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अद्यवज्ञांग्रहः ।
ADVAYAVAJRASAMGRAHA

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PREFACE.

I went to Nepal for the purpose of examining MSS. in the Darbar Library in 1907 and I took notes of certain palm-leaf MSS. and paper MSS. in that Library. When editing these notes for the second volume of my Nepal Catalogue in 1915 I found that a MS. entered there as Tattva-daśaka was a collection of short works the last few leaves of which had that name. When I went again there in 1922 I examined the MS. carefully and found that it is a collection of 21 or 22 works mostly by Advayavajra on points relating to Buddhism almost chronologically arranged. The scope of the work ranged from the time of the rise of Mahāyāna to the time of Advayavajra in the eleventh or early twelfth century. The age of Advayavajra has been fixed by Dr. Benoytosh Bhattacharyya in his Introduction to the Sādhanamālā. So I need not dilate upon it. The 22 short works seemed to me to be very important for the history of Buddhism, because (1) they gave much information that was not found in the works on Buddhism written up to date from Indian, Tibetan, Chinese or other sources, (2) because they came from an Indian source, and (3) because they threw light on the period of Buddhism scarcely studied, namely, from the time when the Chinese ceased to come to almost the time of the fall of the Pāla dynasty.

I therefore took care to copy the MS.; I myself dictated the work to my son Kālitoṣa who wrote it from me. I compared his writing with the MS. several times and His Grace the Rājaguru Hemarāja had the two compared by his pupils who were students of paleography with me. Thus I thought the copy to be faithful and I was anxious to get it printed. His Highness the Mahārājā Sayājirāo Gaekwad lent me the
hospitality of his now famous Series of Sanskrit publications and I presented the copy made by me to his Library of MSS.

But during the course of passing the MSS. through the press I found that a collation with original MS. in the Darbar Library was absolutely necessary and I applied to His Highness the Maharaja Sir Chandra Samsher Jang Bahadur Rana to lend me the MS. for a short period and my request was most graciously granted. I have given a list of readings in which the copy differed from the MS. But still there are readings which are doubtful but I did not venture to make conjectural emendations as there were no Lamas with me to whom I might refer for collating with the Tibetan translation.

I did not venture to give an English translation of the work for several reasons: (1) because the readings are in many places so hopelessly corrupt that nothing can be made out of them; (2) the subjects are so unfamiliar that I can expect no help from any one in India; (3) the technical terms of Mantrayāṇa and Vajrayāṇa are still a mystery to Buddhist scholars; (4) the sentences are so elliptical that it is difficult to make a grammatical construction. Advayavajra himself says that he hated diffuseness and was a lover of brevity, and in making his works brief he has made them enigmatical, and brevity has often degenerated into obscurity. For all these reasons I have abstained from giving a translation. I give the work as it is and I hope my readers will look at me with indulgence, but I venture to think that the works will throw much light on obscure points of Buddhist History and Buddhism and that is an excuse for their publication.

There are twenty-one short works in this collection of the works of Advayavajrapāda who bears the titles of Pañḍita and Avadhūta, with a short supplement of six verses. In the Colophons most of them are attributed to the Pañḍita. Some of the Colophons do not name him but from other sources we can ascertain their authorship; one work, No. 6, is not attributed to him but other sources tell us that it is by Nāgārjuna-pāda. One or two more are attributed in Tibetan to Maitripāda, but one of these in question bears a Colophon attributing the work to Advayavajra. Most of these works were translated into Tibetan and collected together in the Bstan-Rgyud. They are—1, 3, 4, 5, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 18, 20, 21. The following is a detailed account of the twenty-one works:—

1. Kudṛṣṭi-nirgāhātanam (refutation of wrong theory and notes on it):—The Colophon attributes the work to Advayavajra who is described here as Pañḍita and Avadhūta. Advaya says that this is a work on Ādi-karma or initiation. There was a Pañḍita named Gaganagarbha, a follower of the Mādhyamika system of Philosophy. A well-meaning man named Viprajanya coming from Vajrapīṭha requested Gaganagarbha to write a book on the duties of the initiated. He wrote a large work and at his request Advaya shortened it, appending a few notes which have made the meaning of the author clear.

This short work was translated into Tibetan by the collaboration of two Sanskrit scholars, one Indian and one Tibetan. Upādhyāya Guru Vajrapāṇi was the Indian Pañḍita and Ye-Ces ḷbyun-gnas (Jñānākara) the Tibetan Lo-tsa-ba.

The work gives the duties of one initiated in Buddhism. It is of the nature of a work on Āhnika of the Hindus. It first discusses who are to do the Ādi-karma and then lays down the duties of a lay Buddhist from early morning to his retirement at night, and ends with a fanciful derivation of the word Upāsaka.
2. **Mūlapattayaḥ** and **Sīhūlāpattayaḥ** (the radical and gross offences against Vajrayāna):—The Colophon is silent about the authorship and there is no translation of this work under the name of Advayavajra. It enumerates fourteen offences under the radical and eight under the gross heading.

3. **Tattvaratnāvalī** (a row of gems of truth):—The Colophon attributes it to Advayavajra who is described as Paṇḍita and Avadhūta. It has a Tibetan translation by the Indian Paṇḍita Vajrapāṇi and the Tibetan Lama Tshul-khrims rgyal-ba (Jayaśila), of Nags-tsho, but the Tibetan translation has another original Sanskrit work **Tattvapratikāśa**.

It is a very important work; it distributes the three Yānas among the four schools of Buddhist philosophy. It says that the Vaibhāṣika school absorbs the Śrāvakayāna and Pratyekayāna. Sautrāntika, Yogācāra and Mādhyamaka all belong to Mahāyāna. This is at variance with the current theory that the first two schools belong to Hinayāna and the last two to Mahāyāna. The work proceeds to define the schools and the Yānas. The Mahāyāna it subdivides to Pāramitānaya and Mantranaya. Pāramitā is explained by all the three schools and the Mantra by the last two schools only. It speaks of two schools of Yogācāra, Sākāra and Nirākāra, and of two schools of Mādhyamaka, Māyopāmādhyavādā and Sarvadharmāpratisṭhānāvādā, that is, (1) Monism with something like illusion, and (2) the evanescent character of all phenomena. It ends with a discourse on the necessity of the three Yānas: the first two, it says, are mere stepping stones to Mahāyāna. It leaves the Mantranaya unexplained.

4. **Pañcatathāgata-mudrā-vivaranaṃ** (an explanation of the marks of the five Tathāgatas). The Colophon is silent about the authorship, but it has a Tibetan translation in which the authorship is attributed to Ācārya Advayavajra and the translation to Upādhyāya Vajrapāṇi and to Lo. B. Chos-ḥbar (Vandya Dharma-jvāla).

It treats of what is called the five Dhyāni Buddhas. The word Dhyāni Buddha is misleading. The five Dhyāni Buddhas are the Śunya representation of the five Skandhas. The last Skandha is Vijñāna or Knowledge. The other four, Form, Name, Feeling and Impression, are marked with Knowledge, that is, they or the Tathāgatas representing them, have a miniature of the Knowledge Tathāgata on their forehead. But the Vijñāna Tathāgata again holds the miniature of another Tathāgata on his forehead. Why is this? Whose is the miniature? It is the miniature of Vajrasattva. ‘Vajra’ means Śunya and ‘Sattva’ means principle. The miniature Vajrasattva on the head of the Knowledge Tathāgata means that Void is the principal and Knowledge is subordinate. Śunya is regarded as the highest knowledge. Śunya does not exactly mean Void; it means the absolute or the transcendent. The work says that the world is the same as Śunya and Karuṇā.

5. **Seka-[niṃnaya] or Sekanirdeśa** (the nature of impregnation). The Colophon does not name the author. But the author himself in his Tattvaratnāvalī says that he has written a work on the nature of impregnation. It has a Tibetan translation where the authorship is attributed to Śrī Advayavajra; the translator’s name is not mentioned. The work is here named as **Sandhekapā-** Seka-Prakriyā. It treats of the impregnation of the highest knowledge which is compared with an act of Copulation. It speaks of four pleasures and four supreme moments, and it controverts the theory of Haṭha-Yoga.

6. I have named the sixth work as **Caṭurmudrā**,
and the initiation as a teacher. It describes also under the major heads initiation into the secret of Bodhicitta and two sorts of Prajñājñāna.

8. Pañcākāraḥ (five forms, or the five Tathāgatas). The Colophon does not name the author. It has a Tibetan translation which attributes the original to Śrī Advayavajra, but does not mention the translator. But the translation appears to have been checked by Amṛtadeva. It treats of the five Tathāgatas and their Śaktis with an appropriate Mantra for each.

9. Māyānirukti (the explanation of illusion). The Colophon is silent about the author. It has a Tibetan translation which attributes the Sanskrit original to Advayavajra and the translation to Upādhyāya Vajrapāṇi.

It treats of illusion and speaks of Māyā as magic. Some consider it to be magic and some think it to be true. For the satisfaction of this illusion the Yojan may enjoy all good things of the world which come to him of their own accord, because he enjoys them as a Māyā. But a true Yojan should have the earth for his bed, the quarters for his cloth and the alms for his food. He should have forbearance for all phenomena because they are not produced and his benevolence should be perennial.

10. Svapna nirukti (the explanation of dreams). The Colophon does not name the author but the Tibetan translation attributes the original to Advayavajra and the translation to Upādhyāya Vajrapāṇi and Jayaśila of Tibet. In all Buddhist works the phenomenal world is compared to a dream. But what is a dream? Is it true or is it untrue, or is it baseless like Māyā? This short work explains the theory of dream in all its aspects.
11.  *Tattva-prakāśa* (the publication of truths.) The Colophon is silent about the author but the Tibetan translation attributes it to Advayavajra, and the translation to Vandyā Dharmajñālā. The gist of the teaching of this short work is that Dharma has no beginning, no creation. It distinguishes the theories of Yogācāra from those of the Mādhyamika and says that the Mādhyamika is superior because it formulates that either existence, or non-existence, or a combination of the two or a negation of the two cannot be predicated to Śūnya.

12.  *Apratisthāna-prakāśa* (publication of the want of substratum of knowledge). The Colophon is silent about the author. The Tibetan Catalogue has a work named *Aprasahaparaprakāśa* attributed to Advayavajra. The cardinal faith of the Bauddhas is the want of substratum of knowledge.

13.  *Yuganaddha-prakāśa* (the nature of *Yab-Yum*). The authorship and the translatorship as before.

14.  *Mahāsukha-prakāśa* (the nature of supreme happiness [Monistic]). The authorship and translatorship as before. Without happiness there is no Bodhi, no true knowledge, because true knowledge is happiness; and if there is no happiness there is attachment and where there is attachment there is transmigration. The happiness produced by causes and conditions has a beginning and an end. Therefore, we should say it is not a *Vastu* or an entity. It says further that Śūnyata is true knowledge and from Bodhi is issued the Bijamantra, or the syllabic formula, from that syllable comes the picture, in the pictures there are limbs, and so forth. Therefore, everything is the product of causes and conditions. But Mahāsukha is not the product of causes and conditions. It is not produced but absolute.

15.  *Tattva-vimśikā* (Twenty verses on Truth). It is called *Tattva-Mahāvāna-Vimśati* in the Tibetan Cata-

logue; Colophon is silent about the author but the Tibetan Catalogue attributes it to Advayavajra and its Tibetan translation to Bhāṭṭa Śrī Jñāna of Dhārā and Lo. B. Śākyaprāṇa. In twenty verses it gives the substance of Vajrayāna and Mantrayāna.

16.  *Mahāyāna-Vimśikā* (Twenty verses on Mahāyāna). No author is mentioned in the Colophon. Tibetan Catalogue attributes the work to Advayavajra and the translation to Divākara Candra of India, and Lo. B. Śākyavirya. It really explains the Mantrayāna.

17.  *Nirvedhapāñcaka* (Five verses on piercing the soul or remorse). The Colophon is silent about the author but the Tibetan Catalogue attributes the work to Maitripāḍa and the translation to Vajrapāṇi from India and Lo. B. Dharmajñālā. I think it should be *Nirvedapañcaka* or 'five verses on remorse,' because this short work is full of remorse.

18.  *Mādhakasa-Śātka* (Six verses in praise of Mādhyamika System of Philosophy). It speaks of Monism coupled with illusion and also of the absolute want of substratum. The Colophon attributes it to Advayavajra, though in the Tibetan Catalogue Maitripāḍa is mentioned as the author. The translation is by Vajrapāṇi and by Jayāśīla.

19.  *Premapañcaka* (Five verses on Love). In this Śūnyata is the bride and its reflection is the bridegroom. Without the bridegroom the bride is dead. If the bride is separated the bridegroom is in bondage: therefore, these two trembling with fear came to their Guru, and that Guru owing to his profusion of benevolence gave them a love which is *Saḥaja* and which has no beginning and no end. Such is the cleverness of the Guru that these became eternal and without a substance but at the same time pertaining the nature of all things in existence.
INTRODUCTION.

Bodhisattva Asva-ghośa was the Guru of Kaniska, the Yuch-Chü Emperor, whose territories extended from the Vindhya to the Al-tai, and who flourished at the end of the first century A.D. and was perhaps the founder of the Śaka Era which started from 78 A.D. Asva-ghośa wrote a poem on the life of Buddha entitled the Buddha-Carita and another entitled Saundarananda embodying Buddha’s teachings and giving the story of the conversion of his step-brother Nanda. At the end of this book Asva-ghośa says that as physicians often prescribe bitter pills but for the benefit of the patients and have them sugar coated, so he after writing many difficult and abstruse works on Buddhist philosophy wrote poems to make these abstruse ideas palatable. Asva-ghośa wrote many philosophical works, one of which Mahāyāna-braddhotpāda-sūtra though lost in Sanskrit is to be found in Chinese translation, and has been recently translated into English by a deeply read Japanese scholar named Dr. Sujuki. A perusal of that translation dispels the myth that Nāgarjuna was the founder of the Mahāyāna system. It now appears that Asva-ghośa was the first great writer of that system and that Nāgarjuna preached it enthusiastically at a later time, but that it existed before these great men.

Asva-ghośa in his Buddha-Carita says that Buddha after his great renunciation went to two well-known scholars of the time for instruction, one Arāda-kālāma and the other Uddaka, son of Rāma; both of them taught him the Sāṅkhya system of Kapila with eight Prakṛtis and sixteen Vikāras and Puruṣa. They taught him of the advance of the human soul from the lowest sentient beings through Kāma-dhātu, and Rūpa-dhātu to Arūpa-dhātu, that is, through the world of desires and world of forms to the world of no form, that is, of light. Arāda Kālāma further taught that in the formless heaven there are two stages: Ākāśāntyāyatanā the formless human soul as infinite as the sky, and Akiñcanya-āntyāyatanā or the formless human soul as infinite as consciousness. Uddaka Rāma-putra taught him that there was another and a higher stage where the formless human soul is as infinite as Naiva-samjñā-na-
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Samjña-nantayatana ‘no holder of a name and no name in infinity.’ At the final stage the human soul so advancing becomes Kevalī or absolute, without any relations, that is, beyond the world of relativity. Buddha was not satisfied. He said: if the human soul exists it must exist in relation to something, it cannot be absolute, and so he left his Gurus and proceeded unaided, by study and meditation, to attain the highest position in bliss. He soon saw that the whole of the Saṃkhya is based on Sat-kārya-vāda, or the theory that the effects exist in a nascent form in the cause, that is, the cause and effect are both permanent and abiding. So Buddha discarded this theory of permanent effects and established what is known as Kṣaṇaikavāda, i.e., all things exist only for a moment and they are not permanent. The soul also was momentary and so the highest position is that there is no Samjña and no Samjña—‘no name and nothing to which a name may be attached.’ In this case there is no harm in the human soul (which is not permanent in his theory), being absolute without any relationship. Buddha thought the whole universe to be in a flux, both subjectively and objectively. Thus Buddha exclaimed—

Sarvam Kṣaṇikam Kṣaṇikaṁiti
Sarvam duhkham duhkhami
Sarvam Svalakṣaṇam Svalakṣaṇamitam
Sarvam Śūnyam Śūnyamitam.

This is in fact the ontology of all schools of Buddhism both primitive and advanced. So Buddhism had its origin from the Saṃkhya which was the only system of philosophy in India before Buddha. It permeates through the Upanṣads. It is described in its various phases in the Mahā-bhārata and the Purāṇas, and it gave rise to the great upheaval of human mind, in seventh and sixth centuries before Christ to which Buddhism and Jainism owe their rise. Primitive Saṃkhya gave birth to primitive Buddhism. They looked so wonderfully different, but the fundamental difference is only in one idea: permanence or momentariness.

But our present object is not primitive Saṃkhya but primitive Buddhism, and how it developed during the course of subsequent centuries. The philosophy of primitive Bud-

dhism we have given above. That Buddhism laid greater stress on the regulation of food, conduct, morals, in fact, of the entire life of its votaries. The highest aim was the attainment of Arhatship ‘worthiness’ or, worthy of an escape from birth, death and old age. The four noble truths on which they insisted are: misery, its cause, extinction of that cause, and the means leading to extinction. They also had gradual progress of the human soul to the Arhatship, the last three stages being falling in the stream, that is, no return back; then one more birth, then no birth, leading to Arhatship (Srotāpatti, Śākyāgami, Anāgami and Arhat). The primitive Buddhism revered Buddha as first of the three Jewels.1 They had no worship of Buddha; their symbol for the three Jewels was Dharma-cakra-pravartana, that is, a wheel on the back of two stags sitting back to back with their faces looking at opposite directions. They worshipped the Bo-tree under which Buddha obtained his enlightenment, they decorated their monasteries with scenes from the life of Buddha with figures of huge Stūpas which in those days were made of a heap of earth only, on a circular plinth. The primitive Buddhism cared for the escape of its votaries from the miseries of birth and death. It thought of nothing else, it was intensely selfish and narrow-minded. It cared for its own self and not for others. Buddha himself could and did save lots of people but his disciples could not save anybody but themselves. They might impart instructions and the disciple so instructed might achieve his own liberation, but he must wait till another Buddha appears in the field. Without hearing from the Buddha no man can be saved.

