

LE MUSÉON

ÉTUDES

PHILOLOGIQUES, HISTORIQUES ET RELIGIEUSES

publié par PH. COLINET et L. DE LA VALLÉE POUSSIN

Fondé en 1881 par Ch. de HARLEZ.

NOUVELLE SÉRIE.

VOL. IV.

LOUVAIN

J.-B. ISTAS, IMPRIMEUR-ÉDITEUR

90, rue de Bruxelles, 90

1905

Quant au verset 11 du ch. XXV de Jérémie, il contient en réalité deux prophéties, car on peut et on doit l'interpréter ainsi : « ce pays sera une ruine, pendant 70 ans et ces nations serviront le roi de Babylone pendant 70 ans ». La forme de la phrase dans l'original, l'étude de Zacharie et de Daniel démontrent la vérité de cette interprétation. L'histoire et la chronologie affirment la réalisation de ces deux prophéties, et confirment le bien fondé de l'explication que nous proposons à l'attention des commentateurs — explication qui va nous servir de type pour l'interprétation des 70 semaines de Daniel.

(A suivre).

D. PRÉCIEL.

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

EDITED BY

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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 (Buddhisimus 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. 379 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 (*nānāsūtre* [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 ||

śrimate Vajradākāya ḍākiṇīcakra-vartine |

pañcajñāna-trikāyāya trāṇāya jagato namaḥ ||

yāvatyō Vajradākīnya[ś] chinnasaṃkalpabandhavāḥ |

lokakṛtyappravartinyas tāvatibhyo namaḥ sadā ||

5

Nātanā¹naṅgavajra-pādiya-Prajñopāyavinīścayasiddhāv
uktaṃ |

²śrutādijñānagamyam tan na bhaved vai kadācana |

chando³ lakṣaṇahīnatvā[1] lakṣ[y]alakṣaṇavarjitam ||

ata eva sa⁴dā-sadbhir yuktaṃ sadgurusevanam |

na ca tena vinā tattvam prāpyate kalpakoti⁵bhiḥ ||

10

aprapte tattvaratne tu siddham naiva kadācana |

suviśuddhe hi satkṣetre bījābhāvād yathā 'ṅkura[h] ||

⁵sā [2]mnāyā santi ye kecit prajñopāyā[r]thadeśakāḥ |

cintāmaṇir ivoddbhūtā nirvikalpapade sthitāḥ ||

tattvenaivam pariññāya 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 381. ¹⁶ below, where the equiv. in Tib. is simply skyes-bu not skyes-bu dam-pa (usually = satpuruṣa). With sadā-sat compare sadāśiva).

(5) Tib. (32 b. 4):

rnam-par mi rtog lam-la gnas | thabs dañ ses rab don ston pai ||

man-ñag ldan-pa hga tsam ste | yid bzhin nor bu bzhin-du hbyuñ ||

tān upāsita¹ yatnena ātmasiddhyagrahetave ||
 anantabodhi² sat saukhyaṃ prāpyate yasya tejasā |
 sa sevyāḥ sarvabuddhānāṃ trailokye sacarācare ||
 tat³ kimarthaṃ kṛpāmūrtau tatrākāraṇavatsale |
 5 māyāmalina-cetobhir dhaukayanti durāśayāḥ ||
 asatpramāṇasatkārair dṛḍhaṃ copāsyā sadgurūṃ |
 kṣīrādīdāna-pūjābhīḥ prāptaṃ ca⁴ tat samīhitaṃ ||
 samprāpte tattvaratne tu sarvabuddhagūṇālaye |
 vārttām apī na pṛechanti chidrānveṣaṇadāruṇāḥ ||
 10 [3]⁵tathā 'py evaṃ durātmāno dhaukayanti guruvajriṇaṃ |
 v[īh]eṭhayanti cātmānam ātmanaiva durāśayāḥ ||
 haraṇe gurumudrāyā ratnatrayadhanasya ca |
 nīrvikalpāḥ⁶ pratikṣepe dharmaṭāyās ca yogināṃ ||
 7uktāḥ śrī-Vajranāthena Samaye te mahādbhute |

(1) °sīdya° Ms.

(2) dpag med byañ chub bde mchog.

(3) Tib.

Itos pa med pa thugs brtse bai | thugs-rjei sku-can de la ni ||

bsam ṇan rgyu yi dri beas pai | sems kyis ci phyir hdud-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. Itos pa ... bai I understand to mean : "a man of affection, not looking [for a reward] , cf. infra 382. 6, 18. Itos med pa = nirapekṣa. The phrase hdud 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 yañ ṇan-pai bdag | bla-ma rdo rje can bsten-nas ||

co-hdri-bar ni byed-pai bdag | bsam ṇan rañ-la co-hdri '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-hdri 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 spyau pas na 'heedlessly' ?

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

jugupsābuddhayo nityam mamātra trāsakāriṇaḥ ||
 upāsyaike¹ gurūṃ tūṇaṃ nānugṛhṇāti mām iti |
 āśrayante parān duṣṭās taddoṣakathanotsukāḥ ||
 'yogitā 'cāryasamjñā ca² katham asmākam astv' iti |
 etan-mātrapravṛttās te buddhatvaṃ prati nārthinaḥ || 5
 kathamcit prāpya tajjñānaṃ na manyante gurūṃ purā |
 'jñātāro vāyam' ity āhur matt[ā]ḥ kecin na cāpare ||
 [4]anye ca kupitāḥ prāhur 'gṛhṇāninaṃ samarpitaṃ' |
 'ahaṃ na tava śiṣyo 'dya na bhavān sāmpratam gurūḥ' ||
 kutas teṣāṃ bhavet siddhiḥ saukhyaṃ caivecha³janmani | 10
 guruvāñcakacittā ye te bhramanti viḍambitāḥ ||
 evaṃvidhās ca ye sattvāḥ svaparārthabāhirmukhāḥ |
 uktās te Vajrasattvena⁴ sarve te pāpatājanāḥ ||
 na teṣāṃ narakād anyā gatir asty ātmavidviṣām |
 pacyante ghorakarmāṇo duḥkhai[śca]⁵ vividhair nṛṇāṃ || 15
 'ata eva sadā-sadbhir anantaphaladāyakaḥ |

(1) Ms. °aika gurūṃtūntuṃ | 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 ṇes-pa sgrog-la brtson ||
 my conj. eke is suggested by kha-cig ; tūṇaṃ by myur ba ru. Prof. Pousin points out that the Tib. must mean : " sans se donner la peine de vénérer [le guru] ". — te 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 ṇan hgro kun snod-du | dpal ldan rdo-je mgon-pos gsuñs : so that the Tib. read Vajranāthena, as above, 6. 14.

(5) Ms. °khai vividhairṇaṃ.

Tib. śin-tu mi zad las rnams kyis | sdug-bsñal rnam pa mañ pos htshed.
 I have conjectured nṛṇāṃ for the impossible ṇaṃ 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 bu rab ster bai | slob-dpon kun-tu bsten-par bya ||
 byañ cub-tu ni ṇes byas pas | phrag dog ṇa-rgyal ser sna dañ |
 de bzhin gyo dañ sgyu dañ ni | skyo dub hdu šes yoñs spañs te ||
 rtag tu ṇu yi spyod pa bzhin | mi gyo pa yi sems kyis ni |

- ācāryaḥ sarvabhāvena ātmaśreyo'rthavāñchibhiḥ |
 īrśyāmātsaryam utsrjya mānāhaṃkāraṃ¹ eva ca |
 māyāsāthyam ca pārūṣyaṃ sadbodhau² kṛtaniścayaiḥ |
 Sa³dāpra[ḥ]ruditasyeva caryayākampyacetasā⁴ |
 5 paryupāsyo Jagannātho guruḥ sarvārthasiddhidatḥ ||
 svakāryanirapekṣaiś⁵ ca pūjāmaṇḍalapūrvakaiḥ |
 triṣkālam parayā⁶ bhaktyā śīrasā pādavandanaiḥ |
 prāpnuvanti tato 'vighnam prasādād⁷ gurusamnidheḥ |
 śiṣyāś⁸ tu paramaṃ tattvaṃ tryadhvasambuddhacetasā ||
 10 mānaṃ sāthyam kapaṭapaṭalaṃ sarvaṃ utsrjya vīrai[h] |
 yaiḥ sāmnaṃ gurur asamayā sevyate [śraddhaya]tra⁹ |
 a¹⁰grāṃ prāptā jinasu[ga]tā yat samāsādya [sarve] |
 bodhim tat tair jinaguṇanidhiḥ prāpyate tattvaratnaṃ ||
Mahālakṣmī-Sādhane 'py uktam |
 15 yat tad avyaktarūpaṃ tu sarvadehe vyavasthitaṃ |

dños grub kun don ster bai bla | hgro bai mgon po bsñen bkur bya |
 śin-tu us pas-dus-gsum-du | zhabs la spyi bos phyag byas śiñ |
 rañ gi lus la 'añ ltos med par | mañlala śhōn hgrom chod-pa bya |
 de nas bla-mai bka drin gyis | dus gsum sañs-rgyas-kyis gsuñs-pai ||
 de ñid dam pa lgegs 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 yōñs-su spañs nas ni |
 man ñag ldan pai bla ma mtshuñs pa med pa dad pas ldir ni bstan par bya |
 des de ñes par rgyal bai yon tan gter lgyur de ñid rin chen rñed gyur nas |
 bde gsegs kun gyis brñes pai byañ-chub mehog-ni lthob par hgyur ||
 (End of Ch. II).

- (1) mārā^o Ms. but see Tib.
 (2) sagho^o or sadyo^o Ms.
 (3) Cf. Aṣṭas. Prajñ. ch. XXX.
 (4) So, with the help of the Tib., we may confidently emend the
 caryayākaśpa^o (!) of the Ms.
 (5) The Tib. implies svakāya^o.
 (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.

- guruvaṅktrāt paraṃ tattvaṃ prāpyate nātra saṃśayaḥ ||
 ācāryād gurutarō¹ nāsti trailokye² sacarācare |
 yasya³ prasādāt prāpyante siddhaya [']nekaḥ⁴ budhaiḥ ||
 tathā Svādhiṣṭhānakrame⁴ 'py ārya-Nāgārjunapādair
 uktam |
 sarvapūjāṃ parityajya gurupūjāṃ samārabhet | 5
 tena tuṣṭena⁵ tal labhyaṃ Sarvajña-jñānaṃ uttamam ||
 kiṃ tena na kṛtam puṇyaṃ kiṃ vā nopāsitaṃ tapaḥ |
 anuttarakṛtācārya⁶-Vajrasattva-prapūjanāt ||
 yad yad anuttaraṃ kiṃcid viśiṣṭataram eva vā |
 tad tad dhi gurave deyaṃ tad evākṣayam icchatā || 10
 ācāryo harate pāpam ācāryo harate bhayam |
 ācāryas tārayet⁷ pāraṃ duḥkhārṇavamahābhayād iti ||
 punar Abhisambodhikrame 'py āha |
 *asan svaya[m]bhū[r] [7]Bhagavān eka evādhidaivataḥ
 upadeśapradānāt tu vajrācāryo 'dhikas tataḥ || 15
 anyatrāpy uktam |
 śīlāmayaḥ kṣāṭhamayo 'pi Buddho
 dadāti mokṣaṃ na hi janmalakṣai[h] |
 ihāpi janmany api śasvataṃ yad
 dadāti saukhyaṃ gurur ādareṇa || 20
Indrabhūti-pādair apy uktam |
 gurur Buddho bhave[d] dharma[h] saṃghaś cāpi sa eva hi |
 yat-prasādāl labhyet tattvaṃ⁹ paraṃ ratnatrayaṃ varam ||

- (1) Scan as a trisyllable.
 (2) *kya Ms.
 (3) yatpr^o 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) -krd- Pañc.
 (7) *rayate Ms.
 (8) *Ibid.* v. 2 sqq.
 (9) *Sic* Ms. contra metrum. Correct to yat-pādāl labhyate or yat-prasā-
 dāl labhet.

tathā *Saraha*¹-pādāḥ |
 guru² uvaesaha amia rasu havahi ṇa pīāu jehi |
 jaha satthe[ṇa] marutthalihim tisia mariaū tehi ||
 soi padhijjaī soi guṇijjaī sa[t]thogame so vakkhāṇij[j]aī |
 5 nāhim diṭṭhi jo tāu ṇa lakkha[8]ī ekkuvāra-guru-pāā
 [pekkhaī |
 tās³mād ghoratarād anantaviṣayād durvāramārārpavāt
 saṃsārād yadi⁴-bhavanti guravaḥ potopamās tāyinaḥ |
 tat kasmāt svavikalpajālabahulavyākulā vyākulāḥ
 prāpsyanty atra param⁵ sukhaikanilayaṃ buddhatvam ete
 [janāḥ ||

10 *Vajradākatanetre ca*

guroś cāyāṃ patnīm ca pādukāsana-talpakam
 ye laṅghayanti⁶ mahāmohāt⁷ te narāḥ kṣuradhārīṇaḥ ||
 suśikto 'pi yadā śiṣyo guror ājñāṃ vilāṅghayet |
 ihaloke bhavet kallaḥ⁸ paraloke narake vaset⁹ ||
 15 mājāsāthyaprayogeṇa mithyā bhaktiprakāśanāt |
 kṣaya-kuṣṭha-mahārogi jā[9]yate narakādiṣu ||
 evaṃ matvā tataḥ śiṣyā guror bhaktiparāyaṇāḥ |
 sidhyante vipulāṃ siddhiṃ guror ājñāprapālana¹⁰ ||
 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. Rg. 46. 210. a. 4. For further notes on these and other Prakrit verses see the Appendix.

(3) Metre : Śārdūlavikrīṭita.

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

(5) Ex conj.; *pavam* 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. 391 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[h] samya[g]jñānāvabhāsakaḥ |
 abhivandayati¹ gurum siddhau avīcyaḥ tyājayahetunā ||

tathā *cānyatra*

śiṣyān yatnena vijñāya liṅgenāvyaabhicārīṇā |
 yathāyogaṃ niyoktā² syād gurur ity uktavān Muni[h] || 5
 -3- samartho guruḥ śiṣyaṃ bhāvaṃ jñātvā 'nuśāsitaṃ |
 tena śiṣyo 'nugrahītavyo¹ na mūrkhāḥ śiṣyaṃ arhati ||
 yad yad yasya hitaṃ pūrvam tat tat tasya samācāret |
 na hi pratihataḥ pātraṃ saddharmasya [katha]ñcana ||
 sarva[10]m astīti vaktavyam ādau tattva⁴gaveṣiṇā | 10
 pascād avagatārthasya niḥsaṅgasya viviktatā ||
 śūnyatā puṇyakāmena vaktavyā na hi sarvathā |
 nanu pramuktam⁵ asthāne jāyate viṣam auśadham ? ||
 kiṃca |

vināśayati durdṛṣṭā śūnyatā mandamedhasaṃ | 15
 durgrhito yathā sarpo vidyā vā duḥprasādhitaḥ ||
 aparo 'py asya durjñānān mūrkhāḥ paṇḍitamānikaḥ |
 pratikṣepavinaṣṭātmā yāty avīcim adhomukhaḥ ||
 yathoktaṃ |
 kasyacij jāyate śiṣyaḥ kasyacij jāyate gur[11]uḥ | 20
 vinayaty abudhān sattvān nānopāyair upāyavit ||
 asādhavas tu yatnata evānukampyāḥ || yathoktaṃ |
 glāne putre viśeṣeṇa mātā 'rtā jāyate yathā |
 asatsu bodhisattvānāṃ viśeṣeṇa dayā tathā ||

svātantryaṃ na śiṣyasya na kadācid apīṣyate | 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 *kiṃ*) samartho... bh° ajñā°. I doubt if the passage can now be made into metre.

(4) *tve gaveṣiṇā* Ms. M. Poussin compares Madhy. vṛ. (ed. Calc.) 132. 8 with this passage.

(5) Read probably *prayu*°

na hy andhasya svatantrasya girāv¹ ārohaṇaṃ śivaṃ ||
 āgamasya parīksāyaṃ na svātantryaṃ niśidhyate |
 par²īksyaiva hi sarvatra pravṛttir viduṣāṃ yataḥ |
 pravṛttasya tat tasyaivaṃ vijñāya tasya bhāvayatām ||
 5 bhāvanāyaṃ niyoktā³ syād ity evaṃ kathyate jinair 'iti ||
 tathā [12] 'nuttarasandhau⁴ Śākyamitra-pādair apy
 uktaṃ |
⁵ya[h] śaṭhyabuddhir alaso gurunindakaś ca
 prāptābhīṣeka iti garvitamānasah syāt |
 sarvajñatā na sulabheti vihīnacitto
 10 doṣān [sa] paśyati guror na guṇān varākaḥ ||
 śuśrūṣayā virahito laghu tattvam icchen
 neti praśastavacanāṃ calayet saroṣah |
 dṛṣṭvā sabhāsu⁶ gurum asya parāṇmukhas tu
 kuryāt praṇāmanam atha tasya rahogatasya ||
 15 evaṃ ca daurātmyahataṃ⁷ kuśīṣyam
 svaputram apy aurasam āryagarhyam⁸ |
 vaiśyaṃ tathā pārthivam agrajaṃ⁹ vā
 kuryāt samīpe na hi jātu vīraḥ¹⁰ ||
¹¹śubhagūṇa-susameto jñānavān vīryayukto
 20 gurujanam atha bhaktyā vikṣyate buddha[13]tulyaṃ |
 adhigatajinadharmah śāsane suprasannaḥ¹²
 sa iha bhavati pātraṃ tasya kuryāt prasādaṃ ||
 śrutabahutaratantro '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) °gataṃ P. Metre : Ākhyāyikā.

(8) °guhyam P.

(9) agrabodhim P.

(10) dhīraḥ P.

(11) Metre : Mālinī.

(12) *neṣu pra°* P.

(13) °ṣv apr° P.

gurujanaparicaryā¹ prāptatattvopadeśah |
 svahitam api sa kartuṃ na prabhuḥ śāstracañcur²
 bhavati tad api śāstraṃ kevalaṃ khedahetu ||
 atha bhavati sa bhāgyah prāptatattvopadeśo
 jaḍamatir asamartho mīlane 'rthasya yas tu |
 5 parihatakr̥tabuddhi[r] deśanāyāṃ pravṛtto
 vacanaguṇavihīnah so 'py avajñān upaiti ||
 śrutabahutaratantro jñānavān śatpadajñah
 śrutimatidhṛtimedhāvīryasampatsametaḥ |
 gurujanaparicaryāprāptatattvopadeśah
 10 pra[14]bhavati sa hi vaktuṃ tantrarājopadeśam ||
 tathā *Gaṇḍavyūha*-sūtre |
 dhūmena jñāyate vahnīḥ salilaṃ tu balākayā |
 nimittair jñāyate gotraṃ bodhisattvasya dhīmataḥ ||
 supra[sa]nnasukhāmbhoja-harṣotphullatanūruham |
 15 anugr̥hṇāti sa[c-]chiṣyaṃ dṛṣṭvā tattvena paṇḍita iti ||
 yathoktam ācārya-*Candrakīrti*-pādaiḥ |
³prthagjanatve 'pi nīsamya sūnyatām
 pramodam antar labhate muhur muhuḥ |
 prasādajāsrāvanipātalocanaḥ⁴
 20 tanūruhotphullatanuś ca jāyate ||
 yat tasya sambodhidhiyo 'sti bījaṃ
 tattvopadeśasya ca bhājanam sah |
 ākhyeyam asmai paramārthasatyaṃ
 25 tadanvayās tasya guṇā bhavanti ||
 [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
¹prāṇamayaty eva jagadvimuktaye ||
ityādi vistaraḥ || āha *cātra* |
3 parārtha-sampad buddhānāṃ phalaṃ mukhyatatam ma-
[tam |
buddhatvādi tadanyat tu tādathyāt 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 apītyādi vista[16]raḥ |
prajñāpāramitāya 'bhagavatī mahāmudrā'⁶ 'paranāmnī
15 tasyā advayajñānasvabhāvatvād Bhagavān api dharmakā-
yātmā bodhicittavajras tatsvabhāva eva | yad āha |
« prajñāpāramitā jñānam advayam, sā tathāgata » iti |
'prajñāpāramitāya cet sarvayāne vyavasthitā kathāṃ
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° āptavyam pratyec.

