

ANNE MACDONALD

IN CLEAR WORDS
THE *PRASANNAPADĀ*, CHAPTER ONE

ÖSTERREICHISCHE AKADEMIE DER WISSENSCHAFTEN
PHILOSOPHISCH-HISTORISCHE KLASSE
SITZUNGSBERICHTE, 863. BAND

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The *Prasannapadā*, Chapter One

Vol. I

Introduction, Manuscript Description,
Sanskrit Text

Anne MacDonald

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Preface

My interest in Madhyamaka goes back to the early years of my graduate studies at the University of British Columbia (UBC) in Vancouver, Canada, and I remember well the discussion in which my esteemed Sanskrit professor Ashok Aklujkar suggested that I consider turning my attention to the Prasannapadā, a text I was at the time familiar with by name only. Trusting the guidance of this man who seemed to know everything about the enchanting world of the language of the gods, I agreed to do so, and the first seeds for the present book were sown. I remain very grateful for Prof. Aklujkar's expert tutelage in Sanskrit and the introduction to Indian philosophical thought, as well as for his efforts in securing financial support for my studies at UBC. Just as I was commencing my doctoral work, Karin Preisendanz, who had received her training at the University of Hamburg, Germany, was hired on in the department, a lucky coincidence which would fling open for me the doors to German Indological scholarship and heralded my initiation into text-critical work. Although my dissertation topic at the time focussed on differences between the thought of Nāgārjuna and Candrakīrti, Prof. Preisendanz read with me, among other texts, the section in the first chapter of the Prasannapadā on dependent-arising and a large part of the Candrakīrti-Bhāviveka debate. When she later accepted a position back in Hamburg, I was encouraged to fly off to the Hanseatic city too, because there I would be able to deepen my understanding of the Buddhist philosophical tradition with the legendary Lambert Schmithausen. It was the move to the more philologically oriented Institute for the Culture and History of India and Tibet at the University of Hamburg that motivated me to switch my dissertation topic to re-editing the first chapter of the Prasannapadā and set me, for the purpose of accomplishing my goal, on a

serious search for manuscripts of the work. More intent on gleaning knowledge than quickly acquiring a doctoral degree, I immersed myself in the German language and then took the opportunity to attend Prof. Schmithausen's classes over the next few years, and audited courses held by the Madhyamaka specialist Felix Erb, the Tibetologist David Jackson, and the Indologists Karin Preisendanz and Albrecht Wezler. I am especially grateful to Prof. Wezler for having made my stay in Germany possible by employing me in the Nepal-German Manuscript Project (NGMPP) for nearly five years, and for the happy Christmases spent with his family and troupe of Tibetan mastiffs.

The present book is the result of a comprehensive reworking and expansion of its earlier doctoral dissertation incarnation. A period of poor health prevented me from preparing the dissertation for publication once it was completed, but in the end this merely kept me from publishing prematurely, because already in 2005 Yoshiyasu Yonezawa of Taishō University, Tokyo, announced the discovery of an important and complete palm-leaf manuscript of the Prasannapadā preserved in the Potala Palace in Lhasa. The manuscript was not accessible to scholars, but Prof. Yonezawa informed me that he had been permitted to make a hand-copy of it, and with the hope that either a microfilm of the manuscript or the hand-copy itself would become available, I decided to refrain from publishing until I could consult its text—or until it had become clear that this would be impossible. My decision proved to be a wise one, because during a visit to Tokyo in 2011, Prof. Yonezawa very generously gave me his meticulous transcription of the manuscript's first chapter. His magnanimity allowed me to confirm previously speculative readings and to emend numerous others in my Sanskrit critical text, as well as to identify interpolations, and facilitated my understanding of the relationships between the older (extant and also some non-extant) manuscripts of the Prasannapadā. Access to the Potala manuscript was also crucial for gaining newfound insight into the impact on the Tibetan translation of one of the Sanskrit manuscripts relied upon by its translators, information that will be indispensable for the editing of further chapters of the work.

A good number of individuals have contributed, in myriad ways, to this book reaching its present form. I am first and foremost deeply indebted to Prof. Schmithausen, who read most of my dissertation, helped solve some knotty problems, and offered many invaluable suggestions for improvement, and who more recently read large sections of my book manuscript and again made illuminating remarks and kindly and patiently answered my questions. Any references to Chinese materials in the notes to the translation which are not attributed to another source were provided by him. It was a tremendous privilege to have studied with such a brilliant and inspiring scholar, and I express here my lasting gratitude for his instruction and for his input to the present project. I am also grateful to Prof. Preisendanz for her instruction, her help in acquiring a microfilm of ms L and a photocopy of the Rome copy of ms D, and for having fastidiously read the beginning parts of my dissertation. She was also instrumental in my move from Hamburg to Vienna, where I have been able to benefit from a uniquely rich academic environment and interaction with many excellent scholars, both in the Department of South Asian, Tibetan and Buddhist Studies of the University of Vienna and in the Institute for the Cultural and Intellectual History of Asia (IKGA) of the Austrian Academy of Sciences. Shortly after I arrived in Vienna to take a University position, Prof. Ernst Steinkellner, then director of the IKGA, kindly invited me to participate in his *Pramāṇasamuccayaṭīkā* project, for which I was and remain extremely thankful, not only for the exciting opportunities it brought but also for needed financial support.

It was toward the end of a delightful and profitable five-month sojourn in Kyoto, generously arranged by Prof. Shoryu Katsura, that I was able, upon the invitation of Prof. Akira Saito to Tokyo, to meet with Prof. Yonezawa and receive the all-important file of the Potala manuscript. A cursory look at the hand-copy quickly revealed that a thorough reexamination of my earlier work, and reconsideration and revision of many aspects of the critical text and related material would be necessary, but the past couple of years in the idyllic research oasis of the IKGA—thanks to the beneficence of its late director Dr. Helmut Krasser—has allowed exactly that. To all of the persons mentioned I express my sincere gratitude.

I owe thanks to the staff at the Bodleian Library in Oxford for their aid with respect to the precious palm-leaf manuscript of the Prasannapadā preserved there—by name I know only Gillian Evison and Doris Nicholson—who at my request arranged for the manuscript to be photographed despite initial reports that it was too fragile to be filmed. Prof. Wezler, Director General of the NGMPP from 1982 to 2002, helped procure the microfilms of the NGMPP manuscripts, and additionally arranged for a photocopy of the first chapter of the Tibetan translation of the Prasannapadā to be made from the copy of the Narthang Tanjur kept in the Staatsbibliothek in Berlin. Unfortunately, this copy suffered water damage during WW II, and the photocopy I received was in many places unreadable. I therefore also thank Prof. David Seyfort Rugg for having made available his photocopy of the Narthang Tanjur's first chapter, and Burkhard Quessel for arranging for its copying. Dr. Susmita Mallick photocopied the first chapter of manuscript N on a visit to Calcutta, after two years of unsuccessful attempts by Wezler and Preisendanz to order a copy of it from the Asiatic Society. I am also grateful to the Société Asiatique librarian Marie-Claude Karunatilleke for providing me with a photocopy of manuscript M, the Cambridge Library librarian for sending a microfilm of manuscript L, the staff of the previous Institute for the Advanced Study of World Religions in New York for sending microfiches of manuscripts G and K, Dr. Mauro Maggi, previously the librarian for the Oriental Department of the Istituto Italiano per l'Africa e l'Oriente in Rome, for providing me with a photocopy of the Rome copy of manuscript D, and the late Prof. J.W. de Jong for sending me his wife's transcription of the same manuscript.

It is a privilege to acknowledge the bodhisattva-like help of other colleagues and friends, without which the quality of these pages would be greatly diminished. Prof. Jonathan Silk altruistically sent me his draft translation of the Kāśyapaparivartasūtra, Iain Sinclair repeatedly brought bibliographic material and other information related to manuscript production in Nepal to my attention, and Dr. Toshikazu Watanabe and Dr. Horst Lasic were always forthcoming and extremely helpful whenever I ran into obstacles related to Buddhist logic. Prof. Dorji Wangchuk, Dr. Orna Almogi and

especially Dr. Kurt Tropper kindly answered questions regarding the Tibetan edition. Dr. Helmut Krasser decided to convert my originally Roman-script Sanskrit edition into Devanāgarī, and thus took over the demanding job of formatting its text. Any problems I encountered when using the Critical Text Editor program were resolved through the sage and patient counsel of Dr. Cristina Pecchia. I additionally thank for their advice and help Dr. Ritsu Akahane, Dr. William Ames, Prof. Shobha Rani Dash, Dr. Dragomir Dimitrov, Prof. Eli Franco, Prof. Paul Hackett, Dr. David Higgins, Dr. Pascale Hugon, Prof. Birgit Kellner, Dr. Ulrich Timme Kragh, Bruno Lainé, Dr. Xuezhu Li, Dr. Hong Luo, Dr. Christian Luzcanits, Dr. Philipp Maas, Dr. Mudagamuwe Maithrimurthi, Koji Matsumoto, Dr. Yasutaka Muroya, Dr. Jundo Nagashima, Prof. Claus Oetke, Dr. Mahes Raj Pant, Dr. Carola Roloff, Prof. Alexander von Rospatt, Prof. Akira Saito, Dr. Bernhard Scheid, Kashinath Tamot, Dr. Himat Trikha, Prof. Kevin Vose, Prof. Chlodwig Werba, Prof. Chizuko Yoshimizu, and Prof. Akira Yuyama. Philip Pierce proofread the English with exceptional care, and also caught typos in the cited Sanskrit and Tibetan. Dennis Johnson checked numerous primary and secondary references and helped bring the bibliography into a presentable form, and King Chung Lo proofread the Tibetan edition. Last but certainly not least, I thank Christian Ferstel for his skillful help with formatting and Jürgen Schörflinger for finalizing the Stemma design. I apologize for any omissions, and of course take responsibility for all remaining errors. Finally, I gratefully acknowledge the financial support of the Austrian Science Fund (FWF) within the context of the project “Buddhist Literature and its Context” (P 23196-G15), and heartily thank the Austrian Academy of Sciences for accepting and publishing these two volumes.

This book is dedicated to my beloved parents Rev. Freda and Rev. W. Graham MacDonald, who have supported this endeavour from the start with unflinching interest, munificence and encouragement.

General Introduction

Contemporary scholars' interest in Candrakīrti's *Prasannapadā* (henceforth PsP)—an object of investigation of primarily Indian intellectuals from at least the seventh¹ until the twelfth century,² and for the next eight hundred years the domain of scholars in the Himalayas and on the Tibetan plateau—is a relatively recent phenomenon, originally piqued by the work's opening promise to provide elucidation for Nāgārjuna's sometimes terse and, for early researchers, often puzzling *Mūlamadhyamakakārikā* (henceforth MMK). In the initial years of Western academic inquiry into the two works (the latter is couched in the former),³ debates focussing on the meaning of the Mādhyamaka school's philosophical claims that everything is empty and that the things of the world neither arise nor pass away were sparked; of particular concern was the Mādhyamikas' understanding of the ultimate ontological nature of phenomena and the status of *nirvāṇa* and the person who attains it. These debates, in ever-changing garb, have continued to the present day, stimulated and fecundated by broad-based philosophical engagement with the MMK and PsP. The

¹ Seyfort Ruegg (1981: 71 and n. 228; 1982: 513f.) has estimated Candrakīrti's dates as 600-650 CE. Lang (2003: 7) suggests ca. 550-650. Kimura (1999: 211) argues for 570-640 on the basis of Candrakīrti's reference to Dharmapāla as a contemporary (he proposes 550-620 for Dharmapāla). On Candrakīrti, see, e.g., Tillemans 1990: 13f.; Scherrer-Schaub 1991: xxxiff.; Lang 2003: 8ff.; Kragh 2006: 21, n. 21.

² The text may have been studied into the following century in Kashmir (cf. Nadou 1980: 237ff.).

³ That the MMK also circulated independently has been confirmed by the discovery of a partially preserved Sanskrit manuscript of the work, which Shaoyong Ye dates to the sixth-seventh century; see Ye 2007a, 2008a, 2008b, 2009, 2011b. A complete but still unavailable Sanskrit manuscript of the MMK is thought to be preserved in Drepung monastery in Tibet (cf. Ye 2009: 309).

documentation, analysis and appraisal of Nāgārjuna's and Candrakīrti's critiques of the tenets of their co-Buddhists, as well as the clarification of points of dispute and the identification of non-Buddhist opponents, have contributed to the attempt to fathom the Madhyamaka self-understanding. It is without doubt to the advantage of this quest that Candrakīrti's elucidation of the MMK's twenty-seven chapters makes room for detailed discussion of matters pertinent to him and the sixth/seventh-century intellectuals in his circle, for the topics considered—some directly related to Nāgārjuna's verses, many not—often serve to shed light on his conception of key Madhyamaka tenets and related issues. The first chapter of the PsP, the longest and most wide-ranging of the work, has in recent years drawn the attention of a number of scholars because it is here that Candrakīrti delineates his views on important themes vis-à-vis those of significant peers and adversaries, and in which he defends the earlier MMK commentator Buddhapālita from the criticism of the MMK commentator and logician Bhāviveka.⁴ The appeal of the latter discussion in large part derives from the fact that Tibetan exegetes pinpoint it as the source of the subsequent bifurcation of the Madhyamaka school into discrete streams and as holding the key to the controversial "Prāsaṅgika-Svātantrika distinction."

My own interest in the first chapter of the PsP, like that of other scholars, was kindled by a desire to penetrate the intricacies of the debate with Bhāviveka, and also to investigate and begin to evaluate the until recently neglected portion of this chapter in which Candrakīrti rejects cardinal aspects of Dignāga's epistemological project.

⁴ I employ the name Bhāviveka for the author of the Prajñāpradīpa, an appellation found twice in the palm-leaf manuscript that I refer to as ms P, namely, at its equivalents for PsP_M §63 and §67 [PsP_L 36.13 and 38.12]; the name has been "corrected" from Bhāviveka to Bhāvaviveka at P's equivalent for PsP_L 196.4; the text is missing for PsP_L 351.15. The name Bhāviveka is also found twice in my ms D (= de Jong's ms R): at the equivalents for PsP_M §67 and PsP_L 351.15; Bhāvaviveka occurs in D at its equivalents for PsP_M §63 and PsP_L 196.4. The palm-leaf manuscript I refer to as ms Q, of which I have access only to the readings of the first chapter of the PsP, attests Bhāviveka at its equivalent for PsP_M §67 and Bhāvaviveka at PsP_M §63 (for the other manuscripts' readings, see PsP_M). Bhāviveka is found throughout the Sanskrit commentary *Lakṣaṇaṭīkā (*LT). On the name of this author, see Iida 1980: 5f.; Seyfort Ruegg 1990: 69, n. 1; Lindtner 1995: 37-39; Watanabe 1998: 143, n. 3.

The main task I decided to undertake, however, was the establishment of an improved Sanskrit edition of the first chapter of the PsP. Re-editing the chapter had become a concrete possibility because previously unknown Sanskrit manuscripts of the entire work had been discovered by scholars in the years following the publication of de La Vallée Poussin's edition of the PsP and new emendations had been suggested, though these lay scattered in various publications. My own search had also unearthed additional Sanskrit manuscripts, some of which revealed themselves to be extremely valuable for the determination of correct and/or probable readings. It seemed only fitting that I should also prepare a translation for the entire chapter in order to make my interpretation of the text, especially for challenging passages, transparent to readers, and include annotations that would explicate and justify my choices for the critical Sanskrit text, as well as provide historical and philosophical background.

That critical reconsideration of the PsP's Sanskrit text is necessary has been obvious from de La Vallée Poussin's numerous reports in the notes to his PsP edition about problematic readings and lacunae in the manuscripts he relied on, and from the fact that the manuscripts consulted by later scholars do not always offer better readings for corrupt passages or supply lost text. It has been interesting to note that some of the same textual problems described by de La Vallée Poussin as present in his PsP manuscripts also occur in the oldest manuscripts available to the present study, one of which is estimated to date to the late twelfth or early thirteenth century. Clearly, but not unexpectedly since the process of copying new manuscripts invites human error, the text of the PsP had developed a number of blemishes in the centuries following its composition. It is unknown if these defects should also, or indeed predominantly, be attributed to a general neglect of the PsP for its nearly first four centuries, a possibility raised by Kevin Vose's hypotheses on Candrakīrti's importance—or rather lack of it—in India.⁵ According to Vose, the

⁵ Compare the case of Jinendrabuddhi's *Viśālāmalavatī Pramāṇasamuccayaṭīkā*, in regard to which the writer of the colophon in its sole extant manuscript records that the work had been neglected and that on account of this, the manuscript he dis-

PsP and the Madhyamakāvatāra (MA), Candrakīrti's independent, non-commentarial work, met with little or no interest during his lifetime and were basically ignored from the time of their composition until their "rediscovery" in the eleventh and twelfth centuries.⁶ Basing his conclusions on the dearth of commentarial writing on Candrakīrti's works before the twelfth century, the silence of Mādhyamikas such as Avalokitavrata, Śāntarakṣita and Kamalaśīla with regard to his critiques of aspects of Bhāviveka's and Dignāga's positions, the fact that neither the PsP nor the MA was translated during the early diffusion of Buddhism to Tibet, and the lack of information on and writings by the individuals named in Tibetan lists of the Indian Prāsaṅgika lineage, Vose argues that Candrakīrti was an insignificant philosopher in his homeland, too conservative in crucial matters of epistemology to be taken seriously by his Madhyamaka cohorts.⁷ Vose thus speculates that in the years following Candrakīrti's death, his oeuvre may have escaped disappearing altogether because conscientious librarians or scribes concerned with manuscript preservation safeguarded it.⁸ "Most strongly," he writes, "we can imagine the existence of a marginal school of thought that did not champion Candrakīrti with new treatises ... but studied and preserved his texts."⁹ Exactly how Vose envisions this "best case" scenario is unclear, for he later states, "Rather than preserved in an unbroken lineage established by Candrakīrti himself, we see Candrakīrti's main texts—however they may have survived up to this

covered and rescued had suffered serious damage by rats; see Steinkellner et al. 2005: xxxiv-xxxvi.

⁶ Vose (2009: 27) describes the rediscovery of Candrakīrti's works: "Instead, important eleventh- and twelfth-century Indian scholars suddenly took interest in these forgotten texts"

⁷ Vose (*ibid.*, 9) considers Candrakīrti to have held an "obstinately conservative position ... which undoubtedly contributed to his marginal status for hundreds of years afterwards." See *ibid.*, 21ff.

⁸ *Ibid.*, 18: "One can infer that the very survival of Candrakīrti's writings down to the time of Jayānanda could only have been brought about by some kind of following, whether Candrakīrti's writings were preserved in monastic libraries or transmitted in scribal families."

⁹ *Ibid.*

point—receiving broader attention beginning around the year 1000.”¹⁰

As valuable and stimulating as Vose’s hypotheses on Candrakīrti in India are, one suspects, given that his main arguments are in large part derived from the ostensible silence of pre-eleventh-century Madhyamaka philosophers,¹¹ that this silence might admit of slightly less radical conclusions, especially when further factors are taken into consideration.¹² Of his alternatives for explaining the survival of Candrakīrti’s works, the postulation that Candrakīrti’s views inspired a following of philosophers—whether an actual “school” and whether as marginal as Vose would have it remain open questions—who studied and taught his treatises would seem to be the more reasonable one. Indeed, the presumed reflections of Candrakīrti’s ideas in Śāntideva’s *Bodhicaryāvatāra* (8th c.), the references to and close familiarity with his works on the part of Prajñākaramati (10th c.), the fact that Ratnākaraśānti (late 10th c., early 11th c.) apparently found it necessary to refute his views,¹³ and the interest in and broad accessibility of Candrakīrti’s compositions to the tantric writers may rather speak against the supposition that his works lay for centuries sunk in oblivion on library shelves¹⁴ or in the domiciles of scribes. Although probably overshadowed by the early Yogācāra-Madhyamaka tradition, this strand of Madhyamaka thought may in fact have been quite stable and robust, energized by the insights of each succeeding generation, and authoritative and widespread enough to have had the influence it did on the writers and translators of the eleventh and twelfth centuries. Considering our present interest, namely, the extant PsP manuscripts, in the light of this scenario, the

¹⁰ *Ibid.*, 27.

¹¹ Vose (*ibid.*) speaks of 1000 CE as being the time that Candrakīrti’s works began to receive more attention but is aware that Prajñākaramati was also active in the 10th c. (he dates him 950-1030).

¹² I shall not go into a detailed discussion of the matter on this occasion.

¹³ See Luo forthcoming.

¹⁴ As Vose (*ibid.*, 18, n. 10) also notes, manuscripts did not last long in India’s hot and humid climate. It is sometimes stated that 200 years was the upper limit of survival; many succumbed much earlier on account of molds, insects and rodents.

corruptions we encounter in the PsP's oldest manuscripts might then equally be the result of the repeated copying of the text within an unbroken and vigorous but non-commentarial lineage of Mādhyamikas who championed Candrakīrti's causes. We do know that the PsP was an important work for, among others, eleventh-century Kashmiri scholars erudite in the intricacies of Madhyamaka thought,¹⁵ and that some of them were cognizant of textual problems in the manuscripts at their disposal. The availability of a PsP manuscript in Lhasa in the early years of the twelfth century that is documented as hailing from eastern Aparānta indicates that the work was also studied in this part of India in the tenth or eleventh century; unfortunately, the exact location of Aparānta is still not known. One of the two palm-leaf manuscripts at the disposal of the present study testifies to interest in the PsP in Nepal in the late twelfth or thirteenth century; the other may also have been copied there but its date is uncertain.¹⁶ Both of these manuscripts testify to attempts, some of which may have occurred in previous centuries, to rectify through comparison with other manuscripts of the PsP a number of the flaws that had crept into the textual tradition. In this connection one should not neglect to mention the *Lakṣaṇaṭīkā (*LT), a commentary cum student notes on the PsP probably composed in the early twelfth century, which Yonezawa holds was written under the supervision of Abhayākara-gupta at Nālandā or Vikramaśīla monastery.¹⁷

Chapter One and its Content

The meticulous defense and elucidation of Madhyamaka positions in the first chapter of the PsP must have been welcomed by Candra-

¹⁵ Note that the colophon of the Tibetan version of Candrakīrti's *Catuḥśatakaṭīkā*, which like the PsP, was translated by Pa tshab nyi ma grags in Kashmir, traces Pa tshab's *paṇḍita* collaborator's Madhyamaka lineage back two generations to the renowned scholar Ratnavajra.

¹⁶ It is not certain that the Potala palm-leaf manuscript, i.e., ms Q, was written in Nepal and a detailed analysis of its script is required in order to estimate its date of copying.

¹⁷ See Yonezawa 2001: 4-8, 27 and Yonezawa 2004: 117f.

kīrti's immediate and wider circles. Candrakīrti in fact allots only slightly more than a quarter of his first chapter's commentary to remarks on the two *maṅgala* verses that open Nāgārjuna's MMK and the fourteen *kārikās* that make up its first chapter, and devotes the large remainder of the chapter to addressing a number of pressing issues connected with logical, ontological and epistemological theories and ideas propagated and legitimated by his opponents, most of which would have been familiar to his followers. The principal and potentially most influential competitor who had to be dealt with was the learned Madhyamaka scholar Bhāviveka, who, as stated, had criticized the logical method employed by and various stances of his forerunner, Buddhapālita, numerous times in his *Prajñāpradīpa*.¹⁸ Of primary concern to Candrakīrti was Bhāviveka's critique of Buddhapālita's reliance on consequences (*prasaṅga*) for the demonstration of the ultimate nature of things and Bhāviveka's insistence on independent inferences (*svatantrānumāna*) for such. Candrakīrti allocates nearly a fifth of the chapter to a vindication of Buddhapālita's use of consequences and to the thorough discrediting of Bhāviveka's attempt to enforce the employment of inferences; in the course of his argumentation, however, Candrakīrti makes clear that he does not intend a global rejection of inferences and rather vetoes only the particular type of inference utilized and advocated by Bhāviveka. Indeed, one of Candrakīrti's main goals in the section is, as Bhāviveka's was earlier, to upgrade, i.e., modernize, the methodological tools used by his school in debate. Bhāviveka's criticism of Buddhapālita ensued from his reaction to important developments that had occurred within Buddhism's logical-epistemological fold in the first half of the sixth century, that is, within Dignāga's camp, which had resulted in Bhāviveka's integration of the logical theory and procedure evolved and prescribed there into his own school, which must have appeared to him as one that had been working with obsolete tools and was therefore open to attack. Candrakīrti, born into a period in which Dignāga's logic had become authoritative, himself erudite in the intricacies of logical procedure and well versed in Dignāga's writings on the subject, was aware of the demands of

¹⁸ Saito (1984: xxiv) reports that Ejima counts twenty occasions of criticism noted by Avalokitavrata.

the day and the threat, and his response to Bhāviveka served the secondary purpose of providing him with a platform from which to address and possibly preempt criticism from the logical-epistemological faction itself as regards the Mādhyamikas' logical procedures. Candrakīrti's partial yet calculated acquiescence to Bhāviveka's demand for formal inferences that had him sanctioning the use of inferences acknowledged by the opponent but not by the Mādhyamika (*paraprasiddhānumāna*) was, as Bhāviveka's methodological renovations were, a response to his intellectual environment; he was spurred by it to clarify the Madhyamaka argumentative methods, to distinguish their characteristics from those of the prevailing type employed in debate, and to justify the deviations from Dignāga's rules.

Later on in the first chapter of the PsP, Candrakīrti focusses his attention on fundamental epistemological theories propounded by Dignāga, devoting nearly as much of the chapter to the rebuttal of these ideas as he did to his rebuttal and critique of Bhāviveka. Candrakīrti's overriding aim throughout his lengthy refutation of the particular characteristic (*svalakṣaṇa*), portrayed as the bare percept, and his argumentation against Dignāga's understanding and etymologizing of the word *pratyakṣa* (i.e., as "direct perception") is, first and foremost, to demonstrate the inappropriateness of Dignāga's attempt to establish, via his particular characteristic and the consciousness that knows it, a more "refined" plane of reality that would be situated above the unexamined everyday level—regardless of whether Dignāga might portray it as ultimate reality or, inasmuch as it is reduced to consciousness from the Yogācāra point of view, as a preliminary level of reality. As Candrakīrti asseverates, the positing of such a level is mistaken and misleading, for when the ultimate is not topical, the world and its constituents should simply be accepted as general consensus understands them. When, on the other hand, the ultimate nature of these common-sense phenomena is the matter of interest and for the sake of determining it they are analyzed, they dissolve completely, leaving no room whatsoever for any (provisional or final) entities. Demonstrating that Dignāga's views lead to problems, Candrakīrti points out that Dignāga's postulation of a (*sva*)*lakṣaṇa* that would exist independently of its related *lakṣya* makes a travesty

of the Buddha's teaching of dependent-arising and annihilates the crucial difference, accepted by all Mahāyānists, between the surface level and ultimate reality. Dignāga is accused of confounding the surface level (*saṃvṛti*) with the ultimate level, and thereby of ruining the surface level, a level of "reality" that, as such, is to be accepted without any philosophical analysis. A substantial point of interest in Candrakīrti's critique of Dignāga's understanding of *pratyakṣa*—for Dignāga the cognition direct perception—is Candrakīrti's position that for Mādhyamikas, as for ordinary persons (and indeed for certain other Buddhists), the primary referent of the word *pratyakṣa* is not consciousness, but rather the object perceived. Even though later interpretations, especially in Tibet, of Candrakīrti's critique of Bhāviveka would substantially affect the characterizations, internal demarcations and, as a result, the self-understanding of the Madhyamaka school, his remarks in regard to Dignāga's views had virtually no impact on the logical-epistemological tradition in India; they did, however, lead to heated debates in Tibet. For the Mādhyamikas in Candrakīrti's immediate and subsequent tradition, however, the conversation with Dignāga explained precisely why their fellow Mahāyānist's seductive epistemological theories, particularly that of *saṃvṛti*-level bare particulars, had to be rejected.

In the section just antecedent to the attack on Dignāga's epistemological views, Candrakīrti addresses opponents (previously presumed by scholars to belong to Dignāga's tradition, or to be Dignāga himself—or even Bhāviveka) who can only be identified as Naiyāyikas.¹⁹ These opponents dispute the Madhyamaka claim that things do not come into being on the ground that such an assertion requires ascertainment via some sort of valid cognition, arguing that if the Mādhyamikas admit that this cognition exists, then something, i.e., the means of valid cognition, must itself come into being and exist, which would thus confute the Madhyamaka assertion. If, on the other hand, the Madhyamaka position is that not even valid cognition exists, then the view that things do not arise is bereft of certitude. The same argumentation, in a more abbreviated form than Candrakīrti

¹⁹ See MacDonald 2011.

presents it, is encountered in Pakṣilasvāmin Vātsyāyana's Nyāya-bhāṣya and on two occasions in Uddyotakara's Nyāyabhāṣyavārttika.

A less philosophical discussion with the Conservative Buddhists (the so-called "Hīnayānists") is sandwiched between the argumentation directed toward Bhāviveka and the confrontation with the Naiyāyikas. The Conservative Buddhist opponent objects to the Madhyamaka school's radicalizing of the principle of dependent-arising to the extent that dependent-arising is characterized, as it is in the opening verses to the MMK, as being *without* arising or ceasing, without one thing or separate things, and without coming or going, and charges the Mādhyamikas with contradicting the verbal testimony of the highest authority, namely, the Buddha. The Conservative Buddhist's citing of Canonical verses and prose statements which unequivocally refer, for example, to the coming into existence and subsequent cessation of things and which thus appear to confirm that dependent-arising is indeed qualified by arising and ceasing, is taken as an opportunity by Candrakīrti to edify his co-Buddhists as to the difference between interpretive and definitive scriptures, and inspires him to cite a number of passages from both the Conservative Buddhists' and the Mahāyānists' scriptural collections in support of the actual non-arising, etc., of things that dependently arise. Presented in the section are passages from the Āgamas, the Vinaya, the Udānavarga, the Akṣayamatisūtra, the Samādhirājasūtra, the Kāśyapaparivartasūtra, the Dṛḍhādhyāśaya-paripṛcchāsūtra, the Vajramaṇḍadhāraṇī, and the Upāliparipṛcchā, some of which preserve the only known Sanskrit for their respective work.

Further citations from the Āgamas, and from *sūtras* not mentioned above, as well as from *śāstras*, are found in the other sections of the PsP's first chapter. Of relevance to our knowledge of the temporal succession in which the individual works in Candrakīrti's oeuvre were produced are the references to and citations from the Madhyamakāvātāra, which appear to indicate that this work was composed prior to the PsP, and the lack of references to any of the

other commentaries attributed to Candrakīrti.²⁰ The brief citations from Buddhapālita's Mūlamadhyamakavṛtti and Bhāviveka's Prajñāpradīpa, for which only the Tibetan translation is otherwise available,²¹ are of significance in that they provide the original Sanskrit or a close approximation thereof for the quoted passages.²² Candrakīrti additionally cites from works other than the MMK that he attributes to Nāgārjuna, namely, the Yuktiṣaṣṭikā, the Vīgrahavyāvartanī and the Lokūtīstava, from Āryadeva's Catuḥśataka, Vasubandhu's Madhyantavibhāga, from Mahāyāna sūtras such as the Śālistambasūtra, the Lalitavistara, the Ratnacūḍaparipṛcchā and the Ratnākaraśūtra, as well as from Pāṇini's Aṣṭādhyāyī. Candrakīrti has the tendency to classify the canonical Abhidharma material he makes reference to as authoritative testimony (*āgama*).

The final section of the chapter is devoted to the explication of MMK I.2-14, the *kārikās* by way of which Nāgārjuna refutes the four conditions (*pratyaya*) held to be responsible for the coming into being of things, their effects. The opponent party in this section is again the Conservative Buddhists, who substantiate their view that the conditions are truly existent things which bring about the arising of other truly existent things by arguing that the Buddha himself taught the four conditions. Candrakīrti must have had Buddhapālita's commentary on the MMK before him, either in memorized or manuscript form, as he composed his commentarial remarks on the *kārikās* of this section: he often reiterates Buddhapālita's interpretation of specific *kārikās*, or elements thereof, and thus demonstrates

²⁰ Felix Erb (1997: 14; see also 9ff.) suggests that Candrakīrti's works were produced in the following order: Madhyamakāvātārabhāṣya, Prasannapadā, Yuktiṣaṣṭikāvṛtti, Śūnyatāsaptativṛtti, Catuḥśatakaṭīkā. My ms Q contains a few references to the Madhyamakāvātāra that are clearly interpolations, which leads one to wonder if some of the others in the PsP text we have received might not also be later additions, although at least one seems to be necessary for Candrakīrti's argumentation and thus intrinsic to the work.

²¹ The first chapter of Buddhapālita's commentary on the MMK is not preserved in the BP manuscript discovered and edited by Shaoyong Ye.

²² As pointed out and discussed in my translation's annotation to the relevant passages, Candrakīrti does not always quote his sources literally (or did his sources read differently?).

his endorsement of it. Whether he also had Bhāviveka's commentary before him is less clear; his tendency to repeat, sometimes in a revised form, Buddhapālita's comments but to overwhelmingly ignore variant interpretations given by Bhāviveka may betray an intent to restore pride of place (at least as concerns earlier commentators) to Buddhapālita's work. On occasion Buddhapālita, Bhāviveka and Candrakīrti present similar interpretations for the MMK I verses; at times Candrakīrti apparently finds the explanations and arguments of both of his predecessors unsatisfactory, and deviating from these, offers an alternative analysis.²³ I considered it meaningful, given that most translations of chapters of the PsP focus only on Candrakīrti's comments, to begin to investigate in a very preliminary way the degree to which Candrakīrti relies on the remarks and commentarial style of Buddhapālita and Bhāviveka, and have therefore included in my annotation some basic observations regarding the interpretation of the *kārikās* presented by the earlier commentators.²⁴

Previous Investigations, Editions, and Translations

The first reference to the PsP by a European was made by Brian Houghton Hodgson (1801-1894), a British civil servant appointed in 1820 to Residentsip in Kathmandu, when he included it in a list of Buddhist Sanskrit literature in Nepal in an essay published in 1828.²⁵ Misled, however, by an erroneous designation of the work, Hodgson

²³ Unfortunately, the MMK commentaries composed by, according to Avalokitavrata, Devaśarman, Guṇaśrī, and Guṇamati, are neither extant in Sanskrit nor available in translation (see Kajiyama 1963: 37f.); it is thus impossible to know if Candrakīrti draws on their comments when he deviates from the interpretations of Buddhapālita and Bhāviveka. Scholars who read Chinese will be able to determine if he ever relies on Sthiramati's commentary.

²⁴ For detailed remarks on the PsP's relationship to earlier commentaries, especially as regards MMK XVII, see Kragh 2009.

²⁵ See Hodgson 1828: 431 and Hodgson 1874: 20.

wrongly recorded the PsP's name as "*Vineya Sūtra*."²⁶ This mistake in appellation was rectified shortly after Hodgson passed on one of his manuscripts of the PsP to the Société Asiatique in Paris by the French scholar Eugène Burnouf (1801-1852), who identified the work, in accord with the name found in manuscript's colophon, as the "Madhyamakavṛtti" and who realized, upon reading Candrakīrti's opening verses, that the composition was specifically a commentary on Nāgārjuna's MMK. The revised determination of the name and character of the work as well as Burnouf's brief but somewhat perplexed observations on Madhyamaka philosophy were presented in his 1844 "Introduction à l'histoire du Bouddhisme indien," where alongside his careful description of and comments on the work he noted that the Prajñāpāramitā literature's proclivity for negations—characterized by him as "audacious"—is in the MMK taken even further ("si cela est possible") to intend metaphysical non-existence. Burnouf admitted that he found it difficult to understand how the MMK could have presented itself as an authority on Śākyamuni Buddha's doctrine, since, he opined, any Brahmin who wanted to decimate Buddhism would need to do little more than adopt Nāgārjuna's and Candrakīrti's arguments.²⁷ Comments like these by Burnouf with respect to Prajñāpāramitā and Madhyamaka literature and his pegging of Nāgārjuna's (and by implication Candrakīrti's) general philosophical view as a "scholastic nihilism"²⁸ profoundly influenced other nineteenth-century scholars, some of whom cast severe value judgements on Buddhism as a whole, and were at least

²⁶ Hodgson corrects his 1828 reference "*Vineya Sūtra*" to "*Vinaya Sūtra*" in the 1874 reprint of the essay. Hodgson collected at least two manuscripts of the PsP. The manuscript that he passed on to the Société Asiatique in Paris had, Burnouf reports, the words "*vinaya patra*" written on its first folio; the manuscript that Hodgson presented to the Asiatic Society of Bengal has "*vinaya*" written in the left margin of its folios.

²⁷ Burnouf (1844: 560): "On a peine à comprendre comment ce livre peut se donner pour une des autorités de la doctrine de Śākyamuni. Il semble qu'un Brâhmane voulant réduire au néant cette doctrine, ne pourrait mieux faire que d'adopter les arguments négatifs de Nâgârdjuna et de son commentateur."

²⁸ See Burnouf 1844: 522, 559ff.; Tuck 1990: 32f.; de Jong 1949: ix. On Burnouf and his work, cf. de Jong 1974: 66-74; Buffetrille and Lopez 2010: 5ff.

partially or indirectly responsible for a general rejection of the tenets of Madhyamaka philosophy.

Presumably in some measure a result of the reception of Burnouf's remarks, Candrakīrti's PsP was ignored for nearly the rest of the century. In the mid-1890's, however, the manuscript that had been delivered to Paris by Hodgson was, as luck would have it, finally dusted off by the brilliant young Belgian scholar Louis de La Vallée Poussin (1869-1938). De La Vallée Poussin undertook as his initial project an analysis of the twenty-fourth chapter of the PsP, which was published in 1897.²⁹ He subsequently, over the years 1903-1913, painstakingly created a critical edition of the entire text,³⁰ an edition that would introduce and render accessible to modern scholarship both Nāgārjuna's MMK and Candrakīrti's commentary on it, and that would serve as the basis for all subsequent study of the two works. The manuscript in Paris was one of a trio of manuscripts collated by de La Vallée Poussin for his edition of the PsP: he sought out in addition to the relatively poor quality Paris manuscript³¹ a manuscript of the PsP that had been acquired by the Cambridge University Library from Dr. Daniel Wright and another held by the Asiatic Society of Bengal in Calcutta, which had also been received from Hodgson.³² In the course of working with these manuscripts de La Vallée Poussin discovered, as he asserts in the *Avant Propos* to his edition, that all three were "copies médiocres d'un original qui ne paraît pas avoir été irréprochable." Yet in spite of the scribal errors

²⁹ L. de La Vallée Poussin, "Caturāryasatyaparikṣā," in *Mélanges Charles de Harlez*, 1897, pp. 313-320.

³⁰ I refer to his edition as PsP_L. The so-called "Calcutta edition" of 1894 by Śārat Candra Dās and Pandit Harimohan Vidyābhūṣaṇa was little more than a printed version of the Calcutta manuscript of the PsP; see May 1959: 6. The PsP edition was not de La Vallée Poussin's only project during these years: he also produced a Sanskrit edition of Prajñākaramati's commentary on the Bodhicaryāvatāra (1901-1912) and a Tibetan edition (1907-1912) and translation (1907, 1910, 1911) of Candrakīrti's MABh.

³¹ Burnouf (1844: 559) remarks: "... et quoique le manuscrit soit fort incorrect, il est facile de voir quelles sont les opinions de l'auteur primitif et de son commentateur."

³² For details see MacDonald 2000: 165 as well as *infra* Manuscript Description: Paper Manuscripts (mss L, M and N).

and lacunae shared by the manuscripts, de La Vallée Poussin managed to create, with the aid of the Tibetan translation, a truly commendable edition of both the MMK and the PsP which embeds and explains it. The resultant utility of this first edition based on limited material was—aside from de La Vallée Poussin’s admirable skill as an editor—in large part due to the quality of the Cambridge University Library manuscript. Of the sixteen manuscripts I consulted for my Sanskrit edition of the first chapter of the PsP, fourteen of which are paper manuscripts, the Cambridge manuscript (in the present study designated “ms L”), copied in Nepal in A.D. 1781, ranks as one of the four “best” paper manuscripts of the PsP. Its errors, however, cause it to place last on my list of “best” paper manuscripts. The problematic readings that de La Vallée Poussin was not able to solve because of its corruptions and the corresponding and further complicating readings in the Paris and the Calcutta manuscripts mean that numerous passages in de La Vallée Poussin’s otherwise impressive edition stand in want of improvement.

As de La Vallée Poussin noticed early on in his editorial work on the PsP, the Tibetan translation of the work often preserves equivalents for readings lost from or corrupted in the three Sanskrit manuscripts he collated for his edition. The colophon appended to the translation reveals that Candrakīrti’s work was rendered into Tibetan in Kashmir, at the Ratnagupta monastery in Grong khyer dpe med (probably Śrīnagar),³³ by the Indian *paṇḍita* and great logician (*mahātārkika*) Mahāsumati and the Tibetan translator Pa tshab nyi ma grags.³⁴ Tibetan sources record that Pa tshab was born in 1055, travelled to Kashmir in his youth to devote himself to Buddhist scholastic activities, and remained there for the next twenty-three

³³ On the name Kha che’i grong khyer dpe med, see Naudou 1980: 208f. Naudou (ibid., 210) writes, “Monasteries were numerous at Grong-khyer dpe-med, but their identification proves very difficult. ... But, according to our information, the most active monastery during the 11th century was the Ratnaguptavihāra (Rin-chen sbaspa), where sojourned the Tibetan Nyi-ma grags.”

³⁴ On Pa tshab nyi ma grags’s life and translations, see Naudou 1980: 212f., Erb 1997: 29 and n. 123 and 125, Lang 1990: 132-134. On Mahāsumati, see Naudou 1980: 230. On the PsP and MABh colophons and their importance for text-critical work, see MacDonald 2015.

years, after which he returned to his homeland and commenced teaching. I estimate that the PsP translation was prepared sometime during the last decade of the eleventh century.³⁵ It was made in reliance on a local Sanskrit manuscript, in all likelihood written in a version of the Śārada script, the text of which, scribed possibly four hundred years after the PsP was composed, was also not completely free of the mistakes that result from repeated copying.³⁶ One presumes that it was his awareness of specific problems related to the transmission of the text that inspired Pa tshab, after returning to Tibet at the end of the eleventh century or the turn of the twelfth, to check his Tibetan translation against a second Sanskrit manuscript located in Lhasa that had been copied in “eastern Aparānta.”³⁷ Aided in this collation work by the Kashmiri scholar Kanakavarman,³⁸ he corrected the translation and closed work on it. Manuscripts of the

³⁵ The MABh colophon and other colophons to works translated by Pa tshab record that these translations were made during the reign of the king 'Phags pa lha, presumably an appellation for King Harṣadeva who held the throne from 1089-1101. There are no references in the colophons to Harṣadeva's successor Uccala. Lang (1990: 134) tentatively suggests placing Pa tshab in Kashmir between the years 1077/8 and 1101.

³⁶ It has been interesting to learn that Pa tshab noted a couple of the variant readings he encountered in his Kashmiri manuscript in his “Explanation of Difficult Points in the Prasannapadā” (Tshig gsal ba'i dka' ba bshad pa [55a-88a]), which is found in the bKa' gdams gsung 'bum (vol. eleven). My thanks to Kevin Vose and Chizuko Yoshimizu for bringing the comments on the variants to my attention.

³⁷ The geographical location of “eastern Aparānta” referred to in the colophon remains uncertain. Aparānta is given variously as, e.g., the western seaboard of India, the northern Koṅkana region, Koṅkana and Malabar, the central portion of Bombay Province, and Western India in general (see Chaudhury 1969, ch. III; N.N. Bhattacharyya, *The Geographical Dictionary, Ancient and Early Medieval India*, Delhi: Munshiram Monoharlal, 1991, p. 70; Nundo Lal Dey, *The Geographical Dictionary of Ancient and Mediaeval India*, Delhi: Oriental Books Reprint Corporation, 3rd ed., 1971 [1st published 1927], p. 9; K.D. Bajpai, ed., *The Geographical Encyclopaedia of Ancient and Medieval India, Part I*, Varanasi: Indic Academy, 1968, p. 29). The Blue Annals records that the Sanskrit manuscripts used by Pa tshab and Kanakavarman to revise Pa tshab's translations came from *yul dbus* (translated by Roerich as Magadha); see Erb 1997: 114, n. 125. Erb states, “d.h. wohl auch aus Nālandā und Vikramaśīla.” He notes that according to Tāranātha, Bhaṅgala and Oḍiviśa belong to eastern Aparānta.

³⁸ On Kanakavarman, see Naudou 1980: 231ff.

PsP translation then “free-floated” for the next two centuries or entered small collections, until finally one of them was incorporated into the Old Narthang Tanjur; the translation was printed in the four block-print editions of the Tanjur relied on by modern scholars only in the mid-eighteenth century. Only the Peking edition of the PsP translation appears to have been available to de La Vallée Poussin (he refers to it as the “Tandjour rouge”). Examination of Pa tshab’s and his collaborators’ translation reveals that it is a meticulously transposed composition that is often able to support unique readings in the Sanskrit manuscripts, thus aiding our efforts to correct the Sanskrit text, and that not infrequently contributes to our understanding of challenging argumentative and explanatory sections in the PsP. On the other hand, the use of the Tibetan translation to edit words and passages in the Sanskrit also calls for a great deal of care and reflection owing to the fact that readings from two different Sanskrit manuscripts are mirrored in it, and especially because one of these manuscripts was contaminated with material not introduced by Candrakīrti but rather interpolated by later scribes and scholars (see *infra* Manuscript Description: Manuscript Relationships). De La Vallée Poussin was not aware that the translators had appropriated much of the extraneous material they found in the contaminated manuscript, or that some of the contamination had also made its way into his three manuscripts. He further did not realize that most of the *śāstra* and *sūtra* passages cited by Candrakīrti were not rendered into Tibetan by Pa tshab from the PsP Sanskrit but had rather been copied directly from the Tibetan translations of the source texts available to him at the end of the eleventh and/or early twelfth century.³⁹ De La Vallée Poussin’s edition, emended in reliance on the Tibetan translation, thus includes material not intrinsic to the PsP and attests a number of inappropriate changes to Sanskrit citations.

A slightly reworked version of de La Vallée Poussin’s edition was published by P.L. Vaidya in 1960.⁴⁰ Vaidya introduces his own

³⁹ See MacDonald 2015.

⁴⁰ Vaidya (1960b: vii) states in the introduction to his edition: “Poussin’s edition is long out of print. I had the good fortune of studying this very work at his feet in 1921-22, and hence I thought it my duty to bring out a new edition with a number of

emendations into the text established by de La Vallée Poussin, attempting to address with them both problematic readings already noted by de La Vallée Poussin and readings deemed by Vaidya himself to be in need of change. While some of his emendations succeed in improving the text,⁴¹ or suggest new avenues for consideration, many, if not most, of his emendations for the first chapter of the PsP cannot be accepted. Vaidya's decision to use only de La Vallée Poussin's edition as his material basis, i.e., to forgo consultation of any of the three manuscripts used by the previous editor as well as the editions of the Tibetan translation, is partly responsible for their unacceptability.⁴² A further contributing factor was Vaidya's manner of dealing with the Tibetan readings supplied in de La Vallée Poussin's annotation: although the extent to which Vaidya has reflected on these Tibetan words and phrases remains unclear to me, he has a tendency to accept, without consideration of the possibility of mistranslation or rewording, and with no thought to the translators' program, sometimes questionable individual manuscript readings that the Tibetan appears to support. Definitely disturbing is the Vaidya edition's integration of all of de La Vallée Poussin's conjectures (in the original edition enclosed in square brackets) with rarely an indication that the text in these cases is

additions and alterations. I have made use of additional material published since then, and therefore I hope this edition will be more useful than the former to our Indian scholars."

⁴¹ Cf., e.g., his silent emendation *paraḥ* (read: *paraś*) for de La Vallée Poussin's *param* at PsP_L 34.6, a reading attested by the manuscripts but rejected by de La Vallée Poussin. I count less than a dozen emendations to the MMK; his emendations for MMK XIII.6 and XXII.8 are correct. Unfortunately, Vaidya usually emends silently, and never gives the reasons for his choices.

⁴² Vaidya (1960b: vii) wrongly describes de La Vallée Poussin's manuscript basis, claiming that he did not directly use the Calcutta manuscript and rather relied on Rao Śarat Candra Dās and Pandit Harimohan Vidyābhūṣaṇa's "edition" of the Calcutta manuscript. S. Tripathi, the "editor" of the 1987 reprint, states in the edition's Preface that no changes were made to Vaidya's original text because "nothing new" regarding the PsP had appeared since the publication of the first edition in 1960. Perhaps symptomatic of the poor exchange of information between east and west at the time, Tripathi seems to have been unaware that de Jong had published his important Textcritical Notes already in 1978, and that nine manuscripts of the PsP were available by 1987.

hypothetical and unsupported by the manuscripts. In addition to revising the text of the previous edition, Vaidya changes its annotation. He reports that he has “retained with some modifications” de La Vallée Poussin’s philological notes, dropping, for example, Tibetan citations,⁴³ but he does not mention that his modifications involve further simplification in the form of expunging other valuable material, such as numerous variant manuscript readings and de La Vallée Poussin’s comments on these. Unfortunately, in taking over de La Vallée Poussin’s notes Vaidya also repeats their errors, but more seriously, he misreports many of the retained variant readings, as well as their relationship to the Tibetan.⁴⁴ The edition as a whole has the further defect of containing a host of printing errors: dropped *akṣaras* and words, sometimes entire sentences, are not uncommon, and most pages are marred by one or two, often up to four, misprints. I refer to Vaidya’s edition only when his emendations contribute to the discussion of a reading.

In the half-century following the publication of de La Vallée Poussin’s annotated Sanskrit edition, all twenty-seven chapters of the

⁴³ Vaidya informs the reader in his Introduction that he has excised from the annotation all Tibetan citations, including those of the MMK, but in many cases he does preserve de La Vallée Poussin’s references to instances where the Tibetan confirms the Sanskrit or lacks an equivalent. Vaidya (1960b: vii) states: “The foot-
notes of Poussin containing Tibetan translation of Kārikās and of extracts of the commentary have been omitted from this edition as they are no longer useful to Sanskrit scholars. I do not, however, underrate the value of Poussin’s edition, and of extracts from Tibetan given by him, but once the purpose of checking the accuracy of Sanskrit text is achieved, the value of Tibetan translations to Sanskrit paṇḍits becomes secondary.”

⁴⁴ Cf., e.g., his note for PsP_L 6.2’s emended *vo* that reports “Mss. *bodhi vo* which is confirmed by T,” when in fact de La Vallée Poussin notes the variant *bodhi*; his note for PsP_L 10.8’s *hrasvaṃ pratītya hrasvaṃ prāpya hrasvaṃ apekṣya*, which reports “T *pratītya* for *apekṣya*,” when in fact de La Vallée Poussin has noted that the Tibetan reads *hrasvaṃ prāpya hrasvaṃ pratītya hrasvaṃ apekṣya*; his note for PsP_L 16.1’s *praveśayan* which reports “*praveśayet* for *praveśayan*,” when de La Vallée Poussin has noted that the manuscripts read *praveśayena*. Most unhelpful is his use of the abbreviation “P” for both “Paris” and “Poussin.”

PsP were translated into European languages.⁴⁵ The translations were undertaken by Stcherbatsky (chapters one and twenty-five; in English); May (chapters two to four, six to nine, eleven, twenty-three, twenty-four, twenty-six and twenty-seven; in French); Schayer (chapters five, ten, twelve to sixteen; in German); Lamotte (chapter seventeen; in French); and de Jong (chapters eighteen to twenty-two; in French).⁴⁶ As de Jong has noted, the only scholar in this group to have consulted a manuscript was Jacques May, who on the rare occasion refers to the Paris manuscript used by de La Vallée Poussin in order to correct the edition.⁴⁷ Both de Jong and May recognized the importance of the Tibetan translation, and included alongside their French translations of the respective chapters editions of the Tibetan made in reliance upon the Peking and Narthang editions of the text.

As might be expected, a good number of the problematic and misleading passages in these European-language translations have their source entirely in the faulty text-basis, i.e., de La Vallée Poussin's edition. It was only with the discovery of a fourth manuscript of the work by Giuseppe Tucci that serious text-critical work on the PsP again became possible. De Jong, his interest in the text rekindled, collated his wife's transcription of a photocopy of this manuscript against de La Vallée Poussin's edition and compiled an extensive list of variant readings for the entire PsP, together with suggestions for emendations, and in 1978 published this as "Textcritical Notes on the Prasannapadā." He published his findings for Nāgārjuna's *kārikās* in a new MMK edition in 1977 but, despite being encouraged to, refrained from preparing a new edition of the PsP on account of the considerable amount of manuscript material, viz., the Paris, Cambridge and Calcutta manuscripts, that would additionally have to

⁴⁵ See May 1959: 7-10; de Jong 1978: 25. May's (1959: 6) critique of de La Vallée Poussin's annotation to his edition ("Elle est en général correcte pour les *kārikā* et le commentaire; mais les notes critiques sont peu explicites, parfois même sibyllines") may be intended as a footnote to de Jong's (1949: ix) praise of the "édition copieusement annotée."

⁴⁶ See Stcherbatsky 1927; May 1959; Schayer 1930 and 1931; Lamotte 1936; de Jong 1949.

⁴⁷ See de Jong 1978: 26 and May 1959: 6.

be investigated for such a project. The fourth manuscript, a holding of the Keshar Library in Kathmandu, has in fact proved to be one of the most important manuscripts for the present study. It is a deceptive manuscript in that its mess of senseless scribal errors gives the impression that the manuscript is relatively useless as a witness, but closer examination reveals that it preserves many readings that have become corrupted in the other manuscripts; these new readings of the Tucci manuscript (termed “R” by de Jong; referred to as “ms D” in the present study) often tend to be supported by the Tibetan translation.⁴⁸

De Jong’s reluctance to take on the task of consulting manuscripts beyond the manuscript unearthed by Tucci was amplified when he became aware of the existence of two more manuscripts of the PsP, also from Nepal, which had been filmed by the Institute for Advanced Studies of World Religions (IASWR).⁴⁹ He nevertheless acquired microfiche copies of the two new manuscripts in order to compare their readings of difficult passages with the readings supplied by de La Vallée Poussin on the basis of his manuscripts. Not finding better readings in the two IASWR manuscripts, he concluded that they must stem from the same original as the three used for de La Vallée Poussin’s edition, adding, however, that a more careful study of these manuscripts would be required. The examination of manuscripts undertaken for the present study confirms de Jong’s assessment of these two manuscripts: they are relatively unimportant manuscripts, both proving to be of less value than de La Vallée Poussin’s Cambridge manuscript.

Three more manuscripts of the PsP, also of Nepalese origin, held by the Tokyo University Library—increasing the number of Nepalese paper manuscripts of the PsP to nine—were brought to the attention of scholars by Akira Saito in his 1985 article “Textcritical Remarks

⁴⁸ This manuscript, although littered with scribal errors, often has the distinction of being the “best” of the four “best” paper manuscripts.

⁴⁹ For details, see de Jong 1978: 26. The two manuscripts are referred to in the present study as ms G and ms K.

on the *Mūlamadhyamaka-kārikā* as Cited in the *Prasannapadā*.⁵⁰ One of these manuscripts, termed “ms J” in the present study, belongs to the group of the four “best” paper manuscripts of the PsP manuscripts available to date. It descends from the same exemplar that de La Vallée Poussin’s Cambridge manuscript (= my ms L) does and on occasion attests correct readings where the Cambridge manuscript is marred by scribal error. I was able to locate another five previously unknown paper manuscripts of the PsP through the Nepal-German Manuscript Project (NGMPP), one of which bears readings valuable enough to place it among the four “best” paper manuscripts.⁵¹ After concluding my search I was informed of the existence of still two more paper manuscripts, both of which, however, are of no import for editing purposes.⁵²

While the coming to light of twelve⁵³ paper manuscripts more than de La Vallée Poussin had access to is reason enough for a re-editing of the PsP, the discovery of two palm-leaf manuscripts of the work veritably demands it. The first of the new finds is a Nepalese manuscript kept in the Bodleian Library in Oxford that I estimate was copied in the late twelfth or thirteenth century, thus possibly not much more than a century after Mahāsumati and Pa tshab translated the PsP in Kashmir; I refer to it as “ms P”.⁵⁴ It preserves numerous readings that became spoiled in or lost to the PsP manuscript tradition over the centuries of repeated copying, some of which support emendations and conjectures made by de La Vallée Poussin, de Jong and other scholars, others of which allow for further correction of Candrakīrti’s important commentary and the root text couched in it. It should be mentioned that it was primarily on the basis of this manuscript that I was able to emend over twenty *kārikās* of the

⁵⁰ For details, see *infra* Manuscript Description: Paper Manuscripts. The manuscripts are referred to in the present study as ms H, ms I and ms J.

⁵¹ I refer to this manuscript as ms B.

⁵² See *infra* Manuscript Description: Introduction and MacDonald 2008: 17f.

⁵³ The manuscript whose first folios I saw as photocopies in Kyoto in 2005 is now unlocatable and thus not counted here.

⁵⁴ See *infra* Manuscript Description: Palm-leaf Manuscripts: Ms P. See also Kragh 2006: 36f.

MMK.⁵⁵ This palm-leaf manuscript, although incomplete (complete, however, for the first chapter) and often badly damaged, is extremely important because it is the only manuscript among the known extant manuscripts of the PsP not to have been affected by the contamination that has entered the rest of the witnesses, and which also affects the Tibetan translation. The second palm-leaf manuscript of the PsP is the so-called Potala manuscript, first announced and described by Yoshiyasu Yonezawa in 2005; I refer to it as “ms Q”.⁵⁶ This manuscript, presumably also of Nepalese origin, is nearly complete (it is missing one folio for the first chapter) and is very well preserved. It contains text for the many lacunae in ms P and greatly aids in the restoration of the PsP. Perhaps its cardinal relevance lies in its having revealed itself to be the key to understanding many of the discrepancies between ms P and the Tibetan translation, for without access to its readings it would have been much more difficult to determine that it (Q) bears extraneous material and to establish the influence of its line on both the Tibetan translation and the paper manuscripts. My work has also benefited from Yonezawa’s diplomatic and critical editions of the *LT, which, he estimates, belongs to the twelfth century and which cites words and phrases from another early manuscript of the PsP.⁵⁷

In the years since the discovery of the additional manuscripts of the PsP, readings attested by some of the new manuscripts have been taken into consideration by scholars investigating the work.⁵⁸ In 2001, Brian Galloway, who did not directly consult a manuscript, published a new Sanskrit edition (and translation) of PsP chapter thirteen that emends de La Vallée Poussin’s text by taking reference

⁵⁵ The emendations suggested in MacDonald 2007 have been incorporated into Ye 2011a.

⁵⁶ See *infra* Manuscript Description: Palm-leaf Manuscripts: Ms Q; Yonezawa 2005a and 2005b.

⁵⁷ See Yonezawa 1999 and 2004, both of which focus on the first chapter of the PsP.

⁵⁸ For instance, both William Ames, who translated PsP chapter sixteen in his 1982 University of Washington Masters thesis, and Paul Nietupski, who translated chapter thirteen as an appendix to his 1996 article, relied on de Jong’s “Textcritical Notes” and on editions of the Tibetan translation.

to de Jong's "Textcritical Notes."⁵⁹ The same year, Toshiyuki Kishine published the first two of three installments of his new Sanskrit edition of PsP chapter twenty-four, which consider the readings as attested in eleven PsP paper manuscripts,⁶⁰ but do not refer to those in ms P (ms Q was unknown at the time). The most exhaustive philological project to date was undertaken by Ulrich Timme Kragh, who in 2006 published a new edition and translation of PsP chapter seventeen for MMK XVII.1-20, which is based on the four "best" paper manuscripts utilized for the present study as well as on ms P.⁶¹

A satisfactory interpretation of the ideas presented in the PsP's long first chapter—it constitutes approximately one-sixth of the entire PsP—is of course contingent on the accuracy of the Sanskrit text, as well as on a close understanding of Candrakīrti's Madhyamaka views and his argumentation, and familiarity with the works and tenets of, and the influences upon, those Candrakīrti portrays as his opponents. It is well known that Stcherbatsky's free translation of the first chapter of the PsP, besides being disadvantaged by problematic text in de La Vallée Poussin's edition, suffers from Stcherbatsky's intentional superimposition of Kantian and other European philosophical views onto positions held by the Madhyamaka and logical-epistemological schools, and as a result often grossly misrepresents Candrakīrti's intent.⁶² Among others, de Jong has critiqued the translation for this intrusion of foreign ideas. He states:⁶³

Stcherbatsky's translation appeared in 1927 (*The conception of Buddhist Nirvāṇa*, pp. 69-212). His work comprises the first chapter which is by far the most difficult. One cannot but have

⁵⁹ See Galloway 2001: 321-350.

⁶⁰ See Kishine 2001a, 2001b, 2002, and Kragh 2006: 23.

⁶¹ See Kragh 2006. On my recommendation, Kragh excluded the ten witnesses that stem from mss J and L. Kragh 2003 contains critical Sanskrit text for the entire chapter.

⁶² See, e.g., Tuck 1990: 36-47.

⁶³ De Jong 1981: 227.

the greatest admiration for the way in which he translated it. There are very few places where Stcherbatsky misunderstood the Sanskrit text but his interpretation is sometimes marred by a tendency to read into the text ideas which are not there. Stcherbatsky even went so far as to make changes in the text in order to bring it into line with his interpretation, as has been pointed out by de La Vallée Poussin (*Mélanges chinois et bouddhiques* I, 1932, p. 390, n. 1). A new English translation of chapters I and 25 is therefore fully justified.

While Stcherbatsky's translation indeed deserves to be appreciated as an impressive pioneering attempt that made aspects of the thought of the demanding first chapter available for the first time to modern scholars of Buddhism, it cannot be denied that he frequently misunderstood the Sanskrit text, so that Candrakīrti's words, in addition to being veiled by Kantian superimposition, etc., are often taken in directions that have little or nothing to do with the argument or explanation at hand.⁶⁴ Tillemans is more to the point:⁶⁵

In addition to the Japanese translation published in the 1940's by Susumu Yamaguchi, we now possess a new translation of *Prasannapadā* I into Japanese by Prof. Tanji. However, as for translation into a European language, this remains a project which urgently needs to be reundertaken, for the translation by Stcherbatsky is exceedingly misleading, both because of its outdated philosophical terminology and because of its translational errors.

⁶⁴ De Jong's statement that "[t]here are very few places where Stcherbatsky misunderstood the Sanskrit text" probably has to be viewed in its context, i.e., Stcherbatsky's translation being intended as a point of contrast for Mervyn Sprung's problematic 1979 translation of the first chapter of the PsP. It should also be remarked that Stcherbatsky presented more literal translations of passages in the notes to his translation, and these capture Candrakīrti's intent more often than the free paraphrase. On Stcherbatsky's mode of translation, see Seyfort Ruegg 2002: 12.

⁶⁵ Tillemans 1992: 315.

The 1979 translation of the chapter by Mervyn Sprung, as de Jong pointed out in his critique of Sprung's English translation of chapter one and sixteen other chapters of the PsP ("Lucid Exposition of the Middle Way: The Essential Chapters from the Prasannapadā of Candrakīrti"), unfortunately did not manage to improve upon Stcherbatsky's translation of the first chapter.⁶⁶ His work, Sprung states, however, is "not directed at Sanskritists who themselves have access to the original and whose interest would be more in the translation of technical terms and in the interpretation of the Prasannapadā within Buddhist and Indian philosophy," but rather aims to make the PsP available "to philosophers who read English." With this goal in mind he therefore abridges or omits numerous important passages from the chapter, justifying his decisions by arguing that to include them "is to make access to the work for contemporary readers difficult and discouraging."⁶⁷ Sprung follows Stcherbatsky's interpretations for most of the remaining challenging passages, and even though he discards the blatant western philosophical overlay, he introduces many new errors of interpretation and translation. In referring to his primary material Sprung does mention that he has viewed the Cambridge manuscript and briefly describes it, but not interested in philological details, notes that in preparing his translation he consulted neither it nor the Tibetan translation, and relied solely on de La Vallée Poussin's edition.⁶⁸

In 1988, Cesare Rizzi published the small monograph "Candrakīrti," which deals with the PsP's first chapter. Rizzi does not translate the chapter and rather paraphrases and briefly explains the thought of selected passages, tending in general to follow Stcherbatsky's interpretations. He omits the entire attack on Dignāga's epistemological

⁶⁶ See de Jong 1981.

⁶⁷ Sprung 1979: xii. For the list of passages Sprung abridged or omitted in his translation of the first chapter, see *ibid.*, xii-xiii.

⁶⁸ Sprung (1979: x-xi) writes, "The manuscript I have seen, the one in Cambridge, is in excellent condition but is replete with scribe's errors and, in Poussin's view, is not as reliable as the Tibetan translation. None the less, I have throughout used only the Sanskrit text as edited by Poussin, even though at many places the Tibetan text is said to be clearer."

project. The paraphrased passages are minimally annotated, and on account of translational/interpretational problems and the imprecision of the paraphrase, the work, not contributing to an improved understanding of the chapter, has largely been ignored by me. Teruyoshi Tanji's important Japanese translation of the entire first chapter of the PsP also appeared in 1988.⁶⁹ His "Prasannapadā Madhyamakāvṛtti I" includes substantial philosophical and text-critical annotation, in which Tanji takes into consideration the readings of the Tucci manuscript noted by de Jong in his "Textcritical Notes" as well as those of the two paper manuscripts filmed by the IASWR.⁷⁰ Regrettably, I do not read Japanese and thus am not able to comment on this work or any other Japanese translations of the PsP.

