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TWO VAJRAYĀNA WORKS
TWO VAJRAYĀNA WORKS

EDITED WITH AN INTRODUCTION AND INDEX

BY

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PREFACE.

The Prajñopāyaviniścyayāsiddhi of Anāgavajra and the Jñānasiddhi of his disciple Indrabhūti,—two short works of later Buddhism, or properly speaking, of Vajrayāna—are presented to the public for the first time in original Sanskrit as No. XLIV of the Gaekwad's Oriental Series. The publication of these two works needs no apology because of the paucity of material for the study of Vajrayāna and the later phases of Tantric Buddhism. Both Anāgavajra and Indrabhūti were included in the group of the eighty-four Mahāsiddhas and undoubtedly they were very popular in their own time; therefore, as these two works come from ancient authors of much influence, they appear to be more or less of an authoritative character. They are also calculated to throw immeasurable light on the doctrines and practices of the Buddhists of the Tantric period about which very little is known to scholars of modern times. The Tantras are a very neglected literature, but when they are dissected and properly examined there will remain enough to show that they are very valuable in their own way and that they have always something very lofty and grand to teach to mankind even now. It is in this literature that the whole of the cultural history of the eastern part of India from 700 to 1200 A.D. is locked up, and a study of this literature is likely to repay the investigator amply.

The edition of the Prajñopāyaviniścyayāsiddhi is based on the following six MSS:—

2. B. No. 13124 of the Baroda Oriental Institute MS. Library, first copy comprising fol. 71a to 82a.
3. C. No. 13124 of the Baroda Oriental Institute MS. Library, second copy comprising fol. 126a to 137b.
6. N. A copy in the possession of the editor.
As a rule all the MSS are defective and full of mistakes. In the copy of the Asiatic Society of Bengal first three chapters out of five are missing.

The text of the Jñānasiddhi of Indrabhūti is based on the following three MSS.
1. B. No. 13124 of the Baroda Oriental Institute MS. Library.
2. H. Copy in the possession of Mm. Dr. Haraprasad Shastri of Calcutta.
3. N. Copy in the possession of the editor.

The task of editing this second work presented peculiar difficulty owing to the limited number of MSS and it is feared in spite of all precautions there are instances where obscurity could not be avoided.

Our thanks are due in the first instance to His Highness the Maharaja Chandra Shamsher Jung Bahadur Rana, G.C.S.I., G.C.I.E., etc., Maharajadhiraj of Nepal, for willingly and generously allowing us a loan of the valuable MSS from his Durbar Library. To Mahamahopadhyaya Dr. Haraprasad Shastri we are also indebted to a great extent for lending his MSS and allowing them to remain with us for a long time. We have also to thank our esteemed colleague Pandit K. S. Ramaswami Shastri Siromani for carefully correcting the proofs and making valuable suggestions.

Baroda.
The 20th March, 1929.

B. BHATTACHARYYA.

INTRODUCTION.

§ 1 Rise of Tāntric Buddhism.

The religion taught by the Buddha passed through innumerable changes until it developed into Vajrayāna with its strange philosophy, strange dogmas and strange customs and practices. How Vajrayāna or the Tāntric Buddhism arose from the earlier religion we have endeavoured elsewhere\(^1\) to explain, and it is not necessary here to dwell on that point at any length. It is, however, well to remember the three principal factors which were in the main responsible for the degeneration of Buddhism. A great variety of influences which cropped up during the centuries from the time of the Mahāparinirvāṇa of Buddha and the destruction of Buddhism from the Indian soil at the hands of the Mahamadans in about the 13th century of the Christian era, helped a great deal in bringing about this degeneration. The introduction of the theory of Mahāsaukha in the conception of Buddhist Nirvāṇa was the first and the primary cause of the weakening in the strength of the religion. The second is the imposition of the most strict and unnatural rules of discipline amongst the members of the Saṅgha who could follow them only up to a certain extent and not for ever afterwards in exactly the same lines as shown by the Buddha. The third force which had also exerted a weakening influence is the theory of Karuṇā which required that each individual Bodhisattva should sacrifice everything,—himself, his happiness, his family and children—for the emancipation of the suffering humanity. This had a widespread circulation amongst the masses and the result was that the vow to emancipate others was reduced to a mere convention, and what is worst,—the priests took shelter under its cover and found in it an excuse for committing acts of great sin and immorality.

It is difficult to say when Vajrayāna arose, but it cannot

\(^{1}\) Sādhana-vidhi II, introduction, page xxi ff.; Gaekwad's Oriental Series, No. XLI.
be denied that the seeds of Tantric Buddhism were already there in the original Buddhism in the form of Mudrās, Mantras, Maṇḍalas, Dhāraṇīs, Yoga and Samādhī as a means to attain happiness and prosperity in this world. India in the Buddha’s time must have been steeped in absurd superstition, and it is difficult to imagine that Buddha will forbid all such practices, because his obvious aim was to create a popular religion. It is thus very easy to think that there were many amongst his followers who were more eager for attaining happiness and prosperity in this world than for the extinction of self in Nirvāṇa as preached by the Buddha. The Buddhist had to cater for this section of his disciples by giving them Mantras, Mudrās, Dhāraṇīs, Yoga and Samādhī and we hear also of some of his disciples attaining great powers and performing miracles in his own time. The next stage in the development of the Tantric form of religion is represented by the Ārjunaṇjūrimulakaṇḍa which has been published by the late Mahamahopadhyaya T. Ganapati Shastri in the Trivandrum Sanskrit Series. This work must have belonged to a very early period as it is classed among the Vaipulyasūtras which became extinct about the 4th or the 5th century A.D. One who has glanced even cursorily through the three massive volumes of the work will not fail to be struck at the wealth of Mudrās, Maṇḍalas, Mantras and deities described in them. If this be the condition of Buddhism, say, in the 2nd or the 3rd century A.D. or even earlier, who can deny that these precious things existed long before in Buddhism even from the time of Buddha, because such a development, as is noticed in the Maṇjuśrimulakaṇḍa, presupposes a great deal of earlier literature on the subject. The next work which contributed materially to the development of Vajrayāna, is probably the Guhyasamāja or the Tathāgatāgīrya popularly known as the Aṣṭādaśāsyaṇa, where we find for the first time the mention of Vajrayāna and the evolution of the theory of the five Dhyāni Buddhas and the five Buddha families, the main pivot on which the Vajrayānic conception of the Pantheon revolves. The Tantras had many things which when brought to public notice were likely to give a rude shock to many; in other words, secrecy was their key-note in the beginning, till the practices enjoined in the Tantras were widely current amongst a large section of the people. In the Guhyasamāja there are many practices which cannot be made public at once, unless the ground is prepared to receive them. Thus the Tantra went into private hands and was transmitted in a most secret manner through an unbroken chain of gurus and disciples till it gained currency after 300 years, mainly through the teachings and mystic songs of the 84 Siddhas and their disciples and all those who came in intimate contact with them. These Mahāsiddhas mostly belonged to the 7th, 8th and 9th centuries of the Christian era and our authors here, namely, Anangavajra and Indrabhūti belonged to the end of the 7th and the beginning of the 8th century, or in a time when Vajrayāna had already made a great headway and, was almost casting into the shade the original or the purer form of the Buddhist religion.

§ 2. The Authors.

In the Tangyur Catalogue of P. Cordier Indrabhūti is mentioned as the disciple of Anangavajra. From other Tibetan sources Indrabhūti appears to be the father of Guru Padmasambhava who went to Tibet in the year 747 A.D. at the instance of his brother-in-law Śantaraksita, both of whom were instrumental in founding the first great monastery at Samye in Tibet in the year 749 A.D. modelled on the Odantapura style. If we take Indrabhūti as 30 years senior to his son, then his time will fall somewhere in 717 A.D. and if his guru Anangavajra is

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1 This is borne out by the testimony of Śantaraksita, the author of the Tattvasaṅgaha where the following remarkable verse occurs:


Kamaladīla his disciple added—वेन बहुविद्वानां वसयोगिष्ठमययमिव लिप्त:


and thus definitely attributed the introduction of these matters directly to the Buddha.

2 S. B. E. Mahāvagga, v. 1. 5. 7. vi 34. 1. 2; 15. 8.

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1 This work has been undertaken for publication in the Gaekwad’s Oriental Series and the edition is to come out shortly.

2 Waddell: Lamaism, p. 28.
taken to be twelve years his senior then the time of Anaṅgavajra will be cir. 705 A.D. and the best period of his life, therefore, he must have spent in the latter part of the 7th century. Anaṅgavajra is again mentioned as the disciple of Padmavajra or Saroruhamavajra, famous in the history of Tantrism as the author of the Guhyasiddhi. Taranāth mentions Padmavajra as a contemporary of Kambalapā, Lalitavajra and Kukkuripa who were well-known authors of Vajrayāna works and introduced many original Tantras. Indrabhūti had a disciple in his sister Lakṣmīnārā Devi who after being initiated into mysticism by her elder brother rose to saint-hood.

Anaṅgavajra was the author of several Vajrayāna works besides the Prajñāpāramitācyayasiddhi printed and published here for the first time. In the Tangyur Catalogue Anaṅgavajra is styled as Ācārya, Yogin, Yogīṣvara, Śripāda and Mahācārya and the following works are ascribed to him in the Tangyur:

1. Śri Hevajrasādhanā (Ekanātha Heruka).
2. Hevajrasādhanā.
3. Hevajra nāma sādhanopāyikā.
5. Viṣānirvahaṇa bhāvanā krama.

It may be remarked that Padmavajra, the guru of Anaṅgavajra, introduced the Hevajratantra and hence it is that Ananga, his disciple, devoted more energies in elucidating this Tantra than in anything else.

Indrabhūti, the disciple of Anaṅgavajra, was a more prolific writer than his preceptor and, therefore, in the Tangyur we find a large number of works attributed to his authorship. He is styled as Mahācārya, Odiyānāsiddha, Ācārya, Avadhūta, etc., and is definitely mentioned as the king of Odiyāna which is differently spelt as Oddiyāna, or Uddiyāna. The following works are ascribed in the Tangyur to Indrabhūti besides the Jānasiddhi published in this volume.

§ 3. Teachings of the Prajñāpāramitācyayasiddhi.

Anaṅgavajra's work is characterized by the boldness and the astonishing nature of the teachings contained in it like those of his predecessor Padmavajra and his successor Indrabhūti. All these authors have written more or less in a suppressed style, as much of it, which to-day appears as indecent, must have been similarly treated in their own time too. The language used in these books is known technically as the Sandhyābhaṣa or the 'Twilight Language' which can be explained in two ways, one in a refined sense while the other in a gross sense; or in other words, it is a
language which may be explained by the light of the day or by the darkness of the night, and this fact leads to the language being particularly named as the Sandhyābhāṣā or the 'twilight language.'

In the Prajñopāyayinimścayasiddhi the author divides his subject matter into five different chapters. The first he names as the Transformation of the ideas of Prajñā (wisdom) and Upāya (means), the second relates to the worship of the Vajrācāryya or the Preceptor who grants the initiation; the third refers to the ceremony of initiation with the Bodhi mind, the fourth is the meditation on the highest knowledge, and the fifth refers to the manifold practices for obtaining the said knowledge. In these five short chapters Anāgavajra has laid bare the principal teachings of the Tāntric Buddhism, or Vajrayāna as it is called, and has shown the lofty philosophy underlining it in a bold style and in a direct and unequivocal manner. This is, in fact, the shortest work on the subject with the maximum of information on this intricate system of religion.

In the first chapter the author defines Bhava or Existence which originates from false reflections and the reflection of the worldly phenomenon as real. This gives rise to manifold sufferings and to a large number of actions and their results. From them originates birth and death and a variety of such sufferings. So long the people of the universe consider its outward manifestations as real due to ignorance will neither do good to themselves nor to the people at large. It is for that reason the followers of Buddhism, who are bent upon emancipating the three worlds, should abandon their reflection of reality. Once reality is abandoned one should not go to the other extreme, and think everything as unreal.Granting that there is difference between the two, in the cognition there exists no such difference. It is better to take the world as real, rather than to reflect everything as unreal, because a lamp which is burning can go out but how can it be extinguished (Nirvāṇa) when it is not burning? The reflection of reality should be abandoned, because it is like magic, so also that of unreality because it is non-existent. When the conception of unreality is abandoned, it gives rise to a state which is neither the Saṁsāra nor the Nirvāṇa. The realization of the voidness (Śūnyatā) of all phenomena, after careful discrimination between knowledge and the object of knowledge, is which is known as the highest knowledge or the knowledge of Prajñā. The compassion is of the nature of affection (Rāga) as it removes the sufferings (Rañjati) which spring up from numberless causes. This compassion is called Upāya or 'means' because it always like a boat leads him towards the goal. The commingling of the two—Prajñā and Upāya—is like the commingling of water and milk where the duality is merged into one without distinction and is called Prajñopāya. This, the author goes on to say, is the creative principle of the Universe and everything emerges and develops from this principle. This Prajñopāya is called Mahāsukha because it gives eternal happiness, and it is known as Samantabhadra as it is wholly auspicious.

The second chapter opens with the remark that the truth cannot be defined because it is dependent more or less on self-realization, and, therefore, the previous teachers have not attempted a definition in the numerous Sutratās or works on mantras and practices. The truth can only be obtained from a qualified preceptor and without him, however much one may try, one cannot get it. Thus he fails to obtain success as the field, though well-tilled, cannot grow if the seed is wanting. It is, therefore, very necessary that a preceptor well-versed in the Tantric lore should be served and worshipped with all devotion so that the truth may be obtained eventually and the perfection may be gained. As the Śūryakanta (Sun-Crystal) jewel burns when it comes in contact with the rays of the Sun, so also the Citta (mind) jewel of the disciple suddenly bursts into flames when it comes in contact with the preceptor who after having attained the truth radiates strong rays of knowledge.

The next chapter deals with the initiation of the disciple with Prajñopāya. The preceptor should be approached by the disciple in the company of the Mudrā who appears charming in outward appearance and is profusely decked in ornaments. Then the disciple should worship the preceptor with a long panegyric and at the end should entreat the guru to grant him the initiation so that he may be regarded as belonging to the family (Kula) of the Buddhas as their offspring. The preceptor as
a mark of great pleasure and favour should then grant the requisite initiation after associating the disciple with the Mudrā previously described. Further on, the guru gives him the five ‘Samayas’ enumerated on page 13, lines 9-10, and imparts instructions on ‘Samvara’ or restraint imposed on a Bodhisattva. The initiated disciple, thereupon, should pay compliments to the preceptor for this act of great kindness which had given him the much-longed-for freedom from sufferings, and should take a vow to place all beings in the three worlds in the sphere of Buddha-hood, after obtaining it himself.

In the fourth chapter the author dilates on the meditation of Prajñāpāya. This consists in the meditation on something which is neither Śūnya nor its opposite, nor a negation of the two. By the acceptance of Śūnya or Asānya numerous false constructions arise, and in their abandonment, the determination comes in; therefore, both these should be given up. In the attempt to abandon both also, the cognition of self becomes predominant. Therefore, both should be given up. One should think himself as unchanging, absolute, aimless, stainless and without a beginning or an end like the sky. The compassionate Bodhisattva should not neglect the beings nor should he think whether they exist or not. Prajñā is so called because it does not admit of transformation and Krpa is so called because it strives to do good to all beings like the Cintāmani jewel. The Prajñā is absolute, Krpa or compassion is absolute; they both commingle together in cognition. When this commingling takes place there is neither the knower nor the knowledge nor the object of knowledge, and that is exactly what is called the highest knowledge. There is neither any doer, nor enjoyer and because it is free from the knowledge of either the doer or the enjoyer it is called the knowledge of the great Truth. In this there is no receiver, no giver, no object to be given nor to be taken. Those who have realized this great truth acquire innumerable attainments even while doing ordinary things, such as, seeing, hearing, talking, laughing and eating or when their attention is otherwise diverted. This is called non-duality, the Bodhi mind, thunderbolt, or Vajrasattva, or the enlightened one, or the enlightenment. This is called the Prajñāpāramitā, the embodiment of all the Pāramīs, or Samatā or equality or the best object of meditation for all classes of the Buddhas. In this the world with its movable and immovable objects take its origin and from this spring forth the innumerable Bodhisattvas, Sambuddhas and the Śrāvakas. The ascetic should meditate on this, leaving aside the constructions of reality and non-reality, and whoever is able to cast off reality and non-reality attains perfection quickly. By shaking off the effects of sins, he becomes free from sufferings and attains countless qualities which are excellent and conducive to enlightenment.

The author then gives us two charming verses describing the Saṁsāra and Nirvāṇa, and in fact, these two in a great measure point to the height to which the Vajrayānists had reached in the matter of transcendental philosophy. The two verses are:—

अवमयसंस्कारतमोभिषेकः
प्रभम्वर्मोतप्रवतिलसयः ।
रागारदुर्दराम्प्रविः
चित्तं विष संसारसुषुष वचो ॥

“The holder of the thunderbolt calls the Saṁsāra as a condition of the mind which is overwhelmed with the darkness arising out of numerous false constructions, as is fleeting as the lightning in a storm, and is besmeared with the dirt of attachment, etc., not easily removable.”

प्रभासर क्षणया विसुमाः
प्रेमीराविगितिमविस्वेश्यः ।
याज्ञवल्क्य य याज्ञवल्क्यसः
तदेव निर्विद्वेद विद्वाद ॥

“He also said that the excellent Nirvāṇa is another condition of the mind which is bright with purity, is free from false constructions, and the dirt of attachment, etc., which does not know and cannot be known, and is eternal.”

This definition reminds us of the well-known verse of Nāgārjuna:—

निर्विद्वेद च योदिः कोटि: कोटिः संसारस्वयः ॥

न तयोर्वर फूलियत् ।

सूकच्यमयस्य विषाय।
Verily, the mind alone makes us miserable and the same mind gives us happiness in Nirvāṇa.

The fifth and the last chapter of this book is perhaps the worst in so far as the various practices are concerned, though sermons on morality are not also wanting in it. The author goes on to say that the initiated disciple should adopt the special practices called the Tattvacaryā for the attainment of salvation. This Tattvacaryā is even adored by the greatest Hindu gods like Māra, Śiva, Indra, Kubera and by carrying on this practice systematically the Tathāgatas obtained the highest emancipation. This practice consists in the observance of the different rules pointed out in the Mantrayāna, namely the Samaya, the five nectars, partaking of Pradipa and the constant company of women who are the different forms of Prajñāpāramitā on earth.

The author further on points out that through enjoyment alone the ascetic can attain perfection in one life provided that his mind is directed towards the Bodhi, and if he is able rightly to perceive the inner nature of the outward phenomena of the world as void, and if he makes ceaseless efforts to relieve the distress of all beings. If the world is realized as nothing but a dream or as set up by magic and if the mind is free from false reflections, is pure by nature, then it is faced with no obstruction for obtaining the Bodhi. The author concludes by saying that those who look upon profit and lose, honour and insult, misery and happiness, blame and praise with the same eye, who are free from all false constructions and who are always compassionate towards the worldly beings, and are the followers of the vehicle of Cāryā, obtain the Bodhi quite easily without any difficulty.

§ 4. Teachings of the Jñānasiddhi.

