (**pasati*), but not hitherto in literature.

(1) This passage corresponds with Kanj. Mdo XII f. 412, b. 4. The sūtra was very early (A.D. 25-220) translated into Chinese (Nanjio 161).

(2) Tib. *sgra-ga*.

(3) *khoñ pai nañ-nas*.

(4) *kiṃ manyat sa*, Ms. ; but Tib. : *rigs kyi bu de la ji sñam du sems*. Cf. note 13 on last page.

(5) *blun-pa gyo-ba med*.

(6) *gzugs med pa bstan du med pa* [lacuna = 4 syllables] *med-pa | rnam par rig pa med pa ste | sgyu ma lta bu-o ||*

(7) *kāyāś ... muktā* Ms : Tib. (413. a. 1).

lus dañ sems ma gtogs par, « beside the body and mind ... »

(8) Tib. : *smras | rigs ki bu dei phyir rñam-grañs hdis sgra ji sñed pa de-dag-thams-cad ni nam-mkhañ las hbyuñ-bar rig-par tya-o | nam mkhai ño bo ñid ni sgra ste | rnam par rig ma thag tu hgag-go | hgags nas nam mkhai no bo ñid du yañ dag par gnas-so | dei phyir chos thams-cad ni nam-mkha dañ-mñam zhes bya ste rnam-par rig-pa med-pa rnam-par śes par bya ba ma yiñ mod kyi sgra dañ sgrai brdas brjod-do | brjod pa de 'añ tha-sñad-do | gañ sgras brjod pa hdi hdra bar rab tu śes pa de ni chos gañ la 'añ mñon par mi chags-so |*

(9) 'as soon as discerned' cf. *Çikshās*. 269. n. 5.

¹[[nirodhād ākāśasvabhāvāḥ samyag vartante | tasmād]
sarvadharmā udāhṛtā anudāhṛtā vā tām evākāśakoṭi-
samatām na vijahati² | rutamātrā hi kulaputra sarva-
dharmā av[y]añja[-nā] ... [19 akṣaras lost] ...

sa ca saṅketa³-vyavahāraḥ | yo⁴ hi rutasaṅketa-vyava- 5
hāraḥ sa na kvacid dharme 'bhiniviśata iti ||

punaś cokaṁ Bhagavatā *Sarvadharmāpravṛttinirdeśa-*
*sūtre*⁵ |

śabdārutapraviṣṭo devaputra bodhisattvo mahāsattvaḥ
gaṅgānadi-bālukāsamān kalpān ruṣyet⁶ paribhāṣyet vita- 10
thaiva⁷ asadbhūtapadair na tatra pratighacittam utpa-
dyate⁸ saced gaṅgānadi-bālukasamān ka[58]lpān satkriyed
gurukriyed mānyet pūjyet⁹ sarvasukhopadhānais ctvara-
piṇḍapāta - śayanāsana - glānapratyayabhaisajyaparīṣkārair
na tatra tasyānunayacittam utpadyate ||

ārya-*Nāgārjuna-pādair* apy uktam |

15

¹⁰sat sadasad asac ceti yasya pakṣo na vidyate |

(1) A lacuna of some 27 akṣaras is here marked. I have endeavoured to supply it from the Tib., transcribed in note above.

(2) 'mantāna vijahāti Ms. It with be seen that the Tib. diverges from the Skt here, udāhṛtā ... vā is not reproduced, nor the sentence beginning rutamātrā The sentence (rnam-par rig pa) replacing it and corresponding to the second lacuna perhaps means : " What is [merely] discerned is not thoroughly known though it may be a sound or have the appellation (word ?) of a sound ".

(3) vyavahāro vyavahāra Ms. saṅketa is restored from the Tib. (q. v.).

(4) ye Ms.

(5) Translated into Chinese before AD. 417. Nanjio 163-4, etc. ; Kanjur, Feer p. 256. Cf. Siksās. 90. n. 4.

(6) The Ms. reading looks more like dūṣyet ; but see Divyāv. 38. 12.

(7) aiva-r-as Ms. which can perhaps hardly be supported by cases of r as a 'Sandhiconsonant' (Senart Mhv. I 577 ; Pischel, Gr. Pkt § 353).

(8) Ms. upedyate ; a similar misreading of a Bengali original pe for tpa has been corrected at 391 n. 1.

(9) pūjyet Ms. I leave, of course, the conjugational forms uncorrected.

(10) Identified by Professor Poussin, Muséon N. S. I. 240 as forming the last verse (XVI. 25) of *Āryadeva's* [Catuḥ-]śataka ; quoted in Madhy. vṛ ad I. (ed. Poussin 16) and there (p. 15, l. 13) assigned to *Āryadeva*.

upāmbhaś cireṇāpi tasya vakt[u]ṃ na śakyate ||
 tasmā[c]chūnyataiva sarvadharmāṅprapañcatā | nih-
 prapañcatāvabodho hi prajñeti sthitam ||

SUMMARY OF PART II.

Foll. 39-82. Discussion of 'wisdom' and 'the means' (*prajñā*, *upāya*).

The *upāya* as set forth in sundry tantras [39]. Buddha-hood cannot be attained by either of these two principles singly, but by a full understanding of both [40, 41]. Tantrik and mystic explanations of their nature [41-50]. Nature of the Tantrik Yoga. The Yogī is not defiled by passion (*rāga*); but conquers passion by passion [50-55]. All good action and *a fortiori* evil action must be avoided (by the yogī); consideration of definite objects, even of the void etc. (*śūnyāsūnyabhāvanā*), and worship cease to be necessary [56-58]. Cult of the mystic *vajra* [59-60]. The attainment of the state of true happiness (*satsukha-pada*), with discussions, as to thought and thought for enlightenment (*citta*, *bodhicitta*) [63-67]. Tantrik teachings¹ as to *prajñā*, *upāya*, and mystic *kāma* generally [67-82].

(1) I have printed text, and even, where extant, also commentary on this extraordinary phase of soi-disant Buddhism, thinking it well that scholars at least should know the worst. To me it all reads like an obscene caricature of the teachings both of earlier Buddhism and of the legitimate Yoga. We are not, I take it, in a position to solve the doubt very properly suggested by M. Barth (*Bulletin*, III Bouddhisme [1900], p. 9), as to whether such teachings were officially received. One would be only too glad to discover a contemporary denunciation of them. In any case, it seems to me, they have their historical importance in suggesting how Buddhism came to be discredited in India, and finally disappeared.

Fol. 83 — ad fin. Sundry tantrik practices for the attainment of 'perfection'.

The practice (as an optional course to those previously described) called *jñāna-mudrā* ('posture of knowledge'); fasting and meditation in solitude [83-84]; the *unmattavrata* ('mad vow'); wandering 'like a goblin', eating leavings, with tattered clothes or naked (*digambara*) silent and meditating [84-86]. The means for the attainment of the 'great posture' (*mahāmudrā*) are threefold: gentle, of middle kind and supernatural (*adhyātanimitta*). The second of these is realized in dreams [88-90]. Perfection must be attained by practice (*abhyāsa*), not by knowledge merely [91]. Various meditations and means for attaining the highest yoga [92-94]. One must proclaim the law (*dharma*) to fulfil the highest aspirations of men [95], but a knowledge of charms (*mantra*, *sadhana*) is also necessary. These may check sin even in great sinners [96-98].

Extracts (from the pre-tantrik literature) relating (1) to a repentant monk; and (2) to the ten evil courses. Proper preparation represses the tendency to sin, and this preparation may be carried out through the present work and the help of a *guru* [98 ad fin].

PART II.

yat punar uktaṃ¹ ' kaś ca upāya ' iti atrocitate | sattvā-
śayavaśād² u[39]tpatty-utpanna-kramapratyekabhedena ba-
hutaropāyo *mantraśāstre* deśitaḥ |

tathā cāha |

ekārthatve 'py asaṃmohād vajropāyād³ aduṣkarāt | 5
tikṣṇendriyādhikārāc ca mantraśāstraṃ viśiṣyate ||

tasmād anena krameṇotpannakrame⁴ 'pi bahūpāyaḥ |
kiṃca yat punaḥ sarvasiddhādhigatotpānnakramāsādhā-
raṇopāyaḥ sa⁵ tesāṃ granthena nānātantreṇāpi gurūpade-
śaḥ kathyate [|] *Padmavajra-pādiyādvayavivaraṇa-Prajñō-* 10
*pāyavinīścayasiddhāv*⁶ uktaṃ |

upāyo 'pi caturvidhaḥ Bodhivajreṇa varṇito |

Buddhavajreṇa varṇita ... iti yāvat

sevāvidhānaṃ prathamāṃ dvitīyam upasādhanaṃ |

sādhana[40]ṃ ca tṛtīyam vai ... mahāsādhana[ṃ] catur- 15
tham ... iti yāvat | atra evābhāvalakṣaṇā prajñā | bhāva-
lakṣaṇa upāya iti |

tathā coktaṃ | niḥsvabhāvalakṣaṇā prajñā svabhāvala-

(1) Fol. 30. fn. supra.

(2) °gaya Ms.

(3) jru° Ms.

(4) So the Ms. ; Prof. Poussin suggests that °otpattikr° must be meant.

(5) sat Ms.

(6) This quotation I have not succeeded in verifying in the Tibetan work cited at fol. 1. Until further bibliographical information is forthcoming one may suppose that the present work is quite distinct and that the compiler added the longer title and author's name to keep the distinction clear. The extract appears to consist of selections from a passage chiefly in ślokaś.

kṣaṇa upāya iti || tasmāt prajñopāyavidhānena¹ coditāḥ |
tataḥ kurvanti sattvārthaṃ viśvarūpo maṇir yathā |
tena tāvat *prajñeti* |

upāya iti bhāgadvyayaṃ vyavasthitam iti ||

8 idānīm vicāryate¹ prajñayā kevalayā kim buddhatvaṃ
syān no ced ? upāyamātrakrameṇāpi |

ucyate cedam | na kevalam prajñāmātreṇa buddhatvaṃ
nāpy upāyamātreṇa¹ kintu yadi punaḥ prajñopāyalakṣa-
ṇau samatāsvabhāvau bhavataḥ¹ etau [41] dvāv² abhin-
10 narūpau bhavataḥ¹ ekākārau bhavataḥ¹ † udā † bhukti-
muktir † iti | tathā coktaṃ |

upanayaty abhimataṃ yasmān naukevāsu phalaṃ tataḥ |
sadānukūlayogena sa upāyaḥ prakīrtitaḥ ||

ūbhayonmilanaṃ yac ca salilakṣīrayor iva |

13 ādvayākārayogena prajñopāyas³ tad ucyate ||

prakṣeptuṃ cāpanetuṃ ca [śākya]te yatra naiva hi |

prakṣepāya ca ya[t] tyaktaṃ dharmāt ta[t]tvaṃ tad ucyate ||

cintāmaṇir ivāśeṣa = jagat sarvadā sthitaṃ |

bhuktimuktipradaṃ samyak prajñopāyasvarūpataḥ ||

20 tathā⁴ |

karuṇā chaḍḍi (?) jo suṇaḥim la — —

so pāvaī uttima mā — — — ||

~ havā karuṇā kevala[42]bhāvai

jamma-sahassahi makkha ṇa pāvaī ||

25 suṇṇa-karuṇa jāi jouṇu sakkaī

ṇo bhavaṇo ~ .. vāṇem thakkaī ||

idam eva samāgamyā sambuddhāḥ sugatāḥ purā |

(1) Cf. *Āryadeva*: *Cittaviśuddhipr*^o 41, 115 (ed. Haraprasād, J. A. S. B. 1898, pp. 179, 183).

(2) *adbh*^o Ms.

† *Sic.* Read *tada* (or possibly *ubhau*) *bhuktimukti iti*. Cf. line 19 below.

(3) Ms. *ya taracy*^o; but see the next stanza.

(4) These and other Prakrit verses are discussed in the Appendix.

sambudhyante ca sarvatra sambhotsyante jagaddhitā ' iti ||
punas *tatraiva*

vajrapadmasamāyogena pr[ajñ]opāyāliṅganataḥ ekākā-
rarūpeṇa jñānasvabhāvaṃ bhāvayet | tathā *Yuganaddha-*
kram[e] 'py Ārya-*Nāgārjuna*-pādair¹ apy uktaṃ | 5
saṃkleśo² vyavadānaṃ ca jñātvā tat paramārthataḥ |
ekībhāvaṃ ca yo vetti sa vetti yuganaddhakaṃ ||
krameṇa jñātvā tattvajñā[ḥ] svādhiṣṭhānaprabhāsvarau³ |
tayoḥ eva samāja[ṃ] yad yuganaddhakramo hy asau ||
etad evādvayaṃ⁴ jñā[43]nam apratiṣṭhitanirvṛtiḥ | 10
buddhatvaṃ vajrasattvatvaṃ sarvaiśvaryaṃ tathaiva ca || iti
tathā ca *Prajā-tantre* |

utpattibhāgaṃ kathītam utpannaṃ kathayāmy ahaṃ |
kha-dhātāv iti padmeṣu jñānaṃ bhagam iti smṛtaṃ ||
bhāvaneti samāpattis tat sukhaṃ dhyānam ucyate | 15
† yathānyāyaṃ svam utpādyam bodhicittaṃ tu revateti †
punar apy uktaṃ *tatraiva* |
rāgeṇa badhyate loko rāgeṇaiva vimucyate |
viparītā⁵ bhāvanā eṣā na jñātā Buddhatrthikaiḥ ||
punaḥ | 20

yena⁶ tu yena tu badhyati lokas
tena tu tena tu bandhana muñce [|]
loko muhyati vetti na tattvaṃ
tattvavivarjita siddhi na lapse [||] ityādi vistaraḥ ||
*Samayavajra*⁷-pādai[44]r apy uktaṃ | 25

(1) Pañcakr. VI. 3, 11, 25.

(2) °sam... tai P.

(3) am P.

(4) °yajñ° P.

† I have written svam utp° for svasadyed of the Ms. ; but the line is quite doubtful.

(5) Hypermetric śloka ; cf. Çikṣās°, introd. p. XXI, as also above fol. 41, l. 12 (upanēty abhi°). *Āṣeṣa* Ms. ? *caīṣa*.

(6) Dodhaka.

(7) One of the twelve Tantra-ācāryas at Vikramaśila. Tāran. p. 5.

- vaktur antaḥ sphurat tattvaṃ śrotā sāksān na budhyati |
 samudeti kim apy asya vikalpapratibimbakaṃ ||
 svavikalpaśatais tais taiḥ kalpaya[ṃ]s tattvabhāvanāṃ |
¹svavikalpākalasaṃtānaḥ kas tattvam avabhotsyate ||
- 8 yas tu vajranayopāyapavitṛkṛtamānasah |
 sphuṭikṛta-svasaṃvedyadharmakāyo mahāsukhaḥ ||
 atha sāmārthya-samprāpto vajratṛtayanirvṛtaḥ² |
 sāksān nairātmya-saṃvitti-samu[c]hinnabhavabh[r]amaḥ||
 svamantrapūtatattvajñāḥ sulabhopāyasampadaḥ |
- 10 tasya vajradharasyeha siddhi[h] karatale³ sthitā ||
 kulānurūpām athavā yathālābhāṃ śubhāśayām |
 yogyām⁴ samayaśikṣādaḥ mahā[45]mantranayāśraye ||
 yām kāṃcid athavā prāpya sarasāṃ navayauvanām |
 aśaṭhām akuṭilām caiva priyoktyābhimukh[ī]kṛtām ||
- 15 parirambharasāsvāda-pramukhai[h] parikarmabhiḥ |
 vidyām vidadhyād vijane prak-prabuddhamanobhavām ||
 †[ta]⁵rjanīmadhyamāntaḥ[sthām]⁵ pīḍitakṛṣṭakarṇikām |
 mahīsthalabhālābhām⁶ tu madanāhlāditām tathā ||
 pūrṇendau rasanāsthale vikasatkamalākṛtiṃ |
- 20 prāpya tām paramām koṭīm⁷ — — — — da sampadaḥ ||
 sundararāśītārūpyabharālasa[ṃ]⁸ vitanvatīm |
 sādhanāhatasamṃmarda ānandaparamā[ṃ] nayet ||
 tāṃ vilokya manohāri⁹ sadā ghūrṇitalocanām |
 Tathāgatamayam ceta[h]-stambha[ṃ] kṛtvānurā[46]gayet ||
- 25 nathā — — — kha śītānardaśana ∽ ∽ ∽ — rdiyat |

(1) Hypermetron ut supra.

(2) Cf. infra f. 47.

(3) Ms. °dāhi ... tane.

(4) Ms. yojñām, which in N. India is pronounced like yogyām.

(5) These syllables are conjectures by M. de la Vallée Poussin.

(6) mah īspa Ms.

(7) Lacuna marked in Ms.

(8) Sundarāśicat° lasav° Ms.

(9) Sic Ms. : neuter adverbial.

† muhur¹ vidyādharaṅkāra † -dānadhvanitananditaḥ ||
 parirambharasākṛānta-lalanālalanodyataḥ |
 samāhlāditasamtāna-lalita = ∪ - kanaiḥ ||
 itthamva - - - - - dvayed valāṃ |
 līlāvatyā rasol[1]āsaṃ samtatānandasiddhaye || 5
 vyomadhātur dhvajāsaṅgād amandaspondasampadā² |
 samvid ānandasamdoha spandini †samudeḍiyā†
 tām udāramanaskāra-sphārasa[m]skṛtasamtatiḥ |
 satataṃ bhāvayann evaṃ anujñām bodhimānasam ||
 kṣaṇaṃ kṣaṇaruci prakhyam many-antar lakṣayet sphu- 10
 [taṃ |

bhāvayed ³avadhānena³ kṣi[47]ṇaniḥśeṣakalmaṣam ||
 sarvāvasthāsv⁴ asaṃvedyā[h] sākṣād buddhatvasampadaḥ |
 vidyā-kamala-saṃkalpa[h] sāvadhānair avāpyate ||
 tat prakarṣapadaprāpto vajratṛtayanirvṛtiḥ | 15
 viśuddham dharmakāyatvaṃ labhate yogipuṅgava[h] ||
 prāg asmāt kulisāmbhojam † pā - jāmbhūtayat sukham† |
 sphuṭaṃ tadbhāvanābhyaśād etad āyāti lakṣatām ||

*Sarahapāda*ir apy uktaṃ |

⁵sa śrīmān kulisāyudhaḥ sukhamayo yāsu sphuramgrhyate 20
 yāsām ākṛtir aprapañcavimala-prajñāmayī sarvagā |
 sākṣāt kalpalatā iva tribhuvane yāḥ kleśajalacchidaḥ
 śrīmad-Vajrapadāṅkitā yuvatayas tābhyo namaḥ sarvadā ||
 [48] ⁶yāsāṃ smarann api janaḥ kulisāṅganeti
 niḥkleśakevalarasāṃ sukham eti bhūmiṃ | 25
 tatpādapañkajarasāṃ śirasā namāmi
 nirvedhabhaktibharabandhurakandhareṇa ||

(1) mukur or *krar Ms.

(2) Cf. *amandamādyanmadane* cited by BR.

(3) yet tad avadhānela Ms.

(4) *sā — vāsth* Ms. (with syllable deleted).

(5) Metre : Śārdūla-vikrīḍita.

(6) Vasantatilaka.

- Dohakośe* 'py uktaṃ |
 puṅv[ṅ]a pemma sumaranti |
 putti milia jāi puṅa hanti ||
 cittekkū saalabtaṃ bhava-nivvāṇa jaḥi vipphudant'assu |
 8 taṃ cintāmaṇi-rūaṃ paṇamaḥa icchāhalaṃ deī ||
 canda sujja ghaṣi gholia ghoṭṭai |
 pāva-puṅṇa-taveṃ tā khaṇe te [a]ṭṭai ||
 aīso karaṇa karaḥa vivarīra |
 teṃ aḥarāmara hoī sarīra ||
 10 jeṃ kia niccala maṇa raṇa pavaṇa gha[49]riṇi laī etthe |
 † so so ghā jia nājjhare † vutto maī paramatthe |
 kulisa-saroruḥa joṃ joīu |
 nimmala parama-mahāsuḥa boḥiu ||
 khaṇeṃ ānanda-bheḥa tahiṃ jānaha |
 15 lakkha-lakkhaṇa-hiṇa pariāṇaha ||
 ghora aṃdhāreṃ candamaṇi jima ujjoa karēi |
 parama mahāsuḥa ekkukhaṇē duriāseḥa harēi ||
 āiri[u] saṇa pariḥarāī ga[c]chantaṇ nau bandhaī bhāra |
 aīso joī saṅga paḥiḥasāī tāiso laṅghāī pāra ||
 20 visaa ramanta ṇa visaṃ lippai |
 ṇala harei ṇa pāṇi chippai ||
 emaī joī mūla saranto |
 visaa ṇa bāhaī visaa ramanto ||
 pavana dharāī maṇa ekkū ṇa [50] † caṇṇai † |
 25 kālāgiṇi † so heleṃ peṇṇai † ||
 Saraha bhaṇai vivarīra paatṭaha |
 candasu[jja] ni gholia ghoṭṭaha ||
 † āaka rukku māraa karaḥu vārūtittḥā ru ho hu †
 † laīkṣia[sic] purāvaū pariṇama hu jeṃ aḥarāmara hohu †
 30 visaa-gaenda-kareṃ gahia māria jima paḥiḥa[i] |

(1) See the Appendix for notes on this and the following Apabhraṃśa verses.

joi kavaḍṭāra jima tima ṇīsāri jāi ||
*Dākinī vajrapañjare*¹ 'py uktaṃ |
 di[ne]naikena siddhiḥ syā[d] dinadvayavidhānataḥ |
 dinatraya-prayogeṇa dina-catvāritas² tathā |
 dina-pañcaprayogeṇa sidhyate nātra saṃśayaḥ | 5
 pūjāṃ puṣpād[i]taḥ kṛtvā dhyānālayaṃ pra[dhū]pya³ ca |
 praviśya mudrayā⁴ sārḍha[ṃ] vajrayoge samārabhe[ṢI]t |
 astaṅgate tu candrārke idaṃ⁵ yogaṃ samārabhet |
 aruṇodgatavelāyāṃ sidhyate nātra saṃśayaḥ ||
 mahārāgānurāgeṇa mahārāgasvabhāvataḥ | 10
 mahārāga-samādhi-ṣṭho mahāmudrāṃ prasādhayet ||
 punas *tatraiva* |
 r⁶āgeṇotpadyate loko rāgākṣepāt kṣayaṃ gataḥ |
 vajrarāgaparijñānād vajrasattvo bhaven manaḥ ||
*Cittaviśuddhiprakaraṇe*⁷ *Arya-deva-pādair apy uktaṃ* | 15

(1) Tib. Kanj. Mdo. I ff. 252 sq. The first of the following extracts occurs at 409 a 6 :

ñi-ma gcig-gis hgrub-par hgyur | ñi-ma gn̄is-kyi cho-ga dañ |
 ñi-ma gsum-gyi sbyor-ba dañ | de bzhin du ni ñi ma bzhi ||
 ñi ma lña-bai sby or yi ni | hgrub hgyur hdi-la the tshom med |
 me tog-la sogs mehod byas nas | bsam-gtan gn̄as-su bdug pa dañ ||
 phyag rgya lhan-cig zhugs-nas ni | rdo rje sbyor-ba yañ dag brtsam |
 rdo rje ñi-ma nub-pa na | sbyor-ba hdi ni yañ-dag brtsam ||
 ñi-ma śar-bai dus-su ni | hgrub hgyur hdi-la the-thsom med |
 hdod-chags chen-pos rjes chags pas | hdod-chags chen- poi riñ bzhin las ||
 chags chen tin hdzin gn̄as nas ni | phyag rgya chen por h... bsgrub bya |

(2) *Sic Ms.* ? catvārataḥ (for catuṣkataḥ).