A partial translation of the first chapter of the PsP is presented in Jeffrey Hopkins' "Meditation on Emptiness," published in 1983. Hopkins translates the section of the chapter in which Candrakīrti defends Buddhapālita's use of consequences (*prasaṅga*) to refute the opponent's belief that things come into existence and critiques Bhāviveka's insistence on the use of inferences (*svatantrānumāna*) to accomplish this.⁷¹ The basis for his translation, unlike the translations of previous scholars which rely on de La Vallée Poussin's Sanskrit edition, is the Tibetan translation of the PsP, in this case primarily as it appears in the seventeenth-eighteenth century Tibetan dGe lugs pa scholar 'Jam dbyangs bzhad pa's "Great Exposition of the Middle Way,"⁷² in which the entire text of the defence and critique as found

⁶⁹ Two more translations of the entire first chapter of the PsP, by Megumu Honda and Takeki Okuzumi, both in Japanese, were published in 1988. Susumu Yamaguchi had earlier, in 1947, published a translation of the entire chapter. See Yotsuya 1999: xiv and his bibliography. Shiro Matsumoto published a partial translation of the first chapter in 1985. Yotsuya (1999) occasionally refers in his annotation to the translation choices and interpretations of Tanji, Honda, Okuzumi and Yamaguchi.

⁷⁰ See Yotsuya 1999: xiv.

⁷¹ See Hopkins 1983: 455-530.

⁷² Tibetan title: dBu ma 'jug pa'i mtha dpyod lung rigs gter mdzod zab don kun gsal skal bzang 'jug ngogs.

in the first chapter of the PsP is cited.⁷³ The paragraphs on the etymology of the compound *pratīyasamutpāda* (dependent-arising) are presented in Hopkins' translation of the section on dependent-arising in 'Jam dbyangs bzhad pa's "Great Exposition of Tenets."⁷⁴ Hopkins has corrected the citations of the Tibetan translation of the PsP in the "Great Exposition of the Middle Way" in dependence on the Peking edition of the translation.⁷⁵ Although he translates the PsP citations from the Tibetan, Hopkins has checked them against the Sanskrit of de La Vallée Poussin's and Vaidya's editions and records major discrepancies; he also refers to some of the emendations and comments in de Jong's "Textcritical Notes." Hopkins' translations of these sections of the first chapter substantially improve upon those of the Western translators mentioned thus far, and the (Tibetan-source based) comments which he intersperses between translated paragraphs are often informative and illuminating. These same translations, however, on occasion suffer from a neglect of the Sanskrit and/or reliance on problematic Tibetan representations of Sanskrit passages. And even though it is true that Tibetan exegesis is sometimes able to clarify aspects of abstruse discussions within Indian texts, it is well known that it has a tendency to superimpose later conceptual and logical developments onto the debates of a different time and context; as might be expected, Hopkins' translations of the passages, and especially, given his sources, his comments on them, are impressed with the dGe lugs pa stamp.

⁷³ See Hopkins 1983: 813, n. 346; 818, n. 374; 823, n. 415. The argumentation of the same section of the PsP has been paraphrased and explained by Peter della Santina following the interpretation found in the dBu ma spyi ston composed by the fifteenth-century Sa skya scholar bSod nams Sen ge; see della Santina 1986: 140-169.

⁷⁴ Tibetan title: Grub mtha'i nram bshad rang gzhan grub mtha' kun dang zab don mchog tu gsal ba kun bzang zhing gi nyi ma lung rigs rgya mtsho skye dgu'i re ba kun skong. See Hopkins 1983: 664-673.

⁷⁵ See, e.g., Hopkins 1983: 835, n. 447; 836, n. 454. Hopkins (*ibid.*, 818, n. 374) states at the outset of his Part Five, chapter four that he has used the Peking edition of the translation and the Tibetan Publishing House gSung rab gces btus dpar khang edition of 1968.

The textually most punctilious investigation of major passages of Candrakīrti's first-chapter confrontation with Bhāviveka and the translation of these passages that to date most clearly reflects Candrakīrti's intent has been carried out by Kodo Yotsuya in "The Critique of Svatantra Reasoning by Candrakīrti and Tsong-kha-pa," published in 1999. Yotsuya is one of the few translators of the chapter to have consulted Sanskrit manuscripts. For the selections from the Sanskrit examined by him, he collated the three manuscripts held by the Tokyo University Library, recording in his notes their variant readings, along with the Tucci manuscript readings and emendations made by de Jong in his "Textcritical Notes," references to readings in the two manuscripts filmed by the IASWR documented in Tanji 1988, and the manuscript readings provided by de La Vallée Poussin in the notes to his edition. The edition's Sanskrit text for the passages Yotsuya translates are emended on the basis of the Tokyo manuscripts and the references to manuscript readings, and the Tibetan for the same passages is presented and emended in reliance on the Peking and Derge editions of the PsP translation; all cases of discrepancy between the Sanskrit and the Tibetan are noted. Yotsuya's analysis of the demanding passages he has chosen to focus on is precise and enlightening, and it has been a source of aid and inspiration for my own translation of the section.

A translation of PsP chapter one that runs from Candrakīrti's citation of MMK I.1 through the critiques of his opponents—thus including the discussion on the etymology of *pratītyasamutpāda* and the refutation of Bhāviveka—up to, but not including, the citation of MMK I.2 (thus sixty-three pages in de La Vallée Poussin's edition) was published by David Seyfort Rugg in 2002 as the first half of the monograph "Two Prolegomena to Madhyamaka Philosophy." Taking de La Vallée Poussin's edition as his textual basis, Seyfort Rugg also refers to de Jong's "Textcritical Notes" and pays careful attention to the Tibetan translation, having consulted the readings in the Peking, Derge and Narthang xylograph editions and the Golden Manuscript. The translation is provided with learned annotation and enables readers to gain a far clearer picture of Candrakīrti's conversations with his adversaries, his argumentation and agendas than they could on the basis of Stcherbatsky's translation. Given the

importance of Seyfort Ruegg's translation, I often attempt in my annotation to note cases where my interpretation of Candrakīrti's or the opponents' intent diverges from his, and to provide reasons for my difference of opinion.

A further investigation and translation of a section of the first chapter of the PsP requiring mention is Mark Siderits' 1981 article "The Madhyamaka Critique of Epistemology," in which he presents and discusses most of the passages constituting Candrakīrti's response to the Naiyāyika critique of the Madhyamaka conclusion that things have not arisen as well as Candrakīrti's extensive attack on Dignāga's postulation of the object of perception as the particular characteristic (*svalakṣaṇa*) and on Dignāga's etymology of *pratyakṣa*. Siderits' interest is primarily philosophical and he thus relies only on Vaidya's edition and ignores the Tibetan. The translations of the passages he presents are often problematic, and although he misinterprets the meaning of a number of these passages, his comments as regards others are elucidative.⁷⁶

This same section was translated in its entirety and richly annotated by Dan Arnold in his 2005 article "Materials for a Mādhyamika Critique of Foundationalism: An Annotated Translation of *Prasannapadā* 55.11 to 75.13," and analyzed in his monograph "Buddhists, Brahmins and Belief," also published in 2005. Arnold's translation is based on de La Vallée Poussin's edition, and he presents in his notes to his 2005 article the edition's text for each passage translated, additionally including, where appropriate, variant readings from Vaidya's edition, emendations proposed by de Jong in his "Text-critical Notes," the relevant Tibetan (Derge), and/or comments made by the author of the *LT. In reliance on this material, he occasionally proposes emendations for the Sanskrit text. His translation as a whole represents a fundamental improvement over that by Siderits, and often provides carefully weighed and well-argued alternatives for the translation choices and interpretations advanced by Seyfort Ruegg for the same section. Given that it is Arnold's translation of this

⁷⁶ A few passages from this section are also translated from Tibetan in Thurman 1991.

section which comes closest to reflecting Candrakīrti's intent, I deemed it necessary to consider it in some detail in my own annotation to the segment, and thus note where I concur but also where I understand the Sanskrit expression or argumentation slightly differently, and attempt to substantiate as much as possible any divergent interpretations.

It goes without saying that my own understanding of the text and thus my translation is greatly indebted to the work of nearly all of the above scholars.

Miscellaneous

Notes to the translation that had become too bulky for the page format were transformed into appendices that appear at the end of the translation.

I relied on de La Vallée Poussin's edition of the Tibetan of the MABh for the MABh citations in the notes to my translation and was made aware of Uryuzu and Nakazawa's 2012 MABh Tibetan edition (MABh_{UN}) only after my annotation had been completed. I have nevertheless tried to record relevant variant readings from MABh_{UN} within brackets in my citations of de La Vallée Poussin's text.

Citations from the MMK rely on Ye 2011a. Siderits and Katsura's 2013 translation of the MMK arrived too late for in-depth consideration and is thus rarely referred to in the translation notes.

All citations from Pāli texts appearing in the annotation of the translation are reproduced as they have been printed in the PTS editions; no attempt has been made to regularize the *sandhi*.

Manuscript Description

Introduction

The material relied upon for the establishment of the Sanskrit text of the initial chapter of the PsP includes a microfilm copy of the palm-leaf manuscript of the PsP conserved in the Bodleian Library, Oxford, England, Dr. Yoshiyasu Yonezawa's (unpublished) hand-copy of the first chapter of a palm-leaf manuscript of the PsP previously, and perhaps still, kept in the Potala Palace in Lhasa, Tibet, and microfilm copies and microfilm-derived paper photocopies of fourteen paper manuscripts of the PsP preserved in various libraries and collections. The fourteen paper manuscripts were assigned, merely for the sake of convenience, the letters A through N; the two palm-leaf manuscripts are represented, respectively, by P and Q. Upon completion of the recording of variants for the first half of the chapter, I was able to work out the stemma for the paper manuscripts and to eliminate the manuscripts that only repeated and added to the errors of the more reliable witnesses (see the Stemma below). Ten paper manuscripts, namely, mss A, C, E, F, G, H, I, K, M and N, were excluded at this point; their variants for the second half of the chapter thus do not appear in the critical edition's apparatus. The remaining four paper manuscripts, namely, mss B, D, J and L, and the palm-leaf manuscripts P and Q were collated for the second half of the chapter.

The existence of another paper manuscript of the PsP was brought to my attention after I had collated A-N and P, but its variants have not been added to the apparatus because it was quickly determined to be, from a text-critical point of view, an insignificant descendant of ms J.

This manuscript was filmed by the Nepal-German Manuscript Preservation Project but recorded under a wrong title and as a result came to light only during the cataloguing activities of the follow-up Nepalese-German Manuscript Cataloguing Project.¹

In 2005 I was told that the Ōtani University Library possessed a manuscript of the PsP but that it had not yet been catalogued. During a visit to Kyoto in December of the same year, I was requested to examine a photocopy of a few folios of the manuscript, and was able to determine that it too was an unimportant descendant of ms J.² At present there seems to be, however, no record of the manuscript in the Ōtani University Library, and despite careful investigation none of the scholars at Ōtani have been able to locate the manuscript in either their own or other collections in Kyoto.³

¹ I am grateful to Dr. Dragomir Dimitrov who, during his tenure as Local Representative of the Nepalese-German Manuscript Cataloguing Project and Director of the Nepal Research Centre in Kathmandu, contacted me about the manuscript and provided me with its catalogue information and a copy of it (the manuscript is briefly mentioned in MacDonald 2008: 17f.). Manuscript details: It was filmed by the Nepal-German Manuscript Preservation Project, but the date of filming was not recorded (reel no. A 127/5). The manuscript was microfilmed for a second time on Aug. 4, 1988 (reel no. A 1210/15). The title on the original index card was given as *Vainayasūtra*. Script: Devanāgarī. Physical description: 206 folios; 34.5 x 12.5 cm.; 9 lines per folio. *vainaya* is written above the folio number in the upper left margin of each verso; *sūtra* is written above the folio number in the lower right margin on the versos. *vi. sa.* (for *viṣaya saṅkhyā* “subject number”) 376 has been written by a modern hand on the cover leaf. Colophon: same as the colophon of ms A (see below), followed by *śubham*.

² See my comments in MacDonald 2008: 16f.: “On a visit to Japan in December 2005, I was requested to examine the photocopy of a couple of folios from the manuscript. Although the photocopy did not provide sufficient text for an exact determination of the manuscript’s place in the stemma, I was able to conclude that this manuscript is, from the text-critical point of view, an unimportant descendant (at least second generation, possibly a “great grandchild”) of Ms. J. It therefore does not need to be taken into consideration when editions of further chapters of the *Prasannapadā* are made.”

³ I am extremely grateful to Prof. Shobha Rani Dash of Ōtani University for her repeated efforts to locate the manuscript. I also thank Dr. Xuezhong Li and Dr. Mudagamuwu Maithrimurthi for their aid in the matter.

Palm-leaf Manuscripts

Ms P

From my own experience I know that bundles of Sanskrit MSS. are scattered in Public and Private Libraries of England without attracting any notice. On this account it is possible that in Europe discoveries of important Sanskrit works can still be made.⁴

– Theodor Aufrecht

The palm-leaf manuscript of the PsP designated for our purposes as ms P was sold to the Bodleian Library in Oxford, England, in 1900 by Dr. A.F. Rudolf Hoernle.⁵ It escaped the notice of Louis de La Vallée Poussin when he was collecting manuscripts to collate for his edition of the PsP, which was published over the years 1903–1913 as volume IV of the *Bibliotheca Buddhica*. The Bodleian manuscript, although recorded in a detailed manner in Winternitz and Keith's

⁴ Quoted from Aufrecht's (1962: iii) Introduction to his *Catalogus Catalogorum*.

⁵ Dr. Augustus Frederic Rudolf Hoernle (1841-1918) studied Sanskrit in London under Theodor Goldstücker and obtained his Ph.D. from the University of Tübingen in 1872. After serving as Professor of Sanskrit and Philosophy at Jay Narayan College, Benares, as the Principal of the Cathedral Mission College in Calcutta (he had been ordained in 1864 and originally posted by the Church Missionary Society to Mirat, India) and later as the Principal of the Calcutta Madrasah, he retired in 1899 and returned to England, settling in Oxford. Ms P must have been among the manuscripts he brought to England when he left India. He sold the Weber manuscript to the Bodleian Library in 1902. Eighty manuscripts from another private collection of his that consisted of a total of eighty-eight manuscripts (sixty Sanskrit, twenty-five Prākṛit and three Hindi, of which seven were palm leaf and eighty-one paper) were sold to Otto Bayer of Erlangen in May of 1905 (or 1908?) and kept in the Tübingen University Library; the other eight were sold the following August to Otto Harrassowitz in Leipzig. Dr. Carola Roloff kindly provided me with a PDF of the U. of Tübingen's Hoernle handlist, in which he describes the manuscripts. On Hoernle's life, see G.A. Grierson's "Obituary Notice" for Hoernle in *The Journal of the Royal Asiatic Society of Great Britain and Ireland* (1919), pp. 114-124 and <http://www.iranicaonline.org/articles/hoernle-augustus-frederic-rudolf>.

1905 “Catalogue of Sanskrit Manuscripts in the Bodleian Library,” remained in a state of oblivion for most of the twentieth century, and received mention, as far as I am aware, for the first time in a work other than the library’s catalogue when it was included in Vol. 3 of “A Descriptive Bibliography of the Sanskrit Buddhist Literature” edited by K. Tsukamoto, Y. Matsunaga, and H. Isoda, published in 1990.⁶

Entry number 1440 in the Catalogue of Sanskrit Manuscripts in the Bodleian Library reads as follows:

Candrakīrti’s *Madhyamakavṛtti*, 14th cent. ?. Bought in 1900 from Dr. A.F.R. Hoernle. Kept in a cloth box. Size of box: 22 1/2 x 2 3/4 x 2 3/4 in. Size of leaf: 22 x 1 7/8 in. Material: Palm-leaves, held together by two pieces of cardboard and a string passing through two holes at the sides. No. of leaves: 80 remain out of probably 115. (Dr. Hoernle says 180 out of 217, but this is doubtful.) No. of columns: 3, separated by a blank space one inch wide. Date: Dr. Hoernle assigns the Ms. to the first half of the 14th cent. Perhaps it belongs rather to the end, cf. the numerals with those of the Mss. of A.D. 1360, 1385, in Bendall’s *Buddh. Sansk. Mss.*, plate V. The numerals for 89, 90, 100, agree most closely with those of no. 1693, *ibid.* Character: Nepalese. Injuries: the end (perhaps two or three ff.) is lost, and also ff. 1, 27-31, 33, one between 44 and 49, 52, 64-82, 87, 92-93, 96, 108, 109, 112. The rest is miserably mutilated.

My assessment of the manuscript as regards its state and date differs slightly from that given in the Catalogue. The folio numbers of the lost leaves should be corrected to: 1, 27-31, 33, 48, 52, 64-82, 87, 92, 95-96, 108-110, 113. Thirty-six leaves are missing; seventy-seven have been preserved.

⁶ See Tsukamoto et al. 1990: 239, item 16. See also Kragh’s (2006: 36f.) description of P.

All folios but the first, i.e., the title page (1r), and the beginning of the text itself (1v), are preserved for the first chapter.⁷ The text on both sides of each leaf has been written in three sections or “columns” to allow for two empty rectangular spaces which contain the perforation for the single string-holes after respectively text-sections one and two. The seven lines per folio⁸ read continuously, across the empty spaces. The first and third sections, far from being “miserably mutilated” are, for the most part, remarkably well preserved and clear to read. The second (that is, middle) section has suffered breakage and worm damage to its lower part, with the result that all rectos for this section are missing large parts of the final line, with the damage sometimes extending as far up as, and including, the fourth line, and all versos lack parts of the first line in the middle section, being sometimes damaged as far down as their fourth line. The damage on occasion extends into or occurs independently in the first and third sections and there tends to affect the penultimate and/or final lines of rectos and the first and/or second lines of versos. The entire manuscript suffers from the damage just described.

Here and there on other areas of the folios the upper layers of the palm leaf or fibres thereof have lifted and broken off, taking parts of *akṣaras* with them. There are numerous worm-holes in the manuscript, and it is sometimes difficult to distinguish between parts of *akṣaras*, *anusvāras* and worm-holes. The worms have also eaten across the surface of the folios, not only consuming *akṣaras* but additionally leaving behind small trails and black marks that are sometimes strikingly similar to elements of conjuncts and vowel markers. These holes and marks, however, have not interfered significantly with the reading of *akṣaras* since it was usually possible, once the microfilm of the manuscript was digitized and

⁷ Folio 14 has broken off after the first two-thirds of the front-side second “column”; the broken piece containing the last third of this second column and the third column has been lost. Because of the breakage, part of the fifth line, and the sixth and seventh lines within the partially preserved second column of 14r are also missing, and correspondingly the first and second lines and part of the third line for this column of 14v are missing.

⁸ Folio 9v contains 8 lines. Here and throughout I base the specifics of my remarks on the folios containing the text of the first chapter.

enhanced via Photoshop, to distinguish them from the manuscript's ink. The *akṣaras* in areas darkened by water stains and smoke also became more legible post-digitization.

Most of the side margins of the folios survived the passing of the centuries. Even though some of the folios are missing the upper or lower corners of these margins, the breakage has not affected many of the *akṣaras*. Some of the *akṣaras* close to breakage are difficult to read owing to fading, wear and/or damage due to breakage-related fibre loss. The upper and lower margins of the folios also remain fairly intact, although a few folios bear evidence of wear, which is most pronounced near the outer edges where there is already some breakage on the side margins. The wear does not usually affect the first line of writing (on versos, the last) and only on folios 2 and 9, which have lost most of their upper margins toward the outer edges, have *akṣaras* belonging to the ends of the first lines (and the last on the versos) suffered damage to their upper (respectively lower) part.

The folios are numbered with *akṣara*-numerals placed in the center left margins of versos.

The edges of the string-holes are intact, showing nearly no signs of wear, thereby suggesting limited use of the manuscript.

Scribal Error and Correction

While ms P preserves many correct readings and contributes substantially to establishing the text of the PsP, the mistakes common to it and ms Q that cannot be dismissed as due to coincidence, as well as the mistakes it shares with the paper manuscripts, betray the fact that numerous errors were already embedded in manuscripts of the lines leading to P. In a number of cases we do have in the preserved sections of ms P a “best” manuscript but, as with all “best” manuscripts, the existence of errors demands a circumspect and prudent approach with respect to its readings.⁹

⁹ That this ought to be the approach in general as regards “best” manuscripts has been emphasized in the oft-quoted remark by A. Housman in the preface to his 1903

Most of the scribal errors in the manuscript can be assigned to the categories of error mentioned for the paper manuscripts (see below), namely, omissions due to eyeskip, haplography, dittography, and misreading of similar *akṣaras*.¹⁰ As in many Sanskrit manuscripts that have been copied by Newar scribes, the *akṣaras śa* and *sa* easily interchange, apparently because the separate members of the pair were considered by the scribes as optional graphic forms.¹¹ I have not been able to determine the script of ms P's exemplar, or the script used in the tradition prior to the employment of the old-Nepalese script found in ms P,¹² but certain errors presumably have their basis in a misreading of similarly formed *akṣaras* in that script, and/or in the copying of *akṣaras* from that script into an old-Nepalese manuscript in ms P's ancestral lineage which resulted in a re-interpretation of those *akṣaras* as genuine old-Nepalese *akṣaras* as, for example, in the case of *r* of the Nepalese-script paper manuscripts often being copied Nepalese-style into the Devanāgarī manuscripts and then being interpreted as Devanāgarī *n*.

Ms P's scribe often noticed his mistakes upon committing them, interrupted the process of copying to erase the erroneously written

edition of the first book of the Astronimicon of Manilius (at least in part a reaction to the slavish methods of late Lachmannism): "To believe that wherever a best MS. gives possible readings it gives true readings, and that only where it gives impossible readings does it give false readings, is to believe that an incompetent editor is the darling of Providence, which has given its angels charge over him lest at any time his sloth and folly should produce their natural results and incur their appropriate penalty. Chance and the common course of nature will not bring it to pass that the readings of a MS. are right wherever they are possible and impossible wherever they are wrong: that needs divine intervention ..." (quoted in Greetham 1992: 323 and Tanselle 1990: 299).

¹⁰ Metathesis occurs very rarely in the manuscript.

¹¹ On this point and other changes which can occur to *akṣaras* and words when Newari-speaking scribes, copying Sanskrit texts, apply Newari spellings to words that have been borrowed from Sanskrit and therefore already exist as part of the Newari language, see Brough 1996.

¹² Although Nepalese script is often called "Nevārī script" (alternatively, "Newari") in catalogues and manuscript descriptions, the term is problematic, given that the differentiation, indeed politically motivated contrasting of "Nevārī" and "Nepālī" arose only with the Shah dynasty. I therefore refer to the script as "Nepalese" except when reproducing the terminology of previous authors.

vowel markers or single *akṣaras*, and wrote the correct form over the erasure. In some instances he erased the erroneous *akṣara* and wrote its correct form only after the erasure space. On more than a few occasions he left out, often due to an eyeskip, a number of *akṣaras* within a word or compound but, upon noticing the omission, he returned to the point of error, erased the *akṣaras* in the immediate environs on the concerned line and then wrote, in smaller, tighter *akṣaras* so as to fit everything in, the *akṣaras* he had just erased and the previously omitted *akṣaras*, i.e., the correct text.

A proofreader checked the manuscript after ms P's scribe had completed his work. He wrote his corrections in a thinner, less pleasing hand, a hand in which the *akṣara*-element *t* betrays his native or favoured script as a form of proto-Bengālī. The corrections were written in the upper and lower margins of the folios directly above or below the section in which the error occurred, with the line the correction belonged to indicated by a line number next to the correction. *kākapadas* are rarely employed as additional markers at the point of insertion. On a couple of occasions the proofreader wrote his correction in the space between the folio sections or "columns" directly beside the line containing the error, and thus in these instances did not need to add a line number to the correction. The original scribe subsequently took up the manuscript again, erased his errors, added the corrections, and, having done so, though it is often difficult to distinguish between the proofreader's thin hand and light erasure of it, erased some, but not all, of the marginal corrections.

Ms P, like ms Q, bears evidence of not only scribal lapses but also determined change to its text. The changes are most evident in a few of the verses of the MMK as transmitted by ms P. The fact that the proofreader does not indicate that the modified or added words in P's *kārikās* are incorrect by recording in the margin a different reading found in the exemplar strongly suggests that these "improvements" were already in the exemplar used by P's scribe. Were P's scribe to have made the changes himself, it would have to be assumed that he sat with the proofreader as the latter compared P against the exemplar, carefully checking each discrepancy the proofreader discovered, allowing the proofreader to record in the margin only the corrections for erroneously copied words, restraining him from

recording the exemplar's reading whenever the discrepancy was one of his "improvements"; a rather unlikely scenario, not the least because P's scribe could have made his corrections on the spot when he sat with the proofreader and would not have needed the proofreader to write the exemplar's reading, together with the number of the line in P requiring correction, in the margin. Less hypothetical support for the assumption that the scribe of ms P merely copied changes already incorporated into the text can be found in P's version of MMK II.17ab, where P's scribe, apparently on account of an eyeskip, writes the half-verse *na tiṣṭhati gamyamānān na gatān nāgatād api* (as correctly presented in PsP_L) as *na tiṣṭhati gamyamāna* (string-hole) *n na gatād api*. The proofreader notices the inconsistency with the exemplar and writes *tvān na gatā* below the string-hole and squeezes a thin vertical line between ms P's scribe's *akṣaras na* and *ga* in order to correct *na gatād api* to *nāgatād api*. When P's scribe returns to the text, he erases his original *na tiṣṭhati gamyamāna*, replaces it with *na tiṣṭhati gamyamānatvān na gatā*, and erases the proofreader's correction, so that the half-verse now reads *na tiṣṭhati gamyamānatvān na gatān nāgatād api*. The grammatically correct form *gamyamānatvān* discovered by the proofreader in the exemplar (the individual responsible for the change obviously felt a reason was needed) adds, however, an unwanted syllable to the half-verse. This modification is representative of one of the changes introduced to the handful of modified *kārikās* in ms P: the change is incorporated without regard for the metre, but does have some thought behind it, deviant though it may be from the intended logic of the original *kārikā*.

It is certain that the individual who altered the MMK's text knew the grammatical rules of Sanskrit (he always applies correct *sandhi*) and, judging from the modifications he makes, it is not unreasonable to assume that he was fairly proficient in Sanskrit and comprehended much of the text. In some cases, a superficial understanding of the argumentation inspired the slight modification of a *kārikā*; in others, the change was made in reliance on wording in Candrakīrti's commentary. Although it would be culturally and contextually inappropriate to regard the new readings this individual brings to the manuscript as deriving from what a scholar of Latin textual criticism

has described as Western medieval scribes’ “worst virtue,” namely, a “pernicious desire to do good,”¹³ certainly the individual responsible for the changes to the MMK was not an uninvolved copyist/reader, and must have considered his revisions to be restoring lost readings and correcting errors that had crept into the text.¹⁴

On ms P as a contaminated manuscript, see below, Manuscript Relationships.

Script, Numerals and Date

The Bodleian Library Catalogue’s description for ms P states that Hoernle’s assignment of the manuscript to the first half of the fourteenth century may need to be revised and the date moved forward, on the basis of the numerals written in its margins, to the second half of the fourteenth century. The manuscript is, however, in my opinion, even older than Hoernle judged it to be, and more likely belongs to the late-twelfth or thirteenth century. The script, as stated, is old Nepalese; it is written in the Nepalese hooked style, termed such on account of the small, right-curving hook added to the top of *akṣaras*.¹⁵ This style, according to Bendall, came into fashion in the

¹³ James Willis (1972: 3), as quoted in Greetham 1992: 49. In Willis’ opinion, most medieval scribes were “not wildly ignorant of Latin nor deeply versed” and therefore as scribes “very dangerous.”

¹⁴ It is certainly not impossible that this individual or others did correct other errors that had entered the text. A developed tradition of textual criticism existed in India; see, e.g., Sarma 1982; von Hinüber 2000: 25f. Although most of the editing involved silent correction, commentators and editors sometimes recorded variant readings, and were aware of errors arising from similarity of *akṣaras*; note, e.g., Vallabhadeva’s comment on the word *praśama* in Meghadhūta I.2: *kecītu śakāraṭhakarāyoraḥ lipisārūpyamohāṭ prathama itī ūcuḥ | katham katham apī caitam evārtham pratipannāḥ |* (quoted in Sarma 1982: 287; von Hinüber 2000: 25). Sarma (ibid., 288) records an anonymous author’s biting versification of his view of poor editors: *sukavivacasi pāṭhān anyathākṛtya mohād rasagatim avadhūya prauḍham arthaṃ vihāya | vibudhavarasamāje vyākriyākāmukānām gurukulavimukhānām dhṛṣṭatāyai namo ’stu ||*

¹⁵ See Bendall 1992: xxiii. Bühler (1896: 58 [Fleet 1904: 59]), in his description of Proto-Bengālī, writes: “Unter den in das spätere Bengālī nicht übergegangenen Eigentümlichkeiten, welche unsere drei Specimina zeigen, sind die kleinen Dreiecke

twelfth century; the earliest manuscript in the Cambridge Library collection reported on by Bendall that can be ascertained to be in the hooked style bears the date, or rather the Nepalese date equivalent to, A.D. 1165. I am aware of two instances of the script from earlier in the twelfth century, viz., in manuscripts dated A.D. 1135 and c. A.D. 1128.¹⁶ Bendall's study revealed that the hooked form took over as the general style in the thirteenth century, was employed at least half the time (as opposed to the style with horizontal lines topping the *akṣaras*) in the manuscripts of the fourteenth century, and remained the popular style in the fifteenth.¹⁷ It quickly went out of vogue, however, and is not found in manuscripts of the sixteenth century.

mit der unteren halbrunden Seite und die 'nepalesischen Haken' links an den Spitzen verschiedener Buchstaben die auffälligsten und wichtigsten...Vergleicht man noch die Tarpan-Dighi-Inschrift des Lakṣamaṇasena, in der die Dreiecke und Haken häufig wechseln, so ist es klar, dass der 'nepalesische Haken' cursiv aus dem Dreieck entwickelt ist. Das Dreieck selbst ist aber eine Modification für den Deckstrich mit darunter stehendem Halbkreise, wie er sich mitunter in den ornamentalen Inschriften aus Nord- und Centralindien ... findet." Continuing on to discuss the Nepalese hook type, he adds (*ibid.*, 59): "Nach den obigen Darlegungen über das Vorkommen der Haken in Bengal-Inschriften des 12. Jahrh. und über ihren Ursprung kann es nicht zweifelhaft sein, dass die Einführung dieser Modification der Deckstriche in Nepal dem Einflusse des benachbarten Bengalen zuzuschreiben ist, der, wie BENDALL erkannt hat, auch in andern Punkten bemerkbar ist."

Renou and Filliozat (1953: 679) refer to the style as "*vartula*": "La convexité supérieure de ce crochet donne un aspect globuleux aux caractères qui sont alors dits *vartula* 'ronds' (pl. écr. p. 693)." The script is also termed *Bhujimol* by Nepalese paleographers; the script in ms P is in many aspects similar to but is clearly older than what is presented as *Bhujimol* script in Hemrāj Śākya's *Nepāla lipi-saṅgraha* and *Nepāla lipi-prakāśa*.

¹⁶ The Nepalese hooked style is found in a *Pañcarakṣā* manuscript from Year 53 of Rāmapāla's reign (c. A.D. 1128), held by the National Museum, New Delhi (Acc. No. 67.560), and in a *Pañcarakṣā* manuscript written in Kathmandu in NS 255 (= A.D. 1135), now housed in the San Diego Museum of Art, formerly Edwin Binney 3rd Collection (Acc. No. 1990:156). On the *Aṣṭasahasrikā Prajñāpāramitā* manuscript written in this style and whose presumably copied colophon states that it was written during the reign of Vīgrahapāla III (A.D. 1051-1075), see Allinger 2012.

¹⁷ Bendall, however, contradicts himself in his remarks on the styles of the fourteenth and fifteenth centuries. He initially asserts (1992: xxiii), "in the XIVth, however, we find the ordinary horizontal and the hooked tops in about an equal number of cases; in the XVth century there is again a decided preponderance of the hooked form ...", whereas a few pages later he writes (xxix), "Thus in the XIVth century about one third of the MSS. have letters with straight tops, and in the next

It should be emphasized that any discussion at this point in time of old Nepalese script, inclusive of its hooked phase, must remain tentative and subject to revision, for much more research is required before we will be able to speak with any certitude about the development of the script, its historical and regional changes, and so forth. While commendable as valuable and pioneering preliminary studies, the analyses that have been undertaken have focussed on minimal raw material.¹⁸ Given this situation, attempts at relative dating of Nepalese manuscripts on the basis of their paleography should be regarded as, if not premature, clearly provisional.¹⁹ This stated, I would nonetheless cautiously argue, in reliance on the previous studies, for a late-twelfth- or thirteenth-century date for ms P, that is, for a date earlier than either Hoernle or Winternitz and

century we find nearly the same proportion.” I have not been able to ascertain which assessment is correct.

¹⁸ Bendall, whose paleographical study tends to be the primary work relied on both by earlier scholars (Bühler [1896: 59] quite naturally takes Bendall’s “sorgfältige Untersuchung über die MSS. aus Nepal” as his authority) and by modern scholars, bases his conclusions concerning the development of Nepalese script on, e.g., a mere six manuscripts from the eleventh century, six from the twelfth century, of which the dates of two are uncertain, and eight from the thirteenth, of which the exact decade of two are uncertain. Concerning manuscripts from the sixteenth century, Bendall (1992: xxxi) writes, “Dated MSS. of the XVI century are almost too scarce to afford a basis for generalization, as we possess only five examples,” a conclusion we might be justified in applying to many of the generalizations made by Bendall on the basis of the manuscripts of the previous centuries.

¹⁹ L. Sander (1968: 165) asserts, “Es genügt nicht, nur nach für eine bestimmte Epoche als typisch angesehenen Buchstaben in einem Schriftstück zu suchen und es danach in ein Schriftsystem einzugliedern” and goes on to stress the importance of awareness of local styles that may call for the assignment of manuscripts exhibiting them to a different relative or absolute chronology. Greetham (1992: 222), referring to Western handwriting, asserts that any conclusions regarding dating by means of other dated manuscripts must be tempered with the knowledge that “[t]he method of comparative dating by fixed standards may occasionally cause problems: for example, a conservative manuscript might retain forms (orthographic or linguistic) which could make it appear to be very much earlier than it is; scribes might move from one area to another, or reach an advanced age while still writing in the style of their youth and birthplace.”

See, for comparative purposes, the introductory paragraph to the chapter section “Dating by Paleography” in Greetham (1992: 221) where it is stated that cycles of imitation and repetition, and the idiosyncrasies of scribes make relative dating in the Western tradition “hazardous at best.”

Keith assigned it. A few general remarks will have to suffice in support of the claim.

The manuscript bears a number of archaic forms of Nepalese *akṣaras* that are commonly found, for example, in the manuscripts of the twelfth century discussed by Bendall, but that have been or are being replaced by newer forms by the second half of the thirteenth.²⁰ In some cases, the newer forms appear alongside these more archaic forms, indicating that the script was in a state of transition.²¹ As regards a terminus a quo, it can be noted that initial *e* appears in ms P in the new open form, similar to Bengālī *e*. According to Bendall's charts, this form was appropriated in the latter part of the twelfth century, and does not appear in earlier manuscripts. I have found the same new form, however, in the two hooked-style manuscripts dating from c. A.D. 1128 and A.D. 1135.²² Ms P's *akṣara tha* remains in its

²⁰ See Bendall 1992: xxvii-xxix and his appended Table of Letters, and also Bühler 1896, Table 6a. For non-date-oriented tables which allow for easy, but much simplified, comparison of the hooked form, modern Nepalese, Bengālī, etc., see Renou and Filliozat 1953: 693-695.

²¹ For example, Oskar von Hinüber (1991: 8), discussing the script of an ancient Vinaya fragment, writes, "... the Vinaya fragment ... has been copied obviously during a transitional period from one type of script to another, since alternative forms of certain *akṣaras* appear side by side in the same manuscript. This can be observed also elsewhere e.g. at the time, when the younger proto-*śāradā* replaces the earlier round Gilgit script. Here the old tripartite *ya* continues to be used in combination with certain vowels, while the more recent form of that *akṣara* occurs as well." That such periods of transition may vary for individual *akṣaras* can be illustrated by comparing the relatively quick transition, apparently not involving an over-lapping of forms, from archaic initial *e* to the precursor of the modern Nepalese form during the twelfth century with the drawn-out change-over from archaic *bha* to modern Nepalese *bha* that extends from the twelfth into the fifteenth century. The mere fact that our script is in a process of transition does not necessarily help in assigning the manuscript to a certain century since the script was transforming in one way or another during the entire three and a half century duration of the hooked style, but conclusions regarding dating, tentative as they must remain until more paleographical research regarding old Nepalese is done, can be drawn on the basis of the measure of development of individual *akṣaras* and the relationship of this development to that of other *akṣaras*.

²² Respectively the Pañcarakṣā manuscript from Year 53 of Rāmapāla's reign (c. A.D. 1128) and the Pañcarakṣā manuscript written in Kathmandu in NS 255 (= A.D. 1135). See n. 16.

early form and on occasion appears in an even more archaic form. Based on the sparse information in Bendall's charts, *tha* would occur in its later form only from the fourteenth century on in Nepalese manuscripts (this form can be evidenced already in the late eleventh century in proto-Bengālī and may have had an earlier influence on writing in Nepal).²³ *dha* appears predominantly in its archaic form resembling the modern Devanāgarī *pa*²⁴ but is also occasionally to be seen in its open-top form, an anticipation of the modern Nepalese-script *dha*, which can be found already in a few manuscripts of the late twelfth century²⁵ and, sometimes side by side with the archaic form, in the majority of manuscripts of the latter half of the thirteenth.²⁶ P's *bha* occurs almost consistently in the older form; I have been able to locate only a few occurrences of the modern form. By the late twelfth century both the archaic and the modern form are being used together alternately in manuscripts, a practice that continues in the thirteenth. The archaic *śa*, replaced by the modern Nepalese *śa* in the thirteenth century,²⁷ appears in ms P approximately half the time. *sa* usually bears the older form that is often difficult to distinguish from *ma*, but is also represented by the newer form.

²³ See Bühler 1896: 57. See also Table V, C. XXII for this new development for *tha* (and *dha*) by A.D. 1200 in north India.

²⁴ Bühler (1896: 57) describes the Śāradā *dha* similarly: "*dha*, das oben abgeplattet und unten so breit ist, dass es einem Devanāgarī *pa* gleicht." This same form is to be found in Bendall's manuscripts 1644 (A.D. 1205), 1706.1 and 2 (1261? and 1279) but does not appear in his manuscripts of the fourteenth century.

²⁵ For this open-top form, see Bendall's Table of Letters, ms. 1693 (A.D. 1165), etc. Bendall (1992: xxvii) further refers to a form of *dha* found in ms. 1657 (A.D. 1199) and ms. 1691.2 (A.D. 1179) that represents the transition from the archaic form to the open-top, but not yet modern, form of *dha*; this specific form is not found in ms P.

²⁶ Bendall (1992: xxviii) refers to two manuscripts written in A.D. 1276 and one written in A.D. 1278 which bear the later, open-topped form of *dha*; one of the manuscripts dated 1276 and the manuscript dated 1278 bear in addition to the newer *dha* the archaic form of *dha*. One also finds the new open-topped *dha* in the British Museum manuscript no. 1439, dated 1286; see Bühler's Table VI, C. XII.

²⁷ Bendall (1992: xxv) records that a manuscript from A.D. 1065 presents the first example of the modern Nepalese *śa*.

On the basis of the above, and supported by the other archaic conjunct formations that occur in the script, it seems reasonable to place ms P in the late twelfth or thirteenth century. Paleographical specifics include prescript *r* conjoined with *tta*, *ma*, *ya* and *va* (superscript *r* is alternatively added to these *akṣaras*);²⁸ alternative forms of medial vowels, viz., two forms of medial *ā*, four of *e*, five of *o*, and three of *ai*; medial *ū* formed as two mirrored right angles joined to the centre-right of the consonant *akṣara*, i.e., a short horizontal line attached to a longer upward-extending vertical above a short horizontal line attached to a longer downward-extending vertical line (predominantly used with *r*, *śr*, and *br*); and stylized final *m* plus *virāma*.²⁹

The *akṣara*-numerals employed in ms P (termed “letter-numerals” by Bendall to distinguish them from “figure-numerals,” i.e., numbers from the decimal system) also seem to point to a date earlier than that assigned by Winternitz and Keith, and I fail to see that the specific records in Bendall’s charts would support their estimate of a late-fourteenth-century date. They assert that the *akṣara*-numerals in the Cambridge manuscripts dating from A.D. 1360 and 1385 best correspond with the *akṣara*-numerals in ms P, but in many cases this statement is simply erroneous. Only for the numbers 12 and 13, and then 102 and 103, does ms P attest, as part of these numbers, the *akṣaras* representing 2 and 3, viz., *dvi* and *tri*,³⁰ as found in the manuscripts dating from A.D. 1360 and 1385; for all other instances of 1, 2 or 3, the forms found in the older manuscripts are used. The 2 and 3 of the first two folios of ms P are also written in the old style,

²⁸ The same prescript *r* occurs in a Nepalese manuscript dated 1119 described in Pant 2000: 100f., in the previously mentioned Pañcarakṣā manuscript from Year 53 of Rāmapāla’s reign (c. A.D. 1128), and in the Pañcarakṣā manuscript written in Kathmandu in NS 255 (= A.D. 1135).

²⁹ This stylized *m-virāma* has also been described as a type of *anusvāra*. In ms P, where it is written as a small circle with a stroke beneath it which slopes downward to the right, it is only used in final position, never within a word, and only at the end of a sentence. It is clearly understood by P’s scribe as a stylized *m-virāma*, because it is used alternatively with a miniature *m* with a sloping line / *virāma* beneath it. I take the stylized *m-virāma* in ms P to be a development of the miniature *m-virāma*.

³⁰ *dvi* and *tri* already appear in the manuscripts dated A.D. 1165 and 1205.

and the form of 1 found in the two manuscripts from the fourteenth century does not appear anywhere in ms P. The *akṣara*-numeral for 4 corresponds to that of manuscripts from the years A.D. 1008, 1065, 1139 and 1165, yet is also close to that of the A.D. 1205 and 1385 manuscripts. The *akṣara*-numeral for 5 resembles that from A.D. 1205, but shows also similarity with that from 1385; it is different from the *akṣara*-numeral for 5 attested in the A.D. 1360 ms. The *akṣara*-numeral for 6 can be seen to correspond with that from the years A.D. 1008, 1065, 1139, 1165, and 1205, less with that from A.D. 1360, and not with that from A.D. 1385. The *akṣara*-numeral for 7 has unique features not found in Bendall's charts, taking a form between that of the *akṣara*-numeral for 7 of A.D. 1165 and 1205; it can at times also be compared to (were it not for its straight horizontal top) that of A.D. 1360. The *akṣara*-numeral for 8 compares to that of A.D. 1360 but has a much longer tail; the same form, however, can already be seen in the manuscripts from A.D. 1008, 1065 and 1139. The *akṣara*-numeral for 9 is in a form between that of A.D. 1205 and that of 1385, and is completely different from that of A.D. 1360. The *akṣara*-numeral for 10, appearing as the *akṣara*-numeral for 9 with a small circle for zero under it, corresponds with that of A.D. 1205 but not with that of the manuscripts from the 1300s. The *akṣara*-numeral for 20 is best represented by the forms of the *akṣara*-numeral from the eleventh and twelfth centuries, and is different from those of the thirteenth and fourteenth centuries. The *akṣara*-numeral for 30, with a straight horizontal line topping it, corresponds with the *akṣara* numeral from A.D. 1165. The *akṣara*-numeral for 40 is presented in the older form shown for the manuscripts of the eleventh and twelfth centuries. The *akṣara*-numeral for 50 does not change much over the centuries and can be compared to the 50s of the eleventh through fourteenth centuries. The *akṣara*-numeral for 60 again has unique features and, although it is similar to *akṣaras* of both the eleventh and fourteenth centuries, cannot be said to correspond more with one than another. The folios for the 70s have been lost. The *akṣara*-numeral for 80 is in the form presented in the majority of the manuscripts from the eleventh and twelfth centuries and in the A.D. 1360 ms, but is different from that in the A.D. 1385 ms. The *akṣara*-numeral for 90 compares to that from A.D. 1165 and 1360, not to that from A.D. 1385. 100 also

exhibits unique features, but compares somewhat to that of A.D. 1165 and 1360, and much less to that of A.D. 1385.

On the basis of Bendall's charts, the latter half of the fourteenth century is too late a date for ms P.³¹ Unfortunately, Bendall did not have access to manuscripts dating from the first half of the fourteenth century that employed *akṣara*-numerals. There is, however, still enough evidence from his *akṣara*-numeral charts to support a late-twelfth- or thirteenth-century date for P. The introduction of *dvi* and *tri* into the numbers 12 and 13 appears to indicate that the manuscript likely does not predate the latter half of the twelfth century, a conclusion also arrived at during the examination of the *akṣara*-numerals. That *tr* (= 5) has devolved to a rather grotesque form of *hr* suggests again a late-twelfth-century terminus a quo or, according to Bendall's charts, a thirteenth-century date. *phra* (= 6) has lost the form it had in the tenth and early eleventh centuries but has not yet transformed into the *bhra* it becomes by the later fourteenth century; it retains the straight lines shown in the intermediary form of the late 1100s and early 1200s. *gra* (= 7) has gained the extra vertical stroke first evidenced in the A.D. 1165 ms, and is presented at times with the wavy version of this stroke that appears by the early 1200s; it retains the straight lines in the rest of the *akṣara* and so has not reached the late-fourteenth-century stage in which it degenerates into the *akṣara n̄a*, but it does attest one or two short horizontal lines connecting the extra vertical line to the rest of the *akṣara*, thus certainly anticipating the change into *n̄a*. A later form of 8 occurs in ms P, but at the same time we find that it retains the old form of 20, already replaced in the A.D. 1205 manuscript. Although, as stated, any conclusion regarding the date on the basis of a comparison with the few manuscripts examined by Bendall has to be a tentative one, once again the late 1100s or 1200s would seem the most attractive years in which to place ms P.

³¹ See also the "System of Figures in Mss. Discovered" in R. Sāṅkrtyāyana's article "Second Search of Sanskrit Palm-Leaf Mss. in Tibet" in the *Journal of the Bihar and Orissa Research Society* 23 (1937) and Bühler 1896: Tafel IX ("Zahlzeichen"). These charts do not supply additional information for the dating of ms P.

This analysis, which demonstrates that the manuscript bears signs of being at least a century earlier than Winternitz and Keith's estimate, is supported by the learned opinion of Dr. Mahes Raj Pant, an expert in Nepalese paleography. Curious to know if a second opinion would support my conclusions, I sent photocopies of a few folios of ms P to Kathmandu to be examined by Dr. Pant. He informed me that ms P's script is more recent than that of a manuscript of the Amarakośa dating from A.D. 1119,³² but definitely too archaic to be from the fourteenth century, and on the basis of the folios sent suggested, in agreement with my general estimate, the thirteenth century as the most probable time period. At a later meeting in Vienna during which we compared more digitized images of ms P with Pant's photograph of a twelfth-century Nepalese inscription, he noted that the archaisms in ms P's script indeed indicate that the manuscript could have been written in the latter half of the twelfth century.

Ms Q

Ms Q is valuable for the reconstitution of the text of the PsP not only because it preserves many reliable readings but because it has suffered minimal damage, and lacks only four folios. It attests text for many of ms P's missing folios and numerous damaged passages.

Ms Q is regrettably at this point in time not available to the larger scholarly community; I do not know if it has been microfilmed. In 2001, while on a trip to Lhasa with a team of scholars from Taishō University, Dr. Yoshiyasu Yonezawa was allowed to view the manuscript, which was at that point in time kept in the Potala Palace, and granted permission to make a hand-copy of its text. Dr. Yonezawa kindly provided me with a copy of his hand-copy of ms Q's first chapter of the PsP when I was on a research stay in Japan in 2011.³³ In addition to the text of ms Q, the hand-copy records all

³² A few folios of the manuscript are reproduced in Pant 2000: 61-66.

³³ All of my comments about the manuscript and its readings are based on the hand-copy of Q's first chapter, on the brief description of Q in Yonezawa 2005b, and on personal communication with Dr. Yonezawa. I do not have access to other chapters

damage to the manuscript, as well as unclear *akṣaras*, the scribe's deletions and corrections, and all marginal insertions; also noted in it are readings from de La Vallée Poussin's edition of the PsP wherever Q attests a variant reading.

Yonezawa (2005b: 160) describes the manuscript as follows:

Material: Palm leaf

Size: 4.5 x 57 cm.

Line per folio: 7-9

Physical condition: 83 leaves. The 10th, 16th, 43rd and 86th leaves are missing. The 85th folio ends with *saṃskṛtam aprati°* (= LVP 593.5). The right edge of some leaves is defect, thereby 7-8 *akṣaras* on that part are missing.

Script: Nepālī(?)

The first chapter of the PsP in ms Q originally comprised 14 folios. As Yonezawa states in his description above, folio 10 (= PsP_M §91-§102 first sentence [= PsP_L 59.4-66.9]) is missing, thus leaving 13 folios. The right and left edges of folio 1 have broken off, with the result that 7-14 *akṣaras* are missing from each line; the right edge of folio 2 is broken, affecting 6-8 *akṣaras* per line. The first chapter colophon reads *ācāryacandrakīrttipāḍoparacitāyāṃ prasannapadāyāṃ madhyamakavṛttau pratyayaparīkṣī nāma prathamam prakāṣaṃ samāptam* (sic).

Scribal Error and Correction

As testified to by the mistakes Q shares with P, the text of the PsP had already accumulated a number of errors, some grave, by the time ms Q's scribe arranged his exemplar and poised his pen for writing. Q's text is occasionally marred by errors of dittography and haplography, as well as mistakes caused by the occasional misreading of similar *akṣaras* (the latter hypothesized on the basis of specific mistakes in Q). The most frequent problem is eyeskip, which occurs much more often than in ms P; it usually involves only one

of Yonezawa's hand-copy, and thus am unable to refer to relevant wording in Q's later chapters, e.g., in cases of first-chapter citations that also appear later chapters.

akṣara (and thus in the cases of *madhyamaka* written as *madhyaka* or *nāgārjuna* written as *nārjuna* is relatively insignificant) but not infrequently is responsible for the loss of two or three *akṣaras*, or entire words, in one case more than three sentences. When the scribe notices that he has made a mistake, he erases the concerned *akṣara*(s) and rewrites the text. A number of *akṣaras*, words and sentences, some of which may be from a second hand, have been written in the margins. This marginal material is usually enclosed within two “x”s and followed by the line-number it pertains to, with the point of insertion marked in the text with an “x”. On the problem of contamination in ms Q, see below Manuscript Relationships.

Script and Date

Dr. Yonezawa tentatively describes the script as old Nepalese. He informs me that it is written in a flat-topped style, not in the hooked style shown by ms P. It attests the archaic *gha* with an indentation in its bottom (like P’s *gha*) as opposed to the later style that sets the indentation on the left side. Its initial *e* never occurs in the archaic, closed form. *dha* is always written with an open top (unlike P’s *dha* which is primarily written in the older form) and *tha* always appears in a form in which the upper loop has diminished in size and is pulled upwards, away from the lower, in anticipation of the modern style (unlike P’s *tha* which remains in the older form).

Since Q’s last leaf is missing, a final colophon is not available. On the basis of the admittedly very limited information about the script, one is inclined to conjecture that ms Q is more recent than ms P. Further information about the script and more detailed conclusions regarding Q’s age will hopefully be made available to scholars in the future.

Paper Manuscripts

Mss A-N

All of the paper manuscripts were copied in Nepal, presumably in the Kathmandu Valley. The close relationships between them are evident in many of the aberrations in the text they transmit and in specific features external to this text. All of them bear the same basic colophon, which identifies the work as the Prasannapadā, the Madhyamakavṛtti.³⁴ All but mss A, C and D present in their upper left margins, where one might expect the work's title, the word *vinaya* or its variant *vineya*,³⁵ or the abbreviations *vi.sū* or *vi.ya*. Ms G has *vinaya* in the left margin and *sūtra* in the right. Given that B, J and L exhibit *vinaya* (L) and *vineya* (B, J), it can be assumed that both ms λ, i.e., J and L's common ancestor (see Stemma), and ms κ, from which B and ms λ descend, also identified the work as a/the Vinaya Sūtra. The reasons for this identification are unknown. In ostensibly the first reference to the PsP by a European scholar, the work is misidentified, probably due to reliance on our ms M and/or Nepalese informants: Brian H. Hodgson, in an essay first published in 1828, includes in his list of Buddhist literature of Nepal the annotated entry “*Vineya Sūtra*, containing an account of the Bodhi charyā (Buddhism) author Chandrakirti, Achārya. It is equivalent to the Vyāsa Sūtra of the Brahmans.”³⁶ (This is corrected in the 1874 reprint of the essay to “*Vinaya Sūtra*, Treatise on Discipline. Author Chandra Kīrti Achārya. It is equivalent to the Vyāsa Sūtra of the

³⁴ Ms K is incomplete and thus without a final colophon, but it shares its chapter colophons with the other manuscripts.

³⁵ The manuscript identified during the NGMCP cataloguing work attests *vainaya*. In 2005 I recorded that the initial pages of the unlocatable “Ōtani manuscript” present *vainaiya*.

³⁶ Hodgson 1828: 431.

Brahmans.”³⁷) Eugène Burnouf, writing just prior to 1844 about the content of the PsP, in the footnotes and prose to his “Introduction à l’histoire du Bouddhisme indien” similarly and repeatedly refers to the title of the work borne by the manuscript he is using (= ms M, given to the Société Asiatique in 1837 by Hodgson)³⁸ as the “Vinaya sūtra.”³⁹ Burnouf is, however, aware that the reference to the Vinaya is misleading, and informs his reader that even though “Vinaya patra” appears on the first page of his manuscript and the title is given as “Vinaya sūtra” in the list of works discovered and received by Hodgson, neither of these titles appears within the work itself:

Mais aucun de ces titres ne se retrouve dans l’ouvrage même; le seul que je rencontre à la fin des chapitres est *Madhyamaka vṛtti*, ou Explication de la doctrine Madhyamaka ou Madhyamika, ouvrage composé par l’Âtchârya Tchandra kīrti. Quelques lignes d’introduction nous apprennent que le *Madhyamaka vṛtti* est un commentaire qui porte sur des Kârikâs ou axiomes mémoriaux dont l’auteur est Nâgârdjuna. C’est très-probablement à ces Kârikâs que s’applique le nom de *Vinaya sūtra* ou *Vinaya patra*, qui est resté à notre volume, malgré le témoignage du manuscrit lui-même.⁴⁰

³⁷ Hodgson 1874: 20 (the chapter “Notices on the Language, Literature and Religion of Nepal and Tibet” from which the above entry is quoted, is a reprint of the earlier version [with corrections and improvements] published in *Asiatic Researches* 16 [1928]: 409ff. [reprinted in Hodgson’s *Illustrations of the Literature and Religion of the Buddhists*, Serampore, 1841, p. 1ff.]) Pandit Amṛtānanda of Lalitpur, who facilitated Brian Hodgson’s study of Buddhism and helped him to amass his collection of manuscripts, was certainly aware of the title of the work: when he copied passages from three chapters of the PsP at Hodgson’s request he carefully copied the chapter colophon before each passage. My thanks to Iain Sinclair for the reference and a scan of the page and a half copied by Amṛtānanda for Hodgson (Hodgson Papers, vol. 28, India Office Library in London).

³⁸ Hodgson presented the Société Asiatique with 147 manuscripts in 1837; see Hunter 1896: 266f.

³⁹ See, e.g., Burnouf 1844: 545, n. 1, 560, nn. 1-4, etc.

⁴⁰ Burnouf 1844: 559. English translation in Buffettrille and Lopez 2010: 508f. Note also Burnouf 1844: 562, where he writes, “L’examen du Vinaya sūtra, ou plutôt du Madhyamika vṛtti, commentaire du Vinaya sūtra, ...”

In the right margins of the versos of mss A, B, E and M the respective scribes have written the word *guruḥ*; *guru* appears in D, H, I and L. Ms F's scribe has written *rāmaḥ* in the right margins of four folios at the beginning of the manuscript. Copyists considered such words to bestow auspiciousness on the scribal undertaking and the manuscript in general.⁴¹

It remains a mystery, given that philosophical texts like the PsP are no longer studied by Newar Buddhists in Nepal, and are not known to have been studied there in recent centuries, why mss B, D, J and L and the ten manuscripts of the PsP that descend from J and L (twelve if we include the manuscript identified by the NGMCP and the manuscript shown to me in Kyoto) were copied in Kathmandu and/or environs in the eighteenth and nineteenth centuries. Philosophical texts, unlike *sūtras*, were not usually copied for the accumulation of merit. It is tempting to conjecture that one or two Newar Buddhist teachers in the Kathmandu Valley familiar with Madhyamaka thought decided to attempt to revive the dying tradition of philosophical study by teaching the PsP to his/their students, and passed on personal exemplars to the students for copying, these copies being used as the basis for further copies.⁴² I have been informed, however, that the study of the PsP at such a late date in Nepal, while not impossible, is unlikely, and that it is more probable

⁴¹ Cf. Kragh 2006: 38, n. 39. Cf. also the Ānanda Rāmāyaṇa, Book 7, Canto 21 (cf. Raghavan 1998: 111), where Lava asks Vasiṣṭha why scribes write “*śrī rāma*” on each folio of the manuscripts they copy, and is told that these words remove all mistakes and are sanctifying.

⁴² One recalls the observations of Richard Garbe (1925: 102) during a trip to India in the early nineteenth century. He records upon visiting traditional teaching arenas, “Die Klassen befanden sich teils im Freien teils unter Bambushütten, einige auch in Lehmhäusern; überall sassen die Knaben, grösstenteils im Alter von 10-16 Jahren, auf dem Erdboden, sowie auch die Pandits, von denen einheimische Grammatik, Poetik, Philosophie und anderes gelehrt wurde. Die Leitfäden und die Texte, die dem Unterricht zu Grunde lagen, waren fast nur in Handschriften vorhanden, freilich in ganz modernen Vervielfältigungen.”

that the manuscripts were copied at the request of European scholars stationed in or visiting Nepal.⁴³

Ms A

National Archives, Kathmandu (catalogue no. 3-643).

Filmed by the Nepal-German Manuscript Preservation Project in 1984 (reel no. A 916/5).

Described in Tsukamoto, Matsunaga and Isoda.⁴⁴

Script: Devanāgarī

Physical description: 193 folios; 32.5 x 16.2 cm.; Nepalese paper; 11 lines per folio. The first chapter ends on folio 27v. *mā. śā. vyā.* (ostensibly an abbreviation for *mādhyamikaśāstravyākhyā*) is written in the upper left margin of each verso, *guruḥ* in the lower right margin of each verso. The folio number for the respective page is written under both *mā. śā. vyā.* and *guruḥ*.

Colophon (corrected): *āryacandrakīrtipādaparacitāyāṃ prasanna-padāyāṃ madhyamakavṛttau dṛṣṭiparīkṣā nāma saptaviṃśatitamam prakaraṇam samāptam || || samāptam cedam madhyamakaśāstram sakalalaukikalokottarapravacanānītaneyārthavyākhyānanaipuṇya-viśāradaṃ śrāvakaṃpratyekabuddhānuttarasamyaksaṃbuddhabodhi-maṇḍāsanadāyakaṃ iti ||*

The manuscript is not dated.

Tsukamoto et al.⁴⁵ note correctly that the *Mādhyamikavṛtti* entry no. 140 of the Bīr Library⁴⁶ is equivalent to three entries in the

⁴³ I am grateful to Mahes Raj Pant and Iain Sinclair for their comments on the possible reasons behind the production of the PsP paper manuscripts.

⁴⁴ Tsukamoto et al. 1990: 238, item 5.

⁴⁵ Tsukamoto et al. 1990: 237, item 1.

⁴⁶ The Bīr Library (Vīrapustakālaya), named after the Nepalese Prime Minister Bir Samsar Jung Bahadur Rana who founded it shortly after Cecil Bendall's stay in Nepal in 1884, is also known as the Durbar Library. See the Introduction in Grünen-

Kathmandu National Archives catalogue, viz. Bṛhatsūcīpatra nos. 3-643 (my ms A), 3-299 (my ms E), and 3-598 (my ms F). Tsukamoto et al.⁴⁷ also refer to a Madhyamakavṛtti manuscript recorded by Śāstri (1915: 242) amongst the then “not yet registered” manuscripts of the Durbar Library.⁴⁸ This manuscript is said to be written on Nepalese paper in Nevārī script, to measure 13 x 7 inches, and to consist of 163 folios, 11 lines per folio. Grünendahl includes the manuscript in his *Concordance* with the additional information that the manuscript was filmed by the NGMPP as reel number A 916/5, i.e., the reel number for my ms A, and refers his reader to the Bṛhatsūcīpatra Vol. 7, 2, p. 127, no. 174, of the National Archives.⁴⁹ This Bṛhatsūcīpatra entry has the catalogue number 3-643 (the catalogue number for my ms A) and the additional information recorded there states that the manuscript is written in Devanāgarī—not in Nevārī, the script Śāstri, Tsukamoto et al., and Grünendahl recorded for it—and further notes the manuscript as containing 193, not 163 folios. Thus Śāstri’s Durbar Library Madhyamakavṛtti entry can only be yet another, though faulty, record of my ms A.⁵⁰

Ms B

Private collection of Āśā Kājī Vajrācārya of Patan, Nepal.⁵¹

dahl 1989 and Jacques May’s review of Grünendahl’s *Concordance*. May (1991: 152) notes, “Elle fait maintenant partie des Archives Nationales du Népal, mais elle y a conservé son individualité.”

⁴⁷ See Tsukamoto et al. 1990: 238, item 6.

⁴⁸ See also Grünendahl’s reprint of the catalogue (1989: 720).

⁴⁹ See Grünendahl 1989: CXI.

⁵⁰ Śāstri (1915: 242), noting in his manuscript description that “Prof. Louis de La Valle (sic) Poussin is editing it in the Bibliotheca Buddhika” (sic) likely intends to refer to Poussin’s editing of the text in general rather than to assert (erroneously) that he was utilizing this specific manuscript.

⁵¹ For information on Āśā Kājī Vajrācārya, see Mr. Bidya Bhushan Bajracharya’s (1995: 12-14) “A Brief Biography of Pandit Vaidya Asha Kaji Bajracharya.”

Filmed by the Nepal-German Manuscript Preservation Project in 1981 (reel no. E 1294/3).

Described by Takaoka⁵² (catalogue no. KA 45, microfilm reel no. R-KA 1) and by Tsukamoto et al.⁵³

Script: Devanāgarī

Physical description: 207 folios; 31.8 x 12.7 cm.; Nepalese paper; 9-10 lines per folio. The first chapter ends on folio 28v. *vineya*. is written in the upper left margin of each verso folio, *guruḥ* in the lower right margin of each verso folio. The folio number for the respective folio is written under both *vineya*. and *guruḥ*.

Colophon: as A (*ācārya* for *ārya*). The colophon continues with the specifics of the date:⁵⁴ *nandeṣvaṅke tape śukle vāṇīthau samālikhet || vineyasūtram ity uktaṃ jvālāmunir idaṃ param || sarvasūtrāntare [']dṛṣṭvā śāstreṣu nīpunaṃ kṛtam || jñānodayam ācāryasya sat-jñānena dhīmatā || śrīr astu || || śreyo 'stu samvat 959 māghaśukla-śrīpaṃcamī ādityavāra*

Date: N.S. 959 (= A.D. 1839)

Ms C

National Archives, Kathmandu (catalogue no. 5-32).

Filmed by the Nepal-German Manuscript Preservation Project, 1971 (reel no. B 90/3).

⁵² See Takaoka 1981: 19. Takaoka's filming took place from 1975 to 1980.

⁵³ See Tsukamoto et al. 1990: 238, item 12.

⁵⁴ Kashinath Tamot, previously a staff-member of the NGMPP (now employed with the NGMCP) in Kathmandu, kindly deciphered the date given here. He explains: *nanda* = *Nanda* (the sibling kings of Pāṭaliputra) = 9; *iṣu* = arrow = 5; *aṅka* = figure = 9; *tape* (for *tapasi*) = *tapas* = the month of Māgha; *vāṇī* = Sarasvatī; Śrīpaṃcamī = the day Sarasvatī is worshipped. The date is given again in numerical form and in its more common form following the words *śrīr astu*. My thanks also to Prof. Alexander von Rospatt for arranging for the dating of this manuscript, and for other valuable information he shared with me based on his work in Nepal.

Described by Tsukamoto et al.⁵⁵

Script: Nepalese

Physical description: 252 folios; 41 x 11 cm.; Nepalese paper; 6 lines per folio. The first chapter ends on folio 36r. Illustration of four-armed yellow Prajñāpāramitā in the centre of folio 1v.⁵⁶ Folios numbered in the centre left and centre right margins of verso folios using respectively the older *akṣara* numerals and relatively modern figure numerals.

Colophon: as A⁵⁷

The manuscript is not dated.

Ms D

Keshar Library, Kathmandu (catalogue no. 9-182). The title according to the catalogue and the title on the separate “title” page is *sakalpravacanārthasamgraha* (corrected).⁵⁸ The title on folio 1r is given as *prajñāpāramitāṭīkā*.

⁵⁵ See Tsukamoto et al. 1990: 238, item 7.

⁵⁶ Pītaprajñāpāramitā is frequently found adorning book-covers and manuscripts in Tibet and Nepal; examples may be seen, e.g., in the exhibition catalogue *Tibetische Buchdeckel* (see Grönbold 1991). Antoinette K. Gordon (1959: 74) describes her as holding her inner two hands in the *dharmacakramudrā*, with a book in the outer left hand and either a *mālā* in the right hand or holding the right in the *abhayamudrā*. In ms C’s illustration she holds a *mālā*. On the various forms of Prajñāpāramitā, see, e.g., Conze 1968.

⁵⁷ The colophon continues on with: *ye dharmmā hetuprabhavā hetus teṣāṃ tathāgataḥ || hy evadat teṣāṃ yo nirodha evaṃvādī mahā[śra]maṇaḥ ||*

⁵⁸ This title was presumably added once the manuscript was brought to the Keshar Library; underneath it are recorded other statistics of the manuscript such as its Keshar Library catalogue number, that it is a “*baudhdhagrantha*” and, erroneously, that it is in Nāgarī script. De Jong (1979: 542) attributes to a scribe the text *ācārya-candrakīrtipāḍoparacitā sakalpravacanārthasamgrathanamadhyamakaśāstrastutiḥ parisamāptā*, etc., which follows the so-called Madhyamakaśāstrastuti (included after the PsP colophon in ms D). The individual who recorded the title for the separate title page appears to have assumed that the words printed here in bold

Filmed by the Nepal-German Manuscript Preservation Project, 1975 (reel no. C 19/8).

