THE NAMES OF WISDOM.
A CRITICAL EDITION AND ANNOTATED
TRANSLATION
OF CHAPTERS 1–5 OF VILĀSĀVAJRA’S COMMENTARY ON THE
NĀMASAMGĪTI,
WITH INTRODUCTION AND TEXTUAL NOTES.

Thesis submitted
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Figure of Nāmasamgīti (Swayambhunath, Kathmandu)
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The Nāmamantrārthāvalokini ('An Explanation of the Meaning of the Name-mantras') is an early, and major, commentary on the Nāmasamgiti ('The Chanting of Names'). Written by the eighth century Indian acārya Vilāsавajra, it survives in the original Sanskrit and in Tibetan translation.

The Nāmasamgiti enumerates the 'Names' of Mañjuśrī, the Mahāyāna figure embodying wisdom, and it exerted a strong influence on liturgy, ritual and meditation in the later phase of Buddhism in India (750–1200 CE). Vilāsavajra’s commentary is written from a Yogācāra perspective and interprets the ‘Names’ within an elaborate ritual framework which consists in a mandala that has Mañjuśrī as its central deity.

The central part of the thesis comprises a critical edition and annotated translation of the Sanskrit text of the first five chapters of Vilāsavajra’s commentary, approximately a quarter of the whole. The critical edition is based on eight Nepalese manuscripts for which a stemma codicum is established. Two blockprint editions of the Tibetan translation are consulted at cruces in the Sanskrit. Their readings, treated as those of any other witness, are incorporated into the apparatus as appropriate. The edition is followed by textual notes.

Introductory material is divided into two parts. Matters relating to the Sanskrit and Tibetan materials are discussed in a section placed before the edition. These include a description of the manuscripts, discussion of the method of editing, establishment of the stemma codicum and an assessment of the Tibetan translation.
An introduction to the contents precedes the translation and is primarily concerned with an outline of the ritual structure of the commentary, giving particular attention to chapters 1–5. Evidence concerning the life and date of Vilāsavajra is considered, suggesting he should be placed in the latter part of the eighth century. Assessing the work’s significance for the study of Buddhism, I suggest that it is of historical importance in that it throws light on the process by which Tantric methods were being related to soteriology in this period; and that it contains material, especially in the sādhana of chapter 4, that contributes to an understanding of the development of Tantric forms of Buddhist meditation. The work is also the only known instance of a commentary of a Yogatantra type that survives in Sanskrit.
Acknowledgements

A number of people and institutions have aided and encouraged the present work:

In Oxford, Drs Paul Harrison and Jim Benson shed light respectively on problems of Tibetan and of Sanskrit grammar; Dr David Gellner searched the Nepal-German Manuscript Preservation Project catalogue in Berlin for manuscript titles on my behalf and also greatly assisted my researches in Nepal; Mr Haru Isaacson and Mr K. Tanaka helped me with Japanese material; Dr Michael Aris improved my Tibetan; Dr Gillian Evison, Librarian of the Indian Institute, and Adrian Hale, Librarian of Wolfson College, gave more than generously of their time when faced with bibliographical queries. To all of these, my thanks.

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Drs Paul Williams and Steven Collins taught me as an undergraduate at the University of Bristol and first encouraged me to pursue Buddhological research. I remain very grateful both to them and to Richard Gombrich, Boden Professor of Sanskrit at Oxford, who showed a continual interest in and encouragement of my work.

I am indebted to my partner, Linda Moody, for her kindness and forbearance as well as for her pertinent observations on my prose style.

Above all I must thank my supervisor, Professor Alexis Sanderson, for the constant and detailed interest he took in my research and for the generosity with which he gave his time throughout its course. The extent to which I have benefited from his scholarship and understanding is inestimable.

Financial support from the British Academy and the Boden Fund, Oxford, made this research possible. A grant from the Boden Fund also enabled me to undertake a research visit to Nepal from November 1991 to January 1992.
**ABBREVIATIONS**

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<th>Texts</th>
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<tr>
<td>AK</td>
<td>Abhidharmakośa of Vasubandhu. Ed. Śāmī Dwārīkādās Śāstri. See AKBh.</td>
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<tr>
<td>AKBhVyā</td>
<td>Abhidharmakośabhāṣyavyākhyā of Yāsomitra. Ed. Śāmī Dwārīkādās Śāstri. Included in AKBh.</td>
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<tr>
<td>AbhayaP</td>
<td>Abhayapaddhati of Abhayakaragupta. A commentary on the Buddhakapālatantra (Tōh. 1654). Unedited MS, National Archives, Kathmandu MS No. 5–10 (NGMPP A 48/2).</td>
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<td>Trimś</td>
<td>Trimśikā of Vasubandhu.</td>
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Abbreviations


NMAA ‘Āryanāmasamgītiśā Sāmmantrārthāvalokini of Vilāsavajra.


PañeKrTi Pañcakramatippatī of Paraśitarākṣita. Ed. with PañeKr.


BuBhūŚ Buddhabhūmīśāstra.

BoBh Bodhisattvabhūmi. Ed. Unrai Wogihara, Tokyo, 1930-36.

BCA Bodhicaryāvatāra of Śāntideva. Ed. Louis de La Vallée Poussin. See BCAP


Blue Annals See Roerich, Bibliography.

MadhyŚ Mahāyamakāsāstrā. Ed. P. L. Vaidya. Darbhanga, 1960 (BST No.10). This contains Candrakirti’s commentary on Nagārjuna’s Mūlamadhyamakārikā (MMK), the Prasannapadā, and also fragments of his Ramāvalī.

MAVibh Madhyāntavibhāga of Maitreya.


MSam Mahāvīnasamgraha of Asaṅga. Tr. Étienne Lamotte, Louvain, 1938 (contains Tibetan and Chinese texts). (Reprinted 1973.)


SekUdTi Sekoddesatākā of Naropa. Ed. Mario E. Carelli, Baroda, 1941. GOS 90.

Abbreviations

SBSYDJS  Sarvabuddhasamāyogadākinijālasamvaratantra. (Tōh 366–367.)
HBI  History of Buddhism in India [rGya gar chos 'byung] of Tāranātha (1608). Tr. Lama Chimpa and Alaka Chattopadhyaya, 1970. (For edition of Tibetan see A. Schiefner, 1868.)

Catalogues

IASWR list  Buddhist Sanskrit Manuscripts: A Title List of the Microfilm Collection of the Institute for Advanced Studies of World Religions. New York. (1975)
Abbreviations


Tōh, Hakujū Ui et al. (1934) A Complete Catalogue of the Tibetan Buddhist Canons. Sendai: Tōhoku Imperial University.


Other Abbreviations
annot. annotated
BST Buddhist Sanskrit Texts. Mithila Institute, Darbhanga, Bihar.
ed. edited
Fol. / fol. Folio(s)
ff. following
GOS Gaekwad’s Oriental Series. Oriental Institute, Baroda.
IASWR The Institute for Advanced Studies of World Religions, New York.
IsMEO Istituto Italiano per il Medio ed Estremo Oriente, Rome.
JA Journal Asiatique.
MBS Motilal Banarsidass, New Delhi.
MCB Mélanges Chinois et Bouddhiques, Brussels.
### Abbreviations

<table>
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<tr>
<td>MS / MSS</td>
<td>manuscript / manuscripts</td>
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<tr>
<td>NGMPP</td>
<td>Nepal-German Manuscript Preservation Project.</td>
</tr>
<tr>
<td>OUP</td>
<td>Oxford University Press.</td>
</tr>
<tr>
<td>SUNY</td>
<td>State University of New York Press, Albany.</td>
</tr>
<tr>
<td><strong>Text</strong></td>
<td>Used to refer to the present edition of the NMAA. Followed by chapter and line number, eg. <em>Text 4.52</em>.</td>
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<td><strong>tr.</strong></td>
<td>translated</td>
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### Phoneticizations of Tibetan words

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<td>Tanjur</td>
<td>bsTan 'gyur</td>
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<td>Narthang</td>
<td>sNar thang</td>
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INTRODUCTION

1. Opening Remarks

Vilāsavajra’s Nāmamantrārthāvalokini (NMAA) – ‘An Explanation of the Meaning of the Name-mantras’ – in fourteen chapters is one of the first major commentaries on the Nāmasamgiti (NS), ‘The Chanting of Names’, and the only early NS commentary known to survive in Sanskrit. It is a fairly long work, equivalent to approximately 3000 anustubh verses, written in chaste Sanskrit. That its author is both learned and widely read is witnessed by his reference to classical grammarians and by the range of sources cited in the course of the exegesis. The commentary interprets the NS within an elaborate framework of ritualised meditation, interweaving a Vijnānavāda doctrinal perspective. Another NS commentator, Smṛtijñānakirti, translated the NMAA into Tibetan in the early eleventh century. After revision it was incorporated into the xylograph editions of the Tanjur (bsTan 'gyur) where it takes up somewhat over 100 folios (Tōh 2533) in the Peking edition.

The NS itself is a short verse text (167 anustubh verses) accompanied by a prose section describing the qualities of the NS and the benefits accruing to the person who recites and meditates on it. The core verses consist of the ‘Names’ of Mañjuśrī, considered as the embodiment of wisdom. The extensive secondary literature stimulated by the NS shows that its admixture of doctrinal, devotional and tantric elements exerted a strong influence on the Buddhist Mahāyāna tradition (largely in its Tantric form) for more than four centuries in India (750–1200 CE). Vilāsavajra’s NMAA initiated a distinctive tradition of NS exegesis.

The central part of the present work comprises a critical edition and annotated translation of the Sanskrit text of chapters 1-5 of the NMAA, approximately a

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1 The colophon states that the text is equivalent to 2500 verses, an underestimate according to my calculations (see Appendix III for the Skt. and Tibetan text).

2 Other early commentators on the NS included Mañjuśrimitra and Vimalamitra. See Appendix IV for a list of NS commentaries surviving in Skt. or Tibetan translation.
quarter of the whole. The edition is based on eight Nepalese manuscripts and two blockprint editions of the Tibetan translation and is followed by textual notes. Matters relating to the Skt. and Tibetan materials – description of the MSS, method of editing, *stemma codicum* etc. – are discussed in the *Introduction to the Text* placed immediately before the edition.

2. The NMAA & Modern Scholarship

The NMAA has been neither edited nor translated in its entirety. In 1988 Munenobu Sakurai published an edition of chapters 3 and 4 of the Sanskrit text, accompanied by the Tibetan translation. To my knowledge no other chapters have been edited and there is no published translation of any part of the work. Nonetheless, Vilāsavajra’s commentary has been familiar to modern scholarship since the late nineteenth century. In 1883 Bendall described a palm-leaf manuscript of the NMAA held by the University of Cambridge and I. P. Minaev consulted another manuscript in the preparation of his edition of the NS published in Russia in 1887. Minaev also cited the NMAA in an essay published in the same year. In the present century Louis de La Vallée Poussin quoted from the NMAA in the annotations to his translations of Vasubandhu’s *Abhidharmakṣaṇaḥ* and Xuanzang’s

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3 Sakurai, Munenobu. (1988) ‘A Study on the Nāmamantrārthāvalokini (1) – A Critical Text of Its Chapters III & IV.’ *Bunka* (Culture) 51, No. 3/4, pp. 323–354. I am grateful to H. Isaacson for bringing Sakurai’s work on the NMAA to my attention and providing me with a copy of his edition of chapters 3–4. Sakurai bases his edition on five Skt. MSS, including the Cambridge palm-leaf MS, and two Tibetan xylograph editions. However, of his five MSS one is an apograph and four descend from a single hyparchetype (my δ) that is often corrupt; he also has a tendency to misread the script of the Cambridge MS, often on occasions when it provides the best reading. (For further remarks on Sakurai’s edition see Appendix VI.)


Vijñaptimātratāsiddhi, as well as referring to it in his article on the Ādibuddha in Hasting’s *Encyclopaedia of Religion and Ethics*. More recently, Ronald Davidson used the Tibetan translation of the NMAA as one of the four NS commentaries forming the basis for the annotations to his translation of the NS published in 1981. In 1987, the year before his edition of chapters 3 and 4 of the NMAA, Sakurai published two papers that, describing themselves as studies of the 'Jam dpal gsang ldan School, examine some aspects of these two chapters.

3. Significance of the NMAA for the Study of Buddhism

As stated above, the NMAA is one of the first major commentaries on the NS. It is the only Yoga Tantra commentary known to survive in the original Sanskrit and it may also be the earliest Buddhist Tantric exegetical work of any type surviving in the original.

Although de La Vallée Poussin cites the NMAA on a number of occasions he never gives a title or author, but refers to it as the ‘Nāmasamgiti commentaire’ (VijñMiSī 616, note 2) or even ‘Le commentaire, non tantrique, de Nāmasamgiti’ (VijñMiSī 802, vi.).

Davidson, Ronald M. (1981) ‘The Litany of Names of Manjushri.’ in *Tantric & Taoist Studies in honour of Professor R. A. Stein, Vol. 1.* MCB No. 20, pp. 1-69. As well as the translation of the NS this contains a valuable introduction as well as an edition of the Sanskrit text of the NS that is a compilation of the editions of Mineva (1887), Vira (1960) and Mukherji (1963).

Sakurai, Munenobu. (1987) ‘A Study of the hJam-dpal-gsan-ldan School mainly based upon the Namamantrarthavalokini (1).’ *Mikkyogaku Kenkyu (The Journal of Esoteric Buddhist Study)* 19, pp. 87-109. Sakurai, Munenobu. (1987) ‘A Study of the hJam-dpal-gsan-ldan School mainly based upon the Namamantrarthavalokini (2).’ *Journal of Indian and Buddhist Studies (Indogaku Buddhogaku Kenkyu)* 36.1, pp. 342-5. These two papers (in Japanese) are concerned with NMAA chapters 4 and 3 respectively. I am grateful to Mr K. Tanaka for writing on my behalf to Mr Sakurai who was generous enough to send copies of the above two articles.

Unfortunately all the major commentaries on the fundamental Yoga Tantra, the *Suvratātātattvasamgraha* (STTS) – Ānandagarbha’s *Taṭṭvālāka* (Tōh 2510), Sākyamitra’s *Kosalālamkāra* (Tōh 2503), Buddhaguhya’s *Tantrārāvātāra* (Tōh 250) – survive only in Tibetan translation. The description of the NMAA as a ‘Yoga Tantra commentary’ is based on its ritual content being centred on Mahāvairocana and the Vajradhatumandala, though it also contains elements characteristic of works that came to be designated as Mahāyoga or Yogottara (see below). In the Tanjur it is classified as a Yoga Tantra commentary (Tōh 2533).

The NS itself is classified as a Mahāyoga Tantra in the rNyingGB (see Kaneko, 1982, No. 196) and the Skt. colophon of the NS states that is part of the Mahāyoga Tantra, the *Māyājāla* (Tōh 466). Bu ston classified the NS as a Non-dual Tantra, due to its association with the *Kālacakra tantra*, but the majority of the NS commentaries in the Tanjur are in the Yoga Tantra section, although others are found in the Mother Tantra or Father Tantra divisions of the Anuttara Tantras.

Other possible contenders for the position of earliest surviving work of Buddhist Tantric exegetics are Indrabhūti’s *Jñānasiddhi* and Anangavajra’s *Prajñopāyaviniścarasiddhi* (*Two Vajrayāna Works*, *Two Vajrayāna Works*, *Two Vajrayāna Works*,
I believe the NMAA can be dated to the latter part of the eighth century with a degree of certainty (see the section below). If this is so, it was written at a time of important transition in the development of Buddhist Tantrism. Tantric methods – the use of mantras, manḍalas, rites of consecration – were being related to soteriological rather than purely instrumental goals. The notion that enlightenment itself could be achieved through such means is first clearly articulated in the Sarvatathāga-tatvatva-samgrahāsūtra (STTS), a work that despite being termed a sūtra came to be seen as the fundamental Yoga Tantra. The first commentaries on the STTS and related Yoga Tantra works were produced in the eighth century and like the NMAA they were concerned to elaborate the liberative potential of the Tantric approach. Vilāsavajra’s work thus falls into a period where for the first time there was a considerable literary output that sought to encode and interpret Tantric ritual in Mahāyānist doctrinal terms, and his NS commentary strikingly exemplifies this process. The NMAA demonstrates not only how ritual structures can encode doctrinal positions but also illustrates how doctrinal categories may be modified to accommodate them to ritual structures.

The NMAA falls at another point of transition in the development of Tantra in Buddhism, that of the appearance of the Yogottara Tantras, as they came to be called by later Indian Buddhist commentators. In these Tantras the Tathāgata Aksobhya and

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ed. B. Bhattacharyya, 1929) though the dates of neither author are at all certain. Bhattacharyya’s dating of Anāṅgavajra and Indrabhūti to the first quarter of the eighth century seems much too early. It is based on a teacher-disciple lineage (guruparampara) given in the dKar chag (index) volume of the Peking edition of the Tanjur (see Cordier XLVI 2–8) in which Anāṅgavajra is said to be the teacher of an Indrabhūti. Bhattacharyya takes this Indrabhūti to be Indrabhūti the Great rather than one of the later ones. It is more likely that the Indrabhūti (III) being referred to is the brother of Lakṣmiṃikārā (given next in the paramparā), who was living in the late ninth century. Assuming one can rely on the Tibetan dKar chag guruparamparā (which is by no means certain: see the final note in Appendix II) this would give a date of the ninth century for Anāṅgavajra. This certainly accords with the Yoganiruttarantrāntara content of the Prajñāpārāśāyaśāsiddhi. Indrabhūti III may well also be the author of the Jñānasiddhi since it is not clear that either Indrabhūti the Great (teacher of Padmasambhava) or Indrabhūti (II) of Zahor were authors, although they were of importance in Tantric lineages (see Dowman 1985, 232–234).
deities associated with him come to stand as the central embodiment of enlightenment. The deities of Akṣobhya’s vajra family are often wrathful in appearance and thus in many of the Yogottara Tantras the status of these figures is greatly enhanced. Though they are not yet depicted in terms of the cremation-ground (kāpālika) symbolism that came to dominate the later (yoganiruttara-) Tantras and the final period of Indian Buddhist Tantrism, they can embody enlightenment rather than be a servant and protector of it, or the medium for the acquisition of mundane (laukika) attainments.\footnote{See A. Sanderson, *Vajrayāna: Origin and Function*, note 1, for a description of the main divisions of Buddhist Tantras and their distinguishing features. I do not employ the commonly used classification of ‘Anuttarayoga Tantra’. Sanderson has pointed out elsewhere – see *The Dependence of the Herukatantras on the Śaiva Tantra of the Vidyāpīṭha* – that the expression anuttarayogatantra is not found in any of the surviving Skt. enumerations of the different classes of Tantras. The term yoganiruttaratantra, however, is found (see note 47 below for examples); it is likely that anuttarayogatantra is thus an incorrect back-formation from the Tibetan rnal ’byor bla med kyi rgyud. ‘Yoganiruttara’ denotes Tantras of the Mother (ma rgyud) sub-division of Bu ston’s Anuttara class (bla med kyi rgyud), whereas Yogottara denotes those of the Father (pha rgyud) sub-division. ‘Anuttarayoga Tantra’ is often (mis)used to describe both of these.}

In the NMAA the central deity in Vilāsavajra’s ritual structure, Mañjuśrī-jñānāsattva, is peaceful in form; yet the wrathful forms are portrayed as embodiments of his wisdom and in this respect the NMAA can be seen, like the Yogottara Tantras, as standing midway between the perspectives of the Yoga and Yoganiruttara Tantras. Though Vilāsavajra distinguishes only three categories of Tantra – Yoga, Caryā and Kriyā – he cites a number of Yogottara works such as the *Guhyasamāja* and the *Vajrabhairavatantra* and the *Mayājālatantra*, particularly in chapter eight, which is concerned with the Mirror-like Awareness (ādarśajñāna) of Akṣobhya. Study of the NMAA should shed more light on this phase in the development of Buddhist Tantra, which is as yet poorly understood.

One of the most important genres of Tantric literature is the sādhana, descriptions of the methods by which the Tantric practitioner (sadhaka) achieves the goal of either Liberation or some lesser attainment (siddhi). The central feature of a
sādhana is typically an evocation of a deity through visualisation and mantra recitation. Around the evocation are described ritual preliminaries that function to orient the sādhaka’s state of mind and post-evocatory and concluding acts. Over time sādhanas came increasingly to follow a set pattern, with variety consisting mainly in the appearance and mantras peculiar to the evoked deity.\(^\text{12}\) This standardisation was partly encouraged by the commentarial application of a number of interpretative categories to the various phases of the sādhana, leading to writing that conformed to exegetical expectations.

The fourth chapter of the NMAA consists of a lengthy sādhana that forms the basis of the ritual aspect of Vilāsavajra’s commentary. The material in this chapter illustrates the interaction and mutual influence of ritual and doctrine mentioned previously, but the sādhana is also valuable as an early example of the genre in the original Sanskrit.\(^\text{13}\) Study of its structure and terminology should further understanding of sādhanas of the Yoga Tantra type as well as of the development of sādhana literature as a whole. I touch briefly on this later in the introduction, summarising the organisation of the NMAA sādhana and examining the use of one of Vilāsavajra’s structuring categories, the Five Realisations (pañcābhisambodhayāḥ).

Central to the NMAA is the figure of Mañjuśrī. In Mahāyāna Sūtra literature Mañjuśrī is familiar as the Bodhisattva pre-eminently associated with wisdom where he often functions as the major interlocutor\(^\text{14}\) as well as spiritual friend (kalyāṇa-

\(^{12}\)One consequence of this was that parts of sādhanas could be written in abbreviated form with no more than an allusion to some phases.

\(^{13}\)The STTS and SDPS, the two Yoga Tantras known to survive in the original Skt., contain descriptions of maṇḍalas and their production as well as accounts of consecrations (abhiseka) but do not contain sādhanas. It may therefore be the case that the NMAA sādhana is the earliest surviving in the original.

\(^{14}\)Mañjuśrī’s role as Śākyamuni’s interlocutor (eg. the Saddharmapundarīka Sūtra chapters 12 & 14) shades into that of becoming his chief spokesman (eg. the Vimalakīrtinirdeśa, the Saptaśatikāprasāññāpāramitā Sūtra, and the Mañjuśrībuddhakṣetragunavyūhā Sūtra).
mitra), a convertor of beings to the Buddhist Dharma and an object of devotion and meditation. His status is usually that of a Bodhisattva of the tenth bhūmi, though in some texts he is described as the teacher of Buddhas and even as a fully enlightened Buddha.

In the NMAA Manjuṣrī, as Mañjuṣrījñānasattva, is equated by Vilāsavajra with the non-dual wisdom (advayajñāna) that is productive of the enlightenment of the Buddhas. He is therefore at the heart of all the Tathāgatas both metaphorically and in terms of the visualisation of the sādhana of chapter 4. In NS 100 Mañjuṣrī is named as the Ādibuddha and consistent with his interpretation of Mañjuṣrī’s nature Vilāsavajra takes it that the Ādibuddha is one of Mañjuṣrī’s aspects or forms (ie. the Ādibuddha has Mañjuṣrījñānasattva as his nature).

The depiction of Mañjuṣrī as underlying wisdom, which is present in the NS, although unelaborated doctrinally and ritually, comes into its own only in the Tantric phase of the Mahāyāna. Although his role and status here have been little explored, Mañjuṣrī continued to be an important figure throughout the period of the Tantras. The NS and the NMAA provide material for a fuller account of Mañjuṣrī’s portrayal in this literature.

The Gandavyūha Sūtra is probably the most important source for showing Mañjuṣrī in this role. Other sources are the Ajātaśatruśī Sūtra which describes him as the spiritual friend of the Bodhisattvas, and the Drumakīmṇarāja paripṛcchā Sūtra in which Ajātaśatru is told he has the great advantage of having Mañjuṣrī as a spiritual friend (Lamotte 1960, 95).

In chapter 12 of the Saddharmapundarika Sūtra Mañjuṣrī is said to have converted innumerable beings to the Dharma after visiting the underwater palace of Sāgara, king of the nāgas. The Ratnakārāndavyūha Sūtra describes how Mañjuṣrī converts some of the followers of the Jain teacher Satyaka Nirgranthaputra (Lamotte 1960, 39).

Two important sources for this role are the Mañjuṣrībuddhaksetragunavyūha Sūtra and the Mañjuṣrīparinirvāṇa Sūtra. Mañjuṣrī’s origins are obscure: unlike Vajrapāṇī, for example, he does not appear in non-Mahāyāna literature, though Marcelle Lalou (1930, 66–70) has suggested that the Gandharva Pañcasaṅkha may be his antecedent.

According to Lamotte (1960, 29), in the Angulimaliya Sūtra Mañjuṣrī is said to be a Buddha of the present, though not of our universe. He is the Buddha of a universe named Nityapramuditā (‘Always Happy’).

While Mañjuṣrī’s portrayal in the Sūtranaya has been examined by Lamotte in his monograph Mañjuṣrī (T’oung Pao 48, 1960, 1-96) his role in Tantric literature has received little attention. The observations of Lalou (1930) and MacDonald (1962) (part of their work on the Mañjuṣrīmūlakalpa) and Raoul Birnbaum’s excellent monograph on Mañjuṣrī in China (Studies on the Mysteries of
The NMAA also contains a number of citations of other Buddhist texts, some of which survive otherwise only in Tibetan or Chinese translation. Vilāsavajra cites a wide range of Tantric sources – some twenty-eight different works – and there are quotations from Prajñāpāramitā and Cittamātra scriptures as well as from authors such as Nāgārjuna, Candrakirti and Vasubandhu (for the list of works and authors cited in the NMAA see Appendix I).

Mañjuśrī, 1983) are exceptions. Mañjuśrī retained an importance in later Tantras as well as in Kriyā and Yoga Tantras. As Mahāvajra he is one of the central deities of the Guhyasamājatantra and in wrathful form is identified as Vajrabhairava and the Black and Red Yamaris. (Could the sādhana of the NMAA – Mañjuśrījñānasattva being at the heart of all the Buddha-families – have paved the way to interpreting Mañjuśrī as being, in the form of Mahāvajra, the essence of the vajra family? The connection is not implausible, especially since Vilāsavajra is said to have been the teacher of Jñānapāda, the founder of one of the major schools of Guhyasamāja exegesis.) Forms of Mahāvajra are also found in the Yoganiruttara Tantras. In the 7th paṭala of the Abhidhānottaratantra he appears out of Vajrasattva as the consort of Vajravarahi, saffron-coloured, six-faced and twelve-armed (I am grateful to Prof. A. Sanderson for this reference).

Among the citations of Tantras a number are attributed to a Samvara/trantra/ and elsewhere a Cakrasamvara/trantra/ and Satprajñānayaasamvaratantra are referred to, though not quoted from. Davidson (1981, 7–8) takes these to be citations of the Laghusamvaratantra (Toh 368) and as therefore demonstrating that the Yoginītantras (ie. Yoganiruttaratantras) existed in the latter half of the eighth century, well before the earliest dateable commentary. Prof. A. Sanderson informs me, however, that he has been unable to find any of these citations in the surviving Sanskrit of the Laghusamvaratantra. Mr K. Tanaka has examined four of the Samvara citations and has identified them as coming from the Sarvabuddhasamdyogasamutavasamvaratantra (SBYSJD; Toh 366–7) (see Appendix I for details). This Tantra, with two six-family man&chas, one centring on the figure of Heruka, functioned as the exemplar for the mandala of the Hevajratantra and can be regarded as the original Yoganītantra (Yoritomi 1990, 693–716: English summary). It must have been composed no later than the early eighth century since at some point between 746 and 774 CE it was summarised by Amoghavajra in his Jin-gang-ding-jing-yu-jia-shi-ba-hui-zhi-gui (Taisho No. 869), a work on an enumeration of eighteen Tantras regarded as forming an enlarged version of the Kon-gd-cho-kyo (the Sarvatathāgatagarbhasamurajagranātha) in which the SBYSJD is placed ninth (see K. Tanaka 1992, 276). Also, according to the rNying ma pa tradition it is one of the eighteen Tantras of the Mahāyoga cycle translated into Tibetan during the first propagation (sNga dar) of Buddhism in Tibet.

Vilāsavajra was aware, therefore, of at least one Tantra of the Yoganītantra class, though not the Laghusamvara; nonetheless these ‘Samvaratantra’ citations are consistent with the view that all the citations in the NMAA are examples of works known or thought to be available in the latter part of the eighth century.

4. The NMAA: Author and Date

A number of rather complicated issues surrounding the question of Vilāsavajra’s name should be considered before examining the evidence concerning his life and date. Three of the ten manuscripts of the NMAA (MSS ABH) used for the present edition give the author’s name as Ācārya Vilāsavajra in their colophon. According to the *stemma codicum* (see the Introduction to the Text) the name has descended from the archetype (Ω) since it is present in MSS A and B. The Tibetan translation of the NMAA gives the author’s name – in translation only – as sGeg pa’i rdo rje, who is described in the *Blue Annals* as the teacher of Buddhajñāna (8th century). (Buddhajñāna, also known as Jñānapāda, was a pupil of Haribhadra and founder of the eponymous Jñānapāda tradition of *Guhyasamājatantra* exegesis.)

In his catalogue of the Peking xylograph edition of the Tanjur, Cordier gave ‘Lilāvajra’ as the Skt. of sGeg pa’i rdo rje under the entry for the Tibetan translation of the NMAA, with ‘Vilāsavajra’ as an alternative name. Since then sGeg pa’i rdo rje has been referred to as Lilāvajra by a number of writers. Roerich, in his translation of the *Blue Annals* has ‘Lilāvajra’ for two of the three references to sGeg

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21H is contaminated at this point. Its reading, *krtir iyam acāryavilāsavajrasya* (H.77v7), is an addition in a second hand placed at the end of the original manuscript.

22Cordier 1909, 265. It is not clear from where Cordier derived the reconstruction ‘Lilāvajra’ since none of the works attributed to sGeg pa’i rdo rje gives a transliterated Skt. form. ‘Lilavajra’ (sic), given in transcription, is found as the name of a translator on two occasions (XXII 35, XLII 5) and ‘Lilavajra’, again in transcription, is given in the index volume (dkar chag) as the name of the author in two works ascribed to Lalitavajra (also in transcription) in their colophons (XLIII 4, 5) but none of these have sGeg pa’i rdo rje as the Tibetan translation. Lalou, in her index to Cordier’s catalogue inherits Cordier’s identification of sGeg pa’i rdo rje and Lilavajra (*Répertoire du Tanjur*, 162). Cordier also gives ‘Viśvarūpa’ and ‘Varabodhi’ as different names of sGeg pa’i rdo rje, reconstructing them from the Tibetan translation’s colophon to the NMAA. A possible source for ‘Lilavajra’ may be Schiefner’s 1869 translation of Tāranātha’s *rgya gar chos byung* where (p. 214) he gives ‘Lilavajra’ as a reconstruction for sGeg pa’i rdo rje. The names Viśvarūpa and Varabodhi (= Agrabodhi) are discussed later in this section.

23Eg. Roerich, *Blue Annals* (see following note); HBI 271–272; Wayman 1977, pp. 56–57, 94, 107; Dowman 1985, pp. 42, 185, 203, 370, 392. However, Ronald Davidson who consults the NMAA for his translation of the NS uses the name Vilāsavajra, following the colophon of the Cambridge manuscript described by Bendall. In his valuable introduction Davidson discusses the name and identity of Vilāsavajra in some detail (Davidson 1981, 6–8).
pa'i rdo rje but uses ‘Lalitavajra’ for the third. 24 I take ‘Lalitavajra’ here to be a slip on Roerich’s part since elsewhere he gives ‘Lalitavajra’ for Rol pa’i rdo rje, who is not the same figure as sGeg pa’i rdo rje in the *Blue Annals*, being elsewhere referred to as a disciple of both Maitripa, the 11th century contemporary of Nāropa 25, and Nāropa’s teacher Tillipa (= Tilopa). 26 This might help account for ‘Lalitavajra’ being also found as a Skt. reconstruction for sGeg pa’i rdo rje in more recent writing. 27

However, it may be that the disciple of Tilopa is not the only Lalitavajra. The colophon to the Tibetan translation of the *Vajrabhairavatantra* states that it was revealed “by the Ācārya (slob dpon) Śrī Lalitavajra (the Tibetan transcribes the name) from ... Urgyan”. 28 Since the NMAA cites the *Vajrabhairavatantra* composition of the former must post-date the latter. Assuming that the NMAA precedes Tilopa and Nāropa, the revealer of the *Vajrabhairavatantra* cannot be the disciple of Tilopa.

Could the Lalitavajra of the *Vajrabhairavatantra* be the author of the NMAA? According to Tāranātha the two are different. He describes the legends associated with sGeg pa’i rdo rje separately from those of Lalitavajra, stating that the latter had a disciple called Lilavajra (sic, name given in transcription) who was distinct from “Lilavajra the great” (also in transcription). 29 Leaving aside the complicating factor of these Lilavajras, Tāranātha’s account is given general support by the titles of the works ascribed to Lalitavajra (Rol pa’i rdo rje) in the Tanjur, which mostly refer to

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25 *Blue Annals* II 843.
26 *ibid.* II 1030.
27 Eg. Tarthang Tulku 1977, 202–204; Martin Willson 1986, pp. 189 & 271. However, Willson recognises that there is confusion surrounding the names Lalitavajra and Lilavajra and the individuals they refer to (p. 399, note 56).
28 dpal u rgyan gyi gnas chen po nas dpal ’jam dpal gyi rgyud las phyung (*em. to byung*) ba rgyud kyi rgyal po chen po // dpal rdo rje ’jigs byed chen po zhes bya ba bla ma dam pa’i dkyil ‘khor chen po’i slob dpon dpal la li ta badzras bion nas mdzad pa rdzogs s.ho (*em. to so* // “The end of [this tantra] revealed from the great and glorious land of Urgyan by the glorious Lalitavajra, the master of the mandala of the holy gurus called the glorious Vajramahābhairava, the great king of tantras arising from the Mañjuśrī-tantra.” Siklós 1990, 249–250; 123 respectively. Siklós fails to translate *slob dpon*.
29 Text: Schiefner 1868, 146, 9–10. Translation: Schiefner 1869, 191 (German); HBI 242–244 (English).
Vajrabhairava and have different concerns to those attributed to sGeg pa’i rdo rje.\textsuperscript{30} Lacking any further evidence to the contrary I shall assume that the names Lalitavajra and Vilāsavajra denote (at least two) different individuals.

sGeg pa’i rdo rje is a satisfactory translation of Vilāsavajra. The \textit{Mahāvyutpatti} has no equivalent for \textit{vilāsa} but gives \textit{sgeg pa} for \textit{lāsya} (MVy 7132), a synonym of \textit{lāsa} and deriving from the same root (\textit{vlās}). The \textit{upasarga} (vi-) is not translated – one might expect ‘rNam par sgeg pa’i rdo rje’ – but Davidson points out that there are other instances of dropped \textit{upasargas} in the translation of names into Tibetan.\textsuperscript{31} Although \textit{ilīlā} and \textit{lalita} are synonyms of \textit{vilāsa} and could equally well be translated by \textit{sgeg pa} (and there would be no omission of an \textit{upasarga} to explain in either case), I have not found it used as an equivalent for either. The \textit{Mahāvyutpatti} distinguishes \textit{lalita} (\textit{vlāl}) from \textit{lāsya} giving \textit{rol pa} as its equivalent,\textsuperscript{32} which is thus in accord with the translation of the name Lalitavajra by Rol pa’i rdo rje; and though there is no entry for \textit{ilīlā} MVy 7342 gives ‘\textit{jo bag can} or ‘\textit{chos pa} for the adjective \textit{salīlā}. Given the above and given that ‘Lilāvajra’ is not found in transcription as the Sanskrit name of any of the works attributed to sGeg pa’i rdo rje in the Tanjur, I shall proceed on the assumption that sGeg pa’i rdo rje is the translation of the name Vilāsavajra, witnessed by the Sanskrit NMAA transmission.

In both the Sanskrit and Tibetan translation the colophon to the NMAA states that Vilāsavajra (‘sGeg pa’i rdo rje’ in the Tibetan) was known by a number of different names. I discuss these below, together with the fact that Tāranātha’s account of sGeg pa’i rdo rje largely centres on these names. Neither ‘Lilāvajra’ nor ‘Lalita-

\textsuperscript{30}See Appendix II for a list of works attributed to sGeg pa’i rdo rje in the Tanjur. Of the nineteen works attributed to Lalitavajra (listed in HBI 411) eleven have the names Vajrabhairava, Bhairava, or Kṛṣṇayamārī in their titles. These names do not appear in any of the works attributed to sGeg pa’i rdo rje and although he has a work on Yamāntaka, it is a commentary (most of Lalitavajra’s works are \textit{sādhana} and \textit{mandalavidhi} texts) whose title – \textit{Śrīyamāniṣṭhaṃulamāntrārthavajraprabheda} (Tōh 2014) – bears a resemblance to that of the NMAA.

\textsuperscript{31}Davidson 1981, p. 6 note 18.

\textsuperscript{32}lalitavistara; \textit{rgya cher rol pa} (MVy 1331, 7954).
vajra’ (or ‘Rol pa’i rdo rje’) are included in the list of different names and Taranātha states that the name ‘sGeg pa’i rdo rje’ is a Tantric name. 33 ‘Vilāsavajra’ is highly probable as a name bestowed during Tantric consecration (abhiseka). It contains the key Tantric term vajra and is found in the Yoga Tantra, the Sarvatathāgata-tattva-samgraha (STTS) from which Tantric names would have been drawn; 34 it is also in the list of names that may be given during the nāmābhiseka found in Abhayākara-gupta’s Vajrāvalī and also in the Kriyāsamuccaya of Jagaddarpanācārya. Vilāsavajra is one of the names in the Akṣobhyakula as are both Lilāvajra and Lalitavajra. 35 The presence of the three names in these lists suggests that they all were likely to be fairly common. Add to this their near identity of meaning and it is little wonder that there is confusion both in the Tibetan histories and in subsequent western scholarship.

Sources of information concerning the life and date of Vilāsavajra include entries in the work of the Tibetan historians (on sGeg pa’i rdo rje) and statements contained in a number of colophons, including that of the NMAA. Examination of other works attributed to him as well as the internal evidence of the NMAA itself cast further light on Vilāsavajra’s date.

The Tibetan author Taranātha in his History of Buddhism in India (rGya gar chos ‘byung) written in 1608, states that Vilāsavajra (ie. sGeg pa’i rdo rje) lived during the reigns of the Pāla kings Devapāla and his son Rāsapāla. 36 This would put Vilāsavajra in the mid-ninth century, King Devapāla’s reign usually being placed

33 HBI 272
34 I take this information from Davidson (1981, 6, note 18) who adds that he was unable to find a Lilāvajra in the STTS. See K. Horiuchi, ‘The Romanized Text of the Sarva-Tathāgata-samgraha.’ Mikkyō Bunka 103 (July 1973): 72.
35 For the lists see Vajāv 203.2–205.1, KriyāSam 345.2–346.7. Vilāsavajra, Lilāvajra and Lalitavajra are mentioned as names at Vajāv 203.6 & KriyāSam 345.6 (at KriyāSam 345.6 read lālita-svayambhū for lālīsvayambhū). I am grateful to Prof. A. Sanderson for these references.
36 ‘King Devapāla ruled for forty-eight years. After him, his son Rāsapāla ruled for twelve years. ... During this period sGeg pa’i rdo rje ... spent ten years in Śrī Nalendra (HBI 271).’ It is not clear from this whether Vilāsavajra is said to have been at Nalendrā during the reign of Rāsapāla or in a period straddling the reigns of both kings.
c. 810–850, following that of his father King Dharmapāla (c. 770–810). However, Tāranātha’s attempt at providing a matrix of dates using the reigns of Indian kings is not always reliable and his dating should be treated with considerable caution.

The *Blue Annals* of *'Gos lo tsā ba*, composed between 1476 and 1478, discussing the life of Jñānapāda (alias Buddhajñāna), state that after studying with Hari-bhadra in Takṣaśilā he visited Uḍḍiyāna (the Swat Valley) where “in the presence of the Ācārya sGeg pa rdo rje who was born in Nor-bu glin (Ratnadvipa) he heard many Kriyā and Yoga Tantras, and studied them thoroughly”.37 Jñānapāda is also said to have been a pupil of Mañjuśrimitra (*Blue Annals* I 369–370) who according to a tradition reported by Bu ston also taught Vilāsavajra.38

Mañjuśrimitra and Jñānapāda are usually dated to the second part of the eighth century.39 In support of such a date for Vilāsavajra there is evidence, reported by Davidson, that links him with the translator rMa Rin chen mchog, known to be one of the first six or seven Tibetans ordained at bSam yas by Śāntarakṣita (779 CE).40

The colophon of the *Devījālamahāmāyātantra nāma* (Toh 836) in the *rNying ma rgyud 'bum* (rNyingGB) states that it was translated by Ācārya sGeg pa'i rdo rje and rMa Rin chen mchog, and the same information is repeated in the *dkar chag* volume.41 The colophon to the translation of the commentary on the *Guhyagarbha-

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37 This is a slightly emended version of Roerich’s translation (*Blue Annals* I 367). He gives ‘Lalitavajra’ for ‘sGeg pa’i rdo rje’ and has ‘Mañḍvipa’ as a retranslation of ‘Nor-bu glin’. The Sanskrit colophon of the NMAA – *kṛtir acaryavilāsavajraya ratnadvīpanivāsinah* (see Appendix III) – indicates that ‘Nor-bu glin’ is likely to have translated ‘Ratnadvipa’. The *Blue Annals* elsewhere (I 204) implies that sGeg pa’i rdo rje was responsible for initiating a tradition of NS exegesis: “At a later date, he [Śrījñanakirti] prepared in Khams numerous translations of the Mañjuśrī-nāma-saṅgiti according to the method of the Saint Līlavajra (sGeg-pa rdo-rje)”.

38 Davidson (1981, 6) refers to this tradition reported by Bu ston but gives no source. I have not been able to trace it in his *Chos byung* (*History of Buddhism*).

39 Jñānapāda can be dated by his disciple Buddhaguhya, the great Yoga Tantra commentator whose letter to the Tibetan king Khri Srong lde btsan is preserved in the Tanjur (PTT vol. 129, 284.1.4–286.2.2). For a partial translation and discussion, see Snellgrove, 1987, 446–449.

40 For the date of the first ordinations in Tibet and the names of the ordinees see Tucci, *Minor Buddhist Texts*, II: p.12ff. For discussion of the list of ordinees in Bu-ston’s *Chos byung* see Obermiller 1932, 190.

41 Colophon: rNyingGB vol. 15, 96.7; dkar chag: rNyingGB vol. 36, 512.5. The Derge Kanjur edition of the *Devījālamahāmāyātantra* does not identify its translator(s). See also Kaneko’s *Kotant-
tantra (gSang ba'i snying po rgyud) attributed to Vilāsavajra (sGeg pa'i rdo rje) also gives rMa Rin chen mchog as the translator. A third connection between the two figures, unnoted by Davidson, is recorded in the colophon to the Citta-bindūpadesa, stating that it was written by Sangs rgyas gsang ba (= Buddhaguhya). Vimalamitra and sGeg pa'i rdo rje, and translated by rMa Rin chen mchog. Davidson suggests that Vilāsavajra and rMa Rin chen mchog may have worked together when the latter was staying in India. Though it is not certain that these colophons are free from corruption and that the sGeg pa'i rdo rje of the NMAA is the same as the sGeg pa'i rdo rje of the other works, at the same time there are no substantial reasons for doubt. The external evidence on the whole points towards the latter part of the eighth century as a date for Vilāsavajra.

Such a supposition is in harmony with the internal evidence from the NMAA. As has been stated previously Vilāsavajra cites a wide range of both Tantric and non-Tantric sources in the NMAA (see Appendix I). The citation of Tantras includes those known to have been composed by or before the early eighth century, such as

ora zenshu kai mokuroku. [A complete catalogue of the rNyingGB] p.241, No. 195, for the title and translators of the rNyingGB translation of this work, which opens the Mahāyoga division of the collection. (The following work – Kaneko No. 196 – is a translation of the NS.)

42 Guhyagarbo tantra. The title of this work is problematic. It is a key text of the Tibetan rNying ma tradition (classified as the root Tantra in a set of eighteen Mahāyoga Tantras) and is preserved in Tibetan translation in the Kanjur as well as in the rNyingGB but to my knowledge it is not referred to by name or cited in the extant Skt. literature including Vilāsavajra’s NMAA. This is surprising given its supposed importance. However, the title Śrīguhyagarbhatattvaviniścaya is found in transcription in the colophon of a text in the volume of rNying ma works added at the end of the rgyud section of the Narthang Kanjur (Korös, 1836, 548, text 2) and for the commentary attributed to sGeg pa’i rdo rje Cordier has ‘Mahārajatantrasriguyagarbhanāmatika’ as the ‘mutilated’ Skt. title given in the colophon to the version in the (Peking) edition of the Tanjur (LXXV 3). He notes that a dkar chag volume held in St. Peterburg reads, ‘Mahā ... śrīguhyā ... tika’.

43 Sanje Dorje (ed.) Commentaries on the Guhyagarbha Tantra and Other Rare Nyingmapa Texts from the Library of Dudjom Rinpoche, New Delhi, 1974, 222.5. This same colophon states that sGeg pa’i rdo rje was an Ācārya from Nālandā and contains a benediction for the longevity of Khri Srong lde btsan.

44 Cordier LXXV 23. The Cittabindūpadesa does not appear to have been included in the Derge edition of the Tanjur. Vimalamitra, the disciple of Buddhaguhya, visited Tibet during the reign of Khri Srong lde lta, though precisely when is a matter of some controversy. Davidson suggests a date of about 795 or a little later (Davidson, op. cit., note 23, p.9).
the Susiddhikara, the Subāhu, the Mahāvairocana and the Sarvatathāgatattvāsamgraha, but also includes some that were becoming more widely known towards the middle of the eighth century, such as the Guhyasamāja, the Vajrabhairava, and the Māyājāla.45 Nothing thought to be later than the eighth century is cited. It is possible, though unlikely, that the NMAA was written later than the eighth century with no contemporary works cited; but authors like to be up-to-date.

It is significant that Vilāsavajra lists just three categories of Tantras, Yoga, Cāryā and Kriyā.46 This suggests that classifications where the number of categories is expanded to four, then five, by the addition in turn of classes referred to as Yogottaratantra and Yoganiruttaratantra were not current when he was writing,47 and the suggestion gains strength since Vilāsavajra nonetheless cites Tantras that did come to be classified as Yogottara and Yoganiruttara. Again, a date of the latter part of the eighth century is indicated, a period when Tantras such as the Guhyasamāja and Vajrabhairava were gaining influence but were not yet seen as belonging to a special category.

The doctrinal and ritual structure of the NMAA also accords with what would be expected of this period. The sādhana of chapter 4 is based on the Vajradhatumandala of the Sarvatathāgatattvāsamgraha; it contains no division into generation (utpatti-krama) and completion (nispannakrama) stages, and no distinction between Pledge (sāmaya-) and Knowledge (jñāna-) deities (-sattva). The Vijnānavāda doctrine, underpinned by references to Prajñāpāramitā literature is again characteristic of the

45 See note 20 above for discussion of citations from the SBSYDJS, referred to as the Samvara-tantra.
46 Yogacāryakriyātantram tathā pāramitānayam (NMAA 1.3); nāmāni yogakriyācāryātantrapravacanasūtraśūbhidharmavinayalaukiñkakolottarāni (NMAA 1.58–59).
47 An example of the fourfold classification of Tantras is found in Parahitakṛṣṭa’s Tippani on Nāgārjuna’s Paṇcakrama, a commentary on the completion stage of the Guhyasamājatantra: catuvvidham tantram kriyācāryāyogayogottaratantram (PaṇcKrTī 39). For the fivefold see Kānha, Yogaratnamalā on the HVT viii 10: sarvamantranayam iti paṇcavidham kriyācāryāyogayogottarayogainiruttarabhedena (Snellgrove 1959, p.156). The NS commentary Gūḍhapādā gives the same list: vajraṃ paṇcacājñānāttamakam / iha paṇcājñānaśabdena kriyācāryāyogayogottarayogainiruttarās ca tantrāny ucyante (GūḍhPa fol. Sr6–7).
time, as witnessed most notably in the more philosophically systematic work of Śāntarakṣita, Kamalaśīla and Haribhadra.48

Most of Vilāsavajra’s Śāstic sources are authors who unquestionably predate him, such as Nāgārjuna, Candrakīrti, Dignāga and Vasubandhu. Two citations, however, may be contemporary. There is a single citation attributed to Jñānapāda who as stated above is described as a pupil of Vilāsavajra in the Blue Annals.49 How likely would it be for a teacher to cite the work of a pupil? It is perhaps not out of the question here if we assume that Jñānapāda was already distinguished as a non-Tantric scholar before studying with Vilāsavajra. The other citation is one attributed to Kamalācārya.50 Though I have not found it elsewhere this seems a likely alternative name for Kamalaśīla.

Another consideration in assessing Vilāsavajra’s date is whether the other works attributed to him (see Appendix II) could also have been written in this period, with the associated issue as to whether their content suggests they were written by the author of the NMAA. Since full examination of these questions is beyond the scope of the present work the following comments are merely preliminary.51

Apart from his NS commentary, Vilāsavajra (as sGeg pa’i rdo rje) is best known in Tibetan Buddhism as the author of a short work, the Guhyasamājatantranidānagurupadeśabhāṣya (Toh 1910), on the niddāna of the Guhyasamādhantranttra and, particularly in the rNying ma school, for a commentary on the Guhyagarbhatantra.

48 It is probable that the doctrinal position of the NMAA should be described as Yogācāra rather than Yogācāra-Svātntra-Mādhyamaka (a term applied retrospectively by the Tibetans to the doctrinal position of eighth-century writers such as Śāntarakṣita). A full account would require study of the remaining chapters of the NMAA, especially chapters 6 and 8.

49NMAA 8 (B.58r9, D.133r2) – on the ‘Name’ sarvadharmasvabhāvavādhrk (NS 116): tathā coktam jñānapādaiḥ / sambodhicittam upādyā mahānairītram prayogataḥ / sarvadharmā nirātmāna iti jñātvā vimucyata iti //

50NMAA 8 (B.50r4, D.113v3) – on the ‘Name’ mokṣah (NS 95): kamalācāryanāpī uktaḥ / rāgādimaliṇam cittam samśrās taddvikaṣatā / samkṣepāḥ kathito mokṣah prahlādāvāravārin jinaḥ iti //

51Problems of attribution complicate using a writer’s works to determine his chronology. Only after an author’s date has been established can it be decided on chronological grounds that a work has been falsely attributed. If a work does appear ‘late’ it may be because the author lived later than had been initially supposed rather than it being falsely attributed.
A number of other works in the Tanjur are attributed to him, all just a few folios in length with the exception of two other commentaries, the *Yamāntakamūla-mantrārthavajra-prabheda* (Toh 2014), 83 folios long in the Peking blockprint edition, and the *Pindikramatīppanī* (24 folios), a work found in the Guhyasamāja section of the Derge Tanjur.

That Vilāsavajra should have written a commentary on the *Guhyasamājatantra* presents no obstacle to assigning him a date in the latter part of the eighth century. It accords with the tradition that he taught Jñānapāda, whose school of *Guhyasamājatantra* exegesis is characterised by Wayman as contrasting with the Ārya school in being more literary, in the sense of citing scripture as its authority, with particular fondness for citations from the Yoga Tantras.52 The Jñānapāda school also employs Viśnunātha terminology, something which Candrakirti of the Ārya school, like his Mādhyamika predecessor, is careful to avoid in his *Pradīpoddhyotana* commentary on the *Guhyasamājatantra*.53 Such an approach to exegesis certainly chimes with that of the NMAA, and it is not therefore surprising that Śrītiṣṭhānākirti, who translated the NMAA into Tibetan, also commented on the *Guhyasamājatantra* from the perspective of the Jñānapāda school.54

While study of the contents of other works attributed to Vilāsavajra remains a desideratum,55 the evidence of their titles in general suggests it is not mistaken to

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52 Wayman, 1973, 16.
53 Wayman (1977, 94–5) writes, “This school [the Jñānapāda], at least as far as its literary products are concerned, does not bother with the topics of three lights and the Clear Light so prevalent in the works of the ‘Ārya’ school. If the Jñānapāda school comes across a term in the Guhyasamājatantra like ‘prakrti-prabhāsva’, it would be prone to explain it just as in non-tantric Buddhism, to wit ‘intrinsically clear’ (said of the pure consciousness); while a writer of the Ārya school would be likely to say it means (in what is called the ‘pregnant sense’) ‘the Clear Light along with the (80) prakṛitis (of the three lights)’.” The Jñānapāda approach as described here is that of the NMAA. Wayman also notes (1977, 94) that sGeg pa’i rdo rje’s *Guhyasamājatantra* commentary does not appear to distinguish generation and completion stages. As stated earlier, the NMAA contains no such distinction.
54 Śrītiṣṭhānākirti was the author of a *Śrīguhyasamājatantrarājāvartti* (PTT vol. 66). See Wayman, 1977, 91–101.
55 Wayman refers to a passage from the *Guhyagarbha-pantra* commentary where the word guhya of the Tantra’s title is discussed (1977, 56–57). In the course of his discussion sGeg pa’i rdo rje cites a
ascribe them to the author of the NMAA or to a period later than the late eighth century. Two possible exceptions are, firstly, the Mahātilakakrama (Tōh 1290), which is placed in the Hevajratantra section of the Tanjur and described by Dudjom Rinpoche (1991, 464) as being concerned with completion stage practices, and secondly, a Vajravārāhi śādhanā attributed to a ‘Mahāpanditācārya Vilāsavajra’ that survives in the original Sanskrit.56 Both of these, if composed by the author of the NMAA would indicate a date for him later than the latter part of the eighth century.

Two remaining sources of evidence concerning the life of Vilāsavajra are the colophon of the NMAA itself and the entry on sGeg pa’i rdo rje in Tāranātha’s History of Buddhism in India (rGya gar chos ‘byung). The two appear to be related. The NMAA concludes with a short colophon stating the name of the author together with a small amount of biographical detail. Unfortunately the complete colophon is preserved only in a single manuscript (the Cambridge palm-leaf, MS A)57 which is in poor condition, making a number of syllables illegible. However, it is present in the Tibetan translation, in a somewhat expanded form, and the Tibetan is useful in suggesting a restored form of the Sanskrit (see Appendix III for discussion of the colophon text).

verse that mentions an ‘utmost secret’: Wayman writes, “In summary of his commentary on this verse, it turns out that the utmost secret is the non-dual, self-originated Wisdom (jñāna), an effortless fount of good qualities while its own aspect is incognizable”. This parallels the position in the NMAA where the purpose of the NS is said to be attainment of non-dual Wisdom (prayojanam ca ... advaya-jñānapratilambhaḥ: NMAA 1.63–65).

56 This is the Samksiptavajravārāhīśādhanā, found in the Guhyasamayasamgraha, a collection of forty-seven works, mainly śādhanas, concerning Vajrayogini and Vajravārāhi. It is one folio long (fol. 101r1–101v6) in the palm leaf MS in the possession of the Bodleian library, Oxford (see Winternitz & Keith No. 1455, p. 264–5, where the work is titled Sādhanamālā Tantra). The colophon of the śādhanā attributed to Vilāsavajra reads: samksiptavajravārāhīśādhanam samāptam kṛitr iyaṃ mahāpanditācāryavilāsavajra... (the rest of the colophon is missing as fol. 102 is lost).

57 Of the remaining manuscripts, BH² have the name of the author and the rest have nothing.
The Sanskrit (as emended) and Tibetan of the colophon may be respectively translated as follows:

[Here ends] the work of Ācārya Vilāsavajra, inhabitant of Ratnadvīpa, son of the sister (-bhāgīneya) of Śri Agrabodhi\(^{58}\) [and] whose name is [also] known as Śri Viśvarūpa.

[The work] called “An Explanation of the Meaning of the Name-Mantras”, a commentary on the Āryanāmasamgiti – composed by the Indian pandita Vilāsavajra, dweller on the jewel island, ‘Endowed with sun’, *Śrimadagrabodhibhāgīn*, whose name is [also] celebrated as Śri Viśvarūpa – is complete.\(^{59}\)

A number of observations arise from comparison of the two versions of the colophon. Firstly, though the name Viśvarūpa is partly restored from the Tibetan, it is clear that both Sanskrit and Tibetan agree in giving this as an alternative name for Vilāsavajra. Secondly, the Skt. has nothing corresponding to nyi ma can (‘Endowed with sun’), which could be taken as a description (‘sunny Ratnadvīpa!’) as well as a name.\(^{60}\) Thirdly, the Sanskrit gives a useful piece of biographical information, namely that Vilāsavajra’s maternal uncle is called Agrabodhi, presumably the Agrabodhi to whom four works on the NS are attributed in the Tanjur.\(^{61}\) The Tibetan, however, misconstrues the Sanskrit, reading -bhāgīneyasya as two words, -bhāgīneyasya (skal ba dang ldan pa gang gi), and taking dpal ldan byang chub mchog gi skal ba dang ldan pa (‘Śrimadagrabodhibhāgīn’) to be in apposition to sgeg pa’i rdo rje (Vilāsavajra), leaving little alternative but to understand the expression as another name of Vilāsavajra. This mistranslation may well be the source of the identification of Vilāsavajra with Agrabodhi accepted by Bu ston and

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\(^{58}\)śrimadagrabodhībhāgīneyasya. I am indebted to Prof. A. Sanderson for my understanding of this compound. He also pointed out that the relation between a child and his mother’s brother is more intimate than that between a child and his father in Indian society.

\(^{59}\)kṣṭir ācāryavilāsavajrasya ratnadvipanivāsinah śrimadagrabodhibhāgīneyasya prasiddhāśri-viśvarūpābhidhānasya conj. (A 114v6); ‘phags pa mtsan yang dag par brjod pa’i rgya cher ‘grel pa mtsan gsang snags kyi don du rnam par lta ba zhes bya ba rgya gar gyi mkhan po sseg pa’i rdo rje nyi ma can gyi rin po che gling na bzhugs pa dpal ldan byang chub mchog gi skal ba dang ldan pa gang gi mtsan dpal sna tshogs gzugs can du grags pa des mdzad pa rdzogs so (Tib./F226.1.6–8).

\(^{60}\)This expression is discussed below, following the citation of Tāranātha’s description of sGeg pa’i rdo rje.

\(^{61}\)Töḥ 2579–2582
Tāranātha. Lastly, the Tibetan refers to Vilāsavajra as a *pandita* (mkhan po) rather than an *ācārya* (slob dpon) as in the Sanskrit.

Comparison of the Sanskrit and Tibetan colophons of the NMAA with Tāranātha's description of the life of sGeg pa'i rdo rje is revealing. Tāranātha's account is as follows:

King Devapāla ruled for forty-eight years.

After him, his son Rāsapāla ruled for twelve years. Since he did practically nothing new for the Buddhist Teaching, he is not counted among the seven Pālas.

During this period sGeg pa'i rdo rje (Vilāsavajra), the *ācārya* of Urgyan, spent ten years in Śrī Nalanda, gave many explanations concerning the Mantrayāna and composed the commentary on the *Nāmasamgiti*.

(1½ lines of text omitted.)

Among them, now about the *ācārya* sGeg pa'i rdo rje (Vilāsavajra).

He was born in a place called Śamśa, was ordained in Urgyan and was a follower of the Vijnānamadhyamaka (rnam rig dbu ma pa) philosophy.

62 Sakurai (1987a, 88) states that Bu ston refers to 'Five dharmas of sGeg pa'i rdo rje' (sGeg pa'i rdo rje'i chos Inga), comprising the NMAA and the four works of Agrabodhi (*rNal 'byor rgyud kyi rgya mtshor 'jug pa'i gru gzings*, fol. 89b4 in *The Collected Works of Bu ston* pt. 11, Tōh 5104).

Though Sakurai accepts the identification of Agrabodhi with Vilāsavajra, referring to the latter as the founder of the 'Jam dpal gsang ldan (Mañjuśrī Guhyāpanna) school, which takes its name from Agrabodhi's *sādana* to Guhyāpanna (*Mañjuśrīnāmasamgitiśādana*, Tōh 2579), he comments that Agrabodhi's works all explain the *Māyājālabhisambodhikrama* (dealt with in NMAA 4) in terms of the three *samādhis*, an exegetical category not found in the NMAA (Sakurai *ibid.* p.89). That the contents of works attributed to Agrabodhi and Vilāsavajra significantly differ is supported by Davidson (1981, 8), who states that the Guhyāpanna *sādhana* contains none of the concerns found in other works attributed to Vilāsavajra. Davidson, however, speculates that Agrabodhi was later than Vilāsavajra, and takes Agrabodhi's ritual approach to be based upon that of the NMAA. The Sanskrit colophon to the NMAA suggests that the reverse might be the case, i.e. that Vilāsavajra may have adopted elements in his ritual structure from the work of his uncle.

According to their colophons the four works on the NS by Agrabodhi were translated into Tibetan by Smṛtiñānakirti, the translator of the NMAA. The existence of an Agrabodhi who wrote on the NS from broadly the same ritual perspective as Vilāsavajra, combined with the presence of the name Agrabodhi in the NMAA colophon, makes the identification of the two in the Tibetan more understandable. The mistranslation upon which it rests, however, is not one that a *pandita* such as Smṛtiñānakirti is likely to have made and this, along with other mistranslations contained in the Tibetan translation of the NMAA (see *Introduction to the Text*, section 5), raise a question over the level of involvement he had in the translation. Perhaps the bulk of the translation was the work of his Tibetan disciples. Alternatively, the present translation could be the product of the revision of the Tibetan.

63 This is a modified version of Chimpa & Chattopadhyaya's translation (HBI 271-272). For the Tibetan text see Schiefner (1868), *Tāranātha's rGya-gar-chos'i byun*. St. Petersburg, 163. 22-164.19.
After becoming learned in all the branches of knowledge, he meditated on \textit{\textbf{Aryamañjuśrīnāmasamgiti}} in a small island called Madhima in Urgyan. When he was about to attain the \textit{siddhi} of \textbf{Arya Mañjuśrī}, the face of the picture of Mañjuśrī radiated bright light and kept the island illuminated for many days. Hence he was called \textbf{Nyi ma dang 'dra ba} (‘Sun-Like’). A certain heretic felt the need for the five sense-organs of a Buddhist \textit{pandita} as materials for his rituals. He came to kill this \textbf{ācārya}. He [\textbf{Vilāsavajra}] went on changing his own form into that of an elephant (\textit{glang po}), horse, girl and boy. So he could not spot him and went away. Hence he was called \textbf{sNa tshogs kyi gzugs} (\textit{Viśvarūpa}, ‘Possessing Various Forms’).

During the latter part of his life, he extensively worked for the welfare of the living beings in Urgyan. After this, he attained the rainbow body, [i.e.] the Vajra-body (\textit{rdo rje'i sku}).

His ordained name was \textit{dPal ldan byang chub mchog gi skal ba dang ldan pa} (*\textit{Srimadagrabodhibhāgin}). His secret [i.e. \textit{Tantric}] name was \textit{sGeg pa'i rdo rje} (\textit{Vilāsavajra}). Thus, the name of the author of the works composed by him, is differently mentioned as \textit{sGeg pa'i rdo rje} (\textit{Vilāsavajra}), \textbf{Nyi ma dang 'dra ba} (*\textit{Sūryasadrśa}), \textbf{sNa tshogs kyi gzugs} (\textit{Viśvarūpa}) [and] \textit{dPal ldan byang chub mchog gi skal ba dang ldan pa} (*\textit{Srimadagrabodhibhāgin}).

The list of alternative names attributed to \textbf{Vilāsavajra} by Tāranātha is, with the addition of \textbf{Nyi ma dang 'dra ba} (‘Sun-Like’), that of the Tibetan translation of the NMAA colophon. If it were not for the occurrence of \textbf{Nyi ma dang 'dra ba} in the concluding list of \textbf{Vilāsavajra’s} names, this name makes more sense in the context of the story given to explain it, as one subsequently given to the island rather than to \textbf{Vilāsavajra}. In the Tibetan translation of the NMAA colophon the parallel phrase, \textit{\textbf{nyi ma can}} , is descriptive of the island Ratnadvipa (it is in apposition to \textit{rin po che gling}, not to \textit{sgeg pa'i rdo rje}).

Comparison with the Skt. colophon shows a progression from the Skt.’s “who dwells in Ratnadvipa” (\textit{ratnadvipanivāsinah}) to the Tibetan translation’s “dweller on the jewel island, ‘Endowed-with-sun’” (\textit{nyi ma can gyi rin po che gling na bzhugs pa}), then to Tāranātha’s description of \textit{sGeg pa'i rdo rje} meditating on an island called Madhima, after which he became known as ‘Sun-like’. These differences could be variously accounted for. The Tibetan translation of the colophon could, with \textit{\textbf{nyi ma can}}, be preserving a word lost in the Skt. or it could be an addition, its source perhaps being a version of the story current at the time of the translation of the
NMAA into Tibetan (or at the time of its revision) later reported by Tāranātha. The place-name Ratnadvipa is lost in Tāranātha’s rGya gar chos 'byung, where the island is called Madhima, and ‘Sun-like’ has become a name of Vilāsavajra. Tāranātha may have received a confused version of an early legend surrounding the description ratnadvipanivāsinah or the legend could be one that took as its source the Tibetan translation of the colophon.

This latter explanation seems most persuasive in the case of the name *Srīmadagrabodhibhāgin, which Tāranātha states was Vilāsavajra’s monastic name. The Tibetan for the name is identical with that in the translation of the NMAA colophon, which as has been seen is based on a misconstrual of the Sanskrit. Thus Tāranātha is offering – or transmitting – an account of a name of Vilāsavajra that only exists as a product of mistranslation.

However, Tāranātha may provide a partial solution to a separate problem, namely where Vilāsavajra lived. Both Tāranātha and the Blue Annals describe him as living in Uḍḍiyāna (Urgyan) but this conflicts with the statement in the colophon to the commentary on the Guhyagarbhatantra that he was an ācārya from Nālandā as well as with the colophon to the NMAA, which has him as an inhabitant of Ratnadvipa. Tāranātha’s statement that Vilāsavajra spent ten years at Nālandā

\[\text{64Tāranātha’s HBI does not contain the account of Buddhajñāna being a pupil of Vilāsavajra’s in Uḍḍiyāna.}\]

\[\text{65Reported by Davidson, 1981, 7, note 18. Sanje Dorje (ed.) Commentaries on the Guhyagarbha Tantra and Other Rare Nyingmapa Texts from the Library of Dudjom Rinpoche, New Delhi, 1974, 222.5.}\]

\[\text{66Bu ston (Blue Annals I 367) gives Ratnadvipa (nor bu gling) as the birth place of sGeg pa’i rdo rje, whereas Tāranātha has sam sa (Schiefner 1868, p.164.6). Chimpa and Chattopadhyaya, however, read Siṣa (HBI 272); and Dhih (Vol. 3, 118–119), in an account of the life of Vilāsavajra that is in part a retelling of Tāranātha, has Saṃṣār village for his birth-place, which with no supporting argument is equated with Khamkhar, present day Kāmgaḍā.}\]

The geographical location of Ratnadvipa is uncertain. Davidson wonders whether it may be the vihāra of Ratnagiri in Orissa and, taking the NMAA colophon to identify Agrabodhi and Vilāsavajra (following the Tibetan), suggests that the conflict between the alternative locations of Ratnadvipa and Nālandā could be the product of confusion in the NMAA colophon resulting from a later ācārya called Agrabodhi from Ratnadvipa considering himself, or being considered, as an incarnation of the Nālandā scholar Vilāsavajra, ie. he suggests that the NMAA colophon gives information about Agrabodhi.
during which time he wrote the NS commentary is not improbable, at least in general terms. Teachers and scholars of this period often moved around from place to place and it would not be unlikely for someone of Vilāsavajra’s standing to spend a lengthy time at an important centre such as Nālandā and then (perhaps) return to his home territory, whether Uḍḍiyāna or Ratnadvīpa.

Both the internal and external evidence concerning Vilāsavajra point to ascribing him a date of the latter part of the eighth century. Counter indications are Tāranātha – if his dating is followed Vilāsavajra would have to be placed at least half a century later – and the two texts attributed to him dealing with Hevajra and Vajravarahl. If the link between Vilāsavajra and rMa Rin chen mchog is accepted, it is possible to give a more definite date for the time that he was active, ie. c. 779 CE. As for so many of the figures of this period the bulk of the evidence remains circumstantial, making precise chronology almost impossible.

rather than Vilāsavajra. This explanation is not sustainable given that the Skt. NMAA colophon does not identify Agrabodhi with Vilāsavajra.

A Ratnadvīpa occurs in ch. 7 of the Saddharmapundarika Sūtra where it is the goal of the journey through the forest in the parable of the conjured city.
5. Structure and Contents of the NMAA

5.1 Introduction

The NMAA comprises fourteen chapters, one on each section of the NS as enumerated by Vilāsavajra after the opening stanzas of NMAA chapter one:

Ch. 1 On ‘The Request for Instruction’ (adhyēṣaṇā).
Ch. 2 On ‘The Reply’ (pratīvačanam).
Ch. 3 On ‘The Survey of the Six Families’ (ṣaṭkūla-vālokanam).
Ch. 4 On ‘The Method of Awakening according to the Māyājala’ (māyājālā-bhisaṃbodhikramaḥ).
Ch. 5 On ‘The Vajradhātu-Mahāmāndala of Bodhicittavajra’ (bodhicittavajrasya vajradhātumahāmāndalam).
Ch. 6 On ‘The Praise [of the Knowledge-Being Mañjuśrī] via the Perfectly Pure Awareness of the Dharmadhātū’ (svuṣuddhādharmadhūtujñānasvabhāvena stutih).
Ch. 7 On ‘The Praise [of the Knowledge-Being Mañjuśrī] via the Mirror-like Awareness’ (ādaśajñānasvabhāvena stutih).
Ch. 8 On ‘The Praise [of the Knowledge-Being Mañjuśrī] via the Discriminating Awareness’ (pratyaveksa-jñānānāmukhena stutih).
Ch. 9 On ‘The Praise [of the Knowledge-Being Mañjuśrī] via the Awareness of Equality’ (saṃgata-jñānasvabhāvena stutih).
Ch. 10 On ‘The Praise [of the Knowledge-Being Mañjuśrī] via the Awareness of the Performance of Action’ (krtya-nusthānajñānadvarena stutih).
Ch. 11 On ‘The Praise [of the Knowledge-Being Mañjuśrī that is of the nature] of the Five Awarenesses via the five Tathāgatas’ (pañca-tathāgatamukhena pañcajñānapustutih).

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67 The titles are taken from the individual chapter colophons, the bracketed additions being justified by other material from the NMAA, as described in the following two notes (for the Skt. chapter colophons see Appendix III).

68 It becomes clear that the ‘Praise’ (stuti) is praise ‘of the Knowledge-Being Mañjuśrī’ in the opening lines of chapters 7–10. Thus: \( idāniṃ pratyaveksanajñānānāmukhena bhagavatah sarvatathā-gatajñānakāyasya mañjuśrījñānasatvasya stutim āha \) (chapter 8); and, \( idāniṃ samatajñānānāmukhena bhagavatah sarvatathāgatajñānakāyasya mañjuśrījñānasatvasya stutim adhihitāya \) (chapter 9).

69 The colophon to chapter 11 reads, “Here ends the chapter on ‘The Concluding Praise’, the eleventh in the commentary on the Arya-nāmasamgītī [called] ‘An Explanation of the Meaning of the Name-Mantras’.” (ārya-nāmasamgītīkāyāṁ nāmamāntrārthāvalokinyāṁ upasamhāraśtvadhisthikāra ekādaśamah pariśamāptah) and the Skt. is supported by the Tibetan translation (Tib. [221.3.8]). It is not clear whether this should be regarded as corrupt, influenced by the colophon of chapter 14 (ārya-nāmasamgītīkāyāṁ nāmamāntrārthāvalokinyāṁ upasamhāraśtvadhisthikāra caturdaśamah samāptah) or whether Vilāsavajra is stating that these five NS verses of homage are to be regarded as concluding the NS proper. In order to preserve a distinction between chapters 11 & 14 I have followed the NS title given in the introductory section of chapter 1, namely, pañca-tathāgatamukhena pañcajñānapustutih (Text 1.39) with the additional, ‘of the Knowledge-Being Mañjuśrī that is of the nature’, following the opening of chapter eleven itself: “Now, the five Tathāgatas, Mahāvairocana etc., praised the Fortunate
Ch. 12  On ‘The Benefit’ (anusamsā).
Ch. 13  On ‘The Arrangement of Mantras of the Wisdom-Wheel’ (prajñācakra-
mantravinyāsah).\textsuperscript{70}
Ch. 14  On ‘The Conclusion’ (upasamhārah).

The NMAA generally proceeds by commenting on the NS word by word, from
the beginning and through to the end of each chapter. Exceptions are an introductory
section at the beginning of the first chapter, which consists of opening stanzas, the
division of the NS into topics and sections, and a statement of the NS’s subject
matter and purpose; and chapter 4, which consists of a sādhana built around two key
verses of the NS (26–7) and which lays down the central structure of the NMAA’s
ritual content, the Vajradhātumāṇḍala.

Chapters 4–10 are concerned in varying degrees with the elaboration of this ritual
structure, which with the doctrinal context provide the unifying factors for the whole
text. Apart from some initial statements in chapter one’s introductory section, the
doctrinal content is developed piece-meal, material being introduced when a word
from the NS provides an opportunity. The NMAA is also something of a general
Buddhist hand-book in that it gives glosses, explanations and etymological analyses
(nirvacana) of words and terms familiar to Mainstream and Mahāyāna Buddhism.
These features make it hard to summarise the contents of chapters individually. A
further consequence of the nature of the NMAA’s composition is that its doctrine
and ritual organisation are not immediately apparent. This is not to say that Vilāsa-

\textsuperscript{70}The title given to the 13th section of the NS in chapter one – \textit{mantradvārena stutiḥ}, “The Praise
via Mantras” (\textit{Text} 1.42) – differs from that implied in the colophon of chapter 13, namely \textit{prajñā-
cakramantravinyāsah}. The latter is an amplification of the topic of the section, \textit{mantravinyāsah}, given
earlier in chapter one (\textit{Text} 1.17–18), the meaning of which is not very clear as it stands.

NS sections 12–14, like 6–11, are all called ‘praises’ (stutiḥ) – presumably of Mañjuśrījñānasattva
– in their enumeration in chapter one. In the corresponding chapter colophons the word \textit{stuti} is not
used, leaving just the chapters concerned with the Five Awarenesses (ch. 6–10) and the ‘concluding’
homage (ch. 11) as ‘praises’.

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vajra is not explicit or transparent in his exegesis. To the contrary, increasing familiarity with the NMAA shows a writer with a grasp of his subject and the ability to convey it clearly and economically. It is, rather, that the style of the genre prevents very much systematic development of material.

My aim in what follows is twofold: to give an outline of the NMAA’s ritual categories and overall framework together with some comment on the doctrinal perspective; and to introduce the contents of chapters 1–5. To an extent these concerns overlap, since by the end of chapter 5 the ritual framework of the NMAA is established, and thus to give an account of it also goes some way towards introducing the contents of the first five chapters. 71

Some preliminary comment is required on the nature of the NS and how Vilásavajra divides it into sections.

5.2 The Nāmasamgiti and its divisions

As stated before, the NS itself is a short work. It consists of 162 verses in anustubh metre followed by a prose section describing the qualities of the NS and the benefits accruing to the person who recites and meditates on it (anusamsā). There is then a short passage containing mantras, followed by five concluding verses (upasamhārah). The first 25 verses act as an introduction to the main part of the text, giving it the appearance of scripture: Vajradhara accompanied by a retinue of fierce Vajrapānis asks the Buddha Śākyamuni to teach the Nāmasamgiti. 72 Śākyamuni replies and, being pleased with Vajradhara’s words, agrees to his request. The core verses (26–162) consist for the most part of a series of predicates in the nominative

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71 A full study of the contents of chapters 1–5 is beyond the scope of the present work, as is exploration of the extensive NS literature available in Tibetan translation.

72 The NS does not open with the usual evam mayā śrutam ... ("Thus have I heard ...") of Buddhist Sūtras and Tantras. However, among Tantras at least, this opening is not invariable. The Vajrabhairavatānta, like the NS, starts simply with aha (see Siklós, 1990). In the 14th century Bu ston classified the NS as a Tantra (Tōh 360) placing it at the head of the rgyud ( tantra) section of the Tanjur immediately preceding the Kālacakratantra. Bu ston’s designation of the NS and Kālacakratantra as Non-dual Tantras was not accepted by Tsong kha pa who, not admitting the category, took them as Mother Tantras of the Anuttara class.
case whose unstated subject is assumed to be Mañjuśrī. These are the ‘Names’ of the Nāmasamgīti. The concluding verses depict Vajradhara and his retinue rejoicing in what they have heard and further praising the NS.

In many, though not all, of the extant Skt. MSS the NS is divided into the sections enumerated in the NMAA, some of which came to circulate independently in collections of stutis and stotras. The following table indicates the relation of the structure of the NS to the NS sections enumerated in the NMAA.

<table>
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<th>Structure of the Nāmasamgīti</th>
<th>Divisions in NS MSS &amp; NMAA</th>
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<tr>
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<td>Adhyesana (1–16)</td>
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<td>b) Sākyamuni’s reply (17–22)</td>
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<td>c) Introduction to core text (23–25)</td>
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<td><strong>Core Text:</strong> (26–162)</td>
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<tr>
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<td>a) Praise &amp; Benefits of the NS</td>
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<td>d) Colophon</td>
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Table 1. The NS and its Divisions in NS Manuscripts and the NMAA.⁷³

⁷³NS verse numbers are given in brackets. Section titles are those of the NS MSS, taken from NS.Dav., allowing comparison with those of chapter 1 of the NMAA. They have been slightly modified, however. The NS gives the title compounding it with the number of verses of each section. Thus ‘prativacanagāthāḥ sat’ (NS.Dav. 51, 9) is here ‘prativacanam’.
It is not clear at what point this division of the NS into sections was made. That it had in part to do with the influence of exegesis is suggested by the names of many of the sections as well as the unusual transition between sections 6 and 7, which falls at the end of the third pāda of a verse (NS 66c). It is not impossible that the division is Vilāsavajra’s.

Vilāsavajra’s summary of the NS differentiates NS 1–162 from the rest, stating that the NS consists of 162 verses plus 150 verse-equivalents for the anusamsā.

As usual with Buddhist scripture there is the question of whether it is possible to isolate different strata in its composition. Davidson argues that the ‘frame text’, that is, the opening and closing verses along with the prose section on the benefits of the NS and the section of mantras, probably represent a later stratum in the development of the text. Thus the core verses (26–162) constitute its initial form. He sees these verses as representing, “a basic meditative form complete with devotional homage in the final five verses (158–162)” and as being, “the instructions of a vajrācārya” (Davidson 1981, 3). Given the nature of the core verses I find this interpretation puzzling. They contain no instructions as such but are descriptions of different embodiments and functions of wisdom; and it is not immediately apparent that they can be described as ‘a basic meditative form’ unless this points to their potential for contemplative recitation.

Early commentators on the NS such as Vilāsavajra and Mañjuśrīmitra developed visualisation sādhana centred on the NS verses but these are works of exegesis. The core text possesses a unity of style and organisation of content that distinguishes it from the rest of the work, but it does not necessarily follow that it represents a different stratum of textual composition. Analysis of the content of the NS should be considered before any conclusions are drawn.

Except for ‘Request’, ‘Reply’, ‘Benefit’ and ‘Conclusion’ none of the NS division titles found in the Skt. MSS make immediate sense in relation to their content. The section called “The Arrangement of Mantras” (mantravinyāsah), for example, is puzzling since although it contains mantras, they are not arranged in any way. An expanded title, “The Arrangement of Mantras on the Wisdom-wheel” (prajñacakramantravinyāṣa), in the colophon of NMAA chapter 13 makes good sense within the context of the NMAA’s sādhanā where the mantras are visualised on a prajñācakra in the heart of the Ādībuddha. Again, section 4, entitled “The Method of Awakening According to the Māyājāla” contains nothing that could be described as a ‘method’ (krama). A commentary such as NMAA 4 offers this.

Though the points of the text divisions found in the NS MSS are identical with those given by Vilāsavajra there are some minor differences in the two sets of titles. One is that sections 6–10 are not called ‘praises’ (stuti) in the NS MSS so, for example, instead of ‘The Praise via the Awareness of Equality’ the NS has ‘Twenty-four verses via the Awareness of Equality’ (samatajñāna-gāthās caturvimsatih). As seen above, the title for section 13 (mantravinyāsah) is expanded in the NMAA.

Despite these differences it is possible that the present section divisions of the NS derive from Vilāsavajra’s NMAA enumeration. Another possibility is that they originated with Mañjuśrīmitra, but it is unlikely that the titles, at least, are his. Vilāsavajra and the NS MSS give NS 23–4 the title ‘The Survey of the Six Families’ and the NMAA duly itemises six families, whereas Mañjuśrīmitra enumerates at least nine families in his Nāmasamgiti-vṛtti (see Davidson, 1981, 21–22, note 62, where the passage is partly translated). If the present title was accepted at the time Mañjuśrīmitra wrote his Vṛtti it is unlikely that he would not comment in accord with it. However, on this issue of the origin of the NS divisions and their titles further study of other early NS commentaries extant in Tibetan translation is needed.
section. He is not unaware that the mantra passage and the concluding verses follow the *anusamsā* since he has just enumerated them as the final two sections of the NS, and the NMAA devotes a separate chapter to each. In assigning 150 verses to the *anusamsā* Vilāsavajra must be referring to the whole of what follows verses 1–162.

The NS is in several ways a puzzling text. It is not immediately clear, for instance, who or what the Names of the NS name; the ‘core text’ (NS 26–162) refers to Mañjuśrī just once (NS 157d); the identity of the speaker of the pivotal verses 26 and 27 is unclear and their sense obscure, as is that of *tad yathā*, which opens the following verse (NS 28) that introduces the Names. Also the relation of the NS to the *Māyājālatantra* of which it claims to be a part is not apparent. Full discussion of these problems lies beyond the scope of this introduction, although Vilāsavajra’s solution to some of them will become clear in what follows. The NMAA’s

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76 *tad ekatra dvāsaṣṭyuttarasatāgatāḥbhīr adhyādhaśatenānuśamsāgraṇthena stutih samagrā (Text 1.43–4); “So [altogether, the entire praise [of the Knowledge-Being Mañjuśrī] has [a total of] one hundred and sixty-two verses, [plus the equivalent of a further] one hundred and fifty verses for the [prose] Benefit [Section].”*

77 Differentiation of the *anusamsā*, *mantravināyāsa* and *upasamhāra* from what precedes is also found in Mañjuśrimitra’s NS recitation *sādhana* (*Jam-dpal-gyi mtshan gdon-pa’i man-ngag; *Mañjuśrīnāmasaṃmāgyupadesā*: Tōh 2555), translated from the Tibetan by Davidson (1981, 45–7). He states that there are a total of 262 verses in the NS of which 150 belong to the *anusamsā*. Though the arithmetic does not work out, the figure of 262 for the total again suggests a division of the NS into 162 verses plus the remainder (which could either be 100 verse-equivalents, keeping Mañjuśrimitra’s total or 150 verse-equivalents, keeping his figure for the *anusamsā*, but giving a total of 312 verses for the whole NS).

Davidson argues (1981, 47, note 149) that since Mañjuśrimitra and Vilāsavajra treat the *anusamsā*, *mantravināyāsa* and *upasamhāra* sections as being different from the remainder of the NS, this suggests that they arose as a unit, later than the earlier verses, supporting his hypothesis concerning the stratification and development of the text. However, his hypothesis is that NS 26–162 form the earliest strata, not NS 1–162.

In present-day Nepal, the whole text of the NS including the colophon, but excepting the *anusamsā*, is chanted. Bajrācārya Dīyabajra informed me (Jan. 1992) that the *anusamsā* used to be chanted (though it was not clear whether this was within his lifetime) but more recently it was felt that there was no need, as the *anusamsā* described the benefits of chanting the NS and was thus not strictly part of it. The full benefits could still be obtained without chanting the *anusamsā*. Indeed, modern Nepalese editions of the NS omit it.

interpretation frequently coincides with what independent study might suggest; it appears that Vilāsavajra is indeed bringing out what is implicit in the NS rather than imposing a pre-existing point of view.

5.3 Mañjuśrījñānasattva and the letter A

Commenting on the term mañjuśrījñānasattva in NS 10, the NMAA reads,

He is [described as] jñānasattva since he dwells in the heart, [that is, the consciousness] of all the Tathāgatas. The Knowledge-Being Mañjuśrī is not the Bodhisattva who is the master of the ten stages (bhūmi). Rather, he is Non-dual Awareness, the Perfection of Wisdom itself. 79

Identified thus as the Non-dual Awareness (advayajñāna) that constitutes enlightenment, the figure of Mañjuśrījñānasattva is central to Vilāsavajra’s NS exegesis. Since advayajñāna is that which makes one a Buddha, Mañjuśrījñānasattva can be described as being at the heart of all the Tathāgatas. This understanding has as its ritual reflex the placing of Mañjuśrījñānasattva at the heart of Mahāvairocana, the Buddha at the centre of the Vajradhatu mandala, the NMAA’s principal ritual structure. 80 Mañjuśrījñānasattva therefore has these twin aspects: as Non-dual Awareness; and as deity, that Awareness embodied. Although Vilāsavajra does not analyse the word jñānasattva it should probably be taken as a karmadharaya (‘a being who is Awareness’) and this analysis of jñānasattva referring to something that is both ‘Awareness’ and ‘a being’, makes it easier to see how the term is used sometimes to denote wisdom and sometimes that wisdom’s embodiment.

The prominence Vilāsavajra gives to Mañjuśrījñānasattva takes its basis in the NS which in its opening verses, anusamsa and colophon refers to itself as, “the Nāmasamgiti of Mañjuśrījñānasattva”. 81 Mañjuśrījñānasattva’s identification with

79 jñānasattva iti / sarvatathāgatahdayavihārītvat /... nāyam dasabhūmiśvaro bodhisattvah kim tarhy advaya jñānam prajñāpāramitā saiva mañjuśrījñānasattvah // (Text 1.215–218)

80 The actual arrangement in the sādhaṇa of NMAA 4 is even more complex (see section 5.8 below) since Mañjuśrījñānasattva is at the hub of the Wisdom-wheel at the heart of the Ādibuddha who is at the heart of Mahāvairocana. Nevertheless, Mañjuśrījñānasattva can still be described as being at the heart of Mahāvairocana.

81 bhagavan...mañjuśrījñānasattvasya...nāmasamgitiḥ dhārayisyaṁ (NS 10–14); sarvatathā-gatajñānakāyasya mañjuśrījñānasattvasyaśvānapariśuddhā nāmasamgitiḥ (anusamsa: NS.Dav. 61)
jñāna is made in the opening verses where he is described as 'the Knowledge-Body' (jñānakāya) and 'the Embodiment of Knowledge' (jñānamūrti), as well as in the anusamsā where he is twice qualified as 'the Knowledge-Body of all the Tathāgatas (sarvatathāgatajñānakāya)'. For his ritual function, there is a recommendation in the anusamsā that the practitioner should meditate on Mañjuśrījñānasattva's form.

Vilāsavajra uses these NS references in the NMAA. At the end of the visualisation of oneself as Mañjuśrījñānasattva in chapter 4 the anusamsā recommendation to meditate on his form is cited (see Text 4.193 ff); the colophon is incorporated at the beginning of NMAA on NS 1 (Text 1.72-74); and at the beginning of chapter 4 one of the two anusamsā passages that refer to Mañjuśrījñānasattva as 'the Knowledge-Body of all the Tathāgatas' is incorporated into the text (NS.Dav. 65, 3-4; Text 4.2-4). This last passage provides unequivocal textual support for Vilāsavajra's identification of Mañjuśrī with jñāna. If the term jñānakāya ('Knowledge-Body'), which must surely be understood, as it is by Vilāsavajra, to be a karmadāhārā, if, that is, it is taken to mean 'the body that is Knowledge', then to say that Mañjuśrī is the jñānakāya of all the Tathāgatas is to say that he is the Knowledge or Awareness that underlies or lies within all Tathāgatas.

Passages from the NS anusamsā are used here, as elsewhere, to legitimize key notions and structures in the NMAA. The same function is performed by citation of

21-22); bhagavato mañjuśrījñānasattvasya sarvatathāgatajñānakāyasya jñānamūrter advayaparamārthām nāmasaṃgitiṃ (anusamsā: NS.Dav. 65, 3-4); bhagavato mañjuśrījñāna sattvasya paramārthā nāmasaṃgitiḥ (colophon: NS.Dav. 69, 9–10; see Text 1.73–4 for the NS colophon incorporated into the NMAA). There is just one further reference to Mañjuśrījñānasattva by name in the NS (see note 83) making a total of five.

82In NS 10: bhagavan jñānakāyasya mahosṭiṣasya gispateḥ / mañjuśrījñānasattvasya jñānamūrter svayambhuvaḥ.

83bhagavato mañjuśrījñānasattvasya rūpam ālambayann (anusamsā; NS.Dav. 66, 23; and see Text 4.193 for its citation by the NMAA).

84kimvīśiṣṭasya jñānakāyasyeti jñānam eva kāyo jñānakāyas tasya (Text 1.203–204).

85It is cited, for instance, in the discussion of the NS's subject matter (Text 1.56) and as part of the description of its purpose an anusamsā passage is incorporated (Text 1.63–5).
other scriptures or authoritative śāstra. After identifying Mañjuśrīnānasattva with the Non-dual Awareness at the hearts of all the Tathāgatas, for instance, the NMAA continues, “It is for this reason that Dignāga said, “The Tathāgata is the Perfection of Wisdom, that is to say, Non-dual Awareness”’.

In NMAA on NS 10 Mañjuśrīnānasattva is said to be of the nature of the five Awarenesses (pañca jñānānī) through a correlation with the five epithets given to him in the verse. The five Awarenesses constitute another key interpretative category in Vilāsavajra’s NS exegesis, ranging in application from the overall structuring of the NS (as in the titles given to the NS sections) to the interpretation of individual Names. These Awarenesses can be seen as aspects or functions of Non-dual Awareness.

The NMAA later glosses NS 25’s ‘the verse of the Lord of Speech’ (gāthāṃ gīram patch) as the verse of Mañjuśrīnānasattva (Text 3.5–6). This is the pivotal verse NS 26, “A Ā I I U Ü E Al O AU AM Ah. I, the Awakened One, the Embodiment of Knowledge, am in the heart of the Buddhas of the three times.” Vilāsavajra therefore takes the ‘I’ of this verse to be Mañjuśrīnānasattva; this interpretation makes good sense of the NS and is consistent with the identification of Mañjuśrīnānasattva with the Non-dual Awareness definitive of Buddhahood.

As described previously, chapter 4 of the NMAA, which comprises the commentary on the verse just cited (NS 26) and the two verses enclosing it (NS 25 & NS 27), is a sādhana that has Mañjuśrīnānasattva as its central figure. His form and appearance is described in some detail (Text 4.172–180): he is six-faced and two armed; in each hand he holds the stem of a lotus and on each of the lotus flowers.

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86 ata evāha dīnāgapađah / prajñāpāramitā jñānam advaヤm sā tathāgatah / iti // (Text 1.218–220)
87 pañcajñānātmako bhagavān mañjuśrīnānasattvah (Text 1.214).
88 For discussion of their role in the NMAA see section 5.6 below.
89 a ā i i u ü e ai o au am ah sthito hrdī / jñānamūrtir aham buddho buddhānām tryadhvatvartinām // (NS 26; Text 4.127–8)
there rests a volume of the Perfection of Wisdom; at his heart is a moon-disc on which is a letter A.

In the language of ritual whatever is placed at the heart of a deity symbolises its nature or the source of its identity. Manjusriānāsaṭṭṭvā is at the heart of the Tathāgatas and the letter A is at Manjusriānāsaṭṭṭvā's heart. The NMAA takes the NS 28's 'born from the letter A' (akārasambhavah) as qualifying Manjusriānāsaṭṭṭvā, suggesting it should be understood as symbolising his source or origin. Commenting on the same verse Vilāsavajra states that the letter A stands for 'The Limit of Reality' (bhūtakoti), a synonym for śūnyatā ('Emptiness'), the ultimate nature of things. So the letter A represents reality, in the sense of the truth about things, and Manjusriānāsaṭṭṭvā represents awareness of that reality at the purest and most basic level. He depends on the letter A – is 'born' from it – since awareness of reality depends on that reality. In the mechanics of visualisation the deity is transformed out of its seed syllable (bijāksara). Hence, this is a transformation or, better, a transposition, from truth ('A') to realisation of truth and its embodiment (Manjusriānāsaṭṭṭvā).

In a longer passage in chapter 4 the 'A' at Manjusriānāsaṭṭṭvā's heart is described as, “the essence of the Perfection of Wisdom (prajñāpāramitā), the cause of the arising of the Awareness of the Omniscient Ones, the origin of all Shrāvakas and

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90 That akārasambhavah does qualify 'Manjusriānāsaṭṭṭvā' is made clear at the end of chapter five (see Text 269–272).

Earlier in the chapter Vilāsavajra comments on the epithet as follows: "He is 'born from the letter A' (akārasambhavah > akārajanitah) because the Fortunate One, the Knowledge-Being [Manjuśri] has as his nature the pure Knowledge-Body of the Tathāgatas." (akārasambhava iti akārajanitah / bhaga-vato jñānasattvasya parisuddhatathāgatajñānakāyasvabhāvātvt Text 5.5–6). That the jñānakāya is the nature of the jñānasattva can be taken as a reiteration of the identification of Manjusriānāsaṭṭṭvā with 'the Knowledge-Body of all the Tathāgatas' of the anusamsa. There is also the implication that the jñānakāya is in some sense more basic than the jñānasattva, perhaps because it is in a sense less embodied.

91 paramāksara iti ... na kṣaratity aksarah / bhūtakotirūpenāvicalitvāt / paramāś cāsāv aksaraś ceti paramāksara iti // (Text 5.10–12). “It [ie. the letter A] is the supreme syllable”. The word ‘syllable’ means ‘that which does not perish’. This is because it is without movement as a result of having the Limit of Reality as its nature. [Hence the word] ‘paramāksarah’ means ‘the supreme syllable’, [that is to say, ‘the supreme imperishable reality’].”
Pratyekabuddhas, the Provisions of Merit and Wisdom of all the Mahābodhisattvas, the letter of ultimate reality, the cause of all letters”;

elsewhere the letter A is said to be of the nature of the Dharma-Sphere (dharmadhātu). This confirms the view that Vilāsavajra saw it as standing for the true nature of things whose realisation Mañjuśrīnānasattva embodies and also suggests that this nature is understood from a Vijnānavāda perspective; dharmadhātu is a Vijnānavāda term, as is bhūtakoti.

Though the letter A is identified as ‘the essence of the Perfection of Wisdom’, Perfection of Wisdom is here interpreted in Vijnānavāda terms as is illustrated by the citation, quoted above, of the Vijnānavāda commentator Dignāga, who identifies it with Non-dual Awareness.

5.4 The ‘Names’ of the Nāmasamgīti

In the introductory section of chapter 1 Vilāsavajra discusses the NS in general terms under a set of four headings: connection (sambandha), subject matter (abhidheya), purpose (prayojana) and the purpose underlying that purpose (tatprayojana). The NS’s subject matter is said to be Non-dual Awareness (advayajñana), its purpose the attainment of Non-dual Awareness and the purpose of this attainment is to become a Tathāgata. Under the heading of ‘subject matter’ the title Nāmasamgīti is discussed. ‘Names’ (nāma-) are explained as twofold; as texts and as “all things moving and unmoving”. As texts they can be mundane, that is, non-Buddhist or supramundane, that is, Buddhist in which case they are the “Yoga, Kriyā and Caryā Tantras, the [twelve] categories of sacred utterance (pravacana), the Sūtrānta, the Abhidharma and the Vinaya”.

92 Prajñāpāramitāsāvatthāvāms sarvajñajñānodayakāraṇam sarvaśrāvakapratyekabuddhānām utpattibhūtam sarvamahābodhisattvānām punyajñānasambhārabhūtam paramārthākṣaram sarvāksarānām kāraṇabhūtam [akāram vinyaset] (Text 4.177–180)

93 Tatra mahāprāṇo hy akārah sa cānupādasvabhāvas tasya dharmanītusvabhāvatvād (Text 5.23–24). “Here ‘the great breath’ is the sound A; and that [sound A] has ‘non-production’ as its nature. [This is] because it has the Dharma-dhatu as its nature.”


95 Nāmāni yogakriyācaryāntantrapravacanasūtrāntābhidharmavīnavalyalaukikalokottarāṇi sarvasthāvaramāṇamāni ca (Text 1.58–60). That nāmāni, when qualified as -laukikalokottarāṇi, should be under-
This analysis is such that between them the two categories of Names cover all objects of experience. How would the chanting (samgiti) of such Names serve the purpose of the attaining of Non-dual Awareness; are they not Mañjuśrī’s Names? Vilāsavajra’s statement should be interpreted in the light of two further comments he makes. The first follows the initial definition of the Names:

The ‘Chanting’ is of those Names metaphorically, that is, not as they ultimately are, but conventionally, in accordance with the principle that all this is mere names until [one has reached] the upper limit of existence, [that is, Enlightenment].

The second, found at the end of chapter 5, makes it clear that the Names are in fact those of Mañjuśrī, at least those of Mañjuśrī understood as Mañjuśrijñānasattva:

It should be understood that ‘Mañjuśrī, the best of the glorious’, the Knowledge-Being who dwells in the heart of all the Tathāgatas, is qualified [in the Nāmasamgiti] by phrases, whose words are Name-mantras ..., the first of which is “That is to say, [he is] the Fortunate One, the Awakened One, the Fully Awakened One, born from the letter A”.

The Names of the NS are therefore both those of Mañjuśrijñānasattva and of all objects of experience whether mundane or supramundane. The distinction between a conventional (samvrti) and ultimate (paramārtha) understanding of Names may help elucidate Vilāsavajra’s interpretation. According to the Yogācāra perspective all objects of experience are the result of an erroneous partition of consciousness, which is by nature non-dual. Consciousness that has realised its true (non-dual) nature possesses Non-dual Awareness hypostasised as Mañjuśrijñānasattva. From the

stood as meaning '[collections of] words', ie. ‘texts’, is not only suggested by the context but follows Vasubandhu’s reading of nāma as ‘word’ in his discussion of nāmakāya (“the collection of words”) as a cittaviprayuktadharma (see AKBh.Pru. I: 250ff). It is likely that Vilāsavajra had this in mind since he was familiar with the Abhidharmakosabhāṣya as evidenced by the citations from it in chapter 6 of the NMAA.

96 teśām nāmānāṃ samgūtim iti / gauṇyā śhityā na paramārthatāḥ samvṛtyā tu / nāmānām idam sarvam ā bhavāgpraparicchedam iti nyāyat // (Text 1.60–61)

97 t tad yathā bhagavān buddhāḥ sambuddhāḥ kārasambhava ity evamādibhir nāmamāntrikārāpadair ... viśeṣyo jñānasattvāḥ sarvatathāgataḥ dayāvihāri mañjuśrīḥ śrīmatām vara iti draṣṭavyāḥ (Text 5.269–272).

98 What is meant by describing the ‘Names’ as ‘Name-mantras’ is discussed below (see section 5.5).
perspective of ultimate truth everything that can be named can be said to be a name of Maṇjuśrīnānasattva since, ultimately, everything is self-aware non-dual consciousness.99 From the perspective of conventional truth, however, Non-dual Awareness can take any number of forms some of which – the Buddhist path, scripture, Bodhisattvas etc – aid in the process of its own realisation, and these are objects of experience that have various names. Depending on the perspective the Names are thus names of Maṇjuśrīnānasattva or names of texts and things.

This interpretation is borne out in the NS, where the Names do not consist in a straightforward list of epithets and attributes of Maṇjuśrī as Bodhisattva or Buddha. Whoever the Names name is variously identified as Vajrabhairava (NS 66), Samantabhadra (NS 115) and Vajrasattva (NS 71), as well as an Arhat (NS 52), a Pratyekabuddha (NS 51) and a purified Bhikṣu (NS 52). While these do not make sense as alternative names for Maṇjuśrī, they do make sense as names of forms in which Maṇjuśrī as jñāna can appear, that is, at the level of conventional truth.100 Their true identity, what ultimately underlies their nature, has to be seen as Maṇjuśrī[jñānasattva].101

99 A possible difficulty results here from the difference between citta and jñāna. It is justifiable from a Vijnānavāda perspective to say that all names ultimately name citta since all that is perceived is a product of its partition into a subject-object modality, but can it equally be said that all names name [advaya]jñāna? If jñāna is the product of citta becoming aware of its true nature, only those names that denote objects (ie. aspects of citta) that possess or denote (some degree of) insight into that nature can be said to name jñāna. If this is correct, Vilāsavajra’s statement that the ‘Names’ include all that moves and that does not move goes beyond what he can legitimately say as a Vijnānavādin.

100 Alex Wayman (1985, 9) takes an opposite view, viz. that the ‘Names’ are expressive of the ultimate truth about Maṇjuśrī, and that the glosses and further identifications made by commentators represent the level of conventional truth. Some of the verses of the NS might suggest this interpretation, but it is untenable for many. Is a purified Bhikṣu or a Pratyekabuddha Maṇjuśrī’s ultimate nature? Surely it is the other way round. Wayman’s analysis is based on his reading the full title of the NS as containing the single word paramārthaṁnāmasamgitiḥ and taking paramārtha as qualifying nāma. This commits him to explaining the ‘Names’ as ultimate. In fact the title contains the two words paramārthaṁ nāmasamgitiḥ as given in the colophon of all the MSS that have been edited (see NS.Dav. 69, 9–10) and it is clearly the NS, rather than nāma, that is qualified as paramārtha. The single word paramārthaṁnāmasamgitiḥ does occur in the anusamsā where, based on the reading in the colophon as well as on the content of the text, it makes most sense to take paramārtha as qualifying nāmasamgiti, rather than nāma.

101 This interpretation tallies with the fact that jñānasattva is not found as a ‘Name’ in the NS core verses, which one would not expect if Maṇjuśrīnānasattva is the figure named. ‘Maṇjuśrī’ on the
This makes sense of the short statement under the heading ‘connection’ (sambandha) in the introductory section of chapter 1, namely that, “the connection between these two [ie. between ‘Name’ and the subject-matter] is defined as the relation between name and named or between means and goal.” Hence if the Names name the subject matter, Non-dual Awareness, they also name Mañjuśrīnānasattva; but not only do they name it (or him), they are also the means to its (or his) realisation, the purpose or goal of the NS. One way of describing the central concern of the NMAA is as an explanation of how the Names can function as a soteriological means (upāya) and this involves a transition from the sphere of doctrine to that of method.

5.5 The ‘Name-mantras’ of the NMAA.

The above gives an account of how the NMAA understands the Names of the NS in doctrinal terms. Transposed into the language of ritual the Names become mantras, the ‘Name-mantras’ of the passage cited in the preceding section and the title of the commentary. The ‘Name-mantras’ are sometimes, but not always, identified as the mantras of particular deities – in chapter 5, for example, they become the mantras of the deities of the Vajradhatu mandala. The NMAA is structured so that all the Names become ‘Name-mantras’ and have a place in the Vajradhatu mandala that has at its heart Mañjuśrīnānasattva and the letter A.

The construal of the first two words in the title of the NMAA (Namamantrārthāvalokinī) is not immediately apparent. Though taking them as a dvandva produces good sense, ‘An Explanation of the Meaning of the Names and Mantras’, Vilāsavajra’s discussion of the number of Name-mantras and their distribution

other hand – understood as a Bodhisattva – could be a ‘Name’, and is so found (NS 157). He also appears as a deity in the Vajradhātumandala of NMAA 5, where he is identified with one of the ‘Names’ of NS 38.

102 anayor abhidhānabhidheyalaksana upāyopecalaksanō vā sambandhah // (Text 1.62)
103 For a description of this structure see section 5.7.
among the deities of the Vajradhātumaṇḍala at the end of chapter 5 shows they must be understood as a karmadhāraya, ie. as ‘Name-mantras’. Vilāsavajra states that the Knowledge-Being Mañjuśrī “is qualified [in the Nāmasamgiti] by phrases, the words of which are Name-mantras” (nāmantrāksarapadair ... viśesyo).\(^{104}\) Though nāmantrā- could theoretically be read as a dvandva here, since there are no mantras in the NS verses containing Names it must be taken as a karmadhāraya, ‘Name-mantras’ (ie. Names that are mantras).\(^{105}\)

The compound ‘Name-mantras’ never occurs alone but in the context of two compounds: nāmantrāksarapada (as above) or nāmantrāksara. The meaning of these compounds requires some discussion since they are central to an understanding of the role of the Names in the NMAA’s ritual structure. At the end of chapter 5 they are used on a number of different occasions.\(^{106}\)

An interpretation that takes aksara as ‘syllable’ and aksarapada as ‘unit (or group) of syllables’, reading ‘syllables of the Name-mantras’ for nāmantrāksara and ‘groups of syllables that are the Name-mantras’ for nāmantrāksarapada, is satisfactory in some of these contexts. In the description of the visualisation it makes sense to say that the maṇḍala-deities transform into the ‘syllables of the Name-mantras’ (note 106: ‘ii’), and also that Mañjuśrījñānasattva is qualified in the NS by

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\(^{104}\) This passage is quoted more fully in the preceding section. See note 97 for the Skt. text.

\(^{105}\) This assumes that nāmantra acts as a unit within the compound nāmantrāksarapada. That a division such as nāma-maṇtrāksara-pada can be discounted becomes clear in the following argument.

\(^{106}\) They are used as follows: i. Mañjuśrī is said to be qualified with nāmantrāksaras (the example cited above) that are predicates, without verbs (Text 5.269–272); ii. the maṇḍala-deities [previously individually identified as being denoted by particular NS ‘Names’] are visualised as going forth and acting for the benefit of living beings. On their return they become nāmantrākṣaras, which are placed on the moon-disc seats of the Vajradhātumaṇḍala (Text 5.275); iii. The practitioner is recommended to recite the nāmantrāksaras in order to gain the qualities mentioned in the anusāsā section of the NS (Text 5.284–5); iv. Combined together the nāmantrāksaras are said to have eighty-six Names (Text 5.292–3); v. The nāmantrāksaras are said to be connected to the deities ‘in the relation of qualifier and qualified’ (Text 5.297); vi. It is stated that tradition has it that there are eighty-six nāmantrākṣaras (Text 5.298).
'groups of syllables that are the Name-mantras' (note 106: ‘i’). However, to say that the combination of ‘groups of syllables that are the Name-mantras’ results in eighty-six Names (note 106: ‘iv’) is problematic since the number of Names and ‘groups of syllables that are the Name-mantras’ are the same according to this analysis (each syllable-group being one Name or Name-mantra). There is no point in ‘combining’ the syllable-groups. That this reading of the meaning of aksara and pada is unsatisfactory is confirmed when it implies that Vilāsavajra states that the number of ‘syllables of the Name-mantras’ is eighty-six (note 106: ‘vi’), a number which is far too small for a syllable count.107 Also, the number of Names has already been stated as eighty-six (note 106: ‘iv’).108

To create consistent sense pada has to be taken as meaning ‘phrase’, a meaning it bears in Vasubandhu’s Abhidharmakośabhāṣya,109 and aksara as ‘word’, giving a karmadhāraya, ‘words that are Name-mantras’, for nāmamantrāksara, and a bahuvrihi, ‘phrases whose words are Name-mantras’, for nāmamantrāksarapada. The two difficulties above are then resolved. If each NS word is a Name it makes sense to say that there are eighty-six ‘Name-mantra words’ (not syllables) (note 106: ‘vi’), and if each deity of the mandala is qualified by one ‘phrase whose words are Name-mantras’ – which may contain one or more words; there are more Names than deities – then it also makes sense to say that these phrases (pada) when combined give a count of eighty-six Names (note 106: ‘iv’). Thus, on this interpretation, the number of nāmamantrāksarapada equals the number of deities and the number of nāmamantrāksara equals the number of Names.

107 A tempting solution was to treat the Skt. as corrupt here and follow the Tibetan translation, which appeared to read nāmamantrāksarapada (mtshan gyi sngags kyi yi ge’i tshig rnam Tīb [194.5.8–195.1.1]).
108 This count is accurate if each word of NS 28–41 is taken to be a Name.
109- Pada or ‘phrase’ is understood as vākyā, a discourse, a phrase allowing the development necessary for a complete sentence, for example the stanza, ‘Impermanent are the samskaras...’ and the rest.” (AKBh.Pr. I: 250)
The conclusions of other chapters of the NMAA confirm this analysis of the compounds. Chapter 5 does not give a figure for the number of 'phrases whose words are Name-mantras' (nāmamantrākṣarapada), though in the body of the chapter the identifications between Names and deities are, for the most part, clearly stated. In chapter 6 Vilāsavajra states that according to tradition (ity āmnāyāḥ) there are thirty-six 'phrases whose words are Name-mantras', though these are not identified, or correlated with deities in the comment on the NS verses. It is also stated that the number of 'words that are Name-mantras' (nāmamantrākṣara) is one hundred and eighty-one. Chapter 7 also distinguishes between the numbers of nāmamantrākṣarapada and nāmamantrākṣara, identifying NS Names as deities. In chapters 8–10, the last three containing Names, only the number of Name-mantra words (nāmamantrākṣara) is stated and Names are not correlated with deities in the commentary on individual NS verses.\textsuperscript{110}

To summarise, within the ritual context of the NMAA the Names of the NS are interpreted by Vilāsavajra as mantras, referred to as 'Name-mantras'. The Name-mantras are identified with maṇḍala-deities in some chapters, each deity being allocated one or more Name-mantra. At the conclusion of each chapter dealing with the NS Names (chapters 6–10) the number of Name-mantras understood to be contained in the corresponding NS chapter is stated, and on two occasions (chapters 6 & 7) a number is given for the number of groups they are divided into, when they are so divided. It is these Name-mantras that Vilāsavajra sets himself to explain in the NMAAA and which give it its title, "An Explanation of the Meaning of the Name-Mantras".\textsuperscript{111}

\textsuperscript{110}In chapter 10 the word nāmamantrapada is used for the identification of the number of Name-mantras. This may reflect the fact that in this chapter the number of nāmamantrākṣara and nāmamantrākṣarapada are in effect identical since the former are not allocated to deities, ie. nāmamantrākṣarapada means 'phrases whose (single) words are Name-mantras'.

\textsuperscript{111}For discussion of the overall structure of the NMAA and the way in which the Name-mantras are treated within it see section 5.7 below.
5.6 The Five Awarenesses (pañca jñānāni)

The group of five Awarenesses (jñāna) is a key interpretive category of the NMAA and one used throughout the text and applied at a number of levels. In the introduction at the beginning of the first chapter they are listed as the topics of five sections of the NS (nos. 6–10) as divided by Vilāsavajra and correlated with the five Tathāgatas as shown in the following table.112

<table>
<thead>
<tr>
<th>Tathāgata</th>
<th>Awareness (jñāna)</th>
<th>English translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vairocana</td>
<td>suvisuddhadharmadhātu-jñāna</td>
<td>Awareness of the Perfectly Pure Dharma-Sphere</td>
</tr>
<tr>
<td>Aksobhya</td>
<td>ādarsajñāna</td>
<td>Mirror-like Awareness</td>
</tr>
<tr>
<td>Amitābha</td>
<td>pratyaveksanajñāna</td>
<td>Discriminating Awareness</td>
</tr>
<tr>
<td>Ratnasambhava</td>
<td>samatājñāna</td>
<td>Awareness of Equality</td>
</tr>
<tr>
<td>Amoghasiddhi</td>
<td>kṛtyanuṣṭhānajñāna</td>
<td>Awareness of the Performance of Action</td>
</tr>
</tbody>
</table>

Table 2. The Five Tathāgatas and Five Awarenesses

As described earlier, Vilāsavajra also states that Mañjuśrījñānasattva has the five jñānas as his nature.113 This follows their correlation with the five epithets given to Mañjuśrījñānasattva in NS 10. Since Mañjuśrījñānasattva is identified as advaya-jñāna,114 this suggests that the jñānas are to be seen as advayajñāna’s principal aspects or manifestations. In ritual terms this is reflected in Mañjuśrījñānasattva having the five Tathāgatas as primary emanations.

It now becomes clear what is intended by the identification of the five jñānas as the topics of sections 6–10 of the NS. They are the principal aspects, or modes of appearance, of Mañjuśrījñānasattva seen as advayajñāna, and thus the Names of these sections are Names of Mañjuśrījñānasattva appearing as one or other of the jñānas, which can in turn be hypostasised as the Tathāgatas. Section 5 of the NS

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112 See Text 1.13–17. The five Awarenesses and their correlation with the five Tathāgatas became familiar currency of Tantric exegesis. Historically, the set of five Tathāgatas almost certainly preceded their identification as reflexes of the five jñānas, various sets of five Buddhas are found in the Yoga Tantras as well as in the earlier Vairocanābhisambodhisūtra and Amoghapāṣakalpa. See Yoritomi, 1990, pp. 693–716.

113 pañcajñānātmakop bhagavān mañjuśrījñānasattvah (Text 1.214).

114 This identity is established in NMAA on NS 10 (Text 1.215–218). See note 79 above.
(‘The Vajradhatumahāmanḍala’) contains Names but its topic is said to be bodhicitta rather than one of the jñānas. It is nevertheless so organised that each Name falls under the aegis of one the jñānas, except for those at the beginning of the chapter that are said to apply directly to Mañjuśrījñānasattva and the letter A in his heart. Vilāsavajra explains the Names of NS section 5 as being distributed between the jñānas; those of sections 6–10 are apportioned one section to one jñāna. In terms of the mandala that is developed throughout the NMAA this is represented by the Vajradhātumāṇḍala surrounded by circles of Name-mantras embodying the different jñānas.115

Four of the five jñānas are found in the Yogācāra tradition and one, the Awareness of the Perfectly Pure Dharma-Sphere, appears to be a product of Tantric literature.116 Yogācāra works describe the four jñānas as arising on Enlightenment (mahābodhi) as a result of the purifying transformation (parāvṛtti) of the eight consciousnesses (vijñāna). In the course of chapter 5’s correlation of Names with deities and jñānas Vilāsavajra shows familiarity with these origins: each of the four jñānas is described as having as its nature the transformation of one or more of the consciousnesses. The following table gives the correlation between consciousnesses and the four jñānas in the NMAA. It corresponds to the Vijñānavāda correlation as seen, for instance, in Xuanzang’s Vijñānāsviṣayana (p. 684).

115 The detail of this is examined in the following section.
116 For a Yogācāra discussion of the four jñānas see Xuanzang’s Vijñānapīta-ratāsiddhi (Vijñānāsviṣayana 681–692). The five jñānas are listed in the Dharmasamgraha (Dhāryāsamgraha 94) and comprise the fifth section of the Mahāvyutpatti (MVy 110–114). Prof. A. Sanderson has pointed out in his work on Advayavajra’s Śrīṣaktśa-sādhana that a likely source of the suviṣuddhā-dharmadātujñāna is Vasubandhu’s Trisākṣkā 30ab: sa evaṇāsvavo dhātūra acintyavah kuśalavah, “This [Mahābodhi] is the Pure Sphere, inconceivable, good, eternal”. Xuanzang discusses this verse and the pure dhātu, identified as the dharmadātavā, immediately following his discussion of the four jñānas (Vijñānāsviṣayana 693ff.). Also, La Vallée Poussin notes that the Buddhabhūmīśāstra teaches that the Buddha-stage (buddhabhūmi) consists of five dharmas, the pure dharmadātavā and the four jñānas (ibid. 694).
Introduction

Structure & Contents

Consciousness

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<th>Resultant Awareness</th>
<th>Skt. text</th>
</tr>
</thead>
<tbody>
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<td>ālayavijñāna</td>
<td></td>
</tr>
<tr>
<td>kliśṭamanas</td>
<td>kliśṭamanovijñāna</td>
<td></td>
</tr>
<tr>
<td>vikalpanas</td>
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</tr>
<tr>
<td>caksurādīvijñāna</td>
<td>pañca vijñāna</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ādarśajñāna</td>
<td>5.81</td>
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<td></td>
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<td></td>
<td>pratyavekṣaṇājñāna</td>
<td>5.131</td>
</tr>
<tr>
<td></td>
<td>kṛtyānusūṇājñāna</td>
<td>5.157</td>
</tr>
</tbody>
</table>

|                               | 5.81                |
|                               | 5.104-5             |
|                               | 5.131               |
|                               | 5.157               |

Table 3. The Four jñānas and the Eight Consciousnesses (vijñāna).

Elsewhere in chapter 5, Names, sets of four deities and these four jñānas are correlated. Thus, the four Family-Mothers (kula-mātr) are said to be ‘Named’ by the epithets of NS 29 and their activity linked to the four jñānas (Text 5.23–35). The following table gives the correspondences. The Family-Mothers are also said to be transformations of the syllables ‘A’ etc..