(3) This form does not occur in literature, but I have ventured to restore it from the Tibetan.

(4) *mutrayā Ms.* ; but see Tib.

(5) *imam ḥ*. Tib. : sbyor-ba hdi ni.

(6) From chapter 8, K. Mdo. I. f. 379. b. 5 :

hdod-chags kyis bskyed hjig rten pa |
 hdod-chags smad pas zad par hgyur |
 hdod-chags rdo rje yoñś śes pas |
 yid ni rdo rje sems dpar la hgyur |

(7) Compare the printed text (ed. Haraprasād Śāstri) JASB. I (for 1898 ; p. 177 sqq. cited as * D *). From the present passage the title of the work

yena yena hi badhyante jantavo raudrakarmaṇā |
 sopāyena tu tenaiva mucyante bhavabandhanāt ||
 'tasmād āśayamulā hi pāpapuṇyavyavasthitiḥ |
 ity uktam āgame yasmān nāpattiḥ śubhacetasām ||
 5 svādhidaivata[52]yogātmā jagadarthakṛtodyamaḥ |
 bhuñjāno viṣayān yogī mucyate na ca lipyate ||
 yathaiva viṣatattvajño viṣam ālokya bhakṣayan² |
 kevalam³ mucyate nāsau rogamuktas⁴ tu jāyate ||
⁵tat tad yatnena kartavyam yad yad bālai[r] ⁶vigarhitam |
 10 svādhidaivatayogena cittanirmalakāraṇāt⁷ ||
⁸rāgāgniviṣasammugdhā⁹ yoginā śubhacetasā¹⁰ |

was first pointed out. The first stanza forms verse 6 of the poem as preserved in the Tib. : — (Tanj. Rg. XXXIII 123. a. 1) :

las drag gañ-gi hgro-ba-rnams | gañ dañ gañ du hciñ hgyur-ba |
 thabs dañ bcas na de ñid kyis | srid-pai hciñ las grol-bar hgyur |

This verse is not otherwise extant in Sanskrit.

(1) śl. 15-17 in D. Tib. (119. b. 2) of 15, 16 :

de phyir bsam-pai rtsa-ba-las | bsod-rnams sdig-pa rnam-par gnas

luñ-las hdi ltar gsuñs-pai phyir | sems dge-ba las ñes-pa med |

rañ-lhar sbyor-bai bdag ñid-kyis | hgro-bai don ni byed brtson-pas |

rnal hbyor hdod yul loñ-spyod kyañ | grol hgyur gos-par mi hgyur-ro |

In the first stanza the Ms. has vavasthiti. D. reads : āśayam° ... pāpa-karma, neither of these variants being supported by the Tib. In the second śloka kṛtodyata seems a blunder found in our Ms. ; and yogātmā (D) agrees better with the Tib. than °yogena which the Ms. has. On the other hand D's reading in the next line yogān ... caṣṣyati is not satisfactory nor supported by the Tib.

(2) So D : °yat Ms.

(3) muhyate Ms.

(4) °ktis Ms.

(5) śl. 29-31 in D.

(6) °lavj° D.

(7) kāriṇā D ; but Tib. sems ni dri med bya bai phyir.

(8) Tib. (120 a 3) :

rnal-hbyor dge-bai sems kyis ni | chags med dug-gis rmoñs-pa yis |

hdod can ma la hdod spyad-pas | hdod-pas thar-ba hthob-par hgyur |

dper-na bdag ñid mkhah-ldiñ du | bsgoms-nas dug kun hthuñ byed-pa |

bsgrub-byai dug kyañ med-par byed | dug-gis zil-gyis mi non-no |

Read chags-me in pada 2.

(9) samyuktā D.

(10) śuddha D ; but see Tib. dge-ba.

kāmitāḥ khalu kāmīnyaḥ kāmamokṣaphalāvahāḥ¹ ||
 yathā svagaruḍaṃ dhyātvā gāruḍiko viṣaṃ pibaṇ² |
 karoti nirviṣaṃ³ sādhyam na viṣeṇābhībḥuyate ||
 4karṇāj jalaṃ jalenaiva kaṇṭakenaiva kaṇṭakaṃ |
 rāgenaiva mahārāgam⁵ uddharanti maṇṣiṇaḥ || 5
 6ekāṅgavikalāṃ hīnāṃ garhi[ṣṣ]tām a[n]tyajām api |
 yoṣitaṃ pūjayen nityam jñānavajraprabhāvanaiḥ ||
 7vidhijño hi yathā kaścit kṣīrād amṛtam uddharet |
 nirdoṣaṃ śitalaṃ ramyaṇ⁸ sarvavyādhivināśanaṃ ||
 prajñākṣtramaḥopāya[m] vidhivaṇ⁹ manthanotthitam | 10
 viśuddho dharmadhātus ca¹⁰ satsukho duḥkhanāśanaḥ¹¹ ||
 12vaśya-dveṣa-gatistambha-varṣaṇākaraṣaṇādikaṃ |

(1) °mocyā° D.

(2) So D, in substantial agreement with the Tib. The Ms. has : yathāt-
 mānaṃ ga° dhyā° kṛṣaṃ vināśayan and viṣeṇātibhū° below.

(3) hi vi° D.

(4) St. 37 in D.

(5) tathārā° D.

(6) This is shown by the Tib. (123. a. 5) to be really st. 106 of the Sans-
 krit, though the text was lost in the hiatus of the printed text.

The version runs :

yaṅ lag cig ni ṅams-pa daṅ | dman dan smoṅ daṅ mthar skyes-kyi |
 brtsun mo rtag tu mchod [pa] bya | rdo rje [ye] ṣes rnam bsgoms pas ||

(7) These four lines occur in a different order in the text of D. (97 b,
 96 a, b, 98 a). The Tib. (122. b. 6) translates them as follows, in the order
 of our text :

ji ltar cho ga ṣes pa hgas | ṅes pa med pai bsil ṅams-dga |
 nad rnam thams cad zaṅ byed pao | bdud rtsi o ma dag las blaṅ |
 ṣes-rab o-ma thabs chen pos | cho-ga bzhin du bsgrub-las skyes |
 chos-dbyiṅs ṣin-tu rnam dag-pas | bde-ba dam pas sdug sṅal hjig |

(8) hr̥dyam D : the Tib. ṅams-dga would do for either reading.

(9) triratnamatha° D ; but Tib. with Ms.

(11) °śuddha ... °tuḥ sa D.

(11) śubhāsubhavināśanaḥ D ; but see Tib.

(12) Tib. (123 a 1) :

dbaṅ daṅ sdaṅ daṅ hgro-ba rabs | char hbab dgu-ba-la sogs-pa |
 ṣa chaṅ dga bai rnal hbyor pas | byas pai hgyur kyaṅ mthoṅ-bar hgyur |

This corresponds to st. 99 b, 100 a in D, where however pada 1 is wan-
 ting. Our text is however here fully confirmed by the Tib. except per-
 haps stambha to which rabs (usually 'lineage') corresponds. The meaning
 of stambha is well attested, viz. the arresting of motion etc. by magi-

- madya-māṃsa-rato yogi kurvan nāpy upalipyate ||
¹rasagrṣṭaṃ yathā tāmraṃ nirdoṣaṃ kāñcanaṃ bhavet |
 jñānavidas tathā samyak kleśā[ḥ] kalyāṇakārakāḥ ||
²snānābhyāṅgavastrādi khānapānādi yatnataḥ |
 5 sveṣṭadaivatayogena cintayet pūjanāvidhiṃ ||
³mantrasamskṛta-kāṣṭhādi de[54]vatvam adhigacchati |
 kiṃ punar jñānavān⁴ kāyaḥ kaṣṭaṃ mohaviceṣṭitam ||
⁵sarvavādaṃ parityajya mantravādaṃ samācaret |
 paśya mantrasya sāmartyaṃ saukhyadevo 'pi sidhyati¹ iti ||
 10 *Mahālakṣmī*-pādair apy uktaṃ |
 dvivajrodakabījādyair nāsikābhyanantarodbhavaḥ |

cians or yogis. dgu 'bend' must represent ākarṣaṇa 'attraction', a known magic art. char-hbab 'rain' substantiates varṣaṇa as opposed to dharṣaṇa of D. ; cf. S. Ch. Das, Dict., p. 411, col. 1. With vaśya 'magical overpowering' compare vaśitā in Lal.-v. (ed. B. I.) 342, 2, 19.

In the second line I preserve the reading of our Ms., as it seems to make better sense. It will be seen, however, that the Tib. agrees practically with D. which has kurvan (read kurvann) apy upalabhyate ('is discerned, detected (?)'), corresponding to mthoñ 'seen'.

(1) Tib. (121 a 1):

dhul-chus reg-pai zañs ma ni | ji ltar skyon med gser du hgyur |
 de bzhin yañ dag ye še ni | sbyañs pas ñon moñs bzañ por byed |

D. (st. 51) has rasasprṣṭaṃ which accords more nearly with the Tib. The reference in any case is to the use of mercury for alchemy ; cf. Bcp. ad I. 10.

D. has below : jñānavṛddhās ... kleśāḥ kleśāḥ.

(2) °ābhyaṅgana Ms. (contra metrum). — Tib. (123. a. 7):

khruś dañ bsku mñe gos-la sogs | bza btuñ-la sogs hbad-pa ñid |
 rañ hdoḍ lha-yi bdaḡ ñid du | bsaṃ cho-gas mchod-bar bya |

These lines are not otherwise extant in Sanskrit ; and doubtless occur in the text-Ms. between stanzas 104 and 112.

(3) = 113 b-114 a of the text. Tib. (123. b. 2):

sñags-kyis sbañs na śiñ la sogs | bems-po rmoñs beas rab dga-ba |
 lha ñid du ni hgyur-ba yin | šeś dañ ldan-pai lus ci smos |

bems-po, if the same as bem-po of the Dictionaries, means 'old' or 'worn-out' esp. rags (Sk. kanthā : Sar. Ch. Das s. v.). It corresponds to kaṣṭaṃ for which D. has kārya-.

(4) vāṃs Ms.

(5) = 120 b-121 a. Our Ms. has samārabhet ; we follow D. in view of the Tib. yañ dag spyod. In the second line D. has sūkṣmadevo ; but the Tib. (indistinct here ; 124 a 1) seems to read bde-bai dños grub ... (saukhya-vastu ?)

pūjayet satataṃ mantriṃ svātmānam tattvabhāvanaiḥ ||
 † yāvantaḥ sthiracalā bhāvāḥ † santy atra tribhavālaye |
 sarve te tattvayogena draṣṭavyā vajradhrg yathā ||
 paravādinaś ca ye keciḥ liṅgabhedair vyavasthitāḥ |
 te 'py atra nāvamantavyā vajrasattvavikurvitāḥ || 5
 na cāpi vandayed devān kāṣṭhapāṣāṇamṛṇmayān |
 — — — — — [55] — — — — —

— — — — — — — sam bodhicittasamanvitāṃ
 pūjayed devatāś tena dehassthāś tattvabhāvanaiḥ ||
 parasvahaṇaṃ kāryaṃ paradārāṇiṣevaṇaṃ | 10
 vaktavyaṃ cānṛtaṃ nityaṃ sarvabuddhāṃś ca ghātayet ||

Kambalāmbara-pādair apy uktaṃ |
 paramārthavikalpena † nārāṭyed † a paṇḍita[h] |
 ko hi bhedo vikalpasya śubhe 'py aśubhe 'pi vā ||
 nādhārabhedād bhedo 'sti vahner dāhakatāṃ prati | 15
 sprśyamāno dahaty eva candanajvalito 'py asau ||

Śri-Guhyasamāje 'py āha |
 daśa kuśalān karmapathān kurvanti jñānavarjitā | iti ||
 yathoktaṃ Bhagavatā *Vajracchedikāyām'* dharmā e[56]va
 prahātavyāḥ prāg [e]vādharmā iti || 20

Nūtanānaṅgavajra-pādaiḥ Prajñopāyaviniścayasiddhāv
 [uktaṃ |

na² śūnyabhāvaṃ kuryān nāpi cāśūnyabhāvanāṃ |
 na śūnyaṃ samtyajyed yogī na cāśūnyaṃ parityajet ||
 aśūnyaśūnyayor grāhe jāyate 'nalpakalpanā³ | 25
 parityāge ca samkalpa[s] tasmād eta[d] dvayaṃ tyajet ||
 'ubhayagrāharityāga-vinirmukto gatāspadaḥ |

(1) § 6 fin : quoted also in Abhidh. K. (M. Müller, ad loc.).

(2) Tanjur. Rgyud XLVI. ff. 31-39 in 5 chapters. The present extract occurs in Ch. IV, at 35. b. 2 sqq.

(3) rtog-pa rab rgyas.

(4) The line has the not uncommon anapaestic hypermetron. The Tibetan of this and the next śloka runs thus (35. b. 4) :

hdzin-pa gñis-ka yohs btañ na | chags bral rnam-par grol-bai gnas |

- ‘ aham ’ ity [e]ṣa saṃkalpas tasmād etad dvayam tyajet ||
 nirvikāro nirāsaṅgo niṣkāṅkṣo gata-kalmaṣa[h] |
 atyantabhāvanā[n] mukto vyomavad bhāvayed budhaḥ ||
¹gomayādhārayogena sūtaṃ saṃdharyate yathā |
 5 cittaśūtaṃ tathādhāryam upāyādhārayogataḥ ||
 [57]na² cāpi sattvavaimukhyaṃ kartavyaṃ karuṇāvata |
 sattvo nāmāsti nastīti na caivaṃ parikalpayet³ ||
 na⁴ cātra bhāvakaḥ kaścin nāpi kāci[d] vibhāvanā |
 bhāvanīyaṃ na caivāsti socyate tattvabhāvanā ||
 10 yathābhūtārthasaṃvettā jagaduddharaṇāśayaḥ |
 samyagdr̥ṣṭipravṛttātmā dṛḍhacitto nirāśrayaḥ ||
⁵dharmadhātusamudbhūtā na kecit paripanthinaḥ⁶ |
 prabhuñjīta yathākāmaṃ nirviśaṅkena cetasā ||
 anantajñānasamprāptā vandyā naiva tathāgatāḥ |
 15 satataṃ bhāvanāyukto niṣiktādiṣu kā kathā ||
 sarvabhāvasvabhāvo ’yaṃ bodhicittasvarūpataḥ |
 sa eva Bhagavān vajrī⁷ tasmād ātmai[58]va devatā ||
⁸mudrālīṅganasaṃyogā[d] vajrāveśappravartanāt |
⁹sakṣīrādhara-pānāc ca tat kaṅṭhadhvanidīpanāt ||

de dad hbreḷ bdag ces pa yañ | kun rtog do phyir de gñis spañ |
 chags-pa med ciñ hgyur ba med | sdig pa dañ bral mñon zhen med |
 thog ma tha mai rtog las gröl | mkhas-pas nam-mkhah lta-bur bsgom |
 The Ms. has °bhavanā muktā.

(1) This śloka omitted in Tib. 35. b. 5. Sūtaṃ for sūtakam ‘mercury’ ?

(2) Sems can la rgyab-kyis phyogs-par mi bya.

(3) Two stanzas, preserved in Tib., are here passed over.

(4) Tib. (35 b. 6). The next stanza I have not found.

(5) Quoted from Ch. V ; Tib. f. 37 b. 5. The Tib. adds a stanza between this verse and the next.

(6) mi mthun phyogs ni gañ yañ med.

(7) varji Ms. ; but Tib. rdo-rje-can.

(8) Tibetan (38. a. 3) subjoined. It will be noted that the correspondence in the second stanza is not close. Should we read sānandasambhogāt ?
 phyag-rgya sbyor-bas kun-tu hkhyud | rdo-rje bcug ste bskyod-pa dañ |
 ma-mchui sbrañ mchog btuñ bya ziñ | de-yi mgrin-pai sgra gsal-ba |
 blañ zhin dul-bas loñs spyad-na | ñes-par dga-ba rgya chen gyis |
 rdo-rje sems dpah hdod pai rgyal | riñ-por mi thags hgrub-par hgyur |

(9) So the Ms. with a deleted correction saṃskārā. The Tib. implies sa-kṣaudra (?) ‘honied under-lip’.

vipulānandasamyogāt tad anu¹ sphoṭanā[d] dhruvaṃ |
 na cirān manmatho rājā vajrasattva[ḥ] prasidhyati ||
 tathā tathā pravarte[ta] yathā na kṣubhyate manaḥ |
 saṃkṣubdhe cittaratne tu siddhir naiva kadācana ||
 tasmāt siddhiṃ parām icchan sādḥako vigatāgrahaḥ | 5
²cittānukūlayogena sādḥayet paramam padaṃ ||
³āmṛṣyeta hi dhīmān prakṛti ~ vimalān prajñayā sarvabhā-
 [vān
 kṣaptuṃ trailokyaduḥkhaṃ pratidina-sumahad-vīryasaṃ-
 [nāhanaddhaḥ || 10
 dhyāyan śrīVajrasattvaṃ sakalaguṇanidhiṃ sarvabhā[59]-
 [vasvabhāvaṃ
 cittaṃ cāroṣya bodhau viśayasukharataḥ sidhyatthaiva
 [dhāmni ||
⁴lābhalābhe ca yeśān ayaśasi yaśasi sphāri duḥkhe sukhe ca 15

(1) aru sphoṭanā Ms. The reading of the Tib. must have differed.

(2) Tib. sems dañ rjes mtun sbyor-ba yis | dñul-chu bzuñ-bar bsgrub ji
 bzhin. The latter words imply a reading pāradam 'mercury'

(3) Metre : Sragdharā. — Tib. (38. a. 6) :

blo-dañ-ldan-pas šes rab gyis ni chos-rnams kun |
 [mchog gi go hphañ sgrub par bya |]
 rañ-bzhin-gyis ni dri-ma med par rnam hbyed-d[o] |
 hjig-rten gsum-gyi sdug-bsnal zad-par bya-bai phyir |
 ñin-rer brison hgrus go cha chen po bgos nas su |

Ms. °ṣyettha. The lacuna, marked in Ms., may be filled by reading prakṛtiṣu though the Tib. gyis does not suggest a locative.

I have ventured to postulate the form kṣaptuṃ on the analogy of jñaptuṃ from the Tib., which implies some form of kṣi and apparently a causal. The Ms. has kṣeptaṃ ... and pratidina-mva [a secunda manu] had-vīrya. The short line in the Tib. which I have included in brackets seems to be out of place here, and to represent the last pada of the preceding verse (śloka).

(4) Tib. (38. b. 3) :

[ga]ñ-rnams rñed-dañ ma-rñed grags dañ ma-grags-dañ |
 bde-ba dpa ni sdug-bsñal rab-tu rgyas-pa dañ |
 bstod dañ smad pai dri ma rab-tu ma-lus-pa |
 zad pa rañ gi sems ni mñam-pa ñid-tu bya |

nindāyāṃ saṃstutau ca kṣatasakalamalaṃ tulyam eva sva-
 [cetaḥ |
 tyaktaṃ sarvair vikalpair jagati sakaruṇaṃ carcayā naiva
 [saktam
 5 yuktaṃ teṣāṃ karasthaṃ Sugatapadam iti proktavān
 [Vajrasattva¹ iti ||

Padmavajra-pādīya-Guhyasiddhāv¹ Abhisambodhinirdēse
 atha ca kathyate samyak prajñopāyavibhāvanā |
 sīnaraṇam cittavajrasya sārāt sāratarāṃ paraṃ |
 10 tathā *Guṇavratanirdēse*
²bhage līṅgaṃ pratiṣṭhāpya bodhicittaṃ na cotsrjet |
³kṣobhayitvā ta[60]m ānandaṃ cittaṃ āpūrya bhāvayet ||
 1 * * * * *

(Lacuna equivalent to one śloka indicated in Ms.).

tathā |
 15 tenaiva sukharūpeṇa saṃyuktam paramaṃ śivāṃ⁵ |

chags-pa med dañ hgro-la sñiñ ni lrtse ba yi |
 rnam-par rtog-pa thams cad las grol spyod pa dañ |
 ldan-pa de yi phyag-na Bde-gsēgs go hphañ ni |
 gnas-pa yin zhes rdo-rje sems-dpa rab-tu gsuñs |

The form sphāri (from sphārin) is new; its equivalent is rgyas-pa 'increasing'. Jagati (Tib. hgro-la) is the obvious correction of jagatati in the Ms. In the same line the Ms. has śaktam and the Tib. suggests a further correction to vāñchayā

(1) Tanjur, Rgy. XLVI. 10. b. 5. The present quotation forms Chapter III Stanza 1. The Tib. is :

de-nas gsañ-ba bśad-par bya | śes rab thabs ni rnam sgom pas |
 thugs ni rdo-rje dran pa ñid | gsañ-ba las kyañ gsañ-ba mchog |

In the first line the Tib. read either sārāḥ (for samyak) as in the next line or some form of guhya-, as in the title of the book. For sāratarā cf. Divy 384. 26.

(2) Ch. VIII of the same work, T. Rg. XLVI, 28. a. 4. The first two words appear in their Sanskrit forms.