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

(7) yūma Ms.

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

'grāhyagrāhakabheda' rahitaṃ' mandame[17]dhase ||
'gandharvanagarakāraṃ satyadvitayalāñchitaṃ' |
ameyānanyakalpaughabhāvanāśuddhabuddhaya¹ iti ||
Saraha-pādaṃ apy uktaṃ |
grāhyagrāhakavinirmuktaṃ vijñānam paramārthasat² 5
yogācāramatāmbodhipāragair iti gīyate ||
neṣṭaṃ tad api dhīrāṇāṃ vijñānaṃ paramārthikaṃ |
ekānekasvabhāvena viyogād³ gaganābjavat ||
⁴na san nāsan nasadasan na cāpy anubhayātmakaṃ |
catu[ṣ]koṭivinirmuktaṃ tattvaṃ Mādhyamikā viduḥ || 10
ārya-*Nāgārjuna*-pādaṃ apy uktaṃ |
na⁵ svato nāpi parato na dvābhyāṃ nāpy ahetutaḥ |
utpannā⁶ jātu vidyante bhāvā kvacana kecana iti ||
tasmāc catu[ṣ]koṭivirahād [18] anutpannā⁷ eva bhāvāḥ
^[11]svataḥ ^[12]parato ^[13]ubhayato ^[14]'nubhayataś cotpādāyogāt | tathā hi 15
prathama-pakṣe⁸ tasmā[t] tasyotpāde na kaścīd viśeṣaḥ |
viśeṣābhāvad bijotpāde 'ānūradīnāṃ na sambhavaḥ | atha
bīja evānūrabhāvena pariṇata iti cet¹ na¹ samsthāna-
varṇa-rasa-vīrya-vīpākānyathātvād ānūrasya | atha pūr-
vabījabhāvaparityāgā[c] cet¹ tadā 'nya evedānīm ānūraḥ | 20
kathāṃ tad ucyate ? evam apy ucyate | 'aho pariṇāma-
vādīnaḥ⁹ kauśalam ! ātmānam mārayati naṣṭaśaktāv utpā-
dayati ||

ācārya-*Candrakīrti*-pādaṃ 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 ŋga. 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 *Mūlamadhyamakā* : ed. Poussin 12. 13.

(6) yā Ms.

(7) °upe° Ms.

(8) prakṣe Ms.

(9) dina Ms.

'loko 'pi caikyam anayor iti nābhyupaiti
naṣṭe 'pi [19] paśyati yataḥ phalam eṣa hetau |
tasmān na tattvata idam na tu lokataś ca
yuktaṃ svato bhavati bhāva iti prakalpyam ||

5 *dvitīyas* tu na vidyate | tadā kodravabijā[c] chālyān-
kuraprasaṅgaḥ paratvasāmānyāt | atha 'svasaṃtānaśakti-
vaśād' iti cet | tarhi 'śālibījasya śālyānkuraśaktir na vi-
dyate paratvāt | athaikasaṃtāne katham paratvam nāmeti
cet | tadā bijānkurayor na kaścid viśeṣaḥ | tasyābhāvād

10 aikyam | ekasya paratvābhā[vā]d utpādābhāvaḥ | āha |

²anyat pratītya yadi nāma paro 'bhaviṣyati
jāyet[a] tarhi ba[20]hulaḥ śikhino 'ndhakāraḥ |
sarvasya janma ca bhavet khalu sarvataś ca
tulyam paratvam akhile janake 'pi yasmāt ||

15 śakyam prakartum iti kāryam ato niruktaṃ
śaktaṃ yad asya janane sa paro 'pi hetuḥ |
janmaikasamtatigatājanakāc ca yasmā[c]
chālyānkurasya ca tathā [pi na kodravādeḥ]

*	*	*	*	*
*	*	*	*	*
*	*	*	*	*
*	*	*	*	*

20

paratvāt³

asty aṅkuraś ca na hi bijasamānuakālo
bijaṃ kutaḥ paratayā 'stu vinā paratvam |
25 janmānkurasya na hi sidhyati tena bijāt
saṃtyajyatām parata udbhavatīti pakṣaḥ ||

(1) Madhyamakāvatāra 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. v. p. 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.

trītiyas tu na vidyate svaparayor atyantavirodhāt | tathā
hi svasvabhāvo 'ṅkuro 'nutpannabhāvaḥ | parasvabhāvaṃ
bijaṃ sat | katham ubhayataḥ? atha jā[21]yamānasya para-
bījaprāptir asty eva tataḥ || 'kimcit svataḥ, kimcit parataḥ,
'utpattir asty eveti 'cet | 'na | jāyamānasya sattvābhāvāt | 5
sad eva param | anyathā katham jāyamānavyapadeśaḥ |
yady evam, kim pareṇa bījena | svayam eva ta[da]niṣpan-
natvāt | tasmāj 'jāyamānaṃ sad' ity anutpannaṃ | yad
asat tan notpadyate yathā śaśaviṣāṇam itī² ||

caturthas tu muhyate, ahetukadoṣaprasaṅgāt | kim ca 10

³loko 'py ahetukaṃ na paśyatīti | āha

⁴bhūtāni tāni na hi santi yathā tathoktaṃ
sāmānyataḥ svaparato dvayataś ca janma |

⁵āhetukaṃ ca khalu yena purā niṣiddhaṃ

bhūtāny[22]amūny anuditāni na santi tasmāt || 15

bhāvāḥ svabhāvarahitāḥ sva-parobhayasmāj

janmāsti hetum anapekṣya ca naiva yasmāt |

mohas tu yena bahulo⁶ ghanavṛndatulyo

(1) upett^o Ms. : cf. note 8 on 408 below.

(2) itī Ms.

(3) kāpy Ms.

(4) Sc. *Candakīrti* in his *Madhyamakāvatāra*, 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 ldi-dag lta zhiḡ 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-zhiḡ skra-çad zla-gñis dañ |
rma-byai-mdoñs dañ sbrañ ma-la sogs logs-par hdzin byed-pa |
de bzñin-du ni gti-mug skyon-gyi dbañ-gis mi mkhas-pas |
hdus-byas-la zhiḡ sna-thsogs blo-gros kyis ni rtogs par hgyur ||

(5) On āhe^o see Poussin, *Madhy. v. p. 24, n. 8.*

(6) vahalo Ms.

- lokasya te na viṣayāḥ khalu bhānti mithyā ||
 kaścid yathaiva vitatham timiraprabhāvā[t]
 'kesa-dvicandra-śikhi-candra-kamakṣikādi |
 grhṇāti tadvad abudhaḥ khalu mohadoṣād
 5 buddhyā vicitram avagacchati saṃskṛtaṃ hi ||
 ity anena krameṇa yathā jñeyacakrasyānutpattis tathā
 jñānacakrasyāpi | yady evaṃ tarhi ||
 Bhagavatā ca nānā-sūtre cokaṃ |
 bāhyo na vidyate hy artho yathā bālair² vikalpyate |
 10 vāsanālu[23]ṭhitaṃ cittam arthābhāsaṃ pravartata iti ||
 tathā |
 prajñāvihārī sa hi bodhisattvo
 vijñānamātrapratibaddhatattvaḥ |
 grāhyam vinā grāhakatām apaśyad
 15 vijñānamātraṃ tribhavaṃ paraiti ||
 yathā taraṅgā mahato 'mburāśeḥ
 samīraṇapreraṇayodbhavanti |
 tathālayākhyād api sarvabījād
 vijñānamātraṃ bhavati svaśakteḥ ||
 20 saṃvidyate 'taḥ paratantrarūpaṃ
 prajñaptisiddhis tu nibandhanaṃ 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 Vijñāna-vādin.

- yadā tadā nāsti nidarśanaṃ te ||
 "svapnasya bodhe smaraṇā[24]tmano¹ sti"
 yady, asti bāhyo viśayo² 'pi tadvat |
 "yathā mayā dṛṣṭam" iti smṛte tu
 bāhyeti tadvat smṛtisambhavo 'sti ||
 "cakṣurdhiyaḥ sambhava eva siddhe
 'nāsty' 'asti' vai mānasam eva cetāḥ |
 tadākṛtau bāhyatayā niveśa[h] |
 svapne yatthehāpi tathā mataṃ cet || "
 bāhyo yathā te viśayo na jātaḥ
 10 svapne tathā naiva mano 'pi jātam |
 cakṣuś ca cakṣurvisayaś ca tajjaṃ
 rūpaṃ ca sarvaṃ trayam apy alikam ||
 kiṃ ca |
 rūpaṃ⁴ eva yadi tatra niśiddhaṃ
 'cittamātram idam' ity adhigamya |
 mohakarmajam uvāca kimarthaṃ
 cittam atra punar eṣa mahātmā ||
 sattvalokaṃ⁵ atha bhājanalokaṃ
 20 cittam eva racayaty aticitraṃ |
 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 veti yaḥ taṃ prati deśaneyam |

(1) 'consisting of memory'.

(2) vidhayo Ms.

(3) styé Ms.

(4) Metre : Svāgatā.

(5) Quoted in Beṭ. IX. p. 305. (5 from below) Bep. ad V. 7 (p. 99. 3) and and Pañcakr. t. 40. 39.

(6) Ms. ityātyu ktaṃ or 'āhyu°.

- asty ālayaḥ pudgala eva cāsti
 skandhā ime vā khalu dhātavaś ca ||
 'ahaṃ' 'mamety eva yad ādideśa
 satkāyadr̥ṣṭer vigame 'pi buddhaḥ |
 5 tathāsvabhāvān apī sarvabhāvān
 astīti neyārthatayādideśa ||
 āturyāturi¹ bhaiṣajyaṃ yadvad bhiṣak prayacchati |
 cittamātram tathā buddhāḥ sattvānāṃ deśayanti vai ||
 ārya-*Nāgārjuna*-pādair apy uktam |
 10 cittamātraṃ jagat sarvaṃ² iti yā deśanā Muneḥ |
 uttrāsaparīhārthaṃ bālānāṃ sā [26] na tattvataḥ |
 tathā |
 ādīśāntā hy anutpannāḥ prakṛtyaiva ca nirvṛtāḥ |
 dharmās te vivṛtā³ nātha dharmacakrapravartane ||
 15 tathā |
 yā kalpanānāṃ vinivṛttir etat
 phalaṃ vicārasya budhā vadanti |
 pṛthagjanāḥ kalpanayaiva buddhā
 akalpayan muktīm upaiti yogī ||
 20 paśyann ahi[n] chidragataṃ svagehe
 gajo 'tra nastīti nirastaśaṅka[h] |
 jahāti sarpād api nāma bhītim
 aho hi nāmārjavatā parasya ||
 kiṃ ca |
 25 ⁴rūpaṃ nātmā rūpavān naiva cātmā

(1) Sic. Ms. ; āturīya tu ?

(2) This saying is illustrated by the opening words of the *Bodhicitta-vivaraṇa* of Nāgārjuna, as preserved in a fragment in my possession confirmed by the Tib (Tanjur, Rgyud XXXIII. 46 b):

citta-viṭhapitāḥ sarvadharmā ity uktam *Bhagavatā*. Cf. Pañcākṛ. comm. p. 40. 2.

(3) Ms. (contra metrum) evṛttā.

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

- rūpe nātmā rūpam ātmany asac ca |
 skandhān evaṃ viddhi sarvāṃś¹ caturvīṃsaty-aṃśā
 eveṣṭāḥ svadr̥ṣṭeḥ |
 etāni tāni śikharāṇi samudgatāni
 [27] satkāya-dr̥ṣṭi-vipulācala-saṃsthitāni | 5
 nairātmyabodha-kulīśena vidāritātmā
 bhedaṃ prayāti sahasaiva tu dr̥ṣṭiśailaḥ ||
 Saraha-pādair apy uktam |
 vastūny amūni sakalāny ekānekasvabhāvavikalāni¹ ity
 āsaṅgaviyogād udyogī yogitām¹ eti | 10
²kā tṛṣṇā kutra sā tṛṣṇā mrgyamāṇā vicārataḥ |
 vicāre jīvalokasya ko nāmātra mariṣyati ||
 ko bhaviṣyati ko bhūtaḥ ko bandhuḥ kasya kṛḥ suhṛt |
 sarvaṃ ākāśasaṃkāśaṃ pratigṛhṇantu madvidhāḥ ||
 tathā cāhācāryaḥ | 15
 rūpāder³ niḥsvabhāvatvaṃ bahirdhā śūnyatā matā |
 ubhayor niḥsvabhāvatvaṃ bahir-adhyātma-śūnyatā ||
 ārya-[28] *Nāgārjuna*-pādair apy uktam |
⁴tat tat prāpya yad utpannam notpannam tat-svābhavataḥ |
 svabhāvena yad utpannam⁵ anutpannaṃ nāma tat kathaṃ || 20
 tathā |
⁶yaḥ pratyayair jāyati sa hy ajāta
⁷utpāda evāsyā bhavet svabhāvāt |
 yaḥ pratyayādhīnu⁸ sa śūnya ukto

(1) °gītām Ms.

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

(3) °denni Ms.

(4) Quoted in *Madhy. vṛ* 9. 5. See *Poussin* ad loc., where the verse is traced to its source (*Yuktiṣaṣṭikā-kārikā*).

(5) 'nman' m' 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 śūnyatāṃ jānāti¹ so 'pramattaḥ ||
 tathācārya-*Candrikā*-pādāḥ |
²ācārya-Nāgārjunapādamārgād
 bahirgatānāṃ na śivābhyupāyaḥ |
 5 bhraṣṭā hi te saṃvṛtisatyamārgāt
 tadbhramṣataś cāsti na mokṣasiddhiḥ ||
 upāyabhūtaṃ vyavahārasatyam
 upeyabhūtaṃ paramārthasatyam |
 tayor vibhāgaṃ na paraiti yo vai
 10 mithyāvikalpaiḥ sa kumārgayātaḥ ||
Sāntideva-pādair [29] apy uktaṃ |
³saṃvṛtiḥ paramarthaś ca satyadvayam idaṃ matam |
 buddher agoc[ra]s tattvaṃ buddhiḥ saṃvṛtir ucyate ||
⁴śūnyatāvāsanādhānād dhīyate bhāvavāsanā |
 15 kiṃcin nāstīti cābhyāsāt sāpi paścāt prahīyate ||
 tadā⁵ na labhyate bhāvo yo nāstīti prakalpyate⁶ |
 tadā nirāśrayo 'bhāva[h] kathaṃ tiṣṭhen mateḥ puraḥ ||
 yadā bhāvo nāpy abhāvo mateḥ saṃtiṣṭhate puraḥ |
 tadā 'nyagatyabhāvena⁷ nirālambā praśāmyati ||
 20 ⁸tad evaṃ śūnyatapakṣe dūṣaṇaṃ nopapadyate |
 tasmān nirvicikitsena bhāvanīyaiva śūnyatā ||
⁹yad duḥkhajananaṃ vastu trāsas tasmāt prajāyate |
 śūnyatā duḥkhaśamanī [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) *Madhyavat* VI. 79, 80; see *Poussin*, Muséon, N. Sér. vol. I. 233, 234.

(3) Bodhicaryāvat. IX. 2.

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

(5) *yadā* Beṭ.

(6) *pate* Ms.

(7) Ms. contra metrum : *van*.

(8) *Ibid.* IX. 51.

(9) IX 56, 57; var. 1. *prajāyatām*.

- aham eva na kiṃcid ced bhayaṃ kasya bhaviṣyati ||
¹imuktis tu śūnyatādrṣṭes tadarthāśeṣabhāvaneti |
 pravacane tu śūnyatā-deśanaiva |
 nītārthā taditarā tu śūnyatāvatāraṇārthaṃ neyārtheti |
 tasmāt prapañcabhāvanopadeśo 'pi Bhagavatā *Nihpra-* 5
*pañca-mahāmudrādvayayoga bhāvanāvatāraṇārtha*² eva de-
 śitaḥ | tathā ca |
 prajñopāyasamāyogo bhāvanaivāgrayoginām |
 mahāmudrāsamāyoga-bhāvanā bhanyate³ jinaiḥ ||
 atha ¹ ⁴keyaṃ prajñā ? kaś copāyaḥ ? kathaṃ tayor vibhā- 10
 [vanā ? saha ? pṛthag veti |
 [31]atrocyate |
 yā sā sarvaprapañcānām abhūmir vacasām abhūḥ |
 vittiḥ sā cittaya —⁵ — = prajñeti parikīrtitā ||
 sarvadharmāniḥprapañcatāvabodho hi prajñā | keyaṃ
 niḥprapañcatā | śūnyatā | śūnyataiva tarhi prapañca iti 15
 kathaṃ niḥprapañcatā ¹ naiva śūnyatāśabdena kiṃcit vid-
 hīyate ¹ yato na kiṃci[c] ehaḥdai[r] vidhīyate | vyāpāraḥ
 sarvaśabdānāṃ samāropanirākṛtau |
 tataḥ śūnyatā pravacanoktiḥ samastasamāropavyāvṛtti-
 pratipādanena vineyajana⁶-saṃtāne tattvarūpam abhidyo- 20
 tayati na tu śūnyatām eva vidadhāti yena saiva prapa-
 [32]ñcaḥ syāt |
 tathā cāha |
⁷śūnyatā sarvadrṣṭīnāṃ proktā niḥśaraṇaṃ jinaiḥ |

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

(2) Possibly the same work as *Tanj. Rg.* 72. 407-418 where, however, the title is Mahāmudrāyogāvatāraṇapīṇḍārtha. 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) *enaiya*^o Ms.

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

yeṣāṃ tu sūnyatādr̥ṣṭis tān asādhyān babhāṣire ||

tathā |

¹svabhāvaṃ parabhāvaṃ ca bhāvaṃ cābhāvaṃ eva ca |

ye paśyanti na paśyanti te tattvaṃ buddhaśāśane ||

5 *Bhagavataivoktaṃ* | sūnyatādisabdas ca samastāsāmāro-
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 evārthāpattiyā prati-
p[ā][33]ditāṃ bhavet | na hi dvayoḥ pratiśedhe 'tad apa-
ram asti' ! atroc[y]ate |

15 *Samaśrītāntadvayavādinām*⁵ idāṃ samastadūṣapam āpa-
dyate dhruvaṃ | Nirākṛtān[ta]dvayavādināḥ punas tad-
āśr[i]tatatsakala ... [lacuna of 6 akṣaras] ... Abhyupa-
gatāntadvaya-vādinā hi tadekānte niṣedhe parāntānta-
pāto niyatam āsajyate⁶ | Nirākṛtān[ta]dvaya-vādinā tu
20 samāropoparatirūpābhyupagamāt kuto' yaṃ doṣa iti yat
kiṃcid etat |

yathoktaṃ *Laṅkāvatāre* |

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) °tāḥ C.