<table>
<thead>
<tr>
<th>NS Name(s)</th>
<th>Family Mother</th>
<th>Seed</th>
<th>Awareness</th>
</tr>
</thead>
<tbody>
<tr>
<td>The great breath, a non-production.</td>
<td>Sattavājri</td>
<td>A</td>
<td>ādarśajñāna</td>
</tr>
<tr>
<td>Free from speech utterance.</td>
<td>Ratanvājri</td>
<td>A</td>
<td>samatājñāna</td>
</tr>
<tr>
<td>Foremost cause of all expression.</td>
<td>Dharmavājri</td>
<td>A M</td>
<td>pratyavekṣaṇājñāna</td>
</tr>
<tr>
<td>Very radiant as all speech</td>
<td>Karṇavājri</td>
<td>A H</td>
<td>kṛtyānusūṇājñāna</td>
</tr>
</tbody>
</table>

Table 4. The Four Family-Mothers and Four Awarenesses.

In the comment on NS 36 the four pūjādevis, said to be denoted by the Names of the verse, are described as different types of delight that arise with the four jñānas. Correlation with four rather than five jñānas partly reflects their grouping in the Yogācāra tradition, but also results from the fifth jñāna being identified with the central deity of the mandala and the other four being associated with sets of four deities occupying the cardinal directions. The Dharma-Sphere Awareness in these circumstances is considered to incorporate the others. When the four jñānas appear in Yogācāra contexts, the Mirror-like Awareness (ādarśajñāna) is considered primary in that it contains the seeds (bijā) of the other three. This sense is retained in the NMAA. Following the passage on the Family-Mothers Vilāsavājra says that the enlightened mind is of the nature of the Mirror-like Awareness since it is the cause of

\[117\text{ataś ca guhyapujācatuṣṭayātmakam yathākramam ādarśajñānanispattau svavimokṣamukha-}
\[117\text{viṣuddhibalenābhogābhiratvisopādakatvāt} // (Text 5.178–9)\]
the other jñānas arising. In respect of Mañjuśrījñānasattva, however, all five jñānas may be considered equal aspects of ‘his’ advayajñāna. There is an ascending hierarchy of importance such that ādaṛśajñāna, suviśuddhadharmadhātujñāna and advayajñāna in turn contain the other jñānas, which, depending on context, may or may not be considered as on a level with each other.

On other occasions Vilāsavajra invokes just one of the jñānas in his comment; the link between the mantra-family called lokāloka and Aksobhya is explained as a result of him having the Mirror-like Awareness as his nature (Text 3.16–18) and the word ‘wisdom’ (prajñā) in the Name ‘Great bearer of the weapon of wisdom’, mahāprajñāyudhadharaḥ (NS 34a), is glossed as meaning the Discriminating Awareness (Text 5.117–8). One further important use of the five jñānas in the NMAA occurs in chapter 4, where they are described as forms of Perfect Understanding (abhisambodhi) and used to structure part of the preliminaries of the sādhana. When the Name ‘Having the five Awarenesses as his nature’, pañca-jñānātmakah (NS 59b), is glossed in chapter 6 it seems that Vilāsavajra has nothing more to add since the comment is brief, simply listing the five jñānas and analysing the compound as a bahuvrihi.

5.7 The Ritual Structure of the NMAA

The ritual structure of the NMAA is based on a modified version of the thirty-seven deity Vajradhātu maṇḍala with Mahāvairocana at the centre, as found in the first chapter of the Sarvataḥgatatattivasamgraha. Chapter 4 of the NMAA initiates

118 “And hence the very mind that has the Dharmadhātu as its essence ... is of the nature of the Mirror-like Awareness, because it is radiant through the absence of adventitious impurities and because it is the sign, [that is to say cause,] of the arising of other Awarenesses.” (tataḥ ca yad eva cittaṃ dharmadhātusvabhāvam prakṛtyā ... tad eva gantukalābhavaprābhāsvaratvāj jñānāntar- odayanimittavāc cādaṛśajñānātmakam Text 5.36–39)

119 Text 4.29–59 and 5.36–43 are the longest passages dealing with the five Awarenesses in the first five chapters.

120 See also 5.211: agradhir iti suviśuddhadharmadhātujñānam.

121 See section 5.8 below.

122 pañcajñānātmakam iti / ādaṛśasamata-paramyavekṣaṇākṛtyañuṣṭhānasuviśuddhadharmadhātujñānānity etāni pañca jñānāni / tāny evātme svabhāvo yasya sa pañcajñānātmakah // (D.76v5–77r1)
a *sādhana* that is finally completed at the end of chapter 10, in the course of which all
the Name-mantras of the NS are assigned a place in or around the Vajradhātu
maṇḍala. The bulk of the *sādhana* material falls in chapters 4 and 5, especially the
former, which is wholly devoted to the *sādhana* and which is in some respects
complete in itself. The remaining chapters contain considerably less material directly
related to the *sādhana*, this being confined to their opening and closing lines.

Chapter 4 essentially consists in the visualisation of the maṇḍala-palace with
oneself as the central deity. The thrones and seats of the maṇḍala-deities are left
unoccupied. The central deity, Mahāvairocana, is visualised as having the Ādibuddha
seated on a moon-disc at his heart; in the Ādibuddha’s heart is a wisdom-wheel
(prajñācakra), on which are placed various mantras from the NS. At the hub of the
wisdom-wheel is Maṇjuśrījñānasattva, seated on a lotus throne; on a moon-disc in
his heart is the letter A. The central figure(s) emanate light-rays that act for the benefit
of living beings throughout space and these rays, after absorbing the *jnāna* of the
Tathāgatas, are drawn back to unite with the letter A in the heart of Maṇjuśrī-
jñānasattva.

Six ancillary visualisations follow that repeat exactly the same pattern as above,
but with Mahāvairocana replaced in turn by the Tathāgatas that head the six mantra-
families enumerated in chapter 3; at the hub of the wisdom-wheel a deity embodying
one of the six mantras from NS 27 (and found on the spokes of the wisdom-wheel in
the initial visualisation) replaces Maṇjuśrījñānasattva. These visualisations could be
seen to represent an initial refraction of the central and unitary *advayajñāna* into six
primary components.

Chapter 5 populates the thrones and seats of the Vajradhātu maṇḍala left empty in
the previous chapter. The bulk of the chapter is concerned with identifying NS
Names with the individual deities; this is performed within the context of a complex
elaboration of doctrinal correspondences (viśuddhi) that has the function of showing
how the maṇḍala-deities that are emanations of Mañjuśrījñānasattva are also reflexes of advayajñāna. When the NS verses have been glossed and the identifications made, the maṇḍala-deities are visualised as going forth and acting for the benefit of beings throughout the universe. On their return they become the words of the Name-mantras with which they have been identified and take their places on the seats visualised in chapter 4. The practitioner, maintaining a sense of identity with Mañjuśrījñānasattva, then recites the NS verses, the performance of which is described as leading to the amassing of hosts of qualities and, eventually, Buddhahood. The chapter concludes with a statement of the number and distribution of Name-mantra words.

None of the remaining chapters that deal with the Names (chapters 6-10) contains the detailed identification of Name and deity found in chapter 5. Their concluding sections, however, do follow a similar pattern. The various figures or forms denoted by the Names are visualised as radiating outwards into the universe, acting for the welfare of creatures, becoming on their return the words of the Name-mantras. The verses of the NS are then recited and the results of such practice – the obtaining of Buddha-qualities and eventual enlightenment – are restated. The words of the Name-mantras for these chapters are not placed on moon-disc seats in their own mandala at the conclusion of the visualisation, but are formed into circles that are added, at each successive stage of the sādhana, to the Vajradhātu maṇḍala of chapters 4 and 5.

In the initial visualisation of the maṇḍala (in chapter 4) it is described as having an inner and outer area. The Name-mantras of chapter 6 are placed in a circle in the outer area, described as the second circle (cakra) of Mahāvairocana. The Name-mantras of the remaining four chapters occupy three further cakras that encircle the outside of the main maṇḍala. Those of chapters 7 and 8 together occupy the third cakra; those of chapter 9 the fourth; and those of chapter 10 the fifth and final cakra:
Vilāsavajra does not explain why the Name-mantras of chapter 6 are placed inside the Vajradhātu mandala and those of chapters 7–10 outside, but since the Names of chapter 6 are interpreted as those of the Awareness of the Perfectly Pure Dharma-Sphere associated with Mahāvairocana, and given that Mahāvairocana is the central deity of the mandala their position makes sense. That Vilāsavajra had this in mind is suggested by the statement that this chapter has thirty-six ‘phrases whose words are Name-mantras’ (nāmamantrākṣarapada), which, with Mahāvairocana at the centre gives thirty-seven, the standard number for the deities of the Vajradhātu mandala. The Dharma-Sphere Awareness is also often seen as containing, or as being the essence of, the other four jñānas and so it is not inappropriate that it should be distinguished from the others. Why the Name-mantras of chapters 6 and 7 should occupy the same cakra rather than have their own is, however, not obvious. It perhaps reflects their association with the Vajra and Lotus (padma) families, which historically appear before the Gem (ratna: chapter 9) and Action (karma: chapter 10) families; their status could thus be equal to each other and higher than that of the other two. Or it may have been dictated by a prior division of the anuśamsā into five sections that are interpreted by Vilāsavajra as relating to the five cakras of the Vajradhātu maṇḍāla. However, it is uncertain that the anuśamsā divisions were not Vilāsavajra’s own. As noted earlier, extant NS manuscripts that have the anuśamsā divide it into six rather than five sections.

Although chapters 6–10 do not make the identification of the Names with deities in the way that chapter 5 does (for example, “Great bearer of the weapon of
wisdom’ is [the Name of] Vajradharma”), some NS Names are already deity names. This is particularly so in chapter 7, which is associated with Akṣobhya’s Mirror-like Awareness and the wrathful forms of the Vajra family. Here Vilāsavajra identifies many NS Names as being those of Krodhas (‘Wraths’) by stating the Tantra in which they are to be found. It is also explained, before the concluding section of chapter 8, that Mañjuśrīnānasattva can appear in a range of forms in accordance with the needs of living beings (for example as a jar of plenty to the poor). Thus not all the Names of the NS are, or have to be, explained as names of deities.

Another important feature of the ritual structure of the NMAA is Vilāsavajra’s use of six Buddha families, enumerated in chapter 3. They are identified with six mantra families that Vilāsavajra interprets as being described in NS 23–24. The following table lists the six Tathāgatas, their family name, their mantra-family name and associated jñāna.

<table>
<thead>
<tr>
<th>Tathāgata</th>
<th>Family name</th>
<th>Mantra Family</th>
<th>Awareness (jñāna)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bodhicītavajra</td>
<td>(cakra)</td>
<td>mahāmudrā</td>
<td>dharmadhātujñāna</td>
</tr>
<tr>
<td>Vairocana</td>
<td>vajra</td>
<td>kulātraya</td>
<td>локалокотарая</td>
</tr>
<tr>
<td>Akṣobhya</td>
<td>padma</td>
<td>lokāloka</td>
<td>加持</td>
</tr>
<tr>
<td>Amitābha</td>
<td>ratna</td>
<td>mahoṣṭhā</td>
<td>执</td>
</tr>
<tr>
<td>Ratnasambhava</td>
<td>karma123</td>
<td>mantravyādharā</td>
<td></td>
</tr>
</tbody>
</table>

Table 6. The Six Buddha Families of the NMAA.

The six Tathāgatas of this scheme do not have an equal status. Just as Vairocana (or Mahāvairocana) subsumes Akṣobhya, Amitābha, Ratnasambhava, and Amoghasiddhi so Bodhicītavajra, a hypostasisation of bodhicitta, subsumes the other five. Mañjuśrīnānasattva is the source or nature of all six. The steps in this proliferation of figures, each incorporating the previous ones, appears to be a translation into ritual terms of successive attempts to describe liberative realisation in the most fundamental

123The karma family is not found in the STTS, which has four kulas: buddha-, padma-, vajra- and ratna. Yoritomi (1990) notes that it is referred to in the STTS commentaries of Buddhaguhya and Ānandagarbha (the latter is certainly later than Vilāsavajra) and also in the version of the Vajraśekharatāntra translated into Chinese by Vajrabodhi (Ryakushutsunenju-kyō: Taishō 866). He also notes that the Vajraśekharatāntra contains a reference to a sixth kula, the Vajradharakula.
terms.\textsuperscript{124} Thus, Mahāvairocana (dharmadhātu-jñāna) → Bodhicittavajra (bodhicitta) → Mañjuśrījñānasattva (advayajñāna). The sense of progressive incorporation is reflected in the increasing number of heads possessed by the three figures at the centre of the maṇḍala. Mahāvairocana has four, the Ādibuddha five, and Mañjuśrījñānasattva six. Mahāvairocana has one head for each of the four jñānas; the other two each have the heads of the previous figure plus one of their own. Identification of Bodhicittavajra with the Ādibuddha is not, and cannot be made since Bodhicittavajra as a Tathāgata has the Ādibuddha in his heart in one of the ancillary visualisations of chapter 4. Such an identification would, however, make sense and also explain the title of chapter 5 of the NMAA, ‘On the Vajradhātu-mahāmaṇḍala of Bodhicittavajra’; this title is puzzling since the Vajradhātu maṇḍala is described in chapter 4 as having Mahāvairocana at its centre. If Bodhicittavajra is the Ādibuddha and the Ādibuddha is interpreted as the inner aspect of the central deity then in chapter 5, as the inner aspect, Bodhicittavajra emanates the inner (first) cakra of the main Vajradhātu maṇḍala and then in chapter 6, as the outer aspect of the central deity, Mahāvairocana emanates its outer (second) cakra.

Creating a śādhaṇa that binds each of the core verses of the NS into a single framework and interprets them in a meaningful way is an intrinsically difficult task given which the resultant ritual structure of the NMAA and the multilevel level Russian doll-like visualisation of the central deity is a remarkable accomplishment. However, Vilāsavajra’s use of a six family and seven Tathāgata (counting Mañjuśrījñānasattva as a Tathāgata) system does not make the task any easier. The basic Yoga Tantra format of central deity with major secondary deities in the four quarters is put under considerable strain and at places cracks begin to show, as can be seen in the figure of Bodhicittavajra. In relation to Mañjuśrījñānasattva he is of equal

\textsuperscript{124}The process of hierarchisation here gives the appearance of being doctrine-led rather than the rationalisation of a deity’s pre-existing popularity by devotees and exegetes (as may be the case, for example, with some of the Yoganiruttaratantra deities).
stature to the five Tathāgatas and embodies one of the *mantrarājas* of NS 27. However, in relation to Bodhicittavajra the five Tathāgatas are of lower status. Bodhicittavajra would be a good candidate for the role of Ādibuddha as described above, but his function as Tathāgata makes this impossible, and his role as the head of a family (kula) of deities is largely theoretical. Another area of strain shows in the ritual function of the Ādibuddha; he appears almost redundant and could be removed with minimal loss since the role of being the underlying nature of all the other deities is fulfilled by Mañjuśrīnāṇasattva. Occasional ‘blips’ ensue on a practical level, for instance the five Tathāgatas emanated in chapter 5 have only four thrones (those visualised in chapter 4).

5.8 Chapter four: ‘The Method of Awakening according to the Māyājāla’.

As described earlier, chapter 4 establishes the ritual context of the NMAA by initiating the *sādhaṇa* that runs through the subsequent six chapters. The practitioner visualises the maṇḍala-palace with him or herself as the central deity Mahāvairocana who contains both the Ādibuddha and Mañjuśrīnāṇasattva. Light is emanated out into the universe, promoting the welfare of others and, having absorbed the *jñāna* of the Tathāgatas, is drawn back again to deepen the practitioner’s realisation.

The stages of the *sādhaṇa* are summarised below.

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125 Bodhicittavajra’s *mahāmudrā* family is explained as ‘foremost’ (NS 24) for the reason Vairocana and the other Tathāgatas all have [the *mudrā* of] *bodhicitta* as their nature (bodhicittavajrakulam ata evagryam vairocanadinam bodhicittasvabhāvatvāt / tasya kulaṃ mahā-
mudrākulaṃ ityarthah Text 3.18–20).

126 The first chapter of the *Guhyasamādjayatntra* is an important source for the function of Bodhicittavajra, where he is described as containing the five Tathāgatas in his heart (GuSama 3. 11–14). However, Bodhicittavajra appears to have been a transitional figure, his role and that of the Ādibuddha being taken over by Vajradhara. As described, pressure for such a merging of roles is present in the NMAA.

127 See section 5.9 for a possible solution to this apparent discrepancy.
I. PRELIMINARIES

Generation of the bodhicitta.

i. Generation of the resolve to attain Perfect Enlightenment (saṃyaksambodhau cittam) via the five Buddha-family Vows.

ii. Generation of a mind of Enlightenment that 'sets out' (prasthānabodhicitta) via the development of five-aspected Perfect Understanding (abhisambodhi), that is, the generation of the Five Awarenesses (pañca jñānāni)

II. GENERATION OF SELF AS DEITY

1. Generation of the Vajra-ground (vajrabhūmi).

i. Consciousness is visualised to have the form of the letter ‘A’, which is like a magical creation, located in empty space and naturally radiant.

ii. A radiant fiery HŪM, which emits coloured rays of light is visualised in the heart. Tathāgatas at the ends of the light-rays purify all beings in all world spheres, after which the rays return into the HŪM.

iii. The HŪM transforms into a six-faced five-pronged Knowledge-Vajra (jñānavajra) which pervades the six Buddha fields and which is encircled by flames.

iv. In the centre of the jñānavajra a white BHRUM is visualised that transforms into a stūpa (caitya) made of the four jewels, which is the size of the trichiliocosm.

v. In the centre (garbha) of the caitya an inverted triangle (dharmodaya) is visualised, transformed out of a syllable HRĪH.

vi. Above the dharmodaya is visualised a double vajra (viśvavajra) generated out of a letter A.

vi. With the viśvavajra a white Vajra-ground (vajrabhūmi) is empowered.

2. The Generation of the Maṇḍala (as residence).

On the Vajra-ground the temple (kūṭāgāra) is visualised, transformed out of the syllable BHRUM. It is square with four gates, adorned and embellished, with a circular inner area called the Vajradhātu maṇḍala in which is visualised the throne of
the central deity and those of the Buddhas of the four cardinal directions (Aksobhya etc.). Moon-disc seats are provided for the maṇḍala-deities, each generated of the letter A.


i. As a transformation of the syllable ĀH one visualises oneself as Mahāvairocana – white in colour, four-headed and seated on the central lion throne.

ii. A moon-disc is visualised in Mahāvairocana’s heart on which is a syllable DHĪH. This transforms into the Ādibuddha – five-faced and eight-armed, with each of his four right hands holding a sword and each of his left hands holding a volume of the Perfection of Wisdom in 100,000 lines.

4. Generation of the wisdom-wheel (prajñācakra) and Mañjuśrījñānasattva.

i. At the heart of the Ādibuddha a prajñācakra, produced from the letter A, is visualised. The wheel has six spokes and two inner and two outer bands (mekhāla). On the bands are placed mantras from the mantra section of the NS, the twelve vowels of NS 26 – identified as the twelve Tathāgata bhūmis – and the consonants of the Sanskrit alphabet. On the spokes are six mantras derived from the six epithets of the homage of NS 27.

The following figure shows the arrangement:

On the bands (mekhāla):
1. om sarvadharmabhāvavabhāvavīśuddhavajra a ā am ah
2. a ā i i i u e ai o au am ah
3. ah āh sarvatahāgatahārdraya hara hara om hūṁ hṛīḥ bhagavan jñānamūrté vāgīśvara mahāvāca sarvadharmaṇāmalasupariśuddhadharmaḥātu- jñānagarbha āh
4. ka kha ga gha na ... ha

On the spokes (āra):
1. om vajratāṇumaya namah; ii om duḥkhaaccādāya namah;
ii. om prajñājñānamūrtaye namah; iv. om jñānakāyāya namah;
iii. om vāgīśvaraya namah; vi. om arapacanāya namah.

Fig. 1. The Arrangement of Mantras on the Wisdom-wheel (prajñācakra).128

128 The mantra of the first band is described as the root (mūla) mantra of Mañjuśrījñānasattva; that of the third as his garland (mālā) mantra (Text 4.158; 4.167).
ii. Transformed from a syllable A at the hub of the *prajñācakra* one visualises oneself as Mañjuśrījñānasattva, seated on a lotus throne, six-faced, two-armed, immersed in *samādhi*, with the Sentiment (rasa) of Tranquility, each hand holding a lotus on which there rests a volume of the Perfection of Wisdom. On a moon-disc in Mañjuśrījñānasattva's heart one visualises a letter A

5. Emanation and Reabsorption of Light-Rays.

i. The mantras of *prajñācakra* become radiant, making Mahāvairocana shine with light illuminating the Sahā world.

ii. The light rays then go to all the Buddha fields that make up the universe where they achieve the welfare of beings.

iii. They next illuminate the assembly of Tathāgatas, Buddhas and Bodhisattvas and, entering their heads, they encircle the *vajras* in their hearts and absorb Wisdom-Awareness (*prajñājñāna*).

iv. Returning to Mahāvairocana, the light rays re-enter his body and, identified as the essencelessness of *dharmas*, unite with the letter A at Mañjuśrījñānasattva's heart.

v. By thus meditating on Mañjuśrījñānasattva, the moon-disc and the letter A at his heart, it is stated that one will see Mañjuśrī in his apparitional form (nirmānakāya) accompanied by Buddhas and Bodhisattvas and that, through the power of meditation, Buddhahood and Vajradhārahood will be attained in this life.

6. Visualization of the six *prajñācakras* of the Buddha families.

The Buddhas of the six families now in turn take the central position of the maṇḍala replacing Mahāvairocana, and six visualization sequences are performed that are structurally identical with what has preceded. At the heart of each figure is visualized the Ādibuddha, and at the heart of the Ādibuddha a *prajñācakra*. The number of spokes on the *prajñācakra* corresponds to the number of syllables of the mantra of the deity that is to reside at the heart of the *prajñācakra*. The mantra is then
visualised one syllable per spoke on the wheel and the corresponding deity placed at its hub. The six deities derive from the epithets of NS 27 and their mantras are those that occupied one spoke each of the original prajñācakra. The process of emanation and reabsorption of light rays proceeds as before.

The following table summarizes the visualisations of the six prajñācakras giving them in the order in which they are visualised. For each prajñācakra, the bija that is visualised on a moon-disc at the heart of the innermost deity is also used to generate both the central Tathāgata and the innermost deity. The innermost figures are all single-headed and two-armed with the right hand holding a sword and the left an emblem of the presiding Tathāgata.

<table>
<thead>
<tr>
<th>Tathāgata</th>
<th>bija</th>
<th>Prajñācakra mantra / no. of spokes</th>
<th>Innermost Deity</th>
<th>Colour</th>
<th>Object</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amitābha</td>
<td>Hrih</td>
<td>Om vajratāksṇāya namah 8</td>
<td>Vajrākṣaṇa</td>
<td>red</td>
<td>lotus</td>
</tr>
<tr>
<td>Akṣobhya</td>
<td>Hūm</td>
<td>Om duhkhaḥchedāya namah 8</td>
<td>Vajrakṣadga</td>
<td>dark blue</td>
<td>vajra</td>
</tr>
<tr>
<td>Vairocanā</td>
<td>Āḥ</td>
<td>Om prajñājñānamūrtaye namah 10</td>
<td>Prajñāpiṇāṇa</td>
<td>white</td>
<td>wheel</td>
</tr>
<tr>
<td>Amoghasiddhi</td>
<td>Āḥ</td>
<td>Om jñānakāyāya namah 8</td>
<td>Jñānakāya</td>
<td>green</td>
<td>double</td>
</tr>
<tr>
<td>Ratnasambhava</td>
<td>Ṫm</td>
<td>Om vāgīśvarāya namah 8</td>
<td>Vāgīśvara</td>
<td>yellow</td>
<td>jewel</td>
</tr>
<tr>
<td>Bodhicittavajra</td>
<td>A</td>
<td>Om arapacanāya namah 9</td>
<td>Arapacana</td>
<td>white</td>
<td>book</td>
</tr>
</tbody>
</table>

Table 7. The Six Ancillary Visualisations of NMAA Chapter 4.

Remarks on Some Features of the Sādhana

The preliminaries to a sādhana, which create the ethical and metaphysical context for the subsequent visualisation, are often rather elaborate, involving descriptions of suitable times and places for practice, preliminary purificatory ablutions, a (seven-fold) service (puja) before a visualised assembly of Buddhas and Bodhisattvas, the generation of the Brahmavihāras and a meditation on emptiness. The present sādhana’s preliminaries, however, centred on the generation of the bodhicitta through the family vows and the development of ‘Perfect Understanding that is of five forms (pañcākārābhīṣambodhīḥ)’, are comparatively simple.

The ‘five forms’ of Perfect Understanding are the Five Awarenesses the generation of which produces, according to Vilāsavajra, the ‘setting out’ mind of
enlightenment (prasthānabodhicitta). This use of the Five Awarenesses in the preliminaries is noteworthy as in later śādhanas they became associated instead with the different stages in the evocation of the central deity.

In the NMAA śādhanā the Awarenesses are developed in the following order: i. ādārśajñāṇa; ii. samatā; iii. pratyavekṣanā; iv. suviśuddhadharmadhātu; v. kṛtyānuṣṭhāna. The first three are generated by reflection on some conceptual or mantric correlate of the respective Awareness. There are no instructions on how to develop the fourth, the Awareness of the Completely Pure Dharma-Sphere. It is a culmination of the other three, characterised as a state free from any dichotomy of subjects and objects that is radiant by nature. The previous resolution to act for the welfare of beings causes the practitioner to rouse from this non-discursive state and the final Awareness is developed out of compassion for living beings. As the Awarenesses are developed the nature of the compassion associated with each changes. There is a progression from compassion that takes living beings as its object (ādārśajñāṇa), to that which takes dharmas as its object (samatājñāṇa), to objectless compassion (pratyavekṣanājñāṇa), and finally to objectless great compassion (sviśuddhadharmadhātujñāṇa & kṛtyānuṣṭhāna). The subtlest level of compassion – objectless great compassion – is thus attained by the fourth Awareness in order of development, the Awareness of the Completely Pure Dharma-Sphere, and maintained into the fifth Awareness.

129 For the Skt. see Text. 4.29–56.
130 For mKhas grub rje’s account of the development of the five abhisambodhis in his rGyud sde spyi see Lessing and Wayman, 1968, 28–35. For the five (‘Realisations’) as a means of structuring the generation of the central deity see Beyer, 1973, 111ff; R. Davidson, 1992; A. Sanderson, Advayavajra’s Saptāksarasādhana. The identification of the five abhisambodhis with the five Awarenesses and their use both in the preliminaries and the organisation of the generation of the deity can be traced to the key passage in the Sarvatathāgatattvasamgraha that describes the Enlightenment (abhisambodhi) of Siddhārtha (as Sarvārthasiddhi) in terms of an accelerated traversal of the Bodhisattva path achieved by means of meditation on a series of mantras (for the Skt. text of this passage see I. Yamada, 1981, 7-10. For a translation, see D. Snellgrove, 1987, 240-243.)
131 sakalagrahyagrahakavinirmuktam prakṛtiprabhāsāram ... suviśuddhadharmadhātuśūnyatā-jñāṇam [bhāvyet] (Text 4.51–53). Thus defined, there appears to be little to differentiate this Awareness from the Non-dual Awareness (advayajñāṇa) of Mañjuśrījñānasattva.
The differentiation of the Awareness of the Performance of Action (kṛtyaṁu-
ṣṭhānajñāna) from the other jñānas as something concerned with enlightened activity
and which emerges out of a non-dual, non-discursive state (nirvikalpajñāna),
contrasts with other ways of viewing them, such as when the Mirror-like Awareness
or the Awareness of the Perfectly Pure Dharma-Sphere is distinguished from the
others.132 The present distinction is rooted nonetheless in Yogācāra understanding of
kṛtyaṁuṣṭhānajñāna where it is described as functioning for the benefit of beings by
manifesting different Buddha-forms (nirmāṇakāya) (VijñMaSi 683).

In later sādhanas the condition of a radiant non-discursive mind is more usually
generated through reflection on a mantra that evokes (or summarises) the essential
purity and emptiness of all things, including the sādhaka. This meditation on
emptiness is taken to stand for achieving the Provision of Wisdom (jñānasambhāra),
the Provision of Merit (punyasambhāra) having been symbolically gained through
the performance of the preceding part of the preliminaries. In the NMAA sādhanas
the summary statement upon which the practitioner is instructed to reflect in order to
develop the Awareness of Equality – “Just as all phenomena are empty, without a
self, so also am I empty, without a self”133 – is close in sense to mantras used in later
sādhanas such as, “OM all phenomena are by nature pure, I [too] am pure by
nature”.134 The meditation on emptiness and the generation of the Awareness of
Equality can be seen to share the same function and method. If the use of the five
Awarenesses in the preliminaries does predate their association with the stages of
generation of the main deity it is possible that their function to develop jñāna,
particularly the jñāna that realises the emptiness of all entities, and part of their
method, was transmuted into the meditation on emptiness.

132See section 5.6 above.
133Yathā sarvadharmāḥ śūnyā anātmānas tathāham api śūnyo 'nātmā (Text 4.41).
134The other mantra often used – om śūnyatājñānamavajrasvabhāvātma ko 'ham – is found in the
anonymous sādhanas of Aryanāmasamgiti in the Sādhanamāla (sādhanas no. 82; SāMā 159, 7–8). See
Beyer, 1973, 33–36 for discussion of these mantras and how they are glossed in the Tibetan tradition.
The unelaborated nature of the preliminaries and the role of the Five Awarenesses suggest that the NMAA sādhana is a comparatively primitive and early exemplar of the genre. Other features support this conclusion. There is no division of the sādhana into a ‘Generation-phase’ (utpattikrama) and ‘Completion-phase’ (nispannakrama) and the whole of its contents would be classified as belonging to the ‘Generation-phase’ if such a division were applied. Also, there is no distinction between ‘Pledge-deities’ (samayasattva) and ‘Knowledge-deities’ (jñānasattva), though in the NMAA Mañjuśri is ‘the jñānasattva Mañjuśri’ and performs the same function as ‘Knowledge-deities’, namely standing for the true nature of the visualised deities. However, Mañjuśri is ‘the’ Knowledge-deity in the NMAA rather than one of many, and there is no merging of separately visualised Knowledge-deities with Pledge-deities to mark the point at which the sādhaka enters a state of full ritual identity with the jñānasattva of the deity whose sādhana is being performed. Nonetheless, the role of Mañjuśri as jñānasattva in the NS and commentaries such as the NMAA could have contributed to the development of the more technical use of jñānasattva as Knowledge-deity.\textsuperscript{136}

\textsuperscript{135}The ‘generation-phase’ of a sādhana encompasses the preliminaries and the visualisation of the central deity, often with a consort and retinue. This stage is distinguished from the ‘completion phase’, which is concerned with various yogas performed by the practitioner-deity in order to ‘complete’ the attainment of enlightenment.

\textsuperscript{136}I do not know of any study on the samayasattva-jñānasattva distinction. mKhas grub rje, in his rGyud sde spyi, has the following to say in the chapter on Yoga Tantra:

One generates the Symbolic Being (samayasattva) and draws in the Knowledge Being (jñānasattva), then applies the seals of the four Seals, but not if there is only the Symbolic Being or only the Knowledge Being. The purpose of executing the seals of the four Seals is to merge and unify the Body, Speech, Mind and Acts of the Knowledge Being with the body, speech, mind and acts of the Symbolic Being. There would be no foundation for merger if either were present by itself. This is comparable to having both Self Generation and Generation in Front. (Lessing & Wayman, 1980 ed., 235)

This suggests that the distinction was in use in the Yoga Tantras, though mKhas grub rje cites the explanatory tantras, the Paramādya and Vajraśekhara, rather than the root Yoga Tantra, the Sarvatathāgataatattvasamgraha, as confirming the picture he gives of the relation between the seals (mudrā) and the sattvas. Vilāsavajra cites both the Paramādya Tantra and Vajraśekhara Tantra in the NMAA, which suggests he was familiar with their content. mKhas grub rje’s citation of these works, however, does not indicate how full a treatment they give to the subject. The question of whether Vilāsavajra was aware of the notion of drawing the jñānasattva into the samayasattva, but choose to
5.9 The Vajradhātumahāmaṇḍala (ch.5): Summary of Doctrinal Correspondences.

As described earlier, in NMAA chapter 5 Vilāsavajra identifies the Names of the fifth section of the NS as those of the deities of the Vajradhātu maṇḍala, and at the end of the chapter they take their places on the empty thrones and seats visualised in chapter 4. The identification of the Names as deities is accompanied by the enumeration of a series of correspondences with doctrinal categories designed to show how the maṇḍala-deities are also manifestations of different aspects of the Non-dual Awareness (advayajñāna) embodied by Maṇjuśrījñānasattva.

The correlations established (viśuddhi) are sometimes of considerable complexity as may be illustrated in the treatment of the Names of NS 32cd-35, which are identified as the names of sixteen samādhi deities. An underlying assumption, clear in the designation samādhi, is that all the maṇḍala-deities are conceived of as states of mind, samādhis, of Maṇjuśrījñānasattva. The samādhi deities are dealt with by Vilāsavajra in four groups of four, each of which is named by one of the NS verses (four deities are said to be named in NS 32cd). He approaches each group, ie. each verse, as follows. First, the enlightened mind is explained as having a set of four śūnyatās as its nature. These are related to one of the four Liberation-Doors (vimokṣamukha) identified as the four faces of Mahāvairocana in chapter 4. The Names of the NS verse are next identified with the specific deities from the Vajradhātu mandala, usually with a reason for the Name being also a Name of Maṇjuśrījñānasattva. Each set of four śūnyatās is then associated with one of the four Awarenesses (the five, minus the Awareness of the Perfectly Pure Dharma-Sphere), and each śūnyatā is described as opposing certain errors and producing certain effects, the effects being generally linked with the name of the maṇḍala-deity that elaborate his sādhana differently, or whether his approach contributed to the development of that notion remains open to further investigation.
corresponds to the śūnyatā. The treatment of the remaining verses, however, is rather less complicated.

Though Vilāsavajra states that there are eighty-six Name-mantra words, ie. eighty-six Names, to be distributed among the maṇḍala-deities and allocates some of them, he does not say how many maṇḍala-deities there are altogether, though in the chapter they are specified by name. Thus, as well as the thirty-seven deities of the Vajradhātu maṇḍala of the STTS, sixteen Bodhisattvas are enumerated (after the door-guardians), giving a total of fifty-three. However, Vilāsavajra appears to identify Vajrasattva as a sixth Tathāgata, increasing the total to fifty-four.

It is also a question whether the Tathāgata Vairocana (identified in NMAA on NS 31: Text 5.60–1) is the central deity, namely, Mahāvairocana. If not, then the total for the deities increases once more since the thirty-seven deity Vajradhātu maṇḍala does not mention Vairocana separately from Mahāvairocana. The issue is one of whether the Names of chapter 5 are those of all the maṇḍala-deities, including the central deity, or just those of the retinue. The sādhana of chapter 4, in which the central deity is visualised and the seats of the retinue left empty would suggest the latter and this is supported by the statement in chapter 5 that the chapter’s Name-mantra words should be imagined as placed in order on the moon-discs arranged previously. However, Vilāsavajra later assigns seven of chapter 5’s Names to Mañjuśrīnānasattva and the letter A in his heart. This suggests that the Names are not only those of the retinue. If it were assumed that every figure in Vilāsavajra’s ritual structure is ‘Named’ in chapter 5, including the central deity and the inner figures, then the Tathāgata Vairocana can be taken as Mahāvairocana and perhaps the Tathāgata Vajrasattva can be identified as the Ādibuddha. This proposal also has the

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137 See Text 5.293–298.
138 See Text 5.50–51 and note to the translation in chapter 5, NMAA on NS 30ab.
139 Text 5.276–277.
merit of providing a solution to the difficulty of having six Tathāgatas but only four thrones visualised for them in chapter 4.

The following table summarises the correlations between the mandala-deities, the NS verse stated to name them (the Names themselves are not given) and the various doctrinal categories that they embody.

<table>
<thead>
<tr>
<th>NS Verse</th>
<th>Manḍala deity</th>
<th>Class of deity</th>
<th>Defilement (kleśa)</th>
<th>Emptiness (śūnyatā)</th>
<th>Liberation Door (vimokṣa-mukha)</th>
<th>Awareness (jñāna)</th>
</tr>
</thead>
<tbody>
<tr>
<td>28</td>
<td>Manjuśrījñāna-sattva The letter A</td>
<td>Kulamāṇis</td>
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<tr>
<td>29</td>
<td>Sattvavajri</td>
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<td></td>
<td>Ratnavajri</td>
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<td></td>
<td>Dharmavajri</td>
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<tr>
<td></td>
<td>Karmavajri</td>
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<tr>
<td>30</td>
<td>Vajrasattva</td>
<td>Tathāgatas</td>
<td>rāga</td>
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<tr>
<td></td>
<td>Amitābha</td>
<td></td>
<td>rāga</td>
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<tr>
<td></td>
<td>Akṣobhya</td>
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<td>dveṣa</td>
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<tr>
<td></td>
<td>Vairocana</td>
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<td>moha</td>
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<td></td>
<td></td>
<td>krodha</td>
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<td>Amoghasiddhi</td>
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<tr>
<td></td>
<td>Ratnasambhava</td>
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<tr>
<td>32</td>
<td>Vajrasattva</td>
<td>Samādhis</td>
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<td>adhyātma°</td>
<td>śūnyatā°</td>
<td>ādārṣajñāna</td>
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<tr>
<td></td>
<td>Vajrarāja</td>
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<td></td>
<td>bahirdhā°</td>
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<tr>
<td></td>
<td>Vajrarāga</td>
<td></td>
<td></td>
<td>adhyātma-bahirdhā°</td>
<td>mahā°</td>
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<tr>
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<td>Vajrasādhu</td>
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<tr>
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<td>śūnyatā°</td>
<td></td>
<td>animutta°</td>
<td>samatājñāna</td>
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<td>Vajrasūrya</td>
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<td>paramārtha°</td>
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<tr>
<td></td>
<td>Vajraketu</td>
<td></td>
<td>samskṛta°</td>
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<tr>
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<td>Vajrañāsa</td>
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<td>asamskrta°</td>
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<td>34</td>
<td>Vajradharma</td>
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<td>apranihita°</td>
<td>pratyavekṣa-ṇājñāna</td>
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<td></td>
<td>Vajraketu</td>
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<td>prakṛti°</td>
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<td>Vajrañāsa</td>
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<tr>
<td>35</td>
<td>Vajraviśva / Vajrakarma</td>
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<td>laksana°</td>
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<td>anabhisaṃskāra°</td>
<td>kṛtyānūṣṭha-ṇajñāna</td>
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<tr>
<td></td>
<td>Vajrarakṣa</td>
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<td>sarvadharma°</td>
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<td>abhāva°</td>
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<td></td>
<td>Vajramuṣṭi</td>
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<td>abhāvasvabhāva°</td>
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</tr>
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</table>

Table 8. Correspondences of the Vajradhātumahāmanḍala of NMAA 5 (part 1).
<table>
<thead>
<tr>
<th>NS Verse</th>
<th>Mandala deity Class of deity</th>
<th>Emptiness (śūnyatā)</th>
<th>Perfection (pārami)</th>
<th>Power (bala)</th>
</tr>
</thead>
<tbody>
<tr>
<td>36</td>
<td>Vajralasyā Guhyapujādevīs</td>
<td>dāna°</td>
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</tr>
<tr>
<td></td>
<td>Vajramālā</td>
<td>śīla°</td>
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<td></td>
<td>Vajragitā</td>
<td>virya°</td>
<td></td>
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<tr>
<td></td>
<td>Vairāntyā</td>
<td>ksānti°</td>
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<td></td>
</tr>
<tr>
<td>37</td>
<td>Vajradhūpā Bāhyapujādevīs</td>
<td>prajñā°</td>
<td>dhīyāna°</td>
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</tr>
<tr>
<td></td>
<td>Vajrapuspā</td>
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<td>pranidhi°</td>
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<tr>
<td></td>
<td>Vajrālokā</td>
<td></td>
<td>upāya°</td>
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<tr>
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<td>Vajragandhā</td>
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<tr>
<td></td>
<td>[Vajrānakusa] Dvārapālas</td>
<td>bāla°</td>
<td></td>
<td>śraddhā</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td>virya</td>
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<td>samādhi</td>
</tr>
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<td>bahirdhā°</td>
<td>prajñā</td>
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<td>Jhānaketu</td>
<td>mahā°</td>
<td>śūnyatā°</td>
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<td>Bhadrapāla</td>
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<td>samskṛta°</td>
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<td>Pratibhānakūta</td>
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<td>anavaraṇa°</td>
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<tr>
<td>40</td>
<td>Mahāśākamaprapāta</td>
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<td>Sarvāpāyājāha</td>
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<td>pravṛtti°</td>
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<td>Sarvasokatamo-</td>
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<td>laksana°</td>
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<td></td>
<td>nirghatamati</td>
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<td></td>
<td>Jāliniprabha</td>
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<td>abhāva°</td>
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<td></td>
<td>abhāvasvabhāva°</td>
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<td>41</td>
<td>Candraprabha</td>
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<td>Amitaprabha</td>
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<td>Gaganagañja</td>
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<td>Sarvanvaraṇa-</td>
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<tr>
<td></td>
<td>viskambhin</td>
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</tbody>
</table>

Table 9. Correspondences of the Vajradhūtaṃahāmandala of NMAA 5 (part 2).
TRANSLATION

CHAPTERS 1-5 OF VILĀSAVAJRA’S
NĀMAMANTRĀRTHĀVALOKINĪ,
‘AN EXPLANATION OF THE MEANING OF THE NAME-MANTRAS’
Conventions Used in the Translation.

I have employed the following conventions in order to produce a translation that is both accurate and readable.

Square Brackets

Square brackets contain material not present in the Sanskrit text. This additional material generally has the purpose of making the sense of a passage clear and is often implicit in the Sanskrit. I have tried to translate so that if square brackets and their contents are removed what remains makes grammatical sense. Following this rule so as to leave punctuation intact produces some oddities of appearance, thus:

"After the request for instruction, he[, that is, Śākyamuni,] replies ..."
(chapter 2: opening)

To prevent this I have regularly placed the opening bracket after the comma:

"After the request for instruction, he, [that is, Śākyamuni,] replies ..."

Square brackets also enclose inserted citations of NS verses. Whole verses of the NS are first cited in chapter 5, from NS 33 onwards. Before this Vilāsavajra gives half or quarter verses, or just the opening words of a verse – the pratika. To make the translation more readable the NS verses are inserted where necessary, translated as understood by the commentary.

Although Vilāsavajra provides regular analyses of the syntactic structure of the NS where a sentence spans more than one verse, the commentarial practice of taking the root text one verse at a time can make it hard to sense how the NS itself is developing. For this reason I have appended the text and a parallel translation of the NS verses commented on in chapters 1–5 of the NMAA (Appendix VIII).

Bold Face

Bold face is used to indicate a citation of the root text, whether appearing in the text of the NMAA or inserted by the editor. This may be a verse, part of a verse,
a word or part of a word, thus:

"**Mental delusion** (mūḍhadhi-) means the delusion connected with thoughts {mūḍhāḍhī-}. It, [namely, **great delusion.**] is the **destroyer** (sūdanaḥ > vināśaṅkhaḥ) of this ...” (NMAA on NS 31ab)

**Glosses**

Vilāsavajra often uses synonyms to gloss words of the NS. If these have no particular force in the original it is hard to reproduce them in translation without them becoming empty or trite and they are better left untranslated. In such cases I have adopted the following notation to indicate how a word has been glossed:

(x > y) means ‘x is glossed as y’.

Thus,

"[Śākyamuni] withdrew ... **his long** (āyatām > dirghām), **full** (sphitām > bahalatarām) ... tongue.” (NMAA on NS 17)

‘āyatām > dirghām’ indicates that the word ‘long’ is the translation of āyatām, and that āyatām is glossed by the synonym dirghām. Without this convention the passage would have to be translated by something such as,

"[Śākyamuni] withdrew ... **his long**, namely, lengthy; **full**, namely, thick ... **tongue.**"

An arrow sign facing the other way, (x < y), means ‘x is the gloss of y’.

**Grammatical Analyses**

Idiomatic grammatical analyses, such as those of bahuvrihi or karmadhārāya compounds, are almost impossible to translate. Also, since the word glossed has to be translated according to the gloss, attempting to give a translation often produces an apparently redundant sentence, thus:

"**Lord of the thunderbolt** means lord of the thunderbolt, namely, of the vajra.” (kuliśo vajras tasya iśvaraḥ kuliśeśvaraḥ; *Text* 1.101)

The difficulties mount when there is a sequence of analyses for a long compound. Occasionally, these problems can be overcome if the head-word is translatable by an English compound word. Alternatively, Sanskrit can be imported into the translation,
though this is not always satisfactory and the translation quickly becomes
overburdened with untranslated words. I have generally indicated the presence of a
grammatical analysis by placing the word analysed within braces, {}, and using the
notation evolved by Michael Coulson (1976) to indicate the particular analysis.
Although this results in Sanskrit being present in the translation, the braces can be
passed over without loss of sense while the information contained in the original is
preserved.

Coulson’s notation makes use of punctuation marks to distinguish different types
of compound, as follows:

dvandva

Indicated by a semicolon, eg. {aśva;gajāḥ}.

tatpuruṣa

Indicated by a hyphen, the case relation being given by a number
above the hyphen, eg. {kuliśaḍīśvāraḥ} for a genitive tatpuruṣa.

karmadhārāya

Indicated by a colon, eg. {maha:bhavādrisambhettā}.

bahuvrīhi

Indicated by an underscore beneath the relationship mark for the
two elements, eg. {mahābala:parākramah} for a bahuvrīhi based
on a locative tatpuruṣa; {mahā:rūpah} for a bahuvrīhi based on a
karmadhārāya. (In the first example the tatpuruṣa case number is
placed beside the hyphen since typographical limitations prevent it
being placed above.)

Parentheses

Except for their use to enclose glosses (see above), parentheses, ( ), are used to
indicate the Sanskrit or English translation of the preceding word or phrase.
Having bowed to the noble one,¹ Mañjuśrī, moon of knowledge and protector in the three times, and likewise to his Nāmasamgīti² of profound and lofty character; having studied the Yoga, Cāryā and Kriyā Tantras; also the system of the Perfection of Wisdom; the Sūtra and Abhidharma Collections, [and] the explanation of others,³ [that is, of other Ācāryas]; the Birth Stories and the Sayings;⁴ [and] also the teaching of the Hymnographer,⁵ [that is to say, Mātrceţa], the whole Vijñānavāda, and likewise the Madhyamaka, and also worldly treatises;⁶ and keeping in mind the teaching received from the succession of my teachers,⁷ I, who have been [so] requested, will now produce a commentary on this [Nāmasamgīti], which deals with that which is profound and lofty, with a mind that is tender with compassion for slow-witted beings.

¹Some MSS start with an additional salutation. A has om namas te varadavajrdya (“OM, Obeisance to you, wish-granting vajra”), and the MSS of Ḍ have om mañjughoșavāmine (“OM, Obeisance to the Lord who is Mañjughoṣa”). Tib. has a translator’s homage to Tārā. I take all of these to be additions to the text of the NMAA (see textual note on 1.0). A’s homage alludes to NS 158a, namas te varadavajṛgya.

²Titles of texts are not translated.

³ayanibandhanam. There is some doubt over this reading. See textual note 1.4.

⁴itiśrta (for itivattaka). This is an incorrect back-formation from the Pali itivuttaka (Skt. ityuktaka), “So it has been said”. As one of the twelve types of Buddhist literature (pravacani) it is enumerated in NMAA 6 (on NS 55ab). Nine pravacana, excluding itivattaka, are listed elsewhere (DHSam 62). Both lists also include ‘birth stories’ (jātakam). Itivuttaka is also the name of a particular work in the Pali Khuddaka Nikāya. The twelve pravacana are sometimes distributed among the three pitaka. (E.g., see mKhas grub rje’s rGyud sde spyi in Lessing and Wayman, 1968, 53–7).

⁵stotrakāra. La Vallée Poussin identifies the ‘Hymnographer’ as the famous Mātrceţa (AKBh.Pou. II, 205, note 2; IX, 230 note 3). I use ‘teaching’ to translate matam rather than the more literal ‘thought’ or ‘doctrine’, which seem inappropriate given that Mātrceţa’s renown was due to his devotional compositions. For matam Tib. has gzhung, which is more often used to translate granthah, ‘literary work’, ‘original composition’ (MVy 1428, 1455, 1466).

⁶laukika. Works on non-Buddhist subjects such as grammar, metrics, poetics; also Hindu sectarian texts.

⁷The oral tradition as well as the textual tradition is thus referred to.
Now I will state the divisions of the body of this Nāmasamgīti. Thus: the Request for Instruction; the Reply; the Survey of the Six Families; the Method of Awakening according to the Māyājāla; the Bodhicitta – as [the nature of] Śrīvajrasattva; the Awareness of the Perfectly Pure Dharma-Sphere (suviśuddha-dharmadhātujñānam) – as [the nature of] Mahāvairocana; the Mirror-like Awareness (ādarśajñānam) – as [the nature of] Aksobhya; the Discriminating Awareness (pratyaveksanājñānam) – as [the nature of] Amitābha; the Awareness of Equality (samatājñānam) – as [the nature of] Ratnasambhava; the Awareness of the Performance of Action (kṛtyānuṣṭhānajñānam) – as [the nature of] Amoghasiddhi; the Praise [which is of the nature] of the [five] Awarenesses – via the five Tathāgatas; the Benefit; the Arrangement of Mantras; and the Conclusion. These are the fourteen topics of the body [of the text].

Of these [topics], the Request for Instruction, in sixteen verses [NS 1–16], starts with [the words], Then Vajradhara ... [and continues] until, ... stood before [him] with his body bowed [in respect]. The Reply, in six verses [NS 17–
22), starts with, Then Śākyamuni, the Fortunate One ... [and continues] until, ‘... [listen] to it well.’ ‘O Fortunate One, [so be it.’ replied Vajrapāni]. The Survey of the Six Families, in two verses [NS 23–24], starts with, Then Śākyamuni, the Fortunate One, [having surveyed] the entire ... [and continues] until, ... the great Mahoṣṇiṣa family. The Method of Awakening According to the Māyājāla is alluded to in three verses [NS 25–27], starting with, [Śākyamuni spoke] this [verse] endowed with the six [kingly] mantras ... [and continuing] until, Obeisance to you ... Arapacana.

The teaching of Bodhicittavajra via the Great Maṇḍala of the Vajradhātu, in fourteen verses [NS 28–41], starts with, That is to say ... [and continues] until, ... master of the path of the Great Way. The praise [of the Knowledge-Being Maṇjuśrī] via the Awareness of the Perfectly Pure Dharma-Sphere, in twenty-five verses less a quarter [NS 42–66c], starts with, Mahāvairocana, the Enlightened One ... [and continues] until, ... he is Vajrānkuśa, with a great noose. The praise [of the Knowledge-Being Maṇjuśrī] via the Mirror-like Awareness, in ten verses plus a quarter [NS 66d–76], starts with, Producing terror as Vajrabhairava ... [and continues] until, ... he is speech, the best of those with a voice. The praise [of the Knowledge-Being Maṇjuśrī] via the Discriminating Awareness, in forty-two verses [NS 77–118], starts with, Being suchness, selflessness ... [and continues] until, ... very radiant with the rays of knowledge. The praise [of the Knowledge-Being Maṇjuśrī] via the Awareness of Equality, in twenty-four verses [NS 119–142], starts with, Supreme accomplisher of desired objects ... [and continues] until, ... he is Ratnaketu, the great jewel.11 The praise [of the Knowledge-Being Maṇjuśrī] via

11The Skt. reads “Ratnaketu, the great sage” (ratnaketur mahāmunih Text 1.34–5). The NS has “Ratnaketu, the great jewel” (ratnaketur mahāmanih NS.Dav. 59, v.142d). The commentary of NMAA 9 confirms the epithet as mahāmanih (B.68r2, B.68r3), however, showing mahāmunih to be corrupt.
the Awareness of the Performance of Action, in fifteen verses [NS 143-157], starts with, 
To be understood by all the Buddhas ... [and continues] until, 
... Mañjuśrī, best of the glorious. The praise [of the Knowledge-Being Mañjuśrī, which is of the nature] of the five Awarenesses, via the five Tathāgatas, in five verses [NS 158-162], starts with, Obeisance to you, foremost wish-granting thunderbolt ...”¹² [and continues] until, ... obeisance to you, Knowledge-Body. The praise [of the Knowledge-Being Mañjuśrī via] ‘The Benefit’, starts with, This, O Vajrapāṇi, O Vajradhara, is that ... [and continues] until, ... [he is will be] a king of the Dharma. The praise [of the Knowledge-Being Mañjuśrī via] ‘The [Arrangement of] Mantras’, starts with, OM – [PURE VAJRA WHOSE ESSENCE IS THE NON-BEING] OF ALL DHARMAS ... [and continues] until, ... WOMB OF THE DHARMA-SPHERE AWARENESS [...] – ĀḤ. The praise via ‘The Conclusion’, starts with, Then Vajradhara ... [and continues] until, ... taught by all the Perfectly Enlightened Ones [NS 163-7].

So [altogether, the entire praise [of the Knowledge-Being Mañjuśrī] has [a total of] one hundred and sixty-two verses, [plus the equivalent of a further] one hundred and fifty verses¹³ for the [prose] Benefit [Section].¹⁴ And this is a résumé of the Nāmasamgiti of the Knowledge-Being Mañjuśrī, the Fortunate One, the Knowledge-Body of all the Tathāgatas.

Due to the uncertainty about the meaning of words, everyone always proceeds

¹²Davidson translates this as “Reverence to you, the giver of the best, the foremost vajra” taking varadavajragṛya as two words (NS.Dav. 38, v.158ab). I take them as compounded since the allusion to this verse in MS A’s opening salutation, om namas te varadavajraya, indicates that varada qualifies vajra (unless varadavajrāya is read as a corruption of the vocative varadavajrāgra).

¹³grantha. A unit of thirty-two syllables used to measure prose as well as verse.

¹⁴For discussion of the division of the NS by Vilāsavajra see Introduction, section 5.2.
[with the study of a text] on the basis of having determined its structure, its purpose, and the purpose of that purpose. Hence the structure, and so forth, of this *Nāmasaṁgīti* must be stated. To elaborate: if its structure and subject matter are not spoken of, then those who act on the basis of reason, assuming that it is unconnected and purposeless like the words of a madman, will not proceed to study. For this reason its structure and subject matter should certainly be stated. Yet those with faith proceed simply from the authority of the words of the Fortunate One. Since they progress from faith alone, they do not need to be told the subject matter and the rest.

So here, [namely, in the *Nāmasaṁgīti*], the subject-matter is Non-dual Awareness (advayajñāna). And he, [that is, Śākyamuni,] speaks to this effect in the [Section on] Benefit:

"[ ...] since it, [that is, the *Nāmasaṁgīti*] illumines and focuses [awareness] on [Mañjuśrī's] names for the sake of causing [pupils] to penetrate the non-dual realness of things."  

The name [of the text] is *Nāmasaṁgīti*. [It is to be analysed as follows]: *giti* means ‘chanting’ (gāna); *saṁgiti* means ‘perfect chanting’ (saṁyaggiṭī) [and] *Nāmasaṁgīti* means ‘The Perfect Chanting of Names’ {nāma-saṁgītiḥ}. ‘Names’ [in the sense of texts] are mundane, [that is, non-Buddhist] and supramundane, [that

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15*sambandhah*. Lit. ‘connection’, *sambandha* is used in more than one sense by Vilāsavajra. Generally it is used to denote the grammatical structure of a passage under comment, i.e. the connection between part of the text and what precedes or follows it. In the present list it refers to the connection between the title (abhidhānam) of the NS and its subject matter (abhidheya).

16*abhidheya*, lit. ‘what is named’. The heading ‘subject matter’ includes consideration of the name or title (abhidhāna) of the text since an explanation of the title involves an explanation of what is referred to by the title and it is assumed that the title describes the subject matter.

17*tatprayojana*. This refers to the purpose behind the purpose, or ultimate purpose. (See textual note 1.47–8.) Lopez, 1988, 212, note 1, cites a Tibetan discussion of these headings.

18This citation is from the end of the third part of the NS *anusamsā* (*NS.Dav.* 64, 17). A few lines earlier is the following passage: “It, [that is, the *Nāmasaṁgīti,*] is the non-dual realness of things since it is separated from the characteristics of duality” (advayadharmaḥ dvayadharma-nigatvatvāt: *NS.Dav.* 64, 14).

19*abhidhānam*. This is included under the head of ‘subject matter’ (see note 16).
is, Buddhist. The latter are Yoga, Kriyā and Caryā Tantras; [the twelve categories of] enlightened utterance; the Sūtrānta, the Abhidharma and the Vinaya. And ['Names' also denote] all things moving and unmoving. The ‘Chanting’ is of those Names, metaphorically, that is, not as they ultimately are, but conventionally, in accordance with the principle that all this is mere names up to, [that is, until one has reached,] the upper limit of existence.

The connection (sambandhah) between these two, [that is to say, between the title and the subject-matter,] is defined as the relation between name and named or between means and goal.

And as for the purpose [of the text], it is the attaining of the Non-dual Awareness by Bodhisattvas practicing the observances of the Way of Mantras, who realise [it] directly ‘by means of concentration on the real and fervent application, through faith that is permeated with wisdom, [that is] spotless, absolute and that is penetrative of all dharmas’.

And so it should be added that the purpose of the purpose, [namely, Non-dual Awareness,] is [the attainment of] the final rank of the Tathāgata, which arises from the limit that is the highest degree of meditation, [that is to say, from its culmination].

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20 pravacana. NMAA 6 (on NS 55ab) gives a twelvefold classification (see note 4).
21 The Abhidharma sense of nāma as a linguistic unit of greater length than a word is being exploited here, in addition to the usage of reference to ‘things’ in the sense of nameables. (See Introduction 5.4 for discussion of Vilāsavajra’s treatment of the ‘Names’ of the NS.) On the relation between names and their referents see P. Williams (1991, 198–9).
22 I.e. the simple denotative relation.
23 Thus the [recitation of the] Names as means leads to the goal of Non-dual Awareness, the subject-matter of the NS.
24 The single inverted commas in this sentence indicate material from the anusamsa of the NS that has been incorporated into the text. The original anusamsa passage reads, adhimuktitattvamanas-kārābhāyām samantamukhāvihāravīrāhī sarvadharmaprativedhiḥkayā paramayānāvīlayā prajñāmu-viddhaḥ śraddhayā (NS.Dav. 65, 9–11). Excepting samantamukhāvihāravīrāhī, which is excluded, this is incorporated without change (Text 1.63–5).

The phrase ‘by Bodhisattvas practicing the observances of the Way of Mantras’ (mantramukhācaryācarīnām bodhisattvānām Text 1.63) also derives from the anusamsa (NS.Dav. 63, 4). Elsewhere in the anusamsa the nominative form mantramukhācaryācārī is found (NS.Dav. 65, 3). I take mantramukha as a synonym of mantranaya (i.e. mukha as ‘way’, ‘path’, or ‘method’).
And now the meaning of the words is explained.

[Then Vajradhara, the glorious, best tamer of those hard to tame, a hero [since he is] the conqueror of the three worlds, king of secrets, lord of the thunderbolt, (1)]

[The word] 'then (atha)’: it, [that is, the text] speaks about Vajradhara since he is topical, inasmuch as he is [the] one who seeks instruction. The Fortunate One Vajradhara [is present] in order to request instruction in that ‘Nāmasamgiti, possessing ultimate truth, of the Fortunate One, the Knowledge-Being Mañjuśrī, spoken by the Fortunate One Śākyamuni in the “Net of Samādhi” chapter occurring within the Mahāyoga Tantra in sixteen thousand [lines called] the Āryamāyājāla for the sake of benefiting beings of weak [spiritual] capacities. Alternatively it, [that is, the Nāmasamgiti] says then [where] the word ‘then’ has a sense of succession: ‘Then Vajradhara, accompanied by [Vajra-holding Krodhas] such as Bhṛkutiṭarāṅga, made obeisance to the protector, the Awakened One, the Fortunate One, the Tathāgata, and, having joined his palms in respectful greeting, stood before

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25 The word atha is being taken here in the sense of indicating the introduction of a new topic (ie. atha adhikāre). This contrasts with the second gloss below, “[Alternatively,] the word atha has a sense of succession” (athaśabdā ānantarye Text 1.75–6), ie. atha as meaning ‘next’.

26 This passage (Text 1.72–74) incorporates the NS colophon (marked in single inverted commas), though it differs slightly from the version in NS.Dav. (see textual note on 1.72). The full title of the NS is given as: mañjuśrījñānasatattvavasya paramārthatā nāmasamgitiḥ.

The relationship of the NS and NMAA to the Māyājālatantra cycle remains a matter for further investigation. As well as the statement in the NS colophon, the opening verses of the NS (verse 13) describe it as being recited in the Māyājālatantra. Viḷāsavajra names the fourth section of the NS as ‘The Method of Awakening according to the Māyājāla’ (māyājālābhisambodhikramah) and he opens the sādhanā of chapter 4 by saying that the method “has come down through the line of my gurus, and is included within the Śrīmāyājāla [Tantra] in sixteen thousand [verses]”. The version of the Māyājālatantra in the Kanjur (Tōh 466), however, is not in sixteen thousand verses and though it contains a samādhi chapter, the NS is not found there (Davidson, 1981, 2). Nonetheless, study of the contents of this work may cast light on the reasons for the statements in the NS and NMAA, as may exploration of the more extensive material on the Māyājāla cycle in the rNying ma collection of Tantras (rNyingGB).

27 krodha. Lit. ‘wrath’, ‘anger’. See NMAA on NS 5 below for a description of the appearance of these wrathful attendants of Vajradhara.
[Śākyamuni] and spoke as follows’. This [also] gives the sentence structure [of verses 1–6 of the Nāmasamgiti].

[The name] Vajradhara means ‘Vajra-bearer’. [His] profundity (gāmbhirya) is referred to by this expression. The word glorious (śrimān) refers to one who possesses (-mān) ‘śrī’, that is to say, [one who possesses] ‘goddesses’. And this alludes to his extensiveness (audārya). And so, what is being said [here]? It is that Vajradhara, the Fortunate One, has wisdom and skilful means as his nature.28 For this very reason it is said in the Śrīsamvara [Tantra],

The glorious Vajrasattva (śrīvajrasattva), [that is, Vajradhara,] the Tathāgata, is [present] in the whole sphere of space.29

It is Īśvara30 and so forth that are hard to tame [and they are so described] because they are tamed with difficulty. He is their tamer, that is to say, discipliner, because Īśvara and so forth are to be disciplined by Vajradhara. Vajradhara is [described as] best because of his eminence.31 [The phrase] the three worlds

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28 The word śrimān literally means ‘possessing glory’ (śrī with the possessive suffix -man). Vilāsavajra’s interpretation, ‘possessing goddesses’, associates the word with the deities of a mandala. Śrī is identified as devatī, a word used in Buddhist contexts as equivalent to devatā. This is seen, for instance, in sādhanas devoted to Tārā where the term denotes the offering goddesses (pūjādevi) (ŚāMā 140, 11; 180, 10; 185, 19; 195, 6; 199, 4). Thus to say that Vajradhara is glorious is to say that he is surrounded by a mandala of deities. The mandala deities represent the active, compassionate, all-pervading aspect of the deity at the centre of the mandala and so the term śrimān can also be associated with Vajradhara’s skill in means (upāya). When considered alone without a retinue of mandala-deities Vajradhara symbolises both wisdom and skilful means; when he has a retinue the two qualities become separated, Vajradhara standing for wisdom and the mandala-deities for skilful means. As a result, Vilāsavajra can state that ‘Vajradhara’ denotes profundity (gāmbhirya). The quotation from the Samvaratantra that follows serves to illustrate the all pervasive aspect. Vajradhara is by implication identified with Vajrasattva of the quotation, and the śrī of śrīvajrasattva is to be understood as meaning śrimān. A parallel to the gloss of Śrīvajrasattva as Vajrasattva plus mandala-deities is seen in Bhavabhūta’s Cakrasamvaravivṛtti where the name Śrīheruka is glossed as Heruka plus his consort Vajrārāhi: śrīvajrārāhi / tayā herukā śrīheruka iti / madhyapadālopi samāsaḥ (CSViv folio Sr1). (I am grateful to Prof. A. Sanderson for this reference.)

29 This quotation has been identified by K. Tanaka as coming from chapter 1 of the SBSYDJS and not from the Laghusamvaratantra (see Appendix 1 and Introduction note 20).

30 The name of Śiva. The “and so forth” refers to other Hindu deities who are to be brought into the ‘discipline’.

31 The gloss is not as empty as it appears. There are other ways of construing parah (‘best’), as ‘full’ (deriving from ṣvṛ), for instance, or ‘enemy’.
refers to the earth, the atmosphere and the heavens. He is described as conqueror of the three worlds because it is his practice [or way] to conquer them. Alternatively, the three worlds are the three brothers Jayakara, Madhukara and Sarvārthasiddhi. He whose way it is to conquer these [brothers] is called conqueror of the three worlds. For this very reason Vajradhara, the Fortunate One, is a hero since he is not to be overcome by enemies.

In the Śrītattvasamgraha [Tantra] five secrets are mentioned. To be explicit:

To the extent that living beings are converted [to Buddhism] according to their individual natures, one who is pure should accomplish the purposes of [those] living beings using passion and so forth.

With the Buddha’s teaching as one’s motive, [if] for the sake of the benefit of living beings one even kills all living beings, one is not stained by sin.

Employing a Buddha’s body, [if] for the sake of the benefit of living beings one even steals the wealth of others, one is not stained by sin.

There is no pleasure equal to sexual desire. Offering it, [that is, the pleasure,] to the Conquerors, one may resort to the wives of others [and provided it is] for the welfare of living beings one will gain merit.

32 Lit. “accept the discipline” (vinayam yanti Text 1.90). An alternative translation of this stanza is, “The more that beings accept the vinaya by their nature, the more, being pure, they are able to accomplish the purposes of beings through passion and so forth”. In this case sucih has to be read as a plural. Though grammatically irregular, such usage is found in Buddhist metrical material.

33 “Employing a Buddha’s body” (buddhakayaprayogatah; sangs gyas sku dang sbyor ba las Tib.[185.5.6]). It is unclear whether this means the taking on of such a body through visualisation or its actual attainment.

34 rāga. Though not prominent, use of sexuality as part of the path is present in the Yoga Tantras. It is present in the Sarvatathāgatagratvaśamgraha although it was expurgated in the Chinese translation. Thus: “Throughout the triple-sphered [world] there is no evil like absence of passion. Therefore, you should not practice being indifferent to sexual desire” (virāgasadrśam pāpam anya nāsti tridhātu / tasmāt kāmavirāgītvam na kāryam bhavatā punah // STTS 150, 12-13); “For those whose nature is pure sexual desire is pure, but it is impure for non-Buddhist yogins. Observing the pledge of the pure-natured, one obtains success.’ Thus said the Fortunate One, Avalokiteśvara” (rāgaḥ śuddhātmanām śuddho hy aśuddhas tirthyayoginām / śuddhātmanām tu samayam pālayam siddhim āpnyād ity āha bhagavān avalokiteśvaraḥ STTS 479, 2-4). See also STTS 127, 3-10; 478-9.

35 This could still fall within the limits of the Bodhisattva vinaya. Candragomin’s ‘Twenty Verses on the Bodhisattva vow’ (*Bodhisattvasamvarāvimāsaka) reads (verse 11c), “With mercy there is no [deed] without virtue” (Tatz 1985, 28, 35-6). For a parallel to these verses see SDPS 218, 1-15 (translation: p. 66-7).
And whatever action one performs, [if it is done] for the sake of the benefit of living beings, motivated by the Buddha's teaching, one will obtain much merit.

King of secrets {guhyārāṭ} means king of those five secrets. Alternatively 'guhyārāṭ' may be analysed as ‘one who reigns because of the [five] secrets’ {guhyārāṭ}.  

He, [that is, Vajradhara,] is [also described as] the lord of the thunderbolt, namely, [the lord of] the vajra {kuliśaśīvarah}. With each [epithet so far discussed] should be construed the verb [of the sentence of the first six verses of the Nāmasamgiti which is structured as follows]: ‘Vajradhara, the Fortunate One, [...], standing in front [of Sākyamuni], joined his palms in respectful salutation and said the following’, [what he said] being stated later [in verses 7–15].

[With eyes like an opened white lotus, with a face like a full-blown lotus, throwing the best of vajras upwards with his hand again and again ... (2)]

[In the word ‘vibuddha[punḍaričākṣah]’, ‘punḍarika’ means ‘white lotus’ (śvetapadmam), ‘vibuddha’ means ‘opened’ (vikasitam), [and] ‘āksi’ means ‘eye’ (cakṣuh). He, [that is, Vajradhara,] is described as one with eyes (aksini > locane) that are like an opened white lotus: this is the [grammatical] analysis {vibuddha:punḍarikam} {vibuddhapunḍarika;ākṣah}.

He is also described as one with a face (ānanam > mukham) like a full-

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36Wayman (1973, 37–8) cites a verse from the Śrī-Paramādya Tantra that refers to five secrets: “The great weapon of the great lord who has the supreme success (siddhi) that is great, is said to be the five-pronged thunderbolt which is the great reality of the five secrets.” Anandagarbha identifies these in his commentary, the Śrīparamādyaṭīkā. Wayman lists these: “(1) the bodhicitta, (2) understanding it, (3) its realisation, (4) its non-abandonment, and (5) the knowledge characterised by attainment.”

37The term guhyarāṭ is first glossed as meaning that Vajradhara is king, that is master of, the five secrets. The second gloss contrasts with this, saying he is king (over something else) as a result of the five secrets, i.e. they are what give him his power. In this case -rāṭ is being analysed etymologically, from the root  vrāj, ‘to reign’.
(pra-), or thoroughly (prakarṣaṇa) blown (-uphulla) lotus (kamalam > padmam) {protphullakamala;ānanaḥ}.

The structure [of the first six verses of the Nāmasamgiti] is [this]: ‘Grasping the middle of the [best of] vajra[s] with his own hand, [and] throwing [it] upwards again and again (muhur muhuḥ > punah punah), which is to say, [and] catching the vajra that has been thrown up, [...] he, [namely, Vajradhara,] spoke as follows'.

[Accompanied by numberless Vajrapāṇis, with Bhrkutītaraṅga (‘Waves of Frowns’) at their head39 – heroes [since they are] tamers of the hard to tame, possessing hideous forms and [displaying] the heroic [Sentiment], ... (3)]

[Now] the passage starting ‘Accompanied by...’. The attendants of Śrīvajradhara are listed in the Vajrapāṇyaabhiseka Tantra as Bhrkutītaraṅga and so forth, the five hundred Krodhas.40 [This verse] connects [with the rest of the sentence] as follows: ‘in the company of those [attendants], Vajradhara, the Fortunate One, bowed to the perfectly enlightened one, and spoke as follows: ...’. And those wrathful attendants, in respect of ultimate truth, are without number. Therefore he, [that is, Śākyamuni,] said accompanied by numberless Vajrapāṇis. And also, like Vajradhara, they tame the hard-to-tame. This is the reason that he, [that is, Śākyamuni,] said tamers of the hard-to-tame. [And] for this same reason they are heros, since they cannot be overcome by those [that are “hard-to-tame”]. Hence

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38prakarṣa, a grammatical term, indicates the sense of the verbal prefix pra- in pra-uphulla. (An alternative analysis of pra- is prāthame, “in the sense of ‘first’”).

39bhṛkuṭītaraṅgapramukhaiḥ ("with Bhrkutītaraṅga at their head"). Davidson and Wayman take this differently: “With endless Vajrapāṇis showing billows of angry brows” (Davidson 1981, 19); “was along with [retinue] lords having ripples of furried brow, and so on” (Wayman 1985, 57–8). That Bhrkutītaraṅga is a proper name is suggested by the termination -pramukhaiḥ, which functions in the same way as -ādi in stating the opening term(s) of lists.

40For a discussion of the wrathful forms of Vajrapāṇi see Davidson, 1981, 18, note 52.
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he, [that is, Śākyamuni,] said heroes. What Sentiment do they possess? They possess the heroic Sentiment. What form do they have? They have a form that is hideous. It is for this reason that they are described as possessing hideous forms and [displaying] the heroic [Sentiment].

[Throwing [their vajras] upwards with their hands, with the tips of their vajras flashing, supreme [since they are] agents for the [ultimate] purpose of the worlds through their wisdom, skill-in-means, and great compassion, (4)]

The word ‘ullālayadbhiḥ’ means throwing upwards. How [is this done]? With their hands. [They are also described as] having the tips (koṭayaḥ > agrabhāgāḥ) of their vajras {vajraṇaḥkoṭibhiḥ} flashing {praspuradāvajrakoṭibhiḥ}.

What nature do they, [that is, the attendants,] have? [They are described as] functioning as agents for the [ultimate] purpose of the worlds by means of wisdom, [skill-in-]means and great compassion. In this [description] wisdom (prajñā) is for the purpose of realising [the nature of] all dharmas; skill-in-means (upāya) is acting for the [ultimate] purpose of all beings by explaining all mundane and supramundane samādhis according to [the individual’s] suitabilty; compassion [is the meaning of ‘karuṇā’] because it, [that is, compassion,] suppresses (ruṇaddhi) ‘ka’. [The term] ‘ka’ is the name of pleasure. [This ‘etymology’ applies] since the compassionate one, being one who suffers the sufferings of others, subordinates his own pleasure. Great compassion

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41 rasa (‘mood’ or ‘sentiment’). One of the key categories of Indian aesthetics. Eight rasa (or nine, if śānta is counted,) are usually enumerated: the erotic (śṛṅgāra), the heroic (vīra), the disgusting (bibhatsa), the angry (raudra), the mirthful (hāṣya), the terrific (bhayānaka), the compassionate (karuṇa), the wonderful (adbhuta) and the tranquil (śānta).

42 bibhatsa. Like vīra, bibhatsa is a rasa. For a description of this form see commentary on NS 5 below.
Translation

Chapter 1

{mahā,karunā} is [that compassion which is] by nature objectless. [The term] ‘jagad’ is plural43 (‘worlds’) [and refers to] the three-sphered [worlds].44 The [ultimate] purpose (arthah > prayojanam) is that of those [worlds] {jagadarthah}.

For this very reason, [namely, that they are agents of the worlds’ welfare,] those Krodhas are described as supreme (parāh > utkṛṣṭāh).

[With an excited and pleased attitude, joyful, possessing the body-form of Krodhas, protectors, accomplishing the business of the Buddhas, with their bodies bowed [in respect] – (5)]

What is their nature? They have as their nature an attitude which is both excited and pleased: ‘excited’ in their bodies and ‘pleased’ in their minds. [A synonym for] ‘āśayaḥ’ (‘attitude’) is ‘abhiprayaḥ’. They are, therefore, described as [being] with an excited and pleased attitude {hrṣṭatustā,āśayaḥ}. It is for this reason they are joyful (muditāh > harṣitsāh), since they are accomplishing the [ultimate] purposes of all living beings.

They are described as possessing the body-form {vigrahaṇṛūpibhiḥ} of Krodhas {krodhaṇvigraharūpibhiḥ}. What is that form [like]? It has very terrifying loud laughter; many heads, hands and feet; distorted eyes, erect hair, and tawny knitted eye-brows; a garland of skulls as an [head] adornment; snakes as ornaments, a lower garment [made] of a tiger-skin, and so forth.45

It says [they are] accomplishing the business (kṛtyāni > kartavyāni) of the Buddhas {buddhaṇkṛtyāni}. For this very reason, they are protectors, that is to

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43 jagac ca jagac ca jagac ca jaganti. This parallels Pāṇini’s Aṣṭādhyāyī where vrksaḥ ca vrksaḥ ca vrksaḥ ca is said to explain the plural vrksaḥ (AA 1.2.64). Vilāsavajra specifies this here since the compounded stem form jagad is indeterminate as to number. (I am grateful to Prof. A. Sanderson for this reference.)

44 traydhātukāni. This adjectival form denotes the threefold division of loka (‘world’) into kāma-loka (‘the world of sensuous desire’), rūpaloka (‘the world of [pure] form’) and ārūpyaloka (‘the formless world’).

45 See textual note 1.144–6 for discussion of some difficulties in this passage.
say, discipliners, since they perform the business of the Buddhas. [The attendants are further described as being] with bodies bowed [in respect] {pranata;vigraham}.

The structure [of the first six verses of the Nāmasamgiti] is [to be understood as follows]: ‘Vajradhara, the Fortunate One, […] accompanied by those [Krodhas …] whose bodies were bowed [in respect], uttered the following’, [what he said being] stated later [in verses 7–15].

[Having bowed to the Lord, the perfectly enlightened one, the Fortunate One, the Tathāgata, [he, ie. Vajradhara,] joining his palms [in respectful salutation], and standing before [Śākyamuni] said the following: (6)]

What is he [Vajradhara] doing? Bowling [in respect]. To whom? To the Lord. He, [namely, Śākyamuni,] is called Lord (nātha > svāmi) because he instructs protectorless creatures. How does it, [that is, the Nāmasamgiti,] also describe the Lord? As the perfectly enlightened one (sambuddham > samyak-sambuddham); not as a Śravaka or Pratyekabuddha.

[And the text] qualifies the Lord yet further as the Fortunate One (bhagavān). It so describes him because he is endowed with qualities (bhaga). Alternatively he is [so-called] because of he routs (bhaṅga) the four Māras. Accordingly there is this verse:

He is called ‘bhagavān’ in this world because he destroys (bhagna) those things not conducive to enlightenment, [namely] the activity of the defilements, [re]birth, and also the obstacles of the [subtle] defilements and knowables (jñeya).

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46There is a play here between the two senses of nātha as ‘protector’ and ‘lord’.
47bhaga. Lit. ‘good fortune’.
48klesakarma tathā janma klesajñeyavṛtti tathā / yena vaipaksikā bhagnāṃ teneha bhagavān / smṛtah // (nyon mongs las dang de bzhin skyê / / de bzhin nyon mongs she bya’i sgrib / / mi
According to this etymology he is the ‘bhagavān’ because he destroys (bhagnāvān) the defilements and so forth. Alternatively, [returning to the first gloss, he is called ‘bhagavān’] because he is endowed with the qualities (bhaga) such as sovereignty. And there is the following verse to this effect:

There is the tradition that [the word] bhaga names the following six things: complete sovereignty, beauty, fame, glory, knowledge and activity.\(^{49}\)

How is the Lord further described? As the **Tathāgata**. Tathāgata means ‘one who has attained (gata) suchness (tathatā)’,\(^{50}\) that is to say, emptiness. Alternatively, he is [called] Tathāgata since just as those [past] Tathāgatas proceeded, [present ones] proceed, [and future ones] will proceed, so (tathā) he proceeds (gacchati).\(^{51}\) [The word] Tathāgata is connected with, [that is, is the object of,] the preceding [phrase] having bowed to. While standing before [Śākyamuni], [and] joining his palms [in respectful salutation], Vajradhara, the Fortunate One, said the following:

["For my benefit, for my sake, out of favour to me, O lord, so that I may obtain [the method called] the Awakening according to the **Māyājāla**, (7)]

[Next there is] the passage beginning [with the words] for my benefit. [Here]

\(^{49}\)These two glosses are also cited by Haribhadra who attributes the second to the **Buddha-bhūmisāstra** (AAA 1. 2-3: see ASPP 272, 5-11). I am grateful to Prof. A Sanderson for this reference. See testimonia to **Text** 1.159-164 for further citations. (See also textual note 1.159, 1.164.)

\(^{50}\)The gloss of tathā as tathatā exemplifies the commentarial device of glossing a word as its abstract.

\(^{51}\)tathāgata is here read as meaning 'so-going', i.e. 'proceeding in the same way'.
my benefit means ‘what is good for me’ {matrhitam}; [and] since it will spiritually transform [Vajradhara and others] in the future, benefit refers to what is advantageous in the long run. [The verse continues,] ‘for my sake, that is to say, for my [ultimate] purpose, out of favour (anukampaya > anugrahaya) to me (me > mama), O lord, may the Fortunate One teach52 so that (yathā), namely, in such a way that (yena prakāreṇa), I may obtain – [obtain] what, did he, [that is, Śākyamuni,] say? – [obtain] the Awakening according to the Māyājāla, that is to say, the method called ‘the Awakening according to the Māyājāla’’. The syntactic connection with the verb ‘teach’ that is stated subsequently [in verse 9] is as follows, ‘may the Fortunate One [teach] in such a way that I may obtain that [method]’.

[For the benefit of all living beings sunk in the mire of ignorance, whose minds are agitated by the defilements, for the sake of obtaining the highest fruit, (8)]

Also [the text says] ‘For the benefit of all living beings sunk in the mire of ignorance’. In this expression it is ignorance (ajñānam > avidyā) that is compared to a mire since it a place of attachment and because it is difficult to get out of. [Vajradhara’s request for instruction is] for the benefit of living beings who are sunk in that mire {ajñānapaṅkamagnānāṁ}.

How also are those beings described? As ones whose minds are agitated by the defilements. The defilements are six in number. And accordingly, in the Abhidharma he, [namely, Śākyamuni,] says,53

52 An alternative and more natural object for the verb prakāśayatu (‘may he teach’) is nāmasamgūtim (NS 11). Vilasavajra reads bhagavan in NS 10 rather than bhagavaj-, ie. reading a vocative and not a compound with jñānakāśaya, and starts a new sentence with NS 10. The accusative nāmasamgūtim becomes the object of dhārayisyāmi in NS 14.

53 I take the unstated subject of the verb āha to be Śākyamuni, ie. that Vilasavajra follows the view maintained by the Vaibhāṣikas (but opposed by the Sautrāntikas) that the Abhidharmapiṭaka was the
[The defilements are] pride, view, doubt, lust, anger and mental confusion.54

It is living beings that have minds that are agitated by these [six] defilements [that] are described [as above in the text]{kleśāvyākula-} {kleśavyākula.cetasām}.

The syntactic connection [with the subsequently stated verb ‘teach’] is as follows, ‘May the Fortunate One teach for the sake of obtaining the highest fruit’. The highest fruit is Buddhahood. [Vajradhara requests instruction] for the sake of (-prāptaye > -artham) obtaining (prāptih > pratilambhah) that [fruit].

[May the Fortunate One, the perfectly enlightened one, the teacher, the teacher of the worlds, he who knows the essence of the great pledge[-being], he who knows the disposition of [others’] spiritual capacities, [and] who is supreme, teach. (9)]

He, [that is, Vajradhara,] said, ‘May the Fortunate One […] teach. [This should be understood to mean: ‘May the Fortunate One who is] the perfectly enlightened one [teach],’ that is to say, [teach] as the Eternal One, [namely, as Vairocana]; ‘[May the Fortunate One who is] the teacher, so-called because he instructs the world, [teach],’ that is to say, [teach] as Aksobhya; ‘[May the Fortunate One who is] the teacher of the worlds {jagadguruh > jagatām guruḥ} [teach],’ that is to say, [teach] as Ratnasambhava; ‘[May the Fortunate One] who knows word of the Buddha.

54&mānadrvgvicikitsā ca rāgapratighamūdhayah. This is the common Abhidharma list of the basic defilements. Vasubandhu refers to them as amśayās in the Abhidharmakośa (AK 5: 1) enumerating the same items though with two slight differences in terminology and in a different order: mūlam bhavasyāṃśayāḥ sād rāgah pratigahas tathā / māno ’vidyā ca drstī ca vicikitsā ca. Later in the same chapter he has, käme ’kusalamūldni rāgapratighamūdhayah (AK 5: 20ab). Here, the second pāda corresponds to the second pāda of Vilāsavajra’s citation. Perhaps both Vasubandhu and Vilāsavajra had the same Abhidharma source in mind. Vasubandhu’s Trimsikā 11d-12a reads, [kleśā] rāgapratighamūdhayah // mānadrvgvicikitsā ca. This preserves the order where rāgah is placed first by splitting the list across two verses and so preserving the metre. Vilāsavajra possibly took the list from the Trimsikā, reversing the order to preserve metre (Vilāsavajra was familiar with the Trimsikā; he cites it in NMAA 6). The list is found in the Dharmasamgraha, which follows the order of AK 5: 1: sat kleśāh / rāgah pratighah mānah avidyā kudṛṣṭih vicikitsā ceti (DhSam 67).
the essence \( \{ \text{tattva}^2 \text{jñāḥ} \} \) of the great pledge[-being] \( \{ \text{mahāsamaya}^\text{stattvajñāḥ} \} \) (teach)', that is to say, (teach) as Amitābha – [here] pledge[-being] is the Fortunate One, Śrīvajrasattva; ‘[May the Fortunate One] who knows (-vit > vetti) the disposition (āśayah > abhiprāyah) of [others’] spiritual capacities \( \{ \text{indriya}^\text{āśayavit} \} \) (teach)', that is to say, (teach) as Amoghasiddhi – [here] spiritual capacities are threefold, namely, weak, medium or superior.\(^55\) So, the meaning [of the passage] is, ‘May the Fortunate One who has the five Tathāgatas as his nature [and] who is supreme (parah > utkrṣṭah) teach’.\(^56\)

[O Fortunate One, [the Nāmasaṁgīti] of the Knowledge-Being Mañjuśrī, the Knowledge-Body, he who is endowed with a great coronal protuberance, the lord of speech, the Embodiment of Knowledge, the self-existing one, (10)]

Next is the passage beginning ‘O Fortunate One, [the Nāmasaṁgīti of the Knowledge-Being Mañjuśrī,] the Knowledge-Body ...’. Its connection with the verb ‘preserve’, which is stated subsequently [in verse 14] is, ‘O Fortunate One, I shall preserve the Nāmasaṁgīti which is associated with the Knowledge-Being Mañjuśrī’. How is [Mañjuśrī] described? As the Knowledge-Body – which means ‘that body which is knowledge’ \( \{ \text{jñāna}^\text{kāya} \} \) – that is to say, as the Mirror-Awareness. [He is also described] as endowed with a great coronal protuberance \( \{ \text{mahā}^\text{usṇīṣa} \} \) – that is to say, as the Awareness of Equality. He possesses the state of having a great coronal protuberance because he

\(^55\)See Abhidharmakośa and Bṛhaspata for a fivefold classification of spiritual capacity (\textit{mrdu, madya, adhimātra, adhimātratara, adhimātratama}: AK 6: 43ab & bṛhaspata). The list of five is, in effect, identical to the list of three, the NMAA’s \textit{adhimātra} being subdivided into three.

\(^56\)Sākyamuni is depicted as the embodiment of all five Tathāgatas, rather than being identified with Vairocana (portrayed in turn as the embodiment of the remaining four Tathāgatas). Sākyamuni can thus become a sixth Buddha.
has the consecrations of all the Tathāgatas as his nature. [He is also described] as ‘gīspatiḥ’ – which means lord (patiḥ > svāmi) of speech (girām > śabdānām)” – that is to say, as the Discriminating Awareness. [He is described] as the Embodiment of Knowledge, [namely, knowledge embodied] {jñāna:mūrtiḥ} – that is to say, as the Awareness of the Performance of Action. [He is described] as ‘svayambhūḥ’ which means the self-existing one in the sense that he exists (bhū > bhavati) spontaneously (svayam), that is, by the power of his own meditation. Accordingly, in the Śrīparamādyā [Tantra] it is said:

He will realise the Awareness that is Completely Good of his own accord (svayam).57

Hence [the description of Mañjuśrī as] the self-existing one – that is to say, as the Awareness of the Perfectly Pure Dharma-Sphere. What does this [identification of epithets with the Awarenesses] mean? [It means] that the Fortunate One, the Knowledge-Being Mañjuśrī has the five Awarenesses as his nature.

[In the expression] the Knowledge-Being Mañjuśrī {mañjuśrī:jñanasattva} ‘Mañjuśrī’ means ‘one possessing splendour (śrī) which is sweet (mañjuḥ > komalā)’ {mañjuśrī}. He is a ‘Knowledge-Being’ since he dwells in the heart, [that is, the consciousness] of all the Tathāgatas. The Knowledge-Being Mañjuśrī is not the Bodhisartva who is the master of the ten stages (bhūmi). Rather, he is Non-dual Awareness (advayajñānam), the Perfection of Wisdom itself. It is for this reason that Dignāga said,

The Tathāgata is the Perfection of Wisdom, that is to say, Non-dual Awareness.58

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57 This citation suggests that svayambhū is being analysed as deriving from svayam + ābudh. As it stands, svayambhū is problematic since, according to the basic Buddhist doctrine of Dependent Origination (pratityasamutpāda), nothing is self-existent.

58 This is the opening two pādas of Dignāga’s Yogācāra commentary on the Perfection of Wisdom, the Prajñāpāramitāpindārtha (PPA lab).
Translation

Chapter 1

[In other words, the passage is to be understood as saying,] ‘I shall preserve the Nāmasamgīti which is related to the Knowledge-Being Mañjuśrī who embodies the five Awarenesses’.

[[That] supreme Nāmasamgīti, in which there is deep meaning, lofty meaning, [and] great meaning, which is without equal, auspicious, [and] beneficial in its beginning, middle and end, (11)]

How is that [Nāmasamgīti] qualified? In the words that begin ‘[That supreme Nāmasamgīti] in which there is deep meaning’. [In the expression] in which there is deep meaning {gambhiraiartham} [the phrase] deep meaning indicates meaning relating to emptiness. It is for this reason that he, [that is, Vajradhara.] will preserve it, [that is, the Nāmasamgīti]. [In the expression] in which there is lofty meaning {udāra;iarthām} [the phrase] lofty meaning refers to extensive (vaipulya) meaning.

[The Nāmasamgīti is further qualified as] ‘mahāarthām’, meaning in which there is great meaning {mahā;arthām}. Moreover, to have great meaning is to possess meaning for all living beings, because it fulfils all their hopes. [It is also qualified as] without equal {a;samām}. Why is it without equal? Because it has the Dharma-Sphere as its nature. [It is called] auspicious (Siva) because it is that in which all elaborations (prapañca) cease.59 [It is further described as] beneficial in its beginning, middle and end. It possesses three benefits, for the reason that [through it] one obtains delight, joy and calm60 [respectively] in the times of hearing,

59śivāṁ iti sarvapraṇapacoṣaṁapatvāt. This must be an allusion to Nagārjuna’s Mūlamadhyamakakārikā (yaḥ pratityasamutpaḍam prapaṇcopaṣamam śivam: MMK 1.2cd). I have taken praṇapacoṣaṁ as a locative bahuvrihi following Candrakīrti’s Prasannapadā commentary on the MMK (MadhyŚ 4).

^The list of seven Auxiliaries of Enlightenment (bodhyāṅga) contains ‘joy’ (priti) and ‘calm’ (praśrabdhi) as its third and fourth members.

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reflecting and meditating.\textsuperscript{61} It is that [Nāmasamgiti ] that he, [that is, Vajradhara,] "will preserve". [The meaning of] the phrase supreme Nāmasamgiti is understood, [that is, there is no need for further comment].

[Which was proclaimed by past Buddhas; [and] on account of that, [it is that] which future [Buddhas] will proclaim again, and which the perfect Buddhas of the present proclaim again, (12)

Which is recited in the great Tantra [called] the Māyājāla by immeasurable joyful great mantra-bearing Vajradharas, (13)

And I, of firm intention, will preserve that [Nāmasamgiti] until cessation. So that I may be, O lord, the preserver of the secrets of all the perfectly enlightened ones [may the Fortunate One teach]. (14)

How is the Nāmasamgiti further described? [With the words] starting ‘[which was proclaimed] by past [Buddhas]’. [It is the Nāmasamgiti] ‘which was proclaimed by past Buddhas, and on account of that (hi > yasmād) [it is that] which those in the future who are perfectly enlightened will proclaim again; and it is also the Nāmasamgiti which the Buddhas of the present, the Fortunate Ones, proclaim again’.

[Next is] the passage, [that is, verse 13,] beginning with [the word] ‘māyājāla’. [It qualifies the Nāmasamgiti as] that ‘which is recited in the great Tantra [called] the Māyājāla by immeasurable great Vajradharas, bearing great mantras, who are joyful’.

\textsuperscript{61}These constitute the Three Wisdoms (prajñā): śrutamayī prajñā, cintāmaya prajñā, bhāvanā-mayī prajñā (see AKBh on AK 6: 5).
[The text continues, in verse 14,] ‘And I will preserve that [Nāmasamgiti] until cessation (ā nīrīyānāt > nirvāṇam yāvat)’ How is he, [that is, Vajradhara, described]? He is [described as] of firm (ḍṛḍhaḥ > avicalah) intention (āśayah > abhiprāyah) (ḍṛḍhaiasyayah).

What this, [that is to say, verses 12–14,]62 means is that the Nāmasamgiti is [a teaching] which is proclaimed by the Tathāgatas of the three times. Therefore, this Dharma-teaching is taught as being [a unconditioned entity] like space. There is a quotation to this effect:

Whether Tathāgatas arise or whether Tathāgatas do not arise the essential nature (dharmatā) of dharmas remains the same.63

[Next comes the line] beginning ‘So that I may be ...’. This is connected with the previous[ly stated verb] ‘teach’ [of verse 9, as follows], ‘So that I may be, O lord, the preserver of the secrets of all the perfectly enlightened ones, may he, [that is, Śākyamuni] teach’. [The word] preserver (dhrk) here, is the correct reading.64

[I will teach [it] according to the particular dispositions of beings, (15ab)]

‘Having understood that [Nāmasamgiti] properly I will teach [it] according to the particular dispositions (-viśeṣatā > -viśeṣāt) of all beings.’ With what purpose [will he teach it]?

62 Tib. orders the text differently here, placing this paragraph and the subsequent quotation earlier. See textual note 1.247.

63 This is a well-known quotation in Buddhist works, cited by Vasubandhu as coming from a sūtra (AKBh on AK 3: 28ab). In the Mahāyāṇa revision of the Sarvāstivāda Abhidharma dharmatā is an unconditioned entity (asamskṛtadharma), as is space (ākāsa). Buddhas, on the other hand, are conditioned entities (samskṛtadharma). (See testimonia to Text 1.254–5 for further citations of the verse and textual note 1.254. See AKBh.Pru. 412–3; 515, note 192, for Pali version.)

64 This statement presupposes the existence of variant readings, though none are attested in the extant NS MSS edited (see NS.Dav. 50).
For the destruction of all the defilements [and] for the abandonment of all ignorance." (15cd)

Here, by all the defilements are meant [both] the defilements (kleśa) and the products of the defilements (upakleśa).65 [Vajradhara will teach the Nāmasamgiti] for the sake of their destruction {asēṣakleśaṃnāṣāya} [In the phrase] for the abandonment of all ignorance, [the words] all ignorance means ignorance with respect to all objects. It is for the sake of that abandonment that he will teach [the Nāmasamgiti].

[Having thus requested the Tathāgata for instruction, Vajrapāṇi, the lord of the Guhya[k]a[s],66 joined his palms in respectful salutation and stood before [him] with his body bowed [in respect]. (16)]

[Having] thus begins [the next passage to be discussed]: ‘Having thus (evam), that is, ‘in this way’ (anena prakāreṇa) requested the Tathāgata for instruction, the Fortunate One Vajrapāṇi, [namely, Vajradhara,] the lord of the Guhya[k]a[s] (guhyendra) […]’. He is called ‘guhyendra’ here because he is king (indraḥ > rājā) of the Guhya[k]a[s] {guhyaśindraḥ}, that is to say, [king of] the Yakṣas dwelling in Aḍakavatī.67 [The verse concludes, ‘Vajradhara] joined his palms in respectful salutation [and] stood before [Sākyamuni] with his body bowed

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65 Vasubandhu defines upakleśa as the offspring of kleśa, giving the example of hatred (kleśa) engendering anger (upakleśa) (AKBh on AK 5: 46).

66 The translation ‘lord of the Guhya[k]a[s]’ for guhyendra, rather than ‘lord of the Guhyas’ is suggested by Vilāsavajra’s gloss and the presence of the epithet guhyakāḍhipah in NS 22.

67 This gloss gives the potentially identical epithets guhyendra and guhyarā, from NS 1, different senses. Aḍakavatī (Icang lo can Tib.[187.4.4-5]) is the capital of the yakṣas. The Mahāvyutpatti (MVy 4137) gives Icang lo can for both Atakāvati and Alakāvati, and Das (p. 399) identifies the former as the abode of Kuvera or Vaiśravana and the latter as a place name. However, Alakāvati is probably a variant of Atakāvati, and Tib.’s use of the same word for Aḍakavatī reinforces Edgerton’s suggestion that Aṭakāvati and Aḍakavatī are to be identified (BHSD 8). See Edgerton (ibid.) for textual references to Aḍakavatī.
(prahvakāyaḥ > praṇatakāyaḥ) [in respect].

The request for instruction is an entreaty accompanied by a preparatory act (samskāra). In this case the preparatory act is the respectful salutation and so forth.

[Here ends] the chapter on ‘The Request for Instruction’, the first in the commentary on the Āryanāmasamgīti [called] “An Explanation of the Meaning of the Name-Mantras”. Sixteen verses [are commented on].
[Chapter 2. On ‘The Reply’.

[Then Šākyamuni, the Fortunate One, the perfectly enlightened one, supreme among the two-footed, extended out of his mouth his long, full, beautiful tongue; (17)]

Following the request for instruction, he, [that is, Šākyamuni,] replies in the passage beginning, ‘Then Šākyamuni’. [The word Šākyamuni means] ‘sage (muni) of the Śākya clans’. He is called a sage because he possesses silence (mauneya) in [the spheres of] body, speech and mind.68 The meaning of Fortunate One and perfectly enlightened one is understood, [that is to say, there is no need for further comment].69 [Šākyamuni is described as] supreme (uttamah > śresthah) among the two-footed (dvipadauttamah), that is to say, [supreme among] gods and men.

[Having first extended it, Šākyamuni] withdrew (upasamantrya < nirñamayya) into his mouth (mukhe < mukhat)70 his long (āyatam > dirgham), full (sphitam > bahalataram), beautiful – since it resembles a conch shell [with a spiral] that turns to the right – tongue. And it is [also] the store of all teachings (dharma).

[Display a smile to living beings purifying the three lower destinies, illuminating the three worlds [and] chastising the enemies, the four Māras, [18]]

What does [Šakymuni] do [next]? The passage starting, ‘[Display] a smile’ explains. Its structure is as follows: ‘[he] display a smile to living beings

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68kāyavākcittamauneyayogān munih. In chapter 6 Vilāsavajra uses the same explanation in his account of NS 42b (mahāmauni mahāmaunih), “[‘With the great rank of a sage’ (mahāmauni).] A sage (munih) is [so-called] because he possesses silence in [the three spheres of] body, speech and mind.” (kāyavākcittamauneyayogān munih: B.22v9)

69See above, NMAA 1 on NS 6, for Vilāsavajra’s treatment of bhagavān.

70Vilāsavajra reverses the literal meaning of the text.
(lokānām > sattvānām), **purifying the three lower destinies**, that is to say, purifying [the realms of] hell beings, animals and ghosts, and [then] replied to Vajrapāṇī.

There are three signs of the Tathāgatas’ being about to teach the Dharma, namely, a smile, a glance, and the emitting of rays of light. Sometimes one [of the signs occurs], sometimes two, sometimes [all] three occur together. For example, in the Śrīmāyājālatantra two are mentioned, the smile and the glance. Sometimes all three [are found], as in the Perfection of Wisdom in Twenty-Five Thousand Verses [where] Maitreya’s glance, [as well as] his smile and the emanation of light-rays from his face occur. Sometimes there is one [sign], as in this very Nāmasamgiti, where it says, “[Śākyamuni] displayed a smile to living beings”.

And this smile is said to be of four kinds:71 one that is accompanied by emanation from the major and minor limbs; one that is accompanied by emanation from hair pores; one that is accompanied by emanation of natural light; [and] one that is accompanied by emanation from the sense [organ] of the tongue. That [last] one among these is the ‘tongue-miracle’. It is a prior-sign of the [Tathāgatas’] being about to teach.

It, [namely, the text,] demonstrates [that, namely, Śākyamuni’s smile and its effects72] with the passage beginning ‘illuminating the three worlds’. Its structure is as follows: ‘[he] displayed a smile illuminating, that is, causing a display of, the three worlds, namely, the earth, the atmosphere, and the heavens, and [then] replied to Vajrapāṇī.’

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71 *tac ca smitam caturvidham* (‘dzum pa de ni rnam pa bzhi ste Tib.[188.1.3]). Tib. supports the Skt., though what follows could be an enumeration of the different types of the third sign, that of the emanation of light. Given that Śākyamuni’s smile in the NS is said to “illuminate the triple world”, the smile and possible accompanying effects are seen as separate from the emanation of light as a sign in its own right. Vīlāsavajra appears to be suggesting that the present case is one of the ‘tongue-miracle’.

72 The intent of this passage is rather obscure and my addition is conjectural.
With the words, 'chastising the enemies, the four Māras', [the text now] states how that smile is further qualified. The four Māras are: the aggregates, the defilements, death, [and] the god.73 Those same [māras] are enemies {māra:arayah} and their chastising {mārāriśāsanam} means their 'instruction' (anuśāsanam) [or] 'punishment' (nigrahah).

[And replied to Vajrapāṇi, of great strength, lord of the Guhya-kaṣ, with a sweet sublime voice filling the three worlds: (19)]

"Having displayed a smile", he, [that is, Sākyamuni,] replied to Vajrapāṇi with a voice (girā > vācā) filling the three worlds. With what kind of [voice did he reply]? With a sweet one. Its sweetness is due to it being pleasurable to the ear.

[His voice is also described as] sublime (brāhma). This is because it is endowed with brahma-sound (brahmasvara). The word ‘brahma’ in ‘brahma-sound’ is the name for that which is great, that is to say, for that which is of great quality.74 As it is said,

Sublime (brāhma) merit is produced in the many thousand assembly [of worlds].

One should understand the phrase, “thousand[worlds]”, to refer [here] to a great trichiliocosm.75 The meaning [of the preceding quotation] is thus, ‘in the assembly consisting of many great trichiliocosms’. And accordingly it is said,

He pervades the great trichiliocosm with his voice. Just as those inside hear, so also do those outside.

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73 devaputrah. The literal sense, 'son of a god', is not accurate since gods cannot literally have sons and Māra has no father. Thus devaputra is a synonym of deva

74 This gloss is based on an etymology of Jbrh meaning ‘to grow great’ or ‘to grow strong’ (DhP 17.85). I am grateful to Prof. A. Sanderson for this reference.

75 trisahasramahāsahro lokadhātuḥ. Lit. ‘the world system consisting of a triple thousand great thousand (worlds)’. 
Here, those ‘inside’ are those within this great trichiliocosm; those ‘outside’ are those that are excluded from this world-system.

So brahma- is used because of its denotation of the greatness of the sound. [The expression] ‘brahma-sound’ [literally] means the sound of that {brahmaśvarah}, [that is to say, the sound of brahma, in other words “great sound”].

Alternatively [the word] brahma refers to Śākyamuni, the Fortunate One. [In this case] the ‘sublime speech’ (brāhmi vāk) is the speech of that Brahmaṇa, [that is, of Śākyamuni].76 [The passage can be understood, therefore, to be saying that], ‘with just that one sublime voice filling (vyāpnuvantya), that is to say, pervading (āpūrayantya), the three worlds, he replied to Vajrapāṇi’. And accordingly, it has been said:

Just as there is but one voice, though with many languages, different in every country, possessed by the destroyer of birth, so, since it is unfaltering [and] clearly articulated, it is the cause of the awakening of all people.77

[“Well done! O Vajradhara, glorious one. Good for you, Vajrapāṇi. Since you, who are so compassionate for the sake of the benefit of the world, (20) are eager to hear from me the Nāma-samgīti of the Knowledge-Body Mañjuśrī that is of great meaning, auspicious, [and] destructive of evil, (21) I will teach you [this] good thing, O lord of the Guhyakas. (22ab)]

[Next is] the passage beginning ‘Well done! O Vajradhara’. Its structure is as follows: ‘Good for you (te > tava), Vajrapāṇi ([vajrapāṇaye >] vajrapāṇeh). O

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76Vilāsavajra’s glosses of the word ‘sublime’ used to describe Śākyamuni’s voice (brāhmyā girā) are that it is, i. a voice possessing great qualities; ii. his own (Buddha-like) voice.

77For discussion of the view that the Buddha taught the whole of his teaching by uttering a single sound see E. Lamotte, The Teaching of Vimalakīrti. (tr., S. Boin) 1976, 12, notes 2–5.
Vajradhara, glorious one, since (yat > yasmāt) you are eager to hear from me the Nāmasaṃgīti which is associated with the Knowledge-Body Mañjuśrī, I will therefore (tat > tasmāt) teach you (te > tava), O lord of the Guhyakas, [this] good thing’. 78

"‘Why have you, [O Vajrapāni,] asked me, [that is, why have you made this request]? [It is made] for the sake of the benefit of the world, that is to say, as a favour to the world, because you, [O Vajrapāni,] are so compassionate. [And] how is this Nāmasaṃgīti which you are eager to hear further qualified? By the adjectives ‘pavitram’ and ‘aghanaśīnim’. The first means auspicious (pavitram > māngalyām) and the second destructive of evil (aghanaśīnim > pāpanāśīnim).’

[Listen to it well with a one-pointed mind.] “O Fortunate One, [so be it.” replied Vajrapāni.] (22cd)

Listen with a one-pointed mind. This means, ‘Do not [listen] in the manner of a pot that is face-down, leaky or impure, but listen well’. 79 When the Fortunate One had spoken thus, Vajradhara said ‘O Fortunate One’, that is, ‘O Śākyamuni, so be it.’; in other words, ‘I will listen in the way [you have] just stated’.

[Here ends] the chapter on ‘The Reply’, the second in the commentary on the Āryanāmasaṃgīti [called] “An Explanation of the Meaning of the Name-Mantras”. Six verses [are commented on].

78See textual note 2.50 on Vilāsavajra’s reading of NS 20–22.
79H. Guenther quotes and discusses a citation of this simile in the rDzogs-pa-chen-po klong-chen-stūn-thig-gi sngon-'gro'i khrid yig kun-bzang (Guenther, 1959: 38, note 25).

[Then Śākyamuni, the Fortunate One, having surveyed the entire great family of mantras – the family of mantra spell-holders, the triple family, ... (23)]

Now immediately following the reply [to Vajradhara] he, [that is, Śākyamuni,] surveys the six [mantra] families in the passage beginning, Then Śākyamuni, the Fortunate One.

Here, [the phrase] the entire great family of mantras is an introductory summarising statement 80 referring [to the families] in general [terms only, without going into particulars]. The structure [of the whole passage, that is, NS 23–4], together with the [main] verb, [“uttered”,] which is stated later [in verse 25], is as follows: ‘Having surveyed those [families], he, [that is, Śākyamuni,] uttered this verse having the characteristic of non-origination, pertaining to the Lord of Speech, namely, the Knowledge-Being Mañjuśrī’.

The family of mantra spell-holders {mantravidyādharaśkulam}. [In this expression the term] ‘vidyādhara’ means ‘spell (vidyā)-holder (dhara)’, [that is, something containing a spell] {vidyādhara}. [The term] ‘mantravidyādhara’ denotes a spell-holder that is of the nature of a mantra{mantra:vidyādhara}. [It does] not [denote a spell-holder] that is of the nature of a dhāranī. 81 The family of mantra

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80grahanaṅkavākyam (sdud pa'i tshig Tib.[II88.3.2]). This term, used also in chapter 5 (Text 5.270) to describe the NS phrases containing the Name-mantras of Mañjuśrījñānasattva, seems to be a technical term having the sense of ‘an utterance that grasps [the essence of something], i.e. a summary statement.

81Since ‘spell’ serves equally to translate both dhāranī and vidyā I have left dhāranī untranslated in order to preserve their distinction. Though the grammatical analysis is clear, the sense of this passage is obscure: mantravidyādhara is analysed as a karmadhāra whose elements are mantra and vidyādhara. The option of taking it as a tatpurusa with a dvanda as the first element, which makes more immediate sense (i.e. ‘holder of mantras and vidyās’) is not followed. Also, the function of the suffix -ātmaka added to both mantra and to dhāranī is unclear (cf. NMAA 5.48–9, mahātmako rāgaś ca mahārāgaḥ). Vilāsavajra seems to be making a distinction between mantras and dhāranīs as...
spell-holders is the Action family [of Amoghasiddhi].

The triple family [is so called] because it has [the triad of] body, speech and mind as its nature. It is the family of Vairocana.

[... the family of the seen and that which is beyond the seen, the great family of the sight of the worlds, the foremost family of the Great Seal, [and] the great family of the great coronal protuberance – (24)]

The family of the seen and that which is beyond the seen \{lokālokottara\} \(^{82}\) [The word] ‘lokah’ is to be derived from the root \(\sqrt{loka}\) in its meaning of ‘to see’. \(^{83}\) [Furthermore it is to be understood] in the sense of ‘what is seen’ [rather than ‘the seer’]. [This family] is the lotus family [of Amitābha].

The great family of the sight of the worlds \{loka\} \(^{84}\) This is Akṣobhya’s family since he has the Mirror-like Awareness as his nature. \(^{84}\) The great family of the sight of the worlds \{lokālokottara\} is the vajra family.
The foremost Great Seal family. [This] is the family of [the Tathāgata] Bodhicittavajra [and], therefore, it is foremost. [This is] because Vairocana and [the other Buddhas of the directions] have the bodhicitta[- seal] as their nature. The Great Seal family is the family connected with that [seal] {mahāmudrākulam}.

The great family of the great coronal protuberance (mahośniśakulam). All the Tathāgatas possess a great coronal protuberance because of the bestowal on them of the consecration of Lordship of the Dharma throughout the triple-sphered world. The family associated with that [state of having a great coronal protuberance] is [called] the great family of the great coronal protuberance. It is the jewel family.

[Here ends] the chapter on ‘The Survey of the Six Families’, the third in the commentary on the Āryanāmasamāgīti called, “An Explanation of the Meaning of the Name-Mantras”. Two verses [are commented on].

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85Thus, Bodhicittavajra’s family is ‘foremost’ since bodhīcitta is the essential mark (mudrā) of all other families, and Bodhicittavajra is the hypostasisation of bodhīcitta.

86An alternative translation of this passage is, “The condition of having a great coronal protuberance is a result of the bestowal of the consecration of Lordship of the Dharma throughout the triple sphered world of (ie. ‘by’?) all the Tathāgatas”. Cf. chapter 5 on NS 33 (Text 5.91–2): maha- tvam cintāmanirūpatā yā sarvatahāgatānām traidhātukadharmarājyābhisekāmakatvāt. This latter passage connects possessing the consecration of the Lordship of the Dharma with being like a wish-fulfilling jewel (cintāmanirūpatāyā), thereby providing a rationale for the Mahośniśa Family being the Jewel Family.

87Vilāsavajra analyses mahośniśakulam as mahośniśatvakulam (mahośniśatvam / tasya kulam mahośniśakulam mahad Text 3.21–22).

88For a summary of the correlations between mantra-families, Tathāgatas and family name see Table 6 (Introduction, section 5.7).
Now I shall teach ‘The Method of Awakening according to the Śrīmāyājāla [Tantra],’ which has come down through the line of my gurus, and is included within the Śrīmāyājāla [Tantra] in sixteen thousand [verses]. Now, at the start of this [method], the Bodhisattva who ‘practices the observances of the Way of Mantras’, [and] who desires to make manifest ‘this crest-jewel called the Nāmasamgiti, which has non-duality as its ultimate nature, [and which is] associated with the Knowledge-Being Mañjuśrī, the Knowledge-Body of all the Tathāgatas, [and] the Embodiment of Knowledge’,\(^89\) [this Bodhisattva] who is intent on the protection of the whole mass of beings without remnant, who possesses the mind of aspiration\(^90\) for the sake of Great Awakening,\(^91\) who embodies both wisdom and means, having attracted beings by means of the four elements of attraction,\(^92\) should generate a resolve to attain the highest perfect enlightenment. And thus he, [that is, the Bodhisattva,] says,

May all the Buddhas and Bodhisattvas bear witness to me. I, called so and so,

\(^89\)The single inverted commas indicate material from the NS \textit{anusamsā} that has been incorporated into the text (Text 4. 2-4). In the Sanskrit the incorporated material is continuous: mantramukhayācāryām imām bhagavato mañjuśrījñānasattvasya sarvatahāgatajñānakāyasya jñānamūrtier advayaramārthāṁ nāmasamgitiṁ nāma cūdāmanīṁ \(\text{(NS.Dav. 65, 3–5). See textual note 4.4 on the reading nāmasamgitiṁ nāma cūdāmanīṁ.}\)

\(^90\)pranidhānacitta. The ‘mind of aspiration’ and ‘the mind that has set out’ (prasthanacitta) constitute the twin aspects of the bodhicitta, the former being a prerequisite for the development of the latter. Thus, Śāntideva:

\[
\text{tad bodhicittam dvividHAM vijñātavyam samāsataH} \\
\text{bodhipranidhicitam ca bodhiprasthānan eva ca} \quad \text{// (BCA 1.15)}
\]

\(^91\)mahābodhi. This term is used by the Vijnānavāda to denote the Enlightenment resultant upon the purificatory transformation (parārātti) of the eight consciousnesses (vijñāna). (See VījñāMaSi 684ff).

\(^92\)samgrahavastu. These are the four means by which a Buddha or Bodhisattva draws beings to the Dharma. The Dharmasamgraha gives the standard list: catvāri samgrahavastūni / dānam priyavacanam arthacaryā samānārthathā ceti, “The four elements of attraction are generosity, friendly speech, acting for the benefit [of others], and impartiality” (DSam 19).They are acquired by the Bodhisattva as part of his practice of the Perfection of Means (upāyapāramitā). See H. Dayal, 1932, 251–9.
from this time onwards until I am seated on the terrace of enlightenment [make the following vows],

"Just as the lords, [that is, the Buddhas,] of the three times have resolved to attain perfect enlightenment, [so] shall I raise the highest unsurpassed thought of enlightenment (bodhicitta). I firmly undertake the threefold training in morality, the amassing of good moral qualities, and the morality of serving the interests of beings.

Starting from today I shall accept the Buddha, the Dharma, and the Sangha, the supreme excellent triple-jewel, [which is] the vow, arising from the union, [that is, the family,] of the Buddhas.

In the excellence of the great family of the vajra, I shall take up the vajra, bell and gesture in their true nature; [and] I shall accept the teacher.

In the excellent, great family of the jewel, in the delightful pledge, I shall offer four gifts six times a day.

In the pure, great family of the lotus, which arises from the Great Awakening, I shall take up the true Dharma which is both exoteric and esoteric and has three paths.

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93From this point onwards the citation is also found (again, as a citation) in the Sarvadurgati-parisodhana Tantra (SDPS, 146, 8-25).

94traiyadhwikā nāhāh (‘lords of the three times’). The three times are the past, present and future (see the gloss below on NS 26’s “Buddhas of the three times”: Text 4.147).

95sattvārthakriyāśilam. This may be an allusion to arthacaryā, the third ‘Means of Attraction’ (samgrahavastu). Dayal (1932, 254) cites arthakriya as an alternative to arthacaryā.

96mudrā. This refers to hand gestures that are either drawn on a mandala (cf. SDPS 244, 22) or made by the practitioner in a ritual context. They may symbolise deities as well as accompany different ritual actions such as the invocation, worship and dismissal of deities.

97samaya (‘pledge’). In translating samaya as ‘pledge’ rather than ‘assembly’ I follow Tib. and SDPS.Tib.’s dam tshig.

98See chapter 5, comment on NS 36a, where are mentioned “the Four Gifts of worldly objects, fearlessness, the Dharma and consecration”. ‘Consecration’ (abhiṣeka) appears to be a Tantric ‘fourth’ added on to the familiar tripartite classification of dāna.

99mahāpadmakule sūdhe mahābodhisamudbhave (byang chub chen po las ’byung ba’i Tib.) (Text 4.22). My translation follows Tib. Skorupski translates, “In the pure family of the great Padma, in which there arises the great Enlightenment” (SDPS 19, 1–2), following SDPS.Tib. (byang chub chen po ’byung ba la). This seems the less straightforward interpretation, though both are possible.

100saddharmam pratigrhāṇī bāhyam guhyam triyāṇikam (Text 4.21). The ‘three paths’ are likely to be the ways of the Śrāvaka, Pratyekabuddha and Bodhisattva rather than the Hinayāna, Mahāyāna and Vajrayāna (the term Vajrayāna is not common usage in the Yoga Tantras). Tib. takes bāhyam and guhyam to qualify triyāṇikam rather than saddharmam (phyi dang gsang ba’i thug pa sum) but this creates problems of interpretation. What are the exoteric and esoteric forms of the way of the Śrāvaka etc. (or indeed the Hinayāna etc)?. SDPS.Tib. takes them as separate qualifiers of
In the excellence of the great family of action, I shall take up in its true nature the vow that is all-inclusive, [namely,] the performance of devotion (pūjā), to the utmost of my ability.

