

CITTAVISUDDHIPRAKARANA OF ARYADEVA



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Prabhudas Bhikhai Patel

Born in 1906

Died in 1942

CITTAVISUDDHIPRAKARANA

CITTAVISUDDHIPRAKARANA
OF
ARYADEVA

SANSKRIT AND TIBETAN TEXTS

EDITED BY
PRABHUBHAI BHIKHABHAI PATEL

WITH A FOREWORD BY
VIDHUSHEKHARA BHATTACHARYA



VISVA-BHARATI
1949

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ABBREVIATIONS

AS	;;; ...	Advaya vajrasaṃgraha in GOS.
BCP		Bodhicaryavātarapañjika, Bibliotheca Indica.
BD	... ..	Bauddha Gaṇa O Dohs, Vangiya Sāhitya-Pariṣad, Calcutta, 1923 B. S.
Cat.	Cal ...	Catalogue of Sanskrit Manuscripts in the Asiatic Society of Bengal.
Cat.	NDL ...	Catalogue of the Sanskrit Manuscripts in the Nepal Darbar Library by Hara Prasad Sastri.
CAV	... ..	Cittāvaraṇaviśodhanaprakaraṇa.
ORV	... ..	Cittaratnaviśodhana.
CV1	... ..	Cittaviśuddhiprakaraṇa ed. by Hara Prasad Sastri in the Journal of the Asiatic Society of Bengal. 1898.
CV2	... ..	Cittaviśuddhiprakaraṇa quoted in the Subhāṣitasamgraha ed. by C. Bendall, <i>Le Museon</i> , N. S. IV, 1908, V. 1904.
OVP	... ..	Cittaviśuddhiprakaraṇa
GOHS	... ..	Government Oriental Hindu Series, Poona.
GOS	... ..	Gaekwad Oriental Series, Baroda.
ITS	... ..	Indian Teachers of the Buddhist Universities by Phanin- dranath Bose, Adyar, 1923.
JASB	... ..	Journal of the Asiatic Society of Bengal.
JRAS	.. ...	Journal of the Royal Asiatic Society, Great Britain and Ireland.
PK	... ..	Pañcakrama.
PS	... ..	Prajñopāyavinīśayasiddhi, GOS.
SM	... ..	Sādhanaṃālā. GOS.
SS	... ..	Subhāṣitasamgraha ed. C. Bendall.
M	... ..	Tanjur.
Tib	... ..	Tibetan.
TVW	... ..	Two Vajrayāna Works, GOS.
VT	. ...	Vajradākṣaṇtra in Cat. Cal.

FOREWORD

It is most unfortunate that the Editor of the book, Sri P r a b h u b h a i B h i k h a b h a i P a t e l, could not live to see it published. Undoubtedly the editing would have been far better if he could himself take care of it from beginning to end. But unfortunately it was not to be as he was untimely snatched away by the cruel hands of death.

He belonged to a peasant family of Kunabi caste and was born at Sarpur-Pardi of the district of Surat in 1906. He had one sister and five brothers, he himself being the fourth. His father was Sri B h i k h a b h a i and mother Srimati B e n a b a i. His education began at the village school of Satem and thence he was sent with his nephew Sri G o v i n d a j i B h u l a b h a i P a t e l, now a Homeopathic Physician at Navasari, to the Central Boarding School of Supa. It was a village middle school.

After his reading up to Matriculation came the call of M a h a t m a G a n d h i for triple boycott of schools and colleges, Government Law Courts and foreign cloths. This was in 1919. Having given up school he joined a National School at Surat and from that time till his death he used to put on *khaddar*.

After two years in 1921 he went to the Gujarat Vidyapith, the National University founded by M a h a t m a G a n d h i, and plunged deep in Congress ideology. There he came under the influence of such leaders and thinkers as Principal A. T. G i d w a n i, A c h a r y a J. B. K r i p a l a n i, K a k a K a l e l k a r and S a r d a r V a l l a b h b h a i P a t e l, and Prof. D h a r m a n a n d a K a u s a m b i. The last-named teacher impressed upon him the glory of the ancient lore of India.

P r a b h u b h a i then come to Visva-bharati, Santiniketan with some other students from that part of the country. Indeed,

it was owing to his personal influence that at that time a good number of Gujarati students came to Santiniketan and joined the different departments of Visva-bharati. In due time Prabhuhai was admitted to the Vidya-bhavana, the Research Department of the institution of which I was then the Principal. I had there the good fortune of teaching students coming not only from the different parts of the country, but also from such distant lands as Japan and Germany.

As a student Prabhuhai endeared himself to all his teachers and inmates of the Asrama including our revered Gurudeva, Rabindranath. He was very intelligent and promising. In the Vidya-bhavana he was one of those students who studied under my personal guidance and I felt fortunate and proud to have him as a pupil. His subject of study here was Buddhism with special reference to its Tibetan and Chinese sources.

Here in Visva-bharati he lived for more than seven years and made it almost his permanent home. Once again came the call from Mahatma Gandhi, and Prabhuhai left his studies for the time being in order to serve his motherland and courted arrest and was imprisoned. This proved too much for him, for after two years of jail life he came out a total wreck in health. His robust constitution broke down and he developed hemiplegia from a little strain in his spine. Best of India's doctors, physicians, surgeons and specialists in nature-cure could do no better than giving some temporary relief. He removed to the house of his nephew Dr. G. B. Patel, already referred to, at Navasari. He was now a complete invalid, crippled and confined to his wheel-chair and bed, but his mind was clear till the end which came on the 30th December, 1942. He was taken to his village home where he breathed his last after an agony of red sores and now lies buried in his family land. He remained unmarried after the divorce from his wife with whom he was married at a very tender age according to the social custom prevailing there at the time.

The papers left behind by P r a b h u b h a i were sent to Santiniketan by Dr. G. B. P a t e l in the first week of February, 1944, when I went there again for a few months, and I sorted them in two bundles, one containing those connected with the *Citta-visuddhiprakarana* and his Tibetan studies and the other connected with mainly Chinese studies and miscellaneous papers. From the papers that are with me and other materials at my disposal it is known that P r a b h u b h a i made serious studies in the *Bodhicitta* literature both in Chinese and Tibetan. His paper *Bodhicitta-vivarana* in the *Indian Historical Quarterly* (Vol. VIII 1932, pp. 700) will show it clearly.

He contemplated preparation of a critical edition of the *Bodhicittavivarana*, a well-known work on the subject, giving its Tibetan version with the restored Sanskrit text. For this purpose he made a transcription of the Tibetan version and restored the Sanskrit verses from it. He collected also a number of original Sanskrit verses of it scattered in different Sanskrit works.

Besides, he transcribed the Tibetan texts of the following books :

(i) *Bodhicittavivarana-ṭīkā*, (ii) *Bhāvanākrama*, (iii) *Bodhicittabhāvanāvivarana*, (iv) *Bodhicittotpāda*, and (v) *Samvrtibodhicitta-bhāvanopadeśa-varnasamgraha*.

Again, among the papers left by him there are found also the following :

(i) *Bodhisambhārasūtra* of N ā g ā r j u n a tentatively restored to Sanskrit from the Chinese text.

(ii) *Bodhilakṣanavimuktisāstra*, Chinese text with Sanskrit rendering.

(iii) A short text on *Bodhicitta* with Sanskrit translation.

(iv) A restored Sanskrit text from Tibetan (?) appearing to be called *Bodhicittabhāvanā* containing 1-65 verses.

(v) Two pages of a Tibetan transcription of M a i t r e y a n ā t h a' s *Mahāyānottaratantra*.

(vi) A short Chinese text entitled *Bodhicittārtha* containing the original and its Sanskrit translation.

(vii) *Paramārtha-bodhicitta-bhāvanākrama-varnana-samgraha* of A ś v a g h o s a—a complete Tibetan transcription.

(viii) There are also some fragmentary miscellaneous notes, different *Bodhicitta* texts as well as collections of Sanskrit verses of *Ratnāvalī* and other Buddhistic works that are found scattered as quotations in different books.

The papers contain also the following three papers of P r a b h u b h a i not yet published :

(i) *The Doctrine of Sūnyatā* (14 pages),

(ii) *Why Was Buddhism Popular* (about 12 pages), and

(iii) *Mysticism in Buddhism* (14 pages).

In the *Indian Historical Quarterly* for 1932, Vol. III, pp. 316 and 689, he edited the complete text of the *Catustava* of N ā g ā r j u n a in a restored Sanskrit version together with its Tibetan text. Just before it T u c c i's paper *Two Hymns of the Catustava* of N ā g ā r j u n a giving the original Sanskrit of only two *stavas* appeared in the April number of the JRAS. P r a b h u b h a i's paper was written long before it and sent to the Editor of the Quarterly. As regards the quality of this work of P r a b h u b h a i one may be referred to my observation in the same number of the *Indian Historical Quarterly* (p. 317).

P r a b h u b h a i wanted to bring out a new edition of the *Subhāsitasamgraha* in Nagri script, which was originally edited in Roman characters by C. B e n d a l l in *Le Muson*, 1903. Having this object in view P r a b h u b h a i made (15. 10. 29) a Nagri transcription of that book and the copy still lies with me.

As regards his edition of the *Cittavāsisuddhiprakaraṇa* it was at my suggestion that he undertook it and worked on it earnestly. I do not exactly remember when he finished it or when the Ms. was sent to the press, but it is certain from his papers that pages up to 76 were printed off and the

final proofs of the remaining portion of the book, i. e. the Notes and different Indexes, viz., those of the *karikas* of the Sanskrit and two Tibetan texts as well as those of the *Cittavisuddhiprakarana* quoted in other works, were received long before August, 1934, and forwarded to the author for his print order. He was then lying ill in his nephew's residence at Navasari and I was also away from Santiniketan. This as well as the difficulties of printing during the war years including some unforeseen circumstances hampered the timely printing of the book.

After a lapse of some years the work of printing was resumed at the initiative of S_j. P u l i n b i h a r i S e n, M A., of the Publishing Department of Visva-Bharati. S_j. K s h i t i s c h a n d r a R a y, M. A., Assistant Secretary. Visva-Bharati, also took much interest in it.

The Notes and a few pages of the second Tibetan text, (i. e. the verses from III to the end of the *Cittaratnavisodhana*) had to be printed for the second time, these being seen through the press by Dr. P. C. B a g c h i, now Director of Research Studies in Visva-Bharati. For this the authorities are thankful to him. It is to be regretted that the Indexes of the first and the second Tibetan texts could not be printed this time.

The Introduction to the book originally appeared in the *Indian Historical Quarterly*, 1933, pp. 705. As it was meant to be finally published as an introduction, we have made use of it as such without any change. As regards the editing of the book, there are defects of which nobody could be more painfully conscious than myself. I am, however, glad that the book is now published and thereby my self-imposed debt to a pupil (*sisya-rna*) is somehow paid off.

I have deliberately desisted from making any particular observation on the edition of the book by one of my most beloved pupils. Let the readers and scholars judge for themselves. Yet, I may perhaps permit myself to remark that it is un-

doubtedly a scholarly work and a real contribution to the subject and as such it will occupy an important position in Buddhistic studies.

In conclusion it may be added that P r a b h u b h a i was a fairly well-known literary figure in his own mother-tongue, Gujarati. He tried his hand at novels, short stories, drama and poetry. His novel *Deśadrohī* 'The Traitor to the Country' and a book of poems called *Divadīā* 'The Lamp' received appreciation from the Gujarati-reading public. His death cut short a life full of promise and high expectations.

"Brahmavihara,"

Calcutta.

Vidhushekhara Bhattacharya.

July 7, 1948.

INTRODUCTION

This treatise was brought to light by the late Mahāmahopādhyāya Haraprasad Sastri.¹ Ever since that publication, no one has taken any serious notice of it, excepting that some scholars² have used it for the purpose of reference. The original MS. of the work is of palm leaves in old Newari script. As it is very defective, its transcription and the printed text based on it are not free from mistakes. In the original MS. the first leaf is missing, the obverse side of the seventh leaf is totally illegible and many *pādas*, phrases or words are too much defaced to be deciphered with any certainty.

The thought that these handicaps could be overcome to a great extent with the help of the Tibetan versions of the work prompted me to undertake the task of preparing a critical edition of it. There are two Tibetan translations of this work, the first⁸ of which has been referred to by B e n d a l l,⁴ and the second,⁵ which has a different title and is attributed to a different author,⁶ has been traced by me in the course of editing the first work. A further comparison of the present work with some other texts on the same or similar subjects, supplied me with some more useful materials to work upon. A number of verses or their parts which are exactly the same as or similar

1. *JASB*, 1898, pp 175 ff

2 Bendall SS, p 87, *JRAS*, 1900, p. 41, 'Goussin *Muséum*, 1900, p 240, *BCP*, p 368, Nariman *History of Skt Buddhism*, p 94, Kimura *Origin of Mahāyāna Buddhism*, p 166, and other-

⁹ *Oṣṭāntanantariśodhanatāmapi śāraṇam* (*Sensitibz sgrub pa.rnam par sbjyem ba.dses.*
bhya ba's.abtu byed pa) See T Rgyud, (ii, fols 121b 9-127a 8 (Cordier. Vol II, p 186),
Narthang edition, fols 118a 5-124b 2

4 SS, p 87, footnote

5. *Citraratnasambodhanam* (*Sems ram po chashten bar byed par.dses bya ba*). See T
Rgyud, Yu. fol. 216a-222b 3 (*Ordur*. Vol. III, p. 232), Narthang edition, fol.
216a.6-222a 5.

6. Rajā Indrabhūti, Rgyal.ba Indra.b'u.tis mdzad pa. Ser Tib, T. Dkar
Chag, fol. 104a 6

to those⁷ in this treatise, have been of great help in the correction of wrong readings and the selection of the right ones from among a number of them.

There is no title in the Sanskrit MS. of this work.⁸ In SS where some of the verses of this treatise are cited, the title is given as *Cittavisuddhiprakaraṇa*.⁹ The first Tibetan translation (CAV), both in transliteration and translation, calls it *Cittāvaranavisodhananāmaprakaraṇa*. The second translation names it *Cittaratnavisodhana*. In the printed text I have adopted the title supplied by SS. because the title of the work should naturally be *Cittavisuddhiprakaraṇa*, as the theme of the treatise as indicated by its last verse¹⁰ is *Cittavisuddhi* and as will be shown later on, it is a *prakaraṇa*, a class of writings to which it can be allotted.

The work is generally attributed to Āryadeva. CV.¹ states in its colophon *ktir iyam Āryadevapādānām iti*. CV.² supports it with a similar statement, viz. *Cittavisuddhiprakaraṇe Āryadevapādair abhy uktam* CAV, too, in its beginning as well as its end, supports this view.¹¹

There is also some external evidence to show that this treatise was written by Āryadeva and none else. *Cittavisuddhi*, according to Vajrayāna is one of the *kramas* 'stages' which are essential to the path that leads to the realization of *sambodhi*¹² 'complete enlightenment'. *Pañcakrama*,¹³ a treatise dealing with

7 See App. III.

8 Later on in the *Cat NDL.*, p. 249 the editor seems to have accepted the title given in SS, p. 37

9 One does not know how Dr Bhaṭṭacharya names the work differently at different places. See *Buddhist Iconography*, pp. xxiv, 1, *SM*, II, p. cxxiv *Annals of B R Institute*, Poona, part X, p. 17.

10 *cittavisuddhim ādhāya yan mayoparjitam sukham/
cittavisuddhim ādhāya tenāstu lukhito janah||*

11 It runs *Slob dpon chen po, 'phags pa lhas mdaad pa ldsugs. so/* (*Mahā.āryāryadevasya kṛtir viharati sma*), *Slob dpon a rya de.bas mdaad pa rjongs so/* (*Ācāryāryadevasya hrīh samāptā*)

12 *BD.*, p. 8

13 *Memoirs de la Faculté des Lettres de Gand, Fasc. 16 Cf. Actes du deuxième Congrès international des Orientalistes, 1894, pp. 189 ff.*

these stages, devotes a whole chapter to it.¹⁴ The *Tippani* on this chapter states that Ācārya Śākyamītra, the redactor and the commentator of the text, has made some additions to it. These additions again are said to be the summary of a work, viz. *Anuttarasamḍhi* of Āryadeva, which also is reported to have been known as *Cittavisuddhikrama*.¹⁵ In my opinion this Āryadeva and his *Cittavisuddhikrama* alias *Anuttarasamḍhi* have some relation to the author and the work under discussion. The existence of a work called *Cittaratnaviśodhanakrama*¹⁶ does support the view that the *Cittavisuddhiprakaraṇa* alias *Cittaratnaviśodhana* should have been related to some *krama*.

Moreover, there are two other treatises, *Svādbhisṭhānakrama-prabhedā*¹⁷ and *Adhisambodhikramopadēsa* (*bdag. byin. gyis. brlab. pa'i. rim. pa. rnam. par. dbye. ba* and *mnon. par. byaṅ. chub. pa'i. rim. pa'i. man. nag* respectively),¹⁸ attributed to Āryadeva, which in spite of the similarity of their titles to those of some chapters in PK, are not identical with them. They, too, like the work under discussion, deal with the same subject matter as in PK. Further, the redactor of the Narthang edition of Tib. T. includes these three works in a volume which is mainly comprised of treatises dealing with PK. This, I think, is a sufficient evidence to put them down as belonging to the PK. literature. All of these treatises, though available as independent works, are, in fact, not so. Each of them taken as a separate unit, does not do full justice to all the aspects of Vajrayāna. They are really, as indicated by one (CVP) of them, more like some chapters than complete independent works. They complement each

14. PK., p. 27 ff.

15. PK., p. vii, footnote 1; Ācārya Śākyamītras tv ātmāno bāhuśrutyaṃ prakatayaṃ prakṛtprabhedaprakāśakam anuttarasamḍhīmāmakam grantham kṛtvā ārye Pañcalārame prakṛptavān. See PK., p. xii, footnote 1. Again at the end of the chapter III. *Anuttarasamḍher sthāparanāma Cittavisuddhikrama* See PK., p. xii, footnote 6. A verse from the latter is cited in BD., p. 28 as that of the former.

16. Cordier, II, p. 248 no. 81.

17. Cat. NDL., p. 66 and Cat. Cal., p. 110.

18. Cordier, II, p. 186.

other when taken as a whole This, I think, is sufficiently convincing an evidence in support of the existence of a hypothetical work written by Ā r y a d e v a similar to PK.

As regards the identification of this Ā r y a d e v a, it can unhesitatingly be said that he is not the same as one who is well-known as the author of *Catuhṣataka*, *Śataśāstra*, *Akṣarasataka* etc.,¹⁹ though H a r a p r a s a d S a s t r i,²⁰ P o u s s i n,²¹ B e n d a l l,²² K i m u r a,²³ N a r i m a n,²⁴ and others²⁵ seem to have once believed him to be so, while B h a t t a c a r y a²⁶, V a i d y a²⁷, and later on P o u s s i n²⁸ also doubted this identification

When the tenets of Vajrayāna were current in Bengal there was a writer of this name. He is supposed to have been known under two or three other names²⁹. Many Sanskrit as well as Bengali treatises on the then Vajrayāna are attributed to him³⁰ In my opinion this Ā r y a d e v a is identical with the author of *Cittaprakaraṇa*³¹, *Svādhīṣṭhānaprabheda*³² and *Anuttarasamdhī* referred to above and is the one referred to in some other works³³ of the same school.

The second translation (CRV) as stated above³⁴, attributes the work to R ā j ā I n d r a b h ū t i p ā d a. He was both a patron and a writer of the Vajrayāna school, and was known as *Mahārājādbhirāja*³⁵, *Mahācārya*, *Oḍḍiyanasiddha*, *Avadbūta* etc.³⁶

19. See Tib T. Taha, Cordier, III, pp 296 ff

20. JASB, 1898 p 175.

21. BCP., p 868, footnote, Muséon, 1900, p 240.

22. SS., p 87.

23. The origin of Mahāyāna Buddhism p. 166.

24. History of Skt Buddhism, p 94.

25. Keith: Buddhist Philosophy, p. 229, Abhyāñkara, Sarvadāśāna-samgraha, GOHS, Poona, p. 510.

26. SM., II, p cxxxiv,

27. Etudes sur Ā r y a d e v a, p 61.

28. Buddhism, p 888

29. BD., p 80 (Intro).

30. BD, app. p. 14.

31. Cat. NDL., p. 249.

32. Ibid. p. 65 and Cat Cal. p. 110.

33. BD., p 8, Catuṣṭhāloka in Cat. NDL., p 18; SS., p. 57.

34. See footnote 6

35. Cat. NDL., p. 56.

36. TVW., p. xi,

Besides, in his two Sanskrit works, available at present, he is reported to have written a good many other treatises⁸⁷, big and small. Unfortunately they are known only through their Tibetan versions. He is supposed to have lived about the fourth quarter of the seventh century A.D.⁸⁸

As regards the date of this *Āryadeva*, there is very little evidence. Some of the verses of the work occur in other works of settled dates ; but that too, does not throw any light on the point, as these verses occur in the texts themselves without any indication that they are quoted from some other works. We have already seen that *Āryadeva* was the predecessor of *Śākyamitra* who summarised the *Anuttarasamdhī* of the former.⁸⁹ Now this *Śākyamitra* was a disciple of *Śākyaprabhā*,⁴⁰ who was a contemporary of *Gopāla* of the Pāla dynasty of Bengal.⁴¹ This fact gives us some data to presume that this *Āryadeva* was somewhat earlier than the beginning of the eighth century A. C.

Thus *Āryadeva* lived during a period in which *Nāgārjuna*⁴² the disciple of *Rāhulabhadra*⁴⁸ (*Saraha*), *Indrabhūtipāda*, the king of Orissa⁴⁴, *Lakṣmīṃkarā*, the learned sister of the latter,⁴⁵ and other *siddhas* upheld the banner of *Vajrayāna*. A comparison of their works shows that the ideal and the path to realise it, which they advocated, were identical in essence. The facts (1) that the chapters bearing similar titles⁴⁶ and containing similar treatment of the subject are attributed to both *Nāgārjuna* and *Āryadeva*, (2) that the Tibetan translators committed a mistake in attributing one and the same work to both *Āryadeva* and *Indra-*

87. *BD.*, pp 14 ff (App).

88. *SM*, p XLII.

89. See footnote 15.

40. *Tārānātha* (Schiefner) pp. 211, 218.

41. *Ibid*

42. See *SM.*, II, p. XLV.

43. *The life of Nāgārjuna from Tibetan and Chinese sources*, p. 7.

44. *SM.*, II, p. II.

45. *Ibid*, liv.

46. Cf. *CVP.*, and works mentioned in footnotes 17 and 18 with chapters 8, 4 and 5 in *PK*.

b h ū t i, and (3) that the occurrence of similar and identical verses⁴⁷ in different works of all of them, can be accounted for by their being contemporaries and having similar mission.

From the Tibetan translations it is known that the Indian translator of CAV was J ñ ā n ā k a r a. Nothing is known about his date, life and career, except that he had translated also some other works from Sanskrit into Tibetan.⁴⁸ The author of one of them, viz *Gaṇacakraavidhi* is Ācārya D o m b i h e r u k a who is supposed to have lived in the latter part of the eighth century A.C.⁴⁹ We can deduce from it that the first translation was accomplished after that period.

The Tibetan interpreter of this translation was J a y a ś i l a (*Tshul. khrims. rgyal. ba.*). If he is the same person as the one who was deputed to India by the Tibetan king Chañ. Chub in search of a great Ācārya for Tibet,⁵⁰ it may be said that the translation was made in the eleventh century A. C. For the person whom Jay ś i l a took with him to Tibet was Mahāprabhu D ī p a ṃ k a r a Ś r ī j ñ ā n a⁵¹ (980—1053),⁵² who was a contemporary of king N a y a p ā l a of Magadha.⁵³

The second translation was made by Upādhyāya D ī p a ṃ k a r a Ś r ī j ñ ā n a. It is decidedly a later one than the former, as is indicated at the end of the colophon in CRV.⁵⁴ It has many discrepancies as regards its fidelity to both the spirit and the words of the Sanskrit text. As for the identification of its translator, D ī p a ṃ k e r a Ś r ī j ñ ā n a, it is not at all certain whether he is identical with the great D ī p a ṃ k a r a *alais* A t i ś a or not. If they are one, it will be difficult to account for the difference of the titles of the two translations, and the names of the authors of the original work. It has already been shown that the interpreter of CAV, and this A t i ś a

47. See Index III to this work.

48. BD., p. 84 (App.).

49. SM., II, p. lxii.

50. ITU., p. 69.

51. *Indian Pandits in the Land of Snow*, pp. 80, 81.

52. SM., II, LXII.

53. See footnote 51.

54. *blan.la phab.pa'o*. It is written at the end of later translations only.

were contemporaries as well as acquainted with each other. Now, if Upādhyāya Dīpaṃkara and Atiśa Dīpaṃkara were one and the same person, it becomes hardly believable that a work which is not of much importance, was translated twice during the same period

Hence one is naturally led to think that there might have been two persons living at different times but having the same name Dīpaṃkara. Haraprasaśastri also in one of his writings⁵⁵ resorts to such a conjecture. Moreover, the different epithets⁵⁶ attached to the name Dīpaṃkara and the fact that works of various natures are attributed to him, would also support the existence of more than one person of that name.

The name of the Tibetan interpreter of the second translation is not clear. The colophon in CRV and the index volume⁵⁷ of the Tanjur give his name as *khu. ston. dños. grub*. It may literally mean Rasaśāstrasiddha; but that is not quite convincing. The first syllable *khu* might also be the name of a place. According to Cordier⁵⁸ the Tibetan words mean 'le maître de khu' (the master of Khu); but he also suggests the following correction that they should be changed into '*grus gyan. drun*' meaning Sañātana-vīrya. However, if the syllable *khu* is changed into *bu*, the meaning becomes clearer, because we do find such a name as Bu. Ston⁵⁹ among the Tibetan literateurs. One does not know the exact date of this interpreter, viz. Bu. Ston or Khu. Ston or whatever his name may have been; but one thing is certain that he must have existed between the eleventh and the fourteenth century A. C. when the present edition of the Tibetan T. in which this translation (CAV) is available was accomplished⁶⁰

Mahāyāna Buddhism in its later stage was split up into

55. BD., Intro. p. 22.

56. BD., App

57. Tib. T. *Dkar Chag* fol. 104a. 6. 58. *Cat T.*, III, p 282.

59. The famous historian of Tibet and the redactor of Tib. *Tripiṭaka*. His book, *History of Buddhism* (Chos. byuñ) translated from Tibetan by E. Obermiller is published.

60. See *Hinduism and Buddhism* by Elliot, Vol. III, p. 880.

two sections, Pāramitānaya and Mantranaya.⁶¹ The latter was subsequently divided into many branches⁶² and had new elements introduced into it by several reputed Ācāryas.⁶³ One cannot say with any certainty to which of these many schools our work belonged. Of course the word Mahāyāna is frequently met with in the text, but that, too, is to be taken to imply some later school wherein the ideas expressed in this text were advocated. The fact that the person, known as an ideal one in our text is called a *yogin* and it suggests that the writer of the text might have been under the influence of the Yogatantrayāna school of the Vajrayānists.

Evidently the writers of the Vajrayāna had for their philosophical grounds the Mādhyamika⁶⁴ and the Yogācāra⁶⁵ schools. According to the latter *citta* is all in all.⁶⁶ Ordinary laymen and misguided *bhikṣus* of the Vajrayāna period misunderstood this *citta*. They identified it with the ordinary mind of our daily experience, deified it as a mythological personality, and tried to please it⁶⁷ by directing their conduct of life accordingly. In fact, this mind was the *Bodhicitta* which in its deified form identified itself with the *Cittavairo*⁶⁸ and *Bodhivajra*.⁶⁹ It was this

61. *AS*, p. 14.

62. *Les Chants Mystiques* by S h a h i d u l l a, p 16, *Caḥrasambhāratantra* (Tantra Texts), p xxxii, Lamaism by W a d d o l l, p 152

63. Viz. S a r a h a, I n d r a b h ū t i, D o m b i h e r u k a, D ī p a m k a r a e t c. See SM., II, Intr s v.

64. na saṃsāraṃ na nīrvāṇaṃ manyante tattvadarśinaḥ /
CVP., v.21.

grāhyagrāhakanirmuktaṃ bhāvayed jñānamāstrakam /
tato vīśvaṃ cittamāstram grāhyagrāhakaavarjitam /
SM., p. 78.

65. cittamēva mahābījaṃ bhavanīrvāṇayor api /
BD., p. 22.

66. yānānāṃ nāsti vai niṣṭhā yāva cittaṃ pravartate /
AS., p. 22.

67. tathā tathā pravarteta yathā na kṣubhyate manaḥ /
saṃkṣubdhe cittaratne tu siddhir naiva kādācana /
PS, p. 24.

68. See the following verse of *Cittavajrastava* (Tib. T Bstod. Tshogs. fol. a 8) where instead of *Cittavajra Bodhicitta* is addressed to :

gañ. gla. se. byun dra. ba. ni/ sems fid. kyī.nī. beal. mdsad. de/

69. See *Guhyasamāj'a*, GOS, LIII, pp. 14, 17A. ff.

citta which was to be worshipped and was to be taken as the only way for the fulfilment of one's purpose⁷⁰ there being no other source of real happiness.⁷¹ But in course of time degeneration strengthened its hold and the mind was always understood in an epicurean way.

We have seen that the mind is treated by the Mahāyānists as the pivot of all metaphysical speculations and ethical conduct of life. A purified mind brings salvation, while a deluded mind leads one to the abysmal depth of damnation. The maxim, *mana eva manuṣyānām kāraṇam bandhamokṣayoḥ*, is really true both morally and philosophically.

This is the reason why all the teachers have emphasised the purity of mind. On account of this unavoidable necessity of *cittaviśuddhi* our writer has taken up the work of explaining its significance, process and result. His treatment of the thesis, though it deviated from the traditional way of uncompromising renunciation and austerity, is in accordance with the social and religious conditions of that time.

Being free from all attachment this mind shines out in its true colour. It is pure from the beginning (*ādisuddham*), free from all impurities (*anāvīlam*) and enlightened by nature (*prakṛti-prabhāṣvaram*).

The following verses will be interesting in this connection :

astam gate candramasiva nūnam
nīrendavaḥ saṃharaṇam prayānti /

⁷⁰ See *Bhāṣācittavivaraṇa*, Tib. T. Rgyud, Gl, fol. 44a 4 :
rañ.dan-gzan.don. bsgrub. don. du/ srid.na thabs. gzan' yod.na.yin/
byad. chub. sems. ni ma.gtogs pa/ sañs.rgyas-kyis sñar.thabs ma.gzig //

⁷¹ Bodhicittāś rite nānyat saukhyam asti tridhātuke/
Bodhicittamayam saukhyam sarvasaukhyaprasarṇam /
JS , p. 88 ;

labdhvā Bodhidvayam ete bhavād uttrastamāṇasāḥ/
bhavanti syukṣayāt tuṣṭiḥ prāptanirvāṇasamjñināḥ /
A bhāṣamayaḥkārāloka, Gos., p. 120.

cittam hi tadvat sahaṣe [ni] line
naśyanty aml sarvavikalpadoṣāḥ //

BD., p. 48.

cittam eva hi saṃsāre rāgādiklēśavāsitam /
tadeva tair vinirmuktaṃ bhavānta iti kathyate //

Tattvasaṃgrahapañjikā, GOS., p. 184.

This *citta* as *Bodhicitta* is defined as follows :—

sarvabhāvavigatam skandhadhātāvīyatanagrāhyagrāhakavarjitam
dharmanairātmyasamatayā svacittam ādyanutpannam śūnyatābhāvam.⁷³

alakṣaṇam anutpādam asaṃskṛtam avāśmayam /
ākṣaṇam bodhicittam ca bodhir advayalakṣaṇā.⁷⁸

Thus *Bodhicitta* in its metaphysical aspect comes nearer to the *citta* 'mind' or 'consciousness' of the Yogācāra idealism. The only difference lies in our approach of awareness to them. The Yogācāra *citta* is conceived purely in a speculative and dialectical way by the intellectual. While the *Bodhicitta* is an ideal mental disposition which could be achieved, step by step, through human efforts, directed by the codes of Mahāyāna ethics and inspired by the best of the motives, viz, of *maitrī* 'love' and *karuṇā* 'compassion'. The Yogācāra mind is apprehended through a most subtle synthesis of one's awareness of the supreme and the dynamic force of the cosmos changing at every fraction of a moment, yet preserving its inherent continuity. It is difficult to conceive its existence beyond the symbolic world of words and ideas. On the contrary *Bodhicitta*, through a supernatural concept, is not altogether beyond the sphere of one's awareness. It is an ideal state of realization of a saintly personality, who as an accomplished Bodhisattva, through his *pranidhānas* 'resolves' undertakes the arduous task of unburdening the universe of the miseries of the *samsāra*.

Everybody, according to Mahāyāna Buddhism, is eligible for this state of perfect bliss. The Bodhisattvahood, it is

73. *Guhyasamāja*, GOS, LIII, p. 12 ; *Bodhisattvavaraṇa*, beginning, see footnote 70.

78. *Op. cit.* verse 45 ; see BCP., p. 421.

believed, lies dormant under the pressure of *vāsanā* and *karma*, in all human beings, and a right sort of an endeavour (*sādhana*) to be free from these *vāsanās* and *karmans*, awakens it from its slumber. Many writers of Vajrayāna openly declared that this Bodhisattvahood or *Buddhatva* can be realized within a single life-time.⁷⁴

A picture of the Vajrayānist who could reach this ideal state of perfection, can be noticed in the following two verses. They are :

nirvikāro nirāsaṅgo niṣkāṅkṣo gatakalmaṣaḥ /
 ādyantakalpanāmukto vyomavad bhāvayed budhaḥ //⁷⁵
 samāropavinirmuktaḥ samādhau susamāhitaḥ /
 sarvadā paramānandi sambodhiṃ bhāvayed budhaḥ //⁷⁶

With a view to keeping himself in harmony with the mystical and esoteric aspect of his action, he is to take only to those *mantras*, *sādhana*s and *dhāraṇis*, which bring him all the more nearer to his ideals. Nothing is right or wrong for him at that stage of progress, yet he always feels inclined to perform the right action. The verse which correctly expresses that inclination, runs thus :

śubhāśubham yady api niḥsvabhāvakam
 tathāpi kuryāt śubham eva nāśubham /
 jalendubimbopamalokasamvṛtau
 sukham priyam duḥkham aśasram apriyam //⁷⁷

Here it will be interesting to cite some of the *Pranidhāna* verses which record the declaration of his motives for reaching this stage of Bliss. Two⁷⁸ of them are as follows :

utpādayāmi varabodhicittam
 nimantrayāmy aham sarvasattvān/
 iṣṭāṃ carīṣye varabodhicārikām

74. CVP., vs. 84, 85 ; VT., p. 101.

75. TVW., p. 16.

76. AS., p. 10.

77. AS., p. 8.

78. For other specimens of these *pranidhānas* see SM., pp. 8, 57, 67, 508 etc. See also the third *parvata*, viz. *pranidhāna*, in *Bodhicittotpādaśāstra* of Vasubandhu, Nanjio, no. 1218, which is being edited by me.

buddho bhaveyam jagato hitāya//79
 anena oṣham kuśalena karmaṇā
 bhaveya buddho na cireṇa loka/
 deśeṣya dharmam jagato hitāya
 moceya sattvān bahuduḥkhaṭṭitān//80

These *siddhas*, who reach this stage of perfection, are on the last step of the staircase which leads to *nirvāna*. They, it is said, halt there for aeons and aeons in the expectation of a day when the whole of the universe will be able to be free from the chain of *pratityasamutpāda*. This is an advancement from the position of Arhatship which is the *summum bonum* both during the life-time of the Buddha and the days after it.

Here one may naturally be inquisitive to know how could the original sayings of the Buddha be reconciled with such new interpretations of the *dharma*. It is evident from some of the original dialogues of the Buddha himself that, he preached the Law differently to different people. The social, the moral and the intellectual status of a disciple was considered to be a factor to be reckoned with in deciding the nature of instructions to be imparted. The whole mass of preaching was never meant to be an end in itself. To make all the human beings free from their miserable plight of the *samsāra*, was the main purpose of the Buddha and all his disciples after him. This gave rise to all those various interpretations of his teachings which went on getting changed in different circumstances. Thus the ideal of the Māhāyanist Bodhisattvahood was given a prominence which superseded the position and honour which the ideal of Arhatship once enjoyed. Some of the verses cited below will speak for themselves in this connection. They are :

asti khalviti nīlādi [jagad iti jaḍīyase]/
 bhāvagrāhagrāhāveśagambhīranayabbhīrave //81
 vijñānamātram evedam citram jagad udāhṛtam /
 grāhyagrāhakabhedena rahitam mandamedhase //82

79. *AS.*, p. 6 ; *SM.*, pp. 29, 106.

81. *AS.*, p. 14. *SS.*, p. 14.

80. *AS.*, p. 9.

82. *SS.*, p. 15.

grāhyagrāhakanirmuktaṃ vijñānaṃ paramārthasat /
 yogācāramatāmbhoddhipāragair iti gīyate //
 neṣṭaṃ tad api dhīrāṇāṃ vijñānaṃ paramārthakam /
 ekānekaśvabhāvena vyogād gaganābjavat //88
 cittaṃśāstraṃ jagat sarvaṃ iti yā deśānāṃ muneh /
 uttīrṣasaparibhārārtham bāḷānāṃ sā na tattvataḥ //
 deśānāṃ lokanāthānāṃ sattvāśāyavaśānugā /
 bhidyante bahudhā loka upāyair bahudhā punaḥ //
 gambhīrottiṣṇabhedena kvacīc cobbhayalakṣaṇā /
 bhinnā hi deśānāmbhinnā śūnyatādvayalakṣaṇā //84
 tēpācāchedācā nikaṣāt suvarṇam iva paṇḍitair /
 parikṣaya bhikṣavo grāhyam mad vaco na tu gauravāt //85
 mamety aham iti proktaṃ yathā kāryavaśāḥ jinair /
 tathā kāryavaśāt proktāḥ skandhāyatanadhātavaḥ //86
 āturyāturi bhāṣajyam yadvad bhīṣak prayacchate /
 cittaṃśāstraṃ tathā buddhāḥ sattvānāṃ deśayanti vai //87

A proper combination of *prajñā* (wisdom) and *upāya* (means) was, according to Vajrayāna, a royal road to the achievement of this ideal. *Prajñā* is the knowledge of things as devoid of all *rāpañca*,⁸⁸ and *upāya* is full of compassion by nature.⁸⁹ Both of them are equally important in the complete realization of the ideal. Through *upāya*, one enters into the sphere of *prajñā* (the highest wisdom) and it is through the latter that one finds out the *upāya*. Both, so to say, go hand in hand on the way to Nirvāṇa. They are inseparable like the lamp and the light.⁹⁰ It will not be out of place if we cite the following passages which throw some light on this point. They are :

88. *Ibid.*, *Jñānasūtra* of Āryadeva (Tib. T. Mdo, Tsa, fol. 29a, 5-81a. 8) vs. 26-27.

84. *Bodhicittavaranam*, Vs. 26, 97, 98; see SS., p. 20; *Sarvadarīanasamgraha*, GOHS., Poona, p. 44.

85. *Tattvasamgrahapañjikā*, GOS., XXX, p. 12; see v. 81 of *Jñānasūtra* mentioned in footnote 88.

86. *Fuṭṭiṣṭhā* (Tib. T. Mdo, Tsa, fol. 22b.2—25a.7), v. 84; see BCP., p. 876.

87. SS., p. 20.

88. *sarvadharmāṃśu prapañcābodbho hi prajñā*, SS., p. 25.

89. *upāyaḥ karuṇāmūlam*, JS., p. 88; *upāyah. . . karuṇāśvabhāva*, Cat. NDL., p. 65.

90. *tādātmīyaṃ cānayoḥ sadgurūpadeśataḥ pradīpālokoḥ eva*, AS., p. 2.

prajñārahita upāyo bandhaḥ, upāyarahitā prajñā bandhaḥ ; prajñāsa-hita upāyo mokṣaḥ, upāyasahitā prajñā mokṣaḥ.⁹¹ idānīm vicāryate. prajñāyā kevalayā kimp buddhatvaṃ syāt. na ced upāyamāstreṇāpi. ucyate cedam. na prajñākevalamāstreṇa buddhatvaṃ nāpy upāyamāstreṇa, etc.⁹²

So *prajñā*⁹³ and *upāya*⁹⁴ when adequately united⁹⁵ lead to *Mahāsukha*⁹⁶ gradually through the four stages of *ānanda*, *viṣ*., *ānanda*, *paramānanda*, *sahajānanda* and *viramānanda*⁹⁷.

The doctrine of the *upāya* and its logical outcome are very interesting. The origin of the tendency of indulgence in non-austere activities for a higher purpose which could be traced to some of the very old sūtras of the Mahāyānists, is due to this doctrine. As the instruction that was to be imparted, was to be like a prescription of a master physician who changes it according to the temperament and the requirement of the patient, so even the rigid rules of penance and the profound teaching of *śūnyatā* had to be modified in the light of circumstances.⁹⁸ Moreover the idea that the motive is the only criterion by which merits or demerits of an action should be judged, is visible in many Mahāyāna sūtras. The sins that a person commits with a noble end in view, does not contaminate his character. *Upāli-pariprocchā*⁹⁹ states that there cannot be any danger in a sin if it is committed with an altruistic motive. The *Ratnameghasūtra*¹⁰⁰ is

91. *Āryavimalakīrtinśrīśāstra* in *AS.*, p. 2.

92. *PS.*, in *Advayaavarāṇa* of Padmavajra as cited in *SS.*, p. 82 ; *Cat Cal.*, p. 118.

93. See *PS.*, p. 4 :

parāmarṣaṇayogena prajñātattvaṃ nihsvabhāvatā /
jñānejayavibhāṅgena prajñātattvaṃ taducyate //

94. See *Ibid.*, p. 5 ; *SS.*, p. 82 :

upāyayatyabhiṃmatam yaṃ naukevānukūlitatā /
sādānukūlayogena saivopāyaḥ prakīrtitā //

95. See *PS.*, p. 5 :

ubhayor melanam yao ca saṃlakṣṭrayor iva /
advayākṣrayogena prajñopāyaḥ sa ucyate //

96. *Advayavāda* in *SM.*, II, p. LXII.

97. *AS.*, p. 82 ; *Cf. BD.*, pp. 16, 18, 27 ; *SS.*, p. 51.

98. *Bodhisattvabhūmi*, see Notes 580-82 to chapter V of *Bodhisattva Doctrine in Buddhist Skt. Literature*.

99. *SS.*, p. 164.

100. *SS.*, p. 168.

reported to be much more liberal as it allows even the slaying of a person who may be on the point of committing some of the *ānantarya* sins.¹⁰¹ *Upāyakaṇṣalyasūtra*¹⁰² cites an example of a *mānavaka*, Jyotis by name, reported to have been ready even to break his vow of *brahmacarya* which he faultlessly observed for a number of years. Even trickery and falsehood were permitted if that could serve the purpose of a greater good of a greater number.¹⁰⁸ Thus nothing should be left undone to realise the purpose which is above 'means'.¹⁰⁴ This liberalism could be justified on the ground that it is not the action of killing which spreads the contamination of the evil but the existence of the state of *māraka* 'murderer' in the *citta* which even without the action itself is sinful.¹⁰⁵ This spirit of liberalism of the Mahāyānists is depicted in *Upāyakaṇṣalyasūtra*¹⁰⁶ and in the *Outlines of Mahāyāna Buddhism* by Suzuki.¹⁰⁷

This, in short, is the brighter side of the Vajrayāna tenets. The spirit of mysticism runs through both the contemplative and the active sides of the system. All ceremonies and formulas inculcated against a background of a higher type of philosophical thoughts, were written in a language which was symbolic.¹⁰⁸ The words which, in an ordinary sense, would have meant one thing, were, in fact, meant to convey something else. The Ācāryas of the system were required not to unfold the secrets of their knowledge to anybody and everybody. Any man before he entered their fold, was to be put to a severe test of examination. This tradition could not be preserved intact, both in its spirit and form, with the decline of Buddhism. Hence began the miscarriage and misunderstanding of the symbolic secrets of

101. See Notes to the present work śloka No. 11.

102. *SS.*, p. 165.

108. *Saddharmapuṇḍarīka*, pp. 72. ff., 101 ff.

104. *UYP.*, 88.

105. *BGP.*, IX, 11.

106. *SS.*, p. 167.

107. *Op. cit.*, p. 71.

108. See the remarks of Dr. Bagchi in *Indian Historical Quarterly*, Vol. VI pp. 577ff.

the Vajrayāna. These ceremonies and formulas being taken at their face value, became the source of all evils that crept into the system. The ordinary people took life quite frivolously as if they lived in the world of the Hedonists and Epicureans. The system which one day was based on the most psychological and logical process of thinking and willing, thus became in time a cause of unspeakable degeneration of the whole social order of that time.

The treatise begins with an invocation to Lord Padmanar-teśvara. From the very beginning it is noticed that the key-note of all the arguments employed by the writer is that, one with a pure mind (*aduṣṭacitta*), good intention (*śubhāśaya*) and proper means (*upāyas*), has no burden either of sin (*pāpa*) or of bondage (*bandhana*). In order to support the above view he in the text itself has adopted the first verse of *Dhammapada*¹⁰⁹ describing the influence of the mind owing to the purity and impurity of which, we have good and evil consequences. The deciding factor, with regard to the determination of *pāpa* and *punya*, is one's disposition of mind (*āśaya*).¹¹⁰ Therefore there is no sin for one whose mind is pure.¹¹¹

He proceeds to say that one should not be shocked at the outward features of the means advocated in the system. As a washerman makes a dirty cloth clean with some matter which itself is dirty,¹¹² as a man infected with poison is sometimes cured of it by poison itself,¹¹³ or as some water accidentally gone into one's ears is taken out by the help of some additional water itself,¹¹⁴ so, the writer wants to assert, that one can get rid of

109. manasṭpūrvanāgamā dharmā manasīreṣṭhā manojavāḥ /
manasā hi prasannena bhāṣate vā karoti vā //

110. tasmād āśayamūlā hi pāpapunyavyavasthītiḥ, *CVP.*, 16 a-b.

111. na doṣo 'duṣṭacetasām, *CVP.*, 18d,
nāpattīḥ śubhacetasām, *CVP.*, 16 d.

112. yathaiḥva rajako vastraṃ malenaiva tu nirmalam, *CVP.*, 88 a-b.

113. viśākrānto yathā kaścid viṣeṇaiva tu nirviṣaḥ, *CVP.*, 86 c-d.

114. karṣṇj jalam jaleṇaiva, *CVP.*, 87a.

rāga and *kāma* by those *rāga* and *kāma* themselves, which become the cause of bondage only when they are resorted to by the foolish, but not by the wise in whose case they are actually the cause of emancipation.¹¹⁵

Taking his stand on the Yogācāra system, he says there is nothing but *citta* (mind). This *citta* is naturally from the very beginning pure (*adishuddha*) and free from all sorts of false notions (*vikalpas*). The different ideas, by which this mind seems to be apparently connected, are not originally its own. The mind is like a marble stone which seems to be coloured by the colours of other things, influenced by the superfluous colours of the imagination.¹¹⁶

He eulogises the greatness of Mahāyāna and deprecates the text of Hinayāna. His attack on Hindu rites and ceremonials is very aggressive and uncompromising. He denounces the practice of renunciation, austerity, bathing in the holy rivers, etc.

Some of the Tantric rites, such as the worship of women without any discrimination as regards their beauty, kinship or caste, the use of meat and wine by a yogin, are mentioned and advocated unhesitatingly. He advises everybody to resort to *mantravāda* only. The view on the point, held by the author, can be summed up in the following words culled here from the very work under discussion :

prajñopāyasamāyogāc (49^o) *ottanīrmalakāraṇāt* (29^d) /
siddhāntī nirvikalpo'sau (79^a) *mantrī sarvaṃ samācareṭ* (226^d) //

In conclusion he eulogises the greatness of the *guru*, without whose favour no secret meaning of the system can be realized and consequently one cannot attain success.

115. *durvijñāṇaḥ sevitaḥ kāmāḥ kāmō bhavati bandhanam /*
sa eva sevito vijñāṇaḥ kāmō mokṣaprasādhakaḥ // CVP., 42.

116. *yathaiṣa sphaṭikaḥ svacchaḥ pararāgasa rajyate /*
tathaiṣa cittaratnaṃ tu kalpanārāgaranjitaṃ // CVP., 27.

Thus ends one of the most important text of the Mantrayānists probably of the Yogatantrayāna school of the Vajrayāna. The author has, with a number of examples, references and similes, presented his thesis on the *cittavisuddhi* very boldly. The central conception around which he weaves the web of his arguments, is in no way remarkably different from that of his contemporaries. The peculiarity of his treatment of the subject is that he does not go out of the sphere of everyday experience to find out his examples of the concrete world.

PRABHUBHAI PATEL

[अनादिनिघर्णं शान्तं भावाभावविवर्जितम् ।
 निर्विकल्पं निरासम्बन्धमवस्थितमद्वयम् ॥ १ ॥
 अदृष्टान्तमनाख्यानमचिन्त्यमनिदर्शनम् ।
 अनात्रयाप्रतिष्ठानं निर्विकारमसंस्कृतम् ॥ २ ॥
 सर्वेषामान्तर्यं ब्रुहं कश्चिन्नामयविग्रहम् ॥
 नानाधिसुक्तसत्त्वानां नानोपायप्रदर्शकम् ॥ ३ ॥
 महारागं नमस्कृत्य पद्मनर्तेश्वरं प्रभुम् ।
 ब्रह्म स्तोत्रं प्रवक्ष्यामि स्वचित्तप्रत्यवेक्षणात् ॥ ४ ॥
 योगाचारस्य नयतः सर्वमेव सुनिश्चितम् ।
 तत्तत्त्रिमिह वक्तव्यं तस्मादेतत्तत्माचरेत् ॥ ५ ॥]
 धेन धेन हि बन्धन्ते जन्तवो रौद्रकर्मणा ।
 सोपायिन तु तेनैव मुच्यन्ते भवबन्धनात् ॥ ६ ॥
 [विद्युद्देव सत्त्वस्य विग्रहं जायते फलम्] ।
 महायाने सुविस्मृतसुक्तमेतत्सुविस्तरम् ॥ ७ ॥
 धर्मपुद्गलनेरात्मनः चित्तमात्रं जगौ मुनिः ।
 ततोऽपि सर्वसुत्पन्नमागमात्समुद्भूतकम् ॥ ८ ॥
 भावभाह्वयहाविशष्टहीताग्रप्रतिबोद्धितः ।
 आननेऽपि हि सुखो विस्तरः कश्चात्तना ॥ ९ ॥
 मनःपूर्वकमा धर्मा मनःश्रेष्ठा मनोजवाः ।
 मनसा हि प्रसज्ये, भावते वा करोति वा ॥ १० ॥
 क्षपिता भिक्षुणा ब्रह्मः शीघ्रं गच्छेति प्रेरितः ।
 पतनाच्च हृते तस्माच्चानन्तयेव मुच्यते ॥ ११ ॥

शुब्धानिर्नाहतादिष्टो मङ्गलं परिपौडय ।
 उपस्थायकभिन्दुः स ऋते तस्मिन् दोषभाक् ॥ १२ ॥
 अन्धसंज्ञया नान्धांस्तु मारयन्दोषमश्रुते ।
 इत्युक्तं विनये व्यक्तं न दोषोऽदुष्टचेतसाम् ॥ १३ ॥
 न स्तूपखनने दोषस्तत्संस्कारधिया यतः ।
 केवलं पुष्कराग्निः स्यादुपानन्तर्यकारणात् ॥ १४ ॥
 उपानद्युगलं दत्त्वा सुनेर्मूर्ध्नि शुभाश्रयात् ।
 अपनीय तथा चान्यो राज्यं फलमवाप्नुतः ॥ १५ ॥
 तस्मादाश्रयमूला हि पापपुण्यव्यवस्थितिः ।
 इत्युक्तमागमि यस्मान्नापत्तिः शुभचेतसाम् ॥ १६ ॥
 स्वाधिदैवतयोगात्मा जगदर्थकृतोद्यमः ।
 भुञ्जानो विषयान् योगी मुच्यते न च लिप्यते ॥ १७ ॥
 यथैव विषतत्त्वज्ञो विषमालोक्य भक्षयन् ।
 केवलं मुह्यते नासौ रोगमुक्तश्च जायते ॥ १८ ॥
 मायामरीचिगन्धर्वनगरस्वप्नसन्निभम् ।
 जगत्सर्वं समालोक्य किं कथं केन भुज्यते ॥ १९ ॥
 बाला रण्यन्ति रूपेषु वैराग्यं यान्ति मध्यमाः ।
 स्वभावज्ञा विमुच्यन्ते रूपस्थोत्तमबुद्धयः ॥ २० ॥
 विचिन्त्य समयं सर्वं देवतापूजनाविधिम् ।
 शुद्धमालोक्य निःशङ्कं भोक्तव्यं मन्त्रचोदितम् ॥ २१ ॥
 शोध्यं बोध्यं तथा दीप्यमक्षरत्रययोगतः ।
 अङ्गुष्ठानामिकाग्राभ्यां ग्रीण्येष च तथागतान् ॥ २२ ॥
 यस्तत्त्वमिति बालानां तस्मिन्था खलु योगिनाम् ।
 गच्छन्तमनेनैव न बद्धो न च मुच्यते ॥ २३ ॥
 संसारं चैव निर्वाणं मन्थन्तेऽतस्त्वदर्शिनः ।
 न संसारं न निर्वाणं मन्थन्ते तत्त्वदर्शिनः ॥ २४ ॥
 विकल्पो हि महापाहः संसारोदधिपातकः ।
 अविकल्पा महात्मानो मुच्यन्ते भवबन्धनात् ॥ २५ ॥
 शङ्काविषेच बाध्यन्ते विषेविषं पृथग्जनाः ।
 तामिबोत्स्थात्वं निर्मूलं विचरेत्काश्चाजकः ॥ २६ ॥

यद्येव स्फटिकाः स्वच्छः पररागेण रञ्जते ।
 तद्यैव चित्तरत्नं तु कल्पनारागरञ्जितम् ॥ २७ ॥
 प्रकृत्वा कल्पनारागेर्विविक्तं चित्तरत्नकम् ।
 आदिशुद्धमनुत्पन्नं निःस्वभावमनाविलम् ॥ २८ ॥
 तत्तद्व्यक्तेन कर्तव्यं यद्यद्वालेर्विगर्हितम् ।
 स्वाधिदैवतयोगेन चित्तनिर्मलकारणात् ॥ २९ ॥
 रागाग्निविषसंमुन्धा योगिनां शुभचेतसा ।
 कामिताः खलु कामिन्यः काममोक्षफलावहाः ॥ ३० ॥
 यथा स्वगच्छं ध्यात्वा विषमास्त्राण्य संपिबन् ।
 करोति निर्विषं साध्यं न विषेणाभिभूयते ॥ ३१ ॥
 द्वादशयोजनव्यासं चक्रं वै शिरसि भ्रमत् ।
 बोधिचित्तं समुत्पाद्य अपनीतमिति श्रुतिः ॥ ३२ ॥
 बोधिचित्तं समुत्पाद्य मन्मोक्षोक्तचेतसा ।
 तच्चास्ति यच्च कर्तव्यं जगदुद्धरणाश्रया ॥ ३३ ॥
 आदिशुद्धमनुत्पन्नं निःस्वभावमनाविलम् ।
 जगद्भावेन सम्पश्यन्न बद्धो न च मुच्यते ॥ ३४ ॥
 विचिन्त्य विधिवद्योगी देवतागुणविस्तरम् ।
 रञ्जते रागचित्तेन रागभोगेण मुच्यते ॥ ३५ ॥
 किं कुर्मः कुच वै लभ्या विचिन्ना भावशक्तयः ।
 विषाक्रान्तो यथा कश्चिद्विषेयैव तु निर्विषः ॥ ३६ ॥
 कर्णाव्यसं जलेनैव कण्टकेनैव कण्टकम् ।
 रागेणैव तद्यारागमुद्धरन्ति मनीषिणः ॥ ३७ ॥
 यद्येव रजको वस्त्रं मलेनैव तु निर्मलम् ।
 कुर्याद्विद्वस्तवाक्यान् मलेनैव तु निर्मलम् ॥ ३८ ॥
 यथा भवति संशुद्धो रजोनिवृष्टदर्पणः ।
 सेवितस्तु तथा विद्वैर्दोषो दोषविनाश्रमः ॥ ३९ ॥
 खोदपिच्छो जले चित्तो मज्जत्येव तु केवलम् ।
 पात्रीकृतो स एवाग्नौ तारवेत्तरति स्वयम् ॥ ४० ॥
 तन्मत्पात्रीकृतं चित्तं प्रज्ञोपायविधानतः ।
 शुद्धानो मुच्यते कामो मोक्षयत्यपरागपि ॥ ४१ ॥

दुर्विघ्नैः खेवितः कामः कामो भवति बन्धनम् ।
 स एव खेवितो विघ्नैः कामो मोक्षप्रसाधकः ॥ ४२ ॥
 प्रसिद्धं सकले लोके चौरं विषविनाशनम् ।
 तदेव पण्डिभिः पीतं सुतरां विषवर्धनम् ॥ ४३ ॥
 जले चौरं यथाविष्टं हंसो पिबति पण्डितः ।
 सविषान् विषयांस्तद्वद् भुञ्जात् भुक्तश्च पण्डितः ॥ ४४ ॥
 यथैव विधिवद्भुक्तं विषमप्यभृतायते ।
 दुर्भुक्तं हृतपूरादि बालानाम्नु विषायते ॥ ४५ ॥
 इदमेव हि यच्चित्तं शोधितं हेतुभिः शुभैः ॥
 निर्विकल्पं निरालम्बं भाति प्रकृतिनिर्मलम् ॥ ४६ ॥
 यथा वज्रिः क्षयोप्येव तैलवर्त्यादिसंस्कृतः ।
 दीपो निर्मलान्धकम्पः स्थिरस्तिमिरनाशनः ॥ ४७ ॥
 वटबीजं यथा सूक्ष्मं सहकारसमन्वितम् ।
 शाखामूलफलोपेतं महावृक्षविधायकम् ॥ ४८ ॥
 हरिद्राचूर्णसंयोगाद्वर्णांतरमिति स्मृतम् ।
 प्रक्षोपायसमायोगाद्वर्मधातुं तथा विदुः ॥ ४९ ॥
 हृतं च मधुसंयुक्तं समांशं विषतां व्रजेत् ।
 तदेव विधिवद्भुक्तमुत्कृष्टं तु रसायनम् ॥ ५० ॥
 रसहृष्टं यथा ताम्रं निर्दीपं काञ्चनं भवेत् ।
 ज्ञानशुद्ध्या तथा क्षेयाः सम्यक् कल्याणकारकाः ॥ ५१ ॥
 ज्ञेययानाभिरुठानां मृत्युशङ्का पदे पदे ।
 संशामजयचित्तस्तु दूर एव व्यवस्थितः ॥ ५२ ॥
 महायानाभिरुठस्तु कल्याणधर्मवर्धितः ।
 प्रज्ञातन्तुधनुर्बाणो जगदुद्धरणाग्रयः ॥ ५३ ॥
 महासत्त्वो महापायः स्थिरबुद्धिरतन्द्रितः ।
 जित्वा दुस्तरसङ्ग्रामं तारयेदपरानपि ॥ ५४ ॥
 पश्यतोऽपि हि क्षिप्रान्ते स्वार्थमात्रपरायणाः ।
 जगदर्थविधातारो धन्यास्तो विरक्ता जनाः ॥ ५५ ॥
 शीतवातादिदुःखानि सङ्गन्ते स्वार्थलम्पटाः ।
 जगदर्थप्रवृत्तास्तो न सङ्गन्ते कार्यं नु ते ॥ ५६ ॥

नारकाणां दुःखानि सोढव्यानि ज्ञपास्तुभिः ।
 शीतवातादिदुःखानि कक्षान्धपि विचारयेत् ॥ ५७ ॥
 न कष्टकल्पनां कुर्यान्नोपवासेन च क्रियाम् ।
 ज्ञानं शीघ्रं न चेवात्र ग्रामधर्मं विवर्जयेत् ॥ ५८ ॥
 नष्टदन्तास्त्रिमज्जानः पितुः शुक्रविकारजाः ।
 मांसशोषितकेशादि मादृशोषितसम्भवम् ॥ ५९ ॥
 इत्यमशुचिसम्भूतः पिच्छो योऽशुचिपूरितः ।
 कथं संस्तादृशः कायो गङ्गाज्ञानेन शुध्यति ॥ ६० ॥
 न ज्ञाशुचिर्घटस्तोयैः क्षालितोऽपि पुनः पुनः ।
 तद्वदशुचिसम्पूर्णः पिच्छोऽपि न विशुध्यति ॥ ६१ ॥
 प्रतरन्नपि गङ्गायां नैव ग्वा शुद्धिमर्हति ।
 तद्वद्धर्मधियां पुंसां तीर्थज्ञानं तु निष्फलम् ॥ ६२ ॥
 धर्मो यदि भवेत्ज्ञानात्कैवर्तानां कृतार्थता ।
 नक्तन्दिवं जलस्थानां मत्स्यादीनां तु का कथा ॥ ६३ ॥
 पापक्षयोऽपि ज्ञानेन नैव स्यादिति निश्चयः ।
 यतो रागादिष्वङ्गिषु दृश्यते तीर्थवेदिनाम् ॥ ६४ ॥
 रागो हेषश्च मोहश्च ईर्ष्या दृष्ट्या च सर्वदा ।
 पापानां मूलमाख्यातं नैवा ज्ञानेन शोधनम् ॥ ६५ ॥
 आत्मात्मीयग्रहादेते सम्भवन्तीह जन्मिनः ।
 अविद्याहेतुकः सोऽपि साविद्या भ्रान्तिरिष्यते ॥ ६६ ॥
 रौप्यबुद्धिर्यथा शुक्लो शुक्तिदृष्टौ निवर्तते ।
 नैरात्म्यदर्शनात्पि निर्मूलमवसीदति ॥ ६७ ॥
 सर्पबुद्धिर्यथा रज्जौ रज्जुदृष्टौ निवर्तते ।
 सर्पबुद्धिः पुनस्तत्र नैव स्यादिह जन्मनि ॥ ६८ ॥
 सत्त्वबुद्धिस्तथापि वज्रज्ञानान्निवर्तते ।
 न भावः सम्भवेत्तत्र दग्धबोज इवाङ्कुरः ॥ ६९ ॥
 नैरात्म्यशुचिसङ्घातः पिच्छः प्रज्जतिनिर्मलः ।
 तस्य सन्तापने धर्मः कष्टं बालैर्विकल्पितः ॥ ७० ॥
 चन्द्रोदयव्यङ्गापि अपेक्ष तिथिकल्पना ।
 सूर्योदयव्यङ्गेनापि दिवारात्रिव्यवस्थितिः ॥ ७१ ॥

पूर्वोदित्यवहारोऽपि कल्पनापेक्षया कृतः ।
 ग्रहणचक्राभ्यादि सर्वलोकोर्विकल्पितम् ॥ ७२ ॥
 ग्रीतोक्तवर्षेणापेक्षा तथैव ऋतुकल्पना ।
 स्वकर्मफलभोगोऽयं शुभाशुभप्रज्ञोदितः ॥ ७३ ॥
 चविद्याकदम्बालिप्तं चित्तचिन्तामार्गं पुमान् ।
 प्रवृत्तः क्षालितुं विद्वान् कोऽविद्यां वृन्दयेत्पुनः ॥ ७४ ॥
 न ग्रहतिष्ठिनश्चन्द्रदेशकालाद्यपेक्षचम् ।
 विचरेन्निरविकल्पसु निर्निमित्तमग्राहितः ॥ ७५ ॥
 यद्यदिन्द्रियमार्गत्वं यायात्तत्तत्स्वभावतः ।
 सुसमाहितयोगिनं सर्वं बुद्धमयं वदेत् ॥ ७६ ॥
 चक्षुर्वैरोचनो बुद्धः श्रवणं वज्रसूर्यकः ।
 घ्राणं च परमाश्रयसु पद्मनर्तेश्वरो मुखम् ॥ ७७ ॥
 कायः श्रोत्रैरुको राजा वज्रसत्त्वश्च मानसम् ।
 एवं सम्यक् सदा योगी विचरेत्कल्याणकः ॥ ७८ ॥
 सिद्धान्तो निर्विकल्पोऽसौ स्थिरकल्पसु धीधनः ।
 यथेष्टचेष्टाव्यापारः सर्वभुक् सर्वज्ञस्तथा ॥ ७९ ॥
 सर्वकामक्रियाकारी यथाहचिंतयेष्टितः ।
 उल्लितो वा निवृत्तो वा चक्षुर्मन्वा स्वर्पस्तथा ॥ ८० ॥
 भ्रमश्चलप्रविष्टो वा सर्वावरणवानपि ।
 स्वाधिदैवतयोगात्मा मन्दपुण्योऽपि सिध्यति ॥ ८१ ॥
 धनेन सर्वसौरित्वं सर्वबुद्धत्वमेव वा ।
 जन्मबीजैव तत्त्वज्ञः सम्प्राप्नोति न संशयः ॥ ८२ ॥
 यथा प्राज्ञतलोकेन योगिलोको न बाध्यते ।
 बाध्यन्ते धीविशेषेन योगिनोऽप्युत्तरोत्तरैः ॥ ८३ ॥
 महाप्रज्ञामहोपायमहाज्ञापाधिभोजतः ।
 महायानसमुद्दिष्टं महासत्त्वस्य गोचरम् ॥ ८४ ॥
 यत्त्वस्यान्तमसंस्थेयैर्न प्राप्तं बहुभिर्मतम् ।
 जन्मन्मत्रैव बुद्धत्वं प्राप्यते नाम संशयः ॥ ८५ ॥
 महायानस्य माहात्म्यं बुद्धज्ञानेन लब्धतम् ।
 सर्वज्ञत्वं परं रम्यं तस्यो जन्मनि लभ्यते ॥ ८६ ॥

आगमश्रुतिचिन्ता तु महायाने न गृह्यते ।
 आश्रयानुश्रयामेदाद् यानामेदः प्रकाश्र्यते ॥ ८७ ॥
 अथ एवाधिमोक्षोऽयं तद्यान्वा बोधिचारिका ।
 अन्वा चित्तविशुद्धिश्च फलमन्यदिहोच्यते ॥ ८८ ॥
 समीपे निर्मलादर्शे रूपं निर्मलचक्षुषः ।
 यथा भाति सुविस्पष्टं स्वच्छप्रकृतिनिर्मलम् ॥ ८९ ॥
 विधूतकल्पनाजालविस्पष्टशुद्धचेतसां ।
 योगिनाञ्च तथा ज्ञानं प्रज्ञानिर्मलदर्पणेः ॥ ९० ॥
 सूर्यकान्तिसमाश्लिष्टसूर्यकान्तमणौ यथा ।
 सहसा प्रज्वलत्यग्निः समयः स्वार्थसाधने ॥ ९१ ॥
 अपास्तकल्पनाजालं सूर्यकान्तनिभं मनः ।
 प्रज्ञासूर्यां शुसंश्लिष्टं तद्वज्रवलीति योगिनाम् ॥ ९२ ॥
 काष्ठद्वयनिघर्षेण यथा ज्वलति पावकः ।
 आदिमध्यान्तसंशुद्धः सर्ववस्तुप्रकाशकः ।
 प्रज्ञोपायसमायोगाद्योगिज्ञानं तथा विदुः ॥ ९३ ॥
 यथैवैकः प्रदीपोऽयं वस्तुन्तरसमाश्रितः ।
 यथास्वार्थं यथास्थानं करोत्युच्चैः प्रकाशनम् ॥ ९४ ॥
 स्फुरणानन्तमूर्तिस्तु प्रज्ञोपायविभावनैः ।
 नानाधिसुक्तसत्त्वानां यथाकृत्यमनुष्ठयेत् ॥ ९५ ॥
 विधिं शोहि यथा कश्चित्क्षीरादमृतमुद्धरेत् ।
 निर्दीपं शीतलं हृद्यं सर्वव्याधिविनाशनम् ॥ ९६ ॥
 प्रज्ञाक्षीरमहोपायाद्विधिवन्मथनोत्थितः ।
 विशुद्धधर्मधातुः स सुखसुखविनाशनः ॥ ९७ ॥
 यथा लता समुद्भूता फलपुष्पममम्बिता ।
 तथैकक्षणसम्बोधिः सन्भारद्वयसंश्रुता ॥ ९८ ॥
 [वशद्वेषगतिस्तन्म] वर्षणाकर्षणादिकम् ।
 मध्यमांसरतो योगी कुर्वन्नाप्युपलिप्यते ॥ ९९ ॥
 [हस्तकङ्कणविभ्यां कि] मादर्शः समीप्यते ।
 महायाने यतोऽप्यापि मन्त्रसामर्थ्यदर्शनम् ॥ १०० ॥
 मातृदुहिदसम्बन्ध [स्तत्त्वतोऽपि न कल्प्यते ।
 भग्न्यायोधूपवर्त्सीवि] जगदाह तद्यागतः ॥ १०१ ॥

पञ्चभूतात्मकं शुक्रं शोषितञ्चापि तादृशम् ।
 तन्मयः खलु पिण्डोऽयं को विप्रः कश्च वान्तरजः ॥ १०२ ॥
 [पञ्चस्कन्धात्मकं सर्वं] शरीरं खलु भिन्नवः ।
 अनित्यं दुःखशून्यञ्च न जातिर्न च जातिमान् ॥ १०३ ॥
 कैवर्त्तीगर्भश्चूतः कश्चिद्वा [च्छास्त्रजातिमान्] ।
 तपसा ब्राह्मणो जातस्तस्माज्जातिरकारणम् ॥ १०४ ॥
 स्वसारं मातरं श्वश्रून् स्वपुत्रीं भागिनियिकाम् ।
 ब्राह्मणीं क्षत्रियां वैश्यां विधिज्ञानेन शूद्रिकाम्] ॥ १०५ ॥
 एकाङ्गविकल्पां हीनां गर्हितामन्यजामपि ।
 योषितं पूजयेन्नित्यं ज्ञानवज्रप्रभावतः ॥ १०६ ॥
 [सर्वदा स्मितवक्त्रेण मन्त्रविस्तृतचक्षुषा ।
 सम्बोधो चित्तमुत्पाद्य स्वाधिदैवतभावतः ॥ १०७ ॥
 पश्येद्दृश्यं श्रूयं किञ्चिच्छ्रोतव्यं शृणुयात्तथा ।
 सत्त्वासत्त्ववियुक्तं तु वदेद्वाक्यमतन्द्रितः] ॥ १०८ ॥
 ज्ञानाभ्यञ्जनवस्त्रादिस्नानपानादियन्ततः ।
 स्वाधिदैवतयोगेन चिन्तयेत्पूजनाविधिम् ॥ १०९ ॥
 [गीतं वाद्यं तथा नृत्यं सोपायेन व्रतौ भजेत् ।
 अङ्गुर्वज्रिह भावेषु सर्वेष्वभिनिवेशनम् ॥ ११० ॥
 स्वात्मभावप्रहासेन तापयेच्च तपस्त्रया] ।
 सुखाद्यथा सुखं ध्यायेन्सन्बुद्धोऽयमनागतः ॥ १११ ॥
 सर्वकामोपभोगैस्तु रमय्य सुकृतितोऽभयात् ।
 मा भैष्ट नास्ति वः पापं समयो दुरतिक्रमः ॥ ११२ ॥
 मन्त्रसंस्कृतकाष्ठादि देवत्वमधिगच्छति ।
 किं पुनः ज्ञानवान् कायः कष्टं मोहविचेष्टितम् ॥ ११३ ॥
 प्राकृतत्वमहङ्कारं परित्यज्य समाहितः ।
 प्रश्नोपायविधानेन क्रियाभिर्मां समाचरेत् ॥ ११४ ॥
 पङ्कजातं यथा पद्मं पङ्कदोषैर्न लिप्यते ।
 विकल्पवासनादोषैस्तथा योगी न लिप्यते ॥ ११५ ॥
 [विकल्पो विष्वसद्वाग्रो दृष्टिदोषैर्न लिप्यते ।
 अन्धसा लिप्यते नैव यद्बुद्धकचन्द्रमाः] ॥ ११६ ॥

अनादिवासनापङ्क्तैर्विलिप्तं चित्तरत्नकम् ।
 प्रज्ञोपायकलेनैव [चाक्षितं सन्नकाग्रते] ॥ ११७
 स्वाधिदेवतयोगस्य स्तिरचित्तस्य धीमतः ।
 सुप्तः कुण्डलिनैवेव भासते चित्तभास्करः ॥ ११८ ॥
 [प्रज्ञालक्ष्मपरिच्छेदे भूतार्चस्य विनिश्चयात् ।
 धर्मधातुरुपादेयोऽविद्याव्यत्ययवर्जनात् ॥ ११९ ॥
 प्रज्ञासुहरविध्यते] सहसा कल्पनाघटे ।
 प्रकृत्वा निर्मलः स्वच्छो ज्ञानदीपः प्रकाशते ॥ १२० ॥
 सुप्रसिद्धानि भूतानि क्षित्त्वग्निजलवायवः ।
 क्रियन्ते ह्यन्यथा विज्ञैर्मन्त्रसामर्थ्ययोगतः ॥ १२१ ॥
 सर्ववादं परित्यज्य मन्त्रवादं समाचरेत् ।
 यस्य मन्त्रस्य सामर्थ्यान्वौख्यभावोऽपि सिध्यति ॥ १२२ ॥
 त्रिरत्नं न परित्याज्यं बोधिचित्तं तथा गुरुः ।
 न वध्याः प्राणिनः केऽपि समयान्धप्यधिष्ठयेत् ॥ १२३ ॥
 मधु रक्तं सकर्पूरं रक्तचन्दनयोजितम् ।
 सुनिवज्रोदकं चैव पञ्चैतान्धप्यधिष्ठयेत् ॥ १२४ ॥
 अन्यैश्च समयेर्दिष्यैश्चित्तस्योत्कर्षकारकैः ।
 माहृत्योभयान्तर्ग्रथं ग्रीणयेच्चित्तवज्रकम् ॥ १२५ ॥
 [नाद्युचिभाव आशङ्करोऽविकल्पयोगलीलया ।
 समायुक्तेन चित्तेन मन्त्रो सर्वं समाचरेत्] ॥ १२६ ॥
 मच्चिकापदमात्रेण विषेषाप्यभिभूयते ।
 अक्षमात्रा वृक्षा शङ्खा मृत्पुङ्खकटेन संयुता ॥ १२७ ॥
 सुसुखं वाचरेद्विभ्रः सुपलायनमेव वा ।
 आन्तरालिकभावस्तु व्यर्थो वै पतनं भवेत् ॥ १२८ ॥
 गुरोराज्ञाच्च सुद्राच्च ह्यायामपि न लङ्घयेत् ।
 गुचास्तस्य परं आह्वा दोषा नैव कदाचन ॥ १२९ ॥
 आचार्यः परमो देवः पूजनीयः प्रयत्नतः ।
 कथं वज्रधरो राजा साक्षाद्भूपेण संस्मितः ॥ १३० ॥
 यद्योदकमणिः शुद्धः कस्योदकशोधकः ।
 अक्षामचिद्विद्या प्रोक्तचित्तरत्नविशोधकः ॥ १३१ ॥

अद्वावान्मुह्यते कोऽपि प्रज्ञाचक्षुर्विवर्जितः ।
 उत्पादयेदतः प्रज्ञामागमाधिगमात्मिकाम् ॥ १३२ ॥
 आदो बहुश्रुतः प्राज्ञः प्रकृत्वा कश्चात्मकः ।
 जगद्दुःखविनाशाय सुखोपायं स विन्दति ॥ १३३ ॥
 चित्तविशुद्धिमाधाय यन्मयोपार्जितं सुखम् ।
 चित्तविशुद्धिमाधाय तेनासु सुखितो जनः ॥ १३४ ॥
 ॥ क्षतिरियमार्यदेवपादानामिति ॥¹

1 After this in CV¹ occurs the following of the scribe :

स्वपरायणैर्गुणैर्दमन इरितन्मिति शुभं मया लिखितम् ।

अष्टात्मनः प्रिया प्राज्ञाः सर्वेषां प्राणिनस्तथा ।

Tibetan Text

I

CITTĀVARNAVIŚODHANAPRAKARAṆA

Sems. kyi. sgrib.pa. rnam. par.sbyñ. ba. žes. bya.ba |
Slob. dpon. chen. po. 'phags.pa. lhas.mdzad.pa. bžugs. so ||

rgya.gar.skad.du |
ci.ttā.ba.ra.ṇa.bi.śo.dha.nam.pra.ka.ra.ṇam ||
bod. skad. du |
sems. kyi. sgrib. pa. rnam. par. sbyoñ. ba.
žes. bya. ba'i. rab. tu. byed. pa ||

bla. ma. dam. pai. žabs. la. phyag. 'tshal. lo ||
'jam. dpal. gžon. nur. gyur. pa. phyag. 'tshal. lo ||

1

[118 b. 6] thog ma.mtha'. ma med. ži ba |
 dños dañ dños. med. rnam [7] par.spañs |
 rnam.par. rtog.med dmigs.pa.med¹ |
 gnas pa.med.pa gñis.med pa ||

2

bsam pa.med.pa¹ dpe med pa² |
 rjod du med pa. bstan pa med³ |
 gnas pa.med pa gnas med.pa |
 rnam.par mi. 'gyur⁴. 'dus.ma.byas ||

3

sañs.rgyas thams.cad [119a.1] kyi.ni.gnas¹ |
²sku ni sñiñ rje rañ bžin.ñid |
 sems can mos pa. sna. tshogs la |
 thobs. rnanis. sna. tshogs. rab. ston.pa'o³ ||

1 1 CAV dmigs.dañ. bral

2 1 CAV 'gro.ba med pa. 2 CRV dpe.dañ bral.ba.

3 CAV bñtar med pa. 4 CAV 'gyur ba med.pa.

3 1 CRV ma.lus kun gyi.gnas.

2 CRV mehog.thugs.rje chen.po'i.rañ.bžin sku |

3 CRV ston.mdzad pa.

4

dod. chags. chen. po. tshul.phyag. 'tshal¹ |
 pad ma.gar.dbañ. phyag gtso bo² |
 'rañ sems rab [2] rtogs.par.bya.phyir |
 cuñ.zad.tsam. žig.'dir. bśad. bya ||

5

'rnal. 'byor.spyod pa'i spyi.lugs.kyis |
 thams cad.ñid du rab ñes pa³ |
 brjod.par.bya.ba.'di dag ñid |
 de.phyir. 'di.dag spyad par bya'o⁴ ||

6¹

'las. drag. gañ gis² 'gro ba rnam |
 'gañ. dañ gañ gis. chiñ.[3] 'gyur. ba |
 thabs dañ. bcas na de ñid kyis |
 srid pa'i. 'chiñ las. grol bar. 'gyur ||

7

'sems.can kho na.rnam dag.pas |
 'bras.bu. rnam par.dag.par 'gyur |
 'di.dag. śin.tu. rgyas par.ni
 theg pa chen por gsal.bar³. bstan⁴ |

4 1 CRV tshul la 'dud. 2 CAV khyed.phyag. 'tshal

1 CAV rañ gī sems ni rtogs bya'i phyir |
 nub žig tsam.žig brjod par bya'o ||

5 1 CAV rnal 'byor spoyd pa.tshogs kyī ni.

2 CRV 'sin tu ñes 3 CRV gžag bar bya'o.

6 1 Cf A d v a y a s i d d h i, Tib T. Rgyud, Mi.fol 63b 3.
 ji ltar sems can 'chañ ba.na |
 drag po't las. kyis sems can rnam |
 thabs kyis 'khor ba dag.las. grol ||

2 CRV sbye.bo. mi.bzod.pa'i.las.dag |

3 CAV's X gañ gi.

4 CAV gañ.da gañ du.'chiñ .ba. 'gyur ba |

7 1 CAV sems can. rnam.par.dag.pa'i.phyir |

2 CRV rightly 'sin tu gsal. 3 CRV gañba

8

chos. [4] dañ. gañ.zag. bdag.med. pa'¹
 ye. śes.tsam.du. thub.pas. gsuñs |
 'de.lta.na yañ. 'di ltar 'byuñ |
 'luñ.dañ 'sin.tu. 'gal. ba med ||

9

dños 'dzin. gdon gyis. zin.pa yis |
 'nen. pa rab tu. gsal. ba'ai phyir |
 luñ las kyañ.ni gsal pa.ru'² |
 [5] rgyas. par'. sñiñ. rje'i. bdag.ñid. gsuñs'⁴ ||

10¹

chos rnam. sñon.du. 'gro bar yid'³ |
 'yid gsto. yid.ni mgyogs pa ste |
 'yid ni rab.tu. rañ.ba yis |
 'smra.ba 'am.ni. byed.pa.'am ||

11

dge.sloñ. rañ gī pha. rgan.gyis' |
 myur.gyis. 'don.žes'. bskyul. [6] gyur nas |
 'gyel.nas'. de.ñid. śi gyur.kyañ |
 mrtshams.med. sbyor.ba. ma.yin.uo ||

8 1 CAV dbyed.med. pa

2 CRV de bas. 'di kun de.las.skyes |

3 CAV rigs pa dañ. yañ rab tu. mthun |

9 1 CRV gzuñ ba.so sor smra ba yin |

2 CRV śin tu gsal. 3 CRV rgya.cher. 4 CRV omits it

10 1 Cf UV XXXI, 24.

2 CRV sñon du. sems. 'gro.stc. and UV yid 'gro.stc

3 CRV gtso bo.sems te. yid.las byuñ |

4 CAV yid.śes kye mi. 'btad.yañ |

5 CRV smra.pa'añ yañ.na byas pa'añ.ruñ |

11 1 CRV rgas.pa.la. 2 CAV only žes. 3 CAV bskul. bas.

12

śin.tu.na.ba'i', dgra.bcom.pas |
 dge sloñ. nad.gyog.byed.pa.la |
 ña.yi'.mgrin.pa. sdoms.žes'. bstan⁴ |
 de [7]ni. śi.yañ'. skyon.med'. bstan' ||

13

du.śes gžan.gyis gžan dag.ni |
 śi.yañ. ñes.te.mi. spyod.par |
 'ñan sems.med na.skyon.med do |
 'dul ba las n1 gsal.bar gsuñs ||

14

'gañ phyir bcos.pa'i. bsam pa yis |
 mchod.rten. bśig kyañ. [119b. 1] ñes.med.do |
 ñe ba'i' mtshams med' byas pas,kyañ |
 bsod nams phuñ.po 'ga'.žig. go⁴ ||

15

bsam.pa.bzañ.pos. mchlul lham gñiś' |
 thub pa'i bdu la. bžag.pa.dañ |
 de ñid.gžan.gyis. bsal.byas pa. |
 'gñi.gas rgyal.srid. 'bras.bu thob [2] ||

- 12 1 CRV nad kyis.ñen pa'i 2 CRV rañ gi. 3 CRV drops it
 4 CRV mthoñ bas 5 CRV adds bcir bas before it.
 6 CRV ñes pa med. 7 CRV omits it.
- 13 1 CAV 'di.dra. luñ las gsal.por bstan |
 de phyir. sems dge. ñes.pa.med ||
- 14 1 CAV de.'dus byas pa'i .blo yis ni'
 2 CRV omits it. 3 CRV adds ñes after it. 4 CRV yin.
- 15 1 CRV adds gañ.gis before it
 2 CAV gñis.kas rgyal.srid. thob par. 'gyur |

16

de.phyir.¹ bsam.pa'i.rtsa.ba.las |
 bsod.nams. sdig.pa. rnam par gnas |
 luñ las. 'di.ltar². gsuñs.pa'i. phyir |
 sems.dge.ba.las. ñes.pa.med ||

17

rañ.lhar.sbyor ba'i.¹ bdag.ñid.kyis |
 'gro.ba'i.don.ni. byed.bitson.pas² |
 rnal.'byor. [3] 'dod yul³. loñs.spyod kyañ⁴ |
 grol.'gyur. gos.par mi 'gyur.ro ||

18

ji ltar dug g1.de ñid.śes |
 dug.la. snañ.nas.¹ za.bar byed |
 'di.ni. brgyal bar.² mi 'gyur žiñ |
 nad.las³ thar.pa 'ga' žig⁴ 'gyur ||

19¹

sgyu ma smig.rgyu. dri za y1 |
 groñ dañ. rmi lam² [4] de.bžin.du³ |
 'gro.ba. thams.cad. rnam bltas na⁴ |
 ci žig.⁵ ji ltar. su.žig. spyod ||

16 1 CRV de bas. 2 CRV gañ.phyir

17 1 CRV rañ.gi.lhar bagom pas.
 2 CRV bya.bar 'bad pa yis. 3 CRV only yul 4 CRV spyad.na

18 1 CAV 'sX spyad nas, CRV bsgoms nas 2 CRV gnod pa.
 3 CRV rnad rnams.kun las 4 CRV gcig tu

19 1 for a b cf. BV fol. 42 b. 7.
 2 BV sobs. 3 CRV lta.bur ni. 4 CRV dmigs byas na.
 5 CRV gañ.gia.

20

'byis.pa.rnams.ni gzugs.la.chags |
 'briñ.po.rnams ni chags bral. 'gyur |
 gzugs sogs.³ ño.bo ñid śes.nas³ |
 blo.mchog.rnams.ni. grol.bar 'gyur ||

21

[5] dam.tshig. thams cad. rnam. bsam.la |
 lha.la. mchog.pa'i. cho.ga.yis |
 'the tshom.med.par. bzañ.por.blta |
 sñags.gyis. bskul. la. loñs. spyod. bya² ||

22

yi.ge.gsum. gyi sbyor. ba. yis |
 sbyañ. dañ rtogs dañ. de. bžin. 'bar |
 'srin. lag. mthe.boñ. rtse. mo. [6] yis |
 de.bžin. gśegs.rnams.tshun par.bya ||

23

byis. pa.rnams.la. gañ¹ bden. pa |
 de. ni. rnal 'byor.pa.la.brdzun³ |
 'di.ñid.kyis na mtha'. phyin.pa |
 bcñs.pa.med ciñ. grol.ba.med ||

20 1 CRV byis.pa skye bo sdug (Xcag). rnams dañ |

'dod chags.bral.med. dbu ma.yin |

2 CRV rañ.bžin 3 CRV de bžin.śes na.

21 1 CRV dag par bsgoms nas dogs med pas |

2 CRV bza'.bar bya.

22 1 For c Cf. VT, Tib. K. Rgyud, Kha, fol. 329 a.2, CRV sbom pa. mthe lag (Xdga' lhag). sbyor. ba. yis | and VT mtho bo. srin. lag. sbyar ba. yis |

23 1 CAV 'di and CRV 'dir. gañ. 2 CRV bzlog.

3 CAV de.tsam. žig tu. loñs. spyad pa |

24

'khor. ba.mya. ñan. 'das.pa.ḥes |
 de.ñid. ma. mthoñ.ba.yi. [7] sems |
 'khor.med.mya.ñan. 'das med. ces |
 de. ñid. mthoñ. ba.rnams.kyis.sems ||

25

rnam par.rtog pa. gdon.chen.po |
 'khor.ba'i. rgya mchor ltuñ.byed yin¹ |
 rnam par.mi.rtog. bdag ñid ches |
 srid pa'i. 'chiñ las.² grol bar. 'gyur ||

26

[120a 1] the tshom dug gis¹ gnod pa ni² |
 skye.bo dug gis gnod pa bñin³ |
 de.ñid. rtsa.ba.med 'don. pa⁴ |
 sñiñ.rje'i.⁵ bdag ñid.can.gyis spyad⁶ ||

27

dper.na'. śel.sgren dag.pa.ni² |
 kha dog.'gñan gyis. bsgyur.bar.byed⁴ |
 de bñin. rin. [2] chen.sems. 'di yañ⁵ |
 rtog.pa'i.tshon. gyis. bsgyur.ba.ñid⁶ ||

24 1 cf. BD, Tib. T Rgyud, Mi, fol 221a 2, Y u k t i ṣ a ṣ ṭ i k ā.

Tib. T, Mdo, Tsa, 6.

25 1 CRV 'phyuñ.ba.byed. 2 X mchiñ.las.

26 1 CRV dogs.pa'i.dug.gis. 2 CRV 'chiñ.ba.byed.pa.yin.

3 CRV only dag ltar. 4 CRV phyuñ. 5 CRV thugs.rje'i. 6 CRV rtogs.

27 1 CRV ji.ltar 2 CRV dañ.ba.la 3 CRV omits it.

4 CRV ñe.bar.bsgyur.ba.ltar 5 CRV de ñid. 6 CRV ñe.bar bsgyur.

28

'rañ.bñin. rtog.pas. bsgyur.ba.las |
 rin chen.sems. pa. dpen.'gyur.na |
 thog.ma.nas². dag. ma.skyes.pa |
 'rañ bñin.med ciñ. dri.ma.bral ||

29

byis.pas¹. gañ dañ gañ. smad pa |
 de.dañ de la. [3] 'bad pas ³ byos³ |
 rañ.gi.lha yi. sbyor.ba.yis |
 sems.ni dri.med bya ba'i. phyr⁴ ||

30

rnal 'byor. dge ba'i sems kyis n1 |
 chags me¹ dug gis. rmoñs.pa yi³ |
 'dod can. me la.³ 'dod spyad pas |
 'dod. pas. thar ba'i 'bras bu 'byuñ ||

31

dper.na¹. bdag [4] fiid mkha' ldiñ. du |
 bsgoms.nas. dug bkus². 'thuñ. byed pa |
 bsgrub bya'i. dug. kyañ.med par byed |
 dug.gis. zil.gyis. mi.non.no ||

28 1 CAV tha mal.rtog.pa'i. tshan gyis.ni |
 gñug ma'i.rañ.bñin.dri.med gañ |

2 CRV byod.nas.

29 1 CRV 'jig rten pa yis. 2 CRV nan.tan.gyis.ni.

3 X sbyos and CRV bya.yo. 4 CRV rgyus.

30 1 X med. 2 CRV gduñ ba la 3 CRV adds fies par before this phrase.

4 CAV 'dod.pa.thar ba.thob.par.'gyur.

31 1 CRV omits it 2 X kun

32

'khor.lo. dpag.tshad. bcu.gñis.pa |
 lcags.byas. mgo.la. 'khor.ba.yañ |
 byañ chub sems.ni. bskyed.ma.thag¹ |
 bsal bar 'gyur [5] žes². thos.pa.yin³

33

byañ.chub.sems.na. yañ dag bskyed
 rjogs.pa'i byañ chub sems bya ba |
 de yis.mī bya.gañ.yañ med |
 'gro ba. bzuñ.ba'i'. bsams pa yis ||

34

thog ma nas.¹ dag. ma.skyes pa |
 'dñcs.po med pa dri med.pa |
 'gro.ba. bsams. pas yañ [6] dag.mthoñ |
 bciñs pa.med ciñ. grol.ba med ||

35

lha.yi yon.tan rgyas par ni¹ |
 rnal 'byor cho.ga.bžin². bsams nas |
 'dod. chags.³sems.kyis. chags.pa ⁴ yam |
 chags pa spyad.nas.⁵ grol.bar 'gyur ||

32 1 CRV bskyad.par.yis. 2 CAV med par.byuñ. žes.

3 CRV rab tu grags.

33 1 CRV bsgral.ba'i.

34 1 CRV gzod nas

2 CRV rañ.bžin.med ciñ rñog.pa med |

'gro ba'i rañ.bžin.yañ.dag.lta |

35 1 CRV adds chen po. 2 CRV bzuñ.bžin.

3 CAV chags. 4 CRV žen.pa. 5 CRV omits it but adds de.la.

36

ci.bya.gaṇ.la. dmigs.pa rnam¹ |
 dños.po. nus. [7] pa². sna.tshogs.te |
 ji.ltar.dug. gis.zin. 'ga.' žig³ |
 'dug.ñid.kyis.ni dug.med.byed ||

87

rna.las chu la. chu ñid dañ |
 tsher ma zug la char.ma ñid |
 de bžin. chags pa¹ chags ñid kyis |
 mkhas pa.rnam.kyis. 'dzin par. byed² ||

38

dper. na. krus. mkhan.¹ [121b. 1] dri.ma.yis |
 gos².kyi.dri.ma. med.par.byed |
 'mkhas.pa'i.bdag. ñid. de.ltar.na |
 dri ma.ñid. kyis. dri ma.sel ||

39

'ji ltar.me loñ. rdul.dag.la |
 phyis. pas. dag. par. 'gyur. ba. yin |
 de.bžin. mkhas.pas. bsten.pa.yis. ||
 skyon.gyis skyon.rnams 'joms.par.byed ||

36 1 CAV X adds śes.na. 2 CRV dmigs.pa.

3 CRV gaṇ žig.

4 CRV dug.gis.dug ni sel bar.byed |

87 1 CRV 'dod chags.pa 2 CRV sel.bar.byed.

38 1 CRV khrus. mkhan mo. 2 CRV ras 3 CAV drops both these lines.

39 1 CAV ji ltar rñul.gyi. me.loñ. gi |

dri.ma 'dag par 'gyur. ba. bžin |

de bžin.mkhas.pas. śes pa dag |

śes.pa.spañs phyir. bsten par bya ||

40

lcags.kyi. goñ.bu chur.bcug. na¹ |
 'ji.ltar. gtiñ.du. 'gro.bar. 'gyur |
 de. [9] ñid. snod.du.byas. pas.su |
 'bdag.dañ. gžan.yañ sgröl bar.byed |

41

de.bžin. snod.du.byas.pa'i. sems |
 śes.rab.thabs.kyi. cho ga yis. |
 'dod.pas. spyod.bžin. grol.bar 'gyur |
 gžan.dag.kyañ.ni. grol bar.byed ||

42

rnam,śes ñan pas.¹ bsten. [3] byas.na |
 'dod.pa.² chññ.ba.ñid du.'gyur |
 de ñid mkhas.pas.bsten byas.nas |
 'dod.pa. thar.par rab tu ³ sgrub ||

43

'o mas. dug ni. žig 'gyur ba¹ |
 'jig.rten.kun.la ² rab.tu.grags |
 de.ñid. sbrul.gyis. 'thuñs nas.ni |
 dug ni. śin tu.'phel bar. [4] byed ||

40 1 CAV chu. nañ du.

2 CRV gtiñ du 'gro ba. kho nar zad |

3 CKV rañ yañ.mi.ltañ gžan yañ. 'dega |

42 1 CRV rmoñs pas. 'dod.pas. 2 CRV adds sri after it. 3 CRV omits it but adds byed after sgrub

43 1 CRV se.llo žes. 2 CRV omits kun.

44

'ji ltar. chu dañ 'o. ma. 'dres |
 ñañ.ba. 'o ma. 'thuñ.bar. mkhas |
 de.bžin. dug bcas. yul.dag.pas |
 mkhas.pas spyad.nas. grol bar.byed ||

45

jī ltar ¹ cho.ga.bžin. spyod na² |
 dug.kyañ. bdud.rtsir. 'gyur.ba.yin |
³byis.pa.rnams. mar. [5]bu. ram ⁴ sog⁵ |
 bza 'ma.legs pa dug. tu. 'gyur ||

46

gañ dag ¹ sems.ni. 'dī.ñid.kyañ |
 gtan.tshigs bzañ pos.² sbyañ byas na |
 rnam par mi.rtog. dmigs.med.pa |
 rañ bžin dri.med. rab.tu.snañ³ ||

47

ji ltar me ni chuñ. ñu.yañ¹ |
 mar.dañ ² sdon³. [6] sog⁴. 'dus.byas.pas⁴ |
 snañ ba.⁵ dri med.⁶ mi.gyo. ba |
 brtan pa'i.⁷ mun'.rnam. 'jug. par. gyur⁸ ||

44 1 CAV jī.ltar.ñañ bas. 'o ma.nī |

chu las 'thuñ bar. byed par. ltar |

de bžin mkhas. pas dug.bcas yul |

sbyañs nas. spyad. nas grol.bar 'gyur ||

46 1 CRV dper. na. 2 CRV zas na

3 CRV mar dañ bu ram la sog⁴ pa |

bu sbabs bza' ñes,dug tu. 'gyur |

4 CAV's X mar.kham

46 1 CAV's X de ltar 2 CRV rgyas mkhas pa.rnams.kyis.

3 CRV omits it but adds in the beginning of the line śin. tu.

47 1 CRV 'chir.phyogs.la. 2 CRV mar.'bra. 3 CAV's X sñiñ.

4 CRV sbyañs. 5 CRV gsal.ñiñ. 6 CRV 'bar 7 CAV's X bstan pa.

8 X adds pa after it 9 CRV rab.rab.sel.bar.byed.

48

'dper.na. nya. gro da'i. sa. bon |
 chuñ. yañ. rkyen dañ.lđan.pa na |
 rtsa.ba. yal.ga. me. tog.lđan |
 chen.po'i. śiñ du. 'phel bar.byed ||

49

yuñ. dañ. rdo.thal.¹ sbyar ba las |
 [7] kha.dog gžan žig. 'byun bar 'gyur² |
 śes rab thabs.kyi cho. ga. yis³ |
 chos. dbyiñs mkhas. pa de. ltar śes⁴ ||

50

mar. dañ sbrañ rtsi mñam par lđan¹ |
 de.² dug. ñid. du 'gyur.ba yin³ |
 de ñid. cho.ga bžin. spyad na⁴ |
 bcud kyi.len [121a.1] kyi mchog.tu 'gyur⁵ ||

51

dñul chus¹. reg.pa' i ² zañs ma ni |
 ji ltar ³ skyon med. gser tu 'gyur |
 de bžin. yañ dag ye śes ni |
 sbyañs.pas. ñen rmoñs.pa bzañ⁴ hyed⁵ ||

48 1 CAV ji ltar phra ba 'i. sdoñ po las |

ji ltar lo ma 'bras bu yis |

brgyan pa'i. śiñ. chen 'byuñ bar 'gyur ||

49 1 CRV phye ma. 2 CRV gsal bar byed 3 CRV yañ.dag shyor

4 CRV omuts it,

50 1 CAV's X mñam lđan pas. 2 CRV adds mdor. na before it.

and CAV drops de 3 CAV's X adds mi before it

4 CRV zos 5 CRV phul tu byuñ.

51 1 CRV gser.sgyur ba rtsi. 2 CRV bcug.pa. 3 CRV dper na.

4 X adds por after it 5 CRV dge bar.byed

52

theg.pa dman la. žon.pa.rnams |
 'gom re. gom.re ¹ [2] ši bar.dogs |
 gyul.las rgyal.bar.bya. ba'i. sems |
 riñ.ba.ñid du. rnam.par.gnas ||

53

theg. pa. chen. pa. žon. rnams ni |
 'sñiñ. rje'i. chos kyis. go bya. ba |
 šes. rab. rgyud. bcas². mda'. dañ. gžus |
 'gro. ba. gzuñ ba'i³. bsam. pa. yis ||

54

sams [3] dpa'. che. dañ. thabs. che. ba |
 brtan. pa'i. blo. ni. gñid. sads. na¹ |
 bsgrul. dka'. gyul. las. rgyul. gyas nas |
 gžan.² dag. kyañ. ni. grol bar. byed ||

55

rañ. don. tsam. la. gžol. bas. ni¹ |
 'byol. soñ. rnams. kyañ. ñen. rmoñs. byed |
 'gro.bar'. don. ni. byed. pa. po² |
⁴[4] nor. brel. ba'i. skye. bo. de.⁵ dkon⁶ |

52 1 CAV skad cig skad cig 'chiñ bar. byed. |
 2 CRV bsten. žiñ.

53 1 CRV thug. rje chen. pa. ldan. pa. sprul.
 2 CRV bžin for bcas. 3 CRV gdon.pa. for gzuñ. ba.

54 1 CRV mi. gyal. 2 CRV adds bdag. before it.

55 1 CRV mchog.tu gžol. 2 CRV sdug.bsñal ldan.pa'i dud.'gro.yañ |
 3 CRV bya.ba rnam.pa. 4 CRV 'gro.ba.de. gtor.gañ.ga'.
 5-6 Xs omit them.

56

grañ¹ dañ. rluñ, sogs. sdug. bsñal, rnams |
 rañ. don. žugs. las². kyañ, bzod, na |
 'gor, ba'i, don. la, žugs. rnams. lta³ |
 de, ma, bzod, pa ji, lta, ba⁴ ||

57

dmyal, ba, la, sogs. sdug. bsñal, yañ |
 sñiñ, rje, can, gyis, bzod, bya, na |
 grañ¹, dañ, [5] rluñ, sogs, sdug. bsñal, dag |
²da, ltar, gyi, la, bsam, ci, dgos ||

58¹

²sdug bsñal rtog, par, mī bya ste |
 bsñuñ, ba, yañ ni, bya, ba, med |
 'dir, ni, khrus, dañ, gtsañ, sbra, med |
 groñ, ba'i, chos, ni, spyañ, bar, bya ||

59

sen, mo, rkañ, dañ, rus, pa¹, so |
 pha, yi, khu, ba'i, 'gyur, las, skyes² |
 [6] śa, dañ khrag, dañ, skra, la sogs |
 ma, yi khrag, las, yañ, dag byuñ ||

56 1 CRV 'khvags, 2 CRV rañ don tsam, la

3 CRV rab 'jug pa 4 CRV ji, ltar.

57 1 CRV 'khyags.

2 CRV sdug. bsñal de yis, bzod bar bya |

58 1 See, Tīb. T Rgyud, Mī, fol 63 b 7

dka ' thub ñan, pas gzir mī, bya |

sñiñ, ba, yis mī, las, mī, bya |

khrus dañ gtsañ, sbra, mī bya, ste |

blo, gros, chuñ, de'i, spyod, mī bya ||

2 CAV dka', thub, rtog, pa mī, bya, žiñ |

59 1 CRV glad rus, 2 CAV's X rgyu, las, skyes and CRV byuñ, ba

60

'di, ltar¹. mi. gtsaṇ. las. byuñ. žiñ |
 mi. gtsaṇ. bas. gañ². ril. po.³ gañ |
 de, lta. bu. yi. lus. 'di, tñid⁴ |
 gañ. ga'. bkrus. kyañ. ji. ltar. 'dag ||

61

mi gtsaṇ. phur. ma¹. chu.dag.gis |
 yañ. yañ. [7] bkrus. kyañ. dag. mi. 'gyur |
 de. bžin². mi. gtsaṇ.bas. gañ.ba'1 |
 lus.ni³. 'di.yañ. 'dag.mi.'gyur ||

62

'gañ.ga'. la. sgrol. khyi. dag. gis² |
²dag. par 'os.pa. ma yin. te |
⁴de bžin. skye. bu. dge.ba' i. [121 b.1] blos |
 'bab stegs⁵. khrus.byed. 'bras.bu. med ||

63

¹gal.te. khrus.kyis. chos. 'gyur na |
 ña pa.rnams. kyañ.² don.byas. 'gyur |
 ñiñ.dañ. mtshan.du. chu.gnas pa'i³ |
 ña.la.sogs.pa smos.ci.dgos⁴ ||

60 1 CRV 'di dag 2 CRV omits it 3 CRV las. ni.

4 CRV omits it

61 1 CRV's X is not clear here 2 CRV de.ltar

3 CAV phur.ma

62 1-3-4 CAV :

gañ ga' i kluñ.la khyi dag gis |

rgyal.žin 'phye yañ dag mī 'gyur |

de phyir chos 'dod skeys bu dañ

2 CRV mñan pa yis 3 CRV mu. stegs.

63 1 CAV khrus.kyis gal.te dag 'gyur.na |

2 CRV la.sogs for rnams.kyañ 3 CAV's X only gnas pa and CRV chu
 yu 'jug. 4 CRV ji. lta. bu.

64

khrus.kyis. sdig.pa.zad.pa¹.yañ |
²ñes.par. yod.pa.ma. yin te |
 ji.ltar. 'bab. stegs³. bsten pa.la⁴ |
 'dod. chags. [b 2] la.sogs. 'phel bar⁵. mthoñ |

65

'dod chags. žc.sdañ. gti.mug.dañ |
 'phrag. dog sred pa. thams.cad du |
 sdug.pa'i rtsa.bar. rab tu.grags |
 'di.dag. sbyoñ.bya.² khrus.kyis mñn ||

66

bdag.dañ. bdag.gir. 'dzin.pa.las |
 'di.dag.las. byuñ. skye ba rñams |
 de.yañ. [3] ma.rig. rtsa.ba.las² |
 ma.rig.de.yañ³ khrul.bar. 'dod⁴ ||

67

ji.ltar. ñe.phis.la. dñul.blo |
 ña.phis. mthoñ.pas. ldog.par. 'gyur |
 bdag.med mthoñ.bas. de.yañ.ni |
 'rtsa.ba.ñid.nas. med.par.'gyur |

64 1 CRV 'byuñ bar for zad. pa. 2 CRV ñes. ñid.'dir gyur ma yin |
 3 CRV mu stegs. rñams la. 4 CRV omits it.
 5 CRV ldan.

65 1 CAV ña.rgyal.lta.ba. the.tshom.rñams |
 2 CRV dag. 'gyur.

66 1 CAV srog.chags.rñams.las 'byuñ.ba.yin |
 2 CRV rgyu for rtsa. 3 CRV ma.rig.pa.bcas. 4 CRV 'byuñ for 'dod.

67 1 CRV rtsa.nas. ñes.par. 'don.par. 'gyur.ro |

68

dper.na¹. thag.pa. sbrul.gyi.blo |
 thag.par. mthoñ.na.² ldog. [4] par.'gyur |
 de.la.³ sbrul.gyi.blo. yi.bar⁴ |
 'skye.ba. 'di.la. ñes.pa.med ||

69

de.bžin.'di.la. sems.can.blo¹ |
 ye śes.rdo rje. ldog.par. 'gyur |
 de.na. 'byuñ.bar. mi.'gyur. ro |
 sa bon. bsregs.ba'i². myu.gu.bžin³ ||

70

bdag.ñid. mi.gtsaṇ. 'dus.pa.yis¹ |
 'goñ.bu² [5] rañ.bžin.kyis⁴ dri.med⁵ |
 'de yi. gduñ.bar. byed pa'i.chos |
 sdug.bsñal. byis.pas rnam.brtags.pa ||

71

zla ba. 'phel.¹ dañ. 'grib.pa. la² |
 bltos.nas. tshes.graṇs³. brtags.pa.la |
 ñi.ma. 'phel.⁴dañ. 'grib.pas.kyañ |
 ñin.dañ. mtshan.mo. rnam.par.bžag⁵ ||

- 68 1 CRV ji.ltar. 2 CAV śes.na. 3 CAV's X de.las.
 4 This yi. bar and its equivalent in CRV bžin are redundant here.
 5 CAV skye. ba. de. la. yañ. mi 'gyur |
- 69 1 CAV and CRV bden pa'i.blo.
 2 CRV mes.bsgres. 3 CRV bltar for bžin.
- 70 1 CRV yañ dag. 'byuñ.
 2 CRV tha mal.ba.yi rañ.bžin.lus |
 3 CAV's X adds sa.yi here. 4 CAV's X ñid for kyis.
 5 CAV and CRV omit dri.med.
 6 CAV de.'dus.pa.yi.chos. 'gyur.bar |
 byis.pa.dka'.ba'i. rnam.brtags.pa ||
- 71 1 CRV 'char.ba. 2 CRV omits it. 3 CRV adds gza' before tshes.
 4 CRV nub.pa.yis. 5 CRV gnas for bžag.

72

śar, [5] la.sogs.pa'i, tha.sñad.kyañ |
 rtogs.la, bltos¹.nas, bya, pa², yin |
 gza.³ dañ, rgyu.skar, khyim.la.sogs |
 'jig.rten, kun.gyis, rnam.pa.brtags ||

73

grañ.dañ, tsha¹ dañ, char, 'bab pa² |
 bltos nas³ de bžin, dus⁴ rnam brtags |
 rañ gi, las kyis, 'bras, spyod, [7] par |
 bzañ.⁵ dañ.nañ, pa'i gza', 'byuñ, ba⁶ ||

74

ma rig, dam gyis gtum.pa yi¹ |
 sems kyī, yid, bžin nor bu²ñid |
 skye.bu mkhas pas' bkru byas nas⁴ |
 ma.rig, gañ.gis 'phel.bar byed⁶ ||

75

gza' dañ, rgyu, skar, tshe, grañs dañ |
 yul dañ dus la, [122 a. 1] bltos med par |
 rtog pa, med, par spyad par, bya |
 mtshan med¹, the.tshom.med.par,ni² ||

72 1 CAV's X rtags 2 CRV dus.

73 1 CRV dro 2 CRV char, la, sogs, 3-4 CRV omits them.

5 CRV dge, dañ, mi dge, 'dzin, pas, 'byuñ |

6 CAV's X bstan, to for 'byuñ, ba.

74 1 CRV bskos, 2 CRV rin po, che, 3 CRV blo.laṅ,

4 CRV bsgribs, dañ dag po.dag, 5 CAV's X yañ, dag, bskyed.

75 1 CAV's X 'tsham, med, 2 CRV dogs, med

76¹

dbañ po lam.'gyur.gañ dañ. gañ |
 de ni de yi. ño. bo.ñid |
 mñam.par². bžag pa sbyor. ba. yis |
 thams. cad.³ [2] sañs. rgyas. rañ.bžin.bya⁴ ||

77

mīg nī rnam.par snañ indzad. grtso¹ |
 rna.ba. rdo rje fñi ma. yin |
 sna nī² rta mchog ñid yin.no |
 kha.nī³. pa.dma gar dbañ phyug ||

78

dpañ ldan he iu ka. rgyal.lus |
 yid.nī rdo.rje sems dpa'.¹ ste |
 de ltar yañ .dag sbyor.pa. yis² |
 sñiñ [3] rje'i. bdag ñid.can gyis. spyad³ ||

79

mkhas pas¹. sems.ni. brtan. gyur. nas |
 mī.rtog pa 'dis grub.par 'gyur |
 jī ltar 'dod pas bya.byed.dañ |
 kun.bzad. kun.² byed. de bžin.³ no ||

76 1 See Tib PK, T Rgyud, Gi, fol 58 a. 8.

2 All the three translations add ma after it

3 CRV rtag tu and PK kun. pa. 4 PK smra'o

77 1 CRV mgon. 2 CRV adds mgon after it.

3 CRV la. la.

78 1 CRV rnal 'byor gnas 2 CRV thugs. rje.

3 CRV adds rnam par before it.

79 1 CRV cho. ga.yia. 2 CRV thams cad 3 CRV omits t.

80

'dod.¹ dañ.bya.ba.kun. byed. na |
 ji.ltar 'dod.pa¹ bya ba yis |
 [4] lañs, dañ 'dug.par byed.pa dañ |
 ji. ltar.³ 'chag. gñid⁴.de bžin no ||

81

dkyil. 'khor.du. ni. ma žugs pa |
 sgrub pa.kun.² dañ ldan. pas kyañ |
 rañ.gi³. lha.sbyor.bdag⁴ ñid kyis |
 bsod nams. [5] chuñ yañ 'grub.par. 'gyur||

82¹

'dis ni. sañs rgyas. thams cad.dañ |
²dpa' po.dag.ni. thams.cad.ñid |
³tshe 'di ñid la yañ.de rig |
 thob. 'gyur.⁴ 'di.la ⁵ the tshom. med ||

83¹

ji. ltar². 'jig.rten.phal.ba³ yis⁴ |
⁵rnal 'byor 'jig rten 'chiñ ⁶ mī [6] gyur |
 goñ.ma goñ ma'i blo.khyad.kyis |
 rnal. 'byor.ba.yañ. 'chiñ.bar.⁸ 'gyur ||

- 80 1 CAV las 2 CRV sems. kyī byed. 3 CRV gañ las
 4 both CAV and CRV omit it.
- 81 1 The X adds the following two lines before this verse
 rgod dañ smra bar hyed.pa dañ |
 ji ltar de ltar gañ.de bžin |
 2 CRV thams. cad 3 CRV che.ba. 4 CRV sbyor ba
- 82 1 Cf VT and PK Tib Kanjur, Rgyud Kha fol.316 and
 T Gi fol 50 respectively
 2-3 CRV sras rnames kun dañ bcas pa yañ |
 de ñid. śes na. skye ba 'dis |
 4 CRV yañ,dag.thob par 5 CRV omits it.
- 83 1 Cf. BCP Tib. T. Mdo. La fol. 29 b 3
 2 BCP, Tib. de.la.3 CRV tha mal. 4 X las
 5 CAV rnal. 'byor pa yi tiñ. 'dzin. rgal |
 6 BCP, Tib. gnod ciñ and CAV rgal (X rgyal). 7 BCP, Tib.
 omits it. 8 BCP, Tib. gnod, CAV rgal (Xrgyal),

84

śes.rab. che. dañ. thabs. che. dañ |
 brtsi ba¹ che. dañ. mos. pa. nas² |
 theg pa chen.por. yañ.dag.bstan |
 sems.can.chen.po'i. spyod yul.yin ||

85

gañ.žig bskal.pa. [7] grañs.med.ni |
 mañ pos. mi¹. 'thob.par. 'dod pa'i² |
 sañs.rgyas de³ tshe 'di. ñid. kyis |
 thob.pa. 'di la. the.tshom. med ||

86

theg pa chen po bdag.ñid che |
 bsod nams ye śes. tshogs.kyis.ni¹ |
 kun mkhyen go.'phañ ñams dga'.ba² |
 skyes. 'di. [122 b. 1] ñid la³ thob par.'gyur ||

87

luñ las mñan pas. sems pa². gañ³ |
 theg pa che.la. mi. sbyar. bya⁴ |
⁵bsam pa. lhag bsam. bye brag.gis |
⁶theg.pa' i dbye ba. gsal.bar.bya ||

84 1 CRV sñiñ rje. 2 X ñid

85 1 CRV omits it 2 CRV adds gañ after it. 3 X omits it.

86 1 CRV gsal ba yin 2 CRV yid 'oñ.ba.
 3 de lta'i tshe la.

87 1 CRV bder.gśegs luñ. 2 X gsañs 3 CRV omits it.

4 CAV rigs te 5 CRV bsam.pa.bag. la.ñal.dbye.bas⁵.

6 CAV theg pa' i .khyad.par. rab tu.bstan |

88

gžan. řid. du. ni. mos pa dañ |
 byañ chub.spyod.pa. de. bžin.gžan |
 sems kyi. gtsañ. ba ³ [2] gžan.řid.kyis |
 'dir.ni. 'bras.bu. gžan. gsuñs. so⁴ ||

89

ji ltar¹. me loñ dri med la² |
 dri.ma.med.pa'i ³ mig gi⁴ gzugs⁵ |
 dañ.ba' i. rañ.bžin. dri.med.la |
 řin.tu gsal.bar. snañ bar ltar ||

90

de bžin. rnal. 'byor. ye.řes.kyañ |
 dri med řes. rab¹. [3] me loñ la |
 rtog pa'i dra.ba. rnam sbyañs.pa' i |
 sems dge ba.la. rnam par.gsal ||

91

ji ltar ¹ nor bu.² me.řel ba |
 ři ma'i 'od kyis kun.reg pas³ |
 de ma.thag.tu.⁴ me.'bar.bas |
 rañ.gi don ni. 'grub.par. nus ||

88 1 CRV rnam. pa. gžañ. du. 2 CRV omits it
 3 CRV gnas.pa. 4 X mthoñ med, CRV řans.

89 1 CRV 'di lta bu 2 CRV adds řie.ba.la. 3 CRV gsal bar snañ,
 4 X mig.gis. 5 CRV gzugs brřan.

90 1 X ye řes.

91 1 CRV dper na. 2 CRV dañ.ba. 3 CRV phog.pa.na.
 4 CRV 'phral,da.

92

rtog.pa'i dra.bas rnam.spaṅs.pa'i¹ |
 [4] nor.bu² me.śel. 'dra.ba'i.yid |
 śes rab ṅi ma'i 'od phog 'pas |
 rnal 'byor. de.bžin. 'bar.bar 'gyur ||

93

śiṅ ḡṅis drag tu.brud pa.las¹ |
 ji ltar me.ni 'bar.'gyur.ba |
 thog.ma. bar.daṅ mtha'. dag la³ |
 dños po ma lus⁴ rab snaṅ byed⁴ |
 śes [5] rab thabs su sbyor ba las⁶ |
 rnal 'byor.pa śes⁶ de bžin śes ||

94

dper na'.mar me³ gcig ṅid.la³ |
 sdoṅ.bu.⁴ ḡṅan⁵ dag la brten.nas |
 ji. bžin.gnas 'su. raṅ.don bžin' |
 mthon.po'i gnas nas⁶. snaṅ bar⁶. byed ||

95

śes.rab.thabs.pa'i.dag.rnam.[6] śiṅ |
 dpag.tu.med.pa'i.¹ lus.² spros nas |
 sems.can mos.pa sna tshogs.la |
 mdzad. pa³. ji.bžin. ṅams.su.blaṅs.⁴ ||

92 1 CRV byas.gas pa. 2-3 CRV omits them.

93 1 CRV drud.par.gyur.pa.las. 2 CRV yaṅ dag ltar.

3 CRV thams cad 4 CRV gaal bar.byed. 5 yaṅ dag. sbyor. 6 X vis. and CRV ye 'ses

94 1 CRV ji.ltar. 2 CRV adds 'bar.ba. 3 CRV omits ṅid.la.

4 CAV sñiṅ.po. 5 CRV adds one ḡṅan more. 6 CRV adds raṅ before it. 7 X ḡṅan. 8 CRV omits it but has 'bar. bar in its place. 9 CRV gaal.

95 1 CRV mtha' yas. 2 CRV aku.ru. 3 CRV bya.ba.

4 CRV rjes su. bsgrub.pas.

96

'ji ltar. cho.ga.śes pas.³ 'ga |
 'dud.rtsi 'o.ma. [7] dag.las. blad |
 ŋes.pa.med.pa'i. bsil. ŋams dg'a' |
 nad.rnams.thams.cad.brab.byed pa''o ||

97

śes.rab 'o.ma. thabs.chen.pos |
 cho.ga.bžin.du. bsrub.pa. skyes |
 chos dbyiñs śin.tu.rnam.dag pas |
 bde.ba.dam.pa³. sdug.bsñal. 'jig⁴ ||

98

me.tog. 'bras bu ldan pa yī³ |
 'khri.la.śiñ. kun.tu³ 'byuñ.ba.ltar⁴ |
 de. [123 a.1] bžin.tshogs.gñis dañ. ldan.pa''i |
 skad.cig. cig.gis. mñon.byañ.chub⁴ ||

99

dbañ.dañ. sdañ¹ dañ. 'gro.ba.reñs³ |
 char dbad. 'gug.pa.³ la. sogs. pa. |
 śa chañ.dga'. ba'i.rnal 'byor.ñas |
 byas.par⁴. 'gyur.kyañ. mthoñ.bar 'gyur⁴ ||

96 1 The first three lines are quite different in CRV, they are —

dper na. gañ.žig. thabs śes.pas. |
 'o.mar.bsrubs nas mar. len.byed. |
 bañ.žin. vid.'oñ. skyon.dañ.bral, li
 2 X pa. 3 CRV žel bar.byed.

97 1 X adds las after it. 2 CRV byuñ. 3 X pas 4 CRV ži.bar.byed,

98 1 Cf. *Ekallacapaṇḍamahāroṣaṇatantra*, Tib. Kanjur
 Rgyud, Ca fol 96 a.2. 2 CRV yañ.dag.lan. 3 CRV omits it 4
 CRV ji.ltar. 5 yañ.dag ldan. 6 CRV rjogs byañ.chub

99 1 CRV'thab 2 X rañs; B perhaps confounds it with rabs 3 X la 4
 CRV omits it 5 CRV ñe bar.rñed par

100

'[2] lag.pa'i.gdu.bu.lta. bu.la |
 'me.loñ.brtaḡas.pa.s.ci.ḡig.bya |
 gañ.phyir theḡ.pa.chen.po.la |
 sñags.kyi.mthun.ni.da.ltar.mthoñ ¶

101

pha.¹ ma.bu.mo. 'brel.ba.ni |
 'dīr ni.de.ñid. med.par.brtaḡas |
 lcags.kyi.reñ.bu². bśig.pa.ltar³ |
 'gro.ba.de.⁴[3] bžin. 'de.gśegs.gsuñs⁵ ¶

102

'byuñ lña'i. bdag. ñid¹ khu. ba. dañ |
 khrag.kyañ. de. dañ 'dra. ba. dañ. |
 de. yi. rañ. bžin. goñ. bu.² ñes³ |
 bram. ze. gañ⁴ yin mtha'. skyes⁵ gañ ¶

103

dge. sloñ dag. ni'. lus 'di ni |
 thams. cad¹ phuñ po². lña. bdag. ñid |
 mi.rtaḡ.sduḡ.bsñal [4] ston. ba. la |
 rigs. med. rigs. dañ. ldan. pa. med³ ¶

100 1 CRV lag gdu ba. lag par. mthoñ la |

2 CAV me loñ dag ni.dños.sam.ci |

theḡ pa chen.po de.sgos kyañ |

sñags.kyi.nas pa betan.pa yis ||

101 1 CRV only ma. 2 CRV thur. 3 CRV abañ.bas bedus. pa. bžin. 4 CRV has
 kun before it. 5 CRV omits it.

102 1 CRV rañ. bñin. 2 CRV lus. 3 X lña. 4 CRV su.ḡig.

5 CRV only rigs. ni.

103 1 X gī. 2 CRV kun. 3 X bud. po. 4 X kyañ.

104

ña. ba'i. mñal. du. skye. ba.¹ gañ³ |
 kha. cig.³ gdol. ba'i. skye⁴. ldan. pas |
 dka'. thub. spyad. pas.⁶ bram. ze. skyes⁴ |
 de. phyir'. rigs. ni. rgyu'. ma yin ||

105

ma dañ. srin. mo. bu. mo. dañ |
 sgyug. mo dañ. ni. tsha. mo. dañ |
 bram. ze. [5] rgyal. rigs. rje. rigs. me |
 cho. ga. śes. pa'am. ñas.¹ rig. mo ||

106

yan. lag. cig ni.ñams pa dañ |
 dman. dañ. smod. dañ. mthar. skyes. kyi |
 btsun. mo. rtag. tu mchod par bya |
 rdo rje ye. śes rnam. bsgom. pas ||

107

'rtag tu žal. ni. bžad pa. yis |
³ [6] sñags pas. spyam. ni rgyas. gyur. na |
 rjog pa'i byañ chub. sems. bskyed ³ nas |
 rañ. gi. lha. yi. bsgom. nas⁴. na ||

104 1 CRV byuñ ba. 2 CRV omits it. 3 CRV gañ. yañ.

4 CRV rigs. 5 X spyad pa; CRV byas pas

6 CRV gyur 7 CRV de. bas. 8 CRV ñes.pa and X sgyu.

105 1 CRV rmañs.

107 1 CAV žal ni.rab.tu.bžad gyur.ciañ. |

2 CRV sñags.pa.rab.tu.spyan.phyi.la. | 3 CRV bžag.

4 CAV yid. kyis.

108

'skad cig mthoñ.la. blta. bar. bya |
 gañ. yañ thos. pa. mñan. par. bya |
 brdzun. dañ. bden. dañ. bral. ba. yañ |
 gyal. ba. med. pas. tshig. tu. [7] smra ||

109

khrus. dañ. bsku. mñe¹. gos la. sogs |
 bza'. gtuñ.la.sogs. 'bad.pa.ñid² |
 'bdag ñid. che. ba'i.lhar. sbyar bas |
 cho.gas mchod.par. bñam.par. bya ||

110

'glu.dañ. rol.mo.gar de.bñin |
 thabs.bcas. brtul.žugs.can.byas.spyad. |
 'dir.ni.³ [123. b. 1] dños.po.thams.cad.la⁴ |
 lhag par.chags par.⁴ mi.by.a.yo ||

111

rañ gi. bdag.ñid yon¹.spañs.nas |
 dka'.thub kyis².ni gduñ mi.by.a |
 ji.ltar bde bas bde ba.bzuñ |
 'di ni.ma. 'oñs.rjogs.sañs.rgyas ||

108 1 CAV bstan.pas.skad.cig mthoñ dañ blta |
 thos dañ. ñan par byed pa yañ |
 myoñ žiñ.de.la. sbyor bar.lan |
 gsal.ba'i. ñag kyañ. smra.bar.gyur' ||

109 1 CRV byng pa. 2 CRV nan tan.yis.
 3 CAV rañ.'dod. lha yi. bdag ñid. du |
 bñam.la. cho.gas. mchod par. bya ||

110 1 CRV glu.dañ brduñ.ba. de.bñin.gar |
 thams.cad brtul.žugs can.gyis.spyad |
 2 CRV omits it. 3 CRV ma.las.kun.la. 4 CRV žen.pa tsam.du.

111 1 CRV drops it. 2 X kyi but CRV supports it

112

rnal.'byor¹. thams.cad. loñs.spyod.ciñ |
 [2] gañ.la'añ². 'jigs.med.grol.mo.bya³ |
 sdig.pa.med⁴ kyis. khyod. ma.'jigs |
 dam.tshig. śin.tu⁵ 'da'.bar.dka' ||

113

sñags.kyis. sbyañs.na¹ śiñ la.sogs |
² lhag.pa.ñid du lhar. 'gyur. ni
 ye.śes.lan.lus. smos ci.dogs.
 sdug bsñal [3] rmoñs.pa'i. bya.byed.la ||

114

tha.mal.pa'.dañ² ña.rgyal.ñid |
 mñam.par. bžag.pas yon su btan³ |
 śes.rab.thabs.kyi. cho.ga yis⁴ |
 thams.cad.⁵ mñan.par spyad.par.bya ||

115

dper.na¹. pad.ma 'dam. skyes kyañ |
 'dam kyi². skyon gyis. gos pa.med |
 [4] de bžin. bag.chags. rnam rtogs³ kyī |
 skyon gyis. rnal.'byor.par.med.gos ||

112 1 CRV 'gro ba but according to Skt it must be 'dod chags. 2 CRV cis kyañ. 3 CRV dga'.bar.gyis. 4 CRV omits it 5 CRV drops it.

113 1 CRV byin brlabs.
 2 CAV lha ñid du ni.'gyur ba.yin |
 bems po. rmoñs.bcas rab.dga' ba |
 śes.dañ. rañ.lan.pa'i.ci.smos ||

114 1 CRV de.ñid ruñ bžin. 2 X omits it. 3 CRV spañs 4 CAV abyor.ba yis
 5 CRV bya.ba.kun la.

115 1 CRV ji.ltar. 2 X kyis. 3 Both the translations here concur and read ana.tshogs, but in accordance with the Skt text it must be rnam. rtogs

116

dper.na chu.yi.zla.ba.la |
 chu.yis.mñon.par¹.gos.pa.med |
 rnam rtogs².gzugs.brñan.'dra ba³ ni |
 mthoñ.ba'i.skyon.gyis gos mi.'gyur ||

117

thogs.med bag.chags.'dam. [5] gyis.ni |
 rin.chen¹.sems².pa.rab.tu.³ gos |
 śes.rab thabs kyi.chu.ñid⁴.kyis |
 bkruś.pas⁵.rab.tu gsal.bar.'gyur ||

118

rañ.gi.lha.yi. sbyor.ba.yis¹ |
 blo.ldan. sems.ni brtan.² 'gyur.na |
 lta.ñan. sbrin.las. grol.bar.'gyur |
 sems.kyi. ñi. [6] ma.gsal.bar.'gyur³ |

119

don.dam. ñes.par.byas.nas.ni |
 śes.rab.mtshan gyis. kun.gtubs.¹ la
 ma rig. spubs.kyis². bkag.pa.yis³ |
 chos.kyi.dbyiñs.ni. blañ.bar⁴.bya ||

116 1 CRV drops it 2 both Xs sna tahoga 3 CRV lta bur¹.

117 1 CRV rin. po che la 2 CRV adds rañ before it.
 3 CRV dropts it. 4 CRV 'di 5 X na. 6 CRV yañ.dag.sñan bar.bya.

118 1 CAV rnal 'byor gyis 2 CRV omits it. 3 CRV snañ.bar bya

119 1 CRV yañ dag.bcad. 2 X omits it. 3 CRV gyoga.pa.las.
 4 X in CRV beal.bar.

120

brtags.pa'i.bum.pa. skad.cig.gis'. l
 śes.rab.tho bas. bcag. [7] nas.ni l
 rañ bžin.dri.med. gsal 'gyur.ba l
 ye.śes. sgron.mar.² rab.tu.³ gsal ll

121

rab.tu grags.pa'i' 'byuñ. ba rnams l
 sa dañ.chu.dañ. me.dañ. rluñ l
 sñags.kyi.sbyor ba.nus pa. yis l
 'mkhas.pas. rnam pa.gžan.du.byed ll

122

brtsod'.pa thams.cad. yon su.spañ l
 [124a.1] sñags.kyi brjod.pa ³ yañ dag. spyod' l
 bde ba'i.dños.'grub.sbyin pa.yi l
 sñags.kyi.nus pa 'di.la'. ltos' ll

123

dkon mchog'.gsum³ ni mī spañ žiñ l
 de bžin.bla.ma. byañ chub.sems l
 srog chags.rnams kyañ³. bsad.mī. bya l
 [2] dam.tshig.dag.kyañ. byin.gyis.brlabs ll

120 1 CRV only bcas. 2 CRV mar me 3 CRV omits lt

121 1 CAV gsal.ba 2 CAV gžan.fid du ni 'byuñ bar byed l

122 1 CRV brjod. 2 CRV bzles pa. 3 CRV brtsam. 4 CRV lha. 5 CRV
 mthu.yis.na 6 CRV gañ.gis. 7 CRV omits lt.

123 1 CRV rin chen. 2 CRV bud.med. 3 CRV nam yañ.

124

'sbrañ.rtsi.³ khrag.³ dañ. ga.pur bcas⁴ l
 tsan.dañ.dmar.po.dañ.sbyar.ba l
 'thub.pa''i rdo.rje.chu. ñid.kyañ l
 lña.bo.dag.kyañ. byin.gyis.brlab' l

125

'lha. yi³. dam. tshig. gžan. dag. kyañ l
 sems. ni. spro. bar.³ byed. pa. can l
 'rluñ. gis. dkrugs. pa. ži [3] ba'i.phyir l
 'thugs. kyī. rdo. r e.can.⁴ mñes.byā' ll

126

mi.gtsañ¹. the. tshom³ med. par³. ni l
 rnal.'byor.³ rnam. rtogs med brtsen.pas⁴ l
 sems.ni. mñam.par. sbyor. ba. yis l
 sñag.pas. thams. cad. yañ. dag. brtsam⁶ ll

127

sbrañ.ma'i. krañ.ba. tsam³. gyi. ni
 dug.gis. žil⁴. gi. [4] gnon.par.'gyur³, l
 'chuñ.zad. tsam.yañ mi gtsañ⁶. ba'i l
 dogs.pas. sdug bsñal btuñs par. bcas ll

- 124 1 Cf Ps Tib T. Rgyud Mi fol, 34 b, and VT Tib.
 K Rgyud Kha fol, 321 a 2 2 CAV omits it, CRV chen which must be
 chañ and PS chen po 3 CAV rin chen; CRV mtshal. 4 This line
 belongs to VT 5 This line belongs to CRV. 6 VT bres pa, PS bcas
 7 PS and VT read in this line respectively as follows: lña pa.ñag
 las yañ dag bvññ l
 dños.grub thams cad agrub byed pa'o l
- 125 1 Cf PS Tib T Rgyud, Mi. fol. 34 b. 2 CR V bzañ.po, PS
 chen po. 3 CRV gsal.bar, PS dga'. bar.
 4-5 CAV rluñ.dañ. me.ni ži bya'i.phyir l
 sems. kyī. rdo rje. tshim par. bya l
 6 CRV omits can. 7 CRV tshim.par. bya.
- 126 1 CAV's X wrongly 'tshom.byed. 2 CRV dogs med.par
 3 CRV dpa'.bas 4 CRV ma.yoñs.śiñ 5 CAV mñam par. spyod.
- 127 1 CRV śa sbrañ. 2 CRV adds chuñ before it.
 3-3 CRV 'chi.bar byed pa.yin.
 4 CAV mtshan (X'tshom)dañ the.tshom.chuñ.nus.kyañ l
 de.la.sdug.bsñal.skyed.par.byed l 5 CRV gcañ.

128

mkhas.pas.legs.par.'thab pa¹.yam l
 yañ.na.³ legs.par.³ 'bros.par.byā⁴ l
 bar.ma.ño.⁵ yi. dños po ni l
 don.med.pa.yañ.⁶ ltuñ.bar ' 'gyur l

129

bla.ma'i. bka.' [5] dañ phyag rgya dañ l
 grib.ma.yañ. ni. 'gom mi.byā l
 'de'i.yon.tan. mchog.tu.³ bzuñ.byā l
 skyon.ni.nam.yañ.ma yin.no⁴ ll

130

slob.dpon.lha. yi.mchog¹ yin. to l
 'bad.pas² mchod.par.byā ba yin l
 de.ñid.rdo.rje.'dzin.rgyal po l
 mñon.sum.³ gzugs.kyi. [6] yañ.dag⁴ gnas ll

131

ji.ltar nor.bu chu.dañ. gis l
 'chu'i. rñog pa. yañ dag. sbyañ l
 'dad.pa'i.nor.bu. de.bžin.gsuñs l
 sems.kyi. rin chen. rnam.par.³ sbyañ ll

- 128 1 CRV mchog.tu gyul.'gyed. 2 CRV drops it 3 CRV śin tu.
 4 CRV byed pa ñid. 5 CRV drops it but adds gnas at the end. 6 X drops
 it 7 CRV 'phuñ bar.
- 129 1 CAV de.yi yon.tan.gzuñ bar.byā l 2 CAV drops it.
 3 CRV replaces yin mo with brtags go
- 130 1 CRV dam.pa. 2 CRV nan.tan. 3 CRV lan cig.
 4 CAV rnam.par.
- 131 1 CAV de.bžin.dad.pa'i.nor.bu.yis l
 rñog.ma.thams.cad. dwañs.byed.pa l
 2 CRV drops it and adds bar.byed. after sbyañ.

132

śes rab.mig.dañ.bral.gyur¹. na |
 dad.pa'i.²ldan.nam.yañ³.rmoñs'.gyur |
 de.phyir⁴. luñ [7] rtogs.bdag.ñid.can |
 śes.rab. ñe.bar.⁵ skyed.par.byā ||

133

dad. ldan thos.mañ.śes.rab.ltan |
 rañ.bžin.sñiñ.rje'i bdag.ñid.can |
 'gro ba'i. sdug bsñal.bsar.ba'i.phyir |
 de. yis¹. bde. ba'i thobs. śos.byā² ||

134

sems rnam.[124b.1] dag pa 'di.byas.pas |
 bdag.gis. dge.ba.gañ.bsag.pa |
 rnam.par.dag.pa'i sems.thob.nas¹ |
 des.ni.'gro.ba.bde.thob.śog² ||

sems.kyi sgrib.pa rnam par sbyoñ ba žes.byā.
 ba'i.rab.tu. byed. pa. slob dpon a' rya de bas
 mdzad. pa. rdzogs | 'a cha rya ji. na' kar. dañ¹
 lo. rtas. ba. tshul. 'khrims. rgyal bas bagyur ba ||

132 1 CRV yañ.dag.ltan 2-2 for the words between these numbers CAV
 bdag ñid can and CRV only nam yañ.

3 CRV adds mi before it

4 CRV de.las. 5 CRV yañ dag.

133 1 CRV drops it 2 CRV wrongly 'bigs par bas.

134 1 CRV ldan.pa. 2 CRV ldan.śog.

1 The colophon in CRV is :—

Sems. rin. po. che sbyoñ. ba žes. byā. ba
 rgyal. ba i.ndra. bu tis mdzad. pa. rdzogs
 (X dogs).so | rgya. gar.gyi.mkhan.po.di pañ.
 kar. si ri. gñan.na dañ bod.kyi. lo. rtas.ba.
 khu.ston.dños grub. gyis. bagyur. cñ žes
 (X žes) te | btan.la.phab.pa'o ||

Tibetan Text

II

CITTARATNAVISODHANA

Sems. rin po che sbyoñ. bar. byed pa že
bya. ba bžugs so ||

igya gar. skad, du |
cit ta. tat na bi šo dh nam ||
bod skad, du |
sems rin. po che sbyoñ. bar byed pa žes bya ba ||

dpal. rdo rje. sems. dpa'. phyag 'tshal lo ||

1

[218 a. 7] dños, dañ, dños.med. rnam par. 's pañs |
 rnam. par mi rtog. dmigs.pa. med |
 rab. tu, mi gnas pa ' gñis. med |
 thog. ma. tha' ma. [215 b. 1] med.par ži ||

2

bsam med. pa.¹ dpe.dañ bial. ba |
 brjod.du med ciñ bstan pa.med |
 gnas med.pa¹ gnas pa med pa³ |
 rnam par.mī 'gyur 'dus.ma.byas ||

3

sañs rgyas. ma lus kun gyi gnas |
 mchog thugs rje.chen. [2] rañ bñin. sku |
 mos pa sna tshogs. sems can.rnams¹ |
 sna.tshogs thabs kyī⁴. ston mdzad pa ||

4

pad. ma. gar ⁵ dbañ phyag.gtso bo |
 'dod.chags. chen.po'i. tshul.la 'dud |
 rañ. sems. rab rtogs.par. bya phyir |
 cluñ. zad [3] tsam žig. 'dir. bśad,bya ||

1 X omits them

4 X kyis

2 X pas

5 X adds gyi after it

3

X adds la

5

rna. 'byor. spyod.pa'i. spyi.lugs.kyis |
 thams.cad.ñid.du. śin.tu.ñes |
 'di.ñid. brjod.par.byā.ba.yin |
 de.bas. 'di.ñid. gžag.bar. bya'o ||

6

skye. bo. mī bzod. pa'i. las. dag |
 gañ. dañ. gañ.[4] gis. 'chiñ.'gyur.ba ||
 thabs.dañ. bcas.na. de.ñid.kyis |
 srid pa'i 'chiñ. las. 'grol bar 'gyur ||

7

scms can. kho.na. rnam. dag. pas |
 bras.bu yañ. ni. rnam.par.dag |
 theg pa'i 'chen. la.' śiñ. tu. gsal |
 'di.nī [5] śin.tu.rgyas par.gsuñs ||

8

chos. dañ. gañ zag. bdag. med pa |
 ye. śes. tsam. du. thub.pas. gsuñs |
 de bas. 'di. kun. de las. skyes |
 luñ. dañ. śin.tu. 'gal. ba. med ||

9

dños. por. 'dzin.pa'i. gdon.gyis. zin |
 gzuñ. [6] ba. so.sor. smra. ba. yin |
 rgya. cher. thugs.rje'i. bdag. ñid. kyis |
 luñ. las. kyañ. na. śin.tu. gsal ||

10

chos. rnams. snoñ. du. sems. 'gro.ste |
 yid.ni. rab tu rañ. ba. yis |
 smas. pa'ñ. yañ na. byas pa'ñ ruñ [7] |
 gtso. bo. sems te. yid. las byuñ ||

11

rañ. pha. dge sloñ. rgas pa la |
 myur du 'doñ.žes. bskul ba yis |
 'gyel nas. kyañ na śi.ba na |
 de la 'tshams med. 'gyuñ ba med ||

12

nad. kyis ñen pa'i. dgra bcom pas |
 mthoñ [216 a. 1] bas. rañ gi.mgrin.pa.la |
 nad la.'gyog pa'i. dge sloñ gyis
 bcir. bas. śi der. ñes pa med ||

*

13

gžan. du. du.šes pas gžan.du |
 śi.ba. gyur. kyañ ñes.pa.med |
 ñan.sems med na skyon. [2] med. no |
 'dul.ba.las.ni. gsal bar. gsuñ ||

14

gañ. phyir. bcom.po'i. bsam.pa.yis |
 mchod. rten. bśig.de'i. ñes.pa. med |
 mtshams. med. pa. dañ. ñes. byas. pa |
 gsod. rnams. phuñ.po. 'ga'. žig yin [3] ||

15

bsam.pa. byañ.pos. thub.pa'i dbur |
 gañ. gis lham.gñis. bžag.pa.dañ |
 gžan gyis. be.bžin. bsal ba.la |
 gñi gas rgyal. srid. 'bras bu thob ||

16

de bas. bsod.nams. sdig pa. [4] yin |
 rtsa bar bsam pa gnas.pa yin |
 sems dge ba la ñes. med par |
 gañ phyir 'di.ni luñ las. gsuñs ||

17

'gro don bya.bar 'bad pa yis |
 bdag ñid rañ gi lhar bsgoms pas |
 rnal. [5] 'byor. ba. yis. yul.spyad na |
 grol bar. gyur. te. gos.pa.med ||

18

ji ltar. dug.gi de.ñid śes |
 dug. la. bsgoms.te. zos ba.na |
 gcig tu gnod pa med. pa dañ |
 nad rnams. kun. las. grol. bar 'gyur [6] ||

19

sgyu. ma smig rgyu rmi lam. dañ
 dra za'i groñ kh^yer. lta. bur. ni |
 'gro. ba. thams.cad. dmigs.byas.na |
 su žig. gañ.gis ji.ltar. spyod ||

20

byis pa. skye bo sdug' rnam s dañ |
 'dod chags bral med dbu. ma yin [7] |
 de bžin śes na. rnam grol te |
 rañ bžin mchog gi blo yi. phyi ||

21

lha rnam s. mchod pa'i cho ga yis |
 dam tshig. thams cad rnam bsam s. te |
 dag par bsgoms nas dogs med pas |
 sñags. gyis [216 b 1] bskul. te. bza'. bar. bya ||

22

yi ge gsum gyi shyar ba yis |
 sbyañ dañ rtogs dañ 'bar bar. bya |
 sbom pa. mthe lag.¹⁰ shyar ba yis |
 de. bžin gśegs pa. tshim. par. bya ||

23

byis pas 'du gañ bden. pa rnam s |
 rnal [2] 'byor ba yis de las bzlog |
 'di ñid kyis na mtha' phyin pa |
 'chun ba med cin. 'grol. ba med ||

24

'khor ba ñid ñi mya ñan 'das |
 gžan du. de. ñid. ma nithoñ. ño |
 'khor. min. mya ñan 'das pa min |
 yid. kyis. de ñid. śes. pa na [3] ||

25

rnam. par. rtog.pa'i. gdon.chen.po |
 'khor. ba'i. rgya.mtshor. phyuñ, bar.byed |
 rnam. par mi. rtog. bdag.ñid. che |
 srid. pa'i. 'chiñ.ba.las. grol.byuñ ||

26

dogs.pa'i dug gis. skye.bo.rnams |
 dug. ltar 'chiñ.ba. byed.pa [4] yin |
 de. ñid. rtsa nas med par. phyuñ |
 thugs. rje'i. bdag.ñid.can gyis rtogs ||

27

j1 ltar śel. sgren̄ dañ pa la |
 gžan gyis. ñe bar bsgyur ba ltar |
 de. bžin. sems.kyi rin po che |
 rtog. pa. yis. ni.¹¹ ñe.bar.bsgyur [5] ||

28

rañ bžin. rtog.pas. bsgyur.ba las |
 dpen.pa'i. sems.kyi. rin po.che |
 byod. nas. dag.pas. skye. ba. med |
 rañ bžin. med. ciñ.dri.ma. bral ||

29

nan. tan. gyis. ni. der. bya. yo¹² |
 'jig. rten. pa. yis. gañ. smad.pa |
 rañ. gi. [b 6] lha. yi.¹³ sbyor. ba. yis |
 sems. ni. dri. ma. med. pa'i. rgyus ||

30

chags. pa'i. mē. dug. gduñ. ba. la |
 rnal. 'byor. pa'i sems. dge bas |
 ñes. par. 'dod ldan spyad par.bya'o |
 'dod. pas. thar. ba'i. 'bras. bu [7] 'byuñ ||

31

bdag. ñid mkha' ldiñ bsgoms nas |
 dug. rnams bkus ste. 'thuñ. bas na |
 bsgrub. bya. dug. ni. med. par. byed |
 dug. gis. zil. gyis. gnon.mi. 'gyur ||

32

'khor. lo. dpag. tshad. bcu gñis.pa |
 [117 a. 1] lcags las byas. pa mgos. la. 'khor |
 byañ chubs. sems. ni. bskyed. pa yis |
 bsal. bar gyur.žes. rab tu grags ||

33

rjogs pa'i. byañ.chub.sems byas.te |
 [2] byañ chub sems ni. bskyed. pa. dañ |
 'gro ba.bsgral. ba'i. bsam pa yis |
 de.yis. gañ.yañ. mi.bya.med ||

34

gzod. nas. dag.pa. skye.ba.med |
 rañ.bžin. med. ciñ. rñog.pa.med |
 'gro ba'i. rañ.bžin. yañ.dag. [3] lta |
 'chiñ. ba. med. do. grol. bya. med ||

35

lha'i yon.tan. rgyu.chen.po |
 rnal. 'byor pa yis gžuñ.bžin.bsam |
 'dod chags kyis ni. žen.pa'i.sems |
 de.la. chags.pas. 'grol.bār.bya |

36

cī. byed. gañ du. [4] dmigs. pa rnam |
 dños. po. dmigs. pa. sna tshogs te |
 ji. ltar. gañ.žig dug.gis zin |
 dug. gis dug. ni. sel.bar byed ||

37

rna ba'i. chu ni chu ñid kyis |
 tsher.ma.ñid kyis tsher.ma.yo¹⁴ |
 de [5] bžin 'dod chags.kyis chags pa |
 mkhas pa. rnam kyis. sel.bar byed ||

38

dper. na khruś mkhan. mo. gi¹⁵. ras |
 dri mas. dri ma dag par byed |
 mkhas pa'i bdag.ñid de ltar na |
 dri.ma.ñid.kyis. dri. ma. sel [6] ||

39

ji. ltar. me.loñ. rdul.dag la |
 phyis.pas. dag par. 'gyur ba yin |
 de.bžin. mkhas.pas bsten.pa.yis |
 skyon.gyis. skyon.rnams. 'joms.par.byed ||

40

lcags. kyi. goñ.bu. chur bcug.na |
 gtiñ. [7] du. 'gro.ba. kho-nar. zad |
 de.ñid snod du. byas.pa na |
 añ.yañ. mi ltañ. gžan.yañ 'degs ||

41

thabs dañ. śes. rab cho.ga.yis |
 de. bžin sems ni snod byas nas |
 'dod pas spyad. na [117b 1] grol.'gyur te |
 gžan yañ grol bar byed pa yin ||

42

rmoñs pas. 'dod pas bsten.pa.na |
 'dod pas srib par. 'chiñ bar 'gyur |
 de ñid mkhas pas bsten pa na ||
 'dod pas thar bai bsgrub pa. byed ||

43

'o ma dug ni sel.lo žes [2] |
 'jig. rten pa la rab tu grags |
 de ñid. sgrul gyis 'thuñs pa na |
 śin. tu dug. ni. 'phel.bar byed ||

44

ji ltar chu dañ 'o¹⁶ ma. 'dres |
 ñañ. ba 'o ma. 'thuñ bar. mkhas |
 de bžin. dug bcas. yul dag.pas |
 mkhas. [3] pas. spyad. nas. grol bar. byed ||

45

dper. na. cho.ga.bžin. zos na |
 dug. kyañ b'dud. rtsir. 'gyur.ba.yin |
 mar. dañ. bu.ram.la sogs po |
 bu.sbas. bza'.ñes. dug.tu.'gyur ||

46

sems. ñid gañ. dag. de'i.ñid. rgyus |
 mkhas. pa. [4] rnams sbyañs. pa. na ||
 rnam. par mī. rtog. dmigs. pa. med |
 śin tu rañ. bžin. dri ma.med ||

47

ji ltar mar me 'chir.phyogs la |
 mar 'bru sdoñ bu la sogs sbyañs |
 gsal žiñ gyo ba med par. 'bar |
 [5] brtan pa'i 1ab rab sel. bar byed ||

48

dper na. nya. gro. da'i. sa. bon ||
 chuñ yañ rkyen. dañ. ldan.pa na |
 rtsa ba yal ga me.tog. ldan |
 chen. po'i siñ. du. 'phel.bar.byed ||

49

yuñ. ba'i. phye.ma. sbyar.ba.yis |
 kha. dog. [6] gžan ltar. gsal. bar. byed |
 thabs. dañ. śes.rab. yañ.dag. sbyor |
 de. bžin. mkhas. pas. chos.kyi. dbyiñs ||

50

mar. dañ. sbrañ.rtsi. mñam.par. ldan |
 indor. na. de ni. dug. tu. 'gyur |
 de ñid cho.ga bžin. zos na |
 [7]. phul tu. byuñ ba¹⁷ bcud.kyis.len ||

51

dper na zañs.la. gser sgyur.ba.rtsi |
 byug. pa. skyon med gser du 'gyur |
 de bžin ye śes.kyis sbyañs na |
 ñien rmoñs yañ dag dge.bar byed ||

52

'heg pa dman la žon [118 a. 1] pa.dag |
 gom re bsten žiñ. śi.bar dogs |
 gyul las rgyal bar. byed pa'i sams |
 riñ.ba ñid du rnam par. gnas ||

53

theg.pa che.la. žon pa.ni |
 thug rje chen.po.ldan pa. sprul |
 śes rab rgyud. [2] bžin gžu.dañ. mda' |
 'gro.ba. gdon pa'i. bsam.pa yis ||

54

sams dpa'i.chen po. thabs chen.po |
 mi.gyal. brtan pa'i. blo dañ ldan |
 bsgral. bar. dka'. ba'i.gyul dag.las |
 bdag. dañ. gžon yañ. sgrol. [3] bar. byed ||

55

sdug bsñal.la.pa'i dud.'gro.yañ |
 rañ gi.don tsam.mchog.tu.gžol |
 'gro don, bya.ba.rnam pa yi |
 nor.'brel.ba'i skye.bo de.rnams ||

56

rluñ. 'khyags.sdug.bsñal la.sogs.pa |
 rañ.don tsam la [4] bzod bar byed |
 'gro ba'i don la.rab.'jug.pa |
 ji ltar.de dag.bzod mi.byed ||

57

dmyal ba'i.sdug bsñal la.sogs.yañ |
 sñiñ.rje can gyis bzod.byana |
 rluñ 'khyags sdug bsñal la.sogs pa |
 [5] sdug bsñal de yis.bzod par bya ||

58

sdug bsñal rtog.par.mi.byaste |
 bsñuñ bar bya.ba ma.yin.no |
 'dir ni.khrus dañ gtsañ sbrañid |
 groñ.gi.chos.rnams.spañs bar bya ||

59

sen.mo.rkañ.glad.rus.pa.so |
 pha.yi.¹⁸ [6] khu ba.las 'byuñ.ba |
 śa.dañ.khrag.dañ skra.la.sogs |
 ma.yi.¹⁸ khrag.las.yañ.dag.byuñ ||

60

'di dag. mi.gtsaṅ. las byuṅ. ba |
 lus. ni. mi.gtsaṅ. ba.yis. gaṅ |
 ji ltar. de.lta bu yi.¹⁸ lus |
 gaṅ. gi. khrus gyis. [7] 'dag par.'gyur ||

61

yaṅ nas.yaṅ du bkrus.byas.kyaṅ |
 mi.gtsaṅ lus¹⁹. ni. chus. mi 'dag |
 de²⁰. ltar. mi gtsaṅ.pas gaṅ.ba'i |
 lus.ni dag.par. 'gyur. ma yin ||

62

gaṅ ga la sgrol mñan pa. űid |
 dag. par [218 b. 1] 'os pa. ma yin te |
 de. bñin skyes bu. dge ba'i blos |
 mu. stegs khras.la. 'bras bu med ||

63

gal te. khrus kyis. chos 'gyur. na |
 ña. pa. la sogs dom byas. 'gyur |
 ñin. dañ. mtshon.đu chu.la. 'jug |
 ña la sogs. pa [2] ji lta. bu ||

64

khrus.kyis sdig.pa 'byuṅ bar ni |
 ñes. pa. űid. 'dir. 'gyur. ma. yin |
 gaṅ. phyir. 'dod. chags. stsogs. ldan.pa |
 mu.stegs. rnam.s. la. mthoṅ. ba. yin. ||

65

'dod. chags. ṣe.sdañ. gti.mug.dañ |
 [3] phrag dog. sred. pa. thams cad du |
 sdig pa'i. rtsa.ba. yin par grags |
 'di. rnams. khrus. kyis. dag. mi 'gyur ||

66

bdag dañ. bdag.gir. 'dzin.pa.ste |
 'di dag las.byuñ skye. ba. rnams |
 de.yi. rgyu yañ ma. rig pa |
 [4] ma.rig.pa.bcas. 'khrul ba. 'byuñ ||

67

ji ltar. ña. phyis dñul. gyi. blo |
 ña. phyis. mthoñ na. ldog. par. 'gyur |
 de. yañ. bdag med pa mthoñ ba. na |
 rtsa nas ñes.par 'don.par 'gyur ||

68

ji ltar. thag pa sprul gyi blo |
 [5] thag. pa mthoñ na ldog. par 'gyur |
 sprul gyi. blo bñin de la. yañ |
 skye. ba²¹. 'di.la. ñes.pa. med ||

69

de. bñin. 'dir yañ. bden.pa'i.blo |
 rdo. rje. ye. śes kyis. ldog.par. 'gyur |
 sa. bon. mes. bsgregs. myu gu. ltar |
 de. la. [6] yañ. ni. 'byuñ. mi. 'gyur ||

70

'bdag. med. gtsaṅ. spras. yaṅ. dag. 'byuṅ |
 tha. mal. ba. yi²². raṅ. bžin. lus |
 de. yi. gduṅ bar.byed pa'i. chos |
 sdug. baṅal. byis pas rnam. brtags pa ||

71

zla.ba. 'char. ba la. bltos nas |
 gza'. [7] daṅ. tshes graṅs. rtog.par.byed |
 ṅi. ma. 'char daṅ. nub pa.yis |
 ṅin. mo. mtshan mo rnam.par.guas ||

72

śar. la. sogs. pa'i tha.sṅad.la |
 bltos. nas. rtog par byed.pa.ni |
 gza.' daṅ rgyu skar dus la sogs |
 [219 a. 1] 'jig rten. pa. yis. rnam.par brtags

73

graṅ. daṅ. dro.daṅ. char.la sogs |
 de.bžin. rnam.par.rtog.par byed |
 raṅ.gi.las.daṅ. 'bras.bu.spyod |
 dge.daṅ. mi.dgc. 'dzin.pas. 'byuṅ |

74

[2] skyes.bu'i. sems.kyi. rin. po. che |
 ma.rig.pa'i. 'dam.gyis. bskos |
 blo.ldan. bsgribs. daṅ. dag. pa dag |
 gaṅ. gis.²³ ma.rig.pa. 'phel.bar.byed ||

22 X 'i.

23 X gi.

75

gza'.dañ. rgyu.skar. tshes. grañs. dañ |
 yul. dañ. dus. [3] sog. lta. med. pa |
 mtshan ma. med. ciñ dogs. pa. med |
 rnam.par. mi. rtog. rnam. par. spyod ||

76

dbañ po'i. lam. du. gañ. gañ. gyur |
 de. dañ. de. yi³⁴. ño. bo. yis |
 mñam par ma. bžag. rnal. 'byor. gyis |
 rtag. tu [4] sañs. rgyas. rañ. bžin. bya ||

77

mig. ni rnam. par. snañ. mdzad. mgon |
 rna ba rdo. rje. ñi.ma. yin |
 sna. la. mgon.pa. rta. mchog. yin |
 la. la. pad.ma.gar. gyi. dbañ ||

78

lus. la. dpal. ldan. he. ru. ka |
 rdo. rje. [5] sems. dpa'. yid. la. yin |
 de. ltar. yañ. dag. rnal. 'byor. gnas |
 thugs. rje'i. bdag. ñid. rnam. par. spyod ||

79

brtan. pa'i. sems.kyi. cho.ga.yis |
 rnam. par. mi. rtog. 'grub.par.'gyur |
 ji. ltar. 'dod. dañ. bya. [6] byed. ldan |
 de. bžin. kun. za'. thams.cad. byed ||

80

'dod.pa.kun. bya.spyod. par. ldan |
 ji.ltar. 'dod.pa'i. sems.kyi. byed |
 lañs. pa'm. yañ. na. 'dug pa. yam²⁵ |
 gañ. las. 'chag. gam. de. bžin. du ||

81

rgod. pa'm. brjod pa. byed.pa yam²⁶ [7] |
 ji. ltar. gañ de. de bžin byed |
 dkyil. khor. ñid du. ma. žugs. pa'n |
 sgrib. pa. thams cad.ldan.pa yañ ||
 bdag. ñid che ba'i lhar sbyor bas |
 bsod nams. chuñ [219 b. 1] yañ bsgrub par.'gyur ||

82

'dis ni sañs rgyas thams cad dañ |
 sras rnam.s.kun.dañ.bcas pa yañ |
 de. ñid. śes na skye. ba 'dis |
 yañ. dag thob.par. the.tshom. med ||

83

ji. ltar tha mal 'jig [2] rten gyis |
 rnal.'byor 'jig. rten. 'chiñ. mi 'gyur |
 'chiñ. ba. blo. yis. khyad. par. gyis |
 rnal. 'byor. ba. yañ. goñ. nas. goñ ||

84

śes. rab. chen. po. thabs. chen. po |
 sñiñ. rje. chen. por. mos. pa.²⁶ nas |
 theg. pa. che. [3] las. yañ. dag bstan |
 sems. can. chen. po'i. spyod. yul. yin ||

85

gañ. du. skal. pa. med. grañs.ba |
 mañ.pos. thob par. 'dod.pa.gañ |
 de ñid. skye.bas sañs. rgyas. ñid |
 thob par. 'di. la. the. tshom. med ||

86

[4] theg. pa. chen. po'i. bdag. ñid. che |
 bsod. nams. ye.śes.pas gsal.ba.yin |
 kun.mkhyen. go 'phañ. yid. 'oñ ba |
 da. lta'i. tshe.la. thob. par. 'gyur ||

87

bder. gścgs. luñ.las. ñan.²⁷pa'i |
 theg. [5] pa. che. lo sbyar ñi.byā |
 bsam.pa.bag.la.ñal dbye.bas |
 theg. pa'i dbye.ba. gsal. bar byas ||

88

rnam.pa.gžan.du. mos.pa.gañ |
 gžan du. byañ.chub. spyod byed.pa |
 gžan.du. sems.ni gnas.pa. la |
 [6] 'bras.bu. gžan.du. 'di. las. ñans ||

89

me. loñ. dri.med. ñe.ba.la |
 gzugs. bsñan. mig.la. gsal. bar. snañ |
 'di. lta. bu. snañ. ba. śin.tu.gsal.bar |
 rañ. bžin. dag.ciñ. dri.ma.med ||

90

rtog. pa'i. dra.ba. rnam.par.spyaṅs |
 [7] dge.ba'i sems.la. rnam.par.gsal |
 de. bžin. rnal. 'byor.pa'i, ye. śes |
 śes. rab. dri.med. me loṅ la ||

91

dper.na me.śel. dag.pa la |
 ṇi ma'i. 'od.zir phog.pa.na |
 'phral.du. me ni 'bar.bar. 'gyur l
 [220 a 1] raṅ gi don.rnams. sgrub par nus ||

92

rtog dra ba. byas gas pa yi |
 me'i. śal daṅ 'dra. ba la. yid |
 śes. rab ṇi. mas phog pa. na |
 rnal 'byor ba'i de bžin. 'bar ba ||

93

[2] śiṅ gṇis. drud par gyur pa las |
 ji ltar. me ni. 'bar bar. 'gyur |
 dños.po thams. cad. gsal. bar.byed |
 thag. ma. dbus. mtha'. yaṅ.dag.ltar |
 śes. rab. thabs. su. yaṅ.dag sbyor |
 [3] rnal. 'byor. ye. śes. de. bžin. śes ||

94

ji. ltar. mar. me. 'bar. ba. gcig |
 sdoṅ. bu. gžan. daṅ. gžan. la. rten |
 raṅ. gi. gnas. su. raṅ gi. don |
 ji. ltar. gsal. bar. 'bar. bar. byed ||

95

scms. can. [4] mos. pa. sna.tshogs.pa'i |
 ji.ltar. bya.ba. rjes. bsgrub. pas |
 thabs. dañ. śes rab. bsgoms.pa.yis |
 mtha'. yas sku.ru. spro.ba.rnams ||

96

dper. na gañ žig. thabs. śes pas |
 'o. mar. bsgrubs nas. [5] mar. len. byed |
 bsil žiñ. yid.'oñ. skyon.dañ bral |
 nad.rnams. thams cad sel bar byed ||

97

śes rab. 'o ma thabs.chen po |
 cho ga. bžin.du. bsgrubs.las byuñ |
 śin.tu rnam dag chos kyi. dbyiñs [6] |
 bde. mchog. sdug.bsñal. ži. bar. byed ||

98

ji ltar. 'khril śiñ. las. byuñ ba |
 me. tog. 'bras. bu. yañ. dag. ldan |
 de. bžin. skad.cig rjogs byañ.chub |
 tshogs.gñis.dañ.ni. yañ.dag.ldan [7] ||

99

dbañ. ldañ. 'thab. dañ. 'gro.ba.reñs |
 char. dbab.pa. dañ. dgug. la. sogs |
 rnal. 'byor. śa. ebañ. dga'. ba. las |
 ge.bar.rñed. par. 'gyur. ba. yin ||

100

lag 'du. ba. [220 b.1] lag. par. mthoñ. la |
 me. loñ. brtags. pos. ci. žig. bya |
 gañ. phyir. theg. pa. chen. po. la |
 sñags. kyi. mthu. ni.da.ltar. mthoñ ||

101

ma dañ. bu.'ma. 'brel. ba. rnams |
 'di.dag brtags. pas. de űid.min |
 [2] lcags. thur sbañ bas. bsdus pa. bžin |
 'gro. kun. de.bžin. gśegs.pas. gsuñs ||

102

khu. ba. 'byuñ. ba. lña'i rañ. bžin |
 khrag. kyañ. de. dañ. 'dra. ba. yin |
 ñes. par. de. la. rañ.bžin.lus |
 su. žig. bram.ze'i. rigs. ni. gañ [3] ||

103

dge. sloñ. dag. gam. lus. rnams. kun |
 phuñ po. lña. la. bdag. űid. can |
 mi.rtag. sdug. bsñal. stoñ. ba. ste |
 rigs. med. rigs. dañ. ldan. pa. med ||

104

ña. ba'i. mñal.nas. byuñ.ba.gañ |
 gañ. [4] yañ. gdol. ba'i. rigs. dañ. ldan |
 dka'. thub. byas. pas.,,bram. zer. gyur |
 de. bas. rigs. la. ñes. pa. med ||

105

ma. dañ. sriñ. mo. sgyug.mo.dañ |
 bu.mo.dañ.ni. tsha.mo.dañ |
 bram ze. rgyal. rigs. rji rigs.ma |
 [5] cho.ga. śes.pas. rmañs. rigs. ma ||

106

yan. lag. gcig. dañ. mtshañ. dman |
 smad pa. mthar. skyes.las.byuñ.yañ |
 ye śes. rdo.rje. rab.bsgoms.pas |
 rtag.tu. btsun.mo. mchod. par. bya ||

107

rtag.tu. žal.ni. [6] bžad.pa.yis |
 sñags. pa. rab.tu spyar. phyi. la |
 rañ.gi. che.ba'i. lhar.bsgoms. nas |
 sems. ni. rjogs. pa'i. byañ.chub. bžag ||

108

skad. cig. mthoñ.la. blta. bar. bya |
 gañ.yañ thos pa. mñan par. bya |
 [7] brdzan. dañ. bden. dañ. bral. ba. yañ |
 gyal. ba. med. pas. chig. tu. smra ||

109

khrus.dañ. byug.pa. gos.la sogs |
 bza'. btuñ. la.sogs. nam.tan. gyis |
 bdag. ñid. che. ža'i. lhar. sbyar.bas |
 cho. gas. mchod. par. [221 a. 1] bsam.par.byas ||

110

glu dañ. rol.mo. gar. de. bdañ* l
 thabs. boas. brtul. dsugs. can. byas. spyad l
 dños. pa. ma. lus. kun. la. yañ l
 dsen. pa. tsam. du. mi.bya.yo ll

111

rañ. gi. bdag. fid. spañs. nas ste [2] l
 dka'. thub. kyis. kyañ. ma. gduñs. par l
 ji. ltar. bde. bas. bde. bar. zuñ l
 'di, ni. ma.'oñs. rjogs. sañs.rgyas ll

112

'gro.ba.kun.la. loñs.spyod.oñ l
 ois. kyañ. mi. 'jigs. dga' bar. gyis l
 khyod. ni [3] sdig. pa'i. 'jigs. pa. med l
 dam. tshig. ni. 'da'. bar. dka. ba'o ll

113

shags. kyis. byin. brlabs. śiñ. la. sogs l
 lhag. pa. fid. du. lhar. 'gyur. ni l
 ye. śes. ldan. lus. smos. ci. dogs l
 sdug. bañal. rmoñs. [4] pa'i.bya.byed. la ll

114

mñam. par. bdsag. pas. yoñs. su spañs l
 de. fid. rañ.bdsin. na. rgyal. byed l
 śes. rab. thabs. kyis. cho. ga. śes l
 bya. ba. kun. la. mñam. par. spyod ll

115

ji. ltar. pad.ma. 'dam.nas. skyes l
 'dam.gyi. skyon.gyis. gos pa.med l
 sna. tshogs. bag.chags. skyon.kyañ gyis l
 de. bdsin. rnal. 'byor.ba. mi. gos ll

* Henceforth, in the rest of the book *ds* is used instead of the accented *s* and *ḍ* for *ṣ* with bar on the top for want of types.

116

ji. ltar. chu.yi.²⁸ zla. ba.ni l
 chu. yis. gos.par. 'gyur.ba.med l
 gzugs. brñan.lta bur. [6] mthon. ba. na l
 sna. tshogs. skyon. gyis. gos.mi.'gyur ll

117

thog. med. 'dam.gyi. bag.chags.kyis l
 rañ.sems. rin-po. che.la. gos l
 thabs.dañ. 'ses.rab.chu. 'di. yis l
 bkruś.pas. yañ.dag. snañ. bar. bya ll

118

blo. dañ. ldan.pa'i. sems.kyis. ni l
 rañ.gi. lha.yi.²⁸ sbyor. ba. yis l
 lta. ñan. sbrin.las. grol.nas.ni l
 sems.kyi. ñi. ma. snañ. [7] bar.byā ll

119

'ses. rab. mtshan.gyis. yañ.dag.bcad l
 don. dam. ñes.par [221 b 1] byas. nas. ni l
 ma. rigs. spubs. kyis. gyogs.pa las l
 chos. dbyiñs. yañ.dag. bsal.bar. bya ll

120

rtog.par.boas.pa'i. bum.pa.ni l
 'ses. rab.tho.bas. [2] boag.pa.ni l
 rañ.bdeñ. gsal.dañ. dri. med.pa l
 ye. 'ses. mar.me. gsal.bar.byā ll

121

rab.tu. grags.pa'i. 'byuñ.ba. ni l
 sa. dañ. chu. dañ. med.añ. riñ l
 añags. kyī. nus.pa'i. sbyar.ba.yis l
 mkhas. pas. rnam.pa. gdsan.du. byed ll

122

brjod. pa. thams.cad. [3] yon.spañs.te l
 sñags. kyl. bzlas.pa. yañ. dag. brtsam l
 gañ.gis. bñags.kyi. mthu yis-na l
 lha'i. bde.ba.yaň. 'grub.par. 'gyur ll

123

bud.med. rin.chen. byañ.chub.sems l
 de.bdsin. bla.ma. [4] spañ. mi. bya l
 nam. yañ. srog.chags. mi.bsad. oñ l
 dam.tshig. byin.gyis. brlab. par. bya ll

124

mtshal. chen. ga. pur. bees. pa. dañ
 can.dañ. dmar.pa. sbyar.ba. dañ l
 thub. pa'i. rdo.rje. chu.ñid.kyañ l
 lña. po. 'di.dag. byin. [5] gyis. brlab ll

125

gdsan. yañ. dam. tshig. bzañ.po.ni l
 sems.ni. gsal.bar. byed.pa.dañ l
 rluñ.gis. dkrugs. pa. dsi.ba'i.phyir l
 thugs.kyi. rdo.rjes. tshim.par.bya ll

126

dpa'.bas. mi.gtsaň. dogs.med.par. l
 rnam. [6] par. mi.rtogs. ma.yon.s.ñiñ l
 sems. ni. mñam.par.sbyor. ba.yis l
 sñags. pas. thams.cad. yañ.dag. brtsam ll

127

śa-sbrañ. rkañ.ba'i. chuñ.tsam.gyis l
 dug.gis. 'chi. bar.byed.pa. yin l
 ouñ. zad.tsam. yañ. mi [7] gañ.ba'i l
 dogs.pas. sdug.bañal. btuñs.par.beas ll

128

mkhas.pa. mehog. tu.gyul. 'gyed.yam l
 sin. tu. 'bros.par.byed.pa.ñid l
 bar. ma'i. dños.por. gnas.pa.na l
 don. med.pa.yaň. 'phuň.bar.'gyur ll

129

[222a. 1] bla.ma'i. bka'. daň. phyag.rgyu.dag l
 grib.ma.la.yaň. 'gom.mi.bya l
 de'i. yon. tan. mehog tu. bzun. bya l
 skyon. ni. nam. yan. mi. brtag go ll

130

slob dpon. dam pa'i. lha.yin. [2] te l
 nan. tan. gyis.ni. mehod.par.bya l
 de.ñid. rdo.rje. 'dsin. rgyal. ba l
 lan. cig. gzugs.gyis. yan. dag.gnas ll

131

ji. lta. nor. bu. chu'i. daň. ni l
 chu'i. rñog.pa. yan.dag. sbyaň.pa l
 dad.pa'i. nor. bu. de.bdsin. gsuňs l
 [3] sems.kyi. rin.chen. shyaň.bar.byed ll

132

dad.pas. nam.yaň. mi. rmoňs. te l
 ses. rab. mig. daň. yan. dag. ldan l
 luň. daň. rtogs. pa'i. bdag. ñid. can l
 de.las. ses.rab. yaň.dag.skyed ll

133

dad.daň. man.thos. ses.rab. [4] ldan l
 raň.bdsin. sin.rje'i. bdag.ñid.can l
 'gro.ba'i. sdug.bsñel. bsal.ba'i.phyir l
 bde. ba'i. thabs.kyi. 'gegs.par. boas ll

134

sems.kyi. rnam.dag. byas.ya.ni l
 bdag.gis. dge.ba. gañ. bsags.pa l
 [5] sems. ni. rnam.par.dag.ldan. pa l
 de.yis. 'gro.ba. bde.ltan. śog ll

sems. rin.po.che.sbyon.ba.dsas.bya.ba l
 rgyal.ba.i.ndra.bu. tis. mdzad. pa. rjogs. so l
 rgya. gar. gyi. mkhan. [6] po. di.bañ. kar. si.
 ri. gñam. na. dañ. bod.kyi.lo tsa.ba. khu.
 ston. dños. sgrub. kyi. bagyur. ciñ. dsus. ste ll
 btan.la.phab. pa'o ll

NOTES

TEXTUAL AND EXEGETICAL

- 1 a. Tib. *mith'a. ma. med* (OAV) and *tha. ma. med* (CRV) lit. mean *antarahitaṃ* or *anantaṃ*, but *nidhanaṃ* is also used in that sense. See JS, p. 85 ; T. Rgyud, Mi, fol. 57b, 1, (*mith'a. med*). This pāda forms the fourth one in CRV. For further explanation of *a-b*, see JS, p. 75.
- 2 b For *acintyaṃ* (*bsam pa. med. pa*) OAV literally *agamyam* ('gro. ba med. pa).
- 3 b. For *-karuṇā* CRV *mahāparamākaruṇā* (*mchog. thugs. rje. chen. po'i*).
- 4 b. *Padmanartetvara* (*Pad. ma. gar. dban. po*) : He can very well be compared with *Naṭeśa* of the Hindu mythology. He is also recognised as *avalokiteśvara* (*sbyan. ras. gzugs*), who is considered to be an incarnation of a *Bodhisattva* (*Mahāvīryutpatti*, Cal, p. 7), and again incarnates himself in every Dalai Lama of Tibet (*Mythologie du Buddhism* by Grunwedell, p. 221). As a synonym of *Padmapāṇi* he is said to have been seated on an eight petalled lotus on each petal of which a goddess is supposed to be present. He has eighteen hands in all, two of them holding his *Śakti* (*Gods of Northern Buddhism* pp. 60 ff.).

Here he is invoked as an incarnation of the lord Buddha himself.

d. Cf. JS. p. 82, line 6, and its Tib. T. Rgyud, Mi, fol. 57a 1.

- 5 a. For *nyāyena* (*spyi. lugs. kyi*, lit. *sāmānyanyāyena*) OAV *sāmagryā* (*ishogs. kyi. ni*). In *d* for *samācāret* (*spyad. par. bya*) CRV lit. *saṁsthāpayet* (*bdsag. bya*).
- 6 a. For *badhyante* ('chin. 'gyur. ba) OAV *mriyante* ('chi. ba. 'gyur. ba).

This verse frequently occurs in many *Vajrayāna* works. See *Guhyasiddhi*, as quoted in SM, part II, p. XLIX ; PS as cited in Appendix II to SS, p. 98 , and SS, p. 39 , Cf. also BD, p. 98 , PK, p. 37, line 16 , VT, p. 101 , JS, p. 32, v. 15 ; SS, p. 33.

- 7 a-b. Cf.

sarveṣāṃ khalu vastūnāṃ viśuddhiḥ tathatā matā—Śrīdvikalparāja in BD, p. 71.

- 8 a. For *nairātmyaṃ* (*bdag. med. pa*) CAV *nirbhāgaṃ* (*dbyed. med. pa*).

Nairātmyaṃ 'soullessness' is of two kinds : *dharmānairātmyaṃ* and *pudgala-*. DS, p 29, CXVI. *dharma*s are divided under two divisions.

- b. For *ostta* (*sens*) both CAV and ORV *jñānam* (*ye. śes*).

c. Both the Tib. translations are not in accordance with the Skt. text. Lit. reconstructed CAV and ORV may run : *tasmād apy evam utpannam* (*de. lta. na. yañ. 'di. ltar. 'byun*), *tena tasmāt samutpannam* (*de. bas. 'di. kun. de. las. skyes*) respectively.

d. OV¹ wrongly reads *gamakam muni rākulaṃ*, while CAV *yukter apy anukūlakaṃ* (*rigs. pa. dañ yañ. rab tu. mthun*).

For 'everything is *cittamātra*' cf. SS, pp. 19, 20 ; *Bodhicittavi-varana*, Tib. T. Rgyud, Gi, fol. 48b 2 ; *Vimśatikārikā*, p. 3 ; AS, p. 27 ; *Laṅkāvatārasūtra*, ed. Suzuki, pp. 241-82 ; BCP, p. 484.

- 9 a. This pāda occurs in SS, p. 14, and AS, p. 14.

a-b For *grāhagrahāveśa* (' *dsm. pa's. gdon. gyes. zin*) OV¹ *grahaprabhā-* (or *hā*) *vena*.

- 10 This is the famous verse of *Dhammapada*. It is found in all the following versions of the work : (1) *Die Turfan Recensionen des Dhammapada*, by R. Pischel, in *Sitzungsberichte der K. P. A. der Wissenschaften*, 1908, XI, p. 974, (2) *Documents Sanscrits de la seconde collection de M. A. Stein*, by Prof. Poussin, JRAS, 1912, vol. XI, p. 373, XXXI, 23, (3) *Dhammapada*, Pali versions, *Yamakavagga*, 1, 2 ; (4) *Udānavarga*, Tib. versions, ed. Hermann Beekh, 1911, XXXI, 24.

a. Tib. translations give the clear meaning. They lit. read *mano dharmasya pūrvam gacchati* (CAV *chos. rnams. shon. du. 'gro. bar. yid*, *Udānavarga*, *chos. kyi. shon. du. yid. 'gro. ste*).

b. For *-javāh* (*mg-yogs*) CRV and 2nd recension *bhavāh* (*byun*) ; while recension 3 *mayāh*.

c. For *hi* recension 3 and OV¹ *ca* ; for *prasannena* (*rab. tu. rañ. ba. yis*) found in the second verse of the *yamaka*, (1) CAV and OV¹ *praduṣṭena* (*ñes kyes*), which occurs in the first verse of the *yamaka* (1), Here CAV unnecessarily adds *prayatnenāpi* (' *bad. pa. yan*).

To complete the sense of the verse one may add the third line of the *yamaka*. It runs : *tatas tvam sukham anveti*

chādyeva hyanugāminī !

- 11 a. For *vrddhaḥ* (*rgas pa*) OV¹ *ādiṣṭaḥ*.
 b. For *gacchetsi* ('don dses) OV¹ *gacchati*.
 c. For *patanāc ca* (*bskul bas*) OV¹ *āyusya*.
 d. There are five kinds of *ānantaryas* (*mtshams med pa*) immediate sins'; Cf. DS, pp. 13, 48; *Lankāvatārasūtra*, ed. Suzuki p. 362, *Mahāvvyutpatti* ed. Sakaki, p. 172, *Mahāvastu*, p. 243;
 12 a. For *su-* (*śin tu*) OV¹ *sva-*; for *ādiṣṭo* (*bstan*) ORV *drṣṭo* (*mihoñ. bas*).
 b. For *mad* (*ka. ye*) CV¹ *sva*, and for *pīdaya* CV¹ *pīḍitaṃ*.
 c. ORV omits *sa* (*de. ni*)
 d. Tib. has no equivalent for *tasmīn*.

A similar incident is cited in *Vinayapiṣṭaka*, ed. Oldenberg Vol. I, p. 88.

- 13 a. This pīḍa in OV¹ wrongly runs *anyasangīni cūlyam stu*.
 c. For *iti* CAV *evam* (*de. 'dra*), for *vinaye* ('dul ba las) CAV *agame* (*luñ. las*).
 d. For *aduṣṭa* (*ñan med*) CAV *aśubha* (*dge. ba*).
 14 a. For *khanane* CV¹ *khalane*. Both the Tib. texts translate the word figuratively as *nāśane* (*śig*).
 b. For *yataḥ* (*gan. phyr*) OV¹ *matam*, CAV omits it.
 d. For *upānantaryakāranāt* (*ne. ba's. mtshams. med byas. pas*) OV¹ *ukhānantaryakārīnām*, for five *upānantaryas* Cf. *Mahāvvyutpatti*, ed. Sakaki S.V. p. 172.
 15 a. ORV adds *yaḥ* (*gañ*).
 16 a. For *āśaya-* (*bsam pa*) CV¹ *āśraya*.
 b. For *punya-* (*bsod nams*) CV¹ *karma-*; for *vyavasthitiḥ* (*rnam. par. gñes*) CV¹ *vyavasthitiḥ*,
 c. CAV omits *yasmāt* (*gañ phyr*).

Cf. *Majjhimanikāya*, Vol. I, p. 371. Buddha here declares that it is the motive and the intention that decide, whether, an action is sinful or meritorious.

- 17 a. For *yogātmā* (*abyor. ba's. bdag. ñid. kyis*) Ms. of OV² *yogena*, and ORV lit. *bhāvātmā* (*bdag. ñid. bsgoms pas*).
 b. For *-dyamaḥ* Ms of OV² *-dyataḥ*.
 c. For *yogī* (*mal 'byor*) CV¹ *yogān*.

d. For *ca lipyate* (*gos par 'gyur ro*) OV¹ *calipyate*.

18 b. For *alokya* (*mañ nas*) OAV *abhujya* (*epyad. nas*) or *abhihujya* with a defect in the metre, and ORV probably *alocya* (*bagoms nas*).

c. *kevalam* (OAV 'ga'. *dsig* ORV *goig. tu*) is to be read in the sense of *nirṇītaṃ* or *niśītaṃ*. Cf. Bhanuji Dikṣita's commentary on *Amarakośa* III, 3, 8, 208 ; for *muhyaṭe* (*brgyal bar*) OV¹ and OV *muoyate*, and ORV *bādhyate* (*gnod pa*).

Of. BCP, p. 514, and a citation in BD, p. 98.

19 a-b. Cf. *Bodhicittavarāṇam*, Tib. T. Rgyud. Gī, fol. 42 b 7 ; Tibetan-Skt. Dictionary, ed. S. C. Das, SV. p. 329.

20 c-d. OAV runs as follow :

gsugs. sogs. ño. bo. ñid. ñes. nas

blo. mchog. rñams. ni. grol. bar. 'gyur.

It may be translated thus :

jñānāt rūpāśbhāvasya

muktā uttamabuddhayaḥ ||

But ORV reads :

de. bdsin. ñes. na. rñam. grol. te l

rañ. bdsin. mchog. gi. blo. yi. phyir ||

Lit. one may read it in Skt :

tatvajñāne vimuoyante

svabhāvottamabuddhitaḥ ||

22 a. For *śodhyam* (*sbyañ*) OV¹ *śoṣyam* and for *dīpyam* ('bar. bar. bya) OV¹ and OAV *śoṣyam* (*sbañ*).

b. For *akṣara* (*yi. ge*) OV¹ *añkura*.

c. Of. VT, Skt. and Tib. (Kanjur, Rgyud. kha, fol. 329a 2.)

The first half of this *pāda*, *anāmāṅguṣṭha* (*erīn. lag. mñhe. boñ*) is similar in OV¹, VT Skt, VT Tib, and OAV, but ORV disagrees and reads *śihulānandādhi* (*sbom. pa. gda. lhag* which if corrected to *sbom. pa. mñhe. lag*, would nearly mean the same as above). The second half is *-agra* (*riss. mo*) in OAV, *-akṣara* in VT Skt, *-vaktṛa* in OV¹, and *yoga* (*sbyor. ba*) in VT Tib and ORV.

23 a. For *yat* (*gañ*) OAV *idaṃ* (' *de*), for *iti* ORV *atra* (' *der*), and OAV omits it.

c. This *pāda* in OAV is as follows :

de. tsam. dsig. tu. loñ. spyod. pa ;

It can be translated as :

etan mātrena sambhogī ; and in OV1 it is *kāyenaiva tu samprāptam*.

24 Cf. BD, p. 119 ; Tib. T. Rgyud, Mi, fol. 221a 2 ; *Yuktiṣaṣṭikā* (Tib. T. Mdo, Tsa), 6.

a. For *samsāram* (' *khor. ba*) BD *lokaṃ. ca*. It seems both these readings were current in this verse, because one finds ' *jig. rten* instead of ' *khor. ba* in the other two Tib versions of the verse mentioned above.

b. For *manyante* (*sems*) *Yuktiṣaṣṭikā* Tib. *abhimanyate* (*rloṃ. sems*) ; for *atattvadarśinaḥ* OV1 and BD *tattvadarśinaḥ*. This *pāda* in ORV if translated would run :

anyatra dṛṣyate na tat !

(*gdsan. du.. de. ñid. ma. mihon. ño.*).

c. For *samsāram* BD. *lokaṃ. ca*.

d. BD Tib. wrongly adds one negative and in ORV the whole line is :

cetasā tātṭvadarśinaḥ

(*vid. kyis. de. ñid. tes. pa. na*).

25 b. For *pāṭakāḥ* (OAV *ltuñ. byed*, ORV *phuñ. bar. byed*) OV1 *pāṭakāḥ*.

26 b. For *viṣeṣeva* (OAV *dug. gss. bāsin* ORV *dug ltar*) OV1 *viṣeṣaiva*, OAV and ORV omit *prthg*, but the former replaces it by *gnod.pa -grāha*, and hence this line in that version seems to be

viṣagrūhenavañ janāḥ

(*shye. bo. dug. gis. gnod. pa. bāsin* !

c. For *utkṛāṭya* (OAV ' *don. pa*, ORV *phyuñ*) OV1 wrongly *utkṛāṭya*.

d. For *visaret* (*spyad*) ORV *buddhyata* (*rtogs*).

27 a. OAV and ORV omit *eva*, but OV1 *ekaḥ* in its place.

b. This line in ORV lit. runs :

pareṇaivoparaḥṣyate !

(*gdsan. gyes. ñe. bar. bsgyur ba. ltar*).

d. This line in ORV lit. runs :

kalpmayā na rajyate |

(*rtog. pa. yss. ms. ñe. bar. bsgyar*).

Of. *Satasāstra* of Āryadeva. pub. GOS, Vol. XLIX, section III, p. 27 ;
or *Le cento Strafe*, Rome, 1925, p. 81.

28 a. For *prakṛtyā* (*rañ. bāsin*) CV1 *prakṛte* and CAV *prakṛta* (*tha. mal*).

d. For *niḥsvabhāvaṃ* (*rañ. bāsin med*) CV1 and CAV *nijarūpaṃ* (*gñug. ma'i. rañ. bāsin*).

29 a. ORV omits one *taṭ*.

b. For *yad yad* (*gañ. dañ. gañ*) ORV only *yad* (*gañ*); for *bālāṣṭ* (*byis. pas*) ORV *laukikāṣṭ* (' *jig. rten. pa. yss*), and CV1 *bāla-*.

d. *Tsor* for *-kāranāt* (*bya. ba'i. phyir*) CV1 *kāraṇā*.

This verse is also found in CV²

30 a. For *saṃmugdha* (*rmoñs. pa*) ORV *santaptaḥ* (*gdun. ba*) and CV *sahyuktaḥ*.

b. For *-yoginām* CV² *yoginā* ; and for *śubha-* (*dge. ba*) CV¹ *buddha*.

c. This line in CAV lit. runs :

kāmīṇyaḥ kāmācāryābhiḥ

(' *dod. can. ma. la. 'dod. spyad. pas*).

d. For *mokṣa-* (*thar. ba.*) CV¹ wrongly *mokṣya*.

31 This verse is also found in CV².

a. ORV omits *yathā* (*dper. na.*). This line in the ms. of CV² and CAV runs with a defect in the metre : *yathātmānaṃ garuḍaṃ dhyātva* (*dper. na. bdog. ñid. mkha' ldiñ. du, bsgoms. nas—*)

b. CV¹ and CV² in this *pāda* runs :

gāruḍiko viṣaṃ pibān ;

CAV omits *ākṛṣya* (*bkus. ste*), but MS of CV² reads there *-kṛṣam* ; and ORV omits *saṃ-* (*kun*). The word *gāruḍiko* of CV¹ and CV² originally seems to have been written in the margin of the MS, but the later scribes incorporated it in the text itself.

c. For *nirvīṇaṃ* (*dag. hyaṇ. med. par. byed*) CV¹ *ñe-viṇaṃ*.

d. For *abhihñyate* (*sil. gyis. non po*) MS of OV² *atibhñyate*.

This verse is also found in OV².

32 a. For *-vyāsaṃ* both OAV and ORV *-āyasam* (*loags*). It is evident that the Tib. translator misread the Skt. *-vyāsaṃ* for *-āyasam*, or it is also possible that the original Skt. was *-āyasam* with a defect in metre and the scribe, in order to remove it emended it as *-vyāsaṃ*. Again it is also possible that *-āyasam* from the beginning was read *-āyāsaṃ* for the sake of the metre, but later on was changed to *-vyāsaṃ* as the former was meaningless.

c. For *samutpādyā* (*bskyed. pa yis*) OV¹ *anutpādyā* which may be right if we read it as *anutpādyā*, and OAV lit. *utpādānantaram* (*bskyed. ma. thag*).

d. For *panṭam* (*bsal bar*) OV² *āpanṭam* and OAV *asambhūtam* (*med par byun*). This reading in accordance with the reading of OV¹ in c may be justified.

33 a. For *Bodhicittam* cf. TW, pp. 13, 52, 60, 72, 80, 83, 86, and *Bodhicittavarāṇam* of Nāgārjuna Tib, T. Rgyud, Gi, fols. 41a 6 ff.

d. *āśayā* is to be taken as an instrumental form of *āśā*. Its Tib. equivalent *bsam. pa* generally means *āśaya* cf. Tibetan English dict. ed. S. Das, SV, p. 1816. This misleads us to support OV¹ which reads *āśayā*. But the word *bsam. pa* also means *āśā* cf. *Avadānakalpalatā*, 1, 2d; and AS, p. 1, line 17; Tib, T, Rgyud, Mi, fol, 111a, 8.

Dr. Bhattacharya, while quoting this verse in one of his papers published in The Annals of Bhandarkar Institute, Vol. X, part I-II, p. 10, and in his introduction to SM, Vol. II, p. XXXI, changes this word into *āśayaḥ*.

One should not confuse this pāda with that of the verse 53 of this work.

34 b. For *-svabhāva* (*rañ. bdsin*) OAV lit. only *bhāva* (*dāos. po*).

c. For *bhāvena* (*bsam. pas*) ORV lit. *svabhāvena* (*rañ. bdsin*).

Of. AS, p. 11, line 4-5.

35 c. For *rajyate* (*chags. pa*) OV¹ *rāgayet*. The word *rāgaottena* is

simplified by ORV as *rāgabhiniṣṭacittena* (ORV 'dod. chags. kyis. dsen. pa'i. sems).

d. For *rāgabhogena* (*chags pa. spyad. nas*) OV1 *rajyatena* *oa* and ORV lit. *tatra rāgena* (*de. la. chags. pas*).

36 a. For *kutra vai* (*gañ. la*) OV1 *kalayā*.

b. For *-śaktayaḥ* (*nus. pa*) ORV *labdhayaḥ* (*dmigs. pa*). Cf. a similar pāda in SM, p. 330.

c. For *viśākṛāntaḥ* (*dug. gis. zin* lit. *viśadhṛta* OV1 *viśājjā* (*gra*) to. Cf. BD, p. 98.

37 This verse is found also in OV2.

c. For *tathā*- (*de. bdsin*) OV2 *mahā*-.

d. The word *uddharanti* is translated figuratively in Tib (OAV 'dzin. pa. byed or ORV sel. bar. byed).

38 a. For *rajako vastram* (*gus. mkhan. gos*) ORV *rajakvastram* (*khrus. mkhan. mo's. ras*).

b. Tib. adds *byed* (*karots*) and makes the sense clearer.

c-d. These two lines are omitted in OAV.

39 b. OAV omits *ṇighṛṣṭa* (*phvis. pas*).

c. For *sevitāḥ* (*bstan. pa. yis*) OAV lit. *sevitavyaḥ* (*bstan. par. bya*).

d. For *doṣaḥ* (*ñes. pa. dag*) OV1 and ORV *doṣāt* (*skyon. gyis*); For *-vināśanāḥ* ('jom. par. byed) OAV lit. *prahāṇatāḥ* (*Spaṅs. phvir*).

40 a. OAV omits *kṣiptaḥ* (*bouq. na*).

b. For *eva tu kevalam* (ORV *kho. nar. sad*) OAV only *yathā* (*ji. ltar*).

c. OV1 *tad eva* for *sa eva*.

Here Cf. 'Abhidharma Kośa de Vasubandhu ed. Poussin, Ob. VI,

34, p. 205, footnote 3.

42 a. For *durvijñaiḥ* (*rnam. pa. tes. nan. pas*) ORV *saṃmūḍhaiḥ* (*rmoñs. pas*).

b. OAV omits one *kāma* ('dod. pas); *bhavati* ('gyur) is mistaken by ORV for *bhavaṣya* (*srīd. par*).

43 a. For *sakale loka* ('jig. rten. kun. la) OV1 *sahasāloka* and ORV lit. *laukikasya* ('jig. rten. pa. la).

- 44 a-b. CAV omits *aviṣṭam* ('dres) and *paṇḍitāḥ* (*mḥas*) respectively in a and b.
- d. For *bhuktvā* (*spyad. nas*) OV1 *bhukta-* and CAV adds after it *bodhayitvā* (*abyaṅ. nas*).
- 45 c. For *-pūra* Tib. does not give any appropriate equivalent. CAV here reads *kham* which means 'mouthful' Skt. *kavala* but neither does it suit in the metre nor does it give the sense required here. It seems that *ghṛtapūra*, 'a kind of sweetmeat' which is composed of flour, milk, coconut, and sugar and is fried in ghee is taken by the Tib. translator of ORV simply as *ghṛta-śarkarā* (*mar. dan. bu. ram*) Cf : *Śatapañcāś-ikāstotra*, MSS. remains in Eastern Turkistan, p. 61 v. 24.
- d. ORV is not clear here.
- 46 a. For *yat* (*gaṅ. dag*) CAV *yasmāi* ('di. liar). This shows that the Tib. translator explains *yat* in the sense of *yasmāi*.
- d. For *tubhaśḥ* (*bzan. pos*) ORV *budhaśḥ* (*mḥas. pa. rnams. kyi*).
- 47 a. For *kṛto 'py eṣo* (*chuṅ. ṅu. yaṅ*) CAV wrongly *kṛśaḥ pakṣaḥ* ('chir. phyogs. la).

It may be noted here that there are a number of cases where the confusion of the Tib. translators in reading their MSS has wrongly given rise to different words in their texts. For instance, see *samāṇīṣam* (*mḥam. par* 60b) misread in ORV as *samāsa* (*mḍor. na*); *naiva śvā* (*mi. khyi. dog. gis* 62b) misread in ORV as *nāvikāḥ* (*mḥan. pa*); *anubaya* (*lhag. bsam* 87c) misread in ORV as *aṅu* (*bag. cuṅ. zag*) 'a little' and *śaya* from the root *śi* 'to sleep' (*ṅal*); *kāma* ('dod 80a) in CAV as *karma* (*las*); *prākṛtatva* (*tha. mal. pa* 114a) in ORV as *prākṛtītattva* (*de. ṅid. ran. bdsin*); *sahasā* (*skad. cig. gis*. 120b) in ORV as only *saha* (*boas*); *sa vindati* (*de. yis. ṅes. bya* 118d) in ORV as **sa vindhati* and hence *saneḍhanam* ('big. par. boas).

Both CAV and ORV omit *śaḥ*.

- b. For *varis* (*śdoṅ. bu*) CAV lit. *garbha* or *sāra* (*śṅin*). This mistake is repeated also in 87d. Here the word *-saṃskṛta* is taken by CAV in the sense of *bodhita* (*śbans*) while ORV explains it as *prakāṣita* (*gṣal*.

dsñ). Similar difference of meanings or peculiar confusion in using appropriate Tibetan words are frequently found in the Tibetan texts concerned here. See *saṃskāra* (*boos. pa* 14a) meaning 'repair' is misunderstood by OAV as 'brought together' (*'dus. byas. pa*); *sā avidyā* 'that *avidyā*' (*ma. rig. ds. yañ* 66d) is taken by ORV as *sa-avidyā* 'with *avidyā*' (*ma. rig. pa. bcas*), *tīrtha* ('*bab. stegs* 62d) 'a place of pilgrimage on the banks of sacred streams' is wrongly understood by ORV as *tīrthyā*, or *tīrthika* 'heretic' (*mu. stegs*); *graha* 'hold' ('*dsin* 73d) misunderstood by ORV as *graha* 'a planet (*gsa*)'; *udītaḥ* 'arisen' ('*byuñ. ba* 73d) is mistaken by ORV as *udītaḥ* 'told' (*bstan. pa*); *pinda* 'body' (*lus* 60b and 102c) misunderstood by OAV as 'ball' (*goñ. bu* or *rl. po*).

- 48 a. For *vaṭabījaṃ* (*nya. gro. da'i. sa. bon*) OAV only *skandha* (*sdon. po*) 'a stalk'.

In Pali literature there are five kinds of *bīja* 'seed', *Pali Dict.* (P T S) s. v. *bīja*. One of them is *skandha*. *Nyagrodha* is included in trees which have *skandha-bījas*. Hence it seems that OAV has used *skandha* (*sdon. po*) to mean *vaṭabīja*.

b. OAV altogether omits this line. Here the word *sahakāra* (= *sahakārin*) means *pratyaya* (*rken*). See *Mahāvvyutpatti*, ed. Sakaki ; p. 168 ; MV, p. 70.

c. OAV reads *patra-* (*lo. ma*) for *śākhā-* (*yal. ga*), and omits *mūla-* (*rtsa. ba*) reading *ātmapkṛtaṃ* (*brgyan. pa*) for *-upetaṃ* (*ldan*).

d. For *-vrkṣavādhāyakaṃ* ORV *-vrkṣavvārdhanam* (*śñ. du 'phel. bar. byed*), and OAV *-vrkṣo hi jāyate* (*śñ. byuñ. bar. 'gyur*).

- 49 b. For *-miti smṛtaṃ* OAV *hi jāyate* ('*byuñ. bar. 'gyur*) and ORV *-miva sphuṭaṃ* (*ltar. gsal. bar. byed*).

c. For *saṃāyogāt* (*yañ. dag. sbyor*) OAV *vidhānena* (*cho. ga. yis*).

Prajñā is threefold :

- (1) *brutimayī*, (2) *ointamayī*, (3) *bhāvanāmayī* ;

Upāyas too are three : (1) *sarvasattvābodbhākāḥ*, (2) *sattvārthābhāvākāḥ*, (3) *kṣiprasukhābhīsaṃbodhi*. DS. p. 28, no. CX—CXI.

d. Both the Tib. texts add *paṇḍitaḥ* (*mkhas. pa*) but ORV omits *viduḥ* (*śes. pa*).

50 b. For *samāṣṭaṃ* (*mñam. par* lit. *samaṃ*) OV¹ *samaṃsaṃ* and ORV *samāṣena* (*mdor. na*). In the end of this line OAV adds a negative (*ma*).

51 a. For *rasa-* (*dnol. chus*) ORV *suvarṇalepa* (*qser. 'gyur. rtsi*) which means a chemical preparation rubbed with which metals are converted into gold ; for *ghṛṣṭaṃ* (*byug. pa*) OV¹ and OAV *spṛṣṭaṃ* (*reg. pa*).

b. For *bhavet* (*'gyur*) OV¹ *vrajat*.

c. For *jñānabuddhya* (*ye. śes. ni. sbyaṅs. pas*) OV¹ *jñānavṛddhaḥ* and OV² *jñānavidaḥ*.

d. For *samyak* (*yan. dag. pa*) OV¹ *kleśaḥ*.

52 b. OAV in this line runs :

skad. cig. skad. cig. 'chñ. bar. byed which suggests the following line in its Skt.

bandhanam hi kṣaṇe kṣaṇe

ORV amplifies this line by *āsevate* (*bsten. bñ*).

c. For *-cittas* (*sems. pa*) OV¹ *-tuntena* (or *stu. teṣām*).

Hinayāna is frequently attacked in this way by many Mahāyāna treatises ; viz. those by Maitreyaśāstra, Aśvaghoṣa, Nāgārjuna, Āryadeva, Sthiramati and others. See *The Origin of Mahayana Buddhism*, by Kimura, pp. 159ff.

53 b. For *-dharma-* (*chos*) OAV *-varma-* (*go. tsha*). This line according to ORV would be read *nirmitaḥ karuṇāvata*

(*thug. rje. chen. po. ldan. pa. sprul*).

Here in ORV lit. we have *mahākaruṇā* for *karuṇā*. Such amplification is frequently met with in ORV. See its title, 3b, etc.

e. *Prājñātantudhanu* means a *dhanuḥ* 'bow' of which *prajñā* 'wisdom' is regarded lit. as a *tantu* 'string'. One who puts a *bāṇa* 'arrow' on such bow-string is *prajñātantudhanurbāṇaḥ*. This reading is suggested by OAV and ORV reading *śes. rab. rgyud. boas* and *rgyud. liar* respectively. OV¹ has, however, *kṛpānayādhanurbāṇaḥ*.

d. ORV *bandhana* (*gdon. pa*) for *uddharaṇa*. This line repeatedly occurs in the present and other works on this subject.

54 c. For *giṭvā* (*rgyal. byas. mas*) ORV *tīrtvā* (*bsgral. bar*) ; for *dustara*-
CAV lit. *durjayah* (*brgyal. dka'*) and ORV only *duḥ* (*dka'*) implying
durjaya or *dustara*, the word *-jaya* or *-tara* being omitted possibly on
metrical grounds.

55 a. The word *paśu* is differently translated in both the Tib. translations.
CAV reads *byol. soñ* which is explained in Tib. as *lam. byol. bar. 'gro.*
bas. byol. soñ, lit. one gone out of the way, hence all animals other than
man, particularly the quadrupeds while ORV reads *dud. 'gro*, lit. 'one
that walks bending', hence a quadruped opposite to man who walks
upright. See Tib. Dict. by S. O. Das, sv.

ḡ. CAV is not clear to me. ORV also omits *viralā*, but I have
inserted it in order to make the metre complete.

56 a. ORV reads *ādi* (*la. sogs*) after *duḥkha* and not before it. The
same case is noticed in 57a-c.

b. ORV omits *lampatāḥ* (*dsugs*) but adds *mātra* (*tsam*).

c. Both Tib. texts omit *te*.

57 a. Both the Tib. *ādi* (*la. sogs*) for *api*.

d. CAV lit. if put in prose *sāmpratikāni cintayitvā kiṃ* (*da. ltar. gyi.*
la. bsam. ci. dgos) ; and ORV lit. *duḥkham te saṃante* (*sdug. bshal. de.*
gis. bzod. par. bya).

58 This verse occurs also in Advayasiddhi (AS) of Lakṣmīnkarṣ, sister
and pupil of the great Vajrayanist king Indrabhūti. SM, Vol. II,
p. LV, footnote 8 ; Tib. T. Bgyud, Mi, fol. 68b. 7.

a. For *kaṣṭa* (ORV *sdug. bshal. rnams* or AS *gsir*). CAV *tapāḥ* (*dka'.*
thub) and OV1 *anīṣṭam*. The latter is evidently a misreading by HPS.
Such misreadings recur in other places of the text.

The word *-kalpanā* which here means 'practice' in *kaṣṭakalpanā*
'practice of severe austerities' is not appropriately translated in Tib.
Though the Skt. equivalent of the Tib. word (ORV *rtoḡ. pa* or CAV
brtag. pa) is rightly *kalpanā*, so far as Tibetan is concerned it does

not give the sense of 'practices', but of 'imagination', while in fact we require the first meaning.

Tib. of AS, loc. cit. translates this line figuratively. The Tib. when put in prose : *kutapasyayā kaṣṭaṃ na kuryāt* (*dkā'. thub. non. pas. gzir. mi. bya*).

b. For *upavāsena* (*bsñāñ. ba. yañ*) OV¹ *upavāsam* and AS Skt *upavāso*.

c. For *cawūtra* (*'deg. n*) AS Tib. *kartavyam* (*bya. ste*).

d. For *grāmadharma* see *Vācaspatya*, p. 2278 : *grāmyasya prākṛtasya hālīkāder dharmah* ; also see *Amarakośa* II. 8, 57 : *vyavāyo grāmya-dharmo maithunaṃ nidhuvanaṃ rataṃ*.

The word is used also in the sense of 'the duty of villagers' in *Pañcatantra* (M. M. Williams Skt. Eng. Dic. sv). This word is wrongly translated in the Tib. version of *Amarakośa*, ed. S. Vidyābhūṣaṇa, p. 189 as *gamanadharmā* (*bārod. chos*). AS. Tib. reads here *nācūraḥ kumater ayam* (*blo. gros. chuñ. ŋu. 'di. spyod. mi. bya*).

The entire verse in Tib. version of AS if translated into Skt may run :

na kaṣṭaṃ tapasā kuryāt |
nopavāsena ca kriyāt |
snūnaṃ śaucaṃ na kartavyam |
nācūraḥ kumater ayam ||

Of. JS. p. 88, v. 9-10.

59 a. For *-asthi* (*rus. pa*) ORV *-śiro 'sthi* (*lgad. rus. pa*).

b. For *vikārajāḥ* ORV simply *sambhavāḥ* (*'byuñ. ba*), while OAV reads as in the X. *hetuḥ* (*rgyu. las. skyes*). It seems, however, that one may read here *'gyur* for *rgyu*, suggesting the Skt. equivalent *vikārajāḥ* as in Skt. text.

60 a. For *ittham* (*'ds. ltar*) ORV *ayam* (*'ds. dag*).

b. The word *piṇḍa* is translated into Tib. differently ; OAV has for it "a ball" (*riñ. po*) while ORV reads as "a body" (*lus. pa*). The latter sense agrees with the context.

For *yo* (*gañ*) OV¹ *hya*.

c. For *san* OAV *sa* ('ds. *ñid*).

61 a. The word in ORV for *ghaṭa* is not legible, while OAV lit. reads *bhāṇḍa* (*phur. ma*) meaning *pinḍa* 'body'.

62 a. *prataraṇnapi* (*sgrol*) is amplified in OAV as *prataraṇ sarpaṇ api* (*rkyaḷ. dsñ. 'phye*).

b. For *naiva svā* (*mi. khyi. dag. gis*) ORV *nāvikāḥ* (*mñan. pa*).

According to ORV a-b would run :

prataraṇnapi gaṃgām na

nāvikāḥ buddhiṃ arhati |

c. For *tadvad* (*di. bdsin*) OV1 and ORV *tasmāt* (*de. phyr*). For *dharma-* (*chos*) ORV *śubha-* (*dgs. ba*) and for *-dhyām* (*blos*) OAV *-icchatām* ('dod).

d. For *tīrtha* ('bab. *stegs*) ORV wrongly *tīrthika* (*mu. stegs*).

Of the following verse quoted from *Mahābhārata* in the *Viṣṇusahasranāma-stotrābhāṣya* attributed to Śaṅkacārya ; Bibliotheca Sanskrita, Mysore, p. 21 :

ātmānadaḥ saṃyamato yapūrṇa

satyahradaḥ śilataṭṭṭ dayormiḥ |

tatrāvagūhaṃ kuru pāṇḍuputra

na vāriṇaḥ budhyati cāntarātmā ||

63 a. For *dharma* (*chos*) OAV *buddhiḥ* (*dag*).

c. For *jalasthānām* OAV simply *sthitānām* (*gnas. pa*), ORV *jalapra-viṣṭhānām* (*chu. la. 'jug. pa*), and OV1 only *pravṛtṭānām*.

d. *kā kathā* is translated in OAV as *kathayā kim pratyajanam* (*smos. cs. dgos*) and in ORV as *kīḍṛkāḥ* (*ji. lta. bu*).

64 a. For *kṣaya* (*zad. pa.*), X of ORV *udbhavaḥ* ('byun. ba) which cannot be accepted ; one may, however, read here 'bud. *pa* meaning *kṣaya*.

c. For *vṛddhi* ('phel. bar) ORV *-yoga* (*ldan*) and OV1 *buddhi*.

d. For *tīrthasavinām* ('bab. *stegs. bsten. pa. la*) ORV wrongly *tīrthi-kūnām* (*mu. stegs. rñams. la*). See 62d.

65 a. OAV in this line lit. *darpaḍṛṣṭiś ca saṃkayaḥ* (*ka. rgyal. lta. ba. the. tshom. rñams*).

- 66 b. OAV omits *ets* ('di. dag).
 b. For *janminah* (*skye. ba. rnam*) OV1 *janminam* and OAV lit. *prāṇinah* (*srog. chags. rnam*).
 c. For *hetukaḥ* (*rgyu*) OV1 *mūlataḥ* (*rtsa. ba. las*).
 d. For *sāvidyā* which is for *sā avidyā* (*ma. rig. de. las*) ORV *sa* (= *saha*) *avidya* (*ma. rig. pa. boas*); for *śyate* ('dod) ORV *jāyate* ('byun).
- 67 b. For *dr̥ṣṭau* (*mithoṅ. na*) OV1 *dr̥ṣṭe* supported by the same Tib. phrase.
 d. OAV lit. *bhavatyeva na mūlataḥ* (*rtsa. ba. ṅid. nas. med. par. 'gyur*), and ORV *mūlāt khalv avasīdati* (*rtsa. nas. nes. par. don. par. 'gyur*).
- 68 b. For *dr̥ṣṭa-* (*mithoṅ. na*) OAV *jñāne* (*śes. na*) and OV1 *dr̥ṣṭe*.
 c. After *buddhi* (*blo*) OAV adds *yi. bar* and ORV *bāsin* which seem to be redundant ; Cf. *Hastavālaprakaraṇam* Verse I, ed. W. Thomas, JRAS, pp. 267ff. 1918.
- 69 a. ORV, OAV and OV1 *satya-* (*bdeṅ. pa*) for *sattva-*.
 c. For *bhavaḥ* ('byun) OV1 *bhūyaḥ*.
- 70 a. For *saṃghātaḥ* ('dus. pa) ORV *saṃbhūtaḥ* (*yaṅ. dag. 'byun*) and OV1 *saṃsṛṣṭaḥ*.
 b. OAV in this line if translated into Skt. would be like :

piṇḍaḥ pāṛthivalakṣaṇaḥ 1

(*goṅ. bu. sa. yi. raṅ. bāsin. ṅid*).

ORV in the same way runs :

piṇḍaḥ prākṛtalakṣaṇaḥ

(*tha. mal. ba'i. raṅ. bāsin. lus*)

piṇḍaḥ in this connection means 'a body' as evident from the use of *lus* in ORV ; OAV has, however, translated the word (*piṇḍaḥ*) and not its meaning, employing *goṅ. bu* in the sense of "a ball". The same mistake occurs also in 60b and 61b where the words used to mean *piṇḍa* are *ril. po* and *phur. ma*.

The word *prākṛta-* in ORV is evidently the *prākṛti* in OV1. It

seems that the Tib. translator of ORV misread the latter as former or that the scribe who copied the MS in the possession of ORV's translator, wrote it wrongly.

- c. For *saṃtūpane* (*gduñ. bar. byed. pa*), OAV *saṃghātane* ('*dus. pa*).
 d. For *kaṣṭaṃ* (*sdug. bñal*) OV¹ *kathaṃ* and OAV *kycohraṃ* (*dka' bar*) which supports *kaṣṭaṃ* and not *kathaṃ*.

The title and the first lines in OAV are as follow :

mahācāry-Āryadevasya kṛtiś

Cittāvaranavisoḍhanaṃ nāma viharati sma ||

Bhāratabhāṣāyāṃ |

Cittāvaranavisoḍhana nāma prakaraṇaṃ ||

Bhoṭabhāṣāyāṃ |

sems. kyi. sgrñb. pa. rnam. par. sbyoñ. ba. dses. bya. ba'i.

rab. tu. byed. pa. ||

sadgurusearanāya namaḥ ||

Mañjuśrīkumārabhūtiāya namaḥ ||

In ORV they run :

Ottaratnavisoḍhanaṃ viharati sma ||

Bhāratabhāṣāyāṃ |

Ottaratnavisoḍhanaṃ

Bhoṭabhāṣāyāṃ |

sems. rin. po. che. sbyoñ. bar. byed. par. dses. bya. ba ||

Śrīvajrasattvāya namaḥ |

- 71 a. ORV omits—*vyayaṃ* ('*grñb. pa*).

b. ORV adds *graha* (*gza'*) before *tithi* (*tshe*) for *apekṣya* (*bltos. nas*). OV¹-*apekṣa*.—

d. For *vyavasthitiḥ* (*rnam. par. gnas*) one must read in the X of OAV *bdsag* for *brtag*.

- 72 a. For *api* (*kyañ*) OV¹ *ākhyāḥ*.

b. This line in OV¹ runs :

śabdātṛayaavikalpanā.

c. For-*graha* (*gza'*) OV¹ *vāra* and for *rāśi* (*khyim*) ORV *kāla* (*dus.*)

d. For *sarvalokaiḥ* ('*jiḡ. rten. kun. gyis*) OV¹ *sarvaloka* and ORV only *laukikāiḥ* ('*jiḡ. rten. pa. yis*). This case recurs in 48c.

- 73 a. For *apekṣā* OV1 *apekṣam* and ORV *ādi* (*ca*) (*la. sogs*).
 b. For *tathāiva* both the texts in Tib. only *tathā* (*de. bdsin*). This line in ORV lit. translated may run as follows :

tathāiva kalpanākṛtam 1

(*de. bdsin. rnam. par. rtog. par. byed*).

- d. For *asubha* (*mi. dge*) OAV *manda* (*ñan. pa*). Here by *graha* ORV means 'a planet' (*gsa*) while OAV takes it for 'a hold' (*'dzin*) the latter being appropriate here ; by *udītaḥ* OAV means 'told' (*bstan. to*) and ORV 'arisen' (*'byun. ba*).
- 74 a. For *ālīptam* (*gtums. pa*) ORV *nyastam* (*dkos*).
 b. For *ointāmaṇi* (*gid. bdsin. nor. bu*) ORV *mahāratna* (*rin. po. che*).
 c. OAV omits *pravṛttaḥ* and ORV wrongly *avṛtaḥ* for it. The latter seems to have been misread by the author of ORV as *avṛtta* but that too is wrongly translated using the word *bsgrigs* meaning *avṛtaḥ*.
 d. For *br̥ṃhayet* (*'phal. bar. byed*) OAV *janayet* (*bskyed*). Both, Tib. versions omit *punaḥ* but OAV replaces it by *samyak* (*yan. dag*).
- 75 a. For *graha* (*gsa*) OV1 *vāra*.
 c. For *vihaṛet* (*spyod. par. bya*) OV1 *viharan*.
 d. For *nirnimittam* (*mtshan. ma. med*) OAV's X 'tshom. med which has no meaning.
- 76 Of PK, p. 38, verse 36 ; Tib. T. Bgyud, Gi, fol. 58a3.
 b. PK Skt misreads *māyā* for *yūyā*.
 c. All Tib. versions read a- (*ma*) instead of su-.
 d. For *buddhamayaṃ* (*sahs. rgyas. ran. bdsin*) Tib. of PK *samaṃ* (*mñam. par*) for *vadet* (*bya*) ; OV1 *vahet* while in PK Tib. one should read *smra'o* for *sbyor* in the X.
- 77 For a similar Kārikā See VT, p. 101.
 a. For *vairocana* (*rnam. par. snan*) OV1 *virocana* ; for *buddhaiḥ* (*sahs. rgyas*) ORV *nātha* (*ngon*) and OAV *śreṣṭhaḥ* (*gtso*).
 b. For *sūryakāḥ* (*ñi. ma*) OV1 *śūnyakāḥ*.
 c. For *paramāśva* (*ria. mahog*) OV1 *paramāśvaya*.

The above misreadings in b-c of OV1 are kept as they are by Dr.

Bhattacharya in his *Buddhist Iconography*, p. 1, where this verse is quoted by him.

ORV adds *nātha* (*mgon. pa*) before *paramāśva* in *c*.

78 a. ORV omits *rājā* (*rgyal*) but VT has *vajrarājā* (*rdo. rje. rgyal. pa*) for *Herukarāja*.

c. For *sadā* ORV *sthitā* (*gmas*), OV₁ wrongly *yadā* and it is altogether omitted in OAV.

The gods mentioned in the last two verses are included in different groups of Dhyāni Buddhas whose number is sometimes five and some times six. They are generally personified and deified *skandhas* or *āyatanas* the latter being taken here.

Some of these Buddhas are individually mentioned in many other works, but one can not definitely say when they formed a group. One finds this group mentioned in a work as old as *Guhyasamāja*² of Ācārya Padmavajra.

These Buddhas are differently named in different works. For instance see VT which is one of the oldest Tantras, and is in complete agreement with the present work as regards the names.

The order of their names also varies as shown below :

I 1 *Vairocana*, 2 *Akṣobhya*, 3 *Ratnagarbha*, 4 *Amitabha*,
5 *Amoghasiddhi*. See DS, S.V.

II 1, 3, 4, 5, 2. See SM, p. 568.

However, it is to be investigated whether this difference brings any confusion in the interrelations of these gods and the *skandhas* or *āyatanas*.

The following verses from SM. p. 545 will give some idea about the nature of these gods.

1 *Sukhāvativyūha*, pp. 1, 28, 32; Cat. Cal. p. 122; *Saddharma-puṇḍarīka*, ch. 25 in R. Mitra's Cat. p. 206 and *Karuṇapūṇḍarīka* in the same Cat. p. 285.

2 See JS. p. 79, where *Guhyasamāja* is cited as *Samājottara*. Also see *Guhyasamājatantra* GOS, Vol. LIII, p. 137.

Akṣobhyavajra mahājñāna vajradhātu mahābudha |
 trimanḍalatrivajrāgra ghoṣavajra namo' stu te ||
 Vairocana mahāśuddha vajraśānta mahārāte |
 prakṛtibhāṣavarāgra dveṣavajra namo' stu te ||
 Ratnarāja sugambhīrya khavajrākāśanirmala |
 svabhāvasuddha nirlepa kāmavajra namo' stu te ||
 vajrāmīta mahārāga nirvikalpa khavajradṛk |
 rāgapāramitāprāpta bhāṣavajra namos' stu te ||
 Amoghavajrasambhūta sarvāśparipuraka |
 śuddhasvabhāvasambhūta vajrasattva namo' stu te ||

For details see *Gods of Northern Buddhism*, pp. 29, 31 ; SM, pp. 453, 454, 455, 457 ; *Buddhist Iconography*, pp. 2, 6, 53, 68, 93, etc ; *Tibetan English Dict.* by S. C. Das pp. 704, 1329.

- 79 a. For *siddhanti* both the Tibetan texts *siddhyate* (*grub. par. 'gyur*) and OV¹ *siddhantaḥ* ; ORV omits *asau* ('di).
 b. The whole line in OAV can be suggested to be *sthiracittāḥ sudhā* (*janaḥ*) (*mkhas. pas. sems. ni. brtan. gyur. nas*) and in ORV it will run if translated as follows :

sthiracittavidhānataḥ
 (*brtan. pa'i. sems. kys. cho. ga. yis*).

- c. For *vyūpāraḥ* (*byed. ldan*) OV¹ *vyūhāri* and OAV altogether drops it.
 80 a. For *kāma*-('dod) OAV-*karma*-(*las*) ; for *kṛyākārī* (*bya. ba. byed. pa*) ; ORV lit. *kriyācārī* (*bya. spyod. par. ldan*).
 b. For *ruchita* OV¹ *rucira*, cf. SS, p. 63 ; for *ceṣṭitaḥ* (*bya. ba*) ORV *cittakṛt* (*sems. kys. byed*).
 d. For *camkramaṇa* ('chag) OV¹ *camkramo* ; for *svapaṃstathā* OV¹ *svayaṃ tathā* OAV *yathā tathā* (*js. ltar. de. bdsin. du*) and ORV *kutas tathā* (*gaṅ. las. de. bdsin. du*). Cf. PK, V, Ve 29.

Here both the Tib. texts read two extra lines which seem to be redundant. They are :

CAV *rgod. daṅ. smra. bar. byed. pa. daṅ* |
ji ltar. de. ltar. gaṅ. de. bdsin ||

ORV *rgod. pa'ni. brjod. pa. byed. pa. yam l*
ji. ltar. gañ. de. de. bdsin. byed ll

The Skt pādas suggested from these lines will be :

hasan jalpaṃ stathā kurvaṃ
yaḍ yathā tat tathā tathā l

81 a. For *amaṇḍala-* (*dkyil. 'khor. du. ni. ma*) OV1 *āmaṇḍala-*.

b. This line in ORV if translated would run :

mahātmyadevayogena
 (*bdag. ñid. che. ba's. lhar. sbyor. bas*).

Verses 79, 80, and 81 are to be read together. The idea contained in them is frequently met with in many Tantric works. For example PK, V, v. 29. Also see *Bhagavadgīta*, 5-8.

82 a. Here *sauritva* is to be taken in the sense of *śauritva* 'bravery' as evident from the Tibetan reading *dpa'. po*. The reading *sauritvaṃ* is frequently met with in many Vajrayāna works viz. PK, p. 38, line 28; and VT, p. 101. ORV here seems to read *sarvasunutvaṃ* (*sras. rñams. kun. dañ. bcas. yañ*), but the meaning is not quite clear.

c. For *tattvaññāḥ* (*de. ñid. tes. ni*) CAV 'di. rig evidently for 'ds. ñid. rsg which in fact gives the same meaning.

83 Cf. BCP, p. 368, and its Tib. in T. mdo, La, fol. 29b 3.

a. For *yathā* both both Skt and Tib. BCP *tatra* (*de. la*); for *prākṛta-lokena* ('jig. rten. phal. ba. gyis) OV1 and BOP Tib. *prākṛtako loko* ('jig. rten. phal. ba. ni).

b. For *-loko. na* (*rnal. 'byor. ma*) OV1 and BOP Skt. and Tib. *-lokena* ('jig. rten. gyis), and ORV *dhyānena* (*tiñ. 'dsin*).

b-c. For *bādhyate* and *bādhyante* according to the original reading *rgyal* in CAV one may read *jīyate* and *jīyante* respectively.

84 a. OV1 *mahāprajñā—mahopayā, mahā-*

b. For *mokṣataḥ* (*mos. pa. nas*), the translator of OVA seems to have read in his MS *mokṣatā* (*mos. pa. ñid*) which is wrong.

85 a. For *asaṃkhyayair* OV1 *asaṃkhyāyai*.

b. For *na* (*ni*) ORV wrongly *yat* (*gañ*).

- c. For *janmany atraiva* Tib. *janmanattena* (*tsho. 'di. ñid. kys*). and adds *tat* (*de*).
- d. For *nātra* (*'de. la. med*) OV¹ *na ca*.
86. a. For *māhātmyam* (*bdag. ñid. che*) OV¹ *māhātmyāt*.
- b. For *sambhṛtaṃ* (*tshogs*) OV¹ *sambhavaḥ* and ORV *bhāsiṭam* (*gsal. ba*).
87. a. For *āgama* (*luḥ*) ORV has an amplified reading *sugatāgama* (*bde. glegs. luḥ*); for *cintā* (*sems*) CAV *ukti* (*gsuḥs. pa*) and adds *yat* after it.
- b. For *na* (*mi*) OV¹ *tu* for *grhyate* CAV and ORV *yujyate* (*sbyar. bya. rigs. te* respectively).
- c. For *anūśaya* CAV lit. *adhyāśaya* (*lhag. bsam*). ORV has rendered it into Tib. very curiously by *bag. ñal*. The word *bag* means *cun. zad* 'a little' 'anu' and *ñal* to 'sleep' 'śaya' from root *śi*, The Skt. word suggested by this rendering seems to be *anūśaya* which, it seems, either to have been wrongly written by the scribe or read wrongly by the translator himself. Moreover in translating the word the latter seems to have followed its wording and not its sense.
- d. For *prakāśyate* (*gsal. bar. bya*) CAV *pradarśyate* (*rab. lu. bstan*).
- On the difference of *yānas* see AS, p. 14-22 ; *Saddharmapuṇḍarīka* pp 48, 58 ; DS, II ; the *Origin of Mahāyāna Buddhism* by Kimura, Cal. ch. IV.
- 88 a. For *anya evādhi-* (*gāsan. ñid. du. ni. mos. pa*), ORV *anyathādhi* (*rnam. pa. gāsan. du. mos. pa*) and OV¹ *anyatra bodhi* ; Tib omits *ayam*.
- b. For *tathānyā* (*de. bdsin. gāsan*) OV¹ *anyathā*.
- c. For *viśuddhi* (*gtsaḥ*) ORV *sthiṭi* (*gnas*).
- d. CAV *phalaṃ nānyad iheṣyate* (*'dir. ni. 'bras. bu. gāsan. mthoḥ. med*, and ORV *phalaṃ anyad atah śṛtaṃ* (*'bras. bu. gāsan. du. 'di. las. ñans*).
- 89 a. CAV omits *saṃīpe* (*ñe. ba. la*).
- 90 a. See SM, p. 73, li 17a ; JS. p. 100, 6a.
- 91 a. For *-kanti* (*-'od. ser*) OV¹ *-kānta* ; for *saṃśliṣṭa-* CAV and ORV *saṃsprṣṭha-* (*kun. reg. pas* and *phog. pa. na* respectively).

b. ORV adda *buddha* (*dag. pa*) as an adjective to *sūryakāntamaṇi*.

92 c. ORV omits *aṃbu* ('od). Cf. PS, p. 10, v. 31-32.

93 d. For *sarva-* (OAV *thams. cad* and ORV *ma. lus*) OV1 *sa vai* ; for *prakāśakaḥ* (OAV *rab. smaṇ. byed*, and ORV *gsal. bar. byed*) OV1 *prasādhakaḥ*.

Evidently it is a three-line verse, as some of the following verses are quoted in other works just as they are given henceforward.

94 a. Tib. omits *ayaṃ*.

b. For *vartā* (*sdon. bu*) OAV lit. *sāra* or *garbha* (*skñin. po*).

c. Tib only one *yathā*. ORV once more repeats *sva-* (*rañ. gi*) before *sthānam* (*gnas. su*). For *gāsan* in the X of OAV one should read *bāsin*.

95 Henceforward I follow the order of the pādas given in the Tib. versions and supported by OV2. The *a-b* of this verse are *a-b* of the verse 97 in OV1.

d. For- *mukta* (*mos. pa*) OV1 -*mukti*.

96 This with the following verse is quoted in SS, p. 38. According to OV1 the order of the pādas is as follows : 96, *a-b*=97, *c-d* ; 96, *c-d*=96, *a-b*.

a. For *vidhyāṇena* (*cho. ga. śes. pa*) ORV *upāyājñena* (*thobs. śes. pas*) and OV1 and OV2 *vidhyāṇo hi*.

b. For *amṛtaṃ* ORV *ghṛtaṃ* (*mar*). Here it may be noted that *amṛtaṃ* also means *ghṛtaṃ*. See *Medini* quoted in Bhanuji Dikṣita's commentary on *Amarakośa* II. 7, 28.

c. For *hr̥dyam* (*vid. 'on*) OV2 *ramyaṃ*- OAV1 *ñams. dga'* can mean both.

97 In accordance with OV1 the pādas of this verse are as follows 97, *a-b*=96, *c-d* ; 97, *c-d*=96, *a-b*.

a. For *mahopāyād* (*thabs. chen. pos*) OV1 *mahopāyaṃ*, and OV2 *mahopāyo*.

b. For *vidhivat* (*cho. ga. bāsin. du*) OV1 *triratna* ; for *utthitāḥ* OV1 and OV2 *utthitāṃ* and OAV, ORV lit. *udbhūtaḥ* (*skyes* and 'byun respectively).

c-d. For *sat sukhāsukhavināśanaḥ* which is supported by OAV and ORV reading *bde. ba. dam. pas. sdug. bstaḥ. 'jig* and *bde. mohog sdug. bstaḥ. dsi. bar. byed* respectively ; OV¹ *sa śubhāśubhavināśakaḥ* and OV^s *sat sukhāsukhanāśakaḥ*. OAV takes the compound to mean *satsukhena* (*bde. dam. pas*) *asukha* (-*duḥkha*) *vināśanaḥ*.

98 Cf. a similar verse of *Ekallamahācandaroṣaṇatantra* in Cat. Cal. p. 131 Tib. Kanjur, Rgyud, Ca, fol. 36, a 2.

a-b. For *-bhūta* and *-nvitā* OV¹ *-bhutaṃ* and *-nvitaṃ* in spite of *latā* being a feminine word.

c. For *tathā* (*de. bdsin*) OV¹ *yathā* ; Ekalla omits it ; for *ekakṣaṇa*-Ekalla *ekaika* (*cig. gcig. gis*).

d. Cf. As. p. 1 (Tib. T. Rgyud, mi, fol. 108, a 2).

99 This verse is found in OV³.

Cf. SM, p. 434 ; *Annals of Bhandarkar. O. R. Institute*, pa. 1-11, p. 18.

100 a. ORV reads *lag. gdu. ba. lag. par. mihon. la* which in Skt. may be translated as *haste kiṃ kaṃ kaṇe drṣṭe..*

b. ORV reads *ma. loṅ. dag. ni dgos (X dños). sam. ci.* which in Skt. will run *ādarśaiḥ kiṃ prayojanaṃ* ; for *samikṣyate* ORV lit. *parikṣyate* (*brtags. pa*).

Cf. a Marathi proverb. "hātacyā kaṃkaṇās ārasā kasālā. "Why do you require a mirror to see the bangles on your own hands !"

c. OAV omits *yataḥ* (*gaṅ. phyir*).

101 c. One may also read *bhagnalauhaśalākṣa* or *bhagnāyaḥkhaṇḍa-saṃkṣāṣaṃ* (*lcags. kyi. reṅ. bu. bdsig. pa. ltar*) in OAV. ORV (*legs. thur. spaṅ pas. bsdus. pa. bdsin*) also seems to agree with the above. *Thur-* means 'downwards' or 'metallic water', but one may take it for *thur. ma* meaning *śalākā*. For the omission of *ma* cf. *miha'*. *ma.* and *miha'* meaning 'end' ; *drī. ma, med* and *drī. med* meaning 'unimpure' ; *miśha. ma.* and *miśha* meaning *lakṣaṇa*.

Spaṅs lit. means *prahṇam* or *vināśaḥ*, but figuratively it may also be taken to mean *bhāṅga* or *bhagna*.

bedus meaning *saṃghāṭa* appears to have been taken for *saṃkṣāṭa* in OAV.

So ORV now may run *bhagnāyāḥkhaṇḍa-saṃghāṭam*.

102 a. For *bhūta* ('byuñ. ba) OV1 *buddha*.

c. For *khaḷu* (ñes. pa) OAV *paṃca* (lha).

d. For *antiyajāḥ* (miha' skyes) ORV *jāti* (regs. né).

104 d. For *akāraṇam* (rgyu. ma. yin) ORV *aniloṭam* (ñes. pa. med).

Of. *Avadānaśataka*, pp.1 ff ; *Vajrasūcyupaniṣad*; *Dhammapada*, *Brāhmaṇavarga*.

105-106 Cf. *Dākārṇava*, p. 188 ; PS. p. 23 ; *Guhyasamāja* in R. Mitra's Cat. p. 262.

a. OAV omits *sarvadhā* (rtag. tu).

b. For *viśṛṭa* (rgyas. gyur. na) ORV *nighṛṣṭa* (rab. tu. phyi. la)

c. For *utpādya* (bskyed. nas) ORV *saṃsthāpya* (bdsag).

108 a. OAV omits *kimcīt* (gañ. yañ) and reads *śastā* (bstan. pas).

c. OAV reads *myoñ. bdsiñ. bde. la. sbyor. bar. ldan*, which suggests the Skt to be *sukhāvedanayogena*.

d. For *atandritaḥ* (gyal. ba. med. pas) ORV *prakāśanāt* (gsal. ba).

109 The verse is found also in OV².

a. For *-abhyāñjana* (bsku. mñe) OV² *abhyāṅga*.

c. For *svādhi-* (bdag. ñid. che. ba'i) OV and *sveṣṭa-* (rañ. 'dod) ; for *-yogena* (sbyar. bas) OAV *-ātmanā* (bdag. ñid. du).

d. As the Tib. does not follow the order of words in Skt. the meaning is changed. OAV and ORV would respectively mean here *cittavidhinaṃ pūjayet* (bsam. la. cho. gas. mchod. par. bya) and *vidhinaṃ pūjām cintayet* (cho. gas. mchod. par. bsam. par. bya).

Of. a similar verse in SM. p. 166 at the end.

110 a. For *vādyam* (rol. mo) OAV lit. *śhatam* (brduñ. ba). Cf. BD, p. 166 ;

b. OAV reads *thams. cad. brtul. bdsugs. can. gyis. spyad* which suggests in Skt. *sarvam saṃyamiko bhajet*.

111 c. For *sukhād yataḥ* (ji. liar. bde. bas) OV¹ *sukham yathā* ; for *dhyañyet* OV¹ *dhyañyan*.

- 112 a. For *bhogais tu* OV¹ *bhogas tu*. Cf. a similar pāda in JS, p. 86 ; for *kāma* OAV *yogi* (*rnal. 'byor*) and ORV *jagat* (*'gro. ba.*).
 b. For *muktataḥ* OV¹ *muktataḥ*, OAV *kūtrāpi* (*gañ. la 'aṅ*) and ORV *kenāpi* (*sis. kyaṅ*).
 c. ORV omits one negative.
- 113 This verse is found in OV².
 a. For *-saṃskṛta* (*sbyaṅs*) ORV *-adhiṣṭhita* (*byin. briabs*).
 b. ORV adds *viśeṣataḥ* (*lhag. pa. ṅid. du*).
 d. For *kaṣṭam* (*sdug. bkaḥ*) OV¹ *kāryam*. Here OAV reads *boms. po.* without any appropriate sense.
- 114 a. For *prakṛtattvaṃ* (*tha. mal. pa*) ORV lit. *prakṛtitattvaṃ* (*ds. ṅid. rañ. bdsin*).
 c. For *-vidhānena* (*cho. ga. yis*), X of ORV *vidhijñānena* (*cho. ga. tes*) and OAV *yogena* (*abyor. ba. yis*).
 d. For *imāṃ samā-* ORV *sarvāṃ samā-* (*kun. la. mñam. par. spyod*) and OV¹ *imāṃgamā-* evidently a mistake.
- 115 c. For *vikalpa* both the Tib. versions *vividha* (*sna. tshogs*).
- 116 Both the Tib. versions here read in *a vividha* (*sna. tshogs*) for *vikalpaḥ*. The latter is evidently a better reading and supported by the same word (*vikalpa*) used in *c* of the preceding kārikā where it is wrongly translated in the Tib. by *sna. tshogs* meaning *vividha*.
- 118 b. OAV omits *sthira* (*brtan*) ;
 c-d. Cf. AS, pp. 1-12.
- 120 b. For *sahasā* (*skad. cig. gis*) ORV *saha* (*boas*).
- 121 c. OAV omits *viñaiḥ* (*mkhas. pas*), and for *kriyante* (*byed*) OAV lit. *udbhāvayante* (*'byun. bar. byed*).
- 122 The verse is found in OV².
 b. For *saṃācāret* (*yañ. dag. spyod*).
 c. For *yasya* (*gañ. gi*) OV² *patya* and OAV *patyāsya* (*'di. la. ltos*).
 d. For *saukhyabhāvo* OV¹ *sukṣmadevo*, and ORV *saukhyadevo'pi* (*lha'i. bds. ba. yañ*).
- 123 This and the following verse occur in PS, p. 13 with slight variations.
 a. For *tri-* (*gsum*) ORV *stri-* (*bud. med*).

c. For *vadhyāḥ* (*bsad. bya*) CV1 *hy ātmā*.

125 Cf. PS. p. 22.

a. For *divyāḥ* (*lha. yi*) CV1 *dravyāḥ*, PS *dirghyāḥ* (*chen. po*) and ORV *bhadrāḥ* (*bsaṅ. po*).

b. For *utkarṣa* ORV *prakāśa* (*gsal. bar*), OAV *utsāha* (*spro. bar*), and PS Tib. *ānanda* (*dga'. bar*).

c. For *māruta* (*rluṅ*) PS *marut*, for *kṣobha* (*dkrugs. pa*) OAV *vahni* (*me*) and PS with CV1 *vajriṇaṃ*.

d. For *vajrakam* (*rdo. rje. can*) PS and CV1 *vajriṇaṃ*.

126 a. For *akucīḥ* (*mī. gtsaṅ*) OAV wrongly *tshom. med* which does not give any sense.

b. For *līlayā* (*brtsen. pas*) ORV *anāgata* (*ma. 'oṅs*) which gives no appropriate sense.

127 b. For *abhibhūyate* (*zil. gir. gnon. par. 'gyur*) ORV figuratively translating *mṛtyuḥ kṛyate* (*chs. bar. byed. pa. yin*).

c-d. CV1 runs :

aṇumātrāṃ ghrnāṃ lajjāṃ

dūrataḥ parivarjayet.

Here OAV reading *mtshom* for '*tshom* in c of our X may suggest

nimittāṃ saṃśayaḥ svalpas

tasya duḥkḥāya jūyate |

(*mtshom. daṅ. the. tshom. chuṅ. ṅus. kyāḥ* |

de. la. sdug. bṣaḥ. skyed. par. byed |).

128 In CV1 this verse is preceded by the following one ; and a-b of the former are put in brackets.

a. For *suṃuddhaṃ* (*legs. 'thab. pa*) CV1 *hyayuddhaṃ* (?); for *vūcareḥ* CV1 *vāsaraṃ* ; for *viññāḥ* CV1 *viññāḥ*.

b. For *supalāyanaṃ* (*legs. par. 'bras. bar. bya*) CV1 *svaparāyatanaṃ*.

129 a. *Mudrā* (*phyag. sgra*) means positions of hands and fingers while performing tantric ceremonies. This word also conveys the four specific modes which lead one to *Nirvāṇa*. They are :

1 *Karmamudrā*, 2 *Dharmamudrā*,

3 *Mahāmudrā* 4 *Samayamudrā*.

For details see AS pp. 82-85.

d. ORV at the end adds *parikkyaṇṭe* (*brtag. go.*).

The position of Guru is very high in Vajrayāna. See JS, p. 78 ; PS, p. 7 ; *Herukatantra* in Cat. Cal. p. 67 ; SS pp 8ff ; PK p. 31 ; *Gurupañcabikā*, *Journal Asiatique*, Oct.-Dec. 1929 ; etc.

130 d. For *sākṣāt* (*māon. sum*) ORV *sakṛt* (*lan. oig*). Cf. PK, p. 39 verse 34.

131 a. For *buddha* (*dañ*) OV¹ *samyak*.

b. OAV omits *-udaka* (*chu*) and adds *-sarva* (*thams. cad*) ; for *śoḍhakaḥ* (*yañ. dag. sbyañ*) OV¹ *śoṣakaḥ*.

c. For *braddhūmaṇṣ* (*dad. pa'i. nor. bu*) OV¹ *saddharmāṇaḥ* ; OAV omits *proktaḥ* (*gsuñs*).

132 a. For *braddhāvān* OAV *braddhātma* (*dad. pa'i b'dag. ñid. oan*), ORV *braddhayā* (*dad. pas*) and OV¹ wrongly *śardhāvān* ; for *mukhyate* (*rmoñs. 'gyur*) ORV *na mukhyate* (*mi. rmoñs. te*) and OV¹ *pūjyate*.

b. For *vivarjitaḥ* (*bral. 'gyur. na*) CRV *saṃnyuktaḥ* (*yañ. dag. ldan*). For *sa vindati* OAV *sa*.

133 *vetti* (*de- yis. ñes. bya*) and ORV *savedhanam* (*'big. par. bcas*) which seems to be due to a misreading of *sa vindati* as *sa vindhati*. OAV's *ñes. bya* suggests that the translator did not understand the root *vid* which has many meanings besides 'to know'.

134 d. OV¹ *sukhino janāḥ* cannot be construed with *astu*, and hence *sukhito janāḥ*. For similar verses Cf. Cat. NDL. pp. 23, 59 ; JS p. 100 ; AS, pp. 22, 31, 47, 48, 58.

Colophon. For *-nedam atra* OV¹ *nā svātra* ; for *tantramiti* OV¹ *tantreti*.

Corrigendum : Due to a wrong arrangement in the mss. the note relating to the title page is misplaced on p. 97 after note 70. It should be read at the beginning of the Notes on p. 82.

Indices

Figures Refer to the Kārikās.

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