(3) Tib. : der bskyed-pa yi dga-ba yis |
 sems ni bkañ-bas bsgom-par bya |

(4) The corresponding Tib. stanza is :

ji-srid rnal byor byañ-cub-sems | gtad-par byañ-ba ma yin pa |
 de-srid kun dga las byuñ bde (?) | ci yañ rgyun mi lchad par hthob |

(5) byañ-cub mchog.

bhāvayen nityam ātmānam sidhyate nātra saṃśayaḥ ||
 bhāvitā¹ ca yathāśakti bhaktyā sadbhāvamiśrayā |
 tathāpy adyāpi naikatvaṃ na prayāsi kim arthataḥ ||

Indrabhūti-pādīya-Jñānasiddhau² Prathamattattvanirdeśe
 coktaṃ | . 8

apraṭiṣṭhaṃ yathākāśaṃ vyāpilakṣanavarjitam |
 idaṃ tat paramaṃ tattvaṃ vajrajñānam anuttaram ||

Ḍombi-pādīya-Sahajasiddhāv³ uktam |
 pūrvam yadva⁴ dvaividhyaṃ [61] bodhicittaṃ kṛtaṃ ji-
 [naiḥ | 10

tadvad atrāpi draṣṭavyaṃ prajñāvajra-samāgamaṃ |

Dohakośe Śrī-Kāṇha-pādair apy uktam |

⁵bohicia-raa-bhūsia akkholeṃ siṭṭhāü |
 pokkhara-bīa sahāva ṇia-dehē diṭṭhāü |
 bahi ṇikkalio † kalio † suṇṇāsua paṭṭho | 15

suṇṇasuṇṇa-beṇṇi-majjheṃ taḥi ekku ṇa diṭṭho ||

aho [ṇa] gamaī ṇa ūheṃ jāi |

beṇṇi-rahia ēhu niccata ṭhāi ||

Kāṇha bhaṇai maṇa kaha vi ṇa phaṭṭai |

ṇiccala pavaṇa ghariṇi gharē vaṭṭai || 20

jo saṃveai maṇa raṇa ahara[h]a sahaja pharanta |

sa pari jānāi dhammagai aṇṇa vi kim ṇa kahanta ||

paha[m] vahante[ṇa] ṇia-maṇa-bandhana kia[62]jeṇa |

tihuṇa saala viphāria puṇa saṃhāria teṇa ||

sahajem ṇiccala jeṇa kia samarasa ṇia-maṇa-rāa | 25

(1) I have not found this stanza in the Tib.

(2) Tanj. Rg. XLVI. 39-63; divided into 20 chapters, none of which seem to bear a title equivalent to *prathama-tattvan^o*.

(3) Tanjur. Rg. XLVI. 71 b- 73 b. The present extract is from Ch. I (72. a. 3):

sā-ma bzhin du byaṅ-cub-sems | rnam-pa gñis su rgyal-bas gsuñs |
 śes-rab rdo-rje mñam sbyor ba | de bzhin de-las blta-bar bya |

(4) A short syllable is wanting. Read yadvat tu or °vac ca.

(5) See the Appendix as to these Apabhraṃśa verses.

- siddho so puṇa tā khaṇe ṇo jara-marapa vi bhāa ||
 ṇiccala ṇivviappa ṇiv[v]iāra |
 † uaaathemaṇu † rahia asu sāra ||
 aīso so ṇivvāṇa bhaṇijjai |
- 8 jahi maṇa māṇasa kiṇ pi ṇa kijjai ||
 evaṃ-kāro jeṃ bujjhi † ate † bujjhi asa-asesa |
 dhamma-karaṇḍa † ho so jjhāre † ṇi[a] pahu † eraū † ve-
 [sa ||
 punaḥ *Saraha*-pādair ¹*Vyaktabhāvānugatatattvasiddhāv*
- 10 uktaṃ |
²yad idaṃ sa-nimittasukhaṃ tad eva mahatāṃ nimitta-
 [parihīṇaṃ |
 jñānasvayambhurūpaṃ mahāsukhaṃ kalpa(63)nāsūny-
 [aṃ ||
- 18 buddhy-anusāriṇi pavane satsukharūpaḥ svacittakṛtato-
 [śaḥ |
 acalas tābhyāṃ anya[h] prajñopāyātmaka[h] ko'pi ||
³viniviṣṭendriya-vargo naṣṭavikalpo 'samāptabhavabījaḥ |
 ānandabhāmāyo 'sau gaganasamā-śītalāḥ svāduḥ ||

(1) Tanj. Rg. XLVI. 65-71.

(2) Metre Āryā ; compare the following lines.

Tib. (69. a. 3) :

hdi ni thabs daṅ śes rab las skyes pai bde baḥchen-poi snaḥ-ba gnas-pa yin te |

(3) Tib. (69. b. 3) :

dbaḥ-poi thsogs-rnams thim-zhiṅ rnam rtog ni |

zad-pa srid-pai sa-bon mi mthun bral |

dga daṅ ḡsal-bai raḥ-bzhin bsil gyur bai |

hdi ni nam kha lta bur śin-tu mthsar |

It will be noted that the above lines represent *verse*. In line 2 the Ms. has ānandatāmāyo. My conjecture is founded on the Tib. ḡsal, taking into account the similarity of bh and t in a Bengali archetype. In the latter pada the Ms. has °samo pya hahaśī°. I can make nothing of the syllables pya haha ; to correct to 'py aḥa would spoil the metre. It will be observed that śin-tu mthsar 'very beautiful' probably implies a reading different from svāduḥ. A Tib. equivalent of the previous couplet is apparently not forthcoming.

'athavā kim anenānādivāsanā²-samūhātivāhita-bāla-vyu-
 [t]pāditena | cittam eva yadi vastu rūpi na bhavati kutas
 tarhi bāhyārtho¹ atha cittam eva vastu rūpi bhavati |
 tathāpi tac cittam eva tad iti sarvathā bāhyārthotpattir
 eva nāstīti cittam evedam kalpanāsūnyam¹ utpattivināsa- 5
 rahitam advayam iha śuddhasvabhā[64]vam jñānākāram
 parisphurati kṛtsnam | etenaitad avagatam bhavati | sva-
 bhāva-śuddhā bodhicittād ye khalu te sahajavinirmītānga-
 vikṣepās te sarva eva mudrākārāḥ | ye 'pi vāgvikṣepās te
 'pi mantraprakārāḥ | yad api ca sahasasahajonmīlana- 10
 vispandanam³ anavaratam asthitam asaṃskṛtam [ap]arimi-
 ta-nānāprakārasambhāveṣṭāyita-śṛṅgāra-vīra-bībhatsa-
 raudra-hāsya-bhayānaka-kāruṇyād bhūtasāntādikam rā-
 gadveṣamohamadamātsaryeṣyādikam api yat kiñcid utpa-
 dyate tat sarvaṃ śuddhasvabhāvaṃ jñānākāram pratipha- 15
 lati¹ 'sakalaṃ traidhātukaṃ cittam ida[65]m iti ||⁵asmāt
 pūrvākṛtabahukṛtyopāyahetau vartyet[a] samsāre 'smin¹
 prabhavati sadā 'nantasattvārthakṛtyaṃ⁵ ||

(1) The Tib. continues, in prose (69. b. 4):

yañ thog ma med-pai bag-chags-kyi thsogs-kyi zil-gyis mnan pai byis
 pa rnam hbyed-par byed-pas ci zhig bya ste | gal-te sems nid dños poi
 rañ-bzhin du ma gyur na | de ltar na ni gañ phyi-rol gyi don šes | ji ste
 sems nid dños-poi bdag nid du gyur ra || de ltar yañ hdi-dag hdi sems nid
 yin-pas rnam-pa thams-cad-du phyi-rol-gyi don skye-ba yoñ-ba ma yin
 te | hdi ltar ma-lus-pa hdi-dag brtags-pas stoñ-pai sems nid de skye-ba
 dañ | hgag-pa dañ bral zhiñ rañ bzhin dag-pai gñis-[s]u med-pai ye-šes-kyi
 rnam-par yoñs-su gsal-ba yin-no | de dag-gis hdi skad-du bstan par
 hgyur te | rañ-bzhin-gyis dag-pa byañ-chub-kyi sems gañ yañ lhan-cig
 skyes-śiñ rnam-par sprul-pai yan-lag bskyod-pa ji sñed pa de-dag phyag-
 rgya rab tu dbye-bar hgyur la | gañ yañ dag-gi brjod-pai ji sñed pa de
 sñed sñags-kyi rnam-pa o |

(2) anenādhivās° Ms. ; but see Tib.

(3) lhan-cig-skyes-pa las byuñ bai rgyun.

(4 ... 4) Tib. (70 a. 3) : khams gsum sna thsogs hdi-dag thams-cad sems-
 kyī rañ bzhin du gnas-pao |

(5 ... 5) This clause is not reproduced in the Tib. and may accordingly
 be attributed to the compiler. I am by no means sure as to its form or
 meaning. The Ms. has bahu kṛtyo and varttyese-re corrected to °rttye
 sa (ṛ) t (ṛ) n samsāre. Cf. kṛtakṛtyo below, 66 init.

tathā ca śrūyatām |

¹kvacit kārūṇyātmā kvacid api mahārākṣasasamaḥ

kvacin mauna[m] dhatte kvacid api ca maukharyam ²asa-
[mam |

8 kvacit tṛṣṇālolah kvacid āpi ca cintāmaṇisamaḥ

kvacin nidrāsuptaḥ kvacid api ca jāgarti nibhṛtaḥ ¹ity
ādi vistaraḥ³ ||

⁴ititthaḥ sva[c]handa[m] sahajagatikaḥ kalparahitaḥ
nirālambaḥ viśvaḥ sthitaḥ iti mataḥ yasya kṛtitaḥ |

10 karasthaḥ tasyaitat sugatapada viprāptamahima

mahārambhapremaprasṛtaparamaḥ satsukhapadam ¹iti |
ta[66]thā |

⁵pratihatasa kalavikalpā buddhir yasyeha satsukhe valati |
sa hi kṛtakṛtyo dhīmān anye ye dvipadapaśavas te ¹iti ||

18 tathā *Dārīka*-pādair uktaḥ |

bhava eva * * * bodhicittasvabhāvena cittaḥ vijñāyate
ubhayoḥ * * samarasikṛtvā cintyācintyavivarjitaḥ * * *
mahāgopyanilayaḥ syād yogi yogasya mahāgopyasya ||

(1) Metre : Sīkharīṇī.

(2) la-lar ni mu-cor sma-bar-ro.

(3) The Tib. shows that the 'vistaraḥ' means three or four more stanzas of lines each beginning 'kvacit'.

(4) Metre : Sīkharīṇī. Tib. (70. b. 5) : de ltar gañ zhiḡ lhan-cig skyes-pai rnam-rtog dañ bral dmigs med-par | sna thsogs hdi-dag rañ dgas spyod-pai dgoñ ldan mkhas-pa ni | de yi lag-na bde-gsēgs go hphañ bdag chen rtsom-pa cher ldan-pa | rab dgas gzhan don-la dga mchog-gi bde-ba dam-pa legs-par gnas |

(5) Metre : Aryā.

(6) In the volume of Tanj. Rgyud (46), in which so many of the texts drawn on by our compiler are contained, I discovered a work of *Dārīka* containing a passage closely related to the present extract, and probably representing the actual text before us in its original form. The work is a short treatise called *Mahāguhyatattva-upadeśa* (Tanj. Rg. 64b-65 b), and *Dārīka* is stated at both the beginning and end of it to have 'come from' (*vinirgata*, *byuñ-ba*) *O-ti-ya-na* or *U-rgyan* (*Udyāna*). At the end of this work occur the two following stanzas :

hkhor bar med-pai dños-po pai | byañ-chub-sems-kyi rañ-bzhin bsgom |
gñi-gai rañ-bzhin dbyer med-pa | sems-kyi rañ-bzhin ses-nas ni ||

tathā *Keraṭi*-padair api |
 tattvaṃ prakāśate śuddhaṃ prakāśāt¹ paramaṃ padaṃ |
 tasmāl lakṣaṇayed² dhīmān niścalaṃ sūkṣmamānaṣaṃ ||
 yāvaṃ nābhāsatām eti tāvad abhyāsaṃ ānayet |
 prabhāsvara-pade³ prāpte svecchākāmas tu jāyate || 5
 tathā *Vilāsava*[67]*jra*-⁴pādair apy uktaṃ |
 saṃkṣepato bodhicittarūpaṃ niṣpādayitavyaṃ pūrvam
 ahaṃ mātāpitṛsamāyogāj jātaḥ | tad bijaṃ | tatraivāhaṃ
 niṣpannaḥ | tasmāt siddho 'haṃ kevalaṃ smartavyaṃ |
 tathātraiva *Sarvadevasamāgama*-tantr[e] nidarśitam | 10
 yas tu sarvāṇi kāryāṇi prajñayā viniyojayet |
 sā 'pi śūnyapade yojyā tapo hy etan mahātmanam ||
 tathā 'nyatra |
 mano niyamayitvā tu lakṣitavyam alakṣaṇam |
 auena lakṣako yogi bhava[t] tattva parāyaṇaḥ || 15
⁵pratidinam advayam asaṃam yo 'niśam anusevate tattvā-
 [graṃ |
 vajropamam amalam asau kāyacchāyāmayam labhate ||

sems-kyi rgyu-ba kun spañs te | mñam-pai rom-la gnas-par bya |
 gsañ-ba chen-po gnas med-pa | rnal-hbyor-ba yi gsañ chlen sbyor ||

I have added marks of omission after bhava eva, because though bhava is represented by dños-po there is nothing to represent lkhhor-bar med pai ('uninterrupted'?). The Tib. appears to assert the identity of this bhava with the nature of bodhicitta. The Ms. had maṃmarasi^o; I have conjectured samarasikṛ on the analogy of samarasikaraṇa and on the authority of the Tib., st. 2 line 2. In the concluding words of the Sanskrit there is an evident correspondence of words, but not of construction; as the last two lines of Tib. seem to imply something like the following:

(yogaḥ) mahāgopyānilayaḥ syād | mahāgopyasya yoginaḥ ||

(1) Ms. contra metrum : tatpra^o.

(2) Apparently a denominative coined metri gratia; lakṣaṇeya, Mhv. I 183 may be a similar formation.

(3) Compare the title of the third bhūmi, Prabhākari; cf. Pañcak. IV. 14.

(4) Compare note to f. 70 below.

(5) The metre appears to be Āryā, but in the first line a short syllable, such as tu, is wanting.

- Samāje*¹ tu Bhagavān āha |
 kāya-vā[68]k-cittavajrāṇāṃ¹ samayo 'yaṃ mahādbhutaḥ |
 śāsvataḥ sarvabuddhānāṃ samrakṣyo vajradhāribhiḥ ||
 yaś cemaṃ² samayaṃ rakṣed vajrasattvamahādyutiṃ |
 5 kāyavāk-citta-rāgātmā buddho bhavati tatkṣaṇād iti ||
anyatra |
 vajrasya sambodhanam ekam uktaṃ -
 vajrānane prānagataṃ dvitīyaṃ |
 śrī-bodhicittākṣaraṇaṃ tṛtīyaṃ³
 10 etad dhi kalyāṇamahāvratam ca ||
 yaṃ rakṣate bhikṣur anantahetor
 yaṃ kāmuko 'nveṣayate sukhārtham |
 tayos tu madhye 'dvayayogaratnaṃ
 grhṇāti yaḥ so 'kṣayatāṃ praviṣṭaḥ ||
 15 strīsaṅgahīnaṃ na hi mokṣasaukhyam
 strīsaṅgahīnaṃ na bhavāgni-duḥkham |
 tasmāt subuddhyā suvicāracittā⁴
 gr[69]hṇantu śiṣyāḥ pratibhāti yac ca ||
 kāṣṭhād dhavis toyam apīndukāntād
 20 dadhno ghṛtaṃ lohakulaṃ śilābhyaḥ |
 strīyonisaṅgād avinaṣṭasaukhyam
 grhṇantu yogyās tad upāyayogaiḥ ||
 ayantritāṃ dhyānavasāt kadācit
 śrī-bodhicittam patate 'bjamadhye |
 25 jñātvā tu mudrāṃ suvisuddhacittāṃ
 grāhyaṃ svavaktreṇa tadā 'bjamadhye ||
 asuddhamudrābjagataṃ hi cittaṃ
 grāhyacchale † nāmikayā⁵ † vinaṣṭe |

(1) Compare Pañcakr. I. 2, 5.

(2) *dam Ms.

(3) kṛtīyaṃ Ms.

(4) citvā Ms.

(5) grāhyamcchalenāmikayā Ms. Read perhaps nāyikayā.

ā¹svādanā[r]tham hy amṛtam viśuddham
 śrī-mantriṇā mṛtyuvināśanam yad || iti
 tathā |

na rāgeṇa rajyate cittam na virāgeṇa virajyate² |
 rāgārāga[m] samaṃ kṛtvā mudrāsiddhis tu jāyate || 5
 cittam prajñāsvarūpeṇa[69*] tathāivopāyarūpakam |
 prajñopāyasvarūpeṇa samvittiḥ = prajāyate || iti
 śrī-*Kuddāti*-pādair *Advayasiddhāv*³ uktaṃ |
 sarvasamvittibhedena ⁴advayadvayakalpanā |
 prajñopāyamahāguhyaṃ samarasādhyam ucyate || 10
 doṣāṇam ca guṇāṇam ca cittam ākāram ucyate |
 tan-⁵nidhyaptiḥ param jñānam nistarāṅgasvabhāvataḥ ||
 pātāla-guḍikā khadga-yakṣiṇī pādukāghaṭam |
 rasāñjanam ca divyaṃ ca svayaṃ sidhyati nānyathā ||
 deśanāpadayogena Buddho[']dvaya ⁶kalpitaḥ || 15
⁷paramārthācintyarūpeṇa na Buddho nāpi cādvayaḥ ||
 vāsanākṣayaḥ kartavyo yatnenāpi vipāścītā |
 anyathā na ca śuddha[70]tvam kalpāsamkhyeyakoṭibhiḥ ||
 niḥsvabhāvasvarūpeṇa prajñābhogas⁸ tu samsthitaḥ |
 upāyo bhāvajanako Bhadra-pādena deśitaḥ || 20
 † ⁹candra sūryo parāgeṣu prajñāvajraprayogataḥ |
 viline † advaye jñāne buddhatvam iha-janmani ||
 † ¹⁰paramāścoviṇā † pāda Indrabhūti[ḥ] † sa-Lakṣmibhiḥ |

(1) °svā° Ms.

(2) As each -ṇa spoils the metre, I have supposed the line to have been adapted by the compiler.

(3) The Advaya-siddhi-sādhana of T. Rgy. 45. 63-4 is a different work.

(4) °nādv° Ms.

(5) vyāptim Ms.

(6) Lacuna marked in Ms. Read °yaśca ?

(7) Anapaestic hypermetron.

(8) jñō Ms.

(9) This stanza is probably corrupt; we may perhaps read °sūryau... vilī-
 nāv. parāga is given by BR as meaning 'eclipse' but without 'Belegstelle'.

(10) This line, clearly corrupt, doubtless contains a reference to the
 sorceress Lakṣmīṃkarā, sister of Indrabhūti (Tāran. p. 325); also, as
 Prof. Poussin suggests, to Paramāśva (ibid. p. 106).

Vilāsavajra¹ † guḍarī † Padmācārya mahākṛpaḥ ||
 Dharmapādasya kramato Bhadrāpādaḥ samāgataḥ |
 ekābhiprāya eteṣāṃ advayajñāna uttame ||
 trayodaśī ca vikhyātā bhūmir Vajradharī śubhā |
 5 trikoṇākārasambhūtā Dharmodaya² iti smṛtā ||
 candrārkaavarīsamṣpūrṇā prajñārūpā mahoj[j]valā |
 saukhyāt sarvaṃ ma[71]hāsaukhyād buddhatvāvāptikā-
 [riṇī ||
 yogo 'yaṃ Bhadrāpādena kathitaṃ mama līlayā |
 10 samādhīr amṛtaṃ nāma satyaṃ satyaṃ na cānyathā || iti
 Ghaṇṭāpādīya-Pañcakrame³ 'py uktam | idānīm⁴ maṇi-
 pūraka⁵-kramo abhidhīyate | samaya⁶-mudrā-mahāyoga-
 vidhānena vajrasyāgre⁷ maṇau bodhicitte gate yādṛśaṃ
 sukhaṃ⁸ utpadyate gurūpadeśatas tat samyak samupala-
 15 ksya sthīrīkṛtya tanmayatām upanītaṃ⁹ vajradharatvam
 ihaiva janmani saṃjanayati¹⁰ niyatam evāvicāreṇeti |
 dvitīyakramo¹¹ 'pi | karākhya¹²-mudrā-dvāreṇa pūrvavad
 upalakṣya sthīratāṃ gataṃ¹³ bodhicittaṃ śāśvatarūpaṃ

(1) Vilāsavajra wrote a commentary on Nāmasaṃgīti, extant at Cambridge (Add. 1708). He appears to have lived at Ratnadvīpa (Cat. p. 204).

(2) This name does not correspond with the known enumerations of the bhūmis; cf. Dh-saṃgr p. 49.

(3) A short tract, preserved under the title *Pañcakramopadeśa* in RAS. Hodgson Ms. 35 (Cat. p. 28. 4). The present extract occurs in the Ms. ("H") at 46. b. 7. Our Ms is called 'A'.

(4) *onim* A.

(5) maṇipūraka in a mystic sense (nābhi-cakra) in *Haṃsa-up* § 3.

(6) See 'Gestes de l'officiant (A. Mus. Guimet; Bibl. Et. VIII) p. 117, 103. *samāyo* H.

(7) *vajrāgre* H.

(8) sukhaṃ saṃjāyate tat sukhaṃ samyak upal° H.

(9) upagamya.

(10) jāyate A.

(11) me A.

(12) karma-mudrā prakāreṇopalabhya H.

(13) ānītam H.

paramārtha¹-nirvi[72]kalpasvabhāva² jātaṃ sadvajradha-
ratvaṃ sampādayatīti |

· tṛṭiyakramo 'pi³ | pūrvānubhūtaṃ smarāṇasaṃbhūtaṃ
dharmamudrā³-mānasīmudrā-prabhavaṃ samīyaksthira-
tāṃ gataṃ vajradharatvaṃ janayat[ī]tī 5

caturthakramo 'pi⁴ | maṇipūrakākhyā ucyate | cittaṃ
sarvagataṃ avalambanarahitaṃ sakalasthiracalasvabhāvaṃ
traidhātukavyāpini⁴ – śūnyatā-mahāmudrā-samāliṅgitaṃ
acintyasvabhāvaṃ guruprasādād utpannaṃ sthīrikṛtaṃ
mahāvajradharatvaṃ sampādayati sakalamahāmudrāsu- 10
khaṃ janayati ||

*Guhyāvalyām*⁵ Daṇḍī-pādair apy uktam |

⁶tatrādaṃ viramasya śeṣapadaṃ rāgasya madhyakṣaṇe
tyaktvā [73]strī sukham anyad akṣar⁷asukhaṃ grhṇāti yas
[tanmayah | 15

sa śrīmān ghanasāramudraṇavidhau vijño guror ājñayā
svānandāsavaṇāghūrṇitamanā nābhyeti moham su-
[dhrīḥ⁸ ||

(1) °rtharūpa H.