Having raised the highest supreme thought of enlightenment, [and] taking up the complete vow, [that is to say, all the vows,] for the sake of all beings, I will cause those to cross over who have not crossed over, I will free the not-free, I will encourage the discouraged, [and] I will place beings in Nirvāṇa.101"

Having generated the thought of enlightenment in accordance with the taking of the vows, he should develop the perfect understanding that is of five forms102 by the following method:

As for the first, the Mirror-like Awareness, he should develop [it] by means of reflection. Just as classes of entities, being associated in place and time, are reflected in the orb of a well-polished mirror, so, perceiving the mass of beings, differentiated by differences of destiny, region, and birth, in the consciousness of Great Awakening (mahābodhicitte), the outflow of the perfectly pure Dharma-Sphere, [and] having perceived them there within that very spotless Mirror-like Awareness, he should then generate compassion that takes beings as its object. He should behold all creatures in the Mirror-like Awareness as they really are, thinking, “Oh! Alas! Beings are protectorless, lack a refuge, have no ultimate goal, are suffering, sunk in the ocean of transmigration. For the sake of those beings, just as I shall free myself entirely, completely, in all respects, from all suffering, so likewise [shall I free] all beings”.

saddharmam (phyi dang gsang ba theg pa sum: SDPS Tib. 147, 20).

101 The Sarvadurgatiparisodhanatantra also closely parallels this paragraph: karunāvaśena sarvasattvottaranāya bodhicittam upādayed atīrṇatārānāyamuktamaṇḍocanānāsastāśvāsanāvāparinirvāparinirvātanāyā samsārasamudrād utiārānāya ca (SDPS 142, 2–4).

pañčakārābhīṣambodhim. See Introduction 5.8 for discussion of the five jñānas as the five forms of abhisambodhi.
Then he should apply himself zealously to [developing] the Awareness of Equality, by means of the sameness that is the selflessness of all phenomena. He should enter into the selflessness of all phenomena contemplating, “Just as all phenomena are empty, without a self, so also am I empty, without a self”. Accordingly he, [that is, Śākyamuni,] has spoken in such a way as, “Just as [one understands] oneself [to be], so should one understand all beings; just as [one understands] all beings [to be], so should one understand all phenomena”. Then, through the realisation that the nature of any phenomenon is its selflessness, he should generate compassion that has phenomena as its object by means of the Awareness of Equality.

And then, uttering the mantra, THE SOUND A IS THE FIRST OF ALL DHARMAS SINCE IT IS UNARISEN FROM THE BEGINNING,\(^{103}\) the mantrin should realise the meaning of the mantra entirely [and] in brief, having contemplated the essencelessness of phenomena along with [compassion] that is without an object. In this way the Discriminating Awareness [is developed].

Immediately following [this], he should realise the Awareness of the Emptiness that is the Perfectly Pure Dharma-Sphere, which [Awareness] is accompanied by objectless great compassion. [It] is completely free from all subjects and objects;\(^{104}\) it is radiant by nature;\(^{105}\) and it has a nature in which parts are extinguished.

\(^{103}\)akāro mukham sarvadharmānām ādyanuppanнатvāt (Text 4.46). This mantra occurs twice in the Sarvadharmatipariśodana Tantra (SDPS 160, 15; 282, 13–14). In chapter 1, with the syllable om at its beginning, it precedes the generation of the main mandala. In chapter 3, following verses of praise, it accompanies an oblation to the guardians of the ten directions (daśa diglokapālāh). According to Beyer (1973, 146), it is used as a general purpose mantra. Skorupski’s translation, “The syllable A is the source of all the dharmas on account of their fundamental non-origination” (SDPS 26; 99), is inadequate since the reason in the ablative case (ādyanuppanнатvāt) must qualify the subject (‘the syllable A’), not the complement (‘the source of all dharmas’).

\(^{104}\)grāhya-grāhaka. Lit. ‘that which is grasped and that which grasps’. This Yogācāra term describes the world as experienced by the unenlightened mind, i.e. composed of a duality of subjects (grāhaka) and objects (grāhya), the result of the erroneous partition of the non-dual flow of perceptions (vijñapti) (see MSam 2.3).

\(^{105}\)prakṛtiprabhāsvara. The description of consciousness as ‘radiant by nature’ has its roots in
And then the yogin – who is, [at this point, immersed in non-discursive Awareness, and so] separated from acting for the sake of all beings – aroused by virtue of his mental continuum, which has been affected by his earlier resolution, should cause the Awareness of the Performance of Action to arise by means of objectless great compassion. It is by that [Awareness] that one accomplishes the [ultimate] interests of all beings, since that [Awareness] is the pure worldly knowledge that is attained in the wake of the non-discursive Awareness. And that [Awareness] should be understood to be the mind (citta) that is the thought of enlightenment that has the characteristic of setting out (prasthānalaksana), [the mind] that has conventional and ultimate [truth] as its nature, [and is] by nature pure.

Then the yogin should imagine his consciousness to be the letter A, having a form like that of a magical creation, located in [empty] space, naturally radiant, like a star. Arising out of that [syllable A], he should visualise himself as the great syllable HŪM, dark blue in colour, endowed with masses of flames of wrath, surrounded by many hundreds of thousands of rays of light. It, [that is, the syllable HŪM] is all-beneficent, the supreme bliss. He should imagine that rays of many kinds, [that is, of many colours] are emitted from that syllable HŪM and that all the Tathāgatas...
[manifest] from the ends of the rays; and that they, [that is, the light-rays, together] with all those Tathāgatas, go to all the Buddha-fields [and] purify all the mass of beings in all the world-spheres without remainder. Having generated the thought of enlightenment and so forth [in those beings],109 up until the revealing of the miracles of all the Buddhas, they return back again [and] enter that syllable HŪM.

He should [then] visualise a knowledge-vajra, which is the transformation of that [syllable HŪM]; which possesses the six colours – dark blue, [yellow, red,] and the rest; which pervades the six Buddha-fields such as Abhirati; which is encircled by flames, [and] unapproachable by the enemies that are all the Māras; [and] which has six faces110 [and] five prongs. Having visualised a white syllable BHRŪM in the interior of the core, [that is, inside the central sphere] of that vajra, [and] having visualised a caiya through the transformation of that [syllable BHRŪM], made of the four jewels, big as the trichiliocosm, [he should visualise] a dharmodaya111 by means of a syllable HRĪH in the centre of that [caitya]. Above that [dharmodaya], through [the transformation of] a letter A, [he should visualise] a crossed-vajra [and]
with that [crossed-vajra] he should empower a white ground constructed of vajras.

Then one should imagine a temple [on that ground] with a roof of vajras, gems and jewels, transformed out of the syllable BHRŪM. And how is that [temple] described? He, [that is, Šākyamuni,] has said,

> It has four corners, four gates [and] is adorned with four arches. It is decorated with bells, ornamental strips of cloth, banners and so forth; [also] with garlands and Yak-tail plumes. At all the corners and in the joints of the projections of the doors it is inset with vajra-like jewels [each of] which has a sickle-moon joined with it. It is beautified with various colours, [and] adorned with strings and half-strings of pearls. He should depict the outer mandala with powders of five colours.

Having entered its interior enclosure, which is circular, he should then put in place the second [mandala] which is called [the mandala of Vajradhātu. It is encircled with garlands of vajras] adorned with eight pillars. It is depicted with the five powders and ornamented with half-strings of pearls and so forth. And whatever characteristic has been specified for the outer manḍala, all of that he should apply fully [and] in particular to this [inner manḍala] also. Only one thing he should not produce, [namely] the arch at the gate-joints; and therefore he should not create gates [or] arches for that [circular enclosure].

And afterwards, he should arrange the thrones of the deities in the following way. Among those [thrones] he should place the throne of the principal [deity] in the centre, and the thrones of those of Aksobhya and the rest in the cardinal directions, starting with the east. And he who understands yoga should create those [thrones] as transformations of their own seed [syllables]. Here, the creation of the thrones [is as follows]: in the centre, a lion-throne; in the east, an

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112 câmarā. Lit. ‘belonging to the yak (camara)’, an insignia of royalty.
113 Parallel passages containing some whole lines and some part lines of the above are found in the STTS (63, 13–18; 111, 3–8; 140, 32–36) and the SDPS (160, 23–25; 190, 11–12). For example:

```plaintext
caturśāraṃ caturdvāraṃ catustoranaśobhitam
catuhṣūtrasamāyuktam pattasragdāmabhūṣitam
konabhāgeṣu sarvesu dvāraṇirvāhhasandhasu
khacitam vajraratnaśu tu sūrayed bāhyamandalam
tasya cakrapratikāṣaṃ praviṣṭābhyaantarī puram
vajrasūtraparikṣiptam aṣṭastambhapaśobhitam
```
elephant-throne; in the south, a horse-throne; in the west, a peacock-throne; [and] in the north, a garuda-throne.\textsuperscript{114}

[For the deities], from Sattvavajrī up to Vajrēśa,\textsuperscript{115} he should visualise moon-discs [as seats, each] generated out of the letter A.

And then, on the principal seat, [he should visualise] Mahāvairocana, generated by means of the syllable ĀH. [Why has he four faces?] Because consciousness – which is of the nature of the Dharma-Sphere since, by its nature, it lacks such forms as the grasped – is four-faced, since the four faces that are the freedoms (vimokṣa) of emptiness and the rest, are the avenues through which all samādhis arise since their, [that is, the freedoms’,] object is the Dharma-Sphere. He is white in colour because he has the Dharma-Sphere as his nature; he has braids of hair [stacked up on his head] as a crown\textsuperscript{116} and is unadorned, because he is one whose mind is tranquil; [and] he makes the bodhyagrī gesture\textsuperscript{117} because he has both wisdom and means as his nature.\textsuperscript{118}

\textsuperscript{114}See P. Pal (1988, S 19, S 24) for some murals depicting such thrones in Ladakh dating from the time of Rin chen bZang po (C. 11th.).

\textsuperscript{115}These are the thirty-six deities of the Vajradhātu mandala (see STTS 11–60; Niśpy 44–7). In the STTS, however, the sixteen samādhi deities (Vajrasattva, Vajrārāja etc.) are enumerated before the four kulamātrs (Sattvavajrī, Ratnavajrī etc.).

\textsuperscript{116}jaṭāmahākutā. I read jaṭāmahākutā as a karmadhāraya rather than as a bahuvrihi of a dvandva, i.e. as ‘with a crown (makuta) of braided hair (jaṭā)’ rather than ‘with braided hair (jaṭā) and a crown (makuta)’. A bronze figure of Vairocana from Korea dated to the second half of the eighth century depicted with a simple hair crown and two hands in the bodhyagrī mudrā (Snellgrove, 1978, p.235) supports this analysis, as does the present description of Mahāvairocana as nirābhārana (“unadorned”), which suggests he is to be visualised with the appearance of a bhikṣu rather than a cakravartin. However, the other analysis cannot be ruled out and in examples of figures with a jaṭāmahākutā thus understood of Japanese origin the crown is placed in front of the jaṭā which rises up behind it (see B. Frank, 1991, 170, plate 88; 122, plate 54). I am grateful to Prof. A. Sanderson for pointing out this latter analysis of jaṭāmahākutā as well as for the reference.

\textsuperscript{117}bodhyagrīmudrā. Some MSS read bodhyangimudrā (see textual note 4.105), also found as the name of a mudrā. The Nispannayogāvalī has bodhyangi for Vairocana’s mudrā in the Vajradhātu mandala (Niśpy 44, 7) and De Mallmann (1964, 260) gives it as a synonym for the dharmaçakramudrā. However, the STTS (89, 4–5) describes a bodhāgrī (emend to bodhyagrī) mudrā as follows: vāmanavajrajñulī grāhyā (emend to grāhyā) daksinena samunthitā / bodhyagrī nāma mudreyam buddhabodhipradāyikā // This accurately describes the mudrā of some surviving Korean and Chinese bronzes of Vairocana where his right hand grasps the raised left forefinger, completely encircling it (see Snellgrove, 1978, pp. 235, 369).

\textsuperscript{118}Tib. changes the correlations of this passage. See textual note 4.102-5.
Having generated the conviction that he is, himself, Mahāvairocana, as described, through the yoga of the four Buddha-thrones,\(^{119}\) he should visualise a moon-disc in his heart; [and] above that, transformed out of the syllable DHĪH, [he should visualise] the Fortunate One, the Ādibuddha, **having five faces** (pañcānanaḥ > pañcamukhah), **having five crests**, that is to say, ‘having five hair-braids’. It is through tying up those [hair-braids that] he has a **head-dress of five hair-braids**.\(^{120}\) [The five faces are] endowed with five colours: dark blue in the east; yellow in the south; red in the west; green in the north; on the top, he has a white face, the face of the most excellent horse.\(^{121}\) He is tranquil, with the ornaments of a youth,\(^{122}\) possessing the erotic [sentiment,\(^{123}\) and] wearing about himself a cloth of many colours. He has eight arms, holding at his heart with four hands, the one hundred thousand [verse] Perfection of Wisdom [scripture], divided into four parts; [and] carrying, in each of the other four hands, a sword of wisdom in the gesture of striking. [He should visualise] through the yoga of the four Buddha-thrones.

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\(^{119}\) *caturbuddhāsanayogena.* This compound occurs again, also in the instrumental, after the visualisation of the Ādibuddha at the end of the paragraph. Its sense is unclear.

\(^{120}\) *pañcacitra.* For discussion of this epithet see De Mallmann (1964, 13-14). This and the two preceding passages in bold are citations of NS 93cd (pañcānanaḥ pañcaśikah pañacitraśekharah). Pañcaśikha is also the name of a *gandharva* – sometimes their king – who has been suggested as a possible antecedent or model for Mañjuśrī (M. Lalou 1930, 66-70).

\(^{121}\) *paramāśvī.* The significance of this is unclear. Candrabhadraśīri, in his NS commentary the *Āryamañjuśrināmasamāgītīnavṛtti*, calls the Vajradhātumandala the *paramāśvamandala* (Wayman 1985, 29). Paramāśīva is also the esoteric name of Hayagrīva.

\(^{122}\) *kumārabharanopeta* (byis pa'i rgyan gyis brgyan pa *Tib*). This must allude to Mañjuśrī’s epithet *kumārabhūta*, ‘in the form of a youth’ or ‘in the form of a prince’ common in Mahāyāna sūtra literature. (See Lamotte 1960, 1–3.)

\(^{123}\) *śṛṅgāra* (sgeg pa dang ldan pa *Tib*). Though śṛṅgāra can mean ‘adornment’ this is not its most usual sense and there are many other words commonly used for ‘adornment’ in a context such as this. Also, “possessing ornaments” is unlikely to follow “with the ornaments of a youth”. Taking it as the name of a *rasa* is supported by *Tib*. (And *sgeg mo* is given in a Tibetan lexicon for lāśyā, the dancing girl whose dance depicts the emotion of love: Jaschke, p.114.)
[[Śākyamuni] spoke this verse of the Lord of Speech, which is endowed with six kingly mantras,\textsuperscript{124} in which there is the source of the non-dual, [and] which has the characteristic of non-origination: (25)]

The structure [of the verse] is: ‘[Śākyamuni] spoke this verse of the Lord of Speech, which implicitly designates the twelve stages (bhūmi) of the Tathāgatas’. How is [the verse described]? As endowed (-samyuktām > -upetām) with six kingly mantras. The six mantras will be described later. What is the nature of [this verse]? It is one in which there is the source of the non-dual (advayodaya). Duality is [the world of] subjects and objects. That which does not have that [duality of subjects and objects] is ‘the non-dual’. [The word] ‘udaya’ means ‘that from which it arises’, [namely, ‘source’]. [The compound word] ‘advayodaya’ means ‘the source of the non-dual’ (advaya-udaya). He, [that is, Śākyamuni,] spoke that verse in which there exists the source of the non-dual (advaya-udaya). How also is [the verse] qualified? As one which has the characteristic of non-origination. This means that it has the Dharma-Sphere as its nature [and] that it has emptiness (śūnyatā) as its nature.

["A Ā I I U Ü E Ai O AU AM AH. I, the Awakened One, the Embodiment of Knowledge, am in the heart of the Buddhas of the three times. (26)]

In the Śrīvajramandālamkāratantra the twelve stages of the Tathāgatas are mentioned:

The [first] great stage is All-Round Radiance, and that is like the circle of the sun. And the second is Nectar Radiance, shining as brilliantly as the moon.

\textsuperscript{124}saṃmantrarājānasamyuktam. See textual note 4.117 for discussion of the Skt.
And the third is Sky Radiance, established in the region of space. And Vajra Radiance, the fourth stage, is delightful. It is called ‘Vajra’ through its association with firm resolve. The fifth stage is called Jewel Radiance, which is established at consecration.\textsuperscript{125} The sixth is called Lotus Radiance. It shines like a lotus; [and] since it is an inherently pure entity it is pure [and] unclinging. The seventh, called Radiance of Action, is said to cause Buddha activity. The eighth is called Incomparable [Radiance, since] it has no comparison. The ninth is called [Radiance] Without Equal since it penetrates all comparisons. The tenth is called Radiance of Wisdom, the unsurpassed Buddha-stage. The eleventh radiant great stage is [called] All-Knowing [Radiance]; and the twelfth, which is experienced individually, is [called] The Fulfiler of the Knowledge of Yogis.

These twelve Tathāgata stages should be understood as being transformed out of the twelve vowels, beginning with A.

[The phrase] ‘of the Buddhas of the three times’ refers to Buddhas past, [present] and future. [The verse says] ‘I […] am in [their] heart’ because he, [that is, the Knowledge-Being Mañjuśrī] dwells in the heart of all the Tathāgatas. [He is] the Embodiment of Knowledge, because he has the Knowledge-Body as his nature; [and] the Awakened One, because he is enlightened as to things as they really are.

[OM – Obeisance to you, Vajra-Sharp, Destroyer of Suffering, Embodiment of the Knowledge of Wisdom, Knowledge-Body, Lord of Speech, Arapacana.” (27)]

Now one should contemplate a wisdom-wheel (prajñācakra) in the heart of that [visualised form of the] Ādibuddha [in ones heart]. With what characteristics [should

\textsuperscript{125}In the system of the bhūmis followed by the Bodhisattva, consecration (abhiseka) takes place in the tenth and final bhūmi where one is consecrated as a Buddha. However, an alternative to the standard name of dharmamegha ('Cloud of the Dharma') for this bhūmi found in the Daśabhūmikasūtra is abhisekabhūmi (DBS 55). It is unclear what the significance is of having abhiseka at this point in the Tathāgata bhūmis.
one contemplate it]? He, [that is, Śākyamuni,] explains it as suggesting the law of
dependent origination. And thus he says,

The hub is sustained by the spokes, and the spokes depend on the hub. And by
means of dependent origination, this wheel is set in motion.

[The wheel] is generated from the letter A. It has six spokes with six colours,
four bands (mekhalā), [and] a symmetrical hub. Visualising a letter A in the middle
of the hub of that [wheel], the mantras – beginning with the root (mūla) mantra of the
Fortunate One, the Knowledge-Being [Mañjuśrī] – should be visualised as white in
colour on the four bands. On the first of those bands [one should visualise]:

OM PURE VAJRA WHOSE ESSENCE IS THE NON-BEING OF ALL
DHARMAS A Ā AM ĀH126

On the second band of that [wheel] one should visualise the twelve vowels that
express the twelve stages of the Tathāgatas. Then, beginning with the first spoke, one
should arrange the six mantras in due order, according to the succession of the
colours of the families as follows:

OM – OBEISANCE, O VAJRA-SHARP, on the first; OM – OBEISANCE, O
DESTROYER OF SUFFERING, on the second; OM – OBEISANCE, O
EMBODIMENT OF THE WISDOM-KNOWLEDGE, on the third; OM –
OBEISANCE, O KNOWLEDGE-BODY, on the fourth; OM – OBEISANCE, O
LORD OF SPEECH, on the fifth; [and] OM – OBEISANCE, O ARAPACANA,
on the sixth.

On the rim outside [those spokes] one should arrange the garland mantra of the
Fortunate One, the Knowledge-Body of all the Tathāgatas:

AH ĀH – O HEART OF ALL THE TATHĀGATAS, HARA HARA OM
HŪM HRĪH, O FORTUNATE ONE, EMBODIMENT OF KNOWLEDGE,

126om sarvadharmābhāvasvabhāvaviśuddhavajra a ā am āh (Text 4.159–160). This mantra is
from the mantravinyāsa section of the NS.
LORD OF SPEECH, OF GREAT SPEECH, WOMB OF THE DHARMA-SPHERE AWARENESS OF ALL DHARMAS THAT IS PERFECTLY PURE AND STAINLESS LIKE THE SKY – ĀH.127

One should [mentally] deposit outside [that] on the second band [the consonants], beginning with the letter KA and ending with letter HA. This is the arrangement of the mantras of the [wisdom] wheel.

[Next,] he should visualise himself as the Fortunate One, the Knowledge-Being [Mañjuśrī], born from the letter A situated in the middle of that wheel, with six faces, radiant like the autumn moon, with the best of sapphires in his beautiful hair,128 with a halo that has the brilliance of the orb of the newly risen sun, with all the Tathāgatas as [head-j]ornaments, immersed in samādhi, seated on a variagated lotus throne, with two books of the Prajñāpāramitā above blue lotuses held in his two hands,129 [and] as in the Sentiment of Tranquillity.130 Visualising a moon-disc in the heart of that [Knowledge-Being], above it, he should place the letter A, the essence of the Perfection of Wisdom, the cause of the arising of the Awareness of the Omniscient Ones, the origin of all Śrāvakas and Pratyekabuddhas, the accumulation of the merit

127āh āh sarvatathāgatahrdaya hara hara om hūm hriḥ bhagavān jñānamūrti vāgīśvara mahā-vāca sarvatadharma gaganāmalasupari sudhādharmātujñānagarbha āh (Text 4.168–170). This mantra is also from the NS mantraviniyāsa section. The final compound can be variously construed. Davidson (1981, 44) has, “O embryo of the gnosis of the dharmādhūt, being very pure and stainless like the spatial field of all dharmas—āh”, taking garbha as ‘embryo’. Wayman (1985, 115) has, “O womb of the pure Dharma-Sphere Wisdom where all natures are pure like the sky! ĀH”. For garbha, ‘womb’ (ie. ‘that which contains’) is probably better than ‘embryo’ since Mañjuśrī is the subject of the description. Wayman’s translation is doubtful since it takes the first element of the compound as a bahuvrihi (ie. it would retranslate as gaganāmalasavatadharma sarvparisuddhadharmātujñānagarbha). Using the notation adopted for showing grammatical analysis, the following shows how I have taken the compound: (sarvatadharma gaganāmalasupari sudhādharmātujñānagarbha).

129Ie. each hand holds a lotus on which there rests a book of the Perfection of Wisdom.

130śāntarasa. The ninth rasa of Indian aesthetics.
and wisdom of all the Mahābodhisattvas, the letter of ultimate reality, the cause of all letters.131

Then, having imagined the syllables of the mantras on the [wisdom] wheel to be symmetrically placed, to have the colours described, to be radiant [and] capable of destroying the mountain of ignorance, he should visualise his own body as shining with those rays of light.

The bright rays go out of the four faces [of Mahāvairocana] and illuminate the Sahā world.132 Next, with six colours, they emerge from the six vajra faces,133 go to the various Buddha fields, the collection of which makes up the whole of space, [and] accomplish the welfare of the mass of beings without remainder in those Buddha fields. Having illuminated the assembly of all the Tathāgatas, Buddhas and Bodhisattvas, they enter their mouths [and] circle the vajra in their hearts from left to right, extracting their Wisdom-Knowledge (prajñājñāna). They, [namely, the light-rays, then re-]enter one’s own, [that is, Mahāvairocana’s four] mouths, [the rays being conceived] as identical with the essencelessness of all dharmas, [and] become united with the mantra-syllable ['A'] on the moon[-disc] in one’s own heart.

Thus, the Bodhisattva, delighting in uninterrupted meditation, practising the observances of the Way of Mantras, who meditates in the these three ways – [firstly] “taking the form of the Fortunate One, the Knowledge-Being Mañjuśrī as an object of meditation”, that is, [Mañjuśrī] as the Knowledge-Body; [secondly] “reflecting on his form”, that is, as the moon-disc; and [thirdly] “meditating on his form”, that is, as the letter A – “will, before very long, come to see him, [that is, Mañjuśrī,] in his

131This has the appearance of a passage incorporated from scripture, though I have not been able to trace it.
132sahālokadhatu. The name given to the world system in which we live (for textual refs see BHSD 588).
133On the six-faced vajra see note 110 above.
Transformation Form-Body, provided he follows the [rules of the] Vinaya. And he will see all the Buddhas and Bodhisattvas accompanying his Transformation Form-Body in the vault of the sky". 

And therefore, through the power of meditation, one will attain Buddhahood [and] Vajradharahood here in [this] very life. In this way ‘The Method of Awakening according to the Māyājāla’ is indicated.

And now I will describe the six other wisdom-wheels according to the division of the families. Concerning these, one should firstly carry out the complete initial yoga, [then] remove the Fortunate One Mahāvairocana, established in the centre of his mandala, [and] in his place visualise Amitābha, red in colour, born from the syllable HRIH, dwelling in samādhi. Likewise in his heart one should visualise the Ādibuddha; [and] in his [that is, in the Ādibuddha’s] heart, one should visualise an eight-spoked [wisdom-]wheel with four bands, occupied by the root mantra and so forth. And then, one should arrange on the eight spokes the eight seeds [of the syllables of the mantra] OM VAJRATIKṢṆĀYA NAMAH.

In the middle of the hub of the [wisdom-]wheel, one should visualise

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134 nirmānārūpakāya (‘Transformation Form-Body’). In the Triple-body (trikāya) system of Yogācāra Buddhology the Transformation-body nirmāna[rūpa]kāya and the Body of Enjoyment (samāhakāya), which is distinguished from the Dharma-body (dharmakāya). The emanation of nirmānakāyas by Buddhas to act for the benefit of beings is associated with the Awareness of the Performance of Action (see VijīMaSi 691). (For discussion of the bodies of the Buddha and bibliography see La Vallée Poussin, VijīMaSi 762-813.)

135 The quotations are from the NS anusamsa section (see NS.Dav. 66, 23-6, though Davidson’s text differs slightly from that cited here).

136 ādiyoga. This term is found in a tripartite classification of the generation-stage (utpattikrama) of sādhanas into three samādhis: i. ādiyogo nāma samādhiḥ (the preliminaries and the complete generation of the deity); ii. mandalarājagṛī nāma samādhiḥ (the deity radiating the retinue of the mandala from the womb of the consort); iii. karmarājagṛī samādhiḥ (the whole mandala employed for the benefit of all creatures). Beyer (1973, 117) states that the three samādhis have their origin in Guhyasamājā Tantra exegesis, being mentioned in the explanatory Tantra, the Vajramālā. However, they were also employed by Hevajratantra commentators, eg. Ratnakarasūnti in his Muktāvalī nāma Hevajrapañjīkā (NAK MS no. 5.98; fol. 20r9–22r8: cf. from A. Sanderson, Adyavajra’s Saptāksa- rasādhana). It appears that Vilāsavajra uses the expression ādiyoga to cover the preliminaries and the generation of the mandala, but not the generation of the deity as included in the ādiyogo nāma samādhiḥ.
Vajratikṣa, transformed out of the syllable HRĪH, red in colour, possessing the ornaments of a youth, with a head-dress of five hair-braids, clad in a garment of many colours, holding a lotus in his left hand [and] bearing in his right hand a sword of wisdom. Visualising the syllable HRĪH in his heart, above a moon-disc as before, he should meditate proceeding in accordance with the previously described sequence of emanating and withdrawing [light-rays].

Again, one should similarly visualise Akṣobhya in the centre of the manḍala, born from the syllable HŪM, dark blue in colour, [and] displaying the earth touching gesture. Within his heart one should imagine the Ādibuddha, and likewise, an eight-spoked [wisdom-]wheel [in the Ādibuddha’s heart]. One should arrange the [root] mantras [and so forth] as before, and sit the eight seed[-syllable]s of [the mantra] OM DUḤKHACCHEDĀYA NAMAḥ on the spokes.

In the middle [of the hub of the wisdom-wheel] one should visualise the Fortunate One Vajrakhadga, born from the syllable HŪM, deep blue in colour, with the form of a youth, adorned with all the ornaments of a youth, with five hair-braids, wearing about himself silk cloth, [holding] a vajra in his left [hand, and] bearing a sword in his right [hand]. Contemplating the syllable HŪM in his heart, above a moon-disc, one should carry out in the same way [the process] of emanation and [withdrawal of light-rays].

Again, in the same way one should imagine Vairocana in the centre [of the manḍala], transformed out of the syllable ĀḤ, white in colour, with [his hands in] the Bodhyagri gesture. In his heart [one should visualise] the Ādibuddha [and] likewise [in the Ādibuddha’s heart] a ten-spoked [wisdom-]wheel. Making an envelope with the [root] mantras [and so forth, on the bands of the wheel], one

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137 vajrakhadga (jam dpal sbug bsgal gcod pa Tib.). Tib. retranslates into Sanskrit as Maṇjuśri-duḥkhaccheda.
138 bodhyagrimudrā. See note 117 above.
should arrange the seed-syllables of the mantra \textit{OM PRAJÑĀJÑĀNAMURTAYE NAMAḤ} on the ten spokes.

In the middle of the [wisdom-]wheel one should visualise the Fortunate One Prajñājñāna, transformed from the syllable ĀH, white in colour, with five hair braids, endowed with the ornaments of a youth, wearing beautiful clothes, holding a wheel with his left [hand, and] a sword of wisdom in his right, transformed from the syllable ĀH. Visualising a moon[-disc] in his heart [and] above that the syllable ĀH, one should carry out in the same way [as before the process] of emanation and [withdrawal of light-rays].

In the same way, one should contemplate Amoghasiddhi at the centre of the maṇḍala, born from the seed syllable AH, green in colour, endowed with the gesture of fearlessness. Likewise, one should imagine the Ādibuddha in his heart [and] an eight-spoked wheel [in the Ādibuddha’s heart]. Making an envelope of the [root] mantra and so forth as before, one should arrange the eight seeds of the mantra \textit{OM JÑĀNAKĀYĀYA NAMAḤ} on the eight spokes.

In the middle of the [wisdom-]wheel one should visualise the Fortunate One Jñānakāya, born from the syllable AH, green in colour, with the ornaments of a youth, with a head-dress of five hair-braids, holding a double \textit{vajra} with his left [hand], [and] bearing a sword with his right. Visualising a syllable AH above a moon [disc] in his heart, one should meditate in the same way [as before], performing the [process of] emanation and withdrawal [of light-rays].

Once more, in the same way, one should meditate on Ratnasambhava at the centre of the maṇḍala, born from the root syllable, [namely, OM], yellow in colour, displaying the gesture of giving. Likewise, in his heart one should visualise the Ādibuddha, [and] an eight-spoked wheel [in the Ādibuddha’s heart] with the root mantra and so forth [on its bands]. On the eight spokes of that [wisdom-wheel] one
should arrange the seeds of [the mantra] OM VĀGĪŚVARĀYA NAMAH.

At the hub of the [wisdom-]wheel one should visualise Vāgīśvara, born from the seed syllable OM, yellow in colour, endowed with every ornament, with five hair braids, wearing around himself a many coloured cloth, holding a jewel in his left [hand], bearing the sword of wisdom in his right. Visualising in his heart the syllable OM above a moon-disc, one should carry out [the process] of emanation and [withdrawal of light-rays] in the same manner [as before].

Similarly, one should visualise Bodhicittavajra, transformed out of the syllable A, white in colour, possessing the Erotic Sentiment, crowned with the five Buddhas, seated in a state of Diamond-pride, adorned with every ornament, holding a vajra and bell, [placed] as before, at the centre of the maṇḍala. Likewise, in his heart one should visualise the Fortunate One, the Ādibuddha, [and] a nine-spoked [wisdom-]wheel inlaid with the root mantra and so forth [on its bands] in his [that is, the Ādibuddha's,] heart. One should arrange the nine seed syllables of [the mantra] OM ARAPACANĀYA NAMAH on the spokes.

At the hub of the [wisdom-]wheel one should visualise the Fortunate One Arapacana, produced from the letter A, white in colour, adorned with the ornaments of a youth, with five hair-braids, wearing a many-coloured garment around himself, [holding] a book at his [left] side [and] a sword in his [right] hand. Visualising a letter A above a moon[-disc] in his heart, one should meditate as before, carrying out the [process of] emanation and withdrawal [of light-rays], and making firm the [deities'] dwelling place and so forth. In each case this should be added, [namely, the stabilising of the maṇḍala visualisation].\textsuperscript{139}

\textsuperscript{139}The Skt. word order is puzzling here (see textual note 4.253) and it is unclear what is to be added 'in each case' (ie. to the instructions for each of the prajñācakras?). I have taken it to be the requirement to stabilise the visualisation of the maṇḍala (nilayadrḍhibhāva) as this is both the last and the only new instruction.
Also, this is to be understood as the Sixfold Method of Awakening According to the Śrīmāyājāla, according to the division of the [Buddha] families.\textsuperscript{140} There are, therefore, seven maṇḍalas in the Āryanāmasamgīti, and these should be known as the special instructions of the guru.

In this way is ‘The Method of Awakening According to the Māyājāla’ [explained].

[Here ends] the chapter on ‘The Method of Awakening According to the Māyājāla’, the fourth in the commentary on the Āryanāmasamgīti called, ‘An Explanation of the Meaning of the Name-Mantras’. Three verses [are commented on].

\textsuperscript{140}For a summary of the visualisations of the six prajñācakras see Table 7 (Introduction, section 5.8).
[Chapter 5. On ‘The Vajradhātu-Mahāmaṇḍala of Bodhicittavajra’.]

[That is to say, the Knowledge-Being Mañjuśrī is] the Fortunate One, the Awakened One, the Fully Awakened One, born from the letter A. The letter A is the head of all letters, the great good, the supreme syllable. (28)

Next, he, that is, Śākyamuni, spoke about the emanation and withdrawal of deities associated with Bodhicittavajra via the great maṇḍala of Vajradhātu. [In the passage] beginning That is to say, [the Knowledge-Being Mañjuśrī is] the Fortunate One, the Awakened One, the Fully Awakened One is understood, [that is to say, it needs no further comment]. He is born from the letter A (akārasambhavah > akārajanitah) because the Fortunate One, the Knowledge-Being [Mañjuśrī] has as his nature the pure Knowledge-Body of the Tathāgatas.

The letter A is above the moon-disc in his, that is, the Knowledge-Being Mañjuśrī’s heart. He, namely, Śākyamuni, next states the attributes of that letter. It is at the head (agryah > agrebhavah) of all letters (sarvavarṇanām > sarvāksarāṇām) {sarvavarṇaagryah}. It is the head, that is to say, ‘best’, because it

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141 tad yathā. Vilāsavajra makes no comment on this opening, which I take as a statement that the subsequent verses amplify the gāthā of NS 26–7.

142 I translate this half verse in accordance with Vilāsavajra’s statement later in the chapter (Text 5.294) that four Name-mantras (nāmanmantrāṇi) qualify Mañjuśrījñānasattva. He also cites the whole of NS 28ab as the first of the phrases whose words are Name-mantras (nāmantrāksarapradaṇī) (Text 5.269), and as each phrase denotes one figure it follows that all the Names of NS 28ab are Names of Mañjuśrījñānasattva (see Introduction section 5.5 for discussion of the Name-mantras). Other readings are clearly possible. Thus Wayman (1985, 68): “Accordingly, is the Buddha, Bhagavat, the Sambuddha arisen from A” taking akārasambhavah as the predicate; and Davidson (1981, 22): “And in this way, the blessed one, the Buddha [Mañjuśrī], the completely awakened, born from the syllable A, is the syllable A, the foremost of all phonemes, of great meaning, the supreme syllable” taking the two half verses together with akārah as the predicate.
is at their beginning.\textsuperscript{143} It is the great good \{mahā:arthaḥ\} for the reason that it causes the production of benefit for the whole world.

It is the supreme syllable (paramākṣaraḥ). By etymological analysis\textsuperscript{144} syllable (aṅśaḥ) [is seen to] mean ‘that which does not (na < a-) perish (kṣarati < -aṅśaḥ)’. This is because it is without change, due to having the Limit of Reality\textsuperscript{145} as its nature. [Hence the word] ‘paramākṣaraḥ’ means the supreme syllable, [that is to say, ‘the supreme unchangeable reality’] \{parama:aṅśaḥ\}. In this way what is really named\textsuperscript{146} by ‘Knowledge-Being’ and ‘the letter A’ is explained.

And that same [nature], since it is completely free from all obstacles, should be understood to be the nature, one by one, of each of the maṇḍala-deities arising in the consciousness of yogins.\textsuperscript{147} Just as their samādhis, through indicating their non-apprehension (anupalambha) of error (viparyāsa) and being opponents (pratipakṣa) of [erroneous] perception, have the characteristic of the Liberation-Door\textsuperscript{148} of

\begin{footnotesize}
\textsuperscript{143}Cf. \textit{om akāro mukham sarvadharmānam ādyanupannatvāt} ("The sound ‘A’ is the first of all dharmas since it is unarisen from the beginning."), the mantra used in chapter 4 as the basis for developing the Discriminating Awareness. See note 103 above.

\textsuperscript{144}aparaparyāya (mam grangs gzhan Tib.[191.3.4]). I take aparaparyāya to be used in the same way as paryāya, ie. to mean ‘synonym’ or, more literally, ‘convertible term’. The present context suggests ‘etymological analysis’ since a desired meaning is being derived through a constructed etymology in the fashion of a nirvacana or nirukti. The Tibetan \textit{nam grangs} (paryāya) is used to refer to the component parts of words according to their etymological value (Das, 758).

\textsuperscript{145}bhūtakotih (yang dag pa’i mtha’ Tib.[1913.4]). Sometimes translated more literally as ‘The Goal for Beings’ bhūtakotih is one of the synonyms for \textit{śūnyatā} as understood by the Vijnānavāda (see Vasubandhu’s \textit{bhāṣya} on the \textit{Madhyāntavibhāga} I.15).

\textsuperscript{146}svarūpābhidhāna. Lit. ‘true naming’.

\textsuperscript{147}This sentence marks the beginning of the description and enumeration of the maṇḍala-deities of the Vajradhātu maṇḍala. However, the text is corrupt, making interpretation difficult (see textual note 5.14–15). I have taken the opening \textit{tad eva} to refer to the previous sentence’s svarūpābhidhānam and thus the sentence as stating that the ‘true naming’, ie. true nature, of Mañjuśrījñānasattva and the maṇḍala-deities is the same. An alternative is that \textit{tad eva} should be taken as \textit{tad eva cittam}, referring to the naturally radiant mind (prakṛtiprabhāsāya cittam) associated with Non-dual Awareness (advayajñānam) and generated by the practitioner in chapter 4 prior to the generation of the maṇḍala (Text 4.60–61). In the course of the introductory sections to the maṇḍala-deity identifications later in this chapter, the enlightened mind is referred to by \textit{tad eva} (Text 5.72, 5.136), although these usages follow an earlier passage of the form, \textit{yad eva cittam ... tad eva} (Text 5.36–39).

\textsuperscript{148}vimokṣaṃukha. Chapter 4 identifies the four faces of Mahāvairocana as the four vimokṣaṃukhas (giving \textit{śūnyatā} as the first), describing them as avenues for samādhis. Three vimokṣaṃukhas are commonly found in sūtra literature, ie. \textit{śūnyatā}, \textit{anīmita[sā]}, \textit{aṇrapniḥita[sā]} (DhSaṃ 73, MVy)}

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Emptiness, in the same way, through being opponents of appearance, wrong desire and involvement in error, they [also] have as their nature the Liberation-Doors of the Signless, the Wishless [and] Non-Involvement respectively.

And hence, in due order, he, [that is, Śākyamuni,] spoke about the nature of the family-mothers, Sattvavajri, [Ratnavajri, Dharma-vajri,] and [Karmavajri].

[[He is] the great breath, a non-production. Free from speech utterance. Foremost cause of all expression. Very radiant as all speech. (29)\textsuperscript{150}]

The great breath, a non-production [is to be understood] as meaning Sattvavajri. Here the great breath is the sound ‘A’; and that [sound ‘A’] has non-production as its nature. [This is] because it has the Dharma-Sphere as its nature and is the cause of the Mirror-like Awareness.

150The translation follows Vilasavajra’s interpretation of the verses containing the Names, i.e. that each is comprised of a series of predicates (see Text 5.269-272). A more natural translation might be, “For the great breath is a non-production, free from the utterance of speech, foremost cause of all expression, very radiant in all speech”, taking ‘the great breath’ (mahāprāna) as the subject and the remainder as a series of predicates. So, Wayman (1985, 68): “The great inhalation is not a production, free from utterance by speech, chief cause of all speech, the clarification of all words”.

1541-1544). The fourth, anabhisamskāra, appears to be peculiar to the mantranaya. See note following.

\textsuperscript{149}anabhisamskāra, ‘Non-Involvement’. I take this to refer to a condition that allows the possibility of action that is free from karmic consequences. Edgerton notes that the term abhisamskāra is used in Mahāyāna Sūtra literature to mean both ‘performance’ (of action) and ‘accumulation’ (of merit or demerit) (BHSD 57). A possible translation of anabhisamskāra would therefore be ‘Non-Accumulation’. Yaśomitra uses abhisamskāra to gloss the state of mental investigation (vitarka) that occurs between possessing the desire to act (chanda) and making the effort to do so (prayatna): “from desire [arises] investigation, a type of volition characterised by mental application” (chandad vitarkah cetanāviśeṣo "bhismaksaralaksanah: AKBhVyā 1129, 18–19). This suggests a translation of anabhisamskāra that emphasises the mental aspect of action and I have therefore adopted the rendering ‘Non-Involvement’.

In the NMAA anabhisamskāra is appropriately associated with the Awareness of the Performance of Action, the jñāna concerned with enlightened activity in the world for the benefit of beings. Whether it is found as a vimoksamukha before this association with kṛtyānusūhānajñāna is a question for further research. The development of a fourth vimoksamukha may, like the fifth jñāna, be an instance of the expansion of a pre-existing doctrinal category to meet the needs of a Tantric context.

150The translation follows Vilasavajra’s interpretation of the verses containing the Names, i.e. that each is comprised of a series of predicates (see Text 5.269–272). A more natural translation might be, “For the great breath is a non-production, free from the utterance of speech, foremost cause of all expression, very radiant in all speech”, taking ‘the great breath’ (mahāprāna) as the subject and the remainder as a series of predicates. So, Wayman (1985, 68): “The great inhalation is not a production, free from utterance by speech, chief cause of all speech, the clarification of all words”.

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Free from speech utterance (vāgudāhāravarjitah) [is to be understood] as meaning Ratnavajri. He, [that is, Mañjuśrī,] is free from (varjitah > rahitah) that speech utterance (vāgudāhāra) since, as a result of the Awareness of Equality, [the faculty of] speech is not functioning.

Foremost cause of all expression (sarvābhilāpahetvagryah) [is to be understood] as meaning Dharmavajri. All expression (abhilāpah > abhilapanam) of all real entities (dharma), such as the five constituents (skandhas). The cause (hetuh > kāraṇam) of that [expression] is the Discriminating Awareness. For this very reason it is foremost (agryah > pradhānam).

Very radiant as all speech (sarvāvaksuprabhāsvarah)151 [is to be understood] as meaning Karmavajri. All speech (abhilapah > abhilapanam) of all real entities (dharma), such as the five constituents (skandhas). The cause (hetuh > kāraṇam) of that [expression] is the Discriminating Awareness. For this very reason it is very radiant as all speech (sarvāvaksuprabhāsvarah).

151 sarvāvaksuprabhāsvarah There is a problem here of whether Vilāsavajra takes this as one word or two (sarvāvāk suprabhāsvarah). If one, unusually, he omits to state the grammatical relation between the two elements sarvāk and suprabhāsvarah. The analysis he does give is of the type he employs when there are two words, or Names, that denote a deity, ie. 'Mañjuśrī is X, and so (ata eva) he is Y', suggesting "[Mañjuśrīrijānasattva is] all speech, [and so] very radiant" as the appropriate translation. At the end of the chapter Vilāsavajra gives five as the number of Name-mantra words for the four Family-Mothers (kula-mātr) denoted by NS 29 (mahāprāṇaḥ by anutpādo vāgudāhāravarjitaḥ / sarvābhilāpahetvagryah sarvāvksuprabhāsvarah //) (see Introduction, section 5.5, on Name-mantras).

If hi, a metrical filler, is discounted as a Name-mantra, there are five names when sarvāvaksuprabhāsvarah is counted as one word. If it is two words, there are two Names giving total of six for the verse. A possible solution, keeping two Names for the final quarter verse, is not to count mahāprāṇah as a Name. Vilāsavajra identifies it as the letter A; the other five words (Names) could then be seen as qualifying it. However, this means that in NS 29a, Sattvavajri would be denoted by anutpādah and Vilāsavajra unequivocally cites the whole quarter verse as referring to her. I have therefore taken sarvāvāk and suprabhāsvarah as one word in a karmadhāraya relation, preserving the Name count of five. This interpretation is also in line with Vilāsavajra's statement that the verses are made of predicates, ie. they are all Names, including 'the great breath' (see note preceding). The identification of mahāprāṇah with the letter A is clarified later when the four Family-mothers are said to be transformations of the letters A Ā AM AH, ‘A’ being the letter for Sattvavajri (Text 5.35–36).

152 yathā devarutebhir nāgarutebhir ityādi ('di lta ste / lha'i skad dang klū'i skad dang gnod sbyin skad ces pa la sogs pa lta bu'o Tib.[191.4.5]) (Text 5.31-32). Tib. adds, “with the speech of the yakṣas” as a third type of speech, unattested by any of the Skt. MSS.
radiant, since [speech] representations (pratibhāsa) arise in the mental continua of each being as is appropriate [for them]; and because [these] many faceted Dharma-teachings have the Awareness of the Performance of Action as their nature.

Therefore these Four Perfections,153 [namely,] Sattvavajrī, [Ratnavajrī, Dharma-vajrī,] and [Karmavajrī] are transformed out of the four syllables, A Ā AM AH [respectively]. And hence that very mind that has the Dharma-Sphere as its essence – since it is by nature free from such [superimposed] forms as subject and object – is of the nature of the Mirror-like Awareness, because it is radiant through the absence of adventitious impurities and because it is the sign, [that is to say, cause,] of the arising of other Awarenesses. It has the Awareness of Equality [as its nature] since it consists of compassion that takes [all] dharmas as its object and so forth,154 and because it is unaffected by [its] division from other mental streams. It has the Discriminating Awareness [as its nature] because it is free from the error produced by all that is [conceptually] knowable. [And] since it is the cause for the benefit of all the worlds it has the Awareness of the Performance Of Action as its nature.

And so it has as its nature, respectively, the lords [whose names are] The Eternal One,155 [Akṣobhya, Ratnasambhava, Amitābha,] and [Amoghasiddhi]. For this very reason he, [namely, Śākyamuni] declared,

[The great festival of great passion,156 producer of joy for all beings. (30ab)]

153The force of ‘therefore’ (ata eva) is unclear. Sattvavajrī etc. are described as as Perfections (pāramitāh) in the STTS: “[These four are] the Perfections of all the Tathāgatas, namely, the Awareness-pledge of all the Tathāgatas, the great consecration, the Diamond nature of things [and] manifold worship” (sarvatathāgatajñānasamayā mahābhisekā vajradharmatā sarvapūjā ceti sarvatathāgatapāramitāh // STTS 46, 17–18).

154“and so forth” (-ādi). This probably includes understanding the selflessness of all dharmas, the other major element in the nature of the Awareness of Equality (see the passage on the development of samatāhāna in chapter 4: Text 4.40–45).

155Śāvata. Another name for Vairocana.

156mahāmahāmahārāgah. The refrain, mahāmahāmahā-, in this and the following two NS
[Next,] the passage beginning, **The great festival of great passion.** And here, at the beginning [of the verses that denote the Tathāgatas], Amitābha is referred to [rather than Vairocana, the Eternal One]. This is in order to indicate the pre-eminence of passion. For this reason he, [that is, Śākyamuni, putting passion first,] has declared:

“Passion and hatred and delusion …”

There is said to be a **great festival** {maha:mahah} when the Tathāgatas display worship that pervades the whole of space. The word **festival**, [therefore.] denotes worship. **Great passion** is passion that has a nature that is great. In this context, of **the great festival of great passion** {mahāmaha:mahārāgaḥ}, **great passion** is that which has the characteristic of ripening157 and liberating living beings. And that **[great passion]** is [of the nature of] the Fortunate One, the Glorious Vajrasattva.158

[The truth of this is indicated] by reason of the words,

“For great passion is the Fortunate One, Vajrasattva, the Tathāgata.”

**Producer of joy for all beings.** [He is so described] since, for all beings

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157 *pacana* (smin [cing grol ba'i mtshan nyid do] Tib./[191.5.5–6]). The literal meaning of 'pac, 'to cook' creates the link in the explanation of 'great passion': the heat of passion becomes the heat of the cooking that ripens one for liberation. Tib. confirms the Skt. reading which, given the common confusion of *ca* and *va* in Newārī script, could have been interpreted as a corruption of *pāvana*, 'purifying'; a reading that would have made almost as good sense.

158 Given the suggestion at the beginning of the passage (on NS 30) that the half-verse ‘Named’ Amitābha, it is unclear whether Vilāsavyāra is enumerating Vajrasattva as one of the Tathāgatas of the mandala (as a *samādhi* deity Vajrasattva is identified with the Name *mahākāmāha* of NS 32cd). Perhaps Vajrasattva is being identified as the nature of Amitābha, though in the next paragraph the Name ‘producer of joy for all beings’ is specifically identified as Amitābha’s. Thus it appears that NS 30a names Vajrasattva and NS 30b Amitābha, although this means that the general pattern of assigning a complete half-verse starting, “the great festival of great …”, to each Tathāgata is not followed. However, the ritual structure of the NMAA is a sixfold one (six mantra families, six Wisdom-wheel visualisations) and if Vilāsavyāra needs Names for six Tathāgatas a half-verse has to be divided.

As the sixth Tathāgata, Vajrasattva and his family are also associated with passion by Tsong kha pa in his *sNags rim chen po* (Peking blockprint 365b.3ff.: ref. from Wayman, 1973. 47).
Translation

who act out of passion, he causes [the arising of] joy (ratim > pritim) that has great bliss (mahāsukha) as its nature. This is the nature of Amitābha.

He, [that is, Śākyamuni, then] spoke with regard to those who act in hatred:

[The great festival of great hatred, great enemy of all defilements. (30cd)]

The great festival of great hatred. [Since it has been discussed above] the meaning of great festival is understood. Great hatred is Akṣobhya and he is the great enemy of all defilements, that is to say, the great enemy of the defilements (kleśa), subtle defilements (upakleśa) and so forth.

He, [that is, Śākyamuni, next] spoke concerning those who act out of delusion:

[The great festival of great delusion, destroyer of stupefied mental delusion. (31ab)]

The great festival of great delusion. [The meaning of] great festival is as before. Great delusion is Vairocana. Mental delusion (-dhimoha-) means the delusion connected with thoughts {-dhi^moha-}. It, [namely, great delusion,] is the destroyer (sūdanah > vināśakah) of this stupefied mental delusion {mūḍha:dhimoha-} {mūḍhadhimohānisūdanah}.

He, [that is, Śākyamuni, next] spoke with concerning those who act from anger:

[The great festival of great anger, great enemy of great anger. (31cd)]

The great festival of great anger. [The phrase] great festival has the same meaning [as before]. Great anger is Amoghasiddhi. Great enemy of great anger. [The words] great anger [are used] since it has [both] beings and
non-beings as its object. It is he, [that is, Amoghasiddhi,] who is the great enemy of this [great anger].

He, [that is, Sâkyamuni, then] spoke concerning those who act out of greed:

[The great festival of great greed, destroyer of all greed. (32ab)]

**The great festival of great greed.** [The meaning of] great festival is [to be understood] as before. Great greed is Ratnasambhava. [He is] the destroyer of all greed because he intends the purification of all prosperity whether mundane or supramundane.

Since the four Liberation-Doors of Emptiness and so forth cause all samâdhis, inasmuch as they, [that is, the Liberation-Doors,] are within the sphere of the Dharma-Sphere, that very [mind] has the Emptiness of the Internal (adhyâtma-sûnyatâ) as its nature since it opposes errors concerning the self, [that is, what is subjective]. It has the Emptiness of the External (bahirdhâsûnyatâ) as its nature.

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159 sattvâsatvavisayavât (sems can dang sems can ma yin pa’i yul gyi phyir Tib.[192.1.4]) Tib. supports the Skt. and takes sattvâsatva as a dvandva. However, the sense is uncertain and it may be that both the Skt. and Tib. are corrupt. Can anger be ‘great’ because it extends beyond its usual object of (other) living beings to focus on all objects, thus becoming ‘objectless’? The epithet ‘great’, eg. applied to ‘compassion’, is usually understood to indicate that it is based in realisation of the essencelessness of all dharma and Awareness of the Dharma-Sphere ie. it is ‘objectless’ (see chapter 4, Text 4.51–3).

160 sarvalohalinisûdana iti sarvalaukikalokottarasampattiparîsodhanârthavât. (chags pa thams cad sel bar byed pa ni ’jig rten dang ’jig rten las ’das pa thams cad kyi phun sum tshogs pa yongs su dag bar byed pa don nyid kyi phir to Tib.[192.1.5–6]). The analysis and interpretation of this sentence is not straightforward. Only MS B attests sampatti but it is supported by Tib. (phun sum tshogs pa). Tib. takes sarva to qualify laukikalokotara and would translate as “[He is] the destroyer of all greed” because he intends the purification of the prosperity of all that is mundane and supramundane”. I have taken both sarva (“all”) and laukikalokotara (“mundane and supramundane”) to qualify sampatti (“excellence”, “prosperity”, “welfare”). How the whole functions as an explanation of Ratnasambhava as “the destroyer of all greed” is uncertain. Does sampatti stand for all that is the usual object of greed?

161 This is the first of sixteen Emptinesses (sûnyatâ) that are correlated with the Names (and deities of the Vajradhâtu mandala) of NS 32cd–35. The list corresponds to that found in the Astâdāsā-sâhasrikâ Prajñâpâramitâ (T 220, t.VII, k. 500, p.604a17; rf. from Lamotte 1976, 2028) and in Vasubandhu’s Madhyântavibhâghâbhâsya (MAVibhBh on MAVibh 1:17; see Nagao, 24, 15–21), a work with which Vilâsâsavajra was familiar (see Appendix I). In the MAVibhBh Vasubandhu gives some explanation of the sûnyatâs and relates them to MAVibh 1:17-20. See Introduction, section 5.9 for discussion and tabulation of the correlations. On the sixteen sûnyatâs see Lamotte’s essay (1976, 1995–2043); also his translation of the Mahâprajñâpâramitâsûstra (ibid. 2044–2151).
subjective]. It has the Emptiness of the External (bahirdhāsūnyatā) as its nature because of the disappearance of the mental perception of the external, [that is, what is outward, as ultimately real]. It has the Emptiness of the Internal and the External (adhyātmbahirdhāsūnyatā) as its nature since it has the non-apprehension [as real] of the body as its nature, which is the substrate of that [internal and external perception]. It has Great Emptiness (mahāsūnyatā) as its characteristic because it is free from clinging to the [great and extensive] world of inanimate objects.  

So it, [that is, the non-dual mind,] has as its nature the four samādhīs – [those embodied as] Vajrasattva, [Vajrarāja, Vajrarāga] and [Vajrasādhu] – whose substrate is the Mirror-like Awareness [of Akṣobhya]. Therefore he, [that is, Śākyamuni,] said,

**Great object of desire. Great happiness. Great delight. Great joy.**

(32cd)

Here **great object of desire** (mahākāmaḥ) is Vajrasattva. [The word] ‘kāmaḥ’ means ‘that which is desired’, [that is, it is to be understood as ‘object of desire’ rather than ‘desire’]. This means that he, [that is, Vajrasattva as a samādhi,] is desirable. **Great happiness** is Vajrarāja, **great delight** is Vajrarāga, [and] **great joy** is Vajrasādhu.

Therefore, these [deities] are ordered in this way since the attainment of the Mirror-like Awareness – that has the nature of a reversion from (parāvṛtti) from impressions such as [those produced by] eye and form – is the mastery of the [non-apprehensions] beginning with the non-apprehension [as real] of what is

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162Vilāsavajra follows Vasubandhu in relating adhyātmabahirdhāsūnyatā to the body and mahāsūnyatā to the inanimate world (bhājanaloka). See MAVibhBh on MAVibh 1:17.

163The “reversion” is the purificatory transformation of the ālayavijñāna (“Recepticle-consciousness”), which, according to the Vijñānavāda, results in the arising of the Mirror-like Awareness. See *Introduction*, section 5.6.
subjective, [that is, the mastery of the four Emptinesses]; and since, individually being the opponents of [different] errors, they cause: the arising of bodhicitta [via Vajrasattva]; attraction [via Vajrarāja]; gratification [via Vajrarāga]; and goodness [via Vajrasādhu].

In the same way, that very [mind] is [of the nature of] the Emptiness of Emptiness (śūnyatāśūnyatā) since there are no appearances (nimitta) even in the awareness of Emptiness. It is [of the nature of] the Emptiness of the Ultimate [truth] (paramārthāśūnyatā) because of non-affliction by appearances in Ultimate [truth]. It is [of the nature of] the Emptiness of the Conditioned (saṃskṛtāśūnyatā) due to the lack of grasping of appearances in the Merit-Accumulation, which is conditioned. It is [of the nature of] the Emptiness of the Unconditioned (asamskrtaśūnyatā) because, in the unconditioned also it does not take hold of any appearance in the Accumulation of Wisdom. So he, [that is, Śākyamuni,] said,

With great appearance, [and] a distinguished body. Great colour, with great beauty. With a great name, great generous one. With a great extensive maṇḍala. (33)

Here, with great appearance (mahārūpah), [and] a distinguished body means Vajraratna. Appearance (rūpam) means ‘that which is represented (rūpyate)’, in other words, ‘what is visible (vilokyate)’. It is great because, since he is like a wish-fulfilling jewel, he has as his nature the consecration of the Lordship of the Dharma of all the Tathāgatas throughout the triple-sphered [world]. And for this very reason, as he illuminates immeasurable [numbers of] Buddha-fields, he has a distinguished body.

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164Vilāsavajra links these four śūnyatās with the second Liberation-Door, the Signless (animittavimokṣamukha).
165Dharmarājyābhiseka. This consecration is mentioned in chapter 3 in connection with the mahosnīṣākulaṃ, identified by Vilāsavajra as the ratna family of Ratnasambhava (see note 86).
Great colour, with great beauty means Vajrasūrya.\(^{166}\) He has the name great colour \(\text{mahā-varṇaḥ}\) since he is endowed with six colours.\(^{167}\) He has great beauty\(^{168}\) \(\text{mahā-vapaḥ}\) because he has the Awareness – consisting of Hearing, Thinking and Realising – of the Dharma-Sphere as his halo.

With a great name, great generous one means Vajraketu. With a great name \(\text{mahā-nāmā}\) means possessing great renown. Why? On account of his practicing the Perfection of Giving to the limit. And hence, as he gives everything away, he is a great generous one \(\text{mahā-udāra}\).

With a great extensive \(\text{mandāla}\) means Vajrahasa (Diamond Laughter). [The word] ‘\(\text{maṇḍaḥ}\)’ means ‘that which adorns’, [in other words, ‘an ornament’] in accordance with the verbal root \(\text{maṇḍ}\),\(^{169}\) ‘to adorn’. \(\text{Mandala}\) means ‘that which receives \((\text{grhṇāti} > \text{lāti} > -\text{lа})\) an ornament \((\text{maṇḍa}-\text{)}\)’. It is extensive \((\text{vipulam} > \text{vistirṇam})\) since it pervades all world-systems. Having a \(\text{maṇḍala}\) [that consists] of laughter, that is, a nature \((\text{sāram} > [\text{maṇḍaṁ}]\))\(^{170}\) [so consisting], which is great [and] extensive, he is [said to have] a great extensive \(\text{maṇḍala}\).

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\(^{166}\) The name found in Vajradhātumandala of the STTS and NispY is Vajratejas rather than Vajrasūrya, though the STTS gives Vajrasūrya as an alternative (see STTS 36, 13).

\(^{167}\) The explanation of \(\text{mahā-varṇaḥ}\) makes the karmadharaya analysis puzzling; a bahuvrihi, “Of great colour”, would be more appropriate. Wayman (1985, 70) reports that Smṛtiśānakirti identifies the ‘six colours’ as the six colours of sunlight. An alternative would be the colours of the six Buddha-families.

\(^{168}\) The STTS gives Vajrasūrya as an alternative (see STTS 36, 13).

\(^{169}\) The word ‘\(\text{maṇḍaḥ}\)’ means ‘that which adorns’, [in other words, ‘an ornament’] in accordance with the verbal root \(\text{maṇḍ}\), ‘to adorn’. \(\text{Mandala}\) means ‘that which receives \((\text{grhṇāti} > \text{lāti} > -\text{lа})\) an ornament \((\text{maṇḍa}-\text{)}\)’. It is extensive \((\text{vipulam} > \text{vistirṇam})\) since it pervades all world-systems. Having a \(\text{maṇḍala}\) [that consists] of laughter, that is, a nature \((\text{sāram} > [\text{maṇḍaṁ}]\)) [so consisting], which is great [and] extensive, he is [said to have] a great extensive \(\text{maṇḍala}\).

\(^{170}\) The name found in Vajradhātumandala of the STTS and NispY is Vajratejas rather than Vajrasūrya, though the STTS gives Vajrasūrya as an alternative (see STTS 36, 13).
\{mahāvipulamandalaḥ\}. This is because he, [that is, Mañjuśrī,] causes the illumination of the three worlds.\footnote{trailokyābhāsakaravat. This must allude to NS 18 where Sākyamuni’s smile illuminates the three worlds (i.e. the earth, the atmosphere and the heavens).}

And so, [that mind] has as its nature the tetrad [of deities], Vajraratna, [Vajrasūrya, Vajraketu] and [Vajrāhasa] – the retinue of the Awareness of Equality. This is due to the lack of appearances as [previously] described – such as the [division into] subject [and object] – in the Awareness of Equality, which has a reversion from the defiled mind as its nature. And because, via the abandoning of their respective obstacles, they cause: [the bestowal of] consecration [as Vajraratna]; increase of radiance [as Vajrasūrya]; the enjoining of the Perfection of Giving [as Vajraketu]; and attainment of joy [as Vajrāhasa], this, beginning with Vajraratna, is their order.

That same [mind] is [of the nature of] the Emptiness of the Endless (atyantaśunyatā) because it does not cling to the desire for [achieving] the aims of endless beings.\footnote{Vilasavajra associates this and the following three śunyatas with the third Liberation-Door, the Wishless (apranihitavimokṣamukha).} It is [of the nature of] the Emptiness of that Without Beginning or End (anavarāgraśunyatā) because it is unattached to the desire, “I must not abandon the beginningless, endless world”. It is [of the nature of] the Emptiness of Non-Discarding (anavakaraśunyatā) because it is free from clinging to [the thought], “When I am in the condition of Extinction that is free from all attachment, I must not discard that which is good”. It is [of the nature of] the Emptiness of the Innate (prakṛtiśunyatā) because it is free from the desire, “I must purify the predispositions (gotra) that are innate, [rather than acquired] in nature”.\footnote{The allusion here is probably to the Vijñānavāda classification of bijas contained in the ālayavijñāna (see VijñMāSī 562): “gotra is twofold, innate and acquired” (gotram dvividham prakṛtiśham}

\footnote{trailokyābhāsakaranam catumārāriśasanam // (NS 18) For comment on trailokyābhāsakaranam see Text 2.23–25.}
So he, [that is, Sākyamuni,] said,

**Great bearer of the weapon of wisdom.** [Being] the great goad of the defilements, foremost. Of great fame, of great renown. Possessing great light, of great splendour. (34)

Here, Vajradharma is the great bearer of the weapon of wisdom {mahā:prajñāyudhadharo}. The *wisdom* is the Discriminating Awareness. Since he has that Awareness as his nature, he is the bearer of that very [wisdom], which is a weapon (āyudham > śastram).

The great goad of the defilements {mahā:klesāṅkuśaḥ}, foremost means Vajratikṣṇa. The defilements (kleśa) are passion and so forth [and it is] these174 he is the goad of {klesāṅkuśaḥ}. He is like a goad175 since he has attained control over the defilements. This is why he is foremost (agraniḥ > śreṣṭḥah).

**Of great fame, of great renown** means Vajrahetu.176 He is of great fame {mahā:yaśāḥ}, because he, [that is, Mañjuśrī,] has as his nature the lordship177 of all the mandala deities taught in the Tantra178 that are the means of ripening beings. For this very reason he is of great renown {mahā:kirtih}. [And his renown is] great in that it pervades the world systems completely, without remainder.

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174tesṇām ankuśabhūtaḥtvaḥ kleśāṅkuśaḥ (Text 5.121). Here, ankuśabhūtātvāt has to be taken as a supacketsamāsā, teṣāṃ qualifying ankuśa instead of ankuśabhūtātvāt.

175ankūsa, ‘a goad’. This especially denotes the hooked implement used by elephant drivers, which is an instrument of control.

176vajrahetu (rdo rje rgyu Tib.). In reading vajrahetu I follow two Skt. MSS and Tib. Vajraketu, already identified with NS 33c, is the reading of the remaining MSS.

177cakravartisvabhāvātvāt. There is a play on the word cakra (‘wheel’) here: a mandala is shaped like a wheel – the word cakra is often used as a synonym for mandala – and Vilāsavajra’s word for ‘lord’ (cakravartin) means ‘wheel turner’.

178It is unclear whether it is Tantra in general or the Māyājāla, the Tantra from which the NS is purportedly taken, that is referred to here.
Possessing great light, of great splendour means Vajrabhaṣa.\textsuperscript{179} [In the phrase] possessing great light (jyotih > diptih){maha:jyotih}, [the light is described as great] in that it diffuses throughout the triple-sphered [universe]. And therefore he is of great splendour {mahā:dyutih} since he shines forth in the mental continua of all beings at the time of [mantra] recitation as the silence that is the avoidance of the defects of [pronounced] speech, whether [they be] of quick, medium or slow [speech].

And therefore, [that same mind] has as its nature [the tetrad of deities], Vajradharmā, [Vajratikṣaṇa, Vajraheṭu] and [Vajrabhaṣa], whose substrate is the Discriminating Awareness – which [in turn] has as its nature a reversion from the [falsely] discriminating mind. This is because of the discrimination of the truth concerning all phenomena – due to the separation from the errors as previously stated – in the Discriminating Awareness. And because, as those [deities], it causes: the naturally pure dharmatā (as Vajradharmā); Wisdom-Knowledge (as Vajratikṣaṇa); non-turning back (as Vajraheṭu); and the understanding of the intended meanings of all [speech] (Vajrabhaṣa); this is the order of these [four deities] starting with Vajradharmā.

That very [mind] is [of the nature of] the Emptiness of Marks (lakṣaṇaśūnyatā) because of non-involvement with respect to the Form Body (rūpakāya) that consists of the [thirty-two major] marks and [eighty] minor marks.\textsuperscript{180} It is [of the nature of] the Emptiness of All Dharmas (sarvadharmasūnyatā) because of non-involvement with respect to the Body of Dharmas (dharmakāya), which has as its nature such [dharma]s as powers and confidences. It is [of the nature of] the Emptiness of Non-Being (abhavaśūnyatā) because of the lack of attribution [of ultimate existence] to

\begin{footnotes}
\footnote{\textsuperscript{179}See textual note 5.127 for discussion of the possibility of reading Vajrabhaṣa (Diamond Light) rather than Vajrabhaṣa (Diamond Speech).}
\footnote{\textsuperscript{180}This and this following three śūnyatās are associated with the fourth Liberation-Door, Non-Involvement (anabhisaṃskāravimokṣamukha).}
\end{footnotes}
persons and things. And it is [of the nature of] the Emptiness of Non-Being and Essence (abhāvasabhāvasūnyatā) because of non-involvement in reviling the nature of Emptiness as it has been explained.\textsuperscript{181} And therefore he, [that is, Śākyamuni,] declared,

Great creation-holder, [and so] wise. Great adept by means of the utility of creation. Great one, fond of the pleasure in creation.

Great knower of the net of creation. (35)

Here, great creation-holder \{mahā:māyādharā\},\textsuperscript{182} [and so] wise means Vajraviśva. [By] creation (māyā) is [meant] the creation (nirmāṇa) of varied, extensive and lofty worship for all the Tathāgatas. One who possesses this is called a creation-holder \{māyādharā\}. For this very reason he is wise (vidvān > paṇḍitaḥ), since by this act of worship he acquires the Provision of Merit (puṇyasambhāra).

Great adept by means of the utility of creation is Vajrarakṣa \{mahā:māyārthasādhakah\}. An adept (sādhakah) by means of the utility of creation (māyārthah > nirmānārthah) is one who expertly guides (sādhayati), that is, urges on, lazy beings through that [power of creation].

Great one, fond of the pleasure in creation means Vajrayakṣa \{mahā:māyāratiḥ\}. He is fond of (ratah > saktah) the pleasure in creation \{māyāratiḥ\} \{māyāratiṣratah\}, that is, [fond] of the pleasure in the creation of worship for the Tathāgatas.

\textsuperscript{181}yathoktaśūnyatālakṣaṇapavādānabhāsamskaranāt (ji skad gsungs pa'i stong pa nyid kyi mthshan nyid la skur pa 'debs pa dang mgon par 'du mi byed pa'i phyir na Tib. [193.1.1]), “because of non-involvement in reviling the nature of Emptiness as it has been explained”. I am not certain of the sense here. The ‘nature of Emptiness as explained’ might be reviled if, for instance, it is perceived as being nihilist. The translation follows Tib.; an alternative, “because of non-involvement in reviling, which is empty by nature as has been stated” is more difficult to ascribe doctrinal sense.

\textsuperscript{182}Wayman (1985, 70) and Davidson (1981, 23), following NS Tib. (mkhas pa sgyu 'phrul chen po 'chang Mukherji 23) take mahā to qualify māyā. Thus, Wayman: “holding the great illusion”.
Great knower of the net of creation \{mahāmāyendrajalikah\} is Vajramuṣṭi (Diamond Fist). The net of creation, that is to say, the assemblage of creations, refers to the unity of the Diamonds of Body, Speech and Mind. A knower of the net of creation is one who knows that\textsuperscript{183} [unity]. It should be understood that the absence of vrddhi here, [that is, the word ‘indrajālikah’ is used rather than the grammatically correct form, ‘aindrajālikah’], is due to the text being scriptural.

And so, there being the Awareness of the Performance of Action that has a reversion from consciousnesses such as [those arising in conjunction with the] eye, [ear and nose,] as its nature, this [very mind] is of the nature of the tetrad – Vajrakarma,\textsuperscript{184} [Vajrarakṣa, Vajrayakṣa,] and [Vajramuṣṭi] – that has the Awareness of the Performance of Action as its subtype. Because, through the diminution of the [previously] stated misapprehensions, they cause: the worship of all the Sugatas [as Vajraviśva]; protection [as Vajrarakṣa]; the pacification of obstacles [as Vajrayakṣa]; [and the arising of the] Awareness of Emptiness with respect to the body and so forth [as Vajramuṣṭi]; the order of these [deities] that start with Vajraviśva is this.

Hence, since it is the obstacle to envy, immoral conduct, impatience and laziness, that very [mind] has the Perfections of Generosity, Moral Conduct, Patience and Energy as its nature.

\textsuperscript{183}\textit{tad vetti māyendrajalikah (Text 5.153).} Taking -ika in the sense of “one who knows ...” can be derived from Pāṇini (AA 4.2.59–60): \textit{tad adhīte tad veda / kratukthādisūrāntāth thak}, ‘[When the meaning is] “one who studies X” or “one who knows X”, thak [is the affix] after (i) [names of] sacrifices, (ii) [the word] uktha etc., [and a compound] whose final member is [the word] sūra’. The meaning ‘one who knows the net of creation’ is justified by treating the expression “[the word] uktha etc.” as indicating an ākṛtiganah, i.e. a list that gives examples of words, rather than all the words, subject to a rule. Another Buddhist example of this treatment of -ika is Yaşomitra’s explanation of the term Vaibhāṣika as ‘one who knows the Vibhāṣa’ (see AKBhvya on AK 1.3). I am indebted to Prof. A. Sanderson for this note.

\textsuperscript{184}Vajrakarma is the name for which Vajraviśva is given as an alternative in the STTS (35, 1; 36, 13).
Hence he, [that is, Śākyamuni,] said,

Great lord of gifts, the best. Great possessor of moral conduct, [and so] foremost. Great bearer of patience, unshakable. Great strength of vigour. (36)

Here, great lord of gifts, the best {mahā:dānapatiṁ śreśṭhaḥ} means Vajralāśyā (Lady of Diamond Play). Lord of gifts {dānaśpatih} means lord of ‘that which is given’,¹⁸⁵ [given] out of a desire to confer benefit through worship. He is the best since he is the most eminent in the whole world, inasmuch as he bestows the Four Gifts of worldly objects, fearlessness, the Dharma and consecration.

Vajramālā (Lady with a Diamond Garland) is [the deity denoted by] Great possessor of moral conduct, [and so] foremost {mahā:śīlavṛtiḥ ‘graniṁ}. Because of [Mañjuśrī’s] concentration of body, speech and mind [the word] ‘śīla’ (moral conduct) [is used]. [It is to be understood in the sense of ‘concentration’], since ‘to be concentrated’¹⁸⁶ is a meaning of the verbal root śīl. It, [that is, moral conduct,] is characterised by abstention from the ten evil [acts] and has the code of precepts as its nature. The possessor of moral conduct {śīlavṛtiḥ} is for that very reason foremost, that is, is one who goes in front.

Great bearer of patience, unshakable {mahā:ksāntidharo dhīraḥ} means Vajragītā (Lady of Diamond Song). Bearer of patience – that is to say, [bearer of] tolerance (ksāmanam), [or] forbearance (titikṣā) – means ‘one possessing that [patience]’ {ksāntidharo}. And hence, he is unshakable (dhīraḥ) since he has firmness (dhairya) as a support even when among great sufferings.

¹⁸⁵ Thus dānapatiṁ is glossed as ‘lord of gifts’ rather than ‘lord of [the act of] giving’.
¹⁸⁶ śīla samādhaḥ (= DhP 25.16).
Great strength of vigour (mahāvīryaparākramah) means Vajranṛtyā (Lady of Diamond Dance). Vigour (vīrya) means effort (utsāha) with respect to [developing] what is good. Vigour for what is evil and so forth, however, because of being lazy, is nothing but laziness; it is not vigour. He, [that is, Mañjuśrī,] is the [great] strength (parākramah) of that [vigour] (vīrya-parākramah) since he has completed the roots of merit [that are the basis] of all worldly and super-worldly [achievements].

And so it, [that is, the non-dual mind,] has the tetrad of secret worship [goddesses, namely, Vajralasyā, Vajramālā, Vajragītā and Vajranṛtyā,] as its nature, because, when the [four] Awarenesses – the Mirror-like [Awareness] and so forth – arise in order, they give rise to special kinds of spontaneous aesthetic delight by virtue of the purity of their respective Doors of Liberation.

Because that same [enlightened mind] is free from stupidity, from distraction, from incorrect resolve, and from the power of obstacles, he, [that is, Śākyamuni,] declared,

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187sarvalaukikalokottarakusalamulaparipuranāt (‘jig rten dang ’jig rten las ‘das pa thams cad kyi dge ba’i rtsa ba las yongs su rdzogs par byed pa’o Tib.[193.3.5])

I follow Tib.'s reading of sarva qualifying laukikalokottara rather than kusalamūla (jig rten dang ’jig rten las ‘das pa thams cad). The latter alternative, “...since he has completed all worldly and super-worldly roots of merit” is unsatisfactory since ‘roots of merit’ are not so distinguished. Merit can, however, be directed to either worldly or supermundane purposes. The kusalamūla are variously listed, eg., alobha, avadeśa, amoha (DhSam 138); bodhicittotpāda, āśayaviśuddhi, ahamkāramama-kāraparītyāga (DhSam 15).

188anabhoga (lhn gyis grub pa Tib.[193.3.6]).

189The enlightened mind is described as manifesting goddesses that embody forms of spontaneous delight that result from the purity of the vimokṣamukhas (śūnyatā, animita, apranihita and anabhisamskāra) on the attainment of the four Awarenesses (jñāna). I have taken the compound ending -nispattau as a locative absolute (Text 5.178-179).

190dausprajña (shes rab ’chal ba Tib.[193.3.6]). This term is usually taken as an adjective meaning ‘unwise’ as is its non-vṛddhi form dusprajña. Here, being the opposite of prajñā, it must be understood in a nominal sense, ie. as dausprajñatva.

191viksepa. The term aviksepa is classified as a supplementary positive mental event (kusalaacarita) in Yogācāra Abhidharma (see Vijñānabhairava 338). Here viksepa is seen as the opponent to the concentration of the Perfection of Meditation (dhyānapāramitā).
Dweller in concentration in great meditation. Possessor of a body of great wisdom. Great power, great [skill in] means. Resolve, ocean of knowledge. (37)

It should be understood that in this verse [the parts dealing with] meditation and wisdom are reversed in order;192 and so the meaning is as follows.

**Possessor of a body of great wisdom** \{mahāprajñāśarira\} means Vajradhūpā (Lady of Diamond Incense). **Great wisdom** \{mahā:prajña\} is [to be understood as] a body \{mahāprajñā:śarira\}. He is 'one who possesses that [body]'.

**Dweller in concentration in great meditation** is Vajrapuspā (Lady of the Diamond Flower) \{mahādhyāna\} \{samādhisthā\}. [Mañjuśrī is a] **dweller in concentration** \{samādhi\} \{maha:dhyāna\}. [It is called] great because it has the Four Meditation States as its nature. He is in the state of samādhi in those Four Meditation States.

**Resolve** (pranidhih)193 is Vajradipā (Lady of Diamond Light). [The word] 'pranidhih' means 'that which is vowed', [that is, a 'vow' or 'resolve', rather than 'one who vows']. [He is so-described] because through the power of resolve Bodhisattvas are produced.

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192 Though Vilāsavajra thus states that the order of enunciation (pāthakrama) it is not that of the meaning (arthakrama) it is not certain how this should be understood. He might be stating that, in terms of meaning, the pāda on wisdom should precede that on meditation, and that he will comment on them in this order, inverting their NS order. However, the standard list of pāramitās always has dhyānapāramitā before prajñāpāramitā and in the following gloss there is no reason given for treating prajñā first. An alternative explanation is that Vilāsavajra’s NS exemplar had the pādas reversed, ie. with the pāda on prajñā coming first, and though he follows the order before him he notes that the usual order has been inverted. The problem with this account is that the extant MSS have the preceding citation of NS 37 in the usual order. It would have to be argued that later scribes restored or changed the order of the pādas in the citation.

193 Again (see note preceding) Vilāsavajra appears to take epithets pranidhih and mahopāyah in reverse order. It also reverses the usual order of the pāramitās.
Great [skill in] means {mahā:upāyah} means Vajragandhā (Lady of Diamond Scent). He, [the Knowledge-Being Mañjuśrī,] is so-called since, through the power of his [skill in] means, he fulfils the aims of the whole mass of beings without exception, according to their needs.

Therefore, since it is characterised by the Perfections of Wisdom, Meditation, Resolve and [Skill in] Means, it, [namely, that same non-dual mind,] has the tetrad of the external offering [goddesses – Vajradhūpā, Vajrapuspā, Vajradipā and Vajragandhā – ] as its nature.

Since power (bala) and knowledge (jñāna),194 being the cause of joy on the Path of Enjoyment (sāmbbhogikāmārga), are introductions to the Dharma-Sphere, these two alone, power and knowledge, are separated [from the other Perfections].195 ‘Power’ refers to the Five [Powers] of faith, [energy, mindfulness, concentration] and [wisdom].196 ‘Knowledge’ [is to be understood] within [the context of, either] the Path of Vision or the Path of Development: with respect to the Path of Vision it refers to the [seven] Auxiliaries to Enlightenment (bodhyāngas);197 with respect to the Path of Development it refers to the eight Auxiliaries of the Noble Ones (āryāstāṅga).198

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194 Vilāśavajra thus treats the pāramitās in the following order: dāna, śīla, vīrya, ksānti, prajñā, dhyāna, pranidhi, upāya, bala, jñāna. The usual order of enumeration is dāna, śīla, vīrya, ksānti, dhyāna, prajñā, upāya, pranidhi, bala, jñāna (DhSam 17–18).

195 As introductions to the Dharma-Sphere rather than as embodiments of it Vilāśavajra is placing bala and jñāna on a lower level than the other pāramitās. This allows him to use mahābalaḥ of the NS to stand for the gate guardians, who are usually regarded as of a lower status than the other mandala deities.

196 The standard list of the five Powers (bala) is, śraddhā (‘faith’), vīrya (‘energy’), smṛti (‘mindfulness’), sāmādhi (‘concentration’) and prajñā (‘wisdom’) (DhSam 47). It corresponds also to the five indriyas.

197 The seven, also referred to as sambodhyānga are, smṛti (‘mindfulness’), dharmaprabhavā (‘discrimination of realities’), vīrya (‘effort’), prīti (‘joy’), praśrabdhī (‘calm’), sāmādhi (‘concentration’), and upeksā (‘equanimity’) (DhSam 49; MVy 988–99).

198 The eight principal components of the Path (mārga) for Mainstream Buddhism: sammagdrsti (‘perfect view’), sammaksamkalpa (‘perfect thought’), sammavac (‘perfect speech’), sammakkharāṇa (‘perfect action’), sammagājīva (‘perfect livelihood’), sammagyāyāma (‘perfect effort’), sammaksmiti (‘perfect mindfulness’), and sammaksamādhi (‘perfect concentration’) (MVy 997–1004).
And therefore, because it has [the powers of] faith, energy, mindfulness and concentration as its character, it, [that is, the non-dual mind,] is of the nature of the four gate-guardians [of the maṇḍala]\textsuperscript{199} since they cause full confidence in the Mahāyāna, exertion, uninterruptedness of those [previous results], and complete satisfaction [respectively].

That same [mind], in relation to the purity of [its power of] wisdom alone, has sixteen samādhis – starting with [that embodied as] Maitreya\textsuperscript{200} – as its nature, [ordered] according to the divisions of [the sixteen] Emptinesses that have been previously stated. Therefore he, [that is, Śākyamuni,] declared,

**Great one, made of friendliness, [and so] immeasurable. Of great compassion, supreme wisdom. Great wise one, [and hence] very intelligent. Possessed of great [skill in] means, [and so] very learned.**\textsuperscript{201} (38)

Here great one, made of friendliness, [and so] immeasurable means Maitreya. [The term ‘maitri’ (friendliness) is derived from the word ‘mitram’ (‘friend’) as follows:] ‘mitram’ means ‘that which is connected with a friend

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\textsuperscript{199}The epithet ‘great strength’ (mahābalah) in NS 37 stands for the four guardians of the gates (dvārapālāh), the first four balas in the list of five being taken as the bases for the deities. The four guardians of the Vajradhātumāṇḍala are usually Vajrāṅkuṣa (East), Vajrāpāsa (South), Vajrasphota (West) and Vajrāvēśa (North). Vilāsavajra must have had these in mind given that in chapter 4 he enumerates the maṇḍala-deities as starting with Sattvavajri and finishing with Vajrāvēśa (Text 4.98–99).

\textsuperscript{200}Maitreya is the first of a set of sixteen Bodhisattvas that are enumerated in the commentary to the following four verses. Identifying the Bodhisattvas as samādhis continues Vilāsavajra’s exegesis of the mandala as being composed of Mahāvairocana and attendant deities understood at a deeper level as the non-dual enlightened mind and its various samādhis.

\textsuperscript{201}mahākṛti (‘greatly learned’). Davidson and Wayman read mahākṛtih (‘action’, ‘activity’) and translate accordingly: “with profound performance” (Davidson 1981, 23); “great deed” (Wayman 1985, 72). See textual note 5.205.
(mitram); then, it has the suffix -ि [added] at the end [to give ‘maitri’]. Therefore, he, [that is, Mañjuśrī,] is made of friendliness (maitrimayah) – that is, he is of the nature of friendliness – towards all living beings. Being a great one, made of friendliness (mahā:maitrimayah) he is immeasurable, since, for the whole [immeasurable] mass of living beings, he possesses the love [one feels] for an only son.

Of great compassion, supreme wisdom means Mañjuśrī. Great compassion is [compassion that is] objectless. Possessing that [sort of compassion] he is of great compassion. Supreme wisdom refers to the Awareness of the Perfectly Pure Dharma-Sphere. And therefore it has been said,

The Fortunate One has loftiness, [that is, compassion,] and depth, [that is, wisdom,] as his nature.

Great wise one, [and so] very intelligent means Gandhahastin. He is wise, since he possesses great wisdom, [that is, wisdom] that has the discriminating comprehension of dharmas as its nature. Being the great wise one (mahā:prajñāh), he is very intelligent.

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202 paścān nibantam (“then, it has the suffix -ि [added] at the end”). This passage is concerned with deriving maitrī (‘friendliness’) from maitram, which is derived in turn from mitram (‘a friend’) as a vyādhi form in the most general way by means of a genitive of connection: mitram asyādhitī maitram (Text 5.206).

203 tataḥ (de ni Titā/193.5.4). The force of the word ‘therefore’ is unclear. Tib.’s “As for that [friendliness]” may be better.

204 agradhir iti suvisuddadharmadhātuñānam. Vilāsavajra takes agradhih as a karmadhāraya as opposed to the more idiomatic adjectival bahuvrihi (“possessing supreme wisdom”). Given that the second word of the other three quarter-verses is an adjective, the most natural translation of agradhih would be to also take it in an adjectival sense. The exegesis of this pāda also breaks the pattern of the other three, which take the concatenative form “[He is] X, and therefore (ata eva) Y”. This would be inappropriate here as it would make wisdom dependent upon compassion. Making agradhih a substantive, however, identifies Mañjuśrījñānasattva as wisdom while keeping compassion as an attribute. The traditional ascendance of wisdom is all the more important here given that the deity denoted by the quarter-verse is the Bodhisattva Mañjuśrī. Thus, Mañjuśrījñānasattva as Non-dual Awareness is here depicted as taking the form of the Bodhisattva Mañjuśrī.

205 The name Gandhahastin denotes an elephant in must (BHSD 210).
Possessed of great [skill in] means, [and so] very learned means Jñānaketu.\textsuperscript{206} Being possessed of great [skill in] means \textit{mahāupāyah}\textsuperscript{207} he is very learned (mahākṛtī > mahāpañḍitaḥ), since he explains the Dharma clearly, on account of knowing the dispositions and propensities of all living beings.

Great one, endowed with the strength of magical power. Possessed of great impetus, [and thus] with great speed. Possessed of great magical power, named ‘Great Lord’. Strong in great powers.

(39)

Here great one, endowed with the strength of magical power is Bhadrapāla \{ṛddhi\textsuperscript{bala}\} \{ṛddhibala\textsuperscript{3}upetah\} \{mahā:ṛddhibalopetah\}.

Possessed of great impetus, [and thus] with great speed means Sāgaramati. He is possessed of great impetus\{mahā:veghaḥ\}, that is, [of great] power of progress, since he appears in many world spheres due to being motivated to attend and worship all the Tathāgatas. For this very reason he is said to be with great speed.

Possessed of great magical power, named ‘Great Lord’ means Aksayamati. He is possessed of great magical power because he has the Provision of Merit belonging to worldly [beings], Śrāvakas and Pratyekabuddhas. He is named ‘Great Lord’ as he has completed the Provision of Knowledge belonging to all the Tathāgatas.

Strong in great powers means Pratibhānakūtaḥ. He is strong, that is, exerts vigour, in the great powers \{mahā:bala\} \{mahābala\textsuperscript{2parākramaḥ}\}, that is, with respect to the Ten Powers of the Tathāgata, which will be [fully] enumerated later\textsuperscript{208}

\textsuperscript{206}Jñānaketu is elsewhere the name of a \textit{samādhi} (MVy 559).

\textsuperscript{207}\textit{mahopāyah}. In NS 37c (mahābalo mahopāyah) \textit{mahopāyah} is analysed as a karmadhāraya (‘great [skill in] means’). The present bahuvrihi analysis provides a contrast.

\textsuperscript{208}The \textit{daśa tathāgatabalāṇi} are listed in NMAA chapter 6.
— [and] the first of which is, “The Knowledge Of What Is Possible And What Is Impossible”.

**Great shatterer of the mountain of existence. Bearer of the great vajra, solid. Great fierce one, greatly ferocious. Creating fear in ‘Great Fear’**. (40)

Here, **great shatterer of the mountain of existence** means Mahāsthamapräpta \{mahā:bhavādrisambhettā\}. **Existence** (bhavah) refers to the five constituents [that are the basis] for clinging. Those same [constituents] are a **mountain** (adri){bhava:adri} since they are, [individually,] rocks (śaila) of ignorance.209 Because he has obtained correct and rightly oriented Awareness he is a **shatterer** (sambhettā) of that [mountain of ignorance]{bhavadri^ambhetta}, that is, his practice is [its] destruction.

**Bearer of the great vajra** \{mahāvajra2dharah\}, **solid** means Sarvāpāyañjaha. **The great vajra** denotes Awareness that is completely beneficent (samantabhadrājñana). Because he, [that is, Manjuśri,] is firm and since he has a material form he is [described as] **solid**.

**Great fierce one, greatly ferocious** means Sarvaśokatamonirghatamati. He is a **great fierce one**{mahā:krūro}210 since he displays a very wrathful form to beings that are hard to control. **Greatly ferocious**: though peaceful, Manjuśri, the Fortunate One, also displays ferocity through a desire to discipline living beings.

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209*ta evādir ajñānasailatvat. Alternatively: “Those same [constituents] are a ‘mountain’ (adri) as they are a mountain (śaila) of ignorance”. Both translations are possible, with ‘constituents’ taken either individually or collectively, since śailah can mean ‘mountain’ or ‘rock’. *Tib.*[194.2.2] takes it as ‘rock’ (brag).

210The translation, “great fierce one” follows Vilāsavajra’s karmadhāraya analysis. More idiomatic would be “greatly fierce”. The translation of mahāraudra should perhaps follow the same pattern as mahākrūraḥ, but the fact that Vilāsavajra does not give a grammatical analysis suggests he took it in its natural idiomatic sense, “very ferocious”.

140
Creating fear in ‘Great Fear’ \{mahābhayabhayamārkaraḥ\} means Jāliniprabha. ‘Great Fear’ is [the name of] Śaṃkara, [namely, Śiva,] in his Mahābhairava ("Greatly Terrifying") aspect. He, [that is, Mañjuśrī,] produces fear even in him.


Master of the path of the Great Way. (41)

Here master of the great spells (mahāvidyottamaḥ), [and so] protector is Candraprabha. The great spells \{mahā:vidyāḥ\} are the four dhāraniḥ that are characterised by text, meaning, mantra and seal. He is their master \{mahāvidyāūttamaḥ\}. For this very reason he is a protector from [birth in] all the bad destinies since he completely purifies the behaviour of body, speech and mind of all beings.

Master of the great mantra (mahāmantrottamaḥ), [and so] guru means Amitaprabha. The great mantra \{mahā:mantrah\} is that which has the Great Seal as its nature. He is its master (ūttamaḥ > śreṣṭhaḥ) \{mahāmantraūttamaḥ\}. For this very reason he is a guru since, knowing the dispositions and propensities of all living beings, [he gives] the special teaching of the spiritual realisations.

Established (ārūḍhaḥ > sthitah) on the path (nayaḥ > mārgaḥ) of the Great Way means Gaganagaṇja \{mahāyānaṇayaḥ\} \{mahāyānanayaṛūḍhaḥ\}. The meaning of the Great Way will be explained next.

Master of the path of the Great Way is Sarvanivaranaṃvīkaṃbhin. The Great Way is, [in its ultimate nature, to be understood as] the non-objectifying Awareness (jñāna) which comes about from realising the inexpressible [common] nature of Samsāra and Nirvāṇa. Alternatively, the support nature of the Great Way
can be summarised as a threefold supremacy: of provisions, method, and of scope. If that is so, [that is, if the Great Way is seen in these latter terms], in what sense is it ‘Great’? The Buddhas, the Fortunate Ones, benefit all living beings. So it is they who are ‘Great’ [and] it is their ‘Way’, which they [gain] for the sake of perfection and cessation. Therefore, the Great Way is the Way of those associated with it; in other words, Great Way means ‘The Way of the Great {mahāyāna}’. Alternatively, it is [called] the Great Way by virtue of being great in seven ways: because of the greatness of its basis, practice, wisdom, energy, skill in means, attainment and [enlightened] activity. [From this perspective] Great Way means ‘The Way which is Great {mahā:yāna}’. [It is so described] since these [factors] do not exist in any other Way.

This, in brief, is the threefold [meaning of the expression] Great Way. It should be understood as having meanings which explain [i.] the motive (hetu) [for following it, namely, the attainment of non-objectifying Awareness], [ii.] those to whom it applies (gocara), [namely, Buddhas,] and [iii.] its nature (svabhava), [namely, its sevenfold greatness].

This is the case, [namely, that Manjuśri is the master of the path of the Great Way’] because, by depending on his [skill in] means alone, the Fortunate One, the Knowledge-Being [Manjusri], the Knowledge-Body of all the Tathāgatas, has all the worldly and superworldly samādhis as his nature.

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211 For sambhāropāya- (‘provisions, method’) Tib. reads ’khor ba’i gnas thabs dang {samsāropāya}. See textual note 5.258.
212 It is unclear here whether the threefold meaning of Mahāyāna includes its initial definition as non-objectifying Awareness. I have translated as though it does. If it does not, there should surely be a correspondence with the threefold supremacy (of provisions, method, and of scope). Yet after the initial definition, only two further explanations of ‘Mahāyāna’ are given, one of its scope (gocara) and one of its ‘greatnesses’. For discussion of Tib. see latter part of textual note 5.258.
213 tad evam (de nyid Tib./194.4.2]). The sense of this passage (Text 5.267-8) is uncertain. It is unclear what tad evam refers to (Tib. appears to have read tad eva). Provisionally, I take it to be to previous explanations of the term Mahāyāna.
It should be understood that ‘Mañjuśrī, the best of the glorious’,\textsuperscript{214} the Knowledge-Being who dwells in the heart of all the Tathāgatas, is qualified [in the \textit{Nāmasamgīti}] by phrases, the words of which are Name-mantras,\textsuperscript{215} the first of which is “Namely, [he is] the Fortunate One, the Awakened One, the Fully Awakened One, born from the letter A”\textsuperscript{216} [These phrases] are summary utterances\textsuperscript{217} characterised as [being comprised of a series of] predicates, [and] lacking verbs.

And these maṇḍala-deities – Vajrasattva and [the rest of the deities of the Vajradhātu mahāmaṇḍala] – by virtue of their union with the Great Seal (mahāmudrā), go forth endowed with their own [distinguishing] colours and implements.\textsuperscript{218} And having issued forth they perform the activities of the Buddhas for [the benefit] of all living beings in all world spheres. Returning [to the maṇḍala], they become words that are the Name-mantras, coloured with the hues of their own families. One should imagine [them] placed in order on the moon-disc seats of the great Vajradhātu maṇḍala that were arranged earlier.\textsuperscript{219} [Then] generating the conviction that one possesses the appearance, indicated earlier,\textsuperscript{220} of the Knowledge-Being Mañjuśrī, the Knowledge-Body of all the Tathāgatas, who dwells at the centre of the circle of those maṇḍala deities, ‘a son of a [good] family or a daughter of a [good] family’, a Bodhisattva ‘practising the observances of the Way of Mantras should quietly recite

\textsuperscript{214}mañjuśrīḥ śrīmaṇam varah (= NS 157d). This is an allusion to the final pāda of the NS that contains the Names, the only one to contain the Name Mañjuśrī.

\textsuperscript{215}nāmamantrākṣarpadaith ('by phrases, the words of which are Name-mantras'): Text 5.270. For discussion of this compound see Introduction, section 5.5.

\textsuperscript{216}This is NS 28ab, which contains the first Names of the NS and is the first verse commented on in NMAA chapter 5.

\textsuperscript{217}grahanakavakya. This term is used at the beginning of chapter 3 (Text 3.5; comment on NS 23). See note 80.

\textsuperscript{218}For reproductions of some Japanese illustrations of the different Vajradhātu maṇḍala-deities see Lokesh Chandra, 1987 (Introduction, p.80–87).

\textsuperscript{219}See chapter 4: Text 4.98–99.

\textsuperscript{220}See chapter 4: Text 4.172–176.
three times the crest-jewel called the Nāmasamgiti, which has non-duality as its ultimate meaning, of this same Fortunate One, the Embodiment of Knowledge. Or one who wants to read should perform [the recitation] using a book'.221

The pure one, becoming silent [and] reciting soundlessly — so that no-one can hear — [and] correctly, the phrases [of the Nāmasamgiti], whose words are the Name-mantras, will soon obtain the throngs of qualities enumerated in the [section in the Nāmasamgiti on] Benefit as well as other [qualities]:

The best of men,222 [he] who preserves the Nāmasamgiti of ultimate meaning [and] who has properly collected the Provisions of Merit and Knowledge, will soon acquire all Buddha-qualities223 and fully awaken to unsurpassed perfect enlightenment. Teaching the unsurpassed Dharma to all living beings, [and] not entering [the state] of Final Extinction for many aeons,224 he will be a Dharma king with a drum of the true Dharma [resounding] in the ten directions.

And combined together, the phrases [of the Nāmasamgiti], whose words are the

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221The passage starting, "a son of a [good] family ..." incorporates material, marked by single inverted commas, from two parts of the NS anusamsa. The Skt of the NMAA, with the material incorporated underlined, is:

\[
tasyaiya bhagavato jñānamūrtier advayaparamārthām nāmasamgitiṃ nāma cūḍāmanīṃ yah kaś cīt kulaputro vā kulaṭduhitā vā mantramukhacaryācāri bodhisattvas trikṛtvā kāṇṭhagatām āvartayisyati / pustakagatāṃ vā pathamānah pravartayisyati
\]

(Text 5.279–83).

The NS passages, again with the material incorporated into the NMAA underlined, are:

punar aparām vajrapāpe vajradhara yah kaś cīt kulaputro vā kulaṭduhitā vā mantramukha­caryācāri imām bhagavato maṇjuśrījñāna sattvasyā sarvatathāgatājñāna sattvasyā jñānamūrte advayaparamārthām nāmasamgitiṃ nāma cūḍāmanīṃ ... dhārayisyati (NS.Dav. 65, 2–4).

punar aparām vajrapāpe vajradhara yah imām nāmasamgitiṃ nāma cūḍāmanīṃ pratyahām akhaṇḍasamādānatās trikṛtvā kāṇṭhagatām āvartayisyati / pustakagatāṃ vā pathamānah pravartayisyati (NS.Dav. 66, 21–23).

In the translation I have taken mantramukhacaryācāri to qualify bodhisattva whereas in the NS passage it qualifies kulaputro vā kulaṭduhitā vā. This follows Vilāśavajra who, in the opening of chapter 4 (Text 4.2–4), incorporates parts of this same anusamsa passage, starting with mantramukha­caryācāri, which he uses to qualify the word bodhisattvah.

222purusapumgavah. Tib.reads skyes bu gang zag {purusapudgalah}. See textual note 5.287.

223sarvabuddhagunan (sangs rgyas thams cad kyi yon tan mams Tib.[194.5.4]). Tib. translates, "... the qualities of all the Buddhas".

224aparinirvānadharmā. I have taken dharma in the sense of 'characteristic'. Thus, lit., "one who does not have the characteristic of (attaining) Final Extinction ...". An alternative is to take parinirvāna as an adjective ("extinguished"), "his Teaching unextinguished ...". An adjectival use would be less normal in Buddhist contexts, however.

144
Name-mantras of [the deities of] this great maṇḍala of Vajradhātu, contain [a total of] eighty-six names. Apportioning them, [that is, the names,] with respect to the maṇḍala deities, they are connected [as follows]: four for the Knowledge-Being [Mañjuśrī] and the moon-disc [at his heart]; three for the letter A; five for Sattvavajri and [the remaining three family mothers]; eleven for the Eternal One [Vairocana] and [the other Tathāgatas]. The remaining phrases, whose words are the Name-mantras, are connected in due order [with the deities] in the relation of qualifier and qualified. The first [maṇḍala-deity] is Vajrasattva [and] the last Sarvanivaranaviskambhin. [Altogether] there are fourteen verses [of the Nāmasamgīti that contain the Names of the Vajradhātu maṇḍala-deities]. According to tradition the total number of Name-mantra words is eighty-six.

[Here ends] the chapter on ‘The Vajradhātu-Mahāmaṇḍala of Bodhicittavajra’, the fifth in the commentary on the Āryanāmasamgīti called, “An Explanation of the Meaning of the Name-Mantras”.

\[225^{\text{For discussion of the Name-mantras see Introduction, section 5.5.}}\]
INTRODUCTION TO THE TEXT

1. Materials

For the edition of the Nāmamantrārthāvalokini I had access to the following ten Nepalese manuscripts:

A: MS belonging to the University of Cambridge (Bendall Add. 1708). Palm-leaf, Newari script, 115 folios (26 missing), dated Samvat 57? (= c. 1450 CE).


F: MS belonging to the National Archives, Kathmandu (NAK MS. No. 5-6863; NGMPP Reel No. A 133/12). Paper, Newari script, 135 folios (1 missing), undated.

G: MS belonging to the University of Kyoto (Goshima & Noguchi 58). Paper, Devanāgarī script, 123 folios, undated.


J: MS belonging to Dharma Ratna Vajrācārya, Kathmandu (NGMPP Reel No. E 1920/2). Paper, Devanāgarī script, 121 folios (4 missing including the final folio).

K: MS belonging to the National Archives, Kathmandu (NAK MS. No. 3570; NGMPP Reel No. B 109/13). Paper, Devanāgarī script, 102 folios, dated Samvat 1954 (= 1897 CE?).

I also consulted two xylograph editions of the Tibetan translation of the NMAA:


1 I worked with printouts from microfilms of all of these MSS. In the case of MS A I also consulted the original in the University Library, Cambridge.
A number of NMAA manuscripts have been microfilmed more than once by the NGMPP. Also, some NMAA manuscripts microfilmed by the NGMPP have been microfilmed or listed separately by Takaoka and Tsukamoto. The following table gives duplications and correspondences and lists the extant copies of the NMAA that I am aware of.

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<tr>
<th>Sigla</th>
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<th>Duplications &amp; Correspondences</th>
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<tr>
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<td>Bendall Add. 1708</td>
<td>= E 418/6 (lacks fol. 1–13)</td>
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<td>2. (B)</td>
<td>NGMPP E 360/16</td>
<td>= E 387/19 plus E 388/1 (lacks fol. 1–13)</td>
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<tr>
<td>3. (C)</td>
<td>NGMPP E 419/17</td>
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<td>11.</td>
<td>IASWR MBB-I-77</td>
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<td>16?</td>
<td>Baroda 43</td>
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Table 10: Duplications of microfilms and correspondences with catalogue numbers.

I have not been able to consult manuscripts 11–16 in the above list. Nos. 11–14 (IASWR and Takaoka) are microfilm copies of manuscripts in private ownership in Nepal. Of these, nos. 11 and 12, microfilmed by the IASWR, do not appear to

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2One of the difficulties in identifying copies of the NMAA microfilmed by the NGMPP is that they are found under a variety of titles in the NGMPP card catalogues in Kathmandu and Berlin. The only fully correct title is that for E 1057/13 (MS E): Āryanāmasaṃgitiṇī (Nāmanantarāṭhāvalokini). Other titles include Nāmaśaṃgitiṇī (E 404/18; E 1369/3; B 109/13), Āryanāmasaṃgitiṇī (E 387/19 + E 388/1), and Paramārthavaṇaṃsaṃgitiṇī (B 108/24). Mantrārthāvalokini is erroneously used as a title on two occasions (E 360/16; E 397/7). This is probably the result of taking Nāma in Nāmanantarā- to mean ‘called’. Mantrārthāvalokini is found twice more as part of a longer title, eg. Nāmaśaṃgitiṇī (Mantrārthāvalokini) (E 1920/2). On three occasions what was titled Nāmaśaṃgitiṇī turned out to be the NMAA (E 418/6; E 419/17; A 133/12).

3Of the following, Tsukamoto (p. 209) lists numbers 1, 5 (as Takaoka CH 380), 7, 9 (as Bir 72 = BSP tr 590(2-77)) and 11–15. No. 12 is incorrectly listed as MBB II-117 rather than MBB I-117. For the IASWR MSS Tsukamoto refers to the Title List (IASWR list). However, this does not give any details of MBB-I-77 (nos. MBB-I-77 to MBB-I-81 are unlisted). For these one must consult the descriptive catalogue by M. B. Bajracharya and C. S. George (IASWR). (But see note following.)
correspond with any of the NGMPP manuscripts. No. 13 (Takaoka KA 50) is almost certainly an apograph of my MS C. No. 14 (Takaoka CA 43-3), which is titled 'Nāmasamgīti Tiṅkā' in Takaoka's catalogue, is identified as the NMAA by Tsukamoto (p. 209). These four microfilmed MSS (11-14) are on paper.

Tsukamoto also identifies Takaoka CH 380 as the NMAA (again, titled 'Nāmasamgīti Tiṅkā' by Takaoka). As a result it became clear that this was the same manuscript as NGMPP 1057/13 (= my MS E).

No 15 was consulted by Minaev for his 1887 edition of the Nāmasamgīti. According to his description of MSS it then belonged to the Library of the Imperial University of St. Petersburg. He gives no catalogue or accession number, and the manuscript is described as 'new'. Whether this refers to its age or its being uncatalogued is unclear. It was not (subsequently) listed by Mironov and I have not been able to ascertain whether it is still held in the University Library. The identity of MS 16, owned by the Oriental Institute, Baroda, remains to be ascertained. The Baroda catalogue gives 'Nāmasamgītiṭīkā' as a title.

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4The IASWR, however, can find no trace of the microfilms of either of these MSS. The fiche entitled Nāmamāntārāvalokīni (Āryanāmāsamgītiṭīkā) (MBB-1-117) contained, on inspection, the Durgatiparīśodhanatantra and no fiche for MBB-1-77 have been prepared.

5Sakurai uses Takaoka KA 50 in his edition of NMAA adhikāras 3–4 (= his MS Tj). See the note on his edition in Appendix VI.

6Sakurai consults this MS in his edition of the Vairocanābhīṣambodhi quotation in NMAA 6 (Sakurai 1989, p. 515–6). The variants in the apparatus suggest that it is a descendent of my hyparchetype e, possibly another apograph of C.


8Other details given by Minaev are that it is an undated MS, 130 folios in length with 8–9 lines per page, in Nepalese script. I am indebted to Dr. G. A. Evison of the Indian Institute Library, Oxford, for arranging for the Russian of the description of manuscripts to be translated for me.

9See Baroda, p.1462, Serial No 43, Accession No 13297.
2. Description of the Manuscripts

2.1 Introduction

All the manuscripts are made of paper and in good condition with the exception of the palm-leaf MS A, which is damaged in parts. Four are dated (ACEK), the earliest being from the fifteenth century CE (A); one has its colophon missing (J); the remainder are undated (BDFGH). Of the ten, BG are the only completely uncorrected manuscripts. FDJEK have a very few corrections; and AHC are more heavily corrected. At points these last three are extensively corrected, sometimes by more than one hand. (More specific information on corrections is given below.) The presence of manuscripts with such corrections suggests that the present text was not copied only to gain religious merit, as Cüppers has suggested was the case for Buddhist Sutra texts in Nepal,10 but that it was also a commentary used by working scholars.

2.2 Presence of Figure Numerals

At the end of some of the (fourteen) chapters of the text there are numerals in figures. Bendall (p. 203) noticed this in MS A, citing the text at the end of chapters 6–8, and stating that the figures represented the number of sections in each chapter. This is not quite correct. What the figures represent is the number of Name-mantras (nāmamantrāḥ)11 in the corresponding chapter of the NS according to Vilāsavajra’s exegesis.12 The figure is placed after the total of Name-mantras given in words, which whole in turn is placed either immediately before or after the colophon for the chapter. This number in figures is given only at the end of chapters that deal with the

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11In fact, Vilāsavajra states that the count of the nāmamantrāḥ for each chapter is one given by tradition (ity āmnāyah). See Introduction, section 5.5, for discussion of the nāmamantrāḥ.
12Each Name-mantra is usually treated separately; to that extent each could be said to have a section devoted to it, giving Bendall’s statement a certain truth.
Name-mantras of the NS, that is, chapters 5–10. All the MSS have these figures, with some slight variation between MSS (though only MS A has ‘// 86 //’ at the end of chapter 5).

Before the totals (in words and figures) for the Name-mantras, the number of NS verses on which each NMAA chapter has commented is given in words. DJECGK (archetype δ) also follow these with the number in figure form. However, ABFH have no figure numbers here suggesting, through the application of stemmatic analysis, that they were not present in the archetype. For chapters 5–8, DJECGK also have the number of NS verses in words (given incorrectly as a whole number for chapters 6 and 7) after the totals for the Name-mantras, ie. they give the number in words twice. When this happens, the number in figures follows the second instance of the number in words.

Manuscripts DEJB1GK have Nāmasamgīti verse numbers embedded in the text of the NMAA. They are placed, in figures, at the point where the commentary on each verse is completed; and in each chapter the numbering starts afresh from one (since the chapter divisions of the NMAA and NS correspond). The numbering in E is only partial: it omits some of the numbers in chapters 1 and 2, has only a few for chapter 6, and none for the rest. C has the numbers in the margin throughout, with insertion marks in the text to indicate their position.

I take these NS numbers to be an addition to the text. They are only found in MSS from one part of the stemma (δ): ABHF do not have them, so they should be absent from the archetype (Ω) unless they have been omitted independently, which seems unlikely. However, their presence certainly makes reference to the commentary on particular NS verses easier, and this may have been the motive for adding them. The partial numbering of E could originate in various ways: it, or one of the manuscripts it descends from, could have omitted some of the numbers present in its exemplar, though this seems rather unlikely if the numbering was already
incorporated into the text. The alternative is that E, or one of its antecedents, had as its exemplar a manuscript such as C, that had marginal numbers, and that these were only partially incorporated. Perhaps some of them were obscure, or the scribe had doubts as to whether they should be part of the text. In C we possibly witness the transitional state between manuscripts with and without numbering.

2.3 Lacunae

The existence of lacunae in the MSS and the way in which they are marked also reflects the stemma groupings of the MSS as ascertained through examination of variants. Thus, A has no lacunae marked; B indicates them only very occasionally, leaving empty space in the text to mark them. (B has only one lacuna of over two syllables: on fol. 22v.) F contains many lacunae, especially in the first half of the text, which are marked by empty spaces as in B. H also has many lacunae similarly marked, though some are also indicated by means of dashes that fill the space of the lacuna. In these cases, however, many of the dashes are part of laconose corrections inserted into the empty spaces of the lacunae of the uncorrected manuscript.

The remaining six manuscripts (DJECKG) all contain lacunae that are generally marked by dashes. CK contain some lacunae marked by both dashes and empty space, usually one or two dashes followed by a longer empty space. This method of marking appears to be used when the scribe does not know the precise length of the lacuna. This is borne out where the text of lacunae marked wholly by dashes is attested by other manuscripts; in such cases the number of dashes often exactly corresponds to the number of missing aksaras.

K, which is an apograph of C, generally preserves C's distinctions between the different types of lacunae. But G, an apograph of K, often omits the space where K (and C before it) have lacunae that are marked by dashes followed by empty space. The number of dashes no longer gives an indication of the number of missing aksaras. This pattern is not universal for G: fol. 86r has a dash followed by a gap and
there is an occasional instance of two dashes followed by a half dash space before the following syllable.

2.4 Individual Manuscripts

**MS A** (6–7 lines per side) Although this dated palm-leaf manuscript, the oldest of those extant, has been described at some length by Cecil Bendall, his remarks can be enlarged upon and require some correction.

Parts of this manuscript are in poor condition; some folios are damaged at the margins or corners with resulting loss of text and folio numbers (especially fol. 38–55). There is some insect damage in the form of small irregular holes and though much of this is in the margins some has intruded into the text (eg. fol. 36–40, 52, 61). On a few folios the text is a little faded, and there is occasional text loss through detachment of a surface layer of the palm leaf (eg. fol. 107, 108, 114). Of the 115 folios there are 26 missing.

The script of MS A is ‘hooked Newari’, a form of Newari script distinguished by a curve or hook on the top of each letter, and common in Nepalese manuscripts of the thirteenth to fifteenth centuries CE (see Bendall, 1883, xxi ff.). At the beginning of fol. 54r there is a change in hand, which continues until the end of the manuscript. This change is also reflected in changes in the script, as well as in the numerals used in the pagination. The text of chapters 1–5, as well as that collated

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14Fol. 4, 5, 8, 9, 19–22, 26, 42, 43, 47, 49, 50, 59, 63, 78, 80, 91, 94, 97, 99, 109, 110, 112, 113 are missing. This list differs slightly from that given by Bendall since he does not list fol. 78 as missing. However, the folio microfilmed before fol. 10 has lost its number as a result of damage to its margin. That it is out of place is clear from the script, which is that of A2. Examination of its content indicates that it is fol. 92. Since Bendall counts fol. 92 as missing, the total number of missing folios remains the same, ie. 26. The microfilming process has made some folios (6r, 72v, 92r, lllr, 114r) appear dark causing partial illegibility.

15In fol. 84–6 the script slants forwards in contrast to its usual upright form. The change is not abrupt but occurs gradually over the course of fol. 84r. It is unclear whether this might be a different hand. Fol. 87r returns to the upright script of fol. 54-83.

16Bendall does not mention the change in hand. The examples of the script given at the end of the catalogue are from the second hand (see the “Table of Letters” and the “Table of Figure Numerals”). In this hand the *aksaras* for *ta* and *bha* illustrate forms found in early Bengali script. (Eg. see the
from chapter 6 for the purpose of establishing the stemma, is all of the first hand (ie. it falls within fol. 1-53). Whether the position of the manuscript in the stemma changes with the change in hand remains to be ascertained.

MS A is dated in the final colophon with words standing for figures. Unfortunately, the folio containing the colophon is damaged and some – perhaps two syllables – of the relevant text is lost and two further syllables are hard to read. Bendall reads the date as N.S. 577: “If the first member of the partly mutilated compound word expressing the figures of the year stands for aśva, the date is N.S. 5 (işu) 7 (mahidhara) 7 (aśva) or A.D. 1457” (Bendall, 1883, 203). I am not convinced that aśva can be read. What Bendall takes as an initial a is not clear, and what he reads as śva is probably better taken as ndha. I can read very little of the first part of the passage with any certainty; ie. no more than: [**ndha*mahidharesuganite samvat. However, the error resulting from the illegibility of this first word falls within a margin of only ten years, since it represents the final number of the date.

An argument might be made for a different reading of the date on the grounds that mahī and dharā can also be used individually as word numerals.17 If this were the case here the date could be N.S. 5 (işu) 1 (dharā) 1 (mahī) or 1391CE, which is still consistent with the period within which the hooked form of the script is known to have been used. But such a proposal leaves the role of the previous syllable unaccounted for (*andha*), a syllable that has every indication of being compounded with mahidharesuganite (ie. it has no visarga or anusvāra).

There are only a very few marginal corrections in the first portion of the text (A₁, ie. fol. 1-53), largely in a second hand. The number of corrections increases

facsimile of MS Add. 1699, I, fol. 5, which is in an early Bengali hand, at the end of Bendall’s catalogue. The forms of the syllables ta and bha are seen clearly here in the word amitābha in line one.)

markedly in the second portion (A2). With the exception of the few corrections to A1 in the hand of A1's scribe, all the corrections use the script of A2, in a smaller size than that of the text. Though it is not possible to say whether they are in the hand of the scribe of A2, the form of the script suggests that they were made at a time close to that of the manuscript itself, since usage of hooked Newari had ceased by the sixteenth century CE.

**MS B** (28.8 x 12.6 cms., 9 lines per side) This is, for the most part, a clear and legible manuscript mostly written in Newari script. However, fol. 1–13 are in Devanāgarī script, with fol. 14–86, the remaining 73, in Newari. The Newari folios are numbered one to seventy three in small figures in the bottom right hand corner of the verso. (The verso of the final folio, which contains the colophon on its recto, was not microfilmed but I assume it is numbered as the rest.) Analysis of the variant readings of the two portions shows that they occupy different places in the stemma. The Devanāgarī portion (B1) is an apograph of MS C whereas the Newari portion is an independent witness of considerable value. It is not clear whether the pagination of the Newari folios is that of the original scribe. If not, then the original was unnumbered and probably included the opening folios, which were subsequently lost; if it were, then in B's exemplar those folios must have been damaged or already lost. In any case the first thirteen folios clearly replace a lost or damaged portion of the original or one of its precursors. Since B1 is an apograph of C, and C is complete and in good condition, the readings of B1 are not included in the edition of text. I have adopted a continuous pagination, ie. 1–86, for purposes of reference to the manuscript as a whole.

