

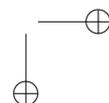
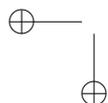
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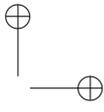
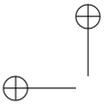
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Tantric Studies

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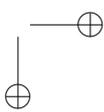
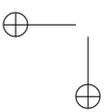
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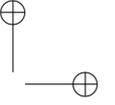
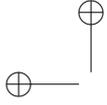
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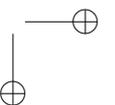
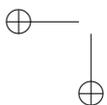
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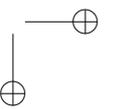
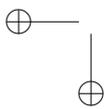
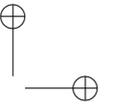
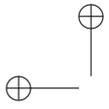
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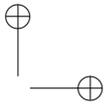
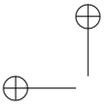


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Editorial

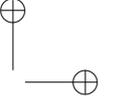
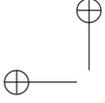
The tantric traditions which have played a central role in Asian cultures since at least the seventh century, and which remain significant to the present day, have long been neglected by serious scholarship. In approximately the past twenty-five years studies in this field can perhaps finally be said to have begun to come of age. The volume in your hands is the first issue of a new journal dedicated to serious scholarship in tantric studies. I take great pleasure in presenting it, and I do so in the hope that it will mark a turning point of some kind.

Tantric Studies is a peer-reviewed journal which publishes original contributions to research on the tantric traditions. It aims at maintaining a high standard of scholarship; this means above all that the articles we publish will be based on expert study of primary evidence. That evidence may of course be of diverse kinds. The papers in this issue are overwhelmingly textually oriented; but tantric studies is a cross-disciplinary field, and we look forward to presenting in the future more work in which, for instance, art-historical and archaeological material plays a prominent role. Similarly, although in this inaugural issue studies of Buddhist tantra (including critical editions of portions of several hitherto unpublished Sanskrit sources, both scriptures and commentaries) are in the foreground, I am pleased to include in it also a paper by Andrea Acri which focuses on evidence from Indonesia for an early Śaiva group. I look forward to expanding the breadth — also geographically and chronologically — of the traditions studied in this journal; contributions are warmly solicited.

Tantric Studies also includes reviews. So much that is directly related to tantric studies is published each year that it will be impossible to attempt anything close to completeness in review coverage; but our goal for the future is to offer substantive reviews by specialists of the most important book-publications in the field. For the development of tantric studies it is essential that critical, and non-perfunctory, reviews be published, and I look forward to this section of the journal, which in this issue contains only two reviews, increasing in size from our next issue.

Launching this journal would not have been possible without a great deal of help from many people: the scholars who have contributed articles and reviews, the members of our Editorial Board, assistant editor Iain Sinclair, the colleagues who kindly acted as readers and provided feedback on the submissions, and others who offered advice or help in one way or another. I would like to express my deep gratitude to all of these. Thanks to such collegial support I hope and expect that this yet fledgling journal will be able in the coming years to contribute significantly to the development of tantric studies.

— Harunaga Isaacson



A Critical Edition of Catuṣpīṭhatantra I.3 with Three Sanskrit Commentaries*

Péter-Dániel SZÁNTÓ

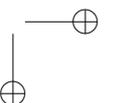
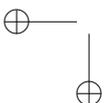
In this short article I present a preliminary edition of Catuṣpīṭhatantra I.3 and three Sanskrit commentaries to this sub-chapter dealing with ‘the initial undertaking of yoga’ (*yogārambha*) which equals meditation on emptiness (*sūnyatābhāvanā*) and the ‘signs of accomplishment’ (*siddhinimitta*). This early Buddhist *yoginītantra* is the topic of a monograph currently under preparation by the present author. Since this study will deal more or less extensively with the evidence for my claims below, the introduction here has been kept to a minimum.

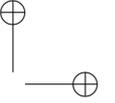
The Catuṣpīṭhatantra The Catuṣpīṭhatantra (‘Tantra in Four Chapters’) is a Buddhist *yoginītantra* which may be tentatively dated to the late ninth or early tenth century. It certainly post-dates the Sarvabuddhasamāyogaḍākinijālaśamvara, and most likely either predates or is contemporary with some of the other major tantras of the *yoginī* kind such as the Laghuśamvara/Herukābhīdhāna and the Vajrāmṛta. It is certainly earlier than any *uttaratantra* of the Samvara/Śamvara cult (with the exception of the Herukābhyudaya perhaps), and the Hevajra.

Title and structure In spite of its title this scripture has nothing to do with *pīṭhas* in the sense later understood in esoteric Buddhism (especially in the cult of Samvara/Śamvara). Here *pīṭha* simply means ‘chapter’. All four chapters are divided in four sub-chapters called either *prakaraṇas* or *patalas*. There seems to be no clear conceptualization behind the arrangement of subject matter.

The two maṇḍalas The *maṇḍala* worshipped in this tantra consists of female deities exclusively with Jñānaḍākinī in the middle and a retinue of twelve *ḍākinīs* or *yoginīs*. It is only later that the deity Yogāmbara and his retinue are superimposed on the female *maṇḍala* thus relegating Jñānaḍākinī (often renaming her as Yogāmbarī) to the position of a consort and adding two further enclosures (*puṭa*) to the original retinue. The *maṇḍalas* transmitted up to this day in the Tibetan tradition identify these *maṇḍalas* as those of the *yum bka*’ and *yab bka*’ respectively. In Newar Vajrayāna Yogāmbara plays a crucial role up to this day; however, there is no reason to assume that the superimposition of this deity on the female *maṇḍala* took place in the Kathmandu Valley.

* My heartfelt thanks to Prof. Alexis Sanderson (All Souls College, Oxford), Prof. Harunaga Isaacson (Universität Hamburg), and Prof. Francesco Sferra (Università degli Studi di Napoli “L’Orientale”) for their unconditional help and support.





Influence The Catuṣpīṭhatantra was very influential for the later development of esoteric Buddhism, although not directly. One third and possibly more of the tantra's contents is 'recycled' in four *uttaratantras* of the Herukābhīdhāna/Laghuśamvara, namely the Vajra-ḍākatantra, the Ḍākārṇavatāntra, the Samvarodaya and the Sampuṭodbhavantra. The direction of borrowing can be clearly shown by philological means. Several doctrinal points of the Catuṣpīṭha are mentioned (and often refuted) in the Kālacakra literature.

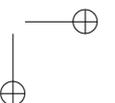
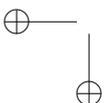
Satellite texts The influence of the Catuṣpīṭhatantra can also be weighed from the amount of exegesis it attracted and the high number of satellite texts, Sanskrit and Tibetan, that it had spawned. The satellite texts include two *uttaratantras* in the Tibetan Canon (the first probably the work of (an) Āryadeva of which a Sanskrit fragment is available; the latter survives only in Tibetan), initiation manuals, several *sādhanas*, etc. Of these Caryāvratipāda's Maṅḍalopāyikā deserves special attention for it might have been instrumental in the superimposition of Yogāmbara. It survives in at least two recensions and several Tibetan renderings. (For more details see my "Antiquarian Enquiries into the Initiation Manuals of the Catuṣpīṭha", in *Newsletter of the NGMCP*, Number 6, Spring-Summer 2008. pp. 2–12.)

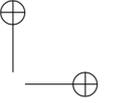
Commentaries Besides an anonymous and partial commentary in a late Nepalese manuscript there are three commentaries surviving in Sanskrit.

Bhavabhaṭṭa Perhaps the earliest, most extensive, and — judging by the number of surviving copies — most popular commentary is that of Bhavabhaṭṭa (*floruit* early tenth century). His commentary, the Catuṣpīṭhanibandha, is crucial in editing the text of the *mūla* for his lemmata comprise nearly two thirds of the text. The Tibetan translation of this text is a curious example of an annotated translation, most likely incorporating an oral commentary or glosses from a now lost manuscript. On the whole it is quite unreliable and not very helpful for establishing the Sanskrit original. There must have existed some, if oral, exegesis even before this author, since he occasionally cites variant interpretations of 'some' (*kecit*).

Kalyāṇavarman The second in line is Kalyāṇavarman, an otherwise unknown commentator, probably from the Kathmandu Valley, most likely working independently from Bhavabhaṭṭa. His terse Pañjikā comments on the first three chapters only. However, it is quite certain that he knew the entire *mūla*. The sole surviving copy of his commentary dates from 1012 A.D., but the work itself is likely to date from the middle or second part of the tenth century, since it is Smṛtijñānakīrti who translated it into Tibetan, at the same time completing the commentary with his own exegesis of the fourth *pīṭha*.

Durjayacandra The third and last commentary is the Mitapadā pañjikā of Durjayacandra, dating from either the late tenth or the early eleventh century. While the tantra and the two earlier commentators are silent about Yogāmbara, for this commentator there seems to be no question that Yogāmbara is the overlord of the *maṅḍala*. Curiously, his commentary also stops at the end of the third chapter. This work survives in an incomplete *codex unicus* dating from 1141 A.D. There is no canonical translation into Tibetan and I am not aware of any evidence to the fact that Tibetans were aware of its existence.





Language of the Catuspīṭha Virtually every rule of Classical Sanskrit is broken in this scripture, the metre is, however, treated somewhat less casually. When the metre is not a regular *śloka*, it is slightly hypometrical or hypermetrical (the former being the more common), but the scansion is not altogether unacceptable. Commentators and authors of minor texts of the cult call this language *yoginīmlecchabhāṣā* (the barbaric tongue of the *yoginīs*) or *yogabhāṣā* (the language of *yoga*). Indeed the safest way to read the text is to disregard most *sup-tiṅ* endings.

The present sub-chapter I.3. follows an elaborate sub-chapter on three sets of death signs, the methods for cheating death, a rite to cure snakebite and a rite for rainmaking. It is followed by a sub-chapter beginning with short indications for the prologue of visualizing the deity, a teaching on placing mantra-syllables on the body, the visualization of Jñānaḍākinī and two paralyzing rites. While the subject matter of deity-yoga continues in I.4., the connection of the present sub-chapter with I.2. is not readily discernible.

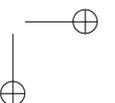
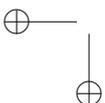
The *paṭala*, called *sūnyatāpaṭala* ('the [sub-]chapter on emptiness') by the two earlier commentators, sets out with Vajrapāṇi's question to the Lord (I.3.1). He wishes to hear the 'special' initial undertaking of *yoga* (*yogārambha*), the appropriate mantras (these will be given only in the next sub-chapter) and the knowledge [of 'signs of supernatural accomplishment'].

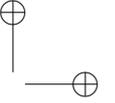
The Lord's reply comprises of two main units. The first (I.3.2–10) teaches the meditative resorption into emptiness of the Buddhist ontological categories beginning with the eighteen *dhātus* up to the three worlds and the ten directions. Then (I.3.11–14) the practitioner is instructed to gaze into that emptiness and see the emerging colour. These are then interpreted as signs of different accomplishment: white for appeasing rituals, red (sic!) for prosperity rituals and so on. The penultimate verse (I.3.15) glorifies this teaching: he who meditates on phenomena as empty will soon attain liberation. The last verse (I.3.16) states much the same, but this time with the recapitulation of a very old allegorical verse.

Except eight quarter-verses, the entire sub-chapter is taken over into other scriptures: up to verse 7 by the Saṃpuṭodbhava and from then on by the Vajraḍākatantra.

Editorial policies and abbreviations For the text-critical notes the principles of a positive apparatus have been employed. Every reading is reported regardless of their quality. Standardization affects sibilants (ś, ṣ, s) which are nearly always confused by Nepalese scribes; gemination (e.g. -rvv, -ryy); -ttv for -tv; homorganic nasals in external sandhi (ṁ for n, m, etc. where appropriate). For abbreviations of the codices and blockprints employed see *Sigla Codicorum*.

- *em.* – emendation.
- *kiṃcit^{em.}* – reading resulting from an emendation.
- *conj.* – conjecture.
- *kiṃcit^{exconj.}* – reading resulting from a conjecture.
- *corr.* – correction.
- *unmetr.* – the reading is unmetrical.