(2) kalpakatvam upagatam vajra° H.

(3) °drākhyā H.

(4) °nīm śūnyatāmma° °nīśūnyama° H.

(5) Comm. preserved in Camb. Add. 1699, II ("C"). A description of the
Ms. (of AD. 1198) was given by me in the Or. series of the Palæogr. Soc.
Pl. 81. Punctuation with half-daṇḍas is found in the Ms.

(6) Stanza 3 of the work. Metre : Sārdūlavikriḍita.

(7) °yasukham C.

(8) Commentary (Cambridge, Add. 1699. II f. 4 a 1) : idānīm sampradāya-
vidah prabhāvātīkayam āha | tatrādaṃ ityādi | tatra saḥajalakṣaṇe tas-
minn ādaṃ viramasya cyutikṣaṇalakṣaṇasya śeṣapadaṃ rāgasya
āntyāvasthā 'ānanda' paramānanda viramānandasya ca madhyakṣaṇe
rāgavirāgayor madhyāvasthāyām 'tyaktvā vihāya' strī sukham pūrva-
mudrādvaya-samadhigataḥ sarasukhāt 'anyad akṣayasukhaṃ pūrva-
tākṣaralakṣaṇam grhṇāti' sākṣāt kurute | sarvākāraṇopeta-śūnyatā-
samāliṅganatāḥ | yas^{*}tanmayas tanmayī-bhavati 'sarvavikalpāpanaya-
tāḥ sataṭānandamayamūrtir avatiṣṭhato' sa śrīmān' sarvākāraṇopete-

* The Ms. now reads adva ra [this syllable marked for deletion] yas. dva is a correc-
tion. The original reading was perhaps atha yas ... which was altered later to advayas
by a corrector who forgot that yas was in the mūla.

'priyā-saṅgāt pūrvam yad adhigatam ātyantikasukham
 tad evedānīm cet kim anu varamudrādhigamanam |
 ihāste samvid² bāhya-sukhaviṣayād anyad aparam
 tataḥ ko 'py eṣo 'nyah sahaajasukha-śambhuḥ prabhavati³ ||
 5 'adhiṣṭhāne dhanye janita-vara⁵-karmany api sure
 prabhāvaḥ ko 'py esa dhvanayati tad antar vinihitam |
 prabhāvasyābhāvāt paśusadrśayogeśvaranaraḥ
 suro 'py antaḥśūnyo mṛduguruśilākalpitavapuḥ⁶ ||

tasūnyatayā satatāliṅgitamūrṭiḥ | sa eva ghanasāramudraṇavidhau
 vijñāḥ | bodhicittāyatana-viṣaye katharḥ | guror ājñāyā [4 b] savacanā-
 vacanalakṣaṇayā ' phalam āha | svānandāsavapānaghūrṇitamanāḥ |
 sa hi ānandaḥ | sahajānandaḥ ' anāvaramahāsukhalakṣaṇaḥ | sa evā-
 savo madyam | tasya pānam ' nirbharāsvādanam ' tena ghūrṇitamanāḥ '
 sarvavikalpāpagatamanāḥ ' nabhyeti ' punar nādhigacchati ' moham '
 cyutikṣaṇalakṣaṇam sudhiḥ sarvavikalpāpagamād anāvaramabuddhiḥ
 || 3 ||

(1) St. 11. Metre : Sikhariṇī.

(2) *vidvān svasu*° A.

(3) Comm. : idānīm bāhya- dvīndriyasamāpattisukhād anāvaramamahā-
 sukhasyātīśayam ' āha | *priyāsaṅgād* ity ādi *priyāsaṅgāt* karmasam-
 kalpalakṣaṇāt ' *pūrvam* tatsambhogāvasthāyām ' *yad adhigatam* yad
 anugatam | *ātyantikasukham* ' [9 b] anyalaukikasukhāpekṣayā *tad eva*
 bāhya-sukham *idānīm cet* ' adhiṣṭhānāvasthāyām api tadā *kim anu* '
 kim iti bāhyamudrāsukhānubhavanaḥ viḥāya ' *varamudrādhigama-*
nam ' sarvākāvaropetaśūnyatānuśaraṇam yogīśvarāṇām ' *īha sarvā-*
kāvaropetaśūnyatāyām utpāditamahāsukhād adhikatvena *samvid* vā
śamvid vā samyagjñānam | *āste* sambhavati ' *bāhyasukhaviṣayād anyad*
aparam tato 'dhikam ' *tato* bāhyasukhāt ' *ko 'py eṣo* ' *nyah sahaajasukha-*
śambhuḥ prabhavati ' anāvaramahāsukhasvayambhujñānalakṣaṇaḥ
 prakarṣeṇa pravartate || 11 ||

(4) St. 13.

(5) *°vaka*°.

(6) Comm. : idānīm adhiṣṭhāna-jñānādhiṣṭhānājñānam ' sa dr̥ṣṭānvaya-
 vyatirekam āha ' *adhiṣṭhāna* ityādi ' adhiṣṭhāne samutpanne svādhi-
 ṣṭhānājñāne *dhanye* labdhātīśaye yogīśvare | tathā *janitavarakarmany*
api sure samāsādītapraśastakarmaṇy *api sure* [10b] śakrādu *prabhā-*
vah ' sāmarthyātīśayaḥ ' *ko 'py eṣah* ' anirvacaniyah ' *dhvanayati* pra-
 tipādayati ' tata idantā nirdeśyā ' *antarvinihitam* *tac* cetasi vyavasthi-
 tam ' *prabhāvasya* śrīgurujanitasyābhāvāt asativāt ' *paśusadrśah* pra-
 bhāvābhāvāt paśubhiḥ samānaḥ ' *yogeśvaranaraḥ* ' yogeśvaro 'pi pumān
 yathā *suro 'py antaḥśūnyah* prabhāvarahito ' *mṛduguruśilā kalpita-*
capuḥ ' mṛdu-bṛhat-kāṭhina-khaṇḍalakṣaṇa-śilākalpitavapuḥ ' tatsamāna-
 śarīraḥ || 13 ||

A mystical meaning of svādhiṣṭhāna is given by Deussen Sechzig Up.

[74] 'ānandadvayamadhyajakṣaṇam 'āti-kṣudram na sam-
 [lakṣyate
 tatkāle katham ākarotu manasā vajrābjayogāt padam |
 tasmād akṣarasaukhyam eva sujanair āśrīyate yatnataḥ
 sthitvā tatra ciraṃ samāhitajano grhṇāti tattvam punaḥ³ || 5
 'dvidhā tattvajñānaṃ savacanam avācyam⁵ kim api ca
 kramaty aṅgād ekaṃ yad aparam ito⁶ na kramati = |
 dvayor ekatve yaḥ satatam avirodhāt⁷ prabhavati
 svataḥ siddhaḥ so 'yam bhīduradhara-mārgottara-guruḥ⁸ ||

p. 675, occurring in the same passage of the Haṃsa-up., cited above f. 71.
 cf. Pañcakr. Ch. IV.

(1) api A.

(2) 'ti comm.

(3) idānīm bāhyaprajñopāyāt ' sahajajñānodayadaurlabhyam āha |
 ānandadvaya ity ādi ' ānandadvayamadhyajakṣaṇam sahaṃ vyā-
 khyātam eva | tat kṣaṇam atikṣudram ' atyālpakālāvasthānāt ' ayam
 sampradāyakair na samlakṣyate ' na samyag niściyate | tat-kāle ati-
 kṣudre ' katham ākaroti manasā ' katham ākalayati cetasā vajrābjayogāt
 dvīndriyasamāpattitaḥ | padam mahāmudrāsthānaṃ tasmāt ' śaḍaṅga-
 yogena ' akṣarasaukhyam eva bodhicittaniṣyandataḥ | [8 b] sujanair
 yogīśvaraiḥ | āśrīyate yatnataḥ yatnātiśayataḥ ' sthitvā avasthito bhū-
 tvā tatra niṣyandāvasthāyām ciraṃ cirakālam samāhitajano labdhasam-
 ādhānaḥ ' grhṇāti pratipadyate ' tattvam punas tu yo bhavati ar-
 thaḥ || 9 ||

(4) St. 22.

(5) °canavācyā° A.

(6) idam A.

(7) abhiyogāt, comm.

(8) Comm. : idānīm tattvajñānaprabhedam āha | dvidhety ādi | dvidhā
 dviḥprakāram | tattvajñānaṃ tattvāvabodhaḥ | [sa]vacana[n]guruvaktrāt
 karṇamūlikayāvagataṃ ' avācyam ca śrīguror avacanād eva | prabhā-
 vātiśayāt tasmīn niṣpannaṃ | kim api cāścaryajanakaṃ ' tacca dvitīyam
 puruṣaviśeṣātiśaye ' kramaty aṅgād ekaṃ yathāyogena sambandha-
 nīyam na yathāsamkhyena ' ekaṃ dvitīyam śrīguror aṅgāt samtānāt '
 sacchīyasamtānaṃ yāti ' yad aparam prathamam [] itaḥ kalyāṇami-
 trāt ' na tadaiva śīśyasamtānaṃ yāti ' yad upadiṣṭaṃ ca śruticintābhāva-
 nābalāt | kadācit tataḥ śīśyaḥ phalam āsādaṃ [16 a] dvayor ekatve yaḥ '
 anayor ekatve ' svādhiṣṭhānājñānotpādāt ' yam arthaṃ śīśyasamtāne
 janayati tam evārthaṃ svavacanakramād api niṣpādayati | satataṃ ' nir-
 antaraṃ ' abhiyogād yad yogātiśayāt prabhavati ' prakarṣeṇa niṣpā-
 dayati | [sv]ataḥ siddhaḥ svayam eva niṣpannaḥ ' so 'yam sa evāyam

- tathā *Yamāntaka-tantre* |
dhvajavithiṃ tato dṛṣṭvā kṣīraṃ tatra prasādhayet |
kṣīrābhyāsayogena¹ mahāmudrāpi sidhyati |
tathā *Sarahapādaiḥ Prabandhe* 'py uktaṃ |
3 j²aī visaamhi ṇa ṇullantiṭai tamuṭbuddha[75]tumuṭkevu |
seū-rahia ṇaū aṅkurahi taru-sampatti ṇa jevu |
³aho gādhā loke paricitir iyaṃ vibhrama-vidhau
bhavād anyo mokṣaḥ pṛthag iti tam enaṃ mṛgayate |
abhūmi[ś] ce[d] dṛṣṭaḥ⁴ sad asadṭasadāgrāhatamasāmṭ
10 idamṭātItaṃ ca trijagad iti bhedaḥ katham ayaṃ ||
⁵yad yac chrṇoti paśyati jighraty aśnāti vetti sa[m]sprṣati |
gambhīrodāratayā tad avehi Samantabhadrābhaṃ |
etā eva hi tā avehi vanitāḥ śrī-Vajra-nārī-gaṇair⁶
etān eva hi tān avehi puruṣāṃś Chrī-Māṇḍaleyān api |
15 etān eva hi tān avehi mahattiṃ śrī-Vajriṇaḥ svāṃ tanum
evaṃ te prakṛtiprabhāsvaram idaṃ siddhaṃ jagannāṭa-
[kaṃ ||
⁷śāste[76]ti śiṣya iti duḥkhasukhaṃ tatheti
janmeti nāsa iti karṇa phalaṃ tatheti |
20 kiṃ vistareṇa bhuvanatrayaṃ e[va] tasya
līlayitaṃ Bhagavataḥ Surateśvarasya ||
tathā coktaṃ *Devendrapariṣecchā-tantre*⁸ |

bhidura-dharamārgottaraguruḥ ¹ mahāvajramārgātiśayena śrīguru-
śabdābhidheyāḥ || 22 ||

Bhidura has hitherto been found in Lexx. only, with the meaning of
vajra.

(1) Scan bhiāsa ? On Mahāmudrā see Pañcakr. VI. 28, id. ṭipp. ad 50 b.
and Sar. Dās p. 831 quoted below.

(2) On this verse see the Appendix.

(3) Metre : Śikharinī

(4) °ṣṭā ? with idantā° cf. Sarvad. 14. 6 and comm. on Guhyāv. 11. supra.

(5) Metre : Āryā.

(6) °ṇār Ms.

(7) Metre : Vasantaṭilaka.

(8) The present passage (St. 1-4) is also quoted in Maitreyanātha's comm.
on the Caturmudrānvaya nirdeśa of which I discovered a fragment ;

e-kāras tu bhaven mātā va-kāras tu pitā smṛtaḥ |
 bindus tatra bhaved yogaḥ sa yogaḥ paramākṣaraḥ¹ ||
 e-kāras tu bhaved prajñā va-kāraḥ Suratādhipaḥ |
 binduś cānāhataṃ tattvaṃ taj-jātāny² akṣarāṇi ca³ ||
 yo vijānāti tattvajñō dharmamudrākṣaradvayaṃ⁴ | 5
 sa bhavet sarvasattvānāṃ dharmacakrapravartakaḥ ||
 yo 'viditvā paṭhen nityam akṣaradvitayaṃ janaḥ |
 sa bāhyo Buddha-dharmānāṃ dhanivad⁵ bhogavarjitaḥ ||
 ta[77]tā |
 niṣpīḍya kamale vajraṃ bodhicittaṃ ca notsrjet | 10
 trailokyam tanmayam kartum vaidyavākyaṃ na laṅghayet||
 ākāśe śāsisamkāśam vīram brahmāṇḍagocaram |
 dhyāyād dvayodaye bhūtam advaitapadaḍāyakam¹ iti ||
 tathā |
 śukrākṣaraṇayogena bhāvayet paramākṣaram | 15
 adhāre cyutim āpanne ādheyasya virāgatā ||
 pustake *Ārya-deva-pāda*ir bhāvanopadeśaḥ spaṣṭākṣare-
 ṇoktaḥ |
 udyāne vijane śrāvakādiṭuktaṃ śātrahite paramārthasa-
 tyālabhanapūrvakam *svādhiṣṭhānakram*eṇa vajrasattvarū- 20
 pam ātmānam niṣpāḍya prathamarūpādi-trividhaviṣayam
 āsvāḍya tad anu śodhanādividhinā sa[78]rvāhāram abhi-
 sa[m]skṛti-siddham adhyātma-kunḍam anusmṛtyātmākṛ-
 tiṃ samādhisattvasya mukhe trisikhāgnim⁶ juhomity
 ahaṃkāram utpādyābhyaḍvahaṛati | tataḥ sukheṇa pariṇā- 25
 mati rasāyanam ca bhavati¹ evaṃ kāyavajraṃ samtar-

now Camb. Univ. Library or. 149. fol. 2 a 3. Variants of this Ms. (C) are noted below. Same extract in *Nāma-saṃg.*-ṭipp. ad. 55.

(1) ādbhutaḥ C.

(2) jñātani C.

(3) C. adds a third stanza, again giving the mystic meaning of E-VA-M. Compare the Prakrit verse evaṃ-kāro at f. 62. above.

(4) Prof. Poussin compares Pañcacr. III p. 34. 66 . .

(5) So C. ; A. unmetrically *anthāniva* (?)

(6) Pañcacr. I. 225.

pya yāṃ kāṃcit¹ svābhaprajñārūpeṇa sarvālaṃkṛtagātrā
 trivali-taraṅgabhaṅgābhīrāmā atyantakṛṣā²madhyaroma-
 raj[j]v-antaritavipulagambhīranābhīdeśā jaghana-ghana-
 nitamba-stabdhaśṛṅgāra-lalita-komalagati-sasmita-vadanā
 5 saumyadr̥ṣṭyā mahāsukhānurāgaṇatayā 'ñke vyava-
 sthitā | tato " mahāsiddhiṃ niṣpādayāmi"ti dṛḍhāhaṃ-
 kāram u[79]tpādyāliṅganacumbanacuṣaṇa-kucagrahaṇa-
 pulakatāḍana - daśananakhadānamardana - śītkāra-kokila-
 bhṛṅganāda-nāḍisaṃcodanādikaṃ kṛtvā śūci-kurparādi-
 10 karaṇa-pramodanātayā pracalitamuktāhāravalaya-kaṭaka-
 keyūranūpura-vajra-padma-saṃgharṣaṇāt prajñopāya-sa-
 māpattya skandhādisvabhāvāt sarva-tathāgatā[nā]ṃ mūr-
 dhānam ārabhya dvāsaptati-nāḍisahasraṇi³ nirjharadhārā-
 kāreṇālikālidra † vibhūya rāga-virāga-madhyarāga-kra-
 15 meṇa tataḥ prajñāpāramitādi-svarūpān pratyātmavedyān
 karoti | evaṃ śrī-Mahāsukhasamādhim⁴ abhyasya prāptot-
 karṣo yogī tatraiva gaṇamaṇḍale nigrāhanugrahe[80]ṇa
 sattvān parīpācayet | evaṃ punaḥ punar bhūtakoṭim pra-
 viśya punaḥ punar hy utthāya pañca tathāgatarūpān
 20 pañca kāmagaṇān āsvādayati yathā na mlāyate manaḥ []
 tato nirvikalpo mahāyogī svātmanaḥ sarvabhāvasvabhāva-
 pratipādanāya loke garhitam viśodhya pra[c]hāne pra-
 deśe sthitvā 'bhyavaharati | tathā ca mudrābandho na
 maṇḍalaṃ na caityam na ca pustakavācanaṃ na kāya-
 25 kleśaṃ⁵ na paṭakāṣṭhapāṣāṇapratimāṃ praṇamati na
 Śrāvaka-Pratyekabuddhaṃ na tithinakṣatramuhūrtakālā-
 pekṣaṇam karoti | sarvam etad adhyātmanaiva sampā-
 dayati [||]

(1) Sic Ms. ; yā kācīt ? for svābh° Poussin compares *ibid.* 1. 55.

(2) kṛṣa Ms.

(3) Cf. Jolly, *Medecin* p. 44. 2.

(4) Cf. *Pañcakr.* II. 1.

(5) śaḥ Ms.

vane bhikṣāṃ bhramen nityaṃ sādḥako dṛḍhaniścayaḥ |
 dadati bha[81]yasamtrastā bhojanaṃ daivyamaṇḍitam ||
 atikramet trivajrātmā nāsaṃ vajrākṣaraṃ bhavet |
 suriṃ nārīṃ¹ mahāyakṣiṃ asuriṃ mānuṣiṃ api ||
 prāpya vidyāvratam kāryaṃ trivajrajñānasevitam¹ iti | 5

evaṃ laukikadhyānam apanīya manorājyam apahāya
 sadāpraruditamaṇā² yoginibih saha ramamāṇo yathā rājā
*Indrabhūti*³ tadvat kalevaram parivartya vrajakāyo bhūtvā
 'ntaḥpureṇa sahāntardhāyāṣṭaguṇaisvaryaḡuṇānvito bud-
 dhakṣetrād buddhakṣetraṃ gacchati | 10

yathoktam *Mūlasūtre* |

sarvadevopabhogais tu sevyamāno yathāsukham |
 svādhidaivatayogena svam atmānaṃ prapūjayet⁴ ||

Sarvadevamāgamatantre[82] 'py āha |

dvayendriya-samāpa[t]tyā dhyeyo⁵ sa vidhir antare | 15
 harṣacittaṃ muneḥ siddhau mahāsukham iti smṛ[ta]ṃ ||
 tathā sevayan pañca kāmaguṇān pañcajñānārthi rāgiṇaḥ
 sadeti |

evaṃ buddho bhavec cīgraṃ mahājñānodadhiprabhuḥ |
 yaḥ punar aśaktito vā svarucyā⁶ vā vidyāvratam na 20
 carati tena jñānamudrāsamāpattyā⁷ bhāvanīyaṃ | tad ava-
 tāryate¹ parvatādi-mano[']nukūle deśe yakṣiṇīkiṅkarādīni
 bhaktasarāvanimittam sādḥayet | athottarasādḥakād vā

(1) rīṃ Ms.

(2) Final syllable indistinct.

(3) The following (corrupt) passage from the *Dohakośa-pañjika* (Calc. Ms. 24. 5) shows the reputation of I. as a hedonist: *yadā Indrabhūti-pādena ... khāne pānena pañcakāmopabhoge suratakrīḍā*. Cf. Pañcakr. III. ṭīp. l. 77.

(4) See Poussin's *Bouddhisme* p. 155. n. 6.

(5) dhyā yā Ms. Perhaps jyāyān [V. P.].

(6) rūcyā Ms. Possibly for asvarucyā.

(7) Possibly so called in contradistinction to the practices enjoined above, these being apparently designated karmamudrā (Śar. Ch. Das, Tib. Dict. p. 831, col. 1 fin); cf. 90 infra, med, and Pañcakr. p. 34 supra cit.

mahāsa[t]tre vā bhakta-sarāvamātraṃ niṣpāḍya *prathamam* tāvad sādakenānādisāmsārikaduḥkham anusmṛtya nirvāṇasukhakāṅkṣayā sarvasaṅgapari[83]tyāginā bhavitavyam¹ antaśo rājyaśvare 'pi duḥkha'samjñinā bhavitavyam | *dvitīyam* tilamātreṣv api vastuṣu parigrahabuddhiṃ tyajet | *trīyam* paramārthasatyam saṃdhāya kāyajīvitānirapekṣeṇa bhavitavyam | *caturtham* yathoktam *Samādhirājasūtre*¹

tasmāt tarhi kumāra bodhisattvena mahāsattvena imam
10 samādhiṃ ākāṅkṣatā kṣipram² cānuttarāṃ saṃyaksambodhiṃ abhisamboddhukāmena kāyajīvitānadhyavasitena bhavitavyam | tathā laukikāṣṭhasiddhayaś ca na prārthayitavyāḥ vikṣepatvād vaivartikatvāc ca ||

tathā coktam *Guhyasiddhau*³

15 prayogādī[m]ś ca tattvena⁴ varjayet tattvavit sadā |
vajrasattvasyāhaṃkāram⁵ muktvā nānya[84]tra kārayet ||
prayogo 'pi na budhyeta śuddhatattvavyavasthitaiḥ |
nairātmyapadayogena yāvat tat pratyavekṣyate ||
niḥsvabhāvapadaṣṭhasya divyopāyānvitasya⁶ ca |
20 sidhyate nirvicāreṇa yat kiṃcit kalpanoditam⁷ ||
bhāvanāyoga-sāmarthyāt svayam evopatiṣṭhate |
tat sarvaṃ kṣaṇamātreṇa yat kiṃci[t] siddhilakṣaṇam⁸ | iti

(1) *°kham* Ms.