MS B was microfilmed three times by the NGMPP (see Table 10 above). There are some errors in the filming where two folios have been turned at once: E 360/16 omits fol. 63v/64r and fol. 65v/66r; E 418/6 has fol. 65v/66r but still omits fol. 63v/64r. E 418/6 also omits the final folio. Both E 418/6 and E 387/19 plus E
388/1 omit the thirteen Devanāgari folios. Although E 418/6 is by far the clearest film, most of the pagination numbers at the bottom right hand corners are not visible since they fall outside the frame of the photographs. Fol. 1–13 have also been microfilmed as a separate item by the NGMPP (E 404/18).

B is an uncorrected manuscript with neither marginal nor interlinear corrections.

**MS C** (22 x 10.6 cms., 12 lines per side) Written in Devanāgari script this MS is dated “Nepāla Sam 920” (= 1800 CE) in the colophon. Generally the text has just a few marginal corrections, usually of one or two syllables, in what is possibly the hand of the original scribe. There is one instance of a more extensive marginal correction: fol. 42r has three lines down the side and one along the top margin, in the hand of the original scribe. However, fol. 1–4 are heavily corrected by at least two hands.

**MS D** (24.7 x 8.3 cms, 5 lines per side) This is written in Newari script in a large clear hand. Fol. 1–30 contain passages that appear to have been intentionally marked over or highlighted, with the result that they are darkened on the microfilm. Generally these passages are still legible through the ‘highlighting’. The marking bears no apparent relation to the content of the text.

For the most part D is corrected only very occasionally, possibly by the original scribe. There is a flurry of corrections in chapter 6 in connection with a number of lacunae (see fol. 53v, 54, 55r). Here the corrections are either marginal or written to fill the lacunae. Otherwise the MS contains just two other marginal corrections.

**MS E** (29.4 x 13.5 cms., 11/12 lines per side) Written in Devanāgari script, dated “samvat 1021” (= 1901 CE), MS E is closely written and sometimes of poor legibility. It has a few small marginal corrections, mostly in what is probably the hand of the original scribe, though there are some very occasional interlinear corrections in a second hand.
**MS F** (18 x 10.5 cms., 9 lines per side) This is an undated manuscript – as with MS H, it has no final colophon – written in a Newari script often not easy to read. In particular, the vowels $a / e$, and $ā / o$ are often hard to distinguish, as are $sā$ and $ga$.

The number of folios of F is incorrectly given as 85 in the title sheet at the opening to the NGMPP microfilm. The correct figure is 135, made up as follows: fol. 1–64 are numbered in the middle of the right hand side of the verso; fol. 65v is blank and unnumbered; fol. 66–8 are numbered 1–3 in the bottom right hand corner of the verso in a much smaller hand of poor legibility; fol. 69–134 are numbered 1–65 (number 8 is erroneously used twice), also in the bottom right hand corner of the verso, in the same smaller hand; and the text ends on fol. 135r. The reason for these changes is unclear since the manuscript is almost certainly in a single hand. Fol. 1–64 appear to have the original pagination. In any references to this manuscript, as well as in the table that gives the folio number for the beginning of each chapter in the individual manuscripts (see Appendix V), I have adopted a continuous pagination from 1 to 135. Like fol. 65v, fol. 42v is blank; fol. 43 is missing, one frame of the microfilm containing fol. 42v and fol. 44r.

F has almost no corrections: in the hand of the original scribe there are four marginal insertions of one syllable and one of two syllables (19r, 21v, 85r, 117v, 84v); one marginal correction of one syllable (29r); and, possibly in a second hand, there is a one and a half line marginal insertion (4v). There are a small number of erasures, generally one to four syllables in length, making the erased text illegible.

**MS G** (30.1 x 10.8 cms., 7 lines per side) This is a clear, legible, undated Devanāgarī manuscript. The punctuation is that of double *dandas* throughout. They appear lighter in shade than the body of the text in the microfilm, suggesting that they may be in a different ink. G has no corrections and is the most corrupt of the ten manuscripts.
MS H (32 x 12.5 cms., 9 lines per side) This is an undated manuscript – as with MS F, there is no colophon – written in Devanāgari script, and of reasonable legibility. Fol. 39 has probably been rewritten; although it is in the hand of the original scribe the recto has eleven lines and the verso twelve, in contrast with the usual nine lines per side. On the verso the text finishes before the end of line twelve and is followed by connecting marks that run to the end of the line, indicating that there is no break with the text at the beginning of the next folio. From fol. 40 the verso is also numbered with a small figure in the bottom right hand corner. This second pagination starts at one (for fol. 40) and continues until the end of the manuscript. The main numbering also continues. The hand of the manuscript does not appear to change.

H is the mostly heavily corrected of all the manuscripts, containing numerous marginal and interlinear corrections and corrections filling many of the lacunae marked in the original. There is one closely written nine-and-a-half line marginal correction occupying the upper and lower margins of fol. 75r. There are also some erasures. A few of the corrections are in the hand of the original scribe but most are in a second hand.

MS J (27.9 x 11.4 cms., 7 lines per side) This is a clear and legible manuscript written in Devanāgari script. Four folios are missing (fol. 1, 2, 29, 121) including the first and last. Any colophon is therefore lacking. The title – “āryanāmasaṃgitiḥkā (nāmamāntraraṭṭhāvalokini)” – has been written in Devanāgari in a second hand in the margin above the first surviving leaf (fol. 3r).

This manuscript is unusual in that it inserts all the verses of the Nāmasaṃgiti into the text, each generally preceded by a translation into Newari of the previous verse. These extra passages are distinguished from the rest of the text by being written in a slightly larger script and possibly in a different ink. On the microfilm they come out darker than the surrounding text. That these Sanskrit Nāmasaṃgiti verses are
insertions is also evident from the fact that they are present even when the text itself
cites the whole Nāmasaṃgiti verse, resulting in a double citation.

With the exception of one marginal correction in the hand of the scribe (on fol. 9r) it has no marginal or interlinear corrections.

**MS K** (31 x 16 cms., 10 lines per side) This is a clear and and fairly legible Devanāgari manuscript dated ‘samvat 1954’. If this is the Vikrama Samvat calender, it is equivalent to 1897 CE. It is almost uncorrected; it has a number of small interlinear corrections which, excepting two in a second hand, appear to be in the hand of the original scribe. The punctuation is with double *dandas* only, which may be in different ink to the rest of the text since they appear somewhat lighter on the microfilm.

### 2.5 Orthography

The present manuscripts display a range of orthographic features, listed below, a number of which are peculiar to manuscripts of Nepalese origin.18 Many of these occur frequently but they have not generally been incorporated into the apparatus since to do so would be to burden it unnecessarily. However, if there is some doubt concerning the sense or syntax of a passage then they are recorded; in some cases they are noted in the insignificant variants.

1) Homorganic nasal for anusvāra. This feature occurs most notably as a final, particularly in MS A: eg. (1.1) *āryamaṇjuśriyan natvā* rather than *āryamaṇjuśriyam natvā*; (1.2) *nāmasaṃgitiṇī gambhīrodāra-* rather than *nāmasaṃgitiṃ gambhīrodāra-*; (1.5) *jātakaṇi cetivṛttaṁ ca* rather than *jātakam cetivṛttam ca*.

2) Anusvāra for homorganic nasal. This is found generally, though most widely in the more recent MSS: eg. (1.1) *-maṇjuśriyam* (CH) for *-maṇjuśriyam* (ADEF); (1.2) *gambhīro-* (CD) for *gambhīro-* (AEFH); (1.17) *paṇca-* (C) for *paṇca-

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18 For discussion of the possible origins of some of these orthographic features see John Brough, (1954) ‘The language of the Buddhist Sanskrit Texts.’ *BSOAS*, 16, 25–75; and also Constantin Regamey, (1954) ‘Randbemerkungen zur Sprache und Textüberliferung des Karandavyūha’ *Asiatica. Festschrift Friedrich Weller*, Leipzig, pp. 514–527. (I am grateful to Kate Crosby whose unpublished English translation of Regamey’s paper I have consulted.)
(ADEFH); (1.77) -āmjalipto (CH) for -ānjalipto (ADEF); (5.298) amkato (CDJ) for ankato (ABEFH); (5.300) nāmamāntrā- (CDEH) for nāmamāntrā- (ABFJ).

3) Anusvāra in addition to nasal. Eg. B₁ has (1.169) idamm for idam; (2.24) lokānmām for lokānām; (3.18) cāgryamm for cāgryam; (4.25) bodhicittam̐m for bodhicittam; (4.141) nirupammā for nirupamā; and also (1.155) anuśāsanāt for anuśāsanāt; (2.4) -ānantrām for -ānantārām; (2.58) -ānvitāt for -ānvitāt.

4) Gemination of consonants following the letter r. This feature is found to a greater or lesser extent in all the MSS. It is most common in those in Newari script. Eg. (1.1) ārya- (D) as against ārya- (AY); (1.2) -dharmnīṁ (Aṣ) as against -dharmanīṁ (CDE); (1.10) -āṛddrena (A) as against -āṛdrena (D); (1.44) -āṛddha- (codd.) as against -āṛdha-; (5.8) sarvavarnnānām (BF) as against sarvavarnnānām (D) and sarvavarnnānām (HJCE); (5.26) varjītī (By) as against varjīto (D).

5) Parasitic superscript r with double consonants. Eg. (2.7) nirnamaiyyopa (H) for nirnamayyopa; (2.36) -maryydm (A) for -mayydm; (4.245) -nisarnnam (B) for -niṣarnaṇam.

6) Confusion of sibilants. The most common form is between palatal and dental s, both ś for s, and s for ś being regularly attested: eg. (2.26) -śāsanam (HCEF) for -śāsanam (AJD); (5.147) kuśida (D) for kuśida (ABF); (5.151) sakto (B) for saktō (AB); also (1.17) anusamsā (CAE) for anusamsā (D); (2.12) -sodhanam (FHC) for -sodhanam (JDE); (2.15) rasmi- (FHC) for raśmi- (JDE); (5.217) -āsayaṁsāyaya- (B) for -āsayaṁsāyaya- (AB); and (2.27) anusāsanām (FHC) and anusāsanām (E) for anusāsanām (AJD). Less commonly, retroflex and palatal s are confused: eg. (5.85) -marśāt (Bye) for -marśāt (A).

7) Identity of v and b. Since the Newari and Devanāgarī scripts of the present (and indeed all Nepalese Buddhist) MSS do not distinguish the letter b from the letter v, context has to determine which is intended.

8) tva used for ttva. This spelling is ubiquitous, with all the manuscripts almost invariably spelling words such as satva, tattva, and mahattva as satva, tatva, mahatva: eg. (5.189) mahatvām (BFHECD) for mahattvām (J). In all cases I have regularised the spelling.

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19Edgerton notes that Buddhist Hybrid MSS often have anusams- for anusams- (BHSD 34, s.v. anusamsa). As in the present case these are likely to be examples of sibilant confusion rather than instances of an alternative spelling.
9) \(j\)- used for \(y\)-. I have noticed only one instance of this usage, in the text of chapter six collated for establishing the stemma: (6.40) A has \(-jogena\) for \(-yogena\) (Bp).

10) \(l\) used for \(r\). This occurs occasionally: eg. (3.11) \(vailocana\) - (E) for \(vairocana\) - (Ay\(C\); (3.19) \(vailocan\) - (E) for \(vairocana\) - (Ay\(C\); (5.229) \(viryālambho\) (Ś) for \(viryārambho\) (Ay).

11) Confusion of \(n\) and \(n\). This is not very common and is mainly witnessed in the more recent manuscripts where \(n\) is found for \(n\) in instrumental singular forms such as (1.16) \(-rūpena\) for \(-rūpena\). Occasionally it appears in ligatures: (1.60) \(gaunyā\) (CDEFJ) for \(gaunyā\) (AH\(^2\)); (5.101) \(grhrnā\) - (By\(C\) for \(grhrnā\) - (E). More rarely \(n\) is found for \(n\): (5.231) \(ghanah\) (CDF) for \(ghanah\) (ABH\(E\).

12) Confusion of \(sth\) and \(sth\). As with confusion of \(n\) and \(n\), this is most apparent in the more recent MSS: eg. B\(_1\) has (1.66) \(naisthikam\) for \(naisthikam\; (4.154) \(pratisthitah\) for \(pratisthitah\); as well as (4.57) \(prasthāna\) - for \(prasthāna\); and (4.111) \(avastham\) for \(avasthitam\).

13) Use of the \(avagraha\). The MSS do not show a consistent usage, the \(avagraha\) being often omitted. I have regularised the spelling so that readings such as \(sopi\) are transcribed as \(so 'pi\). The \(avagraha\) is sometimes found – again the use is not consistent – within compounds, indicating loss of an initial \(a\) through sandhi. This usage is only recorded in the apparatus if there is some doubt about meaning. For example, at 2.62, A reads \(mā'dhomukha\)-, whereas \(β\) has \(sādhomukha\) - (misreading \(mā\) as \(sā\); and at 4.54, \(β\) reads \(-kriyāvirahito\) and A (erroneously) has \(-kriyā\'virahito\.

14) Occasional irregularities of sandhi. If all MSS fail to show the correct sandhi this is noted in the apparatus, when corrected. If one or two MSS omit sandhi (and this occurs most commonly with final \(-ah\) and \(-h\) this is not recorded. On occasion sandhi is omitted because of differing punctuation between MSS. Again, such omissions are not recorded, unless the punctuation adopted in the edition is attested by none of the MSS. Sandhi preceeding \(iti\) is usually preserved, though not consistently; differences between MSS are not generally recorded.

15) \(-m\) in \(pau\)sa. The manuscripts show no consistency in their usage here, at some points using an \(anusvāra\), at others a final \(m\) with a \(virāma\). I have not recorded differences either in the apparatus or in the insignificant variants.
2.6 Other Features of the Script

Apart from these orthographic traits, the manuscripts share a number of other characteristics: particular misreadings of aksaras due to their similarity in shape;\textsuperscript{20} loss and addition of anusvāra; and loss and addition of visarga. These, along with elisions of single aksaras, ditto graphs, haplographs, metatheses etc., I have recorded, if only in the insignificant variants.

Recording errors such as these may not directly help restore the text; nonetheless they are useful for establishing the stemma, which in its turn aids the resolution of cruces; and if other manuscripts become available they are invaluable evidence in the work of investigating new stemmatic relationships. Where the manuscripts disagree over the presence of an anusvāra or visarga it is not always a straightforward matter to decide whether one is dealing with an omission or an addition. Prose syntax is not always clear, particularly where abstract reasons are given in the form of a series of compounds. And although loss of an anusvāra or visarga occurs most frequently – particularly in the most recent manuscripts – on occasion their addition is seen: eg. (5.287) puruṣaḥ (B) for puruṣa- (α); (5.290) anuttaraṃ (H5) for anuttara- (ABF); (5.291) -dharmaṃ (DH) for -dharma- (ABFCEJ). I have therefore preserved all the readings to allow for the possibility of future revision of the text. Where there is no doubt over the preferred reading the variants are placed with the insignificant variants.

2.7 Punctuation

At points the punctuation of the manuscripts varies considerably, and I have generally not included these since to do so would be to overburden the apparatus. Exceptions arise if there is an issue of sense, or when the punctuation I have adopted

\textsuperscript{20}Aksaras easily confused in Newari script include sa / ma; ta / bha; pa / ya; ca / va; na / ra; and ga / ā. Also the ligatures ddha and dva, and the vowels a / e, ā / o, and u / ū can be almost indistinguishable. An example of a misreading of m and bh in ligature is provided at Text 5.229 where B has vīryārastā for vīryārambho (Ay).
differs from that of the available manuscripts and requires a change in sandhi. My underlying assumption is that punctuation is not part of the textual transmission. As a result I have felt free to regularise it where necessary so that it accords with syntax, for the most part using double *dandas* for sentence breaks and single *dandas* elsewhere. One ‘punctuation’ error that occurs on a number of occasions and should be noted is the misreading of ā as a *danda*; so, for example, (5.197) B misreads -svabhāvatvāt as -svabha / vatvāt. Sometimes *dandas* can be inserted in the middle of word: eg. (4.41) B1 has a / ndtmanas for andtmdnas. Generally, the punctuation in A indicates structure and semantics with by far the greatest accuracy, and it is thus when A is unavailable that I have had to do most regularisation.²¹

²¹The punctuation generally deteriorates as one goes further along the transmission as reflected by the stemma. For example, in GK the distinction between single and double *dandas*, preserved in C, has been lost, all the punctuation being in double *dandas*.
3. Method of Editing

3.1 Emendation

There are a number of questions as to the degree to which an editor may legiti­mately emend a text. This is not the place for a full discussion of them but I should clarify my position as regards the present edition. I take it to be the aim of an editor to establish the oldest form of the text that is accessible. I do not subscribe to a view of “minimal interference” if by this is meant an edition that preserves the idiosyncrasies of a particular scribe or script along with regional peculiarities of orthography. This would be to identify the text with what is likely to be a comparatively late layer of its transmission. The alternative, of attempting to unravel the different layers of textual transmission, can bristle with difficulties, sometimes to the extent that little progress is feasible. Nevertheless, this aim devolves upon the editor a duty to correct, emend and suggest possible solutions to cruces in the transmission as received.

Three factors in particular can hinder the editor’s task so construed: whether one is dealing with a single prototypical text or with a number of recensions; uncertainty concerning the language of composition of the text; and frequently, in the case of Buddhist texts, reliance on recent Nepalese manuscripts that are often very corrupt.

The problem of multiple recensions is encountered in acute form in Buddhist Mahāyāna Sūtras, which either evolved over a period of time or existed in different recensions from the beginning. This issue is less likely to be encountered in the

22In some cases, when for instance there survives only one manuscript of a text, there may be little alternative to adopting this approach to some degree. However, this can result in a transcription rather than an edition, with little or no attempt being made at fulfilling the critical obligations of an editor. Worse than this, in consideration of its use for further scholarship, is an edition that emends or adopts readings from other manuscripts without so stating. See, for example, Schopen’s remarks on Dutt’s edition of the Bhaisajyaguru Sūtra (Schopen, 1977, 208–210).

23The various Chinese translations of Mahāyāna sūtras are certainly evidence of different recensions. However, it does not necessarily follow, as is often assumed, that a later translation represents a later recension. Regamey, for instance, concludes that the Gilgit and Nepalese versions of the prose Kārandavyūhasutra represent different recensions that must have existed from the earliest periods of the text.
field of śāstra since one is dealing with texts ascribed to a specific author and the difficulties often shift into the sphere of attribution. Varying degrees of opportunity for interpolation and expansion do exist, however, with the work of more renowned writers being especially susceptible.24 In the present case there is no reason to doubt that we are dealing with one text without recensions, and there is no sign of any significant interference of the sort just described; its style and content remain consistent.

Secondly, uncertainty with respect to the language of the original inevitably makes the proposition of emendations uncertain. Material written in Prakrit or the (Buddhist Hybrid) Sanskrit of the Mahāvastu may have suffered different types of Sanskritization – intentional, and that resulting from copyists ‘corrections’ – that can be extremely hard to disentangle. Again it is largely the texts of the (Mahāyāna) sūtras and tantras that are implicated here. Vilāsavajra’s Nāmasamgitiṅkā appears to have been written in chaste classical Sanskrit. Apart from the citations, the text of the present edition yields evidence only once of a non-classical form (the thematised form yoginah for yogī: see 4.60 and textual note). As for sandhi, although the readings of some of the more recent manuscripts (δ) might suggest irregularities, those of the others, especially the palm-leaf (A), generally preserve it. The internal evidence – our author’s careful commentarial style and range of learning – also suggests that as a scholar Vilāsavajra was likely to have written in classical Sanskrit: one who cites Pāṇini’s Aṣṭādhyayī and Patañjali’s Mahābhāṣya, as well as the Dhātupāṭha, is unlikely to have done otherwise.

The present text is also relatively unaffected by the third obstructive factor, reliance on recent, often very corrupt, Nepalese manuscripts. Although we have only

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24Śāntideva’s Bodhicaryāvatāra is one text that has almost certainly suffered in this way: an early Tibetan translation preserved at Dun-huang contains 210½ less verses than the later version that is found in the bKa’ ‘gyur, which latter corresponds with the Sanskrit text as we have it (see Saito, 1993).
one palm-leaf manuscript of the NMAA (A), time and again it preserves good readings lost elsewhere, or corroborated only in the undated manuscript B, which stands out beside A in its value as a witness.\textsuperscript{25} If the edition had to be based on the more recent manuscripts (CEDJKG) it would be considerably less reliable.\textsuperscript{26}

Hence, the task of editing the NMAA is more straightforward than is sometimes the case for Buddhist texts. Nonetheless, being a prose rather than a verse text, it lacks the regulation of metre and the punctuation that indicates each half-verse; it is thus more liable to suffer from scribal errors of omission.

3.2 Types of Emendation

In the apparatus I distinguish three types of emendation using the abbreviations \textit{corr.}, \textit{em.}, and \textit{conj.}. This attempts to differentiate levels of seriousness of emendation. These levels are not discrete categories so much as points on a continuum representing the degree of certainty with which an emendation can be maintained.

The first level (\textit{corr.}) is used for correcting a reading that would be fully attested by the manuscripts were it not that it contained an insignificant error, such as a misreading or elision of a single \textit{aksara}. Its use signifies that I judge there exists a minimal degree of doubt as to its being the correct reading. The second level (\textit{em.}) is used where the degree of doubt is greater but the emendation is not completely conjectural since the reading is in part attested and a path of corruption is discernible. This type of emendation typically occurs when a word is attested but the syntax of the passage requires a different inflection. The third level (\textit{conj.}) is reserved for

\textsuperscript{25}Features of its (Newari) script suggests that B is probably from the eighteenth century or earlier. Other valuable manuscripts are F and the contaminated H (both undated).

\textsuperscript{26}CEKDJG are shown below (see section 4.2, \textit{Evidence for the Hyparchetypes}) to descend from one hyparchetype (\textcircled{6}). They contain considerable errors, particularly omissions, that it would not be possible to restore. Only CEK are dated, C (1800 CE) being approximately one hundred years earlier than EK. Examination of their script and physical condition (as far as can be made out from the microfilms) renders it unlikely that DJ are older than C. G, the remaining manuscript of this group, is an apograph of K, and must therefore have been copied this century.
emendations that are diagnostic, and where there is little or no support from the manuscripts. Some emendations of this type are purely conjectural, representing a possible solution to a crux, as for example when sense or syntax indicates that the text contains an omission. Others have some support from the manuscripts, and sometimes it is possible to see how the present state of the transmission could have developed. Nonetheless, the degree of doubt for such emendations is high, and for the majority there is some comment in the textual notes.

3.3 Use of the Tibetan Translation

In the preparation of the present edition I have made selective use of the Tibetan translation of the NMAA (Tib.), consulting it whenever there is a crux in the Sanskrit text or when the manuscripts present alternative readings that seem equally viable. I have not accorded it any privileged status but have treated its readings as those of a further witness, assessing them in that light. The evidence of Tib. is thus incorporated into the apparatus, where its alliances with the Sanskrit variants are stated and its readings cited, as appropriate. In the textual notes, when a wider context is needed for a proper assessment of its significance, Tib. is cited more extensively.

My aim in using the Tibetan translation has been essentially one of improving the Sanskrit edition, and I have not therefore made an exhaustive comparison with the Sanskrit text; for example, I have not attempted to list every place where it differs from the Sanskrit. Despite this restricted use I have recorded sufficient readings to make an attempt at relating it to the stemma of the Sanskrit manuscripts worthwhile.27

Reading the Tibetan translation reveals a number of characteristics that are are relevant to an assessment of its value as a witness. Discussion of these is deferred to section 5 of the present chapter; it suffices for now to note that some of them – occasional mistranslations, interpretive translations, and rearrangements of the Sanskrit – suggest that Tib. should be treated with caution. Also, errors shared with

27 See section 4.4 below, The Tibetan Translation & the Stemma Codicum.
some of the Sanskrit manuscripts point to the Tibetan translation being based, at least in part, upon a corrupt exemplar.

The role of Tibetan translations in the editing of Buddhist texts (Tantric and otherwise) has been the subject of a continuing debate, triggered in large part by David Snellgrove's remarks in the introduction to his edition of the Hevajra Tantra. My own contribution to the discussion is best deferred until after my remarks on some of the characteristics of the Tibetan translation of the NMAA.

3.4 Positive Apparatus

For the presentation of the variant readings I have adopted a positive apparatus, that is to say, the first variant in each entry comprises the accepted reading followed by the siglum (or sigla) of the manuscript(s) that attest it or, if it is an emendation, by the appropriate abbreviation. The advantage in this approach is that one can see at a glance which manuscripts support the preferred reading; there is no need to work them out by a process of deduction (ie. by seeing which are not mentioned as having variant readings).

Furthermore, the ambiguities that can arise with a negative apparatus – when it may not be clear what a variant is a variant of – are eliminated; the readings that follow the initial accepted reading are the variants of that reading. The possibility of such ambiguity is perhaps most evident when recording variants in compounds. The methods of dealing with the problem used by those who adopt a negative apparatus – placing the footnote mark within the compound after the word concerned, or citing more of the surrounding text – are unsatisfactory when confronted with a compound that has a number of elements each of which may have variants.

In the present edition I have placed the footnote mark at the end of the word for which there are variants, whether that word is a compound word or not. This allows a smoother reading of the text than inserting them midway. If, as in a compound, it is only part of the whole word that has variants, the positive reading in the apparatus is
cited without dashes or other marks that are usually indicative of it being part of a
compound. Such marks are unnecessary since the purpose of the positive reading is
to indicate the preferred reading where there are variants; reference to the edited text
shows whether the whole or part of a word is referred to. Any of these marks
appended to the positive reading could reintroduce the possibility of ambiguity, of
uncertainty as to what the variants are variants of. When dashes are used in variants
following the positive reading, they refer back to the positive reading as their starting
point. If more than one element in a word has variants then the entries for each are
found at the same footnote in the apparatus but separated by a diamond (♦).

The present apparatus has three registers: a register of testimonia, not always
present; a register of codices; and a register of variant readings. The register of
codices notes any manuscripts that are lacking (and for which lines when necessary)
and summarises the resultant stemma. When a manuscript noted as lacking is
unavailable because of lost folios, its unavailability is not also noted in each entry in
the register of variants. Omissions of three or more lines are noted in the register of
codices, but in such cases the omission is generally noted in the register of variants as
well.

3.5 Insignificant Variants

To reduce the burden on the apparatus I have removed insignificant variants,
placing them at the end of the edition (after adhikāra 5) where they are cross-
referenced to the text by chapter and line number. Variants accounted insignificant
include misreadings, elisions, haplographs and dittographs of single aksaras.
However, if such an error is attested by all the available manuscripts it is included in
the main apparatus, and the emendation noted. This is because I have followed a rule
of including all emendations to the text, however small, in the register of variants. In
general, I have erred on the side of caution in counting a variant as insignificant. If a
preferred reading is only witnessed by one manuscript, though the others possess
only insignificant variants as just defined it is still included in the apparatus. This is partly to show the slight support that the preferred text sometimes has, but there is also the consideration that whether or not a variant is insignificant depends on a correct understanding of the text. In passages where the sense is complex or doubtful, the presence or absence of an anusvāra or visarga can produce meanings of apparently equal viability; thus, what may be an insignificant variant in one part of the text may not be so elsewhere. Larger errors, such as the corruption of more than one aksara or the omission of a word or phrase, are also included as insignificant errors if they are the error of just one manuscript or of (the descendents of) one hyparchetype. Such errors are included only when stemmatic theory indicates that they could not be the reading of the archetype.

4. A Stemma Codicum for Vilāsavajra’s Nāmamantrārthāvalokini

4.1 Introduction

For the purpose of constructing a stemma I initially collated readings of the (ten) MSS available to me for a passage of some ninety lines in the sixth chapter of the NMAA. In some of the manuscripts this passage contained a number of marked lacunae that I hoped would provide clear evidence concerning transmission of shared errors. I intended to include an edition and translation of the whole of chapter six in the present work but it subsequently became apparent that the chapter was too long for this to be possible. The text and variant readings of the collated passage are included at the end of the edition, after the insignificant variants.

The variant readings from the passage provide strong evidence for the existence of hyparchetypes α, β, γ and δ. The relationship between the manuscripts of δ is less clear. There is also evidence of contamination in some manuscripts, including those from δ, and it is sometimes not easy to distinguish instances of contamination from those of counter-examples to proposed sub-hyparchetypes. Nonetheless, K and G are
clearly apographs of C. They have all the errors of C as well as some of their own. Further, G has all the errors of K and also some of its own, so in turn is an apograph of K. Since C is complete, in good physical condition and clearly microfilmed by the NGMPP I have not collated KG for chapters 1–5. The present edition of these chapters is thus based on the eight remaining manuscripts, ABCDEFGHI.

Subsequent collation confirmed the existence of hyparchetypes α, β, γ and δ, and suggested the existence of ε and ζ, two sub-hyparchetypes of δ. As a result I have adopted them as hyparchetypes in the apparatus and textual notes, although their status as such remains rather tentative. Further collation also made it apparent that the first thirteen folios of B (= B₁) – which replace a lost portion of the original manuscript – are also an apograph of C and so readings of B₁ are not included in the apparatus. Since K and G had previously been eliminated as apographs of C, the relation between B₁ and KG was deduced by examining a number of key passages in chapter 1 rather than by a full collation of variants. Nevertheless, the evidence is clear enough to show that B₁ and KG form separate transmissions from C.

There follows a summary of the evidence for the stemma and then a discussion of contamination. All the variants in the proposed examples of contamination are given in the format used in the apparatus for the text. Thus the first reading is always the positive or preferred reading and is followed by the variants of the remaining manuscripts. A variant followed by a hyparchetype siglum means that the reading is attested by all the manuscripts available at that point which are the descendents of that hyparchetype. The hyparchetype sigla are not used in the apparatus to denote a reading inferable as that of the hyparchetype (as a result of examining the readings of its descendents). In other words, “indu γ : indra δ” means that indu is attested by

28A close comparison of the readings of B₁ and C was possible since my initial draft of chapters 1–4 used manuscripts A and B, the only ones available to me at the time. Since chapter four ends on fol. 15r in B, I had collated all of the first thirteen folios, i.e. all of B₁.
FH and *indra* by CDEJKG.29 The existence of the hyparchetypes is not thereby presumed by the use of their sigla.

Fig. 2. *Stemma Codicum* of the Sanskrit Manuscripts of the NMAA.

4.2 Evidence for the hyparchetypes

i) ABCDEFGHKJ (Ω = all available MSS)

ABCDEFGHKJ share significant errors indicating that they descend from a common archetype, (Ω). For example, (4.201) they interpolate *idam* (CDJ have *itam*; E *itah*) before *idānim*. They read (4.207) *aṣṭāsu cāṣṭau* for (conj.) *aṣṭāsv aṣṭau*, (5.153) *indrajalikah* for (conj.) *māyendrajalikah*, (5.154) *indrajalikah* for (conj.) *māyendrajalikaś*, (5.159–60) *karmeti* for (conj.) *krama iti* or *karmakrama iti*, and (5.287) *pungalah* (JDC have *pumgalah*) for (conj.) *pumgavah*.

ii) ACDEFGHKJ (α) and B descend independently from Ω.

ACDEFGHKJ (α) share errors not transmitted by B. For example they read (6.2) *pravṛttaś* for *pravibhāvitāś*, (6.4) *jātasamgam* for *sangajātam* (conj. :

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29In examples from chapters 1–5 the siglum δ stands for manuscripts CDEJ since KG were only collated for the passage from chapter 6.
sāṅg-ṛṣṭi jātām B), (6.13) pāramitā for na dānapāramitā, and (5.287) paramārtha- for paramārtha-. They omit (6.43) taj (Dḍ has ta), and (5.239) mahākrūraḥ.

ACDEFGHJK are not descendants of B since B has errors of its own. For example, it omits (6.10) dānapāramitā, (6.59) rūpārūpyapratisamyuktānām samskārānāṃ hetau yad anāsravam jñānam, (6.64) anvayajñāne, (6.46) bhūmau, (6.61) sāmyuktānāṃ, and (6.80) mārgaṃ. It reads (6.46) bhūmi for vaśītvā, and (6.19) vir yadi for dhīr yādi.

iii) CDEFGHJK (β) and A descend independently from α (ACDEFGHJK).

CDEFGHJK share errors not transmitted by A (or B). For example, they omit (6.10) pāramitā, (6.76) jñānam / tat samudayajñānam, and (6.87–9) parījñeyam iti jānāti samudaya prahāno na punah prahātavyaḥ / nirodhah sāksākṣīnaḥ na punah sāksāṭkartaṭavyaḥ. They share a long interpolation (6.70): praṇā pari(pari-GK)jñeyam iti jānāti / samudaya prahāno punah prahātavyaḥ(tavyaḥ FH) nirodhaśāksāt(Śāksā GA) tvatā(*tr*to F; vattā H) na punah sāksāṭkartaṭavyaḥ (sāksāt om. HF; sāksā H²) / sāṃvṛtiḥjñānam ceti. They read (6.9) karmavibhaktā for karmavibhakteḥ, (6.16) etena for ekena, (6.40) samādhāna for gunādhāra, (6.63) dvayajñāneṣu for anvayajñāne, (6.63) jñāneṣu bhūmau (GA have jñāniṣu bhūmau) for jñānabhūmau, and (6.71) duḥkha for duḥkhataḥ.

Since A has errors of its own CDEFGHJK are not descendants of A. For example, A (6.35) reads verma- for dharma-, (6.54–5) omits prahānoya, (6.84) interpolates na punar bhāvayitavya iti. It (1.20) omits one and a half lines, atha → prativacanam.

iv) FH (γ) and DJECKG (δ) descend independently from β (CDEFGHJK)

FH share errors not transmitted by DJECKG. For example, they omit two lines (6.61–3), rūpārūpyapratisamyuktānām samskārānāṃ hetau → nirodhe yad anāsravam. They share marked lacunae, reading (6.56–60) ucyate ≤ ~15 > pratisamyukteṣu; and (6.74–6) samudayajñānaṃ ≤ ~48 > nirodhajñānaṃ katamat. They read (6.38) jñānabhāvi < > for jñānasāvasthā, (6.41) sāmayatvād (against δ’s sāmānya<−→tvād) for sāmānyalakṣaṇatvād, (6.51) < 3 >ṣu for samskāreṣu, (6.52) < > (against δ’s heto) for hetau, (6.67) < >hiṣya for samavahitān, (6.67) sammukhi< > for sammukhiḥbhūtān, (6.67) < > bhavanti paresām for paresām, (6.85) < > γ (vidhā H²) for vidyā, and (6.83) patijñānaṃ (against δ’s parijñānam) for parijñātām.
DJ (5) share errors not transmitted by FH. By way of example DJ (5) read (6.7) *atiti* for *etiti*, (6.38) śrāvakābhir for śrāvakādibhir, (6.66) avihinā for avihinam (H² has avihinā), (6.78) nisārana for nihśaraṇataś ca, (6.80) mārga for mārgato (GK have māga), (6.85) upāyasa for upādāya, and (ibid.) tvana for jñānam (FH have jñāna).

v) F and H have their own errors, and so descend independently from V

F has errors of its own not transmitted by H. For example, it omits five lines (6.43–8), [nairā]myāviśesāt → pratiṣṭhita iti // [daśa jñānāni], and reads (6.23) -ārthārā for -ārthāh, (6.72) manāsa for manasi, and (6.66) < >gmye for mārgasya (which is attested by AB against magamy a by DJECKGH, the rest of β).

H has errors of its own not transmitted by F. For example, it omits (6.27–8) daśaiva pāramitā nayo mārga upāyo yasyāsau sa tathoktaḥ. It has dittoographies: (5.61) of vairocanam dhiyām mohah after dhiyām moho, (5.71–2) of śīnaya-
dicaturvimokṣamukhānām dharmadhātvayatanamukhena sarvasamādhihetavāt. It reads (6.1) -pravṛtya for -pravṛttās (attested by AB against -pravṛttā by DJECKGF, the rest of β), (6.3) dāram for dānam, (6.17) tvagunā for 'ndhaganah (attested by AB against tvaganā by DJECKGF, the rest of β), and (6.45) pramuditāhinām for pramuditādīnām.

vi) DJ (ε) and ECKG(B₁)30 (ε) descend independently from δ

DJ share errors not transmitted by ECKG. For example, DJ read (6.18) ihākṣihiṃ for ihā(āhā F)kṣihiṃ, (1.64) prativedhikam yā for prativedhikayā, (1.73) bhagavān śākya for bhagavacchākya, omit (1.110) protphullam (from the extant MSS, i.e. those of β), read (1.131) ruṇā – in contrast to FH's ruviti – for ruṇaddhitī (EC). They read (5.85) paramārthāt for parāmarsāt (EC having paramarsāt).

There is no unambiguous support for ECKG deriving from a single hyparchetype in the portion of chapter six collated. That KG are direct descendents of C is clear (see below). Readings from chapters 1–4 also show that B₁ is an apograph of C (see below). However, evidence of shared errors in chapters 1–5 suggests that E and C, and thereby ECKGB₁, are related.

30B₁ is placed in brackets since it is only extant for chapters 1–3 and part of 4.
EC share errors not transmitted by DJ. For example, (1.79) EC read gāmbhirai for gāmbhirya, (1.147) -rūpinir for -rūpibhir, (1.148) -karar for -karair, (1.151) vaksyamānamāna for vaksyamānam, (1.191) śāśya- for śāśva-, (1.195) -sattvajña for -tattvajña, (1.251) adva- for tryadhva-, (4.122) ta yasya for yasya, and omit (5.62) mūḍha (reading dhimohah for mūḍhahmohah). They have close errors. For example (4.198) C reads jramani, and E vajramani, for janmani; (5.68) E reads -moheti, and C -moha iti, for lobha iti. And both (5.68) read -moho for -lobho, and (5.138) -āropetāt for -āropanād.

vii) D and J have their own errors, and so neither is the exemplar for the other.

J has its own errors. For example J reads (6.17) samasta for samasto, (6.19) ādayah in contrast to the rest of β’s ādaya (AB), yasya for yasyāsau (H2 has yasya), (6.72) anāsrava for anāsravam. J interpolates (5.69), reading sarvamukhena sarvasamādhihetutvāt sarvalobhanisūdana iti for sarvalobhanisūdana iti,

D has its own errors. For example D reads (6.7) sarvām for sarvā-, (6.46) dānādinā (against the rest of δ’s dānādinām) for dānādi-, (6.77) pranīmato for pranītato, (6.6) jñānodayakrameṇa for krameṇa (but CGK have krameṇa jñānodaya), (5.45) amiti / (against ECJ’s amita /) for amitā-, (5.71) dhātvyamana for dhātvāyatana, (5.239–40) taryakānām (in contrast to the rest of β’s taryantānām) for durdāntānām.

viii) E and CKG have errors of their own and so descend independently from ε.

E has errors of its own. For example it reads (6.7) kimapi (against the rest of β’s kipi) for kvipi, (6.8) tadabhirūpe for tatpurūṣe, (6.36) -ṣṭhānatato for -ṣṭhānato, (6.42) ātmasatā for ātmasamatām, and omits (6.84) me. In chapter four E omits one and a half lines (4.51–2).

CKG have errors of their own, and C has no errors of its own that are not shared by KG. For example CKG read (6.6) krameṇa jñānodaya for krameṇa (D has jñānodayakrameṇa), (6.47) prati<->tāt (against the rest of β’s pratiṣṭhiṣṭītāt) for pratiṣṭhānāt, (6.53–4) yānāsravam for yad anāsravam, and (6.81) <-nairyati--->manasi for nairyānikataś ca manasi.

ix) KG are apographs of C.

KG have all the errors of C and are never correct against C. They have errors of their own, and when C is in error their own errors can be seen to compound those of
The additional errors of KG are minor, amounting to the loss, addition or alteration of one or two syllables, but they are sufficient in number and specific enough to make the relationship to C clear.

For example, KG read (6.6) -vabhāna- for -bhāvanā-, (6.8) alaki for aluki, (6.51) svakāreṣu for samśkāreṣu, (6.56) jñānas for jñānam, (6.59) skārāṇā for samskārāṇām, (6.63) anvraya- for anvaya-, and (6.91) dam for idam. Error is compounded by KG, for example: (6.62) AB have (correctly) api, H²FCEDJ have atha, GK have ya atha; (6.80) AB have (correctly) mārga, CDEJ have mārga, and KG māga; (6.84) AB have (correctly) me bhāvita, CDJFH have ma bhāvita, and KG mamā bhāvita, (6.68) A has (correctly) cānāsravān, CDEHJ have cānāmscāvān, and KG have cānāmscāvān. KG compound errors that C has alone. For example, (6.67) KG have sam // 1 // nāt (for sammukhibhūtān) where C has sam<--->t<--nāt, misreading C's 't' for a '1'. On the next line (6.68) KG have dhamam jinātī for dharman jānātī, where C has dharman jānātī. But C places the anusvāra of dharman before the superscript 'r', which latter is above the vertical stroke of the 'ā'. The result is that C appears to read dhamam jīnātī, which could easily be copied as dhamam jīnātī.

x) G is an apograph of K

KG have almost identical readings, but G has all the errors of K plus some of its own suggesting that G is an apograph of K.

For example G omits (6.49) duḥkhajñānam, and reads (6.14) paramitānām for pāramitānām, (6.55) anārthavam for anāsravam, (6.74) hetuta for hetutah. G compounds error. For example (6.2) ABE correctly have madhyamaka-, C⁶DFHJ have mādhayakā, CK have mādhyakāma and G has mādhekāma.

xi) B₁ is an apograph of C

B₁ is the first 13 fol. of B. These folios contain chapters 1–4 and part of 5. The examples that follow are taken from chapter 1.

B₁ has all the errors of C. For example, B,C alone read (1.4) pidyakam for pitakam, (1.10) karunārdrana for karunārdrena, (1.31) pādāna- for pādona-, (1.84) -pratidya- for -pratigha-.

B₁ also has its own errors. For example, it omits (1.175–6) māyājālābhisambodher iti / māyājālābhisambodhir nama kramas tasya yathāham labhi
bhavāmi; and it reads (1.27) -vairocanā for -vairocano, (1.60) paramārthah samvṛtyāt for paramārthatah samvṛtyā, (1.65) -vidvamyā for -viddhayā, (1.76) nārtham for nātham.

There is a telling example of how B₁ (or one of its antecedents) has incorrectly incorporated a marginal correction found in C. At 1.93, C reads sarvasattvāms tu na se pāpena lipyate. The right margin contains the words na sa doṣe · pāṭha, and in the text two short horizontal lines above na and a short vertical stroke after pāpe indicate the syllables to be replaced by the ‘correct’ reading (pāṭha). The ‘corrected’ reading is therefore sarvasattvāms tu na sa doṣena lipyate. The scribe of B₁ (or one of its antecedents), however, did not notice the vertical stroke after pāpe and took the marginal correction to be an insertion. Also, he misunderstand the use of the term pāṭha and took it too as part of the insertion. Thus he replaces C’s na with na sa doṣe pāṭha, giving the reading, sarvasattvāms tu na sa doṣe pāṭha se pāpena lipyate!

A good illustration of the process of textual corruption.

Fol. 1–4 of C are heavily corrected and in these folios Cc often follows ḷ, in contrast to Ca which follows γ.³¹ For the text covered by C in these four folios B₁ follows Cc rather than Ca.

For example B₁Cc read: (1.13) ādārśanajñānam bodhicittah where Ca has < ~7 >bodhicittah, (1.17) anuśāṃsā mantravinyāsah where Cc has an omission, (1.49) sambandhādīnī where Cc has sambandhāny.

xii) B₁ and K descend independently from C

B₁ and K have their own errors indicating that they are independent copies of C. B₁ incorporates — sometimes erroneously, as at 1.93 in the preceding note — all the corrections of C whereas K incorporates only some of them. This suggests: i) that C was corrected more than once, and copied after one set of corrections, but before a second set, had been made; ii) that the copy leading to K was made before the one leading to B₁. This partial incorporation of corrections by K in contrast to B₁ also

³¹See below for discussion on contamination in C.
confirms the view, reached through consideration of the stemmatic affiliation of C’s corrections, that C was corrected by more than one hand or one more than one occasion.  

K follows C⁸. For example: at 1.13, where KC⁸ have < 〜6 >bodhicittah whereas B, C⁴ have ādarsanajñānam bodhicittah; at 1.83, where KC⁸ have dharma whereas B, incorrectly treating C⁴’s correction dāmyanta as an insertion, has dharma dāpyanta; and at 1.93, where KC⁸ have sarvasattvāms tu na se pāpena lipyate whereas B, again incorrectly incorporating a marginal correction (see above), has sarvasattvāms tu na sa doṣe pātha se pāpena lipyate.

K incorporates some of C’s corrections. For example, at 1.93, where C⁸ has sārayan, B, C⁴ have mārayan, and K has māsārayan. (Here K incorrectly incorporates C’s interlinear correction mā taking it as an interpolation before, rather than as a substitute for, sā). At 1.87–8, KB, both incorporate a longish marginal correction in C, śīlam asyeti trilokavijayī / ata eva vīro bhagavān vajradharah parair anabhībhavaniyatvāt, but K adds its own errors, reading śīlan for śīlam, and -bhavatvāt for -bhavaniyatvāt.

At 1.17, there is a more complex example. C⁸ has a lacuna of about seven aksaras for the reading anuśamsā mantra vinyasā. B, C⁴ supply the correct reading but have -vinyāsa for -vinyāsa. K reads anuśamsā mantra. K might have had the correction in its exemplar but have made an error of omission, dropping vinyāsa. Examination of C reveals that the lacuna is filled with the correction anuśamsā mantra vi; the final part of the correction, nyāsa, is placed in the margin. It is possible that vi (and nyāsa) are later additions – in other words that C’s lacuna was corrected twice; once with the addition of anuśamsā mantra and then with the addition of vinyāsa. So K’s reading could be an accurate copy of its exemplar, since if it were to omit anything it would more likely to be the marginal nyāsa, retaining anuśamsā mantra vi.  

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32See discussion of contamination below.

33This example, like that at 1.13 already cited, is relevant to discussion of contamination. (See following section.)
In the above examples G follows K, and adds some minor errors of its own, which confirms the conclusion that it is an apograph of K.

4.3 Contamination

A number of the manuscripts exhibit signs of contamination in chapters 1–5 and that part of chapter 6 collated for establishing a stemma. H and D each contain varying degrees of correction, these forming the source of their contamination. C, E and J show limited signs of contamination, and the evidence in the latter two is not decisive. C’s first four folios contrast with the rest of the manuscript; the readings suggest that its exemplar may have changed from fol. 4v or 5r onwards. B shows no sign of contamination and, with the exception of one correction each, the same is true of A and F.

Stemmatic theory can still usefully be applied in the evaluation of variants for this text after consideration of the level and nature of the contamination evidenced in these manuscripts. The contamination in HDC originates from corrections that can usually be identified as such; the negligible contamination in AF is of the same type; that in EJ, though incorporated into the text (except for the occasional correction in E), if it exists at all is of limited extent.

In the following discussion of contamination in individual manuscripts, I give all the variants at each point in the form they are found in the apparatus, though for clarity of comparison I have removed any citations of the Tibetan translation. They are also prefaced by their text chapter and line number, and note is made of MSS lacking as a result of lost folios, eg. “(AB lacking)”.

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34 In the apparatus this information is obtained from the register of codices located above that of the variants.
**MS A** shows no sign of contamination, with the exception of one correction in a second hand: 35

6.45 bhūminām iśvaro A² : bhūmiśvaro ABDc : bhūmināmanā<->śvara
CDEH²JKG : om. F : lac. H

The readings here are puzzling. The syntax of the passage makes it clear that bhūminām iśvaro is the correct reading. According to the stemma bhūmiśvaro should be the reading of Q since it is attested by both AB as well as Dc. The correction of A must thus represent contamination from outside Ω. However, δ’s bhūmināmanā<->śvara apparently has a remnant of the correct reading, implying that δ is in its turn contaminated. Yet there is no other instance suggestive of contamination in δ. The problem would be solved if bhūminām iśvaro is taken as the reading of Ω and both A and B allowed to have independently omitted the two syllables -nāmi- (ie. bhūmi[nām i]/śvaro), enabling δ’s reading to be traced via α. Such independently occurring omission seems unlikely, however. Readings of the later part of the manuscript – ie. chapters 7ff. – may cast more light.

**MS C** does not generally show signs of contamination from outside β. Two exceptions are the corrections dāmyanta (1.83) and praticchan (1.113).

1.83 dāmyanta Cc : dharmmata γ : dharmata ζECa (AB lacking)
1.113 praticchan EcCc : pratītya cett. (AB lacking)

For the first four folios C may have had two exemplars, one related to γ, the main exemplar used for the initial copy, and a second, related to δ, used to correct the first. Fol. 1–4, in contrast to the remainder of the manuscript, are heavily corrected, with some of the uncorrected readings showing agreement – often in error – with F and H (γ). The corrections are in at least two hands, which are not always easy to distinguish, for which reason I have adopted Cc for all corrections. In the instances cited above (1.83; 1.113) the hand is one almost certainly used only for a small

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35 A’s position in the stemma and the question of contamination will have to be examined again for the later part of the manuscript where the hand changes and the number of corrections increases. See above, *Description of Manuscripts*, section 2.4.
number of the corrections. Most of the corrections produce readings that agree with DEJ (δ). Thus:

1.49  dheyam ACαγ : dheyādikam DEC (BJ lacking)
1.52  avaṣya H2 : avaṣya A : śyava ζEC : ava γCα (B lacking)
1.108 ivākṣini ζC : iti aksini γCα : iti vākṣini E (AB lacking)
1.17–18 anuśamsā mantraṅvinyaṇāsaḥ ADE < ~8 > Cay (anuśamsā mantraṅvinyaṇāsaḥ suppl. H2; anuśamsā mantraṅvinyaṇāsaḥ suppl. Cε) (BJ lacking)
1.134 jagac ca jagac ca jagac ca jaganti ζEC : jagac ca jaga Cαγ (AB lacking)
1.135 arthakarair iti Cαγ : arthakaraiḥ parair iti ζEC (AB lacking)

From fol. 5r onwards C agrees in significant error with EDJ rather than FH. (See, for example, 2.17, where C has pañyate as does EDJH2 against γ's pa.< >.) It may be that at this point the scribe adopted as his main exemplar the manuscript he had been using for making corrections, abandoning the first.

Two readings from fol. 1–4 suggest more specifically that C's initial exemplar may have been a manuscript between β and F:

1.7  lau(lo- DCε)kikam ca tathā śāstram guruparvavramāgatam AEDH2CC : om. γ : < ~18 > Cα (suppl. CεH2) (BJ lacking)

Here (1.7), C could not have F or H as its exemplar since it marks a lacuna for a half verse that they omit.

1.85–8 silam asyeti → anabhibhaviyatiotted om. FC (silam γ)asyeti → anabhibhaviyatiotted suppl. Fε; silam asyeti trilokaviyati / ata eva viro bhagavān vajradharāh parair anabhibhaviyatiotted suppl. Cε) atha vā jayakaramahkarasārvārthasaṁkaraḥ trayo bhṛataras trilokāḥ / tān vijetum silam asyeti trilokaviyati om. EDJCCε (lacking AB)

C here (1.85–8) omits three lines also omitted by F but not by H, affiliating it with the line of transmission from β to F. F corrects the omission in the margin, as does C, but C's correction is not complete; it omits part of the passage that is also omitted, probably through a saut du même au même, by DJE. This example shows independently that C could have had as its exemplar neither H nor the corrected F. It also demonstrates how C was being corrected by δ or one of its descendants. Affiliation with uncorrected F rather than H is also seen at 1.13.

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The situation is even more complicated than I have suggested since C, uncorrected, does not always follow FH in fol. 1–4. The clearest example of this is at 1.10 where C does not follow FH in having a different half verse to the rest of the MSS.

1.10 sattvānām mandabuddhānām karuṇārdreṇa cetasā A6H2: sattvānām ca hitārthāya jñānīnām mokṣaprabhyā y (BJ lacking)

1.56 dharmatāvatāranārthāṃ d: dharmatādhatārānārthāṃ y: dharma-tārtha A (B lacking)

Furthermore, in fol. 4v, despite the examples to the contrary (see above, 1.134; 1.135), there are also readings where C follows d rather than y:

1.129 pravicakah conj.: pravicaryā d: prasiddhayaye y (AB lacking)
1.131 ruṇaddhitī ē: ruṇā ζ: ruviti y (AB lacking)

It may be that fol. 4v is transitional, with both exemplars being used evenly. Alternatively, the change in exemplar may occur near the bottom of fol. 4r (where a change in ink, if not hand, is discernable) and the corrections to fol. 4v, fewer in number than in the preceding folios, form the tail end of a second and later strata of corrections. The adoption of differing quantities of the corrections by the various descendants of C, ie. KG and B1, supports such a theory.36

MS D, like H, gives indications of contamination only where it has been corrected. In contrast to H, D has few corrections, possibly in the hand of the original scribe, their highest density occurring in the portion of the sixth chapter collated to establish the stemma. On a number of occassions Dc is correct against the rest of β.


36See discussion of variants at 1.13 & 1.17 in part xii ("B1 and K descend independently from C"), section 4.2, above.
Here (5.13) $D^c$ provides a good reading in the absence of ones from $AB$. Elsewhere $D^c$ agrees with $AB$. For example:

6.41 sümānyalaksanatvād $ABDC : sāmānyasya<--->tvād CDEGJK : sām-

anyatvād FH

6.44 daśabhūmīśvaro nātho $AD^cmg : daśabhūmīśvarau nātho B : daśa-


6.81 nairyāṇikataś ca manasi $ABDC : <->nairyati<--->manasi CGK :

<->nairyata<--->manasi E : nai< ~8 > FH : <->naiyāti<--->ta

<->manasi D : <->naiyāti<--->manasi J : naiyāti<--->manasi H2

These readings show that $D$’s source of contamination could come from either $\alpha$ or B. The correction to $D$ at 6.47, however, suggests the source may be the branch of the stemma containing $B$ since $D^c$’s ucyacyate (= ucyate with dittography) is attested by $B$ but not $A$:

6.47 nātha ity ucyate tāsv eva daśabhūmīṣu $B : nātha ity ukte tāsv eva
daśabhūmīṣu A : nā< ~7 >daśabhūmīṣu CDEGH2JK : nāpa ity
ucyacyate tāny eva daśabhūmīṣu $D^c : om. F : lac. H

MS $E$ in general does not show signs of any contamination from outside $\beta$. There are three instances possibly indicating the contrary. Firstly, (1.113) $E$ is corrected in the margin to provide a good reading:

1.113 praticchāna $E^cC^c : pratitya FHDJC^a (prati* E^a) (AB lacking)

Secondly, at 5.19, E is the only MS from $\beta$ not to contain a lengthy dittography:

5.19 samskāravimokṣa $BE : samskārapratipākṣabhāvena(-prati< ~4 > FH; bhāvena suppl. *H2*) kramād animmittāpranihitānabhisyamskāravi-
mokṣa FHDJC (A lacking)

Thirdly, E is correct with $AB$ against the rest of $\beta$:

5.265 abhāvād $ABE : abhāvād ϱC$

Only the first of these examples is wholly convincing: the source of the correction must lie outside $\beta$. In the second case the dittography could have been omitted by the scribe through a saut du même au même (less likely, it could have been independently corrected); in the third, E’s abhāvād could be the result of a scribal slip rather than a genuine inherited reading. Thus, it is possible that E
uncorrected is uncontaminated, at least from any source outside β and its descendants.

On a number of occasions E is correct against the rest of δ and these are harder to assess. Some could be correct adventitiously as a result of an independent error by E.

For example,

4.44 nairātmya AyE : nairātmye CĆ (B lacking)
4.199 māyājālā AByE : mālājālā C : mālā Ċ
4.206 cintayet AByE : vicintayet CĆ
6.3 prati AByE : pravi CDJGK

Others are not so easily explained as, for example, the retention of a syllable (6.39; 6.63) or vowel (4.67) or two words not attested by the rest of δ (6.58):

6.39 uttarottarajñāna AByE : uttarottajñāna CDJGK
4.67 vikurvitāni AE : dvivikurvitāna CĆ : < > kurvatā(-to F)ni y : dvivikurvitāni H2 (B lacking)

In this last example the reading of HF seen out of context is misleading since it is part of a larger lacuna. Thus β could have the correct reading, the larger lacuna occurring as a separate error in γ. However, a lacuna for anvayajñānam katamat should, according to the readings, be present in δ.

These examples can be seen either as evidence of contamination or as providing counter-instances to the proposed structure of the stemma. They do not, I think, have sufficient weight to warrant changing the stemma at present; the evidence for the MSS of δ sharing error is strong and it is not clear how the relationship of the MSS of δ could be changed while accommodating the evidence of shared errors in DJ and EC reviewed earlier. Collation of further chapters of the NMAA may bring clarification.
**MS F** shows no sign of contamination with the exception of a one and half line omission corrected in the margin, possibly in a second hand.

1.85–8 śīlām asyeti → anabhībhāvanīyatvāt om. FC (śīlām {y}asyeti → anabhībhāvanīyatvā<sup>2</sup> <i>suppl.</i> F<sup>c</sup>)

The corrected passage is otherwise fully attested only by H, though it is present in part in δ. The reasons for thinking that the correction is from a different exemplar than the original (ie. that F did not omit the passage and then correct it from the same exemplar) are speculative. C also omits this passage. Possibly C could have copied from F before it was corrected or from a descendant of F, copied before F was corrected; but other evidence suggests that an antecedent of F rather than F itself was C’s exemplar here. (See example 1.7 in the discussion on MS C above.) If this is so then F’s exemplar would have contained the omission. However, since H has the passage, α has to have had it. Thus if F is contaminated its source need be no further distant than a manuscript between α and F that still contained the passage. (For a discussion of C’s correction of the omission, following δ, see above on ‘MS C’.)

**MS H** is the most heavily corrected of the manuscripts and is clearly contaminated. However, like D, the uncorrected text appears to be free from contamination, though not all the corrections are easy to identify as such, especially when they fill lacunae left as empty spaces in the uncorrected text. H is often ‘corrected’ so as to produce a more erroneous reading. H<sup>2</sup> follows δ, for example, at:

1.125 svakaraiḥ γ : muhur muhuḥ svakaraiḥ δH<sup>2</sup> (AB lacking)

6.56–8 ucyate dharmajñānam // anv(adv- E)ayajñānam katamat / rūpā- rūpyapratisamyukteṣu ABED<sup>c</sup> : ucyate dharmajñānam rūpārūpya- pratisamyukteṣu DJCKGH<sup>2</sup> : ucyate <~15~> pratisamyukteṣu FH

(i.e. H<sup>2</sup> omits <i>anvayajñānam katamat</i>, following δ, excepting E.)

The direction of contamination can often be seen, with H<sup>2</sup> having readings only found in J. For example:

5.36 pariṇāśpāṇā Byd : pariṇāśpāṇatvād JH<sup>2</sup> (A lacking)

6.25 pariśuddhatvād AB : pariśuddhatvā CDEGKFH : pariśuddhitvā JH<sup>2</sup>
6.66 avihinam / yena AB : avihinam yad F : avihinam yada H : avihinā para JH²

Occasionally H appears to be corrected from a source outside β. For example, at 1.125 and 6.7, H² is correct against β. (In 6.7 α could have kvipi.) At 4.42 it is correct against α, and at 5.153 correct against Ω.

1.125 utkṣipadbhih H²* : utkṣipyadbhih EC (utkṣipyā C) : utkṣipyabhih ζ : utkṣip< > FH (AB lacking)
6.7 kvipi BH² : kṣipi A : kipi β (kimapi E)
4.42 tatha căha H² Tib. : om. AFHECDJ (B lacking)
5.153 ekibhāvah H² : ekibhāvam AB : ekibhāva β

The example at 4.42 is persuasive and in its light one is tempted to see BH²'s kvipi at 6.7 as evidence of contamination from the B branch of the stemma. The example at 5.153 is by itself insufficient to warrant a conclusion of contamination from outside the archetype – it could be the result of a (fortunate) scribal slip – and I have not noticed any other possible instance of such contamination.

MS J has few readings suggestive of contamination. Since it is an uncorrected manuscript any contamination would have to be either inherited or the result of incorporation of corrections made to its exemplar. There are two potential examples: firstly, in 6.21–2, where J retains a syllable omitted by the rest of β; secondly, in 5.239, where J does not witness an interpolation found in the rest of β.

6.21–2 ādāhārarūpatvāt ABJ : ārārūpatvāt CDEFHKG
5.239 tamonirghāta B : tamonirghātana AJ : tamondhakāranirghā(-gho H)tana Dyє

If independent scribal correction can be discounted (I am not convinced it can) the second example, since it retains the final -tana, suggests contamination from α or one

37J does have just one marginal correction. See above, Description of Manuscripts, section 2.4.
of its descendents rather than from the branch of the stemma containing B. Other possible examples of contamination in J are less convincing. For example:

4.167 nemyāṃ AJ : namyāṃ CDy : navamyāṃ E (lacking B)
6.48 anvaya ABJ : advaya CDEFHKG

Here the possibility of independent scribal correction is more likely. The case for contamination in J is not very strong. As with E, the results of further collation and editing may produce a clearer picture.

4.4 The Tibetan Translation & the Stemma Codicum

Discussion of the relation between the Skt. MSS and Tib. can only be preliminary, since it draws upon a limited range of comparisons, although the implications of a number of these are nevertheless clear. Each of the examples summarised below is discussed more extensively within the corresponding textual note.

i) Tib. has its own errors.

For example, Tib. omits (5.243) śāṃkara iti; reads (5.258) 'khor ba'i gnas thabs {samsāropāya} for sambhāropāya; transcribes (4.207 & elsewhere, see textual note) te nama for nama. At 2.34, Tib. omits parṣadi (though B is lost here).

It is hardly surprising that Tib. has errors. There was at least one hundred years between the composition of the text and its translation. It would be unlikely that the exemplar(s) used by the translator would be an autograph manuscript; it could well contain corruptions. Errors could also enter at the time of translation or later, when the translation was revised. If some of these errors were derived from Tib.'s Skt. exemplar then, since they are Tib.'s (exemplar’s) own errors, it follows that Ω is not in the direct line of descent from Tib.'s exemplar, otherwise the present MSS would also contain those errors. Unfortunately, the above examples are not sufficiently decisive to form a basis for such assumption; 'khor ba'i gnas thabs {samsāropāya} for sambhāropāya is perhaps the most likely candidate. Of course, Tib. could not be an apograph of any of the Skt. MSS since the oldest is dated c. 1450 CE, so it would
be logically impossible for *Tib.* to have all the errors of, say, MS A as well as errors of its own. However, if *Tib.* and α shared errors and also contained errors of their own, then *Tib.* and α would share a hyparchetype that was an Indian manuscript predating the translation into Tibetan.

ii) *Tib.* agrees in error with α

At 5.90, B’s *vilokyata* is to be preferred against α’s *vinasyata*, which latter is supported by *Tib.*’s *mi rtag [ces pa’i don to]*.

iii) *Tib.* agrees in error with β

At 1.45, *Tib.* and β omit *stutih samagṛā // idam* attested by A, thereby collapsing two sentences that make good sense into one without sense. (Unfortunately B is lost here.)

At 2.40–1, *Tib.* again follows β in omitting three words: for A’s *tena mahattvād brahma / tasya svarah* (em.: sūro A) brahmāsvaram, β has *tena mahattvād brahmāsvaraḥ.* *Tib.* reads *de bas na che ba’i phyir tshangs pa’i gsung ro.* (B is lost here.)

iv) *Tib.* is correct with A(B) against β

For example, at 4.221 *Tib.* (byang chub mchog) supports AB’s *bodhyagri*- against β’s *bodhyangi*.

There are also instances from chapters 1–4, where MS B is lost, when *Tib.* supports A against β. For example, *Tib.* supports: (1.67) A’s *iti* against β’s *ityādi*; (1.183) A’s *kleśāḥ sat* (nyon mongs pa drug go) against β’s *kleśā rāgādayah sat*; (4.6) A’s *mahiḥdhiḥkṛt pranidhānicittah* (byang chub chen por smon pa’i sens) against β’s *mahihdhiḥkṛtaśānicittah*; (4.96) A’s *tatrāsanavikalpah* (de la gdan rnams brtag pa) against β’s *tatrāsanam vikalpetah*; and (4.96) A’s *madhye simhāsanaṁ pūrve gajāsanaṁ against β’s madhye simhāsanaṁ varam pūrve gajāsanaṁ jñeyam.* At 4.105 *Tib.* (byang chub mchog) supports A’s *bodhyagri*- against β’s *bodhyangi*.

The two examples cited where *Tib.* has the errors of β are striking. Both are errors unlikely to have been made independently and have therefore either been inherited from *Tib.*’s Skt. exemplar or are the result of later contamination. If the former, then *Tib.* and β must descend from the same hyparchetype, since the
possibility of *Tib.* descending from *β* is ruled out by the examples where *Tib.* is correct against *β* (i.e. *β* has its own errors in relation to *Tib*.). The following figure shows this alternative:

![Diagram](https://via.placeholder.com/150)

**Fig. 3. Possible Relation of *Tib.* to the *Stemma Codicum* of the Sanskrit Manuscripts of the NMAA.**

If *Tib.* and *β* do descend from the same hyparchetype, *Tib.* cannot be correct (unless through independent correction) against *α*; against either *A* or *β* when they are in agreement with *B*; or against *α* and *B* (i.e. *Ω*). However there are such cases, where:

v) *Tib.* is correct against *α*.

For example: *Tib.* supports (2.41) *atha vā* (*yang na*), which gives good sense as the opening of a second gloss, against *α*'s *tatřa*; supports (3.4) *ityādi / tatřa (ces pa la sog pa ste / de la)*, omitted by *α*. (For each of these *B* is lost.) At 5.199, *Tib.*’s *drag pa chen po* supports *B*’s *mahākrūraḥ*, omitted by *α*.

vi) *Tib.* is correct against *Ω*.

There is one instance where this may be the case: at 4.201 where *Tib.* supports *idānīm {da ni}* against *ABy*'s *idam idānīm* (*CČ* have *itam idānīm*; *E* has *itah idānīm*).

These examples suggest, though perhaps not conclusively, that *Tib.* is contaminated; there is a slender possibility that they could be corrections made independently by the translator. It is not clear whether these examples represent the

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38For the full *stemma codicum* of the Sanskrit Manuscripts see Fig. 2 (p. 171).
contamination or whether it is seen in those where Tib. shares error with β. Contamination could well have arisen at the time of Tib.'s revision, especially if it was 'corrected' against a different Skt. exemplar. In any case Tib. cannot be simply related to the stemma of the Skt. manuscripts.

5. The Tibetan Translation of Vilāsavajra's Nāmamantrārthāvalokini

Title: Āryanāmasamgitiţkā Nāmamantrārthāvalokini;39 'phags pa mtshan yang dag par brjod pa'i rgya cher 'grel pa mtshan gsang sngags kyi don du rnam par lta ba (Tib.P. 31r8-31v1 [184.4.8-184.5.1]; Tib.D. 27v1-2).

5.1 The Translators

According to the colophon of the blockprint edition(s) of the Tibetan translation of the NMAA the text was translated by Smrtijñanakirti and revised by Phyag na rdo rje and kLog skya shes rab brtsegs.40 The Indian pandita Smrtijñanakirti, who can probably be placed at the beginning of the eleventh century, is portrayed by the Tibetan histories as an important figure in the initiation of the 'later spread' (phyi dar) of Buddhism in Tibet.41 He worked in Eastern Tibet (Khams) where, apart from teaching, he was responsible for the translations of a number of texts, including the NMAA, some shorter works on the NS and his own NS commentary (Tōh 2584). The Blue Annals discuss whether or not he predated Rin chen bzang po and conclude that he did.42

39-āvalokini is my emendation. The transcription reads -āvalokini.
40See Appendix III for text. Concerning kLog skya shes rab brtsegs, the Blue Annals (I 382) states, “The lo-tṣa-ba kLog-skya Ŝes-rab-rtsags heard the Tantras of the Samvara Cycle from Pham-mthiin-pa”. Pham-mthiin-pa is earlier described as a pupil of Nāropa (ibid. I 381). Bu ston’s Chos ’byung adds: “Log-kya Šes-rab-rtseg translated the (works of the) Cycles of Manjusrīnāmasangiti (mTshan-brjod)” (Obermiller, 1932, 220). If kLog skya shes rab brtsegs is a contemporary or near contemporary of Nāropa (956–1040 CE) the revision of the Tibetan of the NMAA did not post-date the original translation by very long. (On the date of Nāropa, see D. Snellgrove and T. Skorupski, The Cultural Heritage of Ladakh. Vol.II, p. 90, where they argue that 956–1040 CE is better than 1016–1100 CE, the figure given by H.V. Guenther in The Life and Teaching of Nāropa, London, 1963.)
41Some biographical information is found in Bu-ston’s Chos ’byung (Obermiller, 1932, 214–5). See also Blue Annals I 204–5, 346, 372, 395; II 417.
42Blue Annals I 204–5.
5.2 Xylograph Editions

In the preparation of the present edition I used two xylograph Tanjur editions of the Tibetan translation of the NMAA, the Derge and the Peking, one from each of the two Tanjur traditions. For those parts of the text that I consulted, however, the two editions were practically identical, showing only very minor variations in readings. My concern has not been to produce an edition of the Tibetan text but rather to consult it at points where the Sanskrit proved problematic. The following remarks concerning the translation and its relation to the Sanskrit transmission arise in this context.

5.3 Features of the Translation

The Tibetan translation of the NMAA displays a number of features that might be expected of any translation: occasional mistranslation and misinterpretation, as well as translation that is interpretive rather than strictly literal. The inherent difficulties of translating a Sanskrit commentary, such as dealing with glosses and grammatical analyses, sometimes produce Tibetan that is trite or empty of meaning. Part of the problem can be the comparatively limited vocabulary of Tibetan.

Other features derive from the adoption of what must be a previously existing translation of the \textit{Ndmasamgiti} for all citations of its verses. The most dramatic result of this is the rearrangement of the Skt. text of the NMAA wherever the order of comment on words in the NS differs from the order followed by the inherited NS translation. This generally arises in the following circumstances. The Skt. usually comments on a verse \textit{pāda} by \textit{pāda}, working from the first through to the last. If, however, the pre-existing NS translation has altered the order of the \textit{pādas}, the

\footnote{The transmission of the Tanjur xylograph editions is less complicated than that of the Kanjur. All four – the Narthang, the Peking, the Derge, and the Cone – can be traced back to the edition of Buo ston. They divide into two families, the Narthang and the Peking editions on the one hand and the Derge and the Cone on the other. In the latter, the Cone edition is a direct copy of the Derge.}

\footnote{Any variants in the passages I consult are noted in brackets after the preferred reading.}
Tibetan translation of the NMAA rearranges the NMAA so that it follows the order of pādas in the NS translation. This would of course make for better reading of the Tibetan, with the commentary taking the words of the verse, as translated, one by one from the beginning. Since the pre-existing NS translation sometimes differs from Vilāsavajra in how it construes the Skt., this can produce a conflict in sense between verse citation and commentary. There is also at least one occasion where, faced with a clash between the inherited NS translation and the (Skt.) NMAA analysis, the Tibetan modifies the NMAA in order to make its analysis accord more with the inherited NS translation.

There are also passages that are straightforwardly corrupt. Various junctures provide opportunities for corruption: the point of translation, revision, or the point of preparation of the blocks for the xylograph editions. Also, as seen above (section 4.4), Tib. is likely to have inherited corruptions from its exemplar(s).

The following paragraphs contain examples and some further discussion of these features.

i) Corruptions

Some examples of small errors – of omission, addition and misreading – in Tib. that are not shared by any of the Skt. MSS are enumerated in section 4.4 (i) above. A extensive corruption is seen at the beginning of the passage in chapter 4 listing the attributes of Mahāvairocana as visualised by the yogin: part of a sentence is misconstrued as a complete sentence, and its translation contains a misreading (caturtham for catur-) as well as an omission (see the textual note on 4.102–5). Chapter five has examples of additions where Tib. inserts citations of NS pādas: thus Tib. has the half verses 31ab, 31cd and 32ab where the Skt. (codd.) has 31a, 31c, and 32a respectively (see textual note on 5.56).45

45For discussion of instances of corruption that may have been inherited from Tib.'s Skt. exemplar(s) see section 4.4 (iii) above.
ii) Mistranslation

At 5.13, *Tib.* misinterprets the dvandva *jñānasattvādyakṣarayoḥ* (*jñānasattva;ādyakṣarayoḥ*), taking it to be a karmadhāraya (ye shes sems dpa’ la sogs pa’i yi ge dag gi {jñānasattvādi:ākṣarayoḥ} *Tib.*[191.3.5]). The result, “of the two syllables *jñānasattva*, etc.”, gives no sense in context.

A lengthier mistranslation occurs in a passage that lists the attributes of Mahāvairocana as visualized by the *yogin*, following each with an explanation of its significance. *Tib.* misreads the punctuation and so incorrectly links all but the last of the attributes and explanations (see textual note on 4.102–5).46

iii) Non-literal translation

For example, at 4.174, Mañjuśrījñānasattva is described with the bahuvrihi bālārkamandalacakṣayaprabhāmandalam, “with a halo that has the brilliance of the orb of the newly risen sun” (The Skt. is emended to *cchāya*- from *cchāya-*. *Tib.* does not translate the element *cchāya-* and uses the interpretive bskor ba rather than the possessive particle *can* giving, “encircled by a halo like the disc of the newly risen sun” (nyi ma ’char ka’i dkyil ltar ’od kyi dkyil ’khor gyis bskor ba *Tib.*[190.2.6–7]). (See textual note on 4.174.)

Again, at 4.81, in a verse citation describing the decoration of the kūṭāgāra (ie. the maṇḍala) *Tib.* translates the half-verse *khacitam vajraratnais tu ardhacandraṇa samyutaiḥ* with rdo rje rin chen rnams dang ni / / zla gam (kham *Tib.*P.) rnams kyis yang dag brgyan (mnan *Tib.*P.) (*Tib.*[189.3.5]). Though the Skt. is not without its problems – *samyutaiḥ* is a conjectural emendation of codd.’s *samyutam* (see the textual note on 4.81) – *Tib.*, perhaps constrained by the metre, deals with it interpretively, using the verb *yang dag brgyan* for both *samyutaiḥ* and *khacitam*

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46For discussion of a mistranslation that makes sense in context see textual note on 5.177. At 4.207, *Tib.* mistranscribes a mantra, adding an extra syllable, and omits the Skt. giving the number of syllables (again, see the textual note).
(yang dag preserves the verbal prefix sam-) and treating ardhacandrena as a plural, giving "...it is adorned with vajra-gems and half-moons".47

iv) Empty glosses

At 1.110, the Skt., commenting on protphullakamalānanah (NS 2b), glosses kamalah with padmam. Tib., which inherits pa dma for kamala, can but repeat itself, translating the gloss with pa dma ni pa dma nyid do (Tib.[186.1.3]).

A few lines earlier, at 1.106, commenting on the previous pāda, vibuddha-pundarikāksah, the Skt. glosses pūndarikam with śvetapadmam. Tib. has pa dma dkar po zhes pa ni dkar po 'i pa dma'o (Tib.[186.1.2]), "as for white lotus, [this refers to] a lotus that is white" Given that pa dma dkar po had been chosen to translate pūndarikam, the rendering of the gloss is bound to be empty. Nonetheless, pa dma dkar po is an obvious choice for a translation of pūndarikam even if it were not predetermined by the inherited translation: it is after all how the NMAA glosses it (and how it is translated in its three appearances in the MVy, at 1335, 1348, and 6147). Tib. has here fallen foul of a problem endemic to all translation of Skt. commentaries, namely, that if the root text is translated in accordance with the commentary, as it generally should be, it often renders translation of glosses empty.

v) Adoption of a pre-existing Tibetan translation of the Nāmasamgiti

For its citations of NS verses Tib. does not translate afresh but adopts what must have been a previously existing translation.48 That this is the case is most apparent where there is a conflict between the meaning of a NS verse as cited by Tib. and its analysis in the following comment. If Tib. translated the NS citations for itself such conflicts would be extremely unlikely, whereas in fact they occur frequently, particularly so in chapter 5 where the NMAA and the inherited translation often read

47 A further example of a non-literal translation is found at 5.175 (see textual note).
48 I generally refer to this translation as the 'inherited translation', which for the most part corresponds with the edition of the translation printed by Mukherji (1963) (= NS.Tib.). See section 5.5 below for discussion of its relation to the transmission of the NS in Tibetan translation.
the epithets starting mahā- differently. Before discussing possible sources of this inherited translation, there follow some examples of how it can differ from the analysis given by the NMAA, and a note of some of the consequences.

Verse 40 of the Nāmasamgiti provides a typical example of what is commonly found in chapter 5. Here, the epithet mahābhavādrisambhettā (NS 40a) is analysed by the Skt. as a karmadharaya with mahā- qualifying the rest of the compound: mahāṃś cāsau bhavādrisambhettā ca mahābhavādrisambhettā (5.235–6). Thus the NMAA takes the compound to mean “great shatterer of the mountain of existence”. However, in the opening citation of the verse (5.231 in the Skt.) Tib. reads otherwise: srid pa’i ri bo chen po ’joms, “[he] shatters the great mountain of existence” (Tib.[194.1.8–194.2.1J). In the translation of the karmadharaya analysis this difference produces a confusing result, ie. chen po yang de yin la srid pa’i ri bo ’joms pa yang de nyid yin pas srid pa’i ri bo chen po ’joms zhes so (Tib.[194.2.3]). Here the analysis, that is, what corresponds to mahāṃś cāsau bhavādrisambhettā ca, is translated correctly but since the conflicting translation of the epithet is retained, its restatement at the end creates a nonsense (“Since he is great and one who shatters the mountain of existence, he shatters the great mountain of existence”).

A similar conflict is seen in the treatment of the epithet mahāprajñāyudhadharah (NS 34a), which is again taken by the Skt. as a karmadharaya with mahā- in apposition to the rest of the compound: mahāṃś cāsau prajñāyudhadharas ca mahāprajñāyudhadharah (5.119–120). This gives a meaning of, “Great bearer of the weapon of wisdom”; Tib., however, in its citation of the pāda has shes rab mtshon chen ’chang ba ste (Tib.[192.4.5]), “Bearing the great weapon of wisdom” and this time in the translation of the karmadharaya analysis it mistranslates the first part as well as restating the inherited translation of the epithet at the end: shes rab mtshon chen ’chang ba yang de yin la chen po yang de nyid pas shes rab mtshon chen ’chang ba’o (Tib.[192.4.7]).
A further example of the inherited NS translation conflicting with the interpretation of the NMAA and leading to mistranslation is found in the following verse (NS 35a). The Skt., following the familiar pattern, analyses \textit{mahāmâyādharah} as a karmadharaya: \textit{mahāmś cāsau māyādharāś ceti mahāmâyādharah} (5.144-5).

For this \textit{Tib.} has \textit{chen po yang de yin la sgyu 'phrul yang de nyid yin pas sgyu 'phrul chen po 'chang ba'o} (Tib.[193.1.3-4]). For the citation of the epithet \textit{Tib.} takes \textit{mahā} to qualify \textit{māyā} (sgyu 'phrul chen po 'chang \{mahāmâyā^2dhara'})\). It looks as if it may be trying to retain this in the translation of the karmadharaya, which retranslated into Skt. gives something like \textit{mahāmś cāsau māyā ca mahāmāyādharah}.

Finally, I have noted one instance in the translation of these karmadharaya analyses where \textit{Tib.} attempts to translate it all in accordance with the reading of the inherited translation. Thus in the analysis of the epithet \textit{mahāmâyendrajālikah} (taken by \textit{Tib.} as sgyu 'phrul chen po mig 'phrul can) the Skt. reads \textit{mahāmś cāsau māyendrajālikaś ca mahāmāyendrajālikah} (5.153-4).\textsuperscript{50} For this \textit{Tib.} has sgyu 'phrul chen po yang de nyid yin la mig 'phrul can yang de nyid yin pas sgyu 'phrul chen po mig 'phrul can no \{mahāmāyā cāśāv indrajālikaś ca mahāmāyendrajālikah\} Tib.[193.1.8–193.2.1]. Not only does the use of a pre-existing translation of the NS by \textit{Tib.} produce conflicts of meaning and passages that make little sense, it also exerts pressure on \textit{Tib.} to translate in accordance with that translation.

\textsuperscript{49}An example of limited vocabulary compounding the problems of adopting a pre-existing translation is seen in \textit{Tib.} for NMAA on NS 31b (mūdhāmohāsudanah) where \textit{gti mug} is used to translate both \textit{mūḍha} and \textit{moha}. See textual note on 5.61.

\textsuperscript{50}The Skt. here is emended. The available MSS read \textit{mahāmś cāśāv indrajālikaś ca mahāmāyendrajālikah}, which must be corrupt. (See textual note on 5.154.) However, if \textit{Tib.}'s exemplar also read this, the path of further corruption to its present reading is easier to account for – all that is needed is for the lost \textit{māyā} to be attached to \textit{mahā}.
At a number of points the NMAA either cites or incorporates passages from the *anusamsā*, the prose section praising the benefits of the NS.\(^{51}\) In translating these, *Tib.* does not follow the translation of the *anusamsā* as printed in the Derge or Narthang Kanjurs. I have not been able to ascertain whether there was an earlier translation that it did follow (see section 5.5 below). The same is true for the translation of the NS colophon where it is incorporated into chapter one (see textual note on 1.72).

vi) **Rearrangement of NMAA in accordance with the order of the inherited translation of the NS.**

As stated earlier, one of the most striking features of *Tib.*, deriving from its adoption of the pre-existing translation of the NS, is the re-ordering of sections of the NMAA so that its order in commenting on the words or *pādas* of a NS verse accords with that of the words or *pādas* of the inherited translation.

I will examine just one instance of this phenomenon, which should be sufficient to illustrate some of the frequent ramifications. Other instances, a number of which are discussed in the textual notes, are listed subsequently.

NS 8 reads, *ajñānapaṅkamagnānām kleśavyākulacetasām / hitāya sarva-satṛvānām anuttaralāptaye //*. The inherited translation reverses the order of the first two *pādas*, thus: *nyon mongs pas ni sems dkrugs shing / mi shes ‘dam du bying ba yi / sems can kun la sman pa dang / bla med ‘bras bu thob bya’i phyir //* (Mukherji 5–6)

*Tib.* has rearranged the passage on NS 8 so that the lines on *kleśavyākulacetasām* are translated first, followed by those on *ajñānapaṅkamagnānām*, and finally by those on *anuttaralāptaye*. Hence *punar api kimviśiśṭās → prakāśayatv iti*

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\(^{51}\) In chapters 1–5 the *anusamsā* is cited twice: a single line at 1.56, and a five line passage starting at 5.287 (see corresponding textual notes). It is incorporated (without attribution) on three further occasions: two and a half lines starting at 1.63; a little less at 4.2 and some four lines at 5.279ff. (again, see corresponding textual notes). In the last of the incorporated passages, material from two parts (cakras) of the *anusamsā* is combined.
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sambandhah (1.182–7) is translated first, starting at Tib.[186.4.8]; then ajñāna-paṅkamagnānām → sattvās teṣām hitāya (1.180–2), from Tib.[186.5.2]; and anuttaraphalām → tatprāptaya iti (1.187–8) stays last, at Tib.[186.5.4]). The rearrangement is unsuccessful, however, since the Skt. does not comment on the NS verses in discrete units that can be interchanged without interrupting the development of the interpretation. This is especially so in the introductory chapters preceding those that deal with the ‘names’ of Mañjuśrī. Unfortunately it is in these chapters that there is least coincidence between the order of the Skt. and that of the inherited translation of the NS verses, which results in the Tibetan in disruption of meaning.

In the present instance, for example, Tib. opens the passage with sems can de rnams ji lta bu zhe na, translating punar api kimviṣiṣṭās te sattvā ity āha, but reference to the living beings (sems can de rnams; te sattvāḥ) only makes sense in context of the previous reference to them in the opening passage of the Skt., which Tib. has not translated. (Tib.’s omission of anything for punar api here could be seen as a remedy for the problem of putting first a sentence that starts, “Again …”) Later, Tib. includes the linking passage (sambandhah), anuttaraphalāprāptaye bhagavān prakāśayatv iti sambandhah, at the end of the lines on kleśavyākulaclatasām. This should properly have been included as the start of the commentary on anuttaraphalāprāptaye; since Tib. omits it, it has to insert a citation of the last pāda before translating the commentary on it. These are not the only problems with this passage, but they are enough to show the tangle that can and often does result from rearranging the order of the Skt..52

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52 The Tibetan translation of the NMAA on NS 8 is as follows: sems can de rnams ji lta bu zhe na / / nyon mongs pas ni sems dkrugs shing zhes pa ni nyon mongs pa drug go / / de skad mngon pa'i chos las gsungs te / nga rgyal lta ba the tshom dang / / 'dod chags zhe sdang gti mug go / / zhes gsungs so / nyon mongs pa de rnams kyi sems ram par dkrugs pa'i sems can gang yin pa de rnams ni nyon mongs pas ni sems dkrugs shing ste / de'i phyir na de mams bla na med pa'i 'bras bu thob pa'i don du bcom ldan 'das kyi shsad du gsol zhes pa dang 'brel to (te Tib.D.) / / gzhan yang khyad par ci 'dra ba'i sems can zhe na / / mi shes 'dam du bying ba yi / / sems can kun la sman pa dang / / zhes pa ste / de la mi shes pa ni ma rig pa ste / de nyid thogs pa'i gnas nyid kyi phyir ram / thar dka' bas na 'dam dang 'dra bas 'dam mo / / der bying ba'i sems can gang yin pa rnams la phan pa'i phyir
Tib. again rearranges the Skt. text so that it follows the order indicated by *NS.Tib.* in the passages on the following verses: NS 1d (see textual note on 1.88); NS 4 (see textual notes on 1.125 & 1.129); NS 9b (*Tib.* reverses the order of the NMAA at 1.191ff on the epithets šāstā and jagadguruḥ); NS 18 (see textual note 2.12).53

For the commentary on NS 6ab, *Tib.* changes the order of the Skt. but unusually – this is the only occasion I have noted – not so as to follow that of *NS.Tib.*. This suggests that at this point the inherited Tibetan translation followed by Smṛtijñānakīrti differs from that of the bilingual xylograph. (See textual note to 1.156.) In its citation of NS 38d, *Tib.*, following *NS.Tib.*, reverses the order of the two epithets but does not subsequently rearrange the order of the NMAA. Such preservation of the Skt. order of the NMAA in the face of a divergence in the inherited NS translation is uncharacteristic. (See textual note to 5.205.)

5.4 The Value of Tibetan Translations in Editing Buddhist Sanskrit Texts.

As stated before (in section 3.3 above) I have treated the readings of the Tibetan translation of the NMAA as simply those of another witness and assessed them as such in the light of the evidence from the Skt. MSS. This might seem to state the obvious, but means that the readings of the Tibetan have not been accorded any privileged status, running contrary to the view, classically exemplified by David Snellgrove in the introduction to his edition of the *Hevajra Tantra* (HVT), that in the editing and translating of Buddhist Tantric texts the value of the Tibetan translation is equal to, if not greater than, that of the surviving Sanskrit. He says, for example,

...the general method has been to first ascertain the intended sense of the text and then edit the manuscripts accordingly. (HVT II, viii.)

bshad du gsol zhes pa'i tshig dang 'brel to / bla med 'bras bu thob bya'i phyir zhes ba ni bla na med pa'i 'bras bu ni sangs rgyas nyid do / / de<"i"> thob pa ni rab tu myed pa'o / / de'i don ni de thob pa'i phyir (thob par bya'i *Tib.P.*) zhes bya'o / *Tib.*[186.4.8-186.5.4]

53 This list is by no means comprehensive since it results largely from observations noted in the course of consulting *Tib.* at points where the Skt. is in doubt.
For ascertaining the intended sense of the text the most reliable version is the Tibetan translation. This reproduces the original text at a far earlier stage than the nineteenth-century Nepalese MSS. (HVT II, ix.)

Although these comments were made in the context of editing a particular text whose original was not pure Sanskrit, using manuscripts from no earlier than the nineteenth century, Snellgrove’s more general attitude to Tibetan translations of Buddhist texts informs them. Thus:

Every one of their (ie. the Tibetan translators’) texts is an extraordinary linguistic feat, for no other translators have ever succeeded in reproducing an original with such painstaking accuracy. Relying upon them alone, there is no reason why the exact contents of any Buddhist text should not become known to us. (HVT II, viii.)

His remarks initiated discussion that still continues on the role of Tibetan translations in the editing of Buddhist texts.\(^54\) In the light of my observations on the Tibetan translation of the NMAA, I want briefly to comment on two points: that Tibetan translations are especially accurate; and the assumption that a Tibetan translation, as distinct from the Sanskrit, does not have its own history of transmission.

The previous section offers adequate testimony that Tibetan translation is not always accurate. Apart from the considerable confusion that often results where Tib. rearranges the order of the Skt., there are clear mistranslations and misinterpretations, besides the evidence that the Skt. exemplar(s) themselves may have been corrupt.\(^55\) This is not surprising. In any sphere and at any time some translators will be better than others and the quality and accuracy of a translation will depend on their linguistic competence and understanding of the subject matter. It also relies on the state of the exemplar(s) of the text being translated. The value of each translation as a witness needs to be weighed individually. I have dwelt at more length than is perhaps

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\(^{55}\)Further evidence of a Tibetan translation following a corrupt exemplar has been provided by Isaacson, who has shown that in at least one place the Tibetan translation of Kanha’s Hevajratantra commentary, the Yogaratnamālā, follows a corrupt reading, witnessed by part of the extant Skt. MS transmission (Isaacson, 1994, 13, on YRM 105.3–5).
necessary on the difficulties attending the Tibetan translation of the NMAA to counter the risk inherent in the assumption that ascribes sovereign accuracy to Tibetan translations. Wayman, for instance, introducing his translation of the *anuṣamsā* section of the NS, writes (1985, 42):

> Since the Minaeff Sanskrit edition differs, by reason of corruptions, from the Tibetan in various spots, I have naturally consulted the Sanskrit but take the Tibetan version by Rin-chen-bzang-po as my guide here.

As has already been seen, the presupposition that differences between the Skt. and Tibetan reflect corruptions in the Skt. is untenable.\(^{56}\) If what Wayman is in fact saying is that for this particular translation each difference reflects a corruption in the Skt., he provides no supporting evidence for this.\(^{57}\)

Secondly there is the assumption, which reinforces this view of the accuracy of Tibetan translations, that once a text was translated into Tibetan it was no longer susceptible to further corruption in the way that the Skt. was. This must underlie Snellgrove’s statement that the Tibetan “reproduces the original text at a far earlier stage than the nineteenth-century Nepalese MSS”. It is true that once a blockprint edition is published possibilities for further change become limited. However, recent

\(^{56}\)In point of fact, the Derge translation of the *anuṣamsā*, which Wayman follows, mistranslates on at least one occasion. In the fourth section (cakra) of the *anuṣamsā*, for the phrase *imām ... nāmaṃsamgitiṃ nāma cūdāmanīṃ* the Tibetan has *mīshan Ḍag pa gis gis nor bu zhes bya ba 'di*, which, if retranslated would give, *imām nāmaṃsamgitiṃ cūdāmanīṃ nāma*. (See textual note on 4.4.)

\(^{57}\)It should be said that Wayman does comment on the Tibetan translation of the NS verses, arguing that (what he takes to be) Rin chen bzang po’s translation is a particularly good one (see Wayman, 1985, 36–9). However, in the one instance where he refers to a disagreement between the Skt. and the Tibetan in the bilingual Peking xylograph edition, his conclusion that the Tibetan is correct is doubtful. The issue concerns the words *maundī* and *maunjī* found in the Skt. in NS 93 & 94 (Wayman’s VIII 17, 18) respectively, whereas in the Tibetan their position is exchanged. The NMAA, however, supports the Skt., not the Tibetan. NS 93ab is cited as *sikhī sikhāndi jātīlo jātī maundī kiritīmaṇ* (D.109v3) with the clear, if not very enlightening, gloss, *maundīti mundadharāriṇīna* (D.109v5–110r1); and NS94ab is cited as *mahāvratadharo maunjī brahmācāri vratottamaḥ* (D.110r4), and glossed as *maunjīti maunjamekhalavratadhāranirūpena* (D.110v5–110v1). This latter gloss, placing *maunjī* into the context of “observance” (vrata) that characterises the rest of the verse, shows that the NMAA could not itself be corrupt (ie. its citations and glosses interchanged). Sense also makes NS 93 the proper place for *maundī*, the verse being otherwise wholly concerned with hair and head-dress. It is almost certainly the Tibetan, and not the Skt. that is in error here and this is recognised in the Derge edition of the Tibetan which, for NS 93b, revises the Peking xylograph’s *ral pa mūḍza cod pan thogs to ral pa mgo reg cod pan ldan* (Mukherji 56, & note 5). (However, *mgo zhum* – “round-headed” – for *maunjī* is not changed in NS 94a.)

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work on the history of the Kanjur has shown that textual transmission in Tibet is extremely complicated, and it is now clear that there were often considerable revisions to a text both before and after its initial xylograph edition.\(^{58}\) Little comparable work has been done on the Tanjur.\(^{59}\) Though the difficulties are less acute than with the Kanjur (the four Tanjur editions can be traced back to one manuscript edition), individual texts are often not the original translation but revised versions.

The process of revision is vulnerable to corruption and distortion, and if a translation is revised with reference to a different Sanskrit exemplar from that used by the original translator a contaminated translation will almost certainly result. Evidence reviewed earlier suggests this may have happened in the present case.\(^{60}\) Tib. shows signs of contamination and, according to the xylograph edition colophons, the translation was revised.\(^{61}\)

The evidence of the present translation shows the pitfalls of making simple generalisations about the value of Tibetan translations in editing and translating Sanskrit Buddhist texts. Complex factors coincide to produce the extant textual readings of a translation, and these vary with each text. Thus, each translation needs to be assessed individually and its value in editing and translating a Skt. original is dependent on a separate evaluation of the surviving Skt. MSS. To see that a translation is in places corrupt, has mistranslations or interpretations, does not


\(^{59}\) A start has been made by Helmut Tauscher. See H. Tauscher 'Tanjur Fragments from the Manuscript Collection at Ta pho Monastery: *Sambandhaparīkṣā* with Its Commentaries *Vṛtti* and *Ṭīkā*.' *IsMEO* Vol. 44, no. 1, 173–184.

\(^{60}\) See section 4.4 above, 'The Tibetan Translation & the stemma codicum'.

\(^{61}\) See section 5.1 above, and Appendix III for colophon text.
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necessarily decrease its value as a witness elsewhere. A more accurate assessment of
Tibetan translations can but yield better editions of Buddhist texts, and their true
worth thereby appreciated.

5.5 The Relation of the NS Translation used by the Translator of the NMAA to the
Tibetan Transmission of the NS

Only a few preliminary remarks can be offered as to which translation of the
Nāmasamgitiš was used by Tib. for the citations. Anything further would require a
more extensive comparison of readings from Tib. with others from different editions
of the Tibetan translation of the NS than lies within the scope of the present work. I
shall therefore briefly summarise what is known about the transmission of the NS in
Tibet and observe how the data from Tib. may complement that picture.

The Derge Kanjur edition of the NS states that it was translated by Kamalagupta
and Rin chen bzang po (958–1051) and revised by bLo gros brtan pa (1276–?).62
Beside the Kanjur editions there exists a bilingual Sanskrit-Tibetan xylograph edition,
printed in Peking.63 Mukherji’s edition of the Sanskrit text includes the Tibetan
translation, which he takes from the bilingual xylograph version, emending very
occasionally. Variant readings from the Derge and Narthang Kanjurs are usefully
recorded in footnotes. The readings from the bilingual version often differ
considerably from those in the Kanjur versions; for many lines, and even verses, the
differences amount to a retranslation. Wayman, who also used the bilingual
xylograph for his translation of the NS, argues that this extra-canonical edition
corresponds in general with Rin chen bzang po’s translation prior to its revision by
bLo gros brtan pa. The bilingual xylograph is not the only extra-canonical edition;

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62 Variation between the Kanjur editions remains to be explored. Mukherji (1963, ii) notes that the
Derge and Narthang editions have few differences.
63 In this edition the Skt. text is given twice, once in Laṅka script and once in Tibetan transcription;
after this there follows the Tibetan translation.

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another, published in Dharamsala (undated), was used by Wayman. This latter edition, however, appears to be basically the same version as the bilingual edition and Wayman calls it the 'traditional version', presumably because it is this unrevised version that is memorized and recited by all Tibetan monks, as well as being the version used in the indigenous commentaries (Davidson, 1981, 13).

As far as I have observed, in Tib., citations of NS verses in the NMAA generally follow the bilingual version as printed by Mukherji (NS Tib.), and never follow the revised Kanjur version. I have found one occasion where the citation differs from the bilingual version and one other where a difference is strongly suggested. That they never follow the revised version is unsurprising since Smrtijñānakirti, if he was

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64Wayman does not state on which edition he bases his printed text of the Tibetan, though it generally corresponds to the bilingual version. However, he incorporates readings from at least the Derge Kanjur without noting that he has done so. (The Tibetan text is not accompanied with any record of variants or emendations.) For example, for the first word of NS 29 (mahāprāṇo) he follows the Derge Kanjur (srog chen po ste) rather than the Peking blockprint (khong nas byung ba). In his introductory remarks on the Tibetan text (pp. 35–41) Wayman does discuss this verse and the different translations, arguing that both the Peking blockprint and the Dharamsala versions are corrupt, and that the Derge reading is to be preferred. However, this should supplement, rather than be a substitute for, a list of emendations. Whether any other alternative readings have been incorporated is unclear.

A number of other extra-canonical editions of the NS are mentioned by Davidson (1981, 13, note 38): i) a quadrilingual edition (see Raghu Vira, ed., Mañjuśrīnāmasamgiti, Śatapitaka Vol. 18, New Delhi, for a reproduction of this edition); ii) two editions of the eighteenth and nineteenth centuries from blocks kept in the Royal Palace at Leh: Library of Congress accessions no. I Tib 412 & 425; and iii) an edition from blocks at the monastery of gYung drung, Yuru: Library of Congress accessions no I Tib 71-906365.

65Citations and incorporations of the anuśāṃsa also never follow the Kanjur version (at least in the Derge and Narthang editions). The Peking bilingual edition of the NS does not contain the anuśāṃsa in either the Skt. or Tibetan translation and I do not know whether there was an earlier translation of the anuśāṃsa that was revised before inclusion in the Kanjur: examination of the other editions and manuscripts of the Tibetan NS mentioned below should help settle this question. As a result, it is not possible to say whether Tib. translated the anuśāṃsa material afresh or followed an earlier translation.

66The first is at 1.122 where the NMAA cites NS 3d: virābibhatsatrāpihiphir iti. For this Tib. has 'jigs su rung ba’i dpa’ byad can zhes so (Tib. [186.2.1]), whereas the bilingual xylograph edition reads 'jigs su rung dang dpa’ byad can (NS.Tib./Mukherji 3f). The reading of the Narthang and Derge editions differs from both of these: dpa’ bo ‘jigs rung geugs can dang (Mukherji 3, note 2). The second instance, where examination of Tib. suggests that it was following a different translation from that of the bilingual edition, is at the commentary on NS 6ab (pranāmya nāthām sambuddham bhagavatam tathāgatam). Here, the order of the NMAA is changed, but not, as usual, so that the it follows the order of epithets of the translation represented by the bilingual edition. An obvious explanation is that Tib. was following a different translation. Unfortunately, since the NMAA cites neither NS 6ab as a whole nor NS 6a or 6b separately, but takes the epithets word by word, there is no translation of them and the hypothesis cannot be tested. (See also the textual note on 1.156.)
working at the beginning of the eleventh century, considerably predates bLo gros brtan pa. The relative chronology of Smṛtijnānakirti and Rin chen bzang po is far less certain. Smṛtijnānakirti may be the earlier, or they may have been contemporaries. If the former, the *Tib.* citations cannot be based on Rin chen bzang po's translation. Even if they were contemporaries their geographical separation makes the borrowing less likely. This suggests that the citations in *Tib.* represent a translation of the NS that predates Rin chen bzang po's. If Rin chen bzang po based his translation largely on this earlier one it would account for the closeness of the two.67

There is substantial evidence for the existence of an earlier translation: the NS is listed in the IDan dkar catalogue68 and there are manuscripts of a Tibetan translation from Dunhuang.69 Also, Vimalamitra's *Nāmasamgitiḥṛtti* (Tōh. 2092) is known to have been translated into Tibetan towards the end, or shortly after, the reign of Khri Srong lde'u btsan (742–797);70 and it is unlikely that this would occur without the NS itself being translated, especially given the popularity it seems to have been enjoying at that time in India. Davidson suggests (1981, 13) that this early translation may be preserved in the *rNying ma rgyud 'bum*, where there is a translation of the NS (with no translator identified) that differs in detail from other versions. I have not consulted this version but Davidson implies that the differences between it and the

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67In fact, if the proportion of differences I have observed holds for the whole of the NS, the two versions are more or less identical and Rin chen bzang po's version can hardly be called a new translation, being indeed less of one than the 'revision' of bLo gros brtan pa. Alternatively, Smṛtijnānakirti may be using Rin chen bzang po's translation rather than an earlier one, in which case any differences have to be accounted for by other means.

A further possibility is that the NS verse citations are from Rin chen bzang po's translation (or one that he modified) but were substituted for their initial translations at the time of *Tib.*'s revision by Phyaṅ pa rdo rje and Klog skya shes rab brtsegs. In this case differences between Rin chen bzang po's translation and that found in *Tib.* could be the remnant of Smṛtijnānakirti's initial translation. The rearrangement of parts of the NMAA to conform to the order of the incorporated NS translation could also have occurred at the same time.


70Davidson (1981, 9–10 & note 23) discusses the chronology of Vimalamitra's visit to Tibet and the translation of his NS commentary.
‘traditional version’ ascribed to Rin chen bzang po are not very great since he suggests that if it does represent the early translation then Rin chen bzang po must have drawn heavily on it.

Progress in the work of clarifying the relation between the version ascribed to Rin chen bzang po and any earlier version requires further study of the Dunhuang MSS and the rNying ma rgyud ’bum edition as well as of the NS citations in the present commentary. A manuscript identified as the NS in the library of Ta pho monastery in Spiti (present day Himachal Pradesh) may also be of significance. Ta pho was founded by Rin chen bzang po and a preliminary investigation of its library shows that some manuscripts date from the 11th century. There is the exciting possibility that the NS manuscript is a contemporary copy of Rin chen bzang po’s translation.
TEXT

A CRITICAL EDITION OF CHAPTERS 1-5 OF
VILĀSAVAJRA’S
NĀMAMANTRĀRTHĀVALOKINĪ,
‘AN EXPLANATION OF THE MEANING OF THE NAME-MANTRAS’
Abbreviations and Symbols in the Text, Apparatus, and Textual Notes.

Symbols in the Text

< > A word enclosed with angle brackets is an emendatory addition by the editor that is not attested by any of the manuscript readings available.

* Following a word a superscript asterisk indicates that there is a note in the Textual Notes on the preceding word or passage.

[ ] Square brackets enclose material additional to the edited text of the NMAA, eg. inserted verses of the NS and chapter headings.

† † Obelis are used to mark a word or passage judged to be corrupt but which the editor is not able to emend.

Symbols and Abbreviations in the Apparatus and Textual Notes

1. Manuscript, Archetype and Hyparchetype Sigla

A, B, C, D, E, F, H, J. Upper case Roman letters are used as sigla for the Sanskrit MSS of the NMAA. (See Introduction to the Text, Section 1)

Ω, α, β, γ, δ, ε, ζ: Greek letters are used as sigla for the archetype (Ω) and hyparchetyes (α, β, γ, δ, ε, ζ) of the stemma codicum. Unless otherwise stated, they are used to denote the readings of all the extant descendants of the (hyp)archetye, rather than a reading inferred as being that of the (hyp)archetye itself (because, for example, it is attested by the majority of its descendants).

2. Abbreviations for Texts and Tibetan Translations

NMAA Vilāsavajra’s Nāmanāntārthaśālokini. In plain text in the testimonia; elsewhere in italics. Figures give chapter and line number of the present edition, eg. ‘NMAA 1, 202.’ or ‘NMAA [1, 202]’ denotes NMAA adhikāra 1, line 202.

Tib. The Tibetan translation of the NMAA. Unless otherwise specified, Tib. refers to the reading of both Tib.D and Tib.P. Text references, following Tib. in brackets, are those of Tib.P., eg. Tib.[186.3.7].


NS Nāmasamgiti. NS 42 denotes Nāmasamgiti, verse 42 (verse numeration follows that of NS.Dav.).

NS.Dav. Edited text of the NS as printed by Davidson (1981): in plain text in the testimonia, elsewhere in italics, eg. ‘NS.Dav.[68, 2]’ denotes NS.Dav. page 68, line 2; ‘NS.Dav.[68, v.163a]’ denotes NS.Dav. page 68, verse 163, pāda a. (In the testimonia
references are given without brackets around the text reference. Eg. ‘NS.Dav. 68, 2’; ‘NS.Dav. 68, v.163a’.)

Variant readings recorded by Davidson are given with the source of the variant (as abbreviated by Davidson) indicated in superscript, eg. NS.Dav.Minaev denotes the reading of Minaev’s edition of the NS.

NS.Tib. Tibetan translation of the NS according to the bilingual Peking xylograph edition as printed in Mukherji.

NS.Tib.D.N. Tibetan translation of the NS according to the Derge and Narthang xylograph editions as printed in Mukherji.


3. Symbols and Abbreviations

A1 A as corrected by the original scribe.
A2 A as corrected by a later hand.
Aa A before correction.
Ac A after correction.
Am Indicates a reading in A’s margin.
corr. correx. ‘I have corrected.’
em. emendavi. ‘I have emended.’
conj. ‘I have conjectured.’
codd. codices. All the manuscripts available at a place in the text.
cett. ceteri. All the remaining manuscripts available at a place in the text.
om. A omisit A. ‘A has omitted.’
suppl. A supplavit A. ‘A has supplied.’
v.l. varia lectio. ‘Variant reading.’
lac. A lacuna in A.

>>> Represent connecting marks in a MS, which indicate that there is not a break or lacuna in the text where there is a gap between aksaras, eg. ‘u>>>pamä A’.

Parentheses generally contain additional or exceptional material.

1. Following a hyparchetype, giving – usually insignificant – exceptions to the reading record. Eg. “sarvamadatvat codd. (sarvadadatvat BH)” If the exception involves a difference of one aksara only, the brackets may be placed within the reading, eg. “papādy(-ody F) janutsāhasya B”.

2. Within a reading of Tib., giving a variant. Eg. “paścān nibantam conj. : mjug ni nge’i (de’i Tib.D.) rkyen dang ldan pa’o Tib.[193.5.4]”

3. Following corr., em., or conj., giving a reason for the reading proposed. This includes abbreviations of testimonia, Tib. with text reference and reading, the name of the
proposer of the emendation (if different from the editor). Eg. “kusidasattvāni conj. (Tib.[193.1.5] sems can le lo can mams) : kusidasattvam codd.”


< > Angle brackets indicate a lacuna recorded in a manuscript, either empty (< >), or enclosing dashes (< -- ->) according to whether the manuscript has a blank space or has marked the number of syllables lost or illegible. For large lacunae the total number of lost or illegible syllables is indicated by a number within the angle brackets (<-- 8 -->). Where the number of such syllables is an estimate, eg. in a lacuna that is a blank space, the number is preceded by a tilda (< ~9 >).

[ ] 1. Encloses source reference after a text abbreviation. Eg. Tib.[193.2.5], SDPS[14, 21].

{ } Follows a Tibetan reading and contains a retranslation into Skt.. Eg. “krama iti em. : karmeti codd. : las kyi go rim shes bya’o {karmakrama iti} Tib.[193.2.5]”.

- Hyphen. Uses:
1. At the beginning or end of a word or syllable, to indicate that the word or syllable is part of a larger word. Eg. “yathāsvam β (-tvam F) : yathāsva B”; “nimittābhāvāt α (nimihā- F) : nimittagrahābhāvāt B”.
2. In the middle of a word at a breaks.

A hyphen is never used in the first (positive) reading of the apparatus, which is fully stated, since the positive reading identifies which part of the edited text has variant readings.

* Illegible syllables are indicated by asterisks on the line, eg. gu*i rāt.

** Uncertain letters or syllables are enclosed by superscript asterisks, eg. gu*hy*i rāt.

♦ Separates entries of different sets of variants at a given footnote.

X→Y Used inclusively to indicate a passage of text, ‘from X to Y’. Eg. guhye → guhyarāt, ‘The passage starting guhye and ending guhyarāt’.

Abbreviations in the Register of Testimonia

unattrib. Unattributed quotation.

attrib. Attributed quotation.
TEXT

[Adhikāra 1]1*

äryamañjuśriyaṃ natvā jñānendum2* tryadhvatāyinam3* /
tathāṣya4 nāmasamgītim gambhirodrādharminīm //
yogacāryākriyātantram5 tathā pāramitānayam /
sūtrābhidharmapitakam6 vilokyānyanibhandhanam7* //

jātakam cetivrtaṃ ca stotraśramatam tathā /
vijñānavādam akhilaṃ tathā madhyamakam ca yat //
laukikam8 ca tathā śāstram guruparvakramāgatam /
upadeśam ca samsmrtya prārthitena mayādhunā //
vyākhyaṇāṃ kriyate tasyā gambhirodrāvartanam9 /
sattvānāṃ10 mandabuddhinaṃ karuṇārdreṇa cetasā //

idānim asyā11 nāmasamgīteḥ šārīravyavasthāpanam abhidhiyate //
tad yathā / adhyeṣāṇā / prativacanam / śaṭkūlaśvalokanam /

Codd. α (A F H E C D); β (F H E C D); γ (F H), δ (E C D); ε (E C), ζ (D). Lacking: B
(fol. 1–13 lost); J (fol. 1–2 lost).

1 Before the first line are found the following salutations: om namo mañjuḥgosāsva- mine δ : om namas te varadavajrajya A : < ~12 > r : rje btsun sgrol ma la phyag 'tshal lo Tib. [184.5.1]
2 jñānendum H2* Tib. ([184.5.2] ye shes zla) : jñānendu A : jnanendu C) 
3 tryadhvatāyinam conj. (Tib.) : tryadhvatāyināṃ A : pravatāyināṃ γ (tryadhvatāyin- 
im H2) : pradhatvāyināṃ δ (*dhvatāyināṃ E; tpradhvatāyināṃ C)
4 tathāṣya A γ : tathāṣmin δ
5 yogacāryā A : yogasyārtha F : yogasyārtha H (yogacāryā H2) : yogasyārthe δ ✗ kriyā< ~2 > vilokyānya- γ (ie. tantrām → pitakam H2) ✗ tantrām A- eH2 : tantrām D : lac. γ
6 pitakam EH2 : pitakam A : pidyakam C : padyakam D
7 ānyanibandhanam AδH2 : ānyatibandhanam F : ānyapibandhanam H : ṛnam 'grel gzhan Tib. [184.5.3]
8 lau(lo- DC)c kikam ca tathā śāstram guruparvakramāgatam AδH2Cc : om. γ : < ~18 > C (suppl. CcH2)
9 vartanam F : vartam H (vata*am H2) : vartam δ : vattaram A
10 sattvānāṃ mandabuddhām karuṇārdreṇa cetasā AδH2 : sattvānām ca hitārthāya jñānāṃ moksapṛptaye γ
11 asyā A : asyabh β
māyājālābhisaṃbodhiṃ / bodhicittoṃ śrīvajrasattvavahāvena / su-
vīśuddhaharmadhātujañānam mahāvairocanasvabhāvena / ādaśajñānam
akṣobhyavahāvena2 / pratyavekṣaṇājñānam amitābhahāvena3 / samatā-
jañānam ratnasambhavarūpena / krtyānuṣṭhānañānam amoghasiddhi-
svabhāvena / pañcatathāgatamukhena jñānastutiḥ / anuśamsā / mantra-
vīyāsah / upasamārāsaṃ ceti śāriṇiḥāśā 4 caturdaṣṭa //
tatra atha vajradhara ityādyāḥ ārabhya yāvat prahvakāyasthito 'grata iti
śoḍaśabhir gāthābhīr adhyēṣṭaḥ // atha6 śākyamunir bhagavān ityādy
ārabhya yāvat tattādhu bhagavān7 iti śaṭbhir gāthābhīh prativacanam //
atha śākyamunir bhagavān sakalam8 ityādy ārabhya yāvad mahosṣīṣakulam9
mahad iti dvābhyaṃ gāthābhyaṃ śatākulāvalokanam // imām śan-
mantreyādy ārabhya yāvad arapacanāya te nama iti tisṛbhīr gāthābhīr
māyājālābhisaṃbodhiṃkramatā sūcitaḥ // tad yathetyādy ārabhya yāvan
mahāyānanayottama iti caturdaśabhir gāthābhīr vajradhātu-
mahāmandaladvārena bodhicitvajrasyābhidhānam10 // mahāvairocana
buddha11 ityādy ārabhya12 yāvad vajrānkuśo mahāpāṣa iti

Codd. α (A F H E C D); α, β (F H E C D); γ (F H), δ (E C D); ε (E C), ζ (D). Lacking: B
(fol. 1–13 lost); J (fol. 1–2 lost).

1 bodhicittoṃ mahāvairocanasvabhāvena om. D. bodhicittoṃ Tīb.D. (27v6)/
byang chub kyi sems) : < ~7 >bodhicittoṃ FC : < ~7 >bodhicittoṃ H (ādaśa-
jañānam bodhicittoṃ H2) : ādaśarājañānam bodhicittoṃ EC5 : om. D : byang chub kyi
sens rdo rje {bodhcittavajrāram} Tīb.P./184.5.6
2 dvārenā A : svabhāvenā β (om. E ; dvārenā H2)
3 mukhena A : svabhāvenā β (mukhena H2)
4 śāriṇirāthaṃ A : śāriṇirāthaḥ β (śāriṇirāthā D)
5 ityādi A : ityādāv β
6 atha → prativacanam om. A
7 bhagavān corr. (NMAA 2, 64; NS.Dav. 51, v.22d) : bhagavān γ : bhagavān δ
(byagwān D) : om. A
8 sakalam β : sakalamātram A
9 mahosṣīsa A : β uṣṇīsa (*uṣṇīsa F)
10 bodhicittoṃ Tīb. : bodhicittacittoṃ β (bodhicittoṃ DH)
11 buddha A : buddho γ : buddhā δ
12 ārabhya A : ārabhyaḥ β
pādonapāñcavimśatibhir gāthābhīḥ suviśuddhaharmadhātujñānasvabhāvena
stutih // vajrabhairavabhikara ityādy ārābya yāvad ghoṣo
ghoṣavatām vara iti pādonasārdhadasābhīr gāthābhīr ādārsajñānasvabhāvena
stutih // tathātābhūtanairātmetyādy ārābya yāvaj jñānārečiḥ supra-
bhāsvāra iti dvācatvārīṃsābhīr gāthābhīḥ pratyavekṣaṇājñānānāmukhena
stutih // īṣṭārthāsādhakah ārābhīya yāvad ratnaketū mahā-
manir iti catuvimśatibhir gāthābhīḥ samatājñānasvabhāvena stutih //
sarvasambuddhaboddhavya ārābhīya yāvan maṇjuśrīḥ śrimatām
vara iti pañcādasābhīr gāthābhīḥ kṛtyānuṣṭhānajñānānadvāraṇa stutih // nāmas
tevaradavajrārātyādy ārābhīya yāvaj jñānakāya namo 'stu ta iti
pañcabhīr gāthābhīḥ pañcātathāgatamukhena pañcājñānastutih // iyam asau
vajrapāṇe vajradhara ārābhīya yāvad dharmarāja īty anuśamsā stutih //
om sarvadhartmyādy ārābhīya yāvad dharmadhātujñānānārgha āḥ

32 cf. NMAA 8 [Ω: see, eg. B.42r8]: tathātābhūtanairātmetyabhātoṣīr anaksara iti
34 cf. NMAA 9 [B.60v5]; NS.Dav. 58, v.119a: īṣṭārthasādhakah parah 34 cf. NS.Dav.
59, v.142d: ratnaketu mahāmanih; NMAA 9 [B.68r2, B.68r3] mahāmanih

Codd. α (A F H E C D); α, β (F H E C D); γ (F H), δ (E C D); ε (E C), ζ (D). Lacking: B
(fol. 1–13 lost); J (fol. 1–2 lost).

