Nineteen

Minor Vajrayāna texts II. A new manuscript of the *Gurupañcāśikā*

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The Gurupañcāśikā

The *Gurupañcāśikā* is a short work of fifty mnemonic stanzas on the Tantric Buddhist guru. It is available only partially in Sanskrit, and complete Tibetan[1] and Chinese[2] translations. Despite its brevity it played a crucial role in the history of Vajrayāna as it was widely quoted and debated in several important commentaries belonging to the tenth and eleventh centuries.[3] We

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[1]Tōhoku no. 3721 by Padmākaravarman and Rin chen bzang po.

[2]Taishō no. 1687 by Sūryakīrti.

[3]To name but a few: the *Catuṣpīṭhanibandha* of Bhavabhaṭṭa, (the earliest of testimonia I could find for this work), the *Vimalaprabhā* of Puṇḍarīka, and the *Piṇḍārthaṭīkā* of Vajragarbha.

know of only one, rather late, commentary from the Indic world,[4] and the work attracted the learned attention of Tsong kha 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 *Gurupañcāśikā* 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 *Gurupañcāśikā* 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 *Gurupañcāśikā* to an Aśvaghoṣa, 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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[4]The **Gurvārādhanapañjikā* survives only in translation (Tōh. 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 Tsong kha pa seems to have been totally unaware of this work. In the closing statements of his commentary he says: *gzhung 'di la Rgya gar pa'i 'grel pa mi snang yang …*

[5]The *Bla ma lnga bcu 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.

[6]"Autour d'Aśvaghoṣa" in *Journal Asiatique* 215, 1929. pp. 255-285.

[7]First in *Dhīḥ* 13, and then reprinted in the *Bauddhalaghugranthasaṃgraha*, 1997. pp. 33-40.

author as one Vāpilladatta. This name closely echoes the form given by Tsong kha pa in the colophon of his commentary: Bha bi lha.[8]

When I announced my discovery to Prof. Francesco Sferra, 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 *pratīka*s 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 l. 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 Pāla 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/*anusvāra*, gemination, absence of *-r-* when gemination occurs, inclusion of *-r-* before double consonants, absent *avagraha*, confusion of sibilants, confusion of *ṇ/n*, *khy/kṣ*, *e/ai*, etc.), instead I will limit myself to the slightly less usual cases.

The scribe is particularly weak on equivalents of endings in *-s* and *anusvāra*, which are frequently left off (e.g. *guro caraṇā-* for *guroś caraṇā-*; *guro siddhi samāpnoti* for *guroḥ siddhiṃ samāpnoti*; *vajrācārya tathāgataiḥ* for *vajrācāryas tathāgataiḥ*; *kṛpālu śāstra-* for *kṛpāluḥ śāstra-*; *niṣkṛpa* for *niṣkṛpaṃ*; *stabdha* for *stabdhaṃ*).

There are some rare cases of epenthetic *-r-*'s (e.g. *kathyata-r-iyaṃ* for *kathyata iyaṃ*; *samākhyāta-r-ācāryasya* for *samākhyāta ācāryasya*).

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[8]SPARHAM, *op. cit.*, p. 126. Sparham reconstructs the name as *Bhavideva, but it is now clear that *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 *vākyaṃ munyeṣāṃ* for *vākyam anyeṣām*) gives away that the exemplar the scribe was working from was in a similar script.