Script: Nepalese⁵⁹

Physical description: 111 folios; 39 x 15.9 cm.; Nepalese paper; 13 lines per folio. The first chapter ends on folio 15r. The second title folio (= folio 1r) gives *prajñāpāramitāṭīkā* as the title; under this is written “*patra — 113.*” The scribe numbers folio 65 as 66 and thus the folio numbering from “66” on is off by a folio. Half of folio 112v (actually folio 111v) and the folio numbered 113 (actually 112r) contain the text for the *Madhyamakaśāstrastuti*.⁶⁰ The versos are numbered in the centre right margin and on the majority of the folios *guru* is written above each number.

Colophon: as A

The ms is not dated.

This manuscript was discovered by Giuseppe Tucci⁶¹ and a photocopy of it was used by J.W. de Jong to make his edition of the MMK (1977) and to compile his “Textcritical Notes on the *Prasannapadā*” (1978).

indicate the title of the entire work contained by the manuscript, i.e., the PsP together with the final *stuti*.

⁵⁹ See also the manuscript and script description in Kragh 2006: 38f. Kragh concludes that the manuscript may belong to the late nineteenth or twentieth century.

⁶⁰ The colophon is followed by the fourteen stanzas given the name *Madhyamakaśāstrastuti*. For the Sanskrit and Tibetan text and a French translation, see de Jong 1979: 541-550.

⁶¹ The library of the Oriental department of the Istituto Italiano per l’Africa e l’Oriente holds a photographic copy of the manuscript and kindly sent a copy of this copy to me, and J.W. de Jong generously sent me his wife’s romanization of the first chapter of the copy of the manuscript lent to him by Tucci. I was thus able to compare both de Jong’s copy of ms R and the Rome copy of the Tucci manuscript with the NGMPP film and to confirm that the manuscript found by Tucci and used by de Jong is indeed the manuscript of the Keshar Library in Kathmandu.

Ms E

National Archives, Kathmandu (catalogue no. 3-299).

Filmed by the Nepal-German Manuscript Preservation Project, date of filming not recorded (reel no. B 88/6).

Described in Tsukamoto et al.⁶²

Script: Devanāgarī

Physical description: 161 folios; 35 x 14 cm.; Nepalese paper; 11 lines per folio. The first chapter ends on folio 23r. Written in the upper left margin of each verso folio is, on folio 1v, *viyana*, on folios 2 to 47, *vinaya*, and from folio 48 on *vineya*; *guruḥ* is written in the lower right margin of each verso folio. The number for the respective folio is written under *guruḥ*.

Colophon: as A

The manuscript is not dated.

Ms F

National Archives, Kathmandu (catalogue no. 3-598).

Filmed by the Nepal-German Manuscript Preservation Project, 1984 (reel no. A 916/6-A 917/1).

Described in Tsukamoto et al.⁶³

Script: Devanāgarī

Physical description: 145 folios; 31 x 15.7 cm.; Nepalese paper; 12 lines per folio. The first chapter ends on folio 22v. *vinaya* is written in the upper left margin of each verso folio up to folio 70; folio 71 has in its place *vinamya*; folios 72 and 73 *vineya*; from folio 74 on *vi.ya*; *rāmaḥ* is written above the folio number in the lower right

⁶² See Tsukamoto et al. 1990: 238, item 3.

⁶³ See Tsukamoto et al. 1990: 238, item 4.

margin on the versos 1, 3, 4 and 5. The number for the respective folio is written under *vinaya* and its variants and also appears in the lower right margin.

Colophon: as A, then continues with *śubham astu naranae varṣaghasre nabhā saptamī nīlike budhadine ṣaḍānaṃdalikhitaṃ* (sic) *sūtram uttamam*. This final part of the colophon includes the date the manuscript was copied, but my correspondents in Nepal were not able to determine the meaning of *naranae* as a specific year.⁶⁴

Ms G

Private collection of M.V. Vajrācārya, Kathmandu.

Filmed by the Nepal-German Manuscript Preservation Project, 1983 (reel no. E 1478/2). The catalogue card adds that *vinayasūtra* is written in the margin.

This manuscript was also filmed by the Institute for Advanced Studies of World Religion (IASWR) in New York under the film strip number MBB-1971-62.⁶⁵

Described in Tsukamoto et al. where the IASWR film is referred to and the date of the manuscript is given as N.S. 880.⁶⁶ This date appears to be based on a misunderstanding: The IASWR information sheet for the manuscript gives +880 as the number of years to be added to a Nepal Samvat date for a reckoning of the corresponding year of the Common Era, but does not enter a date for the manuscript. No date is indicated in the manuscript colophon.

Script: Nepalese

⁶⁴ “The excellent sūtra was written by Ṣaḍānanda in the year Naranae (=?), [in the month of] Śrāvaṇa, Kṛṣṇasaptamī Budhavāra.”

⁶⁵ Copies of this manuscript, as well as of mss D, H, I, J and K, were used by Saito (1985) to correct a number of *kārikās* of the MMK.

⁶⁶ See Tsukamoto et al. 1990: 238, item 8.

Physical description: 231 folios; 33.7 x 9.4 cm.; Nepalese paper; 7 lines per folio. The first chapter ends on folio 34r. *vinaya* is written in the upper left margin of each verso, *sūtra* in the lower right margin. The number for the respective folio is written under both *vinaya* and *sūtra*.

Colophon: as A

The manuscript is not dated.

Ms H

Tokyo University Library (no. 250).

Described in Matsunami⁶⁷ and Tsukamoto et al.⁶⁸

Script: Devanāgarī

Physical description: 246 folios; 12 x 5 inches; Nepalese paper; 8-9 lines per folio. The first chapter ends on folio 34v. *viyana* is written in the upper left margin of the first verso, *vinaya* in the upper left margin of the following versos (fol. 134 omits *vinaya*, fol. 135-140 have *vi-ne*, fol. 141-224 *vineya*, 224 to the end *vinaya*); *guru* is written in the lower right margin of the versos. The number for the respective folio is written under both *vinaya* and *guru*.

Colophon: as A

The manuscript is not dated.

Ms I

Tokyo University Library (no. 252).

Described in Matsunami⁶⁹ and Tsukamoto et al.⁷⁰

⁶⁷ See Matsunami 1965: 94, 356-7.

⁶⁸ See Tsukamoto et al. 1990: 239, item 13.

Script: Nepalese

Physical description: 303 folios; 12 x 4 3/4 inches; Nepalese paper; 8 lines per folio. The first chapter ends on folio 40v. *vinaya* is written in the upper left margin of versos, *guru* in the lower right margin of versos. The number for the respective folio is written in the centre of the right margin of versos. Rectos are stamped at the bottom with “Belongs to Nudima Nundu.”

Colophon: as A

The manuscript is not dated.

Ms J

Tokyo University Library (no. 251).

Described in Matsunami⁷¹ and Tsukamoto et al.⁷²

Script: Nepalese

Physical description: 241 folios; 14 1/4 x 3 1/2 inches; Nepalese paper; 6 lines per folio. The first chapter ends on folio 34v. *vineya* is written in the upper left margin of each verso. The folio number for the respective folio is written under *vineya* and in the centre of the right margin of versos. Folio 1v has an empty space in its centre that approximates the space taken up by ms C’s illustration of Prajñā-pāramitā.

Colophon: as A, then continues:⁷³ *śubham || ye dharmā hetuprabhavā hetun teṣān tathāgataḥ || hy avadat teṣām yo nirodha evamvādī mahā-*

⁶⁹ See Matsunami 1965: 95, 356-7.

⁷⁰ See Tsukamoto et al. 1990: 239, item 15.

⁷¹ See Matsunami 1965: 95, 356-7.

⁷² See Tsukamoto et al. 1990: 239, item 14.

⁷³ The date is written after the *maṅgala* citation *ye dharmā*, etc. (Vin I.40; Mahāvastu III.62; see Lamotte 1980: 2164). It is stated that the manuscript was finished “on the day of Nepal Samvat 851 (A.D. 1731) Caitraśuklapūrṇimā Jyeṣṭhā Nakṣatra Śukravāra.” The learned Kashinath Tamot of the NGMPP/NGMCP in Kathmandu

śramaṇaḥ || || *nepālābde nilāhāre tanurahite paṅkodbhavotpanna-khaṇḍe rākāyām māsi caitre dviradavahanabhe kāvyā ghasrāntaghasre* || *bhāṣā vyanvayojjovyayabhavajakakaivallyadovīnanajī pūstaṃ vaineyasūtraṃ vyalikhad atim udā śāstrasīṅhasya prītyai*⁷⁴

Date: N.S. 851 (A.D. 1731)

Ms K

Institute for Advanced Studies of World Religions (microfilm no. MBB-1973-117).

Described in Tsukamoto et al.⁷⁵

Script: Nepalese

Physical Description: 142 folios, 34 x 8 cm.; Nepalese paper; 7 lines per folio. The first chapter ends on folio 33r. *vinaya* is written in the upper left margin of versos. Folio numbers are written in the centre of the right-hand margins of versos.

Colophon: the manuscript is incomplete and ends with folio 142v.

The manuscript is not dated.

interpreted the date given in the colophon as follows: *nepālābde* = *nepāla* + *abda* = Nepal Samvat; *nilāhāre* = *anila* + *āhāra* = wind-eating = *sarpa* (serpent) = 8; *tanurahite* = *tanu* + *rahita* (without body) = *anaṅga* (bodyless) = 5 (Tamoto adds here that *anaṅga* or *kāmadeva* indicates the figure 13, but that here it seems to be used in the sense of *kāmaśara* “arrow of Kāma,” that is, 5); *paṅkodbhavotpannakhaṇḍe* = *paṅka* + *udbhava* + *utpanna* + *khaṇḍa* = *paṅka* (mud) + *udbhava* (production) = *paṅkodbhava* = *kamala* (lotus) + *utpanna* (born) = *paṅkodbhavotpanna* = born from the lotus = Brahṃā = Pitāmaha = 1 (*khaṇḍa*, states Tamot, has been added to refer to Brahmā; the scribe of ms J must have understood Pitāmaha as not just referring to Brahmā but also to his abode); *rākāyām māsi caitre* = the full-moon in the month of Caitra = Caitraśuklapūrṇimā; *dviradavahanabhe* = *dvi-rada* + *vahana* + *bha* = two-tusk + rider + Nakṣatra = elephant-rider (Indra) Nakṣatra = Jeṣṭhā Nakṣatra; *kāvyā* = Śukra, the preceptor of the Asuras = Śukrācārya = Śukravāra = Friday; *ghasrānta* = at the end of the day.

⁷⁴ I have not been able to decipher this final sentence.

⁷⁵ See Tsukamoto et al. 1990: 238, item 9.

Ms L

Cambridge University Library Add. 1483.

Described in Bendall⁷⁶ and Tsukamoto et al.⁷⁷

Script: Devanāgarī

Physical description: 178 folios; 41/2 x 14 inches; Nepalese paper; 9 lines per folio. The first chapter ends on folio 27v. *vinaya* is written in the upper left margin of versos, *guru* in the lower right margins of versos. The number for the respective folio is written under both *vinaya* and *guru*.

Colophon: as A

Date: N.S. 901⁷⁸ (A.D. 1781)

This is de La Vallée Poussin's Cambridge manuscript. He refers to it by way of the abbreviation "Cambr."

Ms M

Société Asiatique (No. 8).

Described in Filliozat⁷⁹ and Tsukamoto et al.⁸⁰

Script: Devanāgarī

Physical description: 189 folios; 440 x 130 mm.; Nepalese paper; 7 lines per folio. The first chapter ends on folio 26v. *vi.sū* is written in the upper left margin of versos, *guruḥ* in the lower right margin of

⁷⁶ See Bendall 1992: 114-117. Kragh (2006: 22, n. 22) notes that ms L was brought to the Cambridge University Library by Daniel Wright, the surgeon to the British Residency in Kathmandu from 1873-1876.

⁷⁷ See Tsukamoto et al. 1990: 237, item 2.

⁷⁸ The date is given only in numerical form. See also the manuscript description in Kragh 2006: 38.

⁷⁹ See Filliozat 1942: 12-13.

⁸⁰ See Tsukamoto et al. 1990: 238, item 10.

versos. The number for the respective folio is written under both *vi.sū* and *guruḥ*.

Colophon: as A⁸¹

The manuscript is not dated. Filliozat records, “Sans date (début XIX^e siècle). Provenance: Népal. –Don Hodgson, 1837.”

This is de La Vallée Poussin’s Paris manuscript. He refers to it as “Paris.”

Ms N

The Asiatic Society, Calcutta.

Described in Mitra⁸² (catalogue no. B 2) and Tsukamoto et al.⁸³

Script: Nepalese

Physical description: 188 folios, 16 x 4 inches; Nepalese paper; 7 lines per folio. The first chapter ends on folio 30r. *vinaya* is written the upper left margin of versos, the folio number for the respective page is written in the centre right margin of versos.⁸⁴

Colophon: as A

The manuscript is not dated.

This is de La Vallée Poussin’s Calcutta manuscript. He refers to it by way of the abbreviation “Calc.”

⁸¹ The colophon is followed by: *ye dharmā*, etc.

⁸² See Mitra 1971: 169f. Kragh (2006: 22, n. 22) notes that ms N was passed on to the Asiatic Society of Bengal (now Asiatic Society) by Brian H. Hodgson sometime between 1827 and 1845. See Hunter 1896: 352.

⁸³ See Tsukamoto et al. 1990: 238, item 11.

⁸⁴ The manuscript was used by a scholar in late 1994 and early 1995. This person marked many of the pages with crosses and the date to remind himself where he stopped each day, drawing some of his crosses in the body of the text over the *aḥṣaras*, certainly not a practice conducive to the preservation of manuscripts!

Scribal Error and Correction

The fourteen paper manuscripts contain a wide variety of forms of scribal interpretation and error. Many of the errors fit into the classical categories of eyeskip (*aberratio oculi*; *saut du même au même*),⁸⁵ haplography, dittography, metathesis, misreading of visually similar *akṣaras*, and substitution of acoustically similar *akṣaras*. The most prominent of the last category are errors involving the sibilants *ś*, *ṣ* and *s*. By referring to them as “acoustic” errors I do not intend to suggest that any of the manuscripts were dictated, which they clearly were not, but rather that the scribes, glancing from the exemplar to the folio they were writing on, sometimes wrote according to the pronunciation with which they were most familiar, possibly mentally uttering words and sentences as a retention aid. One might add to the list a type of error not dissimilar to eyeskip in that text is omitted but which is the result of a faulty co-ordination of mental activity and the physical act of writing: given that the scribes were quickly memorizing short portions of the exemplar’s text and thus copying by memory, text could be dropped when the visualized or mentally repeated memorized words were the main focus and the hand did not keep pace with the mental reading or speaking.⁸⁶

The main types of errors in the fourteen paper manuscripts written in either Devanāgarī or Nepalese script that occur in regard to visually similar *akṣaras* are well known to those who have worked with

⁸⁵ Instances of homoeoracron and homoeoteleuton are rare. Eyeskip primarily occurs between relatively proximate *akṣaras* within the same line. See Greetham 1992: 280 for Vinaver’s diagram of scribal copying and a few words regarding correction of its flaws.

⁸⁶ It might not be out of place to mention other mistakes that occur when the hand does not cooperate with the mental plan, and for which instances can be drawn from the slips and surprises occurring in one’s own writing (e.g., when one intends to write “cup of coffee” but writes “cuff...,” or intends to write “5” but is surprised to see that one has produced “4,” perhaps because a “4” had just been written or stands elsewhere on the page). Errors in this category are often similar to those of speech errors and like them tend to involve blending, anticipation, perseveration and omission (cf. Proto 2010). Such errors may not occur as often as the classical types, but they do appear to account for many of the lapses that cannot be explained by way of the usual categories of scribal error.

relatively recent manuscripts from Nepal. The copyist's misreading of imprecisely written *akṣaras* in the exemplar and his misinterpretation of correctly scribed forms stand behind many of the variants in the PsP paper manuscripts. Among the Devanāgarī manuscripts, the most common errors, to mention only a few, stem from a misreading or misinterpretation of the following *akṣaras* (here in a rough descending order of occurrence): *ca* and *va*; *pa*, *ya* and *ṣa*; *sa* and *ma*; *ta* and *na*; *sva*, *tva*, *sya* and *tya*; *śa* and *ṇa*; superscript *r*, *anusvāra*, medial *e* diagonal stroke, medial *i* curved stroke and *virāma* belonging to the line above; *nn* and *nt*; *pra*, *pu* and *pr*; initial *u* and *du*; *bha* and *nna*.⁸⁷ The Nepalese manuscripts share these errors and add to this primary group⁸⁸ errors such as those involving a confusion of *ca*, *va* and *ra*; *ka*, *ja* and *kṣa*; *kṣya*, *jya* and *hya*; *bha*, *dbha*, *ha* and *pha*; *tya*, *bhya* and *sya*.⁸⁹

The manuscripts occasionally attest variants involving *akṣara*-change due to the scribes having been influenced by the graphic features of the lower and upper extremes of the *akṣaras* of, respectively, the line above and the line below the one being recorded in the exemplar; the scribes mistook the parts of *akṣaras* extending down—or up—to the

⁸⁷ It should not be forgotten that corrections also enter a manuscript line on the basis of these similarities in letters. A dropped *anusvāra* may be picked up again in the next manuscript owing to a superscript *r* or a vowel marker in the vicinity being misread; a falsely recorded *ṣa* (for *pa*) may in the next copy of the manuscript be “erroneously” written as *pa*.

⁸⁸ The Nepalese-script manuscripts do not tend to confuse *bha* and *nna*. The Devanāgarī medial *e* diagonal stroke occurs in Nepalese script only as the secondary marker for the vowels *ai* and *au*, always in conjunction with another primary vowel marker.

⁸⁹ Nepalese-script manuscripts are in general also prone to confusions of *tta* and *ttu*, and *tya* and *tyu* when the *tt* and *ty* of these *akṣaras* are formed by adding a separate stroke underneath the main body of the *akṣara*. Mss C, J, and N present these *akṣaras* with the lower stroke attached to the main body and so avoid the problem. The scribes of mss G and D, on the other hand, often form these *akṣaras* with the lower stroke separate from the main body, and G's scribe, seemingly momentarily confused about the number of lower independent strokes he must write when two such *akṣaras* follow one another, tends to add an extra stroke which thus appears as a medial *u*; e.g., C's *prāptyatyupagamāt* (for *prāptyabhyupagamāt*) is copied into G as *prāptyutyupagamāt* and [ity] *atyupaga*^o (for *abhyupaga*^o) is copied as [ity] *utyupa-ga*^o.

line they were copying as being an integral part of the *akṣaras* they were in the process of writing. *virāmas*, the long downward strokes of certain *akṣaras* (*sa*, *ha*, *tya*, *la*, etc.) and the lower vowels *u* and *ū* of *akṣaras* of the line above, and superscript *r*, the upper markers of medial vowels and *anusvāras* belonging to the line below are at times reinterpreted as part of the *akṣara* being copied, such that vowels become added or change grades, superscript *r* and new *anusvāras* are mistakenly incorporated, and other corruptions are introduced into the text. Ms N's scribe is especially susceptible to being influenced by the long downward flourishes of the tails of the *akṣaras* *sa*, *ha*, *tya*, *la*, etc., of ms J, and thus prone to annexing new vowel-markers to his line of writing; for example, *nopalabhante* of J becomes *naupalabhante* in N on account of the long downward diagonal tail of J's *akṣara* *ṇṇa* (*varṇṇayanti*) of the line above that only ends when it touches the *no*° of the line beneath it. Ms J's scribe additionally pens superscript *r* nearly the size of the *akṣara* it perches on and as a result, the *r* sometimes grazes the bottom of the *akṣara* of the line above it. This graphic peculiarity induces N's scribe on occasion to perceive J's superscript *r*, or at least its top curve, as part of the *akṣara* it grazes and he records, for example, the word *vyavasthāpyata* (*ā* written as a very short vertical stroke) as *vyavasthupyata*, having judged the curve of J's *r* brushing the underside of °*sthā*° to be the vowel *u*. More often, he is prompted to include in N *anusvāras* that do not appear in ms J: he mistakes the slightly thicker endpoint of the downward tail of an *akṣara* from the line above for an *anusvāra*, overlooking that this “*anusvāra*” is actually part of the *akṣara* above or assuming that the stroke from above simply ends at the “*anusvāra*.” His misperception leads, for example, to *yā* becoming corrupted to *yām* because the dot at the end of the tail of *tt* of the line above (in J's *aṇupapattir* [sic]) has been interpreted as an *anusvāra*.

The Nepalese-script manuscripts are also prone to changes involving the medial vowels *e*, *o*, *ai* and *au* owing to the fact that all of these vowels usually take as their primary indicator a wavy horizontal line or “squiggle” over the *akṣara*, which replaces the regular straight horizontal stroke that otherwise constitutes the top of *akṣaras*. The squiggle in manuscripts J and I (less often C, D, G and N) is often

quite difficult to distinguish from the regular horizontal stroke: the scribe of ms J tends to allow the vertical strokes of the *akṣaras* to extend slightly above the line,⁹⁰ thereby making it nearly impossible in some instances for the reader to differentiate between upward intrusions of the *akṣara*'s vertical lines and a slight squiggle, and ms I is written in a quite messy hand, with the "straight" horizontal lines often slightly curved or slanted; fortunately ms I's scribe often accentuates the size of the curves of the vowel squiggles. The loss of the correct reading *e* for *a*, of *a* for *e*, and of *ā* for *o* in the manuscripts that stem from J has often been caused by, in the case of the loss of *e* for *a*, a failure to read the squiggle as such or, in the case of the loss of *a* for *e*, and *ā* for *o*, the reading of a squiggle where one was not intended. Further, on occasion *danḍas* to the left of an *akṣara* are taken for a *pr̥ṣṭhamātrā* medial vowel indicator, thus leading to vowel changes. The degree of scribal misinterpretation of vowels in manuscripts written in Nepalese script, indeed as regards all the varieties of scribal error, of course increased over the centuries because the majority of later scribes copying Sanskrit manuscripts in Nepal did not, even though they would have recognized some cognates and stock phrases, understand the content of the text. The least reliable of our paper manuscripts were written by scribes who obviously had no understanding of the language or content of the PsP and mechanically produced their new copies primarily in reliance on the graphics of the pages before them.

The situation becomes more complicated when Devanāgarī manuscripts are copied from exemplars written in Nepalese script, and vice-versa. In addition to the most basic errors and

⁹⁰ These very slight upward projections of the vertical lines do not occur with every *akṣara*, nor do they occur consistently in identical *akṣaras*. The top horizontal line breaks after most *akṣaras*, and thus I do not think that this style of Nepalese script can be an example of the script Bendall refers to in his discussion of Nepalese manuscripts of the sixteenth century (ms J is eighteenth c.), although the very slight extensions to be seen in J may be remnants of this earlier style. See Bendall 1992: Palaeographical Introduction, p. xxxi, where he writes, "Dated MSS of the XVIth century are almost too scarce to afford a basis for generalization, as we possess only five examples. These, nevertheless, have in common the important feature of showing the horizontal top line nearly continuous, while the vertical strokes often slightly project above this line"

misinterpretations discussed above, new possibilities for the misreading of *akṣaras* present themselves when the copyist is reading one script and writing in another, perhaps even imaging specific *akṣaras* of one script as he writes. The following misreadings, based on a similarity of *akṣara* forms, occur in the Devanāgarī manuscripts that have been copied from manuscripts written in Nepalese script (the list is not comprehensive): *ra* read as *na*; *jya* as *nya*; *bhya* as *tya*; *bhyu* as *bhya*; *tta* as *tu*; *tya* as *tyu*; *bha* and *dbha* as *ha*; *pra* as *pu*; *pha* as *ha*; *ku* as *ka*; *kṣa* as *ka*; initial *e* as *u* or *nu*. The wavy medial vowel indicator is also occasionally overlooked, and the *pr̥ṣṭhamātrā* vowel indicator is sometimes taken as a *danḍa* or as part of the previous word. Not infrequently do the scribes copy the wavy vowel indicator into their Devanāgarī manuscript in place of the Devanāgarī medial *e*, etc., stroke (ms L's scribe is the best example); these wavy vowel indicators in the Devanāgarī manuscripts are, as might be expected, often lost when the manuscript is then copied by scribes also writing in Devanāgarī, but tend to be transmitted when the Devanāgarī manuscript attesting them is copied back into Nepalese script. A similar process tends to take place with the Nepalese *akṣaras* *bha* and *dbha*, and on occasion with *ca*, *ra* and *na*.

Some interesting examples of the changes to *akṣaras* and the corrections that can occur within a lineage of alternating script transmission present themselves in the L manuscript family. Devanāgarī ms L was, given the number of Nepalese features in it, without doubt copied from a Nepalese manuscript. In one instance, ms L's scribe wrote the final vowel *o* of the compound *ekārtho* Nepalese style by simply incorporating the Nepalese *pr̥ṣṭhamātrā* vowel indicator into the space to the left of the final *akṣara* that would otherwise be read in Devanāgarī as °*thā*. Ms E's scribe (also writing in Devanāgarī) did not copy the strange stroke and passed on the incorrect reading °*thā* to mss A, H and I. Ms K's scribe, writing in Nepalese script, recognized the vowel indicator in L and wrote the word correctly. Ms F's scribe, copying from ms K into Devanāgarī, correctly identified K's Nepalese-script °*tho* and wrote Devanāgarī °*tho*, thereby bringing the (accurately represented) *akṣara* into a Devanāgarī manuscript for the first time. A similar transmission takes place with the conjunct *dbhā* in the compound *samāsāśadbhā-*

vāc: Devanāgarī ms L's scribe misreads the Nepalese *dbhā* in his exemplar as *hā*, but is sufficiently unsure of the *akṣara* to preserve some of its original form. Ms E's scribe, also writing in Devanāgarī, finds this *hā* rather strange, and copies it in the form in which it is displayed in ms L. Ms A's and ms H's scribes, both writing in Devanāgarī, ignore the somewhat irregular shape of the *akṣara* in ms E and copy it as a definite *hā*. The scribe of Nepalese-script ms I, however, who is also relying on Devanāgarī ms E, recognizes the shape as indicative of the Nepalese conjunct *dbhā*, and transcribes it correctly into his text. As in the case of ms I's scribe reading from ms E, Nepalese-script ms K's scribe correctly identifies ms L's strange *akṣara* as *dbhā* and writes it clearly as such, thereby allowing for its non-mistaken recognition and transcription in Devanāgarī by ms F's scribe.

In another instance, this time a fairly simple one involving the three manuscripts C, G and M, all of which descend from ms J, an error concerning the *akṣara ca* ends up being rectified when it undergoes transcription into Devanāgarī. Nepalese-script ms J's scribe correctly records *na cāpi*, but Nepalese-script ms C's scribe reads the relatively small *ca* as *ra*, and passes *na rāpi* on to ms G (Nepalese). Ms M's scribe, however, writing and likely thinking in terms of Devanāgarī (a Nepalese *ra* can easily be taken to represent a tightly written *ca*) assumes the *akṣara* to be *ca*, and thereby returns the correct reading, two generations later, to the lineage. "Corrections" such as the three just described occur not infrequently, and would appear to be an important aspect of an alternating script transmission. On the other hand, the easy confusion of *akṣaras* in the two scripts leads to a rapid accumulation of scribal errors within manuscript lineages. This can be exemplified with the compound *yuktyanu-pādānena*, which ms L's scribe records correctly but with a slightly curved *virāma* under the *k*.⁹¹ Ms E's scribe, also writing in Devanāgarī, judges the deformed *virāma* to be an irrelevant mark, ignores it, and passes the incorrect reading *yukatyanu*^o on to mss A,

⁹¹ One wonders, given that both the relatively reliable manuscripts B and J attest *yuktyunupādānena* and that Nepalese *ktyu* is sometimes written as *ktya* when transcribed into Devanāgarī, if this correct reading in L might itself be the result of a misreading of its Nepalese exemplar which also contained the *akṣara ktyu*.

H, and I. Nepalese-script ms K's scribe interprets the *virāma* to be a legitimately formed Nepalese medial *u*, and records *yuktyanu*^o. Ms F's scribe, writing in Devanāgarī, does not understand ms K's Nepalese *u*, and taking it to be the *akṣara t* in the conjunct *kta*, writes *yuktatyanu*^o, thereby further corrupting the original *yuktyanu*^o.⁹²

All of the above needs to be taken into consideration when one examines the critical edition's apparatus and considers the variants in it with regard to the stemma for the witnesses. Certain footnote entries would seem to speak against the manuscript relationships given by the stemma, but most of the seeming discrepancies resolve themselves when the various possibilities for corruption within a tradition of alternating scripts are called to mind. The remaining discrepancies that do not yield to such considerations can be understood from an examination of the manuscripts, where one discovers misinterpreted marks at the end of a line, slightly deformed and thus ambiguous *akṣaras* in a manuscript's exemplar, or intrusions of *akṣaras* or parts thereof from the alternate script, and all other types of markings that only become evident with a viewing of the *akṣara* in question and its environs. Only on a few rare occasions did I encounter in the paper manuscripts what appeared to be "determined" variants as opposed to "mechanical" variants,⁹³ and even then the determined variants involved only simple Sanskrit words such as *sarva* (corrected from *sava*), *iti* (corrected from *itī*) or common ones, at least for a Madhyamaka text, such as *pratītyasamutpāda* (corrected from *pratītasamutpāda*), *nāgārjuna* (corrected from *nāgājuna*), and *anupādānena* (wrongly "corrected" to *anutpādānena*). Though the possibility cannot be completely

⁹² Interesting, too, are the changes to the same compound in the J family of manuscripts and the unexpected corrections that occur there. Ms J (Nepalese) presents the incorrect *yuktyunupādānena*. Ms C's scribe, writing in Nepalese script, misreads the initial *yu* as *pu* and records *puktyunu*^o but ms G's scribe, also writing in Nepalese script, corrects the *pu* back to *yu*. Ms M's scribe, writing in Devanāgarī, also corrects C's *pu* to *yu* and, overlooking the Nepalese *u* of the *akṣara ktyu*, writes—correctly!—*yuktyanu*^o, but then unnecessarily adds a *t*, thus recording *yuktyanutpādānena*.

⁹³ For the distinction between these two categories of variants, see Greetham 1992: 279-283.

discarded that some scribes did attempt to correct the mistakes that seemed obvious to them, certain improvements may, indeed, have been influenced by a graphic feature in an exemplar not available to this study, by an ink-mark that has now faded and cannot be recognized on the films or photocopies, or by a feature of the paper itself that has broken off.

One of the most striking features in what might be called the later “graphic transmission” of the PsP—especially as evidenced by the manuscripts lowest on the stemma—i.e., a transmission of consonants and their conjuncts, vowels, *visargas*, *danḍas*, etc., which collectively, i.e., as words and compounds composing meaningful sentences, were often not understood by the scribes, is the care that many of the scribes took to reproduce the *akṣaras* as graphically portrayed in the exemplar before them, which allowed for, as stated and exemplified above, on occasion, the later correct recognition of certain *akṣaras*, or, conversely, led to the intrusion of unwanted graphics. The more unwelcome side of the scribes’ proclivity to preserve the graphics that struck them as curious is that the manuscripts not rarely present *akṣaras* that can only have been intentionally ambiguously written. This holds especially true for the Nepalese wavy medial vowel indicator, for the *akṣaras na* and *ta* as first members of conjuncts, and for *ya* and *pa*, *va* and *ca*, to name only a few. Obviously in some cases the scribes did not want to commit themselves to the interpretation of an *akṣara* that they were unsure about or that may have already been written ambiguously in their exemplar, and so recorded the grapheme in a vague, unclear form that was capable of yielding more than one interpretation. This frustrates the process of recording variants, but when the *akṣara* looked, for example, even a bit more like “*pa*” (correct reading) than “*ya*,” I usually gave the scribe the benefit of the doubt.

Although it is an indisputable fact that many of the more recent Sanskrit manuscripts written in Nepal often bear numerous petty and appalling errors which can only have their root in the incompetence and carelessness of the scribes,⁹⁴ there is no question that further

⁹⁴ Siegfried Lienhard (1988: XXVII) writes of a dismaying situation as concerns bilingual manuscripts in Nepal: “While the Sanskrit in very old Nepalese manu-

research into the causes and conditions influencing manuscript corruption is needed, especially for the earlier, more carefully copied manuscripts, some of the readings of which might be more easily or more confidently restored when the broader palette of causes of corruption is taken into consideration. Both specific and overarching paleographic studies of Indian and Nepalese scripts are desiderata, the results of which will greatly contribute to our knowledge of the evolution of the scripts and possibly aid in the dating of manuscripts.⁹⁵ As Isaacson has stated,⁹⁶

scripts is handled with care and Sanskrit texts are copied correctly, or at least fairly correctly, the Sanskrit in many younger bilingual manuscripts has often been deplorably ill-treated. The glaring imperfections in manuscripts of this type betray, in fact, a carelessness and a gradual deterioration in the knowledge of Sanskrit that are unparalleled.”

⁹⁵ Certainly also of importance in the context of a discussion on causes of textual corruption is the consideration of the spoken and written language(s) of the scribes. J. Brough (1996: 132ff.) adverts his reader to the idiosyncrasies of Newar scribes, among which may be found the introduction of Newari spellings for Sanskrit words which have been incorporated into the Newari language, e.g., Skt. *janma* spelled *janma*, *jalma*, *jarlma*, *jarnma*, *jarmma*, *jamma*, *jartma* or *jatma*, and the application of stylistic features occurring in written Nepalese script, the most prominent being the overuse, or perhaps rather the ornamental usage, of superscript *r*. Regarding superscript *r* Brough (ibid., 133) writes: “Since the following consonant is regularly doubled, a bond seems to have been established between a double consonant and a superscript *r*, and as a result any double consonant may attract to itself a superscript *r*. The alternations of spellings with and without the *r* then would seem to have led to its occasional use over other conjuncts and even over single consonants, and to its equally frequent omission where it is historically required; and it is difficult to avoid the impression that the sign was felt to be a mere ornament of the handwriting – perhaps playing a similar prestige role to that of the *b* in *doubt* or the *c* in *scissors* when these spellings were first introduced into our own orthography.” Brough also lists *i* and *ī*; *u* and *ū*; *r* and *rī*; *e*, *ya* and *ye*; *o*, *va* and *vo*; *ja* and *ya*; *jā* and *gya*; *ṭa* and *ta*; *ra* and *la*; *śa* and *sa*; *ṣa* and *kha*; *kṣa*, *cha*, *khya* and *kha* as orthographical variants. It is possible that some of the variants found in the mss A-N which are difficult to explain from a purely graphic point of view could be traced to Nepali- or Newari-speaking scribes at some point in the manuscript tradition who understood some, or even a good deal, of the Sanskrit they were copying, and who inadvertently applied Newari spellings to words also found in the Newari language. Mention should also be made here of the use of the two-dot *visarga* used in Newari-language manuscripts as a punctuation marker; the regular *visarga* is sometimes distinguished from it by being formed with two circles or a figure 8 (see Brough 1996: 140). This usage, as might be expected, creeps into Sanskrit manuscripts being copied by

While the usage of European medieval scribes has been studied intensively and the types of errors which they are prone to commit analysed, similar studies for Sanskrit (and other Indic) manuscripts are rare and, in view especially of the immense quantity and variety of material, inadequate. Of course many classes of mistakes are common to European and Indian scribes, being simply such as any human will inevitably sometimes fall into when copying a text, *bhrānteh puruṣadharmatvāt*. But there are significant differences none the less; in general the Indian situation is much more complex, with large variation in scribal usage according to region and period, and with many more varieties of script to be dealt with. The publications of facsimiles and diplomatic transcriptions of Indic manuscripts should be encouraged to facilitate further study of these and other codicological and palaeographical questions.

All corrections within the paper manuscripts A-N have been carried out by the scribes themselves, not by a proofreader. Most of the scribes write a dropped *akṣara* or word above or below the line and indicate with a *kākapada* its insertion point. Ms B occasionally frames the dropped *akṣaras* with an “X” on each side and also sometimes writes the dropped *akṣaras* in the upper or lower margin, indicating the place of insertion by writing the line number beside the marginal addition and a *kākapada* at the intended point of insertion. Mss B, C, J and N exhibit a tendency to metathesis and correct the errors by placing the number “1” over the *akṣara* that should be in first position and the number “2” over the *akṣara* to be read second. Where the metathesis is of two words, the extent of each word is marked with short vertical lines and the respective number written above the word. Cancellation of *akṣaras* is usually indicated by way of two or three dots above the *akṣaras*. Ms J’s scribe on occasion draws a short diagonal line through or attached to single *akṣaras* or parts thereof; the scribe of ms N often does not cognize that these

Newar scribes, and may explain, for example, ms H’s tendency to present forms like *itiḥ* and ms F’s presentation of *bruvateḥ* in the phrase *apare tu bruvate*.

⁹⁶ Isaacson 1995: 44f., n. 119.

strokes are cancellation markers and copies the cancelled errors into his manuscript. Dropped lines are usually enclosed between two “X”s and written under the final line of text, their insertion points marked with smaller “x”s or *kākapadas*.

Manuscript Relationships

As shown by the Stemma diagram (p. 88), the relationships between the older manuscripts are slightly more complex than those of the more recent ones. In order to determine the relationship between the palm-leaf manuscripts P and Q as well as P’s and Q’s relationships with the paper manuscripts, it was also necessary to consider the testimony of the Tibetan translation of the PsP. Its relevance for the establishment of the upper levels of the stemma was immediately evident in the particular readings ms Q shares with the Tibetan translation but not with ms P.

Prior to analysis, the fact that ms Q and the Tibetan translation have common readings not shared by ms P suggested that Q might be more reliable than P in these instances, and that where Q attests a word, phrase or sentence not found in P but for which the Tibetan translation attests an equivalent, one might be justified in inferring that the same word, phrase or sentence had dropped from P due to scribal oversight. Indeed, in a number of instances these general assumptions proved to be grounded and correct, but it was clear that it would have been ill-advised to accept and apply them globally and without reflection. My suspicions regarding some of Q’s and the Tibetan translation’s shared readings had in fact been raised even before I had seen Dr. Yonezawa’s meticulously documented hand-copy of ms Q, when my only access to the manuscript readings was via Koji Matsumoto’s 2005 U. of Taishō B.A. thesis, in which he reported many of Q’s readings for the first third of the first chapter of the PsP. In an article published in 2008 I expressed doubts about whether ms Q’s question and answer *katham kṛtvā yasmād evaṃ*

tenoktam, its question *kiṃ kāraṇam*,⁹⁷ and two of its references to the MA were integral to the text of the PsP, wondering in particular if the latter references might have been inserted into Q's text or added as marginalia to an earlier manuscript in Q's line and later incorporated into the main text of a manuscript copied from it.⁹⁸ These doubts

⁹⁷ Cf. my earlier comments in MacDonald 2008: 26f.: "Of interest is the fact that Ms. Q attests text for a few phrases and sentences not to be found in Ms. P but that do occur in the Tibetan translation. Prior to learning of the existence of these readings in Ms. Q, I had been unable to determine if the Tibetan translators had actually read these phrases and sentences in their Sanskrit manuscript(s) or if they had independently added them to their translation, justifying them as minor but helpful syntactical additions and supplementary explanatory material. In most of the cases the extra material is by no means vital to the text – at least to the text as written for Candrakīrti's intended audience. Ms. Q's attestation of the material now confirms that the translators must have encountered the words and phrases in at least one of the manuscripts at their disposal. I am not, however, at this point entirely convinced that all of this material stems from Candrakīrti's hand, and more such instances will have to be located and analyzed for one to arrive at a more definite conclusion. While, for instance, it is possible that the words *katham kṛtvā yasmād evaṃ tenoktam* in the passage in Ms. Q corresponding to LVP 19.8-20.2, viz. *athāpy avaśyaṃ svato 'numānavirodhadoṣa udbhāvanīyaḥ || so 'py udbhāvita evācāryabuddhapālitenā | **ka-tham kṛtvā yasmād evaṃ tenoktam** na svata utpadyante bhāvās tadutpāda-vaiyarthyaḥ iti vacanāt* (text in bold not in LVP), may have dropped out of Ms. P (or a manuscript before it) owing to an eyeskip from the *ka* of *katham* to the *na* of *na svata*, the extra phrases make for a certain redundancy, especially since the following *vacanāt* indicates that Buddhapālita has *stated* the contradiction with an inference. The *kiṃ kāraṇam* that appears in Ms. Q after the next sentence – and the loss of which from Ms. P would be difficult to explain paleographically – likewise seems unnecessary given that the following sentence begins with *tathā hi*."

⁹⁸ Cf. MacDonald 2008: 27f.: "A more definite example for what appears to be deliberate interference with the text exists for a section of a sentence that follows a quotation from the Madhyamakāvātāra (see LVP 36.10): in Ms. P we read ... *ityādinā parata utpattipratīṣedho 'vaśeṣaḥ*, whereas Ms. Q attests ... *ityādinā parata utpattipratīṣedho **mādhyamakāvātārād** aveśaḥ*. The suspicion that the name of the text here is most probably an interpolation is supported by an earlier passage also containing a quotation from the Madhyamakāvātāra (see LVP 13.9), which in Ms. P is followed by the words *ityādināvaśeṣā* but in Ms. Q is followed by *ityādinā **mādhyamakāvātārādidvāreṇā**vaseṣā*. That the Prasannapadā manuscript relied on by the author of the *LT, like Ms. P, did not name the source of the quotation is obvious from the fact that the *LT's author cites *ityādinā* (*LT: *ityādineti*) and then glosses it with a compound identifying the source, i.e., *mādhyamakāvātāragranthena*.... Many later students of the Prasannapadā would not have been as familiar with the contents of the Madhyamakāvātāra, and so its title was added,

increased when the hand-copy of Q revealed that the question and answer *kathaṃ kṛtvā yasmād evaṃ tenoktam*, the question *kiṃ kāraṇam*, and the first of the two MA references were not found in Q's main text, but were rather written in Q's margins, marked to be inserted at the appropriate spot in the main text. The discussion below takes as its primary focus these and other suspect marginal notations, and further dubious material within Q's main text, most of it attested by the Tibetan.

Of course, were both ms Q and the manuscripts relied on for the Tibetan translation to belong to a different transmission line than ms P, P's lack of the above and other specific textual material attested by Q and the Tibetan would at least be partially explained. My analysis of all of P's and Q's textual variants for the first chapter of the PsP and comparison of their respective text with the Tibetan translation, however, revealed that both ms P and ms Q ultimately descend from the same hyparchetype (ms β; see Stemma), and that the Tibetan translation was at least in part, and in many of the pertinent cases, related to Sanskrit text descending from another hyparchetype (ms γ). One scenario that was suggested by these relationships was that the material in question shared by Q and the Tibetan translation had been attested by ms β but was dropped by P's scribe; in the case of Q's above-mentioned marginal questions and MA reference, for example, it would have to be assumed that exactly the same material had by chance been dropped by both P's and Q's scribes, but was later returned to the PsP text by Q's proofreader. Tentatively supportive of the hypothesis that the material shared by Q and the Tibetan translation had dropped from the main text of P, and in a few cases from both P and Q, was the fact that some, but not all, of the relevant material Q shared with the Tibetan is attested by the later "better" paper manuscripts, which also ultimately descend from β. The first main problem encountered by this scenario, however, was that P's hypothesized loss of the relevant material was often difficult to explain from a paleographical and/or logical point of view. The

either in Ms. Q or in an earlier manuscript in its line, in the latter case possibly as marginalia that was later incorporated directly into the text. I expect that the same thing has occurred in the other passage above where Ms. Q identifies the *Madhyamakāvātāra* as the source of the citation but Ms. P does not."

subsequent consideration that this material—as I had proposed for the readings discussed in the 2008 article—in fact did not represent text dropped by P’s scribe, i.e., had never been part of P’s text, called for contemplation of the possibility that it had also not been in P’s exemplar, or in ms β either. But if it had not been in β , how could its appearance in Q’s main text and margins be explained?

Further analysis and reflection led to the conclusion that the material in question had indeed not been included in ms β ’s text, and had instead entered β ’s line of descent to Q from an external source. This brings us to the distinguishing feature of ms Q (or at least of ms Q’s first chapter): A number of the words, phrases and sentences in Q’s main text and margins—those in the latter seeming to supply material for the oversights of ms Q’s scribe—which at first glance appear to be integral to the text of the β lineage and were assumed to be traceable back to β , have their origins in at least one, I presume two, PsP manuscripts from the γ line. To be more specific, ms Q contains readings from the hyparchetype β as well as from 1) a manuscript (ms δ) which attests readings different from those of β owing to its descent from γ , and into which new readings had been introduced, many of which were passed on to a manuscript descending from β to Q (= ms η), and from 2) a manuscript (ms θ) which had received, in addition to the earlier readings and interpolations in its line (viz., those in δ), a few new readings that were passed on to Q when it (ms θ) was read against Q during the writing of Q or sometime after Q had been copied from Q’s exemplar.⁹⁹ Q’s line has thus experienced contamination. To put it another way: Certain circumspect scribes and/or scholars in Q’s line, whether because they were aware of problems in the text of the manuscript at hand or of different readings

⁹⁹ I assume two instances of contamination because, to give one example, one of the marginal additions in Q contains a citation that would surely have been included in the Tibetan translation had it been attested in one of the Sanskrit manuscripts used by Pa tshab. While the Tibetan translation does include the Tibetan equivalent for the interpolated citation *utpādād vā tathāgatānām anutpādād vā tathāgatānām sthitaivaīṣā dharmānām dharmatā*, it does not contain the citation *kāmābhavaḥ paraṃ sukham*, which in Q immediately follows the former. Further, the fact that much of Q’s extraneous material has already been incorporated into Q’s main text, as well as the existence of many variant readings (and scribal errors) in Q’s main text, suggests that numerous readings from γ ’s line were already in Q’s exemplar.

in other manuscripts, or of both, or because it was common procedure for them to check for alternative readings, sought out additional manuscripts of the PsP for the sake of comparison, and emended and supplemented the PsP's text in reliance on the new readings.

It is fortunate that ms Q itself, and not a copy of it, is the manuscript in present-day Lhasa which was copied by Yonezawa, because Q's margins provide a snapshot of elements from the second wave of contaminating influences (i.e., from ms θ) "caught in the act," even though they—inasmuch as each, alongside the other *akṣaras* legitimately dropped from Q's text but recovered by the scribe, is adorned with numbers indicating the respective line for insertion—initially give the impression of being nothing more than simple scribal oversights. Had the Lhasa manuscript been a copy of Q, these elements would surely have been integrated into this copy's main text, and less easily unmasked and identified as yet another group of interpolations. The marginal material indeed attracts the editor's attention by its placement and the fact that its *akṣaras* often constitute complete words, phrases, and even sentences.

Evidence of contamination in Q of course does not necessarily imply that the text received from manuscripts other than Q's β -line exemplar is foreign to the PsP, and it is only the careful consideration of each variant that allows us to decide whether a reading should be included in the critical edition. My allocation of some of the readings shared by Q and the Tibetan translation to the variant level might be objected to on the ground that the Tibetan translation is older than both P and Q and thus likely to contain more reliable, original readings. At this point it is prudent to recall that Pa tshab nyi ma grags reports in the colophon to his translation that the Tibetan version of the PsP was made in reliance on two Sanskrit manuscripts: 1) a Kashmiri manuscript in dependence on which he and his *paṇḍita* collaborator and advisor Mahāsumati produced the translation in Kashmir toward the end of the eleventh century, and 2) a manuscript from *nyi 'og shar* (eastern Aparānta)¹⁰⁰ which he, together with the

¹⁰⁰ The area designated as Nyi 'og remains unclear. Erb (1997: 114, n. 125) notes that Tāranātha states that Bhang ga la and O ḍi vi śa belong to eastern Aparānta.

Kashmiri *paṇḍita* Kanakavarman, used to revise the translation in Lhasa in the early twelfth century. We can infer from this double-checking that concerns about the accuracy of the transmitted text of the PsP were already present in the minds of Pa tshab and his collaborators; a second manuscript would not have been consulted had they not encountered problematic readings in the first. The Tibetan translation is thus in one sense a critical edition, or, in less favourable terminology, is also contaminated, containing readings, it would seem, derived from two transmission lines of the PsP.¹⁰¹ Pa tshab's and Kanakavarman's excellent knowledge of Sanskrit and close familiarity with Madhyamaka thought would have insured that any problematic words and phrases in the Kashmir-made version of the PsP translation were emended when it was reworked in Lhasa, but as is also often the case with modern editors, decisions for or against the unique readings found in one of the manuscripts may not always have been clear-cut, with the result that some original material was elided, or erroneously altered, and extraneous material was introduced.

Given that, as stated, many of ms Q's interpolations are reflected in the Tibetan translation, it can be inferred that both ultimately received these from the same manuscript(s). For the sake of convenience I make ms δ the source of both Q's and the Tibetan translation's extra readings (see Stemma), but I expect that the process of transmission was more complicated, i.e., involved more manuscripts. At this stage of research I speculate that only one of the two Sanskrit manuscripts relied on by Pa tshab and his collaborators bore all of the extra readings (i.e., I do not presume that each contained some), but I am unable to hypothesize whether the transmitter of the interpolations was the Kashmiri manuscript or the Aparānta manuscript.¹⁰²

¹⁰¹ Although the Tibetan translation contains many of Q's interpolations, it also often supports ms P's readings against those of ms Q.

¹⁰² There is one hint in Pa tshab's PsP commentary (Tshig gsal ba'i dka' ba bshad pa) which points to the transmitter of the extra material possibly being the Aparānta manuscript checked in Lhasa. Pa tshab informs his readers there that at the PsP's initial reference to the connection, subject matter, and purpose (*sambandhābhidheya-*

Those of us who have worked with the Tibetan translation of the PsP would without hesitation agree that Pa tshab and his collaborators produced a fine and highly reliable rendering of the work, definitely praiseworthy among the translations of the second diffusion of Buddhist literature into Tibet, but awareness of the Tibetan translation's editorial history ought to deter uncritical appropriation of its readings when the Sanskrit text of the PsP is missing or obscure, and restrain one—in particularly unfounded cases—from arguing for peculiar material in the available manuscripts solely on the basis of the translation's support, especially when arguments for the material's being foreign to Candrakīrti's composition and reasons for its suspected interpolation are readily available.¹⁰³ The discovery that the Tibetan translation contains readings from more than one Sanskrit manuscript of the PsP forces the editor investigating the alternative readings in the available manuscripts of the Sanskrit text to proceed with extreme care and to seek out evidence beyond that immediately at hand.

Some of the changes and accretions that were introduced to ancestors of the Kashmiri or Aparānta manuscript may now defy discovery, especially when text in our most important point of comparison ms P

prayojanāni) of the MMK, the Kashmiri manuscript reads merely °*prayojanāni* (correct reading), whereas the Aparānta manuscript reads °*prayojanatatprayojanāni* (incorrect reading, the result of determined change) (Tshig gsal ba'i dka' ba bshad pa, fol. 56b6f.: *kha che'i dpe la de'i dgos pa ces bya pa med pas de'i lan yang dkyus las mi gsal la | rgya dpe la yod pas de'i lan yang shugs las 'debs so* |). The reading °*prayojanatatprayojanāni* is exactly the (incorrect) reading attested by the paper manuscripts, transmitted to them from ms δ. Ms Q reads (incorrectly and as a result of determined change) *prayojanaprayojana*, causing one to wonder if *tat* of the paper manuscripts was a later explanatory addition or if Q (or ms η) accidentally dropped the *tat*. While the Aparānta manuscript may not have contained exactly the same reading as the one received by Q from δ, the desire of a scribe/scholar to bring in the later, i.e., post-Candrakīrti, concept of the “purpose of the purpose” has affected both. If the Aparānta manuscript did contain the extra material found in Q, this would mean that the interpolations were brought into the Tibetan translation only when it was revised in Lhasa. My thanks to Chizuko Yoshimizu for the Tshig gsal ba'i dka' ba bshad pa reference.

¹⁰³ One should also note that citations, as I have explained elsewhere (MacDonald 2015), were not translated from the Sanskrit but were copied in from the Tibetan translations of their source texts. They are therefore not necessarily trustworthy witnesses for the restoration of the majority of the PsP's Sanskrit citations.

is missing or damaged. It is also possible that foreign material had already accumulated before the copying of ms β, or even before ms α, which can make its alien nature more difficult to detect. Ms β must, for example, have contained the reading *saṅkleśavyavadāna-nibandhanam*¹⁰⁴ (in a passage referring to things being the cause of defilement of beings) for it to appear in P, Q and the paper manuscripts, but as I argue, *vyavadāna* must be an accretion, because it does not make sense in the context, having surely been added by a scribe or scholar who was influenced by the usage of both *saṅkleśa* and *vyavadāna* in a compound in an earlier sentence (*saṅkleśavyavadānanibandhanam*); it does not appear in the Tibetan translation and was thus presumably not attested by ms γ.

But how do we explain the fact that the paper manuscripts, which like P and Q descend from β, attest a few of the readings found in Q—such as the first reference to the MA—that can only be a result of Q’s contamination from the γ line? Given that the paper manuscripts do not descend from Q, it has to be concluded that their most immediate common ancestor ms ι, like Q, was read against a manuscript from the γ line (again for the sake of convenience indicated in the Stemma as ms δ) which contained the interpolated readings,¹⁰⁵ and that some of these were added to ms ι and passed on to its descendants. Ms ι’s adoption of readings from its second manuscript, viz., ms δ, was much more limited than ms η’s and that of the manuscript used for the Tibetan translation: the paper manuscripts lack, for instance, the sentences *katham kṛtvā yasmād evaṃ tenoktam*, the question *kiṃ kāraṇam*, and numerous other insertions attested by ms Q. The fact that some of the readings in the paper manuscripts and the Tibetan translation only appear in Q’s margins, that is, have not been integrated into Q’s main text, means that they must have entered ms Q during the second wave of contamination, by way of ms θ, which would seem to indicate, at least on the basis of the stemma as I have reconstructed it, that even though ms ι and the Tibetan translation received these specific readings from ms δ, ms Q did not,

¹⁰⁴ See the final sentence of PsP_M §77.

¹⁰⁵ It is of course possible that ms ι was read against an already contaminated manuscript of the β line.

presumably because ms η 's scribe did not appropriate all of δ 's readings (thus their non-appearance in ms Q's main text), and that they reached Q only when Q was collated against ms θ .¹⁰⁶

The sole extant manuscript not affected by influence from the γ line, namely ms P, has not, however, escaped contamination from another corner: As could be discerned from the unique errors it shares, on the one hand, with ms Q, and on the other, with the paper manuscripts, P has received readings from two descendants of the hyparchetype β , namely, mss ϵ and ζ . Since neither of these have been affected by the γ line, the contamination in P's case is usually less disturbing than that in Q's,¹⁰⁷ but its presence needs to be kept in mind; editorial decisions have been aided by the fact that manuscripts stemming from both of P's sources, viz., Q, which is a descendant of ms ζ , and the main paper manuscripts, descendants of ms ϵ , could be consulted.

The diagram on p. 88 depicts the relationships of the manuscripts relied on for my critical edition of the PsP's first chapter text, as well as these manuscripts' relationships with relevant non-extant, hypothesized manuscripts. I am aware of two other stemmata: 1) the stemma presented by de Jong (1979: 542) for de La Vallée Poussin's three manuscripts (my L, M and N) and ms D, and 2) that set forth by Kragh (2006: 63) for ms P and the mss B, D, J and L (the four "better" paper manuscripts) used for his edition of PsP chapter seventeen on MMK XVII.1-20. Kragh's analysis of the variants for chapter seventeen substantiates the stemma presented earlier by me (see Kragh 2006: 63) but, in Kragh's opinion, appears to indicate that ms J has some minor contamination.¹⁰⁸ I have not found any clear evidence on the basis of the PsP chapter one variants for additional

¹⁰⁶ Ms θ was not the source of ms ι 's extra readings because it had unique readings found neither in the Tibetan translation nor in the paper manuscripts.

¹⁰⁷ Since I only have access to chapter one of the hand-copy of ms Q, I am unable to determine if the determined change found in a few of ms P's MMK verses can be traced back to ms ζ .

¹⁰⁸ Cf. Kragh 2006: 63-67 as well as the second stemma Kragh (*ibid.*, 68) presents, which shows contamination of J via a manuscript that also passed on readings to ms P (his ms ϵ). The evidence for contamination that Kragh presents is rather sparse and his hypothesis would require confirmation from other chapters of the PsP.

contamination in J—that is, other than that from ms δ, which occurs in all the paper manuscripts—and am thus not (yet) convinced by Kragh’s hypothesis. It goes without saying that my depiction of the stemma, especially of the manuscripts of its upper regions, (intentionally) simplifies what must have been a much more complex web of manuscripts and relationships between manuscripts.

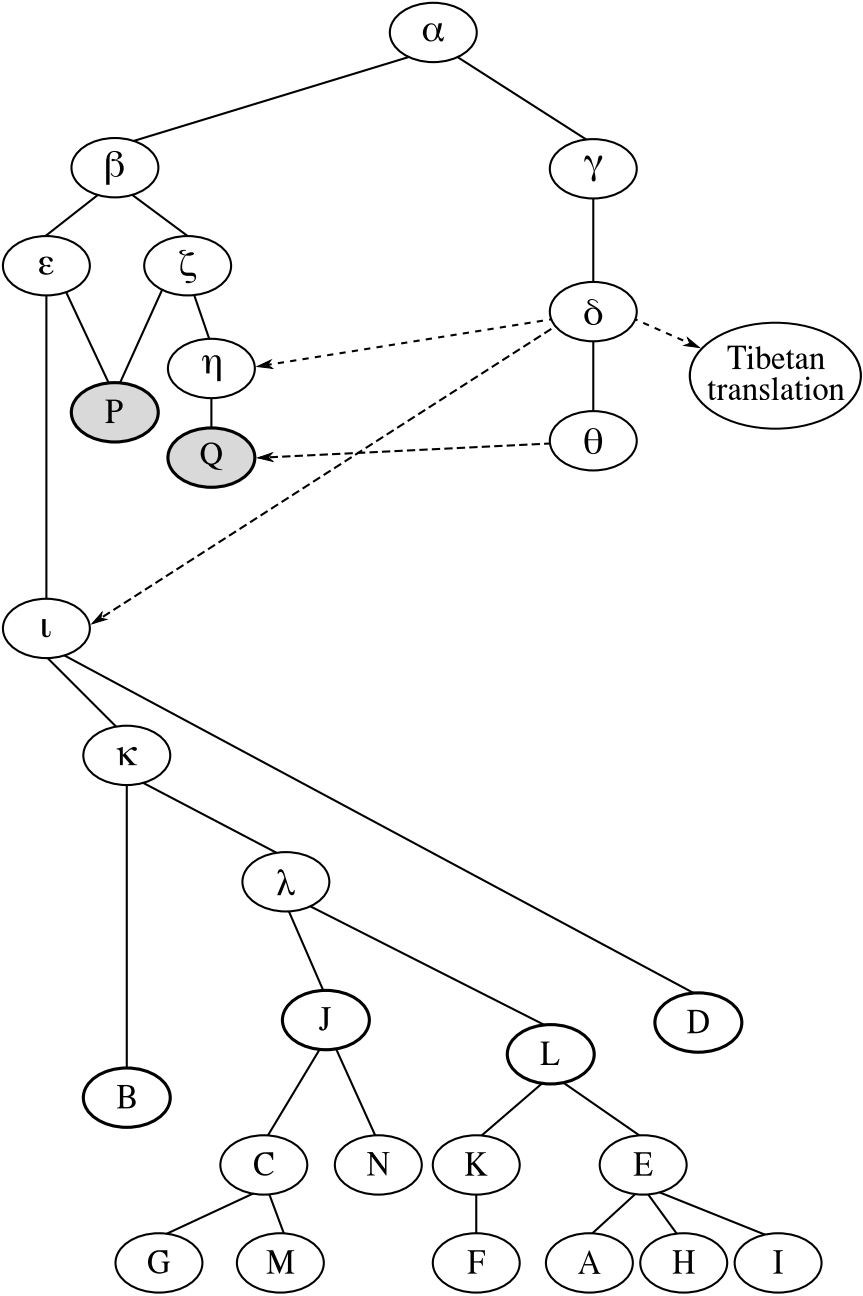
Stemma Key

Bold sigla with grey shading: extant palm-leaf manuscripts

Bold sigla without shading: main extant paper manuscripts

Broken lines indicate contamination; arrows indicate the direction of the contamination.

Stemma



The relationships between the paper manuscripts were fairly easy to determine owing to the fact that the majority of these manuscripts settle into two main manuscript “families.”¹⁰⁹ Only the palm-leaf manuscripts P and Q and the paper manuscripts B and D find themselves outside the family groups, although B and D relate, like the main manuscripts of the two families, namely, mss J and L, back to ms ι. A perusal of the variants shows that the family J consists of mss C, G, J, M and N, and that the family L consists of mss A, E, F, H, I, K and L. Mss C, G, J, M and N, for example, all omit *uttaram*¹¹⁰ and lack *ādheyavacanaḥ kecicchabdaparyāyaḥ*, whereas all the other manuscripts attest these words.¹¹¹ Mss A, E, F, H, I, K and L all omit *anānārtham*¹¹² and the words *caḥṣuḥ* and *pratīyam*.¹¹³ Another clear indication of the separation of the families is found in A, E, F, H, I, K and L’s omission of the two words *kiṃ tarhy* and in C, G, J, M and N’s recording of these same words as *ki tahy*.¹¹⁴

That ms J is the superior witness for its family is obvious from the numerous instances in which it provides the sole correct reading for

¹⁰⁹ Here and throughout the following discussion I use the words “family” and “families.” This usage should not imply a lack of awareness of the criticisms and shortcomings of aspects of, particularly, Karl Lachmann’s “genealogical method,” or of those of the system set forth by Lachmann’s main apologist Paul Maas, namely, among other criticisms, that the methods do not allow for horizontal “cross-fertilization” via conflation or contamination, do not allow for the possibility of authorial revision, etc.; see, for instance, Tanselle 1990: 305-311; Reynolds and Wilson 1974: 192-194; Greetham 1992: 323-325. I use the words “family” and “families” because they capture and make clear the close relatedness—within themselves—of two prominent manuscript groups, i.e., the J group and the L group: the manuscript evidence leaves no doubt that all second and third level manuscripts of each group derive originally from respectively J or L. (None of these manuscripts show signs of horizontal cross-fertilization amongst themselves, although all have been affected by the contamination passed on to them by ms λ [received over κ from ms ι].) The fact that the manuscripts within each group are closely related both in time and geographical space only further justifies the employment of the term “family.”

¹¹⁰ See PsP_M §18, verse.

¹¹¹ See PsP_M §20.

¹¹² See PsP_M §3, verse.

¹¹³ See end of PsP_M §7.

¹¹⁴ See PsP_M §71, penultimate sentence.

the family. Mss C, G and M can be grouped together on the basis of their common omissions, insertions and errors. C, G and M share numerous omissions that do not occur in J; for example, they omit the second *prati* where *prati prati* is attested in J,¹¹⁵ omit *nivartayeyam*¹¹⁶ and repeat *hrasvaṃ prāpya*,¹¹⁷ and all three attest *aṅgīkṛtārthaviṣeṣa* for *aṅgīkṛtārthaviṣeṣa*.¹¹⁸ A telling passage for their relatedness occurs with the recording of an error that J's scribe has committed but then attempts to correct: instead of writing *cetyaśabde cakṣuḥ* he writes *catyacakṣuśabdeḥ*, but seeing his reversal of the last two words, marks the extent of *cakṣu* with short vertical lines and writes the number "2" over it, then does the same for *śabde*, writing over it the number "1." These numbers are, however, overlooked when J is used as exemplar for the C, G and M group: all three attest the uncorrected version *catyacakṣuśabdeḥ*.¹¹⁹

That G has not been used as the exemplar for C or M can be inferred from the many deviant readings in it which are not repeated in C or M.¹²⁰ Ms G omits, for example, the word *kāraṇam* that both C and M attest,¹²¹ and the words *yāvad ye sūtrāntāḥ*, attested by both C and M.¹²² Ms M also presents many readings which preclude its having been used as the exemplar for either C or G; it omits, for example, a *tad*¹²³ and then later a *tathā*¹²⁴ attested by all the other manuscripts, and introduces errors such as *svabhāto* for *svato*.¹²⁵ Ms C, however,

¹¹⁵ See PsP_M §8, second view presented in PP citation.

¹¹⁶ See PsP_M §48, VV citation. See also their extensive dropping of material at PsP_M §28, beginning.

¹¹⁷ See PsP_M §14.

¹¹⁸ See PsP_M §7, sentence beginning *aṅgīkṛtārthaviṣeṣe 'pi sambhavati*.

¹¹⁹ See PsP_M §7, sentence beginning *taddhitānte cetyaśabde cakṣuḥ*. The correction, like all other such corrections in ms J, is written in the scribe's own hand, and is not a later addition.

¹²⁰ See, e.g., *māhātmyam* for *sāmyam* at PsP_M §49, first sentence.

¹²¹ See PsP_M §65, MMK VIII.4ab.

¹²² See PsP_M §74 (C and M both attest *ya* for *ye*).

¹²³ See PsP_M §41, MMK XVIII.10ab.

¹²⁴ See PsP_M §50, sentence beginning *ko hi bhavatām abhipreto 'tra*.

¹²⁵ See PsP_M §48, sentence beginning *athākāśaḡo gṛhyate*.

does not have omissions which are not also shared by G and M, and since both G and M share the mistakes of C, and add to these mistakes and to the correct readings in C their own individual errors,¹²⁶ it can be concluded that G and M descend from C.

Ms N also descends from J but it does not share C's omissions and errors, etc. It instead attests numerous other omissions and adds many new errors of its own to the textual transmission. No other manuscripts used for this study share these peculiar drops and errors and thus this particular transmission lineage ends with N.