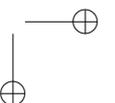
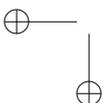
- (kiṃcit) – uncertain reading.
- kiṃcit ^{a.c.} – the reading of a codex before correction.
- kiṃcit ^{p.c.} – the reading of a codex after correction. Where hand is not specified, it means that I was unable to discern the handwriting or that the correction is in a damaged portion of the ms. and only the place of correction indicated by the corrector survives.
- kiṃcit ^{pri} – the correction or addition is made in the scribal hand.
- kiṃcit ^{sec} – the correction or addition is made in a second hand.
- kiṃcit ^{par} – presumable lemma of a commentator.
- *kiṃcit – reconstructed reading from the Tibetan.
- †kiṃcit† – the reading does not make sense to the editor.
- kiṃcit + cit – an entire lost *aḥṣara*. As a rule the + sign is employed only where the loss is minor. Daṇḍas are not taken into consideration.
- +iṃcit – partial loss of an *aḥṣara*.
- **kiṃcit** – lemma (*pratīkas* and words intended to be quotations from the *mūla* text).
- *kiṃcit* – quotation. In the ‘Parallels’ sections italics denote the phrase/verse I refer to as a close parallel should there be any additional text.
- <kiṃcit> – addition in margin.

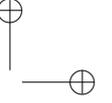
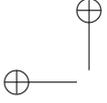
Sigla Codicorum For the CATUṢPĪṬHA:

- *A* = NAK 1-1078 = NGMPP B 26/23, palm-leaf, Old Newari, undated, cca. 12-13th century.
- *B* = NAK 4-20 = NGMPP B 30/36, palm-leaf, Old Newari, undated, cca. 12-13th century.
- *C* = Cambridge University Library 1704(12), palm-leaf, Old Newari, undated, cca. 13-14th century.
- *D* = NAK 5-37 = NGMPP A 138/10, paper, Common Newari, undated, cca. 18-19th century.
- *E* = IASWR MBB-I-41, paper, Common Newari, undated, 20th century.

For the NIBANDHA of BHAVABHAṬṬA (*β* in the apparatus of the root-text):

- *K* = Kaiser Library 134 = NGMPP C 14/4, palm-leaf, Gomola, undated, cca. 13th century.
- *M* = IASWR MBB-I-49, palm-leaf, Old Newari, undated, cca. 12-13th century.





For the PAÑJIKĀ of KALYĀṆAVARMAṆ (κ in the apparatus of the root-text): *Cod.* = NAK 3-360 = NGMPP B 30/37, palm-leaf, Old Newari, dated 1012 A.D.

For the MITAPADĀ PAÑJIKĀ of DURJAYACANDRA (δ in the apparatus of the root-text): *Cod.* = NAK 3-336 = NGMPP B 23/14, palm-leaf, Old Newari, dated 1141 A.D.

For the VAJRAḌĀKA:

- *Tō* = Tokyo University Library no. 343., palm-leaf, Old Newari, dated 1171 A.D.
- *Ca* = Asiatic Society G 3825, palm-leaf, Old Newari, undated, cca. 14th century.

For the SAMPUṬA:

- *C₁* = Asiatic Society G 4854, palm-leaf, Old Newari-Gomola, undated, cca. 14th century.
- *C₂* = Asiatic Society G 3828, palm-leaf, Old Newari, undated, cca. 14th century.
- *Rb* = Royal Asiatic Society Hodgson Ms. No. 37, palm-leaf, Old Newari, undated, cca. 13th century.
- *We* = Wellcome Institute Library ε 2, Old Newari, undated, cca. 13th century.
- *Aa* = Asha Archives 5267 = Dha 375., paper, Common Bold Newari, undated, modern.

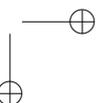
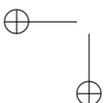
For the YOGĀMBARĪPRABHEDA: Asiatic Society G 4818, palm-leaf, Old Newari, undated, cca. 13-14th century.

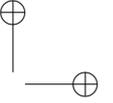
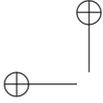
For the Tibetan translation of any given work: $T_D = sDe\ dge\ phar\ phud\ Bka'\ 'gyur\ \&\ bsTan\ 'gyur$; $T_G = bsTan\ 'gyur\ gSer\ bris$

I.3.1. bhagavanśrotum icchāmi
yogārambha viśeṣataḥ|
kena jñātavya mantre[*B* 12']ṣu
kathaṃ jñānaṃ tu dhārayed||

NOTES: Incipit *A* 10'3, *B* 11'5, *C* 14'3, *D* 12'4, *E* 10.15 • 1a bhagavan β κ *AE*] (bha)gavāṃ *C*, bhaga + *D* • śrotum κ *ACE*] cchrotum *D* • 1b yogārambha β κ *CDE*] yogārambhaṃ δ, yogārambha *A* • viśeṣataḥ β κ δ *A*] viśeṣat *C*, niśeṣataḥ *DE* • 1c jñātavya β *ACDE*] jñātavyaṃ δ • 1d kathaṃ jñānaṃ β δ] katha yogāṃ *A*, katha yogā *CDE* • *B* omitted from the apparatus due to palimpsestic restoration

NIBANDHA: prākṛtaskandhaparit̥yāgapūrvakam devatābhāvanā kāryeti sūnyatāpaṭalam āha| **bhagavann** ityādi| **yogārambha viśeṣata** iti| devatābhāvanārambhaṃ viśeṣato 'tīsayena jñātum **icchāmīti** sambandhaḥ| **kena jñātavya mantreṣv** iti| kathaṃ mantrā jñātavyā ity arthaḥ| **kathaṃ jñānaṃ tu dhārayed** iti| śāntikādisiddhinimittam jñānaṃ kathaṃ dhārayec





cittasthikuryāt|

NOTES TO BHAVABHAṬṬA: Incipit *K* 12^r4, *M* 27^r4 • kāryeti *K*] kārya(h) *M* • devatābhāvanārambhaṃ] + + + + nārambhaṃ *M* • °nimittam jñānam katham dhārayec *K*] *damaged in M* • cittasthikuryāt *K*] +it+as+ik+ryāt *M*

PARALLEL TO BHAVABHAṬṬA: prākṛtaskandhaparitvāgāpūrvakam devatābhāvanā kāryeti] ĀMNĀYAMAÑJARĪ *T_D* 11a2-11a3. introducing SAMPUṬA 1.1.13. chos thams cad rang bzhin med pa nyid du bsgom pa kho nas thog ma med pa'i skye ba bgyud par bsags pa'i dri ma rtsad nas phyung bas *tha mal pa'i phung por* 'dzin pa *spong ba sngon du 'gro bar* bskyed pa dang rdzogs pa'i rim pa dag gis *lha bsgom par bya'o zhes gsungs pa*|

PAÑJIKĀ: anupādītābodhicittasya mantrādisiddhir na bhavatīti manyamānaḥ| **bhagavan śrotum icchāmi yogārambha viśeṣata** ityādinā ṛṭīyaṃ bodhicittapaṭalam ārabhate|

NOTES TO KALYĀṆAVARMAṆ: Incipit *Cod.* 13^v6, *T_D* 12^r5, *T_G* 16^r4 • yogārambha *Cod.* *p.c.pri*] yo rambhaṃ *Cod.* *a.c.* • viśeṣata *corr.*] viśeṣataḥ *Cod.* • ṛṭīyaṃ bodhicittapaṭalam *em.*] ṛṭīya bodhicittam *Cod.*, *cf.* byang chub sems kyi le'u gsum pa *T_D* *T_G* • ārabhate *Cod.*] bcom ldan 'das k'yis ... brtsam *T_D*, bcom ldan 'das k'yis ... brtsams *T_G* = *bhagavān ... ārabhate

MITAPADĀ: dvitīyaṃ paṭalam śrutvā ṛṭīyaṃ śrotum adhyeṣayann āha| **yogārambham** ityādi| yu-
jyate samādhīyata iti yogaḥ| sa ca mantrasamsthānabhedāt trividhaḥ| tasyārambhas
tadādyanuṣṭhānam| kim asau daśabhūmīśvaro vajrapāṇir yogam api na jānātīti ced āha|
viśeṣata ityādi| yogasāmānyam itare 'pi jānate| viśeṣaḥ punar vajradharagamyā eveti|
tam artham adhyeṣayitum vajrapāṇer ucitam eva nānucitam ity arthaḥ| kīdrśo 'sau
viśeṣa iti ced āha| **kena jñātavyam** ityādi| jñānam utpādayitavyam| kutreti **mantrēṣu**|
varṇacihnasamsthānādiparijñānam [22^v] **jñānam**| atha prāptam api jñānam **katham**
dhārayed iti prcchati|

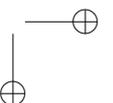
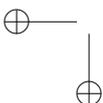
NOTES TO DURJAYACANDRA: Incipit *Cod.* 22^r3 • itare 'pi] itare pi *Cod.*

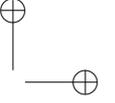
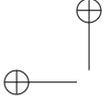
I.3.2. śṛṇu vajra yathātattvaṃ
 devatātmakais tathā|
 prathamam śūnya saṃcintya
 prakṣālya mala dehinām||

NOTES: 2a yathātattvaṃ β δ ABDE] yathātattva C • 2b devatātmakais *unmetr.* β δ] devatās cātmakais *A*,
devatā svātmakais *C*, devatām ātmakais DE • 2c śūnya κ δ] śūnyam *unmetr.* Aβ?, śubhya *C*, śūnya DE •
2d prakṣālya β δ ADE] prakṣā + C • dehinām β δ ADE] dehinā C • B omitted from the apparatus due to
palimpsestic restoration

PARALLELS: 2cd] ⇒ SAMPUṬA 1.1.13ab. prathamam śūnyatam vicintya prakṣālya mala dehinām| •
⇒ *CATUṢPĪṬHAVYĀKHYĀTANTRA, GDAN BZHI PA'I RNAM PAR BSHAD PA'I RGYUD (Tōh.
430.) 2.8cd. ji ltar stong nyid de bsgoms la| lus kyi dri ma rab tu brku||

NOTES TO PARALLELS: SAMPUṬA 13b prakṣālya mala C₁] prakṣāla mala *We Rb*, ma + + + + + C₂,
malam prakṣālya dehinām *Aa*





NIBANDHA: prativacanam āha| śṛṅv ityādi| yathātattvam aviparītam| devatātmakair iti| devatā-yoga[*M 27^v*]bhāvanārtham| atha vā devatātmakatvāya vakṣyamāṇam śṛṅv iti| śrotavyam āha| prathamam ityādi| devatābhāvanātaḥ prathamam śūnyam deham saṃcintya paścād devatām bhāvayed iti bhāvaḥ| etad evāha| prakṣālya mala dehinām iti| dehasya malam grāhyādyabhiniveśam śūnyatayā prakṣālya devatā bhāvyyety arthaḥ|

NOTES TO BHAVABHAṬṬA: aviparītam| *K* | aviparītam *M* • atha vā *M* | atha vā| atha vā *K* dittograph • °t-makatvāya ... śrotavyam] *damaged in M* • paścād *K* | paścāt(a) *M* • mala *M* | malam *K* unmetr. • °nām iti| dehasya malam grāh°] *damaged in M* • malam corr.] malam| *K* • śūnyatayā *K M* *p.c.*] śūnyatāyā *M* *a.c.*

PAÑJIKĀ: prathamam śūnya saṃcintyetyādinā sarvadharmaniḥsvabhāvatām āha [14^r]

NOTES TO KALYĀṆAVARMA: °tyādinā] °tyādinā| *Cod.* • °niḥsvabhāvatām em.] °niśvatāvatām *Cod.*