There, however, came a split in the Buddhist camp, in the second century after Buddha’s Nirvāṇa. The Mahā-vānka ascribes this split to ten points of conduct, such as storing a bit

1 When I was in Nepal in 1897 my friend Bodhi-sattva Indrānanda, a descendant of the well-known Amṛtānanda, the right-hand man of Hodgson, told me that in Hīna-yāna Buddha occupied the first place among the three Jewels. The Mahāśāṅghikas gave him the second place, Dharma having the first. In Mahāyāna the three Jewels became Prajñā, Upāya and Bodhi-sattva, i.e., the spiritualised forms of Dharma, Buddha, and Saṅgha. Transferred to stone or canvas Prajñā becomes a female deity, Upāya a male deity and Bodhi-sattva also a male deity. When he found me sceptical he took me to the shrine of Amitābha at the Svayambhū Caiya and showed me a female figure inscribed with the words Dharmāya Namo.
of salt in a horn, taking some refreshment before going to an invitation to a distant village, continuing to take cooked food some minutes after twelve, and so on. The Mahā-vamśa says, the younger generation of monks wanted relaxation of the food, conduct and moral regulations, so rigidly enforced by Buddha himself and his elder disciples. But the Elders would not yield an inch and there was a split. Modern thinkers consider these points of difference to be too trivial to warrant an abiding and everlasting separation. A perusal of the Mahā-vastu-Avatāra will convince the reader that there were deeper causes of separation. The primitive Buddhism thought Buddha to be a human being who by exertion sustained through innumerable births attained to Buddhahood, or the position of the teacher and guide of the world. He was, they thought, Lāukika or human but the new school thought him to be Lokottara, superhuman. It may be noted here that from the colophons of the Mahā-vastu some people thought it to be a work on the Vinaya of the Lokottara-vādins among the Mahā-sāṅghikas, or the new school. But this seems to be hardly convincing; the word Lokottara-vādinām in these colophons is a permanent adjective or Udeśya-viśeṣaṇa and not a predicative adjective or Viśeṣya-viśeṣaṇa, and among the various schools which arose in the new school, there is hardly any sect named Lokottaravādīn. According to this school Buddha was exhorting through innumerable Kalpas. (Their idea of time and space is more spacious and of longer duration than that of primitive Buddhism.) In one Kalpa it was pronounced by the Buddha of the time that this disciple of his would be a great man. In another Kalpa the Buddha of the time pronounced that he should be a Buddha, another Buddha of another Kalpa declared that his time was coming. Kaśyapa of this Kalpa, appointed him Yuva-rāja and so he was born at Kapila-vāstu and became Buddha. This is certainly more than human. Primitive Buddhism thought that there were six Buddhas before him and one would follow him. These are called Mānuṣi Buddhās. But the new school enumerates at least three hundred Buddhās (though by counting I got only 297), and says that the number is infinite. In the Mahā-vastu which is the gospel of the new school, Buddha is given the miraculous power of sending emanations from him exactly like him and calling them Nirmitas which were perhaps in later times called Nirmana-kāyas. Buddha was the only Bodhisattva in primitive Buddhism, but the new school had many Bodhi-sattvas; and the ten stages of the advance of Bodhi-sattvas to the attainment of Bodhi knowledge are given in the Mahā-vastu. They are not the same as the ten stages given in later and more advanced Buddhism of Mahāyāna, but they are in the Mahā-vastu in a primitive and a rather alloyed form. They had Sākyā-simha's life before them in drawing up these ten stages. In primitive Buddhism sermons were delivered by Buddha in district dialects but in the new school they made him deliver them in a highly inflated hybrid dialect, half Sanskrit and half vernacular, as if these were not meant for the ordinary people but for a fairly learned audience. The food and other regulations are not much thought of in the Mahā-vastu, they are relegated only to the end of the work. They have the idea of Dharma-kāya but it is not the later Mahāyāna Dharma-kāya, the all-absorbing unity of the Universe, but merely the body of the laws promulgated by Sākyā-simha. No mention of Sambhoga-kāya is met with in Mahā-vastu. The Mahā-sāṅghikas or the new school of the second century of Buddhism with its teachings embodied in the Mahā-vastu stands midway between primitive Buddhism and the Mahā-yāna.

The Mahā-vamśa places the date of the Nirvāna of Buddha in 543 B.C. and they count an Era called the Parinirvāna Era from that date. The Orientalists thought that there is a mistake of 66 years in the calculation and so the earlier scholars placed the Nirvāna in 477 B.C. But the discovery of a dotted record in Canton has upset both these calculations and fixes the commencement of the Nirvāna Era in 486. Without entering into details it will be sufficient to assume that Buddha flourished and preached in the sixth century before Christ. In the second century of that Era, i.e., fourth century B.C. there was the split and the ideas of the splitters are embodied in the Mahā-vastu. The Mahā-vastu therefore must have been written in that century or the next. But M. Senart who has carefully edited the work puts it in the fifth century A.D. because in one place in the work the author uses the word Yogācāra. Now a sect of the Mahāyānists known as Yogācāra or Viśnū-vāda took
their rise after Nāgārjuna who flourished in the 2nd century, and therefore Yogācāras rose either in the third or in the fourth century A.D. So when Mahā-vastu uses the word Yogācāra it must belong to the fifth century, A.D. This is M. Senart’s argument. But I have carefully studied the use of the word Yogācāra in the Mahā-vastu; it is not the proper name of a sect, but it is a common noun meaning Yoga and Ācāra. Āśva-ghoṣa used the same word twice in his Saundarananda, but not in the sectarian sense. Therefore, it is not possible to place Mahāvastu so late. I think it should go to the third or second century B.C.

In the third century B.C. Aśoka was the great figure in India and the phenomenal spread of a particular sect of Buddhism was the great event of that century in India. In the seventeenth year of Aśoka’s reign the monks assembled in the third synod at Pāṭaliputra, prepared a book entitled the Kathā-vastu, in which they discussed the points of controversy with twenty different sects of Buddhism the majority of which leaned to the Mahāsaṅghika school. But in that book there is no mention of Mahā-yāna. The mode of discussion was primitive, at first the matter in dispute is greatly elaborated upon, and the discussion at length is brought down to one point. This is the primitive Kathā or the ‘mode of controversy.’ The advanced methods of later logicians, Nāgārjuna, Gotama, Vātsyāyana, Diuṅāga, and others are not to be found there. The method was crude and primitive. Arhatship is one of the topics much discussed upon, but there is no Buddhahood, not much of Bodhi, very little of Tri-kāya, and it marks the latest stage of primitive Buddhism in controversy with the Mahāsaṅghika. The strict adherence to regulations of conduct came in for a large share of attention from the monks.

The second century B.C. was rather disastrous for Buddhism in general and specially for that sect which was favoured by Aśoka. Three Brahmin dynasties successively reigned in Northern India. They organised militant Hinduism and persecuted the Buddhists in various ways. The Buddhists in China never pronounce the name of Puṣyamitra without a curse, for he is said to have persecuted the Buddhists thrice and massacred the monks. They fled beyond his empire, to the Punjab, to Southern India, to Western India, and to some bordering countries. That was certainly not the time either for the development of the Buddhist religion or the Buddhist literature. The only isolated work of the second century is the Questions of Menander. It shows in some points an advance from the Mahāsaṅghika view. Other works are non est. The Lankāvatāra-sūtra is sometimes attributed to this century but it is in a language almost Sanskrit, and shows an advance in some points.

Then comes the great Emperor Kaniska. His conversion to Buddhism is a great event in the first century A.D. He held a synod of monks to which the primitive Buddhists were not invited. So they do not acknowledge its existence. Yuan-chhwang says that in this synod a commentary was made on all Buddhist works then available, inscribed in copper leaves, and buried under a Stūpa in Kāśmīra. Some Orientalists still entertain the hope of digging out these copper-plates and making use of their contents. In this synod the president was Pārśva, the then patriarch of the Buddhist church. Pārśva was succeeded by Puṇya-yaśas. Āśva-ghoṣa was the successor’s successor of Pārśva. A small body called Mahā-yānists, were present in that synod, they did not however succeed in making much impression, but Āśva-ghoṣa some time after the synod took up their cause and wrote many works on their system. One of his works is the Mahāyāna-Śraddhotpāda-Sūtra and the other work is Sūtrālaṅkāra. This has not yet been found either in Sanskrit or in translation. The Śraddhotpādasūtra though not found in Sanskrit has been found in Chinese translation and has been translated into English. It gives within a small compass all the points in which the Mahāyāna excelled its predecessors. All the twenty sects in Aśoka’s time are indiscriminately delegated to a lower position and called Hina-yāna. Āśvaghoṣa wrote four other small works in Buddhist Sūtra form; (1) on Anātma-vāda; (2) A sūtra on ten Akušāla Karma; (3) on the relation between the Guru and Śiṣya and (4) on Śadgati or the ‘six stages of existence’ in the world of desire. All these works have their Chinese translations. I discovered a second poem of his, Saundarananda by name, which I have edited in the Bibliotheca Indica.
Its philanthropic benevolence to all sentient beings while the Hina-yâna confines itself to one man. The Mahâ-yâna acts according to the spirit of Buddha’s teaching, while the Hina-yâna adheres to the letters of his sermons. The Nirvâna of the Mahâ-yâna is complete absorption in the Dharma-kâya. It is called Nirvâna without an abode, while that of the Hina-yâna is an escape from birth, death, and old age. It is simply “Sânta.” A comparison of these two sects, of their aims and objects is fully given in the first chapter of Mahâ-yâna sûtrâlankâra of Asaṅga which has been edited with a translation in French, by Prof. Sylvain Levi. Asaṅga’s work, the editor says, is based on the Sûtrâlankâra of Aśva-ghoṣa.

After Aśva-ghoṣa comes the great propagator of Mahâ-yâna Bodhi-sattva Nâgarjuna. It is said that he recovered from the nether world a complete Sûtra literature composed by Buddha in Sanskrit. This is called the Prajñâ-pâramîtâ which has many recensions; one is Satt-sâhasrikâ, one is Pañca-vimûsati-sâhasrikâ, one is Saptâ-sâtikâ and one is Svalpâ-sârâ. The Prajñâ-pâramîtâ eight thousand was edited by Râja Râjendralâla Mitra and the one of hundred thousand is in the course of publication by the Asiatic Society of Bengal. The teaching of the Prajñâ pâramîtâ is Sûnya-vâda, pure and simple. It is written in the form of an interlocution between Buddha and one of his disciples and as it is in the form of a popular lecture, it is full of repetitions. Râja Râjendra-lâla denounces the style of Prajñâ-pâramîtâ as verbose. But he does not take into account the fact that they are popular lectures on subjects extremely abstruse; one cannot expect to impress on common people such abstruse ideas without hammering it into their brain and hammering by means of repetitions. The Prajñâ-pâramîtâ 8,000 is concerned with the Sûnya-vâda. It is a religious work. It treats of the merits of offering flowers, etc., on Caityas. Prajñâ-pâramîtâ is said to be the mother of all Buddhas and Bodhi-sattvas. It generally follows the theory of Aśva-ghoṣa’s Śraddhotpâda and Nâgarjuna’s Madhyamaka-kârikâ the great controversial work which made Nâgarjuna’s name famous. In the very first chapter it examines everything under four heads: (i) Sat, existence (ii) Asat, Non-existence, (iii) Tadubhaya, a combination of existence and non-

1 The Rāsa-iliya of Krâṇa is an example of Kâya-vyûha-racana by which Krâṇa is said to have sported simultaneously with sixteen thousand milkmaids of Vrndâ-vana.
existence, (iv) Anubhaya, a negation of existence and non-existence. Anything that stands under the examination under these four heads is real or true, the others are false, momentary and phenomenal. That real thing is described in the very Maṅgalacarana as ‘Eight Noes’ The Maṅgalacarana runs thus:

अनिष्ठायमनुचारसुधैस्मत्तमशास्त्रम् ||
अनिष्ठाया-स्वतेनाप्राप्तं-विनाशणशास्त्रम् ||

The work examines from the point of view of the idealistic philosophy the senses and the objects of the sense, and proves that neither the senses nor the objects exist. By the word existence is meant pure existence or real existence not practical existence. It says that there are two aspects of truth, Paramārtha Satya and Śāmyṛta Satya, and the Mahā-yāna school shows by gradual steps that the Śāmyṛta Satya merges into Paramārtha Satya. In Vedantic language this would be the merging of the Vyavahārika Satya into the Supreme Brahma. The Mādhayamaka shows this line of argument to the best advantage, but the best means of studying the nature of these two truths is to be found in the ninth chapter of the Bodhicaryāvatāra by Sānti Deva. This chapter is called Prajñā-pāramitā or Knowledge par excellence. But what is this Prajñā? Examine it under the four heads, and it is a thing which has neither existence, nor non-existence, nor a combination, nor a negation of the two. And this is what is called Śunya. Some people think that Śunya is negation of existence, but no! it is the Absolute which transcends human faculties and embraces the whole Universe. It is neither created nor can it be destroyed, it is the totality of our knowledge, this is Prajñā, it is Śynyatā. This is one phase of Prajñā. Of the other phase we will speak of later.

Shortly after Nāgarjuna there arose a new school of thought amongst the Mahā-yānists who were not satisfied with the Śunya-vāda. They thought that Śunya-vāda cannot be the highest aim of human aspirations. They wanted consciousness along with it. A great monk named Maitreyanāthu wrote a very short but a very pregnant work in eight short chapters, entitled, the Abhisamayālañkāra-kaṛikā and the Prajñā-pāramitā 8,000 was converted into a larger recension in 25,000 ślokas according to these Kārikās. This was the Prajñā-pāramitā which the Yogācāras took up as their standard work, and Asaṅga and Vasu-bandhu derived their inspiration from this historical Maitreyanātha, and not from the future Buddha Maitreya as it is represented in Yuan-chwang’s work. The new Prajñā-pāramitā is divided into 8 chapters according to the chapters in the Kārikās. The new school examined the world according to three aspects of the knowledge. These three aspects are Parikalpita, Para-tantra and Parinirvāṇa. The first is for the ordinary man who looks upon the world from the ego-centric point of view, Para-tantra knowledge depends upon others that is, in relation to others, or in other words, upon relativity. But when relativity is banished and the absolute immerses and absorbs our own intellect, then it is called Parinirvāṇa or finished knowledge.

Buddhist philosophy has four different schools: (1) Vaibhāṣika depending on the Vibhāṣa literature prepared in the fourth synod during the reign of Kaniska. It believed in the existence of both the external and internal worlds, though as a Buddhist school both the worlds were Kaṇika or momentary and Śunya; (2) Saṅvatikas base their philosophy on the Sūtraṇta literature of the Buddhists. They do not believe in the external world but think that it is simply a projection of the internal world which we wrongly think to be external (3) Yogācāras do not believe even in the existence of the internal world. They think that the only truth available is one single idea. We are sure of a single idea, the present idea, neither of the past nor of the future. How can there be identity if a past thing is not compared with the present? How can one pronounce that this is the same as that. Therefore this school thinks there is a chain of ideas. The ideas may be momentary but the chain is not. This chain is called the Ālaya-Vijñāna and to the idealist this serve all the purpose of an ego or Ātmā. (4) Last of all comes the Mādhyanakas, who do not believe even in the ideas and the Ālaya-Vijñāna; they are Śunya-vadins, pure and simple. But Śunya as I have already said is neither void nor a negation of existence, but the Absolute One. They call it Śunya, because the human language has no word to express the idea of the Absolute, which is beyond the comprehension
of Man, and language concerns itself with those things which Man can and does comprehend.

The four schools have four other names: (1) Sarvāstī-vāda, those who believe both in the external and internal world; (2) Bāhyārthā-bhāṅga, those who do not believe in the external world; (3) Vijñāna-vāda, those who believe in ideas alone; and (4) Śūnyavāda, those who believe in nothing beyond the Absolute.

I am not sure if I am exactly right in putting the two sets of names in the order in which I have done. The Philosophical names are in this philosophical order and Śaṅkara in his Bhāṣya accepts them in this order. He, however, speaks of Śūnya-vāda as the raving of a mad man. The Buddhists however take it in a more serious light and charge Śaṅkara with stealing the idea, Śūnya, from them and giving it a new name, Brahma. The order does not appear to me to be historical, Śūnya-vāda of Nāgarjuna preceded the Vijñāna-vāda of Maitreyya-nātha and his followers Asaṅga and Vasu-bandhu.

There is a good deal of misapprehension as regards the tenets of the Sautrāntikas and Vaibhāṣikas. No book belonging to these schools has yet been discovered. I have taken the order as I have got it in Śaṅkara’s Bhāṣya.

Two Yānas are well-known, the Mahā- and the Hina-yāna. Of course, the Mahā-yānists arrogate upon themselves the title of ‘great’ and relegate all others as Hina-, or ‘low.’ The latter however, do not take this opprobrious epithet lying, they call themselves as belonging to either Śrāvaka-yāna or Pratyeka-yāna and return the abuse on the Mahā-yānists by calling them Kāpālikas. The Śrāvakas hear from Buddha hiṣ Upaniṣad, act according to his directions and strictly follow his instructions. They cannot get Nirvāṇa (even the lowest form of Nirvāṇa, which they aspire to) without a Buddha. The Pratyeka Buddhas are those who by their own exertions at times, when there were no Buddhas in the world, attain to Nirvāṇa. They call the Mahā-yānists not Mahā- but Bodhi-sattva-yāna. That also, I believe, in derision, because according to them there can be but one or two Bodhi-sattvas in the world at a time; but every votary of Mahā-yāna is a Bodhisattva. There are hundreds and thousands of Bodhisattvas at one time and at one place. Every Gubhaju in Nepal is a Bodhisattva.

The distribution of the four schools in the three Yānas was a matter of speculation among the students of Buddhism. Advaya-vajra who belonged to the eleventh century of the Christian Era, however, makes a distribution. He says that the Śrāvaka-yāna has three phases, Mṛdu, Madhya and Adhimātra or Moderate, Intermediate, and Extreme. The Western Viśnu-śāstras are either moderate or intermediate Śrāvakas, and the Viśnu-śāstras of Kāśmir are extreme Śrāvakas, Pratyeka-buddha-yāna is like the extreme Śrāvaka. Mahāyāna is of two sorts: Paramitā-naya and Mantra-naya. The word Mantra-naya is often used as Mantra-yāna which is rather misleading. The Paramitā-naya which generally goes by the name of Mahā-yāna has also three phases: moderate, intermediate and extreme. The moderate people are Sautrāntikas, the intermediate people are Yogācāras and the extremists are Mādhyanakas. This, according to Advaya-vajra, is the complete distribution of the four schools into the three Yānas.

The Buddhists did not believe in the aggregates. Trees they were prepared to believe but forests they did not believe. What is called Sāmānyya or generality was an abomination to them. They were prepared to believe in the five elements but they would not believe a general principle as element. This is a matter of standing dispute between the Brahmins and the Buddhists. Śabara, the commentator of Pūrva Mīmāṃsā, quotes this theory of the Mahā-yānists, and says: “ānena pratyang Mahā-yānikāh paksah. In a short work, called the Sāmānyya-Nirakarana-Dik-Prakāśikā the Buddhists categorically refute one of the seven categories of the Vaiśeṣikas known as Sāmānyya or generality.

One of the elder contemporaries of Śākya Simha named Ajita-Keśa-Kambala started the theory that as water, molasses and the seed of wine coming together produce intoxicating effect, so earth, air, fire and water coming together produce vitality (Caityanya). There is no such thing as Ātma. When a man dies the elements return to their proper places and the vitality is gone. So Buddha taught that man is simply an aggregate of five Skandhas or bunches: (i) Rūpa, matter, (ii) Vedanā, feeling, (iii) Sārīṇā, conception, (iv) Sāṃskāra, activity and (v) Vijñāna, consciousness. They come together
by force of their previous \textit{Karma} and form a human being. At death the five separate and go their own way as directed by their \textit{Karma}. So there is no \textit{Ātmā} or soul. The five Skandhas enjoy or suffer according to their \textit{Karma}. This is directly opposed to Brahmanical ideas that the aggregate (\textit{Samghāta}) works for others and not for himself. As I have said before Buddha’s difference with his Sāmkhya teachers turned mainly on the point of \textit{Ātmā}. They said it exists, it thinks, it enjoys; Prakṛti is simply a dancing girl who dances according to her own will. As soon as the seer of the dance says “Bās” there is an end of the connection between the Puruṣa or the human soul and the Prakṛti the internal world, and the Puruṣa becomes Absolute. Buddha says this cannot be; the Puruṣa is still subject to the condition of birth as it has the character of seed. The seed may remain dormant for want of requisite conditions but when these conditions are favourable it will again germinate, and so he said that the soul or Puruṣa is nothing but the aggregate of five Skandhas. In other words he did not believe in the existence of an ego. All that was permanent in Sāmkhya, Buddha made momentary. The Puruṣa is distinct from the permanent matter and so its permanency also is to be destroyed, and Buddha destroyed it.

After the full development of the Mahā-yānic ideas of Tri-kāya, of Prajñā, of Karuṇā, and of others there was in the seventh century A.D. a craving among the Buddhists for the representation of these subjective, ethereal and metaphysical ideas on canvas and in stones for the edification of those who are not fit for such a hard study as the Mahāyāna required, and so the five Skandhas were represented as the five Dhyāni Buddhas. The phrase Dhyāni Buddha is a misnomer given to those representations by people who did not understand their import. They were neither Buddhas nor were engaged in Dhyāna or meditation. They are simply the representations of the absolute form of the five Skandhas.

Just at this point it is necessary to digress a bit to explain what the ardent Mahā-yānist philosopher did for the benefit of those who were either unable or incapable of so much study and meditation as is required to understand the subtle theories of Mahā-yāna. They invented Dhāraṇīs for them. They are rather long Mantras and a philosopher said to his disciples, “Read, recite and repeat” this \textit{Dhāraṇī} and you will get all the benefit of studying such and such work and practising such and such Dhyāna. The Mantras will hold you fast to your creed and so they are called \textit{Dhāraṇīs}. The \textit{Dhāraṇīs} generally range from fifty to hundred syllables. In the fifth or sixth century A.D. all Indians, Hindus and Buddhists alike, had \textit{Hṛdaya Mantras} rather longish, certainly longer than \textit{Dhāraṇīs}, giving the essence of certain creeds. Thus Prabhākara Vardhana repeated the Aditya Hṛdaya Mantra, his elder son, Rājya- Vardhana, repeated the Prajñā-Pāramitā Hṛdaya Mantra and his younger son, Harṣa-Vardhana, repeated the Mahēśvara Hṛdaya Mantra. These Mantras are simply symbolic; they symbolised particular creeds, particular schools and particular works. If so, if it is all symbol, why not make the symbol as short as possible. So they began to take the initial letter as the symbol of the idea in the case of Buddhists, and of the deity in the case of the Hindus. But after a certain time they gave up taking the initial letters. They evolved out of the shapes of different characters of the alphabet, the form of different deities. Thus \text{ॐ} is Viṣṇu, \text{ॐ} written with a hook below is Ananta, the serpent God who often remains coiled Kūṇḍalīta, \text{ॐ} used to be written with three dots and so that letter represented Tri-vikrama, and so on, to the end of the alphabet. These were called the Bijas and the Yogis used to evolve out of these Bijas the form of the deities whom they worshipped.

But these Mantras were not so effective as the representation of the deities either on canvas or in stone. So the five Skandhas were transformed into five forms, Vairocana, Akṣobhya, Ratna-sambhava, Amitābha and Amogha-siddhi. Meditate on these and you meditate on the five Skandhas, no ego, no soul. In later Buddhism and in later iconography which rose after the full development of Mahā-yāna, Śākya Simha lost his pre-eminent position in the Buddhist pantheon. He was not much heard of. When I went first to the Svayambhū Kṣetra in company with Paṇḍita Indrānanda, a learned Buddhist priest, my first question was: where is Śākyamuni? He is not in the Stūpa where I
see the five Dhyāni Buddhas. My friend replied, Śākya Simha
is a mere writer, like Vyāsa or Moses, he simply records the
decrees of these five. There he is at some distance from the
Stūpa on a high pedestal. Śākya Simha sat with a pen in hand,
at the top of the old road which at one time led from below to
the top of the hill. But at the head of the new staircase of 600
steps there is a big Vajra covered with gold leaf on a big
Maṇḍala. The Maṇḍala and the Vajra have more significance
than the old Śākya-muni had some centuries before.

It is the received opinion amongst the archeologists that
the miniature image of one of the Dhyāni Buddhas on the
crown of a male or female image indicates that the Buddha
is either a father, or a Guru, or a husband of these deities. But
Advaya-vajra gives another tale. He says that, the other
four Dhyāni Buddhas have the stamp of a miniature Akṣobhya
on their crown and Advaya explains this fact by stating that
the other four Buddhas cannot be known without Akṣobhya or
the stamp of Vijñāna. The relationship here is neither husband
or Guru, nor father. But Akṣobhya again is stamped with the
miniature figure of Vajra-sattva which is something like a sixth
Dhyāni Buddha. But what is Vajra-sattva? If Vijñāna is
more important than the other four Skandhas, Vajra-sattva
must be still more important. Yes, he is. Vajra means Śūnyatā
and Sattva means Jñāna-mātra, i.e., knowledge only. So Vajra-
sattva means the pure knowledge of Śūnyatā. This is certainly
much more important from the Buddhist point of view than
mere Vijñāna; and so, Akṣobhya is stamped with the miniature
Vajra-sattva.

The Śādhana-mālā says, that the Śaktis or female emanations
from these Dhyāni Buddhas are five, and there are five
Bodhi-sattvas also emanating from them. Other emanations
follow and the magnificent Buddhist Iconography is the result
of these emanations. Advaya-vajra though he has got several
Śādhana-s in the Śādhana-mālā does not say so here, except that
he speaks of the female emanations or Śaktis.

Having thus given the history of Buddhism according to
my own light I now proceed to give some account of the more
important topics treated of in this work, such as the doctrines
of the different Yānas, theory of the three Kāyas, of Karuṇā
according to different schools of the theory, of Mahā-sukha, and
of such other topics.

Doctrines of the Different Yānas.

The mild Śrāvaka believes in the external world, such as,
in blue, yellow, etc., and discusses whether the Pudgala is eternal
or non-eternal. A devotee says there is Pudgala; it bears all the
burden; it is neither Nitya nor Anitya. The Pudgala when it
has attachments, transmigrates. For the purpose of destroying
attachment it should give up all auspicious thought. Inauspicious
thought is to think that the body is a collection or
combination of the different constituent parts. So the body
and its constituent parts are to be examined individually and
found as worthless. Then there will be no attachment, and
when there is no attachment there is no transmigration.
But, if the Pudgala is considered to be eternal, and then the
examination is to commence, it will be regarded as impure
Samādhi. Its theory is to liberate one person.

The intermediate Śrāvaka is just as good as the mild one.
He thinks a bit for others, his meditation consists of seeing a
Pudgala which is neither eternal nor non-eternal by means of
the restraint of the respiration. The impurity of the Samādhi
consists in becoming comatous by means of Kumbhaka and thus
becoming stupid.

The doctrine of the extreme Śrāvaka who also believes in
the external world is to establish that there is no soul in the
body. Its meditation consists of realizing Śūnyatā of the Pud-
gala by a knowledge of the four noble truths. The four noble
truths are: 1. Misery or the five Skandhas ; 2. the root or
the phenomenal world which is to be avoided; 3. Cessation,
for this purpose the sense organs are to be restrained; and 4.
the Path leading to cessation or to Śūnyatā. The proper
meditation is by means of these four noble truths to come to
the conclusion that the Pudgala is Śūnya. But if the Pudgala
is meditated upon as Śadāsiva then that meditation is impure.
It advances only a little in the matter of benevolence to
others.

The mild Śrāvaka has his way chalked out, and he is
unsympathetic. Therefore some think that he is Śākya-Buddha.
Others say that any one in some future time will be a Buddha. Therefore there should be no remissness in attaining perfect Bodhi. Even the mild Śrāvaka will at one time become a Sambuddha. One whose way is chalked out means one who has to wait till another Buddha appears.

The intermediate Śrāvaka is to be a future Pratyeka-Buddha and the extreme Śrāvaka is to be a Buddha in a definite but a very long period of time.

In Pratyeka-yāna a candidate for Pratyeka-buddha-ship has almost the same doctrine as the extreme Śrāvaka. He is capable of retaining in his sense-organs, the self-evolved knowledge that the Pudgalas is Śūnya and Acintya (transcendental). The form of its meditation is the non-perception of Pudgalas by the restraint of mind, body and speech.

The impure forms of meditation are two: (1) the pleasurable condition of the mind at the approaching sleep, and (2) the condition of mind in deep sleep. In the first case the Dhyāna slips into the theory of Bhāskara and in the second into that of Vaiśeṣikas.

There is a great distinction between the Śrāvaka and the Pratyeka-buddha. The Śrāvaka attains knowledge by hearing and the Pratyeka by exertion.

The Mahāyāna is explained in three schools of thought amongst the Buddhists, Sautrāntika, Yogācāra and Madhyamaka, described by Advaya-vajra as mild, intermediate and extreme Mahā-yāna. The mild Mahāyānist thinks that the object of senses which is an aggregate of atoms produces the knowledge of things endowed with a form (Sākara). The peculiarity of this doctrine is that it believes in knowledge endowed with a form. How are we to believe in the three times past, present and future? The answer is that causation proves their existence because it is capable of giving a form to the knowledge. Its form of meditation is the transcendental character of the sense organs which have retired from their object. In this matter repetition is necessary. Repetition means by right knowledge fix what mind is, and then repeat. When you repeat you find that the mind is neither here nor there. The Sautrāntikas practise the five Pāramitās but consider the Prajñā pāramitā as essential even among these five. If there is no result in the five they will at least benefit sentient beings.

The intermediate is Yogācāra. It thinks that there cannot be atoms because atoms will then have six sides and will be no atom. So there is no external object. Mind alone remains. There is no subject and no object, what appears is the form of the mind. If the mind assumes the colour blue, etc., what is the good of the external object; and if the mind does not assume the colour blue, etc., what is the good of acknowledging the external object? The sense-organs and their objects are naturally not outside the mind. The mind itself is perceived in the perception of form, etc. This is the doctrine of those followers of Yogācāra who believe in knowledge which is endowed with a form. But there are other followers who do not believe in that sort of knowledge. They say that knowledge has no form, it is felt within. The object of senses are not external as fools think. The mind on which Āvidyā plays produces the illusion of the external objects. The meditation of this class of Yogācāra is the realisation of the unitary principle in variegated form from which all phenomena is excluded. Wherever the mind goes the object goes there because where else shall it go as the mind pervades everything.

The meditation of the other followers of Yogācāra is the realisation of the mind without illusion, without diversity, transcendental, unitary and pure. So it is said: the form of the Vījnāna is transparent without form and without spot. One who is not a Buddha will not be able to comprehend this. This is only Vījnāna; it is perceived as Vījnāna. If knowledge without a reference to object is not to be conceived it remains only as knowledge. It cannot be perceived as an object of sense. The impurity of the meditation of the Sākara school is Saṅkara's Brahma-vāda which is Paramārtha, real, eternal and embodied knowledge. Saṅkara believes the world to be real existence, eternal, not different from Brahma which is the same as the mind. It is said whatever is seen is Brahma, therefore the mind does not go anywhere else. It remains in Brahma.

The impurity of the meditation of the Nirākāra school falls in with Bhāṣya-kāra's ideas. He believes in a Brahma,
The meditation of this school is the realisation without paying the least attention to the object that comes for examination, and to which nothing can be attributed. The impurity of its meditation is the state of stupefaction in which all objects are non-existent. In this theory the realisation of the six Pāramitās without any attribution is enjoined.

The Three Kāyas.

The Śrāvaka and Pratyekas have no conception of the three Kāyas. We do indeed read of the Nirmitas and also of the Dharma-kāya in the Mahā-vatstu. They are not philosophical concepts but rather religious evolutions. In the Mahāyāna the idea of three Kāyas did not develop in the milder form. It developed indeed in the intermediate form but the full development was in the extreme Mahā-yāna. The Yogācāra school considers the Dharma-kāya of Buddha as free from illusion, pure, infinite like the sky, Niṣprapañca (without diversity) the only unitary principle of the universe, without any manifestation (Nirabhāsa). The Sambhogakāya and Nirmāṇakāya both together called Rūpakāyav are produced by it and in these two Kāyas the bliss of Mahā-yāna is enjoyed. But in the Mādhymaka school, the Nirmāṇa-kāya is without a break (Anupacchinnā) from the time of birth, by which Buddha performs varieties of benevolent deeds for the benefit of the world, on all equally. The second or the Sambhoiga-kāya of Buddha contains the thirty-two principal and eighty minor characteristics, and it is in this Kāya that Buddha enjoys the bliss of Mahā-yāna. The Dharma-kāya is the real Kāya of Buddha; it is pure in all forms and there is no colouring in it. Some people say that it is possible to conceive a Dharma-kāya, but the Sambhoiga-kāya is mysterious. But we hear of Bhoga Śarira of Vīśu in which he spends his time in quiet enjoyment in the highest heaven Vaikuṇṭha, where there is no colouring, no creation, no illusion, that is Sambhoiga, quiet enjoyment. Śākyamuni is said to be the Nirmāṇa-kāya of Buddha while his natural Kāya is the Dharma-kāya.

Theory of Karuṇā.

As the whole world, phenomenal and noumenal, resolves into one word and one idea of Śūnyatā, so the whole world

eternal, steeped in pleasure with pure light and without all troubles arising from diversity, name and form, etc. I am the ocean of transparent knowledge and the numerous cognitions are only shadows. A cognition whether rising or disappearing does not produce phenomena.

The extreme Mahāyānists are the Mādhyamakas. There are two schools, one is called Māyopamādvaya-vāda and the other is called Sarva-dharmā-pratiṣṭhāṇa-vāda. The first examines everything under four heads, existence, non-existence, a combination of the two and a negation of the two. That which is external to these four is truth. The meaning is, it is not existence because there is contradiction. It is not non-existence because there is illusive form. On account of a combination of these two contrary arguments it is not a combination of the two. It is not a negation of the two because that cannot be comprehended. The meditation of this school is non-duality which may be compared to illusion. The impurity of its meditation is the addition of the idea of annihilation. Their theory is the fulfilment of the six Pāramitās on the principle of Māyopamādvaya “non-duality comparable to magic.”

The deliberation of the other school which believes in all phenomena to be not established is as follows: The world is not permanent, nor is it subject to destruction nor is it a combination of the two nor is it a negation of the two. When nothing is established that is truth. There can be no such theory that the mind does not know itself. According to the Mādhyamakas there can be no attribution (Āropa), so there can be no negation of the opposite (Apotha) and no injunction (Vidhi). So when everything is attributed that cannot truly exist, the knowledge which is spontaneous is said to be transcendental. That which is to be declared transcendental by hard thought cannot be called transcendental. He who understands the world to be uncreated, his knowledge is purified by Bodhi. To him the world appears real spontaneously.

It is said: When the truth flashes itself spontaneously free from all attribution by means of words such as Śūnyatā we simply emphasise that there can be no attribution.
of activity in all its variety of forms resolves into one word Karuṇā. The word is common to all sects of Buddhism all the Yānas and all the schools. In the two Yānas, Śrāvaka and Pratyeka, Karuṇā arises from seeing all sentient beings daily beset by all sorts of original miseries and the results arising therefrom. This is what is called the Sattvālambanā Karuṇā, ‘compassion for sentient beings.’ In the Mahā-yāna in its mild and intermediate forms, namely, Sautrāntika and Yogācāra, Karuṇā arises from seeing all phenomenal world as of an impermanent nature. It is called Dharmāvalambanā Karuṇā compassion for the phenomenal world.

In Mahā-yāna in its extreme from (Mādhyamaka) Karuṇā is not for anybody or anything, but is a part of the nature of Bodhi which is an absolute existence. Karuṇā here partakes of the same transcendental character as the Śūnyatā conceived by Mādhyamakas of the two schools.

THE PRINCIPLE OF UNION (YUGANADDHA).

The pure manifestation (of Śūnyatā) is known to be immutable (Avikāri) and the mutable is also not born because it is produced by causes and conditions purified by enlightenment. Form is not in the form, it is not in the eye, it is not in the consciousness of form. The relation is just as that of fuel and fire. In churning fire, the fire is not in the plant, nor in the churning rod, nor in the hands of the operator. It is produced by causes and conditions. Does ignorance produce its progeny? Or does ignorance arise after they are born? If it does not produce before, it is nothing. Thus all phenomena are without existence because they are merely causes and conditions. A Yogī believing firmly in the non-existence does not violate his vows. Because it has no existence, therefore it is not produced; because it has causes and conditions, therefore, it does not come to an end. Thus both Bhāva and Abhāva are not in existence, they appear as coupled together. The union of Śūnyatā and Karuṇā will not be made the subject of your own notion, they are naturally joined together in union. The wise Yogī who believes in the unsubstantial character of the world by body, mind, and speech will be regarded as dutiful even though he may neglect his ordinary duties.

V. MAHĀ-SUKHA.

It has been said before that the pure and simple Śūnya-vāda of Nāgārjuna was supplemented by that of the Vijnāna-vāda of Maitreya, but to some minds there is little difference between the two. One says: I am Śūnya, while the other says: I am conscious that I am Śūnya. The prospect of Nirvāṇa is not attractive in either. So another idea was brought in, and that is the idea of Mahāsukha. With these three ideas Nirvāṇa became very attractive: I will be Śūnya, I will be conscious that I am Śūnya and I will enjoy eternal pleasure. But what is Mahāsukha? It is a result of the union of two principles, existence is one principle and the existent is another principle but they are one and the same. Akṣobhya is one principle born from the syllable Hūṃ and Māmaki is another principle born from Māṃ. They are one and the same; and the idea of sameness constitutes eternal pleasure. The Bija or seed proceeds from Bodhi which is nothing else but Śūnyatā; from Bija proceeds the image and in the image there are external and internal representations. All these are produced by causes and conditions. Buddha’s teaching is about the union of external pairs, but that is only for teaching at an intermediate stage and cannot be called final. There can be no supreme knowledge without pleasure; supreme knowledge is said to be the same as pleasure. In the matter of existence union gives rise to Saṁśāra and the pleasure which is produced by causes and conditions, has a beginning and an end. Therefore it is a non-entity. Therefore it does not exist.

But what is Mahāsukha? The Bodhi is pleasure because without pleasure there is no Bodhi. But all pleasures produced by causes and conditions are with a beginning and with an end. It is worthless, it is without existence. The truth is that phenomena are not really produced and this pure Saṁvṛti is known from pure and impermanent appearance.

Both the truths, real and apparent, when pure is Śūnyatā which is the knowledge of Yogins. By all means with no fear of untoward results these two truths should be considered one and the same. The pure-minded Yogi should sink himself in Mantra or the meditation of Mantra. Then the whole world
will appear as Māyā and as one or in a non-dual form. If he then enters existence he assumes the position of the coupled one and so becomes intent on the good of all creatures. The circle of universe looking like a Devatā with a pure mind is the means and Śunya is Prajñā. With external and internal purity, the truth in which Prajñā and Upāya merge, the Yogi enjoys pleasure.

If it is only produced by causes and conditions, it is neither existence nor Śūnyatā. The manifestation of Śūnyatā is in the form of a Devatā which is naturally non-existent. Whenever there is manifestation it is a manifestation of Śūnyā. When the mind rocks between duality and non-duality, Vaśanā is produced. The Yogi considering himself as Heruka and standing as a worshipper for Heruka roams the world like a lion with Bhāvas for his Guru.

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१। कुड़ष्टिनिघातनम्

सयो बुद्धाय

वश्ये कुड़ष्टिनिघातसातसादिकमेवविधानात्।
चन्द्रेश्वर विहारेष यं लेन लभते पद्मं॥

इह दित्वा सत्ता, श्रीश्वर अश्रुश्वर। तत्र श्राश्व

५। अभिमुक्तिप्रयोगः: भूमिप्रपञ्चप्रयोगः (च) वसिताति-

प्रणः: हेतुवशास्त्रिनां श्रीश्वराणां सुविशुद्धार्थी-

कार्यः(ि)विधानेन सर्वायां सज्जासंस्थितस्मयकामोधिस्मयजामाय:।

ञ्जाश्वासमापि निरन्तरश्रिप्रतिपश्चवफलविकल्पानां शाक्त-

मुनेरिव प्रशिधानब्रह्मसाममाय:। गुप्तदानाभोग्योगः।

१०। सत्तार्थक्रियाश्वासमविच्छिन्नादिकमेव प्रवर्तत| श्रव इति-

स्थितम्। तथा च—

न तेजस्वति मध्यवा नाथ न विकल्पो न वेश्या।

अनाभोगेन ते जीवे बुद्धाक श्रवीत॥

पराशरस्यपुद्धानाम्। फलं सुख्तमेव मतम।

१५। बुद्धादि यद्यवत तद्यथाऽतः पश्मीन्।

चित्तामणितिवाकृण: सदसंख्यावायुभि:।

तथापि सत्ताः सत्तानामके पश्मांत्वारुकः॥
तस्मादोधिसचेष्ट तुज्जुष्मादिकन्मा विद्यास्वार्थिणाः भवितयम्, विपर्येश्वे च नासिकवादप्रसङ्गः। तदुक्तम्—

"शुभामयम् यथाविधि निःखर्मवकं
तथापि कुर्यात् शुभेच्छ नाशुभम्।"

जलेन्द्रिक्षोपमश्रोमस्यतः
सुखं प्रियं दुःसमस्यमिः।

कर्म तच्छः श्रीशयौ भवत्व तथिविशेषां नित्यविपत्तिधिमुनिवत्तामादिकम् प्रवर्तनाम्? उच्चे। शरीरदानं
कर्तव्यं चएव ॥ [२४] त्वान् ॥

शरीरदानं दृष्टा [च] प्रयत्नं च चर्यं समाभेदं।

इति वचनात्। द्रातं च शरीराधि, कायवात्ं
चेतनासम् संवेशस्थार्य समवेशस्चोधिस्यम्, शास्त्राय
कृ(क)तत्तत्वकारपचादिलिङ्गसंहजताय, वीष्य चाशोको
ध्यानवाहियोपस्वत्तया, ध्यायं च समवेत्व्वभावानुगताया
भोगश्चवाहित्वया, प्रजा च सर्वध्यामपलबिल्लसः
गोक्षरसवाहित्तया।

अनानोगोसावायो यशोजसं — — — —।
— — — प्रवर्तने सध्वोः पारमिताः परः ॥

तस्मादुक्तम्बनतत्तिधितानाम्। यादिकम् प्रवर्तात् व्यः।

चार्यकापणोऽन्तपरिमायकं वचनं सहेत्वायुक्तवात्
नीदाहतम्। भृतसौधः प्रतिविधिस्व च चर्येण धीयं
पोषयम्। तदुर्व शिशीपदेशः इति श्रीवेजवचनात्
प्रतिवेष्ट्यं पोषथनाम्। समावहर भद्राचार्येः चह
मिश्चनामा अभुकषानामा उपासको बुद्धं धम्मं महं शरणं

गच्छामि यादकंयोपसंहतम्। एवं दिशपि चिरपि। एवं
विशेषणगतः मां वदनो धारणन्विति। समवाहर ब्याहारी
अहमुस्कनाममोपासक इस्मा वेलां उपादाय यावत् अः
स्थानीयमिहानं सर्वप्राणिवधातु परस्करिणात् अश्रुभाजनः
चर्यां तथा वामपीदात् अज्ञतात्मलाओ(स्त्री)पञ्चनामात् पानान्
विकालाशाना[त] मालावणेकलन्तविनी|[२] तत्ज्ञभितात्
शयनसनातु झमाझमात् ओऽहाँ विरतः करोम्भं तावत्
ताहृतदेहः। पेपथगाथा।

श्रद्धाप्रसींकसतानु रक्तचर्यवायूपः सर्व प्राणितात्
प्राणानात् कामिनीवाचारात् महावादानात्
प्राणितासवांत् महापानात् च पञ्चश्यो विरतः श्रुति
विवेकसम्पन्न श्रद्धाप्रसींकस्वतः परिहर्दशुश्कशः
पुनर्जीवनसम्भवानु कुशलकर्मचारी व्रतप्राप्तार्थ समुदाय
सुखशीवांतां हला रक्तचर्यमनुसरन्तु अः चाः। हः इत्यनेन
आमोगराशीं तवता यथाभिधगम्यनांजसंसंस्कारदिकं
कुर्यां। नामस्वरूपीं च विकालाशानत्वेति।

तदनु अः जम्भजलेभ्नादौ स्वाहा इत्यनेन परिज्ञातपर
हीतग्राहतानीययजुकालिन जम्भलाय यथात। ततो नमः
समन्तवुऽसानां संभवियातावलीकिन अः सम्भर सम्भर
हः पदा खाद्य इति मर्यं सतवारानु आवच्छ प्रसाराति
विशेषकाराः कुलप्रसींकविनिगतास्तुपयन्त्याधारिभिः। पूरित
दृश्याचारमूल्यनेविश्लेषज्ञमविशिष्टश्चकाण्डो मात्रायेन
ढोरणं प्रवर्तन(क)तानि पश्चिमं। सकलप्रेतप्रशाचाराः
पघनाचंतचं त्वत् वाचिस्वच्छलिं द्वात। इत्या|क|नीं
स्वर्णचेष्टेणपुण्यप्रमाणाः सैवीम्, दुःखान: वेषेतो
संसारसागरात् समुद्रश्रयावाचारम् कहाशामुः रक्तचर्य
शरायग्नानात् समुः[स]क्रिःप्रभावः सुदृढामुः आशास्तः
परिब्रह्मायसुश्च च विभाय सचिव्यांचार्यव्रजेते परि
सुदेन गोमयेन विशुद्देन च वारिष्णा अः चाः। वज्रस्य अः
इति मण्डलाधिपिष्ठुवाग्ये, चतुरसाहि च चतुरस्यम्भवमाद
भिमततमादकां श्रीमत सम्भवस्रिवाग्ये। तदनु पुर्वदेशे शुकः
नवदर्शीनामावरण शुरुवां बोधिप्रीय(व)सम्द्राधरे चैरोचनाम्
ततो दिश्याणां पीतवार्कारं पीवार्कं वरदमुद्राधरं रक्तसंभवम्
तत: पञ्चमदेशे रक्तहाः कारस्मिन रक्तवाणी सम्भविज्ञारं
अभिताभम्। तत: उत्तरदेशे श्यामकारार्ण श्यामवधः
मम्मआयारसम्मोगसिधि च भावशिलाः, अः चा: वज्रपुर्वः
हः इत्यनेन अभिमान्य सचिव्यामित्तरे दौकेतेण। न्ते
पञ्चतत्त्वगातः। कापायवस्ब्रह्मात: सोपीया:। शिरः
तुष्डुण्डमृदिता:। शुरुवालवाङ्का|। चैरोचन:। परंश्या
मण्डली, ततःवारीयो: सुहिमाभुकाः। अश्रीभ्यास: साधका
भिममुः। श्यामाय|क|त: विशेषरणाभासामां यथाभिधमान
[सा]मुखात्मकः तिच्छेय विशेषरणाय—

नमः बुद्धाय गुरुः नमो धर्माय ताचिने।
नमः: सहार्य शतस्ते चिन्हापि सततं नमः इ।

रक्तचर्य में शराण सर्वे प्रतिदिनशायामेवः।
अग्रुःदेखी जगायुश्च बुद्धायो द्वाय मणः।
चायोहे: शरान यास्मि बुद्ध धर्मम् गणेऽस्मम्
बोधी चितं करोम्भेय स्मरणरथ्यास्मिन्देह।

उद्यायाःमि दरितविकितीं
निमन्त्यायाः स्मरणस्वाच्च।
दृष्टां चरित्रे वर्णोधिचारिका
बुधो भवेवं जगतो हिताय ||

देशनासंविक्षपानां पुष्पानां चातुर्दशा।
दक्तोपवासं चरित्रांमि आश्विकासूक्ष्मपथम्।

ततः—
शीतचन्दननिलिङ्गाः घातप्रावणशास्त्राः।
वैधकुसुमाकीर्त्तिः विहर्वं यथासुखम्।

इति पठितवा ॐ वज्रमण्डल मु: इयनेन विसर्जयेत्।
एवं मञ्जुश्रीप्रभुपीतानां यथोपदेशं पूजयेत्।

|| मण्डलपूजाविधि।

दानं गोमयममुना च सहितं शिशं च सम्बार्जनं
श्राद्धं: अनुप्रयोगिकापनयं वीर्यं वियाग्यास्पनम्।

धानं सत्त्व्यकुकंचिकं द्रंता सुरेशवेब्बलाः।
एता: पारत्मा: पदेव संभवे हलवा मुनेर्मण्डलम्।

भवति कनकवर्णं: सब्रोगिनीविमुः
सुरमनुजविष्णववचं ॥ ॥ वदीतकार्तिः।
धनकनकसुदी हात्येते राजवंगे
सुगमवर्षगंधस्मन कायकमाणि हलवा।

|| मण्डलानुष्ठानं गाथा।

प्रत्यपं मण्डलं हलवा पुष्पगोमयवारिभं।
विश्वालं गुरुं विश्वालं द्रत्र भक्त्रः(कत्वा) च वन्देयत्।
परेऽन मनसतुष्टेऽद्वर्जेयदात्रात्तसः।
सुखी प्रासादशीको धनं: सुखावत्यं स जाते॥
अं सभावशुद्धि चाहर चाहर चागच्छ चागच्छ धर्म-धातुगम स्वाधी विसर्जनमलः।

अं ध्रुवकाशधातुगम स्वाधी विश्वासनमलः।

इति सभ्यकंकालाञ्चिन्धीः।

5 अं नमी भगवते वैरोचनप्रभराजः तथागतायाहिते सम्यकम्बुजाय, तथा, अं ध्रुवस्मृिः क्षेत्रसंयोग सबसे शान्ति दाने समारोपे चनाली तरमे यथावती मद्यपीते निराकृतिन्वायः सम्बृद्धिधानानाधिष्ठिते खादा।

अन्यां धारापथा मूलपिण्डवालुकपिण्डवाला श्वेतविश्विक्षा-वराण परिधियैं चैत्रं कुर्या।

10 याभवतासन्न परमाष्ट्रसायायः किष्क: चैत्रणी कलाणी भवती, परमाष्ट्रसायायातीन पुष्यायान प्रतिकथमे, दशाभूमिगतो भवति, शिन्य चानुत्तरा सम्यकम्बोधितमिभस्मोऽस्यतैः इद्दबाच्य महावन् वैरोचनस्त्रथिगतः।

15 महानुष्काशायाः।

ये धर्मा चेतुप्रभवा चेतुं तेषां तथागतो चवदत्।

तेषां च यो निरोध श्वायानी महास्मृिः।

इति गायत्र्या प्रतिकथा अं नमी भगवते रक्ष्येत-राजायुक्त | तथागतायाहिते सम्यकम्बुजाय, तथा, अं नबे रने महारशे घरीविजये स्वाधी द्रवणने चैत्र-वर्षदमानं कुर्यात्।

अन्यां धारापथा युक्तश्रवणवन्या कोटस्चैत्रवन्ना भवति।

10 वृत्तिकारसिद्धान्तद्राजस्चित्रकरणविविधः।

एतत्स्मृिः विद्विश्वपरिशासनयोऽपिशाश्रमानं विशिष्टप्रेरियाः।
वलिं द्यावृंबिं धारीतमंमगिपिडक्म।
महाफलोपभोगया उत्तृत्य पञ्चमं दृशेत॥

इति। तदनु आचमनान्तिकं कल्यं परिशुद्धकुलिनः
विशिष्टसुवसम्भवतःवेषणसचित्[ईक] सुखाय इदं विधानमष्टयेत—

राजा दानपतिपीते ये चाये सचाराशय।
प्राप्यवन्तु सदा सौख्यमायुरारोगसम्पद॥

इति। तदनु परिशुद्धकायवार्जनकर्मेः यथे च विवेरत।
अनल्रं उपविश्याय जातकमनिद्रानीवदानकथया
कल्याणोपिच: सह गतिवारं साँध दिनसमनुमें वासिनम
वाक्येत। ततो विकालस्थायायमध्य धानावमयस्ताविनकृतानि द्वितैः
यथाभिगमाविविधमानसं कुशीनात्। युगकाळिनि
मन्देशु दुरचलियागिनिया सुप्रात। उपासकशनदः कष्टं
तातथं? [उ, इति]—

उदयो बुद्धपूजायं उपशानोपायकः।
उपकराय सत्तवां उपविष्यानिन्ति भवेत॥

पा, इति—
पापानन्दह्यायं पापायं: सह सक्रितसं।
पापानन्दह्यायं जनोः पापं सत्तवं देशेयेत॥

स, इति—
समारोपविनिन्वुः समाधी ससमात्वितव।
सवंद्रा परमानं द्रसंवधेर साधियोऽबुध।।

क, इति—
करोति सवंद्रा यतं कष्टं परिपालयेत।
कष्टेनापि न वा चारित्र करोयुक्तं परासम॥

इति वचनात।
२। मूलापत्तयः स्थूलापत्तयः

अप्रतिसिद्धिनिविवायः जगदानन्दसन्तरसः।
नत्वा मधुक्षिणः वच्चे मूलापत्तीमेघः।

आचार्यंवमानन सुगतासाधिविहः।
हृषयाः गोचरयाः नाना महामैलीविवर्जीः।

बौधिनितप्रियं यान्त्रित्यन्नन्दे।
गुज्ञाष्ठाः जने पश्चे जिनात्सक्षे दृश्येः।

भुधास्माध्यसंगेऽद्य कर्षितचित्रप्रतिपण्डः।
समयवांते न्यात्ति प्रशासनक्रियूः।

मूलापत्तौऽक पश्चे वै तेन मलिष्यः।
समयाकः।

तत्त्वात्ती सिद्धो न सुर्मोरेऽदूः खस्य सच्चः।
निरर्गतिः च भुज्याः सीताः विचिन्त्यवेदनः।

गुरुवर्षास्मातः पूजाः विधाय मण्डले ततः।
गृहीयावतः वौधिनित्यं च राजचयादिसम्बरसः।

॥ मूलापत्तयः समासः।

विद्याः। सेवने प्रौढः समायानायोगः।
गृहविवाह च गुज्ञार्थमस्वक्षणाः।

श्यायाचेतु संस्कारेऽन्तः श्रवणाः समातः।
सतां वस्माः श्रवणाः महाकान्त:।

योगात् पातः। यथाय विष्णुभाजने गुज्ञार्थे।
मूलापत्तिन्यथे तेन योगिनः सम्बर्हत:।

पूज्याय गुहाचार्यं श्रवणार्थापरः।
अप्रतिसिद्धिनित्यं देश्येत् तु हतो तत्त्वी।

॥ सूत्रापत्तयः समास[७]॥
तत्त्वरत्नावली।

तत्त्वरत्नावली।

तत्त्वरत्नावलीं ब्रूमः शरचन्द्रबालचुः।

सद्रमाणधियपरिश्रए(भत्त)तमोत्रहासमयम्।

तत्त्वरत्नावली सम्बूः [८] पुंसां तत्त्वरत्नावलीं।

तत् चैनी यानारः, श्रवक्यां प्रवेक्यां महायानं

वेति। प्रियव्यवसं:। वैभविक-सौधीकलिक-योगाचार-

मधेकर्ष्टन। तत् वैभविकायिकः श्रवक्यां

प्रवेक्यां च वा वाख्याते। महायानं च विविधमुः, पारा-

मितायिन्यं मलनयविति। तत् यः पारमितायिन्य:। सौधी-

कलिक-योगाचार-मधेकर्ष्टनाय वाख्याते। मलनयविति

योगाचारसं विविधः, साकार-निराकारभेदः। श्वं माध्यमको-

स्वप्त माध्यममदवादि-सर्वध्यमप्रमत्तिकावादि-सर्वदा

विविधः। तत् प्राप्तकः च विविधः, मुद्रमध्यमामितेन।

चतुः पुष्मेमारि वाशयावेभाषिकः, अयमहृष्टतु

काशीर्वैभविकः।

तत् सद्रुश्याशक्य विचार:। नीलपोतादिवनार्थार्थः

कारपुर्वक पुज्याय नित्यानित्यावित्युक्तिमात्रेऽविचारः

तदुत्तमः—

असित खलिति नौलादिः [८:५]। च्च्च्च्च्चच्च्चच्च्चर:।

बाह्यह्रणवेशवन्यारिः। पायमावरे:।

असित पुज्य:—“भाववाचो गा विच भवामी शाक्षिकं

भावामी”ति पुज्याय रागवान् मसरतीति सम्प्रहायाम्

तासुः मतमाध्यायन्। चशुभा भावनां तु शरीरस्य

विनयवाचकर्षणेण [त] श्रमाणानां [सितानक] चक्रिये-

कर्मसौधश्रव्यक्तिमदुःखः। दुःखता निष्कृतेऽद्।

तदुत्तमः—

इति:। पुज्याय नित्यावित्युक्तिवर्षी:। समाधिमलम्।

श्रवणीविनु बुद्धे ध्यानी सहां शरस्य गच्छामि, — — वन्धे

सुगतीः द्रवः (॥), श्रवणुकुलस्मृद तन्मकमात्रां दमित्-

थायावेभित्तान च समयी स्थाकमात्रान परिनिर्वाच-

पक्षीयानीति ह्यति।

मध्यमाय हस्तिविचारः] पूजवत्। चक्कित्विरसी

[१५] आनापानसमाधिना नित्यानित्यावित्युकुलद्वारः

धानाम्। कुभ्यकेन निश्चितीभाय: समाधिमलं जायाधार

वागवलात्।

श्रवण-अधिमाध्याव काध्याः [१५]होकारिः। शरीरस्य

नैराग्यानावमायपथ्यनं विचारः। चतुरार्थसत्यिर्ज्ञोऽनि

पुज्याय शृष्टिात्वाद्विन्यामायम्। चतुः च दुःखं पञ्चकसश

स्वयं श्रातायम्। समुद्रदो विकल्पः प्रहाताः, निरोधी

विषयुना साधारनान्तरत्वः। मार्गः शृष्टितथा: सदाशिव-

कप्तातथायारोभयो धानामलम्। दहठी पुनर्युवं परार्थ-

कारिताविशेषः। चतुः च सद्रुश्यानी नित्यगोचारः

[२५]काश्यपिकालात् शाक्युदुः वेद्येऽः।
ಇತಿ.

ಆರ್ಯವ್ಯವಸ್ಥೆಯ ಸಮ್ಮಾನ ಕರೆದು ವಿಧವೆ ವಿತ್ತಪತ್ತಿ.

ಪ್ರಥೆಯಲ್ಲಿ ಬೃಹತ್ತು ಭವಿಷ್ಯದ ನಾಮಭ್ರಮ ಹಿಂದು ಮಾರ್ಗಾವಿಸಿದ್ದಾರೆ.

ನಂತರ ಮದುರಾವಾರಾಧ್ಯವಾಸಿಯುದು ಅಭಿವೃದ್ದಿ ವಿಧವಾ ವಿತ್ತಪತ್ತಿ.

ನಿತ್ಯಗೋಚರದಲ್ಲಿ ಕಾಮಿಂದ ವೃದ್ಧವೆ ಇಂದಿನ ವಿತ್ತಪತ್ತಿ.

ಮಧ್ಯದಲ್ಲಿ ಭವಿಷ್ಯದ ಸುಭಾವಿತವಾಗಿರುತ್ತದೆ. ಅಧಿಕಾರದಲ್ಲಿ ವಿದ್ವಾನುಜ್ಞಾನ ವಿದ್ವಾನನುಜ್ಞಾನ ಇಂದಿ.

ಇತಿ.

ಆರ್ಯವ್ಯವಸ್ಥೆಯ ಸಮಸ್ಥೆಯ ಕರೆಯಾಗಿ ವಿಶ್ವವಿದ್ವಾಸಿ.

ಡಾರ್ಬ್ರಾಣಿಕ್ಕೆಯು ಭಾವಿಯತೆ ನೂತನ ವಿವಿಧತೆಯು ಹಿಂದು ಮಾರ್ಗಾವಿಸಿದ್ದಾರೆ.

ಆತ್ಯ ಪ್ರತಿರೂಪಿಯಲ್ಲಿ ವಿಶ್ವವಿದ್ವಾಸಿ.

ಆರ್ಯವ್ಯವಸ್ಥೆಯ ಸಮಸ್ಥೆಯ ಹಿಂದು ಮಾರ್ಗಾವಿಸಿದ್ದಾರೆ.

ತತ್ತವ ಮುಂದುವರಿಸಿದಾರೆ.

ತರಿಕೆ ಸಾಮಾನ್ಯಮಾಡದ್ದು ಆರ್ಯವ್ಯವಸ್ಥೆಯ ಅವಶ್ಯವೆಂದರೆ.

ಇತಿ.

ಆರ್ಯವ್ಯವಸ್ಥೆಯ ಸಮಸ್ಥೆಯ ಕರೆಯಾಗಿ ವಿಶ್ವವಿದ್ವಾಸಿ.

ನಂತರ ಮದುರಾವಾರಾಧ್ಯವಾಸಿಯುದು ಅಭಿವೃದ್ದಿ ವಿತ್ತಪತ್ತಿ.

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ಇತಿ.

ಆರ್ಯವ್ಯವಸ್ಥೆಯ ಸಮಸ್ಥೆಯ ಕರೆಯಾಗಿ ವಿಶ್ವವಿದ್ವಾಸಿ.

ಇತಿ.

ಆರ್ಯವ್ಯವಸ್ಥೆಯ ಸಮಸ್ಠೆಯ ಕರೆಯಾಗಿ ವಿಶ್ವವಿದ್ವಾಸಿ.

ಇತಿ.

ಆರ್ಯವ್ಯವಸ್ಥೆಯ ಸಮಸ್ಠೆಯ ಕರೆಯಾಗಿ ವಿಶ್ವವಿದ್ವಾಸಿ.

ಇತಿ.

ಆರ್ಯವ್ಯವಸ್ಥೆಯ ಸಮಸ್ಠೆಯ ಕರೆಯಾಗಿ ವಿಶ್ವವಿದ್ವಾಸಿ.
इति प्रतिपञ्चनवान। तदुत्त चित्रमार्ग भो जिनपुरा।
बदुत चैत्यारूपेण इति। तथा चाहूँ: कीर्तिपादः—
धियो नीलादिरूपसके वाणिज्यः। किंविन्यामः।
धियोतीलादिरूपसके वाणिज्यः। किंविन्यामः।

इति। अन्तपञ्चमुः—
न चित्रसु वहृत्यता इतिन्त्रायाः: स्वभावतः।
रूपार्यंतिक्षमासः चित्रमेव हि भाष्यते॥

तस्मात् चित्रमेव चित्राकारः परं निरपेश्यप्रकाशः
प्रकाशत् इति साकारसंधियोगाचाराः निर्देशः।

निराकाराधियोगाचाराः स्वभावं चित्रमेव इति
भ्रमनार्याः: स्वामेव इति मन्यते। तदुत्तमः—
बाणे न चित्रते दृश्यम् यथा वाणिज्यपुरः।
वाणात्मकाः: चित्रमार्गायाः प्रवर्तितः॥
यथाभाष्याः स्वभावपीत च भाष्यते॥
तथाति हि निराकारः: शुद्धानन्दनभोजः।
निरुपमेऽनिराकारः धर्मकायो महामुनः।
रूपायो तदुत्तमः पृथ्वी मात्रेय निरंतरः॥

इति निर्देशः। चित्रमयंसक्खविः। लघुसंधिचैतसाकाराः
लक्षणं साकारवादिनः। तदुत्तमः—
यथा यथा [११] मनो यात्र तैत्वेऽत्र बोधयेत्।
चलिता यास्यते क्रिय सर्वं भेजत ति निरंतरः॥

इति। सादत्तैव चित्रनिरपेशेऽनिराकारसंधिचैतसाकाराः
लक्षणं साकारवादिनः। तथा च—
रूपमय मयं स्वरूपं निरा कारः। निरंतरः॥
शक्ति तेन न हि व्रतमुद्धि वनदानः॥

विशालबाधे मेडम्भियं चुपलभन्द।
खापेत्रि स किंचित् [तु] तदाचेताविषये तदा।
यदा ललामन्त्राः तथा, नायोपथ्यते तदा।
स्त्रिया विशिष्टास्याः माये मध्ये तदनाहात्॥

परमादर्शस्थिरां साकारमवक्ताः भवति संख्ये
वेदान्तवादितमताः प्रयोगः। स हि परमार्थाः
स्वरूप: ब्राह्मिकार्यथार्थार्थमं जगदिक्षतः।
तथा चोक्र्यः—
यदू यदू यदू दशये किसिम् तत्तु नृत्ये कल्पितः।
ततो नायगत चित्र ब्राह्मणविषय निर्देशः॥

इति समाधिपति साकारवादिनः। एवं निराकाराधिनारः
नियनिराकारभासानिपयचस्वबद्धनिवज्जन
वाहनायाः: भाकरमस्तिथ्येवदन्त्याविषयानुवेशः
प्रसः। सोदिरण्य अयमादाः: सिलानामरूपस्पन्दस्पन्द
विषुभर्जणान्यान्यान्या [१२] वयाः ननाभावांचतः।

बोधाघो (नो) मध्य स्न्यात्त तैत्वेऽत्र बिषुभक्ष्यः।
उदिर्रिः या प्रलोको या न विकल्पाः कल्पितः॥

इति निराकारवादिनः: समाधिपति। इतिनारा
निर्देशः। पूर्वमः॥

अधिमार्गो माध्यमिकः। तत् मायोपमाध्यवादिनः।

विद्वत:—
न सन नासन न सदनन्त न चायुषयास्माकः।
चतुष्कार्तिकानुमानः तथा माध्यमिका विदुः॥

अत्र चार्य अय:। न सदृ ताधृयागात्। अस्त्र्य न
चायुषयास्मात्। तथा दौर्पास्त इद्हात् उभयमयि [न],

नायगतः तथा बोधाभावात्तः। अय: च पूर्वेतरप्रार्मिताः—
स हि मायोपमाध्यति विविधति। चतुर्वेत्र मायोपमाध्यत भावना धामाम्। वस्ततोऽर्जुनानीवनेष्ठुर्तृ धामामलम्। मायोपमाध्यतामोक्षतं पद्यपरिमितापरि-
5 पूर्वहाथत्।

साम्बधमार्गप्रतिसंधानवादिनं तय विचारः—
न मतं शास्तं विशं न् च ही च शमीश्वतम्।
शास्तोऽर्जुनानी युगम् नानंभवं विनोभवम्॥
सम्बधान प्रतिश्रावं च बलतत्तं विन्दुवधा:।

अथैव कदना नैव [२.२] विकृत्वे वै च चिकताम्।
यावत् सम्बधामारे: स संर्गं सम्बधता न हि।
मथ्यामध्य निरारोपारोरोपविधी कुत्॥
चन्द्राभोगे हि यद् द्वारं तच्चाचाचिन्यं प्रच्छतते।
सत्विन्य यथार्थिन्यं वै तद् [च] न्यं भवेचारह॥

येनाजातं जगदुः॥ बुध: युक्ति वोधः।
निं तथं जगान् सत्समाभोगेन धीमंतं॥

तदुःकम्—
सामर्थोपविनिमुक्ते वहस्तति चक्षामि।
श्रुतायणयभागस्तु तचारोपनिरक्षिका॥

ख्ये च विचारय आयातय अर्थस्य अनारोपपुरुषः
अन्नविवेशविहारिण्य साश्चानकीया धार्म सामार्थोपसुद्धोते जोधीवः समाधिमामम्॥

अनारोपेष पद्यपरिमितापरिपूरवृः हिष्ठि। चर्च छहुः
धामयोर्धमायमालम्बना कष्ठं। धामयोविस्मन्य चारित्यता—
20 अवसनस्मातितं सम्बधामार्गमातवं उत्पत्तते या सा
वोधया। अधिमार्गं च चालवनानिः भवावा मन—

कारध्मानिधिमानालम्बनं कष्ठाः। कायचत्वरवयं
चाय मैत्रेयनायित्वं। तथा च—

cरोति यथेन विश्वाः हितानि गजतं समस्।
ञ्जा भवांसोत्सुपप्चि: कायो नैमीशश्रिष्को सुने॥

dाहिंश्चक्रश्चाणीश्चित्वायनात्तता मुनेरयम्।
सामृगीको मतं कायो महायानोपभो [१.३] गतं॥
सर्व्याकारं विशुद्धं ये धम्मं प्रातं निरावश्रवः।

स्वाभाविको मुने: कायः॥ तयां प्रकटः चवर्त्ताः॥

इत्यत्। मन्नवयस्तु चामद्यः धैर्याविभक्तीर्हयादः।
10 गुरूरन्याधिदुमुनिक्षुपुष्पविपयलात् चतुर्मुद्रादिसाधनप्रकाशनविर्भलवाच न वाकितने।
तथा च—
एकाधिवेयसम्मोहान वहपायादुकरात्।

tीश्चित्वारिधातीवाच मन्नवशस्तु विविष्यते॥

क्षत्र्य[स्म]भिरध वेकर्तिनिर्देशो नाम यजः।

नन्तु यद्य महायाननिर्देशं सवाहं परमार्धिकसि
अय किमं तस्य अवाकप्रक्ष्यकरते भगवान् देशितवान्।
तथ्य: महायानप्रायस्तपार्थं अव अवाकप्रक्ष्यकरणं
सोपायोनिर्मितमाणः। तदुःकम्—
आदिमार्गस्य च परमार्धिवतारः।
20 उपास्यस्य समुद्र: सोपायोनिर्मितमभिमत॥
सामर्थपुढ़रीके युक्तमाः—
एक वि यान नयव एकः।
एक चेत्य देशन नायकानाम।
उपायकोश्याय नम्नतुः॥

नन्तन याना यानापुढ़रीके युक्तमाः।
नागर्जुनपाद्यायुक्तम्
धर्मपत्रांतरसंहेतादृध्यानमधेड़स्ति न प्रभो।
यानितियमाष्टान्ततः तथा सचावतारतः।
अन्यत्वायुक्तम्—[१३]
सुचिततु श्रव्यातिनिसदस्याध्यायभावना।
इति। इद्दे च यानितियप्रकाशनं मघम[१]नापुर्णा-
ता] सैव भगवतोऽगन्तःः। तथाहि—
नोदावतं तथा किंचित्केकम्पयारं विभो।
कलथ वै सायजनो धर्मवर्षनतार्थः।
चित्ताममणिरवाकम्यः सर्वसाक्त्वायुभिः।
तथापि सर्वसाक्त्वायुभिः।
केकम्पयागो निभिविकोष्ठो तात्विनः।
सभार्क बेधसामस्यांतः देशना समप्रवत्ते।
यानानां नापि न निशा याबिंतर्त्व प्रस्वत्ते।
पराधवे तु नै चित्ते न यानं नापि याहिनः।
सहभोव्यालोच्यं वांगः द्वार यद्वितामला।
हृदये कितां धौरासचर्वर्कावली सुदृढः।
संहतं तु प्रियलेन विस्तार्देशिष्या मया।
भूरिर[नू]तमें तस्मिन् शत्संव विस्तरप्रियाः।
विधाय भव्यार्थनायप्रायः।
दिमं सत्योऽस्मुत्तरार्थम्।
आलंकारयजुरीमस्यन्ते नोकं-
सत्यागतं लघुतामलमम्।
तस्तर्कवत्वी स[१४]करता।
कृतिर्यं पण्डितायाधित्यवच्चादानाम्।

८। पञ्चतथागतमुद्राविवरणम्।
नमः विद्विषे।
प्रतीयानां परिकथाययः
श्रव्यःः समावेशन न वसुसनसः।
नोच्चित्तिणिरविचित्रकरः
रूपादयं पञ्चाजाना जयति॥
पञ्चकथः पञ्चतथागतः। ततः चवारूकृ त चाहा-
माताप्रतिपादनाय अर्ह्योभेन सुदृढः। इसन बाद्[१]
कारभावे श्रव्यात्मः श्रव्यायाहकरितं परस्यार्यस-
सलिखितमाण तियानेर्वेच। इद्दे शारदमल-
मध्याय(न)गणनायमानं निराकारादितानं मौल जानं
साध्यम्। तथा चौज्ञम—
श्रव्य कल्पितकपेश निराकारामणातिं।
सलिखितात्मात्मचैव च चादादायव्यक्तम्॥
तद्धुक्तम्—रूपायथि तु पश्चात्ती इति। तथा च—
निधयात्रू निराकारसो धर्मकारो महासने।
रूपायथि तद्धुक्तो च प्रथिताः सर्वेऽवेच। तिति॥
इति नवस्रोभ्यमुद्रवेच सिद्धात् किमस्य तत्त्वं च श्रोव्यों
वज्रस[१४]चेतु सुदृढः इतागम!। याहलिपितानि
कारश्रव्यात्मप्रतिपादनाय इति चेत् तत्। पूवःमुद्रवेच
सिद्धात्। तस्मात् याहलिपियमुद्रवेच शानं मौलं
प्रश्नमयोऽथ तथा वज्रसचर्वया विदानादिप प्रथं मौलं
विचारित्व स्यार्। उँचे च वच्चारिभरे॥
हृद्य सारसंजीविनः च श्रव्याया वज्रसुचारे॥

अन्नदाति च ग्रन्थिनाः च श्रव्याया वज्रसुचारे॥


तदेव परस्मार्थसदितिशल्यायज्ञेः सम्वाचार्यतिनां
रुपानामोगयुगन्धायवाचितसमेदनसिद्धयमयमकिंसि भावयान्।  [१५] अर्थ च सहकूस्तमप्रसादाद्वयमयं। नवच समेदनसिद्धी मायोपमाहवाद्रामप्रकेन समवाचार्यतिनां
5 निम्ति वेत् —

यत् प्रतीयसमुपययं [नोतयय] तत् सभावतः।
सभावत गदीयचन्द्रं उपययं नाम तत् कथम्॥

दैत्। सम्बदन च प्रतीयसमुपययं तसाल् सम्बदन-
नेववाचार्यतिभिर्मायात्पदम्।

10 

तथा च —

सम्बदनमाजात् वे वस्तुसन्ताप्य ताहशी।
वजस्वलसंिहं तु जगदेव जगीतसा मुनि।

किच् मधुकृष्णकार्यतागेन पृष्ठ: कलमोपवाचविन्य-धातुः। मधुकृष्णराज, यो धारुनिधाति, न चित्रगमनीहो, न चित्रप्रसेव्यों, न चित्रचेतनया प्रतिवेदितत्वम्, असा-वाच्चते सिद्धत्वाः। अथ च पुनःभवन विचित्रवाचविन्य-धातुः। तत् कष्टे हेतोः। न ज्ञाते विचि चित्र संविदाते।

निविद्ये च चित्रसं मायावक्वयादाः। अथ च सम्बदनारी भगवतोपचिन्यत्वाः। अन्यावाचुक्तम् —

20 विविकल्पसंिहं च प्रतिकशितमसि [१६०] 
नमो सम्यनसिकार निराधार नमोः ते॥

चतुःप्रदोषे —

व: प्राध्येयातिः स द्वारातो
न तथ उवाद सभावतोपस्य।

व: प्राध्यायीन स श्रूचं उपः
व: श्रुच्यं जाति सोप्रमतः।
अर्थवृत्तावते—
श्रव्ण विधूत सयोऽ दिनित्वम साधने यथा।
सैव तत्स भवेदू धान्तिरगुणयत्तिमिं यथा॥

तथा च—
5 मा भूतृ सम्बृतिप्रतिष्ठानमत प्रव भुस्मित्यतात्।
भनिति देशनार्धमस्थुर्क्ता दश्यान्तात्मना॥
उत्तरा च हेवजे—
स्थभावाण्णवत्तस्मन [न] सत्यं न नृषेति च।
किच—
10 सच्चं समानः प्रतिभज्ञानं।
शुभ[च्चो]विकांश्विम्भिया क्षतात्।
वैशाल्य वाल्स्य विभागः
न यथा[दाणू]दिक्य यदि श्रुत्तत्तत्तितः॥