Diplomatic transcript

Conventions

⊗ = string space

θ = delete marks

((x)) = difficult to make out or damaged

<x> = struck out by the scribe

+ = damaged or lost

ṁ = circle-line anusvāra

Text

[f. 1v] oṃ namaḥ śrīgurupādebhyaḥ|| śrīvajrasatvapadavīm pratilambha-hetoḥ natvā yathāvidhi guro caraṇāravindaṁ| tatprāryupāstir amalā ba-hutaṁ[l. 2]tragītā saṃkṣipya kathyata-r-iyaṃ śṛṇutādareṇa|| abhiṣe⊗kā-gralabdho hi vajrācārya tathāgataiḥ| daśadiklokadhātusthais trikālam etya va[l. 3]ndyate|| triskālaṃ paramayā bhaktyā sapuṣpāṃjalimaṇḍalai⊗ḥ| paryupasyo guruḥ śāstā śirasā pādavaṃdanaiḥ|| saddharmādīn puraskṛtya gṛhī [l. 4] vā navako pi vā vaṃdyo vratadharair bbuddhyā lokāvadhyā-na⊗hānayet|| āsanadānaḥ samutthānam arthakriyādigaurava| sarvvam eva vratī kuryā[l. 5]t tyaktvā satkarmavandanāḥ|| prāk śiṣyācāryasaṃbadhaḥ kāryaḥ parīkṣa sūribhiḥ| samānaḥ samayaḥ bhraṃso doṣo hi guruśiṣyayoḥ|| niṣkṛpa krodhanaṁ

[f. 2r] krūraṃ stabdha lubdham asaṃyatam| ātmotkarṣaṇaṃ caiva *na kuryād guru śiṣyaṃ ca buddhimān (*correction in top margin:* na kuryād guru buddhimān|| 1)|| dhīro vinīto matimāna kṣamāvānn āryavo śaṭhaḥ| mantratantrapra((yo))[l. 2]gajñaḥ kṛpālu śāstrakovidaḥ|| daśatatvapari-jñāto ⊗ maṇḍalālekhyakarmavit| mantravyākhyākṛd ācāryyaḥ prasanna syāj jiteṃdriyaḥ|| tan nā[l. 3]than nāvamanyeta śikhībhūya kadācanaḥ| sarvvabuddhāpamā⊗nena sa nityaṃ duḥkham āpnuyāt|| ītyupadravacoraiś

ca grahajvaraviṣādibhiḥ| mri[l. 4]yate sau mahāmūḍho gurupādābhininda-
kaḥ|| rājadaṇḍā⊗nalavyāḍair ḍākinījalataskaraiḥ| vighnair vināyakaiś cāpi
mārito nara((kaṃ)) [l. 5] vrajet|| na kuryāc cittasaṃkṣobham ācāryasya
kadācana| karoti yadi duṣprajño narake pacyate dhruvaṃ|| ye narakā sam-
ākṣātā avīcyādyā bhayāna((k+))-

[f. 2v]ḥ| tatraḥ vāsa samākhyāta<ḥ>-r-ācāryasya hi nindanāt|| ta-
smāt sarvaprayatnena vajrācāryam mahāguruṃ| prayacchan varakalyānaṃ
nāvamanyet kadācana[l. 2]|| annarūpaṃ ca tad deyaṃ gurubhaktaṃ sa-
dakṣiṇaṃ| tato jvarāda⊗yas tāvān na bhūya prabhavanti hi|| nityaṃ
svasamayācāraiḥ prāṇair api nije bhaje[l. 3]t| adeyaiḥ putradārādyaiḥ kim
punar vvibhavaiś calaiḥ|| ⊗ yasmāt sudullabhaṃ nityaṃ kalpāsaṃkhe-
yakoṭibhiḥ| buddhatvam udyogavate da[l. 4]dātīheva janmani|| nityaṃ
susamaya sādhyo nityaṃ pūjyā ⊗ tathāgatāḥ| nityaṃ ca guruve deyaṃ
sarvvabuddhasamo hy asau|| yad yad iṣṭataraṃ [l. 5] kiñcid viśiṣṭataram
eva vā| tat tad dhi guruve deyaṃ tad evākṣayam icchatā|| datte smai
sarvvabuddhebhyo dattaṃ bhavati śāśvataṃ| taddānāt puṇya-

[f. 3r]saṃbhāras sambhārād bodhir uttamā|| tasmāc chiṣya kṛpā tyāgī
śīlakṣāntiguṇānvitaḥ| nānātvaṃ naiva kurvvīta guro vajradharasya ca||
caityabha+gā[l. 2]dya((s))aṃbhītyā tacchāyām api laṃghanaḥ| pādukāsa-
nayā⊗nādilaṃghanena tu kā kathā|| yatnāt kuryād guror ājñā hṛṣṭacittena
mahā[l. 3]matiḥ| aśaktau śrāvayet tasmai upapatyā tadaśakti⊗tāṃ| gu-
ro siddhi samāpnoti guro svargga guroḥ sukhaṃ| tasmāt sarvvapraya[l.
4]tnena guror ājñā na laṃghayet|| jīvam iva guror dra⊗vyaṃ guruvac
ca tadaṅganāṃ| bandhuvat tasya lokaṃ ca paśyen nityaṃ samāhitaḥ||
sa((ṃ))[l. 5]rohaṃ puroyānaṃ mūṣṇīṣam avaśaktikāṃ| na kuryād āsane
pādaṃ kaṭihastaṃ ca saṃnidhau|| suptena no niṣarṇṇena sthātavya su-
tthite ((gu))rau| dakṣa u-

[f. 3v]tthānasaṃpannas tatkāryeṣu sadā bhavet|| śleṣmādīnāṃ parityāga
pādau pasārya vāsanaṃ| caṅkramaṇa vivādañ ca na vidadhyad guroḥ pu-
raḥ|| na saṅgāya[l. 2]nam anyonyaṃ gāyanaṃ na ca vādanaṃ| na nṛtyaṃ na
kathālāpaṃ na ⊗ kurvvāc chrutigocare|| natvāsanāt samuttheyam niṣita-
vyañ ca <sūmu> bhaktitaḥ| ni[l. 3]śy apsu sabhaye mārge| prārthādeśaṃ
puro bhavet|| nāṃ⊗gāni cālayed dhīmān stambhādīnā((ṃ)) samāśrayet|
aṃgulī sphoṭaye nāpi puraḥ [l. 4] paśyati śāstari|| caraṇākhyālatābhya-
ṃgodvarttanamardda⊗nādikaṃ| θ θ θ θ θ θ vidheyaṃ vaṃdanā pūrvve
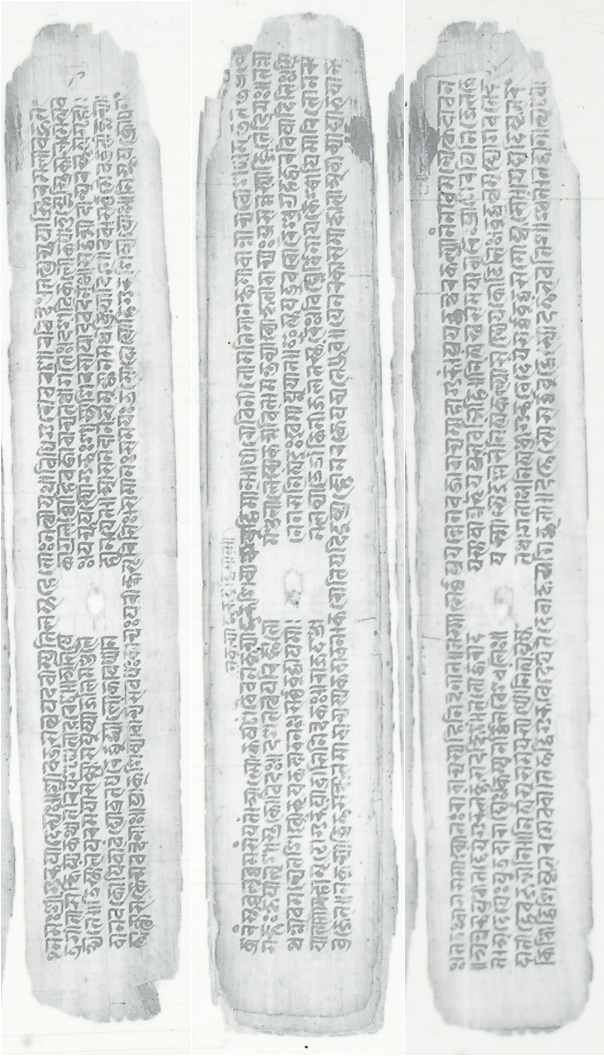tathe[9]vānte yathāsukha((ṃ))|| grāhyaṃ [l. 5] nādiśya tannāma nāmānta

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[9]Lévi's ms. breaks off here

pādasaṃyutaṃ| vaded viśeṣaṇam vākyaṃ munyeṣāṃ pratipattaye|| ādiśati guro brūyāt ka ādeśa iti drutaṃ|

[f. 4 *missing*]

[f. 5r]-śayāya śiṣyāya gatāya śaraṇatrayaṃ| dadyāt kaṇṭhagatāṅ kartuṃ m-imāṃ gurunuvarttanāṃ|| tato mantrādidānena kṛtvā saddharmabhāja-naṃ| pāṭhayed dhā[l. 2]raṇāyeva mūlāpattīś caturdaśa|| iti vidhāya guro⊗r anuvarttanāṃ śakalasatvahitodayāya śālinīṃ| yadi niraṃkuśavihitaṃ ma[l. 3]yā bhavatu tena jagat tvaritaṃ jinaḥ || || guru⊗pañcāśikā samāptā || kṛtir ācāryavāpilladattasya || ||
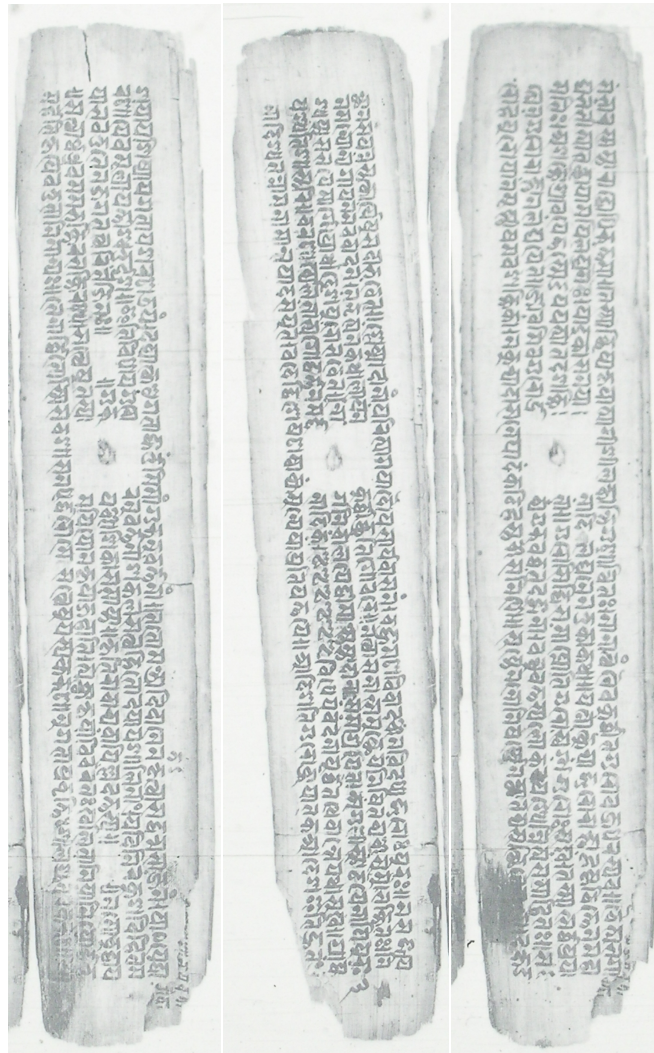
Figure 19.1: Folios 1v-2r-2v

Figure 19.2: Folio 3r-3v-5r