MITAPADĀ: tatra bhagavān āha| śṛṅu vajretyādi| vajra vajrapāṇe śṛṅu kathayāmi te| yathātattvam yādṛśam mantrādeḥ svarūpam| katham aham śṛṅuyām iti ced āha| devatātmakair ityādi| sveṣṭadevatāmūrtim ālambya tattvam śṛṅv ity arthaḥ| mantravihitayogāmbārādidevatāmūrter ātmanaḥ svarūpam tattvam| tantre pañcavidham tattvam| *tattvam pañcakulam* ity ukteḥ| katham idam tattvam śrośyāmīti ced āha| prathamam śūnya saṃcintyetyādi| śūnyasvabhāvam agrāhakam agrāhyam| sarvam asvabhāvavibhāvanayā kim anayā syād iti ced āha| prakṣālya mala dehinām ityādi| malam āvaraṇam| dehinām dehavatām| skandhāyatanādīnām anayā śūnyatācintayā jalaprakhyayā kṣālitam tam malam bhavet| tatas tāḥ skandhāyatanadhātudevatāḥ śuddhā bhavanti| śuddhataiva hi buddhateti| tadartham idam malakṣālanam avyagrair agrata eva kriyate|

NOTES TO DURJAYACANDRA: śṛṅuyām iti em.] śṛṅuyāmīti *Cod.* • *tattvam pañcakulam*] GUHYASAMĀJATANTRA 18.37a. (ed. Matsunaga, Tōkyō 1978) tattvam pañcakulam proktam • °ādinām anayā em.] °ādinām manayā *Cod.* • jalaprakhyayā em. ISAACSON] jalaprakṣayā

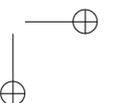
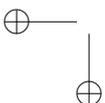
I.3.3. rūpam śūnyādi pūrvasya tāvad aṣṭādaśam manaḥ| rūpadhātveti śūnyānām śabdaṃ tasyaiva kārayet||

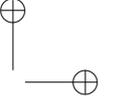
NOTES: 3a rūpam śūnyādi β] rūpa śūnyatādi κ, rūpa śūnyādi δ *ACE*, rūpa śūnyādi *D* • 3b tāvad aṣṭādaśam manaḥ β κ *AD* *p.c.* *E*] tāvan maṣṭādaśam mana *C*, tāvad aṣṭādaśadaśam manaḥ *D* *a.c.*, yāvad aṣṭādaśam manaḥ δ • 3c rūpadhātveti β *exconj.* κ δ *exconj.*] rūpadhātveti *A* • *B* omitted from the apparatus due to palimpsestic restoration but seems to transmit this version • an expanded version for 3cd *ff.* is transmitted in *CDE*:

caḥśudhātveti ity śūnyānām rūpam tasyai[*D 13'*]va kārayet|| I.3.3c' ||
śrotadhātveti ity śūnyānām śabdaṃ tasyaiva kārayet|| I.3.3d' ||

3c' caḥśudhātveti ity *conj.*] caḥśudhātveti *CE*, caḥśudhātveti ity *D* • śūnyānām *CE*] śūnyānām *D* • rūpam *C*] rūpa *DE* • 3d' śrotadhātveti ity em.] śrotadhātveti *CDE* • śūnyānām *CE*] śūnyānām *D* • śabdaṃ tasyaiva em.] śavṛttasyaiva *C*, śabda tasyaiva *DE*

PARALLEL: 3cd] ⇒ SAMPUṬA 1.1.13cd. rūpadhātveti śūnyānām śabdaṃ tasyaiva kārayet|





NOTES TO PARALLEL: 13c rūpadhātveti $C_1 We$] rūpadhātvi iti $RbAa$, + + + tv iti $C_2 \bullet$ śūnyānām $C_1 C_2 Rb We$] śūnyām $Aa \bullet$ 13d śabdām tasyaiva $C_1 C_2 Rb We$] śabda tathaiva Aa

NIBANDHA: asya nirdeśam āha| rūpam ityādi| rūpyate vikalpyata iti rūpaṃ skandhapañcakam| śūnyāditi| tad rūpaṃ svabhāvanimittaprañidhānasūnyam| śūnyādity adīśabdād dhi śūnyatānimittaprañihitalakṣaṇais tribhir vimokṣai rūpaṃ bhāvyaṃ| na kevalaṃ skandhapañcakam trivimokṣaviśuddhaṃ bhāvyaṃ ity ata āha| tāvad aṣṭādaśam mana iti| cakṣuḥśrotra-grhṛāṇajihvākāyamanāmsindriyāni ṣaṭ| rūpaśabdagandharasasparśadharmā viśayāḥ ṣaṭ| tadvijñānāni ṣaṭ| ittham aṣṭādaśa dhātavaḥ| ete ca trivimokṣaviśuddhāḥ pūrvam eva [$K 13'$] bhāvyaḥ| pūrvasyeti vacanāt| etat svabhāvādisūnyam ity atra kiṃ pramāṇam ity āha| mana iti| yadi kalpanāmātrād anyad rūpaṃ eṣāṃ tadā svacittam eva pramāṇam| sadasadrūpaṃ sarvaṃ cittam eva kalpayatīti bhāvaḥ|

idānīm yathākathāncit prakārabhedam darśayann āha| rūpadhātvetītyādi| rūpaṃ śvetapitādīdirghahrasvādisvalakṣaṇam [$M 28'$] dadhātīti dhātuḥ| rūpaṃ ca tad dhātus ceti rūpadhātus cakṣurviśayaḥ| sa ca śūnyaḥ svabhāvena grāhyādīlakṣaṇena| yathā ghaṭaḥ śūnya ity ukte jalādineti gamyate| na tu svayam eva ghaṭo nāstīti| nanu grāhyādirūpād anyat kim asya rūpadhāto rūpaṃ yenāstīti vyavahartavyam| satyam| tenaiva vicārāsahena satyamṛṣātvārahitena jalacandra iva so 'stīti vyavahriyate| atrāpi svacittam eva pramāṇam| śabdām tasyaiva kārayed iti | śabdo 'pi tathaiva grāhyādisūnya ity arthaḥ| evam uttaratrāpi|

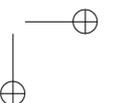
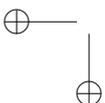
NOTES TO BHAVABHAṬṬA: rūpyate vikalpyata $K^{p.c.sec}$] rūpyata $MK^{a.c.}$ śūnyāditi K] śūnyām iti| $M \bullet$ svabhāvanimitta° K] svabhā + + mita° $M \bullet$ śūnyatānimitta° *corr.*] śūnyatā-animitta° K , śūnyatā-nimitta° $M \bullet$ āha| tāvad aṣṭā°] ā + + ā + ṣ + ā° $M \bullet$ tadvijñānāni K] tat(a) vijñānāni $M \bullet$ °viśuddhāḥ pūrvam K] °viśuddhāḥ| pūrvam $M \bullet$ pūrvasyeti K] pūrvaseti $M \bullet$ mana iti| yadi K] mana iti yadi M anyad rūpaṃ M] anyarūpaṃ $K \bullet$ svacittam eva] + + + m eva $M \bullet$ rūpadhātvetītyādi *conj.*] rūpadhātvetītyādi $MK \bullet$ °svādisvalakṣaṇam dadhā°] *damaged in M* • na tu svayam eva ghaṭo nāstīti| K] na + svaya + + + + + ti| $M \bullet$ anyat kim asya K] anyat(a) kim anyasya $M \bullet$ rūpaṃ yenā° M] rūpaṃ, yenā° $K \bullet$ satyam| K] (satya)n $M \bullet$ so 'stīti] so stīti $MK \bullet$ °te| atrāpi svacitta°] + + + + + +i +ta° $M \bullet$ śabdo 'pi] śabdo pi $MK \bullet$ ity arthaḥ| M] ity arthaḥ $K \bullet$ uttaratrāpi| K] uttaratrāpi M

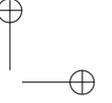
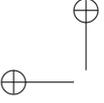
PARALLEL TO BHAVABHAṬṬA: rūpaṃ śvetapitādīdirghahrasvādisvalakṣaṇam dadhātīti dhātuḥ| rūpaṃ ca tad dhātus ceti rūpadhātus cakṣurviśayaḥ|] ĀMNĀYAMAÑJARĪ T_D 11a5-11a6. ad SAṂPUṬA 1.1.13cd. ... *gzugs te dkar po dang ser po la sogs pa dang ring po dang thung ngu la sogs pa'i (em.)* pa'o| T_D) rang gi mtsban nyid 'dzin par byed do zhes pa khams so|| *gzugs kyang de yin la khams kyang zhes pa gzugs khams te des so||*

PAÑJIKĀ: rūpa śūnyatādi pūrvasya tāvad aṣṭādaśam mana iti manodhātur dharmadhātur manovijñānaś ceti| evaṃ cakṣurādīṣv api vojyam| rūpadhātveti śūnyānām iti| rūpaṃ rūpasvabhāvena śūnyam ity arthaḥ| śabdām tasyaiva kārayed iti| śabdādīṣv api draṣṭavyeti yāvat|

NOTES TO KALYĀNAVARMAN: aṣṭādaśam *em.*] aṣṭāsam *Cod.*, *cf.* bco brgyad $T_D T_G \bullet$ manodhātur dharmadhātur *corr.*] manodhātuḥ dharmadhātuḥ *Cod.* • manovijñānaś ca *Cod.*] yid kyi rnam par shes pa'i khams $T_D T_G =$ *manovijñānadhātus ca • cakṣurādīṣu *em.*] curādīṣu *Cod.*, *cf.* mig la sogs pa rnam la $T_D T_G \bullet$ rūpaṃ rūpasvabhāvena śūnyam *Cod.*] *gzugs ni rang bzhin gyis stong pa nyid do* $T_D T_G =$ *rūpaṃ svabhāvena śūnyam • ity arthaḥ *corr.*] iti arthaḥ *Cod.* *p.c.pri.*, iti artha *Cod.* *a.c.* • śabdām tasyaiva *em.*] saṃvṛttasyaiva *Cod.*, *cf.* de bzhin du ni sgra yang $T_D T_G$

MITAPADĀ: yady evaṃ kim ārabhya kriyata iti ced āha| rūpa śūnyādi pūrvasyetyādi| pūrvam rūpaṃ āra-





bhya śūnyam vibhāvyam ātmānam| kiyad vibhāvya[23']tām iti ced āha| yāvad aṣṭādaśam
ityādi| aṣṭādaśāpi yadi śūnyāḥ kiṃ tadā sthāsyatīti ced āha| mana iti| mano 'nanya-
rūpatvāt sarvadharmānām tatparam avatiṣṭhate| uktaṃ ca| na citteṣu babirbhūtā indriyārthāḥ
svabhāvataḥ| rūpādīpratibhāsena cittam eva hi bhāsata iti| ke te punar aṣṭādaśa ye śūnyā vi-
bhāvāniyā iti ced āha| rūpadhātvetīyādi| śūnyo rūpadhātuḥ| śabdam tasyaiva kārayed iti|
śabdādyaṅte dhātupadam prayoktavyam| tad amī rūpadhātuḥ, śabdadhātuḥ, ...