The Jñānasiddhi of Indrabhūti is divided into twenty chapters dealing with a variety of topics connected with Vajrayāna, together with a short supplement at the end. In the supplement the author gives an injunction not to show the book to anyone as that would surely cause eternal perdition. Indrabhūti in the very beginning of his work says that Vajrayāna is spoken of in all Yogatantra literature and those who do not know it move aimlessly about in the sea of Samsāra. But those who are well-versed in Vajrayāna and are free from all false constructions touch the highest emancipation in one life. The author further says that those who always busy themselves in Mudrā, Maṇḍala, muttering and meditation can never obtain perfection in innumerable cycles of years. The attainment of the knowledge of Prajñāpāramitā is essential for emancipation and when the ascetic is initiated into the mysteries of Vajrayāna, he is able to obtain salvation, and this again is possible only through the kind offices of the guru. Vajrasattva the holder of the thunderbolt has said that no sin is committed by the act of commingling the Prajñā with Upāya. The ascetic has no food forbidden to him and no drink prohibited and no woman not enjoyable. He may indulge in all kinds of vices and sins, such as the killing of animals, stealing others' properties, enjoying the company of women, and telling lies. The author then gives a sermon with the words that by those identical actions which make ordinary men rot in hell for a hundred crores of cycles, the Yogan is liberated. The ascetic who is joined with the great Upāya and is working for the uplift of the world, has no action, howsoever nasty, which cannot be done by him.

Further on, the author says that the knowledge of the Tathāgatas is what is known as Vajrayāna and one who is initiated in its mysteries is said to be invested with Vajrajñāna or the Thunderbolt knowledge. This knowledge the author continues in his characteristic simple style is not burnt by fire or inundated by water, or pierced by the sharpest instruments. It is unsupported like space, it pervades the universe and is devoid of all characteristics and is called the highest truth. It is known as Mahāmudrā (great woman), Samantabhadra (thoroughly auspicious), and the Dharmakāya (the spiritual body). It is known as Ādārsā knowledge; because, as the reflection is surely seen on a mirror, even so the Dharmakāya is seen in the mirror of cognition. It is called Samatā knowledge because this is the cognition of the Tathāgatas with its characteristic sameness both to themselves and to all other beings. It is also Pratyavekaṇa knowledge because it is pure in origin, is without a beginning, resplendent by nature, and pervades the Universe. It is known as Kṛtyaṅuṣṭhāna knowledge, because the duties of the Buddha
have to be performed at all places and in all times and because the duties are incumbent on all the Buddhas. It is also called Suvisuddha knowledge; because by this the ascetic becomes free from the two obstructions of Kleśa and Jñeya which come in the way of obtaining emancipation. It is also known as the Sambhogakāya because the Buddhas enjoy the identical actions as all other human beings and have the same desires as others. It is also known as Nirmānakāya because the Buddhas are created and have many qualities and forms and are devoid of characteristics.

The realization of this Vajrayāna leads to happiness and to the highest goal of Nirvāṇa or emancipation.

But the ascetic who obtains this knowledge should behave like Vajrasattva and consider himself as the Deity in all his doings, such as, standing, sleeping, sitting, walking, etc. He can worship himself and others by means of dance, songs, vocal instruments, flowers, garlands, the Cāmara and the parasol. He may besmear his body fragrant unguents and, worship himself, having his mind fixed on the Buddha. He can live the life of a Vrāti or shaven headed ascetic (munḍita) or a householder, or a servant, or a king, or a master of the servants or whatever he may choose. He should only think himself as pervading everything, as the embodiment of all the Buddhas, as self-originated—with complete freedom of movements; by thinking thus, he may obtain perfection in one life. He is at liberty to take any food whether prohibited or permitted, and even such things as the excreta of the different animals and the five nectars; he should have no hatred towards any kind of women, especially of the lower classes and of the untouchables because the more such women are utilized for the purpose of secret practices, the speedier becomes the attainment of perfection. The author then proceeds to sound a note of warning to the aspirants of perfection by saying that by the muttering of mantras and meditations which are as numerous as the sands contained in the continent of Jambudvīpa, no emancipation can be obtained, even if the ascetic is endowed with great spiritual powers. By following such and

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1 For Kleśāvaraṇa and Jñeyavaraṇa see Tattvasāñgraha, introduction, page 328.
I

PRAJÑOPĀYAVINISCAYASIDDHI
OF
ANAÑGAVAJRA.

१

श्रीमद्यज्ञविनिर्मित
प्रजोपायविनिस्वयसिद्धि: १
प्रज्ञोपायविविनिच्छयसिद्धिः ।

प्रथमः परिच्छेदः ।

नमः श्रीमचस्वाय ।

यत्राभूतसमस्तकल्पपथपञ्चितं स्वभावालं
वैद्य धर्मशृङ्गरस्मप्रलिनसमं सहसरंहृत्यां स्यदम् ।
सम्भोगं च विचित्रस्यपञ्चितं सत्रितं जातं ।
प्रज्ञोपायवं प्रकृत्य तद्वस्तं चैतन्त् तदेववाचने || १ ॥
श्रीमतानं वज्रेष्ठ संक्षेपात् तत्चतो मया ।
अज्ञातस्त्रव रुपां हितायश्चरणिन्नमानम् ॥ २ ॥
अभूतकल्पसम्भवतो भाव संक्षेपात्नात्मकः ।
भवं स यथा चाभाटो बालव्यामोहों बुधिः ॥ ३ ॥
ततः प्रज्ञातेषु श्रेष्ठो श्राष्ट्रेषु सुदुःसङ्घः ।
अस्तन्विवधिं चैव महाकल्पकंदमः ॥ ४ ॥
ताभायं च मर्मोत्यादप्रख्यात्यत्विवर्तमाः ।
चर्चा च जायते दुःखमायं सक्षेतस्माः ॥ ५ ॥

¹DN 018 ।
²BCE 018 ।
³E 023 ।
⁴E 025 ।
⁵C 026 ।
⁶N 029 ।
⁷N 033 ।
⁸D 005 ।
⁹EC 024 ।
¹⁰E 022 ।
¹¹BCDE 030 ।
यावद भावमहायाहो भवचारकवर्तिनाम ।
प्रशाणेन तत्त्वं हितं परमितं न च ॥ १ ॥
अतत्वारागद्वानं काथा मस्कविद्धमसः ।
हर्तुकामीच्छ सन्याजयो [भाव]श्राहो मनोभिमं ॥ २ ॥
भवचारी न राजवत्स नामार्थ कल्ययेन बुधं ।
यद्वि नामाविवेदं कल्यया नैव भिन्नं च ॥ ३ ॥
वरं हि भावसङ्क्षयो न त्वभावप्रकल्पना ।
निवैसिद्धं ज्ञातवं दृष्टो निरंशः कां मतं ब्रजेत् ॥ ४ ॥
यावद भावतं सङ्क्ष् क्लयसावद्यु भावो हि लक्षणे ।
न द्वादित्रितस्येवां श्रेयो निधनसभव: ॥ ५ ॥
भावमार्चसंख्यो मेव उपायरसिद्धा न च ।
स्यमवशसमवश्वो भववित्तं खचुपुर्वव ॥ ६ ॥
तवं भावं परियाजं शान्तवादन्तः जालवत् ।
श्रामवलबभावव बुधवलवाचित्वः ॥ ७ ॥
यशवयों परियाजे संस्कारो ॥ ८ ॥
संसारमार्थविवेकं मयूहं भृमतं बुधं ॥ ९ ॥
परः "मधुप्रेयोगं धर्मं निक्षमावत्स ।
श्रावञ्जिवभागं भ्रमातसं तद्वचः ॥ १० ॥