Ms L, like J, often offers the single correct reading for its entire family, which allows for the conclusion that A, E, F, H, I and K stem from L. The manuscript family based on L breaks down into two sub-families. One is constituted by mss F and K, the other by A, E, H and I. Mss F and K frequently share errors, such as *pratīmanupādaḥ* instead of L's *pratīyasamutpādaḥ*,¹²⁷ and omissions, for example, the dropping of the words *na prakṛto*,¹²⁸ which do not occur in A, E, H or I. Ms F can be seen to stem from K in that it shares K's errors and additionally brings its own peculiar errors and lacunae to the text.¹²⁹ The same phenomena occur in the A, E, H and I sub-family. Mss A, E, H and I share errors, for example, *bhavām* for *bhāvānām*,¹³⁰ and omissions, for example, (with the exception of one word) an entire sentence,¹³¹ which the other manuscripts do not. Mss A, H and I all attest their own peculiar separative errors and omissions¹³² that are

¹²⁶ See, e.g., See PsP_M §50, sentence beginning *ko hi bhavatām abhipreto 'tra*, where *abhipreto* has been recorded in C as *ehipratā*, copied as *ehipratā* in G, and been further corrupted by M's scribe into *ehiprapitā*.

¹²⁷ See PsP_M §3, sentence beginning *tad atrānirodhādyaṣṭaviśeṣaṇaviśiṣṭaḥ*.

¹²⁸ See PsP_M §41, Śālistambasūtra citation.

¹²⁹ See, e.g., ms F's extensive lacuna in the homage verse at PsP_M §16-17, starting with the second word of the sentence beginning *yathābhīhitaviśeṣaṇasya*.

¹³⁰ See PsP_M §6, last sentence.

¹³¹ See PsP_M §29, starting with *punarutpādānapekṣam* in the paragraph commencing *iha svātmanā vidyamānaḥ*.

¹³² See, e.g., ms A's extensive lacuna at PsP_M §39, starting with *caitanyaavat* of the sentence commencing *prayogavākyaḥ*; ms H's omission of *paraprasiddhena* at PsP_M

not repeated in E or in each other and therefore cannot have served as exemplars for each other. The errors and omissions of ms E, on the other hand, do appear in A, H and I, allowing for the conclusion that these latter three stem from E.

Mss J and L contain shared errors, but neither derives from the other because both contain their own individual errors and omissions. Ms L, for example, fails to present a substantial part of a sentence¹³³ that does appear in its entirety in ms J, and J omits, for example, the words *te 'vocan*,¹³⁴ both of which occur in L. The numerous common errors they exhibit and indicative passages such as the long repeated section of text they share,¹³⁵ against B, D, P and Q, point to their stemming from ms λ.

Ms B cannot have served as the exemplar for J and L because, even though it presents many of J and L's shared errors, it has particular errors, such as *ubhayo* for *ubhayato*,¹³⁶ and omissions that do not occur in J or L, such as the loss of an entire quotation along with part of the following quotation.¹³⁷ It also cannot have descended from ms λ because it does not attest specific omissions and dittographies found in both J and L which must have been present in λ. The common errors of B, J and L, however, that are not to be found in D, P or Q, do suggest that ms B and ms λ descend from ms κ.¹³⁸

While ms D does present errors that are also common to B, J and L, it cannot have been ms κ because it has numerous errors and, on

§57, second sentence of reply; ms I's extensive drop at PsP_M §30, starting with *punarabhivyaktim*.

¹³³ See PsP_M §76, starting with *praṭīyabhāvānām* of the sentence commencing *yas tu viparyāsānugamān*.

¹³⁴ See PsP_M §78, paragraph commencing *atha teṣām pañcānām bhikṣuśatānām*.

¹³⁵ See PsP_M §79, starting with *chandarāgaparyavasthītena* of the paragraph commencing *tadyathā bhagavan sa puruṣo 'satsamāropeṇa*.

¹³⁶ See See PsP_M §63, PP citation.

¹³⁷ See PsP_M §72, starting with *etad dhi bhikṣavaḥ*.

¹³⁸ See, e.g., PsP_M §94, beginning of response. B, J and L drop *ucyate* and then include it in the long dittography—not attested in the other manuscripts—which follows. Note also the dittography in all three at PsP_M §95, first sentence of response (dittography starts with *svalakṣaṇasya*).

occasion, omissions, such as the loss of *yan na labhyate*,¹³⁹ and repetitions¹⁴⁰ that do not appear in any one of the other three. D also cannot have descended from κ due to the fact that it does not contain many of the errors shared by B, J and L, such as, for example, two long dittographies¹⁴¹ that must have existed in κ. D's uniqueness and the errors it shares with B, J and L suggest that both D and κ descend from ms ι.

Ms P cannot have been among the earlier sequence of manuscripts ms D descends from because P presents a number of errors not found in D, such as *uparggeṇa* for *upasargeṇa*¹⁴² and the loss of *bhavanti*.¹⁴³ Ms P further presents instances of determined textual change,¹⁴⁴ none of which appear in D or the rest of the paper manuscripts that can all be traced back to ms ι. Ms P cannot descend from ms ι because it does not contain certain errors shared by all the paper manuscripts, for example, *paramārthaḥ* (attested in A-N) for its *paramārthataḥ*¹⁴⁵ or the loss of *santraset* from all of the better paper manuscripts, i.e., from B, D, J and L.¹⁴⁶

Ms Q cannot be ms ι because it has numerous errors and omissions that do not occur in D or the other paper manuscripts, such as a long eyeskip involving two sentences (including the end and beginning of the respectively previous and following sentences).¹⁴⁷ Ms Q cannot descend from ms ι because it does not contain certain errors shared

¹³⁹ See PsP_M §76, Ratnakūṭasūtra citation, second sentence.

¹⁴⁰ See, e.g., PsP_M §78, starting with *deśayati* in the fourth sentence (*yaṃ hi bhagavān ...*) in the paragraph commencing *atha tāni pañca bhikṣuśatāni*.

¹⁴¹ See n. 138.

¹⁴² See PsP_M §6, verse.

¹⁴³ See PsP_M §77, end.

¹⁴⁴ Cf. infra, ms P description; MacDonald 2000: 168f.

¹⁴⁵ See PsP_M §52, final inference.

¹⁴⁶ See PsP_M §79, in the sentence starting *sa tatra mānaṣaṃ paridāhaṃ sañjānīyād* in the paragraph commencing *yathā cāhaṃ bhagavan*.

¹⁴⁷ See PsP_M §39, starting with *utpannāni* of the PP citation.

by all the paper manuscripts, for example, *pramāṇam* (A-N) for *praṇāmaṃ*¹⁴⁸ and *vivarjitas* (A-M; N: *vivarjitas*) for *vivakṣitas*.¹⁴⁹

Mss P and Q have errors in common but neither descends from the other because both have numerous unique errors and omissions. Ms P, for example, attests the readings *cānye* for *cānena*,¹⁵⁰ and *viḡatāvidyātaimirāṇāṃ sarvajñānāṃ viṣaye svabhāvāpekṣayā* for *viḡatāvidyātimirāṇāsravajñānaviṣayasvabhāvāpekṣayā*,¹⁵¹ the latter presented correctly as a single compound by ms Q, and has dropped words such as *tāni*.¹⁵² Ms Q, on the other hand, has lost, among others, the words *na tv asti*¹⁵³ and the two full sentences mentioned above,¹⁵⁴ which are attested by ms P, and presents many erroneous readings, such as *sasvabhāvabhāvavāda*^o for *sasvabhāvavāda*^{o155} and *ke* for *kena*.¹⁵⁶

The fact that mss P, Q and ı have common errors, such as *yathā* for *yadā*,¹⁵⁷ and share additions, such as *vyavadāna*¹⁵⁸ (and the probably interpolated verse etymologizing the word *śāstra*),¹⁵⁹ as well as losses, such as of the words *ahetutaḥ*,¹⁶⁰ *siddhasādhanam*¹⁶¹ and *vyavahāra*,¹⁶² indicates that P, Q and ı descend from the hyparchetype

¹⁴⁸ See PsP_M §3, just before MMK I.1.

¹⁴⁹ See PsP_M §8, in the sentence commencing *tenedānīm prāpya sambhavaḥ*.

¹⁵⁰ See PsP_M §52, beginning.

¹⁵¹ See PsP_M §71, third sentence from end.

¹⁵² See PsP_M §34, first word of the sentence commencing *tāni ca vyākhyāyamānāni*.

¹⁵³ See PsP_M §143, introduction to MMK I.7.

¹⁵⁴ See n. 147.

¹⁵⁵ See PsP_M §82, first sentence of response.

¹⁵⁶ See PsP_M §86, objection.

¹⁵⁷ See PsP_M §48, response (*na caitad evam*), second word of the sentence beginning *tad yadā*.

¹⁵⁸ See PsP_M §77, final sentence.

¹⁵⁹ See PsP_M §2.

¹⁶⁰ See PsP_M §83, end.

¹⁶¹ See PsP_M §27, response to Sāṅkhya/PP objection.

¹⁶² See PsP_M §117.

β. Accordingly, the fact that the Tibetan translation does not have these or certain other errors, additions and losses common to P, Q and ι allows us to postulate that these changes were not in hyparchetype γ.

Ms P contains another group of errors that it shares only with the paper manuscripts, i.e, not with ms Q, such as the wrong readings *svataḥ* (Q has the correct reading *tat*),¹⁶³ *astitvam* (Q is correct with *nāstivam*);¹⁶⁴ P and the paper manuscripts also share correct readings, such as *cāham* (Q's *nāham* is incorrect).¹⁶⁵ On the other hand, both P and Q, against the paper manuscripts and the Tibetan translation, present MMK IV.1ab where MMK IV.2ab is expected.¹⁶⁶ P and Q have also dropped, for example, the words *karmāṇi*¹⁶⁷ and *vā*,¹⁶⁸ which are attested by the paper manuscripts and the Tibetan translation. P must therefore have received readings from two sources: one that passed its errors, etc., on to the pair P and ι, as well as one whose errors are found in the pair P and Q. Ms P thus contains readings from both ms ε and ms ζ. Given that ms P was checked by a proofreader against its exemplar, and that all of the problematic readings are written directly in P's text, it seems likely that the readings from ms ε and ms ζ were already in P's exemplar. For the sake of the stemma's transparency, however, I have not included a separate sigla that would represent P's exemplar.

Ms Q, in attesting a number of the mistakes that both P and ι (= the paper manuscripts) do, clearly belongs to the group of manuscripts in β's descending line, but it also, as stated earlier, presents in its main text and in its margins a number of extra readings found only in the Tibetan translation. Ms Q and the Tibetan translation exclusively

¹⁶³ See PsP_M §29, response, sentence commencing *atra hi tad*.

¹⁶⁴ See PsP_M §104, end.

¹⁶⁵ See PsP_M §79, first sentence of second paragraph of citation (*yathā cāham bhagavan*)

¹⁶⁶ See PsP_M §36.

¹⁶⁷ See PsP_M §76, objection, second instance of *karmāṇi*.

¹⁶⁸ See PsP_M §83, response, end (sentence commencing *kuto vaiṣāṃ saṅkhyā*)

share, among others, the reading *kṛtakatvānīyatvāt*,¹⁶⁹ three references to the MA,¹⁷⁰ and extra citations.¹⁷¹ The non-occurrence of these readings in mss P and ι, the fact that it is easy to explain why they were included, and especially the unacceptability of the citations point to their absence from β and their entry into the PsP manuscript tradition via the γ line. It is less probable that they originated in the ζ→Q line and were passed on from this line to a manuscript feeding the Tibetan translation because with this scenario Q would receive all the additional and unacceptable material in question directly from its exemplar and as a result would attest it only within its main text and not partially in its margins. The origin of the first wave of material from a manuscript outside the β line has therefore been postulated as ms δ. Ms δ thus represents a manuscript in γ's descending line that carried the interpolated readings and passed them on to the Tibetan translation and in part, to Q (one expects that in reality more than one manuscript was involved). In order to show that the first wave of contamination from the γ line into the β line occurred pre-Q, ms η is posited as the recipient of the readings from ms δ; ms η in turn donated its own text along with the extraneous material to Q.

Given that, as just explained, some of ms Q's foreign material occurs in its margins and not in its main text and thus could not have been included in ms η, we are led to posit ms θ as the donor of this material. That much of the same foreign material is attested by the Tibetan, however, indicates that this text may have been attested by ms δ but was not taken over when ms η appropriated other words, phrases and sentences from ms δ's text. Alternatively, it entered a manuscript closely related to ms δ and from here reached the Tibetan translation; for the sake of convenience, ms δ is made the source of the extra material in the Tibetan translation. Further material such as the quotation *kāmābhāvaḥ paraṃ sukhaṃ*, which is included in ms Q's marginal material but does not appear in the Tibetan translation

¹⁶⁹ See PsP_M §29, first sentence of the paragraph commencing *tatra yathānīyaḥ* (PsP Tib: *byas pa mi rtag pa'i phyir*).

¹⁷⁰ See PsP_M §21, end; §61, end; §104, end of response.

¹⁷¹ See PsP_M §74, where the Akṣayamatisūtra's statement in which the topics of *neyārthasūtras* has been added.

(or in the paper manuscripts), was presumably added to a descendant of ms δ after the Tibetan translation had been completed, and was subsequently passed on to ms θ .

The paper manuscripts attest, but to a much lesser degree, some of the readings shared by Q and the Tibetan translation, such as two references to the MA and a couple of extraneous citations.¹⁷² Ms ι , like ms Q, has thus experienced contamination from the γ line. For our purposes, this contamination is indicated as having its source in ms δ .

Archetype α is posited as the ancestor of all of the extant copies of the PsP. Where mss P, Q and all the paper manuscripts share the error *na* for *sa*,¹⁷³ the Tibetan translation also attests a wrong negation, which indicates that its exemplars were problematic at this point, and probably also attested the negation *na*. MMK I.12c₂d is missing from P, Q and all the paper manuscript and, as I argue, was probably not in the exemplars used for the Tibetan translation or in the original Tibetan translation. These problems indicate that β and γ stem from α .

¹⁷² See PsP_M §71, where an additional *sūtra* citation has been added after the Udānavarga I.3 citation, and PsP_M §112 (see note to the first word of the paragraph), where the first two verses of CŚ XIII have been inserted.

¹⁷³ See PsP_M §28, response, sentence commencing *sa cāyaṃ paraṃ prati*. The *akṣara* in question in ms Q is not Q's usual *na*, but it is closer to a *na* than any other *akṣara*; it definitely cannot be read as a *sa*.

Sanskrit Text

Critical Edition

Introduction

Editorial Policy: General

All of the variants in mss P, Q and the paper manuscripts ascribable to scribal error and interpretation have been recorded in the critical edition's (negative) apparatus.¹ The following types of variants have generally not been recorded:

- Gemination of consonants after a semi-vowel, e.g., *dharmah* written as *dharmmah*, *karma* as *karmma*; *kārya* written as *kāryya*, *ārya* as *āryya*; *sarve* as *sarvve*.
- Reduction of a double consonant to a single one before a semi-vowel, e.g., *tattvam* written as *tatvam*; *sattva* written as *satva*.
- Use of *anusvāra* for homorganic nasal and vice-versa, e.g., *aṅgaḥ/amaṅgaḥ*; *kiṃ tu / kin tu*; *pañca/pamca*.
- Non-application of *sandhi*.
- Non-application of *avagraha* where the *avagraha* does not indicate a deleted alpha privative.

Where a word or compound has been recorded in the apparatus because it attests a variant other than one of these five types, any of the five may occur elsewhere in the word or compound. The five types of variants mentioned above have, of course, been recorded in the diplomatic edition for ms P.

¹ A positive apparatus would have been preferable, but the critical text editing program I started with (Collate) was, at the time, unable to deal with Sanskrit compounds and had to be abandoned. The program used to format the present edition (Classical Text Editor) only became available to me after I had established the edition.

daṇḍa variants are mentioned only when they are relevant to the constitution of the critical text.

Some philological comments which explain my emendations and choice of readings have been included within the apparatus. The reader is referred to the translation notes for explanations requiring more detail.

Editorial Policy: Ms P and Ms Q

All errors of substance and all scribal errors in mss P and Q have been recorded in the critical apparatus to the edition. P's and Q's variants always stand in first place, set off from those of the paper manuscripts, even when they are shared by one or more of the paper manuscripts.

Mss P and Q do not graphically differentiate the *akṣaras va* and *ba*. Any variants that have been recorded because of other errors and that additionally contain, or rather require, the reading *va* where the bi-functional *ba* stands in the manuscript have been recorded in the apparatus as containing *va*, and not an erroneous *ba*.

The fact that a reading is the result of a scribal correction or has been written in the margins or between the lines is generally not mentioned unless the correction or text placement bears on the establishment of the critical text. Corrections and marginal/interlineal text that required editorial attention and decisions are discussed in the edition's apparatus and/or in the notes to the translation.

The extensive breakage of and worm damage to the palm leaf in sections of ms P has resulted in considerable loss of P's text. P's loss of individual words and compounds is indicated in the critical apparatus by way of the sign Ø. To avoid overloading the critical apparatus, the lacunae in ms P are reported only when a variant from Q or one or more of the better paper manuscripts, viz. B, D, J and L,²

² Since all of the paper manuscripts other than mss B, D, J and L derive, directly or indirectly, from either J or L they do not present singular correct readings, that is, correct readings which their lineage exemplar, i.e., J or L, does not also attest, and thus are not taken into consideration here. While it is a fact that these later

is reported. In these cases, “P: Ø” appears in the initial variant position, followed by the variant(s) from the other manuscript(s).

The variant readings in the group of manuscripts deriving from mss J and L which do not appear in J or L result almost invariably from scribal error and therefore do not represent variants of any substance. On account of this, it has not been deemed necessary to mention P’s lacunae when variants appear only in the text of manuscripts that derive from J and L; the reader who wishes to know P’s reading or lack of reading at such points is referred to my diplomatic edition of ms P. Thus according to the above scheme, if, for example, thirteen of the fourteen paper manuscripts correctly read *tadā* but ms G, one of the less important manuscripts,³ reads *tada*, the fact that P has a lacuna at this point will not be recorded alongside G’s variant in the apparatus. If, however, the majority of the paper manuscripts attest the correct reading but ms J, for example, in addition to ms G, contains a variant, P’s lacuna will be noted.

Ms Q has lost *akṣaras* and words from its first two folios due to broken margins. The *akṣaras* still visible before or after the break are reported in the apparatus, followed or preceded by “//”. In instances where entire words or compounds have been lost due to the breakage, this loss is indicated, as in the case of P, with the sign Ø. Since Q has experienced far less damage than P, all of Q’s lost words and compounds are individually reported, with the exception of those for Q’s missing folio 10 section. In order not to overload the apparatus, Q’s lacunae are reported for folio 10 only when one or more of the other main manuscripts, i.e., P, B, D, J and L, attests a variant. The

manuscripts on occasion re-present correctly, for example, a Nepalese-script *akṣara* which has been confused with a similarly formed Devanāgarī *akṣara* (e.g., an incorrect *ha* in Devanāgarī ms L may be re-presented in its correct form as a *dbha* in Nepalese ms K), there are no cases in the first chapter where the correct reading occurs only in one of the manuscripts other than B, D, J or L. There is also no cross-contamination between the paper manuscripts.

³ This judgement “less important” is drawn from the fact that G stems from J. All the manuscripts that are based on the extant exemplars J and L are deemed, for the present discussion, to be of lesser importance. They are not taken into consideration in the second half of the critical edition.

number of lacunae reported in the apparatus for this section of Q will alert the reader to the fact that the folio is missing in its entirety.

Numerous words and compounds in ms P's folios present still visible but damaged or faded *akṣaras*. In comparison, only a few visible but damaged *akṣaras* are found in ms Q.⁴ When the damage affects an entire word or compound, it is indicated by the sign ⊗. Thus "P: ⊗" or "Q: ⊗" will stand in first position after the appropriate footnote marker in the apparatus. Given the large amount of damage in P, its damage is noted only when one or more of the better manuscripts (Q, B, D, J and L) attests a variant. The diplomatic edition for ms P may be consulted for information about damage in other instances.

Ms P's damage is, however, occasionally reported in some detail if Q, B, D, J and/or L attest a variant and P's corresponding text is only partially damaged, i.e., some of the surrounding *akṣaras* in the relevant word or compound are still readable. Specifically, P's reading is reported only if 1) Q cannot report on part or all of the word or compound in question due to a lacuna or damage of its own,⁵ or 2) P's damage or unclear and thus uncertain reading occurs at exactly the point in the word/compound where the variant *akṣaras* (or surplus or lack of *akṣaras*) occur in Q, B, D, J and/or L's corresponding word/compound. In these cases, ms P's reading from the diplomatic edition is introduced, but often in a slightly abbreviated and thus more reader-friendly form. To illustrate, if the apparatus presents ms Q as reading *bhā*/// (i.e., the leaf has broken off after *bhā*) where the critical text has *bhāvāḥ*, and P is unable to fully support the critical text because its *akṣara* part *v* is uncertain and its final *visarga* is missing due to damage to the folio, then P's reading is reported as it stands in the diplomatic edition, though without spacing between the individual *akṣaras*, that is, as "*bhā(v)ā+*", the round brackets indicating uncertainty and the small cross signifying that part of an *akṣara* is missing.⁶ In a similar

⁴ The damaged and unclear *akṣaras* are underlined in Yonezawa's hand-copy.

⁵ P's damage is not reported for all of the missing readings of Q's lost folio 10.

⁶ For the signs used in the critical edition, see Critical Edition: Editorial Signs and Main Abbreviations. For those used in ms P's diplomatic edition, see Diplomatic Edition Ms P: Editorial Signs.

manner, if ms D reads *kīm* where the critical edition has *kiṃ*, and ms P's corresponding word is difficult to decipher but thought to read *kin*, then P's reading will appear in the apparatus of the critical edition as it is written in the diplomatic edition, that is, as “(kin)”. Likewise, if the critical edition reads *puruṣavyatiriktāḥ* but ms L attests the variant *puruṣatiriktāḥ*, and ms P's *vy* is unclear, with damage to the area around the *vy* so that its vowel cannot be determined, then P's damaged reading will be included. Ms P's compound will appear as [3](vy).[1](r).(k)t+h, the unreadable vowel indicated by way of the single dot. Instead of employing the diplomatic edition's large crosses (“+”) or double dots (“..”) to indicate, respectively, individual missing or damaged, i.e., indecipherable, *akṣaras*, reference is made only to the number of missing and/or damaged *akṣaras*—in this case three at the beginning and one in the middle—which are placed in square brackets. The information given for P thus informs the apparatus reader that although it looks as though ms P may have had the correct reading as regards the variant in L, that is, what remains of P's *akṣara* in question suggests it might indeed be a *vya*, some uncertainty remains. In other cases, such as ms L's reading *pratyayetya* for the critical text's *pratyayebhya*, P's reading *pratyā*[2] informs the reader that P can neither testify for or against the accepted reading. Where damage is so severe that only one or two *akṣaras* in a longer word or compound are visible, or visible but uncertain, I revert to using the symbol for damage, i.e., ⊗.

The manuscripts tend not to end verses with single or double *daṇḍas* and rather apply the appropriate *sandhi* for final consonants and *visargas* before the following *iti*, or coalesce final vowels with its initial *i*. This *iti* is then usually followed by single or double *daṇḍas*. For the sake of clarity, all verses in the edition are closed with *daṇḍas*, which are then followed by *iti*.

Editorial Policy: Mss A to N

As stated earlier, only the first half of the critical edition contains variants for mss A to N. Since the paper manuscripts' level of the

stemma could be established on the basis of their variants for this section, ten manuscripts were dropped after the editing of the first half of the chapter and only mss B, D, J and L were consulted for its second half.

Corrections, such as in cases of metathesis where the numbers “2” and “1” have been written over the switched *akṣaras*, are usually not mentioned; a couple of cases have been included because they contribute to explaining variants in manuscripts copied from the manuscript with the correction. Marginal or interlineal material marked for insertion (*akṣaras*, words, sentences) is generally only mentioned if it is relevant to the establishment of the critical text.

Neither the Devanāgarī manuscripts nor the Nepalese-script manuscripts distinguish between *ba* and *va*, Devanāgarī *ba* being written like Devanāgarī *va* in the Devanāgarī manuscripts and Nepalese-script *va* like Nepalese *ba* in the Nepalese manuscripts, i.e., without the Nepalese-script *va*'s expected lower indent.⁷ I have not noted instances of non-discrimination of *va* in the apparatus and instead read *ba* where *ba* is expected and *va* where *va* is expected.

Similar, but not usually as all-encompassing decisions had to be made in the cases of *ca* written within a conjunct or together with a preceding *ś* due to external *sandhi*. Some of the scribes (for example, those of mss B, C, J, L, M, N) took care to define the edges of the *ca* in such cases and it was possible to note the exceptions, though when the scribe started to write less clearly due possibly to tiredness or haste it became impossible to distinguish his *cas* from *vas* and seemed futile to try to do so. In other manuscripts (for example, A, D, E, F, G, H, I, K), the *cas* contained within conjuncts or written together with a preceding *ś* owing to external *sandhi* appear the majority of the time as *vas*, and I decided to spare the apparatus the clutter of noting all of these instances.

It was also often difficult to distinguish medial subscript *u* from *ū* in the Nepalese-script manuscripts, either because specific scribes did not seem to distinguish between the two vowel-markers or because

⁷ The paleographical manuals on Nepalese script often present *va* with a lower indent; for a list of the manuals, see Pant 2000: 91f. and n. 53.

they wrote the two vowel-markers in nearly the same way. As in the above cases involving *ca*, I noted variants only when the difference between the two vowel-markers was pronounced.

Most of the Devanāgarī manuscripts attest Nepalese-script features. Variants exhibiting them have for the most part not been noted in the apparatus.⁸ It is possible that the transmission line for ms D includes at least one Devanāgarī stage given, for example, the occasional appearance of the Devanāgarī diagonal medial *e* marker; it may, on the other hand, be possible that this marker, also sometimes attested in the older Nepalese script, has been transmitted to ms D through Nepalese manuscripts. Ms D does, however, on occasion exhibit the Devanāgarī *r*.

A final point regarding scribal habit: Each of the scribes of the fourteen paper manuscripts has his own personal style, and I tried to accommodate that style when I recorded variants. Some scribes write, for example, *py* such that it appears as *pp*, and *ty* as *tp*, etc. If a scribe was consistent the majority of the time in writing such conjuncts, I did not assume, even though he quite likely did not understand the meaning of the text he was copying, that he was a fool who did not see that he was copying *py* as *pp* or *ty* as *tp* over and over again. One might compare these habits to one's own handwriting, in which, for example, one might usually write the letter *f* as a simple straight line with a loop on the bottom, but once in awhile, sometimes even within the same sentence, one might write it "properly," with a loop on both the top and bottom of the letter. I have tried, then, to be fair to the scribes and endeavoured to accustom myself to their

⁸ Both ms B and ms L contain numerous *akṣaras* written in Nepalese-script style. When, for example, Nepalese *ra* (correct reading) appears in ms B and is not written like B's regular Devanāgarī *na* but is unequivocally the graphic equivalent of a Nepalese-script *ra*, I accept the letter as *ra* and do not record it as a variant (i.e., as *na*). Similarly, in the case of ms L, when *me* represents the correct reading but the *e* is written Nepalese style as a wavy line over the *m*, I accept the reading as correct. Although this procedure deprives the individual examining the apparatus of full access to the actual graphical representation of certain *akṣaras*, I excluded them from the apparatus owing to the fact that the stemma could be worked out on the basis of other more substantial variants and since the recording of the *akṣaras* in Nepalese-script would not add to establishing the text of the chapter.

individual styles so as not to be so critical of their penmanship that correct but idiosyncratically written *akṣaras* and words were relegated to the apparatus.

In particular, a number of features concerning the style of the scribe of ms D had to be taken into consideration, some of which are mentioned in the following. *anusvāra* in D is sometimes written as a small circle above the line, sometimes as a dot above the line, and sometimes as an irregular dot that could be taken for a superscript *r*. The hook of superscript *r* often tends to bend down close to the line and is easily confused with both the circle *anusvāra* and with the curved stroke of medial *i*. In most cases I accepted this superscript *r*, if superscript *r* was the correct reading, as such, even if the *r* was tending dangerously toward looking like a circle *anusvāra*; but when the form of the *r* had devolved so much that it could only be seen as a circle *anusvāra* or the curved stroke for medial *i*, I rejected the *r* possibility and added an *anusvāra* or *i* variant to the apparatus. That many of these decisions were of a subjective nature goes without saying. Ms D's scribe further often writes medial *ā* in such a way that the *ā* looks like a *ya*. It was frequently impossible to distinguish between *nā* and *nya* or *mā* and *mya*, but knowing that this was a regular feature of ms D's scribe's writing, I usually accepted a *nya*-looking *nā* as *nā* when *nā* was the correct reading. In addition, the scribe tends to write, for possibly a quarter of the occurrences in the first chapter, *tva* as *nva* and *tya* as *nya*, and on numerous other occasions, records *t* for *n* and vice-versa. While his exemplar may well have carried such forms, it is questionable whether this tendency can be attributed solely to the style of the scribe of the exemplar, and doubtful, if the exemplar did not attest such forms, that ms D's scribe repeatedly mistook the graphically similar *akṣaras* for each other. It may be possible that both orthography and paleography account for the irregularity here, and that *t* and *n* were understood by the scribe of ms D, or by a scribe earlier on in his ms tradition, as alternative forms of the same *akṣara*-element.⁹ Thus for the sake of sparing the

⁹ Brough (1996: 139), criticising Edgerton's acceptance of the forms *-itsu(h)*, *-etsu(h)*, etc., as Buddhist Hybrid Sanskrit forms of the 3rd plural optative and aorist, writes: "In some forms of the Central Asian scripts, for example, the appearance of *n* and *t* is very similar; and it may well be that at some stage in the development of

apparatus overload, I did not record the many instances of ms D attesting *tva* as *nva* and *tya* as *nya*—the most obvious and frequently occurring of the above-described feature—but, unsure as to whether other instances should be assumed to owe their existence to (possibly) alternative forms of orthography, I decided to record these latter cases.

The reader of the apparatus should be alerted to the fact that many of the variants I have recorded for ms D differ from those recorded by de Jong for ms D (his ms R) in his “Textcritical Notes.” These differences are not usually substantial: de Jong chose to present the words and compounds from ms D that are of relevance to the improvement to the text of the PsP in a more transparent form, i.e., in a form that does not demand prior knowledge of the Nepalese-script *akṣaras* and the elements the scribes tend to confuse. To give a simple but straightforward example, where de La Vallée Poussin’s manuscripts read *nipātaḥ*¹⁰ and D attests *yāteḥ* (for the correct reading *pāthaḥ*), de Jong, assuming a scribal misreading of *y* for *p*, gives the variant as *pāteḥ*. I have recorded such variants as they appear in D, without any interpretation.

Nepalese writing there was a genuine coalescence in graphic forms of conjuncts such as *-ts-* and *-ns-*, *-tm-* and *-nm-*. If this is so, then it may be that, in the older Nepalese manuscripts at least, the shapes which from their appearance we transcribe as *-ts-*, *-tm-*, were actually intended by the scribes as *-ns-*, *-nm-*. Alternatively, the confusion may simply have started through straightforward misreading of archaic exemplars. However this may be, it is certain that some later scribes considered that they had two alternatives for their free choice. Where the second member of the conjunct is *m* (graphically close to *s*), this alternation has clearly been assisted by the normal *sandhi* of *t* before a following *m*. In a number of places I have seen phrases like *tan me*, with a tail added to the *n* in a second hand, thus producing *tat me*. It would seem that a reader of the manuscript, either for his own reassurance or in teaching a pupil, has ‘restored’ the basic grammatical form. From instances of this sort, some scribes may have even derived the feeling that the perverse writing looked more learned than the other, and for this reason introduced it elsewhere also.”

¹⁰ Cf. PsP_L 7.4; PsP_M §7.

PsP_L and the Critical Edition

De La Vallée Poussin often entered corrections into the text of his edition without mentioning that his manuscripts (my L, M and N) bore other readings, usually because the variants were caused by scribal error and resulted in nonsensical words. I have noted all of his silent corrections, both those rectifying scribal errors and those of substance, in the apparatus to the first half of the chapter so as to indicate readings that would appear, according to his edition, to be attested in the manuscripts L, M and N but are in fact not there, and also because scholars may find it interesting to gain a glimpse of de La Vallée Poussin, on whose editions of other texts we also rely, at work. The inclusion of reference to his corrections and conjectures is additionally intended to give him due credit for his pioneering and extremely learned work on the text of the PsP. The silent emendations he makes that have been confirmed by manuscripts he did not have access to have been registered at the end of the group of variants as “em. by LVP (silently).” Whenever I found it necessary to emend the text as found in the manuscripts, and when this emendation concurred with that proposed by de La Vallée Poussin, the statement “em. with LVP” appears before the list of variants. If de La Vallée Poussin’s emendation was entered without square brackets indicating it as such, a bracketed “LVP emends silently” follows. Once I discontinued working with the ten manuscripts that derive from mss J and L, a group to which mss M and N belong, I could no longer know what de La Vallée Poussin had read in M and N or infer his reasons for emending the text as he did and therefore changed the emendation wording from “em. with LVP” to “em. following LVP.”

Editorial Signs and Main Abbreviations

- ∅ lacuna: text is missing due to breakage, fibre loss, a hole in the basis or a missing leaf (palm-leaf manuscripts only)
- + indicates part of an *akṣara* that is physically missing due to breakage, fibre loss or a hole in the basis (ms P only)
- ⊗ damage: one or more *akṣaras* constituting a word or part of a word are visible but unidentifiable due to damage (palm-leaf manuscripts only)
- . indicates part of an *akṣara* that is visible but unidentifiable due to damage to the *akṣara* (ms P only)
- ≈ indicates an unidentifiable *akṣara* (paper manuscripts only)
- () enclose *akṣaras* or parts of *akṣaras* whose reading is uncertain due to damage (ms P only)
- [] enclose an arabic numeral indicating a specific number of missing or damaged *akṣaras* (ms P only)
- ḷ indicates the vowel *a* where *a* is expected but where the reading *a*—instead of *u* or *ū*—cannot be ascertained beyond all doubt because the palm leaf has a hole or has broken off *below* the *akṣara* (ms P only)
- Ḹ indicates the vowel *a* where *a* is expected but where the reading *a*—instead of *ā*, *i*, *e*, *ai* or *o*—cannot be ascertained beyond all doubt because

	the palm leaf has a hole or has broken off <i>above</i> the <i>akṣara</i> ¹¹ (ms P only)
ā̄	indicates the vowel <i>ā</i> where <i>ā</i> is expected but where the reading <i>ā</i> —instead of <i>ī</i> , <i>o</i> , or <i>au</i> —cannot be ascertained beyond all doubt because the palm leaf has a hole or has broken off <i>above</i> the <i>akṣara</i> (ms P only)
///	breakage (at the end or beginning of a line)
,	<i>avagraha</i>
∴	instead of (regarding word form and/or meaning)
...	editorial ellipsis
em.	emendation
conj.	conjecture
n.e.	no equivalent for
om.	omit(s)
LVP	de La Vallée Poussin
ms	manuscript
Skt	Sanskrit
Tib	Tibetan

¹¹ “Above the *akṣara*” refers to the area in which the diagonal and curved strokes for marking the vowels could be written and does not include the area to the left of the *akṣara* where the *pr̥ṣṭhamātra* stroke is written.

Critical Edition

¹ §1. यो ऽन्तद्वयावासविधूतवासः ² सम्बुद्धघीसागरलब्धजन्मा ।
सद्धर्मतोयस्य गभीरभावं ³ यथानुबुद्धं ⁴ कृपया जगाद ⁵ ॥

यस्य दर्शनतेजांसि ⁶ परवादिमतेन्धनम् ⁷ ।

PsP_L 2

दहन्त्य् ⁸ अद्यापि ⁹ लोकस्य ¹⁰ मानसानि तमांसि ¹¹ च ॥

5

यस्यासमज्ञानवचःशरौघा ¹² निघ्नन्ति निःशेषभवारिसेनाम् ¹³ ।

त्रिधातुराज्यश्रियम् आदधाना ¹⁴ विनेयलोकस्य ¹⁵ सदेवकस्य ¹⁶ ॥

नागार्जुनाय ¹⁷ प्रणिपत्य ¹⁸ तस्मै तत्कारिकाणां ¹⁹ विवृतिं ²⁰
करिष्ये ।

¹ P: Ø up to PsP_M §5 (end of third sentence [= PsP_L 4.6]); Q: ddhāya || (the right and left edges of folio 1 are damaged due to breakage; the homage may have read: om̐ namo buddhāya ||); A-C, E-M: om̐ namo buddhāya ||; D: namo buddhāya; N: om̐ namaḥ śrīvajrasatvāya | om̐ namo ratnatrayāya |. Tib: 'phags pa 'jam dpal gzhon nur gyur pa la phyag 'tshal lo ||. ² P: Ø; D: yānta°; F: yānta...tavāsa; K: yotta°; N: yo ntardvayā°. LVP (PsP_L 1, n. 4) remarks: "Mss. yo 'ntardaya°" but L and M read yo ntadvayā° (N as stated). ³ A: gaṃbhira°; C, G, I: gambhīra°; E, H, M: gaṃbhīra° ⁴ P: Ø; Q: yathānabu°; A, I: yathānuddha; E, H: yathānuddham ⁵ A, E, I: jagmada; H: jagmadaḥ ⁶ P: Ø; A, E, H, I: daśana°; D: °jātsi ⁷ A: paravādimete°; F: °mate-ndharam; I: °matyamdhanam ⁸ P: Ø; A-C, E, G-J, L, M: dahaty; F: rahabhy; K: nahaty ⁹ F: eyāpi ¹⁰ A, E, H, I: tavānsi ¹¹ A, E, F, H, I, K, L: va ¹² P: Ø; Q: yasyādvayajñāna°; Tib: gnyis med ye shes; *LT: asamajñānam. Q presumably has its reading from the γ line (see Stemma). ¹³ F: °bhacāriśenām; G: °bhavāri=sañam ¹⁴ P: Ø; Q: ādadhanā ¹⁵ P: Ø; L: vineyayalokasya ¹⁶ P: Ø; Q: sadeva///; N: repeats sadevakasya ¹⁷ P, Q: Ø ¹⁸ P, Q: Ø ¹⁹ N: tatkāṇam ²⁰ F, K: vikṛtiṃ

उत्तानसत्प्रक्रियवाक्यनद्धा¹ तर्कानिलाव्याकुलिता² प्रसन्नाम्³ ॥⁴

§2. तत्र न स्वतो⁵ नापि परतो न द्वाभ्याम्⁶ इत्यादि⁷ वक्ष्यमाणं⁸
शास्त्रम्⁹ । तस्य कानि सम्बन्धाभिधेयप्रयोजनानीति¹⁰ प्रश्ने¹¹ मध्यम-
N2r कावतारविहितविधिनाद्वयज्ञानालङ्कृतं¹² महाकरुणोपायपुरःसरं¹³
प्रथमचित्तोत्पादं¹⁴ तथागतज्ञानोत्पत्तिहेतुम्¹⁵ आदिं¹⁶ कृत्वा¹⁷
J2r C2r I2r यावद्¹⁸ आचार्यनागार्जुनस्य¹⁹ विदिताविपरीतप्रज्ञापारमितानीतेः²⁰

5

PsP_L 3

¹ P: Ø; D: °satprakriyavākanaddhām ² A, E, H, I: tarkātila° ³ A, E, H, I: prasannā; N: nnasannām ⁴ P: Ø; A-C, E-N number the verses one to four ⁵ I: mvato ⁶ N: dvā; Tib: n.e. na dvābhyām ⁷ N: tyādi ⁸ H: vakṣamāṇām ⁹ A, E, F, H, I: śāstra ¹⁰ P: Ø; Q: sambandhābhidheyaprayojanaprayojanānīti; A: saṃ...ābhiveyaprayojanatatprayojanānīti; B: saṃ...ābhidheyaprayojanamtatprayojanānīti; D: saṃ...āvidheyaprayojanatatprayojanānīti; E, F, H, I, K, L: saṃ...ābhidheyaprayojanatatprayojanānīti; PsP_L: saṃbandhābhidheyaprayojanāni iti; Tib: 'brel pa dang brjod par bya ba dang | dgos pa'i dgos pa dag ... zhes (*sambandhābhidheyaprayojanaprayojanānīti). The fact that the manuscript group C, G, J, M and N reads *saṃbandhābhidheyaprayojanānīti* presumably has its source in an eyeskip committed by J's scribe; ms κ, from which mss B, J and L stem, must have contained the reading °*ābhidheyaprayojanatatprayojanānīti* in order for it to appear in both B and L. Candrakīrti only refers to a *prayojana* and not to a *prayojanaprayojana* in the commentary which follows. See Translation note. ¹¹ P: Ø; A-C, E, H-N: praśe; F: pra≈e; G: pradeśe; em. by LVP (silently) ¹² H: °kṛta ¹³ H: °karuṇopāyavurāḥsaraṃ; Tib: n.e. upāya ¹⁴ P: Ø; A, E, F, H, K, L: °cittautpādam ¹⁵ P: Ø; Q: tathāgata/// ¹⁶ P, Q: Ø ¹⁷ P, Q: Ø ¹⁸ P: Ø; Q: ///d ¹⁹ P: Ø; A-N: ācāryāryanāgārjunasya; Tib: n.e. ārya ²⁰ F: °pārapitānīteḥ

करुणया परावबोधार्थ⁶¹ शास्त्रप्रणयनम्² इत्य् एष³ तावच्⁴ छास्त्रस्य⁵
सम्बन्धः ॥

यच्⁶ छास्ति⁷ च⁸ क्लेशरिपून्⁹ अशेषान्¹⁰ सन्नायते¹¹ दुर्गतितो¹²
भवाच् च।

5 तच्¹³ छासनात्¹⁴ त्राणगुणाच् च शास्त्रम् एतद्¹⁵ द्वयं¹⁶ चान्य- G2r
मतेषु नास्ति ॥

इति ॥

§3. स्वयम्¹⁷ एव¹⁸ चाचार्यो¹⁹ वक्ष्यमाणसकलशास्त्राभिधेयार्थ²⁰ स- K2r
प्रयोजनम्²¹ उपदर्शयंस्²² तदविपरीतसम्प्रकाशकत्वेन²³ माहात्म्यम् B2r

¹ C, G: parova°; M: parova...tha ² P: Ø; C, G, J, N: °preṇayanam; F: °pranayanam; M: śāstrampreṇayanam ³ P: Ø; C, G, J, M, N: aṣa
⁴ A: tavad ⁵ A: tastrasya; C, G: chāstra; M: chāstram ⁶ P: Ø; A, E, H, I, L: ya; C, G, J, M, N: yec; em. by LVP (silently); Tib does not include the verse. ⁷ H: chāstī ⁸ P: Ø; A-N: va; conj. by LVP: va[h]. ⁹ P: Ø; A-E, H-L, N: °ripūr; F: °ripur; G: °ripūv; M: °ripupūr; em. by LVP (silently) ¹⁰ F: aṇeṣānu ¹¹ A, E, H, I: saṃśāyate; C, G, M, N: °yata ¹² M: durgatitot ¹³ P: Ø; A-N: tec; em. by LVP (silently) ¹⁴ Em. with LVP (LVP emends silently): chāsanāt; P: Ø; Q: chāsanā; A, E, F, H, K, L: chāsanām; B, C, D, G, J, M, N: chāsanā; I: chasanā ¹⁵ P: Ø; D: etata ¹⁶ P: Ø; A, E, F, H, I, K, L: dvaya ¹⁷ A: svayem ¹⁸ Em. with LVP (LVP emends silently): eva; P: Ø; Q: evan; A, B, D-F, H-M: evam; C, G, N: evam; Tib: nyid ¹⁹ P: Ø; A, C-H, J-M: vā°; B: vācārye; I: vāmcāryyo; N: cācāyo; em. by LVP (silently); Tib: n.e. ca ²⁰ P: Ø; Q: °śāstrābhidheyam arthaṃ; A: °śāstrābhi°; B: vikśya°; C: °śāstrābhirdheyartham; D: °śāstrahidheyam arthaṃ; F: vakṣa...rtha; G: °śāstrābhirdheyam arthaṃ; M: vakṣyamāta°; Tib: 'chad par 'gyur ba'i bstan bcos mtha' dag gi brjod par bya ba'i don ²¹ P: Ø; Q: supra///; A-C, E-N: su°; em. by LVP

H2r उद्भाव्य¹ तत्त्वभावाव्यतिरेकवर्तिने² परमगुरवे³ तथागताय शास्त्र-
प्रणयननिमित्तकं⁴ प्रणामं⁵ कर्तुकाम आह –

अनिरोधम्⁶ अनुत्पादम् अनुच्छेदम् अशाश्वतम्।

L2r अनेकार्थम्⁸ अनानार्थम्⁹ अनागमम् अनिर्गमम्¹⁰ ॥

A2r यः प्रतीत्यसमुत्पादम्¹¹

5

इत्यादि ॥

M2r तद्¹² अत्रानिरोधाद्यष्टविशेषणविशिष्टः¹³ प्रतीत्यसमुत्पादः¹⁴ शास्त्रा-
भिधेयार्थः¹⁵ ॥

PsP_L 4

(silently) ²² P, Q: Ø; A, E, H: upadarśayaṃ; I: ūpa°; PsP_L: °yan
²³ P: Ø; Q: ///(prakāśakatvena); A, E, F, H, I, K, L: °parītaprakāśaka-
tvena; PsP_L: °parītasamprakāśatvena; Tib: ston par mdzad pa nyid
kyi sgo nas

¹ P: Ø; A, E, F, H, L: uhāvya; M: utbhāvya; I: ūhāvya ² P: Ø; D:
tetsva°; F: °vyatīnekavarttine; G: °vattine; H: °varttīte; M: °varttire
³ P: Ø; C, M: parana°; D: parave; I: °guruve ⁴ P: Ø; D: °praṇapa-
nanani°; F: °praṇayaṇa°; G: °ka ⁵ P: Ø; A-N: pramāṇaṃ; em. by
LVP (silently); Tib: phyag ⁶ P: Ø; A, E, F, H, I, K, L: anirādham
⁷ P: Ø; A: anurāchedam; E, F, H, I, K, L: anugachedam ⁸ A: anekār-
tha ⁹ P: Ø; A, E, F, H, I, K, L: om. ¹⁰ N: anirggasaṃ ¹¹ P: Ø;
A: pratītyamanutpādam; B-H, J-N: pratītyamanutpādam; D: pratītye-
samutpādam; I: pratītyamanutpādam; em. by LVP (silently) ¹² P: Ø;
Q: om.; A, E, F, H, I, K, L: om. ¹³ P: Ø; Q: tatrānīrodhā°; A, E, H,
I: tatrānīrodhādyāstaviśeṣaṇaviśiṣṭa; B: °viśiṣṭa; C, J, M, N: °viśeṣe-
ṇaviśiṣṭa; F: tatrānīrodhājyaṣṭaviśeṣaṇaviśiṣṭa; G: °viśeṣeṇaviśiṣṭa;
K, L: tatrānīrodhā...viśiṣṭa; em. by LVP (silently); Tib: de la ∴ tad
atra° ¹⁴ P: Ø; Q: °samutpāda///; F, K: pratīmanupādaḥ ¹⁵ Em.
with LVP (LVP emends silently): śāstrābhīdheyārthaḥ; P, Q: Ø; A, B,
D-F, H, I, K, L: śāstre 'bhīdheyārthaḥ; C, G, M, N: śāstra 'bhīdheyār-

सर्वप्रपञ्चोपशमशिवलक्षणं¹ निर्वाणं² शास्त्रस्य³ प्रयोजनं⁴ निर्दिष्टम्॥

तं वन्दे⁵ वदतां⁶ वरम्॥

इत्यनेन प्रणामः⁷ ॥

§4. इत्य् एष⁸ तावच्छ्लोकद्वयस्य⁹ समुदायार्थः¹⁰ ॥

F2r

5 §5. अवयवार्थस्¹¹ तु विभज्यते¹² । तत्र निरुद्धिर्¹³ निरोधः क्षण-

E2r I2v

भङ्गो¹⁴ निरोध¹⁵ इत्युच्यते¹⁶ । उत्पादनम्¹⁷ उत्पाद आत्मभावोन्म-

P2r

जनम्¹⁸ । उच्छित्तिर्¹⁹ उच्छेदः²⁰ प्रबन्धविच्छित्तिर्²¹ इत्यर्थः ।

J2v C2v

thaḥ; J: śāstre(/°tra?) 'bhidheyārthaḥ; Tib: bstan bcos kyi brjod par bya ba yin

¹ P: Ø; Q: ///ñcopaśama°; F: °siva°; G: sasarva° ² P: Ø; C, G, J, M, N: nirvāṇa ³ P: Ø; A, E, F, I: sāstrasya; L: s(/ś?)āstrasya ⁴ P: Ø;

C, G: prayojenan; J: prayoje(/ja?)nan; M: prayojanan; N: prayojana ⁵ I: vade ⁶ A, E, H, I: om. ⁷ F, K: pramāṇa; I: prāṇāma ⁸ A, E, H, I: epa ⁹ P: Ø; A, E, F, H, I, K-M: °choka°; B, C, G, J, N:

°chroka°; D: tovacchroka°; em. by LVP (silently) ¹⁰ M: °ārthaṃ

¹¹ A, E, H: ayavārthas; C, G, M: avyayavārthas°; I: ayavārtham; N: aveya° ¹² P: Ø; A, E, F, H, K, L: vibhakṣyate; D: vihakṣyate. The

following explanation of the words *nīrodha* to *nirgama* appears in Tib only after the discussion of the compound *pratītyasamutpāda*, i.e., in

§15; see Translation: Appendix IV. ¹³ P: Ø; A-C, E, G-N: niruddhi; F: mirurddhi; em. by LVP (silently) ¹⁴ P: Ø; A, D-F, H, K, L: kṣa-

ṇabhaṅgā; C, G, M: kaṇa° ¹⁵ I: ni=dha ¹⁶ N: ityucya ¹⁷ P: Ø; A-C, E-G, I-N: utpādenam; H: utpātenam; em. by LVP (silently)

¹⁸ P available as witness; A, E, F, H, I, K, L: ātmabhāvānma°; M: ātmabhāvojanam; PsP_L: ātmabhāvonmajjana[m ity arthaḥ], but *ity*

arthaḥ appears neither in the mss nor in Tib ¹⁹ F: ucchittin ²⁰ A: ucheda ²¹ A, E, H: prabandhva°

शाश्वतो¹ नित्यः² सर्वकालस्थासु³ इत्य⁴ अर्थः⁵ । एकश् चासाव्⁶
 अर्थश्⁷ चेत्य⁸ एकार्थो⁹ ऽभिन्नार्थो¹⁰ न¹¹ पृथग् इत्यर्थः । नानार्थो¹²
 N2v भिन्नार्थः पृथग् इत्य¹² अर्थः¹³ । आगतिरागमो विप्रकृष्टदेशाव-
 G2v स्थितानां¹⁴ सन्निकृष्टदेशागमनम्¹⁵ । निर्गतिर्¹⁶ निर्गमः¹⁷ सन्निकृष्ट-
 देशावस्थितानां¹⁸ विप्रकृष्टदेशगमनम्¹⁹ ॥

PsP_L 5

§6. एतिर् गत्यर्थः²⁰ प्रतिः²¹ प्राप्त्यर्थः²¹ । उपसर्गवशेन²² धात्वर्थ-
 विपरिणामात्²³ –

K2v उपसर्गेण²⁴ धात्वर्थो²⁵ बलादन्यत्र नीयते²⁶ ।
 गङ्गासलिलमाधुर्यं²⁷ सागरेण यथाम्भसा²⁸ ॥

¹ Q: śā//; F, K: śāśvato nityarthaḥ | śāśvato ² Q: Ø ³ Q: Ø; A-F, H-N: °sarvakālasthānur; G: sarvākālasthānur; PsP_L: sarvakāle sthānur. LVP (PsP_L 4, n. 5) suggests *sarvakāle sthānsnu* as a possible original reading. Tib: dus thams cad du gnas pa ⁴ Q: Ø ⁵ Q: //rthaḥ ⁶ Q: cārthaś ∴ cāsāv arthaś ⁷ Q: see previous note ⁸ A, E, H, I: cet ⁹ P: akārto; A, E, H, I: ekārtā ¹⁰ F: om. ¹¹ A: ta ¹² A, E, I: ity; N: i ¹³ N: rthaḥ ¹⁴ D: viprakṛṣṭadaśā° ¹⁵ D, F, K: saṃti°; H: saṃkṛṣṭa° ¹⁶ A, C, E-N: nirgati; em. by LVP (silently) ¹⁷ M: nirgamaṃ ¹⁸ Q: °deśāvasthinām; A, E, H, I: sinnikṛ° ¹⁹ A: °gamatām; H: °gamanām; I: vikṛṣṭa° ²⁰ A-N: prati; em. by LVP (silently) ²¹ A: prāpprarthaḥ; I: °artha; M, N: prātyarthaḥ ²² P: °vasena; A: °vaśema; Tib: n.e. vaśena ²³ M: °mā; Tib: n.e. artha ²⁴ Em. with LVP (LVP emends silently): elision of hi. P: uparggeṇa hi; Q: u//; A, D-F, H, I, K, L: °gena hi; B, C, G, J: °geṇa hi; M: ipa-sargeṇa hi; N: upargeṇa hi. See Translation note. ²⁵ Q: Ø; F: dhā-tvarthā ²⁶ I: nīyatye ²⁷ B: °mādhūryaṃ; F, J: °mādhurya; G: °mādhūryat; I: °mādhūryya; M: gaṅgāsariramādhuryaḥ; N: °mādhūryan ²⁸ G: yathāmbhameti ∴ yathāmbhasā || iti; M: yathābha°

इति¹– प्रतीत्यशब्दो² ऽत्र³ ल्यबन्तः⁴ प्राप्ताव् अपेक्षायां⁵ वर्तते। H2vसमुत्पूर्वः⁶ पदिः⁷ प्रादुर्भावार्थं⁸ इति समुत्पादशब्दः⁹ प्रादुर्भावे¹⁰ B2vवर्तते। ततश्च¹¹ हेतुप्रत्ययापेक्षो¹² भावानाम्¹³ उत्पादः¹⁴ प्रतीत्यसमु- D2r5 त्पादार्थः¹⁵ ॥

§7. अपरे¹⁶ तु ब्रुवते¹⁷ – इतिर्¹⁸ गतिर्¹⁹ गमनं²⁰ विनाशः²¹ । इतौ²²
साधव इत्याः²³ । प्रतिर्²⁴ वीप्सार्थं²⁵ इत्य् एव²⁶ तद्धितान्तम्²⁷ इत्य- I3r

¹ PsP_L: n.e. iti; Tib: zhes bshad do ² P: °śabdātra ⇄ °śabdo 'tra; A: °sabdo; K: °da≈ ³ Tib: n.e. atra ⁴ A: ityabanta; B: ityabantaḥ; C-E, G, H, J-N: ityabantaḥ; F: ityebakaḥ; I: ityebanta; em. by LVP ⁵ A, E: epekṣāyā; D: ayekāyām; F, K, L: epekṣāyaṃ; H: eyeṣāyā; I: epekṣāmā ⁶ F: samūt° ⁷ M: yadiḥ ⁸ A: pādur°; M, N: °bhāvarthaḥ ⁹ A, E, H, I: samutpādasah; B, C, F, G, J-N: samutpādaśah; em. by LVP (silently) ¹⁰ A: pradurbhāve, superscript *r* written above *pra*°; E: pradurbhāve, possibly long *ā* stroke extending upward from top of *pra*° (resembles 2 superscript *r*-s on top of each other) ¹¹ Tib: n.e. ca ¹² A, E, F, H, I, K, L: °pratyayāveṣā; D: °pratyayāveṣo ¹³ A, E, H, I: bhavām ¹⁴ D: °deḥ ¹⁵ C, G, M: °tha ¹⁶ A: apale ¹⁷ F: bruvateḥ; K: bruvato ¹⁸ Q: i///; C, G, J, M, N: iti; I: gitir ¹⁹ Q: Ø; A, E, F, H, I, K, L: gati; G: tatiḥ; PsP_L: om.; Tib: 'gro ba ²⁰ Q: Ø; F: gamana ²¹ Q: Ø ²² Q: itau, followed by 'x' marking point of insertion, presumably for *bhavāḥ* in margin (PsP Tib: i tyā ni 'gro bar rung ba dag go; AKBh: itau sādharma ityāḥ ...); A, E, F, H, I, K, L: isau ²³ G: ityā ²⁴ G: prīti; H: pratī. De Jong (1979: 29), citing PsP_L 5.7 as attesting the reading *prati*, emends to *pratir*, but PsP_L 5.7 correctly reads *pratir*. ²⁵ M: vipsārtha ²⁶ C, G, I, M: avan; D: aivaṃ ²⁷ F: taddhitām; K: taddhitātam

शब्दं¹ व्युत्पाद्य² प्रति प्रति³ इत्यानां विनाशिनां⁴ उत्पादः⁵ प्रतीत्यस-
 मुत्पाद⁶ इति वर्णयन्ति। तेषां⁷ प्रतीत्यसमुत्पादं⁸ वो⁹ भिक्षवो¹⁰ देश-
 यिष्यामि। यः प्रतीत्यसमुत्पादं¹¹ पश्यति¹² स¹³ धर्मं¹⁴ पश्यतीत्य्¹⁵
 एवमादौ¹⁶ विषये¹⁷ वीप्सार्थस्य¹⁸ सम्भवात्¹⁹ समाससद्भावाच्²⁰ च
 स्याज्²¹ ज्यायसी²² व्युत्पत्तिः²³। इह²⁴ तु चक्षुः²⁵ प्रतीत्य रूपाणि²⁶
 चोत्पद्यते²⁷ चक्षुर्विज्ञानम्²⁸ इत्येवमादौ विषये²⁹ साक्षाद्³⁰ अङ्गीकृ-

¹ A, E: ityaśabda; H: ityaśabdaḥ; I: ityaśabdā ² A, E, H, I: vyatpāya; F: vetpādyā; L: vyatpādyā; K: vetyādyā ³ G: patti ⁴ P: vināsinām; C, G, J, M, N: vināsinām; ⁵ A, E: śamutpādaḥ; B-D, F-N: samutpādaḥ; PsP_L: samutpāda ⁶ A: °pada; G, H: pratitya°; PsP_L: om.; Tib: rten cing 'brel par 'byung ba ⁷ H, N: teṣā ⁸ A, H: pratitya°; N: pratīsamut° ⁹ A-C, E-N: bodhi; em. by LVP on the basis of Tib: khyed la ¹⁰ D, F: bhikṣuvo ¹¹ A, E, H, I, K, L: pratāmtya°; F: pratāmtyaḥ; G: °pāda ¹² A, B, E, H, L, M: paśyanti; C, F, G, I-K, N: paśyanti; em. by LVP (silently) ¹³ A, E, H, I: om. ¹⁴ F, G, I: dharma; H: dharmma ¹⁵ B, M: paśyamṭī; F: paśyatit; G: paśyantī; H: paśyatī; I: paśyantī ¹⁶ F: evamārdō; H: eva ādau ¹⁷ A, E, H, I, K: viṣaya; F: viṣayā ¹⁸ D: vīp-sārthasya; F: vīpsyārthasya; H: vip° ¹⁹ A, E, H: sambhāvāt ²⁰ Q: samāśa°; A, E, F, H, L: samāśahāvāc; D: °bhāvōc; M: samā-sabhāvāc; N: samāśa, then repeats from *vidītāvīparītaprajñā-pāramitānīteḥ* up to and including *anekārtham anānārtham anāgam* (sic) *anirggamaṃ* | *ya*, after which the text continues with *sadbhāvāc*; em. by LVP (silently) ²¹ C, G, M: sāt ²² A, B, E, F, H, I, K, L: kāyaśī; C, G, M: jyāpaśī; D, J, N: jyāyaśī; em. by LVP (silently) ²³ A, C, E-G, J-N: vyatpattīḥ; H: vyaktantīḥ; I: vyatpatti; em. by LVP (silently) ²⁴ A, E, F, H, I, K, L: ihaca; D: ihe ²⁵ D, F: tuc ²⁶ D: cakṣaḥ; F: cakṣu; I: cakṣu ²⁷ A, C, E, F, H, J-L, N: vātpadyate; D, M: vot°; G, I: cātpadyate; em. by LVP (silently) ²⁸ D: °nem ²⁹ H: viṣaya ³⁰ F: sāksā

तार्थविशेषे¹ चक्षुः प्रतीत्येति² प्रतीत्यशब्द³ एकचक्षुरिन्द्रियहेतुका-
 याम्⁴ अप्य⁵ एकविज्ञानोत्पत्ताव्⁶ अभीष्टायां कुतो⁷ वीप्सार्थता⁸ । G3r
 PsPL 7 प्राप्त्यर्थस् ब् अनङ्गीकृतार्थविशेषे⁹ ऽपि¹⁰ प्रतीत्यशब्दे¹¹ सम्भवति¹²
 प्राप्य सम्भवः प्रतीत्य समुत्पाद इति¹³ । अङ्गीकृतार्थविशेषे¹⁴ ऽपि¹⁵ F2v
 5 सम्भवति¹⁶ चक्षुः¹⁷ प्रतीत्य¹⁸ चक्षुः¹⁹ प्राप्य²⁰ चक्षुर् अपेक्ष्येति²¹ 22
 व्याख्यानात्²³ । तद्धितान्ते²⁴ चेत्यशब्दे²⁵ चक्षुः²⁶ प्रतीत्य रूपाणि²⁷ K3r E2v

¹ F: ksīkṛtārthaviśeṣe; G: agīkṛtārtha°; H: añjikr° ² A, B, E, F, I, K, L: praṭītyeti; H: praṭīteti; Tib: migs dang gzugs la brten nas (= cakṣuḥ praṭītya rūpaṃ ca) ∷ cakṣuḥ praṭītya ³ A, E, I: tyaśarbde; H: tyeśabde; G: praṭītyeśabde; C, M: praṭītyeśabde ⁴ Q: °hetukā///; C, G, J, M, N: °kāmām ⁵ Q: Ø ⁶ Q: ///tpattāv; A: akavijñānotbattāv; J, C: °vijñānotpajñāv; E, H, I, K, L: aka°; G, M: °vijñānotpājñāv; N: °vijñānotprajñāv; em. by LVP (silently) ⁷ A, E, F, H, I, K, L: kutā; C, G, J, M, N: kṛto; D: kūto; em. by LVP (silently) ⁸ A, E, H, I, K, L: vipsārthata; F: vipsarthataḥ; C, G, J, M, N: vip°; em. by LVP (silently) ⁹ F: anaṅgi° ¹⁰ A, E, H, I, L: pri; D: di; F: dhi (?); K: prī (?) ¹¹ Tib: rten cing 'brel par 'byung ba'i sgra la ∷ praṭītyaśabde ¹² A: °bhavati; G: °bhaveti; N: sambhati ¹³ H: itiḥ ¹⁴ C, G, M: °kṛtārthavipa; F, K: agī°; J, N: °kṛtārthaviṣe ¹⁵ G: yi ¹⁶ D: °veti ¹⁷ G: cakṣu; I: om. ¹⁸ I: om. ¹⁹ C, M: caḥ; D: cakṣu; G: vaḥ ²⁰ G: prāpyavac ²¹ C, G, J, M, N: cakṣu; L: cakṣun; em. by LVP (silently) ²² A: apekṣotu; D: apekṣyamti; C, G, J, M, N: pekṣyeti; em. by LVP: prekṣyeti, LVP's Cambridge ms (= ms L) bears the correct reading; Tib: ltos nas zhes. Tib: mig dang gzugs la brten nas mig dang gzugs phrad cing mig dang gzugs la ltos nas zhes ∷ cakṣuḥ praṭītya cakṣuḥ prāpya cakṣur apekṣyeti ²³ P: vyākhyā syāt; A, F: vyākhyātāta; D: vyākhyānosyāt; E, H, I, K, L: °nāta; Tib: bshad pa'i phyir ²⁴ D: taddhitaunte ²⁵ A: catye°; B, E, F, H, I, K, L: catya°; C, G, M: catyacakṣuśabdeḥ; I: casaśabde; N: caśabde; em. by LVP (silently) ²⁶ C, G, M: see previous note; I: cakṣu ²⁷ F: rūpāśi

I3v चोत्पद्यते¹ चक्षुर्विज्ञानम्² इत्य्³ अत्र⁴ प्रतीत्यसब्दस्याव्ययत्वाभावात्⁵
H3r समासासद्भावाच्च⁶ च⁷ विभक्तिश्रुतौ⁸ सत्यां⁹ चक्षुः¹⁰ प्रतीत्यं¹¹
विज्ञानं रूपाणि चेति पाठः¹² स्यात्। न¹³ चैतद् एवम्¹⁴ इत्य् अव्य-
B3r यस्यैव¹⁵ ल्यबन्तस्य व्युत्पत्तिर् अभ्युपेया¹⁶ ॥

§8. यस् तु

5

वीप्सार्थत्वात्¹⁷ प्रत्युपसर्गस्यैतेः¹⁸ प्राप्त्यर्थत्वात्¹⁹ समुत्पाद-
शब्दस्य²⁰ च²¹ सम्भवार्थत्वात्²² तांस्²³ तान्²⁴ प्रत्ययान्²⁵ प्रतीत्य

¹ A: potpadyate; C, G, M: ropadyate; E, H, I: śotpadyate; F, K, L: votpadyate; J, N: copadyate; em. by LVP (silently) ² Q: cakṣur-
vijñā// ³ Q: Ø ⁴ Q: Ø; D: atre; M: utra ⁵ Q: ///syāvyaayatvābhā-
vāt ⁶ P: °sadbhāvā(c); A, E, H, L: °hāvāc; D: °sadbhāvās; M: °sat-
bhāvāc ⁷ P: (ca); D: ṭha ⁸ A, E, H: tibhaktiṣrutau; I: tibhakti°
⁹ D: śatyām; A, E, F, H, I, K, L: satyaṃ ¹⁰ A, E, F, H, I, K, L: om.
¹¹ P: (pratīty); A, E, F, H, I, K, L: om. ¹² A-C: nipātaḥ; D: yāteḥ
(not *pāteḥ* as de Jong [1978: 29] records; de Jong suggests the
emendation *pāṭhaḥ*, following Tib 'don pa); E, F, H-N: nipātaḥ; G:
nipāta; LVP (PsP_L 7, n. 5) retains the reading *nipātaḥ* found in his mss
but notes Tib's *pāṭhaḥ* as a "leçon au moins aussi vraisemblable."
¹³ A, E, F, H, I, K, L: ta ¹⁴ K: evaṃm; N: evas ¹⁵ A, E, H, I: avā-
ya°; C, G, M, N: avyayasyava ¹⁶ P: ityupeyā; D, M, N: atyupeyā; F:
atyupiyā; H: abhyupeya ¹⁷ F, G: vipsyārthatvāt; A-C, E, H-M: vip°;
N: vipsārthatvān; em. by LVP (silently) ¹⁸ A, B, E, F, H, I, K: °ete;
D: pratyeyasargasya° ¹⁹ A, E, F, H, K, L, M: prārthatvāt; I: prārtha-
tvātta ²⁰ D: °sye ²¹ A, B, D-F, H, I, K-N: va; em. by LVP (silent-
ly) ²² N: °ārthatvār≈ ²³ G, M: tās; H: stāṃs ²⁴ P: +ān+; C, G,
M: tāvat; A, B, E, F, K, L: tāṃn ²⁵ F: pratyānpratītyayān; I: pratyeyān

PsP_L 8

समुत्पादः¹ प्राप्य² सम्भव³ इत्य्⁴ एके⁵ । प्रति⁶ प्रति⁷ विनाशिनाम्⁸
उत्पादः प्रतीत्यसमुत्पाद इत्य्⁹ अन्ये ॥

इति परव्याख्यानम् अनूद्य¹⁰ दूषणम्¹¹ अभिधत्ते¹² । तस्य परपक्षानु-
वादाकौशलम्¹³ एव¹⁴ तावत्¹⁵ सम्भाव्यते¹⁶ । किं कारणम् । यो हि

C3v

5 प्राप्त्यर्थं¹⁷ प्रतीत्यशब्दं¹⁸ व्याचष्टे । नासौ प्रति¹⁹ वीप्सार्थं²⁰ व्याचष्टे²¹ ।
नाप्य²² एति²³ प्राप्त्यर्थम्²⁴ । किं तर्हि²⁵ । प्रति²⁷ प्राप्त्यर्थम्²⁸ एति²⁹
च³⁰ गत्यर्थं³¹ समुदितं च प्रतीत्यशब्दं³² प्राप्तव्³³ एव³⁴ वर्णयति ॥

N3v P2v

J3v

¹ Q: samutpāda/// ² Q: Ø ³ Q: Ø; I: sabhava ⁴ Q: ///ty ⁵ A, E, F, H, I, K, L: ake; D: eka ⁶ N: pati ⁷ C, G, M: om. ⁸ A, E, H, I, L: vitāśinām; C, G, J, N: vināśinām; M: vināsi=ām; em. by LVP (silently) ⁹ A, E: enya; I: ene ¹⁰ A, E, H, L, M: anudya ¹¹ I: ≈ūṣa-ṇam; N: dūṣ ¹² P: a(bh)idha.e; A-C, E-G, J-N: ahidhatte; D: abhidhaste; I, H: ahidhante; em. by LVP (silently) ¹³ P: [3].ān.°; A, E, F, H, K, L, N: parakṣānu°; G, M: parapakṣānavā°; I: parakṣānuvādāh-kaūśalam; em. by LVP (silently) ¹⁴ A: evat ¹⁵ A: om.; D: tāvata-na ¹⁶ A: saṃbhāveteh; G: sabhāvyate; E, H, I: saṃbhāvyateḥ ¹⁷ F: prātyarthaṃ ¹⁸ Tib: rten cing 'brel par 'byung ba'i sgra ÷ pratītyaśabdaṃ ¹⁹ M: pratī ²⁰ A, C, E, G, H, J, M, N: vip°; F, I: vipsārtha ²¹ Tib: ma yin ÷ na ... vyācāṣṭe ²² C, G, N: nāṣy ²³ P: +t+; A, E, H, J-L: e || te; B: ate; C, G, I, M, N: a || te; F: e te; em. by LVP (silently) ²⁴ F: prāptyārtha ²⁵ I: ki ²⁶ P: (t)ā+h+; A, E, F, H, I, K, L: tahi ²⁷ A: prati ²⁸ Q: prāp///; A, E, F, H, I, K: prāptyārtham; C, G, M: prāptyarthaṃ ²⁹ P: (e)t+; Q: Ø; A, E, F, H, I, K: atimś; B, C, J, M: atim; L, N: atiñ; PsP_L: om.; Tib: 'brel par ³⁰ P: (c)a; Q: Ø; PsP_L: om.; Tib: zhing ³¹ Q: Ø; D, F, I: gatyartha; PsP_L: om.; Tib: 'gro ba'i don yin ³² A: pratītyaśabda; E, H, I, K, L: °śabda; F: pratītyaśabda; G: pratītya° ³³ D: prāptov ³⁴ A, C, E, I, K-N: e; D: eta; em. by LVP (silently) ³⁵ K: carṇṇayati

- L3r तेनेदानी¹ प्राप्य सम्भवः² प्रतीत्य समुत्पाद इत्येवं³ व्युत्पादितेन⁴
 G3v प्रतीत्यसमुत्पादशब्देन⁵ यदि⁶ निरवशेषसम्भविपदार्थपरामर्शो⁷
 A3r I4r विवक्षितः⁸ । तदा⁹ तां तां¹⁰ हेतुप्रत्ययसामग्रीं¹¹ प्राप्य सम्भवः
 M3r प्रतीत्य समुत्पाद इति वीप्सासम्बन्धः¹² क्रियते¹³ । अथ¹⁴ विशेष-
 परामर्शः¹⁵ । तदा चक्षुः प्राप्य¹⁶ रूपाणि चेति न¹⁷ वीप्सायाः¹⁸ 5
 सम्बन्ध इति । एवं तावद् अनुवादाकौशलम्¹⁹ आचार्यस्य ॥
 K3v §9. एतच्चायुक्तं²⁰ चक्षुः²¹ प्रतीत्य रूपाणि चोत्पद्यते चक्षुर्विज्ञा-
 नम्²² इत्य् अत्रोभयार्थाभिसम्बन्धासम्भवात्²³ ॥

¹ A, E, H, I: tenedānī ² H: saṃbhava; I: sabhavaḥ ³ P: Ø; A, E, H, I, K, L: ityedam ⁴ P: Ø; C, M: vyatpādi | tena; G: vyatpādi || tena; J: vyatpyaditena, vertical line above *te*; N: vyatpādite | na; ⁵ A, E, F, H, I, K, L: °samupādaśabdana; M: pratyasamutpāda° ⁶ A, E, F, H, I, K, L: ya; D: padi; N: p(?)adi ⁷ Em. with LVP (LVP emends silently): °śo; P, Q: °šo; A-E, G, H, J-N: °šo; F: nina...šo; I: °vipa-dārthapārāmaršo ⁸ A-M: vivarjitas; N: vivarjjitas; Tib: brjod par 'dod pa; em. by LVP (silently) ⁹ P: Ø; C, G, J, M, N: tadās ¹⁰ P: Ø; A, E, H, I, K, L: tāṃ to; F: tāṃ tī; G: tāṃ tā ¹¹ P: Ø; A, C, E-N: °grī; em. by LVP (silently) ¹² A: tipsā°; C, E-L, N: vip°; M: vivsā-sam=andhaḥ; em. by LVP (silently) ¹³ Q: kri///; A: triyate; I: kriyeteḥ; J: krīyate ¹⁴ Q: Ø; F: artha ¹⁵ Em. with LVP (LVP emends silently): °śaḥ; P: °śas; Q: ///parāmarṣas; A, B, C, E-N: °śas; D: °ma-rṣaṃs ¹⁶ Tib: brten nas (pratītya) ∴ prāpya ¹⁷ A: ta ¹⁸ A, E, K, L: vip°; F: vīptyāyā; H, I: vipsāyā ¹⁹ P: °nu° (the preceding *akṣara* is damaged); A, E: °kauśam; D: enu°; H, I: °kausam; N: °kośalam ²⁰ P: Ø; A-C, E, G, H, J-N: etad vāyukta kiṃ ca ayuktaṃ etat; D: eted vāmuktaṃ kiṃ ca ayuktaṃ et; F: yatad vāyukta kiṃ ca ayuktaṃ etata; I: etad vāyukta kiṃ cakṣu ayuktaṃ etat (most of the manuscripts place a *daṇḍa* after *vāyukta[m]*); PsP_L: etad vā [a]yuktaṃ, kiṃ ca, ayuktaṃ etat; Tib: de yang mi rung ste. See Translation note.