NOTES TO DURJAYACANDRA: ātmānam| kiyad *corr.*] ātmānam kiyad *Cod.* • 'nanyarūpatvāt sarva° *em.*] 'nanyarūpatvāt| sarva° *Cod.* • na citteṣu ... bhāsate] *untraced*; also quoted in Advayavajra's TATTVARATNĀVALĪ (ed. H.P. Shastri, Baroda 1927), p.18. • ye śūnyā *em.* ISAACSON] ye ye śūnyā *Cod. dittograph* • rūpadhātvetīyādi *conj.*] rūpadhātvetīyādi *Cod.*

I.3.4. gandhadhātvi itī śūnyānām rasam tasyaiva kārayet| sparśadhātvi itī śūnyānām rūpam tasyaiva kārayet||

NOTES: 4d rūpam β] dharmam A δ^{par}, cf. gzug's T_D • B omitted from the apparatus due to palimpsestic restoration but seems to transmit this version • the expanded version of the verse transmitted in CDE:

ghrāṇadhātvi itī śūnyānām gandham tasyaiva kārayet|| I.3.4a' ||
jihvadhātvi itī śūnyānām rasam tasyaiva kā[C 14^v]rayet|| I.3.4b' ||
kāyadhātvi itī śūnyānām sparśam tasyaiva kārayet|| I.3.4c' ||
manodhātvi itī śūnyānām dharmam tasyaiva kārayet|| I.3.4d' ||

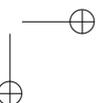
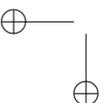
4a' is transmitted as 4b' in C • ghrāṇadhātvi itī śūnyānām *em.*] ghrāṇapātveti śubhyānām C, manadhātveti śūnyānām D, manadhātveti śūnyānām E • gandham C] gandha DE • 4b' is transmitted as 4c' in C • jihvadhātvi itī *em.*] jihvadhātveti CDE • śūnyānām E] śubhyānām C, śūnyānām D • rasam *em.*] *omitted in C*, rasa DE • 4c' is transmitted as 4a' in C • kāyadhātvi itī śūnyānām *em.*] kāyavān veti śubhyānām C, srotadhātveti śūnyānām DE • sparśam *em.*] parśa C sparśa DE • 4d' manodhātvi itī śūnyānām *em.*] maṇodhātveti śubhyānām C, manadhātveti śūnyānām DE • dharmam C] dharmā DE

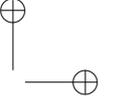
PARALLEL: 4] ⇒ SAMPUṬA 1.1.14. gandhadhātvi itī śūnyānām rasam tasyaiva kārayet| sparśadhātvi itī śūnyānām manas tasyaiva kārayet||

NOTES TO PARALLEL: 14a gandhadhātvi itī Rb] gandhadhātvi i Aa • 14b rasam Rb^{p.c.}] rasam rasan Rb^{a.c.} *dittograph* • tasyaiva Rb] taścaiva Aa • 14c sparśadhātvi itī Rb] sparśadhā ti Aa • although this seems to be the more archaic reading, the three other palm-leaf mss. transmit an extended version (although mostly in secondary additions) already known to Abhayākara Gupta judging from the lemmata *sgrā'i kbams* and *yid* in the AMNĀ-YAMAÑJARĪ T_D 11a7.

śabdadhātveti śūnyānām gandham tasyaiva kārayet|| I.1.14a' ||
gandhadhātveti śūnyānām rasam tasyaiva kārayet|| I.1.14b' ||
rasadhātveti śūnyānām sparśam tasyaiva kārayet|| I.1.14c' ||
sparśadhātveti śūnyānām manas tasyaiva kārayet|| I.1.14d' ||

14a' śabdadhātveti śūnyānām C₁] śabdadhātvi itī śūnyānām C₂, <śabdadhātveti śūnyānā^{sec} > We • gandham tasyaiva kārayet C₁] <gandham tasyaiva kārayet^{sec} > C₂, <gandha tasyaiva kārayet^{sec} > We • 14b' gandhadhātveti śūnyānām C₁^{p.c.}] gadhadhātveti śūnyā C₁^{a.c.}, <gandhadhātveti śūnyānām^{sec} > C₂, gandhadhātvi itī śūnyānām We • rasam tasyaiva kārayet C₁] <rasam tasyaiva kārayet^{sec} > C₂ We • 14c' rasadhātveti śūnyānām C₁] <rasadhātveti śūnyānām^{sec} > C₂ We • sparśam tasyaiva kārayet C₁] sparśam tasyaiva kārayet C₂, śabdām





tasyaiva kārayet $We \bullet 14d'$ sparśadhātveti C_1] sparśadhātvi iti $C_2 We \bullet$ manas $C_1 C_2$] manaḥs We

NIBANDHA: rūpaṃ tasyaiva kārayed iti | rūpyate bhidyate sarveṣv eva viṣayeṣv iti rūpaṃ dharmadhātuviṣayaḥ sukharūpaḥ |

NOTES TO BHAVABHAṬṬA: °yeṣv iti rūpaṃ] *damaged in $M \bullet$ dharmadhātuviṣayaḥ sukharūpaḥ | em.*] dharmadhātur viṣayaḥ sukharūpaḥ K , dharmadhātur viṣayaḥ | sukharūpaḥ | M

MITAPADĀ: ... gandhadhātuḥ, rasadhātuḥ, sparśadhātuḥ, dharmadhātuś ceti ṣaḍ dhātavaḥ |

I.3.5. cakṣurātmēti śūnyānām madhye vijñā katham bhavet | śrotra-m-ātmēti śūnyānām madhye vijñā katham bhavet ||

NOTES: 5a cakṣurātmēti δA] cakṣurātmaiti C , cakṣu ātmēti $DE \bullet$ śūnyānām $\delta AD^{a.c.}$] śūnām C , śūnyasya $D^{p.c.pri}$, śūnyasya $E \bullet 5b$ vijñā CDE] vijñāna $A \bullet 5c$ śrotra-m-ātmēti DE] śrotātmēti A , śrotapadmeti $C \bullet$ śūnyānām A] śūbhyānām C , śūnyasya D , śūnyasya $E \bullet 5d$ vijñā C] vijñāna A , vijñā $DE \bullet B$ omitted from the apparatus due to palimpsestic restoration

PARALLEL: 5] \Rightarrow SAṂPUṬA 1.1.16. cakṣurātmēti śūnyānām madhye vijñā katham bhavet | śrotātmēti śūnyānām madhye vijñā katham bhavet ||

NOTES TO PARALLEL: 16a śūnyānām $C_1 C_2 Rb We$] śūnyānām $Aa \bullet 16b$ vijñā katham $C_1^{a.c.}$] vijñānaṃ katham $C_1^{p.c.sec} C_2 Rb We$, katham vijñānaṃ $Aa \bullet 16c$ śrotātmēti $C_1 Rb$] śrotātmaiti C_2 , śrotātmēti $We \bullet$ śūnyānām $C_1 C_2 Rb We$] śūnyānā $Aa \bullet 16d$ madhye $C_1 C_2 Rb We$] madhya $Aa \bullet$ vijñā $C_1^{a.c.}$] vijñānaṃ $C_1^{p.c.sec} C_2 Rb We Aa$

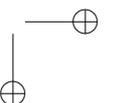
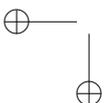
NIBANDHA: rūpādiviṣayānantaram cakṣurādīndriyāṇi darśayati | cakṣur ityādi | cakṣuṣo rūpasya ca śūnyatvāt tayor madhye vijñānaṃ katham aśūnyam bhavati iti bhāvaḥ | tajjam vijñānaṃ katham ity arthaḥ |

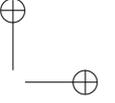
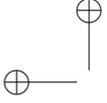
NOTES TO BHAVABHAṬṬA: °ānantaram $K M^{p.c.}$] °āntaram $M^{a.c.}$ • śūnyatvāt *corr.*] śūnyatvāt | $M K \bullet$ °śūnyam bhavati i°] *damaged in $M \bullet$ katham ity K] katham ity M*

PARALLEL TO BHAVABHAṬṬA cakṣuṣo rūpasya ca śūnyatvāt | tayor madhye vijñānaṃ katham aśūnyam bhavati iti bhāvaḥ | ĀMNĀYAMAÑJARĪ T_D 11b1-11b2. ad SAṂPUṬA 1.1.16. mig bdag nyid ces bya zhes pa 'dis rang gi ngo bos stong pa rnam la rnam par shes pa ste | *rnam par shes pa' i yul dang dbang po dag stong pa dag gi dbus su rnam shes ci ltar mi stong par 'gyur te stong pa kho na'o zhes dgongs pa'o* ||

MITAPADĀ: cakṣurātmēti śūnyānām iti | cakṣuṣaḥ śūnyatayā tadantaritam cakṣurindriyavijñānaṃ tat kim aśūnyam | tad evam amī cakṣurdhātuś, cakṣurvijñānadhātuḥ | śrotadhātuḥ śrotavijñānadhātuḥ | ...

NOTES TO DURJAYACANDRA amī cakṣurdhātuś *em.* ISAACSON] amī ca cakṣurdhātuś *Cod. ditto-graph*





I.3.6. ghrāṇa-m-ātmeti sū[A 10^v]nyā[E 11]nāṃ
madhye vijñā kathāṃ bhavet|
jihvā-m-ātmeti sūnyānāṃ
madhye vijñā kathāṃ bhavet||

NOTES: 6a ghrāṇa-m-ātmeti *CDE*] ghrāṇetmeti *A* • sūnyānāṃ *AC*] sūnyasya *D*, sūnyasya *E* • 6b vijñā *C*] vijñāna *A*, vijñā *DE* • 6c jihvā-m-ātmeti *CDE*] jhvatmeti *A* • sūnyānāṃ *A*] śubhyānāṃ *C*, sūnyasya *D*, sūnyasya *E* • 6d madhye *ADE*] madhye *C* • vijñā *C*] vijñāna *A*, vijñā *DE* • *B* omitted from the apparatus due to palimpsestic restoration

PARALLEL: 6] ⇒ SAMPUṬA 1.1.17. ghrāṇātmeti sūnyānāṃ madhye vijñā kathāṃ bhavet| jhvatmeti sūnyānāṃ madhye vijñā kathāṃ bhavet||

NOTES TO PARALLEL 17b vijñā *C*₁^{a.c.}] vijñānaṃ *C*₁^{p.c.sec} *C*₂ *Rb We*, vijñāna *Aa* • 17d vijñā *C*₁^{a.c.}] vijñāna *C*₁^{p.c.sec} *Aa*, vijñānaṃ *C*₂ *Rb We*

NIBANDHA: evaṃ śrottraghrāṇajihvās tadvijñānāni ca sūnyānīti draṣṭavyam|

MITAPADĀ: ... ghrāṇadhātur, ghrāṇavijñānadhātuḥ| jihvādhātur, jihvāvijñānadhātuḥ| ...

I.3.7. kāya-m-ātmeti sūnyānāṃ
madhye vijñā kathāṃ bhavet|
mano bahiḥ sūnyānāṃ
manas cāpi vikalpayet||

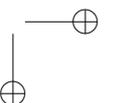
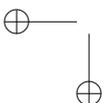
NOTES: 7a kāya-m-ātmeti] kāyātmeti *A*, kāya-m-ātmeti *C* • sūnyānāṃ *A*] śubhyānāṃ *C* • 7ab omitted in *DE* • 7b vijñā *C*] vijñāna *A* • bhavet *A*] bhavet *C* • 7c mano bahiḥ sūnyānāṃ *unmetr. β*] manomaya(nti) sūnyā(nāṃ) *A*, mano bahi sūnyānā+ *C*, mano bahirdhā sūnyānāṃ *D*, mano bahirdhā sūnyānāṃ *E*, *manah svabhāvasūnyānāṃ = yid kyī rang bzhin stong pa la *T_D* • 7d manas cāpi vikalpayet *β CDE*] madhye ścāpi (jñā) kalpayet *A*, *madhye kathāṃ vikalpayet = dbus na ji ltar brtag par bya *T_D* • *B* omitted from the apparatus due to palimpsestic restoration

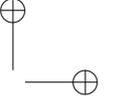
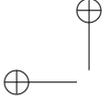
PARALLEL: 7] ⇒ SAMPUṬA 1.1.18. kāyātmeti sūnyānāṃ madhye vijñā kathāṃ bhavet| mano bahiḥ sūnyānāṃ madhye vijñā kathāṃ bhavet||

NOTES TO PARALLEL: 18a kāyātmeti *C*₁ *Aa*] kāyātme *We*, kāya ātmeti *C*₂ *Rb* • 18b madhye *C*₁ *Rb We*] omitted in *C*₂, madhya *Aa* • vijñā *C*₁^{a.c.}] vijñānaṃ *C*₁^{p.c.sec} *C*₂ *Rb We Aa* • 18c bahiḥ *C*₁ *We Aa*] bahi *C*₂ *Rb* • 18d vijñā *C*₁^{a.c.}] vijñānaṃ *C*₁^{p.c.sec} *C*₂ *Rb We Aa*

NIBANDHA: kāyam iti tvagindriyam| mano bahiḥ sūnyānāṃ manas cāpi vikalpayet iti| antar bahir api manah sūnyam| eko manahśabdo 'ntarvāci| idaṃ sarvaṃ manas cittaṃ kartṛbhūtaṃ vikalpayet|