(9) tmārthagatim anupraviśanti C.

punar¹ *atraivoktaṃ* |

a[r]thapratīsarāṇena Mahāmate bodhisattvena mahāsatt-
vena bhavitavyaṃ na tu² vyañjanapratīsarāṇena | vyañja-
nānusārī Mahāmate kulaputro vā kuladuhitā vā svātmā-
naṃ ca nāśayati paramārthaṃ parāṃś ca³ nāvabodha-
yati | tadyathā⁴ Mahāmate aṅgulyā kaścit kasyacit kiṃcit⁵
pradarśayet sa cāṅgulyagram eva pratisared⁶ vīkṣitum⁷
evam eva Mahāmate bāla-jātīyā⁸ bāla-prthagjanavargā yat-
hāṅgulya-agrābhiniṣṭā⁹ eva kālāṃ kariṣyanti na yathā¹⁰
'ṅgulyagrā[r]thaṃ hitvā paramārtham anveṣayiṣyanti¹¹ | 10
[35]¹² tasmād arthakāmena¹³ te sevanīyāḥ | ato viparītā
ye yathābhūtārthābhiniṣṭās te varjanīyās tattvānveṣi-
ṇeti¹⁴ |

athoktaṃ *Ekanayanirdeśa-sūtre* |

dharmā ime śabdarutena vyākṛtā
dharmāś ca śabdas ca hi nātra labhyate |
na caikatāṃ cāpy avatīrya dharṃatām
anuttarāṃ kṣāntiparāṃ prīṣiyatheti¹⁵

(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. thāṃ 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 (patīsarāṇa) in Majjh I. p. 295. 10, commented on by Mrs Davids in her translation of Dh. sṃ p. LXXIX, n. 2. Compare pratisarāṇa above and reff. in J. As. 1902. II. 269.

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

(8) iva C.

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

(10) yathārūtāṃ 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 *tmā* 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 Dhatupāṭhas,

tathā cokaṃ Kinnararājaparipṛechāsūtre | ¹anyatamaḥ
kulaputraḥ Kinnararājādhipatiṃ pṛechati | 'kutaḥ punaḥ
Kinnararājādhipate sarvasattvānāṃ rutaghoṣā² niścara-
ti ? | āha | ākāśāt kulaputra rutaghoṣā niścara-
5 punaḥ Kinnarādhipate adhyātmika[36]koṣṭ[h]ā[t]³ sarva-
sattvānā[ṃ] 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-kudyakāṣṭha-pratibhāsopamaḥ⁶ | cittaṃ cāpy ani-
darśanaṃ māyopamam apratiṃ[am] aviññaptikam⁶ | āha |
kāyaṃ cittaṃ muktā⁷ tu kulaputra, kuto 'nyato ruta-
ghoṣā niścaraṇti | āha | nākāśavinirmuktaḥ Kinnarādhi-
pate kaścid rutaniścāraḥ[] | āha |] tad⁸ anena te kulaputra
15 paryāyenaivam veditavyaṃ¹ | ye kecid rutavyāpārā niś-
caraṇti[37]sarv[e] te ākāśān niścaraṇtīti | ākāśasvabhāvā-
ni hi rutāni | samanantara-vijñātāni⁹ 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 (AD. 25-220) translated into Chinese (Nanjio 161).

(2) Tib. sgra-ga.

(3) khoñ pañ 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) kāyaś ... 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 lbyuñ-bar rig-par bya-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 šes 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 šes 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-
samatāṃ na vijahati² | rutamātrā hi kulaputra sarva-
dharmā av[y]añja[-nā] ... | 19 akṣaras lost | ...

sa ca saṃketa³-vyavahāraḥ | yo⁴ hi rutasaṃketa-vyava-
hāraḥ sa na kvacid dharme 'bhiniviśata iti ||

punaś cokaṃ Bhagavatā Sarvadharmāpravṛttinirdeśa-
sūtre⁵ |

śabdarutapraviṣṭo devaputra bodhisattvo mahāsattvaḥ
gaṅgānādī-bālukāsamān kalpān ruṣyet⁶ paribhāṣyet vita-
thaiva⁷ asadbhūtapadair na tatra pratighacittam utpa-
dyate⁸ saced gaṅgānādī-bālukasamān ka[58]lpān satkriyed
gurukriyed mānyet pūjyet⁹ sarvasukhopadhānaiś cīvara-
piṇḍapāta-śayanāsana - glānapratyayabhaiṣajyapariṣkārair
na tatra tasyānunayacittam utpadyate ||

ārya-Nāgārjuna-pādair apy uktam |

15

¹⁰ sat 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. saṃketa 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.

upālamblhaś cireṇāpi tasya vakt|u|ṇ na śakyate ||
 tasmā|c|chūnyataiva sarvadharmāṇi|prapañcatā | ni-
 prapañcatāvabodho hi prajñeti sthitam ||

(A suivre).

CECIL BENDALL.

REVUE DES PERIODIQUES.

Les n^{os} 91, 92, 93 et 94 de l'*American Journal of Philology* contiennent :

1^o *Problems in Greek Syntax*, by B. L. GILDERSLEEVE.

Le célèbre helléniste traite de la délicate question de la valeur modale des formes temporelles. C'est à tort que certains auteurs ont essayé de nos jours de prouver par des passages soi-disant parallèles que les Grecs avaient perdu la sensation de la différence entre l'aoriste et l'imparfait, etc. Les témoignages abondent, au contraire, qui montrent la persistance d'un sentiment très vif de la valeur des temps chez les Grecs de toutes les époques. Peu importe, du reste, que ἔτραπον soit un imparfait dans certains dialectes. M. Gildersleeve s'efforce surtout de mettre en relief que les négations demandent l'aoriste, que le présent historique est inconnu en poésie, que le futur avec négation est un commandement de maître à esclave, que ἀφαιρέθῃσθαι est aoristique tandis que ἀφαιρήσομαι est duratif. Le parfait est un temps du langage animé et plus le ton d'un auteur est familier, plus il use du parfait. De là le parfait « émotionnel » (κέκραγα) ou intensif en usage surtout avec les verbes de sensation comme δέδρα. L'abondance des plus-que-parfaits est un indice d'influence latine. Le grand nombre d'imparfaits tient parfois à l'amour des Grecs pour le ton naïf. Le participe n'a encore dans Homère aucune valeur modale. Il l'acquiert seulement à partir de Pindare.

2^o *The Tale of Gyges and the King of Lydia*, by KIRBY FLOWER SMITH.

L'objet de cet article est de reconstruire la vieille légende

LE MUSÉON

ÉTUDES

PHILOLOGIQUES, HISTORIQUES ET RELIGIEUSES

publié par PH. COLINET et L. DE LA VALLÉE POUSSIN

Fondé en 1881 par Ch. de HARLEZ.

NOUVELLE SÉRIE.

VOL. V.

LOUVAIN

J.-B. ISTAS, IMPRIMEUR-ÉDITEUR

90, RUE DE BRUXELLES, 90

1904

SUBHĀSITA-SAMGRĀHA

(Suite¹).

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 teachings² as to *prajñā*, *upāya*, and mystic *kāma* generally [67-82].

(1) Voir *Muséon* IV. 4. p. 378.

(2) 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 *umattavṛāta* ('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 (*adhyātanīmitta*). 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*, *sādhana*) 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].

SUBHĀṢITA-SAMGRAHA

PART II.

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

tathā cāha |

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

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

upāyo 'pi caturvidhaḥ Bodhivajreṇa varṇito¹

Buddhavajreṇa varṇita ... iti yāvat

sevāvidhānaṃ prathamam dvitīyam upasādhanaṃ |

sādhana[40]ṃ ca tṛtīyaṃ vai ... mahāsādhana[ṃ] catur- 15
tham ... iti yāvat¹ atra evābhāvalakṣaṇā prajñā¹ bhāva-
lakṣaṇa upāya iti |

tathā cokaṭaṃ¹ niḥsvabhāvalakṣaṇā prajñā svabhāvala-

(1) Fol. 30. fin. 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 śloka.

kṣaṇa upāya iti || tasmāt prajñopāyavidhānena¹ coditāḥ |
 tataḥ kurvanti sattvārthaṃ viśvarūpo mañir yathā |
 tena tāvat prajñeti |
 upāya iti bhāgadavayaṃ vyavasthitam iti ||
 5 idānīm vicāryate² | prajñayā kevalayā kim buddhatvaṃ
 syān no ced ? upāyamātrakrameṇāpi |
 ucyate cedam | na kevalam prajñāmātreṇa buddhatvaṃ
 nāpy upāyamātreṇa³ | kintu yadi punaḥ prajñopāyalakṣa-
 ṇau samatāsvabhāvau bhavataḥ⁴ | etau [41] dvāv² abhin-
 10 narūpau bhavataḥ¹ | ekākārau bhavataḥ¹ | † udā † bhukti-
 muktir † iti | tathā cokaṃ |
 upanayaty abhimataṃ yasmān naukevāsu phalaṃ tataḥ |
 sadānukūlayogena sa upāyaḥ prakīrtitaḥ ||
 ubhayonmīlanam yac ca salilakṣīrayor iva |
 15 advayākārayogena prajñopāyas³ tad ucyate ||
 prakṣeptuṃ cāpanetuṃ ca [śakya]te yatra naiva hi |
 prakṣepāya ca ya[t] tyaktaṃ dharmāt ta[t]tvaṃ tad ucyate ||
 cintāmañir ivāśeṣa = jagat sarvadā sthitaṃ |
 bhuktimukti-pradaṃ samyak prajñopāyasvarūpataḥ ||
 20 tathā⁴ |
 karuṇā chaddi (?) jo suṇaḥim la — —
 so pāvaī uttima mā — — — ||
 ~ havā karuṇā kevala[42]bhāvai
 jamma-sahassahi mokkha ṇa pāvaī ||
 25 suṇṇa-karuṇa jaī jouṇu sakkaī
 ṇo bhavaṇo ~ .. vāṇem thakkaī ||
 idam eva samāgamya 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 *tadā* (or possibly *ubhau*) *bhuktimukti īti*. Cf. line 19 below.

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

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

sambudhyante ca sarvatra sambhotsyante jagaddhitā¹ iti ||
 punas *tatraiva*

vajrapadmasamāyogena pr[ajñ]opāyāliṅganataḥ ekākā-
 rarūpeṇa jñānasvabhāvaṃ bhāvayet | tathā *Yuganaddha-*
kram[e] 'py Ārya-*Nāgārjuna*-pādair¹ apy uktaṃ | 5
 samkleśo² vyavadānaṃ ca jñātvā tat paramārthataḥ |
 ekībhāvaṃ ca yo vetti sa vetti yuganaddhakaṃ ||
 krameṇa jñātvā tattvajñā[h] svādhiṣṭhānaprabhāsvarau³ |
 tayo eva samāja[m] yad yuganaddhakramo hy asau ||
 etad evādvayaṃ⁴ jñā[43]nam apratiṣṭhitanirvṛtiḥ | 10
 buddhatvaṃ vajrasattvatvaṃ sarvaiśvaryaṃ tathāiva ca || iti

tathā ca *Prajā-tantre* |

utpattibhāgaṃ kathitaṃ utpannaṃ kathayāmy ahaṃ |
 kha-dhātāv iti padmeṣu jñānaṃ bhagaṃ 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 Buddhatīrthikaiḥ ||

punaḥ |

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-pāda[44]r apy uktaṃ |

(1) Pañcakr. VI. 3, 11, 25.

(2) *śam...* tai P.

(3) am P.

(4) *oṃjñ^o* P.

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

(5) Hypermetric śloka; cf. *Çikṣāśā*, introd. p. XXI, as also above fol. 41, l. 12 (upanēty abhi^o). *kṣeṣā* Ms. ? *caīṣā*.

(6) Dodhaka.

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

- vaktur antaḥ sphurat tattvaṃ śrotā sāksān na budhyati |
 samudeti kim apy asya vikalpapratibimbakam ||
 svavikalpaśatais tais taiḥ kalpaya[m]s tattvabhāvanām |
 'svavikalpākalaśaṃtānaḥ kas tattvam avabhotsyate ||
 5 yas tu vajranayopāyapavitrikṛtamānasah |
 sphuṭikṛta-svasaṃvedyadharmakāyo mahāsukhaḥ ||
 atha sāmartyasamprāpto vajratṛtayanirvṛtaḥ² |
 sāksān nairātmya-saṃvitti-samu[c]hinnabhavabh[r]amaḥ ||
 svamantrapūtataṭṭvajñāḥ sulabhopāyasampadaḥ |
 10 tasya vajradharasyeha siddhi[h] karatale³ sthitā ||
 kulānurūpām athavā yathālābham śubhāśayām |
 yogyām⁴ samayaśikṣāda mahā[45]mantranayāśraye ||
 yām kāmceid athavā prāpya sarasām navayauvanām |
 aśāthām akuṭilām caiva priyoktyābhimukh[ī]kṛtām ||
 15 parirambharasāsāsvāda-pramukhai[h] parikarmabhiḥ |
 vidyām vidadhyād vijane prāk-prabuddhamanobhavām ||
 †[ta]⁵rjanīmadhyamāntaḥ[sthām]⁵ pīḍitakṛṣṭakarṇikām |
 mahisthalabhālābhām⁶ tu madanāhlāditām tathā ||
 pūrṇendau rasanāsthale vikasatkamalākṛtiṃ |
 20 prāpya tām paramām koṭīm⁷ — — — — da sampadaḥ ||
 sundararāśītārūṇyabharāśa[m]⁸ vitanvatīm |
 sādhanāhatasamṃmarda ānandaparamā[m] nayet ||
 tām vilokya manohārī⁹ sadā ghūrṇitalocanām |
 Tathāgatamayam ceta[h]-stambha[m] kṛtvānūrā[46]gayet ||
 25 nathā — — — kha śītānardaśana — — — — rdiyat |

(1) Hypermetron ut supra.

(2) Cf. infra f. 47.

(3) Ms. °ddhi ... 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 ||
 parirambharasākrānta-lalanālālanodyataḥ |
 samāhlāditasamṃtāna-lalita — — — — kanaiḥ ||
 itthamva — — — — — dvayed valām |
 līlāvatyā rasol[l]āsam samṃtātānandasiddhaye || 5
 vyomadhātur dhvajāsāṅgād amandasampandasampadā² |
 samvid ānandasamṃdoha spandini †samudeḍiyā†
 tām udāramanaskāra-sphārasa[m]skṛtasamṃtatiḥ |
 satatam bhāvayann evam anujñām bodhimānasam ||
 kṣaṇam kṣaṇaruci prakhyam many-antar lakṣayet sphu- 10
 [tam |
 bhāvayed³ avadhānena³ kṣī[47]ṇaniḥśeṣakalmaṣam ||
 sarvāvasthāsv⁴ asaṃvedyā[h] sāksād buddhatvasampadaḥ |
 vidyā-kamala-saṃkalpa[h] sāvadhānair avāpyate ||
 tat prakarṣapadaḥprāpto vajratṛtayanirvṛtiḥ | 15
 viśuddham dharmakāyatvam labhate yogipuṅgava[h] ||
 prāg asmāt kulīśāmbhojam † pā - jāmbhūṭayat sukham† |
 sphuṭam tadbhāvanābhyāsād etad āyāti lakṣatām ||
 Sarahapādair apy uktaṃ |
 'sa śrīmān kulīśayudhaḥ sukhamayo yāsu sphuramgrhyate 20
 yāsām ākṛtir aprapañcavimala-prajñāmayī sarvagā |
 sāksāt kalpalatā iva tribhuvane yāḥ kleśajālacchidaḥ
 śrīmad-Vajrapadāṅkitā yuvatayas tābhyo namaḥ sarvadā ||
 [48] 'yāsām smarann api janaḥ kulīśāṅganeti
 niḥkleśakevalarasām sukham eti bhūmiṃ | 25
 tatpādapañkajarasām śīrasā namāmi
 nirvedhabhaktibharabandhurakandhareṇa ||

(1) mukur or °krar Ms.

(2) Cf. amandamādyanmadane cited by BR.

(3) yet tad avadhānela Ms.

(4) sā — vath Ms. (with syllable deleted).

(5) Metre : Śārdūla-vikrīḍita.

(6) Vasantatilaka.

- Dohakośe*¹ 'py uktaṃ |
 puv[v]a pemma sumaranti |
 putti milia jāi puṇa hanti ||
 cittekkū saalabhiṃ bhava-nivvāṇa jahi vipphudant'assu |
 5 taṃ cintāmaṇi-rūpaṃ paṇamaha icchāhalaṃ deī ||
 canda sujja ghasi ghola ghoṭṭai |
 pāva-puṇṇa-taveṃ tā khāṇe te [a]ṭṭai ||
 aīso karaṇa karaḥa vivarīra |
 teṃ aṇāmaṇa hoī sarīra ||
 10 jeṃ kia niccala maṇa raṇa pavaṇa gha[49]riṇi laī etthe |
 † so so ghā jia nājjhare † vutto maī paramatthe |
 kulisa-saroruha joṃ joīu |
 nimmala parama-mahāsuha bohiu ||
 khāṇeṃ ānanda-bheḥa tahiṃ jānaha |
 15 lakkha-lakkhaṇa-hiṇa pariāṇaha ||
 ghora aṃdhāreṃ candamaṇi jima ujjoa karēi |
 parama mahāsuha ekkukhaṇe duriāsesa harēi ||
 āiri[u] saṇa pariharaī ga[c]chanta ṇau bandhaī bhāra |
 aīso joī saṅga paḍihāsaī tāiso laṅghaī pāra ||
 20 visaa ramanta ṇa visaṇṇe lippaī |
 ūala hareī ṇa pāṇi chippaī ||
 eṃaī joī mūla saranto |
 visaa ṇa bāhaī visaa ramanto ||
 pavana dharaī maṇa ekkū ṇa [50] † caṇṇai † |
 25 kālāgiṇi † so heḷeṃ peṇṇai † ||
 Saraha bhaṇai vivarīra paṭṭaha |
 candasu[jja] ni ghola ghoṭṭaha ||
 † āaka rukku māraa karahu vārūtittḥa ru ho hu †
 † laikṣia[sic] purāvaū pariṇama hu jeṃ aṇāmaṇa hohu †
 30 visaa-gaenda-kareṃ gaḥia māria jima paḍihā[i] |

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

- joī kavaḍiāra jima tima ṇisāri jāi ||
*Dākinī vajrapaṇjare*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[m] vajrayoge samārabhe[ḥ]t |
 astaṅgate tu candrārke idaṃ⁵ yogaṃ samārabhet |
 aruṇodgatavelāyāṃ sidhyate nātra saṃśayaḥ ||
 mahārāgānūrāgeṇa mahārāgasvabhāvataḥ | 10
 mahārāga-samādhi-ṣṭho mahāmudrāṃ prasādhayet ||
 punas *tatraiva* |
 r⁶āgeṇotpadyate loko rāgākṣepāt kṣayaṃ gataḥ |
 vajrarāgaparijñānād vajrasattvo bhaven manaḥ ||
*Cittaviśuddhiprakaraṇe*⁷ Ārya-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 geig gis hgrub-par hgyur | ñi-ma gñis-kyi cho-ga dañ |
 ñi-ma gsum gyi sbyor-ba dañ | de bzhin du ni ñi ma bzhi ||
 ñi ma lha-bai sby or yi ni | hgrub hgyur hdi-la the tshom med |
 me tog-la sogs mchod byas nas | bsam-gtan gnas-su bduḡ 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 gnas 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* ? 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 yōñs 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 āśayamūlā hi pāpapuṇyavyavasthitiḥ |
 ity uktam āgame yasmān nāpattiḥ śubhacetasāṃ ||
 5 svādhidaivata[52]yogātmā jagadarthakṛtodyamaḥ |
 bhūñjāno viśayān yogi mucyate na ca lipyate ||
 yathaiva viśatattvajñō viśam ālokya bhakṣayan² |
 kevalaṃ ³mucyate nāsau rogamuktas⁴ tu jāyate ||
⁵tat tad yatnena kartavyaṃ yad yad bālai[r] ⁶vigarhitam |
 10 svādhidaivatayogena cittanirmalakāraṇāt⁷ ||
⁸rāgāgniviśasaṃmugdhā⁹ 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 heññ hgyur-ba |
 thabs dañ beas na de ñid kyis | srid-pai heññ 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 : āśrayam^o ... 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 ... calīṣyati 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) 'lavi^o 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 lthob-par hgyur |
 dper-na bdag ñid mkhal-ldiñ du | bsgoms-nas dug kun lthiñ byed-pa |
 bsgrub-byai dug kyañ med-par byed | dug-gis zil-gyis mi non-no |
 Read chags-me in pada 2.