(2) *°prapañcā* Ms.

(3) Quoted above, 59. The present passage = T. Rg. 46. 23. a 2 See below note 8.

(4) Probably yatnena : see Tib.

(5) Ms. (unmetrically) tvam tadrūpaṃkkṛm, where drū must be corrupted from ha and ṃkkū for ṅkā. Our correction though it gives a line metrically rare (Hopkins, Great Epic p. 452) is substantially certain in view of the Tib. : rdo-rje sems-dpai ṅa-rgyal-ñid.

(6) *°yā pratasya* Ms ; but Tib. ldan-pa ' provided with '.

(7) *°cod* Ms. Tib. *hbyuñ*.

(8) The Tibetan version of these four stanzas runs thus :
sbyor-ba-la sogs hbad-pa yis | de-ñid-rig-par rtag-tu spañ |
rdo-rjes sems dpai ṅa-rgyal ñid | spañs-nas gzhan-du mi byao ||

ato bāhyāṅganām apanīya¹ hr̥dgatajñānamudrayā saha
samāpattiyā 'śighrataraṃ mahāvajrapadaṃ niṣpādayāmīti'
sāhasam avalambya² ekākinā gurūpadeśato dhyātavyaṃ |

ato yatnena kuśalavighātahetavaḥ parihartavyāḥ vikṣe-
popaśamāya *Bhusukracaryām* ā[85]cared³ anena krameṇa⁴ 3
'bhu' iti bhuktvā⁵ 'su' iti suptvā 'kra' iti † kratim†
gatvā tanmātram eva smarati⁶ unmattavratena vā carita-
vyaṃ |

yathoktaṃ *Guhyasiddhau*¹

unmattarūpam āsthāya maunibhūtvā samāhitaḥ | 10

svādhidaivatayogena paryaṭeta² piśācavat ||

bhaikṣaparyātanārthāya na pātra[ṃ] saṃgrahed³ vratī |

bhuktojjhitaṃ tu saṃgrhya rathyākarpamallakaṃ ||

tatraiva paryaṭeta bhikṣāṃ yatamānaṃ tu, bhakṣayet |

bhakṣayitvā tu⁴ tat tasmim̐s tṛptas tatraiva tat tyajet || 15

kaupinaṃ tu tato dhāryaṃ sphuṭitaṃ jarjarikṛtaṃ |

digambaro 'thavā bhūtvā paryaṭeta⁵ yathecchayā ||

Sarvarahasya-tantre 'py uktam

'ye tu⁷ nairātmyasambhūtā advayañānasambhavāḥ |

iṣṭā[86]niṣṭa-vinirmuktā na kiṃcit praṇamanti te || 20

dag-pa-de-ñid-la gnas-pas | sbyor-ba rnam̐s kyañ mi bya ste |
dam thsig dag ni ñams par lgyur | ñams pas yid ni sdug-bsñal hthob ||
bdag-med rnal-hbyor ldan-pa yi | ji srid de la stogs gyur-pas |
dños-med go lphañ-la gnas nas | thabs bzañ dag dañ ldan-pa yi ||
rtog-las gañ zhiḡ lbyuñ-ba-rnam̐s | ma brtag-par ni lbyuñ-bar lgyur |
bsgom byai sbyor-bai stobs-kyis ni | dños grub-mthsan ñid gañ ci 'añ-ruñ ||

(1) Cf. Pañcakr. p. 34, ll. 45 47, 76.

(2) parghaṭet Ms.

(3) grah is not found elsewhere as a simple verb of 1st conj. ; but the form can hardly be due to the copyist.

(4) Ms. tta.

(5) Ms. *ṭed.

(6) Kanj. Rg. 8. 207. b. 1. (verse 3 of the tantra).

yañ dag bdag med las byuñ zhiñ | gñis med ye śes las byuñ ba |
sdug dañ mi sdug rnam̐s pañs pa | ci la 'añ phyag ni mi thsal to |

(7) tta Ms.

ityādi vistaraḥ

maunaṃ hi śighram eva tattvam uddīpayati¹ ' ato yat-
natas tad vihitavyaṃ |

yathoktaṃ *Mahāmāyottara-tantre* |

5 ८ ८ ṣaṇmāsato 'vaśyam mūktibhāvaprasaṅgataḥ |

dīpyate 'sau mahāyogī yoginībhir upāsitaḥ ||

antaśo bhikṣāyā alābhe 'pi yoginā saumanasyam eva
kartavyaṃ tattvabhāvanā ca |

yad uktaṃ *Buddhakāpālatantre* |

10 yo² hi tyakte yogī bhavet tattvaparāyaṇaḥ ' sa tu na hi
śūnyatābhāvam dadātītyādi vistaraḥ ' |

nirvikalpo yadā vīraḥ sthitiṃ hitvā tu laukikīṃ |

ācare[t] sarvakāryāṇi buddhāḥ paśyanti³ taṃ sadā ||

bālavad vicared yu[87]ktyā sarvata[ś] chinnaśaṃśayaḥ |

13 nirābhāso⁴ yadā yogī tadā varṣanti sampadaḥ ||

aśeṣapāpayuktānāṃ mohāvaraṇa-susthitā[h] |

unmattavratayogena ṣaṇmāsāmoghasiddhayaḥ ||

sarvabuddhān svayaṃ paśyet sarvakāmaibḥ prapūryate |

na kṣiṇo na ca hānītvāṃ svecchāyur jāyate vapuḥ ||

20 ~ gambhīrapadaṃ nityaṃ gacchams tiṣṭhan niṣaṇḍakaḥ⁵ |

prabhāsvavaravijñāna kauśalyād

yogināṃ lakṣaṇe sadā |

anenaiva hi yogena cittaratnaṃ dṛḍhībhavet |

adhiṣṭhānaṃ ca kurvanti buddhā bodhipratiṣṭhitāḥ |

(1) Ex conj. ; cf. *dīpyate* below. *uddīpayo* Ms. Prof. Poussin contrasts the teaching of Mhvagga IV. I. § 13. *vihit*^o for *vidhātavyaṃ* ?

(2) *yā* Ms.

(3) Compare the sūtra ap. Śikṣās. 201. 14; *buddhā bhagavantaḥ mama sakṣinaḥ*.

(4) Free from false semblance ; cf. Laṅkāv. I. 48. quoted below. Typical ābhāsās are the doctrines of the Śrāvaka-and Pratyeka-buddha- yānas and of absolute heretics (tīrthikas) ibid. 55. 3.

(5) Sic Ms. Read *niṣaṇḍakaḥ* given by Wilson (not in B.²) as adj = *niṣanna*.

(6) Cf. Pañcakr. V. 1 et al.

evam † bhūnivistas¹ † tu bhāvayed bhāvatatparaḥ ||
 yāvan na khidyate cittam samāhitamanāḥ sudhīḥ |
 syannas tu [88] paryatet paścād yathārucitaceṣṭitaḥ ||
 bhāvayan vipulām bodhim iṣad unmlitekṣaṇa[h] |
 hasan jalpan kvacit tiṣṭhan kvacit kuryāt pravartanam | 5
 bhāvanāsaktacittas² tu yathā khedo na jāyate ||

evam samādhiyuktasya nirvikalpasya mantriṇa[h] |
 kālāvadhīm parityajya sidhyate 'nuttaram padam¹ iti
 evam mṛdumadhyādhimātra-bhedena vayasānurūpeṇa
 pakṣād vā māsād vā yāvat ṣaṇmāsād vā 'bhyasyamānasya 10
 mahāmudrāsiddhinimittam upajāyate³ |

tatredam nimittam¹ |

sūkṣmarūpaṃ laghusparśam vyāptisamprāptam eva ca |
 'prakāśam caiva sthairyam ca vaśitvam kāmāvasānikam¹
 iti | [89] 15

punar api svapna-nimittam⁵ āha śrī-Guhyasamāja-
 mahāyogatantre |

bodhijñānāgrasamprāptam paśyate buddhasuprabham |
 buddhasambhogakāyam⁶ ca ātmānam laghu⁷ paśyati ||
 traidhātukamahāsattvaiḥ pūjyamānam ca paśyati | 20
 buddhaiś ca bodhisattvaiś ca pañca kāmaguṇai[r] dhru-
 [vam ||

pūjitam paśyate nityam mahājñānasamaprabham |
 vajrasattvamahāvidyam vajrasattvamahāyaśam ||
 svabimbam paśyate svapne guhyavajramahāśayaḥ | 25
 praṇamanti mahābuddhā bodhisattvāś ca vajriṇaḥ |
 drakṣyanti⁷ idrśān svapnān kāyavākcittasiddhidān ||

(1) *sic* : *lege* bhūminiviṣṭas ?

(2) °śakta Ms.

(3) Cf. Pañcakr. VI. 28.

(4) This line is unmetrical in its present form : should we read vaśi ?

(5) Prof. Poussin compares Wassil. Buddh. 213 (195).

(6) *catm*° Ms.

(7) *hṣantidr* Ms.

- sarvālaṃkārasampūrṇā[m] surakanyāṃ manoranāṃ |
 dāraṃ dārikāṃ paśyēt sa siddhim adhi[90]gacchati ||
 daśa-dīksarvaluddhānāṃ kṣetraṃ = paśyate dhruvaṃ |
 dadāti dṛṣṭacittātmā dharmagaṅḡja[m] manoramam |
 5 dharmacakragataṃ kāyaṃ sarvasattvaiḥ parivṛtam¹ ||
 paśyate yogāśāye dhyānavajrapraṭiṣṭhita itī ||
 punar apy adhyātma-nimittam āha |
 prathamam² marīcīkākāraṃ dvitīyaṃ dhūmrasaṃnibham³ |
 tṛtīyaṃ khadyotākāraṃ³ caturthaṃ dipam ujjevalam |
 10 pañcamaṃ tu sadālokaṃ nirabhragaganaprabham || itī
 tasmāt karmamūdrā upāyatrāyabhedena mṛdu-madhyā-
 dhīnātrat[ay]āvagantavyā⁴ †⁴ sarve caitye pṛthakjanāva-
 sthāyātma vā vaivartikā | ity āmnāyaḥ | evaṃ krameṇa
 yathā rūcyā sādara-nīrantara-dīrghakālābhyāse[91]na⁵ ma-
 15 hāmudrāsiddhir itī
 na punar jñānamātreṇa⁶ † tathā cācāryā-Sākyamitra-
 pādair apy uktaṃ |
 †yathāgnir dārumadhyastho nottiṣṭhen manthanād vinā |
 tathābhyāsād vinā bodhir jāyate neha-janmani ||
 20 tathā Kambalāmbara-padair apy uktaṃ⁷ |
 na dharino dharmā⁷—prāptyai bhavaty aparibhāvitaḥ ||
 kim u pītaṃ † chinaty ambu dṛṣṭam⁸ † śravaṇadarśanaḥ |
 vargeṅātra⁹ kim uktena bhāvīyate yadi kenacit |

(1) For the prosody compare Çikshās. Intr. p. XX.

(2) Anapaestic hypermetron ut saepe.

(3) *lakakā Ms.

(4) This *amnāya* seems to be quite corrupt. One might make a śloka by reading : sarve caito pṛthagjanā anavasthā vivartikāḥ. With the proposed reading vivartikāḥ compare Mhv. I. 80. 4.

(5) Prof. Poussin, Bouddhisme, index, s. v. sādaraṃ.

(6) Pañcakr. III. 86.

(7) samprā° ? for metre.

(8) Perhaps dṛṣṭam śravaṇa-darśanaḥ ? The mouth and ear cannot see a colour.

(9) vargga nā° Ms.

viṣaṇam api dr̥ṣyeta śāsāśvayoḥ śīroruhe |
maṇḍūko 'pi jaṭābhāra-bhāsuro † tambha † dhūṣaraḥ |
suklayajñopavīśā ca skandhārpita-kamaṇḍaluḥ ||

yathoktaṃ *Lankāvatāra-sūtre*¹ |

anupūrveṇa bhūmikramasāmādhi-viṣayānu[92]gama- 5
tayā ²traidhātukaṃ³ svacittaṃ

māyādhimuktitaḥ pratibhāvayamānā māyopainasamā-
dhiṃ pratilabhante⁴ svacittanirābhāsāvātāraṇamātrena⁵
prajñāpāramitāvihārānuprāptā utpādādikriyāyogarahi-
tāḥ⁶ samādhivajrabimbopamaṃ tathāgatakāyanugataṃ⁷... 10
balābhijñā⁸vaśitākṛpākaraṇopāyamaṇḍitaṃ sarvabuddha-
kṣetra-tirthyāyatanotpannaṃ⁹ cittamanovijñānarahitaṃ
parā¹⁰vṛtṭyanuśayapūrvakaṃ tathāgatakāyaṃ Mahāmate
bodhisattvāḥ pratilapsyante | tasmāt tarhi Mahāmate bo-
dhisattvair mahāsattvaiḥ tathāgatakāyanugamaṃ pratilābhi- 15
bhiḥ skandhadhātāvātāna-citta-hetupratyaya-kriyāyogo-
[93]tpādasthitibhaṅgavikalpaprapaṅcarahitair¹¹ bhavita-
vyam¹² iti |

Kambalāmbara-pādair apy uktam *Adhyātmasādhane* |
sthūlaṃ śabdamaṃ prāhuḥ sūkṣmaṃ cittamaṃ tathā | 20
cintayā rahitaṃ yat tad yogināṃ paramaṃ padaṃ ||
tathā ca śrī-*Hevajre* |

(1) Ed. BTSI. Fasc. I. 48. 10 (B), collated with Camb. Add. 915. f. 17 b. (C) and Add. 1607. 25 b (C²).

(2) °manatayā B.

(3) °kasvacittatayā B adhimu° B. C.

(4) °tam 8 B.

(5) mātrāvatāreṇa B. C.

(6) °tāprāptā A.

(7) tāthatānirmāṇānugataṃ added in B. C.

(8) jñā B. C.

(9) tīthā A. nopagamaṃ svaci° B. C.

(10) °dhr̥tānnaśayap° A vṛtṭyānuśrayānup° (vṛtṭy° C²) B. C.

(11) Sic B. C. ; tena A. ; but above C² reads bodhisattvena corrected to °tvair.

(12) bhavitavyaṃ cittamatrānusārībhiḥ *Lankāv.* text.

śrī-kāram advayaṃ jñānam¹ *heti* hetvādisūnyatā |
 ru-kārāpagataṃ vyūhaṃ *ka* iti na kvaci[t] sthitaṃ ||
 tathā ca *Saptaśatikā*[yā]ṃ *Prajñāpāramitāyāṃ* |
 yo 'nupalambhaḥ sarvadharmāṇaṃ sā prajñāpāramitā ||
 8 tathā |
 āśrayasya parāvṛttiḥ sarvasaṃkalpavarjitā |
 jñānaṃ lokattaraṃ caitad dharmakāyo mahāmuneḥ ||
 vajraṃ tad vajrasattvo 'sau Buddho bodhir anuttarā |
 sarvayogā[94]tiyogānām ayaṃ yogo niruttaraḥ ||
 10 eṣa mukhyatamo 'yogas *Tattvasaṃgrahaniścaye*² |
*Mahāsamayatattve*³ ca śrīmad-*Vajrabhīṣekhare* ||
Mahāmāyātisamaye śrīmad-*Buddhasamāgame* |
Paramādye mahātantre śrīmad-*Vajramahāsukhe* ||
 śrī-Samāja ~ - *tantrē*⁴ cāyaṃ yogi niruttaraḥ
 15 kathitāś *Cittavajreṇa* sarvasiddhiprasādhakaḥ |
 ye 'trātitaviparyāsā bhavanti jinasūnavaḥ |
 te bhavanty acirād eva trailokyaguravo jinā¹ iti ||
 śrī-Saṃvare 'py āha |
 sarvataḥ pāṇipādādyam sarvato 'kṣīsiromukham⁵ |
 20 sarvataḥ śrutimān loke sarvam āvṛtya tiṣṭhati ||
 eṣa svābhāvikaḥ kāyaḥ sūnyatākaruṇādvayaḥ |
 napunsa[95]ka iti khyāto yuganaddha⁶ iti kvacit ||

(1) *he iti* (contra metrum) Ms., to represent more fully the mystic word śrī Heruka (name of a tantrik divinity). Similar explanation of Heruka in *Abhidhānottarottara Paris Ms.*, fol. 6 a [L. V. P.].

(2) A *Tattvasaṃgraha* is referred to by Tāranātha p. 276. Camb. Add. 1653 is perhaps a different work.

(3) A book (or books) called *Mahāsamaya* is described by Wassiliev (Buddh. p. 176 [163]) and a *Mahās-rite* is referred to in the *Rājatarāṅginī* VII, 279, 523 (cf. Stein, ad locc.). A *Samaya* is mentioned above, fol. 3. 14.

With the title *Buddhasamāgama* the *Sarvadevasamāgama* (sup. 67) may be compared.

(4) Cf. supra f. 67. The metre may be completed by reading °mahātantre.

(5) Ex conj. °niro° Ms.

(6) Pañcakr. § VI.

nirāvaraṇadharmeṇa skandhādīnām iha sthiteḥ |
sarvamaṇḍalam evedam ādhārādheyalakṣaṇam ||

tasmād evaṃ krameṇa sa hi tattvayogi sakalasaṃrōpa-
vyāvṛttirūpatvāt | tat-tadāropavyāvṛtṭyā pañcākārābhi-
sambodhisvabhāvaḥ sakalamāṇḍaleya-devatātmaka itī tad- 5
ātmako bhūtvā ekalolībhāvena samastabhedāparāmarśād¹
ā saṃsāram anabhilāpyānabhilāpyair bodhisattva²tathāga-
tamantramudrākoṭi[bbi]r avikalpo 'pi san dharmadeśanā-
didvāreṇa sarvasattvānām sarvāsām³ paripūrayati | tadā-
dhimātrādhimātrakrame sthito bha[96]vatī⁴ | nirvikalpa- 10
sattvārthasampādakavāt cintāmaṇir ivākampya[h] sarva-
saṃkalpavāyubhiḥ | tathā sthito⁵ sattvānām aśeṣāsāprapū-
rakaḥ ||

imam evārtham dyotayann āha śrī-Guhyasamāja-ma-
hāyogatantre | 15

sarva-tathāgatā varṇayanti |
aha Vajra aho Vajra aho Vajrasya deśanā |
yatra na kāyavākcittaṃ tatra rūpaṃ prabhāvvyate¹ itī ||

tathā ca *Hastikakṣ[y]a*-sūtre |
na cātra tathatā na tathāgato 'sti | 20
rūpaṃ hi saṃdrśyati sarvaloke |

Śāntideva-pādair apy uktam |
⁶yathā gāruḍika[h] stambhaṃ sādhayitvā vināśyati |
sa tasmimś ciranaṣṭe 'pi viśādīn upaśāmayet ||
⁷cintāmaṇih kalpatarur yathe[97][c]chāparipūraṇaḥ | 25
vineyapraṇidhānābhyām jina-bimbaṃ tathāikṣate ||

(1) marśād Ms.

(2) satve Ms.

(3) Ex conj. : cf. infra ; sarvāṇam Ms.

(4) Sic Ms. : read bhavatīti ?

(5) Sic : sthito 'pi ?

(6) Bodhic. IX. 37. Correct p. VIII. n. 4 of my text of Śikṣās., accor-
dingly. gāre viśatattvavit Bep. ad. loc.

(7) ibid. 36.

- evaṃ = sarvatantreṣu mantratattvam idaṃ paraṃ |
 abhyuhyam deṣitaṃ nāthair vineyāsānuvartibhiḥ ||
 mantratattvam¹ idaṃ jñātum abhavyā ye tu tān prati |
 nirḍiṣṭā candrasūryādikrameṇotpattibhāvanā¹ iti ||
 5 evam bhāvayamānasya nāpattir nāpattisthānaṃ vā |
 tathā cāha |
 saṃkalpo bodhisattvānāṃ śubhaṃ vā yadi vā 'śubhaṃ |
 sarvaṃ kalyāṇatām eti teṣāṃ vaśyaṃ yato manaḥ ||
 tasmāt parahitaṃ sarvaṃ kriyate yat kṛpātmakaiḥ |
 10 karma taddeśanaṃ sarvaṃ sambuddhaiḥ parikīrtiyate ||
 tathā |
 mātā ca sarvabuddhasya vibhoḥ ... kāmaya, naiva līpyate |
 sidhyate tasya buddhatvaṃ nirvikalpasya dhīmataḥ ||
 tathā |
 15 ānantaryakṛtaḥ sattvā mahāpāpakṛto 'pi ye |
 prāṇātipātinaḥ sattvā mṛṣāvādaratās ca ye |
 viṃmūtrāhārakṛtyasthā bhavyās te khalu sādhanē ||
 yathokta[ṇi] *Karmāvaraṇapratiprasrabdhi-sūtre*² | tadya-
 thā 'nyatamo bhīksur abrahmacarya-puruṣavadha³pārāji-
 20 katvam āpannaḥ¹ paścāt saṃvignamanāḥ saṃtapyamāna-
 hṛdaya unmattaka iva vihāreṇa vihāraṃ grāmeṇa gra-
 maṃ rathyādigato 'pi tatpāpaṃ sarvajanasamakṣaṃ sam-
 prakāśayan¹ « muṣito 'smi muṣito 'smi » hāhākāram
 muhur muhuḥ kurvan na tat-pāpadeśanābalenordhvaṃ
 25 anuvacaṃs⁴ tat-karma tanūkaroti sma | tasyālabdham

(1) Cf. Pañcacr. II. 25 (prose), 35.

(2) Our Ms. reads prasūvi (for sraḥ) and the Tib. of K. Mdo XVI. 19. °pratisrabdi° (sic : Feer's °sarana° is wrong). I cannot find the passage in the Tib. : but the Chinese (so Mr Wogihara tells me) has a similar incident.

(3) °yārājikatvayāp° Ms. The abstract form is new (both to Sk. and Pali).

(4) Ex conj. : Ms. kurvanna tāpa ... nodvamanu yacantat°c. Possibly : balena udvaman ... yāvat ... tat°c.

eva sam[99]taptacetasaḥ sato 'nyatamenānabhijñālabhinā¹
 bodhisattvena tathā tathā gambhīro dharmo deśito yenā-
 sau sarveṇa sarvaṃ tat pāpam unmūlya² sarvadharmā-
 nairātmyaprativedhād anutpattidharmakṣāntilābhī bhūta
 iti sarvāpattivinodanaḥ sarvakarmaviśodhanaś cāyam 8
 gambhīradharmādhimokṣa ity evaṃ boddhavyam |

yathoktaṃ *Tathāgataguhyakośa-sūtre*³ |

yaḥ Kāśyapa pitā syāt pratyekabuddhaś ca taṃ jīvitād
 vyaparopayed idam agryaṃ prānātipātānām | idam
 agryam adattādānānām yaduta ratnatraya-dravyāpahara- 10
 ṇatā | idam agryaṃ kāmamithyācārāṇām yaduta mātā ca
 syād arhanti ca tāṃ cādhyāpatyet | idam agryaṃ mṛṣā-
 vādānām yaduta Tathāgatasyābhyākhyānaṃ | idam agry-
 aṃ paśūnyānām yaduta Saṃghabhedāḥ⁴ | idam agryaṃ
 pārū[100]śyāṇām yadutāryāṇām avaskandanā | i[da]m 13
 agrya[m] sambhinnapralāpānām yaduta dharmakāmānām
 vikṣepaḥ | idam agryam abhidhyānām yat samyaggatānām
 samyakpratipannānām lābhāpaharaṇacittatā | idam agry-
 aṃ vyāpādānām yadutānantaryopakramaṇam | idam agry-
 am mithyādṛṣṭīnaṃ yadutātyantaḡahanadrṣṭitā | ime da- 20
 śākuśalāḥ karmaṇaḥ sarve mahāvadyāḥ | sacet Kāśyapa
 ekaḥ sattvaḥ kaścid ebhir evaṃ sāvadyair daśabhir akuśa-
 laiḥ karmaṇaḥ samanvāgato bhavet | sa ca tathāgata-
 sya hetupratyayasamyuktāṃ dharmadeśanām avataret |
 nātra kaścid ātmā vā sa[101] ttvo vā jīvo vā pudgalo vā 25
 yaḥ karoti pratisaṃvedayati iti hy⁵ akṛtātām⁶ anabhi-

(1) Ms. 'nyatatmanā° cf. note 8 to fol. 37 supra. anyatameṇa = *quodam* as in Pali.

(2) Whitney quotes a similar form : samślakṣṇya.

(3) This passage is quoted down to p. 46 l. 4 below in Śikṣāsamuccaya 171. 13 sqq. Compare my edition, Add. notes, pp. 407-8 where the main variants are noted.

(4) °ghasyāvānaḥ Çi.

(5) ity ahyā Ms.

(6) akṛtām Çi.

samskaratām asamkleśatām mayādharmatām prakṛtipra-
 bhāsvaratām sarvadharmāṇām avataraty¹ ādivisuddhān
 sarvadharmān abhiśraddadhāti adhimuñcate¹ nāhaṃ tasya
 sattvasyāpāyagamanam vadāmi | nāsti kleśāṇam rāśibhā-
 8 vaḥ | utpannabhagnavilīnā hi kleśāḥ¹ te tatpratya²-
 sāmagrīyogata utpadyante¹ utpannamātrās ca nirudhyan-
 te | yaś cittotpādabhaṅgaḥ¹ sa eva Bhagavan sarvakleśā-
 nām bhaṅgaḥ | ya evam adhimukto na tasya kadācid
 āpattir nāpattisthānaṃ vā¹sthānaṃ anavakāśo yad a[102]-
 10 nāvareṇa | āpattis tiṣṭhet | nedaṃ sthānaṃ vidyata iti |
 acintyamānasānām apy akartavyatā na vidhīyate ye punar
 ajñātātattvāḥ puṇyarahitās te³ hataḥ¹ āha |
 evam ajñātātattvā ye śrutamātrāvalambinaḥ |
 naiva kurvanti puṇyāni hatās te Buddhasāsane ||
 15 anena krameṇāśeṣaviṣayasevayā mahāmudrāsiddhir
 bhavattī Subhāṣita-saṃgrahadvāreṇa guruvaktrato bod-
 dhavyaṃ || iti Subhāṣitasamgrahaḥ samāptaḥ ||

The colophon of the original Ms. is reproduced by our copyist stating that that Ms. was copied by Vidyāpatidatta at Vaḍa-grāma, 'svaparārthahetoh'. A second colophon relates how the Ms. was copied (for me) in N. S. 1019 by the Vajrācārya Kuveraratna, a worshipper of Vajradevī.

-
- (1) avatarahi Ms.
 (2) tte ta pratya Ms.
 (3) °tāḥ ste Ms.

APPENDIX

I. NOTES ON THE APABHRAṂŚA-VERSES

ABBREVIATIONS FOR PRINCIPAL AUTHORITIES.

- S. s = Ms. of the Subhāṣita-saṃgraha.
Dkp. = Dohakośa-pañjikā ; modern copy of a unique original existing in Nepal (see above p. 3 = tom. IV. p. 377) ; with its Tibetan version.
P. = Pischel's Grammatik der Prakrit-sprachen (*Grundriss* I. 8) cited by sections (§).
MA = Pischel's Materialien zur Kenntnis des Apabhraṃśa. (Abh. der K. Ges. der Wiss. zu Göttingen ; Phil.-H. Kl. ; Neue Folge, Bd V, N^o 4, Berlin 1902. 4^o)
Hem. = Hēmacandra's Grammatik der Prakritsprachen .. herausg. von R. Pischel.

As these verses form the first specimens of the literature, the Buddhist Prakrit, to which they belong, and as there is considerable uncertainty in the interpretation of many of them, it seemed that their full discussion would exceed the due limits of foot-notes. The uncertainty arises not only from the scribes of our Mss. who know nothing of Prakrit, but also from the very small extent of the Apabhraṃśa literature at present known.

A special treatise on Prakrit metre and prosody seems to be a desideratum.

Many of these verses are extracted from several collections known as *Dohā-kośa* (1), and their metre is accordingly the *dohā* (dvipathā). This metre consists of rhyming couplets, each line being thus arranged :

6 + 4 + 3 | 6 + 4 + 1 syllabic instants (mātrā)

For further details, at all events as to Hindi where it is still a well-known metre, see Grierson's *Satsaiya of Bihari*, *Introd.* p. 15.

¶. Proposed text.

guru-uvaesaha amia-rasu havahī ṇa pīaū jehi |
jaha sattleṇa marutthalihīṁ tisie mariaū tehi ||

S. S. gurū āesaha amia rasu dhavakari ṇa pībiatū jeṇa |
(fol. 7) bahu sathethe marūthelīhi tisio maridha(?)u (2) tēṇa ||
Dkp gurū uvaeso amia rasa havahīṁ ṇa pīaū jehi |
50.8 bahu sachā (3) marūtthalihīṁ tisie marīthaū tehi ||

Tib.

(Tanj. Rg. XLVI. 210. a. 4)

bla-mai man-ḥag bdud-rtsii ro | gaḥ gis ḥom-par mi hthuh ba |
ji-ltar hgron-pa mya-ḥam gyi | thaḥ la skom gduḥs śi-ba bzhin |

The two Mss. were copied by the same scribe in Nepal and thus no importance is to be attached to agreement in misreadings of the originals such as *rū* for *rū*.

In this verse I adopt in the main the reading of the Dkp., agreeing as it does with its Tibetan version; but *acsaha* if altered to *acsahu* (= *āde-śāt*) would make also good sense. *havahī*? I propose to connect with the Jain Pkt *havaṇi* (P § 338). The reading of S. S. seems to have arisen from the commentator's connecting the form with √dhāv 'run', which suits the traditional meaning ('quickly') of *havam* well enough. The Tib. *ḥom-par* 'to satiety' does not agree.

With *pīaū* = *pītaḥ* = *pītaḥ*, cf. MA. *muāū* 442. 2.

I have changed *bahu* (*vahu*) to *jaha* for the sense and from the Tib. *ji-ltar* .. *bzhin*. *tisie mariaū tehi* for *tair mriyate tṛṣṇāyāṁ* seems an awkward phrase, but I see no way out of it. It will be noticed that the Comm. gives both *yathā* and *bahu*.

(1) Several collections of this name are extant in the Tanjur.

(2) Apparently partly erased. — (3) This syllable is preceded by a partly erased syllable looking like *nch* (*dental n* + *ch*).

The meaning will thus be :

“ They who have not speedily drunk the ambrosial taste from the guru's precept, die of thirst, like a caravan in a sandy waste ”.

The metre is *dohā*. The commentary of the Dkp. runs thus (f. 51) :

gurūpadeśam amṛtarasaṃ sa mahāvegena paridhāvitayā yaiḥ kāpu-
ruṣair *na pītam* tena viśva-sat[t]vārtham bhagnam (1) | yathā *maru-
sthalīṣu* bahusamghātaṃ tṛṣitaṃ pānīyārahitatayā tatra sār(havāhake-
na kvacit saughasthāneṣu pānīyaṃ dṛṣṭaṃ | te na.. kauśīdāyārpitā iti

Tibetan version of the above : bla-ma dam-pai gdams dag gi bdud rtsii
ro mgyogs-pa chen-por soñ ste mi h̄thuñ-ba | de ni thsogs-kyi sems-can-
gyi don-las ṅams-pa yin te | ji ltar mya-ṅam-gyi thañ la thsoñ-pa mañ-po
skoms-pas gduñs-pas-la chu sbas nas ' thsoñ-dpoñ-gyi phyogs cig-tu chu
sbas nas yoñ -bas śes-pa bstan-pa las br̄tson-hgrus dañ ldan-pa der soñ
ste h̄thuñs-bas h̄thso-o | br̄tson-hgrus med-pa-r̄nams ni śi-o |

•.

Proposed
text.

so i paḍhijjāi so i guṇijjāi
sathogame so vakkhāñijjāi |
† nāhiṃ so diṭṭhijo † tāu ṇa lakkhaī
ekkuvaragurupāā pekkhaī ||

S. S soī paṭijjāi soī guṇijjāi sathogame soī vakkhāñiāi |
7-8 nāhiṃ so diṭṭhijo tāu ṇa lakkhaī ekku parū gurū pāā pekkhai |
Dkp. so vi paṭijjai (tyādi) gacchapurāṇe vakkhāñijjāi
16-17 ṇāhi so diṭṭhijo tāu ṇa lakkhaī ekkaṃ vare(tyādi)

Tib. klog-pa de yin (zhes-pa-la sogs gsuñs te) bstan bcos rññ-ba
Rg. XLVI. la sogs hehad pa añ de yin-no | yañ de lta bu yi ste(?)ba ni |
198 b. fn. mthson-par nus-pa yod min te | 'on kyañ gcig-tu (zhes) |

The greatest difficulty of this verse is to find the noun designated by the pronoun so. From the context of the Dkp. as well as from its commentary (see below), I think mokṣaḥ must be meant. There are moreover considerable discrepancies of reading between our verse and the verse preserved in the Dkp.

I cannot satisfactorily reconstruct the metre. It has the general appearance of Copāi.

The meaning of the S.-S text seems to be :

‘ It (mokṣa ?) is read, is taught, is explained in course of reading

(1) Read te .. bhagnāḥ (?), with Tib. Possibly : “ they perish [as an example] for the benefit of all beings ”.

the scripture. It cannot be got from (heretical) systems, nor from inference (?); yet may be discerned through attendance on one eminent teacher '.

For *so i = so'pi* see MA 384 1

My emendation *paḍhijjai* for *pati*^o of the MS needs no apology, the letters *ṭ* and *ḷh* being similar in shape.

guñijjai I suppose to be connected with the Jain Pkt *guṇāviya* ' unterrichten ' (Jacobi, *Ausg. Erz.* 7. 17)

sa[ṭ]thogame = śāstra-avagame

vakkhāñijjai corrected for rhyme. For the form *vakkhāṇṇ*^o see P. § 279. (not indexed).

About the next words I feel no confidence. I have thought it best on the whole to try to construe our text as it stands, rather than to introduce the considerable corrections which the readings of the Dkp. and its Tib. version (see below) imply :

tāu = tāvat *lakkhai* might be passive (cf. Dkp. comm.) for *lakṣyate*; but for *pekkhai* (*prekṣate*) one must suppose a change of nominative: "one sees it".

I now subjoin the whole passage in the Dkp. and its Tibetan version :
Dkp. 16-17. *so vi pattijaītyādi | pāthasyādhyāyādi yat kimci[t] kriyate lokottara-sahajamayam asti (1), na kevalam lokottaram | laukikam apy āha | sattha-(2) purāne vakkhāñijjai | yat kimci[c-] chāstrapurāṇādi-vyākhyān[am] kriyate tat sarvaṃ sahaajasyaiva nānyasya | tadāha | nāiso(3) † dithijjo † tāu ṇa lakkhai iti | evaṃ sahaajoktakramāt yāvāt puruṣe (4) na lakṣitam tāvat tena mokṣo na dṛṣṭaḥ (5) ' yena kleśakṣaya[m] tatkṣaṇāt karoti | ' katham dṛṣyata ' ity āha |*

ekkaṃ (6) vare tyādi | etena niṣkeval[e]na vara-pravara-gurupādāp[e]-kṣitena lakṣyata (labhyate, Tib.) eva ||

Tib. *klog pa de yin zhes-pa-la-sogs gsuṅs te | klog-pa dañ hdon-pa cuñ zañ ci byed-pa thams-cad hjiḡ-rten-las hdaṣ-pai lhan cig-skyes ṅo-bo-ñid yin-no | hjiḡ-rten-las hdaṣ-pa hbaḥ zhig ni ma yin te | hjiḡ-rten-pai yañ | bstan-bcos rñiñ-ba hchad-pa aṅ de yin-no zhes gsuṅs te | gañ cuñ zañ bstan-bcos rñiñ-ba-la sogs-pa hehad-pa (7) de thams-cad lhan-cig-skyes -pa ñid yin te | gzhan ni ma yin no | yañ de-lta-bu-yi ... ba ni | mthson -par nus pa yod min te zhes-pa ni | de ltar lhan-cig-skyes-pa bstan-pai rini-pas ji-srid-du skyes-bu-la ma mthson na de-srid du thar-ba mi hthob ste | gañ gi dus ñid-du ñon-moṅs-pa zad-par byed-pa-o | de ji-ltar rtogs še*

(1) *yānti* MS; but Tib. *yin*. — (2) *gaccha* MS; but *bstan-bcos = śāstra*, and *cca* and *tth* are commonly confused. — (3) *nāhiso* MS; see below.

(4) *parūpe* MS; but Tib. *skyes-bu-la*. — (5) **kṣa .. ṣṭam* MS.

(6) *ekkaṃ* MS. — (7) *Xylogr. heañ-ba*.

na | 'on-kyañ geig tu zhes bya ba la sogs gsuñs te | hdi ni bla-ma mchog-
gi zhabs-la gus-pas rñed-do |

sattha-purāṇe is thus fully established as a variant.

My correction nāiso (na idrso) is founded on the Tib. de lta-bu ; unfortunately the Xylograph is faint here.

puruṣe is a certain emendation in view of the Tib.

The Tib. 'on kyañ implies words like api tu before ekkeṃ.

The Tib. words de yin ' that may be ' occurring after the equivalents of several of the forms in -ijjai° possibly imply that the Tibetan translations had forms in °ejja (optatives).

The last Tib. word rñed-do implies labhyate rather than lakṣyate.

3. Proposed text.

karuṇaṃ chaḍḍi ju suṇṇahī laggu |
nāiso pāvaī uttima maggu ||
ahavā karuṇā kevala bhāvaī |
jamma-sahassahi mokkhu ṇa pāvaī (1) ||
suṇṇakarūṇa jāi jouṇu sakkaī (2) |
ṇau bhavē ṇau ṇivvāṇahī thakkaī ||

Reading of S. s. ff. 41-42	karuṇā chaḍḍi jo suṇṇahiṃ la — so pāvaī uttima ma — ~ havā karuṇā kevala[42]bhāvaī jamma-sahassahi mokkha ṇa pāvaī suṇṇakarūṇa jāi jouṇu sakkaī ṇau bhava ṇau — vāṇeṃ thakkaī
Ms. (3) of the work quoted.	karuṇa ṇe viṇu murṇahiṃ lamjo natī sā dhāvaī uttima māmjā ahavā karuṇā kevalī bhāvaī so saṃsāra mākkhe na yāvaī yā dhuṇu baṇi vi ṭṭpāḍhaṇaṭ makkāī natī bhava natī nivāṇehiṃ thākkāī

(1) Various reading implied in new MS. ; where we may reconstruct the line perhaps thus :

to saṃsāra[ha]mokkaṃ ṇa pāvaī

to = tadā mākkhe for mokkhaṃ is due to a misreading of medial o.

(2) Various reading implied : yo puṇu benni vi ṭṭpaḍaṇaṭ sakkaī. dh is misread for p (a similar form in older Nepalese MSS.), as in dhāvaī for pāvaī above.

(3) Contained in a MS. received from Nepal since the publication of the text of the present work. This MS. is further described in the second portion of the present Appendix.

This last passage would be almost unusable, but for the Sanskrit comment which follows it :

ayam arthaḥ | *karuṇa* iti ¹ karuṇārahito yadi śūnyatāyāṃ lagyati | tadā 'sau yogī uttama mārgaṃ na labhate | buddhatvamārga[m] na labhate iti yāvat || athavā śūnyatārahitā yadi karuṇā kevalī bhāvayate | tadā saṃsārasya mukti[r] na labhyate || yaḥ punar yogī bhāvadvayaṃ prajñopāyārāśidvaya[m] yojayitu[m] śakyate | ekākāra[m] kartu[m] śakyat[e] | na tad bhavā (read^o vo) na nirvāṇam iti | bhavasāṃsāran nirvāṇam buddham iti (bhave saṃsaran n^o b^o [sa gacchati] ; or bhavaḥ saṃsāro n^o Buddha iti, which Prof. de la Vallée Poussin would understand as a gloss on the preceding) ||

Though numerous verbal difficulties remain, the general sense becomes now clear. The verse embodies a favourite Mahāyāna-doctrine alluded to in Kārikās 21 and 23 of the Śikṣāsamuccaya and clearly stated, with references to several other authorities, by Prof. de la Vallée Poussin in his "Nouvelles recherches" (J. As., Nov. 1903, p. 412 [56], cf. note 1.). Neither philosophy (nihilism) nor ethics (mercy etc.) avail alone for full salvation, but the two must be joined.

We may translate, accordingly :

" He who is attached to the Void without Mercy attains not the highest Path ; if on the other hand Mercy alone be meditated on [without the doctrine of the Void], then one gains not salvation even in a thousand births. If Mercy and the Void can be viewed (1) [together], one stands as [sure] in [mundane] existence as in nirvāṇa ."

Metre like Dodhaka ; four dactyls or their equivalent, with rhyme. laggu = lagnaḥ, replaced so as to rhyme with maggu. chaḍḍi = chardayitvā = muktivā. See P § 594 and compare MA 422. 3. ṇai I have conjectured with some hesitation as a negative is required and naṭi, the reading of the new MS., has a different meaning ; see below.

jounu = dyotana. For joāi = dyotate = paśyati see MA p. 72 ; for Apabh. infinitives in -ana see P § 579

thakkaī = tiṣṭhati, Hem. IV. 16, 370.

The last four sentences of the commentary are not fully intelligible to me, and I suppose them to involve some misunderstandings of Prakrit forms : yojayitum being apparently not the proper equivalent of joana (if this reading was before the commentator ; I can make nothing of pādhana), and naṭi (ṇaṭi) = iva being confused with na, just as in the Sk. comm. in MA. 423. 2.

(1) Or, taking the reading of the new MS. : " he who can [behold ?] even the two stands. "

4. puvva pemma sumaranti |
putti milia jāi puṇa hanti ||

putti milia = *putryām militvā*. For loc. in *i* see P § 386 (= p. 269 ad fin.); °iā (for °ya) which I read instead of °iā (MS.), as we thus get a reverse Dohā (' Sorathā ' : 6 + 4 + 1 | 6 + 4 + 3) *.) *hanti* preserves the Skt. form (usual form *hanat*) doubtless for the rhyme.

I would propose as a rendering :

* Men remember their old love, if they meet a girl and it smites them again *.

5. Proposed text.

cittekku saalabīaṃ bhava-nivvāṇa jāhi vipphuḍant' assu |
taṃ cintāmaṇirūaṃ paṇamaha icchāhalaṃ dei ||

S. S.	ekkaṃ bīaṃ saalarūaṃ bhavanivvāṇa jamparipphuḍantassa
48	taṃ c° paṇavaha icchā°
Dkp	citteka saalabīaṃ jasma visphuranti
38.	taṃ° paṇāmaha°

Tib. sems ñid geig pu kun-gyi sa-bon te |

T. Rg. 46. gañ-las srid dah mya-ñan hñas-pa rñams lphro-ba |

206. b. 1 hdod-pai hbras-bu ster-bar byed-pa yi |

yid bzhin nor hdrai sems-la phyag hthsal-lo |

Though I have succeeded in finding this verse in the Dohakośapañjikā, very great difficulties remain. Neither version suggests rhymes. I have accordingly supposed the metre to have been Āryā.

My restoration is mainly founded on the Tibetan; for of the three texts, this alone seems to make sense as it stands. I construe it :

* Mind is one, the seed of all; from which being and nirvāṇa emanate. Venerate mind, which is like the ' thought-gem ' and gives the fruit of desire *.

The Sanskrit of the commentary is not only corrupt, but unusually chaotic, owing to the omission of whole words (as well as inflexions) which the Sanskrit text used by the Tibetan translator must have contained. I have conjectured *cittekku* (*cittaikyam*) from the Dkp.

jahi I place as a provisional reading; as the only equivalent of *yasmāt* (demanded by the Tib. *gañ-las*) which will suit the metre. It seems to me, however, probable from the S. S. that a form *jama* was actually used; but there is no authority for such a form.

* Cf. Grierson : Sat Saiya, Introd. p. 18.

vipphurant' assa I feel to be unsatisfactory, as there seems to be no case of elision (1) in MA (cf. P § 173 fin.), and as there is no trace of a genitive corresponding to assa in the Tibetan or in the commentary. Still, the reading gives metre and follows closely the S. S.

I now subjoin the commentary reconstructed as far as practicable from the Tibetan, and from its own Tibetan version :

Comm. *cittēka saalābāṇ bhavanirvāṇa-jasma* (2) *visphuranti* iti Dkp. 38. ₂ *evam ukte ni[r]vāṇ[e] 'prāpte* (3) *sati tadā* (4) *katham cintāneti cet | cittāt* (5) *sakalam avidyādibīja[m] bhavanirvāṇāt-makā[s]* ca a-aktā *visphuranti* bhavasthāyikā[s]ca na bhavanti yāvat | tasmāt | *taṃ cintāmani rūṇaṃ paṇāmaha icchāhala dei* iti paramanirvāṇasya viśeṣeṇa sa (6) *cintāmanirūpaṇ* ' tasya praṇām[o] (7) [bhavatu] | [tat] *kuta[h]* *icchāphalaṃ dadāti* [] tena hetunā | *icchā* ca mahākaruṇā jagada[r]thātmikā tad 8) *icchāphalaṃ* (9) *yena pūritam anābhogataḥ* (10) *sa* (11) *eva gurus tasyeti cintāmapis tathā.*

(1) I can make nothing of a participial genitive here.

(2) *bijjasma* MS. *gaṇ-las* = *yasmāt*. Possibly a form *jama* was used. As I find no trace of such a form in the authorities, I replace *jahi* as noted above.

(3) *evam ukta nirvāṇa prapte* MS. The Tib. implies the reading *nirvāṇalakṣaṇe aprāpte* and the phrase *parama nirvāṇalakṣaṇaṃ prāpti[sic]* forms the conclusion of the comm. on the preceding verse occurring in the MS. Immediately above the words in question, a circumstance which would account for the scribe's omission of *lakṣaṇe*.

(4) *kaḥ cittādenati cittāt* MS. *ji ltar* is the usual equivalent of *katham* and *zhe na* of *iti cet*.

(5) I cannot coordinate the Skt. and Tib. of this sentence, as I do not understand what word the Tib. version supposes to be the nominative of *visphuranti* and *bhavanti*. Moreover the Tib. seems to suppose a reading *sakalāvidyādibījāt*. The corrections proposed suppose a general nominative like *jantavaḥ*, which is supplied in the commentary on the preceding verse to a similar verb. The Tib. also seems to imply a reading *bhavasthāpakā*.

(6) *ṣaṇa sa. sa*, if correct (it is not represented in the Tibetan) must refer, I suppose, to the guru.

(7) *ṇāma* — *bhūt (rūt) | kuta* MS. *tat* supplied from Tib. *de*.

(8) *ādāchā* MS. which I have supposed to represent *icclā*; the Tib. *grub-pa*, however, implies *siddhi* or the like.

(9) *lā-yaṇa* MS. ; but see Tib.

(10) Prof. de la Vallée Poussin compares Bep. ad VIII. 1, and 107; Sum.-vil. 122, (cf. also Mhv. II. 358. 7, 360. 9) from which *ābhoga* would seem to mean 'bending the mind to a thing, contrivance'. This is confirmed by the Tib. dictionaries, which interpret the corresponding expression 'formed in mass, self-created, not contrived' (**).

(11) *saiva* MS.

(**) So Jäschke and Sar. Dās, the latter giving *nirābhoga*, *anābhogi* as Skt equivalents.

Tibetan *sems ñid gcig-pu kun gyi sa-bon te | gañ las srid dañ*
 version of the *las srid dañ mya-ñan hdas pa rnams hphro ba | zhes*
 above comm. *gsuñs te | de ltar goñ-du bstan-pai mya-ñan las hdas pai*
 T. Rg. XLVI. *mthsan ñid ma thob na dei phyir ji ltar bsam zhe-na | sems*
 206. b. 1. *de-las ma-lus-pai ma-rig pai sa-bon-las byuñ-ba hkhor-ba*
dañ mya-ñan las hdas-pai mthsan ñid dag-par mi nus-par
snañ zhiñ hphro-o | de-dag kyañ srid-pai ño-bo ñid-du
rnam-par bzhag-par mi nus-so | dei phyir | hdod pai hbras
bu ster bar byed-pa yi | yid bzhin nor hñrai sems-la
phyag hthsal-lo | zhes gsuñs te | mchog-gi mya-ñan las
hdas-pai khyad-par ni yid-bzhin-gyi nor-bu-o | de-la phyag
hthsal-lo | de cii phyir zhe-na | hdod-pai hbras-bu ster bai
phyir-ro | hdod-pa ni sñiñ rje chen-pos hgro-bai don byed-
pai bdag ñid de (-do ?) | de ni lhun gyis grub-pai hbras bu
gañ-gis ster ba-o | de ñid bla-mai yid bzhin gyi nor bu lta
bu o ||

6. (fol. 48) *candasujja ghasi gholia ghoṭṭai |*
pāva-puṇṇa-tavem tā khaṇe te [a]ṭṭai ||

For this couplet I have neither commentary nor Tibetan version and can only offer some conjectures as to its interpretation. I suppose it to belong to some context referring to Rāhu, the demon who devours sun and moon.

ghasi 'devouring'; for the form see P § 594

gholia 'shaking' = *ghūrñitvā* (Hem. IV. 117)

ghoṭṭai 'he gulps down' (*ibid.* IV. 10, where Pischel compares several modern Indian forms.)

pāpa MS.

tavem = *tapasā*; cf. *tavu* MA. 441. 2.

tā = *tasmāt*; MA Index s. v. *ta*.

khaṇe te aṭṭai is my conjecture for *khaṇottatṭai* of the MS. *tta* is a frequent error of our scribe for *te*. *te* is used for *tān* in MA.; here of course for a skt. dual accusative.

aṭṭai, if I am right in restoring it, is a Prakrit equivalent (Hem. IV. 119) of *kvath* 'boil, digest'.

My reading makes but a poor rhyme, and I have not attempted to thoroughly reconstruct the metre. If however we read *ghasia* and *to 'ṭṭai* (P § 175) we get a metrical scheme:

— 0 0 0 0 0 0, — 0 0 0 0 0

7. *aīso karaṇa karaḥa vivarīra |*
teṃ ajarāmara hoī sarīra ||

There is no commentary or Tib. version. I do not see the connection of thought with the context, but the words appear to mean:

« Make to yourselves (if you can) such a means, contrary [to all experience though it would be], as would ensure the body's being free from decay and death ».

Metre : Dodhaka or the equivalent of four dactyls

aīso = īḍṛk or īḍṛsam : compare aīso so.. at fol. 62 below and koi = kimapi, Pischel on MA 384, p. 20.

karahu would be the correct form acc. to P § 509.

vivarīra = viparīta Hem. IV. 424.

For teṃ one would rather expect jeṃ (= yena)

8. jeṃ kia niccala maṇa raṇa pavaṇa gharīṇi laī etthe |
† so so ghā jia nājhare † vutto māī paramatthe ||

Of this verse I can make little but the metre, which is dohā. Pada 1 = yena kṛtam niścalaṃ mano ratnam. With padas 1 and 2 compare st. 9 below : niccala pavana°

nājhare, if correct, reminds one of nijhara and Mar. ojhara ; Pischel on Hem. I. 98.

9. fol. 49 kulisa-saroruha joem joīu
nimmala-paramamahāsuha bohiu |
khaṇeṃ ānanda-bhea tahiṃ jānaha
lakkha-lakkhaṇa-hīṇa pariāṇaha ||

Metre of first two lines equivalent to 4 dactyls.

kulīsa-sar° poetical equiv. of padma-vajra (see the main text).

joem = yogena. joīu = dyotitaṃ i. e. dṛṣṭaṃ

°suha bohiu = °sukhaṃ bodhitaṃ.

Neither the metre nor the general sense of the latter half is clear to me. The Sanskrit would be :

kṣaṇena ānandabhedam tasmīn jānīta, lakṣyalakṣaṇābīnaṃ pari-jānīta.

10. Proposed text.

ghora-amdhāreṃ candamaṇi jima ujjoa kareī |
paramamahāsuha ekkukhaṇē duriāśesa hareī |

S. S. 49. 3	ghora amdhāreṃ	}	candamaṇi jima ujjoa kareī
Dkp. 88. 7	ghora [lacuna] reṃ		
	paramamahāsuha	}	ekkuḥkhaṇe duriāśesa hareī ecchaktyanaī duriāśeva hareī

XLVI. 219 b fin mun nag chen-por zla śel-gyi |
 ji ltar gsal-bar byed-pa bzhin |
 mchog-tu bde-ba skad cig-la |
 sdig-pa ma lus pham byed-pao |

Comm. iti | yathā ghorāndhakāramadhye candrakāntimaṇiṣ uddyota-
 naṃ karoti yādṛśa[m] sarvacauracaṇḍālādibhi hamrati
 (read 'lādibhir hāritam?) tādṛśaḥ paramamahāsukha eka-
 kṣaṇo saṃsāraduścaritāśesaṃ harati

zhes gsuṅs te | hdi mun nag chen-poi nañ-du zla-śel-gyi nor bu-i snañ-
 bas gsal-bar byed-pai dus-su rigs-ñan rkun ma-la sogspas gzhan-gyi nor
 rku-bar byed-pa bzhin-du | mchog-tu bde-ba chen-poi mthsan ñid dañ
 bral-bai skad cig-mai dus hkhor-bai sdig spyod thams-cad ñams-par
 byed-do

Metre : Dohā. If (with both MSS.) no crasis be made in l. 1, the o of
 ghora must be scanned short.

jima 'as' ; usual Ap. form jīva (equivalent to Pali viya ? ; P § 336).

°suha perhaps agrees with some masculine noun like ānandaḥ in this
 and in the preceding stanza.

kareṅ and hareṅ are of course causal in form.

¶¶.

āiri[u] saañṇa pari haraṅ ga[c]chanta ṇaṅ bandhaṅ bhāra |
 aṅso joṅ tsaṅgaṅ paṅihāsaṅ taṅso laṅghaṅ pāra ||

In line 1 I have added the syllable u, as it gives a form sanctioned by
 Hemac. (I. 73) as the equivalent of ācāryaḥ. The addition also gives at
 all events the first pada of a dohā, though the metre of the rest and of
 the following line is not clear to me. Gacchanta is for gachante of the
 MS. There may be a reference to the parable of the burden-bearer (Abhi-
 dh-k. apud Minaev, *Recherches*, p. 225 note ; de la Vallée Poussin, *JRAS*
 '01. 308).

The Sanskrit would be :

ācāryaḥ svajānaṃ pariharati ; gacchann iva badhnāti bhāraṃ :
 iḍṛśo yogī.[?]. . . pratibhāṣate, tāḍṛśo laṅghati pāraṃ.

¶¶. Proposed text.

visaa ramanta ṇa visaem lippai |
 ūala harai ṇa paṅi chippai ||

S. s. 49.6 visaa ramanta ṇa visaem lippai |
 ūala harai ṇa paṅi cāippai |

Dkp 58.3 viṣaya ramanta ṇa visaa vi lippai ti
 ūara hai ṇa paṅi sthippai iti

Tib. Tanj. Rg. 46 yul-rnams bstan-pas yul-gyis na |
 212. a. 4 gos-par hgyur-ba ma yin te |
 ji ltar chu-las ut-pa-la |
 blañs kyañ chu-yi ma reg bzhin |

“ Enjoying objects he is not defiled by any object ; one picks a lotus and does not touch the water ”.

Metre equivalent to 4 dactyls.

ūala (for utpala) and pāñī are new forms ; the latter is an interesting reflex of the *spoken* language, being the ordinary Marathi of to-day.

chippai is also new. Compare Magadhi chivai, Pali chupati and modern forms cited by Pischel on Hem. IV. 182.

I subjoin the commentary ; but it will be observed that the Tibetan presupposes a somewhat different recension of the text.

yathā pāñiyamadhye (1) heṇa (2) dṛśyate na pāñiyam grhyate hasta-sparsāc ca ' evam (3) tathā sati pariññāne, viṣayāṇām kriḍāṃ karoti pañcakāmādinō tair dosai[r] (4) na grhyate [1] punar (5) yathā padmāpa[t]tre jalataraṅga[m] grhītva tatpāñiyena na (6) lipyate ' (7) tadospatrā† ca padmapa[t]trāmbhavad iti vacanāt | evam abhyāso yogināś ca.

Rg. XLVI. yul-rnams reg bzhin (see above) zhes gsuñs te | ji ltar chu-i
 212 a. 4 nañ du gru-la zhugs nas utpala blañs (8) kyañ chu las ma gos-pa bzhin-du | de kho na ñi[d]-du śes-pai rtogs-pa yod na | hdo-pai yon-tan lña-la loñs spyod kyañ ñon moñs pas gos-par mi hgyur-ro | de- ltar goms-pai rnal-hbyor ni |

13. Proposed text.

emañ joñ mūla saranto |
 visaa ṇa bāhañ visaa ramanto |

S. s. 49.7 evenñ joñ mūla suratto |
 visaa ṇa bahañ visaa ramanto |
 Dkp 58 fn emañ joñ mūla suratto |
 visahi na lāhañ visaa ramatto |
 Tanj. Rg. hdi ltar-bu yid bdag ñid-kyi |
 XLVI. 212 a. 6 rtsa-bai rnal-hbyor skyabs hgro-ba |
 dug-gi śhags can dag-la ni |
 dug-gis thsugs-par ga-la hgyur |

(1) pāñī MS., pāñiyam below.

(2) Sic MS. for phenam or pheno : Tib. utpala.

(3) Tib. implies : °sparsāc ca na lipyate... tattvapariññāne sati.

(4) Sic MS. ; Tib. implies : pañca-kāma-guṇa-bhoga-kleśena (or °ābhyāṃ)

(5) For this clause (punar... vacanāt) there is no equivalent in the Tib.

(6) yai na MS.

(7) Sic MS. tadā utpalam ?

(8) The first (compound) letter is indistinct.

Comm. *īdṛṣena yoginā mūlaṃ gurūpadeśa[m] saratā* (1) | *abhyāsāt saranto jānanto* | *tadvipary[ay]eṇa bādhitō* | (2) *yat kimpid yoginām viṣayādirūpaṃ tat sarvaṃ na jānate* (3) | *tasya* (4) *bāhyakā bhavanti* | *kimp jñānaṃ jñeyaṃ jñāpakam ca tatprabhavād iti tasmād sarva-viṣayānā-ramaṇān na* (5) *bādhya[n]te iti yāvat* | *tathā coktaṃ* | *bāhyaṃ yat tat svabhāvavirahitaṃ* (6) | *jñānaṃ ca bāhyārthavat śūnyam* | *yad yat* (7) *kalpitaṃ ca vidus tat* (8) *tad apy asūnyam matam* |

ity evam paribhāvya bhāvavibhavau (9)
 niścintya tattvaikadhīḥ |
 māyānāṭakanaikanipūṇo (10)
 yogīśvaraḥ kriḍati || iti.

Tib. :

zhes gsuñs te | hdi lta-bui rnal-hbyor-pas rtsa-ba ste bla-ma dam-pai
 gdams dag rnam-pa thams-caud-kyis bsgoms na de yul-gyi lies pas mi
 gos-so (11) | dei phyir yul-rnams-kyi dri-mas mi gos te (12) | phyi rol gañ
 yin de med-do | śes pa phyi rol don ltar śian mkhas-pa-rnams-kyis
 stoñ brtags-pa | de yañ stoñ-ñid-du mi hdod |

hdi ni śes-na dños-po dños-med pa |
 de ñid med-pa de ñid geig-pu blo |
 sgyu-ma mkhan dañ gar byed mkhan-po ni |
 de bzhin rnal-hbyor dbañ phyug rol-par byed |

ces gsuñs-so ||

emañ presents a difficulty, as only a dactyl is required by the metre, whereas if we are to connect the form with *evamādi[ka]* (cf. comm. *īdṛṣena* and P § 149), — — — would regularly result.

(1) °śasarito MS.

(2) Not rendered in the Tib.

(3) jätte MS.

(4) Sic MS. ; possibly for *bāhyā* or *bāhirakā* (cf. *Çikṣā* 332 n. 12).

(5) *ṇāna* MS. It is however not easy to see how *anāramaṇāt* can be got out of the Prākṛit.

(6) *erahāt* MS. ; Tib. merely : *de med-do* " that does not exist ".

(7) *yat yata* MS.

(8) *vidurvaistat*, which rather suggests a reading *vidurais* (*Lexx.* only as a separate word). Cf. Tib. *mkhas-pa-rnams kyis*.

(9) °vai MS.

(10) The metre (*Śārdūlavikr°*) requires something like °*naikarūpani°*.

(11) The Tib. thus appears to have read *viparyayēṇa* (interpreted as meaning ' fault ', not ' opposite ', ' reverse ') *na bādhitō*.

(12) This clause (' Therefore he is not tainted by the defilement of sense-objects ') is not in the Sanskrit.

bāhāi must be equivalent to bād hate (' does not check ') though the commentary seems to take the phrase as equivalent to ' is not hurt by.. ', as if it were bādhyate.

The Tibetan must have had a quite different Prakrit text with *visa* (*viṣa*) for *visaa* : « Amongst such persons as possess charms against poison, how should one come to harm through poison ? »

In the commentary however we get the regular equivalent (*yul*) of *viṣaya*, with no further allusion to this strange rendering.

14. pavana dharaī maṇa ekku ṇaṭcaṇṇaīṭ
†kalāgiṇi śo helem peṇṇaīṭ

I cannot reconstruct this verse.

15. fol. 50. Saraha bhaṇaī vivar[ī]ra paatṭaha |
canda su — ni gholia ghoṭṭaha ||

The first line would be in Sanskrit :

Saraho bhaṇati viparitam pravartata (cf. MA 424, 347).

The lacuna (marked in the MS.) is probably to be completed by the syllable *-jja* : compare the similar phrase above stanza n° 6.

But in the Dkp. 89.4 we find *tārā vai sukka* which is explained *tārā-gaṇanāyakaś candraḥ śukraś ca*.

16. āa ka rukku°

I can make no sense of this very corrupt verse.

17. Proposed text.

visaa-gaenda-kareṃ gahia māria jima paḍihāi |
joī kavaḍiāra jima tima to ṇisari jāi ||

S. S.	visaa gaende kareṃ gahia māria jema paḍihā —
50.3	joī kava-āra tima ṇi sārī jāi
Dkp	visayagajendra kara gahia jaṇi māria paḍihāsai
91.3	joī kavaḍiāra jima tima hoṇi sari joī
Tib.	yul-gyi glaṅ-poi snas blaṅs nas
220. b. 3	ji ltar gsod-pa ltar snaṅ yaṅ
	rnal-byor glaṅ-po-skyoṅ-ba bzhiṅ
	de tshe byuṅ-nas soṅ-ba yin zhes gsuṅs te

Metre : Dohā.

For the form *kavaḍi-kāra* see Dharmasaṃgraha LXX (p. 50).

paḍihāi = *pratibhāti*

jima..tima ; cf. MA 376. 2, where some MSS. read 'mva.

ṇisari *ibid* 439. 4.

Comm. tathā viṣaya-gajendreṣu cakṣur-ādiṣu sarvavastuṣu grhītvā indriya-viṣayaih kareṇa grahaṇam iva dantinā tadā māraṇam (1) iva vratina[h] kuru tāvat pratibhāsate tāva[t] kasya †viṣayinaś [sic] ca svabhāvam etat† tasyaiva (2) dr̥śyate na māraṇam kriyate narakādiṣu nīyate idr̥śam yogendrāṇam ... (3) kavaḍī-kārādyai[r] yādr̥śam pratibhāsate tādr̥śam iva tato nihsari-tam (4) gacchati sahaḥṣu (5) liyate na kavaḍīkārāis (6) tasya bādhyate lokasya (7) pratibhāsa eveti | evam bhakṣyābhakṣ[y]-eṣu na lipyata iti yāvāt |

Tib. do bzhin du yul-gyi glañ-po ni dños-po thams-cad de (-do?) | yul dañ dbañ-po lta bur mchu-yis blañs-nas gsod-pa lta-bur snañ yañ mi hchi ste | glañ-po dañ rtse mkhas-pas-so | rñal-byor-gyi dbañ-phyug-gis phyir byuñ gnas-su hgro zhes bya-'o | de ltar bza bya ma yin-pa de mi rig[s]-so zhes dgoñs-so ||

The Tibetan commentary, as already noted, is shorter than the Skt.

The meaning of the first line is clear :

“ [An ordinary man] appears as if caught and slain by the trunk of the elephant of sense-objects ”.

The Tib. renders the second line :

“ The Yogī just like a mahout (who knows the elephant's ways) may there and then get up and depart (unhurt) ”

There is no authority for this meaning of kavaḍīāra, and no emendation occurs to me : nor do I understand from the Skt. commentary (unusually confused here), which seems to give the proper sense (‘ mouthful ’) to the word, what case (an instrum. ?) the writer had before him, or how he connects his interpretation with the simile in the previous line.

18. Proposed text.

S. s. jāi viśaamhi ṇa ṇallanti †tāitamu† buddha †tumu†
74-75. keṅu |
seū rahia ṇaū aṅkurahi taru-sampatti ṇa jeṅu ||

(1) sāraṇam MS.

(2) tasmaiva MS.

(3) Judging from the Tibetan, which however is not clear to me at this point, there would seem to be a lacuna here. Kavati° MS.

(4) niḥṣa° MS.

(5) sahaḥj° MS. s° liyate not in Tib.

(6) °rās MS.

(7) MS apparently corrected to loka sya. From this point to the end the Tib. equivalent is wanting.

I have not found this verse in the Bhava-dohakośa of Saraha (Tanjur. Rg. XLVIII. 4 sqq.) or elsewhere; nor do I know what work is designated by 'Prabandha'.

The metre is dohā.

In line 1 I have corrected the na nullāli of the MS. to ṇa ṇullanti. ṇ and n are commonly confused in the MS. As to the Pkt stem nullā-, see P § 244 and Hem. IV. 143. nta and la are readily confused in a MS. like ours. The form in -nti does occur occasionally in Apabh. ; e. g. MA. n° 353. For the forms ai-tamu and tumu I can offer no definite suggestion. The last is probably quite corrupt, as *one* short syllable (not two) is required here. keṽu (= katham) for kemu of the MS. (cf. keṽa MA 343).

seṽ I take to represent seka.

ṇaṽ (= iva) ; see above stanza 3.

jeṽu for jeṽu (in spite of kemu above) of the MS.

The meaning, so far as it is intelligible to me, is :

' If men do not move among objects (of sense), how is Buddha ... ? Even as a tree deprived of watering cannot flourish in its shoot ».

19. fol. 61 bōhicia-raa-bhūsia akkhohem siṭṭhaū |
 pokkhara-bfa sahāva ṇiadehē diṭṭhaū ||

Tanj. Rg. 47. f. 240. b. 4.

byañ chub sems dañ rdul gyis brgyan |
mi bskyod-pa ni gos hgyur-bas |
padmai sa-bon rañ-bzhin-la |
dag-pa-gñug-mai lus-la mthoñ |

The meaning seems to be :

* Decked in enlightenment of heart (bodhicitta), [though] also in dust (rajas ; human nature and its passions) one is clad in peace ; the nature of the lotus-seed is seen (tested ?) in the inborn shape [of its flower] ».

Bodhicitta will determine and direct the whole composite human character towards *akṣobhya* as surely as the *puṣkaratva* of the lotus seed will make it bear no other flower but a lotus. Prof. de la Vallée Poussin would render raa (and rdul) 'pollen', omitting all reference to the figurative sense of rajas in Buddh. and in Sāṃkhya works.