PsP_L 9

इति¹ यदुक्तं दूषणं तदपि नोपपद्यते। किं कारणम्²। कथमसम्भवं³
इति युक्त्यनुपादानेन⁴ प्रतिज्ञामात्रत्वात्⁵ ॥

H3v

§10. अथायम् अभिप्रायः⁶ स्यात्⁷ – अरूपिबाद्⁸ विज्ञानस्य चक्षुषा
प्राप्तिर्⁹ नास्ति¹⁰ रूपिणामेव तत्राप्तिदर्शनाद्¹¹ इत्य्¹² एतद्¹³ अपि

B3v D2v

21 F, K: cakṣu 22 P: Ø; A, C, E, F, H-J, L, N: cakṣuvi°; D: °nem
23 Em: atrobhayārthābhisambandhāsambhavāt. P: .(obh)āyārthābhi-
sambandhā(s)ṛ+bhṛ(vād) (the first akṣara is damaged); Q: atrobha-
yathābhisambandhāsambhavād; A, E, I, L: atrohayārthābhisamban-
dhāsataṅvād; B: atrāhayārthābhisambandhāsambhavād; C, J, M:
atrāhayārthābhisambhavād; D: atrā | bhayārthābhisambandhāsamb-
bhavād; F, K: atrohayārthābhisambandhāsataṅvād; G: atrāhayathā-
bhisambhavād; H: atrohayārthābhisambandhvāsataṅvād; N: as C,
°sambhavād; PsP_L: atrārthadvayāsambhavāt. LVP (PsP_L 8, n. 7)
records Paris (= M) and Calcutta (= N) as attesting *atrāha yārthābhi-
sambhavād* but misreads Cambridge (= L) as *atrāha yārthābhisam-
bandhād*. Tib: 'di la don gnyi ga med pa'i phyir.

1 Em. with LVP (LVP emends silently): ceti/vati/veti not included. P:
⊗, the lower parts of two akṣaras are visible after *iti* (the reading *iti* is
uncertain due to damage) before serious damage to the leaf begins.
The remains of the akṣaras could indicate a *c/v* and a *t*, and there is
a vertical line prior to the *t* suggesting *tī*; Q: iti ceti; A, E, F, I, K, L: iti
vati; B-D, G, J, M, N: iti veti; H: iti cati; PsP Tib: n.e. ceti/vati/veti.
2 G: kāraṇa 3 P: ⊗; A-C, E, F, H-L, N: katham anava tetprāpte sam-
bhava; D: katham anameva tetprāpte sambhava; G: katham anava
tetprāpte sabhava; M: katham anava teprāpte sambhava; conj. by
LVP: katham an[enai]va tatprāpte[h] sambhava; Tib: ji ltar med. See
Translation note. 4 Q: yu///; B, J, N: yuktyunu°; C: puktyunu°; D:
yuktyenu°; A, E, H, I: yuktyanu°; F: yuktatyanu°; G: yu≈tyanu°; K:
yuktyanu°; M: yuktyanupā° 5 Q: ///jñāmātratvāt 6 F: abhipraya
7 H: syāth 8 A, E, F, H, L: anupitvād; K: anūpitvād 9 I: prāpti
10 D: nāsthi 11 P: ṭat*(pr)ṛ[1]°; A-C, E-N: tatprāpta°; em. by LVP
(silently) 12 P: t(y) (the preceding akṣara is damaged); D: it 13 P:

F3r न¹ युक्तम्¹ प्राप्तफलो² ऽयं³ भिक्षुरित्य⁴ अपि⁴ प्राप्त्यभ्युपगमात्⁵ ॥

E3r C4r §11. प्राप्यशब्दस्य⁶ चापेक्ष्यशब्दपर्यायत्वात्⁷ । प्राप्यार्थस्यैव⁸ आचार्यनागार्जुनेन⁹ प्रतीत्यशब्दस्य¹⁰

(et)ṛ[1]; A, C, E-N: adād; B: atad; em. by LVP (silently)

¹ A, E, H, I: na yu ² P: Ø; E, H, I, L: prāptya° ³ A: ya; I: om.

⁴ Em. by LVP (silently): atrāpi; LVP's emendation ostensibly based on Tib which attests 'dir (G, N, P) and 'di la (C, D). Tib: n.e. api.

⁵ A, E, F, H, L: prāptyatyupagamāta; B-D, J, M, N: prāptyatyupagamāt; G: prāptyutyupatomāt; K, I: °māta; em. by LVP (silently) ⁶ D:

prāptośabdasya ⁷ I: capekṣa°; A, B, E, F, J-L: capekṣya°; C, G, M: capakṣya°; H: capekṣe°; N: capekṣyaśabdasyacapekṣyaparyāyatvāt; em. by LVP (silently) ⁸ Q: prāptyarthasya caiva; D: prāpppyarthasyaiva; A, E, H: prāpyārthasyeva; I: prāpyārthasyava; em. by LVP:

prāptyarthasyaiva. See Translation note. Tib: phrad nas zhes bya ba'i sgra yang ltos nas zhes bya ba'i sgra'i nram grangs yin pa'i phyir dang | rten cing 'brel par zhes bya ba'i sgra ni | ... zhes slob dpon klu sgrub kyis kyang phrad nas zhes bya ba'i don nyid du zhal gyis bzhes pa'i phyir ro ||. LVP (PsPL 9, n. 2) reconstructs the Skt of Tib's *phrad nas zhes bya ba don nyid du as prāpyetyarthasya eva* but the translators have on occasion in this section taken the liberty of adding *zhes bya ba* for the sake of clarity; cf., e.g., earlier on in this same sentence where *prāpyaśabdasya* has been translated as *phrad nas zhes bya ba'i sgra* and *apekṣyaśabda°* has been translated as *ltos nas zhes bya ba'i sgra*; cf. also the following paragraph's *pratītyasamutpādaśabdayoḥ*, which has been translated as *rten cing 'brel par zhes bya ba dang 'byung ba zhes bya ba'i sgra gnyis*. ⁹ B-N: ācāryāryanāgārjunainaṃ; A: ācāryāryanāgārjunenaṃ; em. by LVP (silently): ācāryāryanāgārjunena; Tib: slob dpon klu sgrub kyis kyang. ¹⁰ A: pratitya°; H: praṭīta°

prāptyarthasyaiva. See Translation note. Tib: phrad nas zhes bya ba'i sgra yang ltos nas zhes bya ba'i sgra'i nram grangs yin pa'i phyir dang | rten cing 'brel par zhes bya ba'i sgra ni | ... zhes slob dpon klu sgrub kyis kyang phrad nas zhes bya ba'i don nyid du zhal gyis bzhes pa'i phyir ro ||. LVP (PsPL 9, n. 2) reconstructs the Skt of Tib's *phrad nas zhes bya ba don nyid du as prāpyetyarthasya eva* but the translators have on occasion in this section taken the liberty of adding *zhes bya ba* for the sake of clarity; cf., e.g., earlier on in this same sentence where *prāpyaśabdasya* has been translated as *phrad nas zhes bya ba'i sgra* and *apekṣyaśabda°* has been translated as *ltos nas zhes bya ba'i sgra*; cf. also the following paragraph's *pratītyasamutpādaśabdayoḥ*, which has been translated as *rten cing 'brel par zhes bya ba dang 'byung ba zhes bya ba'i sgra gnyis*. ⁹ B-N: ācāryāryanāgārjunainaṃ; A: ācāryāryanāgārjunenaṃ; em. by LVP (silently): ācāryāryanāgārjunena; Tib: slob dpon klu sgrub kyis kyang. ¹⁰ A: pratitya°; H: praṭīta°

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तत्¹ तत्² प्राप्य³ यद्⁴ उत्पन्नं⁵ नोत्पन्नं⁶ तत्⁷ स्वभावतः⁸ ।

Q2v

इत्⁹ अभ्युपगमाद्⁹ दूषणम्¹⁰ अपि नोपपद्यत¹¹ इत्यपरे¹² ॥

§12. यच्¹³ चापि स्वमतं¹³ व्यवस्थापितम्¹⁴

किं तर्हि¹⁵ । अस्मिन् सतीदं¹⁶ भवत्य्¹⁷ अस्योत्पादाद्¹⁸ इदम्¹⁹

J4r I4v

5 उत्पद्यत²⁰ इतीदम्प्रत्ययतार्थः²¹ प्रतीत्यसमुत्पादार्थः²²

PsPL 10

इति तदपि नोपपद्यते । प्रतीत्यसमुत्पादशब्दयोः²³ प्रत्येकम्²⁴ अर्थ-

G4r

विशेषानभिधानात्²⁵ तद्व्युत्पादस्य²⁶ च विवक्षितत्वात्²⁷ ॥

N4r

¹ M: ta ² Q: Ø; A, E, F, H, I, K, L: ta; M: hat ³ Q: Ø; A, E, F, H, I, K, L: pya; C: pāpya ⁴ Q: Ø; N: yad yad ⁵ Q: Ø; A, E, F, H, I, K, L: utpanna ⁶ Q: ///tpannan; A-C, E-N: om.; conj. by LVP: [notpannam]. The verse-half (= YṢ 19ab) is repeated in §13. ⁷ Q: tat tat; D: tet ⁸ D: svābhāvat ⁹ C, M: atyupagapagamād; D: atyupamāt; F: atyupa°; G: utyupagapagasād; I: ebhyupa° ¹⁰ H: dūṣaṇam; I: dūṣaṇam; M: duṣ°; conj. by LVP: [tato] dūṣaṇam; Tib: des na skyon ¹¹ A, E, F, K, L: nāpapadyata; C, G, J, M: papadyate; H: nāpapayata; N: padyate; em. by LVP (silently) ¹² F: ityepare ¹³ N: svematam ¹⁴ I: vevasthāpitam ¹⁵ A, C-N: tarjy; em. by LVP (silently) ¹⁶ A, B, E, F, H-L: saṃtīdam; C, G, M, N: santi; F: saṃtīdam; em. by LVP (silently) ¹⁷ D: bhevati ¹⁸ P: (a)+(y)+(t)°; Q: asyaivotpādād; A, E, H, L: asyet°; F, K: asyat°; N: asyotpādād; Tib: 'di skyes pa'i phyir ¹⁹ P: [2](m); A-C, E, F-N: im; em. by LVP (silently) ²⁰ A, E, H: upadyata; I: upayeta ²¹ A: itidampratyaya°; B, D: °tārtham; C, G, J, M, N: °tārtham; E, F, H, I, K, L: °tārtha; em. by LVP (silently) ²² E, H, I: °tham ²³ D: °śabdaryāḥ ²⁴ C, G, J, M, N: pratyakam ²⁵ A-C, E-N: °viśeṣānavidhānāt; D: viśeṣānāmadvadhānāt; em. by LVP (silently) ²⁶ A, E, F, H, I, K, L: tadyu°; M: tatmutpādasya ²⁷ Q: vivakṣi///; C, G, J, M, N: vivarjitatvāt; D: vivarj(?)itatvāt; em. by LVP: vivakṣitatvāt. LVP (PsPL 10, n. 1) records, "Mss. *vivarjitatvāt*," but Cambridge (= L) clearly reads *vivakṣitatvāt*; Tib: *brjod par 'dod*

§13. अथापि¹ रूढिशब्दं² प्रतीत्यसमुत्पादशब्दम्³ अभ्युपेत्यारण्ये-
तिलकादिवद्⁴ एवम्⁵ उच्यते। तदपि नोपपन्नम्⁶। अवयवार्थानु-
L3V गमस्यैव⁷ प्रतीत्यसमुत्पादशब्दस्याचार्येण⁸

pa'i phyir. De Jong (1978: 29) argues: “In spite of T read as Mss. and R. Candrakīrti accuses Bhāvaviveka of not having analysed the expression *pratītyasamutpāda*.” Ms D’s (= de Jong’s ms R’s) *j* of *vivarjītatvāt* is, however, somewhat strangely formed, unlike the more typical *j* found, e.g., in *jāti*, *jarā*, etc., of D’s fol. 3r, line 2. Given that *j* and *kṣa* are often confused in Nepalese-script mss, D’s *j* of *vivarjītatvāt* could be the mangled remains of a *kṣa*, to which a superscribed *r* has been added. Although ms J recorded *vivarjītatvāt*, ms L, also descended from ms λ, read and copied *vivakṣītatvāt*, as did ms B which descends, together with ms λ, from ms κ. I think it can further be assumed that Candrakīrti asserts that an analysis was intended by Bhāvaviveka because Bhāvaviveka commenced his discussion of the compound *pratītyasamutpāda* with the presentation of two different *analyses* of the compound.

¹ Q: Ø ² Q: ///dhi°; D: ruti°; I: rūṇdhi° ³ H: °śabdayom; I: pratī-
samupādāśabdām ⁴ A, E, L: atyupetyāraṇyētītīsakādivad; B:
abhyupetyāraṇyētītilakādivad; C, M: apyupetyārathetītilakādivad; D:
atyupetyāraṇyētītilakādivad; F, K: atyūpetyāraṇyētītīsakādivad; G:
apyayetyārathetītilakādivad; H: atyuyetyāraṇyētītīsakādivad; I: atyu-
tyāraṇyotītīsakādivad; J, N: apyupetyāraṇyētītilakādivad; em. by LVP
(silently) ⁵ Q: *tta* in the upper margin and an insertion-point ‘x’
after the *aḥsara va* of °*āraṇyētīlakādivad* appear to indicate the read-
ing *tad evaṃ*; B: *eyam*; Tib: *de skad du* (n.e. *tad*) ⁶ A: *nāpāpannem*;
C, D, E, G-J, L, M: *nopāpannem*; F, K: *nopāpattem*; N: *nopāpannem*;
em. by LVP (silently) ⁷ A, B, E, H-J, L, N: °*gatasyaiva*; C, G, M:
avayavārthānagatasyaiva; D: *evayavārthānugatasyaiva*; F: *avaya-
vārthāmūgatasyaiva*; K: *avayavārthāmūgatasyaiva*; PsP_L: *avayavār-
thānugatasyaiva* ⁸ P: *pratītyasamutpādasyā°*; A, E, H, K, L: *pratī-
tyasamutpādasyācāryaṇa*; B-D, F, G, J, N: *pratītyasamutpādasyā°*; I:
pratītyasamutpādasyācārjyena; M: *pratītyasamutpādasyāvāryeṇa*;

तत् तत्¹ प्राप्य यद्² उत्पन्नं नोत्पन्नं³ तत् स्वभावतः।

इत्य् अभ्युपगमात्⁴ ॥

§14. अथ⁵

अस्मिन्⁶ सतीदं⁷ भवति⁸ ह्रस्वे⁹ दीर्घं¹⁰ यथा सति।

5 इति¹¹ व्याख्यायमानेन¹² ननु¹³ तद् एवाभ्युपगतं¹⁴ भवति¹⁵ ह्रस्वं¹⁶ K4r A3v
 प्रतीत्य¹⁷ ह्रस्वं¹⁸ प्राप्य¹⁹ ह्रस्वम्²⁰ अपेक्ष्य²¹ दीर्घं²² भवतीति।
 ततश्च²³ यदेव²⁴ दूष्यते। तद् एवाभ्युपगम्यत²⁵ इति न युज्यते इत्य् M3v H4r

PsP_L: pratītyasamutpādasya ācāryeṇa; Tib: rten cing 'brel par 'byung ba'i sgra ni slob dpon

¹ A, I: tan ² I: d ³ A: om. ⁴ A, D, E, F, H, L: etyupa°; B, M: atyupa°; K: ebhyupa°; N: abhyupamāt; em. by LVP (silently) ⁵ Q: n.e. atha; A, E, F, H, I, K, L: atho; Tib: ci ste ⁶ P: asmina; A, E, F, H, I, K, L: smim ⁷ A: satidam; E: satīḍam; F: satīḍam; H: sayīḍan; I: saṃtīdan ⁸ A, E: ntavati; D, F: bhavatī; H, I: tavati ⁹ D: sva ¹⁰ G, I: dīrga ¹¹ A: i; G: ti ¹² P: khyāyamānena, vyā appears to have been erased ¹³ P: tu; A-E, G-N: nutu; F: tūtu; em. by LVP (silently); Tib: ci ste ... zhes bya bas 'chad par byed pas ni thung ngu dang phrad cing thung ngu la brten te | thung ngu la ltos nas ring por'gyur ro zhes de nyid khas blangs par 'gyur ro ¹⁴ F, M: evātyupa°; I: evaḥbhyu° ¹⁵ A, E, H, I: bhavatā; F, K: bhavatī; L: bhavatī(?) ¹⁶ A, E, F, H, I, K, L: om. ¹⁷ Q: pra///; A, E, F, H, I, K, L: om.; N: pratītya ¹⁸ Q: Ø ¹⁹ Q: Ø; D: prāpye; C, G, M: repeat hrasvaṃ prāpya; Tib: thung ngu dang phrad cing thung ngu la brten (reverses hrasvaṃ praṭītya hrasvaṃ prāpya) ²⁰ Q: ///m ²¹ A, E, F, I, K: epekṣya; H: epyakṣya; L: epekṣyaṃ ²² A, C, E-N: dīrga; em. by LVP (silently) ²³ Tib: n.e. ca ²⁴ Tib: n.e. eva ²⁵ D, M: evātyu°; F: evotyū°; I: evābhapagameta; N: °gamyā

अलं¹ प्रसङ्गेन² ॥

§15. तदेवं³ हेतुप्रत्ययापेक्षं⁴ भावानाम्⁵ उत्पादं⁶ परिदीपयता भग-
 B4r वता⁷ अहेबेकेहेतुविषमहेतुसम्भूतत्वं⁸ स्वपरोभयकृतत्वं⁹ च¹⁰ भा-
 वानां¹¹ निषिद्धं भवति¹² । तन्निषेधाच्च¹³ च¹⁴ सांवृतानां¹⁵ पदार्थानां¹⁶
 15r C4v यथावस्थितं¹⁷ सांवृतं¹⁸ स्वरूपम् उद्भावितं¹⁹ भवति। स²⁰ एवेदानीं²¹
 सांवृतः²² प्रतीत्यसमुत्पादः स्वभावेनानुत्पन्नत्वाद् आर्यज्ञानापेक्षया²³
 नास्मिन्²⁴ निरोधो²⁵ विद्यते यावन्²⁶ नास्मिन्²⁷ निर्गमो²⁸ विद्यते²⁹

5

PsP_L 11

¹ A, E, F, H, I, K, L: anam ² I: prasargena ³ Tib: de'i phyir de ltar na 'dir ÷ tad evam ⁴ A, E, H, I, K: °āpekṣyam; C, M: hetupāpa-kṣam; G: hetupāyākṣam ⁵ A, H: bho° ⁶ A: utpodam ⁷ A, E, F, H, I, K, L: bhagavetā ⁸ G: ahetvekehetu°; H: °viṣamahetusabhū°; J: °viṣamehetu°; Tib: rgyu med pa nyid dang | rgyu gcig pu nyid dang | mi mthun pa'i rgyu las byung ba nyid ⁹ A: svaparobhaya-kṛmatve; B, C, E, G-N: °kṛtatve; D: kṛtetvam; F: svaparābhayakṛtatve; em. by LVP (silently) ¹⁰ A-N: va; em. by LVP (silently) ¹¹ Q: bhāvānā; E: bhāvātā; A, F, H, I, K, L: bhāvānā ¹² A, E, H, I, K, L: bhevati ¹³ A, E, F, H, K, L: °ṣedhā; I: tantīṣedhā ¹⁴ A, C-I, L-N: va; em. by LVP (silently) ¹⁵ C, J, M, N: sāvr°; G, I: sāvr̥tānā ¹⁶ G, H, I: °nā ¹⁷ Q: yath///; F: yathāvasvitam ¹⁸ Q: Ø ¹⁹ A, E, L: uhāvitam; F: uhārvitam; H: umuhāvitam; M: utbhā° ²⁰ I: su ²¹ C, J: eva°; D: evedānām; A, E, I: evedānī; G, M: evadānī; N: evadānīn ²² I: savṛtaḥ; A-C, E-H, J-M: samvṛtaḥ; D: sāmvr̥teḥ; N: samvṛtaḥ; em. by LVP (silently) ²³ A, E, K, L: ārdya°; H: ārdyajñātāpekṣayā; I: ārdyajñātāpekṣayā ²⁴ D: nosmin; M: nāsmi ²⁵ M: rodho ²⁶ C, F, G, J-M: yāva; N: om.; em. by LVP (silently) ²⁷ D: nosmin; K, L: nāsmi; N: om. ²⁸ D, K: nirgamā; N: om. ²⁹ N: om.

इत्त् अनिरोधादिभिर्¹ अष्टभिर्² विशेषणैर्³ विशिष्यते⁴ । यथा⁵ च⁶ J4v
 निरोधादयो⁷ न सन्ति प्रतीत्यसमुत्पादस्य⁸ । तथा सकलेन⁹ G4v P3r
 शास्त्रेण¹⁰ प्रतिपादयिष्यति¹¹ । अनन्तविशेषणसम्भवे¹² ऽपि¹³ प्रती-
 त्यसमुत्पादस्याद्यानाम्¹⁴ एवोपादानम्¹⁵ एषां¹⁶ प्राधान्येन¹⁷ विवादा-
 5 ङ्भूतत्वात्¹⁸ ॥ F3v

§16. यथावस्थितप्रतीत्यसमुत्पाददर्शने¹⁹ च²⁰ सत्यार्याणाम् अभि-
 धानाभिधेयादिलक्षणस्य²¹ प्रपञ्चस्य²² सर्वथोपरमात्²³ प्रपञ्चानाम्²⁴

¹ P: anni°; A, C-E, G, J-L, N: anirodhādibhin; B: anirodhādibhirn; F: enirodhādibhin; H: aniradhedibhin; I: anīro°; M: a=irodhādibhin; em. by LVP (silently) ² A, C, E-L: aṣṭabhi; M: aṣṭābhi ³ A, E, F, H, I, K, L: °ṣaṇai ⁴ Q: vviṣeṣyate ⁵ Tib inserts the word explanation block that appeared earlier in Skt (§5) immediately before this sentence beginning with *yathā ca*. ⁶ A-N: va; em. by LVP (silently); Tib: n.e. ca ⁷ A, E, F, H, I, K, L: °dayā ⁸ A, E, F, J, H, K, L, N: pratīta°; I: pratita° ⁹ A-C, E-N: sakale; em. by LVP (silently) of *sakale* to *sakala*, interpreted as the initial element of the compound *sakalaśāstreṇa* ¹⁰ Q: śāstre, with a small 'x' inserted between *stre* and the next *aḥṣara pra*; a *ṇa aḥṣara* is, however, not written in the margin ¹¹ Q: pratipādayiṣ///; D: pratipratipādayiṣyati ¹² Q: ///ṇa-sambhava; A-C, E-M: °viṣeṣeṇa°; D: ananteviṣeṣeṇa°; N: °viṣe-ṣoṇa°; em. by LVP (silently) ¹³ A, E, F, I, K, L: yi; H: ya ¹⁴ B: °āṣṭānās; F, H: °āṣṭānom; N: °āṣṭonām ¹⁵ A-N: evā°; em. by LVP (silently) ¹⁶ Tib: di dag kho na ∴ eṣām ¹⁷ A: prathānana; I: pradhānyana ¹⁸ A, E, F, H, I, K, L: vivādāgabhū°; C, G, M: virādāṅga°; N: virādānam eṣām pradhānyona vicādāṅgabhūtātīvāta; em. by LVP (silently) ¹⁹ P: °pratīsamutpāda°; Q: °samutpādarśane; A, E, F, I, K, L: °samutpādarśanena; B, C, G, J, M, N: °samutpādadarśanena; H: yathāpāsthi...nena; em. by LVP (silently) ²⁰ A-C, E-N: om.; PsP_L: om.; Tib: n.e. ²¹ Q: abhidhānābhidheyalakṣaṇasya; A-C, E-N: om. abhidhāna; PsP_L: om. abhidhāna; Tib: brjod bya dang rjod

E3v उपशमो ऽस्मिन्निति स एव प्रतीत्यसमुत्पादः¹ प्रपञ्चोपशम²
 N4v इत्युच्यते। चित्तचैत्तानां³ च⁴ तस्मिन्⁵ अप्रवृत्तौ⁶ ज्ञानज्ञेयव्यवहार-
 निवृत्त्या⁷ जातिजरामरणादिनिर्वशेषोपद्रवरहितत्वाच्⁸ छिवः⁹।
 K4v L4r यथाभिहितविशेषणस्य¹⁰ प्रतीत्यसमुत्पादस्य¹¹ देशनाक्रियया ईप्सि-
 ततमत्वात्¹² कर्मणा निर्देशः¹³ ॥

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H4v I5v §17. अनिरोधमनुत्पादमनुच्छेदम् अशाश्वतम्।

byed dang | mtshan nyid dang mtshon bya la sogs pa. See Translation note. ²² N: prapañca; Tib: spros pa rnam; ∴ prapañcasya ²³ E, H, I: °paramātā; M: °thopamāt ²⁴ A: prapañconām; B, C, E, F, H, J, L-N: prapañcovām; G, I: prapañcāvām; K: prapañcocām; em. by LVP (silently)

¹ N: pratīsamutpādaṃ ² A, E, F, G, I, K, L: prapañcā°; H: prapañcā° ³ Q: °caittān///; A-M: °caityānām; N: °caityānāñ; em. by LVP (silently) ⁴ Q: Ø; A: cetī; B, C, E-N: ce; em. by LVP (silently) ⁵ Q: Ø; E, F, H, I, L: tasmint; K: tasmitt ⁶ Q: Ø; J: apravṛtto ⁷ A: °jñeyavyavahāraṇivṛtte; B, F, K: °jñayavyavahāraṇivṛtye; C, G, J: °jñayavyavahāraṇivṛtyo; D: °jñayavyavahāraṇivṛtyā; E, H: °jñeyavyavahāraṇivṛtye; I: °jñeyevahāraṇivṛttau; L: °jñayavyavahāraṇivṛtye; M: °tto; N: °nivṛtyo; em. by LVP (silently): °nivṛttau; Tib: shes pa dang shes bya'i tha snyad log pa'i sgo nas ⁸ A: °rahitotyā; E, I, K: °rahitō | tyā; F: °ādininavaśeṣopudravarahitotvāc; G: °ādinivaravaśeṣo°; H: °rahitām | tyā; L: °rahitōṭyā; N: °rahitattvon; Tib adds *na ba* after its translation for *jarā* ⁹ A: chivavaṇa; C, G, J, M: chiva; E, F, K, L: chivaṇa; H: chivaṇam; I: chivana ¹⁰ A, E, F, H, I, K, L: °viśeṣaṇayā; D: yathābhīhite° ¹¹ F: om. pratītyasamutpādasya deśanākrīyayā īpsitatamatvāt karmaṇā nirdeśaḥ || anirodham anutpādam anucchedam aśāśvatam | anekārtham anānārtham anāgamam anīrgamam || yaḥ; N: °samupā ¹² A, C-E, G, H, J-N: ipsi°; I: ipsitasatvāt; em. by LVP (silently) ¹³ G: nideśaḥ

अनेकार्थम् अनानार्थम्¹ अनागमम् अनिर्गमम्² ॥

यः प्रतीत्यसमुत्पादं³ प्रपञ्चोपशमं⁴ शिवम्⁵ ।

देशयामास⁶ सम्बुद्धस् तं⁷ वन्दे⁸

PsPL 12 इति¹⁰ ॥

5 यथोपवर्णितप्रतीत्यसमुत्पादावगमाच्च¹¹ च¹² तथागतस्यैवैकस्या-
विपरीतार्थवादिब¹³ पश्यन् सर्वपरप्रवादांश् च बालप्रलापान्¹⁴ B4v A4r C5r
D3r
M4r

¹ M: anārtham ² N: arggamaṃ ³ M, N: °da ⁴ P: prapa-
ñcopasamaṃ; Q: copāśamaṃ; A: prayavopāśama; E: prayavopa°; F:
prapaṃcā°; G: prayamco°; H, L: prayaco°; I: prayacopāśama; K:
prapaco° ⁵ Q: Ø ⁶ Q: ///sa; A, E, H, I, K, L: deśayāsa; F:
daśayāsa; N: deśayāmā ⁷ E, F, H, I, K, L: sambuddhaṃ ⁸ A, E, I:
tuṃ ⁹ A, E, F, H, I, K, L: saṃvaṃddha; em. by LVP (silently):
deśayāmāsa sambuddhas taṃ vande vadatām varam, obviously on the
basis of Tib's spros pa nyer zhi zhi bstan pa || rdzogs pa'i sangs rgyas
smra rnams kyi || dam pa de la phag 'tshal lo ||. *vadatām varam*
appears in the Skt mss only at the end of the following sentence; it is
also attested there in Tib. The Tibetan translators included *smra*
rnams kyi || dam pa here in the verse because, unlike in Skt, where
vadatām varam follows *vande*, *smra rnams kyi || dam pa* appears
before *phyag 'tshal lo*. Skt *vadatām varam* merely completes the
quotation; the Tib verse could hardly have been left without the
phrase preceding *phyag 'tshal lo*. ¹⁰ PsPL: om. ¹¹ Q: yathopavar-
ṇina°; B: yathopavanīta°; C, G, J, M, N: yathopavanīta°; I: °prāṭi-
tyasamutpādāgamāc ¹² D: vate; Tib: n.e. ca ¹³ A, E, F, H, K, L:
tathāgatasyevai...ditva; D: tathāgatasmaivaikasyāpiparī°; C, G, J, M:
°voditva; I: °ditvā; N: °tva; em by LVP (silently) ¹⁴ F: °pon; N:
pralopān

इवावेत्यातीव¹ प्रसादानुगत² आचार्यो भूयो भगवन्तं विशेषयति³ –
वदतां⁴ वरम्॥

इति॥

G5r J5r §18. अत्र⁵ च⁶ निरोधस्य⁷ पूर्व⁸ प्रतिषेध⁹ उत्पादनरोधयोः¹⁰ पौर्वा-
पर्यव्यवस्थायाः¹¹ सिद्धभावं¹² द्योतयितुम्¹³ । वक्ष्यति¹⁴ हि –

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पूर्व¹⁵ जातिर्¹⁶ यदि भवेज्¹⁷ जरामरणम्¹⁸ उत्तरम्¹⁹ ।
निर्जरामरणा जातिर्²⁰ भवेज्²¹ जायेत²² चामृतः²³ ॥

¹ A, E, H, I, K, L: imāvityā°; B, J, N: imāvetyā°; C, G, M imāvatyā°; F: isāvityā°; em by LVP (silently) ² D: pramā°; F, K: prāsā° ³ I: viṣayeti ⁴ A, E, F, H, K, L: varatām; C, G, M: varatām; D: vadatom; I: varatās ⁵ I: atta ⁶ A, E, F, H, I, L: va; Tib: n.e. ca ⁷ F: nitodhasya; I: nirādhasya ⁸ F: pūrva ⁹ I: pratiṣpedha ¹⁰ I: utpādatoro° ¹¹ Q: pau///h; C, G, J, M: paurvāparyavasthāyāḥ; D: yaurvāparyavya°; N: paurvvāparyavasthāyāḥ; em. by LVP (silently): paurvāparyavyavasthāyāḥ, apparently overlooking Cambridge's (= ms L's) paurvāparyavyavasthāyāḥ; Tib: rnam par gzhag pa ¹² A, F: siddhābhāva; G: siddhā°; E, H, I, K, L: °va; Tib: n.e. siddhi (snga phyi'i rnam par gzhag pa med par bstan pa'i phyir ∴ paurvāparyavyavasthāyāḥ siddhyabhāvaṃ dyotayitum) ¹³ F: jyo°; H: dyotata itum; I: dyetayitum ¹⁴ P: ⊗; Q: vakṣati; C, G, M: vati; D: vivakṣyati ¹⁵ A-N: pūrva; em. by LVP (silently) ¹⁶ F: tati; K: tātir ¹⁷ D: hevaj; M: ≈avej ¹⁸ A, E, H, I, K, L: jārā°; D: jarāmerāṇam ¹⁹ P: untaraṃ; A, E, F, H, I, K, L: uttamaṃ; C, G, J, M, N: om.; em. by LVP (silently) ²⁰ D: jotir; A, E, F, H, I, L, M: jati ²¹ P: bhava ²² Q: jāyet; D: jāyate; H: jayata; N: jāyeka ²³ A, E, F, H, I, K, L: vāmṛta-vā; B, D, G, J, M, N: vāmṛta; em. by LVP

इति। तस्मान् नाय¹ नियमो² यत् पूर्वम् उत्पादेन³ भवितव्यं⁴ पश्चान्⁵
निरोधेनेति⁶ ॥

§19. इदानीम्⁷ अनिरोधादिविशिष्टप्रतीत्यसमुत्पादप्रतिपिपादयिष-
योत्पादप्रतिषेधेन⁸ निरोधादिप्रतिषेधसौकर्यं⁹ मन्यमान¹⁰ आचार्यः Q3r
5 प्रथमम् एवोत्पादप्रतिषेधम्¹¹ आरभते¹² । उत्पादो हि¹³ परैः¹⁴ परि-
कल्प्यमानः¹⁵ स्वतो वा¹⁶ परिकल्प्येत¹⁷ परत उभयतो¹⁹ ऽहेतुतो²⁰ 16r

¹ A, E, F, H, I, K, L: tāyaṃ ² A: ti; E, H, I: ni ³ D: utpādeva; I: utpādyana ⁴ A: bhavitavitavya; E, F, H, I, K, L: °vya ⁵ A-C, E-L, N: yaścān ⁶ P: virodheneti; F: nironati, I: nirodhyena iti; K, L: °nati ⁷ A, E, F, H, I, K, L: idānim; M: idānīma ⁸ A, E: °viśiṣṭepra...prativipādapiṣayā || ut°; B: °viśiṣṭepra...pādampativipādapiṣayā || ut°; C, G, J, L-N: °viśiṣṭepra...prativipādapiṣayā || ut°; D: °prativipādapiṣayā || ut°; F: °viśiṣṭepra...prativivādayisa (space) ut°; H: °viśiṣṭepra...prativipādapiṣayā || utpādapraṭiṣedhamna; I: viśiṣṭepratitya-samutpādapiṣayā || utpāda praṭiṣyedhena; K: °viśiṣṭepra...prativivādayisa || ut°; em. by LVP (silently) ⁹ P: °(p).ṭiṣe(dh).°; A-C, E, H, L: °praṭiṣedhesaukaryam; F: nirodhānipraṭiṣedhesaukaryam; G, M: °praṭiṣedhesaukarya; N: as A, °karyam; em. by LVP (silently) ¹⁰ P: [1]nyā°; D: yanya° ¹¹ P: ∅; A, D, E, F, H, I, K, L: evāt°; Tib: n.e. eva ¹² H: ārabhyate ¹³ Tib: yang ¹⁴ D: paramḥ ¹⁵ A, E, F, H, I, K, L: parikalpāmānaḥ; C: parikalp(?)yamānaḥ; G: parikalpāmānaḥ; M: parikasyamānaḥ ¹⁶ D: vo ¹⁷ Q: parikalpita; A: parikalota; E, F, H, I, K: parikalpota; G: parikalpyata; M: parikalpeta; PsP_L: parikalpyeta; de Jong (1978: 29) emends to *parikalpyeta* because PsP_L's following *parikalpyeta* (PsP_L 12.12) reads *parikalpyate* in D. The optative, however, is employed by Candrakīrti in other sentences with a similar structure, see, e.g., PsP_L 138.1-2 (cp. Tib P 52b8) and PsP_L 390.13-391.2. Only when the first alternative is taken up for discussion is the present passive employed; see PsP_L 391.2-3 and PsP_L 340.15-16. ¹⁸ A, E, H, I: para; C, D, G, J, N: parate; M: rate ¹⁹ Q: vobhayato vā (Q incorporates a vā after both

वा परिकल्प्येत¹ सर्वथा² च³ नोपपद्यत⁴ इति निश्चित्याह⁵ –

न स्वतो नापि परतो न⁶ द्वाभ्यां नाप्य⁷ अहेतुतः⁸ ।

K5r H5r

उत्पन्ना जातु विद्यन्ते⁹ भावाः¹⁰ क्वचन¹¹ केचन¹² ॥ [MMK 1.1]

PsP_L 13

N5r

§20. तत्र जाब् इति¹³ कदाचिद्¹⁴ इत्य् अर्थः¹⁵ । क्वचनशब्द¹⁶ आधा-
रवचनः¹⁷ क्वचिच्छब्दपर्यायः । केचनशब्द¹⁸ आधेयवचनः¹⁹ केचि-

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parataḥ and *ubhayataḥ*); C, G, J, M, N: ubhayo ²⁰ C, E-N: 'rhatuto; em. by LVP (silently)

¹ Q: parikalpyet; A, E, H, I: parikalpāta; D: parikalpyate; M: parikalpeta; Tib: rtog; de Jong (1978: 29) accepts D's reading. ² A, E, H, I: savathā ³ Q: pi; A, E, F, H, I, K, L: va; Tib: n.e. ca ⁴ F, K: topapadyate; I: °dyateḥ ⁵ B: niścītyetyāha; A, E, F, H, I, K, L: niścītyātyāha ⁶ A, E, F, H, I, K, L: va ⁷ A, E, I: vāṣy; F, K: cāpy; H: cāṣy ⁸ C, G, M: ahetutar; D: ahetu ⁹ F, K: vidyate ¹⁰ P: bhā(v)ā+; Q: bhā/// ¹¹ P: (kv)ācana; Q: Ø; A, E, H, I: kvarana; D: kvacena; M: kacata ¹² P: +e[2]; Q: Ø; A: ketvana ¹³ A, E, H, I: i ¹⁴ P: Ø; A: kadavid; E, I: kadāvid; C, G, J, N: kādāc; M: kādāv ¹⁵ P: +(th).(h); A, E, F, H, I, K, L: artha ¹⁶ D: kvacena° ¹⁷ P: Ø; D: °vacanā; G: °vacana ¹⁸ P: Ø; C, G, J, M, N: om.; F: kecata°. P's lacuna begins with and includes the *akṣara ra* in *ādhāravacanaḥ* and ends with, but does not include, the *akṣara yaḥ* in either *kvacicchabdaparyāyaḥ* or *kecicchabdaparyāyaḥ*. There is space in the lacuna for only 10 *akṣaras*, which could mean that P's scribe committed the same mistake that ms J's scribe did, i.e., he dropped *kecanaśabda ādheyavacanaḥ kecicchabdaparyāyaḥ*; alternatively, his eye may have jumped, probably while he was writing *ādhāravacanaḥ*, to the *vacanaḥ* belonging to *ādheyavacanaḥ*. LVP places *kecanaśabda ādheyavacanaḥ kecicchabdaparyāyaḥ* in square brackets in his edition and supports his conjecture with reference to Tib and to the fact that *kecana* is glossed in the Tib of the ABh (cf. PsP_L 13.2 and n. 1); he appears to have overlooked that *kecanaśabda* and *ādhecavacanaḥ* (sic) are attested in Cambridge (= ms L). L's scribe, likely due to an eyeskip or

च्छब्दपर्यायः¹ । ततश्चैवं² सम्बन्धः³ – नैव⁴ स्वत⁵ उत्पन्ना⁶ जातु⁷
विद्यन्ते⁸ भावाः क्वचन⁹ केचन¹⁰ । एवं प्रतिज्ञात्रयम्¹¹ अपि योज्यम् ॥

E4r C5v L4v
B5r

§21. ननु¹² च नैव¹³ स्वत उत्पन्ना इत्य् अवधार्यमाणे¹⁴ परत¹⁵
उत्पन्ना¹⁶ इत्यनिष्टं प्राप्नोति । न¹⁷ प्राप्नोति¹⁸ । प्रसज्यप्रतिषेधस्य¹⁹

F4r

5 विवक्षितत्वात्²⁰ परतो ऽप्य् उत्पादस्य²¹ प्रतिषेत्स्यमानत्वात्²² । यया²³
चोपपत्त्या²³ स्वत उत्पादो न सम्भवति²⁴ । सा

G5v

two, then wrote *kvacichabdaparyāyaḥ* (sic) as the final compound (he continued on with *tataś caivam*). ¹⁹ P: Ø, see previous note; A, E, H, I, L: ādheca°; C, G, J, M, N: om.; F, K: ādhecanacataḥ; conj. by LVP: ādheyavacanah, see previous note.

¹ P: Ø, the sole visible *akṣara yaḥ* might belong to the previous *kvacichabdaparyāyaḥ*; A, B, E, F, H, I, K, L: kvacichabda°; C, G, J, M, N: om.; conj. by LVP: kecicchabdaparyāyaḥ; see the previous two notes.

² Tib: n.e. ca ³ E, F, I, K, L: °dha ⁴ Tib: n.e. eva ⁵ P: Ø; D: śvata; F: sva ⁶ A: utpanā; F: ujamnā; K: utyamnā ⁷ P: (jā)[1];

A, C, E-L, N: tu; M: nu; em. by LVP (silently) ⁸ A, E, H, I, K: vidyate ⁹ A, E, H, I, N: kvacane ¹⁰ N: cana ¹¹ P: Ø; A, E, F, H, I, K, L: °tayam; D: pratijñātuyam ¹² D: nenu; F: tanu ¹³ A, F, H, I, K, L: neva; E: neca ¹⁴ P: avadhāryamāṇa; A-C, E-H, K, L-N: eva°;

I: °dhārjyayamāṇe; J: °māṇe; em. by LVP (silently) ¹⁵ M: para ¹⁶ D: utpanno ¹⁷ Q: Ø ¹⁸ Q: Ø ¹⁹ P: [5](ś)edhasya; Q: ///jya°;

A, C, E, F, H, J-M: prapajya°; D, G: pravajya°; I: praparjya°; N: praṣajya°; em. by LVP (silently) ²⁰ P: viva(kṣ).[2]; D: vivejitatvāt ²¹ P: Ø; A, E, F, I, K, L: °sye; C: utpyā(?)dasya; G: utpyādasya; H: °pādase ²² A, E, F, H, I, K, L: pratiṣatsya°; C, G, M: pratimedhatsya°; D: pratiṣaitsya°; J, N: pratiṣedhatsya°; em. by LVP (silently);

Tib: 'gog par 'gyur ²³ P: c(o)[3]; A, E, F, H, I, K, L: cāpapastyā; B: cā°; C: cāpe°; D: cāpayatyā; G: cāyepatyā; J, N: cāpatyā; M: cāpe-

tyā; em. by LVP (silently); Tib: n.e. ca ²⁴ A, E, F, I, K, L: sabhavati; H: cabhavati

A4v J5v तस्माद्¹ धि तस्य² भवने³ न गुणो ऽस्ति कश्चिज् जातस्य जन्म⁴
पुनर् एव⁵ च⁶ नैव⁷ युक्तम्⁸ ॥

P3v इत्यादिनावसेया⁹ ॥

PsP_L 14

§22. आचार्यबुद्धपालितस्¹⁰ बाह –

16v M4v न¹¹ स्वत उत्पद्यन्ते भावास् तदुत्पादवैयर्थ्याद्¹² अतिप्रसङ्ग-
दोषाच्¹³ च¹⁴ । न¹⁵ हि¹⁶ स्वात्मना¹⁷ विद्यमानानां¹⁸ पदार्थानां¹⁹

¹ I: tasata ² P: Ø; D: tesya ³ A: bhavaine ⁴ P: Ø; D: jalpa ⁵ P: Ø; A, E, F, H, I, K, L: ava; D: eve ⁶ H, M: va ⁷ P: (n).[1]; A-C, E-L, N: nava, M: na; em. by LVP (silently) ⁸ A, B, E, F, H-L, N: yujyam; C, G, M: pujyam; D: pūjyam; em. by LVP (silently) ⁹ P: ityādinā 'vaśeyā; Q: ityādinā madhyakāvatārādīdvāreṇāvaseyā. *madhyakāvatārādīdvāreṇā* is written in Q's lower margin and is followed by the number '3', and an 'x' marking the point of insertion is placed after *ityādinā* (in line 3); A, E, H, L: ityādinā madhyamakāvatārādīdvāreśāvameyā; B, F, K: ityādinā madhyamakāvatārādīdvāreṇāvameyā; C, J, M, N: ityādinā madhyamakāvatārādīdvāreṇāvameyā; D: ityādinā madhyamakāvatārādīdvāreṇovaseyā; G, I: ityādinā madhyemavakātārādīdvāreṇāvameyā; Tib: la sogs pas dbu ma la 'jug pa la sogs pa'i sgo nas nges par bya'o; em. by LVP (silently): ityādinā madhyamakāvatārādīdvāreṇāvaseyā. See Translation note. ¹⁰ I: ācārya°; K: ācāryā° ¹¹ H: u ¹² P: °vaiyathyāt; A, E, H, I, L: °vairyāyāt; B: °vaiparyāt; C, J: °vaicaryāt; D: tadutpādaparyyāt; F, K, M: °vaivaryāt; G, N: °vaicaryyāt; em. by LVP (silently) ¹³ Em. with LVP: °doṣāc. P: °doṣā, followed by lacuna; Q: a///; A-C, J, M, N: °doṣān; D-F, H, I, K, L: °doṣāt; G: astiprasaṅgadoṣān ¹⁴ Em. with LVP: ca. P, Q: Ø; A-N: om.; PsP Tib: dang; BP Tib: dang; PP Tib: dang ¹⁵ Q: Ø ¹⁶ Q: Ø ¹⁷ P: Ø; A: svātmane; B-N: °no; em. by LVP (silently) ¹⁸ A, H, I: vidyamonānām ¹⁹ P: Ø; Q: om.; A, E, F, H, I, K, L: om.; D: °nām

पुनरुत्पादे¹ प्रयोजनमस्ति। अथ सन्न अपि² जायेत³ न⁴ कदा-
चिन्⁵ न⁶ जायेत⁷ ॥

इति ॥

§23. अत्रैके⁸ दूषणम् आहुः⁹ –

5 तद् अयुक्तं¹⁰ हेतुदृष्टान्तानभिधानात्¹¹ परोक्तदोषापरिहाराच्च¹²
PsP_L 15 च¹³ । प्रसङ्गवाक्यत्वाच्च¹⁴ च¹⁵ प्रकृतार्थविपर्ययेण¹⁶ विपरीत-

¹ F: °utpādī; K: °utpādi ² P: Ø; D: epi ³ P: Ø; C, G, I, J, M: jāyate; D: jyayate; N: jāyaya ⁴ P: Ø; A, E, H, I, L: ta ⁵ F, K: kadācit; N: kadocin ⁶ P: (n)a; A, E, F, H, I, K, L: ta ⁷ A-N: jāya°; em. by LVP (silently) ⁸ N: atreke ⁹ P: (ā)+(u)+; A: āṅgas; D: āhas ¹⁰ Q: uktam ayuktam; PsP Tib, PP Tib: de ni rigs pa ma yin te (= tad ayuktam) ¹¹ A, E, H, I, L: °dṛṣṭāntātabhidhānāt; B: °dṛṣṭānābhidhānāt; C, G, M, N: °dṛṣṭāntonabhidhānāt; F: °dṛṣṭāntātebhidhānāt; K: dṛṣṭāntātātidhānāt; em. by LVP (silently) ¹² Em. with LVP: °parihārāc. P: paroktad(o)ṣāparihārāt (for *daṇḍa* placement in the mss, see the following note); Q: °parihārāt; A, E, H, I, L: parāktadoṣāparihārāt; B: °parihārāt; C, G, J, M, N: parakta...āt; D: paroktadāṣā...āt; F, K: as A, °rāta. LVP notes that his mss read °hārāt and emends to °hārāc ca (PsP_L 15, n. 6; see next note). LVP emends to *parokta*° silently. ¹³ Em. with LVP: ca; P, Q: om.; A-N: om.; P and Q: hetudṛṣṭāntābhidhānāt | paroktadoṣāparihārāt | prasaṅgavākyatvāc ca prakṛtārthaviparyayaṇa, etc. (see diplomatic edition for P's unclear *akṣaras*). A-N with a double *daṇḍa* after *hetudṛṣṭāntābhidhānāt*; D, J, the L family and N additionally place a double *daṇḍa* after *paroktadoṣāparihārāt* while the rest, excepting G, place a single *daṇḍa* after the compound. LVP (cf. PsP_L 14, n. 5) bases his emendation on Tib. See Translation note and Appendix VII. ¹⁴ C: esaṅga°; G: emlaṃtavākyaṃtvāc; M: esaṃga°; ¹⁵ Tib: n.e. ca. See Appendix VII. ¹⁶ Q: °viparyeṇa; A, E, F, H, I, K, L: °viparyaye, A, E, I, K and L with a blank space after the compound with a line drawn over

साध्यतद्धर्मव्यक्तौ¹ परस्माद्² उत्पन्ना³ भावा⁴ जन्मसाफल्याज्⁵
जन्मनिरोधाच्⁶ चेति कृतान्तविरोधः⁷ स्यात्॥

इति⁸ ॥

it, indicating that one or two *akṣaras* are missing (F adds a dot); D: °viparyayaṇa; M: °viparyena

¹ P: °vyakto; A, E: °taddharmattye; B, J, N: °vyakto; C, G: viparīta-syadhya...kto; F: viparītasādhātaddhamakko; H: °sādhyatarddharma-taye; I: viparīta...dharmmakā(?); K: viparītasādhātaddharmakko; L: °taddharmakto; M: viparītasadyathatarddhamavyakto. Although LVP (PsP_L 15, n. 2) remarks that his mss attest “°vyakto, °vyaktā”, M and N read °vyakto while L reads °taddharmakto. He emends to °vyaktau (attested by Q and D) noting that Tib *mngon pas* would expect as equivalent *vyakteḥ*. LVP also conjectures *viparī[ārth]asādhayataddharma*° on the basis of Tib’s *bsgrub par bya ba dang | de’i chos bzlog pa’i don*, a conjecture I am hesitant to accept—even though the PP translation indicates that *artha* stood in PP Skt—given that an assumed loss of the *akṣara* parts *ā* and *rth* is difficult to explain and because one also finds, e.g., at PsP_L 38.12-39.1, the compound *viparītasādhyaśādhanavyaktivākyaṛthaḥ*. One also notes that the author of *Lṭ does not appear to have read *artha* between *viparīta* and *sādhya*: *prasaṅgetyādi sāphalyād ityantam ekaḥ pakṣaḥ prasaṅgaviparyayaṇa viparītasya sādhyasya vyakti[r] niṣpattiḥ* (cf. Yonezawa 2004: 121, 131 [fol. 1b6]). The appearance of *don* in PsP Tib is apparently the result of the translators having quoted directly from PP Tib. ² D: paramāhaṃ; F: panaspād ³ A-F, H-N: utpanno; G: utpano; em. by LVP ⁴ D: hāvā ⁵ C, J: jatma°; M: janmasāhalyāt; N: °sāphatyāt ⁶ P: jañavir(o)dhā[1]; Q: Ø; B: °nirādhāc; C: jav(?)manirodhā; D: janmavirādhā; G, J, M, N: °nirodhā; H: janmavirodhāc; L: jatma°; em. by LVP (silently) ⁷ P: Ø; Q: °nirodha; C, G, J, M, N: °nirodha; D: °virādhāḥ; H: °virodha ⁸ P: Ø; PsP_L: om. iti; Tib: zhes

§24. सर्वम्¹ एतद्² दूषणम् अयुज्यमानम्³ एव⁴ वयं पश्यामः । कथं K5v H5v
 कृत्वा । तत्र यत् तावद्⁵ उक्तं हेतुदृष्टान्तानभिधानाद्⁶ इति⁷ तद्
 अयुक्तम्⁸ । किं कारणम्⁹ । यस्मात् परः¹⁰ स्वत उत्पत्तिम् अभ्युपग-
 च्छन्¹¹ विद्यमानस्य¹² पुनरुत्पादे¹³ प्रयोजनं¹⁴ पृच्छ्यते¹⁵ – स्वत¹⁶ C6r
 5 इति विद्यमानं¹⁷ हेतुत्वेन¹⁸ ब्रवीषि¹⁹ तद्²⁰ एव²¹ चोत्पद्यत²² इति न
 च²³ विद्यमानस्य²⁴ पुनरुत्पत्तौ²⁵ प्रयोजनं²⁶ पश्यामोऽनवस्थां²⁷ च B5v G6r
 पश्यामः²⁹ । न च³⁰ त्रयोत्पन्नस्य पुनरुत्पाद् इष्यते³¹ । न चाप्य³³

¹ P: Ø; J: sarvem ² P: Ø; A, D-F, H, I, K, L: eta ³ G: apujya°
⁴ P: Ø; PsPL: om. eva; Tib: n.e. eva ⁵ M: yatāvad ⁶ D: °dṛṣṭāntā-
 nāhidhānād ⁷ A: itida ⁸ I: uktaṃ ⁹ D: kāraṇa; N: gāraṇaṃ
¹⁰ Q: parataḥ ¹¹ A, D, E, H, L, M: atyu°; F: atyū°; I: atyupa-
 gachanaḥ ¹² A, C, E-H, J-N: vidyamānesya; Tib: n.e. vidyamānasya
 punarutpāde prayojanaṃ; em. by LVP (silently). See Translation note.
¹³ B, N: °utpāda ¹⁴ D: pramājanaṃ; N: om. prayojanaṃ pṛchhyate |
 svata iti vidyamānaṃ hetutvena bravīṣi tad eva cotpadyata iti na ca
 vidyamānasya punarutpattau prayojanaṃ paśyāmo 'navasthāṃ ca
 paśyāmaḥ | na ca tvayotpannasya punarutpāda ¹⁵ P: pṛchate; A, C,
 G, M: pṛchāte; I: vṛchate ¹⁶ F, K: svate ¹⁷ A-C, E-N om.; LVP:
 om. (PsPL: svata iti hetutvena tad eva cotpadyata iti); Tib: bdag las
 zhes bya ba ni yod pa rgyu nyid dang de nyid sbye'o zhes smras pa
 yin ¹⁸ C, G, J, M: hetvena ¹⁹ Q: bra///; A-M: bravīsi; PsPL: om.
²⁰ Q: Ø ²¹ Q: Ø ²² F: vacotpadyata ²³ D: cā ²⁴ D:
 vidyānasya ²⁵ Q: punaratpattau ²⁶ P: °na+; A, E, F, H, I, K, L:
 °na ²⁷ F, H: °ma ²⁸ Q: anavasthānaṃ ²⁹ P: [1].yāmāḥ; A, E, I,
 L: vaśyāmaḥ; G: °ma; H: vaśyāma; Tib adds yang (... zhing thug pa
 med par yang mthong ...) ³⁰ A, E, H, I: va; D: ce ³¹ M: ite; K:
 ipyate ³² Conj. by LVP: 'na[vasthā] ³³ A: vāpy; D: copy

N5v अनिष्ठेति¹ । तस्मान् निरुपपत्तिक² एव³ तव⁴ वादः⁵ स्वाभ्युपगम-
विरुद्धश्⁶ चेति⁷ ॥

D3v §25. किम् इयति⁸ चोदिते⁹ परो नाभ्युपैति¹⁰ यतो¹¹ हेतुदृष्टान्तोपादा-
L5r I7r J6r नसाफल्य¹² स्यात्¹³ । अथ स्वाभ्युपगमविरोधचोदनयापि¹⁴ परो न¹⁵

¹ A, E, M: eniṣṭeti; B, C, J-L, N: eniṣṭheti; D: atiṣṭheti; F: etiṣṭeti; G: eniṣṭati; H, I: aniṣṭeti; em. by LVP (silently): aniṣṭeti. Cf. *aniṣṭhādoṣa* below at PsP_M §95; BHSD s.v. *aniṣṭhāpada*; Tib: thug pa med par yang mi 'dod do ∴ na cāpy aniṣṭheti (the translators have added a translation for the *iṣyate* that is understood through *anuvṛtti* in the Skt). ² A, E, F, H, I, K, L: nirupattike; B, C, G, J, M, N: °ke; D: nirupayattika; em. by LVP (silently) ³ P: eṣa; Q: eka; D: e; I: evaḥ; Tib: n.e. eva ⁴ P: bhava; A, D: om.; B, C, E-N: tada; em. by LVP: tvad (compounded with following *vādaḥ*). P's reading may have resulted from a misreading of the *akṣara ta*, but could suggest the reading *bhavadvādaḥ* (cf. Speijer § 259 Rem.). ⁵ A: tadaḥ ⁶ A, E, H: syā...vinuddhaś; B, D, F, G, M, N: svātyupa°; I: bhyupagamavinuddhaś ⁷ A, E, F, H, I, K, L: cati ⁸ Q: iyati, but with two deletion marks above *ya*; A-C, E, G-N: iyam iti; D: iryavr(?)iti; F: imim iti; conj. by LVP: [tanmātreṇa]. LVP (PsP_L 15, n. 8) states that Cambridge (L) reads only *iti* at this point but it too attests *iyam iti*. Tib: 'di dag tsam zhig gis. De Jong (1978: 29) reads D as *iryacc(?) iti* and states, "Read *iyad iti*?" ⁹ A, D, E, F, H, I, K, L: vodite ¹⁰ P: nābhyupeti; D: nātyupati; F: nātyūpeti; G, N: nātyupaiti; H: nābhyuyaiti; K: nābhyupeti; M: rātyupaiti ¹¹ C, G, M: yamo ¹² A, E, H, I, L: °phalya; C: hatu°; D: °dṛṣṭāntoṣādāna°; F, K: °dṛṣṭāntāpā...lya; G: hatudṛṣṭākopādāna°; K: dṛṣṭāntāpādānasāphalya; M: hatudṛṣṭāntopādānasāphatyam ¹³ A: sāt ¹⁴ Em. with LVP: °virodha°. P, Q: °viruddha°; A, E, H, I: svātyuvyagamadiruddhacodanayāpi; B, G, L, M: svātyupagamaviruddha°; C, J, N: °viruddha°; D: svātyupagamaviruddhacādenayāpi; F: svātyūvyagamaviruddhacodanayāpi; K: svābhyuvyagamaviruddha°. LVP (PsP_L 15, n. 9) refers to PsP_L 11.14 and PsP_L 13.5 (these references are corrected on p. 597 to PsP_L 18.7 and 21.13)