(9) saṃyuktā D.

(10) śuddha D ; but see Tib. dge-ba.

- kāmitaḥ khalu kāmīnyaḥ kāmamokṣaphalāvahāḥ¹ ||
 yathā svagaruḍaṃ dhyātvā garuḍiko viśaṃ pibaṇ² |
 karoti nirviśaṇ³ sādhyam na viśeṇābbhibhūyate ||
⁴karpāj jalaṃ jalenaiva kaṇṭakenaiva kaṇṭakaṃ |
 rāgenaiva mahārāgam⁵ uddharanti mañiṣiṇaḥ || 5
⁶ekāṅgavikalāṃ hīnāṃ garhi[55]tām a[n]tyajām api |
 yoṣitaṃ pūjayan nityam jñānavajraprabhāvanaiḥ ||
⁷vidhijñō hi yathā kaścit kṣīrād amṛtam uddharet |
 nirdoṣaṃ śītaṃ ramyaṃ⁸ sarvavyādhivināśanaṃ ||
 prajñākṣīramahopāya[m] vidhivan⁹ manthanotthitam | 10
 viśuddho dharmadhātus ca¹⁰ satsukho duḥkhanāśanaḥ¹¹ ||
¹²vaśya-dveṣa-gatistambha-varṣaṇākarsaṇādikam |

(1) 'mocyā^o D.

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

(3) hi vi^o D.

(4) St. 37 in D.

(5) tathārā^o D.

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

The version runs :

yañ lag cig ni ñams-pa dañ | dman dan smoñ dañ mthar skyes-kyi |
 brtsun mo rtag tu nichod [pa] bya | rdo rje [ye] śes 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 śes pa hgas | ñes pa med pai bsil ñams-dga |
 nad rnams thams cad zañ byed pao | bdud rtsi o ma dag las blañ |
 śes-rab o-ma thabs chen pos | cho-ga bzhiñ du bsgrub-las skyes |
 chos-dbyiñs śin-tu rnam dag-pas | bde-ba dam pas sdug sñal hjig |

(8) hrđyam D : the Tib. ñams-dga would do for either reading.

(9) triratnamatha^o D ; but Tib. with Ms.

(11) 'śuddha ... 'tuḥ sa D.

(11) śubhāsubhavināśanaḥ D ; but see Tib.

(12) Tib. (123 a 1) :

dbañ dañ sdañ dañ hgro-ba rabs | char hbab dgu-ba-la sogs-pa |
 śa chañ dga bai rnal hbyor pas | byas pai hgyur kyañ mthoñ-bar hgyur |

This corresponds to st. 99 b, 100 a in D, where however pada 1 is wanting. Our text is however here fully confirmed by the Tib. except perhaps 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 yogī kurvan nāpy upalipyate ||
¹rasaghrṣṭaṃ yathā tāmraṃ nirdoṣaṃ kāñcanaṃ bhavet |
 jñānavidas tathā samyak kleśā[h] kalyāṇakārakāḥ ||
²snānābhyāṅgavastrādi khānapānādi yatnataḥ |
 5 sveṣṭadaivatayogena cintayet pūjanāvidhiṃ ||
³mantrasaṃskṛta-kāṣṭhādi de[54]vatvam adhigacchati |
 kiṃ punar jñānavān¹ kāyaḥ kaṣṭaṃ mohaviceṣṭitam ||
⁵sarvavādaṃ parityajya mantravādaṃ samācāret |
 paśya mantrasya sāmāthyam saukhyadevo 'pi sidhyati¹ iti ||
 10 *Mahālakṣmī*-pādair apy uktaṃ |
 dvivajrodakabijādyair nāsikābhyantarodbhavaḥ |

cians or yogis. dgu 'bend' must represent ākarṣaṇa 'attraction', a known magic art. char-ḥibab '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 kurvaṃ) apy upalabhyate ('is discerned, detected (?)'), corresponding to mthoñ 'seen').

(1) Tib. (121 a 1):

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

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

D. has below : jñānavāddhās ... kleśāḥ kleśāḥ.

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

khrus dañ bsku mñe gos-la sogs | bza btuñ-la sogs hbad-pa ñid |
 rañ hdod lha-yi bdag ñid du | bsam cho-gas mehod-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 šñi la sogs | bems-po rmoñs beas rab dga-ba |
 lha ñid du ni hgyur-ba yin | šes 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 ... (saukhyā-vastu ?)

- pūjayet satataṃ mantrī svātmānam tattvabhāvanaiḥ ||
 † yāvantaḥ sthiracalā bhāvāḥ † santy atra tribhāvālaye |
 sarve te tattvayogena draṣṭavyā vajradhṛg yathā ||
 paravādinaś ca ye kecil liṅgabhedair vyavasthitāḥ |
 te 'py atra nāvamantavyā vajrasattvavikurvitāḥ || 5
 na cāpi vandayed devān kāṣṭhapāṣāṇamṛṇmayān |
 — — — — — [55] — — — — —
 — — — — — — — sam bodhicittasamanvitāḥ
 pūjayed devatāḥ tena dehaśthās tattvabhāvanaiḥ ||
 paravaharaṇaṃ kāryaṃ paradārāṇiśevaṇam | 10
 vaktavyaṃ cāṇṭam nityaṃ sarvabuddhāṃs ca ghātayet ||

Kambalāmbara-pādair apy uktaṃ |

- paramārthavikalpena † nārāṇyed † a pañḍita[h] |
 ko hi bhedo vikalpasya śubhe 'py aśubhe 'pi vā ||
 nādhārabhedād bhedo 'sti vahnēr dāhakatāṃ prati | 15
 sprīyamāno dahaty eva candanajvalito 'py asau ||

Śrī-Guhyasamāje 'py āha |

- daśa kuśalān karmapathān kurvanti jñānavarjitā | iti ||
 yathoktaṃ Bhagavatā *Vajracchedikāyām*¹ dharmā e[56]va
 prahātavyāḥ prāg [e]vādharmā iti || 20

Nūtanānaṅgavajra-pādaiḥ *Prajñopāyavinīścayasiddhāv*

[uktaṃ |

- na² śūnyabhāvaṇaṃ kuryān nāpi cāśūnyabhāvanāṃ |
 na śūnyaṃ saṃtyajyed yogī na cāśūnyaṃ parityajet ||
 aśūnyaśūnyayor grāhe jāyate 'nalpakalpanā³ | 25
 parityāge ca saṃkalpa[s] tasmād eta[d] dvayaṃ tyajet ||
⁴ubhayagrāhāparityāga-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 yoñs 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 cittasūtaṃ tathādhāryam upāyādhārayogataḥ ||
 [57]na² cāpi sattvavaimukhyam kartavyam karuṇāvatā |
 sattvo nāmāsti nastiti na caivam parikalpayet³ ||
 na⁴ cātra bhāvakaḥ kaścin nāpi kaci[d] vibhāvanā |
 bhāvanīyam na caivāsti socyate tattvabhāvanā ||
 10 yathābhūtārthasaṃvettā jagaduddharaṇāśayaḥ |
 samyagdr̥ṣṭipravṛttātmā dr̥ḍhacitto nirāśrayaḥ ||
⁵dharmadhātusamudbhūtā na kecit paripanthinaḥ⁶ |
 prabhuṅjīta yathākāmaṃ nirviśaṅkena cetasā ||
 anantajñānasamprāptā vandyā naiva tathāgataḥ |
 15 satataṃ bhāvanāyukto niṣiktādiṣu kā kathā ||
 sarvabhāvasvabhāvo 'yam bodhicittasvarūpataḥ |
 sa eva Bhagavān vajrī⁷ tasmād ātmai[58]va devatā ||
⁸mudrāliṅganasaṃyogā[d] vajrāveśappravartanāt |
⁹sakṣīrādhara-pānāc ca tat kaṇṭhadhvanidīpanāt ||

de dad librel bdag ces pa yañ | kun rtog de phyir de gñis spañ |
 chags-pa med ciñ hgyur ba med | sdig pa dañ bral mñon zhen med |
 thog ma tha mai rtog las grol | mkhas-pas nam-mkhañ lta-bur bsgom |
 The Ms. has 'bhāvanā 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) ni 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 sāmānāsamibhogāt?
 phyag-rgya sbyor-bas kun-tu lkhyud | rdo-rje beug ste bskyod-pa dañ |
 ma-mchui sbrañ mehog 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 dpal hñod 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'.

- vipulānandasamīyogāt tad anu¹ sphoṭanā[d] dhruvaṃ |
 na cirān manmatho rājā vajrasattva[h] prasidhyati ||
 tathā tathā pravarte[ta] yathā na kṣubhyate manaḥ |
 saṃkṣubdhe cittaratne tu siddhir naiva kadācana ||
 tasmāt siddhiṃ parāṃ icchan sādhaḥko viḡatāgrahaḥ | 5
²cittānukūlayogena sādhayet paramam padaṃ ||
³āmṛṣyeta hi dhīmān prakṛti ~ vimalān prajñayā sarvabhā-
 [vān
 kṣaptuṃ trailokyaduḥkhaṃ pratidina-sumahad-vīryasaṃ-
 [nāhanaddhaḥ || 10
 dhyāyan śrīVajrasattvaṃ sakalaguṇanidhiṃ sarvabhā[59]-
 [vasvabhāvaṃ
 cittaṃ cāropya bodhau viṣayasukharataḥ sidhyatihaiva
 [dhāmni ||
⁴labhalābhe ca yeṣāṃ 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 ṣes rab gyis ni chos-rnams kun |
 [mehog 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 brtson hgrus go cha chen po bgos nas su |

Ms. 'syettha. 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 kṣeptam ... and pratidina-mva [a secunda manu] had-virya. 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-bsnal 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 samstutau ca kṣatasakalamalaṃ tulyam eva sva-
[cetaḥ |
tyaktaṃ sarvair vikalpair jagati sakaruṇaṃ carcayā naiva
[aktaṃ

5 yuktaṃ teṣāṃ karasthaṃ Sugatapadam iti proktavān
[Vajrasattva¹ iti ||

Padmavajra-pādīya-Guhyasiddhāv¹ Abhisambodhinirdeśe
atha ca kathyate samyak prajñopāyavibhāvanā |
smaṇaṃ cittavajrasya sārāt sārataṃ paraṃ |

10 tathā *Guṇavratānirdeśe*

²bhage līgaṃ pratiṣṭhāpya bodhicittaṃ na cotsiḥjet |
³kṣobhayitvā ta[60]m ānandaṃ cittaṃ āpūrya bhāvayet ||

4 * * * * *

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

tathā |

15 tenaiva sukhārūpeṇa saṃyuktam paramaṃ śivāṃ⁵ |

chags-pa med dañ hgro-la shiñ ni brtse ba yi |
rnam-par rtog-pa thams cad las grol spyod pa dañ |
ldan-pa de yi phyag-na Bde-gsegs 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 bsad-par bya | śes rab thabs ni rnam sgom pas |
thugs ni rdo-rje dran pa ñid | gsañ-ba las kyañ gsañ-ba mehog |

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 sārataṃ 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 |
sams 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 hchad par hthob |

(5) byañ-cub mehog.

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

Indrabhūti-pādīya-Jñānasiddhau² Prathamatattvanirdeśe
coktaṃ |

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

Ḍombi-pādīya-Sahajasiddhāv³ uktam |
pūrvaṃ yadva⁴ dvaividhyaṃ [61] bodhicittaṃ kṛtaṃ ji-
[nair |

tadvad atrāpi draṣṭavyaṃ prajñāvajra-samāgamaṃ |

Dohakośe Śrī-Kāṇha-pādair apy uktam |

⁵bohicia-raa-bhūsia akkhoheṃ siṭṭhaū |
pokkhara-bīa sahāva ñia-dehē diṭṭhaū |
bahi ñikkalio † kalio † suññāsua paṭṭho |
suññāsuñña-beṇṇi-majjheṃ tahi ekku ña diṭṭho ||

aho [ṇa] gamañ ña ūheṃ jāi |
beṇṇi-rahia ēhu niccata thāi ||

Kāṇha bhaṇai maṇa kaha vi ṇa phatṭai |

ñiccala pavaṇa gharīṇi gharē vatṭai ||

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

sa parijānai dhammagai aṇṇa vi kim uṇa kahanta ||

paha[ṇ] vahante[ṇa] ñia-maṇa-bandhana kia[62]jeṇa |

tihuṇa saala viphāria puṇa saṃhāria teṇa ||

sahajem ñiccala jeṇa kia samarasa ñia-maṇa-rāa |

(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) :

śā-ma bzhiñ du byañ-cub-sems | rnam-pa gñis su rgyal-bas gsuñs |
śes-rab rdo-rje mñam sbyor-ba | de bzhiñ 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-maraṇa 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 jeṇ bujjihi † ate † bujjihi asa-asesa |
 dhamma-karaṇḍa † ho so jjhāre † ṇi[a] pahu † eraū † ve-
 [sa ||
 punaḥ Saraha-pādair ¹Vyaktabhāvānugatatattvasiddhāu
 10 uktaṃ |
²yad idaṃ sa-nimittasukhaṃ tad eva mahatāṃ nimitta-
 [parihīṇaṃ |
 jñānasvayaṃbhurūpaṃ 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 gaganasama-śītalāḥ svādulḥ ||

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

(2) Metre Āryā ; compare the following lines.

Tib. (69. a. 3) :

hdi ni thabs dañ śes rab las skyes pai bde ba'chen-poi snañ-ba gnas-pa yin te |

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

dbañ-poi thsogs-rnams thim-zhiñ rnam rtog ni |
 zad-pa srid-pai sa-bon mi mthun bral |
 dga dañ gsal-bai rañ-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. gsal, taking into account the similarity of bh and t in a Bengali archetype. In the latter pada the Ms. has 'samo pya hahasī'. I can make nothing of the syllables pya haha ; to correct to 'py atha would spoil the metre. It will be observed that śin-tu mthsar 'very beautiful' probably implies a reading different from svādulḥ. A Tib. equivalent of the previous couplet is apparently not forthcoming.

¹athavā kim anenānādivāsanā²-samūhātivāhita-bāla-vyu-
 [t]pāditena | cittaṃ eva yadi vastu rūpi na bhavati kutas
 tarhi bāhyārtho ¹atha cittaṃ eva vastu rūpi bhavati |
 tathāpi tac cittaṃ eva tad iti sarvathā bāhyārthotpattir
 eva nāstīti cittaṃ evedaṃ kalpanāśūnyam ¹utpattivinaśa- 5
 rahitam advayam iha śuddhasvabhā[64]vaṃ jñānākāraṃ
 parisphurati kṛtsnam | etenaitad avagatam bhavati | sva-
 bhāva-śuddhā bodhicittād ye khalu te saha-javinirmītaṅga-
 vikṣepās te sarva eva mudrākārāḥ | ye 'pi vāgvikṣepās te
 'pi mantraprakārāḥ | yad api ca sahasasahajonmīlana- 10
 vispandanam³anavaratam asthitam asaṃskṛtam [ap]arimi-
 ta-nānāprakārasambhāvaceṣṭāyita-śrṅgāra-vīra-bībhatsa-
 raudra-hāsyā-bhayānaka-kāruṇyād bhūtaśāntādikam rā-
 gadveṣamohamadamātsaryersyādikam api yat kiñcid utpa-
 dyate tat sarvaṃ śuddhasvabhāvaṃ jñānākāraṃ pratipha- 15
 lati ¹⁴sakalaṃ traidhātukaṃ cittaṃ ida[65]m iti || ⁵asmāt
 pūrvākṛtabahukṛtyopāyahetau vartyet[a] saṃsāre 'smīn |
 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 rnams 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 śes | 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 skyeba yoi-ba ma yin
 te | hdi ltar ma-lus-pa hdi-dag brtags pas stoñ pai sems nid de skyeba
 dañ | hgag-pa dañ bral zhiñ rañ bzhin dag-pai gnīs-[s]ju med-pai ye-śes-kyi
 rnam-par yoiis-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-ñiñ rnam-par sprul-pai yan-lag bskyod-pa ji śned pa de-dag phyag-
 rgya rab tu dbye-bar hgyur la | gañ yañ dag-gi brjod-pai ji śned pa de
 śned śhags-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) : kham s 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 *kryo* and varttyese-re corrected to 'rttye
 sa (?) t (?) n) saṃsāre. Cf. kṛtakṛtyo below, 66 init.

tathā ca śrūyatām |

¹kvacit kārūṇyātmā kvacid api mahārākṣasasamaḥ
kvacin mauna[ṇ] dhatte kvacid api ca maukharyam ²asa-
[mam |

8 kvacit tṛṣṇālolāḥ kvacid āpi ca cintāmaṇisamaḥ
kvacin nidrāsuptaḥ kvacid api ca jāgarti nibhṛtaḥ ¹ity
ādi vistarāḥ³ ||

⁴ititthaṃ sva[c]chanda[ṇ] saha jagatikaṃ kalparahitaṃ
nirālambaṃ viśvaṃ sthitaṃ iti mataṃ yasya kṛtitaḥ |
10 karasthaṃ tasyaitat sugatapadaviprāptamahima
mahārambhapremaprasṛtaparamaṃ satsukhapadam ¹iti |
ta[66]thā |

⁵pratihatasa kalavikalpā buddhir yasyeha satsukhe valati |
sa hi kṛtakṛtyo dhīmān anye ye dvipadapaśavas te ¹iti ||
15 tathā *Dārīka*-pādair uktaṃ |

bhava eva * * * bodhicittasvabhāvena cittaṃ vijñāyate
ubhayoḥ * * samarasikṛtvā cintyācintyavivarjitāḥ * * *
mahāgopyanīlayaḥ syād yogī yogasya mahāgopyasya ||

(1) Metre : Śikharīṇī.

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

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

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

(5) Metre : Āryā.

(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 :

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

tathā *Keralī*-pādair api |

tattvaṃ prakāśate śuddhaṃ prakāśāt¹ paramaṃ padam |
tasmāl lakṣaṇayed² dhīmān niścalam sūkṣmamānasam ||
yāvan nābhāsātām eti tāvad abhyāsam ānayet |
prabhāsvara-pade³ prāpte svecchākāmas tu jāyate || 5

tathā *Vilāsava*[67]jra-⁴pādair apy uktaṃ |

samkṣepato bodhicittarūpaṃ niṣpādayitavyaṃ pūrvam
ahaṃ mātāpitṛsamāyogāj jātah ¹tad bijam ¹tatraivāham
niṣpannaḥ ¹tasmāt siddho ¹ham kevalam smartavyaṃ |

tathātraiva *Sarvadevasamāgama*-tantr[e] nidarśitam | 10
yas tu sarvāṇi kāryāṇi prajñayā viniyojayet |
sā 'pi śūnyapade yojyā tapo hy etan mahātmanām ||

tathā 'nyatra |

mano niyamayitvā tu lakṣitavyam alakṣaṇam |
anena lakṣako yogī bhavet[t] tattva parāyaṇaḥ || 15

⁵pratidinam advayam asamaṃ yo 'nīsam anusevate tattvā-
[gram |
vajropamam amalam asau kāyacchāyāmayam labhate ||

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

I have added marks of omission after bhava eva, because though bhava is represented by dños-po there is nothing to represent lkhōr-bar med pai ('uninterrupted'?). The Tib. appears to assert the identity of this bhava with the nature of bodhicitta. The Ms. had mamarasī⁶; I have conjectured samarasīkṛ on the analogy of samarasīkaraṇa 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) mahāgopyanīlayaḥ syād | mahāgopyasya yoginaḥ ||

(1) Ms. contra metrum : tatpra⁷.