NOTES TO BHAVABHAṬṬA: *kalpayet ... manah] damaged in *M* • sūnyam| eko *K*] sūnyam eko *M* • 'ntarvāci *M*] antarvāci *K* • kartṛbhūtaṃ *K*] kartṛbh+taṃ *M*





MITAPADĀ: ... kāyadhātuḥ, kāyavijñānadhātuḥ| manodhātur manovijñānadhātuḥ| ity aṣṭādaśa-
dhātavo 'pi śūnyāḥ| nanv āsatām tāvad anye| rūpam evedaṃ tāvan nirūpyatām| sāḥśāc
cakṣurindriyagrāhyam api katham idaṃ śū[23^v]nyam aviditaparamārthajñe bhaga-
vati codyam| tatrāyaṃ siddhāntaḥ| bhagavān paramārtham idaṃ bravīti na saṃvṛtim|
paramārthe kva rūpaṃ; svarūpavirahāt| uktaṃ ca| *yat kiṃcid rūpaṃ tat sarvaṃ anyathā-*
nupapatter anuvṛter vā sarvāvasthāsu catvāri mahābhūtāny upādāya vedītavayam iti| punar
anyatroktam| *svarūpeṇa nāsti rūpaṃ na draṣṭā ca na śabdo nāpi śrotā cetyādi*| tena rūpasya
śūnyatvād rūpaskandhasaṃgrhītā api sarve parasparopabhogadhāraṇād rūpādya dhātavaḥ
śūnyāḥ|

NOTES TO DURJAYACANDRA: °dhātavo 'pi *corr.*] °dhātavo pi *Cod.* • nanv *em.* SFERRA] na tv *Cod.* • *yat ...*
vedītavayam] *untraced* • *svarūpeṇa ... śrotā ca*] HEVAJRATANTRA I.v.1. (ed. D. Snellgrove, Oxford 1959) •
⇒ SAMPUṬA I.1.19ab. *tasmān nāsti rūpaṃ na draṣṭā ca na śabdo na śrotā ca*] (*C*₁ *p.c.sec*] śrotā *C*₁ *a.c.*,
śrotārah| *C*₂ *Rb We*)

I.3.8. līyate manam ākāśam
 śūnya sarvādi cintayet|
 kṣayam kṛtvā tridhātukam
 merudvīpāntaram kṣayam||

NOTES: 8a manam ākāśam *AC κ*] manasā kāmaṃ *DE*, mana ākāśam *δ* • 8b śūnya sarvādi *δ*] śūnyam sarvādi
A, śūnyā bhāvādi *C*, śūnya sarvādi *D*, śūnya sarvādi *E* • 8c tridhātukam *β*] tridhātūnām *κ*, tridhā dhātum
δ *exconj.*, tridhā dhātu *A*, trjā dhātum *C*, tujā dhātu *DE* • 8d °dvīpāntaram *β* *par*] °dīpāntaram *A*, °dīpāntara
C, °dvīpāntara *DE* • *B* omitted from the apparatus due to palimpsestic restoration

PARALLEL: 8cd] ⇒ VAJRADĀKA 29.2-3. merumandarakailāsam vindhyādīnām tathaiva ca| pūrvavide-
hagodānam uttarakurum eva ca|| kṣārakṣīrādisamudraṃ nimna-ūrdhvagataṃ tathā| kṣayam
kṛtvā tridhātum ca rūpāni skandhāyatanadhātukṣayam||

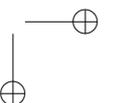
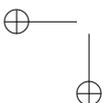
NOTES TO PARALLEL: 2b vindhyādīnām *Ca*] viśādīnām *Tō* • 2c °videha° *em.*] °vijaya° *Ca*, °vijaya° *Tō* • godānam
Tō] godānām *Ca* • 3a °samudraṃ *Tō*] °samudra *Ca* • 3b ūrdhva° *Ca*] ūrdhvaṃ *Tō* • 3d rūpāni *corr.*] rūpāni
Ca, rūpāya *Tō* • °kṣayam| *Ca*] kṣaya *Tō*

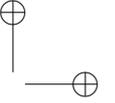
NIBANDHA: līyata ityādi| mano 'pi cākāśākāreṇa layam gaccha[*M* 28^v]ti| itthaṃ śūnyam sarvam
cintayet| vyavahitaṃ sarvam āha| kṣayam ityādi| tridhātukam traidhātukam merum
dvīpāntarāni ca ...

NOTES TO BHAVABHAṬṬA: ityādi]] *damaged in M* • mano 'pi *corr.*] mano pi *K*, + no pi *M* • cākāśākāreṇa *K*] *cāk+śāk+ + + M* • layam ... sarvam] *damaged in M* • cintayet] *c+nta + M* • vyavahitaṃ] *+ + + tam M* •
tridhātukam *M*] tridhātum| *K* • dvīpāntarāni *M*] dīpāntarāni *K*

PAÑJIKĀ: līyate manam ākāśam iti| mana ākāśam saṃbhāvayed iti bhāvah| uktaṃ ca| *khamadhye*
kuru ātmānam ātmamadhye tu kham kuru| *ubhayor antaram jñātva yaḥ paśyati sa mucyatīti*|
tridhātūnām iti| kāmārūpyārūpyāḥ|

NOTES TO KALYĀṆAVARMA: iti] *corr.*] iti *Cod.* • mana ākāśam *corr.*] manaḥ ākāśam *Cod.* • bhāvah| *corr.*] *bhāvah* *Cod.* • uktaṃ ca| *corr.*] uktaṃ ca *Cod.* • *khamadhye kuru ātmā-nam ātmamadhye conj.*] *madhye kuru*





ātmānaṃ ātmadhye *Cod.*, nam mkha'i dbus su bdag med cing| bdag dbus la yang nam mkha' bgyis| $T_D T_G =$ *khamadhye kuru nairātmayam ātmamadhye? • ubhayor antaram *Cod.*] de gnyis dbyer med $T_D T_G =$ *dvayor nīrantaram? • jñātvā *corr.*] jñātvā| *Cod.* • *khamadhye ... mucyati*] «? YOGĀMBARĪPRABHEDA 3.3. khamadhye kuru ātmānaṃ ātmamadhye tu khaṃ kuru (*em.*)| kha kuruḥ *Cod.*)] ubhayor antaram jñātvā mukta cevā? na saṃśayaḥ; «? *CATUṢPĪṬHAVYĀKHYĀTANTRA, GDAN BZHI PA'I RNAM PAR BSHAD PA'I RGYUD (Tōh. 430.) 12.6. nam mkha'i dbus su bdag nyid bya| bdag nyid dbus su nam mkha'o| gnyi ga'i dbu ma shes bya la| grol ba nyid du the tshom med||; «? ŚĀṆḌILYOPANIṢAD 7.19. (ed. Mahadeva Shastri, Adyar 1920) khamadhye kuru cātmānaṃ ātmamadhye ca khaṃ kuru| sarvaṃ ca khamayaṃ kṛtvā na kiṃcid api cintaya|| • tridhātūnām iti| *em.*] tridhātūnām i| *Cod.* • °ārūpyāḥ| *corr.*] °ārūpyāḥ *Cod.*

MITAPADĀ: yadi sarvaṃ idaṃ śūnyaṃ tadā tadvedakaṃ cittam kim ālabata iti ced āha| **liyate mana ākāśam** iti| sarvadharmānām avakāśadānād ākāśam rūpidravayābhāvalakṣaṇam| tadākāśe cittākāśam **liyate** saṃgacchate| uktaṃ ca| *ākāśam sarvabhūtānām sarvadharmālayo bhavet| cittam ākāśavac chuddham śuddhe citte paraṃ sukham* iti| **śūnya sarvādi cintayed** iti| ākāśāline manasi sarvabhāve svabhāve kiṃ nāmāsti| tasmāt sarvaṃ śūnyaṃ vicintayet| **kṣayaṃ kṛtvā tridhā dhātum** iti| tridheti triṣprakāreṇa triṣaṭke dhātau kṣiṇe kva meruḥ kva suvarṇādīdivpaviśeṣāḥ|

NOTES TO DURJAYACANDRA: tridhā dhātum iti *conj.* ISAACSON] tridhātukam iti *Cod.* • paraṃ sukham *em.*] parasukham *Cod.* • *ākāśam ... sukham*] *untraced*

I.3.9. sarva śūnyādim ālambya
ūrdhvaṃ madhyaṃ tu nimnagā|
kṣayaṃ rūpādi saṃcintya
daśadiglokadhātukaiḥ||

NOTES: 9a śūnyādim *A*] śūnyādim *C*, śūnyāvim *DE* • ālambya *ADE*] ālabya *C* • 9b ūrdhvaṃ β δ] ūrdhva° *ADE*, ū r+ *C* • madhyaṃ tu *A*] ma + + *C*, madhye tu *DE* • nimnagā β] nimnakā δA , nimnakā *C*, nimnata *D*, nimnatā *E* • 9d °dig° *CDE*] °dik° *A* • °dhātukaiḥ *ADE*] °dhātukai *C* • *B* omitted from the apparatus due to palimpsestic restoration

PARALLEL: **9cd**] ⇒ VAJRAḌĀKA 29.3ab. bhūtādi saṃcintya daśadiglokadhātukaiḥ|

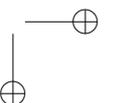
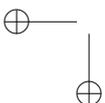
NOTES TO PARALLEL: 3b daśadig° *Tō*] daśdig° *Ca*

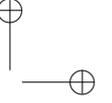
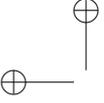
NIBANDHA: ... śūnyatvenālambya| **ūrdhvam ākāśam**| **madhyaṃ pṛthvim**| **nimnagā pātālam**| **kṣayaṃ** śūnyaṃ sarvaṃ **saṃcintya** devatāyogaṃ kuryād ity arthaḥ| daśasu dikṣu lokadhātavo ye ...

NOTES TO BHAVABHAṬṬA: ākāśam| *K*] ākāśam *M* • pṛthvim| *K*] pṛthivi *M* • nimnagā *K*] nimnayā *M* • pātālam] pātā + *M* • kṣayaṃ ... de°] *damaged in M*

MITAPADĀ: sarvaśūnyā[24°]lambanān **nordhvaṃ** na **madhyaṃ** na **nimnakā**| na svargamartyapātālam ity arthaḥ| rūpādītriṣaṭkadhātoḥ kṣayān na daśa diśo na lokadhātavaḥ santi|

NOTES TO DURJAYACANDRA: sarvaśūnyālambanān *em.*] sarvaśūnyālambanā| *Cod.*





I.3.10. kṣīyante ātmabhāvānām
bhāvam ambaramiśritam|
samatā [B 12^v] śūnya saṃcintya
yogīnām tu vicakṣaṇaḥ||

NOTES: 10a kṣīyante $\beta \delta A$] kṣayanta C , kṣayante $DE \cdot$ ātmabhāvānām $\beta \delta AE$] ātmabhāvānām $C \cdot$ ānma-
bhāvānām $D \cdot$ 10b bhāvam ambaramiśritam $\beta \delta D$] bhāvāmbaramiśritam A , bhāvam āmbaramiśrita $C^{a.c.}$,
bhāvam ambaramiśrita $C^{p.c.}$, then again corrected to °m iśhita in lower margin \cdot bhāvam antaramiśritam
 $E \cdot$ 10c with the second word of this quarter the testimony of B resumes \cdot śūnya $ABCE$] śūnya $D \cdot$
saṃcintya $\beta^{par} ABDE$] + + + $C \cdot$ 10d yogīnām $\beta ABDE$] yogīnā $C \cdot$ vicakṣaṇaḥ βDE] vicakṣaṇa AC ,
vicakṣaṇam B

PARALLEL: 10] \Rightarrow VAJRAḌĀKA 29.4cd-5ab. kṣīyante ātmabhāvam tu bhāvābhāvasya miśritam|| samatā
śūnya saṃcintya yogī rūpādilaṅkṣaṇam|

NIBANDHA: ... te 'pi kṣīyante śūnyīkriyante| ātmabhāvānām iti| ātmagraho 'pi śūnyaḥ kartavyaḥ| bhā-
vam ambaramiśritam iti| itthaṃ sakalaṃ bhāvagrāmam ākāśasamarasamatayā śūnyam
saṃcintya devatām bhāvayed ity arthaḥ| yogīnām iti yogī vicakṣaṇa iti grahaśūnyaḥ|

NOTES TO BHAVABHAṬṬA: te 'pi corr.] te pi $MK \cdot$ °graho 'pi corr.] graho pi $MK \cdot$ kartavyaḥ] kartavya + $M \cdot$
°tam iti| itthaṃ saka°] damaged in $M \cdot$ ākāśasamarasamatayā M] ākāśasamaram samatayā $K \cdot$ saṃcintya K]
sam + ty $M^{p.c.}$, samtya $M^{a.c.}$ bhāvayed ity arthaḥ K] bhāvaye tyarthaḥ $M \cdot$ yogīnām iti K] yogīnām iti|
 $M \cdot$ vicakṣaṇa iti K] vicakṣaṇa iti| M

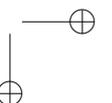
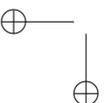
MITAPADĀ: kāni nāma santīti ced āha| kṣīyanta ityādi| triṣaṭkarūpātmānanyarūpatvād ātmabhāvā-
nām anantaroktadhātūnām kṣayād rūpaṃ kīḍṛg avatiṣṭhata iti ced āha| bhāvam am-
baramiśritam iti| bhāvaḥ svabhāvo 'mbaramiśrito vyomābho bhavatiṭy arthaḥ| tām imām
sarvadharmānām śūnyatayā samatām yogino vicakṣaṇās cintayitvā ...