PsP_L 16 निवर्तते¹ । तदातिनिर्लज्जतया² हेतुदृष्टान्ताभ्याम्³ अपि नैव
निवर्तेत⁴ । न चोन्मत्तकेन सहास्माकं⁵ विवाद⁶ इति सर्वथा⁷ प्रिया- E4v
नुमानताम्⁸ एवात्मन आचार्यः प्रकटयत्य्⁹ अस्थाने¹⁰ ऽप्य् अनु-
मानं¹¹ प्रवेशयन्¹² । न¹³ च¹⁴ माध्यमिकस्य¹⁵ स्वतः¹⁶ स्वतन्त्रम्¹⁷ A5r

and translates “Même quand on lui démontre qu’il est en contradiction” Tib: rang gyi khas blangs pa dang ’gal bas brtsad pas kyang ¹⁵ P: om.; Q: Ø

¹ P: nivarteta; Q: Ø; A, C, E, F, H, K, L, M: nivarttata; G: nivarttata tadāpi nivarttata; I: nīvarttata; N: nivartteta; em. by LVP (silently); Tib: mi ldog ² A, E, F, H, I, K, L: tadāpinirlajvatayā; B, C, G, J, N: tadāpinir°; M: tadāpinirlajvatayā; PsP_L: tadāpi nirlajvatayā; Tib: n.e. api/ati (the prefix *ati* is sometimes left untranslated). De Jong did not notice that ms D reads *tadāti*° and thus did not include the emendation in his “Textcritical Notes.” ³ D, N: °tyām; F: °dṛṣṭāntāsām; M: °tātyām ⁴ Q: nivartate; A-C, E, G, I, J, L-N: nivarttata; D: nivarrrttatā; F: vivarjata; H: nivarttataḥ; K: vivarttata; em. by LVP (silently) ⁵ C, G, M: sabhāsmokam; D: mahā°; F: sāhā° ⁶ A: vipāda; D: vivoda ⁷ A, E, H, I: savathā; Tib: de’i phyir, n.e. sarvathā; em. by LVP: tasmāt ⁸ F, K: piyā° ⁹ A: prakata(?)dyuti; E, F, H, I, K, L: prakatadyuti ¹⁰ A, C, E-M: °na; N: °na, repeats initial a; em. by LVP (silently) ¹¹ A, C, E-G, J-N: anumāna; H: anumātaya; I: atumātā; em. by LVP (silently) ¹² A, E, I: praśayena; B-D, G, J, K, M, N: praveśayena; F: pravāsayena; H: prasayena; L: pravaśayena; em. by LVP ¹³ D: ne ¹⁴ A, E, F, H, I, K, L: om.; D: va. LVP (PsP_L 16, n. 2) reports that his mss read *ca* here, not mentioning that ms L (Cambridge) omits *ca*. ¹⁵ C, G, M: sā° ¹⁶ A, E, F, H, I, K: svata; Tib: n.e. svataḥ: dbu ma pa yin na ni rang gi rgyud kyi rjes su dpag par bya ba rigs pa yang ma yin te ¹⁷ A: svatabhram; D: svatamtum; E, I: svataṃbhram; H: svataṃdha(?)m

अनुमानं¹ कर्तुं² युक्तं³ पक्षान्तराभ्युपगमाभावात्⁴ ॥

F4v §26. तथा चोक्तम्⁵ आर्यदेवेन⁶ –

Q3v सदसत् सदसच्⁷ चेति⁸ यस्य⁹ पक्षो¹⁰ न¹¹ विद्यते।
उपालम्भश्च¹² चिरेणापि¹³ तस्य वक्तुं¹⁴ न¹⁵ शक्यते ॥

इति¹⁶ ॥

5

विग्रहव्यावर्तन्यां¹⁷ चोक्तम्¹⁸ –

M5r यदि काचन¹⁹ प्रतिज्ञा²⁰ स्यान्²¹ मे तत²² एष²³ मे भवेद्²⁴ दोषः।

¹ A, C, E-N: °na; em. by LVP (silently) ² D, G: kartu ³ A: °ta -
⁴ A-C, E, H, J, L, N: °ntarābhyupamābhāvāt; D, G, M: °ntarātyupa-
mābhāvāt; F, K: pathāntarātyupamābhāvāt; I: °ntarābhyupasābhāvāt;
em. by LVP (silently) ⁵ PsP_L: tathoktam; Tib: de skad du yang ...
bshad ⁶ H: °devana ⁷ Q: sadasa//; D: sadasatasadasrc ⁸ Q: Ø;
C, D, G, J: cati; M: ati ⁹ Q: Ø; A, I: yaśya; H: pasya ¹⁰ Q: Ø; A-N:
pakṣā; em. by LVP (silently) ¹¹ Q: Ø; F: nā ¹² A, E, H, I: upāra-
naś; B, F, K, L: upārambhaś; C, J, M, N: upārambhaś; G: upārabha;
em. by LVP (silently) ¹³ D: cireśāpi ¹⁴ B: vaktu; G: vakuṃ; M:
vakṭhum ¹⁵ A, E, F, H, I, K, L: ma ¹⁶ PsP_L om. iti; Tib: zhes
bshad do ¹⁷ A, E, H, I, K, L: °vyāpattinām; B, C, J, M: °vyāpattī-
nām; D: °vyāvarttinyām; F, G: °vyāpattinā; N: °vyāpattināñ; em. by
LVP (silently) ¹⁸ A, D, E, H, I: vokatam; J, N: cāktam ¹⁹ A-C, E,
F, H-N: °nam; D: vyāvana; G: kāmcanam; em. by LVP (silently)
²⁰ G: prattijñā ²¹ B: syānta; F, K: om. ²² A, E, H, I, L: e; F, K: de
²³ A, D, E, F, H, I, K, L: tat; B, C, G, J, M, N: tad; em. by LVP
²⁴ Em. by LVP (silently) to *eva*, although he notes (PsP_L 16, n. 6) that
his mss read *ēsa* and must have been aware that Tib attests *de*. Cf.
Bhattacharya et al. 1986: 61, n. 4 and Yonezawa 2008: 268. ²⁵ A, E,
I, L: bhevad; F, K: bheva; H: bhedad; M: bhavad

नास्ति च¹ मम² प्रतिज्ञा³ तस्मान्⁴ नैवास्ति⁵ मे दोषः ॥

यदि किञ्चिद्⁶ उपलभेयं⁷ प्रवर्तयेयं⁸ निवर्तयेयं⁹ वा ।

प्रत्यक्षादिभिर्¹⁰ अर्थैस्¹¹ तदभावान्¹² मे ऽनुपालम्भः ॥

K6r H6r

C6v

इति ॥

5 §27. यदा चैवं¹³ स्वतन्त्रानुमानानभिधायिबं¹⁴ माध्यमिकस्य¹⁵ ।
तदा¹⁶ कुतो¹⁷ नाध्यात्मिकान्य¹⁸ आयतनानि¹⁹ स्वत²⁰ उत्पन्नानी-
PsPL 17 ति²¹ स्वतन्त्रा प्रतिज्ञा²² यस्यां साङ्ख्याः²³ प्रत्यवस्थास्यन्ते²⁴ –

I7v G6v

¹ D: va ² Em. with LVP: mama. P, Q: me; A-N: me; the *mama* attested by Sāṅkṛtyāyana's VV manuscript is needed in order to meet the requirements of the *āryā* metre of the verse (Sāṅkṛtyāyana 1937: 14; Yonezawa 2008: 268; cf. also Bhattacharya et al. 1986: 61). ³ I: pratijñāna ⁴ J: tasmon ⁵ A: taivasti; E, F, H, I, K, L: naivasti ⁶ Q: kicid ⁷ H: upalabhyayam ⁸ C, G, M: om.; H: pravarttayayam ⁹ C: tivarttayeyam; M: nivarttayam ¹⁰ A, C-N: athais; em. by LVP (silently) ¹¹ A: tedavān; E, H, I, L: tedabhāvān; F, K: tedabhāvāt ¹² F, K: ma ¹³ Tib: n.e. ca ¹⁴ A, F, K: svatantramavumānānabhi°; B: svatantramamanumānānabhi°; C, G, J, L-N: svatantramamanumānā°; D: svatantramamanumānānibhi°; E, H, I: svatantramavumānātabhi°; em. by LVP (silently) ¹⁵ Q: mādhyaami///; B: mādhyaṭmikasya; D: sã° ¹⁶ Q: Ø ¹⁷ Q: Ø; A-C, E-N: kṛtā; em. by LVP (silently) ¹⁸ A, E, I, L: nādhyārmikāny°; C, J, K: nādhyārmikāny°; D: mādhyaṅmik°; F: nādhyārtmikāny°; G: nādhyātmikādy; H: nādhyārmikāṃny; M: nādhyātmikāry; N: nādhyārmikāny°; em. by LVP (silently) ¹⁹ H: āyanānāni ²⁰ K: svarta ²¹ A: utpannāniti°; C, G, J, M, N: tpannānīti; L: utpannā | nīti ²² A, E, F, H, I, K, L: yasyā; D: yasvā ²³ A, C, G, M: sākhyāḥ ²⁴ P: pratyavasthāpsyante (the short vertical stroke for *ā* used before *akṣaras* with space-consuming lower bodies has been read by P's scribe as the initial *akṣara*-part *p*); A, E, H, I, L: pratyavasphāyante; B: °sthāyaṃte; C, F, G, J, K, N: °sthāyante; D:

B6r को ऽयं प्रतिज्ञार्थः¹ । किं कार्यात्मकः² स्वतः³ उत कारणात्मक⁴
इति⁵ । किं चातः⁶ । कार्यात्मकश्⁷ चेत्⁸ सिद्धसाधनम्⁹ । कारणा-
त्मकश्¹⁰ चेद्¹¹ विरुद्धार्थता¹² । कारणात्मना¹³ विद्यमानस्यैव¹⁴
J6v सर्वस्योत्पत्तिमत¹⁵ उत्पादात्॥

PsP_L 18

इति॥

5

N6r कुतो ऽस्माकं¹⁶ विद्यमानत्वाद्¹⁷ इति¹⁸ हेतुः¹⁹ । यस्य²⁰ सिद्धसाधनं²¹
विरुद्धार्थता²² वा²³ स्यात् । यस्य सिद्धसाधनस्य²⁴ यस्याश् च

°sthātyante; M: prabhāvasthāyante; em. by LVP (silently): pratyava-
sthāyante; Tib: phyir zlog par byed par 'gyur ba

¹ I: pratijñārtham; M: pratijñārthamḥ ² Q: kāryātmanah; F, K: kāryānmakaḥ; em. by LVP: kāryātmakāt. Tib: 'bras bu'i bdag nyid las; the PsP translators, however, are citing from PP Tib. Q's reading is the result of deliberate interference. See Translation note and Appendix VIII.

³ D: svate; G: tyata. PsP Tib, PP Tib: bdag las zhes bya ba (svata iti) ⁴ Q: karaṇātmana; F, K: kāraṇānmaka; em. by LVP: kāraṇātmakād. Tib: rgyu'i bdag nyid las. See Appendix VIII.

⁵ Tib: n.e. iti ⁶ H, I: cāta; Tib: n.e. ca ⁷ Q: kāryātmanah; D: °makeś; em. by LVP: kāryātmakāc. Tib: 'bras bu'i bdag nyid las

⁸ A, D, E, F, H, K, L: ceta; G: cen ⁹ A: si≈sāadhanam; F: siddhasānam; K: °dhāne ¹⁰ Q: karaṇātmanaś; C, G, M: om.; em. by LVP: kāraṇātmakāc. Tib: rgyu'i bdag nyid las

¹¹ C, G, M: om.; H: cad ¹² C, G, M: om.; F: °tāḥ ¹³ D: kaparaṇātmanā ¹⁴ A, E, F, I, K, L: °syava; H: vidyagānasyava ¹⁵ D: sarvasyānpatti°; N: sarvasetpa°

¹⁶ A: 'smāvam ¹⁷ Q: vidya/// ¹⁸ Q: Ø ¹⁹ Q: Ø; Tib: gtan tshigs kyang ²⁰ D: yasmā ²¹ Em. with LVP: siddhasāadhanam. P, Q: om.; A-N: om.; Tib: grub pa la sgrub pa nyid

²² D: varuddhārthatā; H: °ta; J, N: virurddhārthatā (the small stroke attached to the r of °radhā° in J may be a cancellation mark); M: viraddharthatā

²³ Em. with LVP: vā. P, Q: om.; A-N: om.; Tib: dam ²⁴ D: sidhāsā-

विरुद्धार्थतायाः¹ परिहारार्थं² यत्नं³ करिष्यामः⁴ । तस्मात् परोक्त- P4r
दोषप्रसङ्गाद्⁵ एव तत्परिहार आचार्यबुद्धपालितेन⁶ न वर्णनीयः⁷ ॥ L5v

§28. अथापि स्यात्⁹ – माध्यमिकानां¹⁰ पक्षहेतुदृष्टान्तानाम्¹¹ असि-
द्धेः¹² स्वतन्त्रानुमानानभिधायिबात्¹³ स्वत उत्पत्तिप्रतिषेधप्रतिज्ञार्थ-
साधनं¹⁴ मा¹⁵ भूद्¹⁶ उभयसिद्धेन¹⁷ वानुमानेन¹⁸ परप्रतिज्ञानिराकर-

dhanasya; A, E, F, I, K, L: siddhisādhanasya; H: siddhisādhasya

¹ H: °yā ² P: °ā(rtha.); D, F: °ārtha ³ A, C, E, G-J, M, N: yanna; B, F, K, L: yanta; em. by LVP (silently) ⁴ P: kaviṣyāmas; F: kṛṣyāmas ⁵ P: paroktadoṣapra°; A, E, H: parokadāṣapra°; B, C, G, J, M, N: paroktadoṣapra°; D: parākta°; I: parokadāṣaprasagād; L: paroktadāṣa°, but wavy line over *dā* indicates Nepalese *do*; conj. by LVP: paroktadoṣ[ā]pra°; Tib: thal bar mi 'gyur ba ⁶ I: ācābu° ⁷ C, G, J, M, N: om.; conj. by LVP: [na]. Tib: brjod par bya ba ma yin no. LVP has overlooked that L (Cambridge) attests *na*. ⁸ A: varsyanā(?)yah; E, H, I: varsyanīyah ⁹ D: smān ¹⁰ A, E, H, I: sā°; F: madhyamikāno; K: °kāno(?) ¹¹ A: pakṣehenudrṣṭāntānās; B: °drṣṭāntānāsu; C, G, M: pakṣahetu; D: °drṣṭāntānos; E, I: pakṣehetudrṣṭāntātās; F: °drṣṭāntānyas; H: pakṣehetudrṣṭāntatās; J, L, N: °nās; K: pakṣahatudrṣṭāntānās; em. by LVP (silently) ¹² A, F: asiddhe; B: siddheḥ; C, G, M: om. asiddheḥ svatantrānumānānabhidhāyivāt svata utpattipratīṣedhapratijñārthasādhanam mā bhūd ubhayasiddhena vānumānena parapratijñānirākaraṇam, parapratijñāyās tu ¹³ D: °mānānābhi° ¹⁴ Q: °pratiṣedhaprati///; A: °pratiṣedhamprati°; F: upatti°; em. by LVP: °pratiñātārthasādhanam. LVP (PsP_L 18, n. 6) notes “Le Tib. lit *pratiñā*, non pas *pratiñātārtha*,” but fails to add that his three manuscripts also attest *pratiñārtha*. De Jong (1978: 30) has already noted that ms D’s *pratiñārtha* is confirmed by Tib’s *dam bca’ ba’i don*. ¹⁵ Q: Ø ¹⁶ Q: ///d; D: bhū ¹⁷ D: ’bhaya°; H: abhaya° ¹⁸ Q: cā°; A, B, E, F, H, J-L: cā°; I: vātu°

णम्¹ परप्रतिज्ञायास्² तु स्वत³ एवानुमानविरोधचोदनया⁴ स्वत⁵
 एव⁶ पक्षहेतुदृष्टान्तापक्षालरहितैः⁷ पक्षादिभिर्⁸ भवितव्यम्⁹ ।
 18r A5v ततश्च¹⁰ तदनभिधानात्¹¹ तद्दोषापरिहाराच्¹² च स एव¹³ दोष इति ॥ PsP_L 19
 H6v उच्यते – नैतद्¹⁴ एवम्¹⁵ । किं कारणम्¹⁶ । यस्माद्¹⁷ यो हि यम्¹⁸
 E5r K6v अथ¹⁹ प्रतिजानीते²⁰ तेन²¹ स्वनिश्चयवद्²² अन्येषां²³ निश्चयोत्पाद- 5

¹ D: °nirokaṛaṇam; F, K: °nikarākaṛaṇam ² N: parampra° ³ A, E, H, I: sva ⁴ Q: °codanāyām; A, I: yavānumānavirodhacodanayā; B: °virocodanayā; C, M: evānumānunirodhavadanayā; D: °codanamā; G: evātamānanirodhavadanayā; H: yavānumānavirodhacoṭhadanayā; J, N: °nirodhacodanayā. *LT: codanāyām; Tib: gzhan gyi dam bca' ba la rang gi rjes su dpag pas 'gal ba brjod par ni bya dgos pas. See Translation note and Appendix IX. ⁵ A: ≈vata; F: svate ⁶ F, K: eca; H: yeva ⁷ A, E, L: °drṣtāntāpekṣārahitaiḥ; B: °drṣtāntāpekṣārahitaiḥ; C, M, N: °drṣtāntāpakṣārahitaiḥ; D: °drṣtāntāyakṣārahitaiḥ; F: parokṣahetudrṣtāntāpekṣārahitaiḥ; G: °drṣtāntāpakṣārahite; H: as A, no visarga; I: as B, no visarga; K: parākṣahetudrṣtāntāpekṣārahitaiḥ; J: °drṣtāntāpakṣārehitaiḥ; em. by LVP: pakṣahetudrṣtāntadoṣarahitaiḥ; Tib: phyogs dang gtan tshigs dang dpe'i skyon dang bral pa dag; *LT ms: apakṣātma; Yonezawa (2004: 133) accepts the MacDonald 2000 emendation *apakṣāla*. ⁸ F, K: pakṣādibhi; H: yakṣādibhir ⁹ A: bhatitavyam; G: bhā° ¹⁰ Tib: n.e. ca ¹¹ C, G, M: tatadanabhi°; D: tedanahidhānāt; I: °dhānān ¹² A, E, F, H, I, K, L: tadoṣāparihātāc; C, G, J, M, N: tadoṣā°; D: tadoṣāparihārā; em. by LVP (silently) ¹³ D: e ¹⁴ C, G, M: naivatad ¹⁵ F: enam ¹⁶ N: °ṇa ¹⁷ D: yā ¹⁸ C, G, M: parm. Yonezawa 2005a: 66 gives Q as attesting yā – the mark on the upper right corner of ya could be read as either yā or yaṃ ¹⁹ Q: dharmam; A, C, E-N: artha; em. by LVP (silently) ²⁰ Q: pratijā///; D: pratijonīte ²¹ Q: Ø ²² Q: ///d; D: ścayavad ²³ C, G: anyaṣām; H: aneṣām

नेच्छया¹ ययोपपत्त्यासाव्² अर्थो³ ऽधिगतः⁴ सैवोपपत्तिः⁴ परस्मा-
य⁵ उपदेष्टव्या⁶ । तस्माद् एष⁷ तावन्⁸ न्यायो⁹ यत्¹⁰ परेणैव¹¹ स्वा-
भ्युपगमप्रतिज्ञातार्थसाधनम्¹² उपादेयम्¹³ । स¹⁴ चायं परं प्रति
हेतुदृष्टान्तासम्भवात्¹⁵ स्वप्रतिज्ञामात्रसारतयैव¹⁶ केवलं¹⁷ स्वप्रति-

C7r M5v G7r

¹ D: niścayānpāda°; M: niścayotpādarechayā ² A, E, I, H: yayāpapatyādasāv; B, F, G, J-L, N: yayāpapatyā'sāv; C, M: yapāpapatyā'sav; em. by LVP (silently) ³ A, E, I, H: ārthā; B, C, F, G, J-N: arthā; em. by LVP (silently) ⁴ A: saiṣopapantiḥ; B: saivopapantiḥ; D: saivāpapatīḥ; E, H, I: saiṣopapattīḥ; G: saivopapasti; L: sai≈opapattīḥ ⁵ A-M: parasmād; N: pasmād; em. by LVP; Tib: gzhan la ⁶ A-C, E, J-N: upadestavyā; D: upadeṣṭasyā; F: upadetavyā; G: upadyastavyā; H: upādestavya; I: upadestatha; em. by LVP (silently) ⁷ A: e; F: eva; G: eya; I: e(?)ṣā ⁸ F: tācan; G: tovan ⁹ A-C, E-N: nyāye; D: nyoyo; em. by LVP (silently) ¹⁰ Q: papatty (eyeskip back to yayopapatty°); C, G, J, M, N: tat ¹¹ Q: antareṇaiva; A-C, E-N: paraṇaiva; D: paraśaiva; em. by LVP (silently) ¹² B, F, G, M: svātyupagama°; D: svātyupasama...nap; N: °sāadhanum; em. by LVP (silently): svābhuyupagata° ¹³ C, M: upādeyaṃ; C and M then repeat the earlier section beginning with *athāpi syāt*, now including what was dropped the first time: *athāpi syāt mādhyaṃkānāṃ pakṣa-hetudṛṣṭāntānās asiddheḥ ... parapatijñāyās tu svataḥ*; D: uyādeyaṃ; F: upādeyaḥ; G: om. upādeyaṃ, and adds part of the dropped section: *mā bhad ubhayasiddhena cānumānena parapatijñānirākaraṇaṃ parapatijñāyām tu svataḥ*; K, N: upādeya ¹⁴ Em.: sa. P: na; Q: na(?); A-N: na; Tib: ma yin. LVP accepts the mss' *na*. He conjectures: *na cāyaṃ paraṃ prati [hetuḥ] |*; he bases his conjecture on Tib: 'di ni gzhan la gtan tshigs kyang ma yin no. *LT: tac. See Translation note. ¹⁵ A, E, H, I: °bhavāt followed by visarga ¹⁶ Q: svapatijñānaṅga(?)ye(?)prāptatayaiva; the two uncertain *akṣaras* are written over an erasure; the *akṣara pta* is written in the lower margin and marked to be inserted before *ta* of °*tayaiva*; G: om. svapatijñāmātrasāratayaiva kevalaṃ svapatijñātārthasāadhanam; em. by LVP: pratijñānusā-

F5r J7r B6v

ज्ञातार्थसाधनम्¹ उपादत्त² इति निरुपपत्तिकपक्षाभ्युपगमात्³ स्वा-
 त्मानम्⁴ एवायं⁵ केवलं विसंवादयन्⁶ न शक्नोति⁷ परेषां⁸ निश्चयम्⁹
 आधातुमिति। इदम् एवास्य¹⁰ स्पष्टतरं¹¹ दूषणं यदुत¹² स्वप्रतिज्ञाता-
 र्थसाधनासामर्थ्यम्¹³ इति¹⁴ किम्¹⁵ अत्रानुमानबाधोद्भावनया¹⁶
 प्रयोजनम्¹⁷ ॥

5

§29. अथापि¹⁸ – अवश्यं¹⁹ स्वतो ऽनुमानविरोधदोष²⁰ उद्भावननी-
 यः²¹ ॥

PsPL 20

ratayaiva; Tib: khas 'ches pa'i rjes su 'brangs pa. PsPL 19, n. 6 states that LVP's mss read *svāpratijñāmātrasāratayaiva*^o; all read *sva*^o.

¹⁷ A: kevaram; I: visarga follows; N: lam

¹ Em. with LVP: svapratijñātārthasādhanam. P: svapratijñānārthamātram; Q: sva///m; A-F, H-N: svapratijñātārthamātram; G: om.; Tib: rang gi dam bca' ba'i don gi sgrub par byed pa (= svapratijñārthasādhanam) ² C, G, J, M, N: utpādatta; I: upādanta ³ Q: °pakṣa^o; D: °pakṣātyupaśamāt; F: °pakṣātyūpagamāt; G, M: °pakṣotyupagamāt; H: °pakṣyābhyupagamāt; N: °pakṣātpupagamāt ⁴ Q: svātmānamam ⁵ F, K: evāya; H: ovāyaṃ ⁶ D: viśamvādeyan ⁷ A: saknoti ⁸ A: pareṣā; Tib: gzhan la ∴ pareṣām (i.e., Tib without a plural marker) ⁹ A, E, H, I: °yas; F: naścayas; L: na(?)ścayas; K: taścayal(?) ¹⁰ B: avāśya ¹¹ I: spaṣṭaram; N: syaṣṭaratara; PsPL: spaṣṭatara, compounded with following dūṣaṇam ¹² F: yadūta; I: yeduta ¹³ A: °sāmarthām; C, G, H, J, M, N: svapratijñātārthasāmarthyam; F: svapratijñārthasā^o ¹⁴ F, H: itiḥ ¹⁵ G: ki ¹⁶ P: °(b)ādhod+(āv)ānatayā; Q: °ānumānapācodbhāvanayā; A, E, H, L: °badhohāvanayā; F, K: °badhobhāvanayā; G: trānu...yo; I: attā^o; M: °bādhobhāvanayo; N: °bādhobhāvāna; em. by LVP (silently) ¹⁷ D: prayājanam; N: yojanam ¹⁸ A: athācyā^o; E, F, H, I, K: athāvya ¹⁹ F, K: avāśya; H: avasyam; M: avānyam; N: evāśya ²⁰ Q: °vi///; B: °nirodhadoṣa; C, G, M, N: anumona^o; Tib: n.e. doṣa ²¹ Q: ///nīyaḥ; A, G: °nīya; D: udbhāvaṃnīyaṣṭa; M: utbhāvanīyaḥ

सो ऽप्य् उद्भावित¹ एवाचार्यबुद्धपालितेन² । न³ स्वत उत्पद्यन्ते⁴ D4r N6v
 भावास्⁵ तदुत्पादवैयर्थ्याद्⁶ इति वचनात्⁷ । अत्र हि तद्⁸ इत्य्⁹ 18v
 अनेन¹⁰ स्वात्मना¹¹ विद्यमानस्य¹² परामर्शः¹³ । तथा ह्य्¹⁴ अस्य¹⁵ 16

¹ A, E, H, I, L: uḥāvita; F: ūhāvita; K: ubhāvita; M: utbhāvita ² D: nuvācārya°; H: °naḥ; M: °nā ³ Q: katham kṛtvā yasmād evam tenoktam – written in the lower margin and marked for insertion before *na*; conj. by LVP: [katham iti cet]; Tib: ji ltar zhe na | gang gi phyir des ni 'di skad du bshad pa yin te |. See Translation note. ⁴ H: upatyayante ⁵ F: bhās ⁶ A, E, F, I: °vaiyathād; C, J-N: °vaiyathyād; D: udutpādacaiyathyād; G: tadupādavaiyathyād; H: tadatpādavaiyathād; em. by LVP (silently) ⁷ K: vacanyat; N: v(?)vac(?)anāt ⁸ P: svata; A, B, D-F, H-L: svata; C, G, M, N: sveta; Tib: de dag; em. by LVP: tad. The explanatory statement (*vivaraṇavākya*) of the following sentence is explicating the reason *tadutpādavaiyarthiyāt* of Buddhapālita's *prasaṅga* statement and thus refers back to the two elements *tat* and *utpādavaiyarthya*, not to *svata* of the proposition. The appearance of *svataḥ* in all mss but Q may have been influenced by the passage in PP in which Bhāviveka adduces the elements for an independent inference from MMK I.1, the “general thesis”; he draws the reason “because of [already] existing” for his inference out of the *kārikā*'s word *svataḥ* (cf. PP D 48b5-6; P 58a2; Ames 1993: 221). ⁹ F: iḥy; PsP_L: aty, which is corrected to iti (cf. PsP_L 597) ¹⁰ C, I, J, M, N: enena ¹¹ A-C, E-N: °no; D: svotmano; em. by LVP (silently) ¹² Q: vidyamānatvasya, *tva* written below the line ¹³ Em. with LVP (LVP emends silently): °marśaḥ. P: °marśas; Q: °marśaḥ; A-C, E-N: °marśas; D: °maśams ¹⁴ Q: kiṃ kāraṇam tathā; conj. by LVP: [kasmād iti cet] tathā; Tib: ci'i phyir zhe na | 'di ltar. Ms Q's *kiṃ kāraṇam ta* is written in the lower margin and marked to be inserted between *parāmarśaḥ* and *thā* of the main text; the 'x' marking the point of insertion in the main text was written over an erased *akṣara*, possibly a *sta*. The *visarga* of *parāmarśaḥ* was added post-erasure. See Translation note. ¹⁵ C, G, J, M, N: jya ¹⁶ M: atra; em. by LVP: tasya. LVP (PsP_L 20, n. 3)

Q4r L6r
 C7v H7r
 ग्रहणकवाक्यस्यैतद्¹ विवरणवाक्यम्² न³ हि स्वात्मना³ विद्यमाना-
 ना⁴ पुनरुत्पादे⁵ प्रयोजनम्⁶ इति। अनेन⁷ च⁸ वाक्येन⁹ साध्य-
 साधनधर्मानुगतस्य¹⁰ परप्रसिद्धस्य¹¹ साधर्म्यदृष्टान्तस्योपादानम्¹²।
 तत्र स्वात्मना¹³ विद्यमानस्येत्य¹⁴ अनेन¹⁵ हेतुपरामर्शः¹⁶ । उत्पाद-

refers to the readings *atra*, *tasya* and *asya* in his mss, but both L and N read *asya*.

¹ A-C, E, F, H-L, N: grahaṇakuvākya°; G: graheṇakuvākya°; M: graheṇakuvākya°; conj. by LVP: [saṃ]grahē[okta]vākyaśyaitad. De Jong (1978: 30) notes Stcherbatsky's (1927: 99, n. 2) suggestion as *tasya saṃgrahavākyaśya* but it is actually *tasya grahaṇaka-vākyaśya*. Tib: mdor bzhag pa'i ngag de'i ² Em. with LVP: na. P: Ø; Q: kiṃ; A-N: kiṃ; Tib: ... yang skyes ba la dgos pa med. LVP refers to PsP_L 14.2: na hi svātmanā vidyamānānām padārthānām punarutpāde prayojanam asti. BP_{ed} 10.14-15: 'di ltar dngos po bdag gi bdag nyid du yod pa rnam la yang skye ba dgos pa med do ³ P: Ø; A-C, E-N: °no; D: svātsanā; em. by LVP (silently); Tib: bdag nyid du ⁴ P: Ø; A, E, F, H, I, K, L: vidyamāno; B, C, D, G, J, M: vidyamānām; N: vidyamānām; em. by LVP (silently) ⁵ P: Ø; A, E: pūr°; D: puner°; H, I: pur° ⁶ P: Ø; D: prayojanaṃ ⁷ D: anuna ⁸ A: va; N: om. ⁹ G, I, K: vākya ¹⁰ C, J, M: sodhya°; D: °gatesya; G: sosādha-na°; N: sodhyasādhanarmānugatasya ¹¹ G: °prasiddha ¹² Q: sādharma°; A, E: sādharma...danam; C, G, I, M: sādharmaḍṛṣṭāntasyotpādanam; F, K, L: sādharma°; H: sādharma...danam; J, N: °syotpādanam; em. by LVP (silently) ¹³ C, G, J, M, N: °no; D: svotmanā ¹⁴ D: vidyamānasyebh; I: vidyamānasyatt ¹⁵ D: āneva ¹⁶ Em. with LVP (LVP emends silently): °śaḥ. P, Q: °śaḥ; A, E, F, I, K, L: °śa; B, C, G, H, J, M, N: °śaḥ; D: hetupasamarśa (*sa* could be Devanāgarī *rā*)

वैयर्थ्याद्¹ इत्य्² अनेन³ साध्यधर्मपरामर्शः⁴ ॥

तत्र यथानित्यः⁵ शब्दः⁶ कृतकबात्⁷ । कृतकम्⁸ अनित्यं दृष्टं⁹ यथा
घटः¹⁰ तथा च¹¹ कृतकः¹² शब्दः¹³ । तस्मात् कृतकबाद् अनित्यं¹³

K7r

PsPl 21

इति कृतकत्वम्¹⁴ अत्रोपनयाभिव्यक्तो हेतुः¹⁵ । एवम्¹⁵ इहापि न¹⁶

G7v

5 स्वत¹⁷ उत्पद्यन्ते¹⁸ भावाः स्वात्मना¹⁹ विद्यमानानां²⁰ पुनरुत्पाद-
वैयर्थ्यात्²¹ ॥

A6r J7v

इह²² स्वात्मना²³ विद्यमानं²⁴ पुरो²⁵ ऽवस्थितं²⁶ घटादिकं²⁷ पुनरुत्पा-
दानपेक्षं²⁸ दृष्टम् । तथा च²⁹ मृत्पिण्डाद्यवस्थायाम्³⁰ अपि यदि³¹

¹ C, G, J, N, M: °vaiyathyād; D: utpādavairyathyād; H: °vaiparthyād
² A, C, E, G-J, L-N: ibhy; em. by LVP (silently) ³ D: ane; I: enena
⁴ Em. with LVP (LVP emends silently): °śaḥ. P, Q: °śaḥ; A, E, I: sādharmaaparāmarṣaḥ; B, D, F, G, K-M: °śaḥ; C: °paraṃmarṣaḥ; H: sādharmaaparāmarṣa; J, N: °paramarṣaḥ ⁵ P: yathā °nimibya(h); Q: yathā na nityaḥ; I: °tya ⁶ D: śabda ⁷ P: Ø; Q: kṛtakatvānityatvāt; F: kṛtakṛtvāt; Tib: byas pa mi rtag pa'i phyir. See Translation note.
⁸ G: kṛtakem ⁹ I: dṛṣṭa ¹⁰ P: Ø; D: ce ¹¹ F: kṛtaka ¹² P: Ø; A, C, E, G-N: śabda; F: śabde; em. by LVP (silently) ¹³ P: Ø; D: atitya
¹⁴ M: kṛkasvam ¹⁵ G: evah ¹⁶ A, E, H, I: ta; D: ne ¹⁷ D: svata svate ¹⁸ H: upadyamte; I: utpadyate ¹⁹ H: svātmānām ²⁰ I: vidyasānām; M: °nā ²¹ A: °vaiyatpādavaiyarthiyāt; B: utpādevai°; C: narutpādavaiyathyāt; F: °vairiyathyāt; G, J: °vaiyathyāt; M, N: punanutpādavaiyathyāt ²² Tib: 'di na ji ltar ∴ iha. Tib construes *ji ltar* with *de bzhin du (tathā)* of the next sentence. ²³ M: °nām
²⁴ A, E, H, I: vidyamāne ²⁵ A, E, H, I: om. ²⁶ A, E, H, I: om.; Tib: gnas zhing gsal ba ∴ 'vasthitam (= 'vasthitam vyaktam) ²⁷ Q: ghaṭādi ²⁸ A, E, H, I: om. punarutpādānapekṣam dṛṣṭam | tathā ca mṛtpiṇḍādyavasthāyām api yadi svātmanā vidyamānaṃ ghāṭādikam; D: °pakṣam; F: °utpādānaṃpekṣam; C, G, J, N: °utpādana°; M: °utpādina° ²⁹ C, G, J, M, N: yathā ³⁰ D: dha; Tib: n.e. ca ³¹ B,

M6r स्वात्मना¹ विद्यमानं² घटादिकम्³ इति मन्यसे⁴ । तदापि तस्य⁵ स्वा-
 B7r त्मना⁶ विद्यमानस्य⁷ नास्त्य⁸ उत्पाद⁹ इति¹⁰ ॥
 एवं¹¹ स्वात्मना¹² विद्यमानबेनोपनयाभिव्यक्तेन¹³ पुनरुत्पादप्रति-
 P4v षेधाव्यभिचारिणा¹⁴ हेतुना स्वत एव¹⁵ साङ्ख्यस्यानुमानविरोधोद्भा-
 I9r वनम्¹⁶ अनुष्ठितम्¹⁷ एवेति¹⁸ । तत् किम्¹⁹ उच्यते²⁰ तद्²¹ अयुक्तं²²

5

D, G, J, L-N: mṛta°; F, K: mṛtapiṇḍa°; em. by LVP (silently) 32 F:
 yadī

¹ C, G, M: svātmenā ² P: Ø; F, K: vidyamāne; L: vidyamāneṃ
³ C, G, M: ghapaṭīkam; Tib: ... gal te rang gi bdag nyid du yod pa i
 bum pa la sogs pa yod do snyam du sems na ∴ yadī svātmanā vidya-
 mānaṃ ghaṭādīkam iti manyase ⁴ C, G, M: manyasa; F, H: manye-
 se; I: manaseḥ ⁵ P: Ø; E, H, I, L: tasyaḥ ⁶ P: Ø; A-C, E-N: svātma-
 no; em. by LVP (silently) ⁷ A, E, H, I: vimānasya; C, G, J, M, N:
 vidyamāna; D: vidyamānasva ⁸ A, E, H: rabhy; D: manasty; F, K:
 ty; I: sty; L: sbhy; N: nāsbhy ⁹ A, E, F, H, I, K, L: utpādam; C, G, J,
 M, N: upādam; D: unpāda; em. by LVP (silently) ¹⁰ H: itiḥ ¹¹ C,
 G, J, M, N: eva ¹² P: Ø; A-C, E, G-N: °no; F: svātmanom; em. by
 LVP (silently) ¹³ P: °tvenopanayābhivyaktana; A: °tvainoparayā-
 bhivyaktana; B, C, E, F, H-L, N: °tvenoparayābhivyaktana; D: °tve-
 nopenayāhivya(?)ktna; G: °vyana; M: vidyamānotvenoparayābhi-
 vyaktana; em. by LVP (silently) ¹⁴ A, H, I: °utpādaḥpratimedhā°;
 C: °pratishedhā°; D: °vyahicāriṇā; E, F, K: °utpādapratimedhā°; G:
 °pratimadhyavya°; E, L: °utpādapratimedhā°; M: °pratimedhābhicā-
 raṇā ¹⁵ D: evaṃ ¹⁶ A, B, E, F, H-L, N: °venam; C, G: °virodho-
 dbhovenam; D: °mānanirodhodbhāvam; M: °virodhotbhāvena; em.
 by LVP (silently) ¹⁷ B: anuṣṭhāṃ; C, G, J, N: anuṣṭhitaṃ; D: ānu°;
 M: anuṣṭhitaṃ ¹⁸ C, M: evati; D: e; G: avati; Tib: n.e. eva ¹⁹ I:
 vim ²⁰ E, L: tat kim ucyate ta kim ucyate; I: ta kim ucyateḥ ²¹ D:
 td (= t virāma d) ²² Q: uktam ayuktaṃ; D: amuktaṃ; F, K: ayukta

हेतुदृष्टान्तानभिधानाद्¹ इति² ॥

E5v

§30. न च³ केवलं हेतुदृष्टान्तानभिधानं⁴ न सम्भवति⁶ । परोक्तदोषा-
परिहारो⁷ ऽपि⁸ न सम्भवति । कथं कृत्वा । साङ्ख्या⁹ हि नैवाभिव्यक्त-
रूपस्य¹⁰ पुरो¹¹ ऽवस्थितस्य¹² घटस्य पुनरभिव्यक्तिम्¹³ इच्छन्ति¹⁴ ।

N7r F5v

5 तस्यैव¹⁵ चेह¹⁶ दृष्टान्तत्वेनोपादानं¹⁷ सिद्धरूपत्वात् । अनभिव्यक्त-
रूपस्य¹⁸ च¹⁹ शक्तिरूपापन्नस्योत्पत्तिप्रतिषेधविशिष्टस्य²⁰ साध्यत्वात्

C8r

¹ Q: °dṛṣṭānabhidhānād; A: °dṛṣṭātabhidhātād; B-E, G, H, J-N: °dṛ-
ṣṭānabhidhānād; F: °dṛṣṭā≈abhidhānād; I: hetuṃdṛṣṭānabhidhānād;
em. by LVP (silently) ² H: itiḥ ³ Tib: n.e. ca ⁴ D: hetuṣṭāntāna-
bhi°; F, K: hetudṛṣṭāntāna° ⁵ N: ta ⁶ P: Ø; D: mamstevati; F:
°tiḥ ⁷ A: °doṣoṣariharo; B, D-F, H, I, K, L: °doṣoparihāro; C, G, J,
M: °doṣoparidoṣo; N: padoktadoṣoparidoṣo; em. by LVP to *parokta-
doṣāparihāradoṣo* on the basis of the dittography in his Paris and
Calcutta mss (= M and N), although he notes that Tib reads otherwise
(PsP_L 21, n. 2). Tib: gzhan gyis smras pa'i nyes pa ma bsal ba ⁸ A-
N om.; PsP_L: om. 'pi; Tib: yang ⁹ G: sākhya ¹⁰ Tib: n.e. eva
¹¹ F: pase ¹² H: pasthitasya ¹³ C, G: punarayivyaktim; D: puna-
rahivyaktim; I: om. punarabhivyaktim icchanti | tasyaiva ceha dṛṣṭā-
ntatvenopādānaṃ siddharūpatvāt | anabhivyaktarūpasya ca śaktirūpā-
pannasoyotpattipratīṣedhaviśiṣṭasya; J, M, N: punarapivyaktim ¹⁴ C,
G, J, M, N: ichati ¹⁵ C, G, M: tasyava; J, N: tasyeva ¹⁶ A: vaiha;
D: cahe; E-H, L, M: veva ¹⁷ C, J: °tvenotpādānaṃ; G, M: °tveno-
tvādānaṃ; F, K: dṛṣṭāntatvenopādrānaṃ; Tib: n.e. upādāna ¹⁸ C, G,
J, M, N: anabhivyārūpasya; D: anebhi° ¹⁹ Q: om.; D, G: va ²⁰ A,
B, F, E, K, L: °pratīṣedhamviśiṣṭasya; C, G, J, M: °pratīṣedhamviśiṣṭa;
D: śaktirūpāpannasoyānpatti...viśiṣṭasya; H: °rūpāpannasoyotpattiprati-
vedhamviśiṣṭasya; N: °pratīṣedhamviśiṣṭa; LVP follows the readings
found in M and N which lack the genitive ending and therefore con-
joins °viśiṣṭa with the following word to form °pratīṣedhamviśiṣṭasā-
dhyatvār; Tib: skye ba bkag pas khyad par du byas pa ni bsgrub par
bya ba yin pa nyid kyi phyir

H7v कुतः¹ सिद्धसाधनपक्षदोषाशङ्का² कुतो वा हेतोर्³ विरुद्धार्थता-
 K7v शङ्केति⁴ । तस्मात् स्वतो⁵ ऽनुमानवाधाचोदनायाम्⁶ अपि यथोप-
 L6v वर्णितदोषाभावात्⁷ परोक्तदोषापरिहारासम्भव⁸ एवेत्य्⁹ असम्बद्धम्¹⁰
 एवैतद्¹¹ दूषणम्¹² इति विज्ञेयम् ॥

PsP_L 22

G8r J8r §31. घटादिकम्¹³ इति चादिशब्देन¹⁴ निरवशेषोत्पित्सुपदार्थ- 5
 सङ्ग्रहस्य¹⁵ विवक्षितत्वाद्¹⁶ अनैकान्तिकतापि¹⁷ पटादिभिर्¹⁸ नैव¹⁹

¹ C, G, M: kutrah ² P: °do(ṣāśa)[1]; A, E, F, H, I, L: °śakā; C, G, J, M, N: °saṃkā; D: °doṣośaṃkā; K: °dāṣāśaṃkā; em. by LVP (silently) ³ P: Ø; A: hotā; C, D, G, J, M, N: heto; E, F, H, I, K, L: hoto; em. by LVP (silently) ⁴ A, E, H, I: viruddhārthasaṃtāketi; F, K, L: viruddhārthasaṃtāketi ⁵ P: (s)+[1]; D: ṣato ⁶ P: Ø; A, E, L: numānumābodhyacādanāyām; B: numānanumābodbhācādanāyām; D: nusānabādhācā?≈pām; F: numābodbhācānahāyām; C, G, J, N: numābodbhācādanāyām; H: as A, °yām; I: numānumābodbhācādanāyām; K: numābodbhācādanāyām; M: nusābodbhācādanāyām; em. with conj. by LVP: 'numāna[vi]rodhacādanāyām; Tib: rjes su dpag pas 'gal ba brjod pa na. See de Jong 1978: 30. ⁷ A: yathopavasyi(?)nedoṣābhāvata; B: °bhāvataḥ; C, G, J, N: °varṇitedoṣābhāvata; D: °varṇitedoṣobhāvāt; E: yathopavasmitedoṣābhāvata; F, H, I, K: yathopavasmitedoṣābhāvataḥ; L: yathopavarṇitedoṣābhāvata; M: °varṇitedoṣābhāvata; em. by LVP; Tib: ji skad smras pa'i nyes pa brjod pa med pa'i phyir ∴ yathopavarṇitedoṣābhāvāt ⁸ C, G, J, M, N: parakta°; D: parāktadoṣo° ⁹ A, E, H, I, L: evehby; D: emety ¹⁰ Q: asaṃbandham; A-C, E-H, J-N: asaṃbuddham; I: esaṃbuddham; em. by LVP (silently) ¹¹ A: evaitata; D: avaitat; G, M: evaita; I: evaitatad; N: evetad; Tib: 'di dag ∴ etat ¹² I: bhūṣaṇam ¹³ C, G, J, M, N: ghaṇadikam; F: paṭādikam ¹⁴ P: vādiśa-bdena; PsP_L om. ca; Tib: n.e. ca ¹⁵ Q: niraveśe°; A: °pitsupardartha°; C, M, N: niraveśeṣetpit°; D: niraveśeṣotpitsupadārtha°; G: nira-sta(?)ṣeṣet°; I: nīra° ¹⁶ D: vivajitatvāt ¹⁷ A, E: anaikānti; D: °katiyapi; F, H, I, K, L: anaikānti ¹⁸ Q: ghaṭāḍibhir; A, E, F, H, I, K, L:

सम्भवति ॥

§32. अथ वायम्¹ अन्यः² प्रयोगमार्गः³ – पुरुषव्यतिरिक्ताः⁴
पदार्थाः⁵ स्वत उत्पत्तिवादिनस् तत एव⁸ न स्वत⁹ उत्पद्यन्ते¹⁰
स्वात्मना विद्यमानत्वात् पुरुषवद् इतीदम्¹² उदाहरणम् उदा-
हार्यम्¹³ ॥

§33. यद्यपि¹⁴ चाभिव्यक्तिवादिन¹⁵ उत्पादप्रतिषेधो¹⁶ न बाधकः¹⁸
तथाप्य¹⁹ अभिव्यक्ताव्²⁰ उत्पादशब्दं²¹ निपात्य²² पूर्वं²³ पश्चाच्च²⁴ 19v

bhi; B: ghaṭādibhir; C, D, G, J, M, N: ghaṭādibhi; em. by LVP: paṭādi-
bhir; Tib: snam bu la sogs pa dag gis ¹⁹ Tib: n.e. eva

¹ P: ∅; D: vāmam ² P: ∅; A-C, E-G, I-N: anya; H: atya; em. by LVP
(silently) ³ P: ∅; A: prajoga°; D: pramāga°; G: °mārga; I: °mārg-
taḥ; Tib: yang na sbyor ba 'di ni tshul gzhan yin te ∴ atha vāyam
anyaḥ prayogamārgaḥ ⁴ P: [3](vy).[1](r).(k)t+ḥ; A, E, F, K, L: puru-
ṣatirikṭāḥ; C, M: °vyatirikṭaḥ; G: °vyatirikṭam; H: puruṣatiruktāḥ; I:
puruṣatirikṭā ⁵ D: padārthauḥ; N: °thaḥ ⁶ I: °vādītas ⁷ Q: tatra;

H: pata ⁸ D: eve; H: yeva; Tib: n.e. tata eva ⁹ M: ta ¹⁰ A: utya-
dyate; D: utpedyante ¹¹ A-C, E-N: puruṣaved; em. by LVP. LVP
(PsP_L 22, n. 5) reports that ms L reads *puruṣavad* but it too reads *pu-
ruṣaved*.

¹² A, B, D-F, H, K, L: atīdam; C, G, J, M, N: atīvam; I:
atīdam; em. by LVP ¹³ A: udāhāryya; C, G, J, M: udāhāryaḥ; N:
udāhāryyaḥ; Tib: skyes bu bzhin no zhes dper brjod pa 'di nyid dper
brjod par bya'o ∴ puruṣavad itīdam udāharaṇam udāhāryam ¹⁴ C,
G, M: yadyaṣi ¹⁵ A, E, H, I, L: cābhivādīna; C: cābhivyākṭaḥ; F, K:
cābhicādīna; G: cābhivyaktiḥ; M: cādhivyaktiḥ; Tib: n.e. ca ¹⁶ D:
°prativedho ¹⁷ D: ne; H: ta ¹⁸ G: °kats ¹⁹ D: tathāvy ²⁰ D:
abhiṣyevyaktāv ²¹ G: °śadvan ²² A, E, H: tipātya ²³ A, E-I, K,
L: pūrva ²⁴ A: paścā; M: paścān

M6v A6v चानुपलब्ध्युपलब्धिसाधर्म्येणोत्पादशब्देनाभिव्यक्तेर¹ एवाभिधानाद्²
 B7v अयं प्रतिषेधो³ नाबाधकः⁴ ॥

§34. कथं पुनर्⁵ अयं⁶ यथोक्तो ऽर्थो विनैवेत्थंविचाराभिधानाल्⁷

¹ Em. with LVP (LVP emends silently): cānupalabdhypalabdhisādharmyēnotpādaśabdenābhivyakter. P: °sādharm(m)myiṇnotpāda°; Q: °sādharmmeṇotpāda°; A: nupalabdhāpalabdhisādharmeṣo°; B: °sādharmeṇo°; C, M: cānupalabdhisādharmeṇo°; D: anupalabdhypalebdhisodharṇotpādaśabdenobhivyakter; E, K, L: cānupalabdhyapalabdhisādharmeṣo°; F: cānupaladhyapalabdhisādharmeṇo...vyaktar; G: cānupabdhisādharmmaṇo°; H, I: °dharmeṣo°; J: cānupalabdhupalabdhisādharmeṇo°; N: cānupal(?)alabdhupalabdhisādharmmeṇo° ² C, G, J, M, N: avā°; D: evādidhānād ³ D: pratiśādhā; I: repeats pratiṣedho; M: pratiṣodho ⁴ A, E, H, I, L: °keḥ; C, G: nādhakāḥ; J, M, N: nādhakāḥ; em. by LVP (silently) ⁵ C, G, J, N: punarṇ ⁶ P: ayam artho; D: aye ⁷ Em.: yathokto 'rtho vinaivetthaṃvicārābhidhānāl. P attests for the entire sentence: katham punar ayam artho yathoktacarccām vinaivetthaṃvicārānabhidhānāl labhyata iti; Q: katham punar ayam yathoktaś cārtho vinaivetthaṃvicārābhidhānāl labhyata iti; (paper mss for the concerned words:) A: yathoktaḥsvābhidhānaṃ vinaivya≈vicāro; B: yathoktaḥsvābhidhānaṃ vinaivetthaṃvicāro; C, G, J, M, N: yathoktaḥsvābhidhānaṃ vinaivyasthaṃvicāro; D: yathoktaḥsvābhidhānaṃ vinaivetthaṃvivarō; E, H, I, K, L: yathoktaḥsvābhidhānaṃ vinaivyatthaṃvicāro; F: yathoktaḥsvābhidhānaṃ vinaivyarthamvicāro; Tib: yang ji skad smras pa'i don gyi rjod par byed pa med par rnam par dpyod pa 'di lta bu 'di ji ltar rnyed (De Jong [1978: 30] judges that Tib's second 'di should be deleted, but it reflects Skt *ayam*). LVP, in reliance on Tib, emends the sentence to read *katham punar ayam yathoktārthābhidhānaṃ vinā vyastavicāro labhyate*; although LVP (PsPl 22, n. 8) reports that his mss all read "vinaī vyasthaṃ vicāro," ms L reads *vinaivyatthaṃvicāro*. I suspect that the scribe of a ms from which the paper mss descend was disturbed by the sentence (he may have had to deal with a reading like

PsPL 23

लभ्यत¹ इति चेत्² तद्³ उच्यते – अर्थवाक्यानि⁴ ह्येतानि⁵ महार्थानि⁶ यथोदितम्⁶ अर्थं सङ्गृह्य⁸ प्रवृत्तानि। तानि⁹ च¹⁰ व्याख्यायमानानि यथोक्तम् अर्थात्मानं¹¹ प्रसूयन्त¹² इति नात्र¹³ किञ्चिद्¹⁴

ms P's *anabhidhānāt*) and removed *abhidhānāt/anabhidhānāt*, adding *abhidhānam* before *vinā* (cf. Speijer §182, n. 1 on *vinā* construed with a following word). At least one of the two mss on which Tib is based appears to have contained the revised sentence. Ms P's *carccām* must be the result of deliberate change; the intended construal of *vinā* with the following ablative was overlooked and accusative *carccām* was introduced, which required the change of *abhidhānāt* to *anabhidhānāt*. Ms Q's *yathoktas cārtho* may also be the result of deliberate change, or it may have come into Q's line because a dittography of the *akṣara rtho* (possibly resulting in the reading *yathoktārthārtho*) resulted in *rthā* being read/re-interpreted as *ścā*. *LT's author appears to have relied on a ms which read as PsP Tib's ms(s); he comments: *kathaṃ punar ayam uktaprayoge ayam vicāro jñāyatām* (cf. Yonezawa 2004: 122, 135 [fol. 2a2]).

¹ A, E, H, I, L: *latyata* ² D: *vet*; F: *cait*; H: *cyat* ³ D: *yad*; G: *om.*; H: *ta*; I: *ta* ⁴ A, E-L, N: *athavākyāni*; C: *athavy(?)ākyāni*; D: *°vā-khyāni*; M: *athavyakyāni*; em. by LVP. LVP overlooks the reading in M (Paris) when he reports that his mss read *atha vākyāni*. ⁵ A, B, E, F, H, I, K, L: *rhtāni*; C: *ha(?)tāni*; D: *rhatāni* (*°rhr?*); G, J, M, N: *hrtāni*; em. by LVP, who records that all his mss read *hrtāni* (Cambridge reads *rhr̥tāni*), to *tāni*; Tib: 'di dag ni. De Jong's (1978: 30) emendation *hy etāni* is confirmed by P and Q. ⁶ A: *pathoditam*; H: *yathāditam* ⁷ A-N: *artha*; em. by LVP (silently) ⁸ A: *saṃgrsva*; C: *saṃgrhna*; G: *sagr̥s*; J: *saṃgrkṣy(?)a*; M: *saṃgrhū* ⁹ P: *om.*; G: *tā*; M: *om.*; Tib: *de dag* ¹⁰ A, E, F, H, I, K, L: *na ca*; C, G, M: *va* ¹¹ D: *arthātpādamaṇaṃ*; F: *athānmānaṃ*; H: *athātmānaṃ* ¹² P: *prasūyanta*; D: *°ntaḥ*; G: *prasūyakṣe*; H: *pramūyamtaḥ* ¹³ A-C, E-N: *cātra*; D: *vātra*; em. by LVP (silently) ¹⁴ C, G, J, M, N: *cikid*; D: *kivid*; I: *kiṃcid*

C8v Q4v अनुपात्तं¹ सम्भाव्यते² ॥

§35. प्रसङ्गविपरीतेन³ चार्थेन⁴ परस्यैव⁵ सम्बन्धः। नास्माकं स्व-
 D4v N7v प्रतिज्ञाया⁶ अभावात्। ततश्च सिद्धान्तविरोधासम्भवः। परस्य च
 H8r यावद्⁸ बहवो⁹ दोषाः¹⁰ प्रसङ्गविपरीतापत्त्यापद्यन्ते¹¹। तावद्¹²
 अस्माभिर् अभीष्यत¹³ एवेति¹⁴। कुतो नु खल्व्¹⁵ अविपरीताचार्य-
 G8v E6r नागार्जुनमतानुसारिण¹⁶ आचार्यबुद्धपालितस्य¹⁷ सावकाशवचना-
 K8r J8v मिधायिबम्¹⁸। यतो¹⁹ ऽस्य परो ऽवकाशं²⁰ लभते²¹। निःस्वभाव-

PsP_L 24

¹ P: anupāntam; A: anutpāmttam; C, E, F, H-J, L: anutpāttam; G, M: anutpātta; N: anutpāttan; em. by LVP (silently) ² F: sabhāṣyate; H: °teḥ; Tib: srid ∴ sambhāvyate (causative). LVP (PsP_L 23, n. 2) reconstructs Tib's *ma bstan pa ... mi srid do as na ... anupadiṣṭam ... saṃbhavati*. ³ A: °viparītena; F: °viparītāvīparītena ⁴ Q: cārthe; I: vārthyana ⁵ G: yara° ⁶ D: pratijñāyā≈ ⁷ C, G, J, N: °nirodhā°; M: °nirodho° ⁸ D: yovad ⁹ D: bahavā ¹⁰ D: seṣāḥ; H, I: doṣā; M: doṣoḥ ¹¹ P: °viparīta°; A, C-E, I, L: °rītāpatyā°; H: praṣaṃgavīparītāḥpatyā° ¹² C, G, M: tavad; D: tovad ¹³ Q: abhiṣyanta; A, C, E, G-J, M, N: abhiṣyata; D: ahīṣyata ¹⁴ A, E, F, I, K, L: evati; H: evatiḥ ¹⁵ A, E, H, I: ṣalv ¹⁶ Q: °nārjunamatā°; A, H: avīparītācāryā°; C: °nāgārjūsamatā°; D: avīparītāvāryānāgārjunasātānusārīṇa; G: °nāgārjūsamatā°; J: °nāgājūmamatā°; N: nāgājūna° ¹⁷ A: °pālitasvam; D: āvarya°; E, H: °pālitasyam; I: °pārītasyam ¹⁸ A: mevakāśavacanābhīdhāyetvam; C: °vacamābhīdhāyetvam; E: mevakāśavacanābhīdhāyetvam; F, L: smevakāśavacanābhīdhāyetvam; G, M: °vacasābhīdhāyetvam; H: mekkāśavacanābhīdhāyetvam; I: mevakāśavacatābhīdhāyetvam; K: smevakāśavacanābhīdhāyetvam ¹⁹ A: yeto; I: yatva ²⁰ D: ≈ākāśam; I: °vaśam; M: cakāśam ²¹ K: labhete; em. by LVP (silently): labheta

भाववादिना¹ च² सस्वभावभाववादिनः³ प्रसङ्ग⁴ आपाद्यमाने⁵ कुतः⁶
 प्रसङ्गविपरीतार्थप्रसङ्गिता⁷ । न हि शब्दा⁸ दाण्डपाशिका⁹ इव F6r I10r
 वक्तारम्¹⁰ अस्वतन्त्रयन्ति¹¹ । किं¹² तर्हि¹³ सत्यां¹³ शक्तौ वक्तुर्¹⁴ वि-
 वक्षाम्¹⁵ अनुविधीयन्ते¹⁶ । ततश्च परप्रतिज्ञाप्रतिषेधमात्रफलत्वात्
 5 प्रसङ्गापादनस्य¹⁷ नास्ति प्रसङ्गविपरीतार्थापत्तिः¹⁸ ॥ L7r

¹ A: niḥsvabhāvanādīnā; B, C, E-N: niḥsvabhāvabhāvanādīnā; D: niḥsvabhāvehāvādīnā; em. by LVP; Tib: n.e. bhāva: rang bzhin med par smra bas ² PsP_L: om. ca; Tib: n.e. ca ³ A, E, I: sasvabhāvādīnaḥ; C, G, J, M, N: svabhāvabhāvanādīnaḥ; D: sasvabhāvahāvevādīneḥ; F, K, L: sasvabhāvabhāvādīnaḥ; H: as A, °dīna; em. by LVP. LVP (PsP_L 24, n. 1) reports that his mss read °nādīnaḥ and °nādīnā; M and N (Paris and Calcutta) read °nādīnaḥ but L (Cambridge) reads °vādīnaḥ. Tib: n.e. bhāva: rang bzhin dang bcas par smra ba la ⁴ D: saṃprasaṅge ⁵ Q: āpadyamāne; em. by LVP (printing error?): āpadyamāne; Tib: bsgrubs pa na ⁶ A, B, D-F, H, I, K, L: kṛtaḥ; C, J, M, N: kṛteḥ; G: kṛte; em. by LVP (silently) ⁷ A: °prasagītā; C, G, M: om. prasaṅgaviparītārthaprasaṅgītā | na hi śabdā dāṇḍapāśikā iva vaktāram asvatantṛyanti | kiṃ tarhi | satyāṃ śaktāu vaktur vivakṣām anuvīdhīyante | tataś ca parapratijñāpratiṣedhamātraphalatvāt; F: °tāḥ; I: °viparītārthapragītā; Tib: thal ba las bzlog pa'i don can du thal bar ga la 'gyur ⇨ kutaḥ prasaṅgaviparītārthaprasaṅgītā. LVP (PsP_L 24, n. 2) reconstructs Tib's Skt as *prasaṅgena viparītārthatāprasaṅgaḥ kutaḥ* but the Skt may have read as the mss do. ⁸ A, B, E, H-L, N: śabde; F: śa with stroke for i above the line ⁹ F: dāṇḍapāṇikā ¹⁰ D: vakṣāṃras ¹¹ A, B, E, K, L: asvamaṅtrayaṃti; D: asvamantrayaṃti; F: āsvamatrayanti; H: as A, °tī; I, J, N: asvamantrayanti; em. by LVP; Tib: dbang med par byed pa ¹² D: ki ¹³ F: śatyāṃ ¹⁴ A, B, E, F, H-L, N: vaktu; em. by LVP (silently) ¹⁵ H: vivakṣyām ¹⁶ I: anuvīdhīyante ¹⁷ A, E, H: °datasya; D: prasaṅgāyāda°; F: prasagā°; I: prasagāpādatasya ¹⁸ D: °viparītārthapattīḥ; F: prasaṅgavīrītārtā°; H: °viparītā°; K: prasaṅgavīrītārtā°

§36. तथा चाचार्यो¹ भूयसा² प्रसङ्गापत्तिमुखेनैव³ परपक्ष⁴
निराकरोति⁵ स्म⁶ –

नाकाशं⁷ विद्यते⁸ किञ्चित्⁹ पूर्वमाकाशलक्षणात्।

P5r

अलक्षणं¹⁰ प्रसज्येत¹¹ स्यात्¹² पूर्वं¹³ यदि¹⁴ लक्षणात्॥

रूपकारणनिर्मुक्ते¹⁵ रूपे¹⁶ रूपं¹⁷ प्रसज्यते¹⁸ ।

5

अहेतुकं¹⁹ न चास्त्य²⁰ अर्थः²¹ कश्चिद्²² आहेतुकः²³ क्वचित्²⁴ ॥

¹ Q: cāryo; D: cācāryā; H: cāryo ² F: kūyasā; N: bhūyasyā ³ C, G, J, N: °mukhainaiva; I: °mukhanaiva ⁴ A-F, H-M: °pakṣā; G, N: parakṣā; em. by LVP (silently) ⁵ D: nirokaroti ⁶ Q: om. ⁷ D: nā-kīśam ⁸ D: vidyaṃte ⁹ F: kicit ¹⁰ A: arakṣaṇam ¹¹ A: prasamhyeta; B: prasatyeta; E, F, L: prasahyeta; H: pasahyetaḥ; I: prasyajyetaḥ ¹² F: syā; L: syā, half-*daṇḍa*, t ¹³ D, G: pūrva ¹⁴ D: yati ¹⁵ Em. with LVP: rūpakāraṇanirmukte. P, Q: rūpakāraṇanirmuktaṃ na rūpam upalabhyate: mss P and Q substitute MMK IV.1ab for MMK IV.2ab, the verse-half attested in the other mss and Tib. MMK IV.2cd, as in the other mss, follows. A, E: rūpakārūṇanirmukta; B, C, G, J, K, M, N: rūpakārūṇa°; D: °nimuktai; F: rūpakārūṇanimukte; H: rūpakārūṇanirmukta; I: as A, °ktaḥ; L: rūpakārūṇanirmukta, with (Nepalese-script) wavy line over *kt* to indicate *kte*; em. by LVP (silently) ¹⁶ A, E: rūye; I: rūpa ¹⁷ F, K: rūpa ¹⁸ A: prasamhyate; B, E, F, H, L: prasahyate; G: pasajyate ¹⁹ F: ahotukam. LVP (PsP_L 24, n. 8) states that his mss read *āhetukam* but all read *ahetukam*. The mss also read *ahetukam* when the *kārikā* is presented in the fourth chapter (P is damaged; I do not have access to Q's fourth chapter). Ye (2011a: 68) accepts *āhetukam*. Nāgārjuna uses the form *āhetuka* when the metre demands a long syllable (cf. MacDonald 2007: 34), but one is not required here. ²⁰ D: vā° ²¹ L: urthaḥ ²² C, G, J, N: kacid ²³ G: °ka; LVP emends to *ahetukaḥ* but makes reference (PsP_L 24, n. 8) to the reading *āhetukaḥ* in his mss. He accepts the reading *āhetukaḥ* for the *kārikā* at its occurrence in the fourth chapter and in his

इति¹ ।PsP_L 25 तथा²

भावस्³ तावन् न निर्वाणं⁴ जरामरणलक्षणम्⁵ ।
 प्रसज्येतास्ति⁶ भावो⁷ हि न⁸ जरामरणं⁹ विना ॥

B8r

5 इत्यादिना¹⁰ ॥

§37. अथार्थवाक्यत्वाद्¹¹ आचार्यवाक्यानां¹² महार्थत्वे¹³ सत्य् अनेक- A7r
 प्रयोगहेतुत्वं¹⁴ परिकल्प्येत¹⁵ आचार्यबुद्धपालितवाक्यान्¹⁶ अपि C9r

list of corrections at PsP_L 597 corrects the first chapter citation to *āhetukaḥ*. ²⁴ G: kṛcid

¹ PsP_L: om. iti ² H: tathāḥ; M: tadyathā; LVP: tadyathā; Tib: de bzhin du ³ D: havas ⁴ D: nivaṇaṃ ⁵ A, E, H, I: °ṇa; C: °maraṇamlakṣaṇaṃ; M: lakṣaṇaṃ ⁶ A, E, F, H, I: prasahyatāsti; B, L: prasahyetāsti; C, G, K: prasajyatāsti; D: prasajyetosti ⁷ A: bhāva; B, C, E-N: bhāvā; em. by LVP (silently) ⁸ H: om. ⁹ A, C, D, E, G-I, M: °ṇa ¹⁰ A, E, H, I, L: vinebhyādinā; C, G, J: vinesvādinā; M: vitesvādinā ¹¹ C, G-I, N: arthārtha° ¹² A, E, H: °na; D: āvākya-nāya; I: °nā ¹³ D: mahāthatve ¹⁴ Q: anekaprayogaṇiṣpattihetutvaṃ; A, B, E, F, H, I, K, L: anekaprayogaṇiṣpattihetutvaṃ; D: anekapramogaṇiṣpatti°; C, G, J, M, N: enekaprayogaṇiṣpatti°; PsP_L: °prayogaṇiṣpattihetutvaṃ; PsP Tib: sbyor ba du ma'i rgyu nyid (n.e. niṣpatti). It is difficult to explain P's loss of *niṣpatti* on paleographical grounds. PsP Tib does not copy in PP Tib at this point (PP Tib: sbyor ba'i tshig du ma dag gi gzhi) but rather translates from PsP Sanskrit. It would seem that Q and ms ι received the interpolated and explanatory reading *niṣpatti* from ms δ. It is possible that *niṣpatti* was in the ms related to δ used by the Tibetan translators, but was not appropriated by them. ¹⁵ Q: parikalpet; A-C, E-N: parikalpet; D: parikalpya; em. of *parikalpet* by LVP (silently) to *parikalpyate*. De Jong (1978: 30) accepts D's reading which he considers as confirmed by

किमिति न तथैव¹ परिकल्प्यन्ते² ।

H8v M7r §38. अथ स्यात्³ – वृत्तिकारणाम्⁴ एष न्यायो⁵ यत् प्रयोगवाक्य-
विस्तराभिधानं⁶ कर्तव्यम्⁷ इति ।

I10v J9r एतदपि नास्ति⁸ । विग्रहव्यावर्तन्याम्⁹ वृत्तिं¹⁰ कुर्वताप्य¹¹ आचार्येण¹²
प्रयोगवाक्यानभिधानात्¹³ ॥

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Tib's *rtog na*; *rtog nas*, however, would be the more usual equivalent for the gerund *parikalpya*. The *na* here more than likely represents part of the translation for *atha*, that is, it is the concluding particle of the oft-attested *ci ste ... na* (see, e.g., CŚT Tib-Skt Index [Suzuki 1994: 112] where *rtog na* is listed as translating only present passive, present participle and optative forms, and the occurrences of *rtog na* for *kalpyeta*, *parikalpyate* and *parikalpyeta* are preceded by *ci ste*).¹⁶ A, E: °vākyātp; G: °buddhapālivākyāty; N: °vyākyāvy; em. by LVP of °vākyāny to °vyākhyānāny, even though his mss support the reading °vākyāny and he notes (PsP_L 25, n. 3) that Tib “= vākyāni”; Tib: ngag dag.

