Nineteen

Minor Vajrayāna texts II.
A new manuscript of the
Gurupaṅcāśikā

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The Gurupaṅcāśikā

The Gurupaṅcāśikā is a short work of fifty mnemonic stanzas on the Tantric Buddhist guru. It is available only partially in Sanskrit, and complete Tibetan and Chinese translations. Despite its brevity it played a crucial role in the history of Vajrayana as it was widely quoted and debated in several important commentaries belonging to the tenth and eleventh centuries.1 We

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1 I thank Prof. Harunaga Isaacson for his corrections to this paper and for his permission to reproduce the images of the ms.
2 Tōhoku no. 3721 by Padmākaravarman and Rin chen bzang po.
3 Taishō no. 1087 by Śūryakirti.
4 To name but a few: the Čatuspīṭhanibandha of Bhavabhaṭṭa, (the earliest of testimonies I could find for this work), the Vimalaprabha of Puṇḍarīka, and the Puṇḍarīthaṭikā of Vajragarbha.

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know of only one, rather late, commentary from the Indic world,⁴ and the work attracted the learned attention of Tsonghka pa.⁵

The work claims to be an anthology of tantras (v. 1cd), which often contain passages about the qualifications of the guru. After having explained the characteristics of masters that should be followed and of those that should be avoided, the author focuses mainly on the suitable behaviour of the disciple. In effect, the Gurupāṇcāśīka is a social code for the sub-culture of Vajrayāna gurus and their disciples.

Although its prominence seems well-attested, up to this date only one incomplete manuscript of the Gurupāṇcāśīka was known to have survived. This ms., which breaks off halfway in the last quarter of verse 33 is presently catalogued as NAK 3-715 = NGMPP B 23/8. The entire composite codex has been edited by Sylvain Lévi in 1929.⁶ This manuscript, the Tibetan translation, and the Chinese translation attribute the Gurupāṇcāśīka to an Āśvaghoṣa, sometimes identified in Tibet with the author of the Buddhacarita. This text has been reprinted by editors working at the Central Institute of Higher Tibetan Studies with what they perceived to be corrections and a re-Sanskritization of the lost portion based on the Tibetan.⁷ While this is an interesting and useful exercise, the extant portion given here shows that such endeavours are not always on the mark.

The new manuscript

During a short trip to the NGMPP offices in Hamburg I was fortunate to discover another manuscript of this work under NAK 5-135 = NGMPP B 24/56 (duplicate microfilm A 934/11). Frustratingly this witness is also missing a crucial folio, but there is some more text preserved than hitherto known: f. 3 breaks off after 35b and picks up in the first quarter of verse 48 on f. 5r. Most significantly it contains a colophon which identifies the

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⁴The *Guruvārdhanaṇapārṣikā survives only in translation (Teh. 3722) by Gzhon nu dpal, who mentions in the colophon Vanaratna (1384-1468) as his master in Sanskrit. It is perhaps not unreasonable to suspect that the otherwise anonymous commentary came from Vanaratna’s circle, especially since Tsonghka pa seems to have been totally unaware of this work. In the closing statements of his commentary he says: *ghung ’di la Rgya gar pa’i ’gyel pa mi snang yang ...*

⁵The *Bla ma lnga bdun pa’i rnam bshad slob ma’i re ba kun skong* in its full title. This work has been reproduced and translated by Gareth Sparham, *The Fulfillment of All Hopes - Guru Devotion in Tibetan Buddhism*. Wisdom Publications: Somerville, 1999.


author as one Vāpīlladatta. This name closely echoes the form given by Tsong kha pa in the colophon of his commentary: Bha bi lha.\textsuperscript{8}

When I announced my discovery to Prof. Francesco Serra, he very kindly expressed his interest and I am pleased to announce that we are preparing a new critical edition of the work including the readings of this witness, the prātikas of the anonymous commentary, and the large body of testimonia from Kālacakra-exegesis and beyond. Here I shall limit myself to giving a diplomatic transcript of the text.

**Codicological details**

The manuscript was at some point part of a composite codex of which the Gurupañcāśikā was the first item. This is shown clearly by the fact that our work begins on f. 1v (f. 1r was presumably the title page), and that on f. 5r a new text begins in the third line in the same hand. Folio 4 which would have had the largest part of the hitherto unavailable stanzas is not available here, but may be extant somewhere among the shuffled mss. at the NAK.

There is only one instance of secondary correction for a passage on 1. 1 on f. 2r. Lacking the necessary palaeographical experience I hesitate to assign a date to the manuscript based on the script. It should be mentioned however that the rectangular features of the letters are strongly reminiscent of the so-called Pāṇārā Nāgarī script.

**Scribal dialect**

I will not describe the usual features we may expect from Nepalese or East-Indian scribes of this period (e.g. irregularity of homorganic nasals/\textit{anaśvara}, gemination, absence of \textit{-r} when gemination occurs, inclusion of \textit{-r} before double consonants, absent \textit{avagraha}, confusion of sibilants, confusion of \textit{n/n}, \textit{khy}/\textit{ks}, \textit{e/ai}, etc.), instead I will limit myself to the slightly less usual cases.

The scribe is particularly weak on equivalents of endings in \textit{-s} and \textit{-anāsvara}, which are frequently left off (e.g. \textit{guro caraṇa} for \textit{guroś caraṇa}; \textit{guro siddhi samāṇoti} for \textit{guroḥ siddhiṃ samāṇoti}; \textit{vajrācārīya tathāgataḥ} for \textit{vajrācārīya tathāgata}; \textit{kṛpālu śāstra-} for \textit{kṛpāluḥ śāstra-}; \textit{nīskṛpa} for \textit{nīskṛpa}; \textit{stabdha} for \textit{stabdham}).

There are some rare cases of epenthetic \textit{-r}’s (e.g. \textit{kathyata-r-iyam} for \textit{kathyata-iyam}; \textit{samākhyaṭa-r-ācāryasya} for \textit{samākhyaṭa-ācāryasya}).

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\textsuperscript{8}Sparham, \textit{op. cit.}, p. 126. Sparham reconstructs the name as *Bhavideva, but it is now clear that \textit{lha} is rather a phonetic transcription.
There are some cases of hyper-Sanskritization (e.g. *lokāvadhyāna hāna-yet* for *lokāvadhyānahānaye*; *kadācanaḥ* for *kadācana*; *tatraḥ* for *tatra*).

Two copying mistakes (*sthātavya sutthite* for *sthātavyam utthite*, and *vākyam munyesām* for *vākyam anyesām*) gives away that the exemplar the scribe was working from was in a similar script.

**Diplomatic transcript**

**Conventions**

\[ \odot = \text{string space} \]

\[ \theta = \text{delete marks} \]

\[ (x) = \text{difficult to make out or damaged} \]

\[ <x> = \text{struck out by the scribe} \]

\[ + = \text{damaged or lost} \]

\[ \text{in} = \text{circle-line ansvāra} \]

**Text**

[f. 1v] oṁ namaḥ śrīgurupādebhyaḥ|| śrīvajrasatvapadavīm pratilambha-hetoḥ natvā yathāvidhi guro caraṇāravindaiṁ| tatpraryupāśir amalā baluṭaiṁ| l. 2|tragitā saṃkṣipiṣa kathyata-r-iyaṁ śṛṅtaḍāreṇa|| abhiṣeṅkā- gralabdho hi vajrācārya tathāgataiḥ| daśadiklokadhātusthais trikālam ētya va| l. 3|ndyate|| trīkālaiṁ paramāyā bhaktā śapupāṃjalaṁdaḷaiḥ|| paryupasyo guruḥ śāstā śiṣrā saḍavaṇḍanaṇiḥ|| saḍharmādīṇ purākṛtya grhi| l. 4| và navako pi và vaṃḍyo vrataṇhānir bhuḍḍyā lokāvadhyā- naḥḥānayet|| āsanādaṇāḥ samutthānam arthakriyādgaurava| sarvām eva vratī kuryā| l. 5|t yaktvā satkarmavandanaḥ|| prāk śiṣyācāryasambadhaiḥ| kāraṇaḥ pariṣka śūrībhaiḥ| samāṇaḥ samayaḥ bhṛmaṇḍo doṣo hi guruśiṣyayoh|| niskṛpa krodhanaiṁ

[f. 2r] krūraṇaḥ stadbha lubdham asanvātaṁ| ātmotkarsaṇaṁ caiva *na kuryād guru śīṣyaṁ ca buddhimān (correction in top margin: na kuryād guru buddhimān|| 1)|| dhīro viniṭo matimāṇa kṣaṃāvāṁ āryavo śāṭḥaiḥ| mantratantrapra((yo))| l. 2|gaṇaḥ kṛpaḥ śāstrakvidaiḥ|| daśatavapari-jñāto ⊗ maṇḍalalēkhyakarmavit| mantravyākhyaṅkṛd ācāryaiḥ prasannā syai jitemḍriyaiḥ|| tan nā| l. 3|than navamanyeta śikhiḥbhiḥ kadacanaḥ| sarvabuddhāpamāṅena sa nityaṁ duḥkham āpnyāt|| ītyupadravacoraiś
ca grahajvaravisādibhiḥ| mṛ[. 4]yate sau mahāmūḍho guruṇābhinīdanda-
kaḥ|| rājadaṇḍaṁśalavyāśair daṅkinījatalaskaraiḥ| vighnair vināyakaiś cāpi
mārīto nara((kṣaṁ))| 5| vrajet|| na kuryāc cittasamkṣobham ācārasya
kadācana| karoti yadi dusprajño naraśe pacyate dhruvaṁ|| ye naraśe sam-
ākṣatā avicyādyā bhayāna((k+))-}

[f. 2v]ḥ| tatraḥ vāsa samākhyāta<०-r-ācārasya hi nindanāt|| ta-
smāt sarvaprayatnena vajrācāryam mahāguruṇa| prayacchan varakalyānaṁ
nāvakanyet kadācana[l. 2]| annarūpaṁ ca tad deyaṁ guruḥbhaktāṁ sa-
dakṣiṇāṁ| tato ṣvarādaṁtāvān na bhūya prabhavant li|| nityaṁ
svasamayācāraṁ prāṇāyam api nihe bhaje[l. 3]ṛ| adeyaiḥ putradārāyaiḥ kim
punar vībhavaṁ nityaṁ kalpāsamkhe-
yakotibhiḥ| buddhatvam udyogavate da[l. 4]dātiheva jānamani|| nityaṁ
susamaya sādhyo nityaṁ pūyaṛ| tathāgatāḥ|| nityaṁ ca guruṇa deyaṁ
sarvabuddhasamoḥo asau|| yaḥ yad īṣṭataraṁ [l. 5] kīcicī viśiṣṭataṁ
eva vā| tat tad dhi guruṇa deyaṁ tad evākṣayaṁ ichatai|| datte smāi
sarvabuddheśya dattaṁ bhavati śaśvataṁ| taddānāt puṇya-

[f. 3r]sambhārās sambhārāc budhir uttamaḥ| tasmāc chirṣaḥ kṛpā tyāgī
śilakṣāntiṣṭubhavītaḥ| nāṇavatna naiva kuruṣvita guru vajrācārasya ca||
caityabhā+ga[l. 2]ṛ| dya((s))amabhityā tacchāyām api laṅghanāḥ| pādukāsa-
ṇayāṁṛādilaṅghanena tu kā kathā|| yatnāḥ kuryāḥ guruḥ ājñā ḫṛṣṭacittena
mahā[. 3]ṛ| tatiḥ| asaktau śrāvayet tasmai upapattyā tadaśaktīṁtāṁ|| gu-
ro siddhi samāṃṣoti guruḥ svarga guruḥ sukhān| tasmāt sarvapraya[l. 4]ṛ
nena guruḥ ājñā na laṅghayat|| jivaṁ iva guruḥ draṁvyaṁ guruvač
ci tadaṃgauṁ| bandhuvat tasya lokaṁ ca paśyen nityaṁ samāhitāḥ||
śa((m)))| 5| rohaṁ puṇyoyāṇaṁ mūṣiṣaṁ avaśāktaṁ| na kuryād āsane
pāḍaṁ kaṭihastam ca samniḥdau|| suptena no niṣaṛṇṇena sthātavya su-
sṛṭhite ((gu))rau| daḥṣa u-

[f. 3v]thāṇasaṃpannās tattākārṣeṇa sadā bhavat|| śleṣmāṇāṁ parītyāga
pāḍau paśara vāsanaṇaṁ caṅkramaṇaṁ vivādaḥ ca na vidadhyad guruḥ pu-
raḥ|| na saṅgāya[l. 2]ṛ| nam ananyaṁ gāyaṇaṁ na ca vādaṇaṁ| na nṛtyaṁ na
kathālāpaṁ na kuruṣvā prāthikarocare| natvāsāṇāt samutthayam niṣṛṭa-
yāyaṁ ca <sūmu| bhaktiṁ| ni[. 3]ṛ| ṣy apsu sabhaye mārge| prāthīdaṣeśam
puro bhavat|| namṛgani cālayed dhiṁmā stambhādina((m))) samāraṇyay|
gangli śpoṭaye nāpi puraḥ | 4| paśyati śāstari| carānakhyālātābhya-
ṃgodvatantarāmardeṇaṁṛādikaṁ| θ θ θ θ θ θ vīḍheyaṁ vāndanā puruva
sateṣeṁvaṇte yathāśūkha((m)))| grahyāṁ | 5| nādiśya tannāma nāmanyā

9Lévi’s ms. breaks off here
pādasāmyutaṁ| vaded viṣeṣaṇam vākyam munyeśaṁ pratipattaye|| ādiśati
guro brūyat ka ādeaśa iti drutaṁ||

[f. 4 missing]

[f. 5r]-śayāya śisyāya gatāya śaraṇatrayam| dadyāt kaṇṭhagatāṁ kartum
m-imaṁ guruuvarttanāṁ|| tato mantrādānena kṛtvā saddharmabhāja-
naṁ| pāṭhayed dhā[1. 2]raṇāyeva mūlapattiś caturdaśa|| iti vidhāya guroṛ
anuvarttanāṁ śakalasatvahitodayāya śālinīṁ| yadi niraṅkuśavihitaṁ ma[1.
3]yā bhavatu tene jagat tvaritaṁ jinaḥ || || guruṛpañcāśikā samāptā || kṛtir
ācāryavāpilladattasya || ||
Figure 19.2: Folio 3r-3r-5r