1 pādona A : pādonna (3 (pādona D) * viṃśatibhir corr.: viṃśati codd.
2 jñāna A : om. β
3 yāvad corr.: yāvat codd.
4 nairātmety conj. (NMAA 8; NS.Dav. Bt (Vira alone); Quad.) : nerātmety A : nairā-
tmya(-tmye H) ity NS.Dav. Mukherji; Vira : nairātmynam NS.Dav. [55, v.77a]
5 yāvaj corr.: yāvat codd.
6 sādhakah corr. (NS.Dav.[58, v.119a]): sādhaka codd.
7 ratnaketu γ : ratnaketu A
8 mahāmanih conj. (NMAA 9; NS.Dav.[59, v.142d]) : mahāmunir codd.
9 viṃśatibhir A : viṃśati β
10 buddhaboddhavya corr.: buddhaboddhavya β : buddhāboddhavya A
11 yāvan A : yāvat β
12 vajrārātyādy A : vajrārāty β
13 yāvaj corr.: yāvat codd.
14 vajradhara A : om. β (vajradhara H)
15 anuśamsā corr.: anuśamsā codd.
iti mantradvāreṇa stutiḥ // atha vajradhara ityādyārābhyā yāvat sarvasambuddhadesitā2 ity upasamhāreṇa stutiḥ // tad ekatradvāṣṭy-uttaraśatagāthābhīr adhyardhaśatenānuśamsāgranthena stutiḥ3 samagra4 / idaṁ5* ca6 bhagavatāḥ sarvatathāgatajñānakāyasya maṃjuśrījñānasaṃtattvasya nāmasamgīteḥ piṇḍārthah //

sarvatra vākyārthasamśayena7* sarveṣāṃ sambandhābhidheyaprayojanatatprayojanādhyavāśayapūrvikā8* pravṛttiṃ iti sambandhādīny9 asyā nāmasamgīter vācyāṇī // tathā hi yadi sambandhābhidheyam10 asyāna kathyeta tadonmattavākyavad11 asambaddhatvam12 ānarthakyaṃ ca sambhāvayantah prekṣāpūrvakāriṇo13 na pravartante ṽrotum iti sambandhābhidheyam14 asyā avaśyaṁ15 vacaniyaṁ // śraddhāvantaḥ tu

42 cf. NS.Dav. 68, v.163a: atha vajradharah 42–43 cf. NS.Dav. 69, v.167d: samyaksambuddhadesitah

Codd. a (A F H E C D J); A, (3 (F H E C D J); y (F H), 5 (E C D J); e (E C), C (D J).
Lacking: B (fol. 1–13 lost); J, lines 42–51, (fol. 1–2 lost); J, fol. 3r, starts line 51: prekṣāpūrva ....

1 vajradhara ityādyā H2 (NS.Dav.[68, v.163a]) : vajradharetvādyā cett.
3 stutiḥ A : om. β Tib.
4 samagrā A : om. β Tib.
5 idaṁ A : om. β Tib.
6 ca AH2 : *rddha* γ
7 sarvatra vākyārthasamśayena conj. (Tib.[185.2.7] 'dir tshig gi don the tshom gyis) : sarvatra vākārthasamśayena γ : sarvatra[tre A]va hy arthasamśayena AH2 (sarvatra[va hy arthasamśayena samśayena D)
8 sambandhābhidheya AH2 : sambuddhābhidheya EC5 : sambuddhābhidheprayā D : sambuddhābhūtpriyā γC8 ♦ prayaṇaṭatprayaṇānā prayaṇaṣṭrāṇvai y : prayaṇaṣṭrāṇvai H2 : prayaṇa y CA9 ♦ prayaṇaṣṭrāṇvai prayaṇaṣṭrāṇvai EC5 ♦ dhyavāśayā H2 : vasāya A : vasyoṣy y : dhevasāyam CE8 : thevasāyam D : vasāyam EC8
9 sambandhādīny A : sambandhādīny EDC5 : sambandhādīny γCA
10 dheyaṁ AC5 separation: Tib.[185.3.1] 'brel pa dang brjod bya) : dheyādikam DEC5
11 tadonmatta H : tadonmatta A : tadonmanta DF
12 asambaddhatvam conj.(asamba*ddha*tvam H2) : asambaddhatvam β : asambandha A
13 kāriṇo AH2 : kāriṇe β
14 ābhidheyaṁ A Tib.[185.3.2] 'brel pa dang] brjod bya) : ābhidheyaAM H F
15 avaśyaṁ H2 : avaśya A : śyava CE5 : ava yCA

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bhagavadvacanaprāmāṇyāt pravartanta eva / na tān praty abhidheya-dikam
abhidhātavyam teśām śraddhāmātrapraśāttvatāt //

tad atrādavyājanānaṁ abhidheyam / tathā ca vakṣyatāṁ anuśamsāyāṁ /
yad* utādavyadharatāvatāranārthamāṁ nāmasamdhāranapraκāsañatayeti //
abhidhānāṁ nāmasamgītīr iti gānam gītiḥ samya-ṣaṣṭiḥ samgītīr
nāṃnāṁ samgītīr nāmasamgītīr iti // nāṃnāṁ yogakriya-cāryaṭantrapratra-
vacanasūtrāntābhidharmavinayalaukikalokottarāṇi sarvasthā-varajāṅgamāṇi
cā / teśām nāṃnāṁ samgītīr iti / gauṇyā sthityā na7 paramārtha-tāṁ sam-
vṛtyā tu8 / nāmāmatram idam sarvaṃ a bhavāgraparicchedam iti nyāyāt //
anayor abhidhānābhidheyalakṣaṇa upāyopeyalakṣaṇo vā sambandhaḥ //
prayojanaṁ ca maṇtramukhacāryācārināṁ bodhisattvānāṁ adhimuktitattva-
manaskāraḥbhīyāṁ sarvadharmaprativedhikāya9 paramayānāvilaśyā10

prajñānuvīdhyā śraddhāyā sāksātkurvatām advayajñānapratilambhaḥ11 //
tataś ca bhāvanāprakāṛṣaparyantajām12 naiṣṭhiḥkām tathāgata-padamān13

56  NS.Dav. 64, 17: yad utādavyadharatārtham nāmasamdhāranapraκāsañatayeti
63–5  NS.Dav. 65, 9–11: adhimuktitattvamanaskāraḥbhīyāṁ samantamukhavihārasihāri
sarvadharmaprativedhikāya paramayaḥ anāvilayā prajñānuvīdhyā śraddhāyā samanvā-
gataḥ

Codd. α (A F H E C D J); Β (F H E C D J); γ (F H), δ (E C D J); ε (E C), ζ (D J).
Lacking: Β (foll. 1–13 lost).

1  atrādavyā m A : atrādavyam ṇ  
2  vakṣyaty corr. : vakṣyati Aδ (va*ti D) : vakṣati F : vakṣetye H
3  dharmatāvatāranārtham δ : dharmatādvatāranārtham γ : dharmatārtha A : chos
[gnys su med pa] gzung ba’i don du Tib.[185.3.4] : dharmatārtha NS.Dav. :
[gnys su med pa’i] chos nyid kyi don [dang ming] NS.Tib.D.N.[Mukherji 119, 3]
4  samgītīr H2 : samgiti |3 :
5  nāṃnāṁ A : nāṃnā DF : nāṃno ε : tāmnāma J
6  nāṃnā A : nāṃnām β
7  sthityā na AH2 : sthityān δ : sthi H : sthi< > F
8  samvṛtyā tu β : samvṛtyā ca A
9  prativedhikāya codd. (prativedhikam yā ζ)
10  paramayānāvilayā corr. : paramayaḥ anāvilayaḥ codd. NS.Dav. (paramayaḥ anāvilama-
yā H2)
11  pratilambhaḥ A : pratilambiḥbhūtaṁ β (-bhūtaṁ C)
12  paryantajām H2 : paryantam A : paryantaja β
13  tathāgata H2 : tathāgata cett.
prayojanaprayojanam iti1 yojaniyam //

padārthas tv adhunā vyākhyāyate //

*[atha vajradharaḥ śrīmān durdāntadamaḥ paraḥ //

trilokavijayī2* viro guhyarāṭ kulīsevaraḥ // (1)]

atheti vajradharam adhikṛtyāḥ tasyādhyeṣakatvāna prastutatvāt //
āryamāyājālaśoḍaśāḥsāhaśrīkamanāhāyogatantrāntahpātisamādhipjalapatalād3*
bhagavacchākyamunibhāṣitā4 bhagavato manjuśrījānāsattvasya paramārthā nāmasamgiti rī yā tasyā5 adhyeṣanārtham bhagavān vajradhara

mrdvindriyasattvānugrahārtham6 / punar apy athety7 āha / athāsabda ānantarye / atha vajradharo bhṛktuṭtarangapramukhaiḥ sārdham nāthāṃ buddhāṃ bhagavantam tathāgatam praṇamaṃ kṛtājaliṃputo bhūtvā agrataṃ sthitā8 idam āheti sambandhāḥ // vajrāṃ dhārayati vajradharaḥ / anena padena gāṃbhīryam9 abhidhiyate10 / śriyo11 devatyaṃ tā12 vidyante

72-4 cf. NS.Dav. 69, 8–10: ṛāyamāyājālaṣoḍāśāḥsāhaśrīkamanāhāyogatantrāntahpātisamādhipjalapatalād bhagavatattvātāsākṣamānibhāṣitā bhagavato manjuśrījānāsattvasya paramārthā nāmasamgitiḥ parisambhātā.

Codd. α (A F E C D J); α, β (E F H C D J); γ (F H), δ (E C D J); ε (E C), ζ (D J).

Lacking: B (fol. 1–13 lost).

1 iti A Tib.[185.4.1] : ityādi β
4 bhagavacchākya Ayşe Tib.[185.4.3] bcom idan ’das šā kya thub pas) : bhagavān ṣākṣya : bhagavatattvātāsākṣya NS.Dav.[69, 9] * bhāṣitā conj. (Tib.[185.4.3] gaungs pa; NS.Dav.[69, 9]) : bhāṣitād codd.
5 tasyā A : tāṃ β
6 mrdvindriya AJ : mrdvima indriya β
7 athety A : arthety β
8 sthita corr. : sthitaḥ / β : om. A
9 gāṃbhīryam conj. : gāṃbhīrya ṣū (gāṃbhīrya F) : gāṇgirāṃ A : gāṃbhīrāi ε
10 abhidhiyate conj. : sobhidhiyate codd.
11 śriyo codd. (śriyā H)
12 devatyaṃ tā A : devatyaṃ tā δ : devatyaṃ ti γ

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80 yasyāsa० śrimān / anena caudārya०ṁ sūcitam / tata० ca kim uktam bhavati / 
prajñopāyātmako bhagavān vajradhara iti / ata evotam śrisamvare / 
sarvākāśāvakāśe१ śrivajrasattvās tathāgata iti / 

duḥkhena dāmyanta२ iti durdānta० इśvarādayas teṣām damakaḥ śāsako 
vajradhara-vineyakatvāt teṣām īśvarādinām / utkṛṣṭatvāt paro vajradhara३ / 

bhūrlokaḥbhuvarlokapāragalokā४ iti trayo lokāḥ / tān vijetum५ śilam६ asyeti० 
trilokavijayi // atha८ vā jayakaramadhukarasārvārthasiddhikarās trayo 
bhrātaras trilokāḥ / tān vijetum śilam asyeti९ trilokavijayi / ata eva vairo 
bhagavān vajradharaḥ parair anabhībhavaniyatvāt१० // *śrītattvasamgraha 
pānca guhyānī paṭhyante / tathā hi / 
yathā yathā hi vinayam yānti sattvāḥ svabhāvataḥ / 
tathā tathā hi११ sattvārthaṁ kuryād rāgādibhil śucih // 
sarvasattvahitārthāya buddhaśāsanahetutah / 
mārayan१२ sarvasattvāṁs tu na sa pāpena१३ lipyate //

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Codd. β (F H E C D J); γ (F H), δ (E C D J); ε (E C), ζ (D J). Lacking: Α (fol. 4–5 lost), 
Β (fol. 1–13 lost); A, lines 80–93, (fol. 4–5 lost); A, folio 3v, ends line 80: ... yasya०sa० śrimān / anena.

1 sarvākāśāvakāśa ε : sarvākāśāvakāśa(-ah 1F) γ : sarvākāśāvakāśa ζ
2 dāmyanta Cε : dharmmata γ : dharmata δ
3 vajradhara J : vajradhara cett. (vajradhara H)
4 bhūrloka H : bhūloka cett. ◆ bhuvarloka corr. : bhuvalo ka codd. ◆ svarga-
lokā em. : svargaloka δ : svarloka γ
5 vijetum δ : vikṣet F : vikṣetum Fε : vikṣet / *t*um H
6 śilam asyeti → anabhībhavaniyatvāt om. FC (śilam {y})asyeti → anabhībhavaniya-
tvā<sup>1</sup> suppl. Fε ; śilam asyeti trilokavijayi / ata eva vairo bhagavān vajradharaḥ parair 
anabhībhavaniyatvāt suppl. Cε)
7 asyeti ζE Cε : yasyeti HFε : om. FC
8 atha vā → trilokavijayi om. δCε
9 asyeti corr. (NMAA[1, 85]): yasyeti HFε : om. cett.
11 tathā tathā hi γ : tathā tathā δ
12 mārayan JECε : sārayan D : saray an H : s*rayan F : sārayan CεHε
13 na sa pāpena γ : na se pāpena δ : na sa doṣena Cε

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sarvasattvahitārthāya buddhakāyaprayogataḥ

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harāms tuḥ paravittāni na saṁ pāpena lipyate

rāgatulyam sukhaṁ nāsti taj jinebhyah samādaḍat

sattvārthāt paradārāṇī sevayaṁ āpnyāt

sarvasattvahitārthāya buddhaśāsanaḥhetuṁ ā

sarvakarmāṇi kurvams tuḥ bahu punyam avāpnyād iti

teṣāṁ pañcānāṁ guhyānāṁ rājā guhyarāṭ / guhyair vā ṛājata iti

guhyarāṭ // kuliśo vajras tasya iśvaraḥ kuliśeśvaraḥ // bhagavān vajradharo 'grataḥ sthito bhūtvā kṛtāṅjalipuṭa idaṁ vakṣyamānāṁ āheti kriyāpadāṁ sarvatra yojaniyam //

[vibuddhapundarikākṣaḥ protphullakamalānanaḥ ]

prollālayan vajravaram svakareṇa muhur muhūḥ  // (2)]

vibuddha<pundarikaksa> iti9 puṇḍarikam śvetapadmam vibuddham10 vikasitam aksi11 cakṣuḥ / tatas cāyaṁ vigrahaḥ / vibuddham ca puṇḍarikam ceti vibuddhapuṇḍarikam / vibuddhapuṇḍarikam īvākṣiṇi12 locane13 yasya sa tathoktaḥ // <protphullakamalānana iti>14*

Codd. B (F H E C D J); Y (F H), 5 (E C D J); £ (E C), C (D J). Lacking: A (fol. 4-5 lost), B (fol. 1-13 lost).

1 harāms tu conj. (Tib.[185.5.6–7] 'phrog na yang) : harantu codd.
2 na sa ṣa : na se 6
3 jinebhyah 6 : jitebhyah 6
4 sevayaṁ ṣa : sevayet 6 (vibuddhamti 6 : 6 (vibuddhamti 6 )
5 kurvams tu conj. : kurvaṁ* tu ṣa : kurvante cett.
6 guhyair vā ṣa : guhyairvā(va E) ṣa : guhyā ṣa om. D : yang na gsang ba pa laś Tib.[186.1.1] ṣa : guhyair vā guhyarāṭ om. D
7 'grataḥ ṣa : 'grata cett.
8 idaṁ vakṣyamānāṁ āheti 6 : vakṣyamānāṁ āheti ṣa (idaṁ vakṣyamānāṁ āheti ṣa)
9 vibuddhapuṇḍarikākṣa iti conj. : vibuddhamti ṣa (vibuddhetti ṣa) : om. ṣa Tib.
10 vibuddham ṣa : vibuddha De
11 aksi 6 : aksi ṣa
12 īvākṣiṇi 6 : iti īvākṣiṇi 6 : iti vākṣiṇi E
13 locane corr. : locanau codd.
14 protphullakalamanāna iti conj. (Tib.[186.1.1] pa ṣa ṣa rgyas pa'i zhal zhes pa ni {protphullakamalānana iti}) : om. codd.
prakarṣeṇotpūllāṁ protphullāṁ1 kamalam padmam ānanam2 mukham / prakarṣotpūllakamalavad3 ānanam yasyāsau tathoktaḥ4 // vajrasya madhyamā* svakarēṇā* grhītvā muhur muhuh punah punah prakṣiptam vajram praticchāṇā* prollālayann idam āheti sambandhaḥ //

[bhṛkuṭitarāṅgapramukhaṁ anantair vajrapāṇībhiḥ /

durdāntadamaṁkair virair virabhāṭṭasūrūpibhiḥ // (3)]

śrīvajrapāṇyaḥbhisekatantre7* śrīvajradharānucarā8 bhṛkuṭitarāṅgapramukhāḥ paṇca śatāni krodhaṅgāṇāṁ pāṭhyante / taiḥ sārdham bhagavān vajradharah sambuddham praṇāmyedam āheti yojuṁ // te ca krodhaṅgāṇāḥ paramārthatho 'nantāḥ / ata āhānāṁtair9 vajrapāṇībhir iti / te 'pi dur-
dāntadamaṁ vajradharaṁvat / ata evāḥa durdāntadamaṁkair iti / ata eva virāṁ te / tair anabhavaniyaṁtvat* / ata āha virair iti / kimrasā vira-
rasāḥ10 / kimṛūpiṇo11 bhāṭṭasūrūpinah / ata eva virabhāṭṭasūrūpibhir iti //
[ullālāyadbhīḥ svakaraiḥ prasphuradvajrakoṭibhiḥ /
prajñopāyamahākārunaṇājagadarthakariaḥ pariḥ // (4)]

ullālāyadbhīḥ iti īrđhvaṃ utkṣipadbbhīḥ / kaiḥ / svakaraiḥ //
prasphuradvajrakoṭibhiḥ iti prasphuranti vajrāṇāṃ koṭayaḥ 'grabhāgā
yeṣām te praspuradvajrakoṭayāḥ / taiḥ // kimātmakāḥ / prajñō-
pāyamahākārunaṇā jagatām artham kartum śilam yeṣām te prajñopāya-
mahākārunaṇājagadarthakāraṇāḥ / tatra sarvadharmāṇāṃ pravicayeḥ //

prasphuranto 'šeṣa iti urdhvam utkṣipyadbhīḥ1 / kaiḥ / svakaraiḥ2 //
prasphuradvajrakoṭibhīḥ iti prasphuranti4 vajrāṇāṃ koṭayaḥ5 / taiḥ6 //
kimātmakāḥ7 / prajñō- pāyamahākārunaṇā jagatām artham kartum śilam yeṣām te prajñopāya-
mahākārunaṇājagadarthakāraṇāḥ8 / tatra sarvadharmāṇāṃ pravicayeḥ9 //

prasphuranto 'šeṣa iti urdhvam utkṣipyadbhīḥ1 / kaiḥ / svakaraiḥ2 //
prasphuradvajrakoṭibhīḥ iti prasphuranti4 vajrāṇāṃ koṭayaḥ5 / taiḥ6 //
kimātmakāḥ7 / prajñō- pāyamahākārunaṇā jagatām artham kartum śilam yeṣām te prajñopāya-
mahākārunaṇājagadarthakāraṇāḥ8 / tatra sarvadharmāṇāṃ pravicayeḥ9 //

prasphuranto 'šeṣa iti urdhvam utkṣipyadbhīḥ1 / kaiḥ / svakaraiḥ2 //
prasphuradvajrakoṭibhīḥ iti prasphuranti4 vajrāṇāṃ koṭayaḥ5 / taiḥ6 //
kimātmakāḥ7 / prajñō- pāyamahākārunaṇā jagatām artham kartum śilam yeṣām te prajñopāya-
mahākārunaṇājagadarthakāraṇāḥ8 / tatra sarvadharmāṇāṃ pravicayeḥ9 //

prasphuranto 'šeṣa iti urdhvam utkṣipyadbhīḥ1 / kaiḥ / svakaraiḥ2 //
prasphuradvajrakoṭibhīḥ iti prasphuranti4 vajrāṇāṃ koṭayaḥ5 / taiḥ6 //
kimātmakāḥ7 / prajñō- pāyamahākārunaṇā jagatām artham kartum śilam yeṣām te prajñopāya-
mahākārunaṇājagadarthakāraṇāḥ8 / tatra sarvadharmāṇāṃ pravicayeḥ9 //

prasphuranto 'šeṣa iti urdhvam utkṣipyadbhīḥ1 / kaiḥ / svakaraiḥ2 //
prasphuradvajrakoṭibhīḥ iti prasphuranti4 vajrāṇāṃ koṭayaḥ5 / taiḥ6 //
kimātmakāḥ7 / prajñō- pāyamahākārunaṇā jagatām artham kartum śilam yeṣām te prajñopāya-
mahākārunaṇājagadarthakāraṇāḥ8 / tatra sarvadharmāṇāṃ pravicayeḥ9 //

prasphuranto 'šeṣa iti urdhvam utkṣipyadbhīḥ1 / kaiḥ / svakaraiḥ2 //
prasphuradvajrakoṭibhīḥ iti prasphuranti4 vajrāṇāṃ koṭayaḥ5 / taiḥ6 //
kimātmakāḥ7 / prajñō- pāyamahākārunaṇā jagatām artham kartum śilam yeṣām te prajñopāya-
mahākārunaṇājagadarthakāraṇāḥ8 / tatra sarvadharmāṇāṃ pravicayeḥ9 //
atmanah sukham avrnotiti karunā / mahati cāsau karunā ceti mahākarunā / anālambanātmikā // jagac ca jagac ca jagac ca jaganti traidhātu-kāni / teśām arthaḥ prayojanam / ata āha prajñopāya mahākarunājagadarthakairāri iti2 / ata eva te krodhāḥ parā utkṛṣṭās te ata āha parair iti //

[hrśtatuṣṭāśayair muditaiḥ krodhavigrahārūpibhiḥ / buddhakṛtyakaraiḥ nāthaiḥ sārdham praṇatavivrahaḥ // (5)]

kimśvabhāvāḥ3 / hrśtatuṣṭāśayasyaṃvabhāvāḥ / tatra4 hrśtāḥ5 kāyais6 tuṣṭā7 cittena / āsayo 'bhīptrayaḥ8 / tataś cāyam arthaḥ / hrśtatuṣṭā āśayā9 yesām te hrśtatuṣṭāśayā ata āha hrśtatuṣṭāśayair iti / ata10 eva muditā harṣitāḥ sarvasattvārthakaranādh11 / ata evāha muditair iti // vigrahasya rūpam vighrharūpam / krodhānām vighrharūpam krodhavigrharūpam / kim tad rūpam / mahābhairavāttahāsānekaśirakaračarana-vikṛtvanayano-

rdvakeśaśaṅgalabhrūbhūhakapālamālālamkṛtisarpābharaṇavyāghracarmanivāsanādikam12 / tad vidyate13 yesām te krodhavigrharūpānāḥ / ata

Codd. α (A F H E C D J); A, β (F H E C D J); γ (F H), δ (E C D J); ε (E C), ζ (D J).
Lacking: A (fol. 4–5 lost), B (fol. 1–13 lost).

1 karunā γ Tib. [186.2.4] : mahākarunā δ
2 arthakairāri iti Cδy : arthakairāri parair iti CEC Tib.
3 kimśvabhāvāḥ corr. : kimśvabhāvā δ : kihūtāvā H : kihūbhāvā F
4 tatra γ Tib. [186.2.8] de la) : tatah δ (tata J)
5 hrśtāḥ corr. : hrśtā codd.
6 kāyais corr. : kāyaiḥ codd.
7 tuṣṭāḥ H2 : tuṣṭā cett.
8 'bhīptrayaḥ JE : abhiprayā CDy : abhiprayāh H2
9 hrśtatuṣṭā āśayā corr. : hrśtatuṣṭāśayā ε : hrśtatuṣṭāśayo Jy : hrśtatuṣṭā D
10 ata eva muditā → muditair iti om. H
11 karanāti corr. Tib. [186.3.1J [sems can gyi don] byed pa'i phyir ro] : karanāni codd. (om. H)
13 tad vidyate γ : tad(ta C) vidyante δ
āha krodhavigrahārupibhir iti // buddhānāṃ kṛtyāni buddhakṛtyāni kṛtyāni
cartavyāni / ata āha buddhakṛtyakaraīriti / ata eva1 nāthāḥ2 sāstāro3
buddhakṛtyakaraṇāt / ato nāthair iti // prañato vigraho yeśām te
prañatavigrahāḥ / atas taiḥ / prañatavigrahāh sārdham bhagavān vajra-
dhara idam vakṣyamānām āheti4 sambandhāḥ5 //

[prañamyā nāthāṃ sambuddhāṃ bhagavantām tathāgatam /
kṛtāṇjalipto bhūtvā idam āha sthito 'grataḥ // (6)]

kim kṛtvā / prañamyā / kāṃ / nātham iti6 / anāthānāṃ lokānām
anuśāsanāt nāthāḥ svāmi / tam7* // punar api kimviśīṣṭam nātham8
ity āha sambuddham iti* samyaksambuddham9 na10 śrāvakāṃ
pratyekabuddham11 <vā>* // bhūyo 'pi nāthāṃ viśināsti bhagavantam iti /

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Codd. α (A F H E C D J); A, β (F H E C D J); γ (F H), δ (E C D J); ε (E C), ζ (D J).
Lacking: B (fol. 1–13 lost); A, lines 147–9 (fol. 4–5 lost); A, fol. 6r, starts line 149:
[buddhakṛtyakaraṇāt ....

1 ata eva δ Tib. ([186.3.4] de nyid kyi phyir na) : ata evāha γ
2 nāthāḥ corr. : nātha codd. (om. H)
3 sāstāro ḷ : sāstāro εD
4 āheti A : āha β (ā< > F)
5 sambandhāḥ A Tib. ([186.3.6] 'brel lo) : om. β
6 nātham iti A : nātham δ : nātham nātham iti γ
7 tam conj. : tam nātham A : nātham β Tib. ([186.3.6] mgon po)
8 nātham A : om. β
9 buddhām Ay : buddha δ
10 na Ay : om. δ
11 pratyeka A : adhya β

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bhagasampannavad bhagavan / caturmārabhaṅgad vā / tathā cāha / kleśakarma tathā janma kleśajñeyāvṛtī2 tathā /

yena3 vaipaksikā4 bhagnās5 teneha bhagavān smṛtah // iti //
anena7 nairuktena8 vidhinā kleśādikām bhagnavān9 iti bhagavān10 / aśvayādīguṇayogād vā / tathā cāha /

aśvayasya samagrasya rūpasya yaśasah śriyah /
jñānasyātha11 pratyayasya śaṅnām bhaga iti12 smṛtī13* // iti //
punar api kimbhūtam nātham ity14 āha tathāgatam iti / tathātām15

159–60 cf. AAA 1.2–3, p. 272, 5–6 (unattrib.): kleśakarma tathā janma kleśajñeyāvṛtī tathā / yena vaipaksikā bhagnās teneha bhagavān smṛtah // 163–4 cf. 1) AAA 1.2–3, p. 272, 9–10 (attrib. Bu Bhūś): aśvayasya samagrasya rūpasya yaśasah śriyah / jñānasyātha pratyayasya śaṅnām bhaga iti śrutih; 2) AbhayāP 1v6–7; aśvayasya samagrasya rūpasya yaśasah śriyah / jñānasyātha pratyayasya śaṅnām bhaga iti śrutir iti; 3) CSViv 6v1–2: aśvayasya samagrasya rūpasya yaśasah śriyah / jñānasyātha pratyayasya śaṅnām bhaga iti smṛtī iti bhagayogād bhagavan aham; 4) SpPr 89, 2–4: aśvayasya samagrasya jñānasya yaśasah śriyah / vairāgasya ca mokṣasya śaṅnām bhaga iti smṛtah //

Codd. α (A F H E C D J); A, β (F H E C D J); γ (F H), δ (E C D J); ε (E C), ζ (D J).

Lacking: B (fol. 1–13 lost).

1 bhaga codd. (*gya A)
2 āvṛtī conj. (AAA): āvṛtīs codd.: [nyon mong shes bya'i] sgrib Tib [/186.4.1]
3 yena A: ye ca cett.
4 vaipaksikā A: vaipaksikām δ: vaiparikāγ
5 bhagnā A: bhagnā β
6 smṛtāh AH2: smṛtāh β
7 iti // anena em.: ity anena AH: ityene HE: ityene FCDJ (ityenai J)
8 nairuktena AE: nairuktena ζ: nairuktena stad H: γ
9 bhagnavān Aηγ: bhagnavān CDE
10 bhagavan β: om. A
11 jñānasyātha E AAA, AbhayāP, CSViv: jñānasyārtha (-ārtha A) cett.
12 bhaga iti A AAA, AbhayāP, CSViv, SpPr: iti bhaga(gah J) β
13 smṛtī AH2 CSViv: smṛtāh β SpPr: śrutīh AAA AbhayāP
14 ity A: ity ity δ
15 tathātām codd. (tathātā A)
śūnyatām¹ gataḥ tathāgataḥ / atha vā yathā te tathāgata gataḥ gacchanti²
gamisyaṇti tathā gacchatiti tathāgataḥ / tam tathāgataṃ pranāmyeti pūrveṇa
sambandhah / agrataḥ³ sthito bhūtvā kṛtāṇjaliputah⁴ san bhagavān vajra-
dhara idam āha //

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[maddhitāya mamārthaṇa anukampaya me vibho /
māyājālābhisaṃbodher yathā lābhi bhavāmy aham // (7)]
maddhitāyeyadi / mahyam hitam maddhitam hitam⁵ āyatipathyam⁶
āgāmiparināmatvā́t⁷ // mamārthaṇa matprayojaṇāya⁸ me mama he vibho
anukampaya anugrahāya yathā yena prakāreṇaḥ⁹ lābhi bhavāmi /
kasyety āha / māyājālābhisaṃbodher iti / māyājālābhisaṃbodhir¹⁰ nāma
kramas tasya¹¹ yathāham lābhi bhavāmi tathā¹² bhagavān¹³ prakāṣayatv iti
vaksyaṃaṇena¹⁴ kriyāpadena sambandhah //

Codd. α (A F H E C D J); A, β (F H E C D J); γ (F H), δ (E C D J); ε (E C), ζ (D J).
Lacking: B (fol. 1-13 lost).

1 śūnyatām codd. (śūnyatā A)
2 gacchanti A : om. cett.
3 agrataḥ corr. : agrata codd.
4 putah AJ : puta P
5 hitam A : him EF : hit JH : hin D
6 āyati codd. (āyetī JH)
7 āgāmi AE : āgāmi cett.
8 matprayojaṇāya Aō : mahāyojanāyaγ
9 prakāreṇaḥ corr. : prakāreṇa aham codd.
10 sambodhir A : sambodhi β
11 tasya A : tasyā β
12 tathā δ : tatathā A : tapa γ
13 bhagavān Aō : bhagayā γ
14 vaksyaṃaṇena J : vaksyāṃaṇena A : vaksamāṇena yeD
[ajñānapaṅkamagnānāṁ kleśavyākulacetasāṁ /
hitāyā sarvasattvānāṁ anuttaraphalāptaye // (8)]

180 ajñānapaṅkamagnānāṁ sarvasattvānāṁ hitāyā ca / tatrājñānam1 avidyā
saivaṁgasthānātavāṁ2 duruttaravāc3 ca pāṅka iva pāṅkaḥ4 / tasmin magnā
ye sattvās teṣām hitāyā // punar api kimviśiṣṭās te sattvā ity āha kleśa-
vyākulacetasāḥ / kleśā śat5* / tathā cāhābhīdharme /
māṇadṛgviṃṣitaś6 ca rāgapratīghamūḍhayaḥ / iti //

taiḥ kleśāir vyākulāni cetāṁsi yeṣām sattvānām te7 kleśavyākula-
cetasāḥ / atas teṣām / anuttaraphalaprāptaye bhagavān8 prakāśayatv iti
sambhandhāḥ / anuttaraphalaḥ buddhavāṃ tasya prāptiḥ pratiṃbhaḥ /
tadarthāṃ tatprāptaya iti //

[prakāśayatu sambuddho bhagavān* śāstā jagadguruḥ /
mahāsamayaṭattvajña indriyāśayavit paraḥ // (9)]

prakāśayatu bhagavān ityāha9 / sambuddha iti śāsvatadvārema // jagad-
anuśasanāc chāṣtety akṣobhyadvārema // jagatāṁ guruṛ10 jagadgurur iti
ratnasambhavadvārema // samayo11 bhagavān śrīvajrasattvāḥ / mahāmś
cāsu samayaś ca mahāsamayaḥ / tasya tattvaṁ mahāsamayaṭattvāṃ /

Codd. α (A F H E C D J); A, β (F H E C D J); γ (F H), δ (E C D J); ε (E C), ζ (D J).
Lacking: B (fol. 1–13 lost).

1 tatrā A : tatra γ : tamtra(-traṃ C) δ (tamaṇa J)
2 saivasaṅga A : saivasāṅga β
3 duruttaravāc A : dūruttaravāc δ : dubhṛratvāc H (dūruttaravāc H2) : dubhṛratvāc F
4 pāṅka A : pāṅka β (pāṅkaś JH)
5 kleśāḥ śat A Tib.[186.4.8] nyon mongs pa drug go) : kleśā rāgādayaḥ śat β
6 vicikitsāś A : vicikitsā β
7 te A : om. β
8 bhagavān A : om. β
9 ityāha A : ityādi β
10 guruṛ γ : guruḥ A : guru δ
11 samayo Aδ : samayaγ

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195 taj jñānātiti mahāsamatattvajña iti / amitābhadvāreṇa // indriyāṇi mṛdu-
madhyaḥdhiṃātraṇi / teṣām āsayo2 'bhiprāyaḥ / tam vettiti indriyāsaya vid
ity amoghasiddhīdvāreṇa // evaṃ paṃcataṣṭāṭatāmako bhagavān para
utkṛṣṭah prakāśayatv ity arthaḥ4 //

[bhagavan jñānakāyasya mahoṣṇisasya gispateḥ /
mañjuśrijñānasattvasya jñānamūrteḥ svayambhuh // (10)]

atha bhagavan5* jñānakāyasetyādi6 // he bhagavan mañjuśrijñāna-
sattvasaḥ samśabdhiṇi7 yā8 nāmasaṃgītis tām cāham dhāraṇaṃ dhārayiṣyāmithi
vakṣyāṇaṃ kriyāpadena sambandhaḥ // kimvaśīṣṭasya jñānakāyasetyi /
jñānam eva kāyo jñānakāyas tasya jñānakāyasetyi9 ādarsājñānadvāreṇa //

mahoṣṇisasyeti / mahāṇ10 uṣṇiṣo 'syeti mahoṣṇisās tasya11 mahoṣṇisasyeti
samatājñānadvāreṇa // mahoṣṇisatvam sarvatathāgatābhiṣekātmakatvāt //
gispateḥ12 iti / girām sabdānāṃ patiḥ svāmi gispatis tasya gispateḥ pratya-
vekṣanajñānadvāreṇa // jñānamūrter13 iti / jñānam eva mūrtir jñānamūrtis

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Codd. α (A F H E C D J); A. β (F H E C D J); γ (F H); δ (E C D J); ε (E C), ζ (D J).
Lacking: B (fol. 1–13 lost).

1 mātrāṇi A : mātratāṇi β
2 āsayo β : āsayaḥ A
3 'bhiprāyaḥ AJ : bhiprāyaḥ yeD (bhiprāyas H2)
   [187.1.1]
6 jñānakāyasetyādi conj. (Tib.[187.1.1] ye shes sku zhes bya ba la sogs pas ni) : jñā-
nasattvasetyādi codd.
7 samśabdhiṇi A : tambhavani β (sambhavani E)
8 yā Aδ : yo γ
9 tasya jñānakāyasety A : tasyetī β
10 mahāṇ A : mahāṃś cāsaβ
11 tasya mahoṣṇisasyeti samatājñānadvāreṇa om. F
12 gispate ᾱ : gispater β
13 mūrtir AJ : mūrtir δ (mūrtir C) : mū< > F  ♦ [jñānamūrter iti / jñānam eva mūrtir om. F

225
tasya jñānamūrter iti kṛtyānuṣṭhānajñānadvāreṇa // svayambhuva¹ iti
svayām bhavatīti svayambhūr bhāvānābalād² bhavatīty arthaḥ / tathā
coktaṁ śriparamādye /

samantabhadrājñānasya³ svayam evāvabhotsyate / iti⁴ //
atas tasya svayambhūva iti suviśuddhadharmadhātu jñānadvāreṇa // kim
uktam bhavati / pañcajñānātma kah bhagavān mañjuśrījñānasattvah /

mañju⁵ komalā śrīr yasyāsau mañjuśrīḥ / jñānasattva iti / sarvatathā-
gataḥ dāvatvāvahāirtvāt / mañjuśrīś cāsau jñānasattvāś ceti⁶ mañjuśri-
jñānasattvah / nāyam dasabhūmiśvaro bodhisattvah⁷ kim tarhy⁸
advayajñānam prajñāpāramitā saiva mañjuśrījñānasattvah // ata evāha
dignāgapādah /

prajñāpāramitā jñānam advayam⁹ sā tathāgataḥ / iti¹⁰ //
tasya mañjuśrījñānasattvasya pañcajñānātma kah sambandhini¹¹ yā¹²
nāmasamgitiṁ tāṁ cāham¹³ dhārayiṣyāmiti¹⁴ //

222 cf. NMAA 1, 202: nāmasamgitiṁ tāṁ cāham dhārayiṣyāmiti

Codd. α (A F H E C D J); A, β (F H E C D J); γ (F H), δ (E C D J); ε (E C), ζ (D J).
Lacking: A, lines 222, (fol. 8–9 lost); B (fol. 1–13 lost); A, fol. 7v, ends line 222 ... tāṁ
cāham dhārayā.

¹ bhuvā A : bhuvat β (bhur H)
² bhāvanābalād Aδ : bhāvanābalād γ
³ samantabhadrā ADc : <- → yeDc : om. J
⁴ evāvabhotsyate / iti conj. : evāvabhotsyathe ti A : evāvabhautsatheti β : [kun tu
[187.1.6]
⁵ mañju cor. : mañju codd. (mañjum F)
⁶ ceti A : ca β
⁷ bodhisattvah → mañjuśrījñānasattvah om. H (suppl. H²)
⁸ tarhi AEc : tahy Cy : taije H²
⁹ advayam A : advaya β
¹⁰ tathāgataḥ / iti em. : tathāgata iti A : tathāgatam iti β
¹¹ sambandhini A : sabandhani β
¹² yā Aβy : yo εD
¹³ tāṁ cāham om. F
¹⁴ dhārayiṣyāmiti cor. (NMAA/1, 202); Tib.[187.2.3] bdag gis gzung(bzung Tib.P.) ngo
shes pa) : dhārayiṣyāmiti β : dhārayā< > A

226
[gambhirarthām udārārthām mahārthām asamaṁ śivām

ādīmadhyāntakalyāṇīṁ nāmasamgītim uttamaṁ // (11)]

kimviśiṣṭāṁ ity āha // gambhirārthāṁ ityādi* / gambhirāś cāsāv arthaś
cā gambhirārthāḥ śūnyatārthāḥ1 sa2 yasyāṁ asti sā gambhirārthā / atas tām
dhārayisyāṁyāti3 // udārārthām iti / udāraś4 cāsāv arthaś codārārtho5*
vaipulyārtha6 iti yāvat / sa yasyāṁ7 vidyate sā udārārthā / tām ca //
mahārthām8 iti / mahān artho9 yasyāṁ10 sā mahārthā / mahārthatvam

punar niravaśeṣasattvārthatā11 sarvāsāparipūrṇatvāt12 / <tām ca>13* //
asamaṁ iti / na vidyate samā yasyā sāsamaṁ14* / asamatvām kutaḥ /
dharmaḥātusvabhāvatvāt / <tām ca>15* // śivām iti sarvaprāpaṇcāpa-

śamavat // ādīmadhyāntakalyāṇīṁ iti / śrutacintābhāvanākāleṣu harṣapriti-

227 cf. NMAA 1, 202: nāmasamgītis tāṁ cāhaṁ dhārayisyāṁyāti

Codd. β (F H E C D J); γ (F H); δ (E C D J); ε (E C), ζ (D J). Lacking: A (fol. 8–9 lost), B (fol. 1–13 lost).
1 śūnyatārthah yec : om. ζ
2 sa δ : se y
3 dhārayisyāṁyāti conj. (NMAA[1, 202]; Tib.[187.2.5] bdag gis gzung zhes pa’o) : dhā-
rayāṁyāti codd.
4 udāraś → mahārthām iti om. E
5 udāraś cāsāv arthaś codārārtho conj. : udāra < ~14 > F : udārārtham < ~8 >rtha H :
udārārtham< -- >rtha C : udārārthām udārārtha D : udārārthām udārārtha JH2 : o-

227

mt. E Tib.
6 vaipulyārtha ØF2 (om. E) : masamaṁ iti / na vidyate samā yasyā ity asamaṁ /
asama< > kutaḥ vaipulyārtha y (γ omit asamaṁ → kutaḥ, line 231)
7 sa yasyāṁ conj. : sa yasyā F : sā yasyā H : yasyā sā δ (om. E)
8 mahārthām corr. : mahārthām codd. (om. E)
9 artho yec : arthā ζ
10 yasyāṁ corr. : yasyā codd.
11 niravaśeṣa corr. : niravaśeṣa y : niravaśeṣasya δ (niravaśeṣasya C) ♦ sattvārtha-
tā JH2 : sattvārthatā cett. (om. F) ♦ [niravaśeṣa]sattvārthatā → asamatvām kutaḥ
om. γ
12 sarvāsa JC : sārvasā E : sarvāsām DH2 : om. F
13 tāṁ ca conj. (NMAA[1, 228]) : om. codd.
14 sāsamaṁ conj. : sā ity asamaṁ codd. (om. F; ity asamaṁ H2)
15 tāṁ ca conj. (NMAA[1, 228]) : om. codd.
prāsrabdhi-lābhātāḥ / trikalyāṇī / tām dhārayisyāmi / nāmasamgiti
uttamāṁ iti gatārtham /

[yātitaṁ bhāṣītā buddhair bāṣīṣyante hy anāgatāḥ /
pratyutpannasā ca sambuddhā yāṁ bāṣānte punah punah /
māyājālamahātante yā cāsmin sampragiyate /
maḥāvajradharair hṛṣṭair ameyair mantradhāribhī /
ahaṁ caināṁ dhārayisyāmy ā niryāṇād drḍhāsayaḥ /
yathā bhāvamy ahaṁ nātha sarvasambuddhaguhyaṁhṛk /
(12–14)]

punar api kimviśīṣtāṁ ity āha / yātitaṁ ityādi / atitair buddhair yā
bhāśītā anāgatāṁ ca ye samyaksambuddhā hi yasmād yāṁ bāṣīṣyante
punah / pratyutpannasā ca buddha bhagavanto bāṣānte yāṁ nāma-
samgiti punar apiti //

234 cf. NMAA 1, 202: nāmasamgiti tām cāham dhārayisyāmi
dhrdayisyāmi //

Codd. β (F H C D J); γ (F H), δ (E C D J); e (E C), ζ (D J). Lacking: A (fol. 8–9 lost), B (fol. 1–13 lost).

1 prāsrabdhi-lābhāt corr.: prāsrabdhilābhāt e: prāsrabdhilābhāt (bhāvāt J) ζ: prāsraddhābhāvāt γ
2 trikalyāṇī (trikalyāṇi J) : trikalyāṇinī γ
4 gatārtham eD : gatārthah JH : gatārtha F
5 kimviśīṣtām conj. (NMAA[I, 225]) : kimviśīṣtam codd.
6 yātitaṁ ityādi γ: om. δ
7 yām (om. J) : yā γ
9 yām conj. : yā codd.
10 nāmasamgiti corr.: nāmasamgiti codd. (nāmasamgiti H2 )
11 punar codd.: yang dang yang du {punah punah} Tib.[187.3.2]
मायाज्यात्यादि / अस्मि मायाजयात्यादिनुन्म 'भेयाय 2 महावर्जयादिनुन्म महामन्त्रदारियनुन्म ह्रश्टाय या शम्प्रायज्यात्म ताम आहम चुनानं धारायिष्याय्यं अन्न निर्याणं निर्वाणं यावत / किम्बुतो

द्रध्वायां / द्रध्वो विकालो अशयो 'हिप्रयो यस्यासाल द्रध्वायां यत / अननितं उत्कातं भवति / त्रित्यावर्तिः भिषताय तांत्रिकः नाम उपमित्वायः / यथ्यतः कहते / उपपादनः यथा तथागतानाम आनुपादनः यथा तथागतानाम >

स्थिताविषा धर्माण्म धर्मतत्त्वः ज्ञायते भवति 14 / यथाः भवः आहम तथाः प्रकाशयत्व इति पुरवैता सम्बन्धाः / ध्रुग इत्य यथाः शुद्धपाठाः 16 //

250-5 सेकुड्डि 71: उपपादः यथा तथागतानाम आनुपादः यथा तथागतानाम स्थिताविषा धर्मान्ना धर्मतत्त्वः आक्ष्म 452, 9-10 (मा आक्ष्म, 28ab): उपपादः यथा तथागतानाम आनुपादः यथा तथागतानाम स्थिताविषाय धर्मतत्त्वः इति वाचानातः

कोड्ड. β (F H E D J); γ (F H), δ (E C D J); ε (E C), ζ (D J). लक्ष्य: A (सर्व 8-9 गम्यत), B (सर्व 1-13 गम्यत).

1 मायाज्यात्यादि (मायामो य) ग: मायाज्यात्यादि (अणी ए) ए
2 'भेयाय ग्राम्यत: अन्याय codd.
3 धारिहितमुर्ग्यत: धारिहितमुर्ग्यत: codd.
4 किम्बुतो ज: किम्बुता cett.
5 द्रध्वो ज: द्रध्वा cett.
6 'विकालो ह: विकालो cett.
7 त्रित्यावर्तिः ह: त्रियद्विः cett.
8 नामसमग्तिः ह: नामसमग्तिः दोर्ग
9 तुल्यात्मक सम्बन्ध (संदर्शन) : तुल्यात्मक सम्बन्ध (संदर्शन भूमि): [नम भूमि] दंग 'द्रधा भूमि Tib.[187.3.3]
10 उपपादः codd. (सेकुड्डि; आक्ष्म 452, 9-10 गम्यत: AKBH 452, 9-10 (भूमि मा आक्ष्म, 28ab): उपपादः यथा तथागतानाम आनुपादः यथा तथागतानाम स्थिताविषाय धर्मतत्त्वः इति वाचानातः
11 अनुपादः ह: अनुपादः दोर्ग
12 तथागतानाम codd. (सेकुड्डि; आक्ष्म 452, 9-10 गम्यत: AKBH 452, 9-10 (भूमि मा आक्ष्म, 28ab): उपपादः यथा तथागतानाम आनुपादः यथा तथागतानाम स्थिताविषाय धर्मतत्त्वः इति वाचानातः
13 धारिहितमुर्ग्यत: codd. (सेकुड्डि; आक्ष्म 452, 9-10 गम्यत: AKBH 452, 9-10 (भूमि मा आक्ष्म, 28ab): उपपादः यथा तथागतानाम आनुपादः यथा तथागतानाम स्थिताविषाय धर्मतत्त्वः इति वाचानातः
14 भवतिः codd. (Tib.[187.3.4] [ब्स्टन पर] 'gyur ro zhes so): भवति codd.
15 यथाः ह: ग्राम्यत: दोर्ग
16 शुद्ध ह: वाह्य cFC
[prakāśayiṣye sattvānām yathāśayaviśeṣataḥ / (15ab)]

yathāvat tām aham adhigamyā¹ sarvasattvānām yathāśayaviśeṣāt prakāśayiṣye // kimartham ity āha /

aśeṣakleṣanāśāya aśeṣājñānānānānaya iti / (15cd)
tatra aśeṣakleśā iti² kleśopakleśā grhyante teṣām nāśāya / aśeṣājñānānānānaya iti aśeṣeṣu padārtheṣv ajñānām aśeṣājñānām aśeṣājñānānānām tadartham

prakāśayiṣye //

[evam adhyeṣya guhyendro vajrapāṇīs tathāgatam /
kJrāṇjaliputo bhūtvā prahvakaẏaṣthito 'grataḥ / (16)]
evam ityādi / evam anena prakāreṇa bhagavān guhyendro³ vajrapāṇīs tathāgatam adhyeṣya⁴ / tatra guhya-yakṣā adakavatiniyāsās⁵ teṣām indro

rājā / ata eva guhyendra ity ucyate // kṛṇajaliputo bhūtvā prahvakāyaḥ praṇatakāyo 'grataḥ⁶ sthita iti // samśkarāpūrvikā⁷ prārthana adhyeṣanā /
samśkarō⁸ 'tras praṇāmādi //

āryanāmasamgitiṭkāyāṁ nāmamantrārthāvalokinyāṁ adhyeṣanāṇāyā<hydrophobic> prathamō 'dhikāraḥ // gāthāḥ⁹ śoḍaśa¹⁰ //

Codd. β (F H E C D J); γ (F H), δ (E C D J); ε (E C), ζ (D J). Lacking: A (fol. 8-9 lost), B (fol. 1-13 lost).

¹ adhigamyā γε : adhigatya ζ
² aśeṣakleśā iti γε : aśeṣa ζ
³ guhyendro γζ : guhyendro ε
⁴ adhyeṣya corr. : adhyeṣye codd.
⁵ adakavati δ Tīb.(187.4.4) lcang lo can : adakavata γ
⁶ 'grataḥ corr. : grata codd. ('grata J)
⁷ samśkāra δ : satkāra γ
⁸ samśkāro (samśkāra J) : satkāra γ (corr. H²)
⁹ gāthāḥ corr. : gāthā codd.
¹⁰ śoḍaśa γ : śoḍaśaḥ δ
[Adhikāra 2]

[atha śākyamunir bhagavān* sambuddho dvipadottamaḥ /
  nirñamayyāyatāṁ spītāṁ svajīhvāṁ svamukhāc chubhām //
  (17)]

adhīyeṣanānantaram pratīvacanam āha / atha śākyamunir ityādi /
śākyakulānāṁ muniḥ kāyavākcittamauneyogān muniḥ / bhagavān sambuddha iti gatārthaḥ / dvipadottama iti dvipadā devamānusyāḥ1 / teśām uttamaḥ śreṣṭha2 ity arthaḥ / svajīhvāṁ nirñamayyopasamānṛtya3 svamukhād iti4 svamukha5 āyatām iti dirghāṁ6 spītām iti bahalatarāṁ subhām iti daksīṇāvartaśankhanibhām / sarvadharmālayām ca //

[smītam samāḍarśya lokānāṁ apāyatravyāsodhanam /
  trailokāyābhāsakaraṇāṁ caturmārāriśāsanam // (18)]

kim kṛtvā / smītam ityādi* / lokānāṁ sattvānāṁ apāyatravyāsodhanam
narakatiryakpretasamsādhanaṁ7 smītam darśayitvā vajrapānim praty- 
abhāṣatetāṁ sambandhaḥ // tathāgatanāṁ dharmadeśanāyās8 trilīṅgāṁ9 / tad yathā / smītam vyavaloṅkāṁ raśmīsamodanaṁ ca / kvacīd ekāṁ10 kvacīd
dve11 kvacīt triṇī vā yugapad12 bhavanti / tad yathā / śrīmāyāyājā-

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Codd. β (F E C D J); γ (F H), δ (E C D J); ε (E C), ζ (D J). Lacking: A (fol. 8–9 lost); B (fol. 1–13 lost).

1 manusyāḥ J : manusyā cett. (manusyāṁ H)
2 śreṣṭha JF : śreṣṭa cett.
3 nirñamayyopā Dy : nirñamayyāpa ēJ
4 svamukhād iti conj. : svamukhādhibhiḥ codd.
5 svamukha γ : svamukhe δ
6 dirghām J : dirghā cett.
7 samsādhanam δ : samsādhatam γ
8 deśanāyās γ : deśanāyas δ
9 tri ζ : tri γE
10 kvacīd ekāṁ H : kvacidd ekām cett.
11 kvacīd dve corr. : kvacīd dvekāṁ JF : kvacīd ekāṁ H : kvacidd ekāṁ ēD
12 yugapad δ : yutapa γ
tantre dvayaṃ1 pathyate / smitaṃ vyavalokitaṃ2 ca / kvacit triṇī yathā pañcavimśatisāhasrayāṃ prajñāpāramitāyāṃ maitreya-vyavalokanam smitaṃ3 mukhena raśmispharanam ceti / kvacid ekam yathātraiva nāmasamgītau smitaṃ samdarṣya4 lokānāṃ iti / tac ca smitaṃ catuvridhaṃ5 / anāg)praty- āṅgaspharanena romakūpaspharanena prakṛtiprabhāvispharanena jihvendri- yaraśmispharanena ca / tad atra jihvāprātiḥāryam / deśanāyāḥ6 pūrvalīṅgaṃ7 // trailokyābhāsakaraṇam8 ityādīnā darśayati bhūr bhuvaḥ svar iti trayāṇāṃ lokānāṃ ābhāsakaraṇam9 prakāśanakaraṇam smitaṃ darśayitvā vajrapānim prayabhāṣati sambandhāḥ // punar api kimviṣṭaṃ10 smitaṃ ity āha caturmārārīśāsanam iti / catvāro mārāḥ skandhaṇkleśamṛtyudeva- putrāḥ / ta evārayaṃ11 teṣām sāsanam anuśāsanam nigrahah //

[trilokam āpūrayantya brāhmīyā madhuryā girā / prayabhāṣata guhyendram vajrapānīṃ mahābalaṃ // (19)]

smitaṃ samdarṣyeta12 trilokam āpūrayantya vajrapānīṃ girā13 vācā prayabhāṣata14 / kimbhūtayā / madhuryā / mādhuryam15 śrutisukhatvāt16 //

Codd. A, B (F H E C D J); γ (F H), δ (E C D J); ε (E C), ζ (D J). Lacking: A, lines 17–25 (fol. 8–9 lost), B (fol. 1–13 lost); A, fol. 10r, starts line 25: sateti sambandhah //.

1 dvayaṃ em. Tib. ([188.1.1] gnyis) : ’dvayaṃ codd. (’dvaya F)
2 vyavalokitaṃ codd. (-katamγ; -kitam H2; -kanam C0)
3 smitaṃ conj. : smita codd. Tib. ([188.1.2] ’dzum pa’i [zhal dang])
4 samdarṣya δ : daraṣya ζ
5 catuvridhaṃ δ : catuvridhaḥγ
6 jihvāprātiḥāryam / deśanāyāḥ ε : jihvāprātiḥārya / deśanāyāḥ (daśa- H) γ : jihvāpr<-- -->nāyāḥ J : jihvā*pri*sphāra na deśanāyāḥ D
7 pūrvalīṅgaṃ corr. : pūrvalīṅgaγ ε : pūrvalīṅga (ligam D) ζ
9 ābhāsakaraṇam em. (NS.Dav.[50, v.18]; Tib.[187.5.4] snang zhing gsal bar byed pa[’i ’dzum ba bstan nas]) : ābhāsakaraṇam codd. (ābhāsakaraṇa H)
10 kimviṣṭaṃ δ (kimviṣṭa C) : kimviṣṭaḥ γ
11 ta evārayaṣ Ay : trayārayaṣ δ
12 samdarṣyeta em. : saṃdaśyeta A : dasrayati β
13 girā εF : girām Aζ : sīro H
14 prayabhāṣata AJ : prayabhāṣataḥ εγD
15 mādhuryam AJ : mādhuryam εγD (mādhurya H)
16 śrutisukhatvāt A : śruti(i)b E) sukhetvā ε : śrutimukhetevā ζ : śrutimukhētvā γ
brāhmaṇeyiḥ brahmasvaropetät / brahmasvara iti brahmaśabdo mahato
mahāgūnasyādhevacanaṃ / yathoktāṃ /

brāhmaṇamḥ punyaṃ prasūyate 'nekāsāhasrāparśadī / iti

sāhasrāsbadena6 trīsāhasramahāśāhasro lokadhātūr avagantavyah / aneka-
sāhasramayāṃ7 parśadī8 arthaḥ // yathā9 coktāṃ /
lokadhātum10 trīsāhasramahāśāhasram11 śabdena spharatī /
yathābhyaṇtarāḥ śṛṃvanti tathā bāhyā apitī12 /

 tatābhyaṇtaraḥ ye 'smims13 trīsāhasramahāśāhasre14 sthitāḥ / bāhyā iti ye15
lokadhātvantaritāḥ16 / tena mahattvād brahma / tasyā17 svaro18 brahma-
svarah19* //

atha vā20* brahma21 bhagavān śākyamuniḥ / tasya brahmaṇa iyam

Codd. α (A F H E C D J); α, β (F H E C D J); γ (F H), δ (E C D J); ε (E C), ζ (D J).
Lacking: B (fol. 1–13 lost).

2 brahmasvaropetavāt om. J
3 brahmam DH : brahmymam AEJF :
4 prasūyate A : prasūyate iti D : <- ->iti EJ : <- >γ : mahar*dyā*m ca iti H2 :
   rab skye ba’o zhes
   Tib. [188.1.5]
5 'nekasāhasra conj. : anekasāhasrāṃ β : anekasāhasryā A ♦ parśadi / iti em. :
   parśadīti A : parśadāṃ β
6 sāhasra A : sahasra β
7 mayyām conj. : mayyāṃ A : mayi β
8 parśadity AJ : parśad ity yeD
9 yathā A Tib. (188.1.6) ji skad gsungs pa) : tathā β
10 lokadhātum A : lokadhātū β
11 mahāśāhasram A : mahāśāhasra β
12 bāhyā apitī A : bāhyāpīti β (bāhyāpiti E)
13 ye 'smims corr. : yesmin A : yasmim β
14 trīsāhasra AH : trīsāhasre βF
15 ye A : om. β
16 lokadhātvantaritāḥ A : lokadhātur itā β (lokadhātur iti E)
17 brahma / tasya om. β
18 svaro conj. : sūro A : om. β
19 brahmaśvarah β : brahmaśvarāṃ A
20 atha vā conj. (Tib. [188.1.8] yang na) : tatra codd.
21 brahma β : brahma A
brāhmi1 vāk / tayā brāhmyā2 ekayaiva3 girā4 trilokam5 āpūrayantyā6 vyāpnuvantyā7 vajrapāṇīṃ pratyabhāsata / tathā coktam /

45 ekāpi vāni bhavasūdanasya

nānābhidhānaiḥ pratidesabhinnaiḥ /

yathā tathā8 sarvajanaprabodha-

hetur9 bhavaty askhalitā10 vibhakteti11 //

[sādhu vajradhara* śrīmān* sādhu te vajrapāṇaye /

yat* tvam jagaddhitārthāya mahākaruṇayānvitah // (20)

mahārthām nāmasamgitiṃ pavitrām aghanāśanīṁ /

maṇjuśri jiññānakāyasya mattaḥ śrotum samudyataḥ // (21)

tat sādhu desayāmy eṣa aham te guhyakādhipa* / (22ab)]

sādhu vajradharetyādi / te tava vajrapāṇeḥ sādhu / śrīmān he vajradhara yat yasmāt tvam maṇjuśri jiññānakāyasya sambandhini12 yā nāma-samgītis tām13 mattaḥ14 śrotum samudyatas tat tasmāt he guhyakādhipa te tava15 sādhu desayāmiti sambandhah // kimartham tvayāham16 prṣṭah /

Codd. α (A F H E C D J); A, β (F H E C D J); γ (F H), δ (E C D J); ε (E C), ζ (D J).
Lacking: B (fol. 1–13 lost).

1 brāhmi vāk A : brahmi vāk β
2 brāhmyā em. : brāhmya F : brāhmā H : brahma A : brahma δ
3 ekayaiva AcD : eka eva J : ekayava H : ekayeva F
4 girā A : girām β
5 trilokam A : trailokyam β
6 āpūrayantyā AE : āpūryantyā CC : āpūryantyo γ
7 vyāpnuvantyā A : vyāpnuvantya δ : vyāpnuvantyo γ
8 tathā A : yathā ey : om. ζ
9 sarva AH2 Tib.: [188.2.2] thams cad) : satṭva β • hetur Ay : hetu δ
10 askhalitā AH2 : astvalitā δ : < >lītā γ
11 vibhakteti Ay : vibhaktā (-kta JE) iti δ
12 sambandhini AH2 : sambandhani β
13 tām AC : tā ye
14 mattaḥ A : mantraṭā δ : mantab γ
15 tava A : tatra β
16 tvayāham Aδ : bhūyā(ṣ)ham γ

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jagaddhitārthāyeti / jagadanugrāhāya mahākaruṇāyānvitāḥ1 san // kim-
viśiṣṭāṁ nāmasamgitiṁ śrotum udyata iti / pavitrāṁ iti māṅgalyāṁ2 /
aghanāsānim3 iti pāpanāsanāṁ4 //

śrṇu tvam ekāgramanās tat sādhu bhagavann iti // (22cd)]
śrṇu tvam ekāgramanā iti5 / anenaitad uktam bhavati / māḍhaukha-
cchidrāsucighatavat6 kim tari sādhu śrṇu // bhagavataivam ukte sati
vajradharah praha bhagavan7 sākyamune8 evam astv iti9 / yathoktenaiva10
kramāhāṁ śrṇuyāṁ iti //
āryanāmasamgitiṁ kāyāṁ nāmamantrārthāvalokinyāṁ prativacanādhiṅkāro
dvitiyāḥ // gāthāḥ sāt11 //

Codd. α (A F H E C D J); α, β (F H E C D J); γ (F H), δ (E C D J); ε (E C), ζ (D J).
Lacking: B (fol. 1–13 lost).

1 karuṇāyānvitāḥ β (-ānvitāḥ C) : karaṇānvitāḥ A
2 māṅgalyāṁ A : maṅgalyāṁ β
3 aghanāsānim AH2 : aghanāśināṁ δ : aghanāśināṁ γ
4 pāpanāsānim A : pāpanāśināṁ β
5 iti AH2 : om. β
6 māḍhau A : sādho β ◆ cchidrā AH : cchidā cett.
7 bhagavan AH2 : bhagavān β
8 sākyamune AH2 : sākyamunīḥ β (-muni E)
9 astv iti A DH2 : asthitī γ
10 yathoktenaiva Ay : yathoktanaiva J : ethoktenaiva εD
11 gāthāḥ sāt corr. : gāthāṣaṭ DH2 : om. Ay
[Adhikāra 3]

[atha śākyamunir bhagavān* sakalam* mantrakulam mahad / mantravidyādharakulam vyavalokya kularatrayam // (23)]

idānim prativacananantaram šatkulāvalokanam adhikṛtyāha / atha śākyamunir bhagavān< ityādi / tatra>sakalam< mahad

iti grahaṇakāvṣyaṃ etat sāmānyenopāttaṃ / tad vyavalokya gīrām pater

mañjuśrījñānasattvasya sambandhini yānutpādadharmiṇi gāthā tāṃ imāṃ
bhāṣate smeti / vakṣyamānakriyāpadena saha sambhandhah //

mantravidyādharakulam iti / vidyāṃ dhārayātiti vidyādharah / mantrātmakaś cāsau vidyādharas ca mantravidyādharah / na dhāray-ātmakah / tasya kulaṃ mantravidyādharakulam karmakulam ity arthah // kularatrayam iti kāvyaśākṣaśākṣvaḥ vātavād vairocanakulam //

1 cf. NS.Dav. 51, v.23ab: atha śākyamunir bhagavāṃ savakalam mantrakulam mahat

Codd. α (A F H E C D J); β (F H E C D J); γ (F H), δ (E C D J); ε (E C), ζ (D J). Lacking: B (fol. 1–13 lost).

1 bhagavān codd. : bhagavām NS.Dav.[51, v.23]

2 ityādi / tatra conj. (Tib.[188.3.2] ces pa la sogs pa ste / de la) : om. codd.

3 sakalam A NS.Dav.[51, v.23] : sakala β NS.Dav. Ne. A

4 sāmānyenopāttaṃ AH2 : sāmānyatāpāttaṃ e : sāmānyanāpāttaṃ ζ : sāmānyanāmāttaṃ F : sāmānyanomāttat H

5 tad AH2 : ta ye : na ζ

6 jñānasattvasya Ay : hīnasattvasya δ

7 sambandhini AH2 : sambandhani β

8 saha A : om. β

9 sambandhah A : sambandhātthah β

10 ca A : ceti β

11 na AH2 : om. β

12 dhārayātmakah A : dhārayātmakah β

13 vairocanakulam codd. : nam par snang mdzad kyi rigs zhes pa’i don (vairocanakulam ity arthah) Tib.[188.3.5]
[lokalokottarakulam lokalokakulam mahat /
maḥāmudrākulam cāgryam maheśṇīṣakulam mahat // (24)]

lokalokottarakulam₁ iti / lokṛ² darsane³ / lokyata⁴ iti lokah / tasya
kulaṁ lokalokottarakulam⁵ padmakulam ity arthah //

lokālokoanulam mahad iti / lokānām āloko lokālokaḥ / aksobhyah /
ādarṣajñānātmakatvāt / tasya kulam lokālokoanulam <mahad>⁶* vajrakulam⁷
ity arthah⁸* // maḥāmudrākulam cāgryam iti / bodhicittavajrakulam ata
evāgryam⁹ vairocanādināṁ bodhicittasvabhāvatvāt / tasya kulam maḥā-
mudrākulam¹⁰* ity arthah¹¹* // maheśṇīṣakulam mahad iti / sarva-
tathāgatānāṁ traiddhātukadharmarājyābhisekapradānān¹² maheśṇīṣatvam /
tasya kulam¹³ maheśṇīṣakulam¹⁴ mahad¹⁵ ratnakulam ity arthah //
āryanāmasamgitiḥitikāyāṁ nāmamantarārthāvalokinyāṁ śatkalāvalokanā-
dhikāras trtiyāḥ // gāthē¹⁶ dve //

Codd. α (A F H E C D J); A, β (F H E C D J); γ (F H), δ (E C D J); ε (E C), ζ (D J).
Lacking: B (fol. 1–13 lost).

1 loka ACF : lokā CE : lauka H
2 lokṛ H² : lokya α
3 darsane AεY : darsāna ζ
4 lokyata Ay : lokata δ
5 lokalokottara AEy : lokalokattara C : lokalokottara ζ
6 mahad conj. (Tib.[188.3.8] chen) : om. codd.
7 vajrakulam AyD (Tib.[188.3.8] rdo rje ’i rigs) : cakrakulam εJ
8 ity arthah H² : iti α : om. Tib.
9 evāgryam A : evāgryo β
10 mahāmudrākulam codd. : phyag rgya chen po ’i rigs mchog {mahāmudrākulam
agryam) Tib.[188.4.1]
11 ity arthah H² : iti α : om. Tib.
12 dharmarājyā AH : dharmarājā β
13 maheśṇīṣatvam / tasya kulam AH² : maheśṇīṣa / tasya kulam γ : om. δ
14 maheśṇīṣakulam FHF : om. AH
15 mahad AHH (mahata C) : mahataram H : mahamātam F
16 gāthē AH² : gāthā β

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Adhikāra 4

adhunā śrīmāyājālābhisambodhikramo1 guruparamparāyāta2 ucyate / 
sa ca śrīmāyājālaśodāsasahasrāntahpātī3 / tatrādau tāvan mantramukhacaryācāri imām bhagavato maṅjuśrījñānasattvasya sarvatathāgatajñānākāyasya jñānamūrter advayaparamārthām4 nāmasamgitiṃ nāma cūdāmanīṃ* 
sāksātktukāmo bodhisattvva 'śesānavaśesasarvasattvadhatūparitrāṇāśayo5 mahābodhiṃ6 prāṇidhānacitatt prajñopāyātmakaś caturbhīṃ samgrahavastubhīṃ sattvān samgrhyāna anuttarāyāṃ7 samyaksambodhau cittam utpādayet8 // tathā cāhā / 

samānvaḥharantu māṃ sarvabuddhabodhisattvā aham amukanāmā9 
imāṃ velāṃ upādāya yāvadvā bodhimandānisaṃdānāt10 / 

utpādayāmi paramam bodhicittam anuttaram / 
yathā traṅgaḥvīkā11 nāthāḥ12 sambodhau kṛtaniścayāḥ13 //


Codd. α (A F H E C D J); A, β (F H E C D J); γ (F H), δ (E C D J); ε (E C), ζ (D J). 
Lacking: B (fol. 1–13 lost).

1 kramo A : kramah F : krama β 
guru A : śīguru B 
3 sahasrāntahpātī A : sāhasryāntahpātī γ : sāhasryāntahpātā δ 
4 paramārthām AH : paramārthā δF 
5 'śesānavaśesā A : aśeṣāvaseṣā γ : aṣeṣāvaseṣa ε  paritrāṇāśayo A : paritrāṇānayo δ : paritrāṇānaya γ 
6 kṛt A Tib.([188.4.6–7 byang chub chen por smon pa’i sems) : kṛta β 
7 samgrhyānuttarāyāṃ corr. : samgrhyāna anuttarāyāṃ codd. 
8 utpādayet AδH2 : utpādayat γ 
9 amukanāmā(-nāma H) codd. 
10 nisadanatew. : nisadanat A : nivedanat B 
11 traṅgaḥvīkā codd. : traṅgaḥvīka SDPS[146, 9] 
12 nāthāḥ A SDPS[146, 9] : nāthā B 
13 niścayāḥ A : niścayāḥ (-scaya E, -scayo F)
trividhām śīlaśīkṣām ca kuśaladharmaśaṁgraham

sattvārthakriyāśīlāṁ ca āham drdham

buddhāṁ dharmaṁ ca samghaṁ ca triratnaṁ anuttaram

adyāgrena grahiṣyāmi samvaram buddhayogajam

dvajram ghanṭāṁ ca mudrāṁ ca pratigṛṇāṁ tattvataḥ

ācāryaṁ ca grahiṣyāmi mahāvajrakulocacye

caturdānam pradaśyāṁ śātkṛtvā tu dīne dīne

mahāratnakule yogye samaye ca manorame

saddharmaṁ pratigṛṇāmi bāhyam guhyam triyānikam

mahāpadmakule śuddhe mahābodhisamudbhave

samvaram sarvasamyuktaṁ pratigṛṇāmi tattvataḥ

pujākarma yathāsaktyā mahākarmakulocacye

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13 cf. SDPS 146, 10: trividhām śīlaśīkṣām ca kuśaladharmaśaṁgraham
16 cf. SDPS 146, 13: adyāgrena grahiṣyāmi samvaram buddhayogajam
17 cf. SDPS 146, 14: dvajraghantāṁ ca mudrāṁ ca pratigṛṇāṁ tattvataḥ
18 cf. SDPS 146, 15: ācāryaṁ ca grahiṣyāmi mahāvajrakulocacye
20 cf. SDPS 146, 17: mahāratnakule yogye samaye ca manorame
22 cf. SDPS 146, 19: mahāpadmakule śuddhe mahābodhisamudbhave.

Codd. α (A F H E C D J); A, β (F H E C D J); γ (F H), δ (E C D J); ε (E C), ζ (D J).
Lacking: B (fol. 1–13 lost).

kūṣala conj. (SDPS[146, 10]; Tib.[188.5.2] dge ba'i [chos ni sdud pa dang]) : kūṣa-

lām codd.

sattvārthā Aye : sattvārthē ζ

cā β : om. A

buddhām AΕy : buddha Cζ

vajraṁ γ : vajra Aδ SDPS[146, 14]

ghanṭāṁ AJ : ghanṭāṁ γ : ghanṭā εD

grahiṣyāmi H2 SDPS[146, 15] : grahiṣyāmi cett.(hisyāmi CD)
yoge A : yoge β SDPS [146, 17] (yoga SDPSACD, yoga SDPSΕ)
samudbhāve AH2 SDPS[146, 19] : samudbhāvaṁ β
25 utpādayitvā1 paramam bodhicittam anuttaram /
gṛhitvā2 samvaram kṛtsnam sarvasattvārthakāraṇāt //
atirāṇāṃ3 tārayisyāmi amuktān mocayāmy4 aham /
anāśvastān āśvāsāisyāymi5 sattvān6 sthāpayisyāymi7 nirvṛtāv iti //
samvaragrahaṇapūrvvakam bodhicittam utpādyā8 pañcākārābhīsam-
bodhim bhāvayed anena kramena // prathamam tāvad ādārśajñānam prati-
bimbayogena bhāvayet / yathā pariśuddhādārśanandale9 taddeśākālasam-
nihitāh padārthajātayah pratibhāsante10 tathā suviśuddhadharmadhātu-
niṣyande11 mahābodhicitte gatiṃdetasonibhedahinnān12 sattvadhātūn13
paśyāṃs14 tatra tān sunirmala15 ādārśajñāne dṛṣṭvā tadupari sattvā-
lambanāṃ16 karuṇām utpādayet // aho batāmi sattvā anāthā aśaṇā
aparāyaṇā duḥkhhitāḥ samsārāṇaṇavanimationānās17 teṣām sattvānām arthāya //

25 cf. SDPS 146, 22: utpādayitvā paramam bodhicittam anuttaram 26 cf. SDPS
146, 23: gṛhitam samvaram kṛtsnam sarvasattvārthakāraṇāt 27 cf. SDPS 146, 24:
atirāṇāṃ tārayisyāmi amuktān mocayāmy aham 28 cf. SDPS 146, 25: anāśvastān
āśvāsāisyāymi sattvān sthāpayāmi nirvṛtāv iti.

Codd. α (A F H C D J); β (F H E C D J); γ (F H), δ (E C D J); ε (E C), ζ (D J).
Lacking: B (fol. 1–13 lost).

1 utpādayitvā A SDPS[146, 22] : utpādayāmi β SDPSAC
2 gṛhitvā A : gṛhitam β SDPS[146, 23]
3 atirāṇāṃ ACJH : atirāṇa DF : atirāṇā E SDPS[146, 24]
4 mocayāmy codd. : mocayisyāmy SDPS[146, 24]
5 āśvāsāisyāymi ACH : āṃśvāsāisyāymi εF
6 sattvān conj. (SDPS[146, 25], Tib. [188.5.7] [mya ngan 'das la] sems can [dgod]) :
sattvā A : sarvasattvā β (-sattvām J)
7 sthāpayisyāmi codd. SDPSβ : sthāpayāmi SDPS[146, 25]
8 bodhicittam utpādyā A : bodhicittotpādyā β
9 ādārśajñānale A : ādārśanandale e : ādārśanandale yζ : ādārśanandalealais H2
10 pratibhāsante A : pratibhāsante β
11 niṣyande A : niṣyande β
12 gatiṃdetas Aγ : deśa e : deśa ζ : bhinnān Aγ : bhinnāt δ
13 sattvā codd. (sattvān H2)
14 paśyāṃs corr. : paśyan codd. (paśyen E)
15 sunirmala γ : sunirmale Aδ
16 ālambanāṃ β : āvalambanāṃ A
17 samsārāṇaṇava Aδ : samsārāṇaṇave γ
yathāhām ātmānam sarveṇa sarvaṁ sarvathā sarvaḍuhkhebhyo
mocayiṣyāmī tathā sarvasattvāṁ apīty ādarsaśajñāne sarvasattvāṁ asamvṛtyā
paśyet //

tataḥ samatājñānam adhimuṇcet sarvadharmanairātmyaṁ sarmatāyogena
yathā sarvadharmaṁ yūṇyā anātmānas tathāham api yūṇyo 'nātmeti
vibhāvya sarvadharmanairātmyaṁ praviṣet // tathā cāha / yathātmanam

tathā prajānāti sarvasattvāṁ / yathā sarvasattvāṁ prajānāti

dharmāvalamāṇāṁ karaṇām samatājñānenotpādayet /

tataś cakkāro mukham sarvadharmaṁ ādyaṇutmpannataūvād iti mantram
uccārya

mantrārtham bhāvayen mantri nikhilena samāsataḥ /

vibhāvya dharmānairātmyaṁ anālambanayā saha //

evam pratayaveśaṇājñānam //

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Codd. a (A F H E C D J); A, β (F H E C D J); γ (F H). δ (E C D J); ε (E C), ζ (D J).
Lacking: B (fol. 1–13 lost).

1 sarvaduhkhebhya AyC • sarveduhkhebhyo ε
2 mocayisyami A : mocayāmi β
3 sarvasattvān AIH : sarvasattvatvān CF : sarvasattvān E : sarvasattvāsya J :
sarvasattvāsvān D
4 ādarsaśajñāne A . ādarsaśajñāna β (ādarsaṇa- E)
5 paśyet AF : paśyat ōH
6 nairātmya A : nairātmye β
7 sarvadharmaṁ A : sarvadharma β (sarvadharma H)
8 yūnyo 'nātmeti corr . : yūnyonātmeti A : yūnyonātmeti β
9 tathā cāha H2 Tib.(189.1.5) de skad kyang gsungs pa : om. cett.
yathātmanam em . : yathātmanā H2 : yathā ātmāna ō : yathā ātmana A : yathā
a < > y
10 tathā em. (Tib.189.1.5) de 'drar) : tatha A : om. β
11 sarvasattvān em. (Tib.189.1.5–6) sems can thams cad) : sarvasarvasattvān AHI :
sarvasattvāva HFi
12 sarvasattvāṁ em . : sarvasattva codd.
13 nairātmya AyE : nairātmye Cζ
14 lambanām β : lambanām A
15 mukha AH : mukha HFi
16 mantrārtham A : mantrāsattvārtham EF : mantrasattvārtha J : matrāsattvārtha D :
mantra< >rtha H
17 jñānam A : jñāna β ('mitābha E)
Adhikāra 4

samanantaram evānālambanamahākaruṇānugataṁ sakalagrāhyagrāhaka-
virākṣam prakṛtiprabhāṣvaram pratyastamitāväyavasvabhāvam suvi-
śuddhadharmadhātusūnyatabhājanānām bhāvayet //

tātaś ca sarvasattvārthakriyāvirahto yogi pūrvapraṇidhānāhāhitacittasam-
tānavaśād utthāpito 'nālambanayā mahākarunayā kṛtyānūṭhānajñānam
bhāvayet6 nirvikālpa-ājñānapṛṣṭhalabdhahāṣuddhala-ukijñānātavāt7 tasya
tenaiva sakalasattvārthapurisamāptīhi8 tac ca prathānalaksanām bodhi-
cittam śamvṛtiparamārthasvabhāvam prakṛtivaiyavidānīm cittam iti
veditavyam //

tato yogi9 cittam mayopamākāram ākāśadeśastham prakṛtiprabhā-
virākṣam tārakākāram <akāram> vicintya10 taduddhūtam krodhajāla-
lakṣumānām anekaraśmiṣatasahasraparivṛṭtam samantabhadram para-
māṇandam ātmānam bhṛdh dhūmākāram* cintayet12 // tasmād dhūmākārād
anekākāraraśmayo13 vinihṛṭas14 tebhyaś ca raśmimukhebhyaḥ sarvataṁ-
ghatāś tais ca sarvataḥsataiḥ sarvabuddhaśekṣetrāni gatiyāvānāvaseśeśa

64 cf. NMAA 4, 185-6: saṃbhva vajramukhebhyaḥ saṃvarṇā vinihṛṭya (vinihṛṭya
A : vinihṛṭya B)

Codd. α (A F H E C D J), A, β (F H E C D J); γ (F H), δ (E C D J); ε (E C), ζ (D J).
Lacking: B (fol. 1-13 lost).

1 samanantaram → pratyastamitāväyavasvabhāvam om. E
3 dhātu ē : dhātum Aγ
4 kriyāvārahto B : kriyāˈvirahto A
5 utthāpito 'nālambanayā corr. : utthāpitaḥ / anālambanayā codd.
6 bhāvayet A : sākṣātkuryat 3 bhāvayet A : saksatkuryat (3 bhāvayet A : saksatkuryat (3
7 laukika AEIF : lokika Čγ
8 sattvārthā B : sattvārtham A ◆ parisamāptī A : parisamāpte A (parisamāpteh IF)
9 yogi conj. (Tib.[189.2.4] rnal-"byor pas) : yoginaḥ codd.
10 akāram vicintya conj. (Tib.[189.2.4] a bsams te) : vicintya codd.
11 jvālāmālākālam Aγ : jvālākālam CJ : jvālākāram DE
12 cintayet A : vicintiyet B
13 anekākāra A2 : anekāra A : anekākāra B
15 gatvāsēśa corr. : gatvā aśeśa codd. ◆ ānavaašeśa Aγ : āvasēśa ē
sarvalokadhātuṣu sarvasattvadadhātuṃ samśodhya bodhicittotpādādikāṃ kṛtvā
yāvat sarvabuddhavikurvitāni ca samdarṣya punar āgatyā tasmin hūṁkāre
praviśantītī cintayet //
tatparinātam nilādiśadvarṇam abhiratyaśiśaduddhaksetravyāpinam
jvālāmālināṃ sarvamāravīrājdharmam śaṃmukham pañcasūcikāṃ jñāna-
vajraṃ bhāvayet / tasya vajravarātakasyāntargatam suklam bhrūmkāram
vicintya / tatparāvṛttvā ca catūratnamayam trisāhasramahāśāhasrolakadhātu-
pramānaṃ caityaṃ vibhāvya / tasya garbhe hriṅkāreṇa dharmodayam /
tadupary akāreṇa viśvavajram tena ca vajramayīṃ suklavārṇāṃm bhūmim adhitiśthet //
tato hriṅkāreṇa vajramaniratnaśikharakūṭāgāram cintayet ca
kimviśiṣṭam ity āha /

Codd. α (A F H E C D J); A, β (F H E C D J); γ (F H), δ (E C D J); ε (E C), ζ (D J).
Lacking: B (fol. 1-13 lost).

1 vikurvitāni AE : dvivikurvitāna Cζ : < -kurvatā(-to F)ni γ : dvivikurvitānai H²
2 praviśantītī conj. (Sanderson) : praviśatah A : praviśanta(-ta j) δ : praviśantam γ
3 vānām Aγε : vānām ζ
4 mālahi Aγε : mālahi C : nālāri ζ
5 vajravarātakasyā A : vajrava(dha H)jārata(ta E)kā β
6 parāvṛttvā corr. : parāvṛttvā A : parāvṛtam β (tāvṛtam H)
7 catū AJ : catu Dyε
8 tadupary corr. : tadupari codd.
9 akāreṇa β Tib. ([189.3-2-3] yi ge alas) : akāreṇa A
10 mayīm AH : mayi δF
11 vārṇam em. : vārṇam codd. (vārṇa F)
12 cintayet A : vicintayet β
c13 tac Ay : tam δ
caturaśraṁ caturdvāraṁ catustoranabhūṣitam /
ghañṭāpattapatañkādisrakcāmaravibhūṣitam /
koneśu caiva sarvesu dvāraniryūhasamādhiṣu /
khacitam vajraratnais tu ardhacandreṇa samyutaiḥ /
hārārdhāhāraracitam vicitrair upāsobhitam /
rajobhī pañcavarnāiś ca samlikhed bāhyamaṇḍalām //
tasya cakrapratikāśam praviṣyābhhyantaram puram6 /
vajradhātvabhidhānākhyam dvitiyam vinyaset tataḥ //
vajramālāparikṣiptam aṣṭastambhospoṣobhitam /
rajobhī pañcabhiś caiva hārārdhādivibhūṣitam //
maṇḍalasya tu bāhyasya yad uktam sarvalakṣaṇam /
sarvam tasyāpi tat7 kuryāt samāsena viśeṣataḥ //
ekam eva na kuryād vai toraṇam8 dvārasamādhiṣu /
atas ca tasya dvārāṇi toraṇāni na kalpayet // iti /

Codd. α (A F H E C D J); A, β (F H E C D J); γ (F H), δ (E C D J); ε (E C), ζ (D J).
Lacking: B (fol. 1–13 lost).

1 vibhūṣitam β : bhūṣitam A
2 samyutaiḥ conj. (Sanderson) : samyutam codd.
3 vicitrair upāsobhitam ADFE : vicitrarūpaṣobhitam HJ : vicitrair upāsobhitam C
4 samlikhed Jγ : likhed va A : samlikhye CD : samlikhe E
5 ābhhyantaram A : osvantaram δ : āsvantaram γ
6 puram A : punah β
7 tat Ay : yat δ
8 toraṇam A : toraṇa β

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āsanaṁ ca nyaset pāscād devatānāṁ yathākramam

tatramadhye nyase cai ca pradhānasya tu āsanam

pūrvādiṇḍiṣu sarvāsu ākṣobhya dināṁ ca viṣṭaram

svabiṣajarīnīspanaṁ kaḷpayet tacc āsa6 yogavit

tatrāsaṇavikalpaḥ / madhye simhāsaṇaṁ pūrve gajāsaṇaṁ da-

kṣiṇe turāgaṇaṁ paścime maṃ putāra garudāsaṇaṁ* iti

sattvavajrāyāraḥhya yāvad vajrāveśaparyantānām akāraṇi spanāni
candramaṇḍalāṁ vicintayet /

tataś ca pradhānaṁ asana12 āhāreṇa13 pariniṣpannaṁ mahāvaika roco na

yato yad eva14 citatā prakṛtyā grāhakādhāya karvīrāḥaḥ dharmadhātu-
svabhāvam tad eva* caturmukham śūnyatādīcaturvimokṣamukhaṁ dharmadhaṭor ālamantarvena sarvasaṃadhīprasūtiḥhetuvāt / śuklāvaṁ15
dharmadhātu svaṭhāvatī / jaṭāmakūṭopetaṁ16 nirābharaṇaṁ ca

codd. a (A F H E C D J); A, (3 (F H E C D J); Y (F H), 5 (E C D J); £ (E C), C (D J).
Lacking: B (fol. 1–13 lost).

1 āsanaṁ Ay : āsanaei e : āsane C
2 kramam A : kramāti β
3 tatra β : tan A
4 pradhānasya AyC : pradhānasye ε
5 viṣṭaram A : viṣṭaram β
6 tac ca β (taca F) : tasya A
7 tatrasanavikalpaḥ A : tatrasaṇam vikalpetaṁ β : de la gdan tib pa Tib. [189.4.2]
8 simhāsaṇaṁ A Tib. : simhāsaṇaṁ varam β
9 gajāsaṇaṁ A Tib. : gajāsaṇaṁ ḷhēyaṁ β
10 vajrā AyC : vajrām ε : paryantānāṁ A : paryantam β
11 candramandalāṇi Ay : om. δ
12 āsana corr. : āsane codd.
13 āhāreṇa Ay : ākāreṇa δH2
14 yato yad eva A : yade< >va H : yato yac >va F : yad eva δ
15 varam A H : varam δF
16 mukūṭopetaṁ AHJ : mukūṭopetaṁ eDF

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śāntacittatvāt / bodhyagrimudrāyuktam\textsuperscript{1} prajñopāyātmakatvāt // tam evaṃbhūtām mahāvairocanam ātmānam adhimucya\textsuperscript{2} caturbuddhāsana-yogena taddhṛdaye candramandalam tadupari dhiḥkāreṇa pariniṣpannam ādibuddhām bhagavantam / pañcāṇanam iti pañcamukham / pañcaśikham iti pañcacīrakam\textsuperscript{3} / tasyaiva\textsuperscript{4} bandhanāt pañcacīrakāsekharam / pañcavarnopetam / pūrvena nilāṃ daksinēṇa pitam pāścimena raktam uttareṇa haritam / mūrdhni\textsuperscript{5} paramāśvamukhavad avasthitāṃ mukham śvetāṃ
<yasya tam\textsuperscript{6} / śāntaṃ\textsuperscript{7} kumārabhaṇaṃpetaṃ\textsuperscript{8} saśṛṅgāram\textsuperscript{9} vicitra-vastraparidhānāṃ aṣṭabhujāṃ sātasaḥhasrikāṃ\textsuperscript{10} prajñāpāramitāṃ caturdhā vibhajya caturbhiḥ karaiḥ hṛdi samdhār<ā>yamānām\textsuperscript{11} / aparaiś caturbhiḥ karaṇaḥ prajñākhadgai\textsuperscript{12} praharaṇābhinayena dhārayantam caturbuddhāsana-yogena\textsuperscript{13} vyavasthitāṃ bhāvayet //

105 cf. NMAA 4, 221–2: vairocanam sitavarnam bodhyagrimudrāyuktam āhkāra-pariniṣpannam (bodhyagri AB Tib.[190.5.5] byang chub mchog) : bodhyangi(-ga F) P

Codd. α (A F H E C D J); A, β (F H E C D J); γ (F H); δ (E C D J); ε (E C), ζ (D J).
Lacking: B (fol. 1–13 lost).

\textsuperscript{1} bodhyagri A Tib.[189.4.6] byang chub mchog); NMAA[4, 221–2] : bodhyangi β
\textsuperscript{2} adhimucya A : adhimumucya β
\textsuperscript{3} pañcacīrakām A : pañcacīrām β
\textsuperscript{4} tasyaiva conj. : tad eva codd.
\textsuperscript{5} mūrdhni β : mūrdhani A
\textsuperscript{6} yasya tam conj. (Sanderson) : om. codd. Tib.
\textsuperscript{7} śāntaṃ Ay (sāṁantaṃ H) : śānta δ
\textsuperscript{8} ābharaṇopetam A : obharaṇopetam H : obharaṇavarnopetam F : ābharaṇavarnopetam δ
\textsuperscript{9} saśṛṅgāram AF : saśṛṅgāra δH
\textsuperscript{10} sātasaḥhasrikām A : sātasaḥhasra β
\textsuperscript{11} samdhārayamānām em. : samdhārayamānām codd. (sadhārayamānām D)
\textsuperscript{12} khadgai em. : khadga codd.
\textsuperscript{13} yogena A : om. β

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[imāṃ śanmantrarājānasamyuktām* advayodayām /

anutpādadharminim gāthāṃ bhāṣate sma girām pateḥ // (25)]

imāṃ dvādaśatathāgatabhūmīyupalakṣītam gāthām2 girām pater
bhāṣate smeti sambhandah // kimbhūtāṃ śanmantrarājānasamyuktāṃ3 iti
vakṣyamāṇasaṃmantrropetām // kimātmikām advayodayāṃ4 iti / dvayam
grāhyam5 grāhakam ca / tan6 na vidyate7 yasya8 tad advayam9 / udety
asmād10 ity udayah11 / advayasyodaya12 dvayodayā13 / sa vidyate
yasyāṃ14 gāthāyāṃ sādvayodayā15 tāṃ16 bhāṣate sma // punar api kim-
viśiṣṭām / anutpādadharminim17 iti dharmadhātusvabhāvāṃ18 śūnyatā-
svabhāvāṃ19 ity arthah //

[a ā i ī u ū e ai o au am ah sthito hṛdi /

jānamūrtir aham buddho buddhānām tryadhvavartinām //

(26)]

śrīvajramandālamkāratantre dvādaśatathāgatabhūmīyā pathyante //
samantaprabhā mahābhūmiḥ
dvītiyā tu candravat
suprabhāsvarā
gaganaprabhā tṛtiyā tu
gaganabhūmipratīṣṭhitā
vajraprabhā tu yā bhūmiṣ
caturthi sā manoramā
dṛḍhādhyāśayayogena vajreti parikalpyate
pañcamī ratnaprabhā nāma abhiśeke pratiṣṭhitā
śaṣṭhi padmaprabhā nāma padmavat suvīrājate
svabhāvasuddhadhartmavāt nirmalā nisparigrahā
saptami karmaprabhā nāma buddhakarmakari smṛtā
aṣṭamī anupamā nāma upamā tatra na vidyate
navamī nirupamā nāma sarvopamāprativedhataḥ
daśamī prajñāprabhā nāma buddhabhūmir anuttarā
ekādaśi sarvajñatā mahābhūmiḥ prabhāsvarā
dvādaśi pratyātmavedyā tu yogiṇīnaprapūrīkā iti
etā dvādaśatathāgatabhūmaya 'kārādidevādaśasvaraiḥ parinispānā
veditavyāḥ

Codd. α (A F H E C D J); A, ß (F H E C D J); γ (F H). δ (E C D J); ε (E C), ζ (D J).
Lacking: B (fol. 1–13 lost).

1 mahābhūmiḥ A : mahābhūmi γ : maṇḍalabhūmi ß
dvītiyā suprabhāsvarā AH : suprabhāsvarām εF : suprabhāsvarām ζ
dvītiyā pratiṣṭhitā AεD : pratiṣṭhitām γ : pratiṣṭhītām J
bhūmi A : bhūmi ß
dṛḍhādhyāśaya A : tādādhyāśaya εγ : tādādhyāśama Cζ
dvabhāva Aγ : prabhāva ß
karma A : dharma ß
asṭamī corr. : aṣṭami codd.
nirupamā Aγ : nirūpamā ε : dpe ldan {sopamā} Tib./191.1.2/
prativedhataḥ A Tib./191.1.2 so sor rtogs : prativodhakah ß
sarvajñatā mahābhūmiḥ A : sarvajñaprabhā nāma bhūmiß
prabhāsvarā Aγ : prabhāsvarā ß
vedyā ß : vaidyā A
'kārādi corr. : akārādi codd.
buddhānām tryadhvavartinām ity atītānāgat<aprtyutpanna>ānām

buddhānām / hṛdayāṃ sthitam 'ham iti sarvatathāgatahṛdayavirātita / jñānamūrtir iti jñānakāyasvabhāvatvāt / budha iti yathāvasthitapadārthavābodhāt

[om vajratikṣṇa duḥkhaccheda prajñājñānamūrtaye /

jñānakāya vāgīśvara arapacanāya te naman / (27)]

idānim tasyādibuddhayā hṛdaye prajñācakram vicintayet // kim-

viśīṣṭam* ity āha pratiyasanupūddārthasūcakam / tathā cāha /

āraih* samādhāyate nābhīr nābhau cāraḥ pratiśthitāḥ /

pratityotpādayogāc ca cakram etat pravartate // iti //

akāreṇa parinippannām saḍvarṇopetam śarāṣṭarakāṃ caturmekalāsām-

yuktam suvibhaktanābhi // tasya nābhimadhye akāram vicintya / bhag-
vato jñānasattvasya mūlamantrādayo mantrāḥ āvatiḥ sitavarnā
evā bhāvanīyāś // tatra prathamamekalāyāṃ oṃ sarvadharmanābhāva-

svabhāvaviśuddhavajra14 a ām aḥ // tasyaiva dvitiyamekalāyāṃ15

Codd. α (A F H E C D J); A, β (F H E C D J); γ (F H), δ (E C D J); ε (E C), ζ (D J).

Lacking: B (fol. 1–13 lost).

1 atītānāgataprtyutpannānaṃ conj. Tib.([190.1.4] 'das pa dang ma 'ongs pa dang da ltar
gyi [dus gsum gyi sangs rgyas mams kyi'i ol] : atītānāgatānām codd.

2 hṛdayāḥ : hṛdaya γ

3 yathāvasthiṭāḥ : yathāśthiṭāḥ ♠ padārtha-bodhāt A : padādvar-bodhāt δ : padā-

vabodhāt γ

4 vicintayed AH : cintayed δF

5 samātupādārtha AJE Tib.([190.1.6] rten cing 'brel par 'byung ba'i don) : sam-

utpā(-tvā H)rthā CDγ ♠ sūcakam Aγ : sūcikam δ

6 samādhāyate Aγ : samādhāyati ζ

7 nābhau AH2 : nābhī nābhau Dγ

8 cāraḥ AH2 : cārā β

9 saḍvarṇopetam śarāṣṭakāṃ conj. : saḍvarṇopetam ārāṣṭkāṃ codd.

10 tasya nābhie om. β

11 eva AF : evam δH

12 bhāvanīyāś A : bhāvanāyāś(-ām H) β

13 prathamā Ay : om. δ

14 dharmanābhava Ay : dharma δ ♠ viśuddha AFE : sūddha HC

15 dvitiyā Ay : dvitiyāδ

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dvādaśatathāgatabhūmyabhidhāyakānā dvādaśasvarañ cintayet // tathā
dharmāram ārabhya yathāvat mantraṣātkaivyāsām kulavarṇakramaṇa
kuryāt // tad yathā / prathame / om vajratikṣṇāya namah6* / dvitiye / 
om duhkhaṣcchedāya namah6 / triyē / om prajñāñamūrtaye namah /
caturthe / om jñānakāyāya namah9 / pañcame / om vāgīśvarāya
namah10 / saṣṭhe / om arapacanāya namah11 / cakrasya13 bahir
nemām14 bhagavataḥ sarvatathāgatajñānakāyasya mālāmantram nyaset /
ah āh15 sarvatathāgatāhdaya16 hara hara om hūṃ hiṃ bhagavan jñāna
mūrte17 vāgīśvara mahāvāca sarvadharmagaganāmalasupārisuddhadharma
bhūtajñānagarbha āh // bahir dvitīyāyām mekhalayām kakārādihakāra
paryantān18 nīvēsayet // ity āyaṁ cakrasya mantravīsāh //

168–9 NS.Dav. 68, 12–13: a āh sarvatathāgatāhdayam hara hara / om hūṃ hiṃ bhagavan jñānamūrtivyāgisvarā mahāvāca; Sāmā 160, 19–20. a āh sarvatathāgatāhdaya hara hara / om hūṃ hiṃ bhagavan jñānamūrtivyāgisvarā mahāvāca; Tib.[190.2.4-5]: a āh om sar ba ta tha ga ga ta hr da ya / ha ra ra ra / om hūṃ hiṃ bhagavan gān ṇa (bām Tib.P.) / dznyā na mū (mu Tib.P.) rttī / bā gi śwa ra / ma hā wā (ba Tib.P.) tsa.

Codd. α (F H E C D J); β (F H E C D J); γ (F H), δ (E C D J); ε (E C), ζ (D J). Lacking: B (fol. 1–13 lost).
tasya cakrasya madhyavartinam akāraṇāṃ bhagavantāṃ śaṃmukham
jñānasattvam śaracchaśāṅkaprabham1 indranilāgrasacciram2 bālārkam-
mandalacchāya prabhāmaṇḍalam3 sarvatathāgatamayābharanām4 samādhi-
samāpannam vicitrāpamāsanopaviṣṭam ubhayakārāsaktani lotpalordhva-
sthitaprajñāpāramitāpustakadvayam5 śāntarasopetam ātmānam vicintya /
taddhrdaye candramandalam vibhāvyā tadupari prajñāpāramitāsvabhāvam
sarva jñānānodayakāraṇām6 sarvasārāvakapratyekabuddhānām utpattibhū-
tam7 sarvamahābodhisattvānām8 punyajñānasambhārabhūtām9 paramārthā-
ḳṣaram sarvāyākṣārāṇāṃ kāraṇabhūtam akāraṃ10 vinyaset11 //
tataś12 cakrasthitīni13 yāni mantrākṣārāṇi yathokta vānopetāni14 suvi-
bhaktāny15 ajñānaśailavidhamanakṣamāṇi16 gabhasānti vacintya taiś ca
raṣmibhiḥ svaśaṇiran uddyotamānaṃ17 vibhāvyet //

Codd. α (A F H E C D J); A, β (F H E C D J); γ (F H), δ (E C D J); ε (E C), ζ (D J).
Lacking: B (fol. 1–13 lost).

1 chasanka δ: chaśāṅka A: chaśāka H: chaśāka F
2 indranilāgrāja AJ (Tib. [190.2.6]) i ndra ni la mo chog): indramalāgrāja εD: indra-
jālāgrāja H: indratālāgrāja F: sacciram AYJ (sacira H): saccarid εD
3 mandalacchāya em.: mandalacchāya codd.
4 mayābhāraṇāṃ A: mayābhāraṇa β
5 karasakta β: karesakta A: ni lotpalordhva A: nilotpaladvaya β (ni lotpara- C)
6 dvayaṃ Aγε: dvaya C
7 jñānodayakāraṇāṃ A: jñānodayākāram Y: jñānādayākāram δ
8 utpattibhūtam Aγ: mūrt(mū C)tpattibhūtam CD: mūrtibhūtam JE
9 sarva Aγ: sarve δ
10 sambhārabhūtām Aγ: sambhūtām δ (sambhāraṃ C, sambhūtām C2)
11 akāraṃ A: akāra δ: aikāram γ
12 vinyaset β: vinyasya A
13 tataś Aγ γ: atas εD
14 sūrṇapetāni Aγ (vānopetā < > F): mantro(trā C)petāni δH2
15 sūrbhaktāny A: bhaksāny δ (< >bhaksāny F)
16 vidhmana Aγ (vidharmana H): dvīdharmana(matā E) δ: kṣamāni A: kṣa-
rāṇi Y: kṣatraṇi C
17 uddyotamānaṃ Aγ: udyānam δ
uddiyotayanto¹ raśmayaś caturbhyo² mukhebhyo nirgatya sahāloka-
dhātum avabhāsya / tataḥ śadbhyo³ vajramukhebhyah⁴ śadvarnā⁵ viniḥ-
sṛtya⁶ sarvākāśadhātusamavasaranāni⁷ nānābuddhakṣetrāṇi gatvā teṣu 
buddhakṣetreṣya aśeṣānavaśeṣasya⁸ sattvadhāto artham kṛtvā sarvatathā-
gatabuddhabodhisattvaparāsadam⁹ avabhāsya teṣām vaktreṇa praviśya 
taddhṛdvajram¹⁰ pradaksinikṛtya tatprajñājñānam ākṛṣya dharmanairātmya-
samatayā svavaktraih¹¹ praviśya svahṛccandrasrhitamantrākṣaṇeṣa sahaiki-
bhūyāvasthitā <iti>¹²* cintayet¹³ //
evam anavaratabhāvanābhirato mantramukhacaryācāri bodhisattvo 
bhagavato¹⁴ maṇjuśrījñānāsattvasya rūpam ālambayann iti jñānakāyena 
tadrūpam anuvicintayann¹⁵ iti candramāṇḍalarūpene / tadrūpam anu-
dhāyann ity akārarupeṇa / evam tridhākareṇa bhāvayan¹⁶ / tam eva 
nirmānārūpakāyena¹⁷ na ciraḍ eva vinayavāsam upādāya drakṣyati¹⁸ /

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Codd. α (A F H E C D J); A, β (F H E C D J); γ (F H), δ (E C D J); ε (E C), ζ (D J).
Lacking: B (fol. 1–13 lost).

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¹ uddyotayanto A : uddyotyate H : uddyotyatai F : uddyān(-yā*n* C)ācatai ε : ud-
dyāntacatai ζ
² caturbhyo A : catur β
³ śadbhyo codd. (śadbhyas J; śadbhya*Ś* E)
⁴ vajramukhebhyah A Tib. ([190.3.4] rdo rje'i sgo [drug] nas) : cakramukhebhyo γ : 
cakrebhyo εD : cakrebhyah J
⁵ viniḥsṛtya A : viniḥsṛtya β
⁶ aśeṣānavaśeṣasya corr. : aśeṣeṣānavaśeṣasya A : aśeṣeṣānavaśeṣa β
⁷ akāśa Aδ : akāśe γ
⁸ śadhātusamavasaraṇāni A6 : akāśa J
⁹ vatriṃ A : vajrimation D
¹⁰ taddhṛdvajram → svavaktraih om. D
¹¹ anuvicintayann A : anuvicintayen F : anuvicintayann E : anuvicintayen HCC
¹² bhavayan A : bhavayet (3
¹³ cintayet A Tib. ([190.3.7] bsgom par bya'o) : vicintayet δ (vicintat D)
¹⁴ bhagavato A : bhagavanto £D
¹⁵ anuvicintayann A : anuvicintayen F : anuvicintayen E : anuvicintayen HCC
¹⁶ bhāvayan A : bhāvayet β
¹⁷ nirvāṇa Aγ : nirvāṇa δ
¹⁸ drakṣyati ACD : draksati JEγ

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gaganatalagatāṃś ca sarvabuddhabodhisattvān nirmāṇarūpakāyasahagatāṃ
draksyatiti // tataś ca bhāvanābalād ihaiva janmanī buddhatvam vajradharatvam prāpnotity anena kramaṇa māyājālābhīsambodhikramah sūcitah //

idānīṃ kulabhedena cāparāṇi śat prajñācakrāṇy apy ucyante // tatra pūrvaṃ tāvat sarvam ādiyogam kṛtvā bhagavantam mahāvairocanam svamaṇḍalamadhye vyavasthitam apakṛṣya tatsthāne 'mitābham rakta-varṇāṃ hriṅkārodbhavāṃ samādhisthitāṃ vicintyā taddhṛdaya ādibuddhām tathaiva dhyātvā taddhṛdi cāṣṭāram cakramaṃ caturmekhalā-yutāṃ mūlamantrādibhiḥ pariveṣṭitāṃ cintayet // tataś cāreṣv aṣṭāsv aṣṭau bijāni om vajratikṣṇāya namaṃ iti vinyaset // cakra-nābhimadhye vajratikṣṇāṃ rakta-varṇāṃ bālābharaṇāṃvītīm pañcacakrakā-šekharam vicitra vastrāsamvītīṃ hriṅkāraparinaṇatam vāmāhastena

Codd. Ω (B A F H E C D J); B, α (A F H E C D J); A, β (F H E C D J); y (F), δ (E C D J); e (E C), ζ (D J). Lacking: B, lines 197–99 (fol. 1–13 lost); B, fol. 14r1 starts line 199. /prāpnotity anena ... .

1 draksyatiti corr. : draksyati iti ṃD : draksati iti ṃJ : draksyati A
2 janmanī AyC : jramanī C : vajramani E
3 prāpnotity y : prāpnoti ity ṃD : prāpratīty A : prāpratīty B
4 māyājālā AB YE : mālājālā C : mālā ζ
5 idānīṃ conj. (Tib./[190.4.3] da ni) : idam idānīṃ AB y : itam idānīṃ Cζ : itaḥ idānīṃ E
6 sva α : om. B
7 vyavasthitam A : vyavatthitam B : vyavasthitah ȳ : vovyaavasthitah ȳ
8 apakṛṣya AB : avakṛṣya ȳ
9 'mitābham corr. : amitābham codd.
10 samādhisthitāṃ α : samāvistham B
11 taddhṛdaya corr. : taddhṛdaye codd.
12 mekhala AB FE : mukhamla CH
13 mantrādibhiḥ B : mantrādi α
14 pariveṣṭitāṃ AB y : parivyaṣṭhitam ȳ
15 cintayet AB y : vicintayet Cζ
16 aṣṭāsv aṣṭau conj. : aṣṭāsu cāṣṭāu codd.
17 nama AB : namah β : te namah Tib./[190.4.6]
18 ānvitāṃ α : ānvitā B
19 samvitam BJ y : samcitam A : samvīram e : savīram D
20 hastena AB : haste
padmadharam dakṣiṇahastena¹ praṇākhadgadham² vicintya taddhṛdi pūrvvac³ candramandalopari⁴ hriṅkāram vibhāvya pūrvvaktaspharana-samharaṇakramena kṛtvā bhāvayed iti //

punas tathaivāksobhyam⁵ mandalamadhye⁶ nilavarmam hūmkaṛajaṇītanam bhūsparṣaműdrāyuktaṃ dhyātvā taddhṛdaye cādibuddham tathaiva cāṣṭāram⁷ cakram vibhāvya pūrvvavan mantravinyāsaṃ kṛtvā om duhkha-cchedāya nama⁸ ity aṣṭau bijāni căreṣu niveṣya madhye bhagavantam vajra-khadgām⁹ hūmkaṛödbhūtam nilavarnam kumārārupam sarvālabharaṇavi-bhūṣītam¹⁰ paṅcacīraṃ cinapatṭaparidhānaṃ vāmena vajram daksiṇena khadgadhamam¹¹ vibhāvya taddhṛdi candramandalopari hūmkaṛaṃ dhyātvā tathaiva śpharaṇādīkaṃ kuryād iti //

punas tathaiva madhye vairocanam sitavarnam¹² bodhyagrimudrā-yuktam¹³* āhkāraraṇinispamnam¹⁴ vicintya taddhṛdaya¹⁵ ādibuddham¹⁶ tathaiva daśāram¹⁷ cakram mantrair vidarbhitam kṛtvā om praṇājñāna-

Codd: Ω (B A F H E C D J); B, α (A F H E C D J); α, β (F H E C D J); γ (F H), δ (E C D J); ε (E C), ζ (D J). Lacking: A, line 223 (fol. 19-22 lost); A, fol. 18v, finishes line 223,...cakram mantrai[ṛ].

1 dakṣiṇahastena B : dakṣine α
2 dharam AB : bhūtma β
3 pūrvvac ABÇ : buddha γ
4 candra AB : catu B : samjña γ
5 āksobhyam A : āskobhyam B : āksobhyā β
6 mandalamadhye AB : mandalam tasya madhye(madhye F) β
7 tathaiva cāṣṭāram(-ra DE) α : tathaivāṣṭāram B
8 nama AB : namah β
9 vajrakhadgām codd. : 'jam dpal sdug bsgal gcod pa {mañjuśrīduhkhaṇḍeh} Tib. [190.5.3]
10 sarvālabharaṇa α : sarvābharaṇa B
11 khadga ABÇ : khadgām γ
12 sita α : sveta B : varṇam ABY : varṇa δ
13 bodhyagri AB Tib.([190.5.5] byang chub mchog ) : bodhyagri(-gā F) β : yuktam AB : yutam β
14 āhkāra AB : āḥ β : yi ge a {akāra} Tib([190.5.4]
15 taddhṛdaya H : taddhṛdaye cett.
16 ādibuddham AYE : ādibuddha B : ādibuddhams CDY
17 daśāram A : daśāra β : daśīra B

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mūrtaye nama\(^1\) iti bijākṣaraṇī daśasu cāreṣu vinyasya\(^2\) cakramadhye
bhagavantaṃ prajñājñānaṃ śuklavarnam pañcāciraṃ kumārabharanopetaṃ
vicitrāmbaradharam vāmena cakradharam daksinēṇa prajñākhadgam
āhārārapirinatam\(^3\) vibhāvyā taddhṛdi candram tadupary āhāram\(^4\) dhyātvā
tathaiva sphaṇādikam kuryād iti //

tathaivāmoghasiddhīṃ maṇḍalamadhye haritavarnam abhayamudrānv-

ētam āhārabijodbhavam\(^5\) dhyātvā taddhṛdaya\(^7\) ādibuddham tathaiva vi-
cintya cakram aṣṭāram pūrvavān mantrādividarbhītaṃ\(^8\) kṛtvā / tataś cāreṣv
aṣṭāsu\(^9\) om jñānakāyāya nama\(^10\) iti bijāni cāṣṭau\(^11\) vinyasya\(^12\) cakramadhye
bhagavantaṃ jñānakāyāṃ haritavarnam kumārabharanam pañcācira-

ḥekharam āhārārapirinispānnaṃ\(^13\) vāmena viśvavajradharam\(^14\) daksinēṇa

khadgadharam vicintya taddhṛdi candram tadupary āhāram\(^15\) dhyātvā
tathaiva sphaṇāsamharaṇam kurvan\(^16\) bhāvayed iti //

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Codd. Ω (B F H E C D J); B, β (F H E C D J); γ (F H), δ (E C D J); ε (E C), ζ (D J).
Lacking: A (fol. 19-22 lost).

\(^1\) nama B : namah P  
\(^2\) vinyasya B : nīveṣya P  
\(^3\) āhāra B : āhāra B : yi ge a (akāra) Tib./190.5.6  
\(^4\) āhāram codd. : yi ge a (akāra) Tib./190.5.7  
\(^5\) siddham em. : siddhi B  
\(^6\) āhāra B : akāra B : yi ge sa bon a Tib./190.5.8  
\(^7\) taddhṛdaya corr. : taddhṛdaye codd.  
\(^8\) vidarbhitam B : vinyāsam P  
\(^9\) aṣṭāsu B : aṣṭasu P  
\(^10\) nama B : namah P  
\(^11\) bijāni cāṣṭau B : om. P  
\(^12\) vinyasya P : nītyasya B  
\(^13\) ḍhakāra BeJ : akāra D Tib./191.1.2 yi ge a) : *kāra H : illeg. F  
\(^14\) vāmena viśvavajradharam codd. (< ~9 > F; vā H; mena viśvavajradharam suppl. H"θ")  
\(^15\) āhāram Bye : trākāram ζ : yi ge a (akāram) Tib./191.1.2  
\(^16\) kurvan em. : kurvana B : kṛtvā P
punar api tathaiva ratnasambhavaḥ pitavarnam varadamudropetam 
mūlākṣarasambhūtam manḍalamadhye dhyātvā taddhṛdayaḥ ādibuddham 
tathaiva dhyātvā cakram aśṭāram mūlamantrādisamayutam tadaśāresu om 
vāgīśvarāya namaḥ iti bijjāni vinyasyā ca karaṇābham vāgīśvaram pitavarnam 
sarvābharaṇopetam pañcacāriṃ vicitraastraaparidhānam omkārabijajātam vāmenā 
ratnadharam daksinena prajñākhadgadharam dhyātvā taddhṛdi 
candramandaloparī omkāram vibhāvyāḥ tathaiva sphaṇādikam kuryād iti // 

tathaiva bodhicittavajraṃ śvetavarnam śṛṅgārasopetam pañcabadbuddha-
muktaṃ vajragarvatayā niśāṇṇam sarvālaṃkāravibhūṣitam vajra-
ghanṭādhiṃ akāraṇa parinispamnāḥ tathaiva manḍalamadhye vicintya 
taddhṛdaye bhagavantam ādibuddham tathaiva vibhāvyāṃ taddhṛdi cakram navāram 
mūlamantrādikhiṣṭam om arapacanāya namaḥ iti

Codd. Ω (B F H E C D J); B, (3 (F H E C D J); Y (F H), 6 (E C D J); e (E C), C (D J).

1 mūlākṣara B : maunākṣara F : nānākṣara H : yi ge om {om-
kāra} Tib.[191.1.3]
2 taddhṛdaya corr. : taddhṛdaye B : taddhṛdayā B
3 tathaiva dhyātvā By : om. δ
4 tadh Bye : sad ζ
5 nama B : namaḥ β
6 vinyasya BDy : vinyasec J : vinyase e
7 jātaam BE : jāta γ C
8 vibhāvyā BJ : vibhāvyas Dye
9 vajra B : vajra B
10 garvatayā niśāṇṇam conj. : garvtayāniśāṇṇam B : gardbhayādivaram C : garbha 
adivaram E : garbhapā=varam J : garbhapādivaram D : gardabhāvaram H ?
11 sarvālaṃkāra Bye : sarvākāra ζ
12 parinispamnāḥ B : parināmam β
13 vibhāvyā β Tib.[191.2.1] bsogs te : om. B
14 cakram By : cakra δ
15 mula B Tib.[191.2.1] rtsa ba) : mala B κ khacitam B : kheditaṃ δ
16 om β Tib.[191.2.1] : om. B
17 nama corr. : namah eγ : te namah ζΗ² : te nama B Tib.[191.2.1]
nava bijāksarāny 1 areṣu 2 vinyasya 3 cakranābhau bhagavantam arapacanām

śuklavānām bālābharaṇabhūṣitām 4 paṇcacakīram vicitrāmbaraparidhānām
akāraparinspannām 5 pustakāṇkām 6* khadgapanīṃ vicintya taddhrc-
candropary 7 akāram dhyātvā pūrvavat sparhaṇasamharanānālayadṛhi-
bhāvādikām 8 krtvā bhāvayed 9 iti sarvatra yojaniyam* //

ayam api 10 kulabhedena 11 śrīmāyājālābhhisambodhikramah śodhā 12

veditavyah 13 // ata evāryanāmasamgitaun 14 sapta cakrāṇi bhavanti tāṇi ca
gurūpadeśād veditavyāni // etāvān māyājālābhhisambodhikramah //

āryanāmasamgitiḥkāyāṃ 15 nāmamantārthāvalokinyāṃ māyājālābhhisam-
bodhikramasyādhitkāraś caturthaḥ // gāthās tisraḥ //

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Codd. Ω (B F H E C D J); B, β (F H E C D J); γ (F H), δ (E C D J); ε (E C), ζ (D J).