¹ C: tatheva; D: tatyeva; Tib: n.e. eva ² A, E, H: parikalpet; B: parikalpyate; C, M, N: parikalpānte; F: parikalpante; G: parikalpāke; I: parikalpeta; K: parikal(?)paṁte; L: parikalpaṁte; em. by LVP (silently) ³ D: smād ⁴ Q: °kāraṇām; A, C: °kāraṇām; D: vṛttikorāṇom; F: °kānāṇām ⁵ A, E, F, H, I, K: tyāyo; C, G, M: nyāvo ⁶ A, C, E, F, H-J, L, N: payogavākyaviṣṭarā°; B, G, M: °viṣṭarā°; K: yayogavākyaviṣṭarā°; em. by LVP (silently) ⁷ A: kartarvya ⁸ E: tāsti; F: nāstī ⁹ A, E, H, I, L: vīgrahavyāpattatyām; B, J: °vyāpattanyām, C: °vyāparttinyām; D: °vyāvattanyām; F, K: °vyāpattavyām; G: °vyāpattimnyā; M: °vyāpattinyām; N: °vyāpattamnyām; em. by LVP: vīgrahavyāvartanyā. LVP states that all his mss read *vīgrahavyāpattibhyām* (but see L, M and N). Tib: rtsod pa bzlog pa'i ¹⁰ D: vṛtti ¹¹ A, B, E, G, J-M: kurvatopy; C, I, N: kurvvatopy; F: kūrvatopy; H: kurdhato-py; em. by LVP (silently) ¹² C, D, G, I, M: ācāryaṇa; H: ācāryena; K: ācāyeṁṇa ¹³ D: prayāgavākyānebhidhānāt

§39. अपि चात्मनस्¹ तर्कशास्त्रातिकौशलमात्रम्² आचिख्यासोर³ N8r K8v
 अङ्गीकृतमध्यमकदर्शनस्यापि⁴ यत् स्वतन्त्रप्रयोगवाक्याभिधानम्। G9r
 तदतितराम्⁵ अनेकदोषसमुदायास्पदम्⁶ अस्य तार्किकस्योप-
 लक्ष्यते⁷ । कथं कृत्वा। तत्र⁸ यत्⁹ तावद् एतद्¹⁰ उक्तम्¹¹ –

PsPL 26

प्रयोगवाक्यं¹² ब् एतद्¹³ भवति – न परमार्थत¹⁴ आध्यात्मि-
 कान्य¹⁵ आयतनानि¹⁶ स्वत¹⁷ उत्पन्नानि¹⁸ विद्यमानत्वाच्च¹⁹

¹ D: vāt°; F, K: cātmatas ² A: tarkarśāstātikau°; C, G, J, M, N: tarkaśāstrādi°; D: terkaśāmtrātikauśalampātram ³ A-C, E, F, H-N: āvikhyāsār; D: avikhyāsor; G: āvisyasār; conj. by LVP: āvi[ścikīrṣayā]; Tib: bstan par 'dod pas ⁴ Q: °madhyaka°; A, E: °darśasyāpi; H: aṅgi...darśasyāpi; I: °madhyamadārśasyāpi; Tib: dbu ma pa'i lta ba khas len bzhin du yang ∴ aṅgīkṛtamadhyamakadarśanasyāpi (dbu ma pa'i lta ba presumes mādhyamikadarśana) ⁵ C, G, M: °rom ⁶ A, E, F, H-L, N: °samudāyospadam; C, G, M: °samudrāyospadam; em. by LVP (silently) ⁷ A, E, G, H, I: °palabhyate; B, F, J-L, N: °palakṣate; C, J, M: °palakate; D: tarkikasyāpa°; em. by LVP (silently) ⁸ A-C, E-N: om.; conj. by LVP: [tatra]; Tib: de la ⁹ A, E, H, I: yap ¹⁰ A, E, F, H, I, K, L: aiva; B, C, G, J, M, N: eva; em. by LVP: evam; Tib: 'di skad du ¹¹ A-C, E-N: yuktaṃ ¹² P: prayogavākya ¹³ A, D, E, F, H-L: atad; C, G, M, N: ata; conj. by LVP: [atra] prayogavākyaṃ bhavati; Tib: n.e. etat: 'dir sbyor ba'i tshig tu 'gyur ba ni. PsP Tib cites from PP Tib: 'dir sbyor ba'i tshig tu 'gyur ba ni. ¹⁴ A-C, E-N: parārtha; conj. by LVP: para[m]ārtha[ta] ¹⁵ D: ādhyālmikāny ¹⁶ D, M: āyatenāni ¹⁷ G: svatantra ¹⁸ Q: om. utpannāni vidyamānatvāt caitanyavat || iti | kimarthaṃ punar atra paramārthata iti viśeṣaṇam upādīyate || lokasaṃvṛtyābhyupetasyotpādasyāpratiṣidhyamānatvāt pratiṣedhe cābhyupetabādhāprasaṅgād iti cet | naitad yuktaṃ saṃvṛtyāpi svata (eyeskip: svata utpannāni → svata utpattyanabhyupagamāt); D: ulpannāni ¹⁹ A, E: vidyamānatvāt

चैतन्यवत्¹ ॥

इति किमर्थ² पुनर्³ अत्र परमार्थत इति विशेषणम्⁴ उपादीयते⁵ ॥

E6v L7v §40. लोकसंवृत्याभ्युपेतस्योत्पादस्याप्रतिषिध्यमानत्वात्⁶ प्रतिषेधे
चाभ्युपेतबाधाप्रसङ्गाद्⁷ इति चेत्⁸ नैतद् युक्तं संवृत्यापि⁹ स्वत⁹
उत्पत्त्यनभ्युपगमात्¹⁰ ॥

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§41. यथोक्तं सूत्रे –

¹ A: om. caitanyavat ॥ iti | kimarthaṃ punar atra paramārthata iti viśe-
ṣaṇam upādīyate ॥ lokasaṃvṛtyābhyupetasyotpādasyāpratiṣidhyamā-
natvāt; B, E, F, H-L, N: °vād; D: caivanyavad; C, G, M: caitavyavod;
em. by LVP ² C, G, M: kimarthaḥ; E, H-L, N: kimartha; F: kima-
tha; em. by LVP (silently) ³ D: puner; G: punav; Tib: n.e. punar
⁴ C, G, J, M, N: viśeṣam ⁵ B, C, E, G-N: upādāyate; F: upādāyete;
em. by LVP (silently) ⁶ C, E, H, J-L: °bhyupatasyo°; D: lokaśaṃkṛ-
tyātyuyetasyaṅpādasyāpratiṣidhyamānatvāt; F: °saṃvṛtyātyūpatasyā-
tpādasyā°; G: °saṃvṛtyātyūpatasyo°; I: °bhyupatasyotpāda=tiṣi-
dhya°; M: °saṃvṛtyātyūpatasyo°; N: °bhyupatasyo...mānat; em. by
LVP (silently): °bhyupagatasyo°. De Jong (1978: 31) refers to PsPL
26.3's *cābhyupetabādḥāprasaṅgād* as support for the reading °*bhyu-*
petasyo°. ⁷ C: cābhyupata°; D: vātyuyamtabādḥā°; F: cātyūpeta°;
G, M: cātyupata°; H: cābhyuyeta° ⁸ A, E: savṛtyāpi; F: savṛtyāpi
⁹ I: svataḥ ¹⁰ A, E, H, I: utpatyenabhyu°; B: utpattyenābhyu°; C, J,
N: utpastyenabhyu° (N: utpattyena°?); D: utpatyunatyupagamāt; F:
utpattenetyūpagamāt; G: utpastyanatyu°; K: utpattenabhyu°; L: utpa-
ttyenabhyu°; M: utpastyenatyu°; em. by LVP (silently)

स चायं¹ बीजहेतुको² ऽङ्कुर³ उत्पद्यमानो न स्वयङ्कृतो⁴ ⁵
 परकृतो⁶ नोभयकृतो⁷ नाप्यहेतुसमुत्पन्नो⁸ नेश्वरकालाणुप्रकृति-
 स्वभावसम्भूतः⁹ ॥

इति।

5 तथा

बीजस्य सतो यथाङ्कुरो¹⁰ न च यो¹¹ बीजु¹² स चैव¹³ अङ्कुरो¹⁴ । F6v
 न च अन्यु¹⁵ ततो न¹⁶ चैव¹⁷ तद् एम् अनुच्छेदमशाश्वत¹⁸ C9v
 धर्मता²⁰ ॥

इति²¹ ।

¹ C, G, H, M: cāpam; D: vāyam ² C, G, J, M: °hetukām; D: °hetokā
³ A, E, F, H, I: ākula (ā conjoined with preceding word); B: ānkula; C,
 G, J, M, N: 'kula; D: 'kuraṃ; K: 'ṃkula; L: '≈ula ⁴ G: svayumḥṛto;
 M: svayatḥṛto ⁵ F, K: om. ⁶ F, K: om. ⁷ D: nohaya°; I: °kṛtoḥ
⁸ M: °pano ⁹ A, E: °prakṛtiśvabhāva°; D: naiśvarakālā≈pra°; F, K:
 °kālāṇuprakṛtiśva°; L: °kālāmuprakṛtiśva°; M: °kālāśuprakṛti°
¹⁰ D: °karo; F: yathākuro ¹¹ A-N: yā; em. by LVP (silently) ¹² A,
 F: bija; B, D, E, H-J, L, N: bījaṃ; C, G, M: bīja; K: bījaḥ; em. by LVP
 (silently) ¹³ G: caivī ¹⁴ G: kuro ¹⁵ A, E, F, H, I: anyū ¹⁶ K:
 ne ¹⁷ A, E, L: vaiva ¹⁸ Em.: em (cf. BHSD s.v. em). P, Q: evam;
 A-L, N: evam; M: evatadevam; PsP_L: evam. See Translation note.
¹⁹ I: anukṣ(?)edama°; em. by LVP (silently): °da aśāś°; Lalitavistara
 (Lefmann): °da aśāś°. The metre is not affected by the inclusion of
 the *m* of the mss' °dam, which I understand as a hiatus bridger. On
 the verse's metrical problems, see Translation note. ²⁰ P: ⊗; D:
 dharmajeti (*sandhi* with following *iti*); N: dharmma ²¹ H: °tiḥ

111r इहापि वक्ष्यति¹ –

B8v H9r प्रतीत्य² यद् यद् भवति न³ हि तावत्⁴ तद्⁵ एव तत्⁶ ।
न चान्यद्⁷ अपि तत्⁸ तस्मान् नोच्छिन्नं⁹ नापि शाश्वतम् ॥
इति¹⁰ ॥

J9v §42. परमतापेक्षं¹¹ विशेषणम्¹² इति¹³ चेत्¹⁴ । तद्¹⁵ अयुक्तम्¹⁶ । 5
K9r G9r संवृत्यापि¹⁷ तदीयव्यवस्थानभ्युपगमात्¹⁸ । सत्यद्वयाविपरीतदर्शन- PsP_L 27
परिभ्रष्टा¹⁹ एव हि तीर्थिका²⁰ यावद्²¹ उभयथापि²² निषिध्यन्ते²³ ।
तावद्²⁴ गुण एव सम्भाव्यत इति²⁵ । एवं²⁶ परमतापेक्षम्²⁷ अपि²⁸
A7v विशेषणाभिधानं न युज्यते²⁹ ॥

¹ F, K: vakṣati ² A: pratitya ³ D: ne ⁴ D: tovat; H: tācat; I: tācan ⁵ M: om.; K: ted ⁶ A-C, E-G, I-N: bhavati; H: bhavatiḥ; em. by LVP (silently) ⁷ Tib: n.e. ca ⁸ H: ttat; Tib: n.e. tat ⁹ P: nācchinnam; G, M: °na ¹⁰ H: itiḥ ¹¹ D: paramatāyākṣam ¹² N: viśeṣeṇam; Tib: khyad par du byas ∴ viśeṣaṇam ¹³ M: api ¹⁴ A-E, G-N: ce; em. by LVP (silently) ¹⁵ Q: om.; F: om.; Tib: de yang ¹⁶ Q: om.; D: umuktaṃ ¹⁷ C: maṃvṛtyāpi; I: savī° ¹⁸ A, E, H, I: °bhyūpagamāt; B: °sthānetyupagamāt; D, G, M: °tyupagamāt; F: °tyūpagamāt ¹⁹ A-C, E, G, H, J, L-N: satyadvayādviparīta°; D: °viparīta°; F, K: satyadvayādviparītadarśanepari°; I: satyadvayādviparītadarśanaparitrastā°; em. by LVP (silently) ²⁰ H: torthikā ²¹ N: yāvud ²² C, G, J, N : ubhayayathāpi; M: ubhayeyathāpi ²³ A: nipidhyamte; B: °dhyate; C, E, M: °dhyamte; F, K, L: tiṣidhyamte; H, I: niṣidhyanteḥ ²⁴ M: tācat ²⁵ H: itiḥ ²⁶ B: eṃvam; F: evem ²⁷ P: (para)matāp[2]; A, E: eramatāyekṣ; C, G, M: °pekam; D: °yekṣam; F, K, L: peramatāyekṣ; H: eramatāyech; I: eramatāyākṣ ²⁸ G: ayi ²⁹ G: puḥyate

§43. न चापि¹ लोकः² स्वत उत्पत्तिं प्रतिपन्नः। यतस्³ तदपेक्षयापि⁴ N8v M7v
 विशेषणसाफल्यं⁵ स्यात्। लोको⁶ हि स्वतः परत इत्येवमादिकं D5r
 विचारमनवतार्य कारणात्⁷ कार्यम्⁸ उत्पद्यत⁹ इत्य्¹⁰ एतावन्मात्रं¹¹
 प्रतिपन्नः ॥

5 §44. एवमाचार्यो ऽपि व्यवस्थापयामासेति¹² सर्वथा विशेषण-
 वैफल्यम्¹³ एव निश्चीयते¹⁴ ॥

§45. अपि च यदि¹⁵ संवृत्योत्पत्तिप्रतिषेधनिराचिकीर्षुणा¹⁶ विशे-
 षणम् एतद्¹⁷ उपादीयते¹⁸। तदा स्वतो ऽसिद्धाधारः¹⁹ पक्षदोष²⁰ Q5r

¹ C, G: rāpi; Tib: n.e. ca ² A: tokaḥ; D: lākaḥ ³ D: yates ⁴ D: tadayekṣayopi; H: tadayakṣayāpi ⁵ A: viśaiśāphalyam; B, C, E-H, J-N: viśeṣasāphalyam; D: viśeṣesāphalam; I: viśeṣasāphalya; em. by LVP (silently) ⁶ D: lokā ⁷ H: kāyakāraṇāt ⁸ M: kāryām ⁹ A: utpadyarte; E: utpadyamte ¹⁰ C, G, M: rit; I: it ¹¹ H: tāvan°; I: āvan° ¹² P: ⊗; B: °yāsāseti; I: vevasthā° ¹³ P: [2](ṣa)[1].(ai)phalyam; C, G, J, M: viśeṣeṇa°; D: °vaidaphalyam; F, K: viśeṣavai°; H: °phalam; N: viśepeṇa° ¹⁴ P: ⊗; A, E, F, G, K-M: niściyate; D: niściyate; H: niściyateḥ; I: niściyete ¹⁵ P: Ø; D: paḍi ¹⁶ Q: °nirācīkīrṣuṇa vatad (the *akṣaras* after °*nirācīkīrṣuṇa* have been erased and *vatad* [for *etad*] *viśeṣaṇam* written as the correction); A, E, H: °ṣaṇa; C, G, N: °nirāvikīrṣuṇā; D: °pratiṣedhanīmacīkīrṣuṇā; F, K: °ṣaṇā; I: °pratiṣyedhanīrācīkīrṣuṇā; M: samvavṛtyo...nirāvikīrṣuṇā; Tib: n.e. pratiṣedha: kun rdzob tu skye ba dgag par 'dod nas ¹⁷ Q: see previous note; D: atad ¹⁸ H: upādiyateḥ ¹⁹ Em. by LVP: 'siddhādhāre. LVP (PsP_L 27, n. 5) writes, "La lecture des Mss. n'est pas constante, ici et infra 30.10.15," but at this point and at PsP_L 30.10, L, M, N (= Cambridge, Paris and Calcutta) and the other mss available to this study concur in reading 'siddhādhāraḥ (*asiddhādhāra* at 30.15 is in a compound). LVP adds, "Il faut, je crois, lire *asiddhādhāraḥ pakṣa*° (cf. 28.4)." ²⁰ A-C, E-L, N: °doṣe; M: doṣo; em. by

- P5v आश्रयासिद्धो¹ वा हेतुदोषः स्यात्² परमार्थतः स्वतश्³ चक्षुराद्या-
 I11v यतनानाम्⁴ अनभ्युपगमात्⁵ ॥
- C10r §46. संवृत्या⁶ चक्षुरादिसद्भावाद्⁷ अदोष⁸ इति चेत्⁹ परमार्थत इत्य्
 एतत्⁹ तर्हि कस्य¹⁰ विशेषणम् ॥
- L8r §47. सांवृतानां¹¹ चक्षुरादीनां¹² परमार्थत¹³ उत्पत्तिप्रतिषेधाद्¹⁴ 5
 उत्पत्तिप्रतिषेधविशेषणं¹⁵ परमार्थग्रहणमिति चेत्¹⁶ एवम्¹⁶ तर्ह्य्
 H9v एवम्¹⁷ एव¹⁸ वक्तव्यं¹⁹ स्यात् – सांवृतानां²⁰ चक्षुरादीनां²¹ परमार्थतो PsPL 28
 नास्त्य्²² उत्पत्तिर्²³ इति। न चैवम्²⁴ उच्यते। उच्यमाने²⁵ ऽपि
 E7r J10r परैर्²⁶ द्वयसताम्²⁷ एव चक्षुरादीनाम्²⁸ अभ्युपगमात्²⁹ प्रज्ञासिसताम्³⁰

LVP (silently)

¹ A-C, E-N: āśrayasiddho; D: °siddhā; em. by LVP: āśrayasiddhau.
² D: syāta ³ D: pṛsvataś ⁴ A: °yatanām ⁵ B-D, G, M: anatyu°;
 F: anatyū° ⁶ A, E, F, H, I, K, L: savṛtyā ⁷ A: °ādisabhāvād; B, E,
 F, H, K, L: °ādisambhāvād; C, J, M, N: °ādisambhāvād; G: °ādisam-
 bhāyād; I: °ādisambhāvād; em. by LVP (silently) ⁸ P: ∅; D: edoṣa
⁹ Q: evan; I: atat ¹⁰ P: ∅; D: kaisya; G: tasya ¹¹ I: sāvṛtānā
¹² P: ∅; D: cakṣurāhīnām ¹³ F: paramārtha; N: °thaḥ ¹⁴ A: utpa-
 tte°; C, N: °pratiśadhā; G, M: °pratiśadhā; H: utpantepratiśedhā; I:
 °pratiśedhā ¹⁵ F: °viśaṣaṇam; G: °pratiśedhaviśeṣaṇam; H: utpati-
 pratiśedhaviśeṣaṇam; M: utpāttapraśedhaviśeṣaṇam; Tib: skye ba
 'gog pa'i khyad par yin no; em. by LVP (silently): °viśeṣaṇe ¹⁶ M:
 eva ¹⁷ P: evan; C, G, M: evaṃm ¹⁸ Tib: n.e. eva ¹⁹ D, G: ca-
 ktavyam; N: °vya ²⁰ D: sāmpratānām ²¹ A, E, H, I: °ādinām
²² M: nāty ²³ A: atpattir ²⁴ A: om. ²⁵ D: caivaṃm ²⁶ I:
 ucyaḥya ²⁷ D: ucyaṃāno ²⁸ A-C, E-N: ucyasatām; em. by LVP:
 vastusatām; Tib: rdzas su yod pa nyid du ²⁹ A, E, F, H, I, K, L:
 cakṣurīdīnām ³⁰ P: ∅; B, D, G, M, N: atyu°; F: atyūpagamātaḥ

चानभ्युपगमात्¹ परतो ऽसिद्धाधारः पक्षदोषः² स्यादिति न युक्तमेतत्॥ G10r B9r K9v

PsPL 29 §48. अथ स्यात् – यथानित्यः³ शब्द इति धर्मधर्मिणोः⁴ सामान्यम्
 एव गृह्यते⁵ न विशेषः। विशेषग्रहणे हि सत्य् अनुमानानुमेयव्यव- F7r
 5 हाराभावः⁶ स्यात्। तथा⁷ हि यदि⁸ चातुर्महाभौतिकः⁹ शब्दो गृह्यते¹⁰
 स परस्यासिद्धः¹¹। अथाकाशगुणो¹² गृह्यते¹³ स बौद्धस्य¹⁴ स्वतो¹⁵ N9r
 ऽसिद्धः। तथा वैशेषिकस्यापि¹⁶ शब्दानित्यतां¹⁷ प्रतिजानानस्य यदि I12r

¹ P: ∅; A, E, H, K, L: dhyātenābhyu°; B, G, M: dhyānenātyu°; C, J, N: dhyānenābhyu°; D: dhā(?)nenātyupagam(?)ārthat; F: dhyātenātyū°; I: dhyātenābhyupamāgat; em. by LVP: anabhyupagamāt (silently); Tib: khas ma blangs pa'i phyir dang | ² H: °doṣā ³ D: yathādanirtyuḥ; I: yathā 'nībhyah ⁴ H: dharmadharmīnoḥ; K: °dharmiṇāḥ; N: °dharmmiḥ; Tib: chos dang chos can gnyis spyi; em. by LVP (silently): linked with the following word to create the compound *dharmadharmisāmānyam*. De Jong (1978: 31) points to the compound *dharmadharmisāmānyam* at PsPL 29.5 which, in contrast to the case here, has been translated as *chos dang chos can spyi*, that is, without indicating Skt's dual declension. ⁵ I: sāmānem ⁶ D: anumānānumeyaivya°; H: °bhāva ⁷ H: tadā; I: bhatā ⁸ A: yahi ⁹ D: cāturmabhāhautikaḥ ¹⁰ Q: gṛhyet; A, E, H, I: gṛhyateta; C, G, M: gṛhya ¹¹ A, E, H: parato 'siddhaḥ; I: as A, °ddha ¹² A: °ṇā ¹³ Q: gṛhyeta; N: gṛhāte ¹⁴ P: ∅; A, C, E, G-N: baiddhasya; em. by LVP (silently) ¹⁵ F: to; M: svabhāto ¹⁶ A-C, E, G-N: °syā; F: vaiśeṣikasyā; Tib: bye brag pa ... yang; PsPL: om. api ¹⁷ A-C, E-N: śabdo°; I: śabdonityetām; em. by LVP (silently)

A8r कार्यः¹ शब्दो गृह्यते² स परतो³ ऽसिद्धः⁴ । अथ अभिव्यङ्ग्यः⁵ स
M8r स्वतो⁶ ऽसिद्धः । एवं⁷ यथासम्भवम्⁸ । विनाशो ऽपि यदि⁹ सहेतुकः
स बौद्धस्य स्वतो¹⁰ ऽसिद्धः¹¹ । अथ¹² निर्हेतुकः¹³ स परतो ऽसिद्ध¹⁴
इति¹⁵ । तस्माद्¹⁶ यथात्र¹⁷ धर्मधर्मिसामान्यमात्रम्¹⁸ । एवम्¹⁹ इहापि
C10v धर्मिमात्रमुत्सृष्टविशेषणं ग्रहीष्यत²⁰ इति चेत्²¹ ।

5

¹ H: kārya ² P: grhyata; Q: grhyeta; A, D, E: grhyete; C, G, M: grhyata; F, J, K, L, N: grhyeta ³ D: parāto ⁴ D: dasiddhaḥ ⁵ Q: vānyaḥ; A: vyāryā; B, J: vyaṅgyaḥ(?); C, D, G, M: vyaṅgāḥ; E, F, I, K, L: vyargyaḥ; H: vyargaḥ; PsP_L: vyaṅgyaḥ; Tib: mngon par gsal bar byas pa yin (abhivyaṅktaḥ). Cabezon (1992: 279), translating from the quotation of the passage in the sTong thun chen mo, records *mngon par gsal bar bya ba*. ⁶ G: svate ⁷ I: eve ⁸ G: °sabhavaṃ ⁹ F: yayi ¹⁰ N: svataḥ ¹¹ N: om. ¹² Q: om. ¹³ P: nirahetukaḥ; A: nirhatukaḥ; D: nihe° ¹⁴ G: paro °siddhaḥ; em. by LVP: parasyāsi-ddha; Tib: pa rol po la ma grub. Earlier in the paragraph, *pha rol po la ma grub* translates *parasyāsiddhaḥ* (its complement *bauddhasya svato °siddhaḥ* is translated *rang nyid sangs rgyas pa la ma grub pa yin*); *gzhan la ma grub* translates *parato °siddhaḥ* (its complement *svato °siddhaḥ* is translated *rang la ma grub*). The form *parataḥ* attested in the mss may be considered the complement to *svataḥ* (the second instance of *bauddhasya svato °siddhaḥ* is translated *sangs rgyas pa rang la ma grub pa yin*). ¹⁵ C, G, J, M, N: om. ¹⁶ N: yasmād ¹⁷ C: yathāte; G, M: yathātre ¹⁸ I: °sāmātyamātram ¹⁹ G: evas; conj. by LVP: e[va grhyate (half *daṇḍa*) e]vam. Tib merely clarifies with its preceding *'dzin pa* what is understood through *anuvṛtti* in the Skt; see de Jong 1978: 31. ²⁰ A, E, H, I: grahīpyata; C, D, M: grahī-ṣyeta; G: grhīṣyeta; L: grahī≈yata ²¹ A: cat

PsPL 30

न¹ चैतदेवम् । यस्माद्² यदैवोत्पादप्रतिषेधो³ ऽत्र⁴ साध्यधर्मो
 ऽभिप्रेतः⁵ । तदैव धर्मिणस्⁶ तदाधारस्य विपर्यासमात्रासादिता-
 त्मभावस्य⁷ प्रच्युतिः⁸ स्वयम् एवानेनाङ्गीकृता⁹ । भिन्नौ¹⁰ हि
 विपर्यासाविपर्यासौ¹¹ । तद् यदा¹² विपर्यासेनासत्¹³ सच्चेन गृह्यते¹⁴
 5 तैमिरिकेणैव¹⁵ केशादि¹⁶ । तदा¹⁷ कुतः¹⁸ सद्भूतपदार्थलेशस्याप्य¹⁹
 उपलब्धिः²⁰ । यदा चाविपर्यासाद्²¹ अभूत्²² नाध्यारोप्यते²³ वितैमि-

H10r

L8v

J10v G10v

¹ A, E, F, H, I, K, L: ta ² G: tasmād; Tib: 'di ltar ∴ yasmāt ³ D: yadaivātpāda°; I: °pratiṣyadhō; M: °pratiṣadhō; Tib: n.e. eva ⁴ D: tre ⁵ A, E, H, I: pratas; D: hipretas ⁶ A, E, F, H, K, L: dharmīṇes; G: dharmmeṇas; I: dharmmines ⁷ Q: °mātrasādītā°; D: °ātmahāvasya; N: viparyāsemāditātma° ⁸ F: °ti; I: pratpratiḥ ⁹ A: avānenāṅgīkṛtā; D: evānenāmṅgīkṛtā; E, I, L: avāne°; G: evātenāṅgīkṛtā; H: avanenāmṅgīkṛtā; Tib: 'dis rang nyid kyis khas blangs pa nyid ∴ svayam evānenāṅgīkṛtā ¹⁰ D: hinnau ¹¹ D: viparyāsāvīyāyāsau ¹² Em. with LVP (LVP emends silently): yadā. P, Q: yathā; A-H, J-N: yathā; I: yathāpi; Tib: gang gi tshe ¹³ A, B, E, F, H-L, N: viparyāsenosat; C, G, M: viparyāseno; D: viparyāsenosat, after o, *saṃvṛtiḥ syād | ata evokta* (= eyeskip forward [end of paragraph]) but then deleted by enclosure in square brackets; em. by LVP (silently) ¹⁴ N: grhyete ¹⁵ A, E, H: temitirikeneva; B, F, K, L: temi°; C, G, J, M, N: tamī°; I: temitirakeneva; em. by LVP (silently) ¹⁶ M: keśodī ¹⁷ G: tada ¹⁸ I: kuta ¹⁹ A, E, F, H, I, K, L: °padārthalaśa°; C: sabbhūtaparārthalasyāpy; D: sabbhūtapadārthalaśesyāty; G: sambhūtaparārthalasyāpy; J, N: sabbhūtaparārthalasasyāpy; M: sambhūtaparārthalapy; em. by LVP (silently) ²⁰ C, G: apalabdhiḥ; M: āpalabdhiḥ ²¹ A, H: cāpiparyā°; D: cāvoyathāsād; Tib: n.e. ca ²² F: adbhūtaṃ ²³ Q: na samāropyate (°samā° is a correction); A, E, F, H, I, K: nādhyāropite; B, C, G, J, L-N: nādhyāropite; D: nādhyoropyate; em. by LVP (silently): nādhyaropitaṃ; Tib: sgro mi 'dogs pa. Yotsuya (1999: 101) retains LVP's reading and assigns de Jong's (1978: 31) emendation *nādhyāropyate* (confirmed by ms P) to the

K10r रिक्केणोव¹ केशादि। तदा² कुतो³ ऽसद्भूतपदार्थलेशस्याप्य⁴ उपलब्धिर्
येन⁵ तदानीं⁶ संवृतिः⁷ स्यात्॥

अत एवोक्तम्⁸ आचार्यपादैः⁹ –

I12v यदि किञ्चिद्¹⁰ उपलभेयं¹¹ प्रवर्तयेयं¹² निवर्तयेयं¹³ वा।
प्रत्यक्षादिभिर्¹⁴ अर्थैस्¹⁵ तदभावान् मे ऽनुपालम्भः॥

5

इति ॥

B9v यतश्चैवं¹⁶ भिन्नौ विपर्यासाविपर्यासौ¹⁷ अतो¹⁸ विदुषाम्¹⁹ अविप-
र्यासावस्थायां²⁰ विपरीतस्यासम्भवात्²¹ कुतः²² सांवृतं चक्षुर्²³ यस्य

variant level. He further reports H, I and J as reading *nādhyāropyeta* but none of the three attest this reading.

¹ A: vitemirikerameva; B: vitaimiriṇeva; C, E, G, I, J, L-N: vitemi°; D: vitemitirikeṇeva; F, K: mirikeṇeva; H: vitesirikerameva; em. by LVP (silently) ² Tib: de'i tshe na yang ∴ tadā ³ C, G, J, M, N: kutoḥ ⁴ A: madbhūta°; E, H-L, N: sad°; C, G: sad...laśasyāpy; D: 'sabhūtapadārthalaśesyāpy; F: °padārthalenasyāpy; M: satbhūtadārthalaśasyāpy ⁵ Q: tvena; C: ṣyana; G: yāna; M, N: yana ⁶ D: tadānām; I: °nī ⁷ D: °ti; G: savṛtiḥ; N: daṃvṛtiḥ ⁸ F: yevoktam; Tib: adds kyang ⁹ A: ācāryāpādaiḥ; B: °padair; D: ācāryaryādaiḥ; H: ācāryayadai ¹⁰ H: kiṃci ¹¹ I: upalabhayaṃ. The *parasmaipāda* suffix with *upa√labh* is unusual (as opposed to its use in Pāli); perhaps BHS? ¹² I: pravarttayayaṃ; J: pravarttaṣeyaṃ ¹³ C, G, M: om.; H: °nivarttayepaṃ; N: nivarttayayaṃ ¹⁴ H: pratākṣādibhir; M: tyakṣādibhir; N: pratākādibhir ¹⁵ D, G: arthes; M, N: athais ¹⁶ B: caiva; Tib: n.e. ca ¹⁷ A: viparyyāsāvīpariyāsāvīpariyāsav; E, H, I: °sav ¹⁸ B, C, G, J, M, N: eto ¹⁹ N: viduḥkhām; Tib: n.e. viduṣām ²⁰ D: avipayati | vasthāyām; em. by LVP (silently): aviparītāvasthāyām ²¹ D: vipatāṃtasyā°; I: viparītasyātasam° ²² A, E, H, I: kuta ²³ C, G, J, M, N: cakṣu

धर्मिबं¹ स्यादिति न² व्यावर्तते³ ऽसिद्धाधारः⁴ पक्षदोष आश्रयासिद्धो
वा हेतुदोष⁵ इत्य् अपरिहार⁷ एवायम्⁸ ॥

N9v E7v

§49. निदर्शनस्यापि⁹ नास्ति साम्यम्¹⁰ । तत्र हि शब्दसामान्यम्¹¹
अनित्यबसामान्यं¹² चाविवक्षितविशेष¹³ द्वयोरपि संविद्यते¹⁴ । न ब्र
5 एवं¹⁵ चक्षुःसामान्यं¹⁶ शून्यताशून्यतावादिभ्यां¹⁷ संवृत्याङ्गीकृतं¹⁸
नापि¹⁹ परमार्थत इति नास्ति²⁰ निदर्शनसाम्यम्²¹ ॥

Q5v C11r P6r
D5v

¹ N: °tva ² I: ta ³ Tib: ldog pa med pa nyid pas ∴ na vyāvartate [...] iti ⁴ Em. by LVP (silently): 'siddhādhāre ⁵ Tib: gzhi ma grub pa'i phyogs kyi skyon đang | gzhi ma grub pa'i gtan tshigs kyi skyon ∴ 'siddhādhāraḥ pakṣadoṣa āśrayāsiddho vā hetudoṣaḥ. Cp. Tib §45 (= LVP 27.8) gzhi ma grub pa'i phyogs kyi nyes pa 'am | gzhi ma grub pa'i gtan tshigs kyi skyon for a reflection of the same construction with vā. ⁶ C, G, M: doṣar ⁷ D: āparihāra; F: eparihāra; K, L: aparihāra ⁸ H: yevāyaṃ ⁹ C, G, J, M, N: nidarśasyāpi ¹⁰ P: śāmyaṃ; G: mähātmyaṃ ¹¹ Q: śabdāsāmānyamānyam; C, G, M: śabdamsā°; D: vadasāmānyam; H: saṣṭaśāmānyam; I: śabatsāmānyam ¹² A, E: atityasāmānyam; B, F, H-J, N: anityasāmānyam; C, G, M: om.; K, L: anityamāmānyam; conj. by LVP: anitya[tā]sāmānyam; Tib: mi rtag pa nyid kyi spyi ¹³ A, E, F, K: vāvivarjitaviśeṣa; B, C, G, J, M: vā°; D: vovivakṣita°; H: cāvivarjitaviśeṣa; I: vāviva~itaviśeṣa; L: vāvivajitaviśeṣa ¹⁴ H: °teḥ ¹⁵ A: aṃva; C: aṃñ; E, F, H, I, K, L: eva; G: añ; M: aṃ ¹⁶ A: °sāmānya; I: cakṣusa° ¹⁷ A: śūnyatāvā-dibhām; B, K: °vādityām; D: śūnyatāvādityām; F: śūnyatāśūnyatāvā-tyām; G, M: °vādityāt ¹⁸ Q: sāmṃvṛtyā°; A, E, H, I: gīkṛtaṃ; D: samṃvṛtyāmḡkṛta; F: āḡkṛtaṃ; G: mavṛtyā°; K, L: rgīkṛtaṃ ¹⁹ A, B, E-N: nopi; C: no | pa; em. by LVP (silently) ²⁰ D: nyasti ²¹ Q: nidarśanasāmānyam; A: nidarśanāsāmānyam; F, K: sāmānyam; em. by LVP (silently): nidarśanasya sāmānyam. De Jong does not record D's variant. Yotsuya (1999: 105, n. 114) relegates H, I and J's reading to the variant level. Tib: dpe la yang 'dra ba yod pa ma yin (the closing phrase mirrors the opening line of this specific refutation).

§50. यश्¹ चायम् असिद्धाधारपक्षदोषोद्भावे² विधिः³ एष⁴ एव
 A8v सच्चाद्⁵ इत्य् अस्य⁶ हेतोर्⁷ असिद्धार्थतोद्भावेने⁸ योज्यः⁹ । इत्थं PsP_L 31
 F7v चैतद्¹⁰ एवं¹¹ यत् स्वयमप्य्¹² अनेनायं¹³ यथोक्तो ऽर्थो¹⁴ ऽभ्युप-
 गतस्¹⁵ तार्किकेन¹⁶ । कथं कृत्वा¹⁷ ।
 M8v H10v सन्त्य¹⁸ एवाध्यात्मिकायतनोत्पादका¹⁹ हेत्वादयः²⁰ । तथा तथा- 5
 I13r गतेन²¹ निर्देशात्²² । यद् धि²³ यथा²⁴ तथागतेन²⁵ निर्दिष्टम्²⁶ ।

¹ G, H, M: paś ² P: asiddhādhārah pakṣadoṣodbhāvane; A: asiddhādhārayakṣadoṣāhābhane; B, C, G, J, N: °doṣādbhāvane; D: asiddhya-dhārapakṣadoṣodbhāvena; E, I, L: °doṣāhāvane; F: asiddhadhārapekṣadoṣāhārane; H: asiddhadhārayakṣadoṣahāvane; K: °dhārapekṣadoṣābhārane; M: °doṣātbhāvane; em. by LVP (silently) ³ A, E, H, I: om.; B, C, F, G, J-N: vidhin; em. by LVP (silently) ⁴ A, E, H, I: ṣa; D: eṣā. LVP (PsP_L 30, n. 5) mistakenly reports that his manuscripts attest *eṣa eva sattvādibhyaḥ svahetor*. ⁵ A: satvā≈ ⁶ A: ≈≈; B, C, E-N: asva ⁷ A: ≈≈r ⁸ A, E, H, K, L: asiddhārthatahāvane; B: °ārthatādbhāvane; D: °ārthavodbhāvane; F: °ārthāhāvane; I: as A, °na; M: °ārthatotbhāvane. Tib: gtan tshigs 'di la ma grub pa'i skyon brjod pa la ∴ asya hetor asiddhārthatodbhāvane. Tib's skyon provides symmetry with *nyes pa (doṣa)* of the compound in the relative clause. LVP adds a conjectured *api* (PsP_L 30.16: *asiddhārthatodbhāvane* [°pi] *yojyaḥ*) on the basis of Tib's *yang (gtan tshigs 'di la ma grub pa'i skyon brjod pa la yang sbyar bar bya'o)*. *yang* may represent *api* but it may more likely be an interpretation of the *ca* found at the beginning of the sentence. ⁹ C, G, J, N: yājyaḥ ¹⁰ G: naitad; M: raitad ¹¹ P: eva ¹² Tib: 'dis rang nyid kyis ∴ svayam apy anena ¹³ C, D, G, M, N: anenoyam ¹⁴ A, D-F, I, K, L: 'tho; H: tho; M: 'rpyo ¹⁵ D, F, G: tyupagatas ¹⁶ A, E, F, H, I, K, L: tārkiyeṣa; D: tārkiyeṣa ¹⁷ PsP_L: om. katham kṛtvā; Tib: ji ltar zhe na ¹⁸ A, B, E, H, I: saty; C, N: sans; G: sanm; M: sam ¹⁹ D: evādhyañmikāyatenonpādako; H: aṃvādhyatmi°; I: avādhyātmi°; M: evādhyātmi:kāya° ²⁰ D: hatvādayaḥ; G: detvādayaḥ ²¹ Q: gatena ²² C, J: niderśāt; D:

तत् तथा¹ । तद्यथा शान्तं² निर्वाणम्॥

J11r

इति।

अस्य³ परोपक्षिप्तस्य⁴ साधनस्येदं⁵ दूषणम् अभिहितम्⁶ अनेन –

G11r

को हि⁷ भवताम्⁸ अभिप्रेतो⁹ ऽत्र¹⁰ हेत्वर्यः¹¹ । संवृत्या¹² तथा¹³

5 तथागतेन निर्देशाद्¹⁴ उत¹⁵ परमार्थत¹⁶ इति। संवृत्या¹⁷ चेत्¹⁸ K10v

स्वतो¹⁹ हेतोर् असिद्धार्थता²⁰ । परमार्थतश्²¹ चेत्²² –

न²³ सन्²⁴ नासन्²⁵ न सदसन्²⁶ धर्मो निर्वर्तते²⁷ यदा।

L9r

vinirdeśāt²³ A: ~; D: i; I: bhi. PsP Tib mirrors PP Tib. ²⁴ G: tathā ²⁵ A, B, E, F, H, K, L: tathāgatenā; C, G, M: gatenā; I: tathāgate; J, N: gathāgatenā; em. by LVP (silently): tathāgatenāsti ²⁶ Q: nirddaṣṭan; G: nirddeṣṭan

¹ D: om.; H: tat tathāḥ ² F: śanta; G, K, M: śānta ³ I: a ⁴ D: paroyakṣiptasya ⁵ C, D, G, M, N: °asyadam ⁶ Q: abhimatam; D: ahihitem ⁷ Tib: n.e. hi. The passage has been copied (with minor changes) from PP Tib. ⁸ Q: bhagatām ⁹ C, G: ehipratā; D: ahipretā; M: ehipraptā; N: abhipratā ¹⁰ G: gra ¹¹ D: hetvairthaḥ; H: hatv° ¹² A, G: savṛtya; E, H, I: °tya ¹³ M: om. ¹⁴ A, E, I: nirde; F, H, K, L: nirded ¹⁵ G: u ¹⁶ C: paramāta; G: °te; I: paramārtha; M: pamāta; PsP Tib reflects PP Tib's don dam par gsungs pa'i phyir ¹⁷ C, M: °tya; G: savṛtya ¹⁸ D: vet; N cat ¹⁹ A: satya; B, C, G, J, L-N: svatā; D: syatā; E, F, H, I: satā; K: tyāta; em. by LVP (silently) ²⁰ A-C, E-G, I-N: °to; H: asiddhārthatva; em. by LVP (silently). D adds: | tadyathā | śāntam nirmāṇam (sic) iti (= eyeskip back to end of first PP citation in §50 [PsP_L 31.3]) ²¹ A: paramārthanaś; F: paramarthata; I: °tas ²² A-N: ceta; em. by LVP (silently) ²³ H: naṃ ²⁴ I: saṃn ²⁵ A, E, F, H, I, L: nāsun ²⁶ P: sadaśad ²⁷ A-C, E, G-J, L, M: nivartyate; D: nirvartyate; F, K: nivaṛtyata; N: nivatyāve; em. by LVP (silently)

सदसदुभयात्मककार्यप्रत्ययबनिराकरणात्¹ तदा –

कथं निर्वर्तको² हेतुर् एव³ सति न⁴ युज्यते ॥

नैवासौ⁵ निर्वर्तको⁶ हेतुरिति वाक्यार्थः⁷ । ततश्⁸ च परमार्थतो⁹
निर्वर्त्यनिर्वर्तकबासिद्धेर्¹⁰ असिद्धार्थता विरुद्धार्थता¹¹ वा
हेतोः¹² ॥

5

इति ॥

यतश् चैवं¹³ स्वयमेवामुना न्यायेन¹⁴ हेतोर् असिद्धिर्¹⁵ अङ्गीकृता-
नेन¹⁶ तस्मात् सर्वेष्व¹⁷ एवानुमानेषु¹⁸ वस्तुधर्मोपन्यस्तहेतुकेषु¹⁹

B10r N10r

¹ P: sadaśad°; Q: °nirākaṇāt; A: °ātmakakāyapratyaya°; C, G, J, N: °ātmeka°; E, H, I, K, L: °ātmakakāyāpratyaya°; F: °ātmakāyāpratyayatvanirākaraṇot; M: °āmeka°; em. by LVP (silently) ² P: nirvattakato; A-C, E-N: nivarttako; em. by LVP (silently) ³ A, E, H, I, K, L: eva; F: aiva ⁴ Em.: na. P, Q: hi; A-N: hi; PsP_L: hi; PsP Tib: mi. See note on MMK I.7 (Translation §143). ⁵ D: naivasmāi; M: °so ⁶ A, B, D-I, K, L, M: nivarttako; C, N: nivattako; J: v(?)ivattako; em. by LVP (silently) ⁷ N: °thāḥ ⁸ I: tataḥś ⁹ N: parathato ¹⁰ Em. with LVP (LVP emends silently): nirvartyanirvartakatvāsiddher. P: nirvatya°; Q: °nirvartakāsiddher; A, B, E, H, I, K, L: nivartyanivarttaka°; C, G, J, N: nivarttakatvā'siddher; D: nivartyanivartakatvādasiddhair; F: nivartyanivarttakṛtvā'siddher; M: as C, om. avagraha ¹¹ D: °to ¹² J, N: hetār ¹³ Em. with LVP (LVP emends silently): caivaṃ. P, Q: caiva; A-C, E-N: caiva; D: civaṃ; Tib: de ltar, n.e. ca ¹⁴ A-D, F, G, I-N: nāyena; E, H: tāyena; em. by LVP (silently) ¹⁵ A: asiddhi | r; E, H, K, L: asiddhi || r; F: asiddhi r ¹⁶ A, E, I, K, L: aṃgīnena; D: aṃgīkṛtonena; F: aṃginena; H: aṃgīnaṃna ¹⁷ A, E, H, I: sarveṣ ¹⁸ D: ecānu°; F: evānusānesāneṣu; Tib: n.e. eva ¹⁹ Q: °hetuṣu; D: vastudharmāpanya°; G, M: °dharmaopavyasta°; H: vatsudharmo°

स्वत¹ एव² हेत्वादीनामसिद्धत्वात् सर्वाण्य³ एव⁴ साधनानि⁵ व्या-
हन्यन्ते⁶ ।

§51. तद्यथा –

C11v

न परमार्थतः परेभ्यस्⁷ तत्प्रत्ययेभ्य⁸ आध्यात्मिकायतन- 113v
जन्म⁹ परत्वात् तद्यथा घटस्य¹⁰ ॥

अथ वा¹¹

PsPL 32

न¹² परे परमार्थेन विवक्षिताश्¹³ चक्षुराद्याध्यात्मिकायतन-
निर्वर्तकाः¹⁴ प्रत्यया¹⁵ इति प्रतीयन्ते¹⁶ परत्वात्¹⁷ तद्यथा¹⁸
तन्वादयः¹⁹ ॥

¹ D: svate ² C, G, J, M, N: eve; H: yeva; Tib: rang la ∴ svata eva
³ A, E, H, I: sarvann; B, F, G, J-M: sarvānn; C, N: sarvvānn; D: sar-
vān; em. by LVP (silently) ⁴ A, E, H, I: evamā; Tib: n.e. eva ⁵ A,
E, F, H, I, K, L: sādhanāvi; M: sādharāni ⁶ I: °nyate ⁷ A, C, E, G-
J, L-N: parebhya; B: paretya; D: paratyas; em. by LVP (silently)
⁸ B, D: °yetya; C: tatpatya°; F: tatpratyebhya; G: tatpatya; I: tapra-
tya°; M: tatpratyaaya; N: tatpatya≈tya ⁹ A, E, H, I, M: °kāyata-
janma; D: ādhyātmakāyatena°; F: °janme ¹⁰ A, E, F, H, I, K, L:
°syā; C, G, M, N: paṭasya; PsPL: paṭasya; *LT: ghaṭasya; PsP Tib:
bum pa; PP Tib: bum pa ¹¹ H: vyā ¹² F: ta ¹³ C: |vevakṣitāś;
D: vivarjitāś; G: vivakṣiś; N: vicakṣitāś ¹⁴ A, B, E, H-J, L: °ātmī-
kāyatanavivarttakāḥ; C, G, M: °nivattakāḥ; D: °ātmakāyatanavivar-
ttakauḥ; F: cākṣurādhyādhyātmikāyenanivartakā; K: °ātmikāyanani-
varttakāḥ; N: °kāyatanavivarttakāva; em. by LVP (silently) ¹⁵ I:
pratya ¹⁶ D: pratyāyante; N: pratyeyante. De Jong (1978: 31),
noting D's *pratyāyante* and Tib's *ngeś te*, tentatively suggests *pratyā-
yante*. P and Q, however, attest *pratyāyante*. ¹⁷ I: paratvā ¹⁸ Q:
yathā ¹⁹ A-N: tatvādaya; em. by LVP (silently)

H11r इति¹ परत्वादिकम्² अत्र³ स्वत⁴ एवासिद्धम्⁵ ॥

§52. यथा चानेन⁶

J11v उत्पन्ना⁷ एवाध्यात्मिका⁸ भावास्⁹ तद्विषयविशिष्टव्यवहार-
करणात्¹⁰ ॥

E8r G11v A9r इत्यस्य¹¹ पराभिहितस्य¹² हेतोरसिद्धार्थताम् उद्भावयिषुणेदम्¹³ 5
उक्तम्¹⁴ –

अथ¹⁵ समाहितस्य योगिनः प्रज्ञाचक्षुषा¹⁶ भावयाथात्म्यं¹⁷
पश्यत¹⁸ उत्पादगत्यादयः¹⁹ सन्ति²⁰ परमार्थत²¹ इति साध्यते।

¹ C, M: i ² F: paratvādīkam ³ D: atu ⁴ D: svate ⁵ A: °ddha
⁶ P: cānye; A, F, I, K, L: vā°; H: vāneto (o sandhi); M: cānyeno (o sandhi); Tib: n.e. ca ⁷ C, G: opanno (initial o sandhi); D: ātpannā (sandhi with previous a); M: om. ⁸ D: evodhyātmikā ⁹ C, G, M: °os ¹⁰ C, M: °vyavabhākaraṇād; D: °viśiṣṭavyavahāra°; F, K: taviṣaya°; G: °vyavabhākaraṇād; N: °vyavahākaraṇād; em. by LVP: tadviṣayiviśiṣṭa°, citing PsP Tib: de dag gi yul dang ldan pa'i tha snyad khyad par can byed pa'i phyir. See Translation note and the occurrence below. ¹¹ A, E, H, I: itya ¹² I: parābhītasya ¹³ Em. with LVP (LVP emends silently): udbhāvayīṣu°. P, Q: udvibhāva°, A, E, F, H-L, N: udvibhāvayīṣuṇeday; B: udvibhāva°; C: udvibhyavayīp(?)uṇeday; D: udibhāvāyeṣuṇeday; G: udvibhyavayīpūṇeday; M: udvityavayīpūṇeday. I am not aware of the verb ud-√bhū being attested and am unable to explain the mss' reading. ¹⁴ F, K: ukta ¹⁵ A, E, H, I, L: aya ¹⁶ D: °ṣo ¹⁷ F, K: °yathātsyaṃ; G: °yathā°; N: °yāthātsyaṃ ¹⁸ D: paśyete; M: paśyatu ¹⁹ G: utpādatabyādayaḥ; M: upāda° ²⁰ A, H: sanni ²¹ M: paramārtha

तदा¹ तद्विषयविशिष्टव्यवहारकरणहेतोरू² असिद्धार्थता³ गतेरू⁴ K11r
 अप्यू उत्पादप्रतिषेधाद्⁵ एव निषेधात् ॥ M9r

इति एवं स्वकृतसाधने ऽपि⁶

अगतं⁷ नैव⁸ गम्यते⁹ अध्वबाद्¹⁰ गताध्ववत्¹¹ ।

5 इति अध्वबहेतोः¹² स्वतो ऽसिद्धार्थता¹³ योज्या¹⁴ ॥ F8r

¹ D: taddā ² A: °heteraṇaḥer; C, G, H, J, M, N: tadviṣayā°; D: °hetur; em. by LVP: 1) tadviṣayi°, 2) (silently) °karaṇād iti hetor, but cp. *adhvatvahetoḥ* in Candrakīrti's following parallel comment. PsP Tib: de dag gi yul dang ldan pa'i tha snyad khyad par can byed pa'i phyir ro zhes bya ba'i gtan tshigs; PP Tib: de dag gi yul dang ldan pa'i tha snyad byed pa'i phyir ro zhes bya ba'i gtan tshigs. See the Translation note for the previous instance of this reason. ³ A, E, F, H, K, L: asiddhārthaḥtā; C, G, J, M: esiddhā°; D: asiddhārthatā; I: asiddhārthaḥātā ⁴ F: gatet; H: garet ⁵ A-C, E-N: utpādanīṣedhād; D: utpādanīṣodhād ⁶ F, H: piḥ ⁷ P: Ø; D: agadaṃ; I: agata. LVP conjectures a preceding *paramārthato* on the basis of Tib's *don dam par*. Q, A-N: without *paramārthato*. P's leaf has broken off, but there is just enough space within the boundaries of the damage for the text as in the edition above, and no extra space for the conjectured *paramārthato*. See Translation note. ⁸ A, E, H, I: vaiva; C, G, M: neve ⁹ F: gaṃyaṃte ¹⁰ P: Ø; A: adhatvāt; C: °tād; E, F, H, I, K: adhatvād; G: adhatān; L: adv(?)atvād; M: °tā ¹¹ P: [3](v)āḍ; A, E, F, H, I, K: gatādhavad; D: °vah; L: gatādhv(?)ād ¹² P: Ø; A-N: athahetoḥ; em. by LVP (silently) ¹³ Em. by LVP (silently): svata evāsiddhārthatā, apparently on the basis of Tib: rang nyid la ma grub pa'i don nyid ¹⁴ C, G, M, N: yājyā; D: yodyā

§53. न परमार्थतः¹ सभागं² चक्षू रूपं³ पश्यति⁴ चक्षुरिन्द्रियत्वात्
तद्यथा⁵ तत्सभागम्⁶ ।

PsP_L 33

तथा⁷

न चक्षुः प्रेक्षते⁸ रूपं भौतिकत्वात्⁹ स्वरूपवत्¹⁰ ।

l14r

खरस्वभावा न मही भूतत्वात् तद्यथानिलः¹¹ ।

5

¹ A-N: paramārthaḥ; conj. by LVP: paramārtha[ta]ḥ ² A: samārga; D: sambhāgam; conj. by LVP: [sāśrayam]; Tib: brten pa dang bcas pa'i mig; Stcherbatsky (1927: 115, n. 5) emends to *sabhāgam*. LVP in AKBh_{tr} I.78, n. 2 refers back to PsP_L 32 and n. 8 and corrects to *sa-bhāgam*. ³ Em. with LVP: rūpaṃ. P, Q: om.; A-N: om.; PsP Tib: mig ni gzugs la lta bar mi byed; PP Tib: mig ni gzugs la lta bar mi byed. In AKBh_{tr} I 78, n. 2, LVP emends *rūpaṃ* to *rūpāni*. Note, however, that the AKBh citation *sabhāgaṃ cakṣū rūpāni paśyati* just a few sentences previous to Bhāviveka's inference in PP is translated *rien mtshung mig ni gzugs mams lta* (PP D 76b5); only *gzugs* appears in the PP inference (PP D 76b7). ⁴ A: paśyatiś ⁵ H: tathyatā ⁶ F, K: °bhāga ⁷ Tib: zhes bya ba dang | de bzhin du ∴ tathā ⁸ C, G, M: prakṣate ⁹ A, E, H: tautikatvāt; C: bhautakatvāt; I: tautikata-tvāt ¹⁰ D: svarūpacat; G: om.; em. by LVP: rūpavat. LVP (PsP_L 33, n. 1) incorrectly reports his mss as attesting *sarūpavat* and states that he bases his text on Tib's *gzugs bzhin no*. MHK 3.41ab attests *svārū-pavat*. Tib adds *zhes bya ba dang* between the inferences. ¹¹ A, E, F, I, K, L: tadyathā alina; B, C, J, M, N: tadyathā || alina; D: tadyathā | anila; G: tadyathā || ali; H: tadyathā alinar; LVP (PsP_L 33, n. 2) emends to *tadyathānila* (*ityādiṣu*) but mistakenly reports that his mss (L, M, N) read *tadyathā nalina*.

इत्यादिषु¹ हेबाद्यसिद्धिः² स्वत एव³ योज्या⁴ ॥

L9v

§54. सत्त्वाद्⁵ इति चायं⁶ हेतुः⁷ परतो ऽनैकान्तिकः⁸ – किं सत्त्वाच्⁹

C12r

चैतन्यवन्¹⁰ नाध्यात्मिकान्यायतनानि¹¹ स्वत¹² उत्पद्यन्ताम्¹³
उताहो घटादिवत् स्वत उत्पद्यन्ताम्¹⁴ इति¹⁵ ।

N10v B10v

5 §55. घटादीनाम्¹⁶ अपि¹⁷ साध्यसमत्वान्¹⁸ नानैकान्तिकतेति¹⁹

P6v

PsPL 34

चेत्²⁰ नैतद्²¹ एवं²² तथानभिधानात्²³ ॥

§56. ननु च²⁴ यथा²⁵ परकीयेष्व्²⁶ अनुमानेषु²⁷ दूषणम्²⁸ उक्तम्²⁹ ।

एवं स्वानुमानेष्वपि यथोक्तदूषणप्रसङ्गे³⁰ सति स एवासिद्धाधारा-

H11v

¹ Tib: zhes bya ba la sogs pa dag tu yang ∴ ityādiṣu ² H: °siddhi; I: hetvādesiddhiḥ; N: °dyahiddhiḥ ³ F: ev; Tib: rang nyid la ∴ svata eva ⁴ P: Ø; A, E, G-I, K, L: yojya; B, C, D, J, M, N: yojyam; F: ojya; em. by LVP (silently) ⁵ P: Ø; A, E, H, I, K, L: setvād; C: sa-svād; M: sas(?)vād ⁶ P: Ø; A, C, E, H-J, L, N: cāya; F: vāha; G, K, M: vāya; em. by LVP (silently) ⁷ F: yetuḥ; I: hetu ⁸ H, I: °ka ⁹ P: (s)attvā(c); A, B, E, I, K, L: sattyāc; D, F, M: satvā; G: nattivāc; H: sattyā ¹⁰ M: caitavyavat ¹¹ P: °ātmikānyāya(t)a[1]ni; D: °ātmikānyāyate ¹² D: om. ¹³ P: Ø; D: °tom; H, I: °tās ¹⁴ P: [1]+(p).dy.ntām; D: unpannadyantom ¹⁵ A, E, I: i, followed by a blank space with a line over it; H: i ¹⁶ A, E, F, H, I, K: ghaṭādinām ¹⁷ PsPL: om. api; Tib: yang ¹⁸ P: °samatvan; F: °matān ¹⁹ A, F, K, L: tānai°; I: tānaikāntikaḥteti ²⁰ A, E, F, H, L: cain; B: ce; D: ven; I: cai; K: cait ²¹ H: tetad; I: tu(?)tad; K: retad ²² C: evīm(?); G, M: evī; I: avam ²³ D: tadyathānahidhānāt; F: °dhātād; H: tathāvidhānāt ²⁴ A, E, I: va; D: ra; H: pa ²⁵ E, H, I: yathām ²⁶ A: parakiyeṣu; N: parakiyemv ²⁷ I: anamāneṣu ²⁸ I: duṣṣaṇam; N: °ṇas ²⁹ M: uktem ³⁰ P: Ø; C, G, J, N: °dūṣaṇampra°; D: yethokta°; M: °dūṣaṇamprasam

- J12r सिद्धहतुत्वादिदोषः¹ प्राप्नोति। ततश्² च³ यश्⁴ चोभयोर⁵ दोषो⁶ न
 G12r तेनैकश्⁷ चोद्यो⁸ भवतीति⁹ सर्वम् एतद्⁹ दूषणम्¹⁰ अयुक्तं जायत
 इति॥
- D6r Q6r उच्यते – स्वतन्त्रम्¹¹ अनुमानं¹² ब्रुवतामयं दोषो जायते। न वयं¹³
 स्वतन्त्रम्¹⁴ अनुमानं प्रयुञ्महे¹⁵ परप्रतिज्ञानिषेधफलत्वाद्¹⁶ अस्मद्-
 K11v नुमानानाम्¹⁷ । तथा हि परश्¹⁸ चक्षुः पश्यतीति¹⁹ प्रतिपन्नः²⁰ । स

¹ P: [8]+(e)tvādidoṣaḥ; B, D-F, H, K, L: °hetvādidoṣaḥ; C, G, J, N: evāsiddhārāsiddhahetvādidoṣaḥ; I: evāsiddhāḥdhārā°; M: evāsiddhārāsiddhehetvādidoṣaḥ ² A, I: nataś ³ Tib: n.e. ca ⁴ P: Ø; C, M, N: paś; D: ya | ś; em. by LVP (silently): ya ⁵ P: [2](yo)r; A-C, E, G-J, L, N: cobhayo; D: codbhayor; F, K: cobhaco; M: cābhayo; em. by LVP (silently): ubhayor. I presume that *ca* belongs to the citation. Cf. PsPL 34, n. 1, where the citation as it appears in the Sarvadarśanaśaṅgraha is cited by LVP as *yaś cobhayaḥ samo doṣo ...* ⁶ C, G, M: ṣo ⁷ C, G, J, M, N: codyā ⁸ A, E, H, I, M: bhavatīti; F: dbhavatīti; PsPL: (printing error): bhavavīti ⁹ A, D, H, I: eta; C, G, J, N: ed; M: e ¹⁰ M: dūṣaṇ ¹¹ P: om. svatantram anumānaṃ bruvatām ayaṃ doṣo jāyate, possibly due to an eyeskip from °yate of *ucyate* to °yate of *jāyate*; A, E, F, H, I, K, L: svatratram; D: svatantrēm ¹² F: amārna; G: anumānu ¹³ C, G: cayaṃ ¹⁴ H: śva° ¹⁵ P: prayuñjāmahe; A-F, I, J-L, N: prayuñjāmahe; G: prayujyānahe; H: prayuntyāmahe; M: prayujyāmahe; em. by LVP; LVP incorrectly reports L, M, and N as reading *prayuñjāmahe*. ¹⁶ Tib: gzhan gyi dam bca' ba 'gog pa tsam gyi 'bras bu can yin pa'i phyir ¹⁷ A: °anumatānām; B: °nānām; Tib: n.e. asmat ¹⁸ Q: paraṃ; G: para; em. by LVP: paraṃ. See Translation note. ¹⁹ H: paśyatīti ²⁰ H: °nna

तत्प्रसिद्धेनैवानुमानेन¹ निराक्रियते² – चक्षुषः स्वात्मादर्शनधर्मम्³ A9v
 इच्छसि⁴ परादर्शनधर्माविनाभाविवं⁵ चाङ्गीकृतम्⁶ । तस्माद् यत्र⁷ I14v
 यत्र⁸ स्वात्मादर्शनम्⁹ । तत्र¹⁰ तत्र¹¹ परदर्शनम्¹² अपि नास्ति¹³ ।
 तद्यथा घटे¹⁴ । अस्ति¹⁵ च चक्षुषः¹⁶ स्वात्मादर्शनम् । तस्मात्¹⁷ पर-
 दर्शनम्¹⁸ अप्यस्य नैवास्ति¹⁹ । ततश् च²⁰ स्वात्मादर्शनविरुद्धं²¹

¹ Q: tatprasiddhenānu°; A, C, D, E, G-J, L-N: tatapra°; B: tatampra°; F, K: tataprasiddhainānūna; em. by LVP (silently); Tib: n.e. eva
² F: nirākriyete ³ Em. with LVP (LVP emends silently): svātmādarśanadharmam. P: Ø (only final *m* preserved); Q: svātmā 'darśanan dharmmadarśanam; A: °daśāna°; B-D, F, J-N: °darśanaṃdharmam; E: °daśanaṃdharmam; G: svānmādarśanaṃdharmam; H: syātmādaśanaṃdharmim; I: °daśanaṃdharmmam ⁴ De Jong emends to *icchadbhiḥ*; see Translation note. ⁵ Em.: parādarśana°. P, Q: paradarśana°; A: para...bhāvitaṃ; B-E, G, J-N: paradarśana°; F: para...vinātmivitvaṃ; H: para...vināmāvitaṃ; I: paradaśana...bhāvitaṃ. LVP accepts the reading *paradarśana*°. See Translation note. ⁶ A, E, H: vāṃgī°; F: cāgī°; I: vāṃgīkṛta ⁷ A: yanna ⁸ D: om. ⁹ A, E, F, K, L: °darśanay; H, I: syātmādarśanay ¹⁰ A, E, F, H, I, K, L: om.; N: tratra ¹¹ A, E, F, H, I, K, L: om. ¹² A, E, F, H, I, K, L: om. ¹³ A: sāsti; E: nā || stī; H, I: nāsi; L: nā | stī ¹⁴ H: ghaṭaṃ; Tib: dper na bum pa bzhin no ∴ tadyathā ghaṭe ¹⁵ H: aṣṭi ¹⁶ P: cakṣuḥ ¹⁷ M: tasmā ¹⁸ G: °darśanaṃm ¹⁹ Tib: n.e. eva ²⁰ P, Q: see following note; Tib: n.e. ca ²¹ Em. with LVP: svātmādarśana° (PsP_L: svā[tmā]darśana°). P: cādarśanaviruddha (*cā*° represents the text's preceding *ca* conjoined with *ādarśana*°); Q: cātmarādarśana° (*cā*° represents the text's preceding *ca* conjoined with *ātma*°); B, E-I, K, L: svadarśana°; C, G, M: svadarśananiruddha; D: svadarśana; J, N: svadarśanaviruddha; Tib: rang gi bdag nyid mi lta ba dang 'gal bar. *sva* was presumably dropped by ms ζ (see Stemma) and thus does not appear in either P or Q; the *akṣara tmā* was then dropped from P.