(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 uktam
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 mokṣasaukhyaṃ
strīsaṅgahīnaṃ na bhavāgni-duḥkhaṃ |
tasmāt subuddhyā suvicāracittā⁴
gr[69]hṇantu śiṣyāḥ pratibhāti yac ca ||
kāṣṭhād dhavis toyam apīndukāntād
20 dadhno ghṛtaṃ lohakuḥ śilābhyaḥ |
striyonisaṅgād avinaṣṭasaukhyaṃ
grhṇantu yogyās tad upāyayogaiḥ ||
ayantritaṃ dhyānavaśāt kadācit
śrī-bodhicittam patate 'bhamadhye |
25 jñātvā tu mudrāṃ suvisuddhacittāṃ
grāhyaṃ svavaktreṇa tadā 'bhamadhye ||
asuddhamudrābjagataṃ hi cittam
grāhyacchale † nāmikayā⁵ † vinaṣṭe |

(1) Compare Pañcacr. I. 2, 5.

(2) °dam Ms.

(3) kṛtīyaṃ Ms.

(4) citvā Ms.

(5) grāhyamcchalenāmikayā Ms. Read perhaps nāyikayā.

ā'svādanā[r]thaṃ hy amṛtaṃ viśuddhaṃ
śrī-mantriṇā mṛtyuvinaśanaṃ yad || iti

tathā |

na rāgeṇa rajyate cittam na virāgeṇa virajyate² |
rāgārāga[m] samam kṛtvā mudrāsiddhis tu jāyate || 5
cittam prajñāsvarūpeṇa[69*] tathaivopāyārūpakam |
prajñopāyasvarūpeṇa samvittiḥ = prajāyate || iti
śrī-Kuddāli-pādair Advayasiddhāv³ uktam |
sarvasamvittibhedena 'advayadvayakalpanā |
prajñopāyamahāguhyaṃ samarasādhyam ucyate || 10
doṣāṇāṃ ca guṇānāṃ ca cittam ākāram ucyate |
tan-⁵nidhyaptiḥ param jñānaṃ nistarāṅgasvabhāvataḥ ||
pātāla-gudikā khaḍga-yakṣiṇī pādūkāghaṭaṃ |
rasāñjanaṃ ca divyaṃ ca svayaṃ sidhyati nānyathā ||
deśanāpadayogena Buddho[']dvaya-⁶ kalpitaḥ | 15
⁷paramārthācintyarūpeṇa na Buddho nāpi cādvayaḥ ||
vāsanākṣayaḥ kartavyo yatnenāpi vipaścitā |
anyathā na ca śuddha[70]tvaṃ kalpāsamkhyeyakoṭibhiḥ ||
niḥsvabhāvasvarūpeṇa prajñābhogas⁸ tu samsthitaḥ |
upāyo bhāvajanako Bhadra-pādena deśitaḥ || 20
† ⁹candra sūryo parāgeṣu prajñāvajraprayogataḥ |
viline † advaye jñāne buddhatvam iha-janmani ||
† ¹⁰paramāścovinā † pāda Indrabhūti[h] † 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) vyāptiṃ Ms.

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

(7) Anapaestic hypermetron.

(8) jño 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 mahākṛpāḥ ||
 Dharmapādasya kramato Bhādrapādāḥ samāgataḥ |
 ekābhīprāya eśaṁ advayajñāna uttame ||
 trayodaśī ca vikhyātā bhūmir Vajradharī śubhā |
 5 trikoṇākārasambhūtā Dharmodaya² iti smṛtā ||
 candrārkaṇḍarīsaṁpūrṇā prajñārūpā mahojjvalā |
 saukhyāt sarvaṁ ma[71]hāsaukhyād buddhatvāvāptikā-
 [rīṇi ||

yogo 'yaṁ Bhādrapādena kathitaṁ mama līlayā |
 10 samādhīr amṛtaṁ nāma satyaṁ satyaṁ na cānyathā || iti
*Ghaṇṭāpādiya-Pāñcakrame*³ 'py uktam | idānim⁴ maṇi-
 pūraka⁵-kramo abhidhiyate | samaya⁶-mudrā-mahāyoga-
 vidhānena vajrasyāgre⁷ maṇau bodhicitte gate yādṛṣaṁ
 sukham⁸ utpadyate gurūpadeśatas tat samyak samupala-
 15 kṣya sthīrikṛtya tanmayatām upanītaṁ⁹ vajradharatvam
 ihaiva janmaṇi saṁjanayati¹⁰ niyatam evāvicāreṇeti |
 dvitīyakramo¹¹ 'pi | karākyā¹²-mudrā-dvāreṇa pūrvavad
 upalakṣya sthīratāṁ gataṁ¹³ bodhicittaṁ śāśvatarūpaṁ

(1) Vilāsavajra wrote a commentary on Nāmasaṁgīti, 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-saṁgr p. 49.

(3) A short tract, preserved under the title *Pāñcakramopadeśa* 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) *oṇīm* A.

(5) maṇipūraka in a mystic sense (nābhī-cakra) in Haṁsa-up § 3.

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

(7) *vajrāgre* H.

(8) sukhaṁ sañjāyate tat sukhaṁ samyag upal° H.

(9) upagamyā.

(10) jāyate A.

(11) me A.

(12) karma-mudrā prakāreṇopalabhya H.

(13) ānītam H.

paramārtha¹-nirvi[72]kalpasvabhāvaṁ² jātaṁ sadvajradharatvaṁ sampādayatīti |

trītiyakramo 'pi | pūrvānubhūtaṁ smaraṇasaṁbhūtaṁ
*dharmamudrā*³-*mānasīmudrā*-prabhavaṁ samyaksthīra-
 tāṁ gataṁ vajradharatvaṁ janayati[ī]ti

caturthakramo 'pi | *maṇipūrakākhyā* ucyate | cittaṁ
 sarvagataṁ avalambanarahitaṁ sakalasthīracalasvabhāvaṁ
 traidhātukavyāpīnī⁴ — śūnyatā-mahāmudrā-samālīṅgitam
 acintyasvabhāvaṁ guruprasādād utpannaṁ sthīrikṛtaṁ
 mahāvajradharatvaṁ sampādayati sakalamahāmudrāsu- 10
 khaṁ janayati ||

*Guhyāvalyāṁ*⁵ *Daūḍī*-pādaīr apy uktam |

"tatrādaḥ viramasya śeṣapadavīrāgasya madhyakṣaṇe
 tyaktvā [73]strīasukhaṁ anyad akṣarāsukhaṁ grhṇāti yas
 [tanmayah | 15

sa śrīmān ghanasāramudrapavidhau vijño guror ājñayā
 svānandāsavapānaghūrṇitamanā nābhyeti moham su-
 [dhīh⁸ ||

(1) *ortharūpa* H.

(2) kalpakatvam upagatam vajra° H.

(3) *drākhyā* H.

(4) *oṇīm* śūnyatām° *oṇīsūnyama*° 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 : Śārdūlavikrīḍita.

(7) *yasukham* C.

(8) Commentary (Cambridge, Add. 1699. II f. 4 a 1) : idānim sampradāya-
 vidāḥ prabhāvātiśayam āha | *tatrādaḥ* ityādi | *tatra* sahajalakṣaṇe tas-
 minn *adau viramasya* cyutikṣaṇalakṣaṇasya *śeṣapadavīrāgasya*
 āntyāvasthā 'ānanda' paramānanda viramānandasya ca *madhyakṣaṇe*
rāgavīrāgāyor madhyāvasthāyāṁ 'tyaktvā' vihāya 'strīasukhaṁ' pūrva-
 mudrādvaya-samadhigataḥ *akṣarāsukhāt* 'anyad' *akṣarāsukhaṁ* pūrvok-
 tāḥ *akṣaralakṣaṇaṁ grhṇāti* 'sākṣāt' kurute | *sarvākāravaropeta*-śūnyatā-
 samālīṅganatāḥ | *yas***tanmayas* tanmayi-bhavati 'sarvavikalpāpanaya-
 taḥ' satatānandamayamūrtir avatiṣṭhate 'sa śrīmān' 'sarvākāravarope-

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

¹priyā-saṅgāt pūrvam yad adhigatam ātyantikasukham
tad evedānīm cet kim anu varamudrādhigamanam |
ihāste samvid² bāhya-sukhaviṣayād anyad aparam
tataḥ ko 'py eṣo 'nyaḥ sahasasukha-sambhuḥ prabhavati³ ||
⁵ ⁴adhiṣṭhāne dhanye janita-vara⁵-karmaṇy api sure
prabhāvaḥ ko 'py esa dhvanayati tad antar vinihitam |
prabhāvasyābhāvāt paśusadṛśayogeśvaranarah
suro 'py antaḥśūnyo mṛduguruśilākālpitavapuh⁶ ||

taśūnyatayā satatāliṅgitamūrthi | sa eva ghanasāramudraṇavidhau
vijñāḥ | bodhicittāyatana-viṣaye katham | guror ājñayā [4 b] savacanā-
vacanalakṣaṇayā ' phalam āha | svānandāsavapānaghūrṇitamānāḥ |
sa hi ānandaḥ | sahaajñānandaḥ | anāvaraṇamāhāsukhalakṣaṇaḥ | sa evā-
savo madyam | tasya pānam | nirbharāsvādanam | tena ghūrṇitamānāḥ |
sarvavikalpāpagatamanāḥ | 'nābhyeti' punar nādhigacchati | 'moham'
cyutikṣaṇalakṣaṇam | 'sudhiḥ' sarvavikalpāpagamād anāvaraṇabuddhiḥ
|| 3 ||

(1) St. 11. Metre : Śikharinī.

(2) vidvān srasu° A.

(3) Comm. : idānīm bāhya- dvīndriyasamāpattisukhād anāvaraṇamāhā-
sukhasyātiśayam ' āha | priyāsaṅgāt ity ādi ' priyāsaṅgāt karmasaṃ-
kalpalakṣaṇāt ' pūrvam tatsambhogāvasthāyām ' yad adhigatam yad
anugatam | ātyantikasukham ' [9 b] anyalaukikasukhlāpekṣayā tad eva
bāhya-sukham idānīm cet ' adhiṣṭhānāvasthāyām api tadā kim anu ' |
kim iti bāhyamudrāsukhlānubhavanam viḥāya ' varamudrādhigama-
nam ' sarvākāvaropetaśūnyatānusaṇam yogiśvarāṇām | ' iha sarvā-
kāvaropetaśūnyatāyām utpāditamahāsukhād adhikatvena samvid vā
samvid vā samyagjñānam | ' aste sambhavati ' bāhyasukhaviṣayād anyad
aparam tato ' dhikam | tato bāhyasukhāt ' ko 'py eṣo ' nyaḥ sahasasukha-
sambhuḥ prabhavati ' anāvaraṇamahāsukhasvayambhuḥ jñānalakṣaṇaḥ
prakarṣeṇa pravartate || 11 ||

(4) St. 13.

(5) 'vaka'.

(6) Comm. : idānīm adhiṣṭhāna-jñānādhiṣṭhānājñānam ' sa drṣṭānvaya-
vyatirekam āha | ' adhiṣṭhāna ity ādi ' adhiṣṭhāne samutpanne svādhi-
ṣṭhānājñāne dhanye labdhātīśaye yogiśvare | tathā janitavarakarmaṇy
api sure samāsādītapraśastakarmaṇy api sure [10b] śakrādau prabhā-
vaḥ ' sāmāthyātiśayaḥ | ko 'py eṣaḥ ' anirvacanīyaḥ | dhvanayati pra-
tipādayati | tata idantā nirdeśyā ' antarvinihitam tac cetasi vyavasthi-
tam | prabhāvasya śrīgurujanitasyābhāvāt asattvāt ' paśusadṛśaḥ pra-
bhāvābhāvāt paśubliḥ samānaḥ | ' yogeśvaranarah ' yogeśvaro ' pi pumān
yathā suro 'py antaḥśūnyaḥ prabhāvarahito ' mṛduguruśilā kalpita-
vapuh ' mṛdu-bhṛat-kāṭhina-khaṇḍalakṣaṇa-śilākālpitavapuh | tatsamāna-
śarīrah || 13 ||

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

[74] ¹ānandadvayamadhyajakṣaṇam ²ati-kṣudram na sam-
[lakṣyate

tatkāle katham ākarotu manasā vajrābjayogāt padam |
tasmād akṣarasaukhyam eva sujanair āśrīyate yatnataḥ
sthītvā tatra ciraṇ samāhitajano grhṇāti tattvam punaḥ³ || ⁵
⁴dvidhā tattvajñānam savacanam avācyam⁵ kim api ca
kramaty aṅgād ekaṁ 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 Haṁsa-up., cited above f. 71.
cf. Pañcakr. Ch. IV.

(1) api A.

(2) °ti comm.

(3) idānīm bāhyaprajñopāyāt ' sahaajñānodayadaurlabhyam āha |
ānandadvaya ity ādi ' ānandadvayamadhyajakṣaṇam sahaajam vyā-
khyātam eva | tat kṣaṇam atikṣudram ' atyālpakālāvasthānāt ' ayaṁ
sampradāyakair na samlakṣyate ' na samyag niśeiyate | tat-kāle ati-
kṣudre ' katham ākaroti manasā ' katham ākalayati cetasā vajrābjayogāt
dvīndriyasamāpattitaḥ | padam mahāmudrāsthānam tasmāt ' śaḍaṅga-
yogena ' akṣarasaukhyam eva bodhicittaniṣyandataḥ | [8 b] sujanair
yogiśvaraiḥ | āśrīyate yatnataḥ yatnātiśayataḥ ' sthītvā avasthito bhū-
tvā tatra niṣyandāvasthāyām ciraṇ cira-kālāṁ samāhitajano labdhasam-
ādhānaḥ | grhṇāti pratipadyate ' tattvam punas tu yo bhavatiṣy ar-
thaḥ || 9 ||

(4) St. 22.

(5) °canavācyā° A.

(6) idam A.

(7) abhiyogāt, comm.

(8) Comm. : idānīm tattvajñānaprabhedam āha | dvidhety ādi | dvidhā
dvīḥ prakāraṇ | tattvajñānam tattvābodhaḥ | [sa] vacana[ḥ] guruvaktrāt
karṇamūlikayāvagataṁ ' avācyam ca śrīguror avacanād eva | prabhā-
vātiśayāt tasmin niṣpannam | kim api cāścāryajanakaṁ ' tacea dvitīyam
puruṣaviśeṣātīśaye ' kramaty aṅgād ekaṁ yathāyogena sambandha-
nīyaṁ na yathāsaṅkhyena ' ekaṁ dvitīyam śrīguror aṅgāt samitānāt ' |
sacchīśyaśaṁtānaṁ yāti ' yad aparam prathamam [] | itaḥ kalyāṇami-
trāt ' na tadaiva śīśyasamitānaṁ yāti ' yad upadiṣṭam ca śruticintābhāva-
nābalāt | kadūcit tataḥ śīśyaḥ phalam āsādan [16 a] dvayor ekatve yaḥ ' |
anayor ekatve ' svādhiṣṭhānājñānotpādāt ' yam artham śīśyasamitāne
janayati tam evārtham svavacanakramād api niṣpādayati | satatam ' nir-
antaram ' abhiyogād yad yogītiśayāt prabhavati ' prakarṣeṇa niṣpā-
dayati | [sv]ataḥ siddhaḥ svayam eva niṣpannaḥ | so 'yam sa evāyam

tathā Yamāntaka-tantre |

dhvajavithīṃ tato dr̥ṣṭvā kṣīraṃ tatra prasādhayet |
kṣīrābhyāsayogena¹ mahāmudrāpi sidhyati |

tathā Sarahapādaiḥ Prabandhe 'py uktam |

- 5 j²aī visaamhi ṇa ṇullantiṭai tamutbuddha[75]tumutkevu |
seū-rahia ṇaū aṅkurahi taru-sampatti ṇa jevu |
3aho gādhā loke paricitir iyaṃ vibhrama-vidhau
bhavād anyo mokṣaḥ pṛthag iti tam enaṃ mṛgayate |
abhūmi[s] ce[d] dr̥ṣṭaḥ⁴ sad asadṭasadāgrāhatamasāmṭ
10 idamṭātitaṃ ca trijagad iti bhedaḥ katham ayam ||
5yad yac chr̥ṇoti paśyati jighraty aśnāti vetti sa[m]spr̥ṣati |
gambhīrodāratayā tad avehi Samantabhadraḥ ||
etā eva hi tā avehi vanitāḥ śrī-Vajra-nārī-gaṇaiḥ⁶
etān eva hi tān avehi puruṣāṃś Chri-Māṇḍaleyaṇ api |
15 etān eva hi tān avehi mahatīm śrī-Vajriṇaḥ svām tanūm
evaṃ te prakṛtiprabhāsavaram idaṃ siddham jagannāṭa-
[kaṃ ||

7śāste[76]ti śiṣya iti duḥkhasukhaṃ tatheti

janmeti nāśa iti karma phalaṃ tatheti |

20 kiṃ vistareṇa bhuvanatrayaṃ e[va] tasya

līlayitaṃ Bhagavataḥ Surateśvarasya ||

tathā cokaṃ Devendrapariprechā-tantre⁸ |

Bhidura-dharamārgottaragurūḥ ¹ mahāvajramārgātiśayena śrīguru-
śabdābhīdheyah || 22 ||

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

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

(2) On this verse see the Appendix.

(3) Metre : Śikharinī

(4) oṣṭā ? with idantā² cf. Sarvad. 14. 6 and comm. on Guhyāv. 11. supra.

(5) Metre : Āryā.

(6) ṇār Ms.

(7) Metre : Vasantatilaka.

(8) The present passage (St. 1-4) is also quoted in Maitreya-nātha'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 |

bindus cānāhataṃ tattvaṃ taj-jātāny² akṣarāṇi ca³ ||

yo vijānāti tattvajño dharmamudrākṣaradvayaṃ⁴ |

sa bhavet sarvasattvānāṃ dharmacakrapravartakaḥ ||

yo 'viditvā paṭhen nityam akṣaradvitayaṃ janaḥ |

sa bāhyo Buddha-dharmāṇāṃ dhanivad⁵ bhogavarjitah ||

ta[77]thā |

niṣpīḍya kamale vajraṃ bodhicittaṃ ca notsr̥jet |

trailokyam tanmayam kartum vaidyavākyam na laṅghayet ||

ākāśe śāśisamkāśam vīram brahmāṇḍagocaram |

dhyāyād dvayodaye bhūtam advaitapadadāyakam¹ iti ||

tathā |

śukrākṣaraṇayogena bhāvayet paramākṣaram |

adhāre cyutim āpanne ādheyasya virāgatā ||

pustake Ārya-deva-pādair bhāvanopadeśaḥ spaṣṭākṣare-
noktaḥ |

udyāne vijane śrāvakādīṭuktaṃ śāṭrahite paramārthasa-
tyālabhanapūrvakam svādhīṣṭhānakrameṇa vajrasattvarū-
pam ātmānam niṣpāḍya prathamarūpādi-trividhaviṣayam
āsvāḍya tad anu śodhanādividhinā sa[78]rvāhāram abhi-
sa[m]skṛti-siddham adhyātma-kunḍam anusmṛtyātmākṛ-
tiṃ samādhisattvasya mukhe trīśikhāgnīm⁶ juhomīty
ahamkāram utpādyābhyavaharati | tataḥ sukhena pariṇā-
mati rasāyanam ca bhavati¹ evaṃ kāyavajram saṃtar-
25

now Camb. Univ. Library or. 149. fol. 2 a 3. Variants of this Ms. (C) are noted below. Same extract in Nāma-saṃg.-tipp. 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-kūro' at f. 62. above.