रम्यत्वोऽयेशुदः बौधायनाद्वांतु दुःखेतुनः ।
सत्वसचान्त्वः वायस्कामातु धर्मार्का रागः प्रगुर्गः ॥ १ ॥
उपायवयसिद्धम यनौकिवा तुक्तुलतः ।
सदानुक्षयोऽग नैवोऽया प्रक्रियति ॥ २ ॥
उभयेमेवां लञ्च यव सलिलश्चरोभिर ।
चन्द्रयाकारश्रयोऽग प्रकोपायः स उाेचते ॥ ३ ॥
प्रेयोऽयु चापनेतु च शक्ते यव नैव हि ।
प्रेयोऽया प्रेयु यदुः धर्मचतु तद्वचः ॥ ४ ॥
ग्राहयाक्षाक्षं सदस्यविविन्तम् ।
लक्ष्यलक्ष्यमिलुकतुः गुही प्रकृतिनिर्मलम् ॥ ५ ॥
न इव नात्ताय शान्त गिर्धं सत्व संस्थितम् ।
प्रायम्बेयमचतुः प्रकोपायमनाकलम् ॥ ६ ॥
तद्वच सर्ववायनाशालं परमाख्तम् ।
श्रेयसम्यकः दिवयं धर्मचतु प्रकृतित्वम् ॥ ७ ॥
अप्रतिद्विवद्वां च धर्मं सर्वसंस्थितम् ।
स्थिरह्यां परमं रत्नार्यारमितास्विम् ॥ ८ ॥
कायवरः विनायः च चासुवं मनस्कीयोः ।
मुद्रामण्डलचन्द्र च कौशिकं कहणुः चारम् ॥ ५ ॥

¹ DN खतः, BCE वचि ।
² BCE वचि ।
³ DN शतः, BCE भवना ।
⁴ DN खतः ।
⁵ BCE वचि ।
⁶ DN शतः ।
⁷ BCDE, BCE तोऽसेमोः ।
⁸ BCE वचियोः ।
⁹ DN शतः, BCE चयोः ।
¹⁰ BCE वचियोः ।
¹¹ DN शतः, BCE चयोः ।
¹² DN शतः, BCE चयोः ।
¹³ DN शतः, BCE चयोः ।
¹⁴ BCE वचि ।
¹⁵ DN शतः ।
¹⁶ All MSS add चयाच ।
¹⁷ CDE आये ।
¹⁸ CBE वचियोः ।
¹⁹ C चयोः ।
²⁰ CBE चयोः ।
²¹ CBE चयोः ।
²² CDN च ततुः ।
²³ B ततुः ।
²⁴ BCDE लोकं च[च] ।
²⁵ CBE चयोः ।
²⁶ CE चयोः ।
²⁷ BCDE चयः ।
²⁸ CDN च कौशिकं ।
वर्त्तित सत्सदामू देवदैवयज्ञमानवः।
प्रजायायां चैव निरहस्ये च तत्र हि || २४ ||

चिन्तामणिरितिवाणोऽजगतः सर्वदा श्रीवतः।
भृगुस्मुक्तपरं सम्यक्र प्रजायायस्वरूपः || २५ ||

इदमेव समाजम सम्मानः सुगतः पुराः।
सम्मुद्राः च सर्वच सम्भोत्स्यः न जगहितः || २६ ||

अनन्तसुखार्पणा श्रीभगवासुमभिः।
समन्तभिसमुद्रम् तद्भिसम्मिविकारः || २७ ||

विनितं वित्त्वविद्यायः कथामेव कप्ररः।
अनुपमकभिः श्रीभगवाः सम्मुद्राः कारः।
अयरिनिर्विचारन्तप्रजायाः समवः
स्पर्शसुखार्पणा तत्समूहृत्वन्द्राः || २८ ||

दृष्टि प्रजायायामनिविनयसंहेकं प्रजायायामनिर्चितं।

प्राप्तं परिचुक्तं || २९ ||

ध्यातं कथयते कवित्तं तत्तं प्रजायायां।
हिताय भवदैवदैवयज्ञानां भागे भागे हि।
उपयायं वृह्दं सम्बूढ़यज्ञश्रीवतः समासतः।
श्रीमतानन्दज्ञेऽवस्ते वर्ज्याविष्टेन्ततः || २४ ||

दृढं त्वदिति तदहं नैव स्वयं जिनेशुणि।
प्रजायायामनिर्चितं बायायां न च यथायांते || ३० ||

तथा च गतज्ञानेन गतज्ञानस्वरूपः।
आश्वासं नैव स्वचालनमन्न्याविरा नामातः || ३१ ||

श्रुतदृश्यानामवः तद्भवदैव व कदाचन।
प्रजायायामनिर्चितं बायायां नस्तः।
श्रव्यायायां वस्त्रार्थम् शाक्तविष्क्रमस्वरूपः || ३२ ||

अतृप्ता प्रजायार्तम् युढः सहस्रसनेवाः।
न च तेन चित्ता तत्त्र ध्यानं कल्पकोऽवित्तिः || ३३ ||

अत्रासि तत्तं प्रास्तं तू सिद्धिनेव कदाचन।
सुविवृह्दश्री सत्स्यजीव तपस्वीवार्तु यथाभिः || ३४ ||

साम्ययाः सत्ता वेव तेव तस्य तस्य प्रजायायामनिर्चितकः।
चित्तायामनिर्चिताः निर्विकल्पपरं परिचयति || ३५ ||