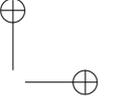
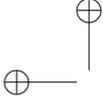
I.3.11. paśyante asya madhyaṃ vai
pa[D 13^v]rikṣaṃ tatra kāraṇāt|
dīpena tu śānti syād
rajarajaṃ tu pauṣṭikam||

NOTES: 11a paśyante $\beta \kappa BE$] paśyanti δ , paśyate AD , pa + + $C \cdot$ asya madhyaṃ vai A] 'sya madhyaṃ tu
 κ , madhyam asya δ , asya madhyaṃ tu B , + + madhya+tha C , asya madhye tu $DE \cdot$ 11b pariṅkṣaṃ tatra
kāraṇāt $A\beta$] pariṅkṣā tatra kāraṇam $\kappa \delta$, pariṅkṣā tatra kārayet B , pariṅkṣā + + + + C , pariṅkṣaṃ tatra
kāraṇāt $DE \cdot$ 11c dīpena $\beta \delta ADE$] pradīpena κC , dīpena na $B \cdot$ tu śānti syād κ] tu śāntiḥ syād δ , tu
śānti syād A , tu santi sya B , tu śānti syā C , tu sukhaṃ tasya $DE \cdot$ 11d rajarajaṃ $\beta \kappa$] rajaraja δ , rajaraṅjaṃ
 $ABDE$, rajaraṅjam $C \cdot$ tu pauṣṭikam $\beta \kappa DE$] tu pauṣṭike AB , tu pauṣṭikai C

PARALLEL: 11] VAJRAḌĀKA \Rightarrow 29.5cd. paśyate asya madhyaṃ vai pariṅkṣa tatra kāraṇāt|| 29.6.
liyamānam ākāśam goṣpadapuram bhāvayet| bhāvayed vidhinā yogī pradīpākāra cetasaḥ||
 \Rightarrow 29.7ab. dipākāre śānti syāt raktarajaṃ tu pauṣṭike|

NOTES TO PARALLEL: 5c madhyaṃ vai $T\delta$] manamadhye vaiḥ $Ca \cdot$ 6a liyamānam $em.$] liyamānam $T\delta$, niyamā-
nam $Ca \cdot$ 6b goṣpadapuram corr.(prob. for goṣpadapūram)] goṣpadapuram Ca , gopyapuram $T\delta \cdot$ bhāvayet





Ca] bhavet *Tō* • 6c vidhinā *Ca*] vidhitā *Tō* • 6d pradīpākāra cetasāḥ *Ca*] prakāracetasāḥ *Tō* • 7a dīpākāre *Ca*]
dvīpākāre *Tō* • syāt *Ca*] syāt | *Tō* • 7b pauṣṭike | *Ca*] pauṣṭike *Tō*

NIBANDHA: **katham jñānaṃ tu dhārayed** ity uddiṣṭaṃ nirdiśati | **paśyanta** ityādi | itthaṃ sūnyatāṃ
bhāvayantaś cittaṃ ca samatārūpeṇa dhārayantaḥ | cittasamatayā **parikṣaṃ tatra kāraṇāt** |
kāraṇaṃ nimittaṃ parikṣaṇīyam ity arthaḥ | sūnyatāṃ bhāvayan śāntikādisiddhinimittaṃ
paśyed iti bhāvaḥ | tad evāha | **dīpenetyādi** | yadā dīpākāraṃ paśyati tadā śāntikaṃ sidhyati |
rajarajaṃ tv iti | yadā raktavarṇaṃ paśyati tadā **pauṣṭikaṃ** sidhyati |

NOTES TO BHAVABHAṬṬA: °ṣṭaṃ nirdiśati |] *damaged in M* • bhāvayantaś *K*] bhāvayamntaś *M* • sūnyatāṃ
bhāvayan] + + + bhāvayan *M* • dīpenetyādi *K*] dīpetyādi *M* • rajarajaṃ tv *K*] rajārakta tv *M* • iti | yadā *M*]
iti yadā *K* • °varṇaṃ paśyati *K*] varṇaṃ + + ti *M*

PARALLEL TO BHAVABHAṬṬA: dīpenetyādi | ... pauṣṭikaṃ sidhyati |] VAJRAḌĀKAVIVṚTI *T_D* 152b6-7. ad
VAJRAḌĀKA 29.7. *mar me lta bu zbes bya ba la sogṣ pa la | gang gi tṣhe stong pa nyid du thams cad thim zhing*
'od gsal bas mi g.yo bar gnas pa *de' i tṣhe* ting nge 'dzin gyi mthar 'od zer *mar me lta bu snang bar gyur na* | *de' i*
(*em.*) *da' i T_D*) *tṣhe zḥi ba' i las 'grub par gyur pa de' i mtshan ma yin no* ||

PAÑJIKĀ: **paśyante 'sya madhyaṃ tv** ity atrāsyeti sūnyatā | **parikṣā tatra kāraṇam iti** | iṣṭāniṣṭasūcakam
nimittaṃ parikṣayed ity arthaḥ | **pradīpena tu śānti syād** ityādinā śāntikādinimittam āha |
rajarajaṃ tu pauṣṭikaṃ ity atra rajo reṇuḥ |

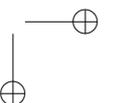
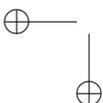
NOTES TO KALYĀṆAVARMAṆ: madhyaṃ tv i° *Cod.* *P.C.*] madhyaṃ ci° *Cod.* *A.C.* • sūnyatā | *corr.*] sūnyatā *Cod.* •
kāraṇam iti | *corr.*] kāraṇam iti *Cod.* • śānti syād ityādinā *em.*] sānti syādinā | *Cod.* , *cf.* 'bar ba yis ni zhi ba dang |
T_D T_G • śāntikādi° *em.*] santikādi° *Cod.* • reṇuḥ | *em.*] reṇu *Cod.* • atra rajo reṇuḥ | de la tshag tshig ces pa [/zhes
pa *T_G*] ni rdul phra rab bo || *T_D T_G*

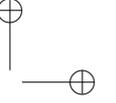
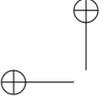
MITAPADĀ: ... kim kurvantīti ced āha | **paśyantītyādi** | paśyanty etāṃ sūnyatāṃ yogino vyomām
amalāṃ pratibimbādisamñibhāṃ bodher nītim | **madhyam asyeti** | madhyamāṃ paśyanti |
uktaṃ ca | *yathā māyā yathādarśam yathākāśam yathā sukham | yathā vastuparijñānam idam*
bodhinayam dṛḍham iti | kimartham imāṃ paśyantīti ced āha | **parikṣā tatra kāraṇam** iti |
parita iḥṣaḥ parikṣaḥ sa eva kāraṇaṃ tatreti madhyamāyām | kīdrśo 'sau parikṣa iti ced
āha | **dīpena tu śāntiḥ syād** ityādi | dīpaḥ parikṣyaḥ parikṣaṇīyaḥ | sarvatodṛśaḥ siddheḥ
pūrvanimittaṃ siddheḥ kāraṇam | kim iyanmātram asya phalam iti ced āha | **śāntir** iti | [24^v]
viśayopabhoganiṣṭīti indriyāṇām upaśamaḥ śāntiḥ | evam aparam api kāraṇāntaram āha |
rajarajetyādi | rajarajaḥ paṭavāsaraḥ pītaṃ yogapuṣṭaye |

NOTES TO DURJAYACANDRA: *yathā māyā ... dṛḍham* | *untraced* • 'sau *corr.*] sau *Cod.*

I.3.12. sūryamaṇḍalasādrśye
raktakarmādi sidhyati |
kṛṣṇadhūmāyate śeṣaḥ
a[*C 15'*] bhicāraṃ prakīrtitam ||

NOTES: 12a sūryamaṇḍalasādrśye *ḍ A*] sūryamaṇḍalam ādrśya *BCDE* • 12b rakta° *β ABCE*] rakṣa° *D*,
raktaṃ *ḍ* • 12c kṛṣṇadhūmāyate *β ABDE*] kṛṣṇadhūpāyate *ḍ C* • śeṣaḥ *β B*] śeṣo *A*, +c(ṣā)m *C*, seṣam *DE* •





12d abhicāraṃ prakīrtitam *conj.*] abhicāraṃ tu kīrtitam δ , bhicāra parikīrtita A , m-abhicārā prakīrtitām B ,
a + + + + + C , abhicāra prakīrtitām DE

PARALLEL: 12] \Rightarrow VAJRAḌĀKA 29.7cd-8ab. sūryamaṇḍalaṃ saṃdr̥śya raktakarmādi sidhyati|| kṛṣṇa-
dhūmāyate śeṣa abhicāruka prakīrtitam|

NOTES TO PARALLEL: 7c sūryamaṇḍalaṃ $T\bar{o}$] sūryaṃ maṇḍalaṃ $Ca \bullet$ saṃdr̥śya $T\bar{o}$] saṃdr̥śyaṃ $Ca \bullet$ 7d
raktakarmādi $T\bar{o}$] raktaraṃktakarmādi $Ca \bullet$ 8b prakīrtitam $T\bar{o}$] prakīrtitām Ca

NIBANDHA: sūryetyādi| [K 13^v] yadā sūryamaṇḍalākāraṃ paśyati tadā raktakarmādi vaśyākṛṣṭi
sidhyataḥ| kṛṣṇadhūmāyate śeṣa iti| kṛṣṇākāraṃ dhūmrākāraṃ [M 29^r] yadā paśyati
tadābhicāraḥ sidhyati|

NOTES TO BHAVABHAṬṬA: paśyati K] paśyati| $M \bullet$ sidhyataḥ $K^{p.c.sec} M$] sidhyati $K^{a.c.} \bullet$ ṣṇākāraṃ
dhūmrākāraṃ yadā] *damaged in M*

MITAPADĀ: sūryamaṇḍalasādr̥śya iti| śaradanantaroditādityasaṃkāśe| raktam iti vaśībhāvaḥ| samā-
dhau kṛṣṇadhūpāyata iti| kṛṣṇe dhūmāyamāne prādurbhavati| abhicāraṃ tu kīrtitam iti|
sarvakleśābhībhavanam|

I.3.13. ākulavāyuvārṇasya
tatkṣaṇocātākarmakaiḥ|
sitavārṇakacandrasya
sita sarve 'pi paśyati||

NOTES: 13a ākula° β] akula° δ , ākalam A , ākulaṃ BC , sākulā $DE \bullet$ 13b tatkṣaṇocātākarmakaiḥ δ] tata
kṣaṇātmocātākaiḥ A , tatkṣaṇocātākarmakeḥ B , tatkṣaṇocātākarmakai C , tatkṣaṇocātākarmakaiḥ $DE \bullet$ 13d
sarve 'pi paśyati *corr.*] sarve pi paśyati A , sarvatra paśyate B , sarveti paśyati $CD^{p.c.pri} E$, sarvasya ti $D^{a.c.}$

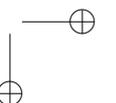
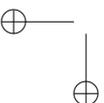
PARALLEL: 13] \Rightarrow VAJRAḌĀKA 29.8cd-9ab. ākulavāyuvārṇasya tatkṣaṇād uccāṭayet|| sitarāśmīsamāku-
laṃ devi †athānaṃ†praśasyate|

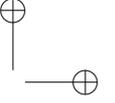
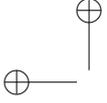
NOTES TO PARALLEL: 8c ākulavāyu° Ca] alavāyu° $T\bar{o} \bullet$ 8d tatkṣaṇād $T\bar{o}$] ta + kṣaṇād $Ca \bullet$ uccāṭayet Ca] uccāṭayet $T\bar{o} \bullet$ 9a °samākulaṃ Ca] °mālākulaṃ $T\bar{o} \bullet$ 9b athānaṃ Ca] 'thānaṃ $T\bar{o}$

NIBANDHA: ākulavāyuvārṇasyeti| ākulaṃ vyākulaṃ vāyuvārṇaṃ kṛṣṇākāraṃ yadā paśyati tadocātānaṃ
sidhyati| sitavārṇaṃ candrākāraṃ rūpaṃ yadā paśyati ...

NOTES TO BHAVABHAṬṬA: vyākulaṃ vāyuvārṇaṃ] vyākula+ vāyuvārṇa+ $M \bullet$ sitavārṇaṃ] sitavārṇa+ $M \bullet$
rūpaṃ yadā paśyati] *damaged in M*

MITAPADĀ: ākulavāyuvārṇasyeti| na vidyate kuśalam asyety asaṃkhyāḥ| svayaṃ niruddhatvād
gaṇanātītaḥ| vāyur dolāhāraḥ| varṇa uktasitapitādir asyety asmīn ākulavāyuvārṇe|
tatkṣaṇocātākarmakair iti| tatkṣaṇocātānaṃ sakalavikalpānavasthānam| anavasthāne
vikalpānāṃ kidṛk saṃvid upajāyata iti ced āha| sitavārṇasyetyādi| candrasyeva varṇaṃ
sitam prabhāsvaram; sarvatraidhātukaṃ paśyati|





NOTES TO DURJAYACANDRA: akulavāyu° *Cod.*^{p.c.}] akuśalavāyu° *Cod.*^{a.c.}• kulam asyety *em.* SFERRA] kuśalam asyety *Cod.*• ukta° *em.*] ukta| *Cod.*

I.3.14. yogasiddhi vijānīyā
gatisaṃsthānabuddhimān|
paścād yogam utpanna
aṅkurādibhi cetanā||

NOTES: 14a yogasiddhi *ABC*] yogasiddhiṃ δ , yogasidhya *DE*• vijānīyā *BCDE*] vijānīyād δA • 14b gatisaṃsthānabuddhimān $\beta \delta A E$] gatijñānan tu buddhimān *B*, gatisaṃsthāna +u + + *C*, gatim saṃsthānabuddhimān *D*• 14c paścād yogam utpanna β] paścād yogam utpannam κ , paścād yoga samutpanno *A*, paścā yogam utpanna *B*, paścā yoga samutpana *C*, paścād yoga samutpanna *DE*• 14d aṅkurādibhi cetanā βAB] aṅkurādibhiś cetanā κ , akṣarādibhi cetanā *DE*, akusādibhi ce nā *C*

PARALLEL: 14] \Rightarrow VAJRAḌĀKA 29.9cd-10. yogasiddhiṃ vijānīyāt mantrasiddhiṃ tu buddhimān| evaṃvidhaṃ paraṃ divyāya rūpādimaḍhyagā| paścād yogasamutpannasya jñānādibhi cetanā||

NOTES TO PARALLEL: 9c°siddhiṃ *Ca*]°siddhi *Tō*•vijānīyāt *Tō*]vijānīyā *Ca*•10a evaṃvidhaṃ *Ca*] evaṃvidha *Tō*•10c°samutpannasya *Ca*]°samutpannasya *Tō*•10d jñānādibhi *Ca*] jñānādivi *Tō*

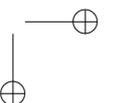
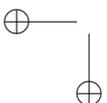
NIBANDHA: ... tadā yogasiddhiḥ| gatisaṃsthānabuddhimān iti| anena krameṇa yā gatih pūrvam āsīd bhaviṣyati ca tām jānāti| candrākāre sthīribhūte gatim vettīty arthaḥ||
idānīm śūnyatānantaram devatām bhāvayed iti darśayitum āha| paścād ityādi| paścād iti śūnyatāyā anantaram| yogam utpanna iti| devatāyoga utpādaniyaḥ| kenetyāha| aṅkurādibhi cetaneti| aṅkurādibhīti bijākṣaram tad eva cetanā cintaniyam ity arthaḥ| bijādinā devatopādaniyeti piṇḍārthaḥ| etac ca sthāne sthāne vakṣyati| iha tv ārambhanamātram uktam| cetasā sarvaviśayagrāmaṃ gṛhītvā kṣaṇadvayaṃ yadi tiṣṭhed yogī sarvam atitādikaṃ tadā jānātīti śūnyatābhāvanāyāḥ phalam aparam ity upadeśaḥ||

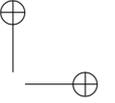
NOTES TO BHAVABHAṬṬA: tadā yo°] *damaged in M*• krameṇa *K*] + + ṇa *M*• āsīd *K*] āsīt *M*• bhaviṣyati ca *M*] bhaviṣyati ca| *K*• śūnyatānantaram devatām] śūnya +ā nta + + vatā+ *M*• anantararam| *K*] anantaram *M*• aṅkurādibhīti] + + + + ti *M*• utpanna iti| *M*] utpanna iti *K*• cintaniyam *M*^{p.c.pri} *K*] cintayam *M*^{a.c.}• ārambhanamātram *M*] ārambhamātram *K*• uktam| *K*] uktam *M*•° grāmaṃ gṛhītvā] *damaged in M*

PAÑJIKĀ: paścād yogam utpannam aṅkurādibhiś cetanetyādinā nimittaphalabhogam āha|

NOTES TO KALYĀṆAVARMAṆ: utpannam *corr.*] utpannam| *Cod.*• aṅkurādi° *em.*] aṅkudi° *Cod.*, *cf.* myu gu la sogs *T_D T_G*•°ādinā *corr.*]°ādinā| *Cod.*

MITAPADĀ: kim etāvataḥ syād iti ced āha| yogasiddhiṃ vijānīyād iti| yo jānāti sa yogī tadā kīdṛśa iti ced āha| gatisaṃsthānabuddhimān iti| gatīti sarvagatitvam| saṃsthāneti| vajracandrasimhasāgarābhāḥ| buddhiś cidrūpatā| [25°] etadvān gatisaṃsthānabuddhimān| uktam ca| sarvagataḥ sarvajñāḥ sarvajagat| sarvadaḥ sarvaḥ sarvāpāyavimuktaḥ| sarvaguṇālamkṛtaś ca sarvīyaḥ| vajraṃ durbhedyatvāt| candraḥ kleśopatāpamuktivāt| niḥśaṅkatvāt simhaḥ| jalarāśīr duravagāhatvāt ityādi| kuta idam īdṛśaṃ jñānam utpannam iti ced āha| paścād yogam ityādi| śūnyatābhāvarṇacintāyogādīdam aṅkura iva





cetanā jñānaphalam utpannam|

NOTES TO DURJAYACANDRA: cidrūpatā| *corr.*] cidrūpatā *Cod.* • *sarvagataḥ ... duravagāhatvād*] *untraced*

I.3.15. yo jñātvā śūnyatā bhāvā
 mukti śīghraṃ tu cetasā|
 jñānena jñeyam ālokya
 jñeyānām gatim ikṣayā||

NOTES: 15a śūnyatā bhāvā β] śūnyatā bhāva A , śūnyatā bhāvayoga B , śūnyatā bhāva C , śūnyakā bhāvā $D^{p.c.pri} E$, śūnyakā bhāgāvā $D^{a.c.}$ • 15b mukti śīghraṃ tu cetasā β] mukti śīghraṃ tu cetanā AC , mukti śīghra cetasā B , ye mukti śīghra bhāvanā $D^{p.c.pri} E$, ye muṣṭiki śīghra bhāvanā $D^{a.c.}$ • 15c jñeyam ālokya $\beta \delta AC$] jñeyam ālokyam B , jñeyam ālokya DE • 15d gatim ikṣayā β] gatim ikṣayet κ , gater ikṣakaḥ δ^{par} , gatikṣayā A , gati ikṣayā B , gati + kṣayā C , gati ikṣakā DE

PARALLEL: 15] \Rightarrow VAJRAḌĀKA 29.11. yo jñātvā śūnyatābheda mukti śīghraṃ tu cetasāḥ| jñānena jñeyam ālokya jñeyānām gatikṣayā||

NOTES TO PARALLEL: 11b cetasāḥ Ca] cetasāḥ $T\bar{o}$ • 11d jñeyānām $T\bar{o}$] jñeyānām Ca • gatikṣayā $T\bar{o}$] gatikṣayā Ca

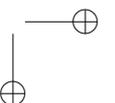
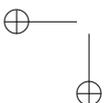
NIBANDHA: vinā śūnyatayā devatāyoge ko virodha ity āha| **yo jñātvā śūnyatā bhāvā mukti śīghraṃ tu cetaseti**| yo yogi bhāvānām śūnyatām jñātvā devatāyogaṃ kurute sa muktaḥ śīghraṃ syād iti| **cetasā** cetayasveti vajrapāṇiṃ sambodhya [M 29^v] bhagavatoktam| kim ity evam ity āha| **jñānentyādi**| **jñānena** śūnyatājñānena **jñeyam** skandhādikam **ālokya jñeyānām** devatānām **gatim ikṣayā** gatim svarūpaṃ nirūpya ca yas tadyogaṃ kurute sa muktaḥ śīghraṃ syād iti pūrveṇa sambandhaḥ|

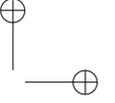
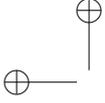
NOTES TO BHAVABHAṬṬA: śūnyatayā K] śūnyatāyā M • ity āha| yo jñātvā śūn°] *damaged in M* • yo yogi $M^{p.c.pri} K$] yogi $M^{a.c.}$ • syād iti| M] syād iti K • °jrapāṇiṃ ... ity āha] *damaged in M* • bhagavatoktam *em.*] bhagatoktam K • jñānentyādi K] jñānetyādi M • śūnyatājñānena K] śūnyatājñānena| M • skandhādikam K] skandhādīm M • °dyogaṃ ... syā°] *damaged in M*

PARALLEL TO BHAVABHAṬṬA: yo yogi ... nirūpya| VAJRAḌĀKAVIVṚTI T_D 153a5-7. ad VAJRAḌĀKA 29.11. de dag gis ni 'di skad du *rnal 'byor pa gang zbig gis stong pa nyid mngon sum du byas na lha'i ting nge 'dzin gyis myur du mtho ris dang thar pa'i dngos grub thob par 'gyur ro zhes bya bar ston to*|| de nyid kyi phyir gsungs pa| ye shes kyi ni shes bya brtag| shes byas 'gro ba brtag par bya| zhes bya ba la| *ye shes ni stong pa nyid kyi ting nge 'dzin to*|| shes bya ni lha'i ting nge 'dzin to|| brtag pa ni mnyam par sbyar ba'o|| 'gro ba ni dngos grub kyi go 'phang ngo|| brtag pa ni bskyed pa'o||

PAÑJIKĀ: jñeyānām gatim ikṣayed iti| gurūpadeśato jñātavyaḥ|

MITAPADĀ: yogamāhātmyam āha| **yo jñātvetyādi**| yaḥ śūnyatārūpaṃ śūnyatāsvabhāvaṃ jānāti| sa muktim cetasā śīghraṃ eva labhate| katham aśūnyam śūnyam kariṣyatīti ced āha| **jñānena jñeyam ālokyetyādi**| **jñānam** tattvacintānīpuṇam manovijñānam| **jñeyam** triṣaṭkadhātvaḍikam| **tenālokya vicārya jñeyānām gateḥ** svarūpasyekṣakaḥ pratyavekṣako yogi ka ivābhidhīyata iti cet| dūram apasṛtya| ...





I.3.16. mātaram pitaram hatvā
rājānaṃ dvau ca śrotriyau|
rāṣṭraṃ sānucaram hatvā
śuddha ity ucyate naraḥ||

NOTES: 16a mātaram $\beta \kappa \delta DE$] mātara° $ABC \cdot$ 16b rājānaṃ $\beta \kappa ADE$] rājānaṃ B , rājānā $C \cdot$ śrotriyau $\beta \kappa \delta A$] srotiyoh B , s(au)triyo C , srotriyoh $DE \cdot$ 16c rāṣṭraṃ $\beta \kappa \delta AB$] rāṣṭraṃ C , rāṣṭra $DE \cdot$ 16d śuddha ABC] śuddham $DE \cdot$ ity ucyate δB] iti ucyate A , ity ucyate C , ity ucyutaṃ D , ity acyutaṃ $E \cdot$ naraḥ BDE] nara AC

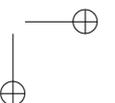
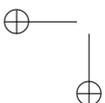
PARALLELS: 16] « GĀNDHĀRĪ DHARMAPADA 12. (ed. Brough, London 1962) madara pitara jātva rayāna dvayu śotri'a| raṭha śaṇuyara jātva aṇiho yadi brammanō||; » PĀLĪ DHAMMAPADA 294. (ed. von Hinüber & Norman, Oxford 1994) mātaram pitaram hantvā rājāno dve ca khattiye| raṭṭhaṃ sānucaram hantvā aṇigho yāti brāhmaṇo||; » UDĀNAVARGA 33.61. [= 29.24.] (ed. Bernhard, Göttingen 1965) mātaram pitaram hatvā rājānaṃ dvau ca śrotriyau| rāṣṭraṃ sānucaram hatvā aṇigho yāti brāhmaṇah|| 33.62. mātaram pitaram hatvā rājānaṃ dvau ca śrotriyau| vyāghraṃ ca pañcamam hatvā śuddha ity ucyate naraḥ|| • BHS DHARMAPADA st. 47 [= 3.14.] (Jha ed., Patna 1979) mātaram yaḥ saṃhantā rājānaṃ do ca khatriye| rāṣṭraṃ sānucaram hantā aṇigho carati brāhmaṇo|| • » VAJRAḌĀKA 29.12. mātaram pitaram hatvā rājānaṃ dvau ca śrotriyau| rāṣṭraṃ sānucaram hatvā śuddha ity ucyate naraḥ||

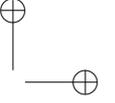
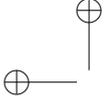
NOTES TO PARALLELS: VAJRAḌĀKA 12b] śrotriyau *em.*] śrautriyau $T\bar{o}$, srotriyo $Ca \cdot$ 12c sānucaram Ca] sānacara $T\bar{o}$

NIBANDHA: prakṣālyā mala dehinām ity asya nirdeśam āha| mātaram ityādi| mātaram iti mātā trṣṇā viṣayātṛptih| yathā mātā putram maraṇe 'pi na tyajati tathā trṣṇāpi puruṣam| mātṛsādharmyān mātā trṣṇā| pitaram iti| pitā moha ātmātmīyādigrahaḥ| yathā pitā janayati tathā moho 'pi| mohavaśād dhi sattva utpadyate| hatveti svarūpāt pravṛyādhyā| rājānaṃ iti| ahaṃkāro rājā| ahaṃkāraprabhavaṃ hi sarvam iti| tathāha| ahaṃkārodhbhavaṃ sarvam iti| dvau ca śrotriyāv iti| rāgadvēṣau dharmasaṃketāt| rāṣṭraṃ sānucaram iti| rāṣṭraṃ śarīram| rājante kleśādayo 'sminn iti kṛtvā| anu saha carantīty anucarāḥ| skandhāyatanadhātavaś ca taiḥ saha varṭtata iti sānucaram| tad evam etat sarvaṃ nirābhāsikṛtya śuddho bhavati| sa cānyair api tathocyate| iyaṃ ca gāthā paṭalapiṇḍārthābhīdhāyikā||

NOTES TO BHAVABHAṬṬA: maraṇe 'pi *corr.*] maraṇe pi K , āmaraṇe + $M \cdot$ na tyajati ta°] na tyajati| ta° K , damaged in $M \cdot$ puruṣam| K] puruṣam $M \cdot$ mātṛsādharmyān M] mātṛsādharmyāt $K \cdot$ moha ātmā° K] mohaḥ| ātmā° $M \cdot$ moho 'pi *corr.*] moho pi $MK \cdot$ °tva utpadyate| hatve°] + + + + te| + + $M \cdot$ pravṛyādhyā| K] pravṛyādhyā $M \cdot$ ahaṃkārodhbhavaṃ sarvam] untraced° śrotriyāv M] śrotiyāv $K \cdot$ dharmasaṃketāt K] dha + + + + $M \cdot$ sānucaram iti| K] sānucaramṃ iti $M \cdot$ rājante kleśādayo] rājant+ +1+ śādayo $M \cdot$ anucarāḥ| M] anucarāḥ $K \cdot$ skandhāyatanadhātavaś ca] skandhāyatanadhātavaś ca| K , skandha dhātavaś ca $M^{a.c.} \cdot$ sānucaram| M] sānucaram $K \cdot$ tad evam etat sarvaṃ *em.*] tad eva| etat sarva K , + + + + sarvaṃ $M \cdot$ tathocyate K] ta +ocyate $M \cdot$ °ābhīdhāyikā K] °ādhīdhāyikāḥ M

PARALLELS TO BHAVABHAṬṬA: mātaram ityādi| ... paṭalapiṇḍārthābhīdhāyikā||] VAJRAḌĀKAVIVṚTTI T_D 153a7-b2 ad VAJRAḌĀKA 29.12. sngar bstan pa'i *bsdus pa'i don nye bar bsdu ba* gsungs pa| pha dang ma ni gsad bya zhing| zhes bya ba la sogs pa la| *pha zhes bya ba* 'la sogs pa 'ni nga rgyal lo|| ma ni sred pa'o|| bram ze gtsang ma gnyis ni 'dod chags dang zbe sdang ngo|| rgyal po ni ma rig pa'o|| yul 'khor ni lus so|| bcas pa ni





dbang po rnam te| *de dang lban cig tu 'jug pa'i phyir ro*|| *bcom pa ni rnam* par rtog pa rnam bshigs te *snang ba med par byas pa'o*|| • TATTVASUSTHIRAKARA *T_D* 234a5-6. ad VAJRADĀKA 29.12. le'u nyi shu rtsa dgu pa las gsungs pa| *ma dang de bzbin pha dang ni* rgyal po bram ze gtsang ma gnyis| *yul 'khor rgyu ba bcas bcom na*| bram ze sdig pa med par 'gyur|| *zhes pa la sogs pa ni* ... de la *sred pa dang*| *gti mug dang*| 'dod chags dang| *zbe sdang gzhom pa'i* don du de ltar gsungs pa yin no||

PAÑJIKĀ: asmin prakaraṇe vyākhyātatahatām eva spaṣṭayitum āha| **mātaram pitaram** ityādi| **mātaram** tṛṣṇā| **pitaram** mohah| **rājānam** ahaṃkārah| **śrotriyāv** iti śrotrendriyādiḥ| **rāṣṭram** pañcaskandhāḥ| **sānucarām** vikalpavijñānam| **hatveti** prajñākhaḍgenaiva teṣāṃ mā[14^v]raṇam iti yāvat||

NOTES TO KALYĀNAVARMAN: °tatathatām *em.*] °tatathām *Cod.* • tṛṣṇā| *corr.*] tṛṣṇā *Cod.* • ahaṃkārah| *em.*] ahaṃkāra *Cod.* • °ādiḥ| *corr.*] °ādiḥ *Cod.* • °skandhāḥ| *corr.*] °skandhāḥ *Cod.* • vikalpavijñānam *em.*] vikalpavikalpavijñānam *Cod. dittograph*, *cf.* rnam par rtog pa'i rnam par shes pa *T_D T_G*

MITAPADĀ: **śuddha ity ucyate nara** iti| **katham** śudhyatīti cet| pratinivṛtyāha| **mātaram** ityādi| janacakrajananaśaktisādharṃyāl lābhasatkārādikāmanā tṛṣṇā māteva mātāprabhaviṣṇutvāt| †... † ahaṃkāro rājā| satata[25^v]m anyonyopasarpaṇena vartanta iti ṣaḍ indriyāṇi ṣaḍ viṣayā rāśīdvitvena **śrotriyau**| skandhādyaviruddhabuddher adhyuṣitatvād rāṣṭram iva **rāṣṭram** yogīsarīram| pratipadam anucarantīty **anucarāḥ**; vikalpotkarāḥ| tān etān sarvān **hatvā** nirjītya yogī siddhyatīti yāvat| na tu yathārutena mātāpitror doś vā niyatanārakacakracariṣṇuḥ śudhyati||

NOTES TO DURJAYACANDRA: °satkārādikāmanā *em.*] °satkārādikāmanāṃ *Cod.* • †... †] note that 'pitaram' is not glossed or commented upon; something must be missing here • vartanta iti *corr.*] vartanta iti| *Cod.*

I.3.col. iti prakaraṇe ātmapīṭhe tṛtīyaḥ [A 11^r] paṭalaḥ||

NOTES: ātmapīṭhe *A*] sūnyatāyoga *B*, sūtyanāyoga *C*, sūnyatāyogas *D*, sūnyatāyogas *E* • tṛtīyaḥ *AB*] tṛtīya *CDE* • paṭalaḥ *A*] paṭalaḥ samāptaḥ *B*, paṭala (samā)ptaḥ *C*, pataḥ masāptaḥ *D*, paṭala(m) samāptaḥ *E* • Explicit: *A* 11^r1, *B* 12^v4, *C* 15^v3, *D* 13^v4, *E* 11.13

NIBANDHA: **iti prakaraṇa** iti| ity uktakrameṇa sūnyatā pauṣṭikā[*M* 30^r]dinimittam ca prakriyate 'sminn itīti prakaraṇam ātmapīṭham eva| ity ātmapīṭhe catuṣpīṭhanibandhe tṛtīyaḥ paṭalaḥ||

NOTES TO BHAVABHAṬṬA: iti| ity ukta° *K*] i| ity+ kta° *M* • °krameṇa ... pauṣṭikā°] *damaged in M* • 'sminn *corr.*] sminn *MK* • itīti *M^{p.c.}K*] itīti *M^{a.c.}* • Explicit *K* 13^v7; *M* 30^r1

PAÑJIKĀ: iti catuṣpīṭhapañjikāyām sūnyatāpaṭalas tṛtīyaḥ||

NOTES TO KALYĀNAVARMAN: iti ... tṛtīyaḥ *Cod.*] de dag ni dpal ldan gdan bzhi pa las bdag gi gdan le'u gsum pa'i rnam par bshad pa rdzogs so *T_D T_G* = *iti śricatuṣpīṭhād ātmapīṭhe tṛtīyaṭālasya vyākhyā • catuṣpīṭha° *em.*] catuṣpīṭhi° *Cod.* • °paṭalas *em.*] °paṭala *Cod.* • Explicit *Cod.* 14^v1; *T_D* 12^v6; *T_G* 17^r1

MITAPADĀ: iti Durjayacandrakṛtāyām Mitapadāyām pañjikāyām ātmapīṭhe tṛtīyaḥ paṭalaḥ||

NOTES TO DURJAYACANDRA: Explicit *Cod.* 25^v3.