(4) Prof. Poussin compares Pañcakr. III p. 34. 56.

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

(6) Pañcakr. I. 225.

pya yāṃ kāmēit¹ svābhaprajñārūpeṇa sarvālaṃkṛtagātrā
trivali-taraṅgabhaṅgābhīrāmā atyantakṛśa²madhyaroma-
raj[j]v-antaritavipulagambhīranābhīdeśā jaghana-ghana-
nitamba-stabdhāśṛṅgāra-lalita-komalagati-sasmita-vadanā
5 saumyadrṣṭyā mahāsukhānurāgaṇatayā 'nke vyava-
sthītā | tato " mahāsiddhiṃ niṣpādayāmi"ti dṛḍhāhaṃ-
kāram u[79]tpādyālīṅganacumbanacūṣaṇa-kucagrahaṇa-
pulakatādāna - daśananakhadānamardana - śītkāra-kokila -
bhṛṅganāda-nāḍisaṃcodanādikaṃ kṛtvā śūci-kurparādi-
10 karaṇa-pramodanatayā pracalitamuktāhāravalaya-kaṭaka-
keyūranūpura-vajra-padma-saṃgharṣaṇāt prajñopāya-sa-
māpattyā skandhādisvabhāyāt sarva-tathāgatā[nā]ṃ mūr-
dhānam ārabhya dvāsapṭati-nāḍisahasrāṇi³ nirjharadhārā-
kāreṇ⁴ālīkalīdra † vibhūya rāga-vīrāga-madhyarāga-kra-
15 meṇa tataḥ prajñāpāramitādi-svarūpān pratyātmavedyān
karoti | evaṃ śrī-Mahāsukhasamādhim⁴ abhyasya prāptot-
karṣo yogī tatraiva gaṇamaṇḍale nigrhānugrahe[80]ṇa
sattvān paripācayet | evaṃ punaḥ punar bhūtaakoṭim 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]ehanne pra-
deśe sthitvā 'bhyavaharati | tathā ca mudrābandho na
maṇḍalaṃ na caityaṃ na ca pustakavācanaṃ na kāya-
25 kleśaṃ⁵ na paṭakāṣṭhapāṣāṇapratimāṃ prapamati na
Śrāvaka-Pratyekabuddhaṃ na tīthinakṣatramuhūrtakālā-
pekṣaṇaṃ karoti | sarvaṃ etad adhyātmanaiva sampā-
dayati []

(1) Sic Ms. ; yā kāmēit ? for svābho Poussin compares *ibid.* I. 55.

(2) kṛśa Ms.

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

(4) Cf. Pañcakr. II. 1.

(5) śaḥ Ms.

vane bhikṣāṃ bhramen nityaṃ sādhaḥko dṛḍhaniścayaḥ |
dadati bha[81]yaṣaṃtrastā bhojanaṃ daivyamaṇḍitam ||
atikramet trivajrātmā nāsaṃ vajrākṣaraṃ bhavet |
surīm nārīm¹ mahāyākṣīm asurīm mānuṣīm api ||
prāpya vidyāvratam kāryaṃ trivajrajñānasevitam¹ iti | 5
evaṃ laukikadhyānam apanīya manorājyaṃ apahāya
sadāpraruditamanā² yoginībīḥ saha ramamāṇo yathā rājā
*Indrabhūti*³ tadvat kalevaram parivartya vrajakāyo bhūtvā
'ntahpureṇa sahāntardhāyāṣṭagaṇaiśvaryagaṇānvito bud-
dhakṣetrād buddhakṣetraṃ gacchati | 10
yathoktam *Mūlasūtre* |
sarvadevopabhogais tu sevyamāṇo yathāsukham |
svādhidaivatayogena svam atmānaṃ prapūjayet⁴ ||
Sarvadevamāgamatantre[82] 'py āha |
dvayendriya-samāpa[t]tyā dhyeyo⁵ sa vidhir antare | 15
harṣacittaṃ muneḥ siddhau mahāsukham iti smr[ta]ṃ ||
tathā sevayan pañca kāmagaṇān pañcajñānārthī rāgiṇaḥ
sadeti |
evaṃ buddho bhavec chīgraṃ mahājñānodadhiprabhuḥ |
yaḥ punar āsaktito vā svarucyā⁶ vā vidyāvratam na 20
carati tena jñānamudrāsamāpattyā⁷ bhāvanīyaṃ | tad ava-
tāryate¹ parvatādi-mano[']nukūle deśe yakṣiṇikiṅkarādīni
bhaktasarāvanimittam sādhayet | athottarasādhakād vā

(1) rīm Ms.

(2) Final syllable indistinct.

(3) The following (corrupt) passage from the *Dohakośa-pañjikā* (Calc. Ms. 24. 5) shows the reputation of I. as a hedonist: *yadā Indrabhūti-pādena ... khāne paṇena pañcakāmopabhoge suratakrīḍā*. Cf. Pañcakr. III. ṭip. I. 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 niṣpādyā *prathamam* tāvad sādakenānādisāmsārikaduḥkham anusmṛtya
nirvāṇasukhakāṅkṣayā sarvasaṅgapari[85]tyāginā bhavi-
tavyam¹ antaśo rājyaiśvare 'pi duḥkha'samjñinā bhavita-
vyam | *dviṭīyaṃ* tilamātreṣv api vastuṣu parigrahabuddhiṃ
tyajet | *trīṭīyaṃ* paramārthasatyam saṃdhāya kāyajīvitā-
nirapekṣeṇa bhavitavyam | *caturtham* yathoktam *Samā-
dhirājasūtre*¹

tasmināt tarhi kumāra bodhisattvena mahāsattvena imaṃ
10 samādhiṃ ākāṅkṣatā kṣipram² cānuttarāṃ samyaksam-
bodhiṃ abhisamboddhukāmena kāyajīvitānadhyaवासitena
bhavitavyam | tathā laukikāṣṭhasiddhayaś ca na prārthayi-
tavyāḥ vikṣepatvād vaivartikatvāc ca ||

tathā coktam *Guhyasiddhau*³

15 prayogādī[m]ś ca tattvena⁴ varjayet tattvavit sadā |
vajrasattvasyāhamkāram⁵ muktṡā nānya[84]tra kārayet ||
prayogo 'pi na budhyeta śuddhatattvavyavasthitaiḥ |
nairātmyapadayogena yāvat tat pratyavekṣyate ||
niḥsvabhāvapadaṣṭhasya divyopāyān vitasya⁶ 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) tvaṃ tadrūpaṃkkūrām, where drū must be corrupted from ha and nkkū for ākū. 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 ā-rgyal-ñid.

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

(7) *°cod* Ms. Tib. lbyuñ.

(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 ā-rgyal ñid | spañs-nas gzhan-du mi byao ||

ato bāhyāṅganām apanīya¹ hr̥dgatajñānamudrayā saha
samāpattyā 'śighratarāṃ mahāvajrapadaṃ niṣpādayāmiti'
sāhasam avalambhya¹ ekākinā gurūpadeśato dhyātavyam |

ato yatnena kuśalaviḡhātahetavaḥ parihartavyāḥ vikṣe-
popaśamāya *Bhusukracaryām* ā[85]cared¹ anena krameṇa¹ 5
'bhu' iti bhuktvā¹ 'su' iti suptvā¹ 'kra' iti¹ kratiṃ¹ †
gatvā tanmātram eva smarati¹ unmattavratena vā carita-
vyam |

yathoktam *Guhyasiddhau*¹

unmattarūpam āsthāya maunībhūtvā samāhitaḥ | 10
svādhidaivatayogena paryāṭeta² piśācavat ||
bhaikṣaparyāṭanārthāya na pātra[m] samgrahed³ vratī |
bhuktojjhitam tu samgrhya rathyākarpamallakam ||
tatraiva paryāṭeta bhikṣam yatamānaṃ tu bhakṣayet |
bhakṣayitvā tu¹ tat tasmīṃs tṛptas tatraiva tat tyajet || 15
kaupīnam tu tato dhāryam sphuṭitam jarjarīkṛtam |
digambaro 'thavā bhūtvā paryāṭeta⁵ yathecchayā ||

Sarvarahasya-tante 'py uktam

"ye tu¹ nairātmyasambhūtā advayaññānasambhavāḥ |
iṣṭā[86]ñiṣṭa-vinirmuktā na kiṃcit praṇamanti te || 20

dag-pa-de-ñid-la gnas-pas | sbyor-ba rnams kyañ mi bya ste |
dam tñsig dag ni ñams par hgyur | ñams pas yid ni sdug-bsñal hthob ||
bdag-med rnal-hbyor ldan-pa yi | ji srid de la stogs gyur-pas |
ñhos-med go hphañ-la gnas nas | thabs bzañ dag dañ ldan-pa yi ||
rtog-las gañ zñig lbyuñ-ba-rnams | ma bñtag-par ni lbyuñ-bar hgyur |
bsgom byai sbyor-bai stobs-kyis ni | ñhos grub-mñhsan ñid gañ ci 'añ-ruñ ||

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

(2) parghatet 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. °ted.

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

yañ dag bdag med las byuñ zñiñ | gñis med ye śes las byuñ ba |
sdug dañ mi sdug rnam spañs pa | ci la 'añ phyag ni mi tñsal to |

(7) tta Ms.

ityādi vistaraḥ

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

yathoktaṃ *Mahāmāyottara-tantre* |

5 ॐ ॐ śaṃmāsato 'vaśyam mūkibhāvaprasaṅgataḥ |

dīpyate 'sau mahāyogī yoginībhīr upāṣitaḥ ||

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

yad uktaṃ *Buddhakāpālatantre* |

10 yo² hi tyakte yogī bhavet tattvaparāyaṇaḥ¹ sa tu na hi
śūnyatābhāvam dadātītyādi vistaraḥ¹

nirvikalpo yadā vīraḥ sthitiṃ hitvā tu laukikīṃ |

ācare[t] sarvakāryāṇi buddhāḥ paśyanti³ taṃ sadā ||

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

15 nirābhāso⁴ yadā yogī tadā varṣanti saṃpadaḥ ||

aśeṣapāpayuktānāṃ mohāvaraṇa-susthitā[h] |

unmattavratayogena śaṃmāsāmoghasiddhayaḥ ||

sarvabuddhān svayaṃ paśyet sarvakāmaih prapūryate |

na kṣīṇo na ca hānityaṃ svecchāyur jāyate vapuḥ ||

20 ~ gambhīrapadaṃ nityaṃ gacchams tiṣṭhan niṣaṇḍakaḥ⁵ |
prabhāśvaravijñāna 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* for *vidhātavyaṃ* ?

(2) *ya* Ms.

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

(4) Free from false semblance ; cf. Lañkāv. I. 48. quoted below. Typical ābhāsas 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 = *niṣaṇḍa*.

(6) Cf. Pañcakr. V. 1 et al.

evaṃ † bhūnivistas¹ † tu bhāvayed bhāvatatparaḥ ||

yāvan na khidyate cittam samāhitamanāḥ sudhīḥ |

śyannas tu [88] paryatet paścād yathārucitaceṣṭitaḥ ||

bhāvayan vipulāṃ bodhim iṣad unmīlitekṣaṇa[h] |

hasan jalpan kvacit tiṣṭhan kvacit kuryāt pravartanaṃ | 3

bhāvanāsaktacittas² tu yathā khedo na jāyate ||

evaṃ samādhiyuktasya nirvikalpasya mantriṇa[h] |

kālāvadhiṃ parityajya sidhyate 'nuttaraṃ padam¹ iti

evaṃ mṛdumadhyādhimātra-bhedena vayasānurūpeṇa

pakṣād vā māsād vā yāvat śaṃmāsād vā 'bhyasyamānasya 10

mahāmudrāsiddhinimittam upajāyate³ |

tatredaṃ nimittam¹

sūkṣmarūpaṃ laghusparśaṃ vyāptisamprāptam eva ca |

⁴prakāśaṃ caiva sthairyam ca vaśitvaṃ kāmāvasānikam¹

iti | [89] 15

punar api svapna-nimittam⁵ āha śrī-*Guhyasamāja-*

mahāyogatantre |

bodhijñānāgrasamprāptam paśyate buddhasuprabham¹ |

buddhasambhogakāyaṃ⁶ ca ātmānaṃ laghu paśyati ||

traidhātukamahāsattvaih pūjyamānaṃ ca paśyati | 20

buddhaiś ca bodhisattvaiś ca pañca kāmagaṇai[r] dhru-

[vaṃ ||

pūjitam paśyate nityaṃ mahājñānasamaprabham¹ |

vajrasattvamahāvidyaṃ vajrasattvamahāyaśaṃ ||

svabimbaṃ paśyate svapne guhyavajramahāśayaḥ | 25

praṇamanti mahābuddhā bodhisattvāś ca vajriṇaḥ |

drakṣyanti⁷ idṛśān 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) *cātmo* Ms.

(7) *ksantidr* Ms.

sarvāṅkārāsampūrṇā[m] surakanyāṃ manoramāṃ |
 dāraṅ dārikāṃ paśyet sa siddhim adhi[90]gacchati ||
 daśa-diksarvabuddhānāṃ kṣetraṃ = paśyate dhruvaṃ |
 dadāti dṛṣṭacittātmā dharmagaṇja[m] manoramam |
 5 dharmacakragataṃ kāyaṃ sarvasattvaiḥ parivṛtam¹ ||
 paśyate yogāśaye dhyānavajrapraṭiṣṭhita iti ||
 punar apy adhyātma-nimittam āha |
 prathamam² maricikākāraṃ dvitīyaṃ dhūmrāsannibham |
 tṛtīyaṃ khadyotākāraṃ³ caturthaṃ dīpam ujjaḥlam |
 10 pañcamam tu sadālokaṃ nirabhragaganaprabham || iti
 tasmāt karmamūdrā upāyatrāyabhedena mṛdu-madhyā-
 dhimātrat[ay]āvagantavyā⁴ † † sarve caitye prthagjanāva-
 sthāyātma vā vaivarttikā | ity āmnāyaḥ | evaṃ krameṇa
 yathā rūcyā sādara-nirantara-ḍirghakālābhyāse[91]na⁵ ma-
 15 hāmudrāsiddhir iti
 na punar jñānamātreṇa⁶ † tathā cācāryā-Śākyamitra-
 pādair apy uktam |
 †yathāgnir dārumadhyastho nottiṣṭhen manthanād vinā |
 tathābhyāsād vinā bodhir jāyate neha-janmani ||
 20 tathā Kambalāmbara-padair apy uktam⁷ |
 na dharmo dharmā⁸—prāptyai bhavaty aparibhāvitaḥ ||
 kim u pitaṃ † chinaty ambu dṛṣṭam⁹ † śravaṇadarsanaḥ |
 vargeṇātra⁹ kim uktena bhāvyate yadi kenacit |

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

(2) Anapaestic hypermetron ut saepe.

(3) *takākā Ms.

(4) This āmnāya seems to be quite corrupt. One might make a śloka by reading : sarve caite prthagjanā anavasthā vivarttikāḥ. With the proposed reading vivarttikāḥ compare Mhv. I. 80. 4.

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

(6) Pañcakr. III. 86.

(7) samprā^o ? for metre.

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

(9) vargga nā^o Ms.

viśāṇam api dṛśyeta śaśāśvayoh śīroruhe |
 maṇḍūko 'pi jātabhāra-bhāsuro † tambha † dhūṣaraḥ |
 suklayajñopavītaś ca skandhārpita-kamaṇḍaluḥ ||
 yathoktam Lankāvatāra-sūtre¹ |
 anupūrveṇa bhūmikramasāmādhi-viśayānu[92]gama- 5
 tayā² traidhātukaṃ³ svacittam
 māyādhimuktitaḥ pratibhāvayamānā māyopamasamā-
 dhiṃ pratilabhaute⁴ svacittanirābhāsāvatāraṇamātreṇa⁵
 prajñāpāramitāvihārānuprāptā utpādādikriyāyogarahi-
 tāḥ⁶ samādhivajrabimbopamaṃ tathāgatakāyanugataṃ⁷... 10
 balābhiññā⁸ vaśitākṛpākaruṇopāyamaṇḍitaṃ sarvabuddha-
 kṣetra-tīrthyāyatanotpannam⁹ cittamanovijñānarahitaṃ
 parā¹⁰ vṛtṭyanuśayapūrvakaṃ tathāgatakāyaṃ Mahāmate
 bodhisattvāḥ pratilapsyante | tasmāt tarhi Mahāmate bo-
 dhisattvair mahāsattvaiḥ tathāgatakāyanugamapratilābhi- 15
 bhiḥ skandhadhātūvāyatana-citta-hetupratyaya-kriyāyogo-
 [93]tpādasthitibhaṅgavikalpaprapañcarahitair¹¹ bhavita-
 vyam¹² iti |
 Kambalāmbara-pādair apy uktam Adhyātmāsādhane |
 sthūlaṃ śabdamayam prāhuḥ sūkṣmaṃ cittamayam 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. (C¹) and Add. 1607. 25 b (C²).

(2) *manatayā B.

(3) *kasvacittatayā B adhimu^o B. C.

(4) *tam 8 B.

(5) mātrāvatāreṇa B. C.

(6) *tāprāptā A.

(7) tathātānirmāṇānugataṃ added in B. C.

(8) jñā B. C.

(9) tithā A. nopagamaṃ svaci^o B. C.

(10) *dhitānnaśayap^o A vṛtyānuśayānup^o (vṛtṭy^o C²) B. C.

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

(12) bhavitavyam cittamatrānusāribhiḥ Laṅkā. 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 ||
 5 tathā |
 āśrayasya parāvṛttiḥ sarvasaṃkalpavarjitā |
 jñānaṃ lokattaraṃ ca itad dharmakāyo mahāmuneḥ ||
 vajraṃ tad vajrasattvo 'sau Buddho bodhir anuttarā |
 sarvayogā[94]tiyogānām ayaṃ yogo niruttaraḥ ||
 10 eṣa mukhyatamo yogas *Tattvasaṃgrahaṇīśca*² |
*Mahāsamayatattve*³ ca śrīmad-*Vajrabhīṣekhara* ||
Mahāmāyātisaṃaye śrīmad-*Buddhasamāgame* |
Paramādye mahātantre śrīmad-*Vajramahāśukhe* ||
 śrī-Samāja ~ - *tantrē*⁴ cāyaṃ yogī niruttaraḥ |
 15 kathitaś *Cittavajreṇa* sarvasiddhiprasādhakaḥ |
 ye 'trātītaviparyāsā bhavanti jīnasūnavaḥ |
 te bhavanty acirād eva trailokyaguravo jinā⁵ | iti ||
 śrī-Saṃvare 'py āha |
 sarvataḥ pāṇipādādyam sarvato 'kṣīṣiromukham⁶ |
 20 sarvataḥ śrutimān loke sarvam āvṛtya tiṣṭhati ||
 eṣa svābhāvikaḥ kāyaḥ śūnyatākaruṇādvayaḥ |
 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. 1633 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 *Buddhasamāgame* the *Sarvadevasamāgame* (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 tattvayogī sakalasamāropa-
 vyāvṛttirūpatvāt | tat-tadāropavyāvṛtṭyā pañcākārābhi-
 sambodhisvabhāvaḥ sakalamāṇḍaleya-devatātmaka iti tad- 5
 ātmako bhūtvā ekalolībhāvena samastabhedāparāmarśād¹
 ā saṃsāram anabhilāpyānabhilāpyair bodhisattva²tathāga-
 tamāntramudrākoṭi|bhi|r avikalpo 'pi saṃ dharmadeśanā-
 didvāreṇa sarvasattvānām sarvāśā³ paripūrayati | tadā-
 dhimātrādhimātrakrame sthito bha[96]vatī⁴ | nirvikalpa- 10
 sattvārthasampādakatvāt cintāmaṇir ivākampya[ḥ] sarva-
 saṃkalpavāyubhiḥ | tathā sthito⁵ sattvānām aśeṣāśāprapū-
 rakāḥ ||

inam evārthaṃ dyotayann āha śrī-*Guhyasamāja*-ma-
 hāyogatantrē | 13

sarva-tathāgatā varṇayanti |
 aha Vajra aho Vajra aho Vajrasya deśanā |
 yatra na kāyavākeittaṃ tatra rūpaṃ prabhāvyate¹ iti ||
 tathā ca *Haṣṭikakṣ*|y|a-sūtre |
 na cātra tathatā na tathāgato 'sti | 20
 rūpaṃ hi saṃdṛśyati sarvaloke |
Śāntideva-pādair apy uktam |

'yathā gāruḍika[ḥ] stambhaṃ sādhyaitvā vināśyati |
 sa tasmimś ciranaṣṭe 'pi viśādīn upaśāmayet ||
 'cintāmaṇiḥ kalpatarur yathe[97][c]chāparipūraṇaḥ | 25
 vineyapraṇidhānābhyāṃ 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. gār° viśatattvavit Bep. ad. loc.

(7) ibid. 36.

- evam = sarvatantreṣu mantratattvam idaṃ paraṃ |
 abhyūhyam deṣitaṃ nāthair vineyāśānuvartibhiḥ ||
 mantratattvam¹ idaṃ jñātum abhavyā ye tu tān prati |
 nīrdiṣṭā candrasūryādikrameṇotpattibhāvanā² iti ||
 5 evam bhāvayamānasya nāpattir nāpattisthānam vā |
 tathā cāha |
 saṃkalpo bodhisattvānāṃ śubham vā yadi vā 'śubham |
 sarvaṃ kalyāṇatām eti teṣāṃ vaśyam yato manaḥ ||
 tasmāt parahitaṃ sarvaṃ kriyate yat kṛpātmakair |
 10 karma taddeśanam sarvaṃ sambuddhair parikīrtyate ||
 tathā |
 mātā ca sarvabuddhasya vibhoḥ ... kāmaya, naiva lipyate |
 sidhyate tasya buddhatvaṃ nirvikalpasya dhīmataḥ ||
 tathā |
 15 ānantaryakṛtaḥ sattvā mahāpāpakṛto 'pi ye |
 prāṇātipātinaḥ sattvā mṛṣāvādaratās ca ye |
 viṇmūtrāhārakṛtyasthā bhavyās te khalu sādhanē ||
 yathokta[m] *Karmāvaraṇapratiprasrabdhī-sūtre*² | tadya-
 thā 'nyatamo bhikṣur abrahmacarya-puruṣavadha-³pārāji-
 20 katvam āpannaḥ⁴ | paścāt saṃvignamanāḥ saṃtapyamāna-
 hrdaya unmattaka iva vihāreṇa vihāraṃ grāmeṇa gra-
 maṃ rathyādigato 'pi tatpāpaṃ sarvajanasamakṣaṃ saṃ-
 prakāśayan⁵ | « muṣito 'smi muṣito 'smīti » hāhākāram
 muhur muhuḥ kurvan na tat-pāpadeśanābalenordhvaṃ
 25 anuvacaṃ⁴ tat-karma tanūkaroti sma | tasyālabdham

(1) Cf. Pañcākṛ. II. 25 (prose), 35.

(2) Our Ms. reads prasūvi (for sraḥ) and the Tib. of K. Mdo XVI. 19. 'pratisrabdi' (sic : Feer's 'saraṇa' 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 yacantatk°. Possibly : balena udvaman ... yāvat ... tat°.

eva saṃ[99]taptacetasaḥ sato 'nyatamenānabhijñālābhina¹
 bodhisattvena tathā tathā gambhīro dharmo deṣito yenā-
 sau sarveṇa sarvaṃ tat pāpaṃ unmūlya² sarvadharmā-
 nairātmyaprativedhād anutpattidharmakṣāntilābhī bhūta
 iti sarvāpattivinodanaḥ sarvakarmaviśodhanaś cāyam³
 gambhīradharmādhimokṣa ity evaṃ bodbhavyam |

yathoktaṃ *Tathāgataguhyakośa-sūtre*³ |

yaḥ Kāśyapa pitā syāt pratyekabuddhaś ca taṃ jīvitād
 vyaparopayed idaṃ agryaṃ prāṇātipātānām | idaṃ
 agryam adattādānānām yaduta ratnatraya-dravyāpahara- 10
 ṇatā | idaṃ agryam kāmamithyācārānām yaduta mātā ca
 syād arhantī ca tāṃ cādhyāpatyet | idaṃ agryam mṛṣā-
 vādānām yaduta Tathāgatasyābhyākhyānam | idaṃ agry-
 am paśuṇyānām yaduta Saṃghabhedah⁴ | idaṃ agryam
 pāru[100]ṣyānām yadutāryānām avaskandanā | i[da]m 15
 agrya[m] sambhinna-pralāpānām yaduta dharmakāmānām
 vikṣepaḥ | idaṃ agryam abhidhyānām yat samyaggaṭānām
 samyakpratipannānām lābhāpaharaṇacittatā | idaṃ agry-
 am vyāpādānām yadutānantaryopakramaṇam | idaṃ agry-
 am mithyādrṣṭinām yadutātyantagahanadrṣṭitā | ime da- 20
 śakuśalāḥ karmapathāḥ sarve mahāvadyāḥ | sacet Kāśyapa
 ekaḥ sattvaḥ kaścid ebhir evaṃ sāvadyair daśabhir akuśa-
 laiḥ karmapathaiḥ samānvāgato bhavet⁵ | sa ca tathāgata-
 sya hetupratyayasamyuktāṃ dharmadeśanām avataret⁶
 nātra kaścid ātmā vā sa[101] ttvo vā jīvo vā pudgalo vā 25
 yaḥ karoti pratisaṃvedayati iti hy⁵ akṛtatām⁶ anabhi-

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

(2) Whitney quotes a similar form : saṃślakṣṇya.

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

(4) °ghasyāvarṇaḥ Çi.

(5) ity ahyā Ms.

(6) akṛtām Çi.

saṃskāratām asaṃkleśatām māyādharmatām prakṛtipra-
 bhāṣvaratām sarvadharmāṇām avataraty¹ ādiviśuddhān
 sarvadharmān abhiśraddadhāti adhimuñcate¹ nāhaṃ tasya
 sattvasyāpāyagamanam vadāmi | nāsti kleśāṇām rāśibhā-
 5 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 nāpattisthānam vā¹ sthānam anavakāśo yad a[102]-
 10 nāvaraṇe | āpattis tiṣṭhet | nedam sthānam vidyata iti |
 acintyamānasānām apy akartavyatā na vidhīyate ye punar
 ajñātataṭtvāḥ puṇyarahitās te³ hatāḥ¹ āha |
 evam ajñātataṭtvā ye śrutamātrāvalambinaḥ |
 naiva kurvanti puṇyāni hatās te Buddhasāsane ||
 15 anena krameṇāśeṣaviśayasevayā mahāmudrāsiddhir
 bhavatīti Subhāṣita-saṃgrahadvāreṇa guruvaktrato bod-
 dhavyam || 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, 'svaparārthahetoḥ'. A second colophon relates how the Ms. was copied (for me) in N. S. 1019 by the Vajrācārya Kuveraratna, a worshipper of Vajradevī.

CECIL BENDALL.

(A suivre : *Appendice et Index*).

(1) avatarahi Ms.
 (2) tte ta pratyeya Ms.
 (3) °lāḥ ste Ms.

SUR QUELQUES DIALECTES EST-ALTAÏENS.

On sait que les linguistes Finlandais qui se sont occupés d'une façon spéciale des dialectes agglomérants de l'Europe et de l'Asie Septentrionales les divisent en quatre groupes qui, du reste, semblent reliés les uns aux autres par un lien de parenté réel, bien que fort éloigné. Le premier de ces groupes est celui des idiômes Ouest-Altaïens ou Ougro-Finnois tels que le Suomi ou Finnois, le Lapon, l'Esthonien, le Magyar ou Hongrois etc. Ensuite viennent les langues Nord-Altaïennes ou Samoyèdes qui semblent se rapprocher d'une façon assez marquée des précédentes. Quant au groupe Sud-Altaïen, il comprend les dialectes Turks et Mongols, lesquels se parlent depuis la Grande Muraille jusque sur les rives de la mer Egée. Enfin, les langues Est-Altaïennes ou Tongouses-Mandchoues terminent la liste.

En dehors de cette classification reste un certain nombre de parlers en vigueur dans la Sibérie Orientale ou sur les bords de la mer de Japon et du Pacifique et dont la parenté avec les précédents n'est point encore clairement établie. Nous les rangerons, provisoirement au moins, en trois sections qui sont les suivantes :

1° La section Lénisseo-Kourilienne comprenant à la fois des dialectes offrant des caractères incontestables de

puisqu'elle son évolution s'est produite d'une manière très indépendante des autres dialectes iraniens.

— M. JIVANJI JAMSHEDJI MODI, un des Parsis qui s'occupe le plus activement de philologie iranienne, vient d'éditer avec un soin particulier les textes pehlvi, pāzend et persan du *Jāmāspi* avec traduction anglaise et goujaratie. L'attention avait été ramenée sur ce vieil écrit par les divers fléaux qui affligèrent l'Hindoustan dans ces dernières années. On alléguait que ces maux avaient été prédits dans le *Jāmāspi*. M. Jivanji Jamshedji Modi n'a pas trouvé trace dans ce texte de la prophétie en question.

* * *

Le Général de Beglié, auteur d'une étude appréciée sur l'*Habitation byzantine*, publie un mémoire sur *Le monument d'Angkor Vat*, au Cambodge. Celui-ci serait non pas une pagode comme on l'admet généralement, mais une résidence des rois Khmers.

L'architecture en est hindoue. Cette étude est précédée d'une préface par M. G. Maspero.

— Parmi les travaux toujours plus nombreux concernant les idiomes africains, signalons un *Précis théorique et pratique de langue malgache* par M. GUSTAVE JULIEN, administrateur des colonies avec une préface de M. ALFRED GRANDIDIER.

— Dom G. MORIN publie dans les *Anecdota Maredsolanea* III. 3, le traité (ou homélies) de St. Jérôme sur quatorze psaumes. L'auteur, qui a découvert le texte, l'a édité avec commentaires et un appendice contenant les "*expositiunculæ in evangelium*" d'Arnobé, d'après un manuscrit de Gand.

* * *

La collection : *Urkunder tell Stockholms Historia I* publie une charte de Stockholm (*Stockholms Stads Privilegiebref*. 1423-1700 — 2^d fascicule).

— A l'occasion du jubilé d'ADOLPHE NOREEN, ses compagnons d'études et ses élèves lui ont offert un splendide recueil (*Nordiska Studier*) de travaux concernant la philologie germanique.

SUBHĀṢITA-SAMGRAHA

APPENDIX

I. NOTES ON THE APABHRAṢĀ-VERSES

ABBREVIATIONS FOR PRINCIPAL AUTHORITIES.

- S. s. = Ms. of the Subhāṣita-samgraha.
 Dkp. = Dohakoṣa-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 Apabhramśa. (Abh. der K. Ges. der Wiss. zu Göttingen; Phil.-H. Kl.; Neue Folge, Bd V, N° 4. Berlin 1902. 4°).
 Hem. = Hemacandra'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 Apabhramśa 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.

1. Proposed text.

guru-uvaesaha amia-rasu havahī ṇa pīāū jehi |
jaha sattheṇa marutthalihim tisie mariaū tehi ||

S. S. gurū āesaha amia rasu dhavakari ṇa pīāū jēṇa |
(fol. 7) bahu sathethe marūthelihi tisio maridha(?)u (2) tēṇa ||
Dkp gurū uvaeso amia rasa havahim ṇa pīāū jehi |
50.6 bahu sacha (3) marūtthalihim tisie marithaū tehi ||

Tib.

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

bla-mai man-ṇag bdud-rtisii ro | gañ gis ṇom-par mi hthun ba |
ji-ltar hgron-pa mya-ṇam gyi | thañ la skom gduñs 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 *aesaha* if altered to *aesahu* (= *āde-śāt*) would make also good sense. *havahī* I propose to connect with the Jain Pkt *havam* (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. *ṇom-par* 'to satiety' does not agree.

With *pīāū* = *pītakā* = *pītal*, cf. MA. *muā* 442. 2.

I have changed *bahu* (*valu*) to *jaha* for the sense and from the Tib. *ji-ltar* .. *bzhin*. *tisie mariaū tehi* for *tair mriyate tṣṇāyām* 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 *neh* (*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 amītarasam sa mahāvegena paridhāvitayā yaiḥ kāpu-
ruśair na pītam tena viśva-sat[t]vārtham bhagnam (1) | yathā maru-
sthaṭṭiṣu bahusaṅghātam tṣṭitam pāṇiyarahitatayā tatra sūtrhavāhake-
na kvacit saughasthāneṣu pāṇiyam dṛṣṭam | 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 hthun-ba | de ni thsogs-kyi sems-can-
gyi don-las ṇams-pa yin te | ji ltar mya-ṇam-gyi thañ la thsoñ-pa mañ-po
skoms-pas gduñs-pas-la chu sbas nas ' thsoñ-dpoñ-gyi phyogs cig-tu chu
sbas nas yon-bas śes-pa bstan-pa las brtson-hgrus dañ ldan-pa der soñ
ste hthun-bas hthso-o | brtson-hgrus med-pa-ṇams ni śi-o |

2.

Proposed
text.

so i paḍhijjāi so i guṇijjāi
satthogame so vakkhāṇijjāi |
† nāhim so diṭṭhijo † tāu ṇa lakkhaī
ekkuvaragurupāā pekkhaī ||

S. S. soī paṭijjāi soī guṇijjāi satthogame soī vakkhāṇiāi |
7-8 nāhim so diṭṭhijo tāu na lakkhaī ekku parū gurū pāā pekkhaī |
Dkp. so vi paṭijjāi (tyādi) gacchapurāṇe vakkhāṇijjāi
16-17 ṇāhi so diṭṭhijo tāu ṇa lakkhaī ekkaṇ varet(ṭyādi)

Tib. klog-pa de yin (zhes-pa-la sogs gsuñs te) bstan beos rñin-ba
Rg. XLVI. la sogs hehad pa aṇ de yin-no | yañ de lta bu yi ste(?)ba ni |
198 b. fin. 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 *mokṣa* 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 *paḥijjaī* for *paḥi^o* of the MS needs no apology, the letters *t* and *ḥ* being similar in shape.

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

sa[ḥ]thogame = *śāstra-avagame*

vakkhāṇijjaī corrected for rhyme. For the form *vakkhāṇ^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* *lakkhaī* might be passive (cf. Dkp. comm.) for *lakṣyate*; but for *pekkhaī* (*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 pattijaityādi | pūṭhasyādhyāyādi yat kiṃci[t] kriyate lokottara-sahajamayam asti (1), na kevalam lokottaram | laukikam apy āha | sattha-(2) purāṇe vakkhāṇijjaī | yat kiṃci[c-] chāstrapurāṇādi-vyākhyān[am] kriyate tat sarvam sahaajasyaiva nānyasya | tadāha | nāiso(3) † dithijjo † tāu ṇa lakkhaī iti | evaṃ sahaajotakramāt yāvat puruṣe (4) na lakṣitam tāvat tena mokṣo na dṛṣṭaḥ (5) yena kleśakṣaya[m] tatkaṣaṇāt karoti | 'katham dṛśyata' 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 dan hdon-pa cuñ zañ ci byed-pa thams-cad hijig-rten-las lhas-pai lhan cig-skyes ño-bo-ñid yin-no | hijig-rten-las lhas-pa libal zhig ni ma yin te | hijig-rten-pai yañ | bstan-bcos rñin-ba hchad-pa an de yin-no zhes gsuṅs te | gañ cuñ zañ bstan-bcos rñin-ba-la sogs-pa hchad-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 rim-pas ji-srid-du skyes-bu la ma mthson na de-srid-du thar-ba mi lthob ste | gañ gi dus ñid-du ñon-moñs-pa zad-par byed-pa-o | de ji-ltar rtogs se*

(1) *yānti* MS; but Tib. *yin*. — (2) *gaccha* MS; but *bstan-bcos* = *śāstra*, and *ccha* 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. hcañ-ba*.

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

sattha-purāṇe is thus fully established as a variant.

My correction *nāiso* (na *īdṛṣo*) 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 *-ijjaī^o* 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 suṇṇaḥi laggu |
ṇāiso pāvaī uttima maggu ||
ahavā karuṇā kevala bhāvaī |
jammāsahassahi mokkhu ṇa pāvaī (1) ||
suṇṇakarūṇa jāi jouṇu sakkaī (2) |
ṇaū bhavē ṇaū ṇivvāṇaḥi thakkaī ||

Reading	<i>karuṇā chaḍḍi jo suṇṇaḥi la —</i>
of S. s.	<i>so pāvaī uttima ma — </i>
ff. 41-42	<i>o havā karuṇā kevala[42]bhāvaī</i> <i>jamma-sahassahi mokkha ṇa pāvaī </i> <i>suṇṇakarūṇa jāi jouṇu sakkaī</i> <i>ṇau bhava nau — vāṇeṃ thakkaī </i> <i>karuṇa uṇe viṇu murṇaḥiṇ lamjo</i> <i>naū sā dhāvaī uttima māmjā </i> <i>ahavā karuṇā kevali bhāvaī</i> <i>so saṇsāra mākkhe na yāvaī </i> <i>yā dhuṇu bapī vi ṭpāḍhaṇaṭ makkāi</i> <i>naū bhava naū nivvāṇeḥiṇ thakkaī </i>

Ms. (3) of the work quoted.

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

to *saṇsāra[ha]mokkaṇi ṇa pāvaī*
to = *tadā* *mākkhe* for *mokkaṇi* is due to a misreading of medial *o*.

(2) Various reading implied : *yo puṇu benni vi ṭpaḍaṇaṭ 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 ' karuṇārahito yadi sūnyatāyāṃ lagyati | tadā 'sau yogī uttama mārgaṃ na labhate | buddhatvamārga[m] na labhate iti yāvat || athavā sūnyatārahitā yadi karuṇā kevalī bhāvyaṭe | 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 | bhavasamśāraṃ nirvāṇam buddham iti (bhava samśaran n^o b^o [sa gacchati] ; or bhavaḥ samśāro 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 Śikṣasamuccaya 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 = muktvā. See P § 594 and compare MA 422. 3. ṇāi I have conjectured with some hesitation as a negative is required and naü, the reading of the new MS., has a different meaning ; see below.

jounu = dyotana. For joāi = dyotate = paśyati see MA p. 72 ; for Apabhr. 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 pā-ḍhana), and naü (ṇāü) = 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 jaī puṇa hanti ||

putti milia = *putryām militvā*. For loc. in ī 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 *hanāi*) 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 saalabāṃ bhava-nivvāṇa jahi vipphudant' assu |
taṃ cintāmaṇirūṇaṃ paṇamaha icchāhalaṃ dei ||

S. S.	ekkaṃ bāṃ saalarūṇaṃ bhavanivvāṇa jamparipphudantassa
48	taṃ c ^o paṇavaha iehā ^o
Dkp	citteka saalabāṃ jasma visphuranti
38.	taṃ ^o paṇāmaha ^o
Tib.	sems ŋid geig pu kun-gyi sa-bon te
T. Rg. 46.	gañ-las srid dañ mya-ñan hda-pa rñams hphro-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 cittekkū (cittaiḥ) 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.

“ 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

aiso = idrk or idr̥sam : compare aiso 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 tem one would rather expect jem (= yena)

8. jem kia niccala maṇa raṇa pavaṇa ghariṇi laī etthe |
† so so ghā jia nājjhare † vutto maī 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. 92 below : niccala pavana°

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

9. fol. 49 kulisa-saroruha joem joīu
nimmaḷa-paramamahāsuha bohiu |
khaṇem ānanda-bhea tahiṃ jānaha
lakkha-lakkhaṇa-hiṇa pariāṇaha ||

Metre of first two lines equivalent to 4 dactyls.

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

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

°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 tasmiṃ jānīta, lakṣyalakṣaṇabīnaṃ parijānīta.

10. Proposed text.

ghora-amdhārem candamaṇi jima ujjoa kareī |
paramamahāsuha ekkukhaṇē duriāṣesa hareī |

S. S. 49. 3	ghora amdhārem	{	candamaṇi jima ujjoa kareī
Dkp. 88. 7	ghora [lacuna] rem		
	paramamahāsuha	{	ekkuḥkhaṇe duriasesa harei ecchakṭyanai duriāśeva harei

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 ghorāṇḍhakāramadhye candrakāntimaṇir uddiyota-
naṃ karoti yādṛśa[ṃ] sarvacauracandālādibhi haṃprati
(read lādibhir hāritaṃ ?) tādṛśaḥ paramamahā-sukha eka-
kṣaṇe saṃsāraduṣcaritāśesaṃ harati

zhes gsuṅs te | hdi mun nag chen-poi naṅ-du zla-śel-gyi nor bu-i snaṅ-
bas gsal-bar byed-pai dus-su rigs-ṅan rkun ma-la sogs-pas gzhan-gyi nor
rku-bar byed-pa bzhin-du | mchog-tu bde ba chen-poi mthsan ſid daṅ
bral-bai skad cig-mai dus hkhör-bai sdig spyod thams cad ſams-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 preceeding stanza.

kareī and hareī are of course causal in form.

11.

āiri[u] saṇa pariharaī ga[c]chanto ṇāu bandhaī bhāra |
āiso joī †saṅga† paḍihāsaī tāiso laṅghaī 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. Gacchanto 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 :
idr̥śo yogī..[?]...pratibhāsate, tādṛśo laṅghati pāraṃ.

12. Proposed text.

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

S. s. 49.6	visaa ramanta ṇa visaem lippai
	ūala harai ṇa pāṇi chippai
Dkp 58.3	viṣaya ramanta ṇa visaa vi lippai ti
	ūara haī ṇa pāṇi 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 pāñi 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 pāñiyamādhye (1) heṇa (2) drśyate na pāñiyam grhyate hasta-sparśāc ca ' evam (3) tathā sati pariñāne, viśayānām kriḍāṃ karoti pañcakāmādinō tair dosai[r] (4) na grhyate [i] punar (5) yathā padmāpa[t]tre jalataraṅga[m] grhītvā tatpāñiyena na (6) lipyate ' (7) ttadospatrāṭ ca padmāpa[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 | hdod-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 joī mūla saranto |
visaa ṇa bāhañ visaa ramanto |

S. s. 49.7 even joī mūla suratto |
visaa ṇa bāhañ visaa ramanto |
Dkp 58 fin emañ joī mūla suratto |
visahi na bāhañ 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) pāñia MS., pāñiyam below.

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

(3) Tib. implies : 'sparśāc ca na lipyate... tattvapariñāne 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. *īdrśena yoginā mūlaṃ gurūpadeśa[m] saratā* (1) | abhyāsāt *saranto* jānanto ' tadvipary[ay]eṇa bādhito | (2) yat kimcid yogināṃ viśayādirūpaṃ tat sarvaṃ na jānate (3) ' tasya (4) bāhyakā bhavanti ' kim jñānaṃ jñeyam jñāpakaṃ ca tatprabhavād iti tasmād sarva-viśayānā-ramañān na (5) bādhya[n]te iti yāvat | tathā cokaṃ | bāhyam yat tat svabhāvavirahitaṃ (6) ' jñānaṃ ca bāhyārthavat śūnyam | yad yat (7) kalpitaṃ ca vidus tat (8) tad apy aśūnyam matam |

ity evam paribhāvya bhāvavibhavau (9)

niścintya tattvaikadhīḥ |

māyānāṭakanaikanipuṇo (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-cad-kyis bsgoms na de yul-gyi ñes-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 śān 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 gcig-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. īdrśena and P § 149), — — — would regularly result.

(1) 'śasarito MS.

(2) Not rendered in the Tib.

(3) jātte MS.

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

(5) pāna MS. It is however not easy to see how anāramañāt can be got out of the P'ṛakrit.

(6) 'rahāt 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 viparyayeṇa (interpreted as meaning ' fault ', not ' opposite ', ' reverse ') na bādhito.

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

bāhāi must be equivalent to bādhatē ('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 ekkū ṇaṭṭaṇṇaīṭ
ṭkalāgiṇi śo helem peṇṇaīṭ

I cannot reconstruct this verse.

15. fol. 50. Saraha bhaṇaī vivar[ī]ra paṭṭaha |
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 vaī 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-kareṇ gahia māria jima paḍihāi |
joī kavaḍiāra jima tima to ṇisari jāi ||

S. S.	visaa gaande kareṇ gahia māria jima paḍihā —
50.3	joī kava-āra tima ṇi sārī jāi
Dkp	visayagajendra kara gahia jāni māria paḍihāsai
91.3	jovī kavaḍiāra jima tima hoṇi sari joī
Tib.	yul-gyi glaṇ-poi snas blaṅs nas
220. b. 3	ji ltar gsod-pa ltar snaṇ yaṇ
	rñal-byor glaṇ-po-skyoṇ-ba bzhiṇ
	de tshe byuṇ-nas soṇ-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-viṣayaiḥ kareṇa grahaṇam iva dantīnā tadā māraṇam (1) iva vratinā[h] kuru tāvat pratibhāsate tāva[t] kasya [viṣayinaś [sic] ca svabhāvam etatṭ tasyaiva (2) dṛṣyate na māraṇam kriyate nūrakādiṣu nīyate idṛśam yogendrāṇam ... (3) kavaḍi-kārūdyai[r] yādṛśam pratibhāsate tādṛśam iva tato nihsari-taṇ (4) gacchati sahaḥjeṣu (5) liyate na kavaḍikārais (6) tasya bādhyate lokasya (7) pratibhāsa eveti | evam bhakṣyābhakṣ[y]-eṣu na lipyata iti yāvat |

Tib. de bzhiṇ du yul-gyi glaṇ-po ni dños-po thams-cad de (-do?) | yul daṅ dbaṇ-po lta bur melu-yis blaṅs-nas gsod-pa lta-bur snaṇ yaṇ mi lchi ste | glaṇ-po daṅ rtse mkhas-pas-so | rñal-byor-gyi dbaṇ-phyug-gis phyir byuṇ gnas-su hgro zhes bya'o | de ltar bza bya ma yin-pa de mi rig[s]-so zhes dgoṅs-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 kavaḍiāra, 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 visaaṇhi ṇa ṇallanti ṭāitamuṭ buddha ṭtumuṭ
74-75. keṇu |

seṇ rahia ṇaṇ aṅkurahi taru-sampatti ṇa jeṇu ||

(1) sārāṇam 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) nihsa° MS.

(5) sahaḥje° MS. s° liyate not in Tib.

(6) °rās MS.

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

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

The metre is doliā.

In line 1 I have corrected the na nullāli of the MS. to na pullanti. n and n are commonly confused in the MS. As to the Pkt stem ṇalla-, 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 Apabhr.; 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. keṇu (= katham) for kemu of the MS. (cf. keṇa MA 343).

seṭṭu I take to represent seka.

ṇaṇi (= iva); see above stanza 3.

jeṇu for jeṇu (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 akkhoheṃ siṭṭhaū |
pokkhara-bīa sahāva ṇiadehē diṭṭhaū ||

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

byaṇ chub sems daṇ rdul gyis brgyan |
mi bskyod-pa ni gos hgyur-bas |
padmaṇ sa-bon raṇ-bzhin-la |
dag-pa-giug-mai lus-la mthoṇ |

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 deheṃ of the MS. for metre and the Tib. locative.

20. bahi nikkalio †kalio† sunṇasunṇa-paṭṭho |
sunṇasunṇa-beṇṇi-majjheṃ tahi ekku ṇa diṭṭho ||

Tib. phyi-rol hbyuṇ-ba-dag ni spyad-byas-nas |
Tanj. stoṇ-daṇ-stoṇ-min-dag/la hjug-par gyis |
Rg. 47. stoṇ-daṇ-stoṇ-min-gñis-kyis dbus-su ni |
f. 241 a 2. kyeo rmoṇs-pa ci yaṇ ma-mthoṇ-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).

paṭṭho = praviṣṭa: MA, index.

beṇṇi (in form a neut. pl.; P § 436) seems to be here used for dvaya; cf. beṇṇi-rahia, st. 21 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 yoṇs-su śes |
luṇ daṇ [b]stan-beos maṇ-po bklag-pa daṇ |
ñan kyaṇ rmoṇs pa ci yaṇ mi śes-so |

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

21. aho [ṇa] gamaṇ ṇa ūheṇ jāi |
beṇṇi-rahia ēhu niccata ṭhāi |

steṇ du mi rgyu og tu mi hgro zhiṇ |
gñis pa spaṇs 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 gamāi MS which I have corrected with the Tib.; cf. Ap. ahomukhu = adhomukha

gamāi does not occur; but the form seems not impossible in view of the Vedic gamanti, *tu. thāi (P § 483) is analogous.

ūheṇi = ūrdhvena : usual Pkt uddha.

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

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

22. Kanha bhaṇai maṇa kaha vi ṇa phaṭṭai |
niccala pavaṇa gharīṇi gharē vaṭṭai ||

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

mi-gyo rluñ ni khyim-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. 5. According to Whitney (' Roots ' p. 197) sphat 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 mor |
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 dan mi-mñam-dag-la rgai 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. "

23. jo saṇveaī maṇa raṇa ahara[h]a sahaja pharanta |
so parijānaī dhammagāi aṇṇa vi kim uṇa kahanta |

Tib. : gañ gi yi ni rin chen ris nus pa |
ñi-ma re-re lhan-cig skyes-pa lphro |
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

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

maṇa raṇa cf. supra stanza 8.

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.) The Tib. equivalent is the same as for phaḍ (sphur) in st. 5 and of phaṭṭai (sphaṭṭai) in the last stanza.

parajā .. uṇa bhi ka° MS.

The reading before the Tib. translator must have been different in line 2. Possibly it was : so jānaī dhamma-sahāva (= °svabhāva). 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 '.

24. paha[m] vahante[ṇa] ṇia-maṇa-bandhaṇa kia jeṇa |
tihuana saala viphāria puṇa saṃhāria teṇa ||

Tib. lam hgro gñug mai yid ni beiñs 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-viñhapita* (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.

25. saha^{je}m ⁿⁱccala ^{je}ṇa ^{ka}ia ^{sa}marasa ^{ṇa}ia ^{ma}ṇarāa |
siddho so puṇa tā khaṇe ṇo jara-maraṇa vi bhāa |

Tib. gañ 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 dañ hehi bai ljigs-pa gañ yañ med |

The metre is dohā.

The meaning of the first line is not clear to me. Saha^{je}m (reading of the Tib?) might give better sense. The MS. has raseṇi (unmetrical), mana ...khane.

The Sanskrit would be :

Sahajena (°je ?) ni^{sa}cala(-tvaṇ) yena kṛtaṇ, [sa] samarasa-nijama-
no-rājaḥ (°manaso rājā).

tā = ved. tīt. khaṇe = kṣaṇe.

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

vi = api.

26. ⁿⁱccala ^{ṇi}vviappa ^{ṇi}v[v]iāra |
uaa-attha [†]maṇu[†] ^{ra}hia su ^{sā}ra |

Tib. mi-gyoni-rtog skyon rnam med-pa ni |
sar nub spañs pa de ni sñiñ-po ste |

viappa = vikalpa (MS. nicciappu); cf. Karp. m. iii. 10¹. viāra = vikāra ('evil thought ?). uaa-attha (MS. athe, as often) = udaya-asta (Tib. sar-nub). maṇu is possibly corrupted from beṇṇi or the like; compare st. 21 for sense and wording. su = saḥ.

27. aīso so ^{ṇi}v^{vā}ṇa bhañijjāi |
jahī maṇa māṇasa kimpī ṇa kijjāi |

Tib. hdi ni hdi ru mya-ñan hdaṣ par gsuñs |
des ni yid-kyis ña-rgyal ci-yañ mi byed-do |

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

aīsa = īdṛṣaṇi Hem. IV. 403.

so = tad (P § 423 med.)

jaṇhi MS. kijjāi deponent (P § 550).

I understand māṇasa as equiv. to an abl., like antaṣaḥ yoniṣaḥ 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 ahaṃkāra (ña = ahaṃ) is also very commonly used for māna. Prof. de la Vallée Poussin proposes maṇasā māṇaṇi, as reproducing the Tib.

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

"aīso so nivvāṇa bhañijjāi

jahi maṇā* māṇasā* kiṃ pi ṇa kijjāi ||

'In which the mind does not do anything pertaining to the mind' mā-nasaṇi kim api. Also : 'Wo der Geist nicht seine Tätigkeit ausübt' 'Wo der Geist nichts Geistiges tut', i. e. where it is quite at rest.

28. evaṃ-kāro jeṃ bujjhi [†]tate[†] bujjhi asa-asesa |
dhamma-karaṇḍa ho so [†]jjhā[†] re ^{ṇi}[a]-pahu [†]teraū[†] vesa |

e-bam rnam-pa gañ gis ses gyur-ba |
des ni ma-lus lus-pa med-par ses |
kye-o chos kyis 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) *mdo* sūtra ; and vañ = (a) *ses-rab* knowledge.. (b) *snags*, 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.

bujjhi for bujjhijjāi, a shortening not hitherto met with ; unless we correct to bujjhe (c for metre) for bujjhāi.

ate of course cannot stand : some form like *etto* (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 *ṇa* is certain because (1) gñug-māi 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 *īdṛṣa* ; but the Tib. equivalent, a plain demonstrative, suggests the correction *ehaū* ; cf. MA n° 362 p. 14 (where the Skt. version has *īdṛṣaṇi*) 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. *Advayavivaraṇa-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:

kṛtīr iyam ācārya-Padmanavajrapādānām. 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 caivaṇi | 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 prajñeyāpakaraṇa-vidhā

" ₂ bimba-rūpo

" ₄ upāya iti vyavasthitarāgadvayaṇi

(*) 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 abhinna-rūpau bhavatas tadā bhuktir muktir bhavatīti (7. a. 3)

In the following passage, the new MS. is not metrical. It reads: upanayaty abhīmatāṇi yasmān nauke-vānukūlaṇi yat | tadānukūlayogena saivopāyaḥ prakīrtitaḥ |

14. "yor milana"

15. yaṇi 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 cāpanetum ca śakṣate [sic] yatra naiva li |

prakṣayāya yat (1) tyaktan dharinatat[t]vaṇi 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 prajñālingitaḥ

f. 51 (p. 38)_{1, 2} This couplet is quoted in the MS. (10. b. 4), but not assigned to Āryadeva.

Coming to the *Prajñopāyavinīscayasiddhi* of Anāgavajra the first extract (f. 1-5) is of course not to be found in the MS., as it occurs (see the ref. 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 śaṁtīyād [sic]. This implies śaṁtīyāgād, which gives a more regular metre, though it should be observed that yoḥis (note 4) is the more usual equivalent of pari-.

" (p. 42)₁ ettha [sic] ... etacca śaṁtīyajet. 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 ślokaś, 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-sphoṭanāḥ°. This agrees far better with the Tib. tad-uru-sphoṭana = "the far-reaching thrill of that (pleasure)"

5 sādhakāvīgatī°

7. The reading printed in the text is unmetrical. Read with the new MS. (24. a. 6): āmṣyetthaṃ sudhīmān°.

The lacuna is to be filled by reading suvimalān; for the new MS. has suvipulān. The Tib. however attests °vimalān

9 kṣaptuṃ is attested by the new MS., (cf. supra note on 41, 32. 16) and so is °dina-sumahad°

40. sannāhabaddhaḥ

(p. 44) 3 muktaṃ 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 Prajñopayavinīscaya (see Appendix II.) as "Samvarākhyatantra".

(2) This quotation not in Çikṣā-s.

(3) Compare Çikṣhās. p. 133, note.

Padmavajra ((guhyasiddhi)	59.1	-sandhau' (i. e. Pañcakr. ch. III) ;
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The references in this index point (1) to the *leaves* of the MS. (indicated in the text and on the headlines of the pages), which are printed in thick figures, and also (2) to the pages (and lines) of the tirage à part. Readers of *Le Muséon* should note that Muséon N. S. IV. 379-402 (Part I of the text) corresponds to pp. 5-28 of the tirage ; and V. 7-46 (Part II) to pp. 31-70.

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ERRATA

Pt I

- p. 383 (fol. 6) line 1 Read saṇ[6]sayah (indication of folio 6 omitted).
 384 (8) " 11 " chāyāṇ ca
 391 (21) note 4 " Candrakīrti.
 392 (22) line 3 " keśa ... candrakā-makṣikādi
 396 (29) " 12 " paramārthaś

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.

LES ORIGINES DU MYTHE D'ORPHÉE.

Plusieurs légendes, de sources sans doute fort diverses, se sont groupées autour du nom d'Orphée. Le récit de ses amours avec Eurydice et de sa descente aux enfers semble, aussi bien que certains contes du *Siddi-Kūr* (1), une paraphrase pure et simple du vers du poète :

« Et l'avare Achéron ne lâche point sa proie ».

Comment s'est formée cette légende ? En quels lieux et à quelle époque a-t-elle pris naissance ? C'est ce qu'il serait difficile de préciser. Ses origines, comme celles de la plupart des autres éléments du folklore, restent fort obscures. Un motif, toutefois, nous porterait à la croire fort ancienne. C'est qu'elle se retrouve sous une forme incontestablement plus archaïque jusque chez certaines tribus du Nouveau-Monde (2).

En revanche, par ce que nous pourrions appeler son rôle social et politique, et, plus encore par son genre de

(1) M. B. Juelg, *Kalmuekische Maerchen ; Die Maerchen des Siddi-Kūr* ; Introduction (Leipzig, 1866).

(2) M. Karl Knortz, *Maerchen und Sagen der Nordamerikanischen Indianer*, pp. 254 et suiv. (Leipzig, 1871). — *Le folklore dans les deux mondes*, pp. 286 et suiv. du chap. VII du T. XXIII des *Actes de la Société philologique* (Paris, 1894).

Le Muséon
New Series
Vol. VI
1905
(opening note)

En préparant, ces derniers jours, pour la *Bibliotheca Buddhica*, l'édition du texte tibétain du Madhyamakāvatāra, j'ai identifié plusieurs des citations du Subhāṣita 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 bāhyaṃ kva (?) yathāsti cittam (phyi-rol-med sems dper-na gañ-du yod); 393.² smarāṇāṃ mano 'sti (dran-las yid); 393.⁵ bāhye 'pi (phyi-rol-na yañ); 393.⁶ saṃbhava eva svapne (gñid-na); 393.¹³ tājjaṃ cittam 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 evaṃ viddhi sarvāṃś caturdhā
viṃśaty aṃśā eta iṣṭāḥ svadṛṣṭeḥ
= de-ltar rnam-bzhir phuñ kun ṣes-bya ste
de-dag bdag-tu-lta-ba űi-ṣur 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 *sañbuddhadhiyo 'sti bījam*. La première version (rdzogs-pai byañ-chub) fournit, il est vrai, un génitif *sañbodheḥ*.

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 Nāmasaṃgītiṭikā, 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.