ततैव तेन परिचयं च चायायां वस्तुतं व कदाचन।

(केशरि शास्त्री)
चन्दनविद्वत्सारोत्थ नायिका ।
श्रीमती सर्वसाधारणां चैतन्य संज्ञारूपे ॥ १० ॥
तत्त्व निर्विशेषं धयामथं तत्त्वाकार्यवते ॥ १२ ॥
मायामित्रपतिभोजनकृति दुराशयं: ॥ १४ ॥
श्रारदायासुरस्वरूपायम्भरवृत्ति समहिते ॥ १२ ॥
समानें तथारूपे तु सर्बबुद्धिज्ञालये ॥ १३ ॥
वार्तायमिन न प्रचलितं दिशान्वेयाय दरव्याक: ॥ ११ ॥
विधितविधान चामानामानिन्द दुराशय: ॥ १४ ॥
हर्षिण गुरुमुदाय रतचंधरपरः ।
निर्विकालः प्रतिष्ठित धर्मितायाय योगिनः ॥ १५ ॥
उत्तमः श्रीवज्ञायन समयं तु महाभुने ।
जुगसाध्वस्य नित्यं समाध्यास्वकारिः ॥ १५ ॥
उपायेऽगुरुं पूर्वः नानुधाति सम्मिति ।
श्रावयनयं तु दुष्टासहंकर्णिनसुकः ॥ १८ ॥
योगिनीतरकार्यं संग्राम च वयमात्रामक्षिति ।
विद्याप्रदत्ताति बुद्धिः प्रति नाशिनः ॥ १८ ॥
कथाचित्र प्रायः ततु ज्ञान सम्भवे न गुरुं पुरा ।
चातारी लक्ष्मियारुप्यं केचिनः चापरे ॥ १५ ॥

1) DN महाशीतम् ।
2) D द्वीपाङम् ।
3) C शा। ।
4) E असौ। ।
5) B अबा। ।
6) CDEN दूरे। ।
7) DN प। ।
8) E मस्के उपयोग:; D रूपकं श्रवण: ।
9) D असौ। ।
10) BCE सजीत। ।
11) B अब। ।
12) DN डूरे। ।
13) E असू। ।
तृतीय परिच्छेदः

अध्यात् कथ्यते सम्यक वजसचयदारिनाम्
साधकानां हितार्थायामिष्टं चित्तवस्पद्धम् ॥ १ ॥
मन्त्रमार्गानुसारे अभिविभक्तः यदा वधः
प्रयक्तं सवैव वानां मण्डले सुगतालये ॥ २ ॥
अनन्तलोकाधिश्रेष्ठ शाखसत्तापि धीमता
खाद्धिनाकरं प्रांप्य समयद्रतिभूषणः ॥ ३ ॥
मन्त्राणं तथा चौऽं समुद्रः परमार्थं
वज्रसचादिदेवानां समथो दुर्दितकम् ॥ ४ ॥
अध्यात् सन्यासिनाभियोगः जनानामः
उपस्थिः यथायोगं वज्राचायारुपंदितम् ॥ ५ ॥

नवयोगसमयं चाचाया मृद्रा सुलभाचनाम्
सक्षुचन्दनसुवस्तवाधूप्यधिह निवेदयेन ॥ ६ ॥

gatamadhachitavah: shriparijaditya: भजना समयज्ञ यद्यन मृद्रा सह नायकम् ॥ ७ ॥

dhisho sruvo samaraoy shridya janaumadalam:

अध्यययोत शार्तार्थ सोवेतानन साहसिलः ॥ ८ ॥

1. EC ोकाः
2. DN ोकाः
3. EC संप्रा ो
4. DN ोकाः
5. EC ोध, B प्रो.
6. E ोड़ी
नमस्ते सृण्यतागर्भे सर्वसंक्षेपायोऽस्यायतिः।
सब्रज ज्ञानसदन्देह ज्ञानमूर्ते नमोऽपि ते। ॥ ५ ॥
जगद्घर्षन्विशेष्यद्वित्तायर्यथः।
भर्मन सत्यसत्य संस्कर्थन्ति नमोऽपि ते। ॥ १० ॥
समुद्रा बोधिसत्त्वस् [त्वः] परारमस्तायायः।
सम्भेलि सदा नाय बोधिचतुर्गमसम्। ॥ ११ ॥
रत्नचर्य महायानम् तत् स्वावरज्ञमम्।
सैव तत्तदियम् साधु संज्ञाय नमोऽपि ते। ॥ १२ ॥
चिन्तामणिर्वाहित जगदिर्घ्यसिद्धयः।
सुगतदासकर्म्मी श्रीमन् बुद्धन्तु नमोऽपि ते। ॥ १३ ॥
धर्मादेवस्तत्त्व तत्तथ गुणात्वात् ते गुणासाहीव।
वज्राभिप्रेक्स सर्वसंस्कार तु साम्प्रद्यतं ॥ १४ ॥
रहस्य सर्वदा दृष्टिविषय धर्मविजयाः।
यथा श्रीचित्तवक्षय तथा नाय प्रसेदः। ॥ १५ ॥
भवत्यादामुः वज्रता नामा मे विश्रवे तत:।
तस्यात् कः द्यानावथ संसारगतिनिर्जित। ॥ १६ ॥
वज्राचार्यस्मिन् श्रीमन्य सानुभभो हिताशयः।
समुपातः कपाण शिष्यं आहंग्यगमिष्यन्ते। ॥ १७ ॥
पञ्चक्षामुगािपौङ्गम्यौः वितानवितलोकः।
गीतिनियोगथांमुत्ते भण्डाक्षकपाध्यन्ते। ॥ १८ ॥

पुष्पपपाकुबुलं सम्भवसुरामोदसकु भुः।
बजयाचार्यावतानायाये वनसागरुः। ॥१५॥
सुदृढायोः तस्मा चाचार्यः सुविद्यात्।
निवेद्यं पद्मभावहु तु सोऽधिचतुर्जिनालायेः। ॥ २०॥
उच्च्चार्यालाये: चाचार्यमाम्भाग्नीचिणाः।
सुदृढायोः तत: श्रीदमाधिपिष्ट्व वगम्भरः। ॥ २१॥
सत्तदियख्यः सदवम्भायाः परमेश्वरः।
द्याद् वै सम्मय रम्यं दिव्यं प्रहतितिर्मम्। ॥ २२॥
महायण सययं रत्नचर्यस्य विषयोऽजितम्।
कुलशोभयुगल्युगम् पचमं वाक्यमुद्ववम्। ॥ २३॥
द्रव्यम् ते सम्मय वतः पूर्वविद्धर्तवम्।
पापलश सदा भद्र संवरं ग्रहु सांप्रद्यतम्। ॥ २४॥
नहि प्राचिपथ: कार्यं चिरलं च मा परिवर्ज।
आचार्यसो न सन्यासं: संवारी दुरारिक्षः। ॥ २५॥
बोधिचित्ताभिभिः [काय] श्रीयाय विगत्तेनसे।
अनुजः च ततो द्रव्याद् तस्म: वृद्धाय्यकृतं। ॥ २६॥
आनोदिकाम्रापयें दिशु चक्रं सम्मलयन्त।
प्रवर्तनस्म सत्तचार धर्मचक्रमुद्वनम्। ॥ २७॥
प्रभुपापसम्योभा चिन्तामणिर्वाहिते।
चित्रोऽनुसारसः सत्तचारं कः साम्प्रद्यतम्। ॥ २८॥

1. CE ०व।
2. BDEN तः, गः लः।
3. EC तः।
4. DB मः।
5. E यः।
प्राताबिषेकः नानुः डलः प्रहरितः ।
चद्व्रतः सुमहुराः वाणीं जगद्वान्यकारिणीः ॥ ४८ ॥
अथ मे सफलं जन्म सफलं जीवितं च मे ।
अथ वुढळुएले जाते वुढळुएलसं साम्प्रतः ॥ ३० ॥
कत्यागभावनामा राजनम्बोधिसमापुराणात् ।
तारितोस्य तवा नाथ केशपकः सुदुरसरात् ॥ ३१ ॥
निष्ठावच मातामात जानेषु सुभावसादनं ।
वेदये न च मे कात्त्वा प्रहरीः सर्ववासनाः ॥ ३२ ॥
निपदः पाद्यभेद्य भृकुण्डलिकाचन् ।
'तदु पद्धतरं द्रव्यं ततु नदेव निवेद्यतेत् ॥ ३३ ॥
निरवमहर्षिनेन गुरुश्रापिधि ऊपालुना ।
श्रीधरायणनाशयं शाश्च तयं हिताय च ॥ ३४ ॥
तत्र प्रताप्य सम्प्रत्य द्रव्यं च गुरुश्रापिधाम् ।
एवं विभाप्येवै भृगं सम्प्रताभमतान्यः ॥ ३५ ॥
अभुना भवविदाहः सुप्रसादो ममानिके ।
यथा तेन्नेतरः वेदिचः प्रसादात् ॥ ३६ ॥
निष्ठायानुतरं बोझिः पदः सर्वायुप्रजितम् ।
तच्च वेद खण्डयिणम् सत्तांस्मिववर्तिनां ॥ ३७ ॥

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1. E ४ल।
2. DN ७०।
3. BCE भारतम।
4. A reads differently: चद्व्रतः सुमहुराः वाणीं जगद्वान्यकारिणीः।
5. नाथ केशपः सुदुरसरात्।
6. DN नदेव निवेद्यतेत्।
7. BN येत।
8. EC दृश्य च। निष्ठाः प्रहरीः सर्ववासना।
9. A सुभावसादन।
10. EC भावः तसू DB भावेत।
11. DN सत्तां वेदिच।
12. BCDEN तसू।
न चापि सच्चापूर्ण सादृश्यं कार्यम् कहावता।
सच्चा नामावृति नास्तीति न चैवं परिक्षण्येत। ॥ ८ ॥
निष्प्रकाशः खलपवात् प्रश्नं प्रकटोपन्ते।
चिन्तामणिसिद्धांशुपतां दार्शनां कप। ॥ १० ॥
निरालम्बपत्रे प्रस्ता निरालम्बा मद्दायका।
यक्षस्तुता थिथा साधुः गमने गगनं यथा। ॥ ११ ॥
न यथं भावकं कश्चिं नापि कारिक्तं विभावना।
भावनीयं न चैवस्ति सोचते तत्तचाबन्न। ॥ १२ ॥
न कर्ता कार्यदर्श्यं भोक्ता सौवाचं विचयते।
कर्त्तभौतिर्निमित्ता परमर्थविभवना ॥ १३ ॥
न चापि गाधेकं कश्चिं न वा कश्चिं समर्थं।
न प्रेक्षयामि: करिच्छति याहं नैवाचं विचयते। ॥ १४ ॥
पश्चात् सर्वेण्यार्थं सूक्ष्मं शब्देष्वरव।
जल्पतं हस्तान्त वापि प्राण्यं विविधानः रसायण। ॥ १५ ॥
कुर्वतं सर्वेण्यार्थसंक्षेपं अन्यं गतं चतेस्ताम्।
चार्ज्यं योगिनं योगीं जाते तत्चेवं नाम। ॥ १६ ॥
षट्ठदशमिः योगिनं बाधिरिच्छित्मिं दरम्।
वज्रं ओवसजं च समुद्रं वाधिरे च। ॥ १७ ॥
प्रज्ञापारमिता चैषा सर्वपारमितामयी।
समता वेयवेयोक्षा सर्वदुहृद्यभवना॥ १८॥

अष्टव सर्वसुमृतं जगत् शिरोरश्लाकम्।
अनन्तो वधिसचलाय समुपदः याबकादेव॥ १६॥

तदेव भावेयं योगी भावाभावार्थ्योगः।
भावाभावारविद्या भावनं चित्ते लयु॥ २०॥

अष्टेद्यविधिविद्या सकंकेशविमुखो भ्रवम्।
अनन्तो जायने शौमन्तं: संगता गुष्ण॥ २१॥

अनन्त्वसंज्ञयतमोभिभूतं च।
प्रभणोमवत्तदेवलं च।
रागादिदुष्टवर्मलाबलितं
चितं हि संसारसुवच वज्री॥ २२॥

प्रभास्वरं कल्पनथा विमुक्तं
प्रहृतरागादिद्वफ्लयम्।
ग्राहं न च ग्राहकग्रस्ततः
तदेव निर्वाचनं जगाद॥ २३॥

अतथ नान: परमस्ति किष्ठित्
निस्मतिभूतं बहुदुःखराशि:॥
अनन्तसीखोवदेतुभूतं
सुभुधायो नालित ततं: परं च॥ २४॥
प्रवचनः परिच्छेदः १

अति उत्सविक गद्यविंध्येष्मेव
उपवनसंचान जगदिने ।
अन्धा विचित्रा तु समस्तनामा-
विनेयलोकयं वशेष्य यादृधं ॥ ६ ॥
सिद्धवः प्रसिद्धः यात्रा यथातः
विचित्रयोगिनिः संगतः ॥ ७ ॥

सम्भवतान्तरसिद्धिराः
सैव द्वीती भगवानु जगावः ॥ ८ ॥

प्रवचनः सर्वत्रां नार्यं श्रीमद्धार्यायाविजयम् ।
चारणीयं दुष्प्रचरवं तु क्षत्रज्ञो महामतिः ॥ ९ ॥
ततः स्वचं भ्रमः सर्वसंज्ञवहिमुखः ।
विचरलतं तच्छ्वातुकामा कैसरिव समनतः ॥ १० ॥

व्याकरणसमस्याः जगदुर्गमः ॥ ११ ॥
सम्भविज्ञानाविशेषाः हैदाचितो निरंग्रामः ॥ १२ ॥
सुभाषितार्थां सर्वं भस्मयाविचित्राय ।
अभिनवसंज्ञानां तदवं ब्रजवेद्य regarded ॥ १३ ॥

इतिप्रकरः" सदा भूत्वा नित्यं ज्ञतनन्दः ।
पद्ध्वारामित्योगिनेन वृद्धिसिद्धिमिश्रितः ॥ १४ ॥

1 A तथा ।
2 EC (BD) यथापदाः ।
3 EC (DN) यथा ।
4 EC यथा ।
5 ABCDE यथा ।
6 BCE यथापदाः ।
7 CE समां ।
8 CE शः ।
9 ABCE शः (दृष्टिकोन) ।
सत्यरथिः निजः श्रवणस्तो न सत्यपरिकल्प्यः।
बोधाद्वारोवः चिंतं तु तत्तचर्यां समाः अग्रेष्ये। ॥ १४ ॥
प्रोक्तीपर्यमु यक्तताम सर्वोक्तिपरां अचुकः।
जनानोहैव सिध्येन तत्तचाभासकं श्रयोः। ॥ १५ ॥
चित्तानुकूलयोगेन स्वातिकानुप्रदीपितः।
ञाचरेत् समयं तत्त्वं मन्त्रमार्गप्रकाशितम्। ॥ १६ ॥
गिरीमारादिशान्यथं पक्षात्मतमधिन्येत्।
एषा लन्तुरता रक्षा विपुंसकादिविवशिता। ॥ १७ ॥
ज्वरा गरा विषा रोगा डाकिनुप्रथवा यथा:।
मारा विनायकास्व प्रश्रमण यान्यनेन हि। ॥ १८ ॥
नरोदवं तथासृष्टं च चौर्यं मात्रकसब्रम्।
प्रदीपं भद्रापति त्राि: श्रामेव तु पच्चसम्। ॥ २० ॥
अन्धातं समयादिशिस्त्रियस्रोत्कर्षकारः।
सहसंहमश्वरण्यथं प्रौपदेश विचारविज्ञाम्। ॥ २१ ॥
प्रजापतिर्मिता सेवा संवेद्या मुक्तिकार्काम्।
परमार्थो स्थिता सुधा संदीवा तनं धारिषों। ॥ २२ ॥
लज्जानाशीपपालय सर्ववेदं अवस्थिता।
अन्तर्यं वजनायणेन प्रोक्ता बाद्याःसभव। ॥ २३ ॥

1 A 070।
3 ACE 070।
5 BCDEN बशा विशालसुले।
7 BDN 070।
8 A ज्ञेश्वरविश्वासारूः, DNB ज्ञेश्वरविश्वासारूः।
9 BCDEN 070।
10 A 070।
11 EC माहतो।
2 DNB 070।
4 BCE 070।
6 BCDEN 070।
चन। नेत्र प्रयोगेन यथा तत्र अवशिष्टः।
कालसद्वा परिवर्त्या तत्स्वेद्विद्र प्रसिद्धि हि ॥ ४३ ॥

प्रतिविदिनमदयमसयं योगान्तिशमनु सबृवते चिन्ता चायम्।
वज्रोपमसमसयं सा यथा चायसम सबृवते ॥ ४४ ॥

चायसद्वा सुधीस्मान् प्रकटिसनुपुस्तान् प्रथमा सर्वदर्मान्
केवला चैव चैव अप्रतिविदिनमुसमदयमस सहायनः।
ध्यायत ौ श्रीवजस्वति सक्षातुरुपिनि सर्वभवास्वभावः
चितं चारीय चोधौ विपयसुकरत सिद्धवे हैव
धारिन ॥ ४५ ॥

अनायतः कल्पनया चिन्तया:
स्वभवत युक्तमा समभा ॥।
अनामासंज्ञाधिकलिता: प्रहलया
स्वप्रेम्याच्य प्रतिभासबतुः ॥ ४६ ॥

यदाह युज्या निरवमने ।
चितेन सद्विद मुतयशेरतः।

tदाभिधृतः सहजस्वयता

न चरण जायमापिकर्भवित ॥ ४६ ॥

1. A 0सारं ।
2. A 0वाचनं ।
3. AE 0वाचनं ।
4. BCE 0वाचनं ।
5. B पुस्तक, EC 0प्रतापसाह ।
6. DN सत्यस, E सत्यस ।
7. DN चै था ।
8. EC 0Uको सारं ॥
9. A 0कारण ।
10. EC 0सरं ।
11. A 0सारं ।
12. DN 0सरं ।
13. DN चै था ॥
14. A 0वाचन।
লাভালাভে চ যঃপুরাণ স্যায়সিত্য স্মারিতঃ কে সুখে চ
নিন্দ্যায়ান সংলুতো চ শ্রতসকলমন্ত তুল্যমেব সংগতেত। 
মুখেতে সত্যবিকলাভ্যাৎ সকলামান চয়ায়ানাচ চ সত্যেত
যুক্ত তেন কারস্য সুগতপদ্মতি প্রীতিভানান্ত ব্জাস্চাচ।

ধৰ্মকুরিলকোটকোটনারিন্যাত দৃষ্টোভুজজ্ঞম।
কো ন বিভরত পরাক্ষিতকালরিতমীতিরক্ষমেত। ৪৮।
মনোহরে ভূরিমুপালিতস্ততেত
অসজ্জনানাম সনসে ন রোচতে।
সুনির্মলাবিষ্ণুমসিতাকালিকায়।
সরোরভে দোষহনে হিমালিচ্ছ। ৫০।

tতদ্বে ধর্ম: সুজনস্য মানসঃ
রসাঁক্ষানীতমীতস্ততেত চ।
করীত চন্দ্রশুভ্যতানসজ্জমাত।

cরসাঙ্কারীস্তিমুক্তানিতি। ৫১।

tনৈমিন্ত: হতসম্প্রতাং স্বর্ণঃ
বিচর্চায়া: সজ্জনধর্ম[মা স্থায়া।

tমন্দ্রায়া, প্রবর্ত বভালিষ্টে
সমাস যখ রচিতো মহাঃ স্ফুটে। ৫২।

1 DN যথা।
2 DN ০ন।
3 BCE প্রাপে।
4 ABCDE ৪৫।
5 MSS ৮৪।
6 EC বহুবিদ্বেশ; DN বিখ্যাত।
7 EC দুর্লিত।

1 BCDEN বহুবিদ্বেশ চ।
2 C ০০মুব ০(?)
3 B বিখ্যাত জগত।
4 A বে।
5 ABCD ৪৫
6 DN ০ন।
7 A বে।
8 DN বিখ্যাত।
9 BCDEN বিখ্যাত।
10 DN omit the colophon.
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