नीलादिपरदर्शनं¹ स्वप्रसिद्धेनैवानुमानेन² विरुध्यत इति ॥

M9v एतावन्मात्रम् अस्मदनुमानैर्³ उद्भाव्यत⁴ इति कुतो ऽस्मत्पक्षे⁵
यथोक्तदोषावतारो⁶ यतः समानदोषता⁷ स्यात् ॥

E8v §57. किं पुनर् अन्यतरप्रसिद्धेनाप्य⁸ अनुमानेनास्त्य⁹ अनुमान-
बाधा¹⁰ ॥

C12v अस्ति । सा च¹¹ स्वप्रसिद्धेनैव¹² हेतुना¹³ । न¹⁴ परप्रसिद्धेन¹⁵ ।
लोकत¹⁶ एव दृष्टत्वात् । कदाचिद् धि¹⁷ लोके ऽर्थिप्रत्यर्थिभ्यां¹⁸ PsP_L 35

¹ A-C, F, G, I-N: °na; D: om.; E, H: nīrādīparadarśana; em. by LVP (silently) ² C, G: svaprasiddhanai°; M: svapraddhinai° ³ P: Ø; A: amṣadanumāner; B, C, F, G, J, K, M, N: °ner; D: °anumānaṃr; E, H, I, L: ammadanumāner; em. by LVP (silently). Tib: n.e. asmat (instead gang gi phyir = yasmāt) ⁴ I: udbhāseta; M: utbhā° ⁵ H: °pakṣa; I: °smatyakṣe ⁶ A: °domāvatārā; B-N: °rā; em. by LVP (silently) ⁷ F, K: °doṣetā; G: °doṣātā; H: °doṣanā; N: °doṣa ⁸ Q: om. api; D: °praśiddhenāpy; F, K: abhyatara°; I: aṇetara° ⁹ D: anumānenosty; G: umānemāsty ¹⁰ A, E, H, L: anusānabādhyā; D, G: °bādhyā; F, K: anusānubādhyā; I: anusānabādhyā; M: anusānabādhyā ¹¹ C, G, M: ra; LVP (PsP_L 34, n. 9) reports that his mss read *asti sāra*, but this is correct only as regards ms M (Paris). ¹² A: svaprasiddhanaiva ¹³ D: hetumā; M: henā; Tib: rang nyid la grub pa'i gtan tshigs nyid kyis ∴ svaprasiddhenaiva hetunā ¹⁴ D: ni; H: om. ¹⁵ D: paraipra°; F, K: prasiddhedhenaiva hetunā na paraprasiddhena; H: om. ¹⁶ D: lokate ¹⁷ A, C, E, F, G, H-N: vi; em. by LVP (silently) ¹⁸ Q: rthipratyaye rthibhyām; I: °rthipratyā; M: °thi°

प्रमाणीकृतस्य¹ साक्षिणो² वचनेन³ जयो⁴ भवति पराजयो⁵ वा⁶ F8v L10r
 कदाचित्⁷ स्ववचनेनैव⁸ परवचनेन⁹ तु न जयो¹⁰ नापि¹¹ परा- N11r H12r
 जयः¹² । यथा च¹³ लोके¹⁴ तथा न्याये¹⁵ ऽपि¹⁵ लौकिकस्यैव व्यव- J12v B11r
 हारस्य¹⁶ न्यायशास्त्रे¹⁷ प्रस्तुतत्वात्¹⁸ । G12v

5 §58. अत एव च¹⁹ कैश्चिद्²⁰ उक्तम् – न परतः प्रसिद्धिवशाद्²¹
 अनुमानबाधा²² परप्रसिद्धेर्²³ एव निराचिकीर्षितत्वाद्²⁴ इति²⁵ ।

¹ F, H: pramāṇi°; I: om. pramāṇīkṛtasya sākṣiṇo vacanena jayo bhavati parājayo vā kadācit svavacanenaiva paravacanena tu na jayo nāpi parājayaḥ | yathā ca ² M: sākṣiṣo ³ A, E, F, H, K, L: vacanana ⁴ D: jayā ⁵ D: °yā ⁶ D: vāji ⁷ A, E, F, H, K, L: kadāci ⁸ F: svavacanenaivaḥ; em. by LVP (silently): svavacanena; Tib: rang gi tshig kho nas ⁹ D: paravaicanena ¹⁰ C, J, M, N: ja | yo; D: jayā; F: kṣayo; G: ja || yo; H: janayo; K: ≈yo ¹¹ C, G, M: pi ¹² G, M: °yāḥ ¹³ Q: om.; D: va; Tib: n.e. ca ¹⁴ H: nyāya ¹⁵ D: pa ¹⁶ Q: vyahārasya; H: vyahārasya ¹⁷ C, G, M: °śāstra; D: °śāsta ¹⁸ D: pastutatvāt; N: °tvāta ¹⁹ F: caḥ; Tib: n.e. ca ²⁰ F, K: kaiś-caid ²¹ P: °vasād; A, B, D-F, H, K, L, N: °balād; C, J: °balod; G: prasiddhabalod; I: prasiddhabalād; M: prasibalod; PsP_L: °balād; Tib: grags pa'i dbang gis ²² D: °bodhā; F, K: anumānubādhā ²³ A-N: parasiddher; LVP retains L, M and N's reading in his edition but notes (PsP_L 35, n. 1) that Tib attests *gzhan la grags pa* and states, "Lire *paraprasiddher*." ²⁴ A, E, H, I, L: nirāvikirṣatvād; B: nirāci-kirṣatvād; C, G, J, M: nirovikirṣatvād; D, N: nirocikirṣatvād; F: nirā-siddher eva nirāvikiryatvād; K: nirāsiddher eva nirāvikirṣatvād; em. by LVP (silently) ²⁵ A: iti; G, M: iti; I: yati; E, K, L: eti

K12r §59. यस् तु¹ मन्यते² – य एव³ तूभयविनिश्चितवाची⁴ । स साधनं⁵
दूषणं⁶ वा । नान्यतरप्रसिद्धसन्दिग्धवाचीति⁷ । तेनापि⁸ लौकिकी⁹
व्यवस्थाम् अनुरुध्यमानेन¹⁰ यथोक्त¹¹ एव¹² न्यायो¹³ ऽभ्युपेयः¹⁴ ॥

15r §60. तथा¹⁵ हि नोभयप्रसिद्धेनैवागमेनागमबाधा¹⁶ । किं¹⁷ तर्हि ।
स्वप्रसिद्धेनापि¹⁸ । स्वार्थानुमाने¹⁹ तु सर्वत्र²⁰ स्वप्रसिद्धिरेव गरीय-

5

¹ Tib: n.e. tu ² H: tamnyate ³ Tib: n.e. eva ⁴ Q: °vādī; A-C, E, G, I-L, N: bhūbhaya...vādī; D: bhūtayaviniścītavāgī; F: bhūbhayaviniścītatvādī; H: bhūbhayaviniścītavādī; M: bhūbhapa; LVP (PsP_L 35, n. 3) records that his mss read *bhūbhaya*° and emends the text to read *ubhaya*°; Tib: n.e. tu (unless the *ni* after *de* is intended as such) ⁵ H: mādhanaṃ; em. (?) by LVP (silently): pramāṇaṃ; Tib: sgrubs pa ⁶ I: duḥkhaṇaṃ ⁷ Em. with LVP (LVP emends silently): nāyatara-prasiddhasandigdghavācīti. P: nyataraprasiddhasandigdghavācīti (the initial *akṣara nā* has been lost due to a correction); Q: °vādīti; A: °prasiddhesadm(?)isadigdghavācīti; B, J, N: °prasiddhes°; C: nāyatara-prasiddhesavdigdhavācīti; D: °prasiddhamsaṃdīscavācīti; E, F, I, K, L: °prasiddhesadigdghavācīti; G: nāyatara-prasiddhesāvdigdhavāvīti; H: °prasiddhesadīdhgavācīni; M: as C, °vāvīti ⁸ H: nevāpi ⁹ D: lokikīṃ; F: laukikīṃ; G, M: °kī; N: laukīṃ ¹⁰ Q: āśrityānumānena (*āśritya* is a correction; Q's original reading has been erased); A-C, E-N: anuruddhamānena; D: anurupyamānena; conj. by LVP: anurudhyamānen[ānumāne]; Tib: 'jig rten kyī tha snyad kyī rnam par gzhag pa la brten nas rjes su dpag pa la ∴ laukikīṃ vyavasthām anurudhyamānena (cp. Q). See Translation note. ¹¹ I: yathākta ¹² P: om. ¹³ A, E, H, I: tyāyo; C, G, M: vyāmo ¹⁴ A: °ya; D, F, G, N: 'tyupeyaḥ ¹⁵ A-N: yathā; em. by LVP ¹⁶ A: °prasiddhenavāgamenāgacādhā; B-C, G, J, N: °prasiddhenavāgamenā°; D: °bodhā; E, H, I, L: °prasiddhenavāgamenāgabādhā; F, K: tobhayaṃprasiddhenavāgamenāgabādhā; M: notbhayaprasiddhenavāgamenā°; em. by LVP ¹⁷ A: kīṃ ¹⁸ D: svaprasiddhanopi ¹⁹ F: °nupāne; LVP corrects PsP_L's *svarthānumāne* to *svāarthānumāne* in his "Additions et

PsPL 36

सी¹ नोभयप्रसिद्धिः² । अत एव तर्कलक्षणाभिधानं³ निःप्रयोजनं⁴
 यथास्वप्रसिद्धयोपपत्त्या⁵ बुद्धैस्⁶ तदनभिज्ञविनेयजनानुग्रहाद्⁷ A10r
 इत्यलं प्रसङ्गेन प्रकृतमेव व्याख्यास्यामः⁸ ॥

§61. परतो ऽपि नोत्पद्यन्ते⁹ भावाः¹⁰ पराभावाद्¹¹ एव¹² । एतच्च¹³ च

5 न हि¹⁴ स्वभावो भावानां¹⁵ प्रत्ययादिषु¹⁶ विद्यते।

इत्य् अत्र¹⁷ प्रतिपादयिष्यति¹⁸ । ततश्च¹⁹ पराभावाद्²⁰ एव नापि²¹
 परत²² उत्पद्यन्ते।

अपि च

Corrections” (p. 597). ²⁰ D: sarvatu

¹ A, E, H, I: gayasī ² G: °pralabdhiḥ; I: °prasiddhaḥ ³ D: taka=a-
 kṣaṇobhidhānam°; F, K: tarkāla° ⁴ A: niḥṣayojanam; D: prayoja-
 nam; F, K: niḥpa°; G: °na; I: niḥ || ṣayojanam ⁵ Q: yathāsvampra°;
 A, C-N: yathāsvampra°; B: yathātvamprasiddha°; em. by LVP (si-
 lently); Tib: rang la ji ltar grags pa'i 'thad pas ⁶ N: baddhais ⁷ A:
 tada | nabhiḥjñavitayaja°; D: tadanabhiḥjñavineyajanā°; E: tada | nabhi-
 jñavinayaja°; H: tadaḥ || tabhiḥjñavinayaja°; I: tadanabhiḥjñatinayaja°;
 Tib: de kho na mi shes pa'i ÷ tadanabhiḥjñā° ⁸ D: tyākhyāsyāmaḥ;
 F: vākhyā°; M: vyākhyāsyāmaḥ; N: vyākhyārsyamaḥ ⁹ A, B, E, H,
 L: nopapadyante; C, F, G, I, J, K, M, N: nopapadyante; D: nopapa-
 dyantaḥ; em. by LVP (silently) ¹⁰ P: bhāvā; A: om. ¹¹ A: parā-
 bhācād; D: parābhāvod ¹² Tib: n.e. eva ¹³ Q: evam; C, G, M:
 evac; Tib: 'di ¹⁴ A, E, H, I: di ¹⁵ I: °nāmḥ ¹⁶ C, M: pratyeyādi-
 ṣu ¹⁷ D: atu; G: a; Tib: der ÷ atra ¹⁸ A, H: prativādayiṣyati; D:
 °yiṣyasi; E, F, K, L: prativāda°; I: pratiṣāda° ¹⁹ Tib: n.e. ca ²⁰ A,
 E, F, H, I, K, L: parābhāvābhāvād; C, G, M: parāsvavād ²¹ A, E, H,
 I: tāpi ²² D: parate; N: pata

- C13r अन्यत्¹ प्रतीत्य² यदि नाम परो ऽभविष्यज् जायेत³ तर्हि बहुलः⁴
शिखिनो⁵ ऽन्धकारः⁶ ।
सर्वस्य⁷ जन्म⁸ च भवेत्⁹ खलु¹⁰ सर्वतश्च च तुल्यं परत्वम्¹¹
- H12v अखिले¹² ऽजनके¹³ ऽपि यस्मात्॥
- M10r J13r इत्यादिना¹⁴ परत¹⁵ उत्पत्तिप्रतिषेधो¹⁶ ऽवसेयः¹⁷ ॥ 5
- G13r §62. आचार्यबुद्धपालितस्¹⁸ तु व्याचष्टे¹⁹ –
- P7r न²⁰ परत उत्पद्यन्ते²¹ भावाः सर्वतः²² सर्वसम्भवप्रसङ्गात्²³ ।
इति²⁴ ।
- N11v §63. अत्राचार्यभाविवेको²⁵ दूषणम् आह²⁶ –

¹ D: anyata; G: anyan ² D: pratyītya; I: °tye ³ A, B, D, E, H-L, N: jāyet; C, G, M: jāyat; F: jāye; em. by LVP (silently) ⁴ A-N: bahalaḥ; em. by LVP (silently) ⁵ A, E, H, I: śiṣino ⁶ D: 'dhakārah; F: 'ndhaka≈; N: °ra ⁷ G: sarvasva ⁸ D: jatma ⁹ C, G, M: bhavat ¹⁰ P: khaluḥ; Q: kalu; A: khala ¹¹ D: paralaim; H, I: paratom ¹² C, G, J, M, N: akhila ¹³ A-N: janake; conj. by LVP: [°]janake ¹⁴ D: inā; K: ityāhinā ¹⁵ F, K: parama ¹⁶ G: °prativedho ¹⁷ P: 'vaśeyah; Q: madhyamakāvatārād avaseyah; C, G, M: veseyah; conj. by LVP (based on Tib): [madhyamakāvatārāt], added after *ityādinā*. Tib: dbu ma la 'jug pa las nges par bya'o. See Translation note. ¹⁸ A: acāryya° ¹⁹ A, E, H, I: vyāvaste ²⁰ A-C, E-N: ra; em. by LVP (silently) ²¹ F, K: utpadyate ²² C, D, G, M: om. ²³ H: savarsabhavaḥpra°; N: sarvasambhuva° ²⁴ Ps_L: om. iti; Tib: ... phyir ro || zhes ²⁵ Q: °bhāvaviveko; A: avācāryabaviveko; B, C, E-N: atrācāryabhāvaviveko; D: atrācāryaryabhāvaviveko; Ps_L: om. atra; Tib: 'di la slob dpon legs ldan 'byed ²⁶ F: āhaḥ

PsPL 37

तद्¹ अत्र² प्रसङ्गवाक्यत्वात् साध्यसाधनविपर्ययं³ कृत्वा⁴ स्वतः⁵
 उभयतो⁶ ऽहेतुतो वोत्पद्यन्ते⁷ भावाः कुतश्चित्⁸ कस्यचिद्⁹
 उत्पत्तेर्¹⁰ इति प्राक्पक्षविरोध¹¹ इति¹² । अन्यथा¹³ सर्वतः सर्व-
 सम्भवप्रसङ्गाद्¹⁴ इत्यस्य साधनदूषणानन्तःपातित्वाद्¹⁵ असङ्ग-
 तार्थम्¹⁶ एतत् ॥

L10v K12v I15v
E9r

B11v

5

इति¹⁷ ।

एतद्¹⁸ अप्य् असङ्गतार्थं¹⁹ पूर्वम्²⁰ एव प्रतिपादितत्वाद्²¹ दूषणान्तः-
 पातित्वाच् च²² परप्रतिज्ञातार्थदूषणेनेति²⁴ यत्²⁵ किञ्चिद्²⁶ एतद्²⁷

Q6v

F9r

¹ A, E: tada; D: tay; G: tatrat ² A, E, H, I: om., but leave a space with a line drawn over it; F, K: apra; L: apr(?)a ³ A: mādhya°; C, G: °viparyayaṇ; I: °viparjyayaṇ; M: °viparyapra ⁴ C, M: kṛtvāt; G: katvāt ⁵ D: svate ⁶ B: ubhayo ⁷ F: vāḥ utpadyante ⁸ A: kutacit; L: kutasci ⁹ A, E, H, I: kasyacicid ¹⁰ P, Q: utpattir; F: utpater ¹¹ P: prākpaṣyavirodha; A, E, H, I: prakapakṣa°; D: prākpaṣyāṇvarodha; F, K: prākpaṣa° ¹² PsPL: om. iti ¹³ C, M: avyathā ¹⁴ I: sarvvasabhprasagād ¹⁵ A, E: dhānadūṣaṇāṇantaḥyālitvād; B: °dūṣaṇāṇantaḥpālitvād; C, G, J, M, N: °pālitvād; F, K: dhānadūṣaṇāṇantaḥpālitvād; H: dhānadūṣaṇāṇantaḥpālitvād; I: dhānadūṣaṇāṇantaḥpālitvād; L: as A, °taḥpālitvād; em. by LVP (silently) ¹⁶ I: aśaṅga° ¹⁷ PsPL: om. iti; Tib: zhes ¹⁸ A: evaṃdam; B, C, E-N: etadam; em. by LVP ¹⁹ A: amagatārthaṃ; D, M: °tha; G: asagatārtha; Tib: don 'brel pa med pa ma yin ²⁰ D: pūrvam ²¹ N: °tvā ²² P: dūṣaṇāṇantaḥ°; D: dūṣaṇāṇte | pātittvā; F: dūṣaṇāntanrpatitvāc ²³ H: cā ²⁴ C, G, J, M, N: °duṣaṇeti; D: °naiti; Tib: gong kho nar bstan zin pa 'i phyir dang | gzhan gyis dam bcas pa 'i don sun 'byin bar byed pa yin pa dang | sun 'byin pa nyid kyang yin pa 'i phyir ∴ pūrvam eva pratipāditatvād dūṣaṇāntaḥpālitvāc ca parapratijñātārthadūṣaṇeneti ²⁵ A: yata; D, H: yet ²⁶ Q: kinchid; D: kiṃ-rid ²⁷ D: aitat

इति न पुनर्¹ यत्न² आस्थीयते³ ॥

PsPL 38

§64. द्वाभ्यामपि नोपजायन्ते⁴ भावा⁵ उभयपक्षाभिहितदोषप्रसङ्गात्⁶
प्रत्येकम्⁷ उत्पादासामर्थ्याच्च⁸ च। वक्ष्यति⁹ हि¹⁰ –

स्याद्¹¹ उभाभ्यां¹² कृतं¹³ दुःखं¹⁴ स्याद्¹⁵ एकैककृतं¹⁶ यदि।

इति¹⁶ ॥

5

D6v §65. अहेतुतो ऽपि नोत्पद्यन्ते¹⁷

हेताव्¹⁸ असति कार्यं¹⁹ च कारणं²⁰ च न²¹ विद्यते।

A10v इत्यादिवक्ष्यमाणदोषप्रसङ्गात्²²

¹ A, E, F, H, I, K, L: puna ² D: yanna; H: yatsn(?)a ³ D: āsthāyate; G, H: āsthiyate ⁴ C, G, M: noyante; D: lopajānte; F: ≈opa°; I: nopajāñāyante ⁵ A: bhāvāṭha ⁶ A: bhaya...doṣasaṃgrān; C: °prasagāt; E, H, L: °doṣasaṃgrān; F: °doṣagrāt; I: °doṣasaṃtrān; J: °prasagān; K: °doṣasaṃgrāt ⁷ A: pranyakam; D, I: pratyakam; F: pratyekam ⁸ A, H, I: utpādāsīsāmarthyāc; E: utpādā≈āsāmarthyāc ⁹ P: vakṣyāti; H: vakṣyahi ¹⁰ H: ti ¹¹ H: sād ¹² D: ubhātyām ¹³ A, E, F, H, I, K, L: kṛte ¹⁴ A: duḥkha; F, H: dukhaṃ ¹⁵ A, C, E, N: aikaikaṃ; B, D: ekaikaṃ; conj. by LVP: ekaika[kṛtaṃ]; Tib: re re byas ¹⁶ A: itī ¹⁷ C: votpadyante; D: notyadyante; H: notedyamte ¹⁸ A-N: hetov; em. by LVP (silently) ¹⁹ H: kāryāmñ ²⁰ G: om.; M: °ṇa ²¹ A, E, H, I, M: om. ²² A, C, E, G, H, J, N: iti || vakṣyamāna°; B, F, M: iti | vakṣyamāna°; D: °māna°; F: iti (space) vakṣyamāna°, I: iti || vakṣyamānaḍoṣaprasagāt; K, L: iti || vakṣyamāna°; PsPL: iti vakṣyamāṇa°. Tib: zhes bya ba la sogs pas 'chad par 'gyur ba'i skyon du thal bar 'gyur ba'i phyir

गृह्येत¹ नैव² च जगद्³ यदि⁴ हेतुशून्यं स्याद्⁵ यद्द्व⁶ एव⁷ गगनो- C13v
त्पलवर्णगन्धौ⁸ ।

इत्यादिदोषप्रसङ्गाच्च⁹ च ॥

§66. आचार्यबुद्धपालितस्¹⁰ बाह –

5 अहेतुतो नोत्पद्यन्ते¹¹ भावाः¹² सदा¹³ च¹⁴ सर्वतश्च¹⁵ सर्व-
सम्भवप्रसङ्गात्¹⁷ ॥

H13r

इति¹⁸ ॥

§67. अत्राप्य¹⁹ आचार्यभाविवेको²⁰ दूषणमाह –

¹ C, G, I, M: gr̥hyata; H: gr̥heta ² F: naida ³ A, E, H, I, K, L: kṣagad; F: kṣagac ⁴ F: cadī; G: yahi ⁵ A: sād ⁶ F: ≈advad
⁷ D: e ⁸ P: °gandhād; A, E, H: gaṇotpalavarṇagamdhāv; C, G, J, M: gagaṇātpala°; D: gamanovarṇagamdhāv; F: gagaṇotpalavarṇaganandhād; I: gaṇotparavarṇa°; K: as F, °dhāv; N: as C, °varṇa° ⁹ A, E, H, I, L: ibhyādi°; F: °gā ¹⁰ A, E, I, K, L: āryabuddhapālita; C, G, J, M, N: °ta; F: āryabaddhapālita; H: āryabuddhapāli; em. by LVP (silently) ¹¹ B, F, K: notpadyate; D: nānyadyante ¹² H: °vā ¹³ D: kadā ¹⁴ D: cit | ¹⁵ D: ata; N: savātaś ¹⁶ D: va ¹⁷ P: sarvvasambhāprasāṅgād; A, E, H: sava°; C, J, N: °prasagād; D: sambhāvasambhāprasāṅgād ¹⁸ D: ikim; PsP_L: om. iti; Tib: zhes ¹⁹ A-C, E-N: om. api; PsP_L: om. api; Tib: yang ²⁰ A, E, H, I, K, L: °bhāvivekā; B: °bhāvaviveka, va inserted from above; D: °bhavivekā; F: acāryabhāvivekā; I: °bhāvavivekā

G13v J13v

l16r

अत्रापि प्रसङ्गवाक्यबाद्¹ यदि विपरीतसाध्यसाधनव्यक्तिर्² वा-
 क्यार्थ³ इष्यते⁴ तदैतद्⁵ उक्तं भवति – हेतुत उत्पद्यन्ते⁶ भावाः⁷
 कदाचित्⁸ कुतश्चित्⁹ कस्यचिद्¹⁰ उत्पत्तेर्¹¹ आरम्भसाफल्याच्¹²
 च¹³ इति सेयं¹⁴ व्याख्या¹⁵ न युक्ता¹⁶ प्रागुक्तदोषात्¹⁷ ॥

PsP_L 39इति¹⁸ ॥

5

¹ A, E, H, I: saṃgavākyatvāt; F: prasaga°; G: pratyakṣavākyatvāt
² P: viparītasya sādhyasāadhanavyaktir; A, E, H, I: viparītasādhana-
 vyakti; B, C, G, J, M, N: °vyakti; F, K, L: viparītasāadhanavyakti; PsP_L:
 viparītasādhyaśāadhanavyaktivākyaṛtha (= conjoined with following
 compound); PsP Tib: gal te bsgrub par bya ba dang sgrub par byed pa
 bzlog pa gsal ba ngag gi don du mngon par 'dod na ³ C, G, M: vā-
 kyārtharī; D: tha; J, N: °thaḥ ⁴ I: dūsyate ⁵ A: daita; E, H, I:
 daitad ⁶ A, F, K: utpatte; E, H, I, L: utpante ⁷ G: °ā ⁸ C, G, M:
 om.; I: kadācitta ⁹ F: kutacit ¹⁰ N: om. ¹¹ P: utpadya(n)t(e); Q:
 utpattir; F, G: upatter; I: utpanter ¹² Em. with LVP: ārambhasāpha-
 lyāc. P: cārambhasadbhāvād; Q: ārambhasadbhāvād; A, E, H, L: ā-
 rambhasammāvād; B, I: ārambhasaṃbhāvād; C, F, G, J, K, M: āram-
 bhasaṃbhāvād; D: ārambhasabhāvād; N: as C, °sambhā°; PsP Tib:
 rtsom pa 'bras bu dang bcas pa nyid du 'gyur ba'i phyir. The *akṣara*
pha must have been read or interpreted as *dbha*, and *l* of *lyā* inter-
 preted as or changed to *va*; the rest of the word must have been “cor-
 rected” once °*sadbhāvāc* was thought to be the correct reading. LVP
 (PsP_L 39, n. 2) erroneously records his mss as reading *ārambhasad-*
bhāvād iti and °*saṃbhavād iti*. ¹³ Em. with LVP (LVP emends si-
 lently): ca. P, Q: om.; A-N: om. The *akṣara cca*, of which the lower *ca*
 – prior to reaching ms ζ – had probably degenerated to a black
 smudge that caused the *akṣara* to be read as *t virāma*, would have
 finally been changed to *d* (see previous note) for the sake of *sandhi*.
¹⁴ G: sayam; I: syayam ¹⁵ Q: ⊗; A-C, E-N: vyākhyā; em. by LVP
 (silently) ¹⁶ D: yukta ¹⁷ D: doṣād; G, I: prāguktadoṣād ¹⁸ G: īti

§68. तद्¹ एतद् अयुक्तं² पूर्वोदितपरिहाराद्³ इत्य् अपरे⁴ ॥

K13r N12r N12v

§69. यच् चाप्युक्तम्⁵ ईश्वरादीनाम्⁶ उपसङ्ग्रहार्थम्⁷ । तदपि न युक्तम्
ईश्वरादीनां⁸ स्वपरोभयपक्षेषु⁹ यथाभ्युपगमम्¹⁰ अन्तर्भावाद्¹¹

M10v

¹ Tib: n.e. tat ² I: aktaṃ ³ D, M: pūrvādita° ⁴ D: apara; N: apared iti ||| atha khalu tāni daśabhuvanasthitadevaputrasahasrāṇibhagavatodharmmadeśanāmanavataṛaṃsanavagāhatānāpy anadhis(or m?)uvyamamāni utthayāsanet yaḥ prakrāntāni || pramuditābhūmisthitādevā imaṃ sarvvadharmān iti || vivalābhūmisthitādevā imaṃ sarvadharmān iti || prabhākarihbūmisthitādevā imaṃ sarvadharmān iti || aściṃṣmatibhūmisthitādevā ima sarvadharmān iti || suraṅgasābhūmisthitādevā imaṃ sarvadharmān iti || abhīmuṣibhūmisthitādevān imaṃ sarvvadharmān iti || duraṅgamābhūmisthitādevān ima sarvadharmān iti || acalābhūmisthitādevān ima sarvvadharmān iti || sādhumatibhūmisthitādevān ima sarvvadharmān iti || dhammameghobhūmisthitādevān imaṃ savadhamān iti || imān tathāgatasya dharmmadeśanāṃ śrutvā vigatarāgān sarvvadharmān paśyanti vikalpana paśyanti || dānapāramitāṃ utpāditābhāvanā śīlapāramitāṃ utpāditābhāvanā kṣāntipāramitāṃ utpāditābhāvanā vīryapāratāṃ utpāditābhāvanā dhyānapāramitāṃ utpāditābhāvanā prajñāpāramitāṃ utpāditābhāvanā upāyapāramitāṃ utpāditābhāvanā prañidhipāramitāṃ utpāditābhāvanā varapāramitāṃ utpāditābhāvanā jñānapāramitāṃ utpāditābhāvanā || evam asvabhāvo nanāvaraṇāt || tenākāśasthitena cekasākālaṃ kurvanti || cittamanoramasamjñitāśreṣṭhāḥ svarṇnavimānaṃ j(?)laṃtimanojñāḥ (this last line occurs in PsP_M §80) ⁵ P: om. uktam; A-N: om. uktam; PsP_L: om. uktam. The translators of Tib appear to have considered *īśvarādīnām upasaṅgrahārtham* to be a citation; these exact words do not occur in the first chapter of Bhāviveka's PP (Candrakīrti is merely summarizing). PsP Tib: gang yang dbang phyug la sogs pa nye bar bsdu ba'i phyir yin no zhes bya ba de yang rigs pa ma yin te ∴ yac cāpy uktam īśvarādīnām upasaṅgrahārtham tad api na yuktam ⁶ A, E: °ādinām; F: īśva°; H: īśvarādīnām; M: īśca° ⁷ P: upasaṅgrahārthāḥ; D: apa°; F: °tha; G: upasagrahagrahārthan ⁸ H: īśva°; M:

L11r इति¹ ॥

§70. तस्मात् प्रसाधितमेतन् नास्त्य² उत्पाद इति। उत्पादासम्भवाच्च³ सिद्धो ऽनुत्पादादिविशिष्टः⁴ प्रतीत्यसमुत्पाद⁵ इति⁶ ॥

§71. अत्राह – यद्येवम्⁷ अनुत्पादादिविशिष्टः⁸ प्रतीत्यसमुत्पादो
B12r व्यवस्थापितो⁹ भवद्भिर्¹⁰ यत् तर्हि भगवतोक्तम्¹¹ –

अविद्याप्रत्ययाः¹² संस्कारा¹³ अविद्यानिरोधात्¹⁴ संस्कार-
निरोधः¹⁵ ॥

īsva°; N: īśvarādanām⁹ D: svaparābha°; G: °bhayayakṣeṣu; I: °pakṣaṣu¹⁰ P: yathā cābhyupagamam; A, E, H, K, L: °bhyupagam; D: yathātyupagem; F: yathātyupagam; I: yabhupagam; M: yathātyupagan¹¹ C, M: antabhāvād; F, K: attarbhāvād; G: antayāvād; I: abharbhāvād; N: anyabhād

¹ A, E, F, H, I, K, L: repeat from *seyaṃ vyākhyā to iti* (with minor scribal variants); H begins the dittography with *esaṃ vyākhyā*; B: repeats *seyaṃ vyākhyā na yuktā prāg uktadoṣād iti* ॥; Tib: n.e. iti² A, E, I: nāsby; F: nāty; H: nārabhy; K: nāḥby, (L could be read as *nās(h?)bhy*)³ Tib: n.e. ca (the previous sentence in Tib ends, however, with *la*)⁴ C, G, M: nutpādiviśiṣṭaḥ; D: ’nutpādādiviśiṣṭaḥ⁵ I: pratitya°⁶ Tib: n.e. iti⁷ D, I: yadyavam⁸ B: anutpādiviśiṣṭaḥ⁹ F, K: vyavasthānapito; em. by LVP (silently): vyavasthito¹⁰ A, E, H: bhavatiḥ; D: bhavāmbhaḥ; F, G, I, K, M: bhavati; Tib: n.e. bhavadbhiḥ¹¹ A, E, K, L: hemavatārktam; B, C, F, G, J, M, N: hemavatārktam; H, I: hevamatārktam; em. by LVP (silently); Tib: n.e. uktam¹² A: °patyāyāḥ; F: °yā; H, I: °pratyāyāḥ¹³ D: saṃskārādih¹⁴ C, G, M: °nirōdhaḥ; F: °dhā; K: °nirādhaḥ¹⁵ A: maṃskāranirādhaḥ; C, G, M: om.; E, H, K, L: °nirādhaḥ; I: saskāranirādhaḥ. Tib adds a following *ces bya ba* and in accord with Tib, LVP (silently) adds *iti*; LVP does not, however, add *iti* after the other citations in this section for which Tib attests a closing *zhes bya ba*. None

तथा¹

अनित्या² बत³ संस्कारा⁴ उत्पादव्ययधर्मिणः⁵ ।

PsPL 40

उत्पद्य⁶ हि निरुध्यन्ते⁷ तेषां⁸ व्युपशमः⁹ सुखम्¹⁰ ॥

E9v

तथा¹¹

of the manuscripts attest *iti* after °*nirodhah*.

¹ C, G, J, M, N: *tathāpi*; Tib connects the quotations, both here and before each of the following translated *tathās*, with a *dang* ² Q: *anityāś ca* (*śca* is a correction); C, G, J, M, N: *nityā*; em. by LVP (silently): *anityāś* ³ A, E, H, I: *vate*; B, C, F, J-N: *cate*; G: *cāte*; LVP (PsPL 39) retains the reading *ca te* found in his mss. De Jong (1978: 32) corrects to *anityā bata* in reliance on ms D, PsP Tib (*kṛe ma ... mi rtag*) and Udānavarga I.3. ⁴ I: *saskārā* ⁵ A, E, H, I: °*vyayadharmitaḥ*; F: °*vyayadharmiḥ*; ⁶ J: *upadya*; M: *utpādyā*; N: *unpādyā* ⁷ A: *tirurudhatte*; E, K, L: *nirurudhyante*; F: *ni | rurudhyante*; H, I: *tirurudhyante*; ⁸ M: *ṣām* ⁹ A, E, H, I: *vyupadāmaḥ*; C, M: *vyupasa- maḥ*; D, N: *vyupa°*; F: *vyupaṣama*; G: *vyupasaṇaḥ* ¹⁰ P: (*sukh*)_a+; A, E, H, I: *murkha*; C, G, M, N: *sukhan*; F: *mūrkhā*; K, L: *surkha*; em. by LVP (silently): *sukhaḥ*. See Translation note. ¹¹ P: ∅, damage to P after *sukham* is such that approximately the next 10-11 *akṣaras* are missing; when the text becomes readable again, the words *yaduta catvāra* appear; Q: *iti tathā utpādād vā tathāgatānām anutpādād vā tathāgatānām sthitir aiṣā dharmāṇām dharmatā dharmmadhātus tathā kāmābhavaḥ paraṃ sukham*; A: *tathā utpādād vā tathāgatānām utpādād vā tathāgatānā sthitauvaiṣā dharmānā dharmatā*; B, C, J, N: *tathā utpādād vā tathāgatānām utpādād vā tathāgatānām sthitaivaiṣā dharmāṇām dharmatā*; D: *tathā utpādād vā tathāgatānām enutpādād vā tathāgatānā sthitauvaiṣā dharmatā*; E, H, I: *tathā utpādād vā tathāgatānām mutpādād vā tathāgatānā sthitauvaiṣā dharmānā dharmatā*; F, K, L: *tathā utpādād vā tathāgatānām utpādād vā tathāgatānā sthitauvaiṣā dharmāṇām dharmatāḥ*; G: *tathā utpād vā tathāgatānām utpādād vā tathāgatānā sthitaiveṣā dharmānā dharmatā*; M: *tathā utpādād vā ta-*

H13v A11r I16v
C14r F9v

एको¹ धर्मः सत्त्वस्थितये² यदुत चत्वार³ आहाराः⁴ ॥

द्वौ धर्मौ⁵ लोकं⁶ पालयतो⁷ हीश⁸ चापत्राप्य⁹ च ॥

इत्यादि¹⁰ ।

तथा

परलोकाद् इहागमनम्¹¹ इहलोकाच्¹² च परलोकगमनम्¹⁴ ॥ 5

G14r

इत्य् एवं निरोधादिविशिष्टः¹⁵ प्रतीत्यसमुत्पादो¹⁶ देशितो भगव-

J14r K13v

ता¹⁷ स कथं न विरुध्यत¹⁸ इति ॥

thāgatānām utpādād vā tathāgatānām sthitaivaiṣā dharmāṇā dharmatā;
PsP_L: tathā utpādād vā tathāgatānām anutpādād vā tathāgatānām
sthitaivaiṣā dharmāṇām dharmatā; PsP Tib: zhes bya ba dang | de
bzhin du | de bzhin gshegs pa rnam byung yang rung | de bzhin
gshegs pa rnam ma byung yang rung | chos rnam kyi chos nyid 'di
ni gnas pa kho na ste zhes bya ba dang |. See Translation note.

¹ P: Ø; A, E, F, H, I, K, L: ekau ² P: Ø; D: °yeṃ; I: °sthitoye ³ A,
E, H, I: vatvāra ⁴ F: °rā ⁵ Q: dharmmo; A, E, F, H, K, L: dhar-
moka; C, G, J, M: dharmo; I: dharmokaḥ; N: dharmā; em. by LVP
(silently) ⁶ P: Ø; A, E, H, I: loka; F, K, L: lo ⁷ C, G, J, M, N: pāla-
to; I: pālayeto ⁸ A, H: hriś ⁹ Q: cāpyatrāpyam; A, B, D-F, H-L, N:
°pyaś; C, G, M: cāpatrāpaś; em. by LVP (silently) ¹⁰ B: °diḥ
¹¹ A, E, F, H, I, K, L: ihāgamam; C: ihāgamanebh(?); G, M: ihāgama-
neś; D: iphāgamanam ¹² D: ihaloko ¹³ D: om. ¹⁴ D: gamanam;
G: palokagamamam ¹⁵ F, G, H, I: °ṣṭa; M: nirodhādiśiṣṭaḥ ¹⁶ D:
prafityasumu°; H: pratityaḥsam° ¹⁷ H: °tāḥ; I: bhāvatā; Tib: n.e.
bhagavatā ¹⁸ A-N: nirudhyata; LVP (PsP_L 40, n. 5) retains his mss'
reading but notes, "Le Tib. fournit une lecture préférable: *virudhyate*
('gal ba). Le sens paraît être *katham na sūtravirodhaḥ*."

यत¹ एव² हि³ निरोधादयः प्रतीत्यसमुत्पादस्योपलभ्यन्ते⁴ अत⁵
 एवेदं⁶ मध्यमकशास्त्रं⁷ प्रणीतम्⁸ आचार्येण⁹ नेयनीतार्थसूत्रान्त-
 विभागोपदर्शनार्थम्¹⁰ । तत्र य¹¹ एते¹² प्रतीत्यसमुत्पादस्योत्पादा-
 दय¹³ उक्ताः¹⁴ न ते¹⁵ विगताविद्यातिमिरानास्रवज्ञानविषयस्व-
 भावापेक्षया¹⁶ किं¹⁷ तर्हि¹⁸ । अविद्यातिमिरोपहतमतिनयनज्ञान-

PsPL 41

P7V

5

¹ H: eta ² A-C, E, G, I-N: evā; F: ecā; H: yevā; em. by LVP: evam;
 Tib: de ltar ³ B, C, G, M, N: ha; J: haṃ; Tib: n.e. hi ⁴ P: ∅; D:
 °pādasyāpalatyatye; F, I, K: °bhyate; N: °syoparabhyante; Tib: thos pa
 (gang gi phyir de ltar rten cing 'brel par 'byung ba 'gag pa la sogs pa
 dag yod par thos par 'gyur ba) ⁵ P: ∅; D: atra; J: ate ⁶ P: ∅; A, E,
 F, H, I, K, L: eveda ⁷ Q: madhyaka°; N: madhyaka° ⁸ C, G, M:
 pañītam; H: prañetam ⁹ A, E, F, H, I, K, L: ācārveṇa; C, D, G, N:
 ācāryaṇa ¹⁰ P: ne(y)a(n)+[4](nt)+[3]°; A: neyatītārthasūtrānām-
 tavibhāgo°; B, J, N: neyatītārthasūtrāntavibhāgo°; C, G, M: nayatī-
 tārthasūtrāntavidbhāgo°; E, H, I: neyatītārthasūtrānām-tavibhāgo°;
 F: neyatīnītārthamvi...ārtha; K: neyatīnītārthasūtrāntavi...tha; L: as
 B, °sūtrāṃta°; em. by LVP (silently) ¹¹ M: pa ¹² A, E, F, H, K, I:
 hate (L's initial *e* could be read as *ha*); C, G, M: eta; Tib: n.e. ete
¹³ P: praṭītyasamutpā(d).[1]tpādāḍaya; A, E, H, I: praṭītyasamutpā-
 daudaya; B, C, G, J, M, N: praṭītyasamutpādodaya; D: praṭītyasamut-
 pādādaṣṭa; F, K, L: praṭītyasamutpādauḍaya; conj. by LVP: praṭītyasa-
 mutpād[asyotpād]āḍaya ¹⁴ A-C, E-N: ukto; em. by LVP (silently)
¹⁵ D: ta ¹⁶ P: vīgatāvidyātāimirāṇām sarvajñāṇām viṣaye svabhāvā-
 pekṣayā; A, E, F, I, K, L: vīgatā; B: vīgatāvidyātāinirāśravajñānavi-
 ṣayasvabhāvopekṣayā; C, G, J, M: vīgatāvidyātāinirāśravaviṣayasva-
 bhāvopekṣayā; D: vīgatāvidyātāimirāmāśravajñānaviṣaya°; H: vīga-
 to; N: as C: °viṣayesva°; em. by LVP: vīgatāvidyātāimirā[nā]śravavi-
 ṣayasvabhāvāpekṣayā; Tib: ma rig pa'i rab rib dang bral pa dag gi ye
 shes zag pa med pa'i yul gyi rang bzhin la ltos nas ¹⁷ A, E, F, H, I,
 K, L: om.; C, G, J, M, N: ki; em. by LVP (silently) ¹⁸ A, E, F, H, I,
 K, L: om.; C, G, J, M, N: tahy; em. by LVP (silently)

विषयापेक्षया¹ ॥

N13r §72. तच्चदर्शनापेक्षया² तूक्तं³ भगवता⁴ –

Q7r एतद्⁵ धि भिक्षवः⁶ परमं⁷ सत्यं⁸ यदुतामोषधर्मं⁹ निर्वाणं¹⁰ सर्व-
संस्काराश्च¹¹ च मृषा¹² मोषधर्माणः¹³ ॥

इति¹⁴ ।

5

तथा

¹ P: °nayanajñ+[nā]p+kṣayā; Q: °viṣayāpakṣeyā; A, E, F, H, I, K, L: vidyātимиropahamati°; D: °nayamajñānaviṣamāpekṣayā; N: °jñānavi-yāpekṣayā; Tib ma rig pa'i rab rib gyi blo gros kyis mig nyams par byas pa dag gi shes pa'i yul la ltos nas ² A, E: tatvadaśanā°; D: repeats the compound; I: tatodar° ³ A-C, E-G, I-M: bhūktam; H, N: bhūkta; em. by LVP (silently) ⁴ Q: bhavatā; F: °tāḥ; N: repeats ete prafityasamutpādodaya ukto na te vigatāvidyātānirāśravaviṣayesva-bhāvopekṣayā ki taly āvidyātимиropahatamatinayanajñānaviṣayāpekṣayā || tatvadarśanāpekṣayā bhūktam bhugavatā ⁵ Q: eta; B: om. etad dhi bhikṣavaḥ paramaṁ satyaṁ yadutāmoṣadharmāṁ nirvāṇaṁ sarvasaṁskārāś ca mṛṣā moṣadharmāṇaḥ || iti | tathā nāsty atra tathatā vā ⁶ N: bhikṣāvaḥ ⁷ P: Ø; A, E, H, K, L: parammaṁ; C, G, M: paraman; D: parama ⁸ P: Ø; A, E, F, H, I, K, L: bhatyaṁ ⁹ P: Ø; A, C: yadutāmoṣadharmā; D: dutāmopadharmā; E-I, J: ṣadutā...dharmā; K-M: °dharmā; N: yedutā...dharmā; LVP emends (silently): °dharma; Q's reading °dharmaṁ is also supported by mss P, B and D's readings for the citation at PsPL 237.11-12. ¹⁰ P: Ø; A, E, F, H, I, K, L: virvāṇaṁ ¹¹ C, F, I, K, L: °saskārāś; D: °saṁskāmāś; H: °saṁkārā ¹² F: maṣā ¹³ A, E, H, I: mona; D: °dharmaṁ; F: noṣadharmān ¹⁴ Em. by LVP: ityādi; Tib: zhes bya ba la sogs pa; the damage in P's moṣadharmā[6]nās(ty a)tra would appear to allow for the extra akṣara contained in ityādi. Q, however, attests only iti.

नास्त्य् अत्र¹ तथता² वा³ अवितथता⁴ वा। मोषधर्मकम्⁵ अप्य्⁶
एतत्⁷ प्रलोपधर्मकम्⁸ अप्य् एतद्⁹ मृषाप्य्¹⁰ एतत्¹¹। मायेयं¹²
बाललापिनी¹³।

इति।

5 तथा

l17r

फेनपिण्डोपमं¹⁴ रूपं वेदना बुद्बुदोपमा¹⁵।
मरीचिसदृशी¹⁶ सञ्ज्ञा¹⁷ संस्काराः¹⁸ कदलीनिभाः¹⁹।
मायोपमं च विज्ञानम्²⁰ उक्तम् आदित्यबन्धुना²¹ ॥

L11v M11r

PsPL 42

C14v

¹ P: (a)tra; D, G: utra ² A: tathānā; G: tathābhā ³ B: om.; D: vāḥ
⁴ D: °to; H: avitathātā ⁵ G: modharmmakam ⁶ D: avy ⁷ A, C,
E-N: atat; em. by LVP (silently); Tib: 'di dag ∴ etat ⁸ A, B, E, I, L:
pralāpa°; C, G, M: palopa°; F: prulāpāyadharmakam; H: om.; K:
pralāya°; N: °ka; em. by LVP (silently); Tib: n.e. pralopadharmakam
apy etad ⁹ A, C-E, G, I, J, L-N: atat; H: om.; em. by LVP (silently)
¹⁰ A, E, H: mṛṣāp; F, I, K: om. ¹¹ D: etata; F, I, K: om.; G: atat
¹² D: māyayaṃ; H: māyaya ¹³ D: balalopinī; PsP Tib: 'di dag ni
brdzun pa sgyu ma byis pa 'drid pa ∴ mṛṣāpy etad māyeyaṃ bālālāpi-
nī. ¹⁴ A, C, E-I, K, M: henapiṇḍopama; B, J, L, N: °ma; D: phena-
tiṇḍopamaṃ; em. by LVP (silently) ¹⁵ A, E, H, I, K, L: buddhadoma-
pām; B: °mām; C, J, N: °mam; D: bubudoyamā; F: buddhadoma-
mām; G, M: °maṃ; em. by LVP (silently). ¹⁶ A, B, E, H: marīcīśa-
dṛṣī; C, G, K, J, L, M: marīcī°; F: marīcīśadṛṣī; I: marīcīśadṛṣī; N:
marīcīmadṛṣī; em. by LVP (silently) ¹⁷ G: saññā; I: saṃjñāḥ ¹⁸ A,
E, H, I, K, L: saskārāḥ; F: suṣkārāḥ ¹⁹ A, E, H, I: °nibhāvāḥ; F, K,
L: °nibhābhāḥ; M: kadarī° ²⁰ M: adds following ṛṣām ²¹ P: Ø;
D: ādibhya°; N: aditya°; conj. by LVP: [iti]

एवं धर्मान्¹ वीक्षमाणो² भिक्षुर्³ आरब्धवीर्यवान्⁴ ।
 H14r दिवा वा यदि⁵ वा रात्रौ सम्प्रजानन्⁶ प्रतिस्मृतः ।
 प्रतिविध्येत्⁷ पदं⁸ शान्तं⁹ संस्कारोपशमं¹⁰ शिवम्¹¹ ।
 B12v निरात्मत्वं¹² च धर्माणाम् ॥
 इत्यादि¹³ ॥

¹ P: [1]r(m)ān; A, B, E, F, H-L: dharmani; D: dharmākam – owing to an eyeskip back to *moṣadharmakam*, D's scribe repeats the text from *moṣadharmakam* up to and including the then correctly scribed *dharman*; C, G, M, N: dharmmani; em. by LVP (silently) ² Em. with LVP (LVP emends silently): vīkṣamāṇo. P: a(ve)kṣamāṇ(o); Q: avekṣ///; A-C, E, G-N: vekṣamāna; D: avekṣamāṇo; F: vekṣamāṇata
³ Q: ⊗ ⁴ P: [3](y).(v)ān; Q: ///vīryavān; A: ārapravīyavān; D: orabdha°; E, I: °vīryavān ⁵ A: ≈di ⁶ G: saṃprajānaṃ; em. by LVP (silently): saṃprajñānaṃ ⁷ P: pratividheta, there may be a *virāma* under *t*; A-M: pratividhya; N: pratibimbe; em. by LVP: pratividhyet
⁸ A: papeśā; B: pade; C, G, J: padeśa; E, F, H, I, K-N: padeśā; em. by LVP ⁹ P: sāntaṃ; F: sāmntaṃ ¹⁰ P: saṃskāropasamaṃ; A, H: saṃskāroyamasam; B, C, E-G, J-L, N: saṃskāropamasam; D: °paśasam; I: saskāroyamasam; M: °opasamaṃ; em. by LVP (silently)
¹¹ N: śim ¹² Conj.: nirātmatvaṃ; P: iti | nirātmatvāc; Q: iti || nirātmatvāc; A, E, H, I: iti nitātmatkātvaṃ; B, K, L: iti nirātmatkātvaṃ; C, G, J, M, N: iti || nirātmatkātvaṃ; D: iti nirātmatkātvo; F: as B, °kattvāc; PsP_L: (iti ||) nirātmatkātvaṃ; PsP Tib: chos rnams bdag med pa nyid ÷ (the mss') iti nirātma(ka)tvāc ca dharmāṇām, with *chos rnams bdag med pa nyid* construed as an object of *rtogs par 'gyur* (*pratividhyet*). See Translation note. ¹³ B: ityādiḥ

§73. यस्यैव¹ देशनाभिप्रायानभिज्ञतया² सन्देहः³ स्यात् – का⁴ ह्य⁵
 अत्र देशना⁶ तच्चार्था का⁷ नु⁸ खल्व् आभिप्रायिकीति⁹ – यश्चापि¹⁰ G14v D7r
 मन्दबुद्धितया¹¹ नेयार्था¹² देशनां¹³ नीतार्थाम् अवगच्छति¹⁴ J14v A11v
 तयोर्¹⁵ उभयोर्¹⁶ अपि विनेयजनयोर्¹⁷ आचार्यो¹⁸ युत्थागमाभ्या¹⁹
 5 संशयमिथ्याज्ञानयोर्²⁰ अपाकरणार्थम् इदम्²¹ आरब्धवान्²² । तत्र K14r
 न स्वत इत्यादिना²³ युक्तिर् उपवर्णिता²⁴ ।

¹ H: paśyaivam; I: °vya ² D: daśanābhiprāyāñabhiññateyā; N: deśa-
 nabhi° ³ A-C, E-N: °deha; em. by LVP (silently) ⁴ A-C, E-N: ko;
 em. by LVP (silently) ⁵ A, E, F, H, I, K-M: jy ⁶ C, J, M, N: dar-
 śanā; D: deśano; G: darśano ⁷ A-C, E-N: ko; em. by LVP (silently)
⁸ A, E, F, H, I, K: ma; L: n(?)a; N: mu; Tib: dgongs pa can ni 'dir
 gang zhig yin snyam du ∴ kā nu khalv ābhiprāyikīti, i.e., Tib adds
 'dir to the second part of the question (the translators may have mis-
 read the *akṣara nu* for the *akṣara tra*) ⁹ Q: abhi° ¹⁰ Tib: n.e. api
¹¹ E, F, I, K, L: bhanda° ¹² A, B, E, F, H, K, L: °thā; C, G, J, M, N:
 rthā; I: nyāyārthā; em. by LVP (silently) ¹³ A: meśanā; B, C, E, G,
 H, J-N: neśanā; D: neśanā; F: neśatām; I: neśanyam; em. by LVP
 (silently) ¹⁴ F: apagacchati ¹⁵ A, C-E, G-N: tayār; em. by LVP
 (silently) ¹⁶ D: uhayor ¹⁷ C, J, M, N: °yon; G: °yo ¹⁸ D: ācīr-
 yā; G: cāryo; M: ā ¹⁹ A, E, H, I: yukatyāga°; D: yuktyaga°; K, F:
 yūrukatyāgamābhyām; G: °tyām ²⁰ P: śaṃśaya°; A-C, E-N: °mi-
 thyājñānamār; D: śaṃśayamidhyājñānayor; em. by LVP (silently):
 °mithyājñānāpākarañārtham, that is, LVP deletes the final *mār* (=
 degenerated *yor*) and connects the compound to the following one.
 Tib: the tshom dang log pa'i shes pa dag ²¹ A-C, E-N: itam; D:
 itām; em. by LVP (silently) ²² A, E, F, H, I: °vāt; D: āraghavān
²³ C, G, M: isādīnā ²⁴ A: upavarimatā; E, H, I, K, L: upavañitā; F:
 upavañitāḥ

	तन् मृषा ¹ मोषधर्म ² यद् भगवान् ³ इत्य् अभाषत ⁵ ।	
	सर्वे ⁶ च मोषधर्माणः ⁷ संस्कारास् तेन ⁸ ते ⁹ मृषा ¹⁰ ॥	
N13v	पूर्वा प्रज्ञायते ¹¹ कोटिर् नेत्य् उवाच ¹⁴ महामुनिः ¹⁵ ।	
E10r	संसारो ऽनवराग्रो ¹⁶ हि नास्यादिर् नापि पश्चिमम् ¹⁸ ॥	PsP _L 43
I17v	कात्यायनाववादे ¹⁹ चास्तीति ²⁰ नास्तीति ²¹ चोभयम् ²² ।	5
F10r	प्रतिषिद्धं ²³ भगवता भावाभावविभाविना ²⁴ ॥	

¹ C, G, J, M: mṛpā; I: mṛkhā ² P: °dharma; A-C: °dharma; E-N: °dharma; LVP: °dharma. PsP_L's quarter is unmetrical. ³ A, E, H, L: yav(?); G: ya; I: yat(?); F, K, M: yat ⁴ F, K: vagavān; G: jñagavān; I: yagacān ⁵ Q: abhāṣat; A, E, H, I: abhāṣat ⁶ C, G, M: sarva ⁷ A, E, F, H: °ṇa; I: ṇā; K, L: only upper dot of the *visarga* ⁸ I: saskārās ⁹ A-C, E-N: om.; em. by LVP (silently) ¹⁰ D: taṃ ¹¹ C, M: pra-jñāpate; F, K: prajñāyame; N: prajñā, then repeats, on account of an eyeskip, from [prajñā]namār apākaraṇārtham itam up to and including prajñāyate ¹² A-C, E-N: koṭi; D: kāṭi; em. by LVP (silently) ¹³ A, E, H, I, L: ne'ty ¹⁴ A, E, L: ūvāca ¹⁵ A, E, F, J, K, L: °ni; C: muhyamuni; G, M, N: muhāmuni; J: ink-dot below initial *m* (J's descendants read as *u*); em. by LVP (silently) ¹⁶ C, J, N: 'navarā'grā; D: 'nakarāgo; G, M: °grā ¹⁷ A-C, E, F, H-N: rāsmādi; D: °ādi; G: rātmādi; em. by LVP (silently) ¹⁸ D: yeścimaṃ ¹⁹ A-E, G-M: kā-tyāyaṇāvavāde; F: kātyātaśācavāde; N: kātyāyaṇāvevāde; em. by LVP (silently) ²⁰ Em. with LVP: cāstīti; P: cāsti; Q: ca asti; A, B, E, K, L: ca || asti; C, G: va || aṣṭi; D: cā asyi; F, I: ca asti; H: caḥ || asti; J, N: ca | asti; M: va | aṣṭi. MMK XV.7: cāstīti; the syllable is metrically required. ²¹ A: om.; B, C, E, F, H, J-M: nāsti; D: nāstī; G: nāṣṭi; I: nā; N: om. LVP (PsP_L 43, n. 1) erroneously states that his mss attest *nāstīti*. ²² D: codbhayaṃ ²³ A, B: °dha; H: pratiṣidhaṃ ²⁴ I: °vibhāvanā

इत्यादिनागमो¹ वर्णितः ॥

§74. उक्तं चार्याक्षयमतिसूत्रे² –

कतमे³ सूत्रान्ता नेयार्थाः कतमे नीतार्थाः । ये⁴ सूत्रान्ता⁵ मार्गा-
 वताराय⁶ निर्दिष्टा⁷ इम⁸ उच्यन्ते नेयार्थाः⁹ । ये¹⁰ सूत्रान्ताः¹¹
 5 फलावताराय¹² निर्दिष्टा¹³ इम¹⁴ उच्यन्ते नीतार्थाः¹⁵ । यावद्¹⁶ C15r
 ये¹⁷ सूत्रान्ताः¹⁸ शून्यतानिमित्ताप्रणिहितानभिसंस्काराजातानु-

¹ A-C, E-N: ityādinā agamo; D: ityādināmāgamā; em. by LVP (silently); Tib: la sogs pa ∴ ityādinā ² C: cāryokayamati°; G: cāryontayamati°; M: vāryokayamati°; N: °mati ³ N: om. katame sūtrāntā neyārthāḥ katame nītārthāḥ | ye sūtrāntā mārgāvatārāya nirdiṣṭā ima ucyante neyārthāḥ | ye sūtrāntāḥ phalāvatārāya nirdiṣṭā ima ucyante nītārthāḥ | yāvad ye ⁴ D: ya; H: e ⁵ D: sūtrāntā ⁶ A, E, F, H, I, K, L: yārgāva° ⁷ C, J, M: nirdiṣṭā ⁸ A-C, E-M: ita; em. by LVP (silently) ⁹ C, G, M: °thā; H: nyāyārthāḥ ¹⁰ H: e ¹¹ I: °tā ¹² A, E, F, H, I, K: °yar; D: °rāpa ¹³ A, F: dimiṣṭā; H, I: di || niṣṭā; E, K, L: di | niṣṭā ¹⁴ A, B, E, F, H, I, K, L: ime ¹⁵ D: nayāthāḥ; I: tītārthāḥ ¹⁶ G: om. ¹⁷ C, M: ya; G: om. ¹⁸ P: sūtūāntāḥ; Q: sūtrāntāḥ ātmasatvajīvapoṣapudgalamanujamānavakārakavedakanānārutabhāṣā asvāmikāḥ svāmikavan nirdiṣṭās ta ucyamte neyārthāḥ yāvad ye sūtrāntāḥ; F: sutrāntāḥ; G: om.; L: sūtrātāḥ. PsP Tib: mdo sde gang dag bdag dang | sems can dang | srog dang gso ba dang | skyes bu dang | gang zag dang | shed las skyes dang | shed bu dang | byed pa po dang | tshor ba po dang | sgra rnam pa sna tshogs su bshad pa dang | bdag po med pa la bdag po dang bcas par bstan pa de dag ni drang ba'i don zhes bya'o ||; PsP Tib's citation has been copied in from the Tibetan translation of the Akṣayamatisūtra. See Translation note.

H14v L12r

त्पादाभावनिःसत्त्वनिर्जीवनिःपुद्गलास्वामिकविमोक्षमुखा¹ निर्दि-
 ष्ठाः² । त उच्यन्ते³ नीतार्थाः । इयम् उच्यते⁵ भदन्त शारद्वतीपु-
 त्र⁶ नीतार्थसूत्रान्तप्रतिशरणता⁷ न नेयार्थसूत्रान्तप्रतिशरणता⁸ ॥

¹ Q: °praṇītānabhi...ābhāvāḥ niḥsatvanirjīvaniṣpudgalā{ḥ}svāmika-
 vimokṣamukhā; A: °utpādobhāvaniḥ | satvanirjīvaniḥpra..lātyāmika-
 vimokṣamukhā (‘..’ here and below stands for a space with a line
 drawn over it, indicating loss of an *akṣara*); B: °utpādobhāvaniḥsa-
 tvanijīvaniḥpuṅgalābhyāmikavimokṣamukhāni; C: °jātā’nutpādobhā-
 vaniḥ | satvanirjīvaniḥpuṅgalābhyāmimokṣamukhāni; D: °jātā’nutpā-
 dābhācāniḥsatvanirjīvaniḥpugalāmyāmikavimokṣam; E: °jātā’nutpā-
 dobhāvaniḥ || satvanirjīvaniḥpra..lātpāmikavimokṣamikhāni; F: °ut-
 pādobhāvaniḥ satvanirjīvaniḥpuṅgalāsyāmikavimokṣamukhani; G: as
 C, double daṇḍa; H: °nimittā | praṇihitānabhisamṣkārājātānutpādo-
 bhāvaniḥ || satvanirjīvaniḥpra..lātpāmikavimokṣamukhāni; I: °saskārā-
 jātā’nutpādobhāvaniḥ satvanirjīvaniḥpra..lātyāmikavimokṣamukhāniḥ;
 J: °jātā’nutpādobhāvaniḥ | satvanirjīvaniḥpuṅgalābhyāmikavimokṣa-
 mukhāni; K: as L, °puṅ(?)gala°; L: °jātā’nutpādobhāvaniḥ || satvanir-
 jīvaniḥpuṅgalātyāmikavimokṣamukhāni; M: as C, °puṅgala°; N: as
 J: °puṅgalā°. Conj. by LVP: °[nirātma]°; PsP Tib: *bdag med pa*, on
 the basis of *bdag med pa* in Akṣayamatīnirdeśasūtra Tib; see Braarvig
 1993: II, 118 (Braarvig does not mark *nirātma* as a conjecture). LVP
 (PsP_L 43, n. 4) notes that his mss read “°ābhyāmika, °sika” for °āsva-
 mika, but N and L (= Calcutta and Cambridge) respectively read °ā-
 bhyāmika, °ātyāmika while M (Paris) reads °ābhyāmi. ² D, F, K:
 nidiṣṭās ³ C, G, M: °ta ⁴ PsP Tib: ’di dag ∴ iyam ⁵ B, E, F, H,
 L: ucyante; C, G, J, K, M, N: ucyante; I: ucyatya; em. by LVP (silent-
 ly) ⁶ A, H, I: sāradvati° ⁷ P: nītārthasūtānta°; Q: °pratisaraṇatā;
 A-C, E, I-L: °pratisaraṇatā; F: °pratisaraśatā; G: °sūtrāntapratīsa-
 raṇatā; H: °sūtrāntapratīsaṇatā; N: °sūtrāntapratīsaṇatā ⁸ P:
 om. sūtrānta; A-N: om. sūtrānta; PsP Tib: *mdo sde*, copied from
 Akṣayamatīnirdeśasūtra Tib. A, E: °pratisaraṇete; B, C, F-N: °prati-
 saraṇate; D: °pratosaraṇagate (final *e* represents *sandhi* with follow-
 ing *i*); em. by LVP: °sūtrānta°

PsP_L 44 इति ॥तथार्यसमाधिराजसूत्रे¹ –नीतार्थसूत्रान्तविशेष² जानती³ यथोपदिष्टा⁴ सुगतेन⁵ शून्यता⁶ ।

G15r M11v

यस्मिन् पुनः⁷ पुद्गल सत्त्व पूरुषो⁸ नेयार्थ⁹ तां¹⁰ जानति सर्व-

J15r

5 धर्मान्¹¹ ॥इति¹² ॥

¹ A-C, E-N: tathācārya°; I: tathