

CHINA TIBETOLOGY RESEARCH CENTER

AUSTRIAN ACADEMY OF SCIENCES

Buddhist Hymns A New Collection

Edited by

Zhen Liu
and
Johannes Schneider

CHINA TIBETOLOGY PUBLISHING HOUSE
AUSTRIAN ACADEMY OF SCIENCES PRESS

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Preface

This book deals with a little known collection of Buddhist hymns from a Sanskrit manuscript which has been published more than ten years ago as a facsimile edition in the People's Republic of China. Based on this volume we present the hymns as diplomatic transcripts and as standardized texts, both in Roman script. Thus, we give a documentation of the manuscript evidence that will serve as a contribution to further studies of these hymns. Actually, some of these poems are also available in other manuscripts from India and Nepal. Besides that, Tibetan versions of all of them have been transmitted in the Tengyur. The study of all these materials would have been beyond the scope of this volume. Therefore we decided to publish text-critical editions and philological studies of these hymns in subsequent volumes and articles, which will include other textual witnesses as well as the Tibetan versions. *Jambhalastotra*, *Deśanāstava* and *Suprabhāstava* are to be critically edited by Zhen Liu, and *Devātīśayastotra*, *Viśeṣastava* and the *Prasādapratibhodbhava* fragment by Johannes Schneider. It should be noted that in this volume the Sanskrit texts of *Jambhalastotra*, *Deśanāstava* and *Viśeṣastava* are presented for the first time.

Zhen Liu and Johannes Schneider
Munich, July 2022

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1 Introduction

1.1 The Manuscript

When Rāhula Sāṅkṛtyāyana in the nineteen-thirties travelled through Tibet he not only visited many monasteries but got access to some of their libraries, too. He reported that a considerable amount of rare Sanskrit manuscripts has been preserved there. But only a few of those manuscripts could be published in the years to follow. Yet, in the beginning of this century things have changed. Due to the efforts of the People's Republic of China, these manuscript collections have become accessible in a facsimile edition which consists of 61 volumes:

Bod rañ skyoñ ljoñs su ñar tshags byas pa'i ta la'i lo ma'i dpe cha kun btus par ma. Bod rañ skyoñ ljoñs ta la'i lo ma'i dpe cha sruñ skyob las don 'go khrid tshogs chuñ nas bsgrigs. = Xizang zizhiqu zhen-cang beiyejing yingyin daquan. Xizang zizhiqu beiyejing baohu gongzuo lingdao xiaozu bianzhi. 2011.

Three volumes of this remarkable series are dedicated to the manuscripts from Drepung ('Bras-spuñs) monastery:

'Bras spuñs dgon par ñar ba'i dpe cha. = Zhebangsi shoucang bufen. Vols. 1–3.

According to the list of contents there are 17 manuscripts in this collection, among them a new collection of Buddhist hymns dealt with in this publication. It should be noted that we have not had any direct access to the manuscript. Our edition is entirely based on the facsimile volume.

The manuscript of the *stotra* collection has been reproduced in part 1, volume 3, pages 366–369, of the Chinese publication. There it is counted as number 14, its signature is ZX0587-ZB09, and it is entitled “*Viśeṣastava*”. However, this title is misleading, since the *Viśeṣastava* is only the last text in the codex. In fact, there are four more poems of praise included in the manuscript, viz. *Jambhalastotra*, *Devātīśayastotra*, *Deśanāstava*, and *Suprabhāstava*. Besides that, there is also a part of a sixth one, viz. *Prasādapratibhodbhava*. This text is fragmentary, so it is evident that the manuscript is incomplete—it once had comprised more pages and perhaps additional hymns.

The manuscript is written on palm leaf in Old Bengali characters. No date is given. Judging from the script it probably dates back to the 14th century, for it may be compared with BENDALL 1883, ms. no. 1648: Its characters *kha* and *la* are similar to those in our manuscript, it also shows many cases of diacritic *i* without vertical stroke. Confer also the shape of letter *dha* with that of BENDALL’s ms. no. 1409 (1360 A. D.). The date of ms. no. 1648 is given as 1216 A. D. by BENDALL, based on an apparently later modified date “*samvat 336*”. The manuscript was copied during the reign of King Arimalla and this, according to Dragomir Dimitrov (personal communication) could rather be Arimalla II. (r. 1320–1344) and not Arimalla I. (r. 1200–1216).

There are 8 folios with 8 lines per page, without pagination or foliation. However, in the facsimile edition this manuscript has been paginated by the Chinese publishers probably according to the sequence of folios as found during pho-

tographing. The size of the folios is given as 31×5.2 cm. As a rule the verses are not numbered. The contents are as follows:

- 1a Empty.
- 1b *Jambhalastotra* (complete).
- 2a *Devātīśayastotra*, v. 10c–21a (continued from fol. 8b).
- 2b *Devātīśayastotra*, v. 21b–d, colophon (end) and *Viśeṣastava*, v. 1a–16a (beginning).
- 3a *Viśeṣastava*, v. 16b–31c (continued from 2b).
- 3b *Viśeṣastava*, v. 31c–45a (continued from 3a).
- 4a *Suprabhātastava*, v. 1a–11a (beginning).
- 4b *Suprabhātastava*, v. 11b–22(19)d (continued from 4a).
- 5a (lines 1–3) *Suprabhātastava*, v. 22(19)d–25(24)d, colophon (continued from 4b); (lines 3–8) *Deśanāstava*, v. 1–10b (beginning).
- 5b *Deśanāstava*, v. 10b–25d (continued from 5a, continued on 6b).
- 6a *Deśanāstava*, v. 40c–colophon (end).
- 6b *Deśanāstava*, v. 25d–40c.
- 7a *Viśeṣastava*, v. 45b–59d (continued from 3b).
- 7b *Viśeṣastava*, v. 60a–76d, colophon (end).
- 8a *Devātīśayastotra*, v. 1a–10b (beginning, continued on 2a).
- 8b *Prasādapratibhodbhava*, v. 52c–57c (fragment, by another scribe).

Obviously the folios in the facsimile edition are in disorder. They should be arranged as follows: 1a, 1b, 4a, 4b, 5a, 5b, 6b, 6a, 8b, 8a, 2a, 2b, 3a, 3b, 7a, 7b.

Our sigla of the six hymns given in the order of the Sanskrit alphabet are:

Jam	<i>Jambhalastotra</i> by Candragomin
Dev	<i>Devātīśayastotra</i> by Varāhasvāmin
Deś	<i>Deśanāstava</i> by Candragomin
Ppu	<i>Prasādapratibhodbhava</i> (fragm.) by Mātṛceṭa
Viś	<i>Viśeṣastava</i> by Rādhasvāmin
Sup	<i>Suprabhātastava</i> by Harṣadeva

1.2 Palaeography

General Remarks

In Old Bengali manuscripts there is only one character for both *b* and *v*. However, there is no doubt that in the period when those manuscripts were written Indian scholars, especially those who had studied Sanskrit grammar, were well aware of the fact that this character is used to represent two distinctive letters of the alphabet. This keeping in mind, and in order to facilitate reading, we have transliterated *b* and *v* according to the St. Petersburg dictionaries (BÖHTLINGK and ROTH 1855–1875, BÖHTLINGK 1879–1889).

Often some letters can hardly be distinguished since they look quite similar, e. g. *g/ṅ/ś*, *t/bh*, *dh/v/c*, *n/l* and *m/s*. Fortunately, in almost all cases, the correct spelling gets clear from the context. Hence, as a rule, we didn't indicate such ambiguities in the diplomatic edition.

The following chart comprises the basic letters of the alphabet and their combinations with vowels as far as they are included in the manuscript. The consonants *ñ ch jh ñ*, the vowels *ī ī̄* and the initial vowels *ī ū o ai au* do not occur in our texts.

	a	ā	i	ī	u	ū	ṛ	e	o	ai	au
<i>Init.</i>	अ	आ	इ		उ		ऋ	ए			
k	क	का	कि	की	कु		कृ	के	को	कै	
kh	ख		खि	खी				खे			
g	ग	गा	गि	गी	गु		गृ	गे	गो	गै	गौ
gh	घ	घा					घृ		घो	घै	
c	च	चा	चि	ची	चु	चृ		चे	चो	चै	
j	ज	जा	जि	जी	जु		जृ	जे	जो	जै	जौ
t	ट	टा									
ṭh	ठ		ठि								
d	ड	डा	डि	डी							
dh	ढ								ढे		
ṇ	ण	णा	णि	णी				णे	णो	णै	
t ^{*)}	ड	डा	डि	डी	डु		डृ	डे	डो	डै	डौ
th	ध	धा	धि	धी	धु			धे	धो	धै	
d	द	दा	दि	दी	दु	दृ	दृ	दे	दो	दै	
dh	ध	धा	धि	धी		धृ		धे	धो		
n	न	ना	नि	नी	नु		नृ	ने	नो	नै	नौ
p	प	पा	पि	पी	पु	पृ	पृ	पे	पो	पै	पौ
ph	फ	फा			फु						
b/v	ब	बा	बि	बी	बु		बृ	बे	बो	बै	बौ
bh	भ	भा	भि	भी	भु	भृ	भृ	भे	भो	भै	
m	म	मा	मि	मी	मु	मृ	मृ	मे	मो	मै	मौ
y	य	या	यि	यी	यु			ये	यो	यै	
r	र	रा	रि	री	रु	रृ		रे	रो	रै	रौ
l	ल	ला	लि	ली	लु			ले	लो	लै	लौ
ś	श	शा	शि	शी	शु	शृ	शृ	शे	शो	शै	
ṣ	ष	षा	षि	षी	षु			षे	षो	षै	
s	स	सा	सि	सी	सु	सृ	सृ	से	सो	सै	सौ
h	ह	हा	हि	ही	हु		हृ	हे	हो		हौ

^{*)} Variants: *ta* ड, *tā* डा, *ti* डि etc.

Diacritic Vowels

The *dirghamātrā* (long *ā*) is usually indicated by a vertical stroke following the *akṣara*. But sometimes an element resembling a flag pointing to the right is used instead, e. g. **कोन्या** *ko nyān* 7b1 (Viś 69). Other examples are **ज्व** *juvā*, **न्या** *nyā*, **प्रा** *prā*, **भा** *bhā*, **या** *yā*, **रा** *rā*, **रशा** *rṣā*, and **स्वा** *stvā*. It also occurs as part of the grapheme *o*, e. g. **दोषा** *doṣā* 2a8 (Dev 20); other examples are: **को** *ko*, **लो** *lo*, **सो** *śo* and **स्यो** *syo*. The flag grapheme is also used with initial *a*, resulting in *ā*, e. g. **आतातयि** *ātatāyi* 7b3 (Viś 75). Such a usage may be due to a correction, or in order to bridge gaps, especially at the end of lines. But there are other cases in which it seems possible that the scribe used the flag from the very beginning, for reasons we do not know. As this feature does not affect the wording in any case we did not retain it in our transliteration.

Vowel *i* is written with a vertical stroke on the left side of the *akṣara*, just as in modern Nāgarī. However, this stroke is frequently omitted, e. g. **सिद्धान्ते** *siddhānte* 7a5 (Viś 62). Both kinds of short *i* may be used with almost any other character of the alphabet, as indicated in the chart. As there is no rule behind that, we do not record such cases in our transliteration.

Diacritic *u* has two shapes. After *g j t bh ś* a curve starts at the bottom of the *akṣara*, turning to the left: **गु** *gu* etc., as given in the chart. After *c th d n p ph b/v bh m l ś s* it is just a little stroke beneath the consonant; **कु** *ku* etc. Special combinations are: **कु** *ku*, **रु** *ru*, **हु** *hu*.

Long vowel *ṛ* occurs only twice, both times with *st*: **सास्तृण** *sāstṛṇ anyān* 2b1 (Dev 21) and **सास्तृण** *sāstṛṇ named budhaḥ* 7b1 (Viś 69). Actually the shape of this vowel is not different from short *ṛ*. For sake of clarity, however, we transliterate *ṛ* when necessary.

Diacritic vowel *e* is written on the left side of the *akṣara*

(so-called *prṣṭhamātrā*). But sometimes *e* is added on the top of the *akṣara*, as a stroke or a flag pointing to the left, just like in modern Nāgarī: **ऊँ** *jneyaṃ* 2a2 (Dev 12), **सिद्धं** *siddhānte* 7a5 (Viś 62). With an additional *dirghamātrā* grapheme it indicates *o*, e. g. **कर्मो** *carmotta[ra]* 4a7 (Sup 10), **जानो** *jano* and **विमुक्तो** *vimukto* 2a5 (Dev 15). It also differentiates *ai* from *e* and *au* from *o*: **कै** *kai*, **तै** *tai*, **मै** *mai* etc. These examples show that *ai* may either be written with *prṣṭhamātrā* or by doubling the grapheme above the headline: **यन्मैत्र्य** *yanmaitrya* 2b5 (Viś 8).

It should be noted that the *prṣṭhamātrā* may be separated from the *akṣara* by the string-hole. A fine example is **लक्ष** *lakṣa* ○ *ṇojjvalaṃ* | 6a5 (Deś 48): The *prṣṭhamātrā* element ($\approx e$) is on the left side of the hole, the remaining part of the *aksara* ($\approx nā$) follows on the right side.

Additional Signs

Virāma only occurs with *k g t n*: **क ग त न**; in our edition we transcribe *ḳ g̣ ṭ ṇ*. At the end of a verse, before a *daṇḍa*, *t* may drop its headline instead of an additional *virāma*; e. g. **नाक्षिपेत्** *nākṣipet* || 8b1 (Ppu 52), **ज्वालत्** *jvalāt* || 8b3 (Ppu 56).

Visarga is written clearly and prominently throughout, e. g. **ः**. The scribe does not make any use of *jihvāmūliya* or *upadhmanīya*.

Avagraha occurs in slightly different shapes, e. g. **॥**. Its size is smaller than the letters before and after, e. g. **भक्तो** *bhaktō* 'thavā 2b2 (Viś 2), **शङ्करो** *śaṅkaro* 'śaṅkare 2b4 (Viś 7).

As usual, *anusvāra* is written as a dot above the headline, e. g. **तं** *tāṃ*, or as a small circle at the end of headline, e. g. **क्तं** *ktāṃ*. In this case very often *virāma* is added, e. g. **त्** and **त्** *taṃ*. Only once in our manuscript a dot above occurs with

virāma: पुत्राणां पुण्यं *putrāṇām puṇya°* 7a4 (Viś 60). In our edition *ṁ* means simple *anusvāra* (dot or small circle), whereas *ṃ* indicates *anusvāra cum virāma*.

Conjunct Consonants

This is a list of all consonant clusters which occur in the manuscript:

k क *cta*. का *ktā*. कि *kti*. कु *ktu*. के *kte*. को *kto*. का *ktya*. को *ktro*. क्वा *ktvā*. क्य *kya*. क्य *kyā*. क्रा *kra*. क्रा *krā*. क्रि *kri*. क्रु *kru*. क्रु *krū*. क्रो *kro*. क्रौ *krau*. क्लि *kli*. क्ले *kle*. क्व *kvā*. क्श *kṣa*. क्श *kṣā*. क्शि *kṣi*. क्शि *kṣī*. क्शु *kṣu*. क्शे *kṣe*. क्शो *kṣo*. क्शै *kṣai*. क्शम *kṣma*. क्श *kṣmī*. क्शय *kṣyai*.

kh ख *khya*. ख्या *khyā*. ख्य *khyai*.

g ग *gdha*. गा *gdhā*. गे *gdhe*. ग्ना *gna*. ग्ना *gnā*. ग्नि *gni*. ग्ने *gno*. गो *gnau*. ग्भि *gbhi*. ग्भु *gbhū*. ग्रा *gra*. ग्रा *grā*. ग्रे *gre*. ग्वा *gva*. ग्वि *gvi*.

gh घ *ghna*. घ्र *ghra*.

ṅ ङ *ṅka*. ङे *ṅke*. ङा *ṅga*. ङि *ṅgi*. ङु *ṅgu*. ङे *ṅge*. ङै *ṅgai*.

c च *ccā*. च्च *ccha*. च्च *cchā*. च्चे *cche*. च्या *cya*. च्या *cyā*.

j ज *jja*. ज्ज *jjū*. ज्ञ *jjñā*. ज्जवा *jjva*. ज्ञ *jñā*. ज्ञ *jñā*. ज्ञे *jñe*. ज्ञो *jño*. ज्ञौ *jñau*. ज्या *jya*. ज्ये *jye*. ज्यो *jyo*. ज्रा *jra*. ज्रि *jrī*. ज्रवा *jra*.

ñ ण *ṅca*. णि *ṅci*. णे *ṅce*. ण्जा *ṅja*. ण्जा *ṅjā*.

ṭ ṭ *ṭṭa*. ṭ *ṭpa*. ṭ *ṭvā*.

ḍ ḍ *ḍmu*. ḍो *ḍyo*.

ṇ ण *ṇtha*. णि *ṇthī*. ण *ṇda*. ण *ṇdā*. णि *ṇdi*. ण *ṇdu*. ण *ṇya*. ण्या *ṇyā*. णो *ṇyo*. ण *ṇva*.

t त *tta*. ता *ttā*. त्ति *ttī*. ते *tte*. तो *tto*. त्त्या *ttya*. त्त्रा *ttra*. त्त्वा *ttva*. वो *ttvo*. त्थे *tthe*. त्त *ṭpa*. त्त *tma*. त्त *tmā*. त्त *tmo*. ए *tya*. ए *tyā*. रु *tyu*. रु *tyū*. ये *tye*. यो *tyo*. त्र *tra*. त्रा *trā*. त्रि *tri*. त्रु *tru*. त्रे *tre*. त्र्या *trya*. त्र्या *tryā*. त्वा *tva*. त्वा *tvā*. त्वे *tve*. त्वो *tvo*. त्स *tsa*. त्स *tsr*.

th थ *thya*.

d द *dga*. ड *dgī*. ढ *dgu*. ढो *dgho*. द *dda*. ढ *ddr*. ढ *ddha*. ढ *ddhā*. ढि *ddhi*. ढी *ddhī*. ढे *ddhe*. ढो *ddho*. ढे *ddhai*. ढा *ddhyā*. ढ *db* → *dv*. ढ *dbha*. ढा *dbhā*. ढु *dbhu*. ढु *dbhū*. ढ *dma*. ढा *dmā*. ढी *dmi*. ढ *dya*. ढा *dyā*. द *dra*. ढा *drā*. ढि *dri*. ढु *dru*. ढे *dre*. ढो *dro*. ढ *dva*. ढा *dvā*. ढि *dvi*. ढु *dbu*. ढे *dve*. ढो *dbo*. ढे *dvai*.

dh ध *dhya*. धा *dhyā*. धो *dhyo*. ढु *dhru*. ध *dhva*.

n न *nta*. ना *ntā*. ढि *nti*. ढी *ntī*. ढु *ntu*. ढे *nte*. ढो *nto*. ढ *ntyā*. ना *ntvā*. ढे *ntve*. ढा *nthā*. ढि *nthi*. न *nda*. ढी *ndi*. ढ *ndya*. ढो *ndyo*. ढ *ndra*. ढा *ndrā*. ढ *ndri*. ढो *ndro*. ढ *ndva*. ढ *ndha*. ढु *ndhu*. न *na*. ढा *nnā*. ढि *nni*. ढो *nno*. ढ *nma*. ढा *nmā*. ढी *nmī*. ढ *nmr*. ढो *nya*. ढा *nyā*. ढु *nyu*. ढे *nye*. ढो *nyai*. ढि *nvi*.

p प *pta*. पा *ptā*. ढि *pti*. ढे *pte*. ढो *pto*. प *pna*. प *pnu*. प *pya*. पा *pyā*. ढु *pyū*. प *pra*. पा *prā*. ढी *prī*. ढे *pre*. ढो *pro*. प *pla*. ढी *psī*.

b ब *bda*. ब *bdha*. *br* → *vr*.

bh भ *bhya*. भा *bhyā*. ढु *bhyu*. ढो *bhyo*. ढ *bhra*.

m म *mpa*. ढि *mpi*. म *mba*. म *mbu*. ढु *mbha*. ढा *mbhā*. ढि *mbhi*. ढु *mbhu*. ढो *mbho*. म *mya*. ढा *myā*. म *mra*. ढा *mrā*. ढा *mvā*. ढि *mvi*. म *mvr*.

y य *yya*. ये *yye*.

r As in Nāgarī *r* at the beginning of a consonant cluster is written as a hook above the head of the *akṣara*. Examples are: र्ग *rgu*, र्गी *rgyā*, र्घ *rgha*, र्ज *rja*, र्ज्ज *rjja*, र्ज्जि *rjji*, र्त्त *rttā*, र्त्ति *rtti*, र्त्तो *rtto*, र्त्तमा *rtma*, र्त्तिया *rtya*, र्दि *rdi*, र्दि *rdu*, र्दि *rdda*, र्दि *rddu*, र्दि *rddū*, र्दि *rddhā*, र्दि *rni*, र्दि *rnnā*, र्दि *rppi*, र्दि *rba*, र्दि *rbbha*, र्दि *rbhī*, र्दि *rma*, र्दि *rmu*, र्दि *rmo*, र्दि *rmma*, र्दि *rmmi*, र्दि *rya*, र्दि *ryyā*, र्दि and र्दि *rlla*, र्दि *rva*, र्दि *rve*, र्दि *rvo*, र्दि *rśa*, र्दि *rśi*, र्दि *rṣa*, र्दि *rṣi*, र्दि *rha*, and र्दि *rhi*. Characters *ṇ* and *th* don't

Corrections

At some places the manuscript shows traces of corrections. Several times a *kākapada* is used, i. e. a sign resembling the “footprint of a crow”, e. g. ~~श्रद्धायदीर्घमादिडे~~ *śraddhayā yadi* [^] *prasāditam* 5b1 (Deś 11). It indicates that *punaḥ* which is added outside the line as a marginal note has to be inserted after *yadi*. In ~~मयायनेव~~ *mayāya* [^] *m eva* 8a3 (Dev 4) the *kākapada* shows the place where ~~मया ३~~ *maya* 3 has to be added from the top of the page; frequently an additional number indicates the place where text has to be inserted, in this case line 3 from above.

Scribal Practice

Many features found in these folios are well-known from other manuscripts: Quite often, consonants are geminated after preceding *r*, e. g. *dharmmañ* 5a1 (Sup 23). Double consonants followed by *v* may be degeminated: *satva*° 1b3 (Jam 5). With the prefix *sam* an homorganic nasal is usually represented by *anusvāra*: *surasamṅghaiḥ* 4a1 (Sup 1); and *anusvāra* may be replaced by nasal, e. g. *nāmadheyān te* 1b4 (Sup 8), *malinam viśuddhaye* 5a5 (Deś 5). Redundant *anusvāra* may appear before nasal: *tvāṃm ahaṃ* 2b2 (Viś 1), *saṃṅgataḥ* 3a5 (Viś 26). Ending *-m* at the end of a line is frequently written as *anusvāra*: *prabhātaṃ* || 4a3 (Sup 4). Sibilants, especially *ś* and *s*, are sometimes mixed up: *subhā* i. o. *śubhā* 7a4 (Viś 59), *śvādu* i. o. *svādu* 6a1 (Deś 42). Crasis may be indicated by means of an *avagraha*: *vidhinā'neṇa* 7b4 (Viś 77), but not systematically, cf. *yenānyān* 2b2 (Viś 2). The *avagraha* grapheme may also indicate elision: *bindavo 'pi* 1b3 (Jam 5), but cf. *guho pi* 8a2 (Dev 3). Sometimes *virāma* occurs in order to avoid ligatures, e. g. *bhagavan* *mayi* 1b1 (Jam 1). In such cases it may be used without application of *saṃdhi*. However,

this should not be considered as a deviation from grammar, but rather as a graphic simplification, since in all such cases there is no violation of metre when the verses are read according to standard euphonical rules. Thus *kaś cit bibhiyās* 3b5 (Viś 44) should be pronounced as *kaś cid bibhiyās*, or *ko nyān śāstṛn* 7b1 (Viś 69) as *ko 'nyāñ śāstṛn*.

2 Diplomatic Transcript

In this chapter a diplomatic presentation of the manuscript is given. It is reported what the scribe wrote down, without any editorial changes or corrections. In our transcript the folios are given in the correct order as indicated above (p. 5), but for sake of convenience, we shall continue to refer to the pagination introduced by the Chinese facsimile publication.

Editorial signs and abbreviations

..	illegible <i>akṣara</i>
.	illegible part of an <i>akṣara</i>
[]	<i>akṣara(s)</i> difficult to read
{{ }}	deleted by the scribe
<< >>	added by the scribe
○	string-hole
:	slot filler before a string-hole or at the end of a line
·	slot filler before a string-hole or at the end of a line
=	empty space due to non-writable parts of the folio
、	<i>virāma</i>
↪	sign for <i>siddham</i>
†	<i>locus desperatus</i>
a. c.	<i>ante correcturam</i>
add.	<i>addit</i>
cf.	<i>confer</i>
ms.	manuscript
om.	<i>omittit</i>
p. c.	<i>post correcturam</i>

1a

[empty]

1b1

ॐ oṃ namo {{bu}} jambhalāya | śatamakhadahanacaturmu-
 khahariharadivasakaranamitacaranayuga | bhagavanḥ mayi
 Jam 1 viniveśaya duḥkhini kamalāyatāṃ dr̥ṣṭimḥ || udakacalukena
 Jam 2 tuṣyasi vada bhavataḥ ko 'paro dayalur ataḥ | aḡaṇitapūjāvi-
 dhayas tvatsadr̥śādurllabhā<<h>> prāyaḥ || sukhayasi durgati-

1b2

patitān anviṣyānviṣya yatnataḥ kṛpayā | purataḥ katham api
 Jam 3 paśyasi kim iti na mām aśruma{{l}}linamukhaṃ || pravitata-
 karuṇādhanuṣi tvayy api tiṣṭhat{{i}}y aho katham janatā | du-
 Jam 4 rvāraduḥkhataskarasainyena vilupyate bhagavanḥ || vividha-
 maṇiratnaṃ varṣaṃ varṣasi kila{{ : }}

1b3

nātha satvahitahetoḥ | mayi tava guṇaikaniṣṭhe prasaranti na
 Jam 5 bindavo 'pi kutaḥ ○ || tvayi sati dahanti sutarāṃ jvālā iva pā-
 vakasya mām vipadaḥ | tribhuvanagr̥hītabhārā karuṇādhenuḥ
 Jam 6 kute yātā || bhadraghaṭakalpapādapacintāmaṇa-

1b4

yo 'py acetanāvantaḥ | te 'pi sukhayanti satvānḥ kim u bha-
 Jam 7 vatā svīkṛtaḥ kṛpayā ○ || jambhalajalendra iti yaḥ kṣaṇam
 api gr̥hnāti nāmadheyam te | kamalākara iva tasmin nivasati
 Jam 8 lakṣmīḥ sphuratḥ kamalā || iti tava hatabhava pura-

1b5

taḥ kṛtvākrandam visarppi yat, puṇyaṃ | tena samīhiphala-
das tvam iva jano jā : ○ yatāṃ bhagavan, || iti candragomivi-
racitaṃ jambhalastotraṃ, samāptaṃ, || ||

Jam 9

4a1

ॐ oṃ namo buddhāya || stutam api surasaṅghaiḥ siddha-
gandharvavamukhyair divi bhuvi ca viśiṣṭhai stotravāgbhiḥ{{ś
ca}}r yatīśaiḥ | aham api kṛśaśakti staumi sambuddham āryaṃ,
nabhasi garuḍa{{jā}}<yā>te kin na yānti dvirephāḥ || sakala-
ghanavitānakleśārātryandhakāre jina jagati vibuddhaṃ tat,
kṣaṇajñānalābhā-

Sup 1

4a2

t, | kamalam iva niśānte tvān tathā suprabuddhaṃ, stutikusu-
makalāpair arthaiṣyāmi bhaktyā || kṣ{{i}}apitaduritapakṣaḥ
kṣīṇaniḥśeṣadoṣo dravitakanakavarṇṇaḥ phullapadmāyatā-
kṣaḥ surucirapariveśaḥ suprabhāmaṇḍa{{śrī}}laśrīr daśabala
tava nityaṃ, suprabhātaṃ prabhā-

Sup 2

4a3

taṃ, || madanabalavijetuḥ kāpathocchedakartus tribhuvanahi-
takartuḥ strīlatājālaha ○ rtuḥ | śamasukharamaverttur bhetur
ajñāna[ś]śailaṃ, daśabala tava nityaṃ suprabhātaṃ prabhā-
taṃ, || asurasuranarāṇāṃ, yo grajanmāgradevaḥ sakalabhuva-

Sup 3

Sup 4

4a4

nadhātā lokarṣṭyaikaśabdaḥ | svapiti jagati buddhaḥ padma-
pattrāyatākṣo daśabala ta ○ va nityaṃ suprabhātaṃ pra-

Sup 5 bhātaṃ || udayagiritatastho vidrumacchedatāmratimiranika-
rahantā{{ā}}<<ī>> cakṣur ekaṃ janānām | ravir api madalolaḥ
sarva-

4a5

Sup 6 thā so 'pi supto daśabala tava nityaṃ suprabhātaṃ prabhā-
taṃ || dviradadaśa{{na}}napā ○ ṇḍuḥ śītaraśmiḥ śāsāṅkas ti-
laka iva rajanyāḥ śarvacūdāmaṇir yaḥ | avigatamadarāg{{o}}ś
candramāḥ so 'pi supto daśabala tava nityaṃ su-

4a6

Sup 7 prabhātaṃ prabhātaṃ || pravaraabhujacatuṣkaḥ ṣoḍaśārddhā-
ddhavaktro japaniyamavi : ○ dhijñaḥ sāmavedapravaktā | a-
malakamalayoniḥ so 'pi supto vidhātā daśabala tava nityaṃ
Sup 8 suprabhātaṃ || kuvalayadalanīlaḥ

4a7

Sup 9 puṇḍarīkāyatākṣaḥ suraripubalahantā viśvakṛd viśvarūpī | ha-
rir api cirasupto garbbhavāsair amukto daśabala tava nityaṃ
suprabhātaṃ prabhātaṃ || himagiriśikharābhaḥ sarppaya-
jñopavītī tripuradahanadakṣo vyāghracarmotta-

4a8

Sup 10 rīyaḥ | saha giriva<<rapu>>tryā nityasuptas trisūlī daśabala
tava nityaṃ suprabhātaṃ prabhātaṃ || kapilajaṭakalāpo ra-
ktatāmraṇākṣaḥ paśupatiatikāle saṅgabhaṅgaikadambhaḥ |
smaraśaradalitāṅgaḥ so 'pi supto hutāśo

4b1

Sup 11 daśabala tava nityaṃ suprabhātaṃ prabhātaṃ || jvalitakuli-

śapāñir durjjayo dānavanām | surapatir api śacyā vibhramair
mūḍhacetāḥ | aniśi niśi ca suptaḥ kāmapañke nimagno daśa-
bala tava nityam suprabhātam prabhātam || himaśāsikumū-
dābho madyapānārunākṣo

Sup 12

4b2

dr̥dhakaṭhinabhujātmo lāṅgalā saktahastaḥ | bala iha cirasu-
pto revatīkaṅṭhalagno daśabala tava nityam suprabhātam
prabhātam || gajamukhadāśanaikaḥ sarvato vighnakarttā vi-
galat madavāriḥ ṣaṭpadodgītagaṇḍaḥ | gaṇapatir api supto
vāruṇīpā-

Sup 13

4b3

namatto daśabala tava nityam suprabhātam prabhātam || ata-
sikusumanīlā yasya śaktiḥ ○ karāgre navakanakavapuṣmān
ṣaḍmukhaḥ krauñcabhettā | trinayanatanayo sau so 'pi suptaḥ
kumāro daśabala tava nityam suprabhātam

Sup 14

4b4

prabhātam || yamavarūnakuberā yakṣadaityoragendrā divi
bhuvī gaganasthā loka : ○ pālās tathānye | yuvatimadakaṭā-
kṣai{{h}}r iksītās te 'pi suptā daśabala tava nityam suprabhā-
tam prabhātam || ṛṣaya iha mahānto :

Sup 15

Sup 16

4b5

vatsabhṛgvaṅgiro 'drikratupulahavasiṣṭhavyāsavālmīkigā-
rgyāḥ | yuvatijaghanasa ○ ktās te pi nityam prasuptā da-
śabala tava nityam suprabhātam prabhātam || aśanavasana-
hīnā mṛtyuyogānuraktā bahuvividhaviḡhātāḥ

Sup 17

4b6

pretavad dagdhadehāḥ | ubhayagativihīnās te 'pi nagnāḥ pra-
 Sup 18 suptā daśabala ta : ○ va nityaṃ su{{tya}}prabhātaṃ prabhā-
 taṃ || yad api guṇalavaṃ te nāth{{ā}}a saṃkīrtya bhaktyā
 mama śubham upajātaṃ, {{{}} bhāvaśobhāvadātaṃ, | tad iha
 ja-

4b7

gati śīghraṃ dhvastasarvānukāraṃ daśabala tava nityaṃ su-
 Sup 19 prabhātaṃ prabhātaṃ || suprabhātaṃ tavaikasya jñānonmīli-
 Sup 20 cakṣuṣaḥ | ajñānatimirāndhānāṃ nityaṃ astimito raviḥ || pu-
 naḥ prabhātaṃ punar udgato raviḥ punuḥ śaśāṅkaḥ pu-

4b8

nar eva śarvarī || mṛtyur jarā janma tathaiva bhūyo gatāgataṃ
 Sup 21 mūḍhadhiyā na budhyate || ajñānanidrarajanītam{{u}}asi pra-
 srupte tṛṣṇāviśālaśayane viṣayopadhāne | loke śubhāśubh{{ā}}a-
 {{{bha}}phalai<<ḥ>> parivartamāne jāgarti yaḥ satatam eva
 namo

5a1

stu tasmai || suprabhātaṃ sunakṣatraṃ śriyā pratyabhinandi-
 Sup 22 taṃ | buddhaṃ dharmmañ ca saṃghaṃ ca pra{{.}}namāmi
 Sup 23 dine dine || tīrtheṣu gokulaśatāni {{ve}} pibanti toyam tṛptim
 vrajanti na ca tat, kṣayam abhyupaiti | tadvan muneh kaviva-
 rai{{h}}r api saṃstutasya na kṣīyate guṇanidhir guṇasāga-

5a2

Sup 24 rasya || stutvā lokaguruṃ, mahāmunivaraṃ, saddharmmapu-

ṇyodadhiṃ, nirdvandvaṃ, hatarāgadoṣatimiraṃ, śāntendri-
yaṃ nispr̥haṃ, | yat, puṇyaṃ, samupārjitaṃ, pṛthu mayā
tenāsu loko 'khilāḥ pratyūṣastutiharṣite daśabale śraddhāṃ
parāṃ vindantu || su-

Sup 25

5a3

prabhāstavaḥ samāptaḥ || || kṛtir iyaṃ rājñāḥ śrīharṣa-
sya || || namo buddhā ○ ya || sarvadoṣarahitaṃ, guṇākaraṇ
tvām upetya śaraṇaṃ, jagadguruṃ, | vaidyarājam asamāṃ,
sadāturo deśayāmi nijadoṣavikriyāṃ, || srotasī-

Deś 1

5a4

va saritaḥ sudustare durvitarkitavicāritormiṇi | kleśanakrama-
karaugha : ○ saṃkule sve pi cetasi na śantir asti me || rāga-
vāridhimahormmisamkule saṃśrayeyam aśubhāplavaṃ yadi |
śuṣkakakṣam iva tatra ni-

Deś 2

5a5

rdahana dveṣavahnir upahanti me manaḥ || dveṣavahnipari-
tāpaśāntaye bhā ○ vayāmi yadi maitracittatām, | tatra sava-
janasaukhyalālitaṃ, snehapaṅkam avagāhate manaḥ || sneha-
paṅkamalinam viśuddhaye

Deś 3

Deś 4

5a6

kṣālayāni tad upekṣayā yadi | tatra sarvajagadarttihāriṇi loka-
nātha karu ○ ṇāpi hīyate || bhāva[y]āmi karuṇāṃ yadi pra-
bho kheda eva mama jāyate mahān, | śāntaye 'sya muditāṃ
bhajāmi ced uddhatam bha-

Deś 5

5a7

vati cañcalaṃ manaḥ || samviḥe yadi mudāḥ praśāntaye tatra

Deś 6

Deś 7 cittam alasaṃ viṣīdati | udyamena yadi nītam unnatiṃ go-
carībhavati mānavairiṇaḥ || [t]asya śatruṃ iva sarvaśūnya[t]ā
tatra śāmyati parārtham ādaraḥ | samvṛti yadi parā-

5a8

Deś 8 rtham ādade tatra bhāsyati mano dhanāśa{{yā}} || alpitañ ca
{{'}} vibhavārjane manaḥ sarvadoṣamadirāñ ca pāyitaṃ | mo-
Deś 9 hitaṃ ca madamohani{{ndra}}drayā sarvam eva ca hataṃ sa-
mīhitaṃ || dātum icchati mano yadā{{na}}pi me matsareṇa
balinātibhūya-

5b1

Deś 10 te | taṃ vidhūya yadi nāma dīyate dīrgharātram anutapyate
tadā || śraddhayā yadi <<punah>> prasāditaṃ tat phale pat{{i}}a-
Deś 11 ti pārālaukike ni<<ḥ>>sprhīkṛtam anityasaṃjñayā nirnimittam
alasaṃ viṣīdati || bandhubhūtam api sarvajanmasu prekṣa lo-
kam atiduhkhapīḍitaṃ | nātha yady api parārtham īhate :

5b2

Deś 12 grasyate vivaśam ātmasaṃjñ{{ā}}ayā || ātmadrṣṭim anuyāty
ahaṃ kṛtiḥ sā mameti kurute parigrahaṃ | tatra mānama-
Deś 13 damanmathādayaḥ pīḍayanti ku{{mi}}pitā ivārayaḥ || kleśajā-
lam abhitaḥ samudyataṃ mārasainyam iva bhairavan tadā |
kṛṣṇapakṣarajani vijṛmbhate kālarātri-

5b3

Deś 14 r iva dāruṇā tadā || vedmi pāp{{ā}}am anutāpaduḥsahaṃ duḥ-
khajanmapariṇāmadāruṇaṃ | vyā · ○ carāmi ca tathāpi tat
Deś 15 svayaṃ {{'}} kiṃ nu kaṣṭataram asty ato dhikaṃ || vāritaṃ
yadi parāpakārato mānasaṃ vividhaduḥkha<<heta>>kaḥ | kṣo-
bhyate tad asipattraniṣṭhu-

5b4

rair durjanair anap{{ā}}akāravairibhiḥ || kṣantum icchati mano Deś 16
 yadāpi me nahyate tadupanāha ○ bandhanaiḥ | tan nirodha-
 paripiṇḍitoddhatam̐ dveṣavahnipari{{ṣ}}śoṣaniṣṭhuraṃ || ca Deś 17
 ṇdadṛṣṭiviṣajuṣṭakotaraṃ varjayanti vihaḡās taruṃ yathā |
 gopitaṃ

5b5

prati{{m̐ pa}}ghavikriyaṃ tathā varjayanti kuśalā mamā-
 śayaṃ || aśminīva ravirasmitāpīte ○ bhasmanīva pariśo- Deś 18
 ṣadh{{i}}ūṣare | vartmanīva sikatābhrasaṃkule dharmmavṛṣṭir
 aḡhalā mamāśaye || ātmađuḡkham avicintya dāruṇaṃ ma- Deś 19
 dditārtham iva

5b6

yaḡ samudyataḡ | kṣāntidānaparamopakāriṇaṃ lokanātha na
 sahe tam apy ahaṃ || vidvi ○ ṣann api ca vidruvann api pra- Deś 20
 sphurann api ca pīḡayann api śikṣayatv avirataṃ sa tāḡṣo
 māḡṣaṃ na ca guru {{bha}} vibhāti me || prārthanīyam adhi- Deś 21
 gamya du-

5b7

rllabhaṃ kṣāntilābhaparamaṃ mahotsavaṃ | kṣāntiśīla yadi
 nāma na kṣame kṣāntihetur aparo sti ko mama || kleśārākṣasa- Deś 22
 ḡrhitam ākulaṃ sajvaraṃ svahitam apy anāḡṛtaṃ | vīkṣa lo-
 kam avalokanākṣamaṃ dveṣa e<<va>> karuṇā na me prabho || Deś 23
 atma-

5b8

Deś 24 karmaphalabhājanam janam ve{{d}}mi sarvam avaśam vina-
śvaram, | kalpayāmi ca param kṛtāgasam, paśya mohatimira-
sya jṛmbhitam, || doṣavāridhir aham, na ca kṣame doṣaleśam
api nātha kasyacit, | kṣantum anyaguṇasampado 'pi yan no-
tsahe

6b1

Deś 25 tad idam adbhutam param, || prāvṛṣīva paritaḥ samudyatāḥ
Deś 26 kleśameghanivahā muhurmuḥuḥ | kurvate manasi me samā-
gamam tyakta{{ja}}lajjam alasaḥ dhig ambhasām, || utsahe
yadi vijetum ojasā kleśajālam uditam samādhinā | styānamid-
dhatimiram, vijṛmbhate varddha-

6b2

Deś 27 te ca śayanāsanasprhā || rāgapāśavivaśikṛtam mano dveṣada-
Deś 28 gdham abhimānakhaṇḍitam, | sarvadoṣāśara{{h}}śaktitoma-
raiś caryamānam abhito vimuhyati || labdhasamjñam upana-
hya tiṣṭhati trasyati pratihatam viśidati | māyayā saṭhatayā ca
vañcitam, vikl{{i}}avam

6b3

Deś 29 bhraṣati māragocare || yad yad eva samathāvalambanam, ta-
tra<<tatra>> muhur arppitam manaḥ | ○ kleśapāśavivaśam, ta-
Deś 30 tas tataḥ kṛṣyate viṣayalobharajjubhiḥ || vīrṣam udvahati jā-
tam u{{ta}}ddhatam, tat, parityajati jāyate layaḥ | durlabhāsya

6b4

Deś 31 समयुक्तियुक्तता किं, karotu mama cetam ākulaḥ, || pra-

jñayā carati jātam uddhatam dhā ○ raṇām bhajati jāyate layaḥ | {{.u}} durllabhā 'sya yuganaddhavāhitā kiṃ karo{{.e}}tu mama cittam ākulam || yatnato vahati {{t}} yātam uddhatam tanmṛdū- : Deś 32

6b5

bhavati jāyate layaḥ | durllabhā pratipad asya madhyamā kiṃ karotu mama cittam āku : ○ lam || dahyamānam api doṣakānanam dhyānadāvadahanair mmuhurmmuhuh | ātmadrṣṭi- dṛḍhamūlam arpitam pāvṛṣīva paritaḥ prarohatiṃ || kle- Deś 33
Deś 34

6b6

śakarmaphalamātrasantatiṃ paśyato yad api sā nivartate | cittasantatir api prahīya ○ te dūra eva jagadartham udyamaḥ || snehamātrarahitasya yoginaḥ sarvasatvanirapekṣagāminaḥ | cittasantatir upaiti nirvṛtiṃ dīpa- Deś 35

6b7

samtatir ivopadhikṣayāt || bodhicittam amṛtam rasāyanam yac ca sarvajagarttināśanam | bodhihetur avikalpabhāvitam tatra dhāvati vikalpa eva me || svapnarūpam iva naiva gṛhyate kena cij jagati kiñ cid ity api | bhāvayann {{i}} api carāmi go- Deś 36
Deś 37

6b8

care bodhyavokavi kalpavidviṣaḥ || dehi drṣṭim amalām mayi prabho paśya vaiśasam idaṃ sudāruṇam | yatra yatra mama sārakalpanā tat tad eva [pu]rato viṣīryate || kiṃ karotu bhagavān ihāthavā pūrvajanmakṛtadoṣa eṣa me | sarvaloka- Deś 38
Deś 39

6a1

Deś 40 timirāpaho ravir nnā[ndh]{y}am andhatamas{ā}a[m] apo-
 hati || dirghakālikanidānasevina{h}s tatra cāviratamūḍha-
 cetasaḥ | mīntapāṇicarāṇasya kuṣṭhinaḥ kiṃ karotu sakṛd
 Deś 41 oṣadhaṃ kṛtaṃ || kleśatiktarasasekavāsitaṃ cittapādapam
 anādikālikam | śvādubhāvam u-

6a2

Deś 42 panetum akṣamāḥ kiṃ bhavanta guṇavāribindavaḥ || sarva-
 doṣamayam eva me mano bodhihemarasabhūtam adbhutaṃ
 | tat tad eva guṇajātam arppitaṃ doṣabhāvam upanīya ti-
 Deś 43 ṣṭhati || yad yad eva kathitaṃ mahauṣadhaṃ tat tad eva mayi
 jāyate viṣaṃ | yuktir eva :

6a3

Deś 44 hi paraṃ rasāyanam sā ca nāsti ya{la}di nāsti nirvṛtiḥ || yā tu
 nirdahati doṣa[gha] ○ {rtha}⟨ra⟩nam nāpi doṣam aparaṃ
 prakopate | sā ca yuktir iti buddhir asti me kīḍṛṣīti na punar
 Deś 45 viniścayaḥ || āśayānuśayadhātuvāsanām

6a4

Deś 46 doṣahetuviparītayojitāṃ | dhyāyatāṃ tadupadeśabhāvanām
 śānti ○ r atra nacirād bhaviṣyati || sarvadoṣarahitasya tāyi-
 naḥ sarvadharmaparamārthavedinaḥ | citrarūpam api te nirū-
 pitaṃ sarvadoṣa-

6a5

Deś 47 kaluṣaṃ vyapohati || tat punas tava puraḥ sthitaṃ vapuḥ pa-
 śyatāṃ ruciralakṣa ○ nojjvalam | śrotrapeyam amṛtaṃ ca
 Deś 48 śṛṇvatām kleśajāla{m}⟨m akhilaṃ⟩ viṣiryate || yat punaḥ

parataro 'pi te vibho dharmmakāyasavitā ni-

6a6

ruttaraḥ | cintito<<pi>> jagatām anubhavo hanti caiva timiraṃ
tad adbhutaṃ || yatra ○ tatra śamathe vyavasthito yena tena
paramēṇa cetasā | sarvalokasukhādo yathā tathā yo 'si so 'si
bhagavan namo stu te ||

Deś 49

Deś 50

6a7

sarvadoṣamalinātmanā <<ma>>yā sarvadoṣarahitasya te pu-
raḥ | deśitaḥ svakaluṣo ghasaṅcayas tvaṃ jagadgurur ataḥ
paraṃ prabhuḥ || puṇyam atra yad upārjjitaṃ mayā tena
māravijayaśriyā yutāḥ | bhāvanām ayam upetya satpa-

Deś 51

6a8

thaṃ buddhabodhim upayāntu dehinaḥ || deśanāstavaḥ samā-
ptaḥ || ○ || kṛtir iyaṃ candragomipādānām iti || ||

Deś 52

8b1

bhṛtaṃ corjjitañ cedaṃ rūpaṃ kam iva nākṣipet || yena'pi
śat{{e}}śodrṣtaṃ yo 'pi tat pūrvam ikṣate || rūpaṃ prī{{ta}}ṇā-
tite cakṣuḥ samaṃ tad ubhayor api || asecanakabhāvād dhi sau-
myabhāvāc ca te vapuḥ |

Ppu 52

Ppu 53

8b2

darśane darśane prītiṃ vidadhāti navāṃ navāṃ || adhiṣṭhā-
naguṇair ggātra{{m}}m adhiṣṭhātrguṇair guṇāḥ || parayā saṃ
padopetās tavānyonyānurūpayā || kvānyatra suniviṣṭāḥ syur
ime tāthā-

Ppu 54

Ppu 55

8b3

gatā guṇāḥ | ṛt{{o}}e rūpāt tavaivāsmāl lalakṣaṇavyañjano ○
 Ppu 56 jvalāt || dhanyam asmīti te rūpaṃ vadatīvāsṛtān, gunān, | su-
 Ppu 57 nikṣiptā vayam iti

8b3

[*manu secunda, dbu med:*] lha las phul byuñ dañ khyad par
 'phags stod sogs

8a1

Dev 1

☞ namo buddhāya || patyakṣato na bhagavāna sugato na
 viṣṇur ālokyate na ca haro na hiraṇyagarbhaḥ | teṣān tu
 rūpacaritāṭisayaprabhān śrutvā vicārayata ko guṇāvān na
 Dev 2 veti || viṣṇuḥ sa[mu]dyatagadāyudharaudrapāṇiḥ sambhur
 llalannara-

8a2

Dev 3

śirograkapālamālī | ekānta{{kānta}}śāntacaritā<<ti>>śayas tu
 buddhaḥ kaṃ pūjayāmi uta śāntam aśāntarūpaṃ || duryo-
 dhanādikulanāśakaro babhūva viṣṇur haras tripuradāharaḥ
 kilāsīt, | krauñcañ guho pi dṛḍhaśa = ktihata-

8a3

Dev 4

ñ cakāra buddhas tu kevalam asau jagato hitaiṣi || pīḍyo
 mayāya<<m aya>>m eva tu rakṣa ○ ṇiyo vadhyo yam ity
 api [s]uro[tt]amanītir eṣā | niḥśreyasābhyudayasaukhyahitai-
 Dev 5 kabu[ddh]er buddhasya naiva ripavo na ca vañcanīyāḥ ||

8a4

rāgādidoṣajanakāni vacā[ms]i viṣṇor unmattaceṣṭitakarāṇi
tathaiva sa ○ mbhoḥ | niḥśeṣadoṣaśamakāni tathāgatasya
va[ndya]tvam arhati ca ko tra vicārayadhvaṃ || yaś codya-
taḥ paravadhāya ghr̥ṇāṃ prahāya trā :

Dev 6

8a5

ṇāya yaś ca jagataḥ kṛpayā pravṛttaḥ | rāgī ca yo bhavati yaś
ca vimuktarāgaḥ ○ <<vandyo nayoh>> ka iha nāmavadānuci-
ntyā{{h}} || śakraṃ vajradharaṃ {{ha}} balaṃ haladharaṃ vi-
ṣṇaṇ ca cakrāyudhaṃ | skandaṃ śaktidharaṃ śmaśānanila-
yaṃ rudraṃ triśūlā-

Dev 7

8a6

yudhaṃ | etān duḥkhabhayārditān gataghr̥ṇān bālān vici-
trāyudhān : ○ nityaṃ prāṇivadhodyatapraharaṇān kas tān
namasyed budhaḥ || na yaḥ śūlaṃ dha{{kte}}<<te>> na ca yu-
vatim aṅke savadanāṃ na cakraṃ śakti[m] vā na ca ku-

Dev 8

8a7

liśam ugraṃ na ca halaṃ | vinirmuktaṃ kleśaiḥ parahitavi-
dhānodyatadhiyaṃśaraṇyaṃ lokānāṃ tam ṛsim upa{{'}}yāto
'smi śaraṇaṃ || rudro rāgabalāta striyam vahati yo hi<<m>>-
sr{{o}}ā hriyā varjjito viṣṇuḥ krūratarah kṛtaghnacaritaḥ ska :

Dev 9

8a8

ndaḥ svayaṃ jñātaḥ | krūrāśāmaḥiṣāntakṛn naravaśāmā-
[msāsi]nī pārvatī yānepsī ca vināyako daśabale svalpo 'pi
doṣo sti kaḥ || bandhur n{{e}}a naḥ sa bhagavān arayo na
cānye sāksān na dṛṣṭacara ekatamo 'pi caiśāṃ |

Dev 10

2a1

Dev 10 śrutvā vacaḥ suruciran tu pṛthag viśeṣaṃ {{{}} buddhaṃ guṇā-
 tiśayalolatayā sṛtā sma || nāsmākaṃ sugataḥ pitā na ri{{ca}}pa-
 vas tīrthyā dhaṇaṃ naiva no dattaṃ tena tathāgatena na
 hṛtaṃ kiñ cit kaṇādādibhiḥ | kin tv ekāntajagaddhitaḥ sa
 {{vaṃ}} bhagavān buddho yataś cāmalaṃ vā-

2a2

Dev 11 kyaṃ sarvamalāpahāri ca tatas tadbhaktimanto vaya || hitaiṣī
 yo nityaṃ satatam upakāri ca jagataḥ kṛtaṃ yena svāsthyam
 bahuvidharujārtasya jagataḥ | sphuṭaṃ yasya jñeyaṃ kara-
 tala ivābhāti sakalaṃ prapadyadhvaṃ santan tam ṛṣim asa-
 maṃ bhaktimana-

2a3

Dev 12 saḥ || asarvabhāvena cikitsayā vā parānuvṛtyā vicikitsayā vā |
 ye tvāṃ ○ namasyanti munīndracandra te py āmarīṃ saṃ-
 padam āpnuvanti || paurāṇī śrutir eṣa lokamahito buddhaḥ ki-
 lāsau harir drṣṭvā janma-

2a4

Dev 14 jarāvināśabalatāṃ lokaṃ kṛpābhyudyataḥ | jātaḥ śākyakule-
 ndrār adbhuta ○ matis trātā nṛṇāṃ gau{{ga}}tamaḥ śāstāraṃ
 hitam eva kas tam abudho nāvaiti mūḍho {{{}} janaḥ || yadā
 rāgadveṣād asurasukanyāpa-

2a5

Dev 15 haraṇaṃ kṛtaṃ mā<<yā>>vitvaṃ dharaṇiharaṇāsaṅgaminā |
 tadā pūjyo vandyo ha ○ rir api vimukto 'budhatayā vinirmu-
 ktaṃ buddhaṃ na namati jano mohabahulaḥ || caturjaladhi-

mekhalākul{{ā}}akapālabhārālasām

2a6

visṛjya haraye mahīm balir avāpa kaṣṭām daśām | pradāya mu-
naye piṇḍam {{pāṃśu}} ○ pāṃśulavam aśoko nṛpaḥ {{{}} kṣi-
tiṃ sakalacandramaṇḍalatalāṃśukām prāptavān || pakṣapāto
na me buddhe na dveṣaḥ kapi-

Dev 16

2a7

lādiṣu | yuktimadvacanam yasya kāryas tasya parigrahaḥ || a-
vaśyam eṣām katamo 'pi sarvaviḥ jagaddhitaikāntaviśālasāsa-
nam | sa eva dṛśyo matisūkṣmacakṣuṣā samety aśeṣaiḥ kim
a[n]a[rth]apaṇḍitaiḥ || yasya <<ni->

Dev 17

Dev 18

2a8

khilā doṣā na santi sarve guṇās ca vidyante | brahmā vā vi-
ṣṇur vā maheśvaro vā sa me śāstā || yasya doṣā na vidyante
vidyante cāmitā guṇāḥ | sarvajño yaḥ kṛpāluḥ ca tam ahaṃ
śaraṇam gataḥ || evaṃ stute stutisahasranadīsamudre

Dev 19

Dev 20

2b1

buddhe vibuddhakamalāyatapatranetre yat kiñcid asti kuśa-
lam mama vāk samutthem jā{{na}}tā bhavant{{i}}u sukhinaḥ
khalu tena sarve || devātīśayastotram samāptam || kṛtir i-
yam ācāryabhaṭṭavarāhasvāminaḥ || namo buddhāya || śāstṛn
anyān

Dev 21

2b2

samutsṛjya tvāṃm ahaṃ {{..}}śaraṇam gataḥ | bhagavaṃs ta-
tra ko hetu{{h}}r nidoṣo guṇavān asi || doṣabhakto 'thavā loko

Viś 1

Viś 2 doṣānḥ vā guṇato gataḥ | guṇagrahaṇamado vā yenānyānḥ śa-
raṇaṃ gataḥ || vāsudeveśvarādīnāṃ harṣā[t]tadbhaktibhir jja-
naiḥ | ye

2b3

Viś 3 guṇāḥ parikīrtiyante doṣās te tava śāsane || rudreṇa tripuraṃ
dagdhamḥ kruddhenai ○ ke{{śunā}} kila | krodhāgnir eva ni-
Viś 4 rddagdhas tvayā jñānamaheṣuṇā || durddagdhenā hi kāmēna
punar ākarṣito haraḥ | tvajjñānāgnau hutaḥ kāmaḥ

2b4

Viś 5 samūlo vilayaṃ gataḥ || trilottamāyāṃ jātāsthaḥ śūlī yātaś ca-
turmukhaḥ | ○ mārakanyāvilāsai<<s>> te romāgram api neñci-
Viś 6 taṃ || cakravākān api jayaty aṅgena vanitām vahanḥ | śaṅkaro
'{{..}}śaṅkareṇa tvamḥ naiva kā-

2b5

Viś 7 mena mohitaḥ || na tan mārabalaṃ jetu{{ṃ}}m alaṃ cakritriśū-
linau | vinā ca ○ kratrīśūlābhyāṃ yan maitryastreṇa te jitaṃ
Viś 8 || nilakaṇṭhikṛtaḥ śarvo jarābāṇair hato hariḥ | sopakramau tu
tau devau tvamḥ nātha

2b6

Viś 9 nirupakramaḥ || vāmanaṃ rūpaṃ āsthāya hariṇā māyayā ba-
Viś 10 liḥ | vañcitas tva ○ n tu māyājñau na ca vañcayase parānḥ ||
taiḥ paṅgugativad dṛṣṭaṃ viṣṇos trailokyalaṃ ghan{{e}}amḥ |
dṛṣṭaṃ yair adbhutaṃ nātha tvadṛddhīnāṃ vi

2b7

Viś 11 jṛmbhitaṃ || kumāraḥ sahitaḥ ṣaṣṭhyā brahmacaryaṃ carann

api | tvayā tu maithunāḥ saptasamyogād bhaśmasāt, kṛtāḥ ||
sraṣṭāro hi vyaṃ, lokasyoktaṃ, brahmādibhiḥ kila | karma-
jās te pi lokaś ca tvayoktaṃ tatvadarśinā || a<<ha>>lyāda-

Viś 12

Viś 13

2b8

rśanād vajrī kāmena kila mohitaḥ | vīra dārās tvayā tya-
ktāḥ kāma eva vimohitaḥ || somaḥ kavalatāṃ yāti vivaśo
rāhu{{m}}hastinaḥ | tan nāsti bhūtaṃ {{hi}} yasya tvaṃ vivaśo
vaśam āpnuyāḥ || nṛpā rāmambariśadyā

Viś 14

Viś 15

3a1

vanebhyaḥ punar āgatāḥ | vivekāmr̥tatṛptas tvaṃ, punaḥ su-
gata nāgataḥ || ālabhyaḥ paśavo yajñe prāhuḥ svargaṃ jigīṣa-
vaḥ | <<pi>>pīlakasyāpi vadho nānujñātas tvayānagha || prama-
dārthī gato rāmaḥ pāraṃ kila mahodadheḥ | ṣaṣṭiṅ ca strīsa-
hasrāṇi

Viś 16

Viś 17

3a2

tvaṃ, vihāyāśramaṃ gataḥ || pareṣāṃ jīvitājyena svārtham
anyair makhe hutaṃ, | parārthan tu tvayaikena svajīvāhu-
tayo hutāḥ || ṛṣibhir ba{{.}}havo dagdhāḥ kruddhaiḥ śāpāgni-
bhi{{.}}r janāḥ | tvayā jñānāgninā dagdhā janānāṃ, {{. . . .}}
janmahe-

Viś 18

Viś 19

3a3

tavaḥ || ṛṣiṅgāṃ tapaśaḥ siddhiḥ śāpasiddhyānumīyate | tava
nātha tapaśiddhiḥ ○ kṛpāsiddhyānumīyate || ṛṣibhiḥ pāti-
taṃ liṅgaṃ sambhoḥ śāpena kāminaḥ | tvayā mūlam anarthā-
nāṃ kāma eva nipātitaḥ || bahutvāt[,]

Viś 20

Viś 21

Viś 22

3a4

smṛtīvaikalyāt, pūrvottaraparāhatam, | śrūyate vyāsavaca-
 Viś 23 nam, sarvatra na ca te muneḥ || ○ prāyaḥ paroktāny uktāni
 yāni dvaipāyanādibhiḥ | tvayā 'sādharāṇo dharmmaḥ svayaṃ
 Viś 24 jñātvā prakāsitaḥ || vivikteṣv eva kathyante vedās tī-

3a5

rthyavacā[n]si ca | āghoṣya tava saiheya dharmmo nādena
 Viś 25 kathyate || dṛṣṭatavo ' ○ pi sām̐khyānām, bhāradvājo vasa-
 Viś 26 ntayā | sam̐gataḥ saṅgatā naiva strībhiḥ śiṣyās tava prabho ||
 viśiṣṭe deyam ity eva[m] kapilaḥ prāha netare |

3a6

svabhyo 'pi nātha [d]ātavyam, kāruṇyād bhāṣitam tvayā || śa-
 Viś 27 rīratāpair icchanti niḥ ○ granthā granthiśātanam, | tvam pu-
 Viś 28 nar mānasais tāpair granthiśātanam icchasi || anapekṣyaiva
 bhāvānām siddhim icchanti tār̐kikāḥ | na kiñ ci-

3a7

[d] anapekṣyāstīty uktam vācaspate tvayā || mokṣam kila ga-
 Viś 29 taḥ prāhuḥ śuko bhivā divākaram, | tvan tu prāptaś ca nirvā-
 Viś 30 ṇam na gataś cāsi kutra cit, || mokṣam anyena janakaḥ śuko
 'nyena pathā gataḥ | tvantum yena pa-

3a8

thā yātaḥ śiṣyās tenaiva te gataḥ || ṣoḍaṣa strīsaḥsrāṇi viṣṇor
 Viś 31 āsīt, parigrahaḥ | tvan tu lokottamaḥ śāstā nirmamo niḥpari-
 Viś 32 grahaḥ || sam̐raktaḥ kāśisundaryyām, vyāso vikṛtim āgataḥ |
 gr̐hasam̐stho py a-

3b1

py anāryais tvam indriyārthair narmohitaḥ || kāmārtto vika-
 lībhūto vanitāpādatāḍitaḥ | vyāso na punar eva tvam gr̥hi-
 bhūto 'pi kampitaḥ | karṇṇaduryodhanādīnām hariṇā cintito
 vadhaḥ || asavo 'pi tvayā tyaktāḥ satvānām hitakāmyayā |
 viṣṇunā kapaṭam

Viś 33

Viś 34

Viś 35

3b2

kṛtvā yā hṛtā vikramais tribhiḥ | sā kṣitis tṛṇavat tyaktā bha-
 vatā nirmumukṣuḥ || kṛtvā niḥ[kṣa]triyam lokam
 prāṇakṣayakaraiḥ śaraiḥ | yad yasaḥ prāpta[v]ā[n r]āmaḥ
 śāstre tad ayasas tava || yasyā kṛte na saṃgrāmaḥ kṛtaḥ
 [k]auravapāṇḍavaiḥ | tām latā-

Viś 36

Viś 37

3b3

m iva savyādām śriyam tyaktvāsi nirgataḥ || devadāruvane
 sambhor yad yogīśva ○ raceṣṭitam | tvadiyam śāsanam
 p[r]āpya tad ajñānaviceṣṭitam || dvijair adyāpi maghavān
 ahalyām pa[r]i gīyate | tvayāgra[ph]alābhena śakrasyo-

Viś 38

Viś 39

3b4

dghoṣitam yaśaḥ || dehād dehāntaram yāti j[ī]vaḥ kila nira-
 ṅjanaḥ | na śarī ○ rāt prthagbhūto jīvo 'sti kathitam tvayā ||
 svo mātulaḥ kumāreṇa śaktyā bhinno bhigīyate | kleśajālam
 tvayā vira prajñāśaktyā vidāri-

Viś 40

Viś 41

3b5

taṃ || svam apy antaḥpuraṃ naiva paritrātaṃ hi viṣṇunā |
 trāṇāya sarvasatvānā[m] ○ tvaṃ mune nityam udyata || ja-

Viś 42

Viś 43

Viś 44 rāsandhabhayaṃ jñātvā mathurāṃ tyaktavān[] hariḥ | sattvo
naivāsty asau kaś cit, bibhiyās tvam yato m[u]ne || a-

3b6

Viś 45 [na]yād vilayaṃ yātā vāsudevasya bāndhavāḥ | tvayā tu bā-
ndhavāḥ sarve saṃ ○ sārāt, parimocitāḥ || kṛṣṇo hi kṛṣṇa-
yavan[ā]atrāsārtho 'dhaḥ praviṣṭavān, | khaṭvāyāṃ mucuku-
Viś 46 ndasya nirbhīs tvam sarvataḥ prabho ||

3b7

Viś 47 prajāpatir dduhitaraṃ svām akāmayata śr[u]tiḥ | akalmaṣaṃ
bra[hma]caryaṃ, śiṣyāṇā[m a]pi te mune || dānagrahaṇavat,
proktā saṃkrāntiḥ puṇyapāpayoḥ | dvijais tvayo[kta]m evaṃ
Viś 48 hi kṛ[ta]nāśo 'kṛtāgamaḥ || cetanālakṣaṇo

3b8

Viś 49 stv ātmā kāpilaiḥ parikalpyate | evaṃ hi tasya nityatvam ātma-
naḥ kathitaṃ, tvayā || [jñ]ānā[d anyo vibhu]ś cātmā kaṇādaḥ
parigī[t]avān | tvayoktam evam anyo sau kaṣṭhatulyaḥ prasa-
Viś 50 jyate || saṃkocī ca vikāsī ca jīvo

7a1

Viś 51 dehapramāṇavān, | prāha nagnaḥ pradeśitvā[t] tasyoktā te vi-
nāśitā || puruṣaṃ kāraṇaṃ nityaṃ jagataḥ [ka]lpyate dvijaiḥ |
Viś 52 nitya[ñ ca] kāraṇaṃ ceti tvayoktaṃ nāsti ki[ñ cana] || ṣaṣṭiṃ
putrasahasrāṇi [sa]gara[sya] mahātmanaḥ | dṛṣṭyā dadāha ka-
Viś 53 pilas tatrāpi karuṇā tava || [pradhān]ā-

7a2

Viś 54 j jagad utpannaṃ, kapilaḥ prāha tatvavit, | karmmak[1]eśo-
dbhavaṃ janma jagataḥ kathitaṃ tvayā || mokṣe pi kapilā-

dīnā{{m}}m ātma[n]o [bha]vahetavaḥ | tvan t[u] śāntimḥ ga-
taḥ śamkhyāṃ naiṣīśānta ivānalaḥ || kaiś cit tīrthakarair mo-
kṣo gatimān ity udāhṛtaḥ | gatir ya-

Viś 55

7a3

tra sa saṃsāras tvayā jñātvā prakāśitaḥ || ārāmādyāḥ sa-
mār{{ā}}ambhā nagnānāṃ pāpa ○ hetavaḥ | ta eva khalu
sarvajña tvayoktāḥ puṇyaheta{{h}}vaḥ || śīsupāla<<sya>> saṃ-
grāme{{h}} jīvaḥ kṛṣṇena ghātitaḥ | na śarīrātḥ pṛthagḥ bhūto
jī-

Viś 56

Viś 57

7a4

vo 'stīty uditam tvayā || krodhān mṛtasya saṃgrāme vyāseno-
ktā subhā gatiḥ | ○ tadavasthena cittena tvayoktā nātha du-
rgatiḥ || kīrttanātḥ pāṇḍuputrāṇāṃ puṇyam uktaṃ pṛthakḥ
pṛthakḥ | agamyāṃ ye bhigacchanti niḥ :

Viś 58

Viś 59

7a5

dyās te tava {{.}}śāsane || matāni paratīrthyānāṃ vimṛśāmi
yathā yathā | ta ○ thā tathā me tvayy eva nātha cittam prasī-
dati || ity asarvajñasiddhānte doṣavigrāhitāśayāḥ || n{{e}}<<i>-
rdoṣam api śāstāraṃ tvāṃ na :

Viś 60

Viś 61

7a6

paśyanty abuddhayaḥ || loko bravīd amī śākyā vedadevadvi-
jadviṣaḥ | sva : ○ kam evāparādhan tu lokaḥ kin nāvabu-
dhyate || surendropendrarudrādyā dhārayant[i] sadāyudhamḥ
| bhayād vā bhīṣaṇārtham vā nirbhī-

Viś 62

Viś 63

7a7

s tvāṃ na ca bhīṣaṇaḥ || na bhīṣayasi kañ cit tvāṃ na ca

Viś 64

Vis 65 kaiś cid vibhīṣitaḥ | nyastaśastras tvam eko hi tenāsi jagato
dhikaḥ || vedādivacanam prāyaḥ pūrvottaraparāhatam, | {...}
vaktuḥ samkleśatām vakti vacaḥ sarvajña-

7a8

Vis 66 tām tava || pūrvāparam virodhīni śāstrāṇyāni prāyasaḥ | ā-
Vis 67 dimadhyāvasāne tu ? tav{{i}}a vākalmaṣam, mataḥ || na sū-
drāya matiḥ {...} dadyād ity uktaḥ, vedapāragaiḥ | caṇḍāle-
Vis 68 bhyo pi kāruṇyāt, saddharmmo deśitas tvayā ||

7b1

Vis 69 dṛḍham bata vinirmucya durvanam kaḥ samācaret, | tvām vī-
tarāgam āsādy ko nyān, śāstṛn named budhaḥ || viṣān api
Vis 70 bhujñānā jñānān mucyanti kāpilāḥ | samkliṣṭasya kuto mo-
kṣas tvayoktam vītakalmaṣa || anyaśāstreṣu tan noktam, yad
uktaḥ bhagavaṁ s tvayā |

7b2

Vis 71 kṛtvā tu puṇyanyasambhāraḥ satvebhyaḥ pariṇāmyate || devā-
yatana{{ja}}<<ya>>jñeṣu kṛtvā bhūtābhimarddanam, | laukikā
Vis 72 dharmmam icchanti tac chāstre garhitam, tvayā || dharma eva
kutas tatra yatra prāṇivadhō dhruvam, | svakair api tvayā prā-
ṇaiḥ satvāḥ samrakṣitā

7b3

Vis 73 vibho || yatra satyam ahiḥ, sā ca brahmacaryam, damo dayā |
Vis 74 śākyarājakulo ○ dbhūta sa dharmmas tava sammataḥ || ātatā-
yinaḥ āyāntam api vedāntagam, raṇe | uktaḥ, loke tvayāpy
Vis 75 uktaḥ, kāruṇyam vadhakeṣv api || ya-

7b4

taḥ sukhaṃ sukheṇaiva l{{ā}}abhyate tava śāsane | atas te
 vādi{{.}}śārdḍūla ○ jano yaṃ ramate mate || bhūtān prabhā- Viś 76
 ṣamāṇasya vidhinā 'n{{o}}ena te guṇān | yat puṇyam asti me
 tena jagad astu tvayā samaṃ, || Viś 77

7b5

viśeṣastavam uccārya yan m{{ā}}ayāsāditam śubhaṃ | tenā-
 yaṃ nikhiloko ○ bhūyād bodhiparāyaṇaḥ || 75 || viśeṣastava Viś 78
 samāptaḥ || bhaṭṭarādhasvāminaḥ || ||

3 The Texts

General Remarks

In this chapter slightly corrected and orthographically standardized versions of the texts are given. Palaeographic and orthographic features of the manuscripts without any significance for the text have not been reported in the apparatus. Thus the following items have been tacitly normalized throughout:

- (1) shapes of characters (*m̐* *m̐*, etc.)
- (2) gemination of consonants after *r*
- (3) degemination of consonants before *v*
- (4) use of *m̐* for homorganic nasal and *vice versa*
- (5) use of *m̐* for final *m* at the end of a verse line
- (6) intermingling of sibilants *ś*, *ṣ*, *s*
- (7) use of *avagraha* for crasis end elision
- (8) non-application of *saṃdhi*, use of *virāma*
- (9) irregularities of punctuation

Corrections are indicated by *italics* in the main text. The readings of the manuscript are given in the apparatus.

Stanza numbers have been added by the editors, either continuously or according to the reference editions mentioned in the introductory parts. Except for *Jambhalastotra* which is published here for the first time, Sanskrit texts (*Devātīśaya-stotra*, *Prasādapratibhodbhava*, *Suprabhātastava*) or at least Tibetan versions (*Deśanāstava*, *Viśeṣastava*) of five hymns

have already been published. If there are differences in numbering between the previous editions and our manuscript, the stanza numbers of those editions have been added in the margin, in order to facilitate comparison.

3.1 *Jambhalastotra**Introductory Remarks*

The “Praise of (the God of Wealth) Jambhala” consists of nine stanzas in *āryā* metre. Since Jambhala is the Buddhist counterpart of the Hindu wealth-god Kubera, the praise to him has simply served for his believers even in daily life. In this hymn the supplicant speaks in the first person and behaves quite pitifully with apparent humility. He pays special respect, on the one hand, to the merciful lord addressed in second person, i. e. Jambhala. On the other hand, he requests wealth cunningly from the lord. Some elements in the content appear in some *sādhanas*, which are also ascribed to Candragmin (LIU forthcoming).

According to the record in Tibetan Tengyur, we may identify the author of the praise as the littérateur and grammarian Candragomin, who lived in the middle of the 5th century (OBERLIES 1989, p. 12 f. STEINER 1997, p. 32, n. 4). However, if the following two other points of view are considered, the dating of the author should be moved to a later period: 1. the first iconography of Jambhala appeared after the 8th century (CHANDRA 2002, p. 1500); 2. as a literary genre, *sādhana* arose only later than the 8th century (ENGLISH 2002, p. 24). Moreover, there is no mention of “moon” (*candra*) in the closing verse, which is the littérateur and grammarian Candragomin’s customary signature (TATZ 1978, p. 7; HAHN 1993, p. 33; HAHN 1999, p. xliv). Even to identify him with another Candragomin, who was a tantric author and lived in the considerably later period (SCHNEIDER 2007, p. 446), we still need more evidence. For more on Candragomin, the reader may refer to STEINER 2019.

Before the Sanskrit manuscript presented here was recently

found in Drepung Monastery, it had been thought that the only extant version of the hymn was its Tibetan translation produced by Mutitaśrijñāna and Ņi ma grags. The only part of the Sanskrit text previously available was the seventh stanza of the hymn cited in *Mañjuśrīnāmasaṃgīti-ṭīkā* (BENDALL 1902, p. 155, n. 3).

Edition

ॐ oṃ namo jambhalāya	1b1
śatamakhadahanacaturmukha- hariharadivasakaranamitacaraṇayuga bhagavan mayi viniveśaya duḥkhini kamalāyatām dṛṣṭim 1 udakacalukena tuṣyasi vada bhavataḥ ko 'paro dayāḷur ataḥ aganitapūjāvidhayas tvatsadrśā durlabhāḥ prāyaḥ 2 sukhayasi durgati ¹ patitān	1b2
anviṣyānviṣya yatnataḥ kṛpayā purataḥ katham api paśyasi kim iti na mām aśrumalinamukham 3 pravitatakaruṇādhanuṣi tvayy api tiṣṭhaty aho katham janatā durvāraduḥkhataskara- sainyena vilupyate bhagavan 4 vividhamaṇiratnavarṣam varṣasi kila ¹ nātha sattvahitahetoḥ	1b3
mayi tava guṇaikaniṣṭhe prasaranti na bindavo 'pi kutaḥ 5 tvayi sati dahanti sutarām jvālā iva pāvakasya mām vipadaḥ tribhuvanagṛhītabhārā karuṇādhenuḥ kuto yātā 6	

2a. dayāḷur] dayalur *ms.* 5a. °ratnavarṣam] ratnam, varṣam, *ms.* 6b. kuto] kute *ms.*

bhadraghaṭakalpapādapa-
 cintāmaṇa|yo 'py acetanāvantaḥ | 1b4
 te 'pi sukhayanti sattvān
 kim u bhagavān svīkṛtaḥ kṛpayā || 7 ||
 jambhalajalendra iti yaḥ
 kṣaṇam api gṛhṇāti nāmadheyam te |
 kamalākara iva tasmin
 nivasati lakṣmīḥ sphuratkamalā || 8 ||
 iti tava hatabhava pura|taḥ 1b5
 kṛtvākramaṇḥ visarpi yat puṇyam |
 tena samīhitaphaladas
 tvam iva jano jāyatāṃ bhagavan || 9 ||

iti candragomiviracitaṃ jambhalastotraṃ samāptam ||

7b. bhagavān] bhavatā *ms.* 8a. gṛhṇāti] gṛhnāti *ms.* 9b. samīhita°]
 samīhi° *ms.*

3.2 *Devātiśayastotra*

Introductory Remarks

The “Praise of [the Buddha’s] Preeminence over the Gods” consists of 21 stanzas composed in eight different metres: *anuṣṭubh* “epic śloka” (17, 20), *upajāti* (13), *vaṃśastha* (18), *vasantatilakā* (1–6, 10, 21), *pr̥thvī* (16), *śikhariṇī* (8, 12, 15), *śārdūlavikrīḍita* (7, 9, 11, 14) and *upagīti* (19). The poet, Varāhasvāmin (a. k. a. Śaṃkarasvāmin or Śaṃkarapati), compares the deeds and character of the Indian gods with those of the Buddha in order to find out who should be regarded as superior. The critique is entirely based on moral principles. The poet never addresses the Buddha, but speaks directly to the reader. Thus the text is rather an apology for the poet’s conversion to Buddhism than a hymn of praise.

The hymn is already known from a Nepalese Sanskrit manuscript, which has been edited and translated by SHASTRI 1990 (new edition: SHASTRI and NAGA 2016). Improved editions are by HAHN 2000 and by SCHNEIDER 2014. The latter publication also contains a text-critical edition and translation of its Tibetan version, and Prajñāvarman’s commentary, the *Devātiśayastotraṭīkā*. Both of them, hymn and commentary, have been transmitted in the Tengyur. Besides that, there are some more editions and translations based on the Tibetan version (LIBRARY OF TIBETAN WORKS AND ARCHIVES 1981, pp. 47–50, ZORIN 2010, pp. 183–193). Confer also SCHNEIDER 2019a.

Edition

ॐ namo buddhāya	8a1
<i>pratyakṣato na bhagavān sugato na viṣṇur</i> <i>ālokyate na ca haro na hiraṇyagarbhaḥ </i> <i>teṣāṃ tu rūpacaritātīśayaprabhāvān</i> <i>śrutvā vicārayata ko guṇavān na veti 1 </i>	
<i>viṣṇuḥ samudyatagadāyudharaudrapāṇiḥ</i> <i>śambhur lalannara¹śirograkapālamālī </i> <i>ekāntasāntacaritātīśayas tu buddhaḥ</i> <i>kaṃ pūjayā†mi uta sāntam asāntarūpam 2 </i>	8a2
<i>duryodhanādikulanāśakaro babhūva</i> <i>viṣṇur haras tripuradāhakarahaḥ kilāsī </i> <i>krauñcaṃ guho 'pi dṛḍhaśaktihata¹m cakāra</i> <i>buddhas tu kevalam asau jagato hitaiṣī 3 </i>	8a3
<i>pīḍyo mayāyam ayam eva tu rakṣaṇīyo</i> <i>vadhyo 'yam ity api surottamanītir eṣā </i> <i>niḥśreyasābhyudayasaukhyahitaikabuddher</i> <i>buddhasya naiva ripavo na ca vañcanīyāḥ 4 </i>	
<i>1rāgādidoṣajanakāni vacāṃsi viṣṇor</i> <i>unmattaceṣṭitakarāṇi tathaiva śambhoḥ </i> <i>niḥśeṣadoṣasamakāni tathāgatasya</i> <i>vandyatvam arhati ca ko 'tra vicārayadhvam 5 </i>	8a4
<i>yaś codyataḥ paravadhāya ghrṇāṃ prahāya</i> <i>trā¹nāya yaś ca jagataḥ kṛpayā pravṛttaḥ </i> <i>rāgī ca yo bhavati yaś ca vimuktarāgaḥ</i> <i>vandyo 'nayoḥ ka iha nāma vadānucintya 6 </i>	8a5

1a. pratyakṣato] patyakṣato *ms.*; bhagavān] bhagavāna *ms.* 1c. prabhāvān] prabhān *ms.* 1d. guṇavān] guṇāvān *ms.* 3b. dāhakarahaḥ] dāharaḥ *ms.*

śakraṃ vajradharaṃ balaṃ haladharaṃ viṣṇuṃ ca cakrāyudhaṃ skandaṃ śaktidharaṃ śmaśānanilayaṃ rudraṃ triśūlā ¹ yudhaṃ	8a6
etān duḥkhabhayārditān gatagrṇān bālān vicitrāyudhān nityaṃ prāṇivadhodyatapraharaṇān kas tān namasyed budhaḥ 7	
na yaḥ śūlaṃ dhatte na ca yuvatim anke <i>suvadanāṃ</i> na cakraṃ śaktiṃ vā na ca ku ² liśam ugraṃ na ca halam	8a7
vinirmuktaṃ kleśaiḥ parahitavidhānodyatadhiyaṃ śaraṇyaṃ lokānāṃ tam ṛṣim upayāto 'smi śaraṇam 8	
rudro rāgabalā ³ t striyaṃ vahati yo himsro hriyā varjito viṣṇuḥ krūratarah kṛtaghnacaritaḥ ska ⁴ ndaḥ svayaṃ jñātahā	8a8
krūrāśā mahiṣāntakṛn naravasā- māmsāsiniṃ pārvati <i>pānepsī</i> ca vināyako daśabale svalpo 'pi doṣo 'sti kaḥ 9	
bandhur na naḥ sa bhagavān arayo na cānye sākṣān na dṛṣṭacara ekatamo 'pi caiṣām ⁵ śrutvā vacaḥ suruciraṃ tu pṛthag viśeṣaṃ buddhaṃ guṇātīśayalolatayā sritāsma 10	2a1

7a. viṣṇuṃ] viṣṇaṅ *ms.* 8a. suvadanāṃ] savadanāṃ, *ms.* 9a. rāgabalāt] rāgabalāta *ms.* 9d. pānepsī] yānepsī *ms.*

nāsmākaṃ sugataḥ pitā na ripavas
 tīrthyā dhanam naiva no
 dattam tena tathāgatena na hr̥tam
 kiṃ cit kaṇādādibhiḥ |
 kiṃ tv ekāntajagaddhitaḥ sa bhagavān
 buddho yataś cāmalaṃ
 vā¹kyam sarvamalāpahāri ca tatas
 tadbhaktimanto vayam || 11 || 2a2

hitaiṣi yo nityam
 satatam upakāri ca jagataḥ
 kṛtam yena svāsthyam
 bahuvidharujārtasya jagataḥ |
 sphuṭam yasya jñeyam
 karatala ivābhāti sakalam
 prapadyadhvam santam
 tam ṛṣim asamaṃ bhaktimana¹saḥ || 12 || 2a3

asarvabhāvena cikitsayā vā
 parānuvṛ^{tyā} vicikitsayā vā |
 ye tvām namasyanti munīndracandra
 te 'py āmarim saṃpadam āpnuvanti || 13 ||

paurāṇi śrutir eṣa lokamahito
 buddhaḥ kilāsau harir
 dṛṣṭvā janma¹jarāvināśabalatām
 lokam kṛpābhyudyataḥ |
 jātaḥ śākyakulendrar adbhutamatis
 trātā nṛṇām gautamaḥ
 śāstāram hitam eva kas tam abudho
 nāvaiti mūḍho janaḥ || 14 || 2a4

11d. vayam] vaya *ms.* 13b. °vṛtyā] °vṛtyā *ms.* 14c. °kulendrar adbhuta°]
 °ar a° *metri causa ms.*

yadā rāgadveṣād asurasurakanyāpa ¹ haraṇaṃ kṛtaṃ māyāvitvaṃ dharāṇiharaṇāsaṅgaminā tadā pūjyo vandyo harir api vimukto 'budhatayā vinirmuktaṃ buddhaṃ na namati jano mohabahulaḥ 15	2a5
caturjaladhimekhalākula- kapālabhārālasāṃ ¹ viśṛjya haraye mahiṃ balir avāpa kaṣṭhāṃ daśāṃ pradāya munaye piṇḍaṃ pāṃśulavam aśoko nṛpaḥ kṣitiṃ sakalacandramaṇḍala- talāṃśukāṃ prāptavān 16	2a6
pakṣapāto na me buddhe na dveṣaḥ kapi ¹ lādiṣu yuktimaḍ vacanaṃ yasya kāryas tasya parigrahaḥ 17	2a7
avaśyam eṣāṃ katamo 'pi sarvaviḥ jagaddhitaikāntaviśālaśāsanam sa eva dṛśyo matisūkṣmacakṣuṣā samety aśeṣaiḥ kim anarthapaṇḍitaiḥ 18	
yasya ca nikhilā doṣā na santi sarve guṇāś ca vidyante brahmā vā viṣṇur vā maheśvaro vā sa me śāstā 19	2a8

15a. °surakanyā°] °sukanyā° *ms.* 19a. ca] *om. ms.*

yasya doṣā na vidyante
 vidyante cāmitā guṇāḥ |
 sarvajño yaḥ kṛpāluś ca
 tam ahaṃ śaraṇaṃ gataḥ || 20 ||

evaṃ stute stutisahasranadīsamudre
 |buddhe vibuddhakamalāyatapatranetre | 2b1
 yat kiṃ cid asti kuśalaṃ mama vāksamutthaṃ
 jātā bhavantu sukhinaḥ khalu tena sarve || 21 ||

devātīśayastotraṃ samāptam ||
 kṛtir iyaṃ ācāryabhaṭṭavarāhasvāminaḥ ||

21c. °samutthaṃ] °samutthem *ms.*

3.3 *Deśanāstava*

Introductory Remarks

The manuscript of the “Hymn [in Form of] Confession” consists of 52 stanzas composed in the *rathoddhatā* metre. In contrast to a lot of works ascribed to Candragomin (HAHN 1974, pp. 9–13; TATZ 1978, pp. 43–46), Deś alone “can be assumed or at least considered possible” (STEINER 2019, p. 122) to be a work composed by the author of the drama *Lokānandanāṭaka* (LN), the epistle titled *Śiṣyalekha* and the grammatical work *Cāndravyākaraṇasūtra*. In other words, this is Candragomin the littérateur and grammarian (HAHN 1993, pp. 31–32; HAHN 1999, pp. xxxix–xlv; HAHN and LOHÖFER 2016, p. 9). The poet took “the verse genre of praise (*stava*, *stotra*) and combined it with the religious practice of confession (*deśanā*). The result is the mode, as the commentator puts it, of ‘praising after confession.’” (TATZ 1985, p. 16). The inferiority of the author conveyed in the state of confession and the superiority of the Buddha highlighted in praise form a strong contrast. Moreover, Deś “not only share[s] the poetic form of [LN],” “but introduce[s] into the world of thoughts, which forms the basis of the play, more deeply” (HAHN and LOHÖFER 2016, p. 9).

Before our Sanskrit manuscript became available, Mark TATZ (1978, pp. 469–544) published a critical edition of the Tibetan version of this praise and its commentary. TATZ (1978, pp. 84–175; 1985, pp. 39–110) also translated both of these texts into English. Michael HAHN (1993) offered his assessment of TATZ’s work in which the latter’s translation received unfavorable review. HAHN (2016, pp. 134–140, pp. 215–218) later produced his own translation in German, which was published posthumously. After comparing HAHN’s translation

with our present edition, we conclude that he has interpreted the Tibetan version and the underlying Sanskrit text of Deś faithfully.

The Tibetan version has 51 stanzas, within which the *pāda* c of the 50th stanza and the *pādas* a–c of the last stanza have no counterpart in the Sanskrit text. The 52th stanza of the Sanskrit text is not attested in the Tibetan version.

It is worth mentioning that in the closing verse of the Sanskrit text it lacks Candragomin's customary signature, which can be found in the Tibetan version (cf. Introductory Remarks to *Jambhalastotra*, p. 43).

Edition

namo buddhāya	5a3
sarvadoṣarahitaṃ guṇākaraṃ tvām upetya śaraṇaṃ jagadgurum vaidyarājam asamaṃ sadāturo deśayāmi nijadoṣavikriyām 1	
srotasī ¹ va saritaḥ sudustare	5a4
durvitarkitavicāritormiṇi kleśanakramakaraughasaṃkule sve 'pi cetasi na śāntir asti me 2	
rāgavāridhimahormisaṃkule saṃśrayeyam aśubhāplavaṃ yadi śuṣkakakṣam iva tatra ni ² rdaha ⁿ	5a5
dveṣavahnir upahanti me manaḥ 3 dveṣavahni ³ paritāpaśāntaye bhāvayāmi yadi maitracittatām tatra sarva ⁴ janasaukhyalālitaṃ snehapaṅkam avagāhate manaḥ 4	
snehapaṅkamalinaṃ viśuddhaye ¹ kṣālayāni tad upekṣayā yadi	5a6
tatra sarvajagadartihārīṇi lokanātha karuṇāpi hīyate 5 bhāvayāmi karuṇāṃ yadi prabho kheda eva mama jāyate mahān śāntaye 'sya muditāṃ bhajāmi ced	
uddhataṃ bha ¹ vati cañcalaṃ manaḥ 6	5a7

2d. śāntir] śāntir *ms.* 3c. nirdahan] nirdahana *ms.* 4c. sarva°] sava° *ms.*

saṃvije yadi mudaḥ praśāntaye
 tatra cittam alasaṃ viśīdati |
 udyamena yadi nītam unnatiṃ
 gocarībhavati mānavairiṇaḥ || 7 ||
 tasya śatrur iva sarvaśūnyatā
 tatra śāmyati parārtham ādaraḥ |
 saṃvṛtiṃ yadi parā^lrtham ādade 5a8
 tatra bhāsyati mano dhanāśayā || 8 ||
 alpitaṃ ca vibhavārjane manaḥ
 sarvadoṣamadirāṃ ca pāyitaṃ |
 mohitaṃ ca madamohanidrayā
 sarvam eva ca hatam samīhitaṃ || 9 ||
 dātum icchati mano yadāpi me
 matsareṇa balinātibhūya^lte | 5b1
 taṃ vidhūya yadi nāma dīyate
 dīrgharātram anutapyate tadā || 10 ||
 śraddhayā yadi punaḥ prasāditaṃ
 tatphale patati pāralaukike |
 niḥsprhīkṛtam anityasaṃjñayā
 nirnimittam alasaṃ viśīdati || 11 ||
 bandhubhūtam api sarvajanmasu
 prekṣya lokam atiduhkhaḥpīditam |
 nātha yady api parārtham ihate
^lgrasyate vivaśam ātmasaṃjñayā || 12 || 5b2
 ātmadrṣṭim anuyāty ahaṃkṛtiḥ
 sā mameti kurute pariग्रaham |
 tatra mānamadamanmathādayaḥ
 pīdayanti kupitā ivārayaḥ || 13 ||

8c. saṃvṛtiṃ] samvṛti ms. 8d. dhanāśayā a. c.] dhanāśa p. c. ms. 12b. prekṣya] prekṣa ms.

kleśajālam abhitaḥ samudyataṃ mārasainyam iva bhairavaṃ tadā kṛṣṇapakṣarajanī vijṛmbhate kālarātriḥ iva dāruṇā tadā 14	5b3
vedmi pāpam anutāpaduḥsahaṃ duḥkhajanmapariṇāmadāruṇam vyācarāmi ca tathāpi tat svayaṃ kiṃ nu kaṣṭataram asty ato 'dhikam 15	
vāritaṃ yadi parāpakārato mānasam vividhaduḥkhahe <i>tukam</i> kṣobhyate tad asipattraniṣṭhuḥ ¹ rair durjanair anapakāravairibhiḥ 16	5b4
kṣantum icchati mano yadāpi me nahyate tadupanāhabandhanaiḥ tan nirodhaparipiṇḍitoddhataṃ dveṣavahnipariśoṣaniṣṭhuraṃ 17	
caṇḍadrṣṭiviṣajūṣṭakoṭaram varjayanti vihaḡās taruṃ yathā gopitaṃ pratighavikriyaṃ tathā varjayanti kuśalā mamāśayam 18	5b5
aśmanīva raviraśmitāpīte bhasmanīva pariśoṣadhūṣare vartmanīva sikatābhrasaṃkule dharmavṛṣṭir aphalā mamāśaye 19	
ātmaduḥkham avicintya dāruṇam maddhitārtham iva yaḥ samudyataḥ kṣāntidānaparamopakāriṇam lokanātha na sahe tam apy aham 20	5b6

16b. °hetukam] °hetakaḥ *ms.* 19a. aśmanīva] aśminīva *ms.*

vidviṣann api ca vidravann api prasphurann api ca pīḍayann api śikṣayatv aviratam sa tādr̥śo mādr̥śam na ca gurur vibhāti me 21	
prārthanīyam adhigamya du ^l rlabham kṣāntilābhaparamam mahotsavam kṣāntiśīla yadi nāma na kṣame kṣāntihetur aparo 'sti ko mama 22	5b7
kleśarākṣasagr̥hitam ākulam sajvaram svahitam apy anādr̥tam vīkṣya lokam avalokanākṣamam dveṣa eva karuṇā na me prabho 23	
ātma ^l karmaphalabhājanam janam vedmi sarvam avaśam vinaśvaram kalpayāmi ca param kṛtāgasam paśya mohatimirasya jṛmbhitam 24	5b8
doṣavāridhir aham na ca kṣame doṣaleśam api nātha kasyacit kṣantum anyaguṇasampado 'pi yan notsahe ^l tad idam adbhutam param 25	6b1
prāvṛṣīva paritaḥ samudyatāḥ kleśameghanivahā muhurmuḥuḥ kurvate manasi me samāgamam tyaktalajjam alasaḥ dhig ambhasām 26	
utsahe yadi vijetum ojasā kleśajālam uditam samādhinā styānamiddhatimiram vijṛmbhate vardha ^l te ca śayanāsanaspr̥hā 27	6b2

21a. vidravann] vidruvann *ms.* 21d. gurur] guru *ms.* 23c. vīkṣya] vī-
kṣa *ms.* 24a. ātma] atma *ms.* 24b. vedmi *a. c.]* vemī *p. c. ms.*

rāgapāśavivaśīkṛtaṃ mano
 dveṣadagdham abhimānakhaṇḍitaṃ |
 sarvadoṣaśaraśaktitomaraiś
 caryamāṇam abhito vimuhyati || 28 ||

labdhasaṃjñam upanahya tiṣṭhati
 trasyati pratihatam viśīdati |
 māyayā śaṭhatayā ca vañcitam
 viklavam |bhramati māragocare || 29 ||

6b3

yad yad eva śamathāvalambanam
 tatra tatra muhur arpitaṃ manaḥ |
 kleśapāśavivaśam tatas tataḥ
 kṛṣyate viṣayalobharajjubhiḥ || 30 ||

vīryam udvahati jātam uddhatam
 tat parityajati jāyate layaḥ |
 durlabhāsya |samayuktiyuktatā
 kiṃ karotu mama *cittam* ākulam || 31 ||

6b4

prajñayā carati jātam uddhatam
 dhāraṇām bhajati jāyate layaḥ |
 durlabhāsya yuganaddhavāhitā
 kiṃ karotu mama *cittam* ākulam || 32 ||

yatnato vahati jātam uddhatam
 tan mṛdū|bhavati jāyate layaḥ |
 durlabhā pratipad asya madhyamā
 kiṃ karotu mama *cittam* ākulam || 33 ||

6b5

dahyamānam api doṣakānanam
 dhyānadāvadahanair muhurmuḥuḥ |
 ātmadrṣṭidṛḍhamūlam arpitaṃ
prāvṛṣīva paritaḥ *prarohati* || 34 ||

29d. bhramati] bhraṣati *ms.* 31a. vīryam] vīrṣam *ms.* 31d. *cittam*] ce-
 tam *ms.* 33a. jātam] yātam *ms.* 34d. *prāvṛṣī*°] *pāvṛṣī*° *ms.*; *prarohati*]
prarohatiṃ ms.

kleśatiktarasasekavāsitaṃ cittapādapam anādikālikam svādubhāvam u ^l panetum akṣamāḥ	6a2
kiṃ bhavantu guṇavāribindavaḥ 42 sarvadoṣamayam eva me mano bodhihemarasabhūtam adbhutam tat tad eva guṇajātam arpiṭam doṣabhāvam upaniya tiṣṭhati 43 yad yad eva kathitaṃ mahauṣadham tat tad eva mayi jāyate viṣam	
yuktir eva ^l hi paraṃ rasāyanam sā ca nāsti yadi nāsti nirvṛtiḥ 44 yā tu nirdahati doṣapūraṇam nāpi doṣam aparaṃ prakupyate	6a3
sā ca yuktir iti buddhir asti me kidṛṣīti na punar viniścayaḥ 45 āśayānuśayadhātuvāsanām ^l doṣahetuviparītayojitām	6a4
dhyāyatām tadupadeśabhāvanām śāntir atra nacirād bhaviṣyati 46 sarvadoṣarahitasya tāyinaḥ sarvadharmaparamārthavedinaḥ citrarūpam api te nirūpitaṃ sarvadoṣa ^l kaluṣam vyapohati 47	6a5
tat punas tava puraḥ sthitaṃ vapuḥ paśyatām ruciralakṣaṇojjvalam śrotrapeyam amṛtaṃ ca śṛṅvatām kleśajālam akhilaṃ viśīryate 48	

42d. bhavantu] bhavanta *ms.* 45a. °pūraṇam] °gharaṇam *ms.* 45b. prakupyate] prakopate *ms.*

yat punaḥ parataro 'pi te vibho
 dharmakāyasavitā ni^lruttaraḥ | 6a6
 cintito 'pi jagatām anudbhavo
 hanti caiva timiraṃ tad adbhutam || 49 ||
 yatra tatra śamathe vyavasthito
 yena tena parameṇa cetasā |
 sarvalokasukhado yathā tathā
 yo 'si so 'si bhagavan namo 'stu te || 50 ||
^lsarvadoṣamalinātmanā mayā 6a7
 sarvadoṣarahitasya te puraḥ |
 deśitaḥ svakaluṣo 'ghasaṃcayas
 tvam jagadgurur ataḥ paraṃ prabhuḥ || 51 ||
 puṇyam atra yad upārjitaṃ mayā
 tena māra vijayaśriyā yutāḥ |
 bhāvanāmayam upetya satpa^lthaṃ 6a8
 buddhabodhim upayāntu dehinaḥ || 52 ||

deśanāstavaḥ samāptaḥ ||
 kṛtir iyaṃ candragomipādānām iti ||

49c. anudbhavo] anubhavo *ms.*

3.4 *Prasādapratibhodbhava**Introductory Remarks*

Mātr̥ceṭa’s “Production of Inspiration due to Confidence [in the Buddha]” has been edited by SHACKLETON BAILEY 1951 under its second title *Śatapañcāśatka* “[Hymn] in [approximately] 150 [stanzas]”. It is characterized as follows: “In its 153 stanzas, the author emphasizes concise wording and applies formal embellishments only to the extent that they never distract from the religious message. A main topic is ... the indescribability of the Buddha, which inspires the author to multiple apposite images” (HARTMANN 2015, p. 535).

Only a small part of the hymn is contained in our manuscript. It starts with verse 52c and ends with 57c, quite abruptly and well before the end of the third line. The rest of the page is blank. It seems that originally this folio was the final part of a larger manuscript which contained the first third of the *Prasādapratibhodbhava*. Most probably the scribe prepared his copy from an incomplete exemplar, therefore the text breaks off at 57c. So he decided to write another text—the *Devātīśayastotra*—on the back side of the folio. In later times, a Tibetan scribe attached a note in Tibetan cursive (*dbu med*), thus indicating that the *Devātīśayastotra* begins on the back: *lha las phul byuñ dan khyad par ’phags stod sogs*.

Consequently, the *Prasādapratibhodbhava* page should be regarded as the recto and the *Devātīśayastotra* page as the verso part. However, the Chinese publishers have falsely named the recto page as “8B” and the verso page as “8A”. For practical reasons we will not alter it. The text is identical with SHACKLETON BAILEY’s, except for the dittography *tavaivāsmāl lalakṣaṇa*° i. o. *tavaivāsmāl lakṣaṇa*° (56d) and the negligent writing *vadatīvāsrtān* i. o. *vadatīvāsritān* (57b).

3.5 *Viśeṣastava**Introductory Remarks*

The “Praise of the Excellence” is a hymn dedicated to Buddha Śākyamuni, and also a remarkable polemic: The author Rādhasvāmin (a. k. a. Udbhaṭasiddhasvāmin or Mudgaragomin), a convert to Buddhism, argues why he has rejected his former beliefs and accepted the Buddha as his teacher. Throughout the text he criticizes Indian gods, teachings, and cults.

The Tibetan translation of this poem is entitled *Khyad par du 'phags pa'i bstod pa*; this title is also attested by a gloss added to this manuscript (8b3). In the Tengyur the text is supplemented by Prajñāvarman's detailed commentary, the *Viśeṣastavaṭikā*. Both the hymn and its commentary have been main sources for the Tibetans' knowledge about Indian mythology and non-Buddhist teachings. A critical edition of the Tibetan versions of both texts has been published in SCHNEIDER 1993; an improved edition of the hymn appeared in SCHNEIDER 2018. Besides that there are some other editions and translations based on the Tibetan version (BYAMS PA THOG MED 1957, ŚĀSTRĪ 1966, NEGI 1985, ZWILLING 1979, KUZNECOV 1985, NAGA 1998 [new ed.: SHASTRI and NAGA 2016]). Compare also SCHNEIDER 2019b.

In the collection of Sanskrit manuscripts from Drepung monastery there is yet another manuscript of this text entitled *Viśeṣastuti* which contains no more than 63 stanzas (ms. B). In the facsimile edition it is reproduced as file ZX0590-ZB30 (vol. 1, no. 17). Actually this manuscript is part of a much larger codex dated Vikrama 1485, i. e. 1428 A. D. For this reason it will be edited in a separate volume.

In the following edition references to the order of the Tibetan version are given in square brackets.

Edition

l ¹ namo buddhāya	2b1
śāstṛṇ anyān l ¹ samutsṛjya	2b2
tvām ahaṃ śaraṇaṃ gataḥ	
bhagavaṃs tatra ko hetur	
nir ¹ doṣo guṇavān asi 1 [1]	
doṣabhakto 'thavā loko	
doṣān vā guṇato gataḥ	
guṇagrahaṇamando vā	
yenānyāñ śaraṇaṃ gataḥ 2 [2]	
vāsudeveśvarādīnāṃ	
harṣāt tadbhaktibhir janaiḥ	
ye l ¹ guṇāḥ parikīrtiyante	2b3
doṣās te tava śāsane 3 [3]	
rudreṇa tripuraṃ dagdhaṃ	
kruddhenaikeṣuṇā kila	
krodhāgnir eva nirdagdhas	
tvayā jñānamaheṣuṇā 4 [4]	
durdagdhenā hi kāmēna	
punar ākarṣito haraḥ	
tvajjñānāgnau hutaḥ kāmaḥ	
l ¹ samūlo vilayaṃ gataḥ 5 [5]	2b4
tilottamāyāṃ jātāsthaḥ	
śūlī jātās caturmukhaḥ	
mārakanyāvilāsais te	
romāgram api no 'ñcitam 6 [6]	

2c. nir¹doṣo] nidoṣo *ms.* 2c. °mando] °mado *ms.* 4b. °keṣuṇā] °keśunā *a. c.,*
°ke *p. c. ms.* 6a. tilottamāyāṃ] trilottamāyāṃ *ms.* 6b. jātaś] yātaś *ms.*
6d. no 'ñcitam] neñcitam *ms.*

cakravākān api jayaty
 aṅgena vanitāṃ vahan |
 śaṃkaro 'śaṃkareṇa tvam
 naiva kā¹mena mohitaḥ || 7 [7] || 2b5

na tan mārabalaṃ jetum
 alaṃ cakritriśūlinau |
 vinā cakratriśūlābhyāṃ
 yan maitryastreṇa te jitam || 8 [8] ||

nīlakaṇṭhīkṛtaḥ śarvo
 jarābāṇair hato hariḥ |
 sopakramau tu tau devau
 tvam nātha¹ nirupakramaḥ || 9 [9] || 2b6

vāmanaṃ rūpam āsthāya
 hariṇā māyayā baliḥ |
 vañcitas tvam tu māyājño
 na ca vañcayase parān || 10 [10] ||

taiḥ paṅgugativad dṛṣṭam
 viṣṇos trailokyalaṅghanam |
 dṛṣṭam yair adbhutaṃ nātha
 tvadṛddhīnāṃ vi¹jṛmbhitam || 11 [11] || 2b7

kumāraḥ sahitaḥ ṣaṣṭhyā
 brahmacaryaṃ carann api |
 tvayā tu maithunāḥ sapta-
 saṃyogād bhasmasāt kṛtāḥ || 12 [12] ||

sraṣṭāro hi vyaṃ loka-
 syoktaṃ brahmādibhiḥ kila |
 karmajās te 'pi lokaś ca
 tvayoktaṃ tattvadarśinā || 13 [13] ||

ahalyāda rśanād vajrī	2b8
kāmena kila mohitaḥ	
vīra dārās tvayā tyaktvā	
kāma eva vimohitaḥ 14 [14]	
somaḥ kavalatām yāti	
vivaśo rāhuhastinaḥ	
tan nāsti bhūtaṃ yasya tvam	
vivaśo vaśam āpnuyāḥ 15 [15]	
nṛpā rāmāambarīśadyā	
vanebhyaḥ punar āgatāḥ	3a1
vivekāmṛtatṛptas tvam	
punaḥ sugata nāgataḥ 16 [16]	
ālabhyaḥ paśavo yajñe	
prāhuḥ svargaṃ jigīṣavaḥ	
pipīlakasyāpi vadho	
nānujñātas tvayānagha 17 [17]	
pramadārthī gato rāmaḥ	
pāraṃ kila mahodadheḥ	
ṣaṣṭiṃ ca strīsaḥsrāṇi	
tvam viḥyāśramam gataḥ 18 [33]	3a2
pareṣāṃ jīvitājyena	
svārtham anyair makhe hutam	
parārtham tu tvayaikena	
svajīvāhutayo hutāḥ 19 [18]	
ṛṣibhir bahavo dagdhāḥ	
kruddhaiḥ śāpāgnibhir janāḥ	
tvayā jñānāgninā dagdhā	
janānām janmahe tavaḥ 20 [19]	3a3

14a. vajrī] vajī *ms.* 14c. tyaktvā] tyaktāḥ *ms.*

ṛṣiṅnāṃ tapasaḥ siddhiḥ śāpasiddhyānumīyate tava nātha tapaḥsiddhiḥ kṛpāsiddhyānumīyate 21 [20]	
ṛṣibhiḥ pātitaṃ liṅgaṃ śambhoḥ śāpena kāminaḥ tvayā mūlam anarthānāṃ kāma eva nipātitaḥ 22 [21]	
bahutvāt smṛtivaikalyāt pūrvottaraparāhatam śrūyate vyāsavacanaṃ sarvatra na ca te muneḥ 23 [19+]	3a4
prāyaḥ paroktāny uktāni yāni dvaipāyanādibhiḥ tvayāsādhāraṇo dharmāḥ svayaṃ jñātvā prakāśitaḥ 24 [22]	
vivikteṣv eva kathyante vedās tī rthyavacāmsi ca āghoṣya tava <i>saiṃhena</i> dharmo nādena kathyate 25 [23]	3a5
dṛṣṭatattvo 'pi sām̐khyānāṃ bhāradvājo vasantayā saṃgataḥ saṃgatā naiva strībhiḥ śiṣyās tava prabho 26 [24]	
viśiṣṭe deyam ity evam kapilaḥ prāha netare śvabhyo 'pi nātha dātavyaṃ kāruṇyād bhāṣitaṃ tvayā 27 [25]	3a6

25c. *saiṃhena*] *saihena* ms. 27d. *tvayā*] *tvāyā* ms.

śarīratāpair icchanti
 nirgranthā granthiśātanam |
 tvam punar mānasais tāpair
 granthiśātanam icchasi || 28 [26] ||
 anapekṣyaiva bhāvānām
 siddhim icchanti tārīkākāḥ |
 na kiṃ ci^d anapekṣyāstīty
 uktaṃ vācaspace tvayā || 29 [27] || 3a7
 mokṣam kila gataḥ prāhuḥ
 śuko bhittvā divākaram |
 tvam tu prāptaś ca nirvāṇam
 na gataś cāsi kutra cit || 30 [28] ||
 mokṣam anyena janakaḥ
 śuko 'nyena pathā gataḥ |
 tvam tu yena pa^lthā yātaḥ
 śiṣyās tenaiva te gatāḥ || 31 [29] || 3a8
 ṣoḍaśa strīsaḥasrāṇi
 viṣṇor āsīt parigrahaḥ |
 tvam tu lokottamaḥ śāstā
 nirmamo niḥparigrahaḥ || 32 [30] ||
 samraktaḥ kāśisundaryām
 vyāso vikṛtim āgataḥ |
 gṛhasamstho ^l'py anāryais tvam
 indriyārthair na mohitaḥ || 33 [31] || 3b1
 kāmārto vikalībhūto
 vanitāpādatāḍitaḥ |
 vyāso na punar eva tvam
 gṛhibhūto 'pi kampitaḥ || 34 [32] ||

33c. °stho 'py anā°] °stho pya (3b1) py anā° ms. 33d. na mohitaḥ] narmohitaḥ ms.

karnāduryodhanādīnām hariṇā cintito vadhaḥ asavo 'pi tvayā tyaktāḥ sattvānām hitakāmyayā 35 [34]	
viṣṇunā kapaṭam kṛtvā yā hṛtā vikramais tribhiḥ sā kṣītis tṛṇavat tyaktā bhavatā nirmumukṣuṇā 36 [35]	3b2
kṛtvā niḥkṣattriyaṃ lokam prānakṣayakaraiḥ śaraiḥ yad yaśaḥ prāptavān rāmaḥ śāstre tad ayaśas tava 37 [36]	
yasyāḥ kṛte †na saṃgrāmaḥ kṛtaḥ kauravapāṇḍavaiḥ tām latā ^l m iva savyāḍḍām śriyaṃ tyaktvāsi nirgataḥ 38 [37]	3b3
devadāruvane śambhor yad yogīśvaraceṣṭitam tvadīyaṃ śāsanam prāpya tad ajñānaviceṣṭitam 39 [38]	
dvijair adyāpi maghavān ahalyām pari gīyate tvayāgraphalalābhena śakrasyo ^l dghoṣitam yaśaḥ 40 [39]	3b4
dehād dehāntaram yāti jīvaḥ kila nirañjanaḥ na śarīrāt pṛthagbhūto jīvo 'sti kathitam tvayā 41 [52]	

svo mātulaḥ kumāreṇa
 śaktyā bhinno 'bhigiyate |
 kleśajālaṃ tvayā vīra
 prajñāśaktyā vidāri^ltam || 42 [67] || 3b5
 svam apy antaḥpuram naiva
 paritrātaṃ hi viṣṇunā |
 trāṇāya sarvasattvānām
 tvam mune nityam udyataḥ || 43 [68] ||
 jarāsandhabhayaṃ jñātvā
 mathurām tyaktavān hariḥ |
 sattvo naivāsty asau kaś cid
 bibhiyās tvam yato mune || 44 [69] ||
 a^lnayād vilayaṃ yātā 3b6
 vāsudevasya bāndhavāḥ |
 tvayā tu bāndhavāḥ sarve
 saṃsārāt parimocitāḥ || 45 [70] ||
 kṛṣṇo hi kṛṣṇayavana-
 trāsārto 'dhaḥ praviṣṭavān |
 khaṭvāyā mucukundasya
 nirbhīs tvam sarvataḥ prabho || 46 [40] ||
^lprajāpatir duhitaram 3b7
 svām akāmayata śrutiḥ |
 akalmaṣam brahmacaryam
 śiṣyāṇām api te mune || 47 [41] ||
 dānagrahaṇavat proktā
 saṃkrāntiḥ puṇyapāpayoḥ |
 dvijais tvayoktam evam hi
 kṛtanāśo 'kṛtāgamaḥ || 48 [42] ||

43d. udyataḥ] udyata *ms.* 46b. trāsārto] trāsārtho *ms.* 46c. khaṭvāyā] khaṭvāyām *ms.*

cetanālakṣaṇo ¹ stv ātmā	3b8
kāpilaiḥ parikalpyate	
evam hi †tasya nityatvam	
ātmanah kathitam tvayā 49 [43]	
jñānād anyo vibhuś cātmā	
kaṇādaḥ parigītavān	
tvayoktam evam anyo 'sau	
kāṣṭhatulyaḥ prasajyate 50 [44]	
saṃkocī ca vikāsī ca	
jīvo ¹ dehāpramāṇavān	7a1
prāha nagnaḥ pradeśitvāt	
tasyoktā te vināsitā 51 [45]	
puruṣaḥ kāraṇam nityam	
jagataḥ kalpyate dvijaiḥ	
nityam ca kāraṇam ceti	
tvayoktam nāsti kiṃ cana 52 [46]	
saṣṭiṃ putrasahasrāṇi	
sagarasya mahātmanah	
dr̥ṣṭyā dadāha kapilas	
tatrāpi karuṇā tava 53 [47]	
pradhānā ¹ j jagad utpannam	7a2
kapilaḥ prāha tattvavit	
karmakleśodbhavam janma	
jagataḥ kathitam tvayā 54 [48]	
mokṣe 'pi kapilādīnām	
ātmano bhavahetavaḥ	
tvam tu śāntiṃ gataḥ saṃkhyām	
naiṣi śānta ivānalaḥ 55 [49]	

52a. puruṣaḥ] puruṣam *ms.*

kaiś cit tīrthakarair mokṣo gatimān ity udāhṛtaḥ gatih ya ^l tra sa saṃsāras tvayā jñātvā prakāśitaḥ 56 [50]	7a3
ārāmādyāḥ samārambhā nagnānām pāpahetavaḥ ta eva khalu sarvajña tvayoktāḥ puṇyahetavaḥ 57 [51]	
śīsupālasya saṃgrāme jīvaḥ kṛṣṇena ghātitaḥ na śarīrāt pṛthagbhūto jī ^l vo 'stīty uditam tvayā 58 [<i>deest</i>]	7a4
krodhān mṛtasya saṃgrāme vyāsenoktā śubhā gatiḥ tadavasthena cittena tvayoktā nātha durgatiḥ 59 [53]	
kīrtanāt pāṇduputrāṇām puṇyam uktaṃ pṛthak pṛthak agamyām ye 'bhigacchanti nī ^l dyās te tava śāsane 60 [54]	7a5
matāni paratīrthyānām vimṛśāmi yathā yathā tathā tathā me tvayy eva nātha cittam prasīdati 61 [71]	
ity asarvajñasiddhānte doṣavigrāhitāśayāḥ nirdoṣam api śāstāram tvām na ^l paśyanty abuddhayaḥ 62 [72]	7a6

loko 'bravīd amī śākyā
vedadevadvijadviṣaḥ |
svakam evāparādham tu
lokaḥ kiṃ nāvabudhyate || 63 [73] ||

surendropendrarudrādya
dhārayanti sadāyudham |
bhayād vā bhīṣaṇārthaṃ vā
nirbhī's tvam na ca bhīṣaṇaḥ || 64 [55] ||

7a7

na bhīṣayasi kaṃ cit tvam
na ca kaiś cid vibhīṣitaḥ |
nyastaśāstras tvam eko hi
tenāsi jagato 'dhikaḥ || 65 [56] ||

vedādivacanaṃ prāyaḥ
pūrvottaraparāhatam |
vaktuḥ saṃkleśatām vakti
vacaḥ sarvajña¹tām tava || 66 [57] ||

7a8

pūrvāparam virodhīni
śāstrāṇy anyāni prāyaśaḥ |
ādimadhyāvasāne tu
tava vākalmaṣaṃ matam || 67 [58] ||

na śūdrāya matiṃ dadyād
ity uktaṃ vedapāragaiḥ |
caṇḍālebhyo 'pi kāruṇyāt
saddharmo deśitas tvayā || 68 [59] ||

¹drumaṃ bhadraṃ vinirmucya
durvanaṃ kaḥ samācaret |
tvām vītarāgam āsādyā
ko 'nyāñ śāstṛn named budhaḥ || 69 [60] ||

7b1

67b. śāstrāṇy anyāni prāyaśaḥ] śāstrāṇyāni prāyaśaḥ ms. 69a. drumam
bhadraṃ] dṛḍhaṃ baṭa ms.

viṣayān api bhuñjānā
 jñānān mucyanti kāpilāḥ |
 saṃkliṣṭasya kuto mokṣas
 tvayoktaṃ vītakalmaṣa || 70 [61] ||
 anyaśāstreṣu tan noktaṃ
 yad uktaṃ bhagavaṃs tvayā |
 †kṛtvā tu puṇyasambhāraḥ 7b2
 sattvebhyaḥ pariṇāmyate || 71 [62] ||
 devāyatanayajñeṣu
 kṛtvā bhūtābhimardanam |
 laukikā dharmam icchanti
 tac chāstre garhitaṃ tvayā || 72 [63] ||
 dharma eva kutas tatra
 yatra prāṇivadho dhruvam |
 svakair api tvayā prāṇaiḥ
 sattvāḥ saṃrakṣitā †vibho || 73 [64] || 7b3
 yatra satyam ahimsā ca
 brahmacaryaṃ damo dayā |
 śākyarājakulodbhūta
 sa dharmas tava saṃmataḥ || 74 [65] ||
 ātatāyīnam āyāntam
 †api vedāntagaṃ raṇe |
 uktaṃ loke tvayāpy uktaṃ
 kāruṇyaṃ vadhakeṣv api || 75 [66] ||
 ya†taḥ sukhaṃ sukhenaiva 7b4
 labhyate tava śāsane |
 atas te vādiśārdūla
 jano 'yaṃ ramate mate || 76 [74] ||

70a. viṣayān] viṣān *ms.* 71c. puṇya°] puṇyanya° *ms.*

bhūtān prabhāṣamāṇasya
 vidhinānena te guṇān |
 yat puṇyam asti me tena
 jagad astu tvayā samam || 77 [75] ||

|viśeṣastavam uccārya
 yan mayāsāditam śubham |
 tenāyaṃ nikhilo loko
 bhūyād bodhiparāyaṇaḥ || 78 [76] ||

7b5

viśeṣastavaḥ samāptaḥ ||
 bhṭṭarādhasvāminaḥ || ||

78c. nikhilo loko] nikhiloko *ms.* 78d. 78] 75 *ms.* Colophon. °stavaḥ]
 °stava *ms.*

3.6 *Suprabhātastava*

Introductory Remarks

This manuscript (ms. D1) of the “Praise of the Beautiful Dawn,” or, if a pun on the title is understood, the “Praise of the Excellently Illuminating Dawn (i. e. the Buddha)” according to the interpretation in its Tibetan translation (STEINER 1997, p. 210, n. 1), or “Morning/Awakening Song” as a counterpart to Brahmanical morning oblation (for *agnihotra*, cf. BODEWITZ 1976, pp. 41–50 and SAKAMOTO-GOTŌ 2020), consists of 25 stanzas composed in *mālinī* metre and four other metres: *anuṣṭubh*, *vaṃśamālā*, *vasantatilaka* and *śārdūlavikrīḍita*. The poet, possibly King Śrīharṣa based on the ascription in the colophon, compares the deeds and characteristics of various Indian gods and sages with those of the Buddha. The Buddha, the only Awakened One, surpasses all of them, who are still asleep. Although the poetic features in Sup are plain, the poet is very skillful to pack the force of a god or a group of sages into three *pādas*, only to disparage at the same time.

Both Sup and another *stava*, *Aṣṭamahāsthānacaityavandanastava* (Aṣṭ), the “Praise in Reverence of the Shrines at the Eight Great Places,” have been ascribed to the famous king and playwright of Kanauj, Śrīharṣa (a. k. a. Harṣadeva, Harṣavaradhana, Śīlāditya and Harṣa, c. 590–647 CE), if not to another poet king, Śrīharṣadeva of Kashmir (1058/59–1101). Perhaps at least Aṣṭ should be ascribed to the earlier Harṣa (STEINER 1997, pp. 209–212). Most of the stanzas of Sup end with a refrain, in which the Buddha is referred to as *daśabala*, “one who possesses ten powers,” which is the same as the refrain that is found in Aṣṭ.

There are already five editions of Sup. All of them have *Suprabhātastotra* as title: MINAEV 1887, THOMAS 1903 (which

includes the Tibetan version), ETTINGHAUSEN 1906, PANDEYA 1994 and BAHULKAR et al. 2012. Two translations have also been produced by modern scholars: MINAEV 1887 and ETTINGHAUSEN 1906.

Within the manuscript collection from the Drepung Monastery, there is yet another manuscript of Sup (ms. D2). It is the eighth text (10a1–12a2), following immediately Aṣṭ (9a3–10a1), in a file named no. ZX0618–ZB24 (MATSUDA 2019).

As THOMAS (1903, p. 705) and STEINER (1997, pp. 210–211, n. 1) have already noted, the order and number of stanzas do not always agree between the Sanskrit text and its Tibetan version; there is even disparity among the Sanskrit mss. themselves. While all the former editors knew that the Sanskrit text of Sup consists of 24 stanzas, ms. D1 contains two extra stanzas that have never been attested in any other versions; one stanza that is found elsewhere, however, is absent in it. Ms. D2, on the other hand, presents only 22 stanzas, with two stanzas missing.

References to the order of PANDEYA 1994 and BAHULKAR et al. 2012 are given in square brackets.

Edition

ॐ oṃ namo buddhāya ||

4a1

stutam api surasaṅghaiḥ siddhagandharvamukhyair
divi bhuvī ca viśiṣṭaiḥ stotravāgbhir yatīśaiḥ |
aham api kṛśāsaktiḥ staumi saṃbuddham āryaṃ
nabhasi garuḍayāte kiṃ na yānti dvirephāḥ || 1 [1] ||

sakalaghanavitānakleśārātryandhakāre
jina jagati vibuddhaṃ tatkṣaṇajñānalābhā¹t | 4a2
kamalam iva niśānte tvāṃ tathā suprabuddhaṃ
stutikusumakalāpair arthayiṣyāmi bhaktyā || 2 ||

kṣapitaduritapakṣaḥ kṣiṇaniḥśeṣadoṣo
dravitakanakavarṇaḥ phullapadmāyatākṣaḥ |
surucirapariveśaḥ suprabhāmaṇḍalaśrīr
daśabala tava nityaṃ suprabhātaṃ prabhā¹tam || 3 [2] || 4a3

madanabalavijetuḥ kāpathocchedakartus
tribhuvanahitakartuḥ strīlatājālahartuḥ |
śamasukharamavettur bhettur ajñānaśailaṃ
daśabala tava nityaṃ suprabhātaṃ prabhātam || 4 [3] ||

asurasuranarāṇāṃ yo 'grajanmāgradevaḥ
sakalabhuvā¹nadhātā lokasṛṣṭyaikaśabdaḥ | 4a4
svapiti jagati buddhaḥ padmapattrāyatākṣo
daśabala tava nityaṃ suprabhātaṃ prabhātam || 5 [4] ||

udayagiritataṣtho vidrumacchedatāmras
timiranikarahantā cakṣur ekaṃ janānām |
ravir api madalolaḥ sarva¹thā so 'pi supto 4a5
daśabala tava nityaṃ suprabhātaṃ prabhātam || 6 [5] ||

1b. viśiṣṭaiḥ] viśiṣṭhai *ms.* 1c. kṛśāsaktiḥ] kṛśāsakti *ms.* 4c. °vettur]
°verttur *ms.*; bhettur] bhetur *ms.*; °śailaṃ] °śśailam *ms.* 6a. °tāmras] °tā-
mra *ms.* 6b. °hantā *a. c.*] °hanti *p. c. ms.*

dviradadaśanapāṇḍuḥ śītaraśmiḥ śaśāṅkas
 tilaka iva rajanyāḥ śarvacūdāmaṇir yaḥ |
 avigatamadarāgaś candramāḥ so 'pi supto
 daśabala tava nityaṃ su^lprabhātaṃ prabhātam || 7 [6] || 4a6

pravarabhujacatuṣkaḥ ṣoḍaśārdhārdh^havaktro
 japaniyamavidhijñāḥ sāmavedapravaktā |
 amalakamalayoniḥ so 'pi supto vidhātā
 daśabala tava nityaṃ suprabhātaṃ *prabhātam* || 8 [7] ||

kuvalayadalanīlaḥ | puṇḍarikāyatākṣaḥ 4a7
 suraripubalahantā viśvakṛd viśvarūpi |
 harir api cirasupto garbhavāsair amukto
 daśabala tava nityaṃ suprabhātaṃ prabhātam || 9 [10] ||

himagiriśikharābhaḥ sarpayajñopavīti
 tripuradahanadakṣo vyāghracarmotta^lrīyaḥ | 4a8
 saha girivaraputryā nityasuptas triśūli
 daśabala tava nityaṃ suprabhātaṃ prabhātam || 10 [8] ||

kapilajaṭakalāpo raktatāmrāruṇākṣaḥ
 paśupati^ratikāle saṅgabhaṅgaikadakṣaḥ |
 smaraśaradalitāṅgaḥ so 'pi supto hutāśo 4b1
 daśabala tava nityaṃ suprabhātaṃ prabhātam || 11 [11] ||

jvalitakuliśapāṇir durjayo dānavānāṃ
 surapatir api śacyā vibhramair mūdhacetāḥ |
 aniśi niśi ca suptaḥ kāmapaṅke nimagno
 daśabala tava nityaṃ suprabhātaṃ prabhātam || 12 [9] ||

himaśaśikumudābho madyapānāruṇākṣo
 | dṛḍhakaṭhinabhujāṅgo lāṅgalāsaktahastaḥ | 4b2
 bala iha cirasupto revatīkaṇṭhalagno
 daśabala tava nityaṃ suprabhātaṃ prabhātam || 13 [12] ||

8a. °ārdhavaktro] °addhavaktro *ms.* 8d. prabhātam] *om. ms.* 11b. °da-
 kṣaḥ] °dambhaḥ *ms.* 12a. dānavānāṃ] dānavanāṃ *ms.* 13b. °āṅgo] °ā-
 tmo *ms.*

gajamukhadaśanaikaḥ sarvato vighnakarttā
 viga*lit*amadavāriḥ śatpadodgītagaṇḍaḥ |
 gaṇapatiḥ api supto vāruṇīpā¹namatto 4b3
 daśabala tava nityaṃ suprabhātaṃ prabhātam || 14 [13] ||

atasikusumanilā yasya śaktiḥ karāgre
 navakanakavapuṣmān *ṣaṇ*mukhaḥ krauñcabhettā |
 trinayanatanayo 'sau so 'pi suptaḥ kumāro 4b4
 daśabala tava nityaṃ suprabhātaṃ ¹prabhātam || 15 [14] ||

yamavaruṇakuberā yakṣadaityoragendrā
 divi bhuvī gaganasthā lokapālās tathānye |
 yuvatimadakaṭākṣair īkṣitās te 'pi suptā
 daśabala tava nityaṃ suprabhātaṃ prabhātam || 16 [17] ||

ṛṣaya iha mahānto ¹vatsabhṛgvaṅgiro 4b5
 'drikratupulahavasiṣṭhavyāsavālmīkigārgyāḥ |
 yuvatijaghanasaktās te 'pi nityaṃ prasuptā
 daśabala tava nityaṃ suprabhātaṃ prabhātam || 17 [16] ||

aśanavasanahīnā mṛtyuyogānuraktā
 bahuvividhaviḥātāḥ ¹pretavad dagdhadehāḥ | 4b6
 ubhayagativihīnās te 'pi nagnāḥ prasuptā
 daśabala tava nityaṃ suprabhātaṃ prabhātam || 18 [15] ||

yad api guṇalavaṃ te nātha saṃkīrtya bhaktyā
 mama śubham upajātaṃ bhāvaśobhāvādātam |
 tad iha ja¹gati śīghraṃ dhvastasarvānukāraṃ 4b7
 daśabala tava nityaṃ suprabhātaṃ prabhātam || 19 ||

suprabhātaṃ tavaikasya
 jñānonmī*ta*cakṣuṣaḥ |
 ajñānatimirāndhānāṃ
 nityam *ast*amito raviḥ || 20 [21] ||

14b. viga*lit*a°] viga*lat* *ms.* 15b. ṣaṇ°] ṣaḍ° *ms.* zob. °onmī*lit*a°] °onmī*li*° *ms.*
 zod. *ast*amito] *ast*imito *ms.*

punaḥ prabhātaṃ punar udgato raviḥ punaḥ śaśāṅkaḥ pu ^l nar eva śarvarī	4b8
mṛtyur jarā janma tathaiva bhūyaśo gatāgataṃ mūḍhadhiyā na budhyate 21 [22]	
ajñānanidraranītamasi prasupte tṛṣṇāvisālaśayane viṣayopadhāne	
loke śubhāśubhaphalaiḥ parivartamāne jāgarti yaḥ satatam eva namo ^l 'stu tasmai 22 [19]	5a1
suprabhātaṃ sunakṣatraṃ śriyā pratyabhinanditam	
buddhaṃ dharmam ca samgham ca praṇamāmi dine dine 23 [23]	
tīrtheṣu gokulaśatāni pibanti toyam tṛptim vrajanti na ca tat kṣayam abhyupaiti	
tadvan muneḥ kavivarair api samstutasya na kṣīyate guṇanidhir guṇasāgarasya 24 [20]	5a2
stutvā lokaguruṃ mahāmunivaram saddharmapuṇyodadhim nirdvandvam hatarāgadoṣatimiram śāntendriyam nisprham	
yat puṇyam samupārjitaṃ pṛthu mayā tenāśu loko 'khilaḥ pratyūṣastutiharṣite daśabale śraddhām parām vindatām 25 [24]	
su ^l prabhātaṣṭavaḥ samāptaḥ	5a3
kṛtir iyam rājñāḥ śrīharṣasya	

21b. punaḥ] punuḥ *ms.* 21c. bhūyaśo] bhūyo *ms.* 22a. °tamasi]
°tamṛsi *ms.*

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 kim iti na mām aśrumalinamukham *Jam* 3d
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 kiṃ karotu bhagavān ihāthavā *Deś* 40a

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 kiṃ karotu sakṛd oṣadhaṃ kṛtaṃ *Deś* 41d
 kiṃ tv ekāntajagaddhitaḥ sa bhagavān buddho yataś cāmalaṃ
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 kṛtaṃ yena svāsthyam bahuvīdharujārtasya jagataḥ *Dev* 12b
 kṛtanāśo 'kṛtāgamaḥ *Viś* 48d
 kṛtaṃ māyāvitvaṃ dharaṇiharaṇāsaṅgamatinā *Dev* 15b
 kṛtvākramaṃ visarpi yat puṇyam *Jam* 9b
 kṛtvā tu puṇyasambhāraḥ *Viś* 71c
 kṛtvā niḥkṣattriyam lokaṃ *Viś* 37a
 kṛtvā bhūtābhimardanam *Viś* 72b
 kṛpāsiddhyānumīyate *Viś* 21d
 kṛṣṇapakṣarajanī vijṛmbhate *Deś* 14c
 kṛṣṇo hi kṛṣṇayavana *Viś* 46a
 kṛṣyate viśayalobharajjubhiḥ *Deś* 30d
 kena cij jagati kiṃ cid ity api *Deś* 38b
 kaiś cit tīrthakarair mokṣo *Viś* 56a
 ko 'nyāñ śāstṛn named budhaḥ *Viś* 69d
 kruddhenaikēṣuṇā kila *Viś* 4b
 kruddhaiḥ śāpāgnibhir janāḥ *Viś* 20b
 krūrāśā mahiṣāntakṛn naravasāmāṃsāśinī pārvatī *Dev* 9c
 krodhāgnir eva nirdagdhas *Viś* 4c
 krodhān mṛtasya saṃgrāme *Viś* 59a
 krauñcam guho 'pi dṛḍhaśaktihataṃ cakāra *Dev* 3c
 kleśakarmaphalamātrasaṃtatim *Deś* 35a

- kleśajālaṃ tvayā vīra *Viś* 42c
 kleśajālam akhilaṃ viśiryate *Deś* 48d
 kleśajālam abhitaḥ samudyataṃ *Deś* 14a
 kleśajālam uditam samādhinā *Deś* 27b
 kleśatiktarasasekavāsitaṃ *Deś* 42a
 kleśanakramakaraughasaṃkule *Deś* 2c
 kleśapāśavivaśaṃ tatas tataḥ *Deś* 30c
 kleśameghanivahā muhurmuḥuḥ *Deś* 26b
 kleśarākṣasagr̥hītam ākulaṃ *Deś* 23a
 kvānyatra suniviṣṭāḥ syur *Ppu* 56a
 kṣaṇam api gr̥hṇāti nāmadheyam te *Jam* 8b
 kṣantum anyaguṇasampado 'pi yan *Deś* 25c
 kṣantum icchati mano yadāpi me *Deś* 17a
 kṣapitaduritapakṣaḥ kṣiṇaniḥśeśadoṣo *Sup* 3a
 kṣāntidānaparamopakāriṇam *Deś* 20c
 kṣāntilābhaparamam mahotsavam *Deś* 22b
 kṣāntiśīla yadi nāma na kṣame *Deś* 22c
 kṣāntihetur aparō 'sti ko mama *Deś* 22d
 kṣālayāni tad upekṣayā yadi *Deś* 5b
 kṣitim sakalacandramaṇḍalatalāmśukām prāptavān *Dev* 16d
 kṣobhyate tad asipattraniṣṭhurair *Deś* 16c
 khaṭvāyā mucukundasya *Viś* 46c
 kheda eva mama jāyate mahān *Deś* 6b
 gajamukhadaśanaikaḥ sarvato vighnakarttā *Sup* 14a
 gaṇapatir api supto vāruṇīpānamatto *Sup* 14c
 gatāgataṃ mūḍhadhiyā na budhyate *Sup* 21d
 gatimān ity udāhṛtaḥ *Viś* 56b
 gatiḥ yatra sa saṃsāras *Viś* 56c
 guṇagrahaṇamando vā *Viś* 2c
 gr̥hasaṃstho 'py anāryais tvam *Viś* 33c
 gr̥hibhūto 'pi kampitaḥ *Viś* 34d
 gocarībhavati mānavairiṇaḥ *Deś* 7d
 gopitaṃ pratighavikriyam tathā *Deś* 18c