1 bijāksarāny codd. (bijāksarā E) ♦ [bijāksarā]nī areṣu → vicitṛa[mbaraparidhā-
nām] om. E
2 areṣu B : cāreṣu (om. E)
3 vinyasya BJy : vinyase CD : om. E
4 bhūṣitaṃ Bō : vibhūṣitaṃ γ
5 parimśpannam β : nispannam B
6 pustakāṅkām B : pustakā(ke D)β : phyag na po ti Tib./191.2.3/
7 taddhrc B : taddhṛdaye β
8 samharana conj. (Tib./191.2.3) bsdu ba dang) : samharanāṃ β : samspharana B
  nilayā conj. (Tib./191.2.3–4) gnas pa [brian par gyur pa] : nilayam β : lilayā B
9 bhāvayed ByD Tib.(/191.2.4) bsgom par bya' o) : <-kuryād δ
10 ayam api β Tib.(/191.2.4) 'dir yang ) : ity ayam B
11 kula B Tib.(rgs) : asila B
12 śodhā γ Tib.(drug tu) : pradāhā D : praudāhā C : om. B
13 śodhā veditavyah → etāvān māyājālābhhisambodhikramah om. B
14 evārya conj. (Tib./191.2.5) 'phags pa) : evāyaṃ codd.
15 āryanāma B Tib.(/191.2.6) 'phags pa mtshan) : iti nāma β (nāma D)
[Adhikāra 5]

[tad yathā bhagavān⁴ buddhah sambuddho 'kārasambhavaḥ /
akāraḥ sarvavānāgryo mahārthaḥ paramākṣaraḥ // (28)]

atherdānim vajradhātumahāmaṇḍaladvāreṇa bodhicittavajrasya
spharanādikam ityāha / tad yathā bhagavān ityādi² / bhagavān buddhaḥ
sambuddha iti gatārthaḥ / akārasambhava iti akārajanitah³ / bhagavato
jñānasattvasya pariśuddhatathāgatajñānakāryasvabhāvatvāt⁴ // tasya hrc-
candramanḍalopari yo⁵ 'sāv akāras tasyedānim⁶ viśeṣaṇam⁷ āha //
sarvavānāgrya iti / agrebhava⁸ 'gryāḥ sarvavānānām sarvākṣaraṇām /
agryāḥ śreṣṭhas tamukhatvāt // mahārtha iti mahāṁś cāsāv arthaḥ ca
mahārthaḥ / mahārthaṭavam⁹ sakalajagaddhitādhānāhetutvāt¹⁰ // param-
ākṣara ity aparapāryaṇena kaṣarati¹¹ akṣaraḥ / bhūtakotirūpenāvicalita-
tvāt¹² / paramaḥ cāsāv akṣaraś ceti paramākṣara iti // anena krameṇa
jñānasattvāyakṣaraṣyaḥ¹³ / sarvāpābhidhānam¹⁴ uktam //

Codd. Ω (B F H E C D J); B, β (F H E C D J); γ (F H), δ (E C D J); ε (E C), ζ (D J).
Lacking: A (fol. 19–22 lost); B, lines 11–13 (om.), /bhutakotirūpenāvicalitvāt → /sarvāpābhidhānam uktam.

[bhagavān NM 5, 4]: bhagavāṁ NS.Dav.[51, v28a]
[ityādi β]: ityāha B
[akārajanitah β]: akārājātah (akārājatah D)
[tathāgata B]: om. β
[yo By]: < → yo δ
[tasye β (tasya H)]: tasyai B
[viśeṣaṇam Be]: viśeṣam य्च
[agрebhavo BJy]: agrabhavo εD
[mahārthaṭavam B]: < → ε: om. य्च
[ādhāna By (ādhāra H)]: ādhyāna δ
[kaṣarati B]: rakṣati ity δ: rakṣatity य
avicalitvāt य: avicaritvāt δ: mī g.yo ba phir ro Tib.[191.3.4]
sattvāyakṣaraṣyaḥ D: sattvāyakṣara<> D: sattvāyaca< → : εyJ : [ye shes] /
sensed pa' la sogs pa'i yi ge dag gi Tib.[191.3.5]
svarūpābhidhānam D: svarūpābhidhānam C: <> /sarvāpābhidhānam C:

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tad evaikaikam ca① yoginäm svacittodayasakalamendraleyadevata-
svabhāvah② samastavipakśavyāvṛttarūpatatayā③ pratyavekṣaniyah④ / yathā⑤ 
svasamādhiṇām⑥ tadviparyāsānupalambsūcakatvād⑦ upalambhapratio-
pakṣatayā ca śūnyatāvimokṣamukhalakṣanam / evam nimittamithyāprani-
dhiparṣābhisamskārapratipakṣabhāvena⑧ kramād animittāpranīhitānabhi-
samskārāvimokṣamukhātmatamakam⑨ //

tataś⑩ cānukramena sattvavajryādikulamātrsvabhāvam⑪ adhikṛtyāha /

[mahāprāṇo hy anutpādo vāgudāhāravarjitaḥ /
sarvābhilāpahetvagryah sarvavāksuprabhāsvarah // (29)]

mahāprāṇo hy anutpāda iti sattvavajrisvabhāvena / tātra mahāprāṇo hy 
akāraḥ⑫ sa cānuptādasvabhāvas⑬ tasya dharmaṁdhatusvabhāvatvād

ādarsajñānahetutvāc ca // vāgudāhāravarjita iti ratnavajrimukhena /
vācām udāhāro vāgudāhārah / tena varjito⑭ rahitah samatājñānena 
vāgyyāpārābhāvāt⑮ // sarvābhilāpahetvagrya iti dharmaṁvajridvārena /

Codd. Ω (B F H E C D J); B, β (F H E C D J); γ (F H), δ (E C D J); ε (E C), ζ (D J).

1 tad evaikaikam ca conj. (Tib.[191.3.5] de dag nyid re re yang) : tad evaikaikam tac ca β : om. B ◆ tad evaikaikam ca yoginām om. B
2 svacittodaya conj. (Tib.[191.3.5] rang gi sens las byung ba‘i) : svacintodayah B : svacittadayah β ◆ māṇḍaleya B : maṇḍalaya β ◆ devatā β : devacatā B
3 tayā Bcy : mayā C
4 pratyavekṣaniyah BCy : tratyavekṣaniyah ζ : om. E ◆ pratyavekṣaniyah → upalambhapratipakṣatayā om. E
5 yathā codd. : de itar {tathā} Tib.[191.3.6]
6 svasamādhiṇām F Tib.[191.3.6/rang gi ting nge ‘dzin rnam] : svam samādhiṇām cett.
7 tadviparyāsānupalambsūcakatvād B : catu< –4 >vakatvāt β (om. E)
8 bhāvana β (bhāvana F) : bhāveta B
9 samskārāvimokṣa BE : samskārātpratipakṣabhāvena(<prati< –4 >F) kramād animittāpranīhitānabhisamskārāvimokṣa cett. ◆ ātmakam Bye : ātmakām D : ātmakā J
10 tataś B : tac β
11 vajryādi corr. : cajryādi B : vajrādi β
12 akāraḥ B Tib.(yi ge a) : om. B
13 sa cānuptādasvabhāvas em. (Tib.[191.4.1–2] de yang skyed ba med pa‘i rang zhin te) : sa cānusvādasvabhāvas B : evānuptādasva(-svam C)bhāvas β
14 varjito Bye : varjita ζ
15 vyāpārābhāvāt B : vyāhāra(-hāra J)bhāvāt β

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abhilapanam abhilāpah / sarveśāṃ dharmāṇāṃ skandhādinām abhilāpah
sarvābhilāpah / tasya hetuḥ1 kāraṇam2 prayavekṣanājñānām / ata
evāgryah pradhānām ityarthāh // sarvāvāksuprabhāsvara iti karma-
vajrīṣvarūpeṇa / sarvā3 cāsau4 vāk5 ca6 sarvavāk / yathā devarutebhīr
nāgarutebhīr7 ityādi / ata eva suprabhāsvara iti yathābhavyatayā sarva-
sattvasamtaṇeṣu pratibhāsodayaḍ8 anekamukhadharmadeśanāyāś ca
kṛtyānusthānajñānasvabhāvavatvāt9 //
ata evaitāś10 catasrah11 sattvavajrīdīdīpāramītā12* a ā am ah iti
caturbhīr aksaraiḥ parīnispanṇā13 iti // tataś ca ya eva cittam14
dharmadhātuśvabhāvam prakṛtyā grāhyagrāhākādyākāravirāhāt15 tad
evāgantukamalābhāvāprabhaśvaratvāį16 jñānāntarodayanimittavāc cā-
dārśajñānātmakam // dharmālambanakṛpādyātmakatayā17 samāntāntara-
bhedāparāmārsāc18 ca19 samatājñānam // sarvajñeyāvīparyāśāt20

Codd. Ω (B F H E C D J); B, β (F H E C D J); γ (F H), δ (E C D J); ε (E C), ζ (D J).

1 hetū BH2 : hetu β
2 kāraṇam H : kārana B : kāraṇa δF
3 sarvā B : sarvāṃ β
4 cāsau β : cāc B
5 vāk BH2 : vāksa δ : vākyā γ
6 ca β : va B
7 nāgarutebhīr B : klu’i skad dang gnod byin skad [ces pa la sogs pa lta bu’o] Tib.
   [191.4.5] om. β
8 pratibhāsa By : pratibhāsā δ
9 jñāna β : om. B
10 evaitās Bye : evainās ζ
11 catasrah em. : catasro B : catasrah δ
12 sattvavajrīyādi conj. (Tib. [191.4.7] rdo rje sans ma la sog pa) : vakvādi B
   : vajrādī ye : cakradī ζ
13 parīnispanṇā ByeD : parīnispanṇatvād JH2
14 eva cittam γ : eva cintam B : evācattam ε : evāvantamζ
15 grāhya β (grāhyah C) : om. B
16 bhāva BF : bhāve Heζ
17 ātmatayyā B : ātmatayya β
18 samāntāntara BJ : samāntāntara De : samāntāntara γ  ♦ bhedāparāmārsāc corr.
   : bhedāparāmārsḥ B : bhedā aparām<->ζ : bhedā aparāmārsāc D2 : bhedā
   aparāmṛṣad γ : bhedā aparāmṛṣod ε
19 ca BD2 : va ye : <-> ζ
20 jñeyā B : jñeyā γ : jñāya δ

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pratyavekṣanājñānam // samastalokahitahetutayā kṛtyānuṣṭhānajñānātmakam\(^1\) //

ataś ca\(^2\) yathākramam śāsvatādyadhipatisvabhāvam\(^3\) // ata evāha

[mahāmahamahārāgaḥ sarvasattvaratimkaraḥ / (30ab)]

45 mahāmahamahārāga ityādi // atra cādāv amitābhasyopādānam\(^4\) rāgasya

prādhānyakhyāpanārtham\(^5\) // atavāha rāgo dveṣās ca mohaś ceti / sarva-
tathāgatasavāsavyāpyāpūjāsāṃdardāsanakāle\(^6\) mahāmaha ity ucyate / maha-
śabdena\(^7\) pūjābhidhiyate / mahān maho mahāmahāh\(^8\) / mahātmako rāgaś ca mahārāgaḥ\(^9\) / mahāmahaś cāsau mahārāgaś ca mahāmamahamahārāgaḥ /

tatra\(^10\) mahārāga iti sattvapācanamocanalaksanāḥ\(^11\) sa ca\(^12\) bhagavān śrī-
vajrasattvah\(^13\) / mahārāgo hi bhagavān vajrasattvas tathāgata iti vacanāt //
sarvasattvaratimkara iti rāgacaratānāṃ sarvasattvānāṃ\(^14\) ratim prītim mahā-
sukhātmikām karotiti sarvasattvaratimkaraḥ / ayam amitābhasvabhāvah //
dveṣacaritān adhikṛtyāha /

Codd. Ω (B F H E C D J); B, β (F H E C D J); γ (F H), δ (E C D J); ε (E C), ζ (D J).

\(^{1}\) ātmakam By: ātmaka ζ

\(^{2}\) ataś ca By: ata eva δ

\(^{3}\) adhipati B: apipati β

\(^{4}\) amitābhasyopādānam corr.: amitābhasyopādānam B: amita / tasyopādānam ε:
amit< >tasyopādānam F: amita / tasyopādāna J: amiti / tasyopādāna D: abhitah /
tasyopādāna H

\(^{5}\) prādhānya By: pradhānya δ ◆ arthām BF: ārthah δH

\(^{6}\) tathāgata BJF: tathāgatam εDH ◆ pūjā B: pūjana β ◆ kāle B: kāla yC: kāla C: kālah E

\(^{7}\) mahaśabdena conj. (Tib.[191.5.4] ma hā'i sgra ni): mahacchabdena β: < >sacchā-
na B

\(^{8}\) mahān maho mahāmahāh B: om. β Tib.

\(^{9}\) mahātmako rāgaś ca mahārāgaḥ conj. (Tib.[191.5.5] chen po'i bdag nyid kyi 'dod
chags dang 'dod chags chen po'o): mahātmako mahārāgaḥ β (mahā< ~13 illeg. >tma-
ko mahārāgaḥ C): om. B

\(^{10}\) tatra B: om. β

\(^{11}\) pācana codd. Tib.(191.5.5–6) smin [ceng grol ba'i mthshan nyid dol]

\(^{12}\) ca B Tib.(191.5.6) yang: om. β

\(^{13}\) śrīvajrasattvah codd.: dpal rdo rje sems dpa' mtshan nyid yin no {śrīvajrasattvalaksā-
natvah} Tib.[191.5.6]

\(^{14}\) sarva β: om. B

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[mahāmamahāmahādveśaḥ sarvakleśamahāripuḥ // (30cd)]

mahāmamahāmahādveśa iti1 / mahāmahi gatar⁴thah⁵ / mahādveśo
‘kṣobhyaḥ sa ca sarvakleśamahāripuḥ / kleśopakleśādiṇām mahāripur ity
arthah // mohacaritān adhikṛtyāha /

[mahāmamahāmahāmohohū mūḍhadhimohasūdanaḥ / (31ab)]

mahāmamahāmahāmohohā iti // mahāmahi pūrvavat / mahāmohohū
vairocanah² / dhiyām³ mohohū dhihmaḥas ca⁴ mūḍhadhimohohū* / tasya sūdano vināśakah // krodhacaritān adhikṛtyāha /

[mahāmamahāmahākrodho mahākrodharipur mahān // (31cd)]

mahāmamahāmahākrodhahī / tathaiva mahāmahi / mahākrodhahī
amoghasiddhih / mahākrodharipur mahān iti / sattvāṣattvavigayatvād⁵
mahākrodhahī / tasyah⁶ sa eva mahāripur iti // lobhacaritān adhikṛtyāha /

[mahāmamahāmahālobhah sarvalobhanisūdanaḥ / (32ab)]

mahāmamahāmahālobhah iti⁷ // mahāmahi pūrvavat⁸* / mahālobhoh⁹
ratnasambhavah // sarvalobhanisūdana iti / sarvalaukikakalokottarasampatti-
pariśodhanārthatvāt¹⁰ //

Codd. Ω (B F H E C D J); B, (3 (F H E C D J); y (F H), δ (E C D J); ε (E C), ζ (D J).

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1 gatar⁴thah B : gatarṇaḥ B
2 vairocanah J : vaicocanah B : vairocanam yeD
3 dhiyām By : dhiyaS : [bio la gti mug pa ni] gti mug gi bio ste Tib.[192.1.2-3]
4 ca B : ceti (3
5 visayatvād em. : visayatvāta B : viṣeṣatvāt B : [sens can dang sens can ma yin
pa’i] yul gyi phyir Tib.[192.1.4]
6 tasya B : om. B
7 lobhah iti ByČ : moha iti C : moheti E
8 pūrvavat B : pūrvacā űkautārthah B : [mchod pa chen po’i don ni] gong ma zhin du
bshad do Tib.[192.1.5]
9 lobhoh BHČ : lobhiš F : mohoh ē

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śūnyatādīcaturvimokṣarmukhānāṃ dharmadhātvāyatanamukhena sarvāsamādhihetuṃ vā / tad eva cāhyātmaviparītyaspratikūlatatayādhyātma-
śūnyatākāraṃ / bāhyopalambhāpamād bāhirdhāśūnyatāsvabhāvam /
tadāśrayaśarirānapalambhasvabhāvavatayādhyātma bāhirdhāśūnyatātmakam /
bhājanalokādhyāvasāyarahitatvamahāśūnyatālakṣaṇām // tata evādārṣa-
jñānāśrayavajrasattvāsīdāmaratvātātmakam // iti / atā āha

mahākāmo mahāsaukhyo mahāmado // iti // (32cd)*

tatra mahākāma iti vajrasattvāh / kāmyata iti kāmaḥ / abhilaṃsaniya7 ity
ārthah / mahāsaukhyā iti vajraśājāh / mahāmoda8 iti vajraśāgah / mahā-
ratir9 iti vajrasādhuḥ //

ata eva caksurūpādīvāsanarūparavṛttisvabhāvādārṣajñānānispatte10 adhy-
ātmānapalambhādyadhiṣṭhānātvāt / yathāsvam11 viparītyasvāpakṣataya12
bodhicittodayākārsaiṇurāgasādābhāvavahetuvāc13 caisāṃ yathākramam //

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Codd. Q (B A F H E C D J); B, α (A F H E C D J); A, β (F H E C D J); γ (F H),
δ (E C D J); ε (E C), ζ (D J). Lacking: A, lines 71–82 (fol. 19–22 lost); A, fol. 23r, starts,
line 82 [viparītyasvāpakṣataya bodhicittodaya... .

1 dhātvāyatana γJ : dhātvāyatana e : dhātvāyamana D : dhātvālambana B
2 eva β : evam H
3 lambhāpamād B : lambhāpamāt P
4 catuṣṭāyātmakam B : catuṣṭāyātmakam β
5 iti / atā āha β : ity āha B
6 mahāmado conj. (NMAA[5, 74] mahāmāda; NS.Dav.[52, v32J mahāmādo) : mahā-
mohob codd. (om. F)
7 abhilaṃsaniya B : abhilaṃsaniya β : 'dun pa [zhes pa'i don to] Tib.[192.2.2]
8 moda γ : mohā B0
9 rāgah / mohā om. B
10 vāsañā B : vāsañā β (< >satā F) ♦ parāvṛtti β : yanāvṛtti B
11 yathāsvam β (+tvaṃ F) : yathāsva B
12 viparītyasa By : viparītosa DC : vipayosa E : viparītase J
13 ākārsaiṇurāga A : ākārsa / nūrāgana B : ākārsaiṇurāgena β
evam tad eva śūnyatājñāne 'py animitattvāt 1 śūnyatāśūnyatā /

paramārthaniimitāparāmarṣāt 2 paramārthasūnyatā / samskrtaṃpunyamasambhāraniimitāparigrahāt 3 samskrtaṃśūnyatā / asamskṛte 'pi bodhisambhāraniimitāgrahāt 4 asamskṛtaṃśūnyatā // ata evāha //

mahārupo mahākāyo mahāvarṇo mahāvapuh //
mahānāmā 5 mahodāro mahāvipulamaṇḍalāḥ // iti // (33)

tatra mahārupo mahākāya iti vajrarañah 6 / rūpyata iti rūpaṃ vilokyaṃ 7* ity arthah / mahad rūpaṃ yasyāsau mahārupah / mahattvaṃ 8 cintāmanirūpatayā sarvatathāgatānāṃ traidhātukadharmaśāyābhīṣekātmakatvāt 9 / ata eva mahākāyo 'me yaḥuddhakṣetraḥvabhasanatvāt 10 // mahāvarṇo mahāvapur iti vajrasūryaḥ / mahāṃś cāsaṃ varṇaṃ ca mahāvarṇah śaḍvarṇopetavāt 11 / mahad vapur yasya sa 12 mahāvapuh suvisuddha-dharmaśrutacintābhāvaṃayayaṃajñānaprabhāmaṇḍalatvāt 13 // mahānāmā mahodāra iti vajraketuh / mahan nāma 14 yasyāsau mahānāmā mahākirtir

Codd. Ω (B A F H E C D J); B, α (A F H E C D J); A, β (F H E C D J); γ (F H), δ (E C D J); ε (E C), ζ (D J).

1 animitattvāt ABHF : anittattvāt Cy : anityatvāt E : anitatvāt C
2 parāmarṣāt A : parāmarṣāt By : paramārsat ε : paramārthāt ζ
3 punya ABFe : sūnya H
4 nimittāgrahād conj. : nimittā*grahāt B : nimittānugrahāt A : nimittānugrahāt β : mīshan mān(yang Tib.P.) mchog tu mi 'dzin pa'i phyir na Tib.[192.2.7]
5 nāma Bβ : nāmo A
6 ratna AB : ratna β
7 vilokyaṃ B : vinyasya A : vinasīya δ (< > naśyata F) : mi ratg [ces pa'i don to] Tib.[192.2.8]
8 mahattvaṃ corr. : mahatvaṇ ADF : mahatva B : mahatvaṃ H
9 rājyā AB : rājā β
10 mahākāyo 'meya corr. : mahākāyaḥ / ameya codd. (mahākāraḥ / ameya F) ♦ ameya α : prameya B ♦ avabhāsanatvāt AB : āvabhāsātanatvāt β
11 sadvarṇopetavāt α : satvarṇatvāt B
12 sa ABE : om. γζ C
13 dharma α : om. B
14 mahan nāma AB : mahānāmā òF : mahān nāmo H
Adhikāra 5

ity arthaḥ / kuto dānapāramitāyāḥ prakārṣagamanat / tataḥ ca mahodāra iti
mahāṃś cāsāv udāraś ca mahodāraḥ sarvamadadatvāt // mahāvipulamaṇḍala iti vajrāhāśah / madiḥ bhūṣāyām maṇḍayatitī maṃḍah / maṃḍam lāti grññātītī maṇḍalam / vipulam vistirṇam sakalalokadhātuvyāpakatvāt / mahadvipulam hāsamaṇḍalam sāraṃ yasya sa mahāvipulamaṇḍalāḥ / trailokyābhaśakaratvāt //
tataḥ ca samatājñānaparikaravajjaraṇatiṣṭhāyātmaṃkalam kliṣṭamanah-
parāvrṣtyātmanī samatājñāne grāhakādīmukhena yathoktanimittābhāvāt / yathāsvaṃ vipākṣaprahāṇaṃdvārenā ca / abhiṣekatejo bhīvrddhi dānapāramitānīyojanapraṃodyanispattikāraṇaṃtvāc ca teṣām vajjaraṇaṃdīnāṃ kramaḥ //
tad evātyantikasattvārtha pranidhānānabhinniveśād atyantaśūnyatā //
anavaraṃgro mayā samsāro na pariṣṭipavaya iti pranidhānānavaṅgaraḥ

Codd. Ω (B A F H E C D J); B, α (A F H E C D J); A, β (F H E C D J); γ (F H), δ (E C D J); ε (E C), ζ (D J). Lacking: B (om.), lines 106–110, yathāsvaṃ → iti pranidhānānavaṅgaraḥ.

1 sarvamadadatvāt codd. (sarvadadatvāt BH)
2 madi AJF : maṃḍi εDH : madi B
3 maṇḍayatitī α : maṇḍayatitī B
4 maṇḍam A : maṇḍa Bβ
5 grññātītī E : grahnāti iti A : grññātītī ByC
6 sakala codd. (sakula γ)
7 mahadvipulam ABF : mahāviṃpula C : mahāvipulam HE
8 hāsamaṇḍalam γ Tib.[192.3.7] : mahāsamaṇḍalam A : mahāmaṇḍalam BC : mahāmaṇḍa E : maṇḍalam ČH
9 lokyābhaśakaratvāt AB : lokyabhāsakaratvāt ḍF : lokyabhāsvaratvāt H
10 samatā α : saṃahā B ♦ vajra AB : om. β
11 parāvrṣtyātmanī B : parāvrṣtyātmanī B : parāvrṣtyātmanī β
12 jñāne Aβ : ne A : jñāna B : jñāna dhB : jñāna γ
13 yathokta ABJH : yathokta εDF ♦ nimittābhāvāt α (nimihā- F) : nimittagraha-
15 vrddhi AJ : vrddhir yeD ♦ prāmodya β : pramoda A ♦ kāraṇaṃtvāc β : kāraṇaṃtvād A
16 ca β : om. A
17 teṣām β : eteṣām A
18 ābhinniveśād A : ābhinniveśāt β
19 samsāro na β : samsāra A
20 tyaktavya Aγ : tyakta δ
anavarāgraśūnyatā // anupadhiśeṣe1 nirvāṇadhātau mayā kuśalam2 nāvakarāṇiyam3 ity anabhiniveśād4 anavakāraśūnyatā // prakṛtīlakṣaṇam gotram5 mayā śodhāniyam iti prārthanaṁviraḥāt prakṛtisūnyatā // ata evāha //

mahāprajñāyudhadharo mahākleśāṅkuṣo 'graniḥ⁶ /
mahāyaśā⁷ mahākīrtir mahājyotir mahādyutiḥ // iti // (34)

atra mahāprajñāyudhadhara iti vajradh armaḥ⁸ / atra⁹ prajñā prayā-
avekṣaṇājñānam / tad evāyudhaṁ śastraṁ tad¹⁰ dhārayatiti prajñāyudha-
dharaḥ / tajjñānasvābhāvavatvāt¹¹ / mahāṁś cāsau prajñāyudhadharaś ca¹²
mahāprajñāyudhadharaḥ // mahākleśāṅkuṣo 'granir iti vajraṇikṣṇāḥ / kleśā
rāgādayah / teṣām ankuśabhūtavatvāt kleśāṅkuṣaḥ / ankuśa ivākuśaḥ
kleśavāsaśītāprāptatvāt / tataḥ ca¹³ mahāṁś cāsau kleśāṅkuṣaś ca mahā-
kleśāṅkuṣaḥ / ata evāgranir¹⁴ śreṣṭha ity arthah // mahāyaśā¹⁵ mahākīrtir
iti vajrahetuḥ¹⁶ / sattvaparipākopayabhūtānām sarvamāṇḍaleyaṁānām¹⁷

Codd. Q (B A F H E C D J); B, a (A F H E C D J); A, p (F H E C D J); Y (F),
6 (E C D J); e (E C), C (D J). Lacking: B (om.), lines 120–123, kleśā rāgādayah → eva-
graniḥ śreṣṭha ity arthah.

1 anupadhiśeṣe A : nirupaviśeṣe pi B : nirupadhiśeṣo pi B
2 kuśalam A : kuśalā By : kuśalo eD : kuśale J
3 nāvakarāṇiyam AB (-iya H, karanlyam J) : nāvantirāniyam B
4 anabhiniveśād A²B : anabhiveśād A . abhiniveśād B
5 gotram AB : vā gotram y : vā gātram ō
6 'graniḥ corr. : graṇiḥ AB : graṇiḥ B
7 yaśā ABFC : yaśo He C
8 dharmah AB : dharma B
9 tatra AB : om. B
10 tad AB : om. B
11 taj corr. : tat B : tata A : ta B
12 dharaś ca AB : dharaḥ B (dhara C)
13 tataś ca A : om. B
14 evāgranir H : eva-granir AB
15 yaśā ABD : yaśo y
16 vajrahetuḥ AB Tib. ([92.5.1] rdo rje rgyu) : vajrahetuḥ Bβ
17 māṇḍaleyaṁānām B : maṇḍalānām α

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125 tantranirdśēnām\textsuperscript{1} cakravartisvabhāvatvāt / mahad yaśo\textsuperscript{2} yasya sa mahā-

yasāh / ata evaśeṣānavaśeṣalokadhātuvyāpīni\textsuperscript{3} kirtir yasya sa\textsuperscript{4} mahākirtir iti

// mahājyotir mahādyutir iti vajrabhāṣah\textsuperscript{5} / mahati traidhātukaprasarpini

jyotir diptir yasyāsa mahājyotih\textsuperscript{6} / tataś ca vāgdośānām drutamadhya-
vilambitānām\textsuperscript{7} parihāreṇa tūṣṇīmbhāvasvabhāvena\textsuperscript{8} jāpakāle\textsuperscript{9} sarvasattav-
samtānēsv\textsuperscript{10} avabhāsakatvān\textsuperscript{11} mahādyutir iti //

tataś ca\textsuperscript{12} vikalpamanahparāvṛttīlakṣaṇapratyavekṣanājñānāśritavajra-
dharmādīsvabhāvam\textsuperscript{13} pratyavekṣanājñāne\textsuperscript{14} yathoktaviparyāsāvivekena

samastadharmatattvapratyavekṣanāt\textsuperscript{15} / tanmukhena\textsuperscript{16} ca svabhāva-
-suddhadharmatāprajñājñānāvaivartikasamastābhīsandhyarthaparijñānahetu-
tvāc\textsuperscript{17} ca / ata evaiśāṃ vajradharmādinām\textsuperscript{18} ayam kramaḥ //
tad eva lakṣaṇavyaṅjanātmanī rūpakāye 2 'nabhisamskārāḥ 3 lakṣaṇa-
śūnyatā // balavaiśāradyādīsvabhāvadharmakāyānabhisamskārāt 4 sarva-
dharmaśūnyatā // pudgaladharmāsamoḍopānād 5 abhāvaśūnyatā // yatho-
ktasūnyatālakṣaṇāpavādaṅabhisamkaraṇaḥ 6 ca abhāvasvabhāvaśūnyatā //
ataḥ cāha7 //

mahāmāyādharaḥ vidvān mahāmāyārthasādhakah //

mahāmāyārātiratā mahāmāyendrajālikāḥ // iti // (35)

tatra mahāmāyādharaḥ vidvān iti vajraviśvāḥ / māyeta sarvatathāgata-
vicitravipulodārājānimānām 8 tad dhārayat iti māyādharaḥ / mahāmś
cāsau māyādharaḥ ceti9 mahāmāyādharah 10 / ata eva vidvān pāṇḍitās tena
pūjākarmanāḥ punyasaṁbhāropārjanāt // mahāmāyārthasādhaka 11 iti vajra-
rakṣah / māyārtheti12 nirmāṇarthaḥ / tena13 kusidasattvāni14 sādhayati
protsāhayatitii15 māyārthasādhakaḥ / mahāmś cāsau māyārthasādhakaḥ ceti
mahāmāyārthasādhakaḥ // mahāmāyārātiratā iti vajrayakṣah / māyāyām16
ratir māyāratīḥ / tathāgata-pūjānīnirmāṇaratīḥ ity arthaḥ / māyāratau rataḥ
sakto māyārata-rataḥ / mahāmś cāsau māyārata-rataś ca mahāmāyārata-rataḥ //
mahāmāyendra-jālika iti vajramuṣṭīḥ / māyendra jālamś nirmāṇa samāmuḥam
kāyavākṣittavajrānām ekibhāvamī / tad vettiti māyendra-jālikaḥ ś* / mahāmś
cāsau māyendra-jālikaḥ ś* ca mahāmāyendra-jālikaḥ // vrddhyabhaśvo ś tra

drāṣṭavyaḥ saddharmapāṭhātī //

tataḥ ca kṛtyānuṣṭhānajānāśrayavajrakarmādicituṣṭayātmaṃ //
caksurādivijñānāparāvṛttīyatmanī // kṛtyānuṣṭhānajānāś // sati / utkavipyā-
āśāpahrāsamukhena samastasugatapūjābhisaṃrakṣaṇavighnopasaṃ-
kāyādīśīnayatājānākaraṇatvāt ś // atā eva caiśāṃ vajraviśādīnāṃ krama

iti //

evaṃ mātsarya-dauhśīlīyāśaṅkta kauśadhyapratipākṣatayaḥ tad eva dhāna-
śilaśāntiviryapāramitātmaṃ iti / atā āha //

Codd. Ω (B A F H E C D J); B, α (A F H E C D J); A, β (F H E C D J); γ (F H),
δ (E C D J); ε (E C), ζ (D J). Lacking: A, line 162 (fol. 26 lost); A, fol. 25v ends, ...
śilaśāntiviryapāramitātmaṃ.

1 nirmāṇa A : nirmāṇai B : om. β ◆ tathāgata-pūjānīnirmāṇaratī ity arthaḥ om. β
2 rataḥ α : raktaḥ B
3 māyendra-jālaṃ A : māyendra-lām B : māyendra-jāla β : mig 'phrul can Tib.[193.1.8]
4 ekibhāvam H : ekibhāvam AB : ekibhāva β
5 māyendra-jālikā conj. : indra-jālikā codd. Tib.[193.1.8] mig 'phrul can)
cāsau corr. : cāsāv codd.
6 māyendra-jālikā conj. : indra-jālikā codd. Tib.[193.2.1] mig 'phrul can)
7 vrddhyabhaśvo corr. : vrddhyabhabā B : vrddhyabhaś A : vrddhyabhaś β
8 'tra B : tra β illeg. A
9 saddharmpāṭhāt A : saddharmpāṭhād vs Bβ
10 vajra A : om. Bβ ◆ ātmakam α : ātmakam B
11 caksurādī ABγ : caturādī δ ◆ vijñāna conj. : jñāna codd. ◆ parāvṛtti-
ātmapi corr. : parāvṛtti-ātmapi α : parāvṛtti-ātmapi B
12 viṣṇu-āna B : viṣṇu-āna A ◆ śhānā B
13 mahāmāyendra-jālikā conj. : abhisamrakṣaṇa AH : abhisamkaraṇa B : abhisamkṛṣṇa
14 ekibhāva B : mig 'phrul can Tib.[193.2.3] ◆ kāryādi A Tib.[193.2.3]
15 skul sa sogs pa : kāryādi Bβ ◆ kārāṇatvāt Byē : kara*atvāt A : kāraṇāt
16 ckkra α : ckkra B
17 krama iti em : karmeti codd. : las kyi go rim shes bya'o {karmakrama iti} Tib.
18 mātsarya AB : tātparyā δ : gām(gā F)bhīrya γ ◆ dauhśīlīyā corr. : dauhśīlīyā A :
dauhśīlīyā B (sīla H) : dauhśīlīyā B
19 evaṃ AB : evaṃ β

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mahādānapatiḥ śreṣṭho¹ mahāsīladhāro² 'graniḥ³ /
mahākṣāntidhāro dhiro mahāvīryaparākramah // iti // (36)

tatra mahādānapatiḥ śreṣṭha iti vajralāsya / pūjānugrahākāmyayā diyata
iti dānam / tasya dānasya patir dānapatiḥ / mahāṃś cāsat dānapatiṣ ca
mahādānapatiḥ / āmiśābhayadharmābhīṣekātmaṃcaturdānōtoṣ)rjanatayā
śreṣṭhah sarvalokotkṛṣṭatvāt // mahāsīladhāro⁴ 'graniḥ iti vajramālā /
kāyavākcittānāṃ samādhānāc chilaṃ / sīla samādhāv iti dhātvarthatvāt⁵ /
daśākuśalaviratilakaṇāṃ prātimokṣasvabhāvam⁶ ca / tad dhārayatiti
śiladharaḥ / mahāṃś cāsat śiladharaś ca mahāsīladharaḥ / ata evāgraniḥ⁷
purahsara⁸ ity arthaḥ // mahākṣāntidhāro dhira iti vajragita / ksamaṇāṃ⁹
kśaṅtis titikṣā tām¹⁰ dhārayatiti kṣāntidharaḥ / mahāṃś cāsat kṣānti'dharaś
cà¹¹ mahākṣāntidharaḥ / tataś ca dhiraḥ¹² / mahatsv api duḥkhēṣu
dhāiryāvalambanatvāt¹³* // mahāvīryaparākrama iti vajraṃtyā / vīryam¹⁴
kuśala¹⁵* uṭsāhaḥ¹⁶* / pāpādau uṭsāhah¹⁷ kusidatvāt kausidyam* eva na

Codd. Ô (B F H E C D J); B, ß (F H E C D J); γ (F H), δ (E C D J); ε (E C), ζ (D J).
Lacking: A (fol. 26 lost).

¹ śreṣṭho corr. : śreṣṭhaḥ yC : śreṣṭha ε : śeṣṭhau B
² mahāsīladhāro BČH : mahāsīlam dhāro eF
³ 'graniḥ BH : 'grani dF
⁴ mahāsīladhāro BHγ : mahāsīlam dhāro eF
⁵ arthavāt B : arthāt ß
⁶ prātimokṣa BF : prātimokṣa Hδ
⁷ evāgraniḥ Byε : evāgrani ζ
⁸ purahsara corr. : purassara codd.
⁹ kṣamaṇām BJ : kṣamaṇa yeD
¹⁰ kśāntis titikṣā tām B : kśāntim astiti kśānti(-tām H) ß
¹¹ ca B : ceti ß
¹² tataś ca dhūraḥ om. B
¹³ dhāiryāvalambanatvāt conj. : dhāiryāvalambinatvāt Ø : dhāiryāva(-ava F)lambinatvāt γ : vairājlambharatvāt B : brtan par san thub pa'i phyir ro Tib.[193.3.3-4]
¹⁴ vīryam B : vīra ß
¹⁵ kuśala corr. : kuśale ß Tib. [193.3.4] dge ba la : kuśalaṣu dharmesu B
¹⁶ uṭsāhah conj. (Tib.[193.3.4] spro ba ste) : ty uṭsāhaḥ codd. (ty uṭsāha EF)
¹⁷ pāpādau uṭsāhah B : pāpady(-ody F)anutsāhyaß
Adhikāra 5

viryaṃ / tasya parākramah sarvalaukikalokottarakusalamulaparipuraṇāt

ataḥ ca guhyapujācatuṣṭayātmakaṃ yathākramam ādarśādiṇīnānanispattau
svavimokṣamukhaviṣuddhibalenānābhogābhiritivisṣotpādatvāt

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tad eva dausprajñavikṣeṣāsamyakpraṇidhīvipaśābhībhūtirahitatven-
āha

mahādhyānasamādhistho mahāpraṇāśariradhrk /
mahābalo mahopāyaḥ praṇidhir jñānasāgaraḥ / iti / (37)
tatrasyāṃ gāthāyāṃ dhyānapraṇāyor vyatayōdraṣṭavyah / tataś
cāyam arthaḥ / mahāpraṇāśariradhrg iti vajradhūpā / mahati praṇā
mahāpraṇā saivam tad dhārayatiti mahāpraṇāśariradhrk / mahā-
dhyānasamādhistha iti vajrapuspā / samādhi ciṣṭasyaikāgratālakṣaṇas
tasmīms tiṣṭhatiti samādhisthaḥ / mahac ca tadd hānām ca mahā-
dhyānams mahattvam caturdhyānātmakatvāt / teṣu ca ituṣu
dhāyānesu

Codd. Ω (B F H E C D J); B, β (F H E C D J); γ (F H), δ (E C D J); ε (E C), ζ (D J).
Lacking: A, lines 177–189 (fol. 26 lost); A, fol. 27r starts, line 189.

laukika BH : lokika ζF : müla B : mülānām β
ghuyapujā β : pujyapujā B
balenā eDH : balanā F : balena BHI : nābhogābhirati corr. (Tib. 193.3.6) lhun
gyis grub pa (anābhoga) : nābhogādibhārati β (nānābhogādū H2) : bhogābhirati B
dausprajñha β : dausprajñā B : vikṣepā corr. (Tib. 193.3.6) ṣam par g.yeng ba
dāng {vikṣepā ca} : vikṣepāt β : vakṣepā B
praṇidhir Jγ : praṇidhī Be : praṇidhi D
vyatayaο conj. : vyatayō B : vyatayāsau CyC : vyatayāsau E : bsnor bar Tib.
193.3.8
saiva BH : sa eva δ : seva F
tad B : om. β
mahāpraṇāśariradhrk om. H
lakṣaṇas Bye : lakṣaṇam J : lakṣaṇa D
tad B : om. β
cā B : om. β
catuṣu corr. : catusu A : catur Bβ
samādhisthah₁ // prāṇidhir² iti vajrādipta³ / prāṇidhiyata iti prāṇidhihi⁴ / bodhisattvānāṁ prāṇidhānavaśād utpatteḥ // mahopāya iti vajragandhā / mahāṁś cāśāv upāyaś ca⁵ mahopāyaḥ / tata⁶ evopāyabalenāśeṣānavaśeṣasya⁷ sattvadhātor yathāsayābhirṣāparipūrunāt //

ata eva prajñādhyānaprāṇidhyāupāyāparāmitālaksanatayā bāhyāpūjā- catuṣṭayātmaṇam iti //

sāṃbhogikamārgapraṣṭhitabhāvena⁸ balajñānayor⁹ dharmandhātvavatāra- svabhāvatvāt tayor eva¹⁰ balajñānayoḥ pravibhāgaḥ¹¹ / tatra balam¹² śraddhādipānca¹³ / jñānām darśanamārge bhāvanāmārge ca / tatra darśanamārge¹⁴ bodhyangesu¹⁵ / bhāvanāmārge āryāṣṭāṅgesu¹⁶ //

tataś ca śraddhāviryasṛṣṭisamādhhirūpatayā dvārapālacakatuṣṭayātmaṇam mahāyānābhisaṃpratayapravṛttitannairantaryasantuṣṭikāraṇatvāt¹⁷ //

tad eva prajñāpariṣuddhimātṛāpeṣayā¹⁸ yathoktasūnyatāprabheda- mukhena¹⁹ maītreyādiśodasaṃādhyātmaṇam ity ata āha²⁰ //

Codd. : Ω (B A F H E C D J); B, α (A F H E C D J); A, β (F H E C D J); γ (F H), δ (E C D J); ε (E C), ζ (D J).

1 sthān AB : stham β
2 prāṇidhir α (prāṇidhi E) : praṇidhi B
3 vajrādipta ABy : om. δ
4 prāṇidhih α : praṇidhih B
5 upāyaś ca α : upāya B
6 tata codd. (ta A) : om. Tib.
7 śesānavaśeṣasya B : śeṣasya A : vaśeṣasya β
8 sāṃbhogika AB : sambhogīka β
9 jñānayor α : jñānayād B
10 eva AB : om. β
11 pravibhāgaḥ ABy : pravibhagāḥ δ
12 balam AB : balah β
13 śraddhādī ABy : śreṣṭhādī δ ♦ paṅca AB : paṅcabalam ca β
14 mārge B : mārga A : mārga δH : mārgam F
15 bodhyangesu α : jñānam bodhyangesu B : byang chub kyi yan lag bdun {sapta- bodhyangesu} Tib. [193.4.7~8]
16 āryāṣṭāṅgesu α Tib. : jñānam āryāṣṭāṅgesu B
17 tannairantaryā AB : tavaṇarantiyā(-am eF)β
18 pariṣuddhi α : pariṣuddhir B ♦ mātṛāpeṣayā α : gātṛāpeṣayā B
19 yathokta AB : yathoktam β ♦ prabheda α : prabheda B
20 ity ata āha Bβ (iti J) : ityāha A
mahāmaitrimayo 'meyo mahākāruṇīko 'gradhiḥ / mahāprājñō mahādhīmaṃ mahopāyo mahākṛtī* // iti13 // (38)

tatra mahāmaitrimayo 'meya iti maitreyah4 / mitram asyāstī5 maitram / paścān6 nibantam7* / tatah8 sarvasattvesu maitrimayo9 maitrisvabhāvah / mahāmś cāsau maitrimayaś ca10 mahāmaitrimayah / ata evāmeyah sakalasattvadāhāv11 ekaputraprematvāt12 // mahākāruṇīko 'gradhir iti

mahākāruṇīḥ13 / mahākāraṇa anālambanātmikā14 / sā yasyāstī15 sa16 mahākāruṇikah / agradhir iti suviśuddhadharmadhātuṣṭānaśnam / tataḥ caitad17 uktam bhavati / audāryagāmbhiryātmako18 'sau bhagavān iti // mahā-

prājñō mahādhīmaṃ iti gandhahasti19 / mahati prajñā dharmapravicayalakṣaṇātmikā21 sā yasyāsti22 sa23 prajñāḥ24 / mahāmś cāsau prajñāḥ25 ca

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Codd. Ω (B A F H E C D); B, α (A F H E C D); A, β (F H E C D); γ (F H), δ (E C D); ε (E C), ζ (D). Lacking: J, lines 204–214 (fol. 29 missing); J, fol. 28v ends, line 203, ... sodasasamadhyātmakam ity ata aha.

1 mahāmaitrimayo 'meyo mahākāruṇīko 'gradhiḥ om. F
2 prajñā A : prādā B : prajñā ā
3 kṛtī / iti em. : kṛtī AB : kṛtiḥ(-ti H) ā : kṛtīh NS.Dav.[52, v.38d] (kṛtī NS.Dav.3med) : nakhas pa [chen po thabs che ba] zhes pa'o Tib.[193.5.3]
4 maitreyah AB : maitreya DF : maitreyaṃ H
5 mitram asyāstī ABH : mitraṃ asyāstī E (-syāstī I)
6 paścān conj. : paścāj P : paśyāt A : paśe cāta B
7 nibantam A : jibantam B p
8 tataḥ codd. : de ni Tib.[193.5.4]
9 maitrīmaya B (nayo C) : om. A
10 ca AB : ceti P
11 sakala AB : sarva B
12 prematvāt A : prematvot B : premakatvāt cF : premakatvāt DH
13 māṇjuśrī AB : māṇjuśrī ā
14 anālambanātmikā AByp : anā(-nam C)lambikātmakā δ
15 yasyāstī AB : yāṣyāstī ā
16 sa AB : om. Bδ
17 caitad AByp : cetad δ
18 audārya A : < >dāya B : udārāṃ DF : udārayo C : udārya E : udāra H ♦
19 gāmbhiryātmako AB : gāmbhiryātmako B
20 prajñā AB : prajñā δ : prajñā γ
21 hasti Bp : hasti A
22 dharma Bp : om. A
23 yasyāstī AB : yāṣyāstī B
24 prajñāḥ AByp : prajñāḥ δ
25 prajñāḥ AByp : prajñāḥ δH2

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215 mahāprājñāḥ\(^1\) / ata eva mahādhiṃān\(^2\) // mahopāyo mahākṛtiti\(^3\) jñāna-ketuḥ / mahān upāyo yasyāsau mahopāyaḥ / tataś ca mahākṛti\(^4\) mahā-paṇḍitaḥ sarvasattvāsayaṇuṣayaṇatayā saddharmapraśāsakatvāt //

mahārddhibalopeto\(^5\) mahāvego mahājavah /

maharddhiko mahesākhyo mahābalaparākramah // iti // (39)

tatra mahārddhibalopeta iti bhadrāpālaḥ / ḍṛḍher bālam ṛddhibalaṃ
tenopeta\(^6\) ṛddhibalopetah\(^7\) / mahāṁś cāsāv ṛddhibalopetaś ca mahārddhibalopetah // mahāvego mahājava iti sāgaramatiḥ / mahān vego gatir yasyāsau mahāvegah / sarvataḥgatapūjopasthānaḥhetutāyānekalokadhaṭu-sāmkramanāt\(^8\) / ata eva mahājava ity ucyate // maharddhiko mahesākhyā iti aksayamatih\(^9\) / laukikāśrāvakapratyekabuddhānāṁ\(^10\) punyasaṃbhāropetvān\(^11\) maharddhikah / sarvatathāgatajñānasambhāraparipūrāṇatayāto\(^12\) mahesākhyā iti // mahābalaparākrama iti pratibhānakūṭah / mahānti\(^13\) ca tāni balāṇi ceti daśa tathāgatabalāṇi sthānāsthānajñānādini

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Codd. O (B A F H E C D); B, a (A F H E C D); A, p(F H E C D); y (F H). δ (E C D); ε (E C), ζ (D). Lacking: J (fol. 29 missing); lacking B (om.), lines 225–7, aksayamatih → mahesākhyā iti.

\(^1\) mahāprājñāḥ ABγ : mahāprājñāḥ δH²
\(^2\) mahādhiṃān AB : mahādhiṃān iti β (mahādhūn iti F)
\(^3\) mahākṛtiti By : mahākṛtir iti A : mahākṛti iti δ
\(^4\) mahākṛti By : mahākṛtih A : mahākṛti δ
\(^5\) mahārddhī ABDE : mahārddhi Cy
\(^6\) tenopeta AB : tenopetah β
\(^7\) ṛddhibalopetah / mahāṁś cāsāv ṛddhibalopetaś ca mahārddhibalopetah om. β
\(^8\) pūjopasthāna Bṣ : pūjopasthāna A ♦ samkramanāt Bṣ : samkṛtamanāt A
\(^9\) aksayamatih AE : aksayamati CDγ : om. B
\(^10\) laukika AE : lokika CDHF : om. B
\(^11\) punya conj. : punyajñāna α Tib.(194.1.6) bsod nams dang ye shes)
\(^12\) jñāna E : punyajñāna cett. Tib.(194.1.6) bsod nams dang ye shes) ♦ paripūrana-tayāto corr. : paripūranaṭayā yato A : paripūranaṭayā hetor β (tayā hator F, -tayā heto E) : yongs su dzogs pa’i phyir na [paripūranaṭ] Tib.(194.1.6)
\(^13\) mahānti α : mahāti B
vāksyamāṇāni 1 tēṣu parākrama vīryārāmbho 2 yasya 3 sa mahābala-
230 parākramah //

mahābhāvādrisambhettā mahāvajrajharo ghanah //

mahākrūro mahāraudro mahābhāyabhayamkaraḥ // iti // [40]

tatra mahābhāvādrisambhetteti mahāsthāmaprāptaḥ / bhavah pañco-
pādānaśankhāh / ta evādhir ajñānāsaśilatvāt / tasya samyagaviparitajñāna-
lābhad 4 bhañjanaśilāḥ sambhettā / mahāṁś cāsau bhavādrisambhettā ca 5
mahābhāvādrisambhettā 6 // mahāvajrajharo ghanā iti sarvāpāyañjāhah /
mahāvajraṃ 7 samantabhadrājānām tad dhārayatiti mahāvajrajharah /
nībīdatvān mūrtimattvāc 8 ca ghanā // mahākrūro mahāraudra iti sarva-
śokatamonirghatamatiḥ 9 / mahāṁś cāsau krūrā ca 10 mahākrurāh 11 / dur-
dāntānām 12 sattvānām mahākrodharūpasamdArsanāt 13 / mahāraudra iti /
śanto 'py 14 asau bhagavān mañjuśrīḥ 15 sattvavinayavaśād 16 * raudratām 17

Codd. Ω (B A F H E C D J); B, α (A F H E C D J); A, θ (F H E C D J); γ (F H). 
δ (E C D J); ε (E C), ζ (D J). Lacking: J, lines 229–230 (fol. 29 missing); J, fol. 30r starts, 
line 231, mahābhāvādrisambhettā ....

1 vāksyamāṇāni em. : vāksamāṇāni codd. (vāksāṇāṇi D)
2 vīryārāmbho Ay : vīryārāstā B : vīryālaṃbho δ
3 yasya α : yasyā B
4 lābhad ABδ : lābhatvād γ
5 sambhettā ca AB : sambhettiti B
6 mahābhāvādrisambhettā ABδ : mahābhāvette γ
7 vajram AB : vajra B
8 mūrtimattvāc corr. : mūrtimattvāc B : mūrtitvāc A : mūrticatvāc B
9 tamonirghātā B : tamonirghātana AJ : tamondhākārānirghā(-gho H)ana Dyε
10 krūrā ca Bθ : krūrā B
11 mahākrurā B Tib.[194.2.5] : om. α
12 durdāntānām AB : taryāntānām B (taryakānām D)
13 krodharūpasamdArānāt AB : krodhasamdarāṇāt B
14 śanto 'py corr. : śanto py AB : satosy δ : samtosy H : samtoṣā F
15 mañjuśrī AB : mañjuśrī B
16 vinaya By : vinaya Aδ Tib ([194.2.6] gdul ba)
17 raudratām ABδ : raudratan ζ
api darśayatiti // mahābhayabhayamkara iti jāliniprabhaḥ / mahābhayo
mahābhairarvarūpadhāri śaṃkara iti2* / tasyāpi bhayaṁ karotiti mahābhaya-
bhayamkaraḥ //

mahāvidyottamo nātho mahāmantrottamo guruh /

mahāyānanyārūḍho mahāyānanayottamah3 // iti // (41)

tatra mahāvidyottamo nātha iti candraprabhaḥ / mahatyaś ca tā vidyāś
ca mahāvidyāś casatra dhāranya granthārthamantramudrātmikāḥ4 / tāsām5
uttamaḥ6* / ata7 eva nāṭhaḥ8 sarvāpāyebyhayāḥ sarvasattvānām aśeṣakāya-
vāṃmanahsamudācārasamśodhanāt9 // mahāmantrottamo gurur iti amita-
prabhaḥ10 / mahāṃś cāsau mantrāś ca mahāmantra mahāmudrātmakas11
tasyottamah śreṣṭha ity arthaḥ / ata eva guruh sarvasattvānām yathāśayānu-
śayajñatayābhīsamayopadesāt12 // mahāyānanayārūḍha iti gaganaganajāh /

mahāyānaṁ vaksyaṁāṇaṁ13 tasya nayo14 mārgas tasmimm ārūḍhaṁ15 sthita

ity arthaḥ //

Codd. Ω (B A F H E C D J); B, α (A F H E C D J); A, β (F H E C D J); γ (F H),
δ (E C D J); ε (E C), ζ (D J).

1 mahābhaya ABH : mahābhaya δ
2 śaṃkara iti conj. : saṅkara iti A : saṅkara B : gaṅkaraḥ F : gahvaraḥ H5
om. Tib.[194.2.6]/
3 nayottamah α : mayottamo B
4 mantramudrātmikāḥ AB Tib.[194.3.1] sngags dang phyag rgya’i bdag nyid rnam
so : mudrātmikāḥ β (mudrātgikāḥ J)
5 tāsām α : tsusām B
6 uttamaḥ B : uttama β : uttamaḥ śreṣṭhaḥ A ♦ tāsām uttamaḥ om. Tib.[194.3.1]
7 ata ABY : agra δ
8 nāṭhaḥ α : nāṛthaḥ B
9 samudācāra AB : samudāra β
10 amitaprabhaḥ AB : amitabhādraḥ B : amitrprabha β
11 mahāmudrātmakas α : mahāmukakas B
12 yathāśayānusaya Bβ : yathāśrayānusraya A ♦ jñatayā ABFε : jñatatrā H5
samayopadesāt ABF : samayāpadeśāt H5
13 vakṣyāmāṇaṁ A : vakṣpāmāṇaṁ By : vakṣamāna δ
14 nayo AB : tayo F : tayā H5
15 ārūḍhaḥ AB : ārūḍha β
abhikāra 5

mahāyānayottama iti sarvanivaraṇaviskambhī1 / samsāranirvānayor
anabhilāpyadharmatādhirgaman2 nirvikalpakaṁ3 jñānaṁ mahāyānam4 iti /
atha vā trividhānuttaryena5 sambhāropāyagocarādhārasvabhāvo6* mahāyā-

nasya samgrhita iti / yady evam katham asya mahattvam / sarvalokahīta7

buddhā bhagavantaḥ / tena te8 mahāntaḥ / teśām idam yānam nispattaye9

niryānya vā10 / tasmāt tatsahitānām yānam11 mahāyānam / mahatām vā12

yānam13 mahāyānam14 // atha vā saptavidhamahattvāt15* / ālambana-

pratipattiṁ jñānaviryopāyakausalyasamudāgamamahattvān16 mahāyā-

nām / mahac ca tad17 yānam ceti18 mahāyānam / anyatra yāne19 tad-

abhāvād20 iti / tad etat samāsena trividhān mahāyānam / hetugocara-

svabhāvaparidipanārthām21* veditavyam iti //

Codd. Ω (B A F H E C D J); B, α (A F H E C D J); A, β (F H E C D J); γ (F H),

δ (E C D J); ε (E C), C (D J).

1 nivarana BF : nivarana A : nivarana JC : nivarana DE : nivarana H ◆ viskambhīcz

: viskambhi AB : viskambhi E : bhiskambhi Cy

2 anabhilāpya Aδ : anabhilāpya B : anabhilāśa γ

3 nirvikalpakam AB : nirvikalpaka β

4 mahāyānam AB : mahāyānanayottamam β

5 trividhā A : vrvidhā B : tridhā β

6 sambhāropāya {codd. : 'khor ba'i gnas thabs dang{samsāropāya) Tib.[194.3.5]}

7 hitā Bβ (hito H) : mahitā A

8 te AB : om. β

9 nispattaye ABF : nispattaya H5

10 niryanaya vā BF : niryanīya vā Hō : niryanīt A

11 yānam AB : yāna y : yānītεJ : yāti D

12 mahatām vā em. : mahatā vā Bγ : atha vā mahatām A : om.δ ◆ mahatām vā

yānam mahāyānam om. δ

13 yānam AB : yāna y : om. δ

14 mahāyānam AB : mahāyāna y : om. δ

15 vidha conj. (Tib.[194.3.7-8] mam pa [bdun]) : vidhena α : vidhina B

16 pratipatti ABγ : pratipattir δ ◆ jñānaviryopāya corr. : jñānavirya upāya A :

jñānavirya utsāha B : jñānavirya β ◆ kauśalya Hō : kauśala ABF ◆ mahat-

tvān AB : mahatvatvāt y : mukutvatvāt(-tvān D) δ

17 tad ABγ : tam δ

18 ceti AB : citti β (ci*t*tta F)

19 yāne AB : yāna δF : yona H

20 ābhāvād ABF : abhāvad YÇC

21 hetugocarasvabhāva codd. : rgyu dang yul dang rten gyi rang bzhin rnams {hetu-

gocaraḥdārasvabhāva} Tib.[194.4.1-2] ◆ anārthām ABH : anārtha Fō

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tad evam upāyamātrāpeksitayā cāseṣalaukikalokottarasamādhisvabhāvattvādī bhagavato jñānasattvasya tathāgatajñānakāyasya

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tad yathā bhagavān buddhah sambuddho 'kārasambhava ity evamādibhir

nāmamantrāksarapadair grahaṇakavākyair viśeṣanaviśiṣṭāiḥ kriyāpada-rahitair viśeṣyo jñānasattvaiḥ sarvatathāgataḥ dayavīhārī maṇjuśrīh5 śrimatīm vara iti draṣṭavyah

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te6 ca māṇḍaleyā7 vajarasattvādayo mahāmudrāyogenā svavarnapraharanopetā10 viniḥsṛtā11 viniḥsṛtya12 ca sakalalokahātuṣu13 sattvānām buddhakṛtyam kṛtvā punar āgatyā nāmamantrāksarāṇī svakulavarnopa-raṅjītīni bhavanti14* / yathāṅkramato15 vajradhātumahāmandalasya prāgvinyastacandraṁḍalesu vyavasthitāni vicintya16 taccakra-nābhishthitasya sarvatathāgatajñānakāyasya maṇjuśrījñānasattvasya17

Codd. Ō (B A F H E C D J); B, α (A F H E C D J); A, β (F H E C D J); γ (F H), δ (E C D J); ε (E C), ζ (D J).

1 cāseṣa A : viśeṣa B : aśeṣa B
2 sattvasya ABY : kāyasya δ
3 viśeṣaṇa A Tib./[194.4.4] : anekaviśeṣaṇa B
4 viśeṣyo ABY : viśeṣyā Fδ
5 maṇjuśrī α : maṇjuśrī B
6 te BB Tib./[194.4.5] de mams : tena A
7 māṇḍaleyā AB : māṇḍaleyā B
8 ādayo α : ādaye B
9 yogena ABY : yoge δ
10 varna AB Tib./[194.4.5] sku mdog) : kaṇṭha B
11 viniḥsṛtā B : viniśrṭā B : niśrṭā A
12 viniḥsṛtya B : viniśṛtya A : om. β
13 dhātuṣu AB : dhātu B
14 bhavanti coni. : bhūtvā ABY : om. δ : bsgyur te Tib./[194.4.6]
15 yathāṅu AB : yathāṛtha δ : yathātha γ
16 vicintya α : cintya B
17 maṇjuśrījñānasattvasya om. B
prāmīrīdhiṣṭārupam1 ātmano 'dhimucya2 tasyaiva bhagavato jñānamūrter3
advayaparamārthām4 nāmasamgītim5 nāma cūḍāmanīm* yah kaś cīt
kulaṃputro vā kuladuhītā6 vā mantramukhacaryācāri bodhisattvas trih-
kṛtvā7 kanṭhagatām āvartayiṣyati / pustakagatām vā pāṭhamānāh8 pravartayiṣyati //

śucir9 mauni10 bhūtvā tūṣṇimbhāvena11 yathā kaś cīt na12 śrṇoti nāma-
mantrāṅksaradāṇī yathāvad āvartayan13 na cīrād evānuśāṃsāpaparipāṭhitān14
guṇāgaṇāṃ anyāṃsī ca prāpsyati /

paramārthānāmasamgītisasmdhārakah15 puruṣapumgavah16* susamb-
bhrta-puṇya-jñānasambhāraḥ kṣiprataṃ sarvabuddhagunān17* samudāniyāntarām18 samyaksambodhiṃ abhisambhotsyate /

279–80 cf. NS.Dav. 65, 3: jñānamūrter advayaparamārthām nāmasamgītim. 282
287–9 cf. NS.Dav. 68, 4–6: paramārthānāmasamgītisasmdhārakah pustakagavah susambhṛta-
puṇya-jñānasambhāraḥ kṣiprataṃ sarvabuddhagunān samudāniyāntarām samyaksam-
bodhiḥ abhisambhotsyate; cf. NMAA 12 [D.192r3; B.85r2] paramārthānāmasamgīti-
samdhārakah pustakagavah (em.: -pumgala D : pumgala B) iti pradhāna ity arthāḥ.
analpakalpān¹ aparinirvāṇadharma²* sarvasattvānāṁ anuttaradharmaśekān³* daśadikṣadharmaśundubhir⁴ dharmarāja⁵ iti //

asya ca vajradhātumahāmanḍalasya nāmamaṇtrākṣarapadānāṁ ekatra pīṇḍikṛtānāṁ śādaśītīr⁶ nāmāni⁷ bhavanti / tāni ca māṇḍaleya devatānāṁ⁸ pravibhajya yojanīyāni / tatra catvāri jñānasattvacandramandelayoh /

295 akārasya triṁ / sattavajrāyādināṁ pañca / śāśvatādānāṁ ekāḍāṣa⁹ / vajrasattvād¹⁰ ārabbhya¹¹ yāvat sarvanivaranaviśkambhity¹² etatparyantam¹³ śeśāṁ⁴ nāmamaṇtrākṣarapadāṇi viśeṣanaviśeṣyabhāvena¹⁴ yathākramato yojyāṁ¹⁵ // gāthā¹⁶ caturḍasā / nāmamaṇtrākṣarāṇi¹⁷ śādaśītīr¹⁸ ankato 'pi / ity āmnāyaḥ //

āryanāmaṃgaṇitiṃkāyāṁ nāmamaṇtrārthāvalokinyāṁ bodhicittavajrasya vajradhātumahāmanḍalādihikāraḥ pañcamah¹⁹ //

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290–91 cf. NS.Dav. 68, 7–8: analpakalpān aparinirvāṇadharma sarvasattvānāṁ anuttaradharmaśekāko 'dhīṣṭito daśadikṣadharmaśundubhir dharmarāja iti.

Codd. Ω (B A F H E C D J); B, α (A F H E C D J); A, β (F H E C D J); γ (F H), δ (E C D J); ε (E C), C (D J).

¹ analpa AB Tib.[194.5.4] mang po) : anatya β ◆ kalpān conj. (Tib.[194.5.4] bskal pa) : kalyāṇ codd. (kalyāṇ NS.Dav.[68, 7])
² aparinirvāṇa AB : aparimāṇa β ◆ dharmā codd. (dharma J) : dharmāh NS.Dav. [68, 7] : [yongs su mya ngan las mi 'da' ba'i] chos su 'gyur Tib.[194.5.4]
³ anuttara ABF : anuttaram δ ◆ desako codd. Tib.[chos] ston par byed la) : desako 'dhīṣṭito NS.Dav.[68, 8] NS.Tib.D.N.
⁴ dundubhir AB : dundubhi β
⁵ rāja ABγ : rājā δ
⁶ śaḍāśītī AB : śaḍāśīti β
⁷ nāmāni ABF : nānī β
⁸ māṇḍaleya AB : māṇḍaleya β ◆ devatānāṁ ABH² : devatinām β
⁹ ekāḍāṣa ABγ : ekāḍāṣa δ : ekāḍāṣah B
¹⁰ vajrasattvād ABγ : vajrad δ
¹¹ ārabbhya ABγ : ārabbhya δ (-bhyah J)
¹² nivarana ABγ : nivarana δ ◆ viśkambhity corr. : viśkambhity codd. (bhiskambhity γ)
¹³ paryantam AB : paryanta γ : paryenta Č : paryantah E
¹⁴ viśeṣa AB : viśeṣena δ : om. γ
¹⁵ yojyāni ABH² : yojyati β (-jyani H.-yeti J)
¹⁶ gāthā B : gāthā α
¹⁷ āksarāṇī codd. : yi ge'i tshig mams {āksarapadāṇi } Tib.[195.1.1]
¹⁸ śaḍāśītī ABH² : śaḍāśītī B : śaḍāśītī β
¹⁹ pañcamah ABγ : pañcama A : pañcamah // gāthā caturḍasāḥ δ
Insignificant Variants

Adhikāra 1

1.1 śrīyam codd. (śrīyam E) 1.2 nāmasaṃgiti A : nāmasaṃgiti B (nāmasaṃgiti H)
1.3 tantram Aū (tatre D)H2 : om. y 1.4 dharma codd. (dharmaṃ D) 1.5 jātakam Aγ : jātikam δ 1.6 madhyamaṃaka codd. (madhyamaṃka C) ♦ yat AγE : yet CDJ
1.8 samsārtya Aβ (-sārtya C) 1.9 vyākhyānam codd. (vyākhyāna C) 1.10 buddhināṃ codd. (buddhināṃ E) ♦ karunārdraṇa AδH2 : karunārdraṇa C : om. γ
1.11 sthāpanam codd. (sthānam D) 1.14–15 ādārśajñānam aksobhyadvārena om. E
1.27 stutih Aλ : stuti p (stutir E) 1.30 stutiḥ AH2 : stuti β ♦ ghoso β (ghosā D) : om. A 1.31 pādonaśārdha Aγ : pādonaśārdham δ (pādōnasārdham C) 1.32 stutiḥ AH2 : stuti β (stutir E) ♦ jñānārciḥ AH2 : jñānārci β
1.44 adhyārdha AH : addhyārdha Fδ ♦ śatenānuśaṃsā AδH2 : sata< >sā F : sāte< >sā H 1.47 sarvesāṃ codd. (om. A) 1.50 kathīta AδH2 : kathīte γ

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Insignificant Variants

1.51 sāṃbhāvayantabh AEγ : sāṃdhāvayantabh CDJ (sāṃāvayantabh C) 1.52
vacanīyāṃ AEH2 : vacanīya γ 1.53 prāmāṇyāṃ AHp : prāmātt(mot F)yāt γ ♦ pravartanta AH2 : pravartata β (pravarta J) 1.56 prakāśana codd. (prakāśanam γ)
1.57 gānāṃ β : gīnām A ♦ gītī AHE : gītī CDJF 1.58 sāmāgīr AH : sāmāgītī δF ♦ tantra codd. (tantram J) 1.59 vinaya codd.(vinaye F) ♦ laukika codd. (lokika F) ♦ sarvasthāvarajangamāṇī ca illeg. D 1.60 teṣāṃ nāmāṅgīr samāgītir iti ACDJ : om. E : teṣāṃ sāmāgītī samāgītī γ (corr. H2) 1.61 paricchedam β (parikṣedam E) : paricchadāma A
1.62 abhidhānābhidheya codd. (abhidhōtābhidheya γ) ♦ upāyoṣyeṣaṃalakoṣaṇo codd. (laksane J) 1.63 mukha codd. (mukhe H) ♦ tattva codd. (sattva H) 1.64 bhīyāṃ codd. (♦ E) 1.65 viddhāyā AE : ddha(dra H)yāyā : viccha(eha J)yāyā 1.66 tataṣ ca bhāvānā om. F 1.67 prayojanaprayojanam β : prayojanam A ♦ yojanīyam om. H 1.68 padārthas codd. (illeg. D) 1.74 nāmasaṃgītir codd. (nāmasaṃgītir iti J) 1.77 puto codd. (pūto CB1) ♦ agrataḥ AH : agrata Fδ 1.78 sambandha AEJH2 : sambandha FDC ♦ vajradhāra AEJH2 : vajradhara FDC 1.79 śrīyo codd. (śrīyā H) ♦ vidyante codd. (-ate γ) 1.80 yasyāsau codd. (yasyāso A) ♦ śrimān codd. (śrimān iti J) 1.81 ātmako Aδ : otmako γ ♦ ōṣrisāṃvare Aδ : ōṣrisāṃvare γ 1.83 sāsako codd. (sāsaka FC) 1.84 vineyakatvāt codd. (vineyatvāt J, vineyekatvāt H) 1.88 bhavaniyatvāt codd. (bhagavaniyatvat D) 1.91 rāgādibhiḥ codd. (rāgādibhi F) 1.93 sarvasatvām codd. (sarvasattvās JF) 1.94 kāya codd. (kārya J) 1.95 paravittāṇi codd. (paracittāṇi e)

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\[ \delta : \text{mukham} \quad \gamma : \text{lambanātmikā} \quad \delta : \text{lambamātmikā} \]

\[ \text{ jagac ca jagac ca jagac ca jagantī } \text{E/EC} \quad \text{jagac ca jaga } \text{Cy} \quad \text{1.136 āhu } \text{codd. (āhā C)} \quad \text{1.140 āśayō } \text{codd. (āśaya E)} \]

\[ \text{1.141 muditā } \text{codd. (mudito F, om. H)} \quad \text{1.147 rūpiḥḥṛ codd. (rūpinir ē)} \quad \text{1.148 karaiḥ } \text{codd. (karai ē)} \quad \text{1.149 vigrāho } \text{codd. (vigrāhe E)} \quad \text{1.151 vaksya(kṣa)amāṇam } \text{ÅY : vaksya(kṣa D)māṇa } \text{Č : vaksyamāṇāmāṇa } \text{č} \quad \text{1.154 nātham } \text{codd. (nātha* A)} \quad \text{1.155 anuśāsanāṭ } \text{codd. (anuśāsanān Č)} \quad \text{1.156 śrāvakāṃ } \text{codd. (śrāvaka A)} \quad \text{1.157 visināṣṭi } \text{H : visināṣṭi } \text{A : visināṣṭi } \text{cett.} \quad \text{1.162 guṇayogād } \text{codd.} \text{(guṇāyogād D; guṇayogād A; guṇayogād Ā)} \quad \text{1.164 prayatinasya } \text{codd. (prayannasya A)} \quad \text{1.166 tathāgatāḥ } \text{codd. (svathāgataḥ E)} \]

\[ \quad \text{gatā } \text{codd. (om. J)} \quad \text{1.167 gacchāti } \text{codd. (gacchānti H)} \quad \text{tam } \text{codd. (tā* A)} \quad \text{praṇāmyeti } \text{codd. (praṇāmy*ai*ti A)} \quad \text{1.168 sthitito } \text{codd. (sthitī ē)} \quad \text{1.175 jālābhīsamodbhorer } \text{(lājābhi- E)} \quad \text{1.176 yathāḥḥām } \text{codd. (ham D)} \quad \text{läbhi } \text{codd. (lobhi H)} \quad \text{1.181 duruttaratvāc } \text{codd.} \text{(duruttaravā < > F)} \quad \text{1.184 pratīghā } \text{codd. (pratidya C)} \quad \text{1.187 pratīlambhāḥ } \text{codd. (pratīlambhā D)} \quad \text{1.188 tatrāpṛtya } \text{codd. (tatprāptaye F)} \quad \text{1.191 śāsvata } \text{codd. (śāśyata(tat E) ē)} \quad \text{1.192 chāstety } \text{codd. (chāstebhy Aē)} \quad \text{1.193 sattvah } \text{AEH} \quad \text{: sattva CDY} \quad \text{1.195 tattvajñā } \text{codd. (sattvajña ē)} \quad \text{1.196 āśayavid } \text{codd. (āśayavid ē)} \quad \text{1.202 nāmasaṃgiti } \text{AH : nāmasaṃgiti } \text{β} \quad \text{1.203 vaksyaṃāṇena } \text{AH} \quad \text{: vaksyaṃāṇena } \text{β} \text{ (vahumāṇena J)} \quad \text{1.205 mahosṣetas } \text{AHJ} \quad \text{: mahosṣeta DFē} \quad \text{1.206 ābhisekāṃmatakvāt } \text{codd. (ābhisekāyaṃmatakvāt E)} \quad \text{1.208 mūtrir } \text{codd. (mūrtiḥ C, om. F)} \quad \text{mūtris } \text{codd. (mūrtiḥ C)} \quad \text{1.210 svayambhūr } \text{codd. (svayambhū C)} \]

\[ \text{1.212 jñānasya } \text{codd. (< >sya F)} \quad \text{1.214 maṇjuṣrījñānasattvah } \text{codd. (maṇjuṣrīnjñānasattvaḥ A)} \quad \text{1.215 maṇjuṣrīḥ } \text{AH : maṇjuṣrī Fō} \quad \text{1.216 hrdayavīhārtvāt } \text{codd. (dvayaparihārtvāt H)} \quad \text{1.218 adavyajñānam } \text{codd. (yajñānam H2)} \quad \text{1.222 nāmasaṃgiti } \text{corr. : nāmasaṃgiti } \text{Ay } \quad \text{nāmasaṃgiti } \text{δ} \quad \text{1.226 sā } \text{codd. (so J)} \quad \text{gambhīrārthā } \text{codd. (gambhīrārthām J)} \quad \text{tām } \text{codd. (tā H)} \quad \text{1.228 sā } \text{codd. (om. JE)} \quad \text{1.229 maḥārthā } \text{codd. (maḥārtho C)} \quad \text{1.230 punar } \text{JHE : puna DCF} \quad \text{1.231 asamatvam } \text{codd. (asama< > F)} \quad \text{1.243 atitair } \text{JE : atitai } \text{cett.} \quad \text{1.244 bhāṣītā } \text{codd. (bhāṣītā J)} \quad \text{1.248 hrṣṭair } \text{HJ : hrṣṭai } \text{cett.} \quad \text{1.255 pradarśitaṃ } \text{ye : darśitaṃ } \text{Č} \quad \text{1.256 sarvasaṃbuddha } \text{codd. (sambuddha C)} \quad \text{1.257 sambandhaḥ } \text{codd. (sambandha F)} \quad \text{1.260} \]

Adhikāra 2

2.4 antaram codd. (amantaram C) 2.5 mauneya δ : maunaya γ ♦ yogān ζ : yogāt γ ε 2.6 gatārthaḥ codd. (gatārthaḥ C gatārtha D) 5.8 bahalatarām codd. (bahalatarā H) 2.9 śaṅkha codd. (sakha C) 2.12 sattvānam om. D 2.13–14 pratyabhāsateti codd. (pratyābāsateti C) 2.16 triṇi (triṇi E) δ : strīni ζ ♦ śrīmāyājāla codd. (śrīmālājāla C) 2.17 tāntre codd. (tāntra F) ♦ pathyate codd. (pa< > γ ; pathyate suppl. H2) ♦ ca codd. (ca F) ♦ triṇi codd. (triṇi E) 2.18 sāhasryaṁ codd. (sāhasryam H) 2.19 mukhena codd. (mukhana H) 2.20 tac codd. (ta H) 2.21–22 jihvendriya codd. (jihvandriya H) 2.23 bhūr Jy : bhū CD ♦ svar iti γζ : sver iti C : sveti E: 2.24 trayaṇām δ : trayoṇām γ ♦ prakāśana codd. (prakāśena H) 2.25 vajrapāṇiṃ codd. (vajrapāṇi H) 2.26 skandha AE : skanda cett. (skanda E5) 2.27 anuśāsanaṃ codd. (anuśāsana H) 2.30 trilokam āpūrayantyā codd. (trilokanām āpūrayantyā H) ♦ vajrapāṇīṃ AÇCF : vajrapāṇi eH ♦ vācā AγE : vācām ζ 2.32 opetatvāt codd. (opetatvāt H, om. J) ♦ brahmavāc codd. (brahmvasram A) ♦ śabdo codd. (svare E) 2.39 tātābhīyantārā codd. (tātābhīyantarā τ) 2.44 vajrapāṇiṃ Aζ : vajrapāṇi cy ♦ pratyabhāṣata AJ : pratyabhāṣatah eYD 2.46 bodha codd. (bodhaḥ F) 2.54 vajrakālakāryādi codd. (vajrakālakāryādi H) 2.55 yat codd. (yatt H) 2.55–56 nāmasaṅgītis codd. (nāmasaṅgītis C) 2.57 sādhu codd. (sādhum D) ♦ kimartha AJEH : kimartha CDF ♦ prṣṭaḥ codd. (ṣṭaḥ D) 2.63 śucī codd. (muci F) ♦ ukte codd. (ukta C) 2.67 dvitiyāḥ codd. (dvitiya C)

Adhikāra 3

3.4 sākyamurīt codd. (sākyamuni D) 3.6 gāthā β : gāthā m* A ♦ tām codd. (m JE) 3.7 vāksyaṃānae AJ : vāksamānae eD 3.11 svabhāvavād JEH2 : svabhāvavā ACDη

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vairocana codd. (vairocanā E) 3.15 arthaḥ codd. (artha C) 3.16 ākṣobhyaḥ codd. (ākṣobhya A) 3.19 vairocanā codd. (vairocanā E)

Adhikāra 4

4.2 tātārādu codd. (tātārādu C) ◆ mantra codd. (matra CD) 4.3 imām codd. (imā F) ◆

jñānasattvasya codd. (jñāna F) ◆ sarvatathāgata codd. (sarvatathāgataśya H) 4.5 kāmo codd. (kāma F) ◆ bodhisattvo codd. (bodhisattva D) 4.6 ātmakāś HE : ātmakāś / ACÇF ◆ caturbhūḥ AŚ : caturbhūḥ F 4.7 sattvān codd. (sattvāt D) 4.9 mām β : mā A 4.10 imām AEÇH : imā CF ◆ velām β : valām A ◆ yāvād β : yāvād A

4.11 bodhicittam AΨ : bodhicittā ζ 4.17 mudrām codd. (mudrāṃ C) ◆

pratigrñhāmi codd. (pratigrñhāmi EÇ) ◆ tattvataḥ corr. : tattvataḥ codd.

4.19 caturdānaṃ codd. (caturdāna C) ◆ śaktṛtvā codd. (śaktṛtvā C) 4.21 saddharmam ADEY : saddharmaja CJ ◆ pratigrñhāmi codd. (pratigrñhāti H) ◆ bāhyam guhyam codd. (bāhya guhyā J) 4.23 tattvataḥ corr. : tattvataḥ codd. 4.25 bodhicittam codd. (bodhicittam C) 4.30 bodhim codd. (bodhi D) 4.30–31 pratibimba codd. (pratimba F)

4.31 bhāvayet codd. (bhāvayan F) ◆ yathā β (tathā E) : yathā A 4.31–2 samnihitāṃ codd. (samvinhitā J) 4.34 ādārsajñāne codd. (ādārsanajñāne E) 4.36 magnās AH : magnā DF 4.38 asamvṛtyā codd. (asamvṛtyā C) 4.40 adhimuñcet codd. (adhimucet D) 4.41 anātmānaḥ codd. (a / nātmānaḥ C) 4.43 prajñānāti β : prajñānati a


4.62 sahasra codd. (saahasrām E) ◆ bhadrāṃ codd. (bhadrā J) 4.65 gatvā codd. (gatvā H) 4.66 saṃśodhya codd. (saṃśodhya F) 4.67 ca codd (ca H) 4.68 cintayet codd. (cītayet F)


catus codd. (catu CD) 4.79 paṭṭa codd. (paṭṭa C) ♦ srak codd. (sraṣṭa C, srajaśa E)

4.83 varṇaś codd. (varṇaś C, varṇaś D) 4.89 kuryāt codd. (kṣaryāt F) ♦ samāsena codd. (mamābhena F) 4.90 kuryād codd. (kuryā F) ♦ saṃdhiṣu bh : saḍhiṣu A


4.112 vicitra codd. (vicīṭa E) 4.113 caturdhā codd. (catudhā C) 4.114 karair AeH : karai ζ F 4.119 girām codd. (garām H) 4.120 saṃbandhāḥ codd. (saṃbandhā A) ♦ saṃ codd. (sat A) 4.121 vakṣyaṃāṇa AJ : vakṣamāṇa eyD ♦ petām codd. (petā D)

♦ kimātmikām codd. (< > tmikām F) ♦ dvayām codd. (hrṣṭam F) 4.122 grāhakām codd. (grākāṃ H, gāhakām F) 4.124 sma codd. (smaḥ A) 4.124–125 kimviśiṣṭām codd. (kimviśiṣṭam J) 4.132 amṛta codd. (amṛ C) ♦ dvitiyā codd. (dvīyā F; dvitiyā F’)

4.133 gagana codd. (gagana C) ♦ gaganabhūmi codd. (gaganabhūmi CF) 4.134 sā manorāmā codd. (sō manorāmā F) 4.137 sāṣṭhi AjYE : sāṣṭi CDH 4.140 upamā codd. (u>»»pamā A) 4.141 sarvopamā codd. (sarvopamā C) 4.142 anuttara codd. (anuttara F) 4.144 yogi codd. (yāmi F) ♦ prapūriketi codd. (prapūriketi H)


sāntarasopetam Aąż (śāntaṃ- H) : śāntasopetam δ (śāntarsepetam C) 4.177 vibhāvyā
codd. (vibhāvyāh CF) 4.182 gabhastimanti codd.(garbhasti F, gabhastirmālānta E) ♦
vicintya codd. (vicintyā F) 4.183 raṣmibhiḥ codd. (raṣmibhi D) 4.184 raṣmayaś Aąż :
raṣmaya De 4.186 kṣetraṇi codd. (ksatraṇi CD) ♦ teṣu Ače : tevu ĵ
4.187 kṣetreṣv codd. (ksatreṣv C) 4.192 bodhisattvo(-vā F) Ače : bodhi ĵ
4.193 ālāmbyaṇaṃ codd. (ālābyaṇaṃ F) ♦ kāyena codd. (kāyeca A) 4.194 tadṛupāṃ
codd. (tadṛupāṃ tadṛupāṃ J) 4.196 rūpakāyena codd. (rūkāyena A) 4.197 gaganatāla
codd. (gaganaṭa*-a C) ♦ rūpa codd. (rūpaṃ D) 4.199 anena codd. (enena e) 4.202
pūrvam codd. (pūrva CD) 4.204 kārodhavāṃ α : kāraudhavāṃ B ♦
(vastram H) ♦ vāma codd. (vāmaṃ H) 4.210 khaḍga α : khaḍgam B 4.211
spharaṇa codd. (spalana CD) 4.212 sampharaṇa α : sampharaṇa B 4.213 varṇāṃ
ABye : varṇa ĵ 4.215 pūrvavān ĵ : pūrvavat ACy : pūrvvat B 4.217 odbhūtam α :
audbhūtam B ♦ nilavarrṇam codd. (nirvṛṇa C) 4.218 pañcacakram cinapaṭṭa-
paridhānāṃ(-dhāna D) α : pañcavinapataṇḍhāṇāṃ B 4.220 kuryād codd. (kuryād B)
4.221 madhye codd. (madhya F) ♦ vairocanam ABye : vairocanā ĵ 4.222 pari-
nispanṇām α : paripaniṃpanṇam B 4.223 mantrair codd. (mantrai BCD) 4.225 ciraṃ
codd. (cira CH) 4.226 vicirīc codd. (citṛā E) 4.227 candrang codd. (candra F, ca*ndra* B)
4.229 manḍala codd. (maṇḍa D, maṇḍalamaṇḍala E) 4.231 pūrvavān DE :
pūrvavat BCy ♦ cāreṣv codd. (cāraṣv CD) 4.233 kāyam By : kāya δ
4.234 ṣekharam BJHEF : ṣeṣaram CDF 4.235 taddhṛdi β : taddhṛ taddhṛdi B ♦
candram β : ca*ndra* B ♦ dhyātvā codd. (dhyātvāt H) 4.239 mūlamantrādi codd.
(mū< 4 > F) ♦ samyutam codd. (samyuktam F; samyukam H) 4.240 bijāni codd.
(bijā F) 4.241 opetam β : aupetam B 4.243 omkāra codd. (*kāra C) 4.244 śveta β :
śveja B 4.249 arapacanam codd. (arapamcanam C) 4.251 pāṇim Hc : pāṇi BF,ć
4.252 candropary codd. (candrepai CD) 4.254 kramah codd. (krama J) 4.256 vedi-
tavyāṇī β (viditavyāṇī F) : om. B ♦ māyājlā codd. (māyājlā H) 4.257 āvalokinyāṃ β :
avilokinyāṃ B 4.258 tirṣaḥ codd. (tirṣa DF)
Adhikāra 5

5.3 athedānīṃ codd. (athedāni F)  
5.7 edānīṃ codd. (edāni DF)  
5.8 varṇāgyra codd.  
(varnagra H)  
5.14 yogināṃ codd. (yoginām E; om. B)  
5.16–17 pratipākṣatayā codd. (pratikṣatayā H)  
5.18 viparyāsābhī codd. (viparyāsobhi C)  
5.23 vajrī codd. (vajrī B, vajra F)  
5.25 varjī B : rajta B  
5.26 tena codd. (sona D)  
5.27 sarvābhilāpa BCJ : sarvābhilāsa DIH  
5.29 sarvābhilāpaḥ BEJ : sarvābhilāpaḥ Dy  
5.30 pradhānām codd.  
(pradhāna B)  
5.33 deśānyaḥ : deśayāḥ B  
5.36 akṣaraḥ codd. (akṣaraḥ F)  
5.37 prakṛtyā B : prakṛbha B  
5.38 odaya codd. (ādaya F, edaya B)  
5.39 dharmālambana BY : dharmalabana(-ta D)  
5.40 viparyāsāt codd. (viparyāsāta B)  
5.41 pratyaṅgeṣaṅāḥ : < >tyavekenāḥ B  
5.43 kramam B : karma B  
5.45 atra B : a< > B  
5.46 cādāv B Ej : < >dāv ζ  
5.47 ucyate B : acyate B  
5.51 mahārāgo BJH : mahārāgī codd.  
5.52 ratīṃkara codd. (ratīkara H)  
5.53 rāga BYζ : rāca e (rāga F)  
5.54 dvēṣa B : dvētha B  
5.55 ratīṃkara DF : ratikarah H : ratimkarah B  
5.56 ratīṃkaraḥ H : ratimkarah < >h B  
5.58 adhiṃkyāḥ B : adhiṃkyāpha B  
5.60 mahāmohō codd. (mahāmohā CF)  
5.61 mohō H  
5.62 mūḍha codd. (om. e)  
5.64 mahāmaheṭi codd. (maheti E)  
5.66 caritīn B : carritān B  
5.69 sarvalobhaṇīṣūdana iti codd. (sarva-mukhena sarvasamādhīhetutvat sarvalobhaṇīṣūdana iti ditto. J)  
5.70 pariśodhanārthatvat  
5.71–72 H repeats: śūnyatādiciturvimokṣamukhānāṃ dharmā-
 dhātva-yatanamukhena sarvasamādhihetutvāt (ditto.) 5.73 bahirdhā codd. (bahirvā CD)

5.74 šaritrānupalambha Byç : šaritrānupalambha ζ 5.75 lokādhyavasāya δ : lokasya /
dhyavasāya B : lokāpyavasāya γ ◆ tata codd. (nata B) 5.76 samādhi codd. (samādhi
H) 5.77 saukhyo β (sauśya C) : sokhā B ◆ mahāmūrdo om. F 5.78 vajrasattvah BJ :
vajrasattva DFç : vajrasattvam H ◆ kāmyata codd. (kāmota F) 5.79 saukhyo β :
saukha B ◆ rājaḥ codd. (rājraḥ B) 5.80 sādhuḥ β : sāyuḥ B 5.81 nispatter codd.
(nispanter D, nispattar F) 5.82 upalambhādy : uyalambhādy B ◆ adhiṣṭānātvāt δF :
adhiṣṭānātvāt H : edhiṣṭānātvāt B ◆ viparyāṣa By : viparyosa DC : vipayosa E :
 viparyāṣe J 5.83 odayā A_DH : ādayā F : audayā B 5.84 tad eva codd. (tad e C, tad
evam H) ◆ jñāne codd. (jñāna F) 5.85 paramārthaśunyāta codd. (paramārthaḥ śunyatā
E) 5.86 parigrahat α : paratuhāt B 5.88 rūpo codd. (rūpā F) ◆ varṇo α : varṇa B
5.89 mahodāra codd. (mahādāra ē) 5.90 rūpam codd. (rūpā ζ) 5.91 yasyāsaub α :
yasya / sau B 5.93 kṣetra codd. (kṣatrā C) 5.95 mahad codd. (mad F) 5.96 maya
codd. (maye F) ◆ jñāna codd. (jāna E) 5.97 mahodāra α : mahodāna B ◆ yasyāsaub
α : masyāsaub B 5.98 mahodāra α : mahādāra B 5.100 hāsaḥ α : phāsaḥ B
5.101 lātī codd. (lāni E) 5.104 parikara α : parika B ◆ ātmakaṃ codd. (ātmaka J)
5.105 mukhena AB : mu< >na γ : mu<--na δ 5.107 nispattib codd. (nispatri J)
5.109 evātyantiaka ADy : evābhyanitika E 5.110 anavāragro β : anavāragro A ◆
avagrahād codd. (acagrahād A, avaragrhāh H) 5.113 mayā Bβ : mayā+ A ◆ virahāt
α : virahot B 5.115 āṅkuśo α : āṅkuśau B 5.116 kirtir ḷ : kirtī ABcD ◆ jyotir
codd. (jyoti BD) 5.117 tatra codd. (trata B) ◆ vajra om. C 5.119 cāsaub codd. (cāsāv
A) ◆ prajñāyudha codd. (āyudha A) 5.120 āṅkuśo codd. (āṅkuśro B) ◆ 'graṇir
 codd. (yāṇi J) 5.121 teśam codd. (teśām A) ◆ atikusūbhūta codd. (āṅkusūbhūta H)
◆ ivāngkuśah β : ivāṅkuṣah A 5.123 śreṣṭha codd. (śrāṣṭha C) 5.125 nirdīṣṭānām α :
niddīṣṭānām B ◆ svabhāvatvāt codd. (svabhāvatvot B) 5.126 lokadhātū codd.
(lokādhāṭū H) ◆ vyāpinī α : vyādhini B ◆ kirtir codd. (kirtī B) 5.127 mahāyijotir
codd. (mahāyijoti D) ◆ dyutir α : dyuti B 5.128 doṣānām codd. (doṣāno H) 5.131
manāh α : mana B 5.132 jñāne codd. (jñāte J, jñāna F) 5.135 kramaḥ codd. (kramā J)
5.137 bala codd. (<~2>bala C) 5.142 jālikāḥ codd. (jālikāḥ B) 5.143 māyēti codd. (om. J)
5.144 vipulodāra codd. (-audāra B, -ādhāra F) ♦ mahāṃś codd. (mahāś B)
5.145 vidvān codd. (vidvāna B) 5.146 opārjanāt α : oyaṁjanāt B 5.147 kusida ABF : kūśida δ : kūśida H
5.148 māyārthasādhakaḥ codd. (mahāmāyārthasādhakaḥ E ♦)
(om. ♦)
5.154 drāṣṭavyaḥ codd. (illeg. A) 5.156 tataḥ ca α : tataśra B 5.158
(kausiya H)
5.164 dhṛto codd. (dhīrā F) 5.165 vajra codd. (vajrā C) 5.166 patir codd. (pati CF)
5.167 dharmabhīṣekātmaka β : dharmābhīṣekātmaka B 5.168 lokotkṛṣṭa BJy : lokāṭkṛṣṭa eD ♦ 'granir codd. ('granī J) 5.169 śīla codd. (gala F) ♦
samādhāv codd. (samādhār B) 5.170 daśākuśala β : daśyakuśala B 5.171 śīlādharāś codd. (ladharaś E)
5.175 vajranṛtya Bō : vajranṛtya(-tyaḥ H) ♦ 5.178 nispattau codd.
(nivpattau B)
5.180 āḥbhīhūti codd. (āḥbhīhūtī H) ♦ rahita β : raphita B
5.183 mahopāyaḥ β : mahopāvaḥ B ♦ sāgarah codd. (sārā C) 5.184 prajñayor Bγ : prajñayor(-yo E) δ ♦ draṣṭavyaḥ codd. (draṣṭevyāḥ B) 5.185 cāyam codd. (cām B) ♦
dhūpā Fō : suṣpā B : dhūpaḥ H 5.187 stha BEJ : stha CDF : sthā H ♦ samādhiś codd. (samādhi J)
5.188 tasmīṃs codd. (tasmīṃs E) ♦ tiṣṭhatiti codd. (tiṣṭhatiti J) ♦
5.189 mahac β : maphac B 5.189 dhīyanāṃ codd. (dhīyaṇa D, dhīyanā B) ♦ mahattvam J : mahattvam cett.
5.190 pranīdhīyata codd. (-dhīyata C, -dhīyata E) 5.191 utpatteḥ
āeJH : utpanteḥ B : utpate D : utpa< F ♦ mahopāya codd. (< >hopāya F)
5.192 mahopāyaḥ codd. (mahopayaḥ A) ♦ evopāyabalenā α : evopāyalenā B 5.193 ābhirāya codd. (ābhirāya H)
5.196 avatāra codd. (āvatāra A) 5.197 svabhāvatvāt α :
svabha / vatvāt B ♦ tayor codd. (ayor C) 5.199 bodhyangeṣu α : bodhya B
codd. (sapratyaya B) ♦ kāranatvāt α : kāranatvāka B 5.201 sampratyaya codd. (sapratyaya B) ♦
5.204 maitrimayo codd. (maitrimeyo C, om. F) ♦ karuniko ABDH : karuniko C :
karunako E : om. F 5.205 dhīmān codd. (dhīmāṃ A) 5.206 maitrimayo codd.

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(maitrimeyo C) ♦ mātram ABγ : mātram CD : metraṃ E 5.208 evāmeyeḥ codd.

evāmayāḥ AF 5.209 eka codd. (afka F) ♦ 'gradhir codd. (gra 'dhīr B) 5.210 sā
codd. (so H) 5.210–211 mahākāruṇikāḥ codd. (mahākāruṇikāḥ A; corr. A²) 5.211
suvisuddha codd. (saviśuddhā B) 5.212 bhagavān iti ABγ : bhagavān iti DE :
bhagavānt iti C 5.213 māhaṭ ABEγ : mahāti C : mahāti D 5.215 mahanpāyo codd.
(mahanpāya F) 5.216 mahanpāyaḥ codd. (mahanpāyaḥ C) 5.216–217 mahāpañcitaḥ
codd. (mahāpañcitaḥ B) 5.217 aśayānuśayajñatāyā α : aśaya anusārayāñjñatāyā B
5.218 codd. (veśo H) 5.219 ākhyo α : ākho B 5.220 ṛddher codd. (ṛddhe F)
(pātu F) 5.225 prayeṣKA codd. (pratyaka C, om. B 5.226 mahārdhikāh β :
mahārdhikako A : om. B 5.228 sthānāsthāna codd. (sthānasthāna D) 5.229 parākramo
codd. (parākramā F) 5.231 sambhetti α : sambhetā B ♦ ghanaḥ codd. (ghanāh CDF)
5.233 sthāna codd. (sthāna H, stāna B) 5.234 samyag α : myag B 5.236 sarvā codd.
(sarvā e) 5.238 nibidatvān codd. (nibidatvāt B) 5.239 śoka ABCEF : śoga CF : śogata
H 5.241 bhagavān codd. (bhagavāt B) 5.243 karotiḥ codd. (karotihi A) 5.246
nayārūdhag. codd. (nayorūdhag H) 5.247 vidyāś α : vi•dy•os B 5.247 mahāvidyāś
codd. (vidyāś A) ♦ dhāranyo corr. : dhāranyāḥ codd. (dhāranyāḥ J) 5.250 saṃsodha-
nāt codd. (saṃsodhanāt B) 5.252 tasyottamaḥ ABH : tasyottama Fō 5.253 nayārūdha
ABJγ : nayorūḍha DE ♦ gaṇjah codd. (gaṇaḥ H) 5.256 nirvāṇayor codd. (nirvāṇayor
anabhīṣayor H) 5.257 ādhigamān(-mon F) ABγ : ādhigamā D 5.258 anuttaryena
codd. (ānuttaryena F) 5.259 samgrhita Bβ : samgrahita A ♦ mahattvam corr. :
mahatvaṃ codd. (maphatvaṃ B, mahatva F) 5.260 buddhā codd. (buddho γ) ♦
bhagavantaḥ codd. (bhagantāh A) ♦ teṣām ABJHE : taisām CDF ♦ yānam codd.
(yāna J) 5.261 tatsahitānām(nā H) ABγ : tatsattānam J : tatsatānām D ♦ mahā-
yānam AB : mahāyānā β 5.262 ālambana codd. (ālambata F) 5.263 samudāgama
codd. (samuptagama C) 5.264 mahāyānam codd. (mayānam B) 5.265 trividhām codd.
(trividha J) 5.266 paridipanā codd. (yaridipanā B) 5.267 tayā codd. (tayō F) ♦
laukika codd. (lokiṇa C) 5.269 tad yathā codd. (tasratha A) 5.270 padair codd. (padai

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Text

Insignificant Variants

CD) • grahaṇaka codd. (gahana B) • vākyair codd. (vāvyair B) • viśeṣaṇa codd.

(viśeṣaṇa E) 5.271 jñāna codd. (jāna H) 5.272 śrimatām codd. (śrisematām C) 5.275

punar codd. (puna* C) • āgatyā codd. (ogahya A, āgasya B) 5.275–276 varṇopa-

raṇjitāni Aβ (varṇepa- H, cāṇopa C) : varṇopariṇijāti B 5.279 bhagavato codd.


(evānuṣamsās A) 5.286 anyāṁś codd. (anyās B) • prāpsyati codd. (prāpyati J)

5.289 saṃudānyā codd. (samadānyā A, -niyā H) • abhisam codd. (adhisam E)

5.291 dharmadeśakā codd. (dharmam deśako DH) • daśadik Aγ : daśadig ε :

daśadika B 5.293 kṛtānām codd. (kṛtānā D) 5.294 jñānasaṭṭva codd. (jñāsattva C)

5.295 triṇi AB : triṇi B • sattvaśajrāduṇām α : sattvaśadaṇā B • śāsvatā codd.

(ṇāsvatā B) 5.298 caturdaśa codd. (caturdasha H) 5.299 āmnāyah α : āmnāya B

5.300 mantrārthāvalokinyām(-kinyā F) Bβ : mantrāvalokinyām A 5.301 ādhiḥkāraḥ codd. (ādhiḥkāra H)
Adhikāra 6. Text Collated to Establish the Stemma Codicum.*

lokottarāś1 ca skandhādiśv2 anātmādyadhimokṣaprayṛtās3 tattvādhigamaprayībāvītās4 ca // ata evāha madhyamākāvatare5 candrakirīh //
deyapratigrāhakadāṭrśūnyam6 lokottarā7 pāramiti8 dānām9 nirucyate10 / tatra11 yat12 saṅgajātāṁ13 tāl14 laukiki15 pāramiti
nirūṣṭāṁ16 //

śrutacintābhāvanāmayaṃjñānādayakramena17 sarvākārajñātādhyagamapra-
kāsaparyāntam18 etiti19 vigṛhyā20 kvipi21 sarvāpahārilope22 'nityam23

* The text collated for the purpose of establishing the *stemma codicum* covers 3 folios in MS A (33r6–36r6), commencing 2½ folios after the opening of the chapter (30v6).

Codd. Ω (B A F H E C D J K G); B, α (A F H E C D J K G); A, β (F H E C D J K G); γ (F H), δ (E C D J K G), ε (D J).

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1 lokottarāś codd. (lokottarā F)
2 skandhādiśv ABH : skandhādiśu CDEFKJ
3 anātmādy AH : an*o*tmādy B : nātmādy CDEFGKJ : adhimokṣaprayṛtās AB : avimokṣaprayṛtā CDEFKJ : avimokṣaprayṛta H
5 madhyamakā ABE : madhyakāmā CDFHIJ : madhekāma CK : mādhekāma G
6 lokottara codd. : lokottaro H
7 pāramitēi ABFH : dānāpāramitēi EJDCS<me : dārāmitēi CGK
8 dānām codd. (dārām H)
9 nirucyate AFHECDJKG : niru*dy*ate B
tatra codd. (tatrā KG)
yat conj. : ca A : ya B : yaj C<DFGHKJ
13 saṅgajātāṁ conj. : saṅg faithfully jātām B : jātasamgaṃ ACDEFGHKJ
tal B : sā A : sa CDFGHKJ
15 laukiki JCDEH : laukiki*+ A : laikī B : lokī F : lākī G
16 nirdiṣṭam HFEJ : diṣṭam AB : nidiṣṭam D : nirdiṣṭam C : nirdiṣṭha KG
17 bhāvanāmaya codd. (vabhānāmaya KG) : jñānodaya codd. (jñānādaya F) : kramena ABHFEJ : kramena jñānodaya CGK : jñānodayakramena D
etiti ABFH : atiti CDFGHKJ
20 vigṛhyā ABH : vigṛhyam CGKJ : vigraham E : vigṛh*+y*am F
21 kvipi BI< : kṣipī A : kipi CDFGHKJ : kimitēi E
22 sarvāpahārilope AB : sarvā(-rvām)DPahārālōpa CGKJD : sarvāpahārālopa FH
23 'nityam corr. : anityam ACDEFGHKJ : 'nityād B

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agnasaasanam
tatpuρuśe
danaparamitā
danaparamitā
evam siladiśv api yoyoṃ
tataś ca praviṣṭa-

Codd. Ω (B A F H E C D J K G); B, α (A F H E C D J K G); A, β (F H E C D J K G); γ (F H), δ (E C D J K G); ε (E C K G), ζ (D J).

1  āgamaśāsanam conj. : āgamaśāsanam A : āgamaśāsanam B : āgamaśāsanam CDEGHKJ : āgamaśāsanam< > F
2  ity atuki H : ity a*tu*ki B : ity atukim CDEGKJ : ity antaki A : < ~3 > F
4  aluki codd. (alaki GK)
5  vibhakte AB : vibhakta CDEFGHKJ
6  krtē AB : krtā CDEFGHJK
7  pāramitār iti BFH : pāramitār iti A : pāramitār iti CDEJK : pāramitēti H̄
8  tadbhāva AB : tadbhāva CDEFGHKJ2 : mahāva H
9  pāramitā AB : om. CDEFGHKJ
10  danaparamitā codd. (om. B)
11  praviṣṭa codd. (praviṣṭa E)
12  yat tu conj. : yas tu A : ya tu B : yatra CDEFGHKJ
13  prthagjanānām ACDEJKKG : prthagjanānī F : prthagjanānām B
14  dānām tad AB : tu CDEFGHKJ
15  na danaparamitā B : pāramitā ACDEFGHKJ
16  pariśuddha AB : pariśuddha HFDJECGK
17  pāramitānām codd. (paramitānām G)
18  pāramitaivā codd. (pāramiteva B)
19  caksur ABJ : caksura CDEFGHK
20  madhyama codd. (madhya A; madhyama A cmng)
21  ekena AB : etena CDEFGHKJ
22  pumsākṣimata A : pumsā CDEFGHKJ : pumso F : ya*n*sākṣimata B
23  deśam A : deśa BCDEJKKG : de*ṣam F
24  samasto codd. (samaste B; samasta J)
25  'ndhaganah AB : tvagana CDEFGHKJ : tvagunā H
26  sukhenā codd. (sukhenah A)
äkṣryate tadvad<sup>1</sup> ihākṣihiṇān<sup>2</sup>

ādāya<sup>3</sup> dhir yāti<sup>4</sup> guṇān<sup>5</sup> jinatvam // iti //

20
tad evambhūtā<sup>6</sup> daśapāramitāḥ prāpto 'dhigato<sup>7</sup> yō<sup>8</sup> bhagavān sa
tathoktaḥ // tatrāśraya<sup>9</sup> ādārāḥ // tāsām eva daśānāṁ pāramitānāṁ ādhāra-
rūpatvāt<sup>10</sup> tādādheyatvāc<sup>11</sup> ca / tad<sup>12</sup> etad uktam bhavati /

anyonyāādhārādheyasambandhāt<sup>13</sup> pratītyasamatpādārthah<sup>14</sup> sūcito
bhavati / iti<sup>15</sup> //

daśapāramitāśuddhir iti trikoti pariśuddhitvād<sup>16</sup> deyādāyakapratigrāhakahā-
nupalabdhhir<sup>17</sup> āsām<sup>18</sup> pāramitānāṁ<sup>19</sup> iti //
daśapāramitānaya iti daśāiva<sup>20</sup> pāramitā nayo mārga upāyo yasyāsau<sup>21</sup>
sa<sup>22</sup> tathoktaḥ<sup>23</sup> //

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Codd. Ω (B A F H E C D J K G); Β, α (A F H E C D J K G); A, β (F H E C D J K G); γ
(F H), δ (E C D J K G); ε (E C K G), ζ (D J).

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1 tadvad ABE : tadvā*dd* CDHJ : tadvā*dd* F : tadvah GK
2 ihākṣihiṇān ABHECGK : ihākṣihiṇ DJ : ahākṣihiṇān F
3 ādāya AB : ādaya CDEFGHK : ādayah J
4 dhir yāti AFHCDEJKG : vir yadi B
5 guṇān conj. : gunām codd.
6 evambhūtā ABJ : evambhutah CDEH : edhabhūtoh F : evambhūtānh GK
7 prāpto 'dhigato AB : prāptādhibhagamo EJ : prāptādhibhagato CDGHK
8 yō ABU : om. CDEFGJK
9 tatrāśraya ABJ : tatrāśaya CDEFGHK
10 ādārārūpatvāt ABJ : ārārūpatvāt CDEFGHK
11 tādādheyatvāc ACDEFGKJ : tādādhipatvāc B
12 tad codd. (tata B)
13 anyonyāādhārādheya AB : anyonyāādhārāraya CDJKHG : nyodhāraya E : anyonyā-
dhāreya F ♦ sambandhāt em. : sandhāt A : sabandhāt A<sub>cm</sub> : sambadhāt B : sambandhā CDJEFH : sambadhā GK
14 pratītya codd. (pratāmya B) ♦ ārthaḥ codd. (ārthara F)
15 bhavati / iti corr. : bhavati iti A : bhavati CDEFGHK : tararitī B
16 pariśuddhitvād codd. : pariśuddhatvā AB : pariśuddhatvā CDEGKFH : pari-
sūdhīrvā JI<sub>2</sub>
17 deyādāyaka codd. (dayādāyaka F; diyyādāyaka H) ♦ upalabdhir AB : upa-
labhīt DHJK : upala*bdhit* F : upalamdhīt E : upala*mdhit*it C : upala*bdh*it G
18 āsām codd. (āśā DIJ)
19 pāramitānām codd. (pāramitāṃ DHJ)
20 daśāiva AB : daśeṣa CDEGJK : om. H ♦ daśāiva → sa tathoktaḥ om. H (**pā-
ramitā nayo mārga upāya yasya sa tathokta*m*ḥ suppl. H<sub>2</sub>men)
21 yasyāsau codd. (yasyā J; yasya H<sub>2</sub>)
22 sa codd. (om. A)
23 tathoktaḥ AB : tathokta*m*ḥ H<sub>2</sub> : tathoktam iti CDEFGJK : om. H

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tāh¹ punar bhūmiṣu yoijāh² / tad yathā pramudita-yām bhuvi dānapāramitā / atirikta-taro³ bhavatiti⁴ / vimalāyaṁ⁵ śilapāramitā / prabhākaryām⁶ kṣaṇtipāramitā / arcīsmatyām vīryapāramitā / sudurjayāyaṁ⁷ dhyānapāramitā / abhimukhyām prajñāpāramitā / dūramgamāyaṁ upāyapāramitā / acalāyām pranidhipāramitā⁸ / sādhumatyām balapāramitā⁹ / dharmameghāyaṁ jñānapāramiteti¹⁰ //

tatraitā¹¹ bhūmayo dharmanairātmayamaitryadhiṣṭhānato¹² viṣeṣākhyāmy¹⁴ pratilabhante // audāryaṁ tu pranidhānabalād āsām anantam¹⁵ asādhāranaṁ ca sarva-śrāvakādibhir¹⁶ iti // tatra bhūmir iti jñānasyāvasthā¹⁷ bhūmir¹⁸ gocara iti yāvat¹⁹ / tatra bodhyadghamaviṣeṣad²⁰ uttarottarajñānapratīṣṭhāyogena²¹

Codd. Ω (B A F H E C D J K G); B, α (A F H E C D J K G); A, β (F H E C D J K G); γ (F H), δ (E C D J K G), ζ (D J).

1 tāh ABH² : tā CDEFGHKJ ♦ Before tā CDEGJK marks '2'. J inserts NS44.
2 yoijā AB : yoijā CDEFGHKJ
3 atirikta-tarā A : atiriktataram CDEFGHKJ : atirikta-tamā B
4 bhavatiti corr. : bhavati iti CDEFGHKJ : bhavati AB
5 vimalāyaṁ codd. (vimalām F)
6 karyām codd. (*d*āyām C; kayām GK)
7 sudurjayāyaṁ codd. (sudurjayām B)
8 pranidhi codd. (prani FH; pranidhi H²)
9 bala codd. (bara GK)
10 pāramiteti B : pāramitā iti cett.
11 tatraitā AB : tatretā CDEGHK : tatratā F : tatreta J
12 dharma codd. (verma A) ♦ maitryadhigamā A : maitra< >gamā B : maitrādhi-gamā CDEFGHKJ
13 viṣuddhya AB : viṣuddhyā CDEGHKJKEF ♦ śthānato codd. (śṭhātato F; śṭhānatato E)
14 viṣeṣākhyām AB : viṣeṣākhyam CDEFGHKJ
15 anantam codd. (ānantyyām B; antam E)
16 śrāvakādibhir ABFH : śrāvakābhir CDEGJK
17 jñānasyāvasthā AB : jñānasya avisthā H² : jñānasyavisthā CDEGJK : jñānabhāvi< > FH : jñānasyaniṣṭhā J
18 bhūmir AB : bhūmi CDEFGHKJ
19 yāvat ABFH : yāyan CDEGJK
21 uttarottara ABFHE : uttarotta CDEGJK

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40 tattajñānagnāṇādhārayogena1 ca bhūmaya ity ucyante2 // sarvatra sattvadhātoḥ śāmānyalakṣaṇatvād3 yato dharmadhātuvinirmukto na kaś cid dharmo4 'stiti tata5 ātmasamatām6 pratilabhante7 nairātmyāviśeṣāt8 / ekam9 api10 taj11 jñānam12 daśety ucyate / avasthāviśeṣāt // ata āha
dāsabhūmiśvaro nātho13 daśabhūmipraṭiṣṭhita14 iti / (44ab)

daśānāṁ pramuditādīnāṁ15 bhūmināṁ iṣvāro16 'dhīpatir17 ity arthah / sa
yasyām18 yasyām19 bhūmāu20 dānādipāramitānām21 vaśītalābhaḥ22

Codd. O (B A F H E C D J K G); B, α (A F H E C D J K G); A, β (F H E C D J K G); γ (F H), δ (E C D J K G); ε (E C K G), ζ (D J). Lacking F (om.) H (lac.), lines 43-48, [nairātmyāviśeṣāt → pratiṣṭhita iti // [daśa jñāna]. [For MS F nairā concludes fol. 40v; daśa jñāna starts fol. 41r].

2 ucyante AB : ucyate CDEFHJ : ucyate KG
3 śāmānyalakṣaṇatvād ABDC : śāmānya<-→tvād CDEJK : śāmānyatvād FH
4 dharmo codd. (*dh*armo CE)
5 tata AB : atra CDEFGHJK
6 ātmasamatām AB : ātmasamatā CDHJKGF : ātmasatā E
7 pratilabhante codd. (pratilabhate B; pratilabha*e FH)
9 ekam AB : evam cett. (om. F; lac. H; suppl. H)
11 taj B : ta Dc : om. cett.
12 jñānam AB : jñāna Dc : om. cett.
15 ādīnām codd. (lac. H; suppl. H2; om. F)
19 yasyām A : tāsā B : om. CDEGH2JKF : lac. H
20 bhūmāu codd. (om. BF; lac. H; suppl. H)

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nātha\(^1\) ity ucyate\(^2\) / tāsv\(^3\) eva daśabhūmīśu pratiśṭhānāt\(^4\) pratiśṭhita iti //

daśa jñānānīi dharmajñānānam anvayajñānām\(^5\) paracittajñānām\(^6\) samvṛti-
jñānām duḥkhajñānām\(^7\) samudayajñānām nirodhajñānām mārgajñānām\(^8\)

kṣayajñānānam anutpādajñānām ceti //

dharmajñānānam katamat / kāmapratīsamyukteṣu samskāreṣu\(^9\) yad
anāśravam\(^10\)* jñānam / kāmapratīsamyuktānāṁ samskārāṇāṁ hetau\(^11\) yad
anāśravam jñānam / kāmapratīsamyuktānāṁ samskārāṇāṁ nirodhe yad
anāśravam\(^12\) jñānam\(^13\) / kāmapratīsamyuktānāṁ\(^14\)* samskārāṇāṁ prahā-

ñāya\(^15\) mārge yad anāśravam\(^16\) jñānam // api ca dharmajñāne\(^17\) dharma-
jñānabhūmau ca yad anāsravam¹ jñānam² idam ucyate³ dharma-

jñānam //

anvayajñānam katamat⁴ / rūpārūpyapratisamyuktesu samskāreṣu yad

anāsravam jñānam / rūpārūpyapratisamyuktānām⁵ samskārānām⁶ hetau⁷

yad anāsravam jñānam / rūpārūpyapratisamyuktānām⁸ samskārānām⁹

nirdhe yad anāsravam jñānam / rūpārūpyapratisamyuktānām¹⁰ samskārā-

nāṁ prahāṇāya mārge yad anāsravam¹¹ jñānam / api¹² ca¹³ khalv¹⁴

anvayajñāne¹⁵ anvayajñānabhūmau¹⁶ ca¹⁷ yad¹⁸ anāsravam¹⁹ jñānam idam

ucyate 'nvayajñānam²⁰ //

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Codd. Ω (B A F H E C D J K G); B, α (A F H E C D J K G); A, β (F H E C D J K G); γ (F H), δ (E C D J K G); ε (E C K G), ζ (D J).

1 anāsravam ABFH : anāśra (CDEGJK)
2 jñānam codd. (jñānas KG)
3 ucyate < ~15 > pratisamyośu FH (dharmajñānam / rūpārūpya suppl. H²)
4 anvayajñānam katamat ABDF : advayajñānam katamat E : < ~ ~ > H₂ : < ~ ~ ~ > CGK : om. H²
5 pratisam codd. (pratisam GK) • rūpārūpyapratisamyuktānām samskārānām hetau yad anāsravam jñānam om. B • rūpārūpyapratisamyuktānām samskārānām hetau → nirodhe yad anāsravam om. FH
6 samskārānām codd. (sākārānā KG)
7 hetau AFH : hētā CDEJK : om. B
8 rūpārūpyapratisamyuktānām codd. (rūpārūpyapratisamyuktānā GK)
9 samskārānām AHICDEJ : samskārādiṇāṁ B : sākārānāṁ GK
10 samyuktānām codd. (sāmyuktānām om. B)
11 anāsravam codd. (anāsravam F)
13 ca AB : om. CDEGHJKH²
14 khalv AB : khalu CEFGHJK : om. H
15 anvayajñāne A : dvayajñānesu CDFGHJK : om. BH
16 anvayajñāna AB : anvayajñānesu CDFHJF : advayajñānesu E : anvrayajñā-

niṣu GK : om. H
17 ca ABF : om. CDEGHJKH²
18 yad codd. (om. F)
20 'nvayajñānam corr. : anvayajñānam ACDFGHJK : advayajñānam E : atvaya-

jñānah B : om. H
paracittajñānam katamat / yaj jñānam bhāvanāmayam bhāvanā phalam / bhāvanāmārgasyam pratilabdham avihinan / yena jñānena kāmāvacarān rūpāvacarān samavāhītan sammukhibhūtan paresām cittacaitasikān dharmāṇāṃ jānāti / ekatyāṁs cānāsravān dharmāṇāṃ idam ucyate paracittajñānam //

samvṛtijñānam katamat / sāsravā prajāṅa //

duḥkhajñānam katamat / pañcopedānakhandhān anityato duḥkhataḥ

Codd. Ω (B A F H E C D J K G); B, α (A F H E C D J K G); A, β (F H E C D J K G); γ (F H), δ (E C D J K G); ϵ (D J).

1 yaj AHFDEJCGL : sa B
2 mayaṃ codd. (maya GK)
3 mārgasya AB : magamya CDEGHJK :
4 pratilabdham codd. (pratilabh*am B)
5 avihinan ABHF : avihinā CDEJKIL2
6 yena AB : pana CDE : para HF : yada F : yada H
7 kāmāvacarān AB : kāmāvacarāt CDEGJK : kāmāvacarā F : kāmāvacarā+ H
8 rūpāvacarān AB : rūpāvacarāt CDEGHJK
9 samavāhītan ABDC : sasvatvāhītan GFH2 : satvāhītan D :
10 sam(sa-A)mukhibhūtan ABDC : sa<--nāt E : sammukhi< > HF : sam-
mukhi< >nāt H2 : sam<-->nāt DJ : sam<-->nāt C : sam // 1 // nāt KG
11 paresām A : paraśām B : pare bhavanti paresāṃ CDEGHJK : < >bhavanti
12 cautasikān codd. (-kāna FGK)
13 dharmāṇ codd. (dhamāṇ KG)
14 jānāti codd. (jāṇāti GK)
15 ekatyāṃs codd. (ekatyāṃ F)
16 cānāsravān A : cāṣārvān B : cāṇyāṃścavān CDEHJ : cāṇyāṃścavān GK : nyāṃ-
17 skavām F
18 dharmāṇ AB : dvāvān CDEGHJK : damāṇ F
19 sāsravā AB : sārāṃ*dhvā cett.
20 prajāṅa AB : prajāṅa pari(GK) jñayam iti jānāti / samudaya praśīno na punah pra-
hātvaya-(tavaya FH) nirodhāsāksāt(-sāksā GK) tvatā (*tṛ*to F vattā H) na punah
sāksāt kartavyay (sāksāt om. HF : sāksāt H2) / samvṛtijñānam ceti CDEGHJK
21 pañcopādana ABDHIJ : pañcaupādan ECFGK ♦ skandhān ABE : skandhāt CFD-
HJGK
22 duḥkhahā AB : duḥkha cett.
śūnyato 'nātmataś ca manasikurvato yad anāsravam jñānam idam ucyate
duhkhajñānam //

samudayajñānam katamat / sāsravam hetum hetutah samudayatath
prabhavatah pratyayataś ca manasikurvato yad anāsravam jñānam / tat

samudayajñānam //

nirodhajñānam katamat / nirodhāṁ nirodhataḥ pranītataṁ
niḥśāraṇataś ca manasikurvato yad anāsravam jñānam idam ucyate
nirodhajñānam //

mārgajñānam katamat / mārgaṁ nyāyataḥ pratipattito
nairyānikataś ca manasikurvato yad anāsravam jñānam idam ucyate
mārgajñānam //

Codd. Ω (B A F H E C D J K G); B, α (A F H E C D J K G); A, β (F H E C D J K G); γ (F H), δ (E C D J K G); ε (E C K G), ζ (D J).

1 'nātmataś AB : nātmana CDEJ : nātmata GFK : nātmatam II
2 ca AB : om. cett.
3 manasi codd. (manāsa F)
4 anāsravam codd. (amasravarn B; anāsra J)
5 samudayajñānam katamat HF (ie. katamat → tat samud-

ayajñānam // om. FH)
6 sāsravam ABDF : <- -> CDEHJK : ni GK : om. FH
7 hetum prabhavataḥ om. B
8 hetutah codd. (hetuta G)
9 prabhavataḥ AJ : prabhavatā CDEGK : prabhavata H2 : om. BFH
10 pratyayataś ca ABDF : <- -> CDEGHJK : om. FH
11 tat codd. (tata B)
12 jñānam / tat samudayajñānam AB : om. CDEGHJKFH2
13 katamat codd. (krtamat B)
14 nirodhāṁ codd. (nirodha B)
15 pranītataś codd. (praśītata B; pranītata D)
16 niḥśāraṇataś ABHF : niśāraṇata CDEGJK
17 ca ABHF : om. CDEGJK
18 mārga A : mārga CDEFGHKJ : om. B
19 mārga ABHF : mārga CDEJ : māga GK
20 nyāyataḥ CDEGHJK : n*ṁ*āyatā A : nyācataḥ B : nyāyatā F
21 pratipattito CDEFGHKJ : prativattito H : pratipattibhe B
22 nairyānikataś ca manasi ABDF : nai< ~8 > FH : <->nairyati< -->manasi CGK :

->nairyata<--manasi E : <->naiyāti<--ta<--manasi D : <->naiyāti<---->ma-
nasi J : naiyāti<-- -->manasi H2

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ksayajñānām katam / duhkham¹ me² parijñātam³ iti jānāti samudayo⁴ me⁵ prahīṇah / nirodhah sāksātkṛto⁶ mārgo⁷ me⁸ bhāvita⁹ iti¹⁰ jānāti tad

upādāya¹¹ jñānām¹² darsānam vidyā¹³ bodhīh prajñālaloκ¹⁴* 'bhisamayah¹⁵ / idam¹⁶ ucyate ksayajñānam¹⁷ //

anutpādajñānam¹⁸ katam / duhkham me parijñātam¹⁹ na punah parijñeyam²⁰ iti jānāti samudayah prahāṇo²¹ na punah²² prahātavyah / nirodhāh sāksātkṛto na punah sāksātkartavyah / mārgo me bhāvito²³ na punar bhāvayitavya iti jānāti // tad upādāya²⁴ jñānām²⁵ darsānam vidyā bodhīh prajñāloko 'bhisamaya²⁶ idam²⁷ ucyate 'nutpādajñānam ity ata āha //

dāsajñānaviśuddhātma dāsajñānaviśuddhadhṛg iti // [44cd]

Codd. Ω (B A F H E C D K G); B, α (A F H E C D K G); A, β (F H E C D K G); γ (F H), δ (E C D K G); ε (E C K G), ζ (D J). Lacking F, lines 85–92. Folio 42r ends ...bodih prah. // Folio 42v is blank; folio 43, missing.

1 duhkham AB : dhukha cett.
2 me AB : ma cett.
3 parijñātam AB : parijñānam CDEJK : patijñānam FH
4 samudayo codd. (samudadayo A; samudaya F)
5 me AB : ye CDEHJK : ya F
6 sāksātkṛto AB : sāksāτ<->tau CDEFGJK : sāksattau H
7 mārgo codd. (mārgau EH)
8 me AB : ma CDFHJ : mamā GK : om. E
9 bhāvita codd. (abhāvita E; bhāvituadu KG)
10 iti codd. (iti na punar bhāvayitavya iti A)
11 upādāya ABFHJ : upāyasa CDEJK
12 jñānam AB : jñāna FH : tvana CDEJK
13 vidyā ACDEJK : vi*ghn* B : < > FH : vidhā H²
14 prajñāloko codd. (prajñā'loko A; pra< > F)
16 idam codd. (dumā GK)
17 ksayajñānam codd. (-jñāna H)
18 anutpādajñānam codd. (-jñāna H)
19 parijñātam AB : parijñānam CDEJK : parijñāna H : om. F
20 parijñeyam → sāksātkartavyah om. CDEGHJKF
21 prahāṇo A : prahā B : om. cett.
22 punah A : om. cett.
23 bhāvito codd. (bhāvita iti A; dhāṣito H)
24 upādāya AB : upāya cett.
25 jñānam AB : jñāna cett.
26 prajñāloko 'bhisamaya A : prajñā'loko 'bhisamaya B : prajñālokhbhisamaya CDEGHJK : om. F
27 idam codd. (dam GK)
TEXTUAL NOTES
TEXTUAL NOTES

Chapter 1

1.0  om namo mañjughośasvāmine δ : om namas te varadavajrāya A :
< ~12 > γ : rje btsun sgrol ma la phyag 'tshal lo {namas bhattārikāyai tārāyai}
Tib.[184.5.1]

The variation between these opening salutations suggests that they are
scribal additions rather than part of Vilāsavajra’s text. It is hard to view them as
derived from an original that subsequently became corrupted. For example, A’s
reading cannot be seen as a corruption of δ’s or vice versa. A’s om namas te
varadavajrāya probably alludes to NS 158a (namas te varadavajrāgrya), while
δ’s om namo mañjughośasvāmine is a common salutation to Mañjuśrī (though
hardly necessary here since a salutation to Mañjuśrī immediately follows) and
Tib. contains a translator’s homage to Tārā. These salutations resemble the
prasasti verses that precede the opening of some Buddhist sūtras.

1.1 jñānendu H2 Tib.[184.5.2] ye shes zla): jñānendu Aβ (jñāne*du* C)
āryamañjuśrīyam natvā jñānendum tryadhvatāyinam : dus gsum skyob
pa‘i ye shes zla / / ’phags pa ‘jam dpal phyag ’tshal te // Tib.

Tib.’s zla confirms the reading of indu, weighing against an argument for
emending jñānendu to a more familiar word such as jñānendra. Tib. also
supports the uncompounded form jñānendum insofar as the genitive skyob pa‘i
indicates that it takes tryadhvatāyinam to be in apposition to jñānendum. (Tib.
could also be retranslated as tryadhvatāyijñānendum, though not as jñānendu-
tryadhvatāyinam.) I take H’s reading to be an result of contamination from
outside α.

1.1 tryadhvatāyinam em. (Tib.) : tryadhvatāyinām A : pravatāyinim γ (tryadhva-
tāyinim H2) : pradhvatāyinām δ (*dhvatāyinām E, tpradhvatāyinām C)
āryamañjuśriyaṁ natvā jñānenduṁ tryadhvatāyinam : dus gsum skyob pa'i ye shes zla / / 'phags pa 'jam dpal phyag 'tshal te / / Tib.[184.5.2]

I emend to the masculine tryadhvatāyinam on the grounds that the word makes better sense as an epithet of Mañjuśri rather than as an attribute of the Nāmasamgiti. Its position in the verse, before the tathā at the opening of the third pāda, which introduces the Nāmasamgiti as the second object of salutation, also suggests that the emendation is to be preferred. Tib. supports this in that it takes dus gsum skyob pa (tryadhvatāyinam) to be in apposition to ye shes zla (jñānenduṁ) and thus related to Mañjuśri.

1.4 ānyanibandhanam AōH² : ānyatibandhanam F : ānyapibandhanam H : rnam 'grel gzhan Tib.[184.5.3]

sūtrābhidharmapiṭakaṁ vilokyānyanibandhanam AōH² : mdo sde chos mgon sde snod dang / / rnam 'grel gzhan yang bitas pa dang / / Tib.[184.5.3]

The reading -ānyanibandhanam is problematic. It is witnessed by AōH² and is thus almost certainly the reading of a. (F and H’s ti and pi are explicable as corruptions of ni, and MS B is unavailable here.) However, if nibandhanam means ‘treatise’ one would expect a plural termination, as well as a conjunction (api, ca or tathā) as found in the preceding and subsequent parts of this opening list of acknowledgements. In terms of sense -ānyanibandhanam is also suspect. Glossing it as a karmadhāraya (“other treatise[s]”) gives an inappropriate meaning since no śāstras have been mentioned; only tantras and sūtras. The alternative, taking it as a tatpurusa (“treatise[s] of others”), is also unsatisfactory if taken as implying that works by named authors have already been referred to. Sense could be made here if the ‘others’ are taken to refer to anyone apart from the writer (ie. Vilāsavajra).

Tib. has rnam 'grel for nibandhanam. In the MVy there is no entry for nibandhanam but rnam 'grel is given for vārttikam (‘critical gloss’, 305
The term vārttikam, however, is usually reserved for commentary on philosophical or grammatical works. Perhaps rnam 'grel was the best Tib. could do for nibandhanam. MVy 1450 gives rnam par 'grel ba for vivaranam ('explanation', 'exposition', 'interpretation', 'gloss', 'comment'). Could nibandhanam be a corruption of vivaranam? The sense may be better – “the explanation of others” – and there would no longer be the problem of number. Tib. takes the compound as a karmadhāraya (rnam 'grel gzhan) – “other explanation” – which seems unlikely in this context. Also a karmadhāraya is, strictly speaking, ungrammatical and though pronouns like anya did come to be compounded in karmadhārayas such grammatical laxity is untypical of Vilāsavajra. Tib.’s yang {api} also deals with the problem of the lack of a conjunction.

A further possibility is that both the Skt. and Tib. are corrupt, the latter inheriting the corruption from its Skt. exemplar. (For discussion of Tib. inheriting error from its Skt. exemplar(s) see Introduction to the Text, section 4.4.) Reference to śāstra at this point appears out of place. The texts previously listed, and the two items immediately following (jātakam cetivrāttam ca) are all considered Buddhavacana, and their order of enumeration – from Yoga Tantra down to itivrāta – can be taken as one of decreasing importance. However, the list contains no reference to the vinaya, which, as the third pitaka, commonly follows any mention of the sūtra- and abhidharmapiṭaka. The extant reading could represent a corruption of a word fulfilling such a function. On the other hand, the listing of jātaka and itivrāta might be taken as reference to the vinaya since in some divisions of Buddhavacana these two are placed under the heading of the vinayapiṭaka (cf. Lessing & Wayman, 1968, 57). If this were the case, this might after all be an appropriate place for reference to bauddham śāstram, since laukikam śāstram is mentioned later. (Against this, the
enumeration of Vijñānavāda and Madhyamaka – *vijñānavādam akhilam tathā madhyamakam ca yat* – might be taken as fulfilling any need for mention of *bauddham śāstram.*

Prior to consultation of the Tibetan translation Prof. A. Sanderson suggested that *vilokyāṇyanibandhanam* could be a corruption of *vilokyāryani-bandhanam.* This emendation, giving “treatises of the Āryas” (or “interpretation of the Āryas”), would make sense as denoting works by important commentators who were regarded as Āryas. Prof. Sanderson also pointed out that if *nibandhanam* (or an emended reading) were to qualify *sūtrābhidharmapitakam* the need for a conjunction would disappear.

The issue of whether and to what extent *vilokyāṇyanibandhanam* is corrupt does not seem capable of ready solution. In lieu of any satisfactory alternative that can be supported I have kept it, though with no great confidence in its being correct.

1.13


The hyparchetype α is likely to contain *bodhicittam:* it is the reading of A and H2. The readings *ādarsajñānam* and *ādarsanajñānam* are scribal corrections filling marked lacunae. They are surely erroneous, and probably borrow from the chapter title *ādarsajñānam aksobhyadvāreṇa,* which closely follows (NMAA 1, 14–15). *Tib.D.* supports *bodhicittam.* *Tib.P.* supports *bodhicittavajrah,* though *bodhicittavajrah śrivajrasattvadvāreṇa* does not give any sense if *bodhicittavajrah* is the name of a deity.
Though bodhicittam śrīvajrasattvadvarena gives sense, there are some problems. Vilāsavajra divides the NMAA into chapters following his chapter-divisions of the NS. With the exception of the present case, the NMAA chapter names correspond with his titles for the NS divisions. The fifth chapter of the NMAA, which corresponds to the present NS division, is called “The Vajradhātu-Mahāmandala of Bodhicittavajra” (bodhicittavajrasya vajradhātumahāmandala- NMAA 5, 300–301). The Nepalese NS MSS that have the chapter-divisions as enumerated by Vilāsavajra also describe the fifth chapter as comprising verses on the Vajradhātu-Mahāmandala (vajradhātumahāmandala-gāthās caturdasa NS.Dav. 52).

One might thus expect more of a link between the name Vilāsavajra gives to the NS chapter and the corresponding NMAA chapter, which suggests that the reading bodhicittam śrīvajrasattvadvarena may be a corruption of a longer original. That this may be the case is further suggested by the lacuna marked before bodhicittam in all the MSS except for A.

An emendation that straightforwardly incorporates the title of the fifth chapter of the NMAA is bodhicittavajrasya vajradhātumahāmandalam śrī-vajrasattvadvarena. This would mean that α (with Tib.D. following) at some point lost -vajrasya vajradhātumahāmandala- (with Tib.P somehow preserving bodhicittavajrasya/sya/). Although this emendation produces, on corruption, a lacuna after bodhicitta rather than before, it has the merit of mirroring the form of the following five titles of the NS chapters, those on the five jñānas, where each jñāna is explained via a particular Tathāgata (mahā-vairocanasvabhāvena, aksobhyadvārena, amitābhamukhena etc.: lines 14, 15 & 16).

However, in these cases, the ‘explaining via’ is an account of the pañca jñānāni, seen as non-dual Awareness (characterised by the absence of any
subject-object dichotomy), being understood (and objectified) in more dualistic terms as the puñca tathāgatāḥ. While preserving the title of NMAA 5, emendation to bodhicittavajrasya vajradhātumahāmaṇḍalam śrīvajrasattvavārena, gives a meaning (“the Vajradhātu maṇḍala ... [is explained] via Vajrasattva”) that moves in the opposite direction: greater differentiation (duality) is worked out in terms of less differentiation (non-duality). This does not make good sense. The form needed is the reverse of this, i.e. that Vajrasattva is explained as the Vajradhātumaṇḍala. (The Skt. cannot be read as saying that Vajrasattva is the nature of the Vajradhātu maṇḍala – this would require a bāhuviṇī: bodhicittavajrasya vajradhātumahāmaṇḍalam śrīvajrasattvasva-bhāvan.)

In the passage of the NMAA that follows this one, where the opening and closing words of each NS chapter are given, Vilāsavajra refers to the verses of the fifth chapter as being “The elucidation of Bodhicittavajra through the Great Maṇḍala of the Vajradhātu” (vajradhātumahāmaṇḍaladvārena bodhicittavajrasyābhidhānam NMAA 1, 26–7). This makes it clear that Vilāsavajra sees the chapter as being about Bodhicittavajra, the hypostatisation of bodhicitta. If codd.’s śrīvajrasattvadvārena is accepted, Vajrasattva is to be identified with Bodhicittavajra. If this is the case, then Vajrasattva can be seen as the embodiment of bodhicitta and the reading of A and Tib.D makes sense. It also follows the form of explaining non-duality in terms of duality found in the other chapter titles.

An emendment to bodhicittavajram śrīvajrasattvadvārena, following Tib.P., could make sense but only if bodhicittavajra is not seen as the name of a Buddha by Vilāsavajra. Unfortunately, there is no discussion of bodhicittavajra in NMAA 5, while in NMAA 3 the word is given (ambiguously) as the name of one of the six Buddha-families. Lacking a clear alternative and despite the
mismatch between the title given to the NS chapter and the corresponding NMAA chapter, I have accepted the reading of A, which can be seen to give good sense.

1.45

idan A : *om. ō* *Tib.*

tad ekatra dvāṣaṭyuttarasatagāthābhīr adhyārdhaṣṭeṇānuṣamsā- granthena stutih samagrā // idam ca bhagavataḥ sarvatathāgatajñāna- kāyasya mañjuśrīrijñānasattvasyā nāmasamgiteḥ piṇḍārthaḥ A : tad ekatra dvāṣaṭyuttarasatagāthābhīr adhyārdhaṣṭeṇānuṣamsāgranthena ca bhagavataḥ sarvatathāgatajñānakāyasya mañjuśrīrijñānasattvasyā nāmasamgiteḥ piṇḍārthaḥ ß : de itar de dag gcig tu bs dus nas tshigs su (su *om. Tib.P.*) bc ad pa brgya drug cu rtsa gnyis rnams dang / yon tan brgya In ga bcu'i gz hung gis bcom ldan 'das de bzhin gs hegs pa thams cad kyi ye shes kyi sku 'jam dpal ye shes sems dp a'i mt shan yang dag par brjod pa'i don bs dus pa'o // *Tib.*[185.2.6]

The choice of readings for this passage is between A and ß, where *Tib.* follows ß (B is unavailable). The punctuation of both A and *Tib.D.* indicates that the end of the passage marks the end of a section: *Tib.D.* has two double *shad* (vertical strokes), which are usually found at the end of a chapter; A has two double *dandas* with a small circle in between (*// o //*). A has these before as well as after the passage.

A divides the passage into two sentences whereas ß and *Tib.* have one. As a single sentence the passage is problematic: it is hard to see how either *tad ekatra* or the instrumentals, -gāthābhīr and -granthena, connect with what must be the subject, piṇḍārthaḥ. If there are two sentences the ca following -granthena of ß now introduces the second sentence, rather than linking the two preceding instrumentals. In terms of corruption, however, it is easier to understand the collapse of a sentence through scribal error than its expansion, unless there is an opportunity for insertion of additional material such as a gloss. As two sentences the sense is better: the first sentence makes good sense following the enumeration of the verses of each chapter of the NS; the second makes sense as
the conclusion of the forgoing material that starts at NMAA 1, 11 (idānim asyā nāmasamgitech śāriravyavasthāpanam abhidhiyate /).

It might be suggested that the latter sentence should go with what follows, that is as the opening sentence to the discussion of sambandhah, abhidheyam, prayojanam and prayojanaprayojanam. (Such a proposal would require emendation of idam to idānim.) Tib.’s ‘dir {atra} at the beginning of this following passage could be read as indicating a link with the present sentence and thus supporting this proposal (yet Tib. may be itself in error here since the Skt. reads sarvatra rather than atra). However, as ‘summary meaning’ or ‘summary’ the term pīndārthah better describes the enumeration of the chapters of the NS with their titles. If the two sentences belong together, A’s idam can be retained, and understood to refer to the whole preceding passage on the divisions of the NS.

Taking the two sentences in this way also follows the uncharacteristically decisive punctuation. While the punctuation of the Skt. MSS and of Tib. is in general unreliable, here it is striking that both A and Tib.D. indicate that the sentence concludes a section of text. Also, Tib.P. gives two single shad, a convention normally used for indicating verse line or chapter breaks.

sarvatra vākyārthasamśayena conj. (Tib.[185.2.7] ‘dir tshig gi don the tshom gyis) : sarvatra vākārthasamśayena γ : sarvatra(tre A)va hy arthasamśayena AH26 (sarvatraiva hy arthasamśayena saṃśayena D)

Tib.’s tshig gi supports vāk or vākya. Emendation to vākārtha- leaves the syllable kā in γ’s vākārtha- and also hy in cett. unexplained. The alternative, of emending to vākārtha-, is preferable. The syllables kya and hya are close in Newari script and -kyā- could corrupt to -kā- in γ. The reading sarvatraiva can be seen as a subsequent corruption (perhaps via A’s sarvatreva) to give sense after the creation of hy. Tib.’s ‘dir supports atra rather than sarvatra, however.
1.47–8 ābhidheya AEH₂Cc : ābhipraya γCa : ābhidhepraya D ♦ prayojanatat-
prayojanā A : prayojanaprayojani γ : prayojanaprayojanaprayojani H² :
prayojana C² : prayojanaprayojanā DEC

sambandhābhidheapravojanatatprayojanā A : 'brel pa dang / brjod bya
dang dgos pa dang / dgos pa'i yang dgos pa'i Tib. [185.2.7–8]

The issue here – whether A, or an emended version of H² (prayojana-
prayojanaprayojanā) is to be preferred – is one of style and idiom rather than
meaning, which is unaffected. Though interpretation of the variants is not
simple it seems to me unlikely that α (B is unavailable here) read prayojana-
prayojanaprayojanā. One explanation of the reading of H² is that -ābhipraya-
(γCa) is a corruption of -ābhidheya-, the corrupt praya then attracting an
additional jana to give the third prayojana in H². (If this is the case D’s -ābhī-
dhepraya- may be the result of scribal misreading of a correction as an
insertion.) The alternative explanation, that H² is essentially correct, requires that
-ābhipraya- be a corruption of -ābhidheapravojanā-. This account, which
demands two two-syllable omissions seems less likely. (The first explanation
also requires that β has omitted tat from tatprayojanā-, though this is not
impossible.)

Unfortunately, since J is missing here it is not possible to establish whether
or not H² is following J, as it sometimes does. (See the discussion of
contamination in the Introduction to the Text, section 4.3.) Nevertheless, H²’s
reading could result from contamination from outside β and thus be a good
reading. If prayojanaprayojanaprayojanā were correct, tatprayojana could be
an attempt to improve the style of the original since A’s reading is certainly
stylistically preferable to having prayojana three times in succession. But
Vilāsavajra’s style is generally not clumsy.

Tib.’s dgos pa dang dgos pa’i yang dgos pa appears to support -prayo-
janaprayojanaprayojana- against -prayojanatatprayojanā since if tatprayojana

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were its exemplar one would expect *de'i yang dgos pa* or *de'i dgos pa*. However, *Tib.* may have translated as it did in order to avoid possible ambiguity in a literal translation of *tatprayojana*. Also, since this four-fold classification is found elsewhere in Buddhist Śāstra, (for example, in the opening of Dharmottara’s commentary on Dharmakirti’s *Nyāyabindu*: see Stcherbatsky, 1930, II, 1) *Tib.* may have used a familiar idiom rather than translate more literally. In any case, *Tib.* does not translate *prayojanaprayojana* literally – the presence of *yang {api}* gives *prayojanasyāpi prayojanam* as a retranslation.

To conclude, the variants in the MSS of B suggest a path of corruption from A to H₂ that is more convincing than one in the reverse direction, and A also seems more in keeping with Vilāsavajra’s style. Given that *Tib.* does not decisively favour either alternative, I have preferred A's *-tatprayojana-*.

1.56

dharmatāvatāranārtham ṅ : dharmatādhvatāranārtham ṣ : dharmatārtha A
chos [gnyis su med pa] gzung ba'i don du *Tib.*[185.3.4] : dharmatārtham
*NS.Dav.* : [gnyis su med pa'i] chos nyid kyi don [dang ming]
*NS.Tib.D.N.*[Mukherji 119, 3]

*yad utadvayadharmatāvāranārtham nāmasamdhrāṇaprakāśana-tayetī ṅ : yad utadvayadharmatārtham nāmasamdhrāṇaprakāśanatayeti
NS.Dav. [64, 17]*

I have followed ṅ against A here; and ṣ's *-ādhvatāranā-* is likely to be a corruption of *-āvatāranā-*, giving *dharmatāvatāranārtham* as the reading of B. *Tib.*’s *gzung ba'i don du* indicates that it read something more than *dharmatārtham*, though *gzung ba* is puzzling. *Tib.* has it for *-samdhārana-* immediately afterwards (*mtshan gzung ba bstan to *Tib.*[185.3.4]*), so its presence may be a scribal error triggered by this use. *Tib.* also lacks an abstract suffix (nyid) to give *-dharmatā-* rather than *-dharma-*.

This citation of the *anusamsā* differs, however, from the *anusamsā* as found in *NS.Dav.*, which reads *-dharmatārtham*. If this is taken as supporting
A's -dharmatārtha (read as having lost an anusvāra), the element -vatāranā- could be seen as an interpretative addition. *NS.Tib.D.N.* follows *NS.Dav.* in having nothing for -āvatāranā- (chos kyi don); it also reads a compounded -dharmatārtha- rather than -dharmatārtham (don dang ming), suggesting further that A may be correct as it stands.

In Chapter 12, on the *anusamsā*, the NMAA paraphrases this passage as follows: *yad utādvaīadharmatā śūnyatā tatvāvatāranārtham* (A.108v7). Since the *anusamsā* is not cited separately from this paraphrase it is not clear whether Vilāsavajra read it as -dharmatāvātāraṃ or -dharmatārtham. In terms of sense he certainly took it as the former; and some such meaning has to be understood for sense to be made. Overall, I think the paraphrase makes it more likely that the NMAA also read this alternative in the present citation. If -āvatāranā- is a scribal addition, it is a sophisticated one, matching the later paraphrase, and has to have predated the Tibetan translation (unless *Tib.* here is itself contaminated).

The NMAA cites or incorporates passages from the NS *anusamsā* at a number of points in Chapters 1–5. *Tib.* never follows *NS.Tib.D.N.*, the Tibetan translation of the *anusamsā* that is found in the (Derge and Narthang) Kanjur editions, as printed in Mukherji. (See the *Introduction to the Text*, section 5.3, note 51, for a list of *anusamsā* citations.)

1.69 Citation of NS verses

NS verses are given in bold, and those surrounded by square brackets have been inserted by the editor. MS J cites NS 1 as a whole, as it does the other NS verses of this chapter. These citations, which are usually accompanied with translation into Newari, are only found in J, and are clearly insertions. For a fuller description of MS J see *Introduction to the Text*, section 2.4. Of the NS
verses commented on in chapters 1–5 of the NMAA only verses 33–40 are
cited in whole. Otherwise half-verses, pādas, or single words are cited.

1.70 triloka NMAA [1, 86] NS.Dav.[49, v.1] : trailokyā J

I follow NMAA[1, 85–6] (tān vijetum śilam asyeti trilokavijayi) as well as
NS.Dav.[49, v.1] in preferring trilokavijayi to trailokyavijayi. The latter is only
attested by J’s inserted (see previous note) citation of NS 1.

1.72 māyājāla codd. Tib. : māyājālāt NS.Dav.[69, 8] ♦ sāhasrika A Tib. :
sāhasrikāt β : sāhasrikān NS.Dav.

dāyamāyājālaṣodāsāsāhasriκamahāyogatantrāntahpāṭisamādhījālāpatālād
A : dāyamāyājālāt ṣodāsāsāhasriκān mahāyogatantrāntahpāṭisamādhī-
jālāpatālād NS.Dav.[69, 8–10] : 'phags pa sgyu 'phrul dra ba khri drug
stong pa rnal 'byor chen po'i rgyud kyi nang nas ting nge 'dzin dra ba'i
le'u las Tib.[185.4.2–3] : 'phags pa rnal 'byor chen po'i rgyud sgyu
'phrul dra ba stong phrag bcu drug pa ting nge 'dzin dra ba'i le'u las
phyung ba NS.Tib.D.N.[Mukherji 102]

In this incorporation of the NS colophon into the NMAA, Tib. supports
both codd.'s -māyājāla- and A’s -sāhasrika-: there are no case particles after
sgyu 'phul dra ba or khri drug stong pa. The compound passage thus read
yields good meaning. By contrast, the ablatives -māyājālāt and -sāhasrikāt in
NS.Dav. make no grammatical sense. It looks as if they have both resulted from
attraction to the case of -pātalād. However, that both β and NS.Dav. have
-sāhasrikāt is puzzling. How likely is it that the same error could be made
independently? Perhaps β’s reading is a result of contamination from scribal
familiarity with an already corrupt NS manuscript tradition. NS.Tib.D.N., which
translates the passage differently to Tib., also supports the readings I have
accepted, further suggesting that NS.Dav. is corrupt. (As with the translation of
the other citations and incorporations from the NS anuśāmsā, NS.Tib.D.N. here
differs from Tib.. See Introduction to the Text, section 5.3 (v) and section 5.5.)
1.73 bhagavacchākya Aye *Tib.*([185.4.3] bcom ldan 'das šā kya thub pas) : bhagavān śākya ā : bhagavattathāgataśākya *NS.Dav.*[69, 9] *NS.Tib.D.N.*[Mukherji 103]

I have followed Aye (which by stemmatic analysis I take to be the reading of α) and *Tib.* against *NS.Dav.* and *NS.Tib.D.N.*. If the reading bhagavattathāgataśākya- is correct then, since *Tib.* and α agree, *Tib.* must have inherited a corruption already present in its exemplar of the NMAA (independent loss of -tathāgata- seems unlikely). However, it is also possible that the MS tradition of the NS itself became corrupted, adding the term tathāgata, again before its translation into Tibetan. Lacking a strong reason for preferring one alternative over the other, I follow α on the grounds that it is the reading of Vilāsavajra’s text as far as can be ascertained.

1.73 bhasītā conj. (*Tib.*[185.4.3] gsungs pa; *NS.Dav.*[69, 9]) : bhasitad codd.

Sense requires emendation to -bhasītā since it must qualify nāmasamgitiḥ in the following line. The ablative, -bhasītad, may well have been attracted from the preceding -patalād.

1.88–9 śrītattvasamgraha pañca guhyāni pāthyante
guhyarāt kuliśeśvarah *NS Id* : rdo rje dbang phyug gsang ba’i rgyal

*Tib.,* in its translation of the NMAA on *NS Id*, follows the order of the epithets in *NS.Tib.,* which reverses (for metrical reasons) that of the Skt.. Hence, it translates the short passage on kuliśeśvarah (rdo rje dbang phyug), namely, kuliśo vajras tasya iśvarah kuliśeśvarah (1.101; *Tib.*[185.5.4]), before the longer section on guhyarāt (gsang ba’i rgyal), which starts with śrītattvasamgraha pañca guhyāni pathyante (1.88–101; *Tib.*[185.5.4–186.1.1]).

For further discussion of *Tib.*’s reordering of the NMAA to accord with the order of *NS.Tib.* see *Introduction to the Text,* section 5.3.
guhyair vā J : guhyaivā(va E) e : guhya y : om. D : yang na gsang ba pa las

Tib.[186.1.1]  ♦ guhyair vā → guhyarat om. D

guhyair vā rājata iti guhyarat conj. : yang na gsang ba pa las rgyal ba’i phyir gsang(gsar Tib.P.) ba’i rgyal po’o Tib.[186.1.1]

It is likely that J contains the reading of δ, which became progressively corrupted to guhyaivā and guhyaiva. The reading of y, guhya, could perhaps give some sense (as corrupt locative, “rule over”, though rāj usually takes the genitive in this sense), but then vā, supported by Tib. would have to be supplied. Also γ is easier to explain as a contraction than δ as an expansion. Tib.’s gsang ba pa implies a reading of guhyaka: it translates as, “Alternatively, he is [called] guhyarat because he is victorious over the Secret Ones”. Since las is the usual particle taken by the verb rgyal ba, it is hard to interpret it as supporting any particular reading in the Skt., though it could be taken as indicating an ablative. In terms of sense guhyair vā rājata iti guhyarat is plausible: “Alternatively ‘guhyarat’ may be analysed as ‘one who reigns because of the [five] secrets’.”

To take rāj in its sense of ‘to shine’, ‘to be illustrious’ is also possible: “Alternatively, ‘guhyarat’ may be analysed as ‘one who is radiant because of the secrets’”. Neither the immediate nor broader context, however, suggests that this is how it should be taken.

vibuddhapuṇḍarikākṣa iti conj. : vibuddhamti δ (vibuddheti J) : om. γ Tib.

See the following note.

protphullakamalānana iti conj. (Tib./186.1.3) pa dna rab tu rgyas pa’i zhal zhes pa ni {protphullakamalānana iti}) : om. codd.

I have emended so as to include the lemma both here and for the first pāda of NS 2 (vibuddhapuṇḍarikākṣa iti, line 106). Both glosses end with the word tathoktah (vibuddhapuṇḍarikam ivākṣini locane yasya sa tathoktah – lines 108–
9; prakarṣotphullakamalavād ānanam yasyāsau tathoktaḥ – line 111), implying a previous statement of what is being glossed. Since the NMAA does not cite the whole verse before its analysis, without such opening citations the two passages do not read with any sense.

The evidence from the Skt. MSS is indecisive: for the first pāda the lemma is partly supplied by δ, and omitted by γ; for the second pāda the lemma is not witnessed by any of the available MSS. Tib., on the other hand, omits the first lemma but has the second. Such a pattern could result from errors either of addition or of omission. The appearance of a lemma is on the whole easier to account for than its disappearance (see the note on 1.116 where the former is likely to have occurred) since it is a familiar unit. However, both MSS A and B are unavailable here, and β can have substantial levels of corruption in relation to AB. Given the ambiguity of the MSS evidence, the strength of the argument from sense suggests the proposed emendation.

1.112 vajrasya madhyam codd. Tib. ([186.1.4] rdo rje'i dbus)

Emendation to vajravarasya madhyam is suggested, as otherwise varam, a word from the NS, is neither mentioned nor glossed and this is uncharacteristic of Vilāsavajra. Since Tib. supports vajrasya I have not emended, yet there remains a doubt over the passage since vajrasya may be the reading of β rather than Ω, MSS A and B being unavailable. Tib., which misinterprets the latter part of this sentence, could have inherited a corruption (see the following note).

1.112 svakareṇa JH² : kareṇa γ Tib. ([186.1.4] lag pas) : sa svakareṇa De

vajrasya madhyam svakareṇa gṛhitvā muhur muhuh punah punah prakṣiptaṃ vajraṃ pratīcchān prrollālayann idam āheti sambandhaḥ : rdo rje'i dbus nas lag pas bzung (gzung Tib.P.) nas yang dang yang du rdo rje gyen du bsgyur nas gzung ba ni / rang gi lag gis (gi Tib.P.) rdo rje mchog / yang dang yang du gsor byed pa'o / 'di skad gsol to zhes pa dang 'brel to / Tib. [186.1.4]

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The question that arises here is the same as that implicit in the discussion of the preceding note: is Vilāsavajra incorporating the text of the NS into the sambandhah, i.e. into his structural analysis of the half-verse and its relation to the rest of the sentence? It is usual for him so to do. The MSS support kareṇa as well as svakareṇa (following the NS). Stemmatic analysis of the readings is not decisive: it is not possible to say what the reading of β may have been. The sa of De’s sa svakareṇa could be a dittography, which J either corrected or failed to inherit. H²’s svakareṇa, an instance of H’s contamination, is not necessarily correct: svakareṇa may well be a scribal ‘correction’ to the familiar word of the NS. On the other hand svakareṇa may be correct while γ’s kareṇa lost a syllable. Though Tib. supports kareṇa, it could have inherited an error from its exemplar. (See the note on 1.45 for an example of Tib. inheriting an error, found in β.) On balance I prefer svakareṇa on the grounds that it makes sense within the broader context of Vilāsavajra’s style. When he gives a sambandhah Vilāsavajra usually incorporates words of the NS, sometimes with a gloss, (as here, with muhur muhuh punah punah praksiptam vajram prati-cchan prollālayann).

Tib. also changes the sense of the passage by inserting a citation of the half-verse after translating the sentence as far prollālayann. This is blended, though not very happily, with the rest of the sentence by the addition of the word skad (“speech”) to the translation of idam āheti sambandah. See above for the Skt. as I have accepted it and Tib. – the citation of the NS by Tib. is underlined.

1.116 śrīvajrapāṇyabhiṣekatantre conj. Tib.[186.1.5] dpal phyag na rdo rje dbang bskur ba'i rgyud las) : śrīvajrapāṇyabhiṣekante tantro γ : śrīvajrapāṇibhiṣeketantro ε : śrīvajrapāṇya(-ni D)bhiṣeketantro bhrkuṭi ityādi ζcH² śrīvajrapāṇyabhiṣekatantre śrīvajradharānucarā bhrkuṭitaraṅgapa-ra-mukhā pañca śatāni krodhaganānām pathyante conj. : dpal phyag na rdo rje dbang bskur ba'i rgyud las / dpal rdo rje 'chang gi rjes su
spyod pa khro gnyer rim par(pa Tib.P.) Idan pa la sogs pa khro bo'i tshogs lnga brgya brjod Tib.[186.1.5–6]

There are two issues here: firstly, the emendation from śrīvajra-pāṇyabhiṣekante āntre to śrīvajrapāṇyabhiṣekatantrat; and secondly, the possibility that the reading bhrkuṭi ityādi may be (part of) a lemma that has become displaced from its original position. The emendation to śrīvajra-pāṇyabhiṣekatantrat creates good Sanskrit. It is the standard way that Vilāsavajra refers to other texts, and it is supported by Tib. (the connective particle 'i is used to translate such a compound). As for the reading bhrkuṭi ityādi, it is not supported by Tib. and is not required by the sense of the passage, which can stand alone without a lemma (bhrkuṭitarangapramukhāḥ can be taken as an allusion to the NS that is incorporated into the text). I therefore take bhrkuṭi ityādi to be a scribal insertion: the manuscript readings suggest that it was not present in β (being absent in both γ and ε). The corrected readings of CCH2 could represent contamination from corrupt exemplars, for example from J in the case of H (see Introduction to the Text, section 4.4).

1.120–1 ata eva virās te / tair anabhīhavānīyatvat codd. : de nyid kyi phyir dpa’ bo ste / de de mnams kyis zil gyis mnan par mi nus pa’i phyir ro Tib.[186.1.7–8]

Taken strictly, tair must be understood to refer back to durdāntadamakaiḥ, yet what is required is reference to durdāntaiḥ, the ‘hard-to-tame’. It is they who cannot overcome the attendant Vajrapānīs. In other words, taiḥ would be glossed as durdāntair iti taiḥ. Could taiḥ be a remnant of durdāntair? Tib. supports taiḥ (taking the first de as a misplaced translation of te) or tair eva (treating de de as emphatic). In the absence of any concrete evidence for emendation it is probably safer to retain taiḥ; its proper referent is clear from the context.
1.125 ullālayadbhiḥ svakaraiḥ prasphuradvajrakotibhiḥ NS 4ab : rdo rje rtse mo rab 'phro ba / rang gi lag gis gsor byed pa / NS.Tib.[Mukherji 3, 7–8]

Tib. follows the order of NS.Tib. and rearranges the NMAA, placing the passage on prasphuradvajrakotibhiḥ (1.126–7; Tib.[186.2.1–2]) before that on ullālayadbhiḥ svakaraiḥ (1.125; Tib.[186.2.2]).

1.125 svakaraiḥ ṣ Tib.[186.2.2] : muhur muhuh svakaraiḥ δH2
ullālayadbhir iti ārdḥvam utkṣipadbhiḥ / kaiḥ / svakaraiḥ // : gsor byed pa zhes bya ba ni gyen du sgyur ba'o / gang gis zhe na / rang gi lag gis so / Tib.[186.2.2]

I follow ṣ and Tib. here, rather than δH2. The reading muhur muhuh could be a scribal insertion, added under the influence of the phrase svakarena muhur muhuh in NS 2. That H2 has muhur muhuh svakaraiḥ is not necessarily evidence of ṣ having it, since H2 is sometimes the result of contamination from J (see Introduction to the Text, section 4.3).

1.126 prasphuranti conj. (Sanderson; Tib.[186.2.1] rab tu 'phro ba) : prasphullānām δH2 (prapraphullānām J) : prasphurad eva ṣ
prasphuradvajrakotibhir iti prasphuranti vajrānām koṭayō 'grabhāgā yeśām te prasphuradvajrakotayah / tāiḥ conj. : rdo rje rtse mo rab 'phro ba zhes ba ni rab tu 'phro ba'i rdo rje'i rtse mo ste / thog ma'i cha dang gang ldan pa de ni / rdo rje rtse mo rab 'phro ba zhes so Tib.[186.2.1]

Within the context of the bahvrihi analysis of prasphuradvajrakotayah the extant readings cannot be correct since a word is needed to agree with koṭayō 'grabhāgā. A present participle is suggested in order to accord with the stem form, prasphurat, in the NS pāda. Tib. supports prasphuranti: the same verbal adjective, rab tu 'phro ba, is used in the translation of the citation of the pāda and its analysis (though abbreviated to rab 'phro ba to conform to the metre in the pāda citation).
1.129 tatra sarvadharmānāṃ codd. : de la snying rje dang ldan pas snying rje’o / bde ba ’gog par byed pa snying rje ste / Tib.[186.2.3–4]
prajñopāyaṁmahākarunājagadarthakaharaḥ paraṁh NS 4cd[NS.Dav. 49, v.4] : snying rje che dang shes rab dang / thabs kyis ’gro don byed pa’i mchog NS.Tib.[Mukherji 3, 9–10]

Tib. does not correspond with the Skt. since it rearranges the NMAA passages that comment on the terms prajñā, upāyah and mahākarunā in conformity with their order in NS.Tib. Thus, the passage following de la {tatra} above is Tib. for the passage on mahākarunā, which is translated first (1.131–4; Tib.[186.2.3–5]). This is followed by the passage on prajñā (1.129–30; Tib.[186.2.5]); with that on upāyah being translated last (1.130–31; Tib.[186.2.5]).

Tib.’s bde ba ’gog par byed pa snying rje ste translates kam ruṇaddhiti karunā (emend ’gog par, ‘to tear out’ to ’gogs par, ‘to suppress’?), but the preceding passage has nothing that corresponds with it in the Skt. Although MSS A and B are missing for this passage, the Skt. does not give the impression that some may have been dropped, and it is not clear how the Tibetan (meaning something such as “[the word] compassion [is used] since [he is] compassionate”) could fit in. Also Tib. does not attempt to translate kam iti sukhasyākhyā, the second part of the nirvacana.

1.129 pravicayah conj. (Tib.[186.2.5] rab tu ’byed pa) : pravicaryāḥ : prasiddhayeyāṃγ

Emendation to pravicayah is supported by Tib. as well as on grounds of sense. Tib.’s rab tu ’byed pa means ‘analysis’, ‘investigation’. The longer form, rab tu rnam par ’byed pa, is given for pravicayah by the Mahāvyutpatti (MVy 846, 990). The second of the seven bodhyangāni, dharmapravicayah is defined as one of the components of prajñā by Vasubandhu: smṛtyupasthānāni
dharmapravicayasambodhyaṁgam sanyagdrśtiś ca prajñāiva (AKBh 1017, 10).

1.130 prajñā / upāyo conj. (Tib.[186.2.5] shes rab bo / / thabs ni) : prajñopāya-
yo(-yau C) δ : prajñopāyayoḥ γ

The context here must be that of a discussion, in turn, of prajñā, upāyah and mahākarunā, in which case β’s dual form makes no sense (A and B are lacking). Emendation to prajñā / upāyo is supported by Tib.

1.131 sakalasattvārthakaranam conj. (NMAA[1, 142] Tib. [186.2.6] sems can rnams kyi don byed pa) : sakalasattvākāraṇam codd.

The context suggests that a word such as artha has been lost from codd., and the parallel phrase at 1.142, sattvārthakaraṇād (em. : -karaṇāni codd.), suggests such an emendation. Tib.’s don confirms this. The emendation from -karaṇam to -karaṇam is supported by byed pa, which is also used at 1.142 (see the note on 1.142 below).

1.135 arthakaraɪ iti Cγ : arthakaraɪ parair iti δ Tib.

I have preferred the reading arthakaraɪ iti since this passage concludes the material commenting on prajñopāyamahākarunājagadarthakaraɪ by citing it in the (ablative) form used in the NS. Since paraih, the last word of NS 4, is not part of what has been commented on – it is glossed immediately afterwards – there is no point in its inclusion. Scribal familiarity with the half-verse could well result in its addition to the text, and it is the type of error that could occur independently in δ and Tib.

1.142 sattvārthakaraṇāt conj. Tib./(186.3.1] sems can gyi don byed pa’i phyir ro) : sattvārthakaraṇāni codd. (om.H)
The plural termination -āni makes no sense in this context. An ablative of reason is supported by Tib.'s phyir. Since MSS A and B are unavailable here codd. represents the reading of β only.

1.144–6 mahābhairavāṭṭahāsā conj. : mahābhairavo ṭṭahāsā γ : mahābhairavā aṭṭahāsā δ
(mahābhairavā aṭṭahāsā C) ♦ āḷamkṛti conj. : āḷamkṛta codd.

kim tad rūpam / mahābhairavāṭṭahāsānekaśīrṣakaraṣaṇaviṃśiṣṭaṃ / rūpam / mahābhairavāṭṭahāsā hūṃ / mahābhairavo ttahāsā y : mahābhairavā aṭṭahāsā δ
mahābhairavā ṭṭahāsā C) ♦ āḷamkṛti conj. : āḷamkṛta codd.

...divine power, with loud laughter, many heads ..."

Though this gives good sense, the process of corruption to mahābhairavo (γ) and mahābhairavā (δ) is hard to see. Also, Tib., although it separates mahābhairava from aṭṭahāsā, takes them on the
same syntactic level (i.e. 'jigs byed chen po is followed by dang, as are the other attributes).

Alternatively, if mahābhairava is part of the compound the Skt. readings could be the result of an earlier separation of mahābhairava and attahāsa to show the word break within the compound (γ then taking them as separate words and giving a 'correct' sandhi and δ reading mahābhairavā for mahābhairavo). But mahābhairava could be taken as both a separate attribute and part of the compound only if it can be read as a noun. For bhairava, MW records the meaning “n. terror or the property of exciting terror” (s.v. bhairava, where it is given as a meaning recorded by H. H. Wilson). This could give some sense (“great terrifyingness”), though it seems less likely than the karmadhraya “greatly terrifying”, which is based on the more common adjectival meaning of bhairava.

To summarise, the evidence from the MSS points more towards mahābhairava being compounded, and this is supported by Tib.. The evidence for emendation to mahābhairavam attahāsa- is inadequate, and as a result I have emended to mahābhairavāttahāsā-. As for meaning, I have translated it in line with the requirements of the syntax (pace Tib., which could possibly have misunderstood the original) as an adjective qualifying attahāsā. Yet reservations must stand. The description of the Krodhas might have been incorporated from elsewhere. If such an original or parallels were traced, further light might be cast on the passage.

I have also conjecturally emended -kapālamālālamkrta- to -kapālamālālam-krti- on the grounds that a substantive is required here (though alamkrti is a little unusual in prose). Tib.’s brgyan par byed pa, a nominal form, supports such an emendation. Two other features of Tib. can be noted: for urdhvakesa it has skra kham pa gyen du 'greng ba adding kham pa (“brown”), which is not
found in the Skt.; and it takes *pingalabhrūbhanga* as two attributes (*rdzi ma ser po dang / khro gnyer dang*), “tawny eyebrows and a frown”.

1.155  
*tam* conj. : *tam nātham* A : *nātham* B  

I take *tam* to conclude the gloss on *nātham* by signifying its (accusative) case in the NS. This is necessary since the gloss itself is carried out in the nominative. This method of indicating the case of a glossed word at the end of a gloss is seen elsewhere, eg. at 1.127 (*prasphuradvajrakotibhir iti prasphuranti vajrānām kotayo 'grabhāgā yeśāṃ te praspuradvajrakotayah / taih //*). The word *nātham* following *tam* in A is redundant.

*Tib.* would appear to support B’s reading of *nātham*. However, the evidence from *Tib.* at this point is not clear: the punctuation makes *mgon po* the first word in a new sentence that initiates a rearrangement of the text of the NMAA (… *gtso bo ni mgon po’o / / mgon po yang ci ’dra ba’i mgon po yin zhe na / gsungs pa / de bzhin shes pa zhes so* *Tib.*[186.3.6–7]). There should probably be a *shad* after *mgon po* with *yang* translating *punar api*. This would leave *Tib.* supporting B. Nonetheless, *nātham* on its own seems stylistically unlikely: a citation of the root text in such circumstances is usually introduced by *atah* or *ata eva*. Also, B omits *nātham* after the immediately following *punar api kimviśīṣṭam*. (That A’s *punar api kimviśīṣṭam nātham* is correct here is shown by the parallel forms in this passage on NS 6ab: *’bhūyo ’pi nātham* – line 157; *punar api kimbhūtam nātham* – line 165.) The first *nātham* could possibly be a dittography present in A, with the second (and correct) instance subsequently omitted in B. Despite the evidence, supported by *Tib.*, that *tam nātham* (or *nātham*) is present in A, I have diagnostically emended to *tam* on grounds of style and the existence of other instances of the same pattern elsewhere in the NMAA.
punar api kimvīśīṣṭam nātham ity āha sambuddham iti : yang ci 'dra ba'i mgon po yin zhe na / gsungs pa / de bzhin shegs pa zhes so Tib.[186.3.6–7] pranamya nātham sambuddham bhagavatam tathāgatam NS 6ab [NS.Dav. 50, v.6] : mgon po bcom ldan de bzhin gshegs / / rdzogs sings rgyas la phag 'tshal te NS.Tib.[Mukherji 4, 9–10]

Tib. arranges the text of the NMAA that comments on NS 6ab in a different order to the Skt. at this point. The Skt. takes each word of the half verse in turn. Tib., on the other hand, follows the Skt. order until the conclusion of the comment on nātham (ie. ...anāthānām lokānām anuśāsanāt nāthaḥ svāmi / tam, line 154–5 ), after which it takes the glosses on the three remaining words in reverse order (ie. tathāgatam, Tib.[186.3.7]; followed by bhagavatam, Tib.[186.3.8]; followed by sambuddham, Tib.[186.4.3]). Tib. returns to the order of the Skt. at pranamyeti pūrveṇa... (line 1.167).

The reason for this order is not clear. Changes by Tib. to the order of the Skt. usually reflect the order of the Tibetan translation of the NS used by Tib. in the citations of the NS in the NMAA (ie. the order of NS.Tib.). For the present verse, NS.Tib. does translate the three terms in a different order, but that of bhagavatam tathāgatam sambuddham rather than tathāgatam bhagavatam sambuddham. (Surely in NS.Tib., bcom ldan was placed where it was so that the following de could be also heard as 'das). One solution is that this is an instance where the Tibetan translation of the NS used by Smṛtijñānakirti differed from that usually ascribed to Rin chen bzang po (taking NS.Tib. to reflect Rin chen bzang po’s translation). Unfortunately, since neither the Skt. of the NMAA nor Tib. cite NS 6ab as a whole we cannot see what that translation may have been. (See Introduction to the Text, section 5.)

vā conj. : om. codd.

na śrāvakam pratyekabuddham vā conj. : nyan thos dang rang sangs rgyas ma yin pa'i phyir ro Tib.[186.4.3–4]
The emendation is diagnostic, the minimum necessary to give some sense. 

*Tib.* makes this passage a reason for what precedes: “How does it, [that is, the Nāmasamgiti,] also describe the Lord? As the perfectly enlightened one (sambuddham > samyaksambudddham), since he is not a Śrāvaka or Pratyekabuddha.” To render this literally in Sanskrit one would have to emend to something such as *na śrāvakapratyekabuddhatvāt*. There is no justification for this in the Skt., though it may be argued that this is its implicit sense as emended.

1.159 āvṛti *conj.* (AAĀ 1.2–3) : āvṛtis *codd.* : [nyon mongs shes bya’i] sgrib *Tib.* [186.4.1]

The evidence from MS B is unavailable at this point. In emending to the dual form I follow the (unattributed) citation of this verse by Haribhadra, taking *kleśajñeyāvṛtī* to stand for *kleśāvṛtijñeyāvṛtī*, ie. short-hand for the two hindrances more commonly known in the form *kleśāvaranam* and *jñeyāvaranam*. *Tib.* supports the word āvṛti but is ambiguous as to number (sgrib pa is used to translate both āvṛti and āvaranam into Tibetan).

1.164 bhaga iti A AAĀ; AbhayaP; CSViv; SpPr : iti bhaga(gah J) β  \* smṛtīḥ AH²

*CSViv* : smṛtah β SpPr : śrutih AAĀ; AbhayaP

aiśvaryasya samagrasya rūpasya yaśasah śriyah / jñānasyātha pratyatnasya sanām bhaga iti smṛtīḥ // *conj.* : dbang phyug dang ni gzugs bzang (bzangs *Tib.D.*) dang / / grags dang dpal dang rab mchog dang / / de nas ye shes brtson ’grus dang / / drug po rnam la Idan par bshad *Tib.*[186.4.2–3].

The readings of the MSS representing β are clearly corrupt in reversing the order of bhaga and iti. The final word is more problematic since both smṛtīḥ and smṛtah are witnessed by testimonia, as is a third option, śrutīḥ, which, understood as a synonym for sabdah, gives good sense: “The word ‘bhaga’ ...”. The different readings of the testimonia suggest that the verse circulated in
more than one form; the present task, however, is to try to establish 
Vilāsavajra's reading. AH²'s *smrtih* is likely to be the reading of (at least) α 
since when H's corrections do not follow J they come from outside β. (See 
*Introduction to the Text*, section 4.3 for discussion of H's contamination.) The 
reading *smrtih* is attested in the CSViv, and although it could be a corruption of 
śrutih, *smrtih* gives sense if understood in the sense of 'tradition': “There is the 
tradition that [the word] ‘bhaga’ ...”. The reading *smrtah*, attested by β, and 
also witnessed in a Śaiva testimonium (SpPr 89, 2–4), is more problematic. 
Being a participle, *smrtah* needs a subject. If it were to be understood as, “What 
is called bhaga [denotes] six things ...” one would expect ...bhaga iti smrtam. 
Also, *smrtih* could, through an error of omission, easily corrupt to *smrtah*, 
whereas corruption from *smrtah* to *smrtih* is less straightforward. I have, 
therefore, preferred the reading *smrtih*, as attested by AH². (Corruption to 
*smrtah* could also have been influenced by its occurrence in line 160, at the end 
of the preceding citation exemplifying the first nīrvacana of bhagavān – though 
β has *smrtāh* here.) 

*Tib.* is puzzling in a number of respects. The phrase *rab mchog dang* seems 
to make a list of seven items rather than six (though *rab mchog* is an adjective); 
*dang* after *ye shes brtson 'grus* would usually imply another item to follow; and 
*gzugs bzang* indicates that *samagrasya* has been taken with *rūpasya*, rather 
than with *aiśvaryasya* as the Skt. pāda break would suggest. (That *aiśvaryasya 
samagrasya* belong together is further suggested by the Śaiva testimonium, 
which has *aiśvaryasya samagrasya jñānasya yaśasah śriyah*, ie. *jñānasya* 
substitutes for *rūpasya* suggesting the two are separate items; but *aiśvaryasya 
samagrasya* stay together.) *Tib.*'s treatment of the final part of the citation is not 
literal and so cannot throw any light on the Sanskrit: “As for the six,
(sovereignty etc.) [they are] explained as possessions” *(drug po rnams la Idan par bshad)* (Das 709, s.v. Idan pa lnga “the five possessions”).

(I am indebted to Prof. A. Sanderson for the testimonia for this and the preceding citation.)

1.183 \[kleśāḥ \textit{sāt} A \textit{Tib.} ([186.4.8] nyon mongs pa drug go) : klesā rāgādayah \textit{sāt} B\]

The reading of A is to be preferred: it is supported by \textit{Tib.}; also the list of \textit{kleśas} that follows starts with mānah, not rāgah. \textit{Tib.} also supports the order of \textit{kleśas} as given in the Skt.. Since most of the standard lists of the six \textit{kleśas} do, however, start with rāgah the presence of rāgādayah can be understood as a likely scribal gloss. (See note to the translation.)

1.189 \textit{bhagavān conj.} (\textit{NMAA} 1, 191 prakāśayatu bhagavān ityāha) : bhagavām \textit{NS.Dav.} 50, v.9

In inserting the text of NS 9, I follow the reading \textit{bhagavān} given by \textit{codd.} in its citation of this part of the verse against \textit{NS.Dav.} on the grounds that my intention is to give the NS as read by Vilāsavajra. (In fact for one MS, \textit{Mukherji} [6, v.9] has \textit{bhagavān}. Davidson omits to record this.) It might be argued that \textit{bhagavān} is a scribal regularisation of an originally irregular form, \textit{bhagavām}. I do not think such a position sustainable. There is no evidence that \textit{bhagavām} is any more than an orthographic habit of some Newar scribes, where an \textit{anusvāra} substitutes for a final nasal. (This is probably an extension of the more common habit of substituting an \textit{anusvāra} for medial nasals.) \textit{NS.Dav.} also has \textit{bhagavām} against \textit{codd.}’s \textit{bhagavān} in NS 17 and NS 23 (see notes on 2.1 and 3.1 respectively).

1.201 \textit{bhagavan J} : \textit{bhagavān cett.} : bcom ldan 'das kyi [ye shes sku] {bhagavaj-} \textit{Tib.} [187.1.1]
atha bhagavan jñānakāyasyetyādi // he bhagavan J : de nas bcom ldan 'das kyi ye shes sku zhes bya ba la sogs pas ni / kye bcom ldan 'das Tib.[187.1.1]

The context makes it clear that Vilāsavajra reads bhagavan here and takes it as a vocative: the gloss he bhagavan is attested not only by codd. but is supported by Tib. (kye bcom ldan 'das ). That this is the case is reinforced two lines later when Vilāsavajra treats jñānakāya as a separate epithet of Mañjuśrī-jñānasattva: kimviśiṣṭasya jñānakāyasyeti (line 203). Tib. follows the gloss of bhagavan as a vocative despite using an inherited translation of the NS in its opening citation which takes it as compounded in stem form with jñānakāyasya to give bhagavajjñānakāyasya (bcom ldan 'das kyi ye shes sku = NS.Tib.[Mukherji 7, v.10]).

I have emended diagnostically to the third person singular future since -avabhotsyatha is not possible, ava Ībudh being ātmanepada. Corruption to -eti could be the result of double sandhi (ie. evāvabhotsyata iti → evāvabhotsyateti), but it is not straightforwardly clear how -yateti could become -yatheti. The context provides no clue as to the original person or number, but emendation to the singular maintains the metre and gives sense. Tib.'s mgon par byang chub can be read as supporting the emendation. (Tibetan prose would use a more periphrastic form.)

gambhirārthām ityādi codd. : mtshan ni yang dag brjod pa'i mchog ces bya ba la sogs pa ste {nāmasamgitum uttamām ityādi} Tib.[187.2.3–4]

Tib. 331
mtshungs med rab zhi ba // thog ma bar dang mthar dge ba //
NS.Tib. [Mukherji 7–8]

For this verse NS.Tib. has as its first quarter verse a translation of the fourth
pāda of the Sanskrit (nāmasamgītim uttāmām); and Tib., following NS.Tib.,
takes the opening of NS.Tib. as the pratīka rather than translating the Sanskrit.
As a result Tib. rearranges somewhat the order of the commentary to accord
with the order of epithets in NS.Tib. by next translating the gloss on
nāmasamgītim uttāmām from line 235 (ie. Tib. translates iti gatārtham). Tib.
then returns to the Skt. order, translating the gloss on gambhirārthām (don zab
ces pa ni... Tib.[187.2.4]). From this point there is no conflict with the order
suggested by NS.Tib. since after the initial change the order of NS.Tib. and the
Skt. coincide for the remainder of the verse. The sDe dge edition of the NS
revises the order of the translation to accord with that of the Skt., placing the
first pāda of the earlier translation last. It also revises the translation of the
fourth pāda to mtshan yang dag par brjod pa mchog (see Mukherji 7, note 5).
Although this accords more closely with the Sanskrit, the correct metrical
weighting of NS.Tib. is lost.

1.227 udāraś cāśāv arthaś codārārtho conj. : udāra< ~14 > F : udārārtham
< ~8 >rtha H : udārārtham<-- ~>rtha C : udārārtham udārārtha D : udārārtha
udārārtha JH2 : om. E Tib.
udārārthām iti / udāraś cāśāv arthaś codārārtho vaipulyārtha iti yāvat /
sa yasyāṃ vidyate sā udārārthā / tām ca // conj. : don ni rgya che
zing zhes pa ni rab tu rgyas pa’i don to / de gang la yod pa de ni don ni
rgya che zying zhes so / Tib. 187.2.5

With the exception of E all the MSS available (those representing |3; A and
B being unavailable) have some corrupted material that I take to be the remnant
of a karmadhāraya analysis of udārārthām. I have emended diagnostically
following the immediately preceding gloss on gambhirārthām since its structure
and that of the gloss on udārārthām are the same: an opening citation followed
by a karmadhāraya analysis (for both if the emendation is correct) and semantic gloss (śūnyatārthah and vaipulyārthah); a bahuvrihi analysis of the whole (here the form is identical in both cases: sa yasyām asti sā gambhīrārthā; sa yasyām vidyate sā udārārthā) and finally a return to the accusative case of the NS. The grounds for emendation are persuasive given that the two glosses are so clearly meant to run in parallel. However, the process of corruption to the present state of the MSS is not clear, and with the exception of F the lacunae are not large enough to accommodate the proposed restoration. Stemmatic analysis of the readings suggests that β contained a lacuna, witnessed in varying sizes by FHC, which later scribes attempted to correct.

Tib. (following an inherited NS translation with don ni rgya che zhing) has no passage that corresponds to the karmadhāraya analysis: it appears to have read udārārthām iti vaipulyārthah / sa yasyām vidyate sā udārārthā. Either it omits the karmadhāraya gloss, though it does not omit the corresponding analysis of gambhīrārthām, or it is not present in its exemplar. It is possible, though it would be uncharacteristic, that Vilāsavajra dispensed with a karmadhāraya analysis in this instance. Nonetheless, the corrupt passages in the Skt. MSS remain to be accounted for and they are more easily explicable as errors of omission than of addition.

1.230 tām ca conj. (NMAA[1, 228]) : om. codd.

This is a purely diagnostic emendation based on the fact that Vilāsavajra usually returns to the case of the citation when giving a grammatical analysis of a compound. I have adopted tām ca from two lines earlier. If MSS A and B were available here and supported the reading of β, I would be more cautious in suggesting such an emendation, but β often omits words and phrases. Tib. is of no help since it does not translate this part of these grammatical analyses.

1.231 sāsamā conj. : sā ity asamām codd. (om. F; ity asamām H²)
I take *iti* to be a scribal addition, perhaps an attempt to create some sense after an earlier corruption to *asamām*. It is attested by the MSS of β only, A and B being unavailable. The sequence of corruption may have proceeded as follows: *sāsamā* → *sā asamā* (resolving the sandhi), *sā asamā* → *sā asamāṃ* (the accusative termination perhaps resulting from attraction to the case of the original citation), *sā asamāṃ* → *sā ity asamām* (*asamām* marked off as a restatement of the original word). *Tib.* is somewhat interpretive — for *mtshungs*, an inherited translation of *asamām*, it gives a gloss (*mnyam pa*) — but there is nothing to suggest it had a second *iti*. Nevertheless, a problem remains. The usual restatement of the case of the epithet following a bahuvrihi analysis is lacking. (See the following note, on 1.232.)

1.232
tāṃ ca *conj.* (*NMAA*[1, 228]) : *om. codd.*

My reasons for adopting this diagnostic emendation are the same as those given in the note on 1.230, above.

1.245
punah *ve* : punah punah *ζ* : *om. Tib.*

Stemmatic analysis supports the reading *punah* (ie. being in *ve* it must be in β), unless *γ* and *ε* independently omitted one *punah*. This seems unlikely given that *punah punah* would be familiar as the reading of the NS. An error of commission is more likely in this case than one of omission. (See the following note for discussion of the context and of *Tib.*)

1.246
punar *codd.* : yang dang yang du {punah punar} *Tib.*[187.3.2]

punar api kimvīśiṣṭāṃ ity āha / yātitair ityādi / atitair buddhāya yā bhāṣītaḥ anāgataḥ ca ye samyaksambuddhā hi yasmād yām bhāṣīṣyante punah / pratyutpannaḥ ca buddhā bhagavanto bhāṣante yām nāmasamgītim punar apiti // : khyad par gzhan yang ci ’dra ba (’dra *Tib.P.*) zhe na / gsungs pa / ’das pa’i sangs rgyas rnam s kyis gsungs
zhes pa la sogs pa ste / 'das pa’i sangs rgyas mams kyis gang gsungs pa dang / ma ’ongs pa’i yang dag par rdzogs pa’i sangs rgyas mams kyis gsung bar ’gyur ba gang yin pa dang / yang da ltar byung ba’i sangs rgyas bcom ldan ’das mams yang dang yang du gsung ba (gsungs pa Tib.D.) gang yin pa’i zhes bya’o Tib.[187.2.8–187.3.2]

Rather than emend to punah punar I follow codd. on the grounds that it is unlikely that one punah would be omitted in error given the familiarity of the NS context. It seems that Vilāsavajra reads NS 12d’s punah punah in such a way that one punah qualifies anāgatāḥ samyaksambuddhāḥ (see the note on 1.245, above) and the other pratyutpannā buddhāḥ.

Tib., however, does not have a punah qualifying anāgatāḥ samyaksambuddhāḥ, but has both (yang dang yang du) qualifying pratyutpannā buddhāḥ (da ltar byung ba’i sangs rgyas). Possibly Tib. has been influenced by its inherited translation of the NS: for the opening pratika (yātitaṁ ityādi) Tib. cites the whole of the opening pāda of NS 12 (’das pa’i sangs rgyas mams kyis gsungs) and where the Skt. paraphrases the fourth pāda Tib. cites NS.Tib. (yang dang yang du gsung ba gang) and omits any translation of nāma-samgītim.

There is a case for emending to pratyutpannāḥ ca <sam>buddhā since elsewhere the Skt. incorporates the text of the NS into its paraphrase. However, Tib.’s da ltar byung ba’i sangs rgyas supports codd. (pratyutpannāḥ ca buddhāḥ); it does not have sambuddhā (da ltar byung ba’i rdzogs sangs rgyas = NS.Tib.[Mukherji 8, v.12]).

1.247 māyājāleṣyād ... codd. : des ’di skad gsung bar (par Tib.D.) ’gyur te ... {anenaitad uktam bhavati ...} Tib.[187.3.2]

Following its translation of ...nāmasamgītis punah apiti, Tib. translates the passage anenaitad uktam bhavati (line 251) → pradarśitam bhavatīti (line 255)
before returning to māyājāletoṇḍī, ie. where the Skt. has māyājāletoṇḍī, Tib. des 'di skad gsung bar (par Tib.D.) 'gyur te.

In many ways this is a better order than the Skt. since the passage in question relates to NS 12 rather than to NS 12–14, which is how it has to be understood in the Skt.. MS A and B are unavailable here, so the Skt. is that of β, and not necessarily that of Ω. On all other occasions (except for at 1.156: see note) when the Skt. and Tib. order the NMAA differently, it is clear that it is Tib. that contains the rearrangement under the influence of an inherited translation of the NS used for the NS citations. Here there is no such influence. However, if the order as preserved in Tib. is correct, the process by which β became corrupt is not clear from any of the MSS. One possibility is that an exemplar of β initially omitted the passage and then incorrectly reinserted it as a marginal correction, which was subsequently incorporated into β. Although I have decided to follow the extant Skt., the evidence from Tib. and from the context makes a persuasive case for emendation of the Skt. order.

1.252 sā conj. : om. codd.  
   tryadhvavartibhis tathāgatair yā bhāṣītā sā nāmasamgitiḥ conj. : dus gsum gyi de bzhin gshegs pa rnams kyis mtshan yang dag par brjod pa gsungs pa Tib.[187.3.2-3]

Since MSS AB are unavailable codd. represents β rather than Ω. I have emended diagnostically by inserting sā as a necessary correlative of the relative pronoun yā. The evidence from Tib. is neutral since it does not translate the passage with a relative construction (which does not mean that the Skt. did not contain one). Loss of a syllable, sā, through scribal omission is not improbable given that there would be three consecutive syllables ending in -ā.

1.252 tulyatām conj. (Sanderson) : tulya CJ : tulyam DEY : [nam mkha’] dang ’dra bar Tib.[187.3.3]
anenaitad uktam bhavati / tryadhvavartibhis tathāgatair yā bhāṣītā <sā>
nāmāsāṃgitiḥ / ato 'syā dharmaparyāyasyākāśatulyatāṁ saṃdarśayati
c conj. : des 'di skad gsung bar(par Tib.D.) 'gyur te / dus gsum gyi de
bzhin gshegs pa rmams kyis mtshan yang dag par brjod pa gsungs pa
de'i phyr chos kyi rnam grangs 'di ni nam mkha’ dang 'dra bar bstan
pa yin te Tib.[187.3.2-3]

MSS AB are unavailable here. The emendation to -tulyatām is diagnostic:
an abstract noun is required for any sense, given the genitive asya
dharmaparyāyasya. Tib. (lit. “therefore, as for this Dharma teaching, it has
been explained as [being] like space”) supports the meaning of the Skt. as
emended although it does not translate literally (and so has no genitive or
abstract particles.)

1.254 tathāgatānām conj. (SekUdTi; AKBh) : om. codd. Tib.[187.3.3]
tathā coktam / utpādād vā tathāgatānām anupādād vā <tathāgatānām>
sthitaivaśā dharmānām dharmatetā pradarśitām bhavatītī
c conj. : de skad
du yang gsungs pa / de bzhin gshegs pa rmams byung yang rung ma
byung yang rung chos nyid ni kun tu (du Tib.D.) gnas pa’o zhes bstan
par 'gyur ro zhes so // Tib.[187.3.3-4]

This passage is cited in a number of other sources. Yaśomitra, re quoting it
from the Abhidharmakośa, states that the passage comes from a sūtra
(ABhVyā 452, 20), though I have not been able to identify which one.
Against all the testimonia, both codd. and Tib. have just one tathāgatānām.
However, the MS evidence is that of the descendents of β; A and B, generally
the most reliable MSS, are unavailable at this point. If a second tathāgatānām
has been omitted, its omission by Tib. could be the result of Tib. working with a
corrupt exemplar. Alternatively, since the testimonia differ in the latter part of
the passage (sthitaivaśā dharmānām dharmatā as against sthitaiveyam
dharmatā) suggesting it circulated in more than one form, Tib. could be
following a version of the passage with which it is already familiar rather than
translating afresh (as with citation of the NS verses). That it also fails to witness
dharmāṇām, as does the version cited in the AKBh and its Vyākhyā, perhaps supports this view. If Tib. is following another version, rather than being corrupt, that version has tathāgatānām only once, yet all the Sanskrit testimonia witness it occurring twice.

A further argument for not emending is that the Vairocanābhisambodhisūtra, with which Vilāsavajra was familiar – he quotes from its first chapter in NMAA 6 – contains what looks like a version of this quotation in chapter two. Wayman (1985, 51, note 3) cites this passage in English translation (presumably from the Tibetan): "Master of the Secret Ones, besides, the mantra character was not made, nor arranged to be made, nor rejoiced in, by any of the Buddhas. Why so? It is like this: There is a continuum (dharmatā) of natures (dharma) whether a Tathāgata arises or does not arise. The continuum of dharmas remains immemorially. And this is the mantra-character of mantras…".

Yamamoto translates (less intelligibly) the same passage from the Chinese: "Again oh master of mysteries, all the Buddhas did not make the form of mantras, nor did they let others make, nor did they rejoice by making of others. What is the reason? Because many dharmas (things) are like this as the dharma (sic). All the dharmas remain naturally, whether many Tathāgatas appear or not, for many mantras remain innately." (Yamamoto 1990, 28).

Here we have just one reference to the Tathāgatas. Could this, perhaps, have been Vilāsavajra’s source? Yet Vilāsavajra was also familiar with the Abhidharmakośa – he cites it a number of times in chapter 6 – where tathāgatānām occurs twice. In the present instance, however, the search for a source may be misplaced. Since the quotation appears to have been popular and well-known it is likely to have been part of a general body of quotations from sūtra familiar to the scholar of his time. That Vilāsavajra introduces the citation with tathā coktam supports such a view.
In conclusion, I have emended so as to include a second tathāgatānām. Although it is not certain that Vilāsavajra did not know the quotation as it has come down to us in the extant MSS of the NMAA, the fact that all the Skt. testimonia have tathāgatānām twice is strong evidence that it generally had such a form.

1.254 bhavatiti conj. (Tib.[187.3.4] ) : bhavati codd.

pradarśitam bhavatiti conj. (Tib.[187.3.4] bstan par 'gyur ro zhes so)

I emend to bhavatītī, following Tib., since, given that the quotation is introduced by tathā coktam, pradarśitam bhavati makes sense only as part of the citation.

1.269 adhyēṣya corr. : adhyēṣye codd.

Newar scribes often confuse ya and ye following a consonant.
Textual Notes: Chapter 2

2.1 bhagavān conj. (NMAA[2, 5-6]) : bhagavām NS.Dav.[50, v.17]

bhagavān sambuddha iti gathārthaḥ NMAA[2, 5-6]

In inserting the text of NS 17, I follow the reading bhagavān given by codd. in its citation of this part of the verse against NS.Dav. (though Davidson neglects to record that Mukherji [11, v.17] has bhagavān). See also the notes on 1.189 and 3.1 for the reading bhagavān vs. bhagavām in NS 9 and NS 23 respectively.

2.12 kim kṛtvā / smitam ityādi codd. : ci zhig mdzad ce na / 'jig rten gsum po snang byed cing zhes pa la sogs pa ste {kim kṛtvā / trailokyābhāsakaraṇam ityādi} Tib.[187.5.4]

Tib. does not translate smitaṃ, the first word of NS 18, but cites the first line of an inherited translation of the verse, which corresponds to the third pāda (trailokyābhāsakaraṇam). Tib. follows the citation of NS 18c with that part of the NMAAA that comments on it, thereby changing the order of the original. The translation of the remaining material on NS 18 follows the same pattern, ie. it is rearranged so as to follow the pāda order of the translation of the NS, namely, c-d-b-a.

2.34 prasūyate A : prasūyate iti D : <~ ~ ->iti £J : <~3 >γ : mahaṛ*dya*ṁ ca iti

H² : rab skye ba Tib.[188.1.5] ♦ 'nekasāhasra conj. : anekasāhasraṁ β : anekasāhasr̥yā A ♦ parśadi / iti em. : parśaditi A : parśadam β

brāhmaṁ puṇyam prasūyate 'nekasāhasraparśadi / iti conj. : tshangs ldan bsod nams rab skye ba’o (pa’o Tib.D.) zhes bshad pa lta bu’o / stong phrag du ma rnaṃs las te Tib.[188.1.5]

This passage is problematic in number of ways. The placing of iti before anekasāhasram parśadam by β is puzzling. It is the lectio difficilior; it is supported by Tib.; and brāhmaṁ puṇyam prasūyate scans as a second or fourth anuṣṭubh pāda (ie. iti may mark the citation of a final quarter verse). Yet
sāhasra, part of the next word, is subsequently glossed implying that 
'nekasāhasraparṣadi (in this or some other form) is part of the quotation.

*Tib.* also differs from the Skt. as a whole. It does not have anything for the 
word parṣad, and it has a nominal form (rab skye ba) for prasūyate, giving, 
“There is a production (or ‘producer’) of great merit” as a translation. The 
ablative and semi-final particles las te following stong phrag du ma rnams 
{anekasāhasra} are also problematic: they could represent a corruption of the 
locative la ste, in which case there would be some support for A’s locative.

Since the context clearly implies that sāhasra is part of a citation I have 
preferred A’s positioning of iti and I have also diagnostically emended to 
sāhasra- giving a pāda that scans. There remains the question of the case 
termination for parṣad. Although B’s parṣadam is possible as an accusative of 
extension (“throughout the assembly”), I have followed A’s parṣadi. This 
decision is linked with one to accept A’s reading against B’s for the sentence 
after the gloss on sāhasra (i.e. anekasāhasramayāṁ parṣadīt arthah against 
anekasāhasramayī parṣad ity arthah). Here, the locative is more likely to be 
correct, understood as following the case of the citation although it could be 
taken as glossing an accusative of extension (parṣadam) and so supporting B. 
Though this is possible it involves accepting B at this one point when other 
considerations suggest that A has better readings for the passage overall (see the 
following two notes).

Prof. A. Sanderson has pointed out that an emendation to prasūyetāneka-
would give a regular sound half-verse. In this case the optative could be taken 
as being used as a preterite, as it sometimes is in Buddhist Sanskrit (see BHSG 
§ 32.85).

2.36 mayyāṁ conj. : maryyāṁ A : mayi B ♦ parṣadity AJ : parṣad ity yeD

sāhasraśabdena trisāhasramahāsāhasro lokadhātur avagantavyah / 
anekasāhasramayāṁ parṣadīt arthah conj. : stong phrag gi sgra ni
I take *anekasāhasramayāṃ parśadity arthah* to be a concluding paraphrase of the latter part of the citation following the equation of *sāhasra* with *trisāhasramahāsāhasra* in the preceding gloss. It would be natural to use the same case as the original. Corruption from *mayyām* to *mayī* is feasible, involving loss of *a* and *anusvāra*, followed by a change in vowel from *ā* to *ī*, not a great change in Newari script. A second corruption, from *parśadity* to *parśadity*, to give agreement of case termination, might follow (*J’s -mayī parśadity may represent the intermediate stage*).

*Tib.*’s ... *dkyil ’khor zhes don no* could indicate a nominative; but since *Tib.* is not always literal a case particle may have omitted. Alternatively, *Tib.* could be following *β* – it seems to be following some version of *β* in the original citation (see the preceding note, on 2.34).

2.40–1 *tena mahattvād brahma / tasya svaro brahmasvaram* *conj.* : *tena mahattvād brahma / tasya sūro brahmasvaram* *A* : *tena mahattvād brahmasvaram* *β* *Tib. ([188.1.7] de bas na che ba’i phyir tshangs pa’i gsung ro)*

I follow *A* (emending to *svaro* and *brahmasvaram*) against *β* and *Tib.*. *MS* *A* gives better sense: *tena mahattvād brahma* reasserts the earlier statement that the term *brahma* in *brahmasvaram* should be understood to refer to what is great, or what is of great quality (*brahmasvaram iti brahmaśabdo mahato mahāgunaśyādhivacanam* : lines 32–3); *tasya svaro brahmasvaram* then gives a tatpurusa analysis of *brahmasvaram*, which I take as showing that Vilāsavajra was aware that the compound could not be taken as a karmadhāraya although his explanation of the term suggests the translation ‘great sound’ to be appropriate. *Tib.* follows *β* here, as it generally does in this passage on the NS epithet *brāhma*. The reading of *β* is straightforwardly explained as a
corruption of A, an omission resulting from a *saut du même au même*. It is harder to explain A’s reading as involving an addition.

In terms of sense, a case might be made for β being correct if, in line 32, *brahmaśabdo* is taken as glossing *brahmasvara* rather than specifying the word *brahma*. This would give, “[His voice is also described as] **sublime** (brāhmyā) because it is endowed with *brahma*-sound. [The phrase] *brahma*-sound (*brahmasvarah* > *brahmaśabdah*) is the name for that which is great, that is to say, for that which is of great quality”. The difference in interpretation amounts to the difference between saying that Śākyamuni’s voice is sublime because it has great qualities and saying that it is sublime because its sound has great qualities. Adopting the former, the interpretation that could support 3’s later reading, *tena mahattvād brahmasvarah*, involves accepting a less likely use of the word *śabda* (as ‘sound’) in this context. It also makes less sense of the following citations, which are concerned with the sound-quality of Śākyamuni’s voice.

2.42  *atha vā conj. (Tib.[188.1.8] yang na) : tatra codd.*

The emendation is diagnostic, though supported by Tib. (*yang na* usually renders *atha vā*). It is required here since a second explanation of *brahmasvarah* is being introduced.

2.49  *vajradhara conj. (NMAA[2.54–5]) : vajradharah NS.Dav.[51, v.20]*

śādhu vajradharetādi / te tava vajrapāṇeh śādhu / śrīmān he vajradhara NMAA[2.54–5]

The NMAA clearly reads the vocative, *vajradhara*. Davidson, though adopting *vajradharah*, notes the reading *vajradhara* in a number of the MSS and editions of the NS (*NS.Dav.Vira, Ne, M, Minaev*). The nominative form could result from a desire to make *vajradharah* agree with *śrīmān* (if read as nominative). See note following.
2.49 śrīmān conj. (NMAA/2.54–5) : śrīmām NS.Dav./51, v.20:
śādhu vajradharyādi / te tava vajrapāneh śādhu / śrīmān he vajra-
dhara NMAA/2.54–5

I follow the NMAA reading, taking the final anusvara of NS.Dav. to be, as
with bhagavān (see notes on 1.189, 2.1 and 3.1), an example of an extension
of the use of the anusvara in place of medial nasals to stand for a final nasal. It
is not clear whether Vilāsavajra takes śrīmān as a vocative, though it is hard not
to read it as such. However, it is not explicitly glossed as such, as is the name
Vajradhara (śrīmān he vajradhara …). Edgerton gives some examples of the
nominative singular being used for the vocative (BHSG p.50, § 8.28) but not
for ‘-nt’ stems.

2.50 yat conj. (NMAA/2, 55) yat yasmāt; NS.Tib.) : yas NS.Dav./51, v.20:
sādhu vajradhara śrīmān sādhu te vajrapānaye /
yat tvam jagaddhitārthāya mahākarunayānvitah //
mahārthām nāmasamṛtiḥ pavitrām aghanāsānim /
manjuśrijñānakāyasya mattah śrotum samudyataḥ //
tat sādhu deśayāmy ēsa āham te guhyakādhipa / (NS 20–22ab) conj. :
snying rje che dang ldan gyur pas / / 'gro la phan pa'i don du khyod / /
ye shes lus can 'jam dpal gyi / / ming brjod pa ni don che ba / /
dag par byed cing sdig sel ba / / nga las mnynar par brtson pa ni / /
legs so dpal ldan rdo rje 'chan / / lag na rdo rje khyod legs so / /
gsang ba'i bdag po de phyir ngas / / khyod la legs par bstan par bya / /
NS.Tib./Mukherji 13–15]

In reading yat tvam in NS 20c against NS.Dav.’s yah tvam, I follow the
NMAA, which has yat (glossed as yasmāt) at 1.55. Tib./188.2.3 reads gang
dang gang gi phyir, translating yat yasmāt. This is grammatically more
satisfactory since, whereas yat can be picked up by tat in NS 22a, yah has no
correlative. NS.Tib. follows Vilāsavajra’s analysis of the structure of NS 20–
22ab, with gyur pas corresponding to yat, and de phyir (‘therefore’) – in the
final line of NS.Tib. above – corresponding to tat. However, the revised NS
translation of the Derge and Narthang editions of the Kanjur substitutes the connective particles *cing* and *te* respectively for the *pas* of *NS.Tib.*'s *gyur pas*, while keeping *de phyir* for *tat*. (For these changes and a change in order of the stanzas to accord more with the Skt., see Mukherji 14, note 1; 15, notes 1& 2.) This evidence suggests that *yat tvam*... and *yas tvam*... may have existed as alternatives in the Sanskrit transmission, with *yas tvam*... possibly being later and hence incorporated only into the revised translation of the NS. If it had come to be regarded as the correct reading by this period, it is not surprising that the extant Skt. MSS of the NS attest it.

*Tib.* reads *snying rje che dang ldan gyur pas zhes pa la sogs pa ni* (*Tib.*[188.2.2]) for *sādhu vajradharetyādi* (1.54), i.e. citing the opening of *NS.Tib.* for NS 20–22, rather than translating the Skt. as it stands. However, *Tib.* keeps to the order of the NMAA in what follows.

2.53 guhyakādhipa *conj.* (NMAA[2, 56] he guhyakādhipa) : guhyakādhipah

I follow NMAA against *NS.Dav.* (Davidson does not note that Mukherji [14, v.22] has *guhyakādhipa*). The context indicates that the sense here must be vocative. The reading *guhyakādhipaḥ* could arguably be a survival of an original nominative functioning as a vocative, in the same way as *śrīmān* in NS 20a (see note to 2.49, above) or it could be a straightforward scribal addition. In any case, whereas the unexpected form *śrīmān* is preserved, there is no evidence that Vilāsavajra had *guhyakādhipaḥ* before him.
3.1 bhagavān conj. (NMAA[3, 4] atha śākyamunir bhagavān) : bhagavām
NS.Dav.[51, v.23]

NS.Dav. has the reading bhagavām in NS 23 (though Davidson fails to note that Mukherji [15, v.23] has bhagavān), as it does for NS 9 and NS 17. However, all the available MSS read bhagavān in the NMAA’s citation of NS 23a. For further discussion of the grounds for accepting bhagavān against bhagavām see the note on 1.189 (NS 9). For the reading bhagavān in NS 17 see the note on 2.1.

3.1 sakalam conj. (NMAA[3, 4], NS.Dav.[51, v.23]) : sakala NMAA[3, 4].
NS.Dav.Ne. A

sakalam mantrakulam mahad iti NMAA[3, 4] (sakalam A : sakala β)

I have accepted A’s sakalam against β’s sakala in the citation of NS 23b in the NMAA. NS.Dav.[51, v.23] in fact reads savakalam, but I take this to be a misprint of sakalam, in which case it supports A. However, Davidson does record two readings of sakala-. I have preferred sakalam mantrakulam mahat against sakalamantrakulam mahat as the reading of the (irregular) quarter verse that Vilāsavajra had before him. Though Vilāsavajra does not gloss sakalam, his statement that the phrase is a summary statement (grahanakavākyam) is in keeping with sakala qualifying kula rather than mantra (ie. the ‘entire great family of mantras’ rather than ‘the great family of all mantras’). The Tibetan translations of the NS give both possibilities. NS.Tib. [Mukherji 15, v.23] has gsang sngags rigs chen thams cad dang (sakalam mantrakulam mahat) but the revised Derge and Narthang xylograph editions have gsang sngags mtha’ dag rigs chen po (sakalamantrakulam mahat). The existence of the different interpretations in the Tibetan translations of the NS suggests that the reading sakala- probably appeared quite early. It may have been accepted as the correct reading
at the time when the earlier Tibetan translation of the NS was revised, or it may be that the reviser had a corrupt exemplar before him. Thus where it is found in NS MSS it might be a genuine variant reading and not the result of a lost anusvāra, though that may explain its origin. B's sakala- in the NMAA citation could be due to the influence of scribal familiarity with that NS reading.

3.4 ityādi / tatra conj. (Tib. [188.3.2] ces pa la sogs pa ste / de la) : om. codd.

tatra sakalam mantrakulam mahad iti
conj. (Tib. [188.3.2] de nas bcom ldan šā kya thub ces pa la sogs pa ste / de la gsang sngags rigs chen thams cad dang zhes pa ni) : atha śākyamunir bhagavān sakalam mantrakulam mahad iti codd.

I have emended by inserting ityādi tatra, which is supported by Tib.'s ces pa la sogs pa ste / de la. The reading of codd. is not necessarily that of Ω, since the testimony of MS B is not available. A number of additional considerations support the emendation.

Firstly, it makes better sense in relation to the NMAA passage that follows. The phrase grahanakavākyam etat sāmānyenopāttam applies now to just sakalam mantrakulam mahad, and not the whole half verse. As an explanation of the half verse grahanakavākyam etat makes no sense as it cannot stand on its own (ie. it is not a vākyam). An alternative solution to emending as Tib. indicates would be to see grahanakavākyam etat as descriptive of both verses that deal with the mantra families (NS 23-4). In this case one would have to emend codd.'s mahad iti to mahad ityādi. However, though one could see these two verses as an introductory or summary statement (grahanakavākyam), in this context Vilāsavajra wants to mark sakalam mantrakulam mahad as introducing the six families that are named immediately afterwards. This makes the reading of Tib. more plausible.

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Secondly, the emendation suggested by *Tib.* gives a Skt. text that is in stylistic harmony with what precedes and follows. If *codd.* is correct then the NMAA is citing here a complete half verse of the NS. This is atypical thus far in the NMAA. In fact, there is no citation of more than a quarter verse until chapter five, where NS 32cd is cited. Subsequently, whole NS verses are given. Furthermore, when emended, the opening of this chapter becomes close in style to that of the previous one. Chapter two opens, \[ \text{adhyēśanāntaram prati-vacanam āha / atha śākyamunir ityādi} \] (see NMAA 2, 3).

Thirdly, *Tib.* is unlikely to interpolate a passage such as \[ \text{ces pa la sogs pa ste / de la} \] into a citation of the NS. In general *Tib.* tends to give more of any NS citation in the NMAA than is found in the Skt. MSS (for example, it gives NS 30cd where the Ω has NS 30c: see the note on 5.56 for this and similar instances). Thus it would be uncharacteristic of *Tib.* to shorten an opening citation by adding an extra passage.

3.4 sakalam A *NS.Dav.*[51, v.23] : sakala β *NS.Dav.* Ne A

See note 3.1 above.

3.11 vairocanakulam *codd.* : \text{rnam par snang mdzad kyi rigs pa'i don to}
\{vairocanakulam ity arthah\} *Tib.*[188.3.5]

The question of whether to emend to vairocanakulam *ity arthah*, following *Tib.*, is not one of meaning, which is unaffected, but rather one of style. The discussion of *kulatrayam* in the NMAA differs from that of the other mantra families in its brevity: \text{kulatrayam iti kāyavākcittasvabhāvatvād vairocanakulam (codd.)}. This makes good sense as it stands; an additional *ity arthah* is redundant. I have, therefore, accepted the reading of *codd.*, and take *Tib.* to represent an addition, influenced perhaps by the instances of *ity arthah* concluding the passages on the other families.
The discussion of kulatrayām also differs from that of the other families in that the others are all analysed as genitive tatpuruṣas. A concluding ity arthah is more appropriate in such a context. See note on 3.18.

3.17 mahad conj. (Tib. [188.3.8] chen) : om. codd.

tasya kulam lokālokapulaṃ mahad vajrakulam ity arthah conj.
(Tib. [188.3.7-8] de’i rigs ni ’jig rten snang byed rigs (rin Tib.P.) chen dang zhes pa ste / rdo rje’i rigs so // ) :

Following Tib., I emend from lokālokapulaṃ to lokālokapulaṃ mahad, thereby giving the full name of the kula. It could be argued that since the sentence analyses lokālokapulam as a tatpuruṣa, to have mahat is inappropriate. However, the sentence also has the role of identifying the family as the vajrakula, for which the full name lokālokapulam mahad is more appropriate. The other family that contains an uncompounded mahat as part of its name is given its identity in this way: tasya kulam mahosnīṣakulam mahad ratnakulam ity arthah (line 22).

3.18 ity arthah H² : iti α : om. Tib.

Though little in terms of meaning turns on it, the assessment of the presence or absence of ity arthah at the conclusions of the passages on the six families, and the agreement or disagreement of the Skt. and Tib. witnesses, is not simple. For the passage on Vairocana’s family, which differs in structure from the others, see the note above, on 3.11. Of the remaining five families four are analysed in the same way, as genitive tatpuruṣa’s followed by an identification of the family symbol, using the form, tasya kulam X Y-kulam ity arthah (see lines 10, 14–15, 17–18, and 22), where ‘Y’ is filled by karma, padma, vajra and ratna respectively, and X is the family name given in the NS. The final ity arthah is attested for each of these by all the available Skt. MSS and Tib., with the exception of vajrakulam ity arthah, which is witnessed by just one corrected MS (H²). The fifth family, the mahāmudrākula, is also
analysed as a genitive tatpuruṣa, but no family symbol is given afterwards. (Its identification as the family of Bodhicittavajra is given before the concluding tatpuruṣa analysis.) Here a final \textit{ity arthah} is also witnessed, again, only by the one same corrected MS, giving the reading \textit{tasya kulam mahāmudrākulam ity arthah} (ity arthah \(H^2\) : iti \(\alpha\) : \textit{om. Tib.}). How are \(H^2\)'s readings to be assessed? As representing scribal additions made for the sake of an apparent consistency? I am inclined to think not. \(H^2\) can have good readings from outside \(\alpha\), and the readings of MS B, which come from a separate branch of the stemma, are unavailable here. An assessment of \(H^2\)'s readings depends on an understanding of the function of the phrase \textit{ity arthah}. This could be to make the family symbol identification, in which case \textit{vajrakulam ity arthah} can be accepted. Such a reading is consistent with the text of the three other family identifications. Alternatively, the scope of \textit{ity arthah} could be wider, having as its reference the tatpuruṣa analysis, with the family symbol identification, when present, seen as part of that analysis. The two options can be illustrated by means of punctuation: 1. \textit{asya kulam lokalokottarakulam / padmakulam ity arthah}; 2. \textit{asya kulam lokalokottarakulam padmakulam ity arthah}. Each can give sense. For the purposes of editing, I have taken \textit{ity arthah} to have the wider scope and have accepted \textit{asya kulam mahāmudrākulam ity arthah}. In both cases I have accepted \(H^2\)'s reading where \textit{ity arthah} is supported only by \(H^2\) (ity arthah \(H^2\) : iti \(\alpha\) : \textit{om. Tib.}). To have assumed a narrower scope for \textit{ity arthah} would have meant accepting \textit{Tib.} in the second case (line 20) against not only \(H^2\), but also \(\alpha\) (insofar as \(\alpha\) attests \textit{iti}).

Assuming it is correct that \textit{ity arthah} functions to point to the tatpuruṣa meaning of the NS names, it accords with the decision to accept codd.'s reading of \textit{vairocanakulam} rather than \textit{Tib.'s} \{\textit{vairocanakulam ity arthah}\}.
3.19-20 mahāmudrākulaṃ codd.: phyag rgya chen po’i rigs mchog {mahāmudrākulaṃ agryam} Tib.[188.4.1]

I have followed the reading of codd. here. It could be argued that the same grounds for accepting Tib. apply in this case as in the previous one (see preceding note), namely that the full NS description of the kula should be given as it is for mahōṣṇiṣakulaṃ mahad (line 22). However, the mahāmudrākula is analysed differently from the mahōṣṇiṣakulaṃ: its identification as Bodhicitta-vajra’s family is made immediately after the opening citation of the NS pada, rather than at the end of the discussion, after the concluding tatpuruṣa analysis. As a result, there is no need to state the full NS description of the family in the tatpuruṣa analysis of mahāmudrākulaṃ. Also, since agryam is explained earlier (bodhicittavajrakulaṃ ata evāgryam: lines 18–19), further reference to it is unnecessary.

3.20 ity arthah H² : iti α : om. Tib.

See note above, on 3.18.
Textual Notes: Chapter 4

4.4 nāmasaṃgitiṃ nāma cūḍāmaṇīṃ codd. Tib. ([188.4.5–6] mtshan yang dag par brjod pa zhes pa gtsug gi nor bu)

The issue here is whether to take nāma cūḍāmaṇīṃ as two words or one. They form part of a passage, cited above, that is incorporated into the NMAA from the NS anuśaṃsā. I have followed Tib. in taking them as two words, making what precedes nāma into a title, “this crest-jewel called the Nāmasaṃgiti”. The alternative, of reading them as one word, nāmacūḍāmaṇīṃ, is followed by Tib. when part of this same anuśaṃsā passage is incorporated into chapter five (NMAA 5, 280: see note 5.280): “this crest-jewel of name[-recitations], the Nāmasaṃgiti” (mtshan yang dag par brjod pa mtshan gyi gtsug gi nor bu 'di Tib.[194.4.8–194.5.1]). Of the two interpretations the first is preferable since the second involves interpreting nāmacūḍāmaṇīṃ as nāma-saṃgitićūḍāmaṇīṃ to give any sense. The decisive evidence for Vilāsavajra’s understanding is his gloss on the same passage in NMAA 12 (on the anuśaṃsā), which confirms that he took nāma to be uncompounded. It should be observed that Davidson (65, note 4) cites Tib. for the chapter 12 passage to confirm Minaev’s reading of nāmacūḍāmaṇīṃ, but Tib. here mistranslates (mtshan gyi gtsug gi nor bu Tib.[224.1.6]).

In contrast, NS.Tib.D.N. translates imāṃ ... nāmasaṃgitiṃ nāma cūḍāmaṇīṃ (the passage cited by NMAA) differently from either of the two translations given by Tib., reading mtshan yang dag par brjod pa gtsug gi nor bu zhes bya ba 'di {imāṃ nāmasaṃgitiṃ cūḍāmaṇīṃ nāma} (NS.Tib.D.N. [Mukherji 119, 9–10]), which could be rendered in English as “this Nāmasaṃgiti,
called a crest jewel". Though it does take nāma as 'called' rather than as 'name', NS.Tib.D.N. does not appear to translate the Skt. as attested by NMAA and NS.Dav.. On the one other occasion where the phrase nāmasamgītīn nāma cūḍāmaṇīm occurs in the NS (also in the anusamsā: see NS.Dav. 66, 21), NS.Tib.D.N. does not translate any differently (see Mukherji 123, 4–5) and Tib. again reads nāmacūḍāmaṇīm (mtshan gyi gtsug gi nor bu Tib. [224.5.3]).

4.6 kṛt A Tib. ([188.4.6–7] byang chub chen por smon pa'i sems) : kṛta भ
Tib. ("the aspiration mind [directed] to great enlightenment") favours A's mahābodhi kṛt pranidhānacittah. This makes sense in the context of the practitioner who is about to take the vows of the Buddha families as a way of expressing a further stage in his resolve to gain full Buddhahood.

4.12 traiyadhviṅkā codd. : traiyadhvikā SDPS[146, 9]
I follow codd. here since it gives a half verse that scans.

4.13 kuśala conj. (SDPS[146, 10]; Tib.[188.5.2] dge ba'i [chos ni sdud pa dang]) : kuśalām codd.
I emend to kuśala, following Tib. and SDPS, giving kuśaladharmaṃgrahām ("the collecting of good dharmas") for the second pāda of the verse, which makes better sense than kuśalāṃ dharmaṃgrahām ("the good collection of dharmas"). SDPS.Tib., however, opts for taking it as two words (dge ba dang ni chos sdud dang SDPS 147, 11).

vajram ghaṇṭām ca mudrām ca : vajraghaṇṭām ca mudrām ca : rdo rje dril bu (em. : dril bu'i Tib.) phyag rgya dag Tib.[188.5.3] : rdo rje dril bu phyag rgya yang SDPS.Tib. [147, 15–16]
According to an analysis of the readings in relation to the stemma, α should have vajraghaṇṭām but since MS B is unavailable it cannot be assumed that this
is the reading of \( \Omega \). Also, \( A \) and \( \delta \) could independently have dropped an *anusvāra* from *vajram* *Tib.* and *SDPS.Tib.* are ambiguous as to number. The former’s *dag* can indicate both dual and plural, and in the absence of other indications *SDPS.Tib.*’s *yang* suggests a plural. In context, *vajram ghanṭām ca mudrām ca* makes better sense. It is unlikely that only a *vajra*-bell and *mudrā* would be mentioned, given the ritual importance of the *vajra* and *ghanṭā* as a pair. If one of the three were to be left out it would most likely be *mudrā*. I have therefore preferred *vajram*, the reading of \( \gamma \), against *vajra-*. Loss of the *anusvāra* may have been influenced by scribal familiarity with *vajraghantd* as an alternative term for the bell used in Buddhist Tantric ritual.

*SDPS* also reads *vajraghantām ca mudrām ca*, though Skorupski translates, “In truth I will grasp the vajra, the bell, and the *Mudrā*.” (*SDPS* 18, 35).

4.54 sarvasattvārthakriyāvirahito \( \beta \) *Tib. ([189.2.1])* sems can thams cad kyi don byed pa dang bral bas [na māl ’byor pas] : sarvasattvārthakriyā’vrahto A

A’s *avagraha* indicates a reading of *sarvasattvārthakriyā-avirahito*. However, I take this use of the *avagraha* to be a scribal addition rather than part of the textual transmission. *Tib.* supports *kriyā-virahato*, as does the context, which suggests a transition to *kriyā* in the fifth *abhisambodhi*, away from the absorption in *jānāna* accompanied by *karunā*, characteristic of the first four.

4.60 yogī *conj.* (*Tib.* [189.2.4] māl ’byor pas) : yogināś *codd.*

The subject of the sentence cannot be *cittam* with *yoginah* as a genitive singular form since *cittam* could hardly function as the subject of *cintayet*. and also *vicintya* would lack an object. The subject of the sentence is more likely to be ‘the Yogin’, and the Tibetan translation supports this view, the final instrumentive *s* of *rnal ’byor pas* indicating the subject. *Yogināś* could be a thematised nominative a-stem derived from *yogin*. This hybrid form, though found, is not at all typical of the pure Sanskrit of the NMAA. It is probable that
Vilāsavajra would have used the classical form yogī since he uses it just a few lines earlier (at line 54: sarvasattvārthakriyāviraḥito yogī). If this is correct, yogī has to be understood as a corruption, perhaps overlaid by scribal correction to a familiar form.

4.61 akāram vicintya conj. (Tib.[189.2.4] a bsams te) : vicintya codd.

tato yogi cittaṃ māyopamākāram ākāśadeśastham prakṛtiprabhāsvarāṃ tārakākāram <akāram> vicintya : de nas mal 'byor pas sms nyid sgyu ma'i rnam pa nam mkha'i phyog su gnas pa rang bzhin gyis 'od gsal ba skar ma'i rnam pa 'gra ba'i a bsams te Tib.

This conjectural emendation is suggested by Tib., which indicates that the word akāram may have been lost from the Skt., though Tib. has just a bsams te rather than the more normal yi ge a bsams te {ie. it has a word for a but not for kāram}. The loss of an akāram following tārakākāram would be explicable as a simple scribal omission of the saut du même au même type. It makes sense that the yogin should start by visualising his consciousness in the form of the letter A, given the fundamental role that Vilāsavajra gives this letter (See NMAA 5, 10–11). However, the text still has sense without the emendation: the yogin imagines his consciousness to be naturally radiant, like a star etc.. If the emendation is correct, tad in the following tadudbhūtam can refer to akāram ("arising from that [letter A]"); otherwise it would refer back to cittaṃ. A further possibility is that Tib. has inserted some text. If the following text in brackets is removed, Tib. reads as the Skt.: ...rnam pa’dra ba[i a] bsams te. It is not obvious why Tib. should make an insertion here if indeed this is the case. An omission on the part of α (MS B being unavailable here) is more understandable. Provisionally, I have followed the emendation suggested by Tib..

4.63 ātmānam bṛhad dhūmkāram codd. Tib.(189.2.5] bdag nyid yi ge hūm chen po bsgom par bya’o)
Although the use of *brhat* is unusual, the word not being found ordinarily in prose, it is supported by *Tib*.

*praviṣantiti* *conj. (Sanderson)*: *praviṣataḥ A* : *praviṣanta(-taś J) ō* : *praviṣ-antam y*

Though the meaning is fairly clear, the passage from *tasmād dhūmkārād* to *cintayet* is syntactically problematic (lines 63–8). If *anekākāraśmayah* is the subject of the sentence it needs a verb. The diagnostic emendation *praviṣantiti* provides one, the *iti* putting the whole of the sentence into indirect speech. Otherwise *cintayet* would have no object. The alternative is to emend *anekākāraśmayaḥ, viniḥṣṛtās* and *sarvatathāgatās* from nominative to accusative, *-raśmin* becoming the object of *cintayet*, and keep A's *praviṣataḥ* as an accusative plural masculine present participle qualifying *-raśmin*. This latter possibility recommends itself as *praviṣataḥ* is the *lectio difficilior*. Even though it would require a greater number of individual emendations they could arise from a single error that 'knocks on' through the whole section.

A further difficulty is the role of *taiḥ ca sarvatathāgataih*. It could be interpreted as taking over the role of the subject of the sentence in the instrumental, but though such an interpretation could yield a good meaning there is no corresponding verb in the passive. Assuming *-raśmayah* stays nominative, then a diagnostic emendation to *te ca sarvatathāgatāḥ* would be appropriate. (If we are dealing with some form of reverberating error, requiring the emendation to *-raśmin*, then *tān ca sarvatathāgatān* is needed). An alternative is to take *taiḥ ca sarvatathāgataih* as *taiḥ ca sarvatathāgataih saha* so that *-raśmayah* stays as the subject ('the rays ... and together with those Tathāgatas, having gone to all the Buddha-fields' etc.) and this is the alternative I have adopted. In such visualisations it is usually the rays that are finally reabsorbed into the seed syllable. Later in this chapter there is a parallel
visualisation that contains a similar syntactic problem where it is clearer that it is the light-rays that are emanated and reabsorbed into the seed syllable (see note on 4.191).

4.81

**samyutaih** **conj.** (*Sanderson*): samyutam **codd.**

khacitam vajraratnais tu ardhacandrena samyutaih **conj.** : rdo rje rin chen mams dang ni / / zla gam (kham *Tib.P.*) rnams kyis yang dag brgyan (mnan *Tib.P.*) *Tib.*[189.3.5]

If **codd.** is accepted then **samyutam**, like **khacitam**, has to be taken as qualifying *kūṭāgāram* and the interpretation of the verse is problematic since it is not clear what “joined with a sickle-moon” might mean in this context. Mandala representations show what is being described is a single decorative motif: a crescent moon with a half-*vajra* emerging from between its horns. The motif is found exactly as described, in the corners and at the door joints of the maṇḍala. As illustrative examples, the mural of the Dharmadhātumandala of Mañjuśrī (C12th–C14th) in Sum-tsek at Alchi, Ladakh (Pal & Fournier, 1988, S 76) and the line-drawing of the Vajradhātumahāmaṇḍala (Candra, 1987, facing p.30) may be mentioned (see also Olschak, 1973, pp. 35–41). For the half verse to give this meaning **samyutam** needs to be emended to **samyutaih**, so that **vajraratnaih** is qualified rather than *kūṭāgāram* (I am grateful to Prof. A. Sanderson for suggesting this diagnostic emendation).

Since this passage is a citation, there remains the possibility that it was corrupt (or irregular) from the start. The parallel passages cited in the note to the translation suggest that there were a number of standard **pādas** descriptive of maṇḍalas in circulation. The STTS (63, 15–16) reads, *koṇabhāgeṣu sarvesu dvāranirūhasandhiṣu / khacitam vajraratnais tu āuyayabahyamanḍalam //*. In this example the quarter verse *ardhacandrena samyutaih* could have been replaced by *āuyayabahyamanḍalam*, or it could be an independent phrase that in some contexts is combined with *khacitam vajraratnais tu*. If the latter is true,
the original form may have contained *samyutam*, which remained uncorrected in the new context. Although I have found no other testimonia, the half-verse in the NMAA exactly describes a particular motif, as has been seen. This suggests that the two quarter-verses may have originally belonged together. I have therefore adopted the emendation to *samyutaih*.

*Tib.* does not translate this half verse literally but has one word, *yang dag brgyan*, for both *khacitam* and *samyutaih*, giving “... it is adorned with vajra-gems and half-moons”. (See *Introduction to the Text*, section 5.3, for further discussion of *Tib.*’s reading.)

4.96-7 tatrasanavikalpah A : tatrasanam vikalpetaḥ β : de la gdan rhaps brtag pa Tib./189.4.2] ♦ simhāsanam A Tib. : simhāsanam varam β ♦ gajāsanam A Tib. : gajāsanam jñeyam β
tatrasanavikalpah / madhye simhāsanam pūrve gajāsanam daksīne turagāsanam paścime mayūrāsanam uttare garuḍāsanam iti A : tatrasanam vikalpetaḥ madhye simhāsanam varam / pūrve gajāsanam jñeyam daksīne turagāsanam / paścime mayūrāsanam uttare garuḍāsanam / iti β : de la gdan rhaps brtag pa ni dbus su seng ge’i gdn dang / shar du glang po’i gdn dang / lho ru rta’i gdn dang / nub tu rma bya’i gdn dang / byang du nam mkha’ lding gi gdn zhes so Tib./189.4.2–3]

I have preferred the readings of A as against those of β. *Tib.* supports A in giving a simple list of the thrones of the deities whereas β continues in metrical form. The additional words, *varam* and *jñeyam* in β are metrical space fillers adding nothing to the meaning. In itself, this is not sufficient reason for concluding that the original was unmetric, though they could easily have been added to transform an original prose passage into verse. In general, MS A is more often correct against β than vice versa, though A could have become corrupt and *Tib.* be based on a similarly corrupt text. Given that MS B is unavailable here, there is no way of inferring the reading of Ω. Consideration of A’s *tatrasanavikalpaḥ* tips the balance in favour of A and *Tib.*. As a genitive
tatpurusa, āsanavikalpah makes sense, with vikalpah understood as meaning ‘arrangement’ or ‘order’. In contrast, β’s tatrāsanam vikalpetah is problematic. It has the extra syllable to make it metric, but needs to be emended to the optative vikalpeta to give sense; though this leaves the singular āsanam, where a plural (āsanāni) is needed. Also, Tib.’s gdan rnams brtag pa suggests a compound and gives the plural particle rnams. One might have expected rnam rtog for vikalpah – brtag pa is the usual equivalent for vicayah (see MVy 8522) – though perhaps it is too strongly associated with its meaning of (false) ‘conception’ or ‘discrimination’.

There is also the question of whether there are one or two quotations here. It may be argued that the iti following garudāsanam acts to close the list of different thrones rather than signal the end of a citation. If this is the case, the iti at the end of line 91 (...toranāni na kalpayed iti) can be seen as closing the quote but this leaves the question of why the following four lines are in verse. It is unlikely to be Vilāsavajra’s composition: the only other instance of verse in the NMAA, apart from that in citations, is at the opening of the work. I therefore take the iti after the list of thrones to indicate the closing of a citation. It could be that if this passage on the Buddha-thrones is a citation, it is more likely that the whole is in verse than that it changes into prose after four lines. This argument has some force, but in addition to the problems involved in accepting β as against A and Tib. already discussed, taking the passage as verse also means that the citation uncharacteristically finishes on a half verse.

Though Tib. also indicates an iti after the list of thrones, it does not after toranāni na kalpayet. In this case I have accepted the Skt. against Tib.. Since there is a shift in the subject matter from a discussion of the construction of the maṇḍala to a description of the thrones, I take the iti to indicate the end of the first of two quotations immediately succeeding each other.
The Tibetan translation of this passage suggests a different punctuation (and hence interpretation) from that above, where I follow the punctuation of MS A (except that A has a double danda after -hetutvāt and nothing following -ātmakatvāt at the end). None of the MSS support the punctuation implied by Tib.: those remaining (β) differ from A in punctuating after bodhyagrimudrayuktam – generally a single danda – but not before it. However, any support of the MSS in regard of punctuation cannot be conclusive evidence in its favour. Tib. and the punctuation of the Skt. that it implies follow:

de nyid zhal bzhi pa ste / stong pa nyid la sogs pa'i rnam par thar pa bzhi'o / / chos kyi dbyings la dmigs pa nyid kyi ting nge 'dzin thams cad rab tu skye ba'i rgyu yin pa'i phyir sku mdog dkar po'o / / chos kyi dbyings kyi rang bzhiin nyid kyi phyir ral pa'i dbu rgyan dang ldan pa'o / / zhi ba'i sems nyid kyi phyir sku la rgyan mi mnga' ba'o / / thabs dang shes rab kyi bdag nyid kyi phyir byang chub mchog gi phyag rgya dang ldan pa'o / / Tib.[189.4.4–6] {tad eva caturmukham śūnyatādicaturvimokṣamukhānām dharmadhātor ālambanatvena sarvasamādhiprasūṭihetutvāt suklavarṇam / dharmadhātusvabhāvatvāt jatāmakutopetam / nirābharaṇām ca śāntacittatvāt / bodhyagrimudrayuktam prajñopāyātmakatvāt /}

There are substantial problems with Tib. in this passage. In the opening sentence (de nyid → thar pa bzhi'o), which corresponds to tad eva caturmukham śūnyatādicaturvimokṣamukhānām it has bzhi pa {caturthah}, no translation of -mukhānām, and concludes with a final particle ('o). It seems therefore to read something like tad eva caturtham mukham śūnyatādicaturvimokṣah, which yields little sense.
For the remainder Tib. translates the (remaining) material explaining the significance (viṣuddhi) of the various attributes of Mahāvairocana. With the exception of bodhyagrimudrāyuktam the links differ from those preferred in the present edition. Tib.‘s reading of the Skt. produces a text that is stylistically odd; a consistent form of word order, with Mahāvairocana’s attribute being followed in each case by its viṣuddhi in the ablative, is more probable. This would confirm caturmukham → -hetutvāt as the first (and most complex) viṣuddhi.

Not only is the word order of the Skt. as read by Tib. unlikely, but the resultant viṣuddhis make little sense. It makes sense to say that Mahāvairocana is white since he is of the nature of the Dharmadhātu (whiteness symbolising the purity of the Dharmadhātu), but it is not clear what the connection might be between whiteness and the generation of samādhis (Tib. has, “he is white in colour since he is the cause of the production of all samādhis...”). Again, following Tib., it is not clear how having a braided hair-crest (ral pa’i dbu rgyan dang ldan pa) is to be understood as the result of having the Dharmadhātu as one’s nature. On the other hand, braided hair (jatā-makutopetam) and lack of adornment (nirābharanam ca) are signs of the simplicity of the renunciate and his attainment of tranquility (sāntacittatvāt).

4.105 bodhyagri A Tib.([189.4.6] byang chub mchog); NMAA[4, 221–2] : bodhyagri β

NMAA 4, 221–2: vairocanam sitavarnam bodhyagrimudrāyuktam ākhāraparinispannam (bodhyagri AB Tib.([190.5.5] byang chub mchog) : bodhyagri(-gā F) β)

I have accepted the reading of A, supported by Tib., against β (MS B is unavailable). This mudrā, here said to be that of Mahāvairocana, is attributed to Vairocana later in the chapter. For the latter reading, B is available and bodhyagri is attested by both AB suggesting that it is the reading of Ω (see note on 4.222). Yet β’s bodhyagri is the name of a recognised mudrā. In the
Vajradhātumāndala it is the mudrā of Vairocana (cf. NispY 44, 7). β could be correct if Ω were corrupt and its reading were emended by a scribe familiar with the names of mudrās. If this hypothesis is correct then Tib. has to be seen as inheriting the error of Ω. However, bodhyagri is also found as the name of a mudrā. J.P. Losty, describing a miniature of Vairocana in a twelfth century Nepalese manuscript of the NS, gives bodhyagri as the name of his mudrā (see Zwalf W., ed., 1985, 130: item 174). According to Losty, in the bodhyagri mudrā the tips of the thumbs and forefingers are together (but see Introduction note 117). Lacking further evidence, I have preferred the reading suggested by the stemmatic analysis of the readings here and at 4.222 and supported by Tib.

4.109 tasyaiva conj. : tad eva codd.

Emendation to tasyaiva is made on the grammatical grounds that bandhanāti requires a genitive.

4.112 yasya tam conj. (Sanderson) : om. codd.

This diagnostic emendation presents a solution to the syntactic problem of mukham needing to be picked up by a participle (eg. ‘endowed with’) or, as here, within a relative construction.

4.114 samdhārayamānam em. : samdhārayamānam codd. (sadhārayamānam D)

This emendation to the causative present participle overcomes the grammatical problem of samdhārayamānam being passive. Since both atmanepada and parasmaipada forms are found, a more substantial emendation to samdhārayantam is unnecessary.


Cf. NMAA 4, 120-1: kimbhūṭāṃ śaṇmantrarājānasāmyuktāṃ iti vakṣya-māṇaśaṇmantrapetām A : ji lta bur gyur pa zhe na / gsang sngags
rgyal po drug ldan zhing zhes pa ni phyis ’byung ba’i sngags drug dang ldan pa la bya’o / Tib.[189.5.3–4]

The citation and analysis of this passage in the NMAA suggest that Vilāsavajra read the NS here as sanmantrājānāsamyuktām, one word straddling the first two pādas of NS 25. Though only MS A attests sanmantrājānāsamyuktām in the citation in line 120 (-rājāna- A : -rājānam ÕH : -rājānah H² : -*g*ājātam F), leaving the possibility that its reading is the result of a dropped anusvāra, the comment immediately following, vāksyamānasamantropetām, which glosses sāmyuktām with upetām, shows that Vilāsavajra read one word. Davidson prefers to read two words, construing sanmanta-rājānam as a bahuvrihi agreeing with gāthām, and therefore displaying a confusion of gender (NS.Dav. 22, note 64). This analysis leaves the problem of how to understand sāmyuktām, which Davidson appears to take with girām pateh: “[Śākyamuni] pronounced this mystic verse ... joined with the vocal lord” (NS.Dav. 22), but the word order makes this interpretation unlikely and in any event, my concern is to establish Vilāsavajra’s reading. Given that sanmantrarājānāsamyuktām makes good sense and does not involve any presumption of gender confusion, it must be the preferable alternative despite the resultant lack of hiatus at the end of the quarter verse.

For the translation of kimvūtām sanmantrarājānāsamyuktām iti Tib. follows NS.Tib., which also treats sanmantrarājānāsamyuktām as a single unit (gsang sngags rgyal po drug ldan zhing NS.Tib.[Mukherji 17]). The Derge and Narthang Kanjurs do not change this line, although its position is altered (see Mukherji 17, note 4).

4.153
kimviśīstām ity āha codd. Tib.[190.1.6] ci ’dra ba zhig gsungs she na)

Despite the support of Tib. this passage is suspect: it is generally used by Vilāsavajra to introduce the next part of the text to be glossed.
4.154 āraiḥ codd.

I tentatively retain the non-standard form, āraiḥ. Turner (1966, 26: s.v. ara-) cites it for ‘spoke’ in Oria and Bihari instead of the usual arah. It may be a vernacularism surviving within the quotation. Certainly, there is no obvious reason why an original āraiḥ should become corrupted to āraiḥ. Alternatively, though not mentioned by Edgerton in BHSD, the spelling may be a standard one in such (Buddhist Tantric) contexts. For example, Advayavajra’s Saptākṣarasādhana reads tataḥ satṣv āreṣu vāṃvarttena saḍ devatīḥ paṣyet, “Then, on the six spokes, proceeding anticlockwise, he should visualise the six goddesses” (Sādhana 251; SāMā 492, 1–2).

4.156 saḍvarnopetam sāraṣaṭkam conj. : saḍvarnopetam āraṣaṭkam codd. : kha dog drug dang Idan pa rtsibs drug pa Tib.[190.1.7–8]

Emending to sāraṣaṭkam makes the word an adjective qualifying pajaṇaḥcaṅkram as the unstated subject of the sentence, so giving grammatical sense to the passage. It also removes any need to justify the apparent use of āraiḥ (rather than arah) by Vilāsavajra when he is commenting rather than citing from āgama or sāstra (though see the preceding note). Corruption to saḍvarnopetam āraṣaṭkam would not be difficult, involving loss of an anusvāra and a subsequent misreading of sa as ma. (The syllables sa and ma are easily confused in Newari script.)

4.163 namah A : te namah β Tib.[190.2.3]

Should the form of this and the following mantras be ‘om x namah’ or ‘om x te namah’? When they appear later in the sādhana, placed on the spokes of their respective pajaṇācaṅkraṣ, they are given in the form, ‘om x namah’ (see NMAA 4, 201f.). In this latter context, the number of spokes of each pajaṇācaṅkra should correspond with the number of syllables of the mantra associated with it, since each mantra-syllable occupies a single spoke. The
correspondences all work out when the mantras are of this form (ie. ‘om x namah’) and therefore it seems likely that this should be the form of the mantras here. Where necessary I have emended accordingly.

The MSS do not give consistent readings. For the third mantra codd. reads om prajñājñānamūrtaye namah, and for the first two mantras this same form is also supported by MSS close to the archetype. For each of the last three mantras codd. attests the form ‘om x te namah’. Tib. transcribes all six mantras as ...te namah. Corruption to this form is understandable both in Tib. and in the Skt., given that it is a common formula for mantras found in many other contexts.


bālārkamandačchāyaprabhāmaṇḍalam em. : nyi ma 'char ka'i dkyil ltar 'od kyi dkyil 'khor gyis bskor ba Tib.[190.2.6–7]

I emend to maṇḍalačchāya since a short ‘a’ is required for bālārkamandačchāya to function as a bahuvrihi within the larger compound. The Tibetan translation (“encircled by a halo like the disc of the newly risen sun”) is not literal. It fails to translate -čchāya- treating the compound as if it were bālārka-mandalaprabhāmaṇḍalam. It also adds the interpretive bskor ba rather than using the more standard possessive particle can.

4.191 sthitā iti conj. : sthitām A : sthitām β (sthita D)

The meaning is clear but this sentence (ending ...cintayet) is syntactically problematic. The apparent subject, uddyotayanto raśmayah, has no verb, exactly mirroring the problem in a passage describing a similar visualisation, using a string of pūrvakriyās, earlier in this chapter (see note on 4.68, above). As before my emendation is diagnostic and puts the passage into indirect speech so that sahaikibhūyāvasthitāh agrees with raśmayah. (Possibly, A’s -sthitām is a survival of an original -sthitā.)
An alternative solution would be to emend *uddhotayanto raśmayah* to *uddhotayato raśmīn, raśmīn* becoming the object of *cintayet*. The problem appears to have been inherited by *Tib.*. It takes *raśmi* as the subject (*'od kyis *Tib.*[190.3.3]), yet has *cintayet* as the main verb (*gcig tu gyur nas gnas par sgom par bya’o *Tib.*[190.3.7]).

4.201

idānīm *conj. (Tib.[190.4.3] da ni) : idam idānīm ABv : itam idānīm CČ : itah idānīm E*

Emendation to *idānīm* is supported by *Tib.*. The reading of ABv, which by stemmatic analysis must be that of Ω, yields no sense; it could be explained as a form of dittography with *itam* and *itaḥ* stemming from *idam* as secondary corruptions.

4.207

aṣṭāsv aṣṭau *conj. : aṣṭāsu cāṣṭau codd.*

tataś cāreśv aṣṭāsv aṣṭau bijāni om vajratikṣṇāya nama iti vinyaset *conj. : de nas yang rtsibs brgyad la sa bon rnams ni om badzra tīkṣṇā ya te na mah zhes bs[kod de *Tib.*[190.4.6]*

Some emendation is required here as the second *ca* in the unemended sentence is redundant. The emendation to *aṣṭāsv aṣṭau* is diagnostic, suggested by a parallel difference in readings in the passage on Bodhicittavajra’s *prajñācakra* later in the chapter, at 4.249 (*bijāksarāṇy areṣu B : bijāksarāṇi cāreṣu β*). Alternatively, *cāṣṭau* could be derived from a dittography whose original form was perhaps *aṣṭau*. *Tib.* could be read as supporting this hypothesis since it gives eight as the number of the spokes (*rtsibs brgyad*) but gives no number for the *bijas* (*sa bon*). However, there is reason to suspect that *Tib.* has dropped a word. If the NMAA spells out clearly the arrangement of one seed syllable per spoke, it would be convenient for *Tib.* not to specify that there are eight *bijas* in the mantra since the addition of *te* before *namaḥ* in *Tib.*’s transcription of the mantra results in nine syllables to be placed on the eight spokes.
4.207  nama AB : namah β : te namah Tib. [190.4.6]

In this and the following passages giving the mantras to be placed, syllable by syllable, on the spokes of the six prajñācakras, codd. gives them in the form ‘om x namah’ rather than ‘om x te namah’ (the exception being om arapacanāya namah where four MSS have te namah: see NMAA 4, 248). That this is the correct form is clear since in each case the number of syllables in the mantra corresponds to the number of spokes of the prajñācakra. By contrast Tib. transcribes te namah in every case except Vairocana’s prajñācakra, where the mantra is given without the te: om pra dznya dznya na mû rta ye na mah {om prajñājñānamūrtaye namah} Tib. [190.5.5]. Scribal familiarity with mantras ending with te namah could easily result in corruption of the original and Tib. could have inherited the corruption from its exemplar or could have incorporated it itself. A possible consequence of the addition of the syllable te in Tib. is discussed in the preceding note. (See the note on 4.163 for discussion of the variants in the earlier citations of these mantras.)

4.222  bodhyagri AB Tib. [190.5.5] byang chub mchog ) : bodhyangī(-gā F) β

This mudrā, said here to be that of Vairocana, is attributed to Mahāvairocana earlier in the chapter (see the note on 4.105). As before, I have accepted the reading bodhyagri against bodhyangī. According to stemmic analysis of the present readings, since bodhyagri is in AB, it must be the reading of Ω, unless it is an error that has arisen independently, which is unlikely. AB’s reading is also supported by Tib.

4.227  āhvāra β : āhvāra B : yi ge a{akāra} Tib. [190.5.6] : om. Sak. [23,19]

vāmena cakradharam daksīṇena prajñākhadgam āhvāraparinatam vibhāvyā taddhṛdi candram tadupary āhvāram dhyātvā β : vāmena cakradharam daksīṇena prajñākhadgadham āhvāram dhyātvā Sak. : g.yon gyis 'khor lo / g.yas kyis shes rab kyi ral gris 'dzin pa bsgoms nas Tib. [190.5.7]
I follow β here since āh is the bija attested elsewhere in this prajñācakra (see lines 222 & 227) as that of Vairocana and Prajñājñāna. Tib. appears to be an unreliable witness for the bijāksaras (see the following note). Sakurai omits āhkāraparinatam vibhāvya taddhṛdi candram tadupary, perhaps as a result of a saut du même au même from āhkāraparinatam to āhkāram. Also for prajñā-khadgam he has prajñākhadgadham, which is unattested by any of the MSS and is not acknowledged by him as an emendation. Although Tib.’s ’dzin pa qualifies both ’khor lo (cakra) and shes rab kyi ral gris (prajñākhaḍga), shes rab kyi ral gris ’dzin pa may have influenced Sakurai in giving the reading prajñākhadgadham. Tib. also reorganises the order of the sentence so that āhkāraparinatam comes earlier, making more idiomatic sense in Tibetan (yi ge a las byung ba’i [bcom Idan ’das shes rab ye shes] Tib.[190.5.6J]. That it is not in the position that might be expected in a literal translation may also have influenced Sakurai in making his omission.

4.230  
akhāra B : akāra β Tib.[190.5.8] yi ge sa bon a)  

MS A is unavailable here. The choice between B and β has therefore to be made on grounds of sense since either could equally hold the reading of Ω. Given that the same bija is used throughout each prajñācakra, I have accepted the reading of B since the stemma indicates that this is the reading of Ω when it occurs in lines 234 & 235. Also, the syllable A is used as the bijāksara for the prajñācakra of Bodhicittavajra and it is unlikely that the same syllable would be used twice. Further indication that Tib. is unreliable is demonstrated by it also giving A throughout as the bijāksara for the prajñācakra of Vairocana instead of Āḥ as attested by the Skt..

4.245  
garvatayā nisāṇnām conj. : gar*vt*ayāniṣārṇṇām B : gardbhāyādvarṇṇām C : garbha ādvarṇṇām E : garbhāphā<->varṇṇām J : garbhapādavārṇṇām D : garda-
bhāvarṇam H₂ : garbha< 2 >varṇa F : rdo rje snyems pas bzhugs pa
Tib.[191.1.8]

B’s nisarnnam is clearly a corruption of nisannam, which is supported by
Tib.’s bzhugs pa and which I take as the correct reading. The short i of
nisannam is preserved in CE (ε), though in the corrupted syllable di. B’s
reading may also show how corruption from [ni]sannam to -varṇam (β)
progressed: -sannam → -sarnnam → -varṇam → -varṇam. (The first step
exemplifies the generation of a parasitic supercript r before a double consonant,
characteristic of many Nepalese MSS: see Introduction to the Text, section 2.5.)

Tib.’s snyems pa (‘pride’) suggests that it read some form of the word
garva preceding nisannam. Emendation to -garvanisannam, however, gives
one syllable less than found in B and all the MSS of β except for H. Assuming
DJ’s [-garbh]apā- is a corruption of /-garbh]ayā- – the result of the similarity
of the syllables pa and ya in Newari script – B and δ (from CJD) have the
element /[garv]ayā. This suggests that Ω may have read vajragarvayā
nisannam, although this is still unsatisfactory since garvayā, being masculine in
gender, cannot be instrumental singular. B’s garvtayā may provide a clue to
the correct reading. In the uncertain ligature vta, the letter t is clear, suggesting
that the original text may have read -tayā, the abstract suffix -tā in the
instrumental. If this were the case the original could be [vajra]garvatayā, which
would give good sense as an adverb qualifying nisannam. On this account, a
syllable has been lost in all the extant MSS, a loss probably also in Ω. The
alternative – emending to vajragarvanisannam – presupposes corruption via the
addition of a syllable rather than the omission of one. Tib.’s instrumental
[snyems pa]s could translate either, though since it has no abstract particle nyid
it could be taken as supporting vajragarvanisannam. The balance of prob-
abilities as to which reading is correct seems fairly even. Since a decision is
required I have emended to -garvatayā: it explains the presence of -avā in the MSS and it gives the required sense more accurately (vajragarvanisannam has to be understood as vajragarvatvanisannam).

4.251 pustakāṅkam B : pustaka(-ke D)β : phyag na po ti {pustakapāṇīm} Tib. [191.2.3]

pustakāṅkam khaḍgapāṇīm vicintya B : pustakakhaḍgapāṇīm vicintya
β : phyag na po ti dang ral gri ’dzin pa bsogs te Tib. [191.2.3]

B’s pustakāṅkam is the lectio difficilior and corruption to pustaka- involves loss of just one syllable (ṅkam) and the stroke for the preceding ā. Although Tib. does not support pustakāṅkam as such, its use of phyag na po ti and ral gri ’dzin pa {khaḍgadharam} suggests two words here rather than B’s one. Also, all the other prajñācakra visualisations have separate words for the emblems held in the two hands of the central deity. This is the only case where there is no ascription of the emblems, one to each hand.

4.253 samharana conj. (Tib. [191.2.3] bsdu ba dang) : samḥaraṇam β : sam-
spharaṇa B ♦ nilaya conj. (Tib. [191.2.3–4] gnas pa [bṛtan par gyur pa]) : nilayam β : lilayā B

pūrvavat spharanasamharanaṇanilayadrīdhābhāvādikāṃ kṛtvā bhāvayed iti sarvatra yojanīyam conj. : gong ma bzhin du spro ba dang bsdu ba dang zhugs pa dang gnas pa bṛtan par gyur pa la sogs pa byas nas bsgom par bya’o zhes kun la sbyar bya’o Tib. [191.2.3–4]

The word order here is odd. It is probable that sarvatra yojanīyam (“in each case … should be added”) refers to -nilayadrīdhāvā- (“making firm the dwelling place”) since this is the element that has not been mentioned before in the visualisation instructions for the previous prajñācakras. If this is correct, it would make more sense to separate -nilayadrīdhāvā- from the instruction to emanate and withdraw light rays (spharanasamharanaṇam kṛtvā bhāvayet). A
possible emendation, but one with no support, would be to pūrvavat spharana-
samharaṇam kṛtvā bhāvayed iti nilayadṛḍhībhāvam kṛtvā sarvatra yojaniyam. 
_Tib._ follows the Skt. except for the phrase _zhugs pa dang_ (“[...and re]entering
and [making firm...]”), which has no Skt. counterpart and may be an
explanatory addition. It is possible that _Tib._’s exemplar may have already been
corrupt.
Textual Notes: Chapter 5

5.11 kṣaratītya B : rāksatītya δ : rāksatītya γ

β’s rāksatī is a metathesis of kṣa and ra in kṣaratī.

5.11-12 ṛavicaritatvāt γ : ṛavicaritatvāt δ : mi g.yo ba phir ro Tib.[191.3.4]

The verbal roots ṛcal and ṛcar being near synonyms, ṛavicaritatvāt and ṛavicaritatvāt are equally possible. Given the confusion of ra and la syllables in Newari MSS, the reading of either δ or γ could represent a corruption of the other. On balance I have preferred γ since the Tibetan mi g.yo ba is commonly used for the Skt. acala (ṛcal) and MW records avicalita but not avicarita. (In terms of probability, γ is more likely to be correct since overall it has the correct reading more often than δ.)

5.13 sattvādyakṣarayoh Dc : sattvādyakṣara<-> D : sattvādyā<-- - - > εγJ : om.

B : [ye shes] sems dpa’ la sogs pa’i yi ge dag gi Tib.[191.3.5])

Though jñānasattvādyakṣarayoh is only fully attested by Dc, it is supported by Tib.. However, Tib. misinterprets the dvandva, “of [Manjusri]jñānasattva and the letter A” {jñānasattva;ādyakṣarayoh}, taking it to be a karmadhāraya, “of the two syllables jñānasattva, etc.” {jñānasattvādi:akṣarayoh}. This yields no sense.

5.14-15 tad evaikaikam ca conj. (Tib.[191.3.5] de dag nyid re re yang) : tad evaikaikam
tad evaikaikam ca yoginām svacittodayasakalamāndaleyadevatāsvabhāvah samastavipakṣasyāvṛttarūpatayā pratyaveksanīyah conj. : tad evaikaikam tac ca yoginām svacittādayah sakalamāndaleyadevatāsvabhāvah samastavipakṣasyāvṛttarūpatayā pratyaveksanīyah β : de dag nyid re re yang mal ’byor pa rang gi sms las byung ba’i dkyil ’khor gyi lha thams cad kyi rang bzhin mi mthun pa’i phyogs ma lus pa

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The MSS evidence for the text here, which has a number of points of difficulty, is restricted: A is lacking and B omits the opening words, ending a two and a half line omission that started at 5.11.

It is not immediately clear whether the passage contains one or two sentences. The latter part, yogināṃ svacittodayah sakalamāṇḍaleyadevatasvabhāvah samastavipāvavāyāvṛttarūpatayā prayaveksanīyah, could stand on its own giving, “The arising of consciousness of yogins, since it is by nature free from every obstacle, should be understood to be of the nature of all the maṇḍala deities”. However, the meaning is strained and what remains – tad evaikaikam tac ca – is unintelligible. I think it more likely there is just one sentence. Tib. treats the passage as a single unit though not as a complete sentence – it finishes with the emphatic particle ni; and reads de liar {tathā} instead of ji liar for the following yathā.

If there is one sentence, however, the opening words as attested by B, tad evaikaikam tac ca, yield no sense as they stand; tac ca could start a new sentence but this would leave tad evaikaikam on its own, again with no clear meaning. I have thus diagnostically emended to tad evaikaikam ca taking tac as a scribal addition. This gives a sentence that opens with tad eva where tad can be taken to refer to svarūpābhidānam from the preceding sentence.

Although Tib. opens with de dag, a dual or plural, which probably refers back to the previous (mis)translation of sattvādyaksarayoh (see the preceding note, on 5.13) it supports the emendation to tad evaikaikam ca insofar as it lacks any term that corresponding to tac. However, it is not clear what Tib. takes as the grammatical subject of the sentence: it could be either de dag nyid re re yang (“And they themselves individually …”) or dkyil ’khor gyi lha thams cad kyi rang bzhin (“The nature of all the maṇḍala deities …”).
If *tad* is the subject of the sentence and refers to *svarūpābhīdānam*, the passage can be taken, in essence, as making the statement that the nature of the maṇḍala deities is the same as that of Maṇjuśrīnāsattva, in which case *pratyavekṣanīyāḥ* should perhaps be emended to *pratyavekṣanīyam* so that it agrees with *tad*. However, if a participle is used in the place of a finite verb it can be attracted in gender to a nearby substantive predicate, rather than agreeing with the subject. Given this possibility that *pratyavekṣanīyāḥ* may be correct I have not emended. Also, both B and MSS from β have *pratyavekṣanīyāḥ* making it likely to be the reading of Ω.

The relationship between the reading *svacittodayah* and *sakalamāṇḍaleya-devatāsvabhāvah* is problematic. Since B and β read two words it is likely that Ω does. (B’s *svacintodayah* is clearly a corruption of *svacittodayah*, the ligatures *nt* and *tt* being often confused in Newari script.) However, given that in visualisation *sādhanas* maṇḍala deities arise in the yogins’ consciousness, one would expect *svacittodaya* to be compounded with *sakalamāṇḍaleya-devatāsvabhāvah*. Tib. supports *svacittodaya* (rang gi sems las byung ba) but could be construed either as taking it in apposition to *sakalamāṇḍaleya-devatāsvabhāvah* or as compounded with it (the genitive particle ‘*i* following *byung ba* is ambiguous). I have emended to the compounded form since otherwise the sense is obscure. The result is a *sāpeksasamāsa* with the genitive plural *yoginām* qualifying *svacittodaya*-, but this can be tolerated. It also means that Ω is corrupt, unless B and β independently added a *visarga*.

If corruption were present in Ω resulting in a separation of *svacittodaya* from *sakalamāṇḍaleya-devatāsvabhāvah*, the reading *pratyavekṣanīyāḥ* may be a ‘knock on’ error, an attempt to make the rest of the sentence agree with *svacittodayah* as subject, in which case *pratyavekṣanīyam* would be correct.
A further difficulty with the passage is the position of *ekaikam*. If it is adverbial it would be more usually placed before *pratyaveksanīyah* (or *pratyaveksanīyam*), though if it is taken in the sense of ‘one by one’, it more properly qualifies *sakalamāndaleyadevatā*.

5.16 svasamādhinām F Tib./[191.3.6] rang gi ting nge ’dzin rnams) : svāṃ samādhinām cett.

F’s reading may be the result of dropping the *anusvāra* found in the remaining MSS of β. However, since *Tib.* supports *sva-* (gang gi) rather than *svam* and *svasamādhinām* gives sense, I have accepted F against cett.

5.19 samskāravimokṣa BE : samskārapratipātaḥbhāvena(-prati< ~4 > F) kramād animitāpranīhitānabhisamskāravimokṣa cett.

-samskārapratipātaḥbhāvena kramād animitāpranīhitānabhisamskāraprati-
pātabhāvena kramād animitāpranīhitānabhisamskāravimokṣa.

The passage in italics above can be seen to be a dittography of the immediately preceding passage, resulting from a *saut du même au même* from the second -samskāra- back to the first. The dittography is found in all the MSS of β with the exception of E.

5.35 sattvavajryādi conj. (*Tib.*[191.4.7] rdo rje sems ma la sog pa) : vakvādi B : vajrādi ye : cakrādi ζ

The context and *Tib.* make it likely that this diagnostic emendation is almost certainly correct, though *sems rdo rje ma* might be expected for Sattvavajri. Such a rendering, which is characteristic of the Tibetan translation of Skt. compounds that keeps the order of the original, is found in *Tib.* where the name Sattvavajri appears twelve lines earlier (line 23): *sems ma rdo rje ma* (*Tib.*[191.4.1]).

5.48 mahaśabdena conj. (*Tib.*[191.5.4] ma hā’i sgra ni) : mahacchabdena β : < >śacchaina B

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mahaśabdena pūjābhidhiyate conj. : ma hā'i sgra ni mchod pa la brjod yin no Tib.[191.5.4]

Though the word maha is usually neuter (mahas), it is also found as a masculine a-stem. That it is so treated by the NS is shown by the form maha in mahāmahamahārāgah and by the masculine mahān in the NMAA analysis that follows the present gloss of maha (mahān maho mahāmahah). As a result, I have emended to mahaśabdena. β’s mahacchabdena can be understood as a corruption to the more familiar form mahat with subsequent sandhi. Tib.’s “As for the word mahā, it is a name for worship” is a reversion to another familiar form.

5.48-9 mahān maho mahāmahah / mahātmako rāgaś ca mahārāgah conj. : mahān maho mahāmahah B : mahātmako mahārāgah β (mahā< ~13 illeg. >tmako mahārāgah C) : chen po’i bdag nyid kyi ’dod chags dang ’dod chags chen po’o Tib. [191.5.5]

MS B contains mahān maho mahāmahah but omits mahātmako rāgaś ca mahārāgah, whereas the remainder of the MSS (β) just have mahātmako mahārāgah, which gives no sense as it stands. Could B be correct and β a corruption of B? Tib. has nothing corresponding to mahān maho mahāmahah but is retranslatable as mahātmako rāgaś ca mahārāgah, which suggests that β lost rāgaś ca and is thus a corruption of mahātmako rāgaś ca mahārāgah. Further support for the presence of this reading in the original comes from the consideration that if it were not present there would be no grammatical gloss of mahārāgah and such neglect of a NS epithet would be uncharacteristic of Vilāsavajra.

This leaves the question of B’s mahān maho mahāmahah. It could be a corruption of mahātmako mahārāgah, which may have been the reading of Ω, already corrupt; it could be a scribal gloss by, or inherited by, B. This, in its turn, would leave the compound mahāmaha unanalysed in the original and
again I think this is unlikely given that it is a refrain carried through the next two and a half verses. Also, Vilāsavajra states, on each occasion it re-occurs, that the term mahāmahā has been already explained. My conclusion is that both passages were in the original text, their respective omissions coming from an error of the saut du même au même type.

MS C might be interpreted as providing further support for this thesis. It has approximately thirteen illegible syllables, which appear to have been intentionally scrubbed out. Could C's reading have initially been mahān mahe mahāmahā / mahātmakō mahārāgah, later emended to mahātmako mahārāgah to conform with β? This would require C to be contaminated from outside β. In the present part of the text there is no evidence for this (see Introduction to the Text, section 4.3). Also, the length of the text deleted in C is some five syllables more than is required. There could well be another (and simpler) explanation for the deletion, such that it was a dittography, discovered during or after the copying of the MS.

5.56 mahāmahamahādveṣa iti codd. : mchod pa chen po zhe sdang che / / nyon mongs kun gyi dgra che ba zhes pa ste {mahāmahamahādvesah sarvakleśa- mahārīpuritī} Tib.[191.5.8]

Tib. cites the whole half verse here rather than the first pāda only, as attested by codd. The same is true at lines 60, 64 and 68: Tib. cites NS 31ab, 31cd and 32ab where codd. cites NS 31a, 31c and 32a respectively (see Tib.[192.1.1–2], Tib.[192.1.3], and Tib.[192.1.5]). In each case, although MS A is lacking, B is present. The readings must therefore be present in Ω, and there is no reason to suspect Ω of being corrupt. Also, the citation of the first pāda on its own is stylistically appropriate in the context of the commentary; it contains the Name that has to be identified with a deity of the Vajradhātu mandala. The beneficial activity of the Name-as-deity is stated in the second part
of the half verse and any discussion of this follows after the deity identification. NS 31d and 32b are thus cited independently (lines 65 & 69) before such discussion, and NS 30d is incorporated into the text (sa ca sarvakleṣa- mahāripuh: line 57).

When a complete half verse or verse of the NS is cited (pādaś c and d of NS 32 are cited together and thereafter each verse is cited as a whole), then, following the citation, the part of the verse that is then to be commented on is requoted before the ensuing comment. Thus after citing NS 32cd we have tatra mahākāma iti ... (line 5.78). In the present instances, if the whole half verses were cited as attested by Tib., one would also expect to a following find tatra... or some equivalent passage.

I present the text with the NS half-verses inserted in bold (a design to render it readable by those unfamiliar with the NS), which gives a version close to how the text would look if the half-verse were cited. To incorporate the citation fully one would have to add ...iti // tatra ... after it.

5.61  
dhiyām moho dhimohah By : blo la gti mug pa ni gti mug gi blo ste  
Tib.[192.1.2] 

5.60: mahāmahamahāmoha iti codd. : mchod pa chen po gti mug che // gti mug blo ste gti mug sel zhes pa ste Tib.[192.1.1-2] ◆ mchod pa chen po gti mug che / gti mug blo ste gti mug sel / NS.Tib.[Mukherji 21] 

The NMAA’s analysis of the first three words of NS 31b, mūḍhadhimoha- sūdanah, is somewhat unexpected. It takes -dhī- with -moha-, rather than with mūḍha- to give the karmadhāraya {mūḍha:dhimoha-}. Tib., for the citation of NS 31a in line 60, gives a translation of the whole half verse, following, as elsewhere, an inherited translation (see NS.Tib.); and its management of the rest of the NMAA on NS 31ab is thereby confused, by both the inheritance of gti mug for both mūḍha and moha and by the translation’s implied construal of mūḍhadhimoha- as {mūḍhadhī:moha-}.
Thus, *Tib.* either mistranslates *dhiyāṃ moho dhīmohah* or is corrupt. For *dhīmohah* it has *gti mug gi blo*, which retranslates as *mūḍhadhiḥ*, rather than *dhīmohah*. It looks as if *gti mug gi blo* is the result of influence from the inherited translation, *gti mug blo ste gti mug sel.* (See also note following.)

5.62  
*mūḍhaś cāsau dhīmohaś ca mūḍhadhimohah : gti mug kyang de yin la blo yang de nyid yin pas gti mug blo’o {mūḍhaś cāsau dhiś ca mūḍhadhiḥ}  
*Tib.* [192.1.2–3]

Continuing the confusion (see the previous note), *Tib.*, here, gives a karmadhārāya analysis of *mūḍhadhi*.

5.68  
pūrvavat β : pūrvacaśṛṣṭārthaṃ B : [mchod pa chen po’i don ni] gong ma zhin du bshad do *Tib.* [192.1.5]

*Tib.* indicates that B may be correct in having something more than β’s *pūrvavat*. A few lines earlier *Tib.* translates *mahāmaheti pūrvavat* (line 60) with the shorter, *chod pa chen po ni gong ma zhin no*. I am unable, however, to suggest an emendation. It is possible that *Tib.* is augmenting the original to clarify the meaning, which in any case is not materially affected here.

5.77  
*mahākāmo mahāsaukhya mahāmodo mahāratih // iti //* (32cd)

Hereafter in this chapter the NMAA cites each NS verse in full.

5.87  
nimittāgraḥād conj. : nimittāgraḥāt B : nimittānungraḥāt A : nimittānugraḥāt  
β : mtshan mar(mar yang *Tib. P.*) mchog tu mi ’dzin pa’i phyir na *Tib.* [192.2.7]

The sense of the passage and *Tib.* suggest a synonym of *aparigrahah* as an emendation, to parallel the previous line’s *samskṛtapunyasambhāranimittāpargraḥāt*. *Tib.* does not support emendation with *aparigrahah* itself: the adverbial particle *chog tu* stands most often for the Skt. verbal prefixes *para-* and *pra-*, and where *pari-* is found above (in the preceding “nimittāparigrahāt”), the usual
adverbial particle yongs su is used. As well as the lack of support from Tib., there is no obvious path by which -āparigrāhāt could become corrupted to -ānugrāhāt. Taking Tib. into account, one might consider emendation to -pragrāhāt but neither MW or BHSD record pragrāhāt.

An alternative that provides a suitable meaning is -nimittāgrāhād. B’s -nimittāgrāhāt provides slight evidence that this may be correct since the reading covers a line break, nimittā* falling at the end of a line. The illegible syllable could be an end of line mark in which case B would read -nimittāgrāhāt. However, Tib.’s chog tu remains to be explained (an interpretive addition on the part of the translator?) as does the extra syllable present in A and β. In the absence of further evidence I have adopted -āgrāhād as a diagnostic emendation.

5.90 vilokyata B : vinyasyata A : vinasīyata β (< >naśyata F) : mi rtag [ces pa’i don to] Tib.[192.2.8]

I take Tib. to be an abbreviation of mi rtag pa ces pa’i don to, “[in other words], it refers to what is impermanent, [that is, the transitory world]”. This could be a rendering of β’s vinaśyate, “that which perishes”. However, one would expect the usual parasmaipada form vinaśyati rather than vinaśyate. Though vinaśyate is supported by Tib. as a further gloss on rūpya iti rūpam (“rūpam means that which is represented”), B’s vilokyate makes better sense. In the present context, that of mahārūpam as an attribute of Mañjuśrīnāsattva, rūpam must denote ‘what is seen’, the object of the sense of sight rather than matter or the external world.

5.102 mahad vipuḷaḥ ABF : mahāvīpuḷaḥ HE : mahāvīpuḷaḥ C : mahāvīpuḷa ζ

hāsamandalam y Tib.[192.3.7] : mahāsamayamaṇḍalam A : mahā-
manḍalam BC : mahāmaṇḍa E : maṇḍalam ζH²
mahad vipulam hāsamaṇḍalam sāram yasya sa mahāvipulamandalamah:
gang gi bzhad (em. : bshad Tib.) pa’i yangs pa chen po’i dkyil ’khor
gyi snying po de ni (di Tib.D.) dkyil ’khor chen po yangs pa yin te.
Tib.[192.3.6–7]

The Tibetan provides a possible clue to the understanding of the several
difficulties of this passage. The term bshad pa, ‘to explain’, makes no sense but
it could well be a corruption of bzhad pa, ‘laughter’ — I am indebted to Dr P.
Harrison for pointing this out — suggesting that γ’s hāsamaṇḍalam may be
correct. Certainly, the opening identification of the epithet mahāvipulamandalam
with Vajrahasa makes it likely that Vilāsavajra will try to establish, as
elsewhere, a connection between the epithet and the name of the corresponding
deity. If hāsamaṇḍalam is right, the reading mahāmaṇḍalam could be a
corruption of hāsamaṇḍalam (through metathesis of hā and sa followed by
confusion of ma and sa) rather than vice versa. An alternative route of
corruption may be seen in A’s mahāsaṃyamaṇḍalam. Starting as
hāsamaṇḍalam, a scribal gloss, maya, could have been incorporated to give
hāsamaṇyaṃdaṇḍalam (“a maṇḍala consisting of laughter”). The move to reading
this as mahāsaṃyamaṇḍalam (ie. mahā-saṃya-maṇḍalam) through addition
of an extra syllable ma- could result from the previous word, vipulam, initially
being written with a virāma after the final -m. If this were subsequently lost and
an anusvāra placed over -la, the text would then have vipulam mahāsa-. It may
be objected that B, from another branch of the stemma, also witnesses mahā- as
against hāsa- and that the present account — where hāsa- is preferred — implies
that corruption to mahā- occurred independently more than once (ie. in B, A
and ε), but perhaps this is possible.

The reading hāsamaṇḍalam also makes sense in the context of
trailokyābhāsakaravatā, the reason given after the gloss and bahuvrīhi analysis,
with its allusion to the smile (smitam, near in meaning to hāsah) of Śākyamuni
(see NS 18) which illuminates the three worlds: *smitam samdārśya lokānām apāyatrayaśodhanaṃ / trailokyābhāsakāraṇāṃ caturmārārāśiśanaṃ /*.

Yet the passage on the epithet *mahāvipulamandalaḥ* as read is, to my mind, not wholly satisfactory. Continuity of thought lapses between the first part, the initial gloss of mandala as that which receives adornment, and the concluding combination of bahuvrihi analysis and further gloss. The presence of *sāram* alludes perhaps to a gloss of *mandalam* where *sāram* glosses *manda*- (see note 170 to the translation for an example of this gloss of *mandalam*). Why Vilāsavajra analyses *mandalam* as he does here rather than with a more metaphysical alternative is unclear. (Could it be because NS 33 deals with appearance.)

Tib.’s *gang gi bzhad pa’i yangs pa chen po’i dkyil ’khor gyi snying po* can be taken as a translation of *mahad vipulam hāsamandalam sāram yasya* (though the positioning of *bzhad pa* might suggest *hāsamahāvipulamandalam* as a retranslation). Also, in the phrase *yangs pa chen po’i dkyil ’khor, chen po* should probably be taken as qualifying *yangs pa* suggesting an original *mahāvipulum* rather than *mahad vipulam*. Yet the latter, attested by ABF, must be the reading of Ω. Vilāsavajra gives no other indication about how *mahā* in the NS epithet should be taken; both *mahad vipulam* (“great, extensive *manda*”) and *mahāvipulam* (“greatly extensive”) are possible analyses, the former being the *lectio difficilior* given the familiarity of *mahāvipula*- from the NS. Thus in the light of the Skt. MS evidence and Vilāsavajra’s tendency to take *mahā* in a non-adverbial sense, I have preferred *mahad vipulam*.

Tib.’s *dkyil ’khor chen po yangs pa yin*, the translation of the epithet *mahāvipulamandalaḥ*, is, as usual, inherited rather than original (see Mukherji 22). It is in itself a little unexpected; surely *dkyil ’khor yangs pa chen po* would be better? As we find it, *vipulamahāmanḍalaḥ* (“with an extensive great *manda*”) seems a more likely exemplar than *mahāvipulamandalaḥ*. 

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5.127 bhāṣah β *Tib.* ([192.5.3] smra ba) : bhāṣah AB

I have accepted β’s vajrabhāṣa (Diamond Speech) against A and B’s vajrabhāṣa (Diamond Light). It is supported by *Tib.* (rdo rje smra ba). According to stemmatic analysis, Ω should have -bhāṣa, but sibilant confusion between sa and sa could have resulted in A and B independently writing -bhāṣa for -bhāṣa. This account is persuasive given that other texts describing the Vajradhātu mandala only have the name vajrabhāṣa (STTS 11, 21; NispYĀ 45, 14) yet vajrabhāṣa makes particularly good sense as the name of the mandala deity who has the Names mahājyotir mahādyutih and Vilāsavājra may well have intended it. However, at the end of the commentary on NS 34 Vilāsavājra links the deity with ‘understanding the intended meanings of all [speech?]’ (...samastābhisandhyarthaparijñānāhetuḥvā tā 5.134-5). If this is the correct interpretation of the passage, it makes sense as the function of Vajrabhāṣā, but is hard to link with Vajrabhāṣa.

5.132 laksāna B *Tib.* ([192.5.5] mtshan nyid) : laksāne α ♾ vajradharmādi A *Tib.* ([192.5.5] rdo rje chos la sogs pa) : dharmādi B : om. β ♾ svabhāvam B : svabhāve A : om. β : pratyavekṣanājñānāśritavajradharmādisvabhāvam om. β tataś ca vikalpamanahparāvrttilaksānapratyavekṣanājñānāśritavajradharmādisvabhāvam : de nams kyang nram par rtog pa’i yid gnas gyur pa’i mtshan nyid so sor kun tu (du *Tib.D.*) rtog pa’i ye shes la brten pa’i rdo rje chos la sogs pa’i rang bzhin te *Tib.*[192.5.5]

I have accepted -laksāna- against -laksane. If the latter were correct, ie. -laksane taken as qualifying pratyavekṣanājñāne, one would expect a different word order, with vikalpamanahparāvṛttilaksane immediately preceding pratyavekṣanājñāne (see the parallels in lines 104–5 and 156–7 of this chapter). Line 81’s -svabhāvādārśa- provides a parallel to the present case (caksurūpādīvāsanāpārāvṛttiśvabhāvādārśajñānānispattā). Also, *Tib.* supports -laksane-: it
has no locative particle after *mtshan nyid*, and finishes the passage with a semi-final particle. In any case, the meaning of the passage is unaffected.

In accepting *-svabhāvam* I have followed B and *Tib.* against A. Such a reading follows the structure of parallel sections of the commentary in this chapter: those on NS 33 (lines 104–5), and NS 35 (lines 156–7). It also gives better sense than having a locative (*-svabhāve*) agreeing with the following *pratyavekṣanājñāne*. As with the parallel passages, one has to assume here an unstated subject: “that same non-dual mind”. *Tib.* takes the subject to be plural, “those same” (*de rnams kyang*), but this will not do if *-svabhāvam* is the singular adjectival predicate. What *Tib.*’s *de rnams* might refer to is unclear. It cannot be ‘deities’ since the subject is qualified as having the four deities, Vajradharma etc., as its nature.

5.152 *māyendrajālam* A : *māyendrajāla* B : *mig ’phrul can* {indrajālikam} *Tib.*[193.1.8]

I have accepted *māyendrajālam* against *Tib.* A reading of *indrajālam* *nirmānasamūham*, suggested by *Tib.*, has *nirmānasamūham* glossing *indrajālam*. However, given that *māya* is glossed by *nirmāna* in each of the three preceding quarter verses of NS 35 (see lines 143–4, 147, 150) it is more likely that *nirmānasamūham* glosses *māyendrajālam* (i.e. *samūham* glosses *indrajālam*).

5.153 *māyendrajālikah* conj. : *indrajālikah* codd. *Tib.*([193.1.8] mig ’phrul can)

I have emended to *māyendrajālikah* against codd. and *Tib.* on the grounds that if *māyendrajālam* *nirmānasamūham* kāyavākcittavajrānām ekibhāvah is correct then the next step in the analysis of *mahāmāyendrajālikah* must be to explain *māyendrajālikah*, not *indrajālikah*. Also, *māyendrajālikah* must be correct if the grammatical analysis that follows takes the whole compound to be a karmadhāraya with *mahā*– as its first element (see note following).
5.154 mayendrajalikaś conj. : indrajalikaḥ codd. Tib.[193.2.1] mig 'phrul can
mahāṃś cāsau mayendrajalikaś ca mahāmayendrajalikaḥ conj. : sgyu 'phrul chen po yang de nyid yin la mig 'phrul can yang de nyid yin pas sgyu 'phrul chen po mig 'phrul can no {mahāmāyaś cāsāv indrajalikaś ca mahāmayendrajalikaḥ} Tib.[193.1.8–193.2.1]

I have emended to mayendrajalikaś since the context indicates that mahā-
mayendrajalikaḥ is treated as a karmadhāraya {mahā:mayendrajalikaḥ}, mahā being analysed in the same way as in the other pādas of this stanza. The alternative of taking the compound as mahāmāyā:indrajalikaḥ would require substantial emendation of the present passage and would be hard to square with the preceding analysis of the compound where māyendrajaḷam is taken as a unit. The emendation also makes sense in the context of the idea of māyājāla-abhisambodhikramah, key to both the NMAA and NS. Such an interpretation would also be consistent with the treatment of the term māyā in the rest of the verse: mahāmāyā is never taken as a unit. The corruption could be due to an error that has reverberated through the passage. Ω could have taken indrajalikaḥ from the preceding (erroneous) tadbettī / indrajalikaḥ, or vice versa.

On the face of it Tib. appears to take the compound as a karmadhāraya composed of two bahuvrīhis, sgyu 'phrul chen po yang de nyid yin la mig 'phrul can yang de nyid yin, lit. “[He is] a great magician and a conjurer” {mahāmāya:indrajalikaḥ}. This analysis also does not give any sense in the context of the previous part of the gloss. Tib. could have inherited the initial corruption from the Skt., and translated as well as it could on the assumption that indrajalikaḥ was correct, compounding the error by giving mig 'phrul can for māyendrajaḷam in line 152 (see note above, 5.152). Such a move would be encouraged by Tib.’s use of an inherited translation of NS 35d (sgyu 'phrul chen po mig 'phrul can (NS.Tib.[Mukherji 23]), “Possessing the magic of great illusion”) for its citation in the NMAA. This translation, reading the compound
as a bahuvrihi (mahāmāyā:indrajālikāh), could have influenced Tib. to accord with it, especially if the Skt. were doubtful at any point. Although Tib.’s karmadhāraya analysis {mahāmāya:indrajālikāh} does not yield any sense, it can be seen as an attempt to render something that does not contradict the received Tibetan translation of the lemma mahāmāyendrajālikāh. (See Introduction to the Text, section 5.3, for further discussion of the effects of Tib. using an existing translation of the NS for the NS citations, rather than translating afresh in accordance with the NMAA.)

5.159 abhisāmrākaṇa conj. : ābhisaṃskaraṇa AH : ābhisaṃskaraga B : ābhisaṃskāreṇa 6F : mngon par srung ba[r byed pa dang] Tib.[193.2.3]

The emendation is tentative: neither MW or BHSD record abhisāmrākaṇa. However, Tib.’s srung ba (‘protection’) makes good sense as an effect produced by the deity Vajrarakṣa, which makes emendation to some form of the root √kr unpromising (-ābhisaṃskāra- makes no sense). The verbal prefix abhi- is preserved by the Tibetan mngon par, though sam- is not. Since both prefixes are attested by all the MSS and the combination abhisam- is commonly found in Buddhist material, I have retained it. An original raksana could be corrupted to skarana through metathesis of ra and kṣa, followed by scribal alteration of kṣa to ska to create a recognizable word.

5.175 dhairyāvalambaratvāt conj. : dhairyāvalambinatvāt δ : dhairyāva(-ava F)-lambinatvāt γ : vairyałambaratvāt B : brtan par sran thub pa’i phyir ro Tib.[193.3.3–4]

The two main options here are -āvalamanatvāt and -ālambanatvāt. The MSS of β attest -āvalamb- whereas B has -ālamb-. Errors of omission are on the whole easier to make than those of commission, so -āvalamb- is perhaps more likely as the reading of Ω. For the latter part of the word, B’s -lambaratvāt is almost certainly a corruption of -lambanatvāt, na and ra being
commonly confused in Newari script. The final element -natvāt is also present in the MSS of β, and the variants -lambinatvāt and -lambinatvāt could well be corruptions of -lambanatvāt. A proposal to emend to dhairyāvalambitatvāt (which is sometimes found but is, strictly speaking, ungrammatical – the correct form would be avalambitatdhauryatvāt) is hard to justify given the variants and would be uncharacteristic of Vilāsavajra’s chaste Sanskrit. In terms of meaning, -āvalambanatvāt is preferrable to -ālambanatvāt. Though almost synonymous, Vilāsavajra is familiar with the latter’s technical meaning in Buddhist contexts of ‘object’ (of sense), which makes it less likely that he would use it in the present context (eg. see 5.210, where great compassion is defined as anālambanātmikā). Also, for ava ṹamb MW records the usage ‘to enter a state or condition (as māyām, mānusyatvam, dhairyam. etc.)’.

Tib. does not translate the passage literally (“...since he can endure with firmness...”) though the sense does not contradict a reading of dhairyāva- lambanatvāt.

5.176 kuśala corr. : kuśale β Tib.[193.3.4] dge ba la) : kuśalaṁ dharmesu B

I have followed β since kuśale, as well as being supported by Tib., mirrors the following pāpādau (or β’s pāpādy-) giving a contrast between good and evil. This seems more likely than one between good dharmas and evil. The reading of dharmesu in B could be an incorporated scribal gloss, perhaps with the final ‘a’ of an original kuśala retained in kuśalaṁ.

5.176 utsāhah conj. (Tib.[193.3.4] spro ba ste) : ty utsāhah codd.

vīryam kuśala utsāhah conj. : brtson ’grus che ba ni dge ba la spro ba ste {mahāvīryaṁ kuśala utsāhah} Tib.[193.3.4]

Tib. has no particle corresponding to ty of codd.. Perhaps it should be emended to tv to give vīryaṁ kuśale tv utsāhah. However, this would still not make any sense in the context of a definition of the term vīrya. The tv, if that is
what it was, could have been picked up from the definition of laziness that follows.

*Tib.*'s brtson 'grus che ba {mahāvīryam} is puzzling. It could be an influence of the inherited translation of the NS used for its citations in the NMAA. Hence, for mahāvīryaparākrama iti (NMAA 5, 175), *Tib.*[193.3.4] has brtson 'grus chen po brtul ba yin ni (= NS.Tib.[Mukherji 24]) where mahā is taken as qualifying vīrya (brtson 'grus chen po). On the other hand the Skt. does not, as is usual, give a karmadhāraya analysis (ie. mahāṃś cāsau vīryaparākramaś ca mahāvīryaparākramah) for the relation between mahā and the rest of the compound. Perhaps then, *Tib.*'s reading and interpretation of the compound is correct and the Skt. should be emended to mahāvīryam kuśala utsāhah. Though I do not think it is possible to reach a firm conclusion here, I am inclined to see che ba as a corruption on the grounds that to take mahāvīryaparākramah as "strength of great energy" is unlikely since it would require emendation of the following passage to kausidyam eva na mahāvīryam. Such an emendation is supported by neither the Skt. nor *Tib.* and would also be inconsistent with Vilāsavajra's interpretation of the other pādas of this and previous verses in this chapter.

Against this is the fact that in his commentary on the following verse Vilāsavajra does analyse mahā as qualifying dhyāna and prajñā rather than the final elements of the two compounds of which they are a part. But in these cases the grammatical relationship is clearly spelt out as is, in the instance of prajñā, the reason for it.

5.176 pāpādau tūtsāhah B : pāpādy(-ody F)anutsāhasya β
pāpādau tūtsāhah kusidatvāt kausidyam eva na vīryam conj. : sdig pa la sogs pa la spro ba ni dam pa'i phyir na le lo nyid de brtson 'grus ma yin no *Tib.*[193.3.4]

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I have preferred पपद्दात्तु तृताह as against emending ब. B’s locative पपद्दात्त is supported by Tib. (sdig pa la sogs pa la), though there is no Tibetan for the Skt. tu. It makes good sense without emendation, and contrasts well with the preceding definition of विर्या, whereas B’s पपद्यूतसाहस्या does not yield sense in context. If it is emended to पपद्यूतसाहस्या, giving विर्यम कुशाल तृताह/पपद्यूतसाहस्या कुसिदत्वत्त कांसिद्यम eva na viryam, meaning is obtainable: “vigour is effort for the good; since effort for evil etc. is [being] lazy, [that] is just laziness, not vigour”. However, B’s genitive ending -ूतसाहस्या is unnecessary and if the emendation is accepted corruption to पपद्यूतसाहस्या has to be accounted for (involving the insertion of a syllable nu and changing yu to ya). On the other hand, given that ध / u and ए / n are easily confused in Newari script, the extra syllable of B is explainable as a corruption of B if दू is corrupted to द्या: (पपद्दातूतसाह- → पपद्यूतसाह-). The genitive ending -ूतसाहस्या could represent a later scribal emendation attempting to make sense of the passage.

Codd.’s कुसिदत्वत्त is problematic since it appears redundant. However, if it is regarded as corrupt – perhaps a remnant of an incorporated scribal gloss (kusidatvam) of कांसिद्यम – and removed, the eva that follows कांसिद्यम becomes stylistically odd. Also, Tib.’s दम पा’ि फ्यिर ना shows it read a word in the ablative preceding कांसिद्यम, though दम पा (‘excellent’, ‘the good’) must be corrupt. A reason in the ablative case makes good sense in context, though it is possible that कुसिदत्वत्त is the remnant of a different reason. Nonetheless, I am not convinced that कुसिदत्वत्त is without force here (see the translation). Both B and ब attest कुसिदतवत so that to emend is to conclude that Ω is corrupt. Since there is no further evidence for an alternative I have followed the Skt.
5.177 mūla B : mūlānāṃ β

tasya parākramah sarvalaukikalokottarakusalamūlaparipūranāt B : de’i
brtul ba ni ’jig rten dang ’jig rten las ’das pa thams cad kyi dge ba’i rtsa
ba las yongs su rdzogs par byed pa’o Tib.[193.3.4–5]

Both readings are possible. I have accepted that of B on the grounds that
Vilāsavajra usually gives reasons in the form of one or more compounds rather
than a number of separate words. No ambiguity results in preferring
-mūlaparipūranāt that would be better resolved by the alternative, -mūlānāṃ
paripūranāt. Arguably, Tib. also favours B since there is no plural or genitive
particle for mūla (rtsa ba). Tib., however, is odd in that the verb yongs su
rdzogs par byed pa is active and causative, giving a different sense to the Skt.:
“As for the strength of that [vigour], it is that which brings (others?) to
completion as a result of (las) (his own?) roots of merit...”. The past form, byas
pa, would be more satisfactory, giving “As for the strength of that [vigour], it is
that which is brought to completion from...”. (I am indebted to Dr P. Harrison
for this suggestion.)

5.184 vyatyayo conj. : vyatyaryo B : vyatyayāsau CyC : vyatyasau E : bsnor bar
Tib.[193.3.8]

This emendation is tentative. Though the meaning is clear, the synonym
vyatyāso could serve as an alternative emendation. CyC’s -āsau could be seen as
giving some support to vyatyāso, though the extra syllable ya requires
explanation (dittography of [t/ya?]). However, B’s vyatyaryo strongly supports
vyatyayo, requiring only the gemination of a superscript r as corruption. Tib.
(bsnor: past tense of snor pa, ‘to confound, mix, disturb’) does not help here.

5.205 kṛti // iti em. : kṛṭiti AB : kṛṭih(-ti H) β : kṛṭih NS.Dav./52, v.38d] (kṛṭi
NS.Dav.[pre]) : mkhas pa [chen po thabs che ba] zhes pa’o Tib.[193.5.3]

mahopāyo mahākṛti em. : mkhas pa chen po thabs che ba Tib.[193.5.3]
A number of factors suggest that the reading of the NS citation here should be *kṛtī* ('learned', 'skilful') rather than *kṛtiḥ* ('action', 'activity'). Given that both A & B read *kṛtī*, stemmatic analysis indicates that it must also be the reading of Ω. Added support for *kṛtī* is found in the readings for the two citations of the word in lines 215 and 216 in the commentarial passage that follows (mahākṛtiti By : mahākṛtir iti A : mahākṛtī iti δ ♦ mahākṛtī By : mahākṛtīh A : mahākṛtī δ). (There is a difficulty in accounting for γ having -kṛtī. Since both A and δ have a short i, so should α. Nepalese scribes commonly confuse i and i, so it is possible that both A and δ could miscopy independently.) More importantly, the gloss of *mahāpanditaḥ* (line 216) indicates that Vilāsavajra read *mahākṛtī*. Also, *Tib.*'s *mkhas pa chen po* translates *mahākṛtī*. It is noteworthy that *Tib.* reverses the order of the epithets in its citation of the verse, as if translating *mahākṛtī mahopdyah*. Despite the reversed order, *Tib.* then follows the Skt., commenting on *thabs che ba* first. This retention of the correct order is uncharacteristic (see *Introduction to the Text.*, section 5). In its citation of the NS, *Tib.* is again surely using a previously existing NS translation – here it follows NS *Tib.*'s *mkhas pa chen po thabs che ba* for NS 38d (see *Mukherji* 25). The Derge and Narthang Kanjur editions read *thabs chen byed pa chen po ste* (*Mukherji* 25, note 1), which must be based on *mahopāyo mahākṛtih*. Perhaps there was some confusion as to the Skt. reading for this *pāda*, with *mahākṛtih* being accepted as the preferred reading by bLo gros brtan pa whose revised edition of the NS was used for the Kanjur editions. This confusion of readings is reflected in NS MSS where both *mahākṛtī* and *mahākṛtih* are recorded (see list of variants above).

5.207 paścān em. : paścāj β : paśyāt A : paśc*ē*ṭa B ♦ nibantam A : jib-antam Bβ

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paścān nibantam em. : mjug ni nge'i (de'i Tib.D.) rkyen dang ldan pa’o Tib.[193.5.4]

According to the stemma codicum Ω should read jibantam since both B & β have it. This (or the palaeographically identical jīvantam) makes no sense within the present context, which is concerned with the derivation of maitrī from maitram. A’s nibantam (nīp-antam) containing the grammatical term nīp is more likely to be correct. Nīp can stand on its own, meaning either ‘the suffix nīp’ or ‘a word ending in nīp’. A possible translation would be, “Subsequently, it [that is, maitram.] has the suffix nīp [added] at the end”. I take nibantam as a bahuvrihi qualifying maitram.

Tib. is also problematic since mjug ni, though supporting some form of the Skt. word paścāt, is best translated by, “As for the end part [of the word]...”. Also, de’i in Tib.D. is meaningless. Perhaps it and Tib.P.’s nge’i are corruptions of an originally transcribed nīp. However, rkyen dang ldan pa does suggest there is a bahuvrihi here.

5.226 punya conj. : punyajñāna α Tib.([194.1.6] bsod nams dang ye shes)

See the note following.

5.227 jñāna E : punyajñāna cett. Tib.([194.1.6] bsod nams dang ye shes)

Here, I have preferred the reading of E, and in the preceding instance (see the variants above, on 5.226) I have emended. In both cases the choice is determined on grounds of sense. Separate reasons are supplied for the attribution to Maṇjuśrī of the epithets maharuddhikah and maheśākhyah so it is more likely that they would be justified respectively in terms of the attainment of punyasaṃbhāra and jñānasaṃbhāra rather than in terms of the attainment of both saṃbhāras in either case. The fact that the all the available MSS (with the exception of B, which omits this whole passage) as well as Tib., read punyajñānasambhāra on both occasions may be due to an early scribal error,
punyajñānasambhāra being a stock phrase of Mahāyāna Buddhism. MS E’s (correct) reading jñānasambhāra cannot be taken as the reading of Ω. It could be an independent scribal correction, though as E has punyajñānasambhāro- in the explanation of the first epithet this is unlikely. It could be due to extraneous contamination or, more likely, to erroneous copying of punyajñānasambhāra.

The attribution of the sambhāras in the first instance to Laukikas, Śrāvakas and Pratyekabuddhas and in the second to Tathāgatas also suggests that Vilāsavajra had in mind a division between the two sambhāras. Jñānasambhāra, being the wisdom characteristic of the Mahāyāna (i.e. dharmanairātmya), is not attainable by the first group who are, however, able to attain the lower sambhāra – that of punya – as a result of their ethical behaviour. Being associated with means (upāya) rather than wisdom (prajñā) punyasambhāra is also productive of the magical power of the first epithet (maharddhikah).

5.241 vinaya By : vineya AØ Tib.([194.2.6] gdul ba)

sattvavinayavāsāt By : sems can gdul ba’i phyir Tib.[194.2.6]

Applying stemmatic analysis to the readings, α must have vineya since it is attested by AØ. If α has vineya, γ’s vinaya must be the result of scribal error (even if it is the correct reading) rather than faithful transmission from Ω. Such error is quite possible: ne is often hard to distinguish from na in Newari script and is copied as na; misreading na as ne is less likely. The choice of readings is thus between vinaya (B) and vineya (α). (If γ’s vinaya is accepted as the result of accurate textual transmission the readings call into question the structure of the stemma codicum.)

Tib. supports vineya (vinaya would be 'dul ba). Being an adjective, vineya makes no sense here (i.e. in sattvavinayavāsāt). Tib. gives the meaning “on account of beings that are to be disciplined”, which would require vineyasattvavāsāt (taking -vaśāt as ‘on account of’). The sense therefore requires a noun
and dictates that the correct reading, following B, must be vinaya, giving “[Mañjuśrī displays ferocity] through the desire for the discipline of living beings”. Corruption to vineya may have occurred in part of the transmission before the translation into Tibetan, which managed as best it could with a corrupt exemplar.

If B’s reading is itself an erroneous copy of vineya, occurring in the same way but independently of y’s corruption then Ω is in error and the point of corruption has to be placed further back in the transmission.

5.243 śaṁkara iti conj. : saṅkara iti A : gaṅkara B : gahvarah F : gahvarah H6 : om. Tib.[194.2.6]

mahābhayo mahābhairavarūpadhāri śaṁkara iti conj. : ‘jigs chen ni ‘jigs byed chen po’i gzugs ’dzin pas na ‘jigs chen no Tib.[194.2.6]

I have retained A’s iti though since it is absent in Bβ stemmatic analysis suggests that Ω did not have it. It makes sense as punctuating a name and it is not out of the question that it could have been lost independently in Bβ. Tib., with its redundant repetition of mahābhayaḥ (‘jigs chen ni ... ‘jigs chen no) in place of śaṁkaraḥ is surely corrupt.

The ease of corruption from śaṅkara to H6’s gahvarah through confusion of syllables in an unfamiliar word is particularly apparent in the Newari script of MS F where the syllables ša and ga are very similar, as are the ligatures ťaka and hva.

5.249 uttamaḥ B : uttamaḥ śreṣṭhah A ♦ tāsām uttamaḥ śreṣṭhah om. Tib.[194.3.1]

According to the stemma, Ω should have plain uttamaḥ unless both B and β have dropped śreṣṭhah independently, which is unlikely. The reading of śreṣṭhah could be a scribal gloss taken from the passage closely following that comments on NS 41b, the next pāda (mahāmantottamah): tasyottamah śreṣṭha
ity arthah (see line 252). Some doubt over the reading remains as one would usually expect the NMAA to comment on uttamaḥ. The corruption of the following ata eva by δ to agra eva may be an attempt to provide a gloss.

5.258 sambhāropāya codd. : 'khor ba’i gnas thabs dang {samsāropāya} Tib. [194.3.5]

atha vā trividhānuttaryena sambhāropāyagocarādāhrasvabhāvo mahāyānāsyāsmṛtīta iti : yang na 'khor ba’i gnas thabs dang spyod yul dang rten gyi rang bzhin te / bla na med pa mam pa gsum gyis theg pa chen po bdus pa yin zhes so / Tib.[194.3.5]

Orthographically, codd.’s sambhāropāya and the reading indicated by Tib., samsāropāya, differ in one syllable only. Tib. could have preserved the correct word, the Skt. MSS being corrupt. Alternatively, codd. could be correct and Tib. could have either misread the Skt. or worked from an already corrupt MS. As each reading gives some sense, the choice of which to accept depends on context for support.

The preceding sentence in the NMAA defined mahāyāna in ultimate terms (paramārthasatya) as non-objectifying Awareness (nirvikalpam jñānam). The present passage is concerned with the conventional meaning of the word (samvṛtisatya). Assuming that sambhāra is the correct reading, one can take the subject of the sentence to be sambhāropāyagocarādāhrasvabhāvah, a karmadhāraya compound {sambhāropāyagocara:ādāhrasvabhāvah} whose first member is a dvandva {sambhāra;upāya;gocara}. Here the threefold supremacy of the Mahāyāna is of sambhāra, upāya and gocara: “Alternatively, the nature of the Great Way as a support can be summarized as a threefold supremacy: of provisions, method, and of scope”. Here, the distinction is between Mahāyāna as non-objectifying Awareness and as a support.

If, on the other hand, the correct reading is samsāra, the subject of the sentence is the same but it has to be interpreted as a locative tatpuruṣa
{samsāra\textsuperscript{2} upāya gocarā dhāraśvabhāvah} whose second element is a karma-
dhāraya {upāya gocarā dhāraśvabhāvah} that in turn contains a dvandva as the first element {upāya gocara adhāra}. There could initially have been two words, samsāra upāya gocarā dhāraśvabhāvah, in which case the threefold supremacy is of upāya, gocara and adhāra: “Alternatively, the nature of the Great Way with respect to [the context of] Samsāra can be summarized as a threefold supremacy: of method, of scope, and as a support”.

Yet further analyses are possible. For example, for sambhāropāya-
gocarā dhāraśvabhāvah the trividhānutārya could be sambhāropāya, gocara, and adhāra. I have chosen to follow the reading of the Skt. MSS, although without the testimony of another śāstric reference to the Mahāyāna’s ‘threecold supremacy’ it is not possible to settle which of these alternatives is correct.

Further complication ensues with the summary statement at the end of the discussion, tad etat samāsena trividham mahāyānam / hetugocarā śvabhāva-
paridhiṁpanārtham veditavyam (NMAA 5, 265–6), which I take as saying that the word mahāyāna, “should be understood as having meanings which explain [its] hetu, gocara, and śvabhāva”. However, here Tib. reads, rgyu dang yul dang rten gvi rang bzhin rnams {hetugocarā dhāraśvabhāva-} (Tib./194.4.1–
2). The position of the plural particle rnams indicates that Tib. took hetu-
gocarā dhāraśvabhāva as a dvandva {hetu gocara adhāraśvabhāva} meaning “...should be understood as having meanings which explain [its] hetu, gocara, and adhāraśvabhāva”. If this is correct and not a dittography from trividhānutāryena sambhāropāya gocarā dhāraśvabhāvah then it suggests that adhāraśvabhāvah could be a unit in this formula of the ‘threecold supremacy’ of the Mahāyāna. Interpretation of this passage depends on whether it is understood to refer to the trividhānutārya or to the total number of explanations given to the term mahāyāna, in other words whether or not its definition as
non-objectifying Awareness is to be included as the first of the *trividham mahāyānam*.

*Tib.* involves another difficulty in that it may have had the correct Skt. (namely, *hetugocarādhārasvabhāvasparidīpanārtham veditavyam*) but misinterpreted it. An alternative analysis would be to take *svabhāva* as the second part of a karmadhāraya {hetugocarādhāra:svabhāva}. Lacking a clear way out of this tangle of problems I have again stayed with the Skt. and assumed that the reference of *trividham mahāyānam* is to the three explanations given, which includes non-objectifying Awareness as the first.

5.262 *vidha conj. (Tib.[194.3.7–8] mam pa [bdun]) : vidhena α : vidhina B

atha vā saptavidhamahattvāt conj. : yang na chen po rnam pa bdun gyi phyir te Tib.[194.3.7–8]

*saptavidhena* gives no sense as it has no noun or pronoun, implied or stated, with which to agree. The emendation is diagnostic, though supported by *Tib.*’s *chen po rnam pa bdun*.

5.266 *hetugocarasvabhāva codd. : rgyu dang yul dang rten gyi rang bzhin rnam*

{hetugocarādhārasvabhāva} *Tib.[194.4.1–2]*

See the latter part of the note above, on 5.258.

5.276 *bhavanti conj. : bhūtvā ABṣ : om. ὅ : bsgyur te Tib.[194.4.6]*

This is a diagnostic emendation to create grammatical sense. Without it there is one sentence starting with *tena ca māṇḍaleyā* and ending *āvartayisyati* but with two subjects, *māṇḍaleyāḥ* and *kulaputro vā kuladuhitā*. *Tib.*’s *bsgyur* is the perfect and future stem of the verb *sgyur ba*, ‘to transform’.

5.280 *nāmasaṃgitim nāma cūḍāmanīṃ : mtshan yang dag par brjod pa mtshan gyi gtsug gi nor bu ’di {nāmasaṃgitim nāmacūḍāmanīṃ}* *Tib.[194.4.8–194.5.1]*

This is part of a passage incorporated into the NMAA from the *anusāmsā* of the NS. This same passage is also incorporated into the fourth chapter of the

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NMAA (see the note above, on 4.4). As then, I have taken nāma cūdāmanim
as two words rather than one. *Tib.* translates them as one word (mtshan gyi
gtṣug gi nor bu), although in the previous instance it took them as two. I do not
think that there is any contextual difference to warrant taking them as
compounded here.

5.287 puruṣa α : puruṣah B ♦ pumgavah conj. (NMAA 12; NS.Dav.[68, 5]) :
puṅgalah ABvE : puṃgalah ÇC : [yang dag par 'dzin pa’i skyes bu] gang zag
{puḍgalah} *Tib.*[194.5.3]

paramārthaṇāmasamgitisamdhārakah puṇuṣapumgavaha(em. : -puṅgala D :
puṅgala B) iti pradhāna ity arthaḥ NMAA 12 [D.192r3; B.85r2] : don
dam pa’i mtshan yang dag par brjod pa ’di yang dag par ’dzin pa’i skyes
bu gang zag de ni gtso bo zhes pa’i don to *Tib.*[225.4.1]

I have emended to -puṃgavah, following NS.Dav. and Vilāsavajra’s later
gloss on this anuśamśā passage in chapter 12, against codd., which can be
taken as reading puḍgala – puṅgala and puṃgala being common spellings for
puḍgala in Nepalese MSS (see BDSD s.v. puḍgala; Regamey, 1954, note 4).
The gloss in chapter 12 is clear in showing that Vilāsavajra read -puṃgavah and
read it in its sense of ‘best’, ‘most eminent’. Emendation to puṇuṣapumgavaha
produces good sense (“best of men”, lit. “bull among men”) whereas it is hard
to see what sense puṇuṣapuḍgalah could make, puṇuṣa and puḍgala being
more or less synonymous. Corruption from pumgavah to puṅgalah or
puṃgalah is easy. Since puṅgavah is an alternative spelling for puṃgavah (the
anuvāra being written with an homorganic nasal), the change involves the
misreading of just one syllable (va as la).

What is puzzling, however, is that *Tib.* for the both the NMAA citation and
its gloss in NMAA 12, as well as NS.Tib.D.N. (see Mukherji 126, 8) read gan
zag (puḍgalah). It is especially so given that puṇuṣapumgavah was sufficiently
common to have its own entry in the Mahāvyutpatti (MVy 7360: skyes bu skyes
Comparison of Tib. and NS.Tib.D.N. for the wider passage reveals a number of differences showing that Tib. has, as elsewhere with anuśamsā passages, not followed the NS translation of the Kanjur editions but translated afresh or followed another (earlier) translation as is the case for the NS verse citations. If this is so, both Tib. and NS.Tib.D.N. independently read or thought they read pudgala. How likely is it that such an error could occur independently in both MS traditions? Could pudgala have somehow been seen as a gloss of puruṣa? As I have indicated in the Introduction to the Text (section 5) the textual transmission of both Tib. and the Tibetan translation of the NS is neither straightforward nor clear. Error could occur at a number of points increasing the chance of independent error. A more satisfactory solution is that Tib. is following a pre-existing translation of the anuśamsā here that contained gang zag, and when it was revised to give NS.Tib.D.N. the reading gang zag was retained.

A few lines before the present passage Vilāsavajra, again citing the anuśamsā, describes the practitioner – the Bodhisattva – who recites the NS as being either male or female: “a son of [good] family or a daughter of [good] family” (kulaputro vā kuladuhita vā NMAA 5, 281). On the face of it this conflicts with the present description of the sadhaka in masculine terms as the “best of men” (purusapumgavah). If there is a problem here it is one that Vilāsavajra has inherited from the anuśamsā, and one that he may well have been unaware of.


I retain sarva-, following codd. and Tib. against NS.Dav. and NS.Tib.D.N.. The difference in readings suggests that Tib.’s translation of this anuśamsā
passage was independent of *NS.Tib.D.N.* See also the notes on 5.287 and 5.291.

5.290  

analpa AB *Tib.* ([194.5.4] mang po) : anatyā β ♦ kalpān conj.  
(Tib. [194.5.4] bskal pa) : kalyān codd. (kalyān E *NS.Dav.* [68, 7]) ♦  
aparinirvāṇa AB : aparimāṇa β  
analpakalpān aparinirvāṇadharma conj. : analpakalyāṇaparinirvāṇa-  
dharmah *NS.Dav.* : bskal pa mang por yongs su mya ngan las mi ’da’  
ba’i chos su ’gyur la *Tib.* [194.5.4]

Except for the ending -dharmā (see the following note, on 5.290), codd. might appear to support *NS.Dav.* for this passage. But the sense of such a reading is problematic, especially analpa as a qualification of parinirvāṇa. *Tib.*’s bskal pa mang por {analpakalpān} clarifies the Skt.; kalyān (codd.) should be emended to kalpān (the ligatures lya and lpa are easily confused in Newari script). There is thus a word break after -kalpān and the following compound starts aparinirvāṇa-

All the NMAA MSS except one have a dental *n*, supporting -kalpān, rather than a retroflex, as in -kalyāṇa- (though the common confusion between dental and retroflex nasals in Newari MSS reduces the weight of this testimony). Also, *NS.Tib.D.N.* agrees with *Tib.* in reading bskal pa mang por, providing further evidence that *NS.Dav.* is corrupt (see Mukherji 126, 11–12).

5.290  
I have retained -dharmā, taking it as the nominative singular masculine of the older -an stem form dharman. It is the lectio difficilior; the reading of *NS.Dav.* could be a result of scribal regularisation. *Tib.*, though it supports the Skt. in terms of sense (“becomes ones who has the mark of not entering final Nirvāṇa”), is of no help in the choice of termination.
5.291 deśako codd. *Tib.* ([194.5.5] [chos] ston par byed la) : deśako 'dhisṭhito

\[\text{NS.Dav. [68, 8]} \quad \text{NS.Tib. [Mukherji 126, 12–14]}\]

sarvasattvānām anuttaradharmadeśako daśadikṣaddharmadundubhir
dharmarāja iti conj. : sems can thams cad la bla na med pa’i chos ston
par byed la / phyogs bcur dam pa’i chos kyi rnga sgra sgros pa’i chos
khyi rgyal por ’gyur ro *Tib.* [194.5.5] : sarvasattvānām anuttaradharmadeśako ’dhisṭhito daśadikṣaddharmadundubhir dharmarāja *NS.Dav.*
[68, 7–8] : sems can thams cad kyi bla na med pa’i chos ston pa po
dang / phyogs bcur chos kyi rnga bo che lhag par gnas pa’i chos khyi
rgyal por ’gyur ro *NS.Tib.D.N.* [Mukherji 126, 12–14] 

In retaining -deśako rather than emending to -deśako ’dhisṭhito, I follow
codd. and *Tib.* against *NS.Dav.* and *NS.Tib.D.N.*. As well as the omission of
’dhisṭhito (lhag par gnas pa) by both codd. and *Tib.*, comparison of *Tib.* and
*NS.Tib.D.N.* reveals other differences (eg. bla na med pa’i chos ston par byed la
*Tib.* : bla na med pa’i chos ston pa po dang *NS.Tib.D.N.*) that lend support to
the hypothesis that they are either independent translations or that *NS.Tib.D.N.*
is a revision of one used by *Tib.*. See the notes above, on 5.287 and 5.288.

5.297 ṣeṣāni nāmantrākṣarapadāni codd.

I take ṣeṣāni as being used adjectivally here.
### Appendix I: Works and Authors Cited in the Nāmanantrārthāvalokini

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Incorporations
Notes to Preceding Table

1. The work or author is given as in the NMAA. Where necessary, corruptions in the reading of MS B have been emended with reference to the other MSS.
2. Entries enclosed in square brackets, eg. '[Panini]', indicate unattributed citations. Other material in square brackets is additional and explanatory.
3. Versions of titles that differ slightly from that given in the first column are given in parentheses after individual folio references.
4. For citations of Tantras, the Tantra class and Tohoku catalogue number have been given where possible. (The Tantra class is that of the Kanjur classification, 'Yogottara' and 'Yoganiruttara' standing respectively for the Father and Mother divisions of the Anuttara Tantras. (See also Introduction note 11.)
5. An obelus following a text reference indicates an incorporated citation.
6. The folio reference 39r8 for the Guhyakosa, Paramadya, Samvara and Samaja is notional since MS B has a lacuna at the beginning of this line. In MS A these citations are found on fol. 57v1.

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Appendix I

Citations of the Samvara[tantra].

Four citations attributed to the Samvara[tantra] have been identified by Mr K. Tanaka as coming from the Sarvabuddhhasamayogadākinīālasamvaratantra (see Introduction note 20) as follows.¹

1. B.3r9; Text 1.81:

```
ata evoktam śrisamvare / sarvākāśāvakāśe śrīvajrasattvas tathāgata iti //
```

This is found in the Tibetan translation of SBSYDJS, chapter 1:
```
nam kha' kun gyi skabs na dpal / rdo rje sens dpa' de bzhin gshegs /
```

2. B.37v6-7, A.55r4:

```
tathā coktam śrisamvaratantre /
ayantaduṣṭaraudreṣu saumyatā nopayujyate /
prajñopāyamayaṁ manyum cakruḥ sarvatathāgata iti //
(B reads prajñopāyamayaṁ guhyam cakuh ...)
```

This is found in SBSYDJS chapter 5:
```
shin tu gduḥ par gtu po la / zhi bas phan par mi 'gyur te /
sheṣ raḥ thabs kyi nγ bo yi / kḥro bor de bzhin gshegs kun mdzad /
```

3. A.57vl-2 (lacuna at B.39r8):

```
Mahāsukha iti śrisamvare / tatra Mahāsukha iti yat tathāgatam anāśravam sukham tat Mahāsukha ity ucyate / tatraivaśubh sukham śam iti vikyṣṭham sarvabuddham Mahāsukham / iti //
```

This is found in SBSYDJS chapter 1:
```
sham zhes bya ba bde bar bshad / sangs rgyas kun gyi bde chen vin /
```

4. B.78r3:

```
tathā coktam śrisamvare / kvaśic ca paraparyāṇam saha dharmana nighraḥ iti //
```

This is found in SBSYDJS chapter 4:
```
lā lā pha rol mū siegs rnam / chos dang 'thun par tshar gcdo /
```

¹I am grateful to Prof. A. Sanderson for passing on these findings of Mr Tanaka, who had examined the citations at his request. Unfortunately Mr Tanaka gave no folio references to the Tibetan translation of the SBSYDJS.
### Appendix II: Works Attributed to Vilãsavajra (sGeg pa'i rdo rje)

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</tr>
<tr>
<td>4. Śrîyamãntakamulamantrãrvãvajra-prabheda²</td>
<td>dPal gshin rje gshed po'i rtsa ba'i sngags don rdo rje rah tu 'byed</td>
<td>sGeg pa'i rdo rje</td>
<td>Upãyãsrîmîtra &amp; Chos kyi bzang po</td>
<td>83</td>
<td>XLIII 90</td>
<td>Tôh 2014</td>
</tr>
<tr>
<td>5. Æryãmãsãsamãlgitiãkã Nãmãmantrã-rãhãvalokini³</td>
<td>'Phags pa mîshan yang dag par byod pa'I rgya cher 'grel pa mîshan gsang sngags kyi don du mâm par lta ba</td>
<td>sGeg pa'i rdo rje</td>
<td>Smrîñhãnakîrî</td>
<td>104</td>
<td>LVIII 2</td>
<td>Tôh 2533</td>
</tr>
<tr>
<td>6. {Sãmãnyasaãmayasaãgrãha}</td>
<td>sPîy'i dam tshig mdor bsdu pa²</td>
<td>sGeg pa'i rdo rje</td>
<td>Not given</td>
<td>5½</td>
<td>LXXII 18</td>
<td>Tôh 3723</td>
</tr>
<tr>
<td>7. {Uccughãmasãdhanã}</td>
<td>'Chol ba'i sgrub thabs</td>
<td>sGeg pa rdo rje</td>
<td>Dãnãśîla</td>
<td>1½</td>
<td>LXXII 38</td>
<td>Tôh 3742</td>
</tr>
<tr>
<td>8. {Śrîpuhyagarbhãmaãhãtantraãrãtãkã}²</td>
<td>rGyud kyi rgyal po chen po dpal gsang ba'i snying po'i 'grel pa</td>
<td>sGeg pa rdo rje</td>
<td>rMa Rin chen mchog⁷</td>
<td>79</td>
<td>LXXV 3</td>
<td></td>
</tr>
<tr>
<td>9. Cittabindu⁹</td>
<td>Thugs kyi thigs pa</td>
<td>sGeg pa rdo rje¹⁰</td>
<td>Not given</td>
<td>1</td>
<td>LXXV 8</td>
<td></td>
</tr>
<tr>
<td>10. Cittabindûpadeã¹¹</td>
<td>Thugs kyi thigs pa[ 'i man ngAg]</td>
<td>sGeg pa rdo rje</td>
<td>rMa Rin chen mchog⁷</td>
<td>11</td>
<td>LXXV 23</td>
<td></td>
</tr>
<tr>
<td>11. {Kramaãsatka}</td>
<td>Rim pa drug pa¹²</td>
<td>sGeg pa rdo rje</td>
<td>Not given</td>
<td>12</td>
<td>LXXV 26</td>
<td></td>
</tr>
<tr>
<td>12. {Samayacittaprapaãsã}</td>
<td>Dam tshig gsal bkra¹³</td>
<td>sGeg pa rdo rje</td>
<td>Not given</td>
<td>6</td>
<td>LXXV 29</td>
<td></td>
</tr>
<tr>
<td>13. {Mãyãjâlaãhãdhruãstãntãsvãsraya-krama}</td>
<td>sGyû 'phurul dpe chung rang gnas kyi rim pa¹⁴</td>
<td>sGeg pa rdo rje</td>
<td>Not given</td>
<td>5</td>
<td>LXXV 33</td>
<td></td>
</tr>
<tr>
<td>14. {Mãyãjâlåshãhajahajãnãloka}</td>
<td>sGyû 'phurul dra ba lhan cig skyes pa'I ye shes snang ba¹⁵</td>
<td>rCeg pa rdo rje¹⁶</td>
<td>Jñãnakumãra</td>
<td>2½</td>
<td>LXXVI 9</td>
<td></td>
</tr>
<tr>
<td>15. {Samuddesã}</td>
<td>rGyûn bshags¹⁷</td>
<td>sGeg rdor</td>
<td>Not given</td>
<td>1</td>
<td>LXXVI 14</td>
<td></td>
</tr>
<tr>
<td>16. Pindikramaãtipani¹⁸</td>
<td>bsDus pa'I rim pa'I dka' 'grel</td>
<td>sGeg pa rdo rje</td>
<td>dCie bskyen &amp; Saudita &amp; bl.o lidan shes rab</td>
<td>24</td>
<td>LXXXI 4</td>
<td>Tôh 1836</td>
</tr>
</tbody>
</table>
Appendix II (cont.)

Notes

1. This work is placed in the Hevajratantra section of the Tanjur. According to Dudjom Rinpoche (1991, 464) it is concerned with the perfection stage of Hevajra. If this work is indeed by Vilasavajra it raises a doubt over giving him a date of the latter part of the eighth century.

2. Tönh 2014 gives the Skt. title as Śrī Yamāñikavajraprabhedaanāmamālamānīrtha.

3. The Index volume (dkar chag) describes the NMAA as the ‘grel pa bar ma, the ‘Medium-sized’ Commentary’ on the NS. The ‘Great Commentary’ (‘grel chen) is the Tikā of Mañjuśrīkirti (Tönh 2534) and the ‘Small Commentary’ (grel chung) is Mañjuśrīmitra’s Yṛtti (Tönh 2532).

4. This title is taken from the colophon and dkar chag. It is missing from the beginning of the text.

5. The Peking Tanjur gives Ucūśā for the Skt. title; Tönh 3742 has Ucūsmanādudāna. This sādhanā is of the wrathful form of Jambhala. The dkar chag gives the full name rMugs ‘dzin ‘chol ba’i [Ucūsmanajambhala].

6. This and the following seven works do not appear to be contained in the Derge Tanjur. With the exception of the last two (nos. 15 and 16) they are concerned with the two Mahāyogatantras, the Māyājāla and the Guhyagarbha.

7. Cordier notes that a ‘mutilated’ Skt. title, Mahārājañatasaśrijajagurhsohanamātika, is given in the colophon of the Peking edition. It seems likely that this is a reconstruction from the transcription of an actual Skt. title. On the title Guhyagarbhatantra see Introduction note 42.

8. The translator is not mentioned in the Peking Tanjur but is stated to be rMa Rin chen mchog in a rNying ma edition (Sanje Dorje (ed.) Commentaries on the Guhyagarbha Tantra and Other Rare Nyingma Texts from the Library of Dudjom Rinpoche, New Delhi, 1974, 222.5). See also Introduction note 43.

9. Cittabindu is Cordier’s restoration of Citabindu. The colophon has sGyu ‘phrul thugs kyi thigs pa {Māyācittabindu} as the title and the dkar chag has sGyu ‘phrul dra ba thugs kyi thigs pa {Māyājālacittabindu}.

10. sGeg pa’i rdo rje is only given as the author in the dkar chag volume.

11. The Sanskrit is restored by Cordier from Citabindupatresa.

12. The Sanskrit is restored by Cordier from Citabindupatresa.

13. The title is from the second colophon, the opening title being missing. The colophon and chapter colophons have dPal gsang ba’i snying po de kho na nyid nges pa las bsdus pa {Śrīguhyagarbhatattvanirnayasamgraha}.

14. The title is from the second colophon, the opening title being missing.

15. The title is from the colophon, the opening title being missing. The dkar chag gives sGeg gtor (= sGeg rdo?) as the name of the author.

16. The title is from the sub-title. The dkar chag has the title bShags pa gtsos bston pa rgyun bshags, retranslated by Cordier as Mūkhyadeśasānasasamuddeśa.

17. This is Cordier’s restoration of Pindikramatribadu, though dka’ ‘grel usually translates pāṇjikā rather than tīppati. Tönh 1836 gives Samuccayakramapaṇjikā-tripada as the Skt. title. This work is placed in the Guhyasamājatantra section of the Tanjur in the Derge edition.
Appendix II (cont.)

The preceding table lists works attributed to Vilāsāvajra (as sGeg pa'i rdo rje) in the Tibetan Tanjur. They are given in their order of appearance in the Peking edition and, unless otherwise noted, the information is taken from the same edition, as recorded by Cordier (Catalogue du Fonds Tibétain de la Bibliothèque Nationale, Parts II & III. 1909, 1915). Where a transcribed Sanskrit title is lacking, Cordier's reconstructions are given in brackets.

Of these works only the NMMA is extant in Sanskrit. There is one further work surviving in Sanskrit and attributed to (a) Vilāsāvajra that I am aware of one, the short Samṣkṣiptavajravārāhī-sādhana, which is found in the Guhyasamaya-samgraha, a collection of 47 works devoted to Vajrayogini and Vajravarāhi, where it is the 26th text. Whether the author of this and the NMMA are one and the same remains a matter for further investigation (see also Introduction note 56). (For a palm-leaf MS of the Guhyasamayasamgraha see Wintemitz & Keith No. 1455, p.264–5 – the title is given incorrectly as Sādhana Tantra. In this MS the Samkṣiptavajravarāhīsādhana is one folio in length (fol. 101r1–101v6). See also Dhīk I, pp. 7–41, for a summary of the contents of the Guhyasamayasamgraha.)

Cordier (XLVI 5) lists one further work attributed to sGeg pa'i rdo rje, the dNgos po gsal ba grub pa (vvakrabhāvasiddhi), but though it is itemised in the dkar chag volume it does not exist in the Tanjur itself. The dkar chag also states that sGeg pa'i rdo rje was the disciple of the author of the previous work (XLVI 4), Bhagavati Lakṣmī (= Lakṣmīnikā). This places sGeg pa'i rdo rje in a guruparampā rā given in the dkar chag linking the authors of Cordier XLVI 2–8 in such a way that (except for XLVI 8) the author of each work is said to be the disciple of the author of the previous one. The following teacher-pupil lineage results: Anangavajra → Indrabhūti → Lakṣmīnikā → sGeg pa'i rdo rje → Dārīka pa → Sahajayogini Cintā. Dombiheruka, the author of XLVI 8, is said to be the disciple of sGeg pa'i rdo rje. B. Bhattacharyya uses this lineage as a basis for a chronology of Tantric authors (1928, p. xl ff.; 1932, 62ff.). Attributions of authorship and statements such as these concerning teacher-pupil relationships should be treated with considerable caution if attested in the dkar chag alone. They are likely in many cases to be the addition of the compilers of the individual Tanjur edition, perhaps made in order to fill a lacuna in the text itself. If this lineage were accurate it would suggest a date of the ninth century for Vilāsāvajra, since Anāṅgavajra, Indrabhūti and Lakṣmīnikā are more likely to be ninth century than eighth (see Introduction note 10).
APPENDIX III: NMAA Colophons

Chapter Colophons

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Colophon</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>अर्यानामसांगितिकियाम् नाममान्तरर्थावलोकिनयां/ adhyेशनायाः/ prathamo 'धिकारः</td>
</tr>
<tr>
<td>2</td>
<td>अर्यानामसांगितिकियाम् नाममान्तरर्थावलोकिनयां/ pratvacaनाधिकारः dviतियाः</td>
</tr>
<tr>
<td>3</td>
<td>ॐ प्रतिकालवलोकनाधिकाराः trियाः</td>
</tr>
<tr>
<td>4</td>
<td>ॐ भोजित्वा। भोजित्वा। vajraधिकारः pातिपातियाः</td>
</tr>
<tr>
<td>5</td>
<td>ॐ सुविशद्धमान्त्रर्थावलोकिनयां/ sात्मायाः</td>
</tr>
<tr>
<td>6</td>
<td>ॐ अधिकारः अधिकारः sपातिपातियाः</td>
</tr>
<tr>
<td>7</td>
<td>ॐ अधिकारः अधिकारः sपातिपातियाः</td>
</tr>
<tr>
<td>8</td>
<td>ॐ अधिकारः अधिकारः sपातिपातियाः</td>
</tr>
<tr>
<td>9</td>
<td>ॐ अधिकारः अधिकारः sपातिपातियाः</td>
</tr>
<tr>
<td>10</td>
<td>ॐ अधिकारः अधिकारः sपातिपातियाः</td>
</tr>
<tr>
<td>11</td>
<td>ॐ अधिकारः अधिकारः sपातिपातियाः</td>
</tr>
<tr>
<td>12</td>
<td>ॐ अधिकारः अधिकारः sपातिपातियाः</td>
</tr>
<tr>
<td>13</td>
<td>ॐ अधिकारः अधिकारः sपातिपातियाः</td>
</tr>
<tr>
<td>14</td>
<td>ॐ अधिकारः अधिकारः sपातिपातियाः</td>
</tr>
</tbody>
</table>

Final Colophon

The final colophon is preserved only by MS A, which is in poor condition, with damage to the left margin and elsewhere loss of the surface layer of palm leaf. Tib. has the final colophon, though in an expanded and slightly reordered form. It is clear that at one point Tib. mistranslates the Skt., but it nonetheless enables emendation of the Sanskrit. A transcription of MS A, the text of MS A as emended, and the colophon as found in Tib. follow. The translators’ colophon in Tib. is also included.

(Note. An asterisk indicates illegible aksaras resulting from damage to the manuscript. Semi-legible aksaras are enclosed in parentheses. Square brackets indicate text missing as a result of loss of the MS margin.)

granthapramāṇam asyaḥ / [ (dha) ] sahasradvītyaṃ / krtir ācāryavilāsavajrayasya ratnavīpā-

nāvīsah(nah) / śrīmadagra(b )∗(bha)gineyasya pra****śvarūpābhudhānasya A (114v5–6)

grandhpramāṇam asyaḥ sārdhasahasradvītyayam / krtir ācāryavilāsavajrayasya ratnavīpā-

nāvīsah śrīmadagrabodhibhāgineyasya prasiddhasyaviśVarupabhādānasya conj.}

'phags pa mthshan yang dag par brjod pa’i rgya cher ’grel pa mthshan gsang sngags kyi don du

ram par rta ba zhés bya ba rgya gar gyi mkhon po sgre g pa’i rdo rje ngyi ma can gyi rin po che
gling na bzhugs pa dpal ldan byang chub mchog gi skal ba dang ldan pa gang gi mthshan dpal
sna tshogs gzugs can du grags pa des mdzad pa rdzogs so // //

rgya gar gyi mkhon po smr ti dznyā na k tīs bṣgyur ste bshad nas gan la phab pa’o / / phyis
rgya gar gyi mikhailo po phag na rdo rje dang / lo tsā ba (lo tsā ba om. Tib.P.) klog skyā (kya
Tib. P.) shes rab brtsegs kyi bcos nas gan la phab pa’o / / ‘di la gzhung tshad ni shlo ka
nyis stong lnga bṛgya ‘o // Tib. [226.1.6–226.2.1]

1Of the remaining manuscripts, BH2 have the name of the author and the rest have nothing.
Appendix III

Notes 1

1. The Skt. opens with a statement of the length of the commentary. Tib. places this after the translators’ colophon. Tib.’s nyis stong inga brgya (“2,500”) supports emendation of the Skt. to sārdhasāhasradvitayām.

2. Emendation of śrimadagra(b) to śrimadagrabodhi- is supported by Tib.’s dpal ldan byang chub mchog. Although skal ba dang ldan pa (= bhāgin) confirms the semi-legible syllable bhā, to give the genitive singular śrimadagrabodhibhāgīneyasya, the following yang gi [mishan] suggests that Tib. read -yasya as a separate word (leaving dpal ldan byang chub mchog gi skal ba dang ldan pa as a name).

3. Tib.’s dpal sna tshogs gzugs can suggests emendation of pra****śvarūpāhi- to pra**śri-viśvarūpāhi- or pra śrīmadviśvarūpāhi-. However, grags pa suggests that prasiddha is likely to have been the first word of the compound (MVy 2622 has grags pa, without a prefix of rab tu, for prasiddha) and therefore I emend to prasiddhāśri viśvarūpābhidhānasya.

4. Tib.’s rin po che gling na bzhugs pa confirms ratnadvlpanivāsinah, but the Skt. has nothing corresponding to the appositional nī ma can {stūravat}.

5. Tib. describes Vilāsavajra as a pandita (mkhan po); the Skt. has ācārya.

The emended Skt. and the parallel section of the Tibetan may be translated as follows:

[Here ends] the work of Acārya Vilāsavajra, inhabitant of Ratnadvipa, son of the sister of Śrī Agrabodhi [and] whose name is [also] known as Śrī Visvarupa. [The work] called “An Explanation of the Meaning of the Name-Mantras”, a commentary on the Āryanāmasaṃgiti – composed by the Indian pandita Vilāsavajra, dweller on the jewel island, ‘Endowed with sun’, *Śrimadagrabodhibhāgīn, whose name is [also] celebrated as Śrī Viśvarūpa – is complete.

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1 For discussion of the colophon relative to the life and date of Vilāsavajra, see Introduction, p.18ff. On Smrtijnanakirti and kLog skya shes rab brtsegs see Introduction to the Text, section 5.1.
Appendix IV: NS Commentaries Surviving in Sanskrit and in Tibetan Translation.

**Commentaries in Tibetan Translation**

The following table lists NS commentaries in the Derge Tanjur. As well as commentaries on the NS as a whole it contains Kālacakrapāda’s commentary on the anusamsā section and Advayavajra’s on the upasamhāra. The information is taken from the Tōhoku catalogue. (Names in square brackets are my additions.)

<table>
<thead>
<tr>
<th>Author</th>
<th>Title</th>
<th>No of Folios</th>
<th>Tōh no.</th>
</tr>
</thead>
<tbody>
<tr>
<td>[Advayagupta] gNyis su med pa’i sbas pa</td>
<td>Áryamañjuśrināmaśamgrāhīvṛtti</td>
<td>20</td>
<td>2537</td>
</tr>
<tr>
<td>[Advayavajra] gNyis su med pa’i rdo rje</td>
<td>1. Áryamañjuśrināmaśamgrāhīvitākā sārabhisaṃ- aya nama&lt;br&gt;2. Nāmasamgrāhyupasamhāravitaṃkā nama</td>
<td>34</td>
<td>2098&lt;br&gt;28</td>
</tr>
<tr>
<td>Anupamarākṣita</td>
<td>Mañjuśrīnāmaśamgrāhi amṛtabindupRADipalokavṛtti nama</td>
<td>27</td>
<td>1396</td>
</tr>
<tr>
<td>Avadhūtīpa</td>
<td>Áryamañjuśrināmaśamgrāhīvṛtti</td>
<td>22</td>
<td>2536</td>
</tr>
<tr>
<td>[Kālacakrapāda] Dus zhabṣ pa</td>
<td>Áryamañjuśrināmaśamgrāhyunāsamvṛtti</td>
<td>53</td>
<td>1399</td>
</tr>
<tr>
<td>[Kumārakirtī] gZhon nu grags pa dGa’ rab rdo rje</td>
<td>Áryamañjuśrināmaśamgrāhyupadeśvṛtti</td>
<td>26</td>
<td>2539&lt;br&gt;108</td>
</tr>
<tr>
<td>rGyal po Padma dkar po</td>
<td>Áryamañjuśrināmaśamgrāhyathālokapakara nama</td>
<td>48</td>
<td>1398</td>
</tr>
<tr>
<td>[Candrakirtī] Zla ba grags pa</td>
<td>Áryamañjuśrināmaśamgrāhīvṛtti</td>
<td>27</td>
<td>2535</td>
</tr>
<tr>
<td>Candragomin</td>
<td>Áryamañjuśrināmaśamgrāhi nama mahāsīkā</td>
<td>27</td>
<td>2090&lt;br&gt;40</td>
</tr>
<tr>
<td>Domdheruka</td>
<td>‘Phags pa’ jam dpal gyi mtshan yang dag par brjod pa’i ’grel pa</td>
<td></td>
<td></td>
</tr>
<tr>
<td>[Narendrakirtti] Mi’i dbang po grags pa dBu ma la dga’ ba</td>
<td>Áryamañjuśrināmaśamgrāhyākhyāna</td>
<td>60</td>
<td>1397</td>
</tr>
<tr>
<td>[Mañjuśrīkirtti] ’Jam dpal grags pa</td>
<td>Áryamañjuśrināmaśamgrāhīvṛtti</td>
<td>76</td>
<td>2540</td>
</tr>
<tr>
<td>[Mañjuśrīmittra] ’Jam dpal bshes gyen</td>
<td>Áryamañjuśrināmaśamgrāhīvṛtti</td>
<td>187</td>
<td>2534&lt;br&gt;26</td>
</tr>
<tr>
<td>Ratnākaragupta</td>
<td>Áryamañjuśrināmaśamgrāhīvṛtti samgraha nama</td>
<td>14</td>
<td>2541</td>
</tr>
<tr>
<td>[Ravīśriñāna] Nyi ma’i dpal ye shes</td>
<td>Amṛtākṣaṇīdīkṣā āryaśāṃsāmguṭīśīpaṇī</td>
<td>60</td>
<td>1395</td>
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<tr>
<td>Vimalamitra</td>
<td>Nāmasamgrāhīvṛtti nāma-rthapradākṣakarāṇadīpī nama</td>
<td>37</td>
<td>2092</td>
</tr>
<tr>
<td>[Vilāsavajra] stCeg pa’i rdo rje</td>
<td>Nāmasamgrāhīvṛtti nāma-rmantrārthāvalokeṇi</td>
<td>88</td>
<td>2533&lt;br&gt;43</td>
</tr>
<tr>
<td>Smṛtiñānakirtti</td>
<td>1. Áryamañjuśrināmaśamgrāhyavadvīdhi- vṛtti jñānaṇadīpī nama&lt;br&gt;2. ’Jam dpal mtshan brjod kyi bzhad ’bum</td>
<td>51</td>
<td>2538&lt;br&gt;51</td>
</tr>
<tr>
<td>Author Unknown</td>
<td>1. Gaganāmalāpuṇiṣuddhadharmadhātu- jñāna-garbha nama&lt;br&gt;2. Mtsaṅ gtyi khe bṣad pad brjod pa’i ’grel pa tshul gsum gsal ba&lt;br&gt;3. Śrīmañjuva-vrādayamāṇḍalavidhisarasvatvahīvahā nama</td>
<td>69</td>
<td>2589&lt;br&gt;19</td>
</tr>
</tbody>
</table>
Altogether there are 129 works related to the NS in the Tanjur. They are found in three places, according to the way in which they were understood to interpret the NS. The following table summarises the classification in the Derge edition.

<table>
<thead>
<tr>
<th>Tanjur Division</th>
<th>No of works</th>
<th>Tōh nos.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kālacakra Tantra</td>
<td>6</td>
<td>1395–1400</td>
</tr>
<tr>
<td>Anuttara Tantra</td>
<td>32</td>
<td>2090–2121</td>
</tr>
<tr>
<td>Yoga Tantra</td>
<td>91</td>
<td>2532–2622</td>
</tr>
<tr>
<td>Total</td>
<td>129</td>
<td></td>
</tr>
</tbody>
</table>

Commentaries Surviving in Sanskrit

Apart from Vilāsavajra’s NMAA only two other NS commentaries are known to survive in Sanskrit: Raviśrijñāna’s *Amṛtakanikā* (Tōh 1395) and the *Gūḍhapadā*, by an unknown author. The *Amṛtakanikā* comments on the NS from the perspective of the *Kālacakra tantra*. It is unedited and survives in a number of MSS, some palm-leaf (see Tsukamoto, 1989). The *Gūḍhapadā* survives in one palm-leaf MS in the possession of the Royal Asiatic Society, London, and does not appear to have been translated into Tibetan (see Appendix VII). A subcommentary to the *Amṛtakanikā*, the *Amṛtakanikoddvotana* of Vibhūticandra, also survives.2

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1. Davidson (1981, 15) points out that the classifications were sometimes rather arbitrary. Candragomin’s commentary, in the Anuttara Tantra section of the Derge edition, is placed in the Yoga Tantra section of the Peking. Vimalamitra’s commentary is found in the Anuttara division though it has a closer affiliation to the NMAA than, say, works by Advayavajra.

2. The title is taken from the title sheet of the NGMPP manuscript, A 117/10. There is another MS in the Asha Saphu Kuthi (Asha archives) in Kathmandu. Here the text is referred to as the *Amṛtakarnikodayottana nāma nibandha* (see Yoshizaki 4259, where the MS is also identified as Takaoka DH 366).
Appendix V: NMAA Chapters: Folio Numbers for the Skt. MSS and Tibetan Xylograph Editions

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Corresponding NS Section</th>
<th>NS Verses Commented on</th>
<th>Manuscripts and Tibetan Xylograph Sigla</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>A</td>
<td>B</td>
</tr>
<tr>
<td>1.</td>
<td>Adhyesiṇā</td>
<td>16</td>
<td>(9)</td>
</tr>
<tr>
<td>2.</td>
<td>Prativacanam</td>
<td>6</td>
<td>(9)</td>
</tr>
<tr>
<td>3.</td>
<td>Satkulavalokanam</td>
<td>2</td>
<td>(20v)</td>
</tr>
<tr>
<td>4.</td>
<td>Māyājālābhisambodbhiṣkramah</td>
<td>3</td>
<td>(11v3)</td>
</tr>
<tr>
<td>5.</td>
<td>Vajradhātumahāmaṇḍalam</td>
<td>14</td>
<td>(20v)</td>
</tr>
<tr>
<td>6.</td>
<td>Suviśuddhādharmadhātuṇānastutīḥ</td>
<td>25</td>
<td>(30v6)</td>
</tr>
<tr>
<td>7.</td>
<td>Adaraśajñānastutīḥ</td>
<td>10</td>
<td>(54v6)</td>
</tr>
<tr>
<td>8.</td>
<td>Pratyavekṣaṇaśajñānastutīḥ</td>
<td>42</td>
<td>(60v1)</td>
</tr>
<tr>
<td>9.</td>
<td>Samatājñānastutīḥ</td>
<td>24</td>
<td>(82v7)</td>
</tr>
<tr>
<td>10.</td>
<td>Kṛtyānusṭhānajñānastutīḥ</td>
<td>15</td>
<td>(95v5)</td>
</tr>
<tr>
<td>11.</td>
<td>Paṇcatathāgatajñānastutīḥ</td>
<td>5</td>
<td>(102v5)</td>
</tr>
<tr>
<td>12.</td>
<td>Anusamsā</td>
<td></td>
<td>(103r1)</td>
</tr>
<tr>
<td>13.</td>
<td>Prajñācakramanitravinyāṣaḥ</td>
<td></td>
<td>(362)</td>
</tr>
<tr>
<td>14.</td>
<td>Upasamhārah</td>
<td></td>
<td>(453)</td>
</tr>
</tbody>
</table>

Total no. of folios: 115 86 80 194 72 135 77 121 88 104
Appendix VI: Sakurai’s Edition of Chapters 3 & 4 of the Nāmamantrārthāvalokinī

Sakurai bases his edition of chapters 3 and 4 of the NMAA on five Skt. MSS, including the Cambridge palm-leaf MS (Bendall Add. 1708). He also gives the Tibetan translation, using the Peking and Derge xylograph editions.

MSS used by Sakurai

<table>
<thead>
<tr>
<th>Manuscript</th>
<th>Siglum</th>
<th>The Present Edition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bendall Add. 1708</td>
<td>C</td>
<td>A</td>
</tr>
<tr>
<td>Goshima &amp; Noguchi 58</td>
<td>K</td>
<td>G</td>
</tr>
<tr>
<td>NGMPP B 109/13</td>
<td>N</td>
<td></td>
</tr>
<tr>
<td>Takaoka KA50</td>
<td>T₁</td>
<td>K</td>
</tr>
<tr>
<td>Takaoka CH380 (= NGMPP 1057/13)</td>
<td>T₂</td>
<td>E</td>
</tr>
</tbody>
</table>

Notes

K and N (Sakurai). Both of these are descendents of my MS C. N is an apograph of (my) C; K is an apograph of N (see Introduction to the Text, section 4). Neither show evidence of contamination that might preserve good readings. The present edition, therefore, uses neither of these MSS.

T₁. Examination of the variants in Sakurai’s edition shows that T₁ descends from my hyparchetype 5. KNT₁T₂ share errors that are errors of 5 in my edition, eg. they read -pātā for -pāti (4.2) (text refs. to the present edition); tam for tac (4.76); -osvantaram for -ābyantaram (4.84) and omit candramandalāni (4.99).

T₁ may be be another apograph of my MS C since it shares errors with KN that in the present edition that are those of (my) C alone, eg. sarvopramā for sarvopamā (4.141), mahata for mahād (3.22) (K has mahāta). T₁ has errors of its own and does not always have the errors of NK indicating that its line of transmission from my MS C is not part from that of NK. However, it is possible that T₁ descends separately from 5, since Sakurai records that NK but not T₁ read tātrādu for tatrādu (4.2) and in my edition tātrādu is an error found only in C.

Of the five MSS used by Sakurai, therefore, four descend from a single hyparchetype (my 5) and of these four one is an apograph (K, of N). A number of MSS used in the present edition, which are of considerable value in establishing the text of the NMAA – in particular my BFH – were not available to Sakurai. His fifth MS, the Cambridge palm-leaf MS, is a valuable witness though he has a tendency to misread it, often on occasions when it provides the best reading. Some examples and other comments on Sakurai’s edition follow.
Appendix VI

Sakurai’s Edition of NMAA 3

As well as a number of typological errors the edition of this short chapter contains seven misreadings of the Cambridge MS (Sakurai’s C). In six of these cases it has the correct reading and in the seventh (5.2) it would be clearer to adopt C’s amusvāra rather than a homorganic nasal.

Text references are firstly to Sakurai’s edition, by (progressive) page number followed by line number of Skt. text, and secondly, in brackets, to the present edition. The reading of C (my MS A) is given in bold. ‘Sak. w.’ abbreviates ‘Sakurai wrongly reads’.

3.3 (3.5) tad Sak. w. tan
3.4 (3.6) sambandini Sak. w. sambandhāni
4.1 (3.9-10) dhāranyātmakah Sak. w. dhāranātmakah
4.8-9 (3.19) evāgyam Sak. w. evāgyo
5.1–2 (3.21) dharmarājyābhiseka- Sak. w. dharmarājābhisekha-
5.2 (3.21) mahospīsātvam Sak. w. mahospīṣātvan
5.5 (3.24) gāthe Sak. w. gāthā

Chapter 3 also has a crux, which is not identified as such: the reading lokyadārāne (Sakurai 4.4) is accepted with no suggestion that it is problematic (see Text 3.14 where H² has the correct reading lokṛ darāne).

Sakurai’s Edition of NMAA 4

Some misreadings of the Cambridge MS in the edition of this chapter follow (em. Sak gives the text as emended by Sakurai). The list is not exhaustive. Of these examples the Cambridge MS has the correct reading in every case except two: parsad (20.5) and the dittography śe (20.4).

16.12 (4.141) prativedhataḥ Sak. w. prativedhakāḥ (prativedhakā em. Sak.)
19.10 (4.181-2) suvibhaktāny Sak. w. bhāksyānī (suvyavasthitānī em. Sak.)
19.11 (4.182) vidhamana Sak. w. vidārāna
19.12 (4.183) uddyotamāṇām Sak. w. udyāṇām
20.1 (4.184) uddyotayanto raśmayaśa taurbhadyo mukhebhīyo Sak. w. udyānātaraṇa ca tair raśmaya ca turabhadyo mukhebhīyo
20.2-3 (4.185–186) raśbhīyo vajramukhebhīyo śadvarṣṇī viniśṛtyo Sak. w. saṃbhīyo cakrebhīyo sadvarṣṇa viniśṛtya (saṃbhukhebhīyo vaijrebhīyo raśmayaḥ śadvarṣṇa viniśṛtya em. Sak.)
20.4 (4.187) aṣeṣāṇavaśeṣaṣaṣya Sak. w. aṣeṣāṇavaśeṣa
20.5 (4.188) parṣad Sak. w. parṣadām
20.5 (4.189) taddhṛdvajram Sak. w. taddhṛdvajrāṁ
20.8 (4.191) cintayet Sak. w. vicintayet
20.10 (4.193) bhagavato Sak. w. bhagavanto
20.10 (4.193) ālambayann iti Sak. w. ālambayantiti
20.11 (4.194-195) anuvicintayann Sak. w. anuvicintayet
20.12 (4.195) bhāvayan Sak. w. bhāvayet
21.1 (4.196) nirmanā Sak. w. nirvāṇa (nirmanā em. Sak.)
21.2 (4.197) gaganatalagatāṁś Sak. w. gaganāntaragatāṁś
21.4 (4.199) anena Sak. w. etena

14. 4–6. Sakurai punctuates this passage, dealing with the attributes of Mahāvairocana, in accordance with Tib. However, this punctuation is not attested by any of the Skt. MSS (though I am unable to check T₁) and makes little sense of the Sanskrit (see textual note 4.102–5).
Appendix VII: The Nāmasamgītī Commentary, Gūḍhapadā.

The Nāmasamgītītikā called Gūḍhapadā (GūḍhaP) survives in the original Sanskrit in a single, undated, Nepalese palm-leaf manuscript in the possession of the Royal Asiatic Society, London (Hodgson collection, no. 34; see Cowell and Eggling, pp. 25–26). The condition of the MS is poor in parts; the script is the hooked form of Newari, which dates it to between the thirteenth and fifteenth centuries (Bendall, 1883, xxiv ff.). It does not appear to have been translated into Tibetan.

Its present significance is that it contains a number of passages that correspond to passages in the NMAA. The following table shows passages in chapters 1–5 of the NMAA found the Gūḍhapadā:

<table>
<thead>
<tr>
<th>NMAA</th>
<th>GūḍhaP</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.12–1.18 (tad yathā → upaśamhāraḥ ceti)</td>
<td>2r4–2r7</td>
</tr>
<tr>
<td>1.19–1.43 (tatra atha vajradhara → upaśamhāreṇa stutih)</td>
<td>2r7–3r3</td>
</tr>
<tr>
<td>1.44–1.46 (adhyāyadhasātenānusāmā → pūṇārthah)</td>
<td>3r4–3r5</td>
</tr>
<tr>
<td>1.71–1.76 (atheti vajradharam → āṇantarye)</td>
<td>5r2–5r5</td>
</tr>
<tr>
<td>4.30–4.200 (prathamam tavad → sūcitah)</td>
<td>15v4–19v1</td>
</tr>
<tr>
<td>5.292–299 (asya ca → ity āmnāyah)</td>
<td>38v1–38v4</td>
</tr>
</tbody>
</table>

To comment briefly on the relationship between the two texts:

1. The Gūḍhapadā passages are almost certainly incorporations from the NMAA rather than vice versa. The former classifies Tantras into five groups: vajram pāṇcajñāṇātmakam / iha pāṇcajñānasabdena kriyācaryāyogayogottarayoganiruttarāṁ ca tantrāṁ ucyante (5r6–7). The NMAA’s classification into three groups – Kriyā, Carya and Yoga (Text 1.3) – is characteristic of an earlier period.

2. Incorporated passages deal with the division of the NS into topics and sections (nos. 1–3 above), and with ritual structure (nos. 5–6 above). The long passage from NMAA 4 (no. 5 above) consists of the basic sādhana, from the generation of the five forms of perfect understanding (abhisambodhi) to the end of the first prajñācakra; that from NMAA 5 (no. 6 above) is the final passage of the chapter listing the numbers and distribution of Name-mantras. It appears that the Gūḍhapadā has adopted Vilāśavajra’s ritual structure while giving its own commentary on the verses. The influence of Yogini Tantras on the Gūḍhapadā remains to be investigated.
3. In the third passage incorporated (NMAA 1.44–1.46) the Gūḍhapadā's readings follow those of my hyparchetype β rather than those of A, the Cambridge palm-leaf manuscript.¹ The text of β is corrupt at this point, omitting three words, while A is correct (see Textual note 1.45). The omission is of the sort unlikely to have occurred as an independent error and it would therefore appear that the author of the Gūḍhapadā copied the passage from a corrupt manuscript of the NMAA. Assuming the Gūḍhapadā's author to be Indian, this would suggest that the corruption is an early one. The Tibetan translation of the NMAA also follows β, possibly because the corruption was likewise present in Tib.'s exemplar.

¹ adhyārdha (sārdha GūḍhaPa) sātenānuśamsāgranthena ca bhagavataḥ sarvatathāgatajñānakāyasya mañjuśrījñānasattvasya nāmasamgīteḥ pindārthah β, GūḍhaPa : sārdhaāsātenānuśamsāgranthena stutth samāgrā / idam ca bhagavataḥ sarvatathāgatajñānakāyasya mañjuśrījñānasattvasya nāmasamgīteḥ pindārthah A
Appendix VIII: *NS 1–41. Text and Parallel Translation*

**Section 1**

atha vajradharaḥ śrīmān durdantadamaḥ paraḥ /
trilokavijayi vīro guhyārāt kuśīśevārāh // (1)

vibuddhapundarikākṣaḥ protphullakamalānanaḥ /
prollāyan vajravaram svakarena muhur muhur // (2)

bhṛkutītarangapramukhaṁ anantair vajrapāṇīṁbhiḥ /
durdantadamakair virair virabīhatsarūpiṁbhiḥ // (3)

ullālayadalbhiṁ svakaraiṁ prasphura vajra koṭibhiṁ /
prajñopāyamahākarunājagadarthakaraṁ paraṁ // (4)

hrṣatūṣāśayair muditaiṁ krodhagāravarūpiṁbhiḥ /
buddhakṛtyakaraṁ nāthaṁ sārdham prañatavigrāhaiṁ // (5)

praṇamya nāthaṁ sambuddhaḥ bhagavantam tathā- /
gatam /
krāṇiḥliputo bhūtvā idam āha sthito 'grataḥ // (6)

maddhiyāya mamārthiyāya anukampaya me vibho /
māyājālābhishambodher yathā lābhī bhavāmy aham // (7)

ajñānapatkamagnāṇāṁ klesāvyākalacetāsāṁ /
hīyā sarvasattvānāṁ anuttaraphalāpāye // (8)

prakāśayatu sambuddha bhagavān śāstā jagadguruḥ /
mahāsamyatattvajñā indriyāśayavit paraḥ // (9)

bhagavan jñānakāśayasya mahosṣiṇāsya gispatēḥ /
mañjuśri jñānakāśayasya jñānamūrteḥ svayanbhuvah // (10)

Then Vajradhara, the glorious, best tamer of those hard to tame, a hero [since he is] the conqueror of the three worlds, king of secrets, lord of the thunderbolt, With eyes like an opened white lotus, with a face like a full-blown lotus, throwing the best of vajras upwards with his hand again and again, Accompanied by numberless Vajrapāṇīs with Bhṛktītārangas (‘Waves of Frowns’) at their head – heroes [since they are] tamers of the hard to tame, possessing hideous forms and [displaying] the heroic [Sentiment], Throwing [their vajras] upwards with their hands, with the tips of their vajras flashing, supreme [since they are] agents for the [ultimate] purpose of the worlds through their wisdom, skill-in-means, and great compassion, With an excited and pleased attitude, joyful, possessing the body-form of Krodhas. protectors, accomplishing the business of the Buddhas, with their bodies bowed [in respect] – Having bowed to the Lord, the perfectly enlightened one, the Fortune One, the Tathāgata, [he, ie. Vajradhara,] joined his palms [in respectful salutation] and standing before [Śākyamuni] said the following: “For my benefit, for my sake, out of favour to me, O lord, so that that I may obtain [the method called] the Awakening according to the Mayajala, For the benefit of all beings sunk in the mire of ignorance, whose minds are agitated by the defilements, for the sake of obtaining the highest fruit, May the Fortune One, the perfectly enlightened one, the teacher, the teacher of the worlds, he who knows the essence of the great pledge-being, he who knows the disposition of [others’] spiritual capacities, [and] who is supreme, teach. O Fortune One, [the Nāmasamgītī] of the Knowledge-Being Mañjuśrī, the Knowledge-Body, he who is endowed with a great coronal protuberance, the lord of speech, the Embodiment of Knowledge, the self-existing one,
Then Śākyamuni, the Fortunate One, the perfectly enlightened one, supreme among the two-footed, extended out of his mouth his long, full, beautiful tongue; Displayed a smile to living beings purifying the three lower destinies, illuminating the three worlds [and] chastising the enemies, the four Māras, And replied to Vajrapāni, of great strength, lord of the Guhyakās, with a sweet divine voice filling the three worlds: “Well done! O Vajradhara, glorious one. Good for you, Vajrapāni. Since you, who are so compassionate for the sake of the benefit of the world, Are eager to hear from me the Nāmasamgiti of the Knowledge-Body Mañjuśrī that is of great meaning, auspicious, [and] destructive of evil, I will teach you [this] good thing, O lord of the Guhyakās. Listen to it well with a onepointed mind.” “O Fortunate One, [so be it.]” replied Vajrapāni.
Section 3

atha śākyamunir bhagavān sakalam mantrakulam mahat /
mantravidyādharakulam vyavalokya kulaśrayam // (23)
lokalokottarakulam lokālokakulam mahat /
mahāmudrākulaṃ cāgryaṃ mahōṣṇisakulam mahat // (24)

Then Śākyamuni, the Fortunate One, having surveyed the entire great family of mantras—the family of mantra spell-holders, the triple family,
The family of the seen and that which is beyond the seen, the great family of the sight of the worlds, the foremost family of the Great Seal, [and] the great family of the great coronal protuberance,

Section 4

imāṃ saṃmantrarājānasamyuktām advayodayām /
anutpādaharinināṃ gāthāṃ bhāṣate sma girāṃ pateḥ // (25)

Spoke this verse of the Lord of Speech, which is endowed with six kingly mantras, in which there is the source of the non-dual, [and] which has the characteristic of non-origination:

“A Ā I I U Ė E A I O AU AM AH. I, the Awakened One, the Embodiment of Knowledge, am in the heart of the Buddhas of the three times.

OM – Obeisance to you, Vajra-Sharp, Destroyer of Suffering, Embodiment of the Knowledge of Wisdom, Knowledge-Body, Lord of Speech, Arapacana.”

Section 5

tad yathā bhagavān buddhaḥ sambuddho ‘kārasambhavaḥ /
akāraḥ sarvavarnāgryo mahārthaḥ paramāksaraḥ // (28)

That is to say, [the Knowledge-Being Mañjuśri is] the Fortunate One, the Awakened One, the Fully Awakened One, born from the letter A. The letter A is the head of all letters, the great good, the supreme syllable.

[He is] the great breath, a non-production. Free from speech utterance. Foremost cause of all expression. Very radiant as all speech. The great festival of great passion, producer of joy for all beings. The great festival of great hatred, great enemy of all defilements. The great festival of great delusion, destroyer of stupefied mental delusion. The great festival of great anger, great enemy of great anger. The great festival of great greed, destroyer of all greed. Great object of desire. Great happiness. Great delight. Great joy.

With great appearance, [and] a distinguished body. Great colour, with great beauty. With a great name, great generous one. With a great extensive mandala.

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