The metre consists of five dactyls or their equivalents.

With the forms siṭṭhaū, diṭṭhaū (ao in both cases in the MS.) compare MA. p. 75 (s. v. diṭṭha).

The Tib. seems to imply a reading sahāvē in apposition to dehē. pokkhara = puṣkara, Hem. II. 4. dehē for dehem of the MS. for metre and the Tib. locative.

२०. bahi ṅikkalio †kalio† sunṅāsunṅa-paiṭṭho |
sunṅāsunṅa-beṅṅi-majjheṃ tahi ekku ṅa diṭṭho ||

Tib.	phyi-rol hbyuñ-ba-dag ni spyad-byas-nas
Tanj.	stoñ-dañ-stoñ-min-dag/la hjug-par gyis
Rg. 47.	stoñ-dañ-stoñ-min-giis-kyis dbus-su ni
f. 241 a 2.	kyeo rmoñs-pa ci yañ ma-mthoñ-ñam

The metre has a curious resemblance to the classical hexameter ; but if the reading of line 2 be correct, it would seem that the moræ of the first 3 feet are freely redistributed.

nikkalio = niṣkārita (?), (P. § 302) : cf. Hindi nikalnā.

kalio a sec. manu in margin. The word is probably an erroneous repetition of the last three syllables of the preceding word. In view of the Tib. (= « from action ») it may represent something like kalato (krāt) or kariā (kāryāt)

paiṭṭho = praviṣṭa : MA, index.

beṅṅi (In form a neut. pl. ; P § 436) seems to be here used for dvaya- ; cf. beṅṅi-rahia, st. २१ below.

majjheṃ though interpreted in Tib. as if a loc., may be a genuine instr. form used locatively (cf. tena samayena etc.)

tahi = tatra.

Between the above verse and the next there occurs in the Tibetan the following stanza :

lhan-cig-skyes-pa skyes-bu yod |
Nag-po-dag-gis yoñs-su śes |
luṅ dañ [b]stan-bcos mañ-po bklag-pa dañ |
ñan kyañ rmoñs pa ci yañ mi śes-so |

‘ The *puruṣa* is born at the same time (*sahaja*) [with the skandhas ?] ; [this] is fully perceived by Kanha (honorific plur). Reading and hearing also many āgamas and śāstras, o fool, why dost thou know nothing ? ’

२१. aho [ṅa] gamañ ṅa uhem jāi |
beṅṅi-rahia ehu niccata ṭhāi |

steñ du mi rgyu og tu mi hgro zhiñ |
giis pa spañs pas de ni brtan par gnas |

‘ It goes not down, it moves not up, destitute of both (motions) it constantly abides . ’

metre equal to 4 dactyls, ut supra.

ahem gamāī MS which I have corrected with the Tib.; cf. Ap. ahomu-hu = adhomukha

gamāī does not occur: but the form seems not impossible in view of the Vedic gamanti, °tu. thāī (P § 483) is analogous.

ūhem = ūrdhvena: usual Pkt uddha.

jāī = yāti. For beṇṇi as cpd-base see beṇṇi-majjhem above.

For ēhu the MS. has tasu, which I have corrected to the Ap. neut. sing on the strength of the Tib.

३३. Kanha bhaṇai maṇa kaha vi ṇa phaṭṭai |
ṇiccala pavaṇa gharīṇi gharē vaṭṭai ||

Nag-po na-re yid ni gañ du mi hphro zer |

mi-gyo rluñ ni khyun-bdag-mo ni khyim-du gnas ||

Kanha says: "the mind in no wise swerves". A motionless air dwells mistress in the house.

In the Tib. this verse precedes the last.

Metre equivalent to 4 dactyls, as above.

phaṭṭai with same Tib. equiv. as (vip)phuḍ (sphur) at st. ३. According to Whitney ('Roots' p. 197) sphaṭ is 'no proper root'; but here the rhyme implies it, and the meaning seems not to differ greatly from the sense (visaraṇa) assigned in the Dhātup. — See also Karpūra m., Index, s. v.

The form of this verse has become a commonplace of modern vernacular poetry, where poets frequently add their names to formulas of solemn asseveration.

na re...zer possibly implies that the special dictum ends with line 1.

Two verses here follow in the Tibetan:

mchog-gi ri-bo-dag ni phug zab moir |

hgro-ba ma-lus-pa ni chad-par hgyur |

dri-ma med-par(pai ?)chu ni skams hgyur te |

dus-kyis me ni rab-tu zhugs [h]gyur ba ||

Mighty mountains [turn] into deep cavities;

All things that live and move tend to decay,

A pure river becomes dry

Through time fire goes out (?).

sa hdzin hdi ni śin-tu bzuñ dka ste |

mñam dañ mi-mñam-dag-la rgal mi nus |

Nag-po na-re mthson dka rtogs dka ba |

hdi ni gañ-gis sems kyi bsam mi nus ||

“ This mountain [of mystic doctrine ?] is very hard to grasp ; it is impossible to surmount its inequalities. Kanha declares that it is hard to characterize or examine ; it is unthinkable by anyone. ”

२३. jo samveai maṇa raṇa ahara[h]a sahaja pharanta |
so pariṇānāi dhammagāi aṇṇa vi kim uṇa kahanta |

Tib. : gañ gi yi ni rin chen ris nus pa |
ñi-ma re-re lhan-cig skyes-pa hphro |
de yis chos kyi rañ-bzhin-dag ni śes |
gzhan-la bstan du zin kyañ mi śes-so ||

“ He who is conscious of mind as a jewel inborn [and] day by day increasing, perceives the ways of the Law ; how much more where he proclaims it to his neighbour also ! ”

Metre : Dohā

samveai °vetti, transferred as usual to Conj. I.

maṇa raṇa cf. supra stanza २.

aharaha ; cf. P. § 383.

sahaja is a technical term of later Buddhist literature, which has not been as yet explained. The Sahaja-siddhi is a short hymn by Śāntideva extant in Tibetan only.

pharanta = spharat (cf. Śikṣās. 213. 1) The Tib. equivalent is the same as for phaḍ (sphur) in st. ५ and of phaṭṭai (sphaṭati) in the last stanza.

parajā .. uṇa *dhī* ka' MS.

The reading before the Tib. translator must have been different in line 2. Possibly it was : so jānāi dhamma-sahāva (= °svabhāvau). His last line is thus rendered by M. de la Vallée Poussin : ‘ mais cette science n'existe pas dans un autre, même quand on la lui enseigne ’.

२४. paha[m] vahante[ṇa] ṇia-maṇa-bandhana kia jeṇa |
tihuana saala viphāria puṇa samhāria teṇa ||

Tib. lam ḥgro gñug mai yid ni beñs nus pa
khams gsum ma-lus spro-zhiñ yañ der sdud

“ The man, who, as he goes along the path, has bound his own mind, has [thereby] developed the three worlds and again reduced them ”.

As the worlds are phenomenal and *citta-viṭhapita* (based on thought), the philosopher who commands his own mind is like the magician who can make a mango-tree sprout up and then withdraw it again.

I can make nothing of the reading vahante. In favour of the proposed corrections in line 1 is the circumstance that a dohā is formed by them. Line 2 was also a dohā ; but I have not attempted to reconstruct it.

MS. kio... °phārio .. °hārio.

२५. sahajem ꣳccala jeᅇa kia samarasa ꣳia maᅇarāa |
siddho so puᅇa tā khaᅇe ᅇo jara-maraᅇa vi bhāa |

Tib. gaᅇ gis lhan-skyes mi gyo brtan-nus-pa |
gñug mai yid kyis rgyal-po ro mñam hgyur |
dei skad-cig-la ni hgrub-[pa ?] hgyur te |
rgas daᅇ hehi bai hjigs-pa gaᅇ yaᅇ med |

The metre is dohā.

The meaning of the first line is not clear to me. Sahajam (reading of the Tib ?) might give better sense. The MS. has rasonᅇ (unmetrical), mana ...khane.

The Sanskrit would be :

.Sahajena (°je ?) niścala(-tvam) yena kᅇtam, [sa] samarasa-nijama-
no-rājah (°manaso rājā).

tā = ved. tāt. khaᅇe = kᅇᅇe.

bhāa (for Saurasenī bhāadi (P § 501) = bibheti) instead of bhāāi, for the rhyme.

vi = api.

२६. ꣳccala ꣳivviappa ꣳiv[v]iāra |
uaa-attha †maᅇu† rahia su sāra |

Tib. mi-gyomi-rtog skyon rnam med-pa ni |
śar nub spaᅇs pa de ni snñ-po ste |

viappa = vikalpa (MS. nicciappu); cf. Karp.-m. iii. 10'. viāra = vikāra ('evil thought ?). uaa-attha (Ms. athe, as often) = udaya-asta (Tib. śar-nub). maᅇu is possibly corrupted from beᅇᅇi or the like; compare st. 21 for sense and wording. su = saᅇ.

२७. aīso so ꣳivvāᅇa bhaᅇijjai |
jahī maᅇa māᅇasa kimpī ᅇa kijjai |

Tib. hdi ni hdi ru mya-ñan hdaᅇ par gsuᅇs |
des ni yid-kyis ña-rgyal ci-yaᅇ mi byed-do |

* A state like that, nay, that (state), is called nirvāᅇa in which mind does, nothing out of self-consciousness *.

aīsa = īdrśam Hem. IV. 403.

so = tad (P § 423 med.)

jamhi MS. kijjai deponent (P § 550).

I understand māᅇasa as equiv. to an abl., like antasaᅇ yonisaᅇ not uncommon in Buddh. Skt. It seems to me possible that we may here find the explanation of the Apabh. forms in -ahu which Pischel § 365 ad fin. describes as of obscure origin.

The above explanation was suggested by the Tibetan, the second line of which means: 'In which by mind self-consciousness at all is not per-

formed'. *ña-rgyal* the regular equivalent of *ahaṅkāra* (*ña* = *ahaṅ*) is also very commonly used for *māna*. Prof. de la Vallée Poussin proposes *maṇasā māṇaṃ*, as reproducing the Tib.

Professor Fischel, however, to whom I submitted my explanation of the passage has favoured me with his opinion on it. He would read thus :

* *āiso so nivvāṇā bhanijjāi*

jahi maṇā māpasā* kiṃ pi ṇa kijjāi ||*

'In which the mind does not do anything pertaining to the mind' *mā-nasaṃ kiṃ apī*. Also : 'Wo der Geist nicht seine Tätigkeit ausübt'

'Wo der Geist nichts Geistiges tut', i. e. where it is quite at rest.

१९. *evaṃ-kāro jeṃ bujji tate† bujji asa-asesa |*
dhamma-karaṇḍa ho so tjjhā† re ṇi[a]-pahu tēraū†
vesa |

e bam rnam-pa gaṅ gis śes gyur-ba |

des ni ma-lus lus-pa med-par śes |

kye-o chos kyiṣ za-ma-tog ces de la bya |

gñug mai bdag-po cha-lugs de yin-no |

The meaning of the beginning seems fairly clear :

'He who knows the meaning of ' *evaṃ* ', knows hence the whole non-existent [world] Lo ! This the " Casket of the Law "... '.

Of the rest of line 2 only some forms and no general sense are clear to me.

Metre : Dohā.

evaṃ is used in a mystic sense, as is witnessed by its transliteration (not translation) in the Tib.

Śaratchandra Dās, Tib. Dict. s. v. p. 1351, says : " In Buddh. this is symbolical of *e* signifying (a) *thabs upāya* (b) *māo sūtra* ; and *vaṃ* = (a) *śes-rab* knowledge.. (b) *śiags*, Mantra or Tantra ".

Thus *evaṃ* would be a mystic equivalent of *prajñopāya*, which has figured so prominently in the whole of the present text. Compare the further interpretations of *evaṃ* at f. 76.

bujji for *bujjihijjāi*, a shortening not hitherto met with ; unless we correct to *bujjhe* (ē for metre) for *bujjhai*.

ate of course cannot stand : some form like *ëtto* (P § 426) must be replaced.

dhamma-karaṇḍa is also mystical ; cf. Jäschke s. v. *za-ma* (p. 485) ; but I cannot fully interpret it.

ho is interpreted by the Tib. as an interjection (cp. Hem. II. 217). Of the syllable *jjhā* I can make nothing.

The correction *ṇia* is certain because (1) *gñug-mai* has already thrice occurred as = *nija* ; (2) we thus get the last pada of a dohā and (3) the sense seems to accord with the previous verses.

eraū if genuine must be for *īdrśa* ; but the Tib. equivalent, a plain demonstrative, suggests the correction *ehaū* ; cf. MA n° 362 p. 14 (where the Skt. version has *īdrśam*) and p. 67 s. v. *eha*.

* or -u for ā in each case.

II. VARIOUS READINGS FROM ADDITIONAL MS.-MATERIAL
RECEIVED.

During the printing of the present text I received from Nepal through the kindness of H. E. the Mahārāja a transcript of a unique MS. in his library entitled Prajñopāyavinīscaya-siddhi. This turned out to be an incomplete copy containing only about the last half (paricchedas 4 and 5 with part of paricch. 3) of the book so named, cited in our anthology. This deficiency was, however more than compensated by the circumstance that the place of the missing first portion had been filled by a number of short tantrik texts, some of them quoted in the present compilation.

I hope later to give a more detailed account of the MS., when I have been able to compare it with the Tanjur; and at present limit myself to a list of the variants etc. of passages occurring in our text.

Ff. 39 43. *Advayavivarana-Prajñopāyavinīscayasiddhi*. The whole of this work appears to be contained in the new MS. It has no chapter-divisions and ends (after the title) with the colophon :

kṛtir iyaṃ ācārya-Padmavajrapādānām. Compare f. 39 (p. 31) n. 6.

The passage quoted occurs in the fifth line from the commencement of the work.

fol. 40 (p. 31*)₁₅ (new MS. f. 6. b. 3) sādhanatṛtīyaś caivaṃ | mahāsādhana-caturtham iti.

The omission denoted by 'yāvat' in the text consists of another fourfold group.

ibid. 16 atar [sic] eva bhāvābhavalakṣaṇā prajñā

ibid. 32. 1 prajñeyāpakarāna-vidhā°

" 2 bimba-rūpo

" 4 upāya iti vyavasthitarāgadvayaṃ

(*) i. e. *Muséon* N. S., tom. V. p. 7. Reference is made to the pagination of the *tirage à part*.

(f. 41.) 32. 9-11 The clause etau ... iti is both shortened and made clear by our MS., which has : etau dvau *abhinnarūpau bhavatas tadā bhuktir muktir bhavātīti* (7. a. 3)

In the following passage, the new MS. is not metrical. It reads : *upanayaty abhīmatāṃ yasmān naukevānukūlaṃ yat | tadānukūlayogena saivopāyaḥ prakīrtitaḥ |*

14. °yor mīlana°

15. yaṃ tad ucyate

16, 17. The reading of the new MS. is specially instructive here as it not only substantially confirms the syllables added by me to fill the lacuna in my MS., but also decisively substantiates my conjecture at f. 58 (p. 43) note 3 that an infinitive *kṣaptum* from *kṣi* must exist. The reading is

prakṣaptum cāpanctuṃ ca śakṣate [sic] yatra naiva hi |

prakṣayāya yat (1) tyaktan dharmatāt[^t]vaṃ tad ucyate ||

18. °āśeṣa-jagataḥ

As to the Prakrit verse (which does not occur here in the new MS. but near the end of this work, at 10. b. 7) see Appendix I, above (as to stanza 3).

The MS. continues without break with the couplet : *idam eva°* (32. 27 foll.).

33. 2 *tatraiva* = f. 9. b. 6 of the new MS., which reads *prajñāliṅgitaḥ* f. 51 (p. 38) 1, 2. This couplet is quoted in the MS. (10. b. 4), but not assigned to Āryadeva.

Coming to the *Prajñopāyavinīścayasiddhi* of Anāṅgavajra the first extract (f. 1-5) is of course not to be found in the MS., as it occurs (see the reff. to the Tib. in f. 1 note 2) near the beginning of the book quoted.

The second extract, however, (ff. 56-59) occurs in *pariccheda* 4, of which it forms stanzas 5 foll. (19 b. 7 of the new MS.).

f. 56 (p. 41) 26. The letters conjecturally supplied are confirmed.

27 *ubhaye grāha saṃtyād [sic]*. This implies *saṃtyāgād*, which gives a more regular metre, though it should be observed that *yoṃs* (note 4) is the more usual equivalent of *pari-*

28 (p. 42) 1 *etha [sic] ... etacca saṃtyajet*. The first of these variants supports my conjecture; but the second agrees less well with the Tibetan than the reading of our text does.

3. *ādyantakalpanāmukto*

4, 5 This stanza occurs in the new MS., not here (cf. p. 42 note 1), but at the end of the extract in *śloka*, i. e. after the verse *tasmāt... padam* 58 (p. 42). 6, with the curiously corrupt variant :

(1) MS. *ye* for *yat*, an error common with this copyist; cf. f. 37 (p. 27) n. 8.

- sūtra sarvānpatā[sic]yathā, in the first line.
7. sattvānām asti MS. Correct the misprint nāstīti to nāst°
 note 3. Two stanzas also added here in new MS.
8. na yatra bh° MS.
- 10, 11. Wanting in new MS. as in Tib. (n. 4)
- 12 (new MS., 23 a. 8) °kecit parive(?) sthitāḥ. A stanza is added as in the Tib.
- 14 vakṣyā for vandyā.
- 15 bhāvanāśakter.
- (p. 43) 1 vipulānandasambhogāt tad-*uru*-sphotoṇād° . This agrees far better with the Tib. tad-*uru*-sphotoṇa = " the far-reaching thrill of that (pleasure) "
- 3 sādhakāvigaṭā°
7. The reading printed in the text is unmetrical. Read with the new MS. (24. a. 6): āmṣyetthaṃ sudhimān°.
- The lacuna is to be filled by reading *svimalān* ; for the new MS. has *supipulān*. The Tib. however attests °*vimalān*
- 9 kṣaptuṃ is attested by the new MS., (cf. supra note on 41, 32. 18) and so is °*dina-sumahad°*
40. sannāhabaddhaḥ
- (p. 44) 3 *muḥtaṃ sarvair ... caryāyā* [sic].

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(1) Doubtless the same as the work (also in śloka) quoted at f. 8 a of my MS. of Prajñopayaviniścaya (see Appendix II.) as " Samvarākhyatantra ".

(*) This quotation not in Çikṣā-s.

(2) Compare Çikṣhās. p. 133, note.

Padmavajra (guhyasiddhi) 59.1	-sandhau' (i. e. Pañcakr. ch. III);
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INDEX III

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		{karuṇa uṇa viṇu	17	50 visaa-gaenda-kareṃ
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ERRATA

Pt I

- p. 383 (fol. 6) line 1 Read saṃ[6]śayaḥ (indication of folio 6 omitted).
 384 (8) " 11 " chāyāṃ ca
 391 (21) note 4 " Candrakīrti.
 392 (22) line 3 " keśa ... candraka-makṣikādi
 396 (29) " 12 " paramārthas

Pt II

- 69 (99) note 3 Add reference to page (70) of tirage à part

(*) The asterik indicates cases where the reading adopted in the Appendix differ from that of the main text.

Subhāsitasamgraha et Madhyamakavatāra.

En préparant, ces derniers jours, pour la *Bibliotheca Buddhica*, l'édition du texte tibétain du Madhyamakāvatāra, j'ai identifié plusieurs des citations du Subhāsita qui m'avaient précédemment échappé. Voici les références et quelques observations suggérées par l'examen de la version tibétaine.

Madh. avat. VI. 43-44 = Subhāṣ. Muséon, N. S. IV, p. 393.²⁵-394.⁶ tiré à part, p. 19.²⁵ — lire p. 394.³ yathā dideśa (jitar de bzhin)

45-51 = Subhāṣ. 392.¹²-393.¹³ (18.¹²-19.¹³) — lire 392.²¹ (18.²¹) °siddhes (btags-par yod-pai rgyu); 392.²⁴ vinaiva bāhyaṁ kva (?) yathāsti cittam (phyi-rol-med sems dper-na gañ-du yod); 393.² smarāṇān mano 'sti (dran-las yid); 393.⁵ bāhye 'pi (phyi-rol-na yañ); 393.⁶ sambhava eva svapne (gnid-na); 393.¹³ tajjan cittaṁ ca (des bskyed sems)

88-89 = Subhāṣ. 393.¹⁵⁻²² (19.¹⁵)

103-105 = Subhāṣ. 391.¹¹ (17.¹¹). — Le texte tibétain est reproduit en note, *in loco*.

117 = Subhāṣ. 394.¹⁶⁻¹⁹ (20.¹⁶). Lire 394.¹⁸ baddhā (bcinś)

141 = Subhāṣ. 394.²⁰, (20.²⁰)

144 = Subhāṣ. 394.²⁵-395.³ (20.²⁵). Il faut lire
skandhān evaṁ viddhi sarvāṁś caturdhā
viṁśaty aṁśā eta iṣṭāḥ svadṛṣṭeḥ
= de-ltar rnam-bzhir phuñ kun çes-bya ste
de-dag bdag-tu-lta-ba ūi-çur hdod.

Comparer M. Vyut. § 208

145 = Subhāṣ. 395.⁴⁻⁷ (21.⁴)

184 = Subhāṣ. 395.²⁶ (21.²⁶).

La première ligne de la stance Madh. avat. VI. 5 (= Subhāṣ. 387.²² [13.²²]) a été maltraitée par le scribe, par moi-même (Muséon, N. S. I 230) et, après moi, par M. C. Bendall; le mètre, la grammaire et la seconde version tibétaine (rdzogs-pai sañs-rgyas blo-yi sa-bon) exigent la restitution *sambuddhadhiyo 'sti bījam*. La première version (rdzogs-pai byañ-chub) fournit, il est vrai, un génitif *sambodheḥ*.

Pour compléter la notice que j'ai consacrée au Madh. avat. (Muséon, N. S. I, p. 226), il faut encore noter

Madh. avat. I. 6, cité dans la Nāmasaṁgīṭīkā, 127

I. 8 d, le pāda reproduit Muséon, N. S. I. 236.².

VI. 19, cité tout entier Madhyamakavṛtti, ad XXVI. 1.

VI. 28, cité Bodhicaryāvatārap. (Bibl. Ind.) 353.²

(= Bouddhisme, Etudes et Matériaux, p. 239.²⁰)

VI. 100, a-b, cité Madh. vṛtti, (Bibl. Buddh.) 38.⁷

VI. 127-128, cité Madh. vṛtti, XVIII. 1.

La stance Subhāṣ. 394.¹³ (20.¹³) est extraite du Ratnamegha d'après Madh. vṛtti, XI. 3.

L. V. P.