- granthiśātanam icchasi *Viś* 28d
 grasyate vivaśam ātmasaṃjñayā *Deś* 12d
 cakravākān api jayaty *Viś* 7a
 caṇḍadr̥ṣṭiviśajusṭakotaram *Deś* 18a
 caṇḍālebhyo 'pi kāruṇyāt *Viś* 68c
 caturjaladhimekhalākulakapālabhārālasām *Dev* 16a
 caryamāṇam abhito vimuhyati *Deś* 28d
 cittapādapam anādikālikam *Deś* 42b
 cittasaṃtatir api prahīyate *Deś* 35c
 cittasaṃtatir upaiti nirvṛtiṃ *Deś* 36c
 citrarūpam api te nirūpitaṃ *Deś* 47c
 cintāmaṇayo 'py acetanāvantaḥ *Jam* 7b
 cintito 'pi jagatām anudbhavo *Deś* 49c
 cetanālakṣaṇo'stv ātmā *Viś* 49a
 jagataḥ kathitaṃ tvayā *Viś* 54d
 jagataḥ kalpyate dvijaiḥ *Viś* 52b
 jagad astu tvayā samam *Viś* 77d
 jagaddhitaikāntaviśālasāsanam *Dev* 18b
 janānām janmahe tavaḥ *Viś* 20d
 jano 'yaṃ ramate mate *Viś* 76d
 japaniyamavidhijñāḥ sāmavedapravaktā *Sup* 8b
 jambhalajalendra iti yaḥ *Jam* 8a
 jarābāṇair hato hariḥ *Viś* 9b
 jarāsandhabhayaṃ jñātvā *Viś* 44a
 jāgarti yaḥ satatam eva namo 'stu tasmai *Sup* 22d
 jātaḥ śākyakulendrar adbhutamatis trātā nṛṇām gautamaḥ
Dev 14c
 jātā bhavantu sukhinaḥ khalu tena sarve *Dev* 21d
 jina jagati vibuddhaṃ tatkṣaṇajñānalābhāt *Sup* 2b
 jīvaḥ kila nirañjanaḥ *Viś* 41b
 jīvaḥ kṛṣṇena ghātitaḥ *Viś* 58b
 jīvo dehapramāṇavān *Viś* 51b
 jīvo 'sti kathitaṃ tvayā *Viś* 41d

- jīvo 'stīty uditam tvayā *Viś* 58d
 jñānād anyo vibhuś cātmā *Viś* 50a
 jñānān mucyanti kāpilāḥ *Viś* 70b
 jñānonmilitacakṣuṣaḥ *Sup* 20b
 jvalitakuliśapāñir durjayo dānavānām *Sup* 12a
 jvālā iva pāvakasya mām vipadaḥ *Jam* 6b
 ta eva khalu sarvajña *Viś* 57c
 taṃ vidhūya yadi nāma dīyate *Deś* 10c
 tac chāstre garhitam tvayā *Viś* 72d
 tat tad eva guṇajātam arpitam *Deś* 43c
 tat tad eva purato viśīryate *Deś* 39d
 tat tad eva mayi jāyate viṣam *Deś* 44b
 tat parityajati jāyate layaḥ *Deś* 31b
 tat punas tava puraḥ sthitam vapuḥ *Deś* 48a
 tatphale patati pāralaukike *Deś* 11b
 tatra cāvīratamūḍhacetasāḥ *Deś* 41b
 tatra cittam alasaṃ viśīdati *Deś* 7b
 tatra tatra muhur arpitam manaḥ *Deś* 30b
 tatra dhāvati vikalpa eva me *Deś* 37d
 tatra bhāsyati mano dhanāśayā *Deś* 8d
 tatra mānamadamanmathādayaḥ *Deś* 13c
 tatra śāmyati parārtham ādaraḥ *Deś* 8b
 tatra sarvajagadartihārīṇī *Deś* 5c
 tatra sarvajanasaukhyalālitaṃ *Deś* 4c
 tathā tathā me tvayy eva *Viś* 61c
 tatrāpi karuṇā tava *Viś* 53d
 tad ajñānaviceṣṭitam *Viś* 39d
 tadavasthena cittena *Viś* 59c
 tadā pūjyo vandyo harir api vimukto 'budhatayā *Dev* 15c
 tad iha jagati śīghram dhvastasarvānukāram *Sup* 19c
 tadvan muneḥ kavivarair api samstutasya *Sup* 24c
 tan nāsti bhūtam yasya tvaṃ *Viś* 15c
 tan nirodhpariṇḍitoddhatam *Deś* 17c

tan mṛdūbhavati jāyate layaḥ *Deś* 33b
 tam ahaṃ śaraṇaṃ gataḥ *Dev* 20d
 tava nātha tapaḥsiddhiḥ *Viś* 21c
 tava vākalmaṣaṃ matam *Viś* 67d
 tavānyonyānurūpayā *Ppu* 55d
 tasya śatrur iva sarvaśūnyatā *Deś* 8a
 tasyoktā te vināsitā *Viś* 51d
 tāṃ latām iva savyādāṃ *Viś* 38c
 timiranikarahantā cakṣur ekaṃ janānām *Sup* 6b
 tilaka iva rajanyāḥ śarvacūdāmaṇir yaḥ *Sup* 7b
 tilottamāyāṃ jātāsthaḥ *Viś* 6a
 tīrtheṣu gokulaśatāni pibanti toyam *Sup* 24a
 ṛṭptim vrajanti na ca tat kṣayam abhyupaiti *Sup* 24b
 ṛṣṇāviśālaśayane viṣayopadhāne *Sup* 22b
 tena māravijayaśriyā yutāḥ *Deś* 52b
 tena samīhitaphaladas *Jam* 9d
 tenāyaṃ nikhilo loko *Viś* 78c
 tenāsi jagato 'dhikaḥ *Viś* 65d
 te 'pi sukhayanti sattvān *Jam* 7c
 te 'py āmarīm saṃpadam āpnuvanti *Dev* 13d
 teṣāṃ tu rūpacaritātīśayaprabhāvān *Dev* 1c
 taiḥ paṅgugativad drṣṭam *Viś* 11a
 tyaktalajjam alasaṃ dhig ambhasām *Deś* 26d
 trasyati pratihataṃ viṣīdati *Deś* 29b
 trāṇāya yaś ca jagataḥ kṛpayā pravṛttaḥ *Dev* 6b
 trāṇāya sarvasattvānām *Viś* 43c
 trāsārto 'dhaḥ praviṣṭavān *Viś* 46b
 trinayanatanayo 'sau so 'pi suptaḥ kumāro *Sup* 15c
 tripuradahanadakṣo vyāghracarmottariyaḥ *Sup* 10b
 tribhuvanagrhitabhārā *Jam* 6c
 tribhuvanahitakartuḥ strīlatājālahartuḥ *Sup* 4b
 tvam viḥyāśramaṃ gataḥ *Viś* 18d
 tvajjñānāgnau hutāḥ kāmāḥ *Viś* 5c

tvam jagadgurur atah param prabhuḥ *Deś* 51d
 tvatsadṛśā durlabhāḥ prāyaḥ *Jam* 2d
 tvadīyaṃ śāsanam prāpya *Viś* 39c
 tvadṛddhīnām vijṛmbhitam *Viś* 11d
 tvam tu prāptaś ca nirvāṇam *Viś* 30c
 tvam tu yena pathā yātaḥ *Viś* 31c
 tvam tu lokottamaḥ śāstā *Viś* 32c
 tvam tu śāntiṃ gataḥ saṃkhyām *Viś* 55c
 tvam nātha nirupakramaḥ *Viś* 9d
 tvam iva jano jāyatām bhagavan *Jam* 9d
 tvam punar mānasais tāpair *Viś* 28c
 tvam mune nityam udyataḥ *Viś* 43d
 tvayāgraphalalābhena *Viś* 40c
 tvayā jñātvā prakāśitaḥ *Viś* 56d
 tvayā jñānamaheṣuṇā *Viś* 4d
 tvayā jñānāgninā dagdhā *Viś* 20c
 tvayā tu bāndhavāḥ sarve *Viś* 45c
 tvayā tu maithunāḥ sapta *Viś* 12c
 tvayā mūlam anarthānām *Viś* 22c
 tvayāsādhāraṇo dharmāḥ *Viś* 24c
 tvayi sati dahanti sutarām *Jam* 6a
 tvayoktam evam anyo 'sau *Viś* 50c
 tvayoktam vītakalmaṣa *Viś* 70d
 tvayoktam tattvadarśinā *Viś* 13d
 tvayoktam nāsti kiṃ cana *Viś* 52d
 tvayoktā nātha durgatiḥ *Viś* 59d
 tvayoktāḥ puṇyahetavaḥ *Viś* 57d
 tvayy api tiṣṭhaty aho katham janatā *Jam* 4b
 tvām aham śaraṇam gataḥ *Viś* 1b
 tvām upetya śaraṇam jagadgurum *Deś* 1b
 tvām vītarāgam āsādyā *Viś* 69c
 tvām na paśyanty abuddhayaḥ *Viś* 62d

dattaṃ tena tathāgatena na hr̥taṃ kiṃ cit kaṇādādibhiḥ

Dev 11b

darśane darśane prītiṃ *Ppu 54c*

daśabala tava nityaṃ suprabhātaṃ prabhātaṃ *Sup 3d seqq.*

dahyamānam api doṣakānanaṃ *Deś 34a*

dātum icchati mano yadāpi me *Deś 10a*

dānagrahaṇavat proktā *Viś 48a*

divi bhuvī gaganasthā lokapālās tathānye *Sup 16b*

divi bhuvī ca viśiṣṭaiḥ stotravāgbhir yatīśaiḥ *Sup 1b*

dīpasam̐tatir ivopadhikṣayāt *Deś 36d*

dīrghakālikanidānasevīnas *Deś 41a*

dīrgharātram anutapyate tadā *Deś 10d*

duḥkhajanmapariṇāmadāruṇam *Deś 15b*

duḥkhini kamalāyatāṃ dṛṣṭim *Jam 1d*

durjanair anapakāravairibhiḥ *Deś 16d*

durdagdhenā hi kāmēna *Viś 5a*

duryodhanādikulanāśakaro babhūva *Dev 3a*

durlabhā pratipad asya madhyamā *Deś 33c*

durlabhāsya yuganaddhavāhitā *Deś 32c*

durlabhāsya समयुक्तियुक्तता *Deś 31c*

durvanaṃ kaḥ samācāret *Viś 69b*

durvāraduḥkhataskara *Jam 4c*

durvitarkitavicāritormiṇi *Deś 2b*

dūra eva jagadartham udyamaḥ *Deś 35d*

dṛḍhakāthinabhujāṅgo lāṅgalāsaktahastaḥ *Sup 13b*

dṛṣṭaṃ yair adbhutaṃ nātha *Viś 11c*

dṛṣṭatattvo 'pi sām̐khyānāṃ *Viś 26a*

dṛṣṭyā dadāha kapilas *Viś 53c*

dṛṣṭvā janmajarāvināśabalatāṃ lokaṃ kṛpābhyudyataḥ *Dev 14b*

devadāruvane śambhor *Viś 39a*

devāyatanayajñeṣu *Viś 72a*

deśayāmi nijadoṣavikriyām *Deś 1d*

deśitāḥ svakaluṣo 'ghasaṃcayas *Deś 51c*

- dehād dehāntaraṃ yāti *Viś* 41a
 dehi dṛṣṭim amalāṃ mayi prabho *Deś* 39a
 doṣabhakto 'thavā loko *Viś* 2a
 doṣabhāvam upanīya tiṣṭhati *Deś* 43d
 doṣaleśam api nātha kasyacit *Deś* 25b
 doṣavāridhir ahaṃ na ca kṣame *Deś* 25a
 doṣavigrāhitāśayāḥ *Viś* 62b
 doṣahetuviparītayojitām *Deś* 46b
 doṣān vā guṇato gataḥ *Viś* 2b
 doṣās te tava śāsane *Viś* 3d
 dravitakanakavarṇaḥ phullapadmāyatākṣaḥ *Sup* 3b
 'drikratupulahavasiṣṭhavyāsavālmikigārgyāḥ *Sup* 17b
 drumam bhadraṃ vinirmucya *Viś* 69a
 dvijair adyāpi maghavān *Viś* 40a
 dvijais tvayoktam evaṃ hi *Viś* 48c
 dviradadaśanapāṇḍuḥ śītaraśmiḥ śaśānkaś *Sup* 7a
 dveṣa eva karuṇā na me prabho *Deś* 23d
 dveṣadagdhā abhimānakhaṇḍitam *Deś* 28b
 dveṣavahniparītāpaśāntaye *Deś* 4a
 dveṣavahnipariśoṣaṇiṣṭhuraṃ *Deś* 17d
 dveṣavahnir upahanti me manaḥ *Deś* 3d
 dhanyam asmīti te rūpaṃ *Ppu* 57a
 dharmā eva kutas tatra *Viś* 73a
 dharmakāyasavitā niruttaraḥ *Deś* 49b
 dharmavṛṣṭir aphalā mamāśaye *Deś* 19d
 dharmo nādena kathyate *Viś* 25d
 dhāraṇāṃ bhajati jāyate layaḥ *Deś* 32b
 dhārayanti sadāyudham *Viś* 64b
 dhyānadāvadahanair muhurmuḥ *Deś* 34b
 dhyāyatām tadupadeśabhāvanām *Deś* 46c
 na kiṃ cid anapekṣyāstīty *Viś* 29c
 na kṣīyate guṇanidhir guṇasāgarasya *Sup* 24d
 na gataś cāsi kutra cit *Viś* 30d

- na ca kaiś cid vibhīṣitaḥ *Viś* 65b
 na cakraṃ śaktiṃ vā na ca kuḷiśam ugraṃ na ca halam *Dev* 8b
 na ca vañcayase parān *Viś* 10d
 na tan mārabalaṃ jetum *Viś* 8a
 na dveṣaḥ kapilādiṣu *Dev* 17b
 na bhīṣayasi kaṃ cit tvam *Viś* 65a
 na yaḥ śūlaṃ dhatte na ca yuvatim anke suvadanām *Dev* 8a
 na śarirāt pṛthagbhūto *Viś* 41, 58c
 na śūdrāya matiṃ dadyād *Viś* 68a
 na santi sarve guṇās ca vidyante *Dev* 19b
 nagnānām pāpahetavaḥ *Viś* 57b
 nabhasi garuḍayāte kiṃ na yānti dvirephāḥ *Sup* 1d
 navakanakavapuṣmān ṣaṇmukhaḥ krauñcabhettā *Sup* 15b
 nahyate tadupanāhabandhanaiḥ *Deś* 17b
 nātha cittam prasīdati *Viś* 61d
 nātha yady api parārtham ihata *Deś* 12c
 nānujñātas tvayānagha *Viś* 17d
 nāndhyam andhatamasām apohati *Deś* 40d
 nāpi doṣam aparaṃ prakupyate *Deś* 45b
 nāsmākaṃ sugataḥ pitā na ripavas tirthyā dhanam naiva no
Dev 11a
 niḥśeṣadoṣaśamakāni tathāgatasya *Dev* 5c
 niḥśreyasābhyudayasaukhyahitaikabuddher *Dev* 4c
 niḥsprhikṛtam anityasaṃjñayā *Deś* 11c
 nityam ca kāraṇam ceti *Viś* 52c
 nityam astamito raviḥ *Sup* 20d
 nityam prāṇivadhodyatapraharaṇān kas tān namasyed bu-
 dhaḥ *Dev* 7d
 nindyās te tava śāsane *Viś* 60d
 nirgranthā granthiśātanam *Viś* 28b
 nirdoṣam api śāstāraṃ *Viś* 62c
 nirdoṣo guṇavān asi *Viś* 1d

nirdvandvaṃ hatarāgadoṣatimiram śāntendriyaṃ nispr̥ham

Sup 25b

nirnimittam alasaṃ viśīdati *Deś* 11d

nirbhīs tvam na ca bhīṣaṇaḥ *Viś* 64d

nirbhīs tvam sarvataḥ prabho *Viś* 46d

nirmamo niḥparigrahaḥ *Viś* 32d

nivasati lakṣmīḥ sphuratkamalā *Jam* 8d

nilakaṇṭhīkṛtaḥ śarvo *Viś* 9a

nṛpā rāmāmbaṛīṣādyā *Viś* 16a

naiva kāmena mohitaḥ *Viś* 7d

naiṣi śānta ivānalaḥ *Viś* 55d

notsahe tad idam adbhuṭam param *Deś* 25d

nyastaśāstras tvam eko hi *Viś* 65c

pakṣapāto na me buddhe *Dev* 17a

parayā sampadopetās *Ppu* 55c

parānuvṛtṭyā vicikitsayā vā *Dev* 13b

parārthaṃ tu tvayaikena *Viś* 19c

paritrātaṃ hi viṣṇunā *Viś* 43b

pareṣāṃ jīvitājyena *Viś* 19a

paśupatiṛatikāle saṅgabhaṅgaikadakṣaḥ *Sup* 11b

paśyatāṃ ruciralakṣaṇojjvalam *Deś* 48b

paśyato yad api sā nivartate *Deś* 35b

paśya mohatimirasya jṛmbhitam *Deś* 24d

paśya vaiśasam idaṃ sudāruṇam *Deś* 39b

pānepsī ca vināyako daśabale svalpo 'pi doṣo 'sti kaḥ *Dev* 9d

pāraṃ kila mahodadheḥ *Viś* 18b

pipīlakasyāpi vadho *Viś* 17c

pīdayanti kupitā ivārayaḥ *Deś* 13d

pīḍyo mayāyam ayam eva tu rakṣaṇīyo *Dev* 4a

puṇyam atra yad upārjitaṃ mayā *Deś* 52a

puṇyam uktaṃ pṛthak pṛthak *Viś* 60b

punaḥ prabhātaṃ punar udgato raviḥ *Sup* 21a

punaḥ śāsāṅkaḥ punar eva śarvarī *Sup* 21b

- punaḥ sugata nāgataḥ *Viś* 16d
 punar ākarṣito haraḥ *Viś* 5b
 purataḥ katham api paśyasi *Jam* 3c
 puruṣaḥ kāraṇaṃ nityaṃ *Viś* 52a
 pūrvajanmakṛtadoṣa eva me *Deś* 40b
 pūrvāparaṃ virodhīni *Viś* 67a
 pūrvottaraparāhatam *Viś* 23, 66b
 pauraṇī śrutir eṣa lokamahito buddhaḥ kilāsau harir *Dev* 14a
 prajāpatir duhitaraṃ *Viś* 47a
 prajñayā carati jātam uddhataṃ *Deś* 32a
 prajñāsaktyā vidāritam *Viś* 42d
 praṇamāmi dine dine *Sup* 23d
 pratyakṣato na bhagavān sugato na viṣṇur *Dev* 1a
 pratyūśastutiharṣite daśabale śraddhāṃ parāṃ vindatām
Sup 25d
 pradāya munaye piṇḍaṃ pāṃsulavam aśoko nṛpaḥ *Dev* 16c
 pradhānāj jagad utpannaṃ *Viś* 54a
 prapadyadhvaṃ santaṃ tam ṛṣim asamam bhaktimanasaḥ
Dev 12d
 pramadārthī gato rāmaḥ *Viś* 18a
 pravaraḥhujacatuṣkaḥ ṣoḍaśārdhārdhāvaktro *Sup* 8a
 pravitatakaruṇādhanuṣi *Jam* 4a
 prasaranti na bindavo 'pi kutaḥ *Jam* 5d
 prasphurann api ca pīḍayann api *Deś* 21b
 prāṇakṣayakaraiḥ śaraiḥ *Viś* 37b
 prāyaḥ paroktāny uktāni *Viś* 24a
 prārthanīyam adhigamya durlabhaṃ *Deś* 22a
 prāvṛṣīva paritaḥ prarohati *Deś* 34d
 prāvṛṣīva paritaḥ samudyatāḥ *Deś* 26a
 prāha nagnaḥ pradeśitvāt *Viś* 51c
 prāhuḥ svargaṃ jigīṣavaḥ *Viś* 17b
 prekṣya lokam atiduḥkhaḥpīditam *Deś* 12b
 bandhubhūtam api sarvajanmasu *Deś* 12a

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 buddhaṃ dharmam ca saṃghaṃ ca *Sup* 23c
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