आह च, उच्चदेश्यन्तरं अपनन्—
15 तयतं ये तु पशुविन्म मध्यमार्धनुसारं।
ते वै तत्वत्त्वो धन्यं। प्रत्यक्षं यदि संविदा॥
तदुपां दार्किनिविजयपश्चारे—
श्रुत्तताकांश्विम्भिः यथा चिंतं प्रभाववते।
सो हि कुद्यश्चधम्मवस्तु प्रहाचयो हि देशना॥

20 तसस्मात् पवकासयां प्रतीव[१०] समुप्यवनानं पवच—
तथातः स्माहव्यत्त, स्माहव्या च श्रुत्ताकाश्चाभिवत्तात्।
श्रुत्ताकाश्चाभिभिः जगद्धिति स्मितस्। शत्तेव
सहुरोपदेशतो धान्मस्विच्छलम्—
नवीतस्मात्प्रवहःन्दि दीपावतिप्रवत्यक्त।—
25 मन्नत्वाचारसारं। तथा चाहुद्धराणीन्यपादा:—
योगाध्यायिनः [१७]

नामो बुद्धाः

श्रव्यकारं नमस्कृतं योः सच्चिद्यकारणम्

अनन्दरत्र यच जायन्ते भेदतो बोधिक्षितोऽर्

चिरं ततो विपाकं स्थानं तुतीयं तू विलयणम् [१७क]

विस्मृत्य ततो ज्ञेयो हस्तयोगहनिराहेत्

नामवश्वरसंग्रहं विमुघतं तुतीतं कथमिधाते

यतं ततञीचनं नैव भवेत् विनिर्लक्षणम्

विलयणमोर्यं च यतं रोहं तुतीयं

वस्मितंबामते सिहिरागम् [१] यो ज्ञिनयो सकर्तं

चुम्पना जिनेन चिन्तं एषो विपाकनामकम्

मयामित्रेणि विलयणं येनां ते च दुःसेकिमिभः

रलगमें च या विन् येव तच्च भवेत् यद्यि

सैव वेदं भवेत् तच्च न द्वीतं बौद्धममतां

तथा च देवी परिप्रेक्ष्यसे सैव निरंडतनं

रलपुरेण देवी किर्मणे ज्ञलतं व्रजेत्

रोदच सुमसत् [२] श्रवं अश्रव [२] शक्ति सैव परायणः

ज्योत्स्नानसमिस्तुं वागुदाहवर्जितम्

शिवशक्ति [२] समायोगात् जाते चाहुं दुसिंहम्

न सद्यं ततच्च भावः शक्तिः प्रेण भाविता

शक्तिः श्रवणातिदेषं स्वारोपप्रविष्णानि

उच्चध्वनते प्रण

शिवशक्तिसमायोगात् सत्तुं परमायम्

न शिवो नामं शक्तिः रबान्तर्गतसंख्यति

महाभित्यायमपि

नामति विचयं भावो नामावो विचयं भवति

उभायोपि हस्य पदं [२०] द्वायोदशर्चित्मितः

कित्व ग्राह्यादिनिष्ठेऽर्यं च विचित्रप्रकाशमुच्यते

वाधास्मात्माति वज्ज [२०] सच्चिद्वाविष्णुगतः

किमर्गं नियमनेतरं देशकैर्यं देशं येते

इदं तथागतायाशः शैलसिद्धि पूर्वं प्रकाश्यते

वालगमें च साकारं निरक्षां तद्यथं

मध्यमावर्ष्यन्ते नेति नो मुद्रां परमम्
वज्नमें तद्दृश्य वा परितंत्व वा कारक
न चेष्टमन्तरालेपि तत्त्व विच्छेद गरूरसुखात्
विचित्रं विचित्रं ख्यातं इत्यादि सुविचारं कथम्
मष्ठत्तन्तरस्मिन्द्र सहुग्री सुद्ध सज्जन्तम्
हसिदिविशुद्धा यत् उचारायादिसमीतिः
उत्तमते तद्दृश्यं अवस्थेन न चेष्टमन्तरभावतः
विचित्रत्र चिनमार्गः सुखात् पापी मनः पुरः
गुरोः । तत्त्व विज्ञानीयात् विमहोत्व विरतं रूपः
कर्मसुद्रां समायां धर्मसुद्रां विभावेत्
तस्य जाग्न्य महासुद्र यथा समयसम्भवः
अन्नद्राः प्रतिविक्रमायाः महासुद्रां चिना पुनः
आगमांच स्वस्तिते सहुरोपेदेशतः
विचित्रं कर्मसुद्रातो विपाकों जगद्यावता
सौंदर्यं विलक्षणं तत्व विमहं जगद्यावताम्बु । [१८]
विमुक्तिम्[न] प्रतिष्ठानं महासुद्रेऽन्ति कीच्चदे
विचारस्त्रू ख्यातिः विचारस्त्रू ख्यातिः
अनामोग यह यद्य प्रयां तत्वं चिनिन्त्रं प्रचारिते
साधनं यद्य अन्तिन्त्र वै तद्विचारं भवेध हि
तत्तता वै तु पश्चात्त साधनां नासारं
तें वै तच्चितीर्धं ध्यय: प्रेयों यदि संविदा
यो विच स्वभृतारीपः स साधतः[ः] सविशेष न हि
समयां निरायोप: तत्तवोपविचो कूटः
अन्नेयायायायापि मध्यना तत्त नावशा
संबल्यां यथापूर्व: यथा बुधिस्तता न हि
वेनाजात संहुद बुढ़िः गुड़ैव बोधतः
निन्दं तत्य सज्जत् सत्यसमनाभोगेन धीमतः
[चतुमुद्रा]

एवम्—वजसंव प्रश्नादृ विशुद्धानानत्मयम्।
सुद्रानयः समासेन किष्ठे आभुमुः।

इह छ सुद्रान्यर्विद्याव्या मूढत्तरसो भवति भवायैनो
दुःसिन्ताः। तेषां सुङ्क्षे चतुमुद्रायः प्रतिपत्ति तन्नवान्-
सारेश महासुखभास्यां प्रसात्यां। चतुमुद्रात्—कर्मे-
सुद्रा, धर्मसुद्रा, महासुद्रा, समयसुद्रा। तत् कर्मसुद्राया:
विविध तिष्ठते। कर्मसा कायवाकृतिचिन्ता तत्वशाना
मुद्रा कल्यानास्त्रूपा, तस्या कर्मसुद्राया ग्रान्ताः जायने
कान्येश्वरेन भेदिता—

शक्तिजानात् सुखानां यवंकारे प्रतिषिद्धम्।
मैन्धारायाः—मैन्धद्, वर्मान्धः, सजान्नः,
सरस्वतीः। [१८] अन्याः—
परस्परविमयोंधे लंकं वीषं हड्डिकाः।

इति यदृः ततै सकात न भवति। चलाः क्षणः—
विचित्र, विपाक, विलक्षण, विमई। मधी विक्षणं दृश्या
सेचे कोद्यम्। हतयोऽऽ पुनः सहजविलक्षणयोरं
स्थितिभौम्या। सेकर्थयोऽऽ निदाद् भवति। सहजं
सत्स्रं सहजच्छायायुक्तीत् सहजविमययथेते।
सहजच्छाया सहजमहं चारम् प्रतिपाद्यत इति। सहजं
प्रार्थिनाम्। अतर्व प्रार्थिने सहजच्छायोत्तरस्त।
यथा: सहजं नाम लंकं प्रवृत्तार्थमान्महाचिन्तमणं
इति यथा। तसमात् कर्मसुद्राय अन्य सिद्धसुद्रायान्य समयसुद्रा
सहस्त्रयोऽऽ निश्चयं। साधयो यथा द्विप्राप्तिं
सुखम प्रतिविन्दुभी सुखं न भवति। न पूर्वसंदुः धर्मधुना-

सिद्ध तद्रेव सुखप्रतिविन्दुं साधयमाच्छायमार्जितं तथापि
केला: समुद्रं हस्तिति तत्वा धार्या सन्धुः भवति।

नवधानाः—कर्मसमानां सहजसन्नुभुं इति तत्वा सतों उत्पाद्यति,
सन्धुः सलो धर्मसुद्राया चार्यामपि न जानित।
धर्मसुद्रायानां बेकल्या कर्मसूत्रे क्ष्ठितया कह[२०क] महाचिन्त्येत
सहजाः उत्पाद्यते। सजातीयाः कार्यात् सजातीयेत्
ग्राह्य प्रतिविन्दुभी न तु विजातीयाः । यथा
शालोपीजा शालयुक्तरत्त्वात् न तु कौशिक।

तथा धर्मसूत्राया क्ष्ठितयायाः सकान्ताः कार्यसम सहजं
उत्पाद्यते। तस्मात् धर्मसूत्रे कार्याम।
भेदे भेदेप-
चारेश महासुद्राया:। कार्याः। तदी भवितोकम्—

अर्थां सर्वसोऽखानां बुँदु रक्षकरणकम्।

इति। बुधच्छायान्तरावर्तति करधवं स्थानं चाराः,

tasmāt karmāṇaḥ । आनन्दसन्धोरबलाकावः सरोऽहम्।

tat सक्षमार्जने बोलकोशरसंयोगेन अवधूः
सद्विद्योर्धितिविचित्रमणवं यदा भवेत तदा द्विद्यानामा-

tarasahām शान्मत्वार्जने। न तत सजातिisch:।

तत्स्तर्येष प्रार्थिनान्तर्य: क्षणचतुर्याविन्नेः सेचे
हतयोऽऽ च कर्मसूत्राय निं नियमांमुकम्। [२०]

|| कर्मसूत्रानियमनिद्रहुः प्रथम:।।।।

॥—धर्मसूत्राः धर्मधातुस्त्रूपा नियमच्छाया निविद-
कल्या चार्याम मात्यात्तिता कर्माण्यमावास चक्रमा-
25 नद्यकुमुदरोपायभूताः। प्रवाहिनिकलेन सहजसाधाराया
प्रत्यायः सहजोदयोक्तन वासिन्यय या सा धत्तमुद्रितेऽर्थञ्चतम। अन्यत् लक्षणं तथा सक्रियावानास्थायम् तर्कित्वमल्लेखणं गुरुपदेशम् पुनः पुनः तस्मात् तत्थ्रापि अनिश्चितवर्भविष्यते बोध्याघ्यम्। समकालिकितिज्ञापनं हुताशिनीमेहश्चास्वतिः चैव और्ज्जस्वाभावं निसर्गश्रुत्यन्तात् वरुणाभिन्वते च बोध्याघ्यम्। उन्मु च भगवतः
लज्जा प्रकाशभावने रसनोपयायसंहिता।
अवभूती मध्याभेशे तु ग्राहयाहकवर्जनं॥
एतत्रप्रत्ययत् तथाकारणं सविश्वस्तकारक्तृत्वं मार्गं
वा तथा। मार्गशीमे साद्विद्यत्तरं मार्गीभावात् निरी-धवाय सहजस्वाभावः सारंकारितं भवति। तथा चौकम्—
नापनेहं चतः किचिद् व्रतः च व्रतः च व्रतं च। [२१ क]
द्रष्टव्यं भूतात् भूतं भूतं दृष्टव्यं विमुच्छते॥
लज्जा रसना तयोम्येहेन्त सविश्वस्त कारनेोन्तो 
वैविकित्यसक्तिपदार्थसहस्रस्वाभिनविचित्रहोऽत्र: सहुप-पदेशं त्थममुद्रा महामुद्रा च चेतत्रेन वेदत्म्यभूता।
॥ धर्ममुद्राचाविपक्षणनिधिः द्वितीय: ॥ २ ॥
आः—महामुद्रि तत्त्वं चासी गुणं चेति महामुद्रा (चेति)। महामुद्रा निःस्वभावा जीत्याचारवर्णविविज्ञिता
वक्रमबलमाध्यमग्रन्तसंक्रमणाः सक्रियसमदायेऽरुपत्ता भव-नित्यार्थेश्चक्रुपः अनूपवनस्थरणर्हीरा महासुखेऽरुपः। तथा च, चमनसिकाराः प्रथमे कुशला मनसिकाराः प्रथमे क्रुश्याला प्रवचने च।
विक्रियतिसक्त्यां अन्तरितितिंमनसां।
चमनसिकार निराकार नमोकस्य ते ॥

इति या सा महामुद्राच्यमुद्राभिषेकः। तथा महामुद्राच विनयव्रुत्यपया समस्यमुद्रार्थविध्यते।
॥ महामुद्राचाविम्यद्वीरेश्वरीयः ॥ ३ ॥ [२१]
हें—समस्यमुद्रि सम्भोगनिर्मितस्यकारार्को हवाभवें
कल्याणकारेऽच सत्त्वार्यं वज्जुवत सदिकारेऽ
विस्मयं यतः सा समस्यमुद्रि चोपिद्विध्यते। तां च समस्य-
सुधार्य दृष्टिविशिष्ट चाकारेऽविशिष्ट पवनाप्विधविधविधिनिकल्य। चार्दशभयं समन्तम्-\\
प्रवतीक्षण-सत्त्वार्यं सूचिपत्र-सुधार्य-सत्त्वार्यं सज्ज-\\
समयस्याभावः कार्याविश्वासाः कामनार्ज्जियं
विन्योग-ञ्चनस्योगीः समस्यमुद्राचारं भावधन्यावः।
तेन ते कपुरश्च भवति। तत्त्वं न धर्ममुद्राचाक्षण्यन्ययो भवति,
नियतार्कारणं नियतेऽवेत वक्तार्योक्तितिनिः
वचनात। तस्यात् सहजसिद्धसान्त न वेधेन ख्यातचलने
दयो येन च वालप्रिरक्षिता ते संभोगात्मक[रूप].

कालमुद्रात्मक।

न मन्त्रजापी न तपो न होमो
न मायस्यते न च परमध्यते च।
स मन्त्रजापः स तपः स होमः
पक्षार्थेऽत्र तथा च [२२ क]

समस्यत: चितर्म समाजहितक तिच्छिन्न। समासत: सवेत्य-
धर्माश्रमेकारार्को युद्ध महासुखकारार्को चितियमन-\\
विविशिष्ट समाजहितम्। धर्ममुद्रामहामुद्राभिषेक-
रूपः च चारं सत्त्वार्यं इवभिशिते।

॥ समस्यमुद्रापरेऽक्षणमिधिः चतुर्थः समासत: ॥ ४ ॥
५  सेकतानवयसंग्रहः

नमो बुद्धायः
कल्याणामिच्छवार्षीकृति समाधिमाजदत्तवयथा
करत्तलगतिस्वातः तत्वय यत्रप्रचारमिवमधे धने
वज्ञाचार्यानं संबंधनसेकतावर्यसंग्रहः
विदितवा कुमारः नेनेकः क्रायः यथागमम्
प्रथम कलसामिभाष्योऽद्वितीय गुरुमुन्तमम्
प्रजाचार्य तृतीयं च चर्चं तत्त्वपूनस्तम्

आखार्यः— प्रथम कलसामिभाष्य इति, उदकसुक्तकः वज्ञाचार्यानं संबंधनसेर्से
उदकसुक्तकः वज्ञाचार्यानं संबंधनसेर्से
समmutableत्वतः सम्रथितेः सम्रथितेः
समmutableत्वतः सम्रथितेः सम्रथितेः
समmutableत्वतः सम्रथितेः सम्रथितेः

कलसामिभाष्योऽद्वितीय गुरुमुन्तमम्
प्रजाचार्य तृतीयं च चर्चं तत्त्वपूनस्तम्

मुक्तामिभेकः। वादशाक्तिषिपरामाणेन वादशाक्तिषीतीयः
सम्मुलायवित्वाः वज्ञाशक्तिः वज्ञाशक्तिः
उदकसुक्तकः २३। तत्त्वः ० इति इति इति
उदकसुक्तकः २३। तत्त्वः ० इति इति इति
उदकसुक्तकः २३। तत्त्वः ० इति इति इति
उदकसुक्तकः २३। तत्त्वः ० इति इति इति
उदकसुक्तकः २३। तत्त्वः ० इति इति इति

भवसिरोऽवि उदकसुक्तकः २३। तत्त्वः ० इति इति
भवसिरोऽवि उदकसुक्तकः २३। तत्त्वः ० इति इति
भवसिरोऽवि उदकसुक्तकः २३। तत्त्वः ० इति इति
भवसिरोऽवि उदकसुक्तकः २३। तत्त्वः ० इति इति
भवसिरोऽवि उदकसुक्तकः २३। तत्त्वः ० इति इति
कुपादिप्रज्ञकस्मप्रभावतां च प्रथित्यादिप्रज्ञबधातुलुपपतां
च कर्मिकयुं जिः पञ्चार्नविचा। श्रवणि मध्यस्थिता-
रामिवुष्णात्मसाधना प्यावस्त। अध्यायभिषेकनमना
खण्डन्या व्रजपणेहर्वक्रूर्त। अनुतरव्रजप्रभुपरा
विकारवं दह प्राधान्यकप्याचने सुतुप्रप्रतिपादनयान क
[२४]कारणाभूताय प्रवज्जपाभिषेकमुलुकर्क्ष प्रथम
वज्जपाभिषेकदासम्। सर्वप्रथम नामार्थां इति प्रतिपादनाय
भविष्यन्तीनामद्वैतनामदिनांविरास्तः च रूपे-
नामभविष्यनन्वेव स्वेतवाकुलकोशास्त्रेषु नामाभिषेकः।

अध्यायभिषेकवं व्रजसम-घण्टासमय-मुद्रासम-भव्यतां
नुस्रातः ब्रजविक्रान्तशास्त्रायासलक्षणः। इत्यः: प्राप्ति
स्थानं श्रास्त्रीय स्थानुग्नानं विक्रान्तशास्त्रीय स्थानोऽस्त: इति
व्रजसमयं ब्रजसमयं च तुष्टिर्विक्रान्तशास्त्रीय स्थानोऽस्त: प्राप्ति
प्रतिपादनाय घण्टासमयं, चेष्टायतस्माभावस्वरूपं
व्रजसमयं। मण्डलस्तावं मण्डलविशुद्धिलक्षणं
देववानत्वं देववानविशुद्धिलक्षणं अध्यायपरिक्रम्यं
च मण्डलस्तावं पञ्चप्रदीपं चामःतभक्षणं च भव्यतात्विच
च नैःस्वाभाविकप्रवेशकमक्रमं: धर्मचक्रप्रवर्तनाय-
मनुष्य। वाद्यतिनिराकरणां व्रजनदानं [२४]

प्रथित्यादिस्म्भावतां "कालविक्रम। तथा हि भुवो
धारायेः: स्व: स्वरूपं भूष्णः इति हि भूभुरुःस्नितियायः।
सर्वार्थविनिमुःकं सच्चार्थस्वरूप: [२४]स्व: इति
प्राप्त बोधनार्थमात्राः।

प्राक्षणिकाश्चेष्टेण समयर्वक्षणां च समाननार्थाः-
भव्यस्मातिविधिंविचित्रपदार्ज गुञ्चनभिषेकः। प्रजोपाय-
गुञ्चनां दीपयत इति अविपत्त:। प्राक्षणिमित्यच
पञ्चकारः

नमो बुद्धाः

वज्रसचं नमःहृत्य निन्धाप्रयुक्तमन्तरम्।
पञ्चकारसंहं कस्य समाधिष्ठ्।[च]वोधये॥

ॐ चाँ: हृः इक्षुनेन शानास्योगश्चास्त्रा खालयुग-
मयंविधििसतोभौगो चतुरसादिमण्डलमध् पथ्यतायगताः:

5 पञ्चयोगिनः पूजनीया। तत्र मध्ये विश्रवस्यपूकारपरिसा-
विश्वास्टविचारितात्मकमवर्तकोपरि रक्तेषुपरिजात-
ध्यानादिविनाशेऽकारनिधयों दिशितुष्णनानोऽवमुखे:

8 शुकलेश्वरीः द्रश्ववन्धेरभवधिर्मण्डलेणाकर्तिकिन्यः

10 सौतिष्ठांसांस्करिण्यं: प्रतिभासमाचर्यप्रतिविनिस्ममो
स तवं न क्षया अतिशैयांत्याकावयः क्रान्तः: क्षया-
वजङ्गी: सूक्ष्णाुधताखातुश्लानस्नि:भावः शिर-
तुषांदुमुन्डकायायुयुण्डतिदुःश्रियः वजसत्वाच्छिन्तिः
वजरस्माच्छिन्तिः शिरतुषांदुमुणियः तत्तेषु हेतुपाला-
कर्त्तव्यम्, सर्वार्कारव्रोपित्युंचतात्सत्यः, सस्तुक्तताया-
गतामालात्वम्बकायः, प्रतिभाससमाचार्याय सम्रोग-
कायः, कल्यातनिमार्कतायं निमार्कतायः, कायचिन्ति-कर-
सारात्म्याविकायः। तदूजजम्—

15 अबसंहतलमोनिधि: चोप(;)सभोगन्धिशः।

16 तदेव निसर्गे चिचं बीज: सच्चवभावत्॥

इति विकल्पतेर्मुर्खश्चत्वम् वजःकुली—वजःकुल्य
लेकै: न स्पृहये—देवदेवय शिरस्मधामाढकटोऽमि,

आकाशशब्दूल्लवीः चक्षुषाभिविशुद्धः।[२५] कनो वाड़ा-
धार्मिकव्यपक्षेपमिति कायचुत्रुवत्वश्च चाचापि
पूवतवत्। चाः वज्रधृष्टस्ते हृः अश्च जापमनः॥

वजस्वमुः हृःकारणज्ञा शुचिः दिक्षुष्य एकवर्गः वज-

5 वजस्वमुः घर्तदारीतो नन्दभाव: कापायसश्रीरः: शरदु-
विश्वः चरविवाहांकः चार्यराश्च: प्रभासकार्यायोऽ
धर्माथातुपरिनामः।

चात: पूवेंद्रस्वे चन्द्रमण्डलेपारि औकारः शुल्कवर्गे:
वैशीचन: शुल्कवर्गवचः। वैधकोषमुद्राध्ये। दुःकष्ठ्यः

10 स्वताः मोहवस्थों वितविशु: सदाबधातु: चार्यराशेन
प्रतिविन्द: चान्तकाशतुविशु: समुस्रस्नारः कवर्गायाय punish.
प्रभासस्मात्यागायायस्वाभावः। ओऽ चाँ: जिनजिन्नः हृः
[इ]त्यस्य जापमनः॥

दक्षिणदुः श्रयभलमण्डलेपारि चाँकारजः पीतवर्गः

15 रत्नाश्रीः रत्नचिन्हवरदमण्डिः [२५] वेदनास्वभावाभा-
पिशुश्रीरः: रक्तामको रक्तकुली समताजानानान वसन्त-
काच्छुपवलणश्रीरः: टर्ग्यायायी ततीयचुतुःप्रहारामकः।

ॐ चाः राध्वः हृः अश्च जापमनः॥

तः पपिमदवं विन्दमण्डलेपारि रक्तहृःकर्माश्रीः

20 रक्तश्रीमिस्मिताम: प्राचिहः समाधिमुद्राध्ये: संसारस्व-
भावो रागश्रीरः: शुकामक: पशुकुली प्रयवेशशाश्रान-
काश्चो ग्रेेक्षमयुः ग्रामस[ण]रः: तवामो ग्रामवि: प्रदेशी-
वान्। जापस्वाद्यायः ओऽ चाः आरोहिणः हृः॥

तः उत्तरदेषे सूक्ष्ममण्डलेपारि न्यायाकर्मारः [ष्णाम-

25 वर्षोमोहसिद्धि: विश्रववजनायभयमुद्राध्ये: संसार-
सङ्ख्रेष्वभावो वर्णचुतुः:] पिषिताय: तिर्कस्मात्मः:
पर्यावरणशुद्धः चढ़राचक्षमावः। क्रिाय च मनः शः चाः प्रजापतिः हृं द्रितः।

वते वजाप्ययङ्क्षः दमुशीः केत्रः। सांप्रदायः शुद्धरः-मुखः[२७]केनः। वांगुपातः-दानिकात्मकेशालिनीः केनः।

चन्द्रमाण्डलपरि कषामाकारकाजः मामतः कषामाण्डल्पालनः च अभासात्माभावः उज्जवलः दृष्टः। वायुविधानसिद्धातसाधनः।

तथाच च -

कषामाण्डलपरि प्रणालितः चतुर्दशस्यामीः च उज्जवलः दृष्टः। वर्णां तत्ब्धिः कषामाण्डलपरि प्रणालितः।

तथा च -

भव्येव परिश्रमः निर्विशालः दृष्टः कथतः।

अधिशिवायः चन्द्रमाण्डलपरि शुक्लेणांकारणः शुक्लावर्षः लोचनः चक्षुशः श्रध्वंशः च तथागतः-कुक्तिः मोहरतः। चित्रः चित्रं शः चाः। रंगः हृं द्रितः।
6 | मायानिरूपकः |

मायेव निःभावान चेत् जगाद्धर्मवः िन्दुः।
किमधेष्टिनह सुखीर्न्ति जनानां।| २८ |
मायावी। कृपाते मायां जब्दकारभासकः।
कायचित सत्यमानभति मायां मायेव तईह।
मायातुलिनाभोगं ये कामः स्थ्यमागतः।
मायायां तानसौ भूतं यष्माया सर्बभंगता।
श्रुतियो जातं द्रम्भेमसा मार्गै न धर्मात।
अतेतव विहिष्य न विचित्य। चानारिपवशात्।
सवं धर्मं च घर्गर्नते।
पादपमसारः तत्त्वा हिष्यवा मानादिकल्पणाम्।
चधरिया विचरेयो योगी सुभैतः स्थानंगतः।
वान-पान-रसं प्रायः शुद्धसुधः भायता।
चर्यैं न विचरत यतु नासौ समिश्रबोधाजनः।
वाचा विक्ष जनसङ्ग चर्यामाध्यानं प्रवर्तते।
विच्छन्दसनममत्या सम्मी वल्लभो जनः।
सङ्गी शर्या दिशे वासी भिविभं च भोजनम्।
चभाजांभेता श्रान्ति।} २८ | कपाल्यान्मोगवहचिन्।
जनजन्मविना (ज) वे धर्माः जायसे नेष्टपरिचर्या।
शतं।ँ वजःसम्बादियः श्रमा ताः (स)वदनुचत।
मायां विचर्य यतुययं सुखं साधुचेतसा।
तेनात्पैतर्य यान्तु [क सकार] लेकोतारे श्यति।।
मायानिरूपकः समाता इति [२८ क]।

10 | स्वपननिरूपकः |

विनयेश्वरविषुभी।धर्मवः श्रस्ते जिनपुज्वे।
धर्मी। स्मृतिपमः ख्या विस्परतृथं तत् कर्यते।
स्वप्न साध्यसत्यं वा [२५] विीवे वा।
माया यशा प्रतिवादन ततं किमिं सम्प्रतम्।
स्वप्नः साध्यवेषः तदर्शे वा (व) वचनीकराम्।
प्रथमे [तु] स्वतः। श्रान्ति दित्ति नसिता भवेन।
प्रत्योपत् कल्याता योजे नानुभूतिरोपने।
सर्वस्रिप्रकाशमः यथा [२५] स्नानमभूवो महान्।
भुवायं खलाच्यायात् भूतां प्रवृत्तां विचृतिभो विचित्रता।
ताता तत्ति तदाकारा दिश्यितं तदिष्टे।
स्वप्नः स्वप्न यदेव स्वतः विचित्रवल्लिकाकता तदा।
नैव सत्यं असितिवेन चोडः प्रकाशित।
किमन्यनिर्भिन्न नाम [ना] की मायेति वा भास्तम्।
नाभि न युज्ये नाम प्रतिभा लनामनी।
पदुनिवहितत्वं [ढ] चलारैरो बोधे यस्ता।
स्वस्तुज्ञमिदं विश्वविद्वयमुः जिनोत्तमः।
किं चात्यानमतो विवि बुझस्वसवयमुत्तमाम्।
समीया सहुग्रोंर्यःचत् चर्या च विशेषेन।
स्वप्ननिरूपकः समापति। [२५]।


11 तत्त्वप्रकाशः

नमो बुद्धाय

प्रत्येकायांकां वनं वहितकामकृपिषाद्
प्रभवात् जायते यस्य भविन्यायामुच्चमस्
केसीपूवं यथा काशे सैमिरो मनुरे जनः
केसीपूवं पथं वस्थे हन्ताकाशनिराकारः

शुद्धिष्ठला [भु] याच्यति भान्ति मतिस्वः
सैमिरधान्यार्थे प्रख्ये नेव्युज्वान चरसै

प्रकाशे त्रिषु भूतान्त्र विध्योहों न तत्ततः
एवमानायवाद धर्मात्त सत्तार्थस्तु प्रवर्तते
भोगनिर्माणायाभाष्यं प्रतीत्यप्रशिष्ठतः
तौ च तस्मात् न भीतो च तयोत्सु तत् स्वभावः

तदात्म्यं निरक्षित सिद्ध स्थान् भेदशित सजहान्ये
मेघनेवं यथानुपादी भिक्षो व्याघात्ति भवेत
योगाचारमयः[द्]नयो मध्यस्यः कर्ष्यं भवेत
चतुष्कोटिप्रहार्ययः चेतः मध्यस्याण्व विशिष्यते

विशालस्य प्रसंगः स्यात् नासं चतापि हानितः
चतुष्कोटिविशिष्यः जानं भस्तु [२००क] समुंड्थयम्
कल्पशृवध्यमानायाभाष्यं विद्यते विवधानः
भृतोत्तमतो विश्व प्रतीत्यवेद प्रजायते
वस्तुशृवध्यमाात्तू के वलं नामाचारकाम्
भेदनाथयः[न]सम्बन्धः स्वाधिशानप्रभासवरीः

तत्त्वप्रकाशः समासः
२२ | अप्रतिष्ठानप्रकाशः |

नमो बुद्धाय |

विनं वेदप्रतिष्ठानं बौद्धसंस्कृतमिथते ।
किं बुद्धभोगस्योऽदि सच्चार्थकारिता ॥
विकारः बुद्धमयौ जाती तत्तोहो विद्विषिषितः ॥
सदा जाता निरजः तु ज्ञातं खृष्टते प्रश्नोऽवेचः ॥
स्वमानितिनी मानव विस्तः सच्च तदिण्यते ।
संहारालक्ष्मीनञ्जुलाः सच्च तत्र न पेशलम् ॥
प्रेमि यदीयस्तं सच्च [१००] सच्च वस्तु तदथ न हि ।
प्रतिज्ञोचंद्राध्यायं भवेत् तदुच्छते ॥
चेदनं विश्वेते मोही प्रेमि तद्रभास्नात् ।
निर्विकल्प्यं भेददारी ज्ञानं तदू श्राहं ततः ॥
अजीतानागाराजीनां चित्रानां स्वमयस्वभावात् ।
नैःस्वभावं चतस्यं जगाद्य जगताः प्रभुः ॥
उत्तद्रभेव धर्माणां अतिन्या निजसंविदा ।
रस श्रृव्यता प्रोक्ता नानुच्छेत्रारुममिनी ।
अप्रतिष्ठानं वीजादभृतं भवेत् फलम् ॥
तारियणं तदू वरं तच्च वर्मिमात् करिम्यं यथा ॥
ध्यानसंविदा न चेद्येव न ब्रह्मो च भ्रह्मचारिकम् ॥
प्रतीयोन्ययौ यमात् सदीर्द्विति यथा रसः ॥
प्रतीयोगच्यथने यदू यदू ततू चेद्येव चित्रमहयम् ॥
भेदसु श्रृव्यतितिंचीयंस्मिन्नभोगनिर्मिन्ते ॥
अप्रतिष्ठानं विद्यमानं यद्याम्बिक सुभं मया ।
तेनाप्रतिष्ठानम यथू जनमतं स्वर्णप्रभोगतः ॥
॥ अप्रतिष्ठानप्रकाशः समातः ॥

२३ | युगन्ध्रप्रकाशः |

या या फूलिंगसौ मुखा बुद्ध वेद अविकारता ।
विकारः प्रत्येकान[३१०] परमस्तिरिज्ञातात ॥
रूपं न विचयते रूपं न वा च चित्तियम् विचयते ।
न चेदयं तत्प्रज्ञानं द्वारवेंद्रायथा यथा ॥
मन्यते सम्भवियये न वा वा पुरुषकालस्योऽः ।
प्राकृतिज्ञो विचयः ब्रह्मो विचयः स जाते ॥
किं मोहः समसतानं पूव्यं हृते वा स प्रज्ञायते ॥
हृतं श्रवं न पूव्यं चेदे अवसत्य न वसलता ॥
तेन्द्र च मात्रावतयुतां धम्माणां निर्माताय ।
तयेव विहरन्तृ योक्ती नातितामलि सम्बरसः ॥
भावादानं न सवस्त अवहारस्तु वाते ।
मात्रेव निर्मातासौ प्रतीयोद्वरात्वायघातः ॥
नैःस्वाभावाध्यः चतुर्भोगायां निर्मातात ।
भावाभावतो न सो युगन्ध्रं तु भास्ते ॥
श्रृव्यतारुप्योरूपं विषयं न वसक्कल्यः ।
श्रृव्यतायः प्रकाशन्य प्रविठ्याय युगन्ध्रता ॥
सर्व्याकार्यरौद्दरग्निर्ग्रह्यमार्थाम् ।
सार्वप्रभेकते हुदानं पूवां कुर्यात् सूक्ष्मोगवाक्य ॥
कायेन मन्त्रात् वाचा सदा प्रतिष्ठितः सुवी ।
चर्यां कुर्यात् न वा कुर्यात् चर्याचारी स उच्चते ॥
॥ युगन्ध्रप्रकाशः समातः [३१] ॥
МАХАСУksam Prakaraṃ

वजस्तं नमस्त्य प्रज्यपायः [सः] कृपियसः
महासुखादं विं वसुतत्त्वं समासतः
उपतिभवना चेका दिनीयोपवचभवना
उभयोम्बोंवना तस्मात् तादात्म्ये [मिः] हे कहते

चूर्तीयोदयों नासि पर्माणुक्षित निधिः
प्रतीयोदितम्पवतः ह्रम्मं [रूं] जो तथा न किम्
श्रुंच्यायोपितो श्रीं श्रीजितम्ब प्रजायते
विमें च व्यासीविन्यासी(स) तस्मात् सर्वं प्रतीयोज्जम्
वाचायनमानवातिष्ठति च देशना मुमे:
सातान्तरप्रोकाय सच्छं सन्ते पुरुषे कहते
सुखाभावे न बोधि: श्यासा मता या सुखरूपिषी
असिले च महान सङ्क: संसारीयेदेहेनुकः
आदिसानलसुखं निधि यस्सुखं प्रत्यायद्वम्
अवस्तुलकेशं ब्रूमि न सुखमतो नासिं च
तत्त तावद्नुपादो धर्मांसं परमात्मेः
शालीलक्रक्राणां तु विशेषं शुद्धस्वरूपः
[३२] सान्तवः [सः] मितमु शुद्ध श्रुंच्याय श्रुंच्याय
मध्यस्तो तथा काया कायाभि़शवर्धनम्
मन्त्रसंस्थानयोगात्मा शाली मात्रमहर्षणः
मायोपमं तनोऽसैंतं कविं श्रव्यति तादात्म्यम्
भूतकोणं ततो विद्या युगन्द्रपदं गतं
युगन्द्रपदं योगी सत्यार्थकपरो सवेत्

|| महासुखादं: समातः ||


§ 15. 

तत्त्वविचिन्मिका

नमः सत्यश्रयः

प्रजा चिन्त विपाकं विमंडलं विलक्षणम्।
अष्टादशस्वरूपा विष्णु वेनासि जगतो विभुः॥ ¹ ॥
प्रजा भवः समस्यास्मै चिकायं तु वियानकम्।
सैव चक्षु सुखोपायं योगिनात्तद्धं परस्॥ ² ॥

मद्यबक्षो द्राक्षायः वज्रस्तवासपरे।
प्रेमन्य भेदातो भावितं मुनिः सैव जिनात्मका॥ ³ ॥
अवलयं चिन्तातं चैव चः श्रवणं हन्मेवः।
सम्बायाकारवर्षेः भवामायो ग्रहयही॥ ⁴ ॥

विद्वान्[१] चतुर्दशं निरालम्बमनुतत्रम्।
शानं शुद्धं निरालासं विचः प्रेमातिष्टीतिः॥ ⁵ ॥
प्रेमस्य भवेदव्र [३३] विच्छेदमनसं ततः।
नानाधिकारांप्रयोगं सद्मयादिद्रामतः॥ ⁶ ॥
कर्मसमयमुद्रायं चक्षु निश्चय भावतः।
ध्यायति मद्यो भोगं शुद्धत्ववचन्त्रिः॥ ⁷ ॥

नानाधिकारांप्रयोगं सद्मयादिद्रामासं।
न सचलः न महाकारं ामानं मद्ययोगिनः॥ ⁸ ॥
साधिकारं, प्रातु येश्च शाता: तत्त्व नैसि।
मागापदेशितश्च कस्मते बोधिसिद्धे॥ ⁹ ॥
देवताभिनवेश्यादिद्रामासं कथं नैसि।
वासनेव विशुष्णा वेत्ति सर्वं चेतत सा तथा॥ ¹⁰ ॥

हड्डत्तः पुनःयोगी महामुद्रापरायणः।
सवेभावथभवेस बहिरेतु उत्तमेन्त्रिः॥ ¹¹ ॥
प्रकृती यथः श्रुः चाँयं सभच्छस्कृतवर्जितम्।
तदद्वेदं जगद्ध यस्मात् तस्मात् सवेभावथविलम्॥ ¹² ॥
वायुं बस्य यथास्तवायः श्राव्यं न भाषते यथः।
सवेभावथवेदं च विधायं च सवेस्मात् विद्यवर्जितकम्।
सवेभावथवेदं च विधायं च सवेभावथविलम्॥ [३३] ¹३ ॥
श्रव्यता सवेवक्ष्णं कथं नाम न सवाता।
सवेभावथभवेसस्वीकारः कथा प्रत्यामवेच्यः॥ ¹४ ॥
अनुवादितस्तहेन भवेद्र यथेष परमुक्तः।
तथात्त(१) यथा यथा शुहा अविष्कारः यत्ि विस्मान्॥ ¹५ ॥
यथा चिन्ता भवेद्र ध्रातं तस्याचितिष्ठ्यं भवेत् न निमित।
अचिन्तायास्तहेन योगी बुधेञ्ज्ञनदाहतः॥ ¹६ ॥

चक्षुस्य भवेद्रियोगी महामुद्रास्य स यह हि।
ध्यात्मस्मृतीगोविन्दं: स एव हि॥ ¹७ ॥
कतशः निरालम्ब सवेभावथविशुष्णः।
चतुर्दशं तथा प्रमाणो बुधेञ्ज्ञनसाधस्यात्॥ ¹८ ॥
अद्वेदः तथ्य (सं)कथा यददृशादि श्रुः मयः।
जगद्धयमचेव बुधेन्। तेन महामुद्राम्॥ ¹९ ॥

	

तत्त्वविचिन्मिका समासा
महायानविंशिका

निःकायगळ्या वर्ते च चर्चुक्तमवर्णणम्।
सर्वाराकर्त्यरूपेतं युगः ॥ १ ॥
धर्म्यसम्बोधगनिणाशा वारिजं तत् सम्भावतः।
तदस्य दर्शनं युंगं सम्यकमोहिनिःः ॥ २ ॥

dर्शनं च भवेद्य चनारोपादु विपन्यना।
मन्द्यानानुसारेश तददृश्वन्तेषुभुना। ॥ ३ ॥
न नेदेण शायातं विष्यं न चौचैदिकं समोहितम्। ॥ ३१॥
शायातो चत्रिदिनोऽयमं नातुभयं विनोभयम्। ॥ ४ ॥
चतुष्कोटिसमवृत्तं तत्त्वं तत्तविवदी विदुः। ॥ १० ॥

वसमं वर्गसमं शान्तामादिमधायतवर्जितम्।
अधिकतं चित्तं सैव सर्वभावस्वाभावकं। ॥ ५ ॥
जगेश्वरसं बुद्धा प्रभासकर्मानविल।
सर्वसंकल्पपि श्रवणार विनाशसुरम्। ॥ ७ ॥

तन्ने बोधितमौ भिन्न न बोधि क्रेशसम्बवं।

dान्तितं क्रेशसध्वयं धारितं प्राकृतिनिम्नेः। ॥ ८ ॥
ईश्वरं कार्यं कर्मं वाचिकं धर्मादेश्यं।
समादायम् कर्मं निविकायस्य धीरमेः। ॥ ४ ॥
जगायतश्यसी -- -- मायेति मा कथा। ॥ २० ॥

महायानविंशिका समासा ॥

भर्मसंक्षष्णसहेषु वधतां नाम शुनयता।
बहा नासी रामाणाश्य विनाशार्यं भवेद्यः। ॥ १२ ॥
सर्वाराकरः सुखं तत्स, सज्ज्योपरतं: स ते।
शुनयता न सुखं तत्स न चिन्त्यं न सुखं सुखम्। ॥ १३ ॥
येन बुद्धमार्थौऽयं न दृश्वं परमार्थतः।
उद्धे युग्यने तत्त्वं दृश्वं प्रयातुः यथा तथा। ॥ १४ ॥
॥ ॥

न दृश्वं नादर्श्यं यथं न बोधं: सहिनक्षण।
निराशोऽसो महायोगी सर्वाराकर्गतं गतं। ॥ १५ ॥
चादिकर्मं यथोदिनं कर्तव्यं सर्वभूमिनिभ।
शुनय्यतारक्षणभिनस्य यदृ बोद्धी चानिमयेन। ॥ १६ ॥

dपयाः: शुनय्यता नाय्या कर्षण संराथिका।
संख्या न वर्ष ब्रम्मो ब्रम्म्य[त] युगनान्त:। ॥ १७ ॥
घराणेश्वर्माय ह्यानसार्वायोगिः।
भवेद्यसो महाबुझः सर्वाराकरेरत्रः। ॥ १८ ॥
चर्मसंक्षिणम् ना धर्मो बोधो सम्भोगतद्वषः।

dदेव निमित्तितिं निजः सर्वभूमिनिभ:। ॥ १५ ॥
यदने न समासदि पुष्यं पुण्यतः मया।
तेनाल्ला सक्षेते लोके बुद्धोदिपायः। ॥ २० ॥

महायानविंशिका समासा ॥


१७ | निर्वेधपञ्चकम्

बुधं बुधं जगत् शुद्धं बन्धोऽध्ययना।
श्रीदशुधुः महालुहद्: किं बुधं बुधशास्त्रे। ॥ १ ॥

इदं निष्ठयत्रप्रक्षतस्य फलविकर्ष्य।
सहं निर्वेधभाज: स्वभावानं वचः (!) ॥ २ ॥

झनमनाविंशं श्रुत्यनमनाभोगसङ्करकम्।
प्रतीत्य जायते तत्र स्वभावाभावविर्तिम् ॥ ३ ॥

अनेन निर्वेधप्रक्षतप्रमाणात्—
धर्मान् श्रुत्यता वायुः कणा वायुर्ग्रीयसी।
वायुः सम्बरसामथं वायुशुद्धं च सम्बृहं। ॥ ४ ॥

अनेन [शुभ] निधर्मसहीतो जारामुद्रहृति—
हा किं ब्रमः कथं ब्रम्मो ब्रमि वा ब्रमि न ते जना:।
वहा इति वेदं येदयमनाभोगवर्गः(क)शालिनी। ॥ ५ ॥

गतेन कान्तायाप्रतििष्टतनिर्वेधवनाय धर्मसंगमीरोषावधि—
नवायधितुसम्बपुर्युद्धभावाभेदव्याधि।
सकमृत्युभावजाति समर्थेण फलं मम।
नापरायथे मया हिंसो—- पिंवें सहिते। ॥ ६ ॥

अनेन सुकालाप्प्रतियोगीपद्वितीयसंस्करास्वच्चपरिणायं
कुञ्जीयो चोभिसच्चानां हड्ड्यमच्छे।

॥ निर्वेधपञ्चकम् समासम् ॥


१८ | मध्यकप्तकम्

चतुष्कोटिविनिर्मुखः ज्ञानञ्जतु सदद्रव्यः।
कल्यंश्रुत्यनस्मास्य विदु: साकारवादिनः। ॥ १ ॥

स्वस्मितेः नुज्जेदात् नीलाठीनमभासनाद्।
निमित्तानासुनवासात् मध्यमप्रतिपत्तिः मता। ॥ २ ॥

चतुष्कोटिविनिर्मुखः प्रकाशचातीकल्पणः।
मायोपमादयेश्वर सिद्धानी (श्र) मानसज्ञत:। ॥ ३ ॥

वस्तुस्वयं तु ति विविषिणारकारान निर्घना।
मध्यम प्रतिपत्ति सैन्य मात्र युक्तसम्बृहं। ॥ ४ ॥

प्रकाशं वा प्रकाशो वा तत्की नीलाधयते।
सवस्ताराजत्तुप्लवात् मध्यमसपरे विदु:। ॥ ५ ॥

चतुष्कोटिविनिर्मुखः प्रकाशी ते तृत्वाभिन्यः।
श[त] तात्त्वस्ववावस्त्र: [ती] योव्यापाताचक:। ॥ ६ ॥

॥ मध्यकप्तकम् समासः।

कथिरिथं महापरिविभुतस्त्रीमद्यमद्यन्यापातानमिति॥
१४ | प्रेमपर्चकं |

प्रतिभासो वरः कामः प्रतीत्योग्यादमित्रः।
न श्यात् यदि मृतेऽथ स्यात् शृवता कामिनी मता। ॥ १ ॥
शृवतातिका कामा मूच्छि निन्दप्या तु यथा।
प्रायश्च यदि कर्तव्यति स्यात् वहः स्यात् कामनायाणं। ॥ २ ॥

dswati शशक्ती तस्मात् गुरुरुपश्यात् पुरुः।
निजप्रीत्या तथोलित साजस्त्र प्रेम कारितम्। ॥ ३ ॥
वायुसुपर्यासिद्धामहाकौशलभिद्याम्।
निजाच्यानिर्तंबावृभो जातावनुतर। ॥ ४ ॥
सब्ब्यातसमस्या च चुदायवविवज्मातो।
सव्व्यातभव्यावी च निस्वभव्य सदहद्वी। ॥ ५ ॥

॥ प्रेमपर्चकं समासस् ॥

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२० | तत्त्वदशकं |

सदन्योग्यजीवायं तथताय नमः।
अनाविलय यतः सैव बाह्यस्न बीधिद्विक्षा। ॥ १ ॥
न साकारनिरवारे तथवा नातुूमश्च:।
सम्भवासम्भवम् [श्रीक] सैव गुरुवागनास्मिक्त:। ॥ २ ॥
वीरस्य भेदे भावः सङ्ग चक्रा सवधावः।
श्रास्स्य स्वास्ति याति स्वात्तिरस्त्रानिका मता। ॥ ३ ॥
किं तच्छ वलुनो रूपं रूपं चारूपं यतं।
चारूपं च भेदेदुरूपं फलेतुखमावत:। ॥ ४ ॥
श्रवस्व रसा ध्या निरासंहा निरास्यंदा।
प्रभासरा अभी सव्व्यास्याभूतसमाधिना। ॥ ५ ॥

d्वायशुभ्यसमाधिवश्य भवेत्तु प्रक्ष्यावचित:।
चजः जायते तच्छ स्वामाति ततः प्रदेशदिनां। ॥ ६ ॥

gान्यायविहीनम् [हु] जगदीशायं मतम्।
द्विश्वोभिरियम् तवैव हि प्रभासर:। ॥ ७ ॥

tतत्त्व तत्त्वावरोपित चेते तेन यथा तथा।
विशास्त्राय: श्रमेदु योगी केशरीव समन्त:। ॥ ८ ॥
वेलभास्त्रीतीतोऽस्य उपप्रान्तवत्तमाशित:।
सव्व्यास्वरूपलिन: सव्वभूतस्वरूप:। ॥ ९ ॥
उत्तमाविभेह तच्छ चावनं यथ: भव्यते।
समासामतो हिलवा ज्ञातुमहत्त्वं हीनान। ॥ १० ॥

॥ तत्त्वदशकं समास: ॥

॥ हृदितियं परिष्टापूर्वतः तत्त्वबतोजावादानिमित्त: ॥
अमनसिकाराधारः

नमो बद्रायः

अमनसिकार इत्यत वच्चे विप्रतिपत्ता:। तत्स कश्य- 
दार्श अपश्रुंध्यमिति, समसे मनस्कार इति भवितु- 
महति। तत्रौचे, ततपृथ्वे क्रतिः वहुलमिति। [३५] 
चर वहुलवचनात् सत्मयालुगिति अफुकसमासे क्रते
5 अमनसिकार अनकारः वच्चे सारः तवकसारः, युधि-
भिरः, उतानि रूपाणि सम्पन्ने, अति नायमपश्चः। 
अपर चा, हस्य लाल्साधितेबदं वच: सिं च असिदम् 
10 तन: नानाक्षत्तलेपु हेतुवात् अर्यसम्बंधिताविचारानि
जानानकाखिंचक्कान्तब्यायनुष्ठः। अमनसिकारा धम्मः:

कृष्णः। मनसिकारा धम्मः अकृष्णः। तचैव—

अविकल्पितसङ्कल्प अप्रतिषिद्धमानसः।
अमृतमनसिकार निरालम्ब नमोस्वः ते॥

तथा अविकल्पप्रवेशाधारण्यः जोविच्छो महासचः 
सवीकर्भनिमिच्छायः चाकार्यगितकारः अमनसि-
15 वारः परिवर्जयित। चप्रापरारणि अविकल्पसारस्यः 
न लिखने। इदानीमनस्यमाहः—

सत्वानकारमेवं च, नसानिः नुक्तालेपु हेतुवात्। 
तन। उत्तम हि हेच्छे तचपत्ते। [३५०] सख्पुपेश 
न चिंत स्वप्ने बेलसम्। तथा—

भावनेन हि जगत्व सत्य मनसा यथा च भावने। 
चर्यात् अमनसिकारंकेति गम्यते। अपर चा, 

तन्वेयास्य, परप्रसाध्यप्रतियेर्थलाभो विषयवात् अभावो 
वच्चः। तन, प्रकाशस्य प्रतिषेधः। यदि नाप्रसाध्य 
प्रतिसिद्ध इति प्रसाध्यप्रतिषेधः। यथा अशङ्कर्यमयः 
राजदारः।। अध्यमेः।। एवचारमात्र गुरूः राजदारः 
5 यत् शुरुथमपि न पश्यनीति। चच न स्वर्यभावः हतः। 
किं नाम राजदारामात्र यथा शुरुथमपि प्रसाध्य तच्चिद्धम् 
अमनसिकारिणि नेत्रो मनसिकारणु यथा ग्राह्यमहाकादि 
प्रसाध्य तच्चिद्धम्। न मनः, चतो न दौः। यदा 
कथितेषु वदति शास्त्रार्तिकहात्तने मन सिद्धार्थः 
कारः समस्तो 
10 भवनवः। तत्रौचे, शास्त्रार्तिकहात्तने मनसिकारो 
वायमनसिकारः। एतेन सवासिद्धान: कियते 
अमनसिकारार्तिकहात्तनेनिः। तथाचतुऽभवनवः, अविकल्प-
प्रवेशाधारण्यः— केन कार्येन कुलवधः। अविकल्प-
धातुमनसिकार इत्यतं सवासिद्धिनितसमयसमि-
कान्यात्मापादयेति। एते सवासिद्धिनितसमि।[३७] 
कामात्र दृष्टित्व भवति अमनसिकारार्तिकहात्तनेन। 
पर्यु- 
दार्शक्प्रेष्यानि न दौः, अाहार्यामाथेन्यात् शाश्वाय 
सहस्त्र प्रच्छिद्रैराजन्य भवति, न तु विजातीयः 
कारः।। अतापि निष्क्षमावेदनस्य संख्यं रुपशः। 
एते 
15 माहोपमादवाहः।। स्वतः स्वत:। कुत उच्चे दवाद-
प्रसज्ज इति। 

यदि चाच नात्र अन्यत्तत्व इति अकार:-
प्रधानोमनसिकारः शाक्याधिन्यन्त मधयपदेशापीसमाः। 
एतेन यावनाः मनसिकाः सवासिद्धात्तात्तक इत्यः।। 
20 क निर्द्देशं भवनवः अनुयायानकाराको अकारः इति। तद्
यथा उत्तम च हेच्छे मनल्पत्ती, अकारः सवासिद्धात्-
शामचन्त्रवनवात् इत्यादि। ब्रह्मायेऽं, सच्चिदमार्गो स्रावानुपवर्तात् अरुकारे मुखं प्रधानं इत्यकारस्त्रमुपचलकाश्चैं योद्ध:। तथा च नामसंक्षेपतः—
अरुकार: सच्चिदमार्गो मधुमेशे: परमाश्रयः।
महाप्राणो चानुद्वादी वाणुपाठःवर्जितः॥
इति। यदि वा अरुकारेऽश्रीरात्मावोजङ्ग तथा च हेयो इत्यादि नेत्यो बाणुपाठः। यतं सच्चिदमार्गो
अरुकारेऽश्रीमाताृक्षमावभावेऽक्षुद्रुपं च भवति।
यदि वा—
१० अरुदित्स्वरभावः साधीतः[८५][२५]वृुद्ध: प्रक्षेतित:।
सैव भगवती प्रक्षा उत्त्यक्षमयोगतः॥
यदि वा च इति प्रभासचरपद्मः, मनसिकार इति
स्वतन्त्रपद्मः, चश्चत्वदी मनसिकारश्चेति अरुकारेऽश्रीमाताृक्षमावभावेऽ
यतं अरुकारेऽश्रीमाताृक्षमावभावेऽ अरुदित्स्वरभावेऽ
१५ श्रुत्यात्ताकाष्ठाभिभवन्यं भाववालस्वेदनमापादित्यं
भवतीतः।

॥ अरुकारेऽश्रीमाताृक्षमावभावेऽ प्रक्ष्णमात्राय: ||

शास्त्रोपेत्[स्मृतिं त]च सौगतसम्बन्धः।
प्रक्ष्णजातान्तब्रम्भेऽविध्योहः पशोवचः॥
अरुकारेऽश्रीमाताृक्षमावभावे सवं विचारतः।
नास्तीति छद्दो भूम: सवं[स]त्वेन्त्विचारतः॥
यथा यथा समारोपा जायले तत्क्षेत्रगिनः।
तथा तथा समारोपा चन्धले तत्क्षेत्रगिनः॥

॥ समारोपणयः ग्रन्थः ||

वे प्रभात्स्वरभावः वेदं तेषा तत्स्कारो चावर्तः।
तेष्यां च यो निरोक्षा इत्यदारी मनस्थस्यः॥

[ सहस्रोक्ष]ज्ञातिस्मृति यस्मात् [तस्मात्] सहो न सह.जः।
सहं न सहजाद्वंथयं सहं चास्कलश्चल्ल्म्।
ज्ञान निःसंज्ञातः नामि [निः]्वधागतसंसुध्मम्।
बिश्वेऽस्मांसवं श्वाम् ममः[ः] सहजाचार्यः॥

॥ ज्ञातिर्यं पण्डितापशुतश्रीमदद्वजपादानाम् [१८]॥

॥ समारोपणयः ग्रन्थः ||

वे प्रभात्स्वरभावः वेदं तेषा तत्स्कारो चावर्तः।
तेष्यां च यो निरोक्षा इत्यदारी मनस्थस्यः॥

[ सहस्रोक्ष] सुभाष्यां ग्रन्थः ||

[रामणिया] ज्ञातिः यस्मात् [तस्मात्] सहो न सहजः।
सहं न सहजाद्वंथयं सहं चास्कलश्चल्ल्म्।
ज्ञान निःसंज्ञातः नामि [निः]्वधागतसंसुध्मम्।
बिश्वेऽस्मांसवं श्वाम् ममः[ः] सहजाचार्यः॥

॥ ज्ञातिर्यं पण्डितापशुतश्रीमदद्वजपादानाम् [१८]॥

॥ समारोपणयः ग्रन्थः ||

वे प्रभात्स्वरभावः वेदं तेषा तत्स्कारो चावर्तः।
तेष्यां च यो निरोक्षा इत्यदारी मनस्थस्यः॥

[ सहस्रोक्ष] सुभाष्यां ग्रन्थः ||
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<td>17</td>
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<td>कस्मृि् मः</td>
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</table>
After the letter, there is a gap, which I have omitted.

Two letters dropped after जहाँ and the next in print looks like क़.

The Ms. write either विधिनि or विधिनि, just as it pleases.

All the eight letters are faint, which is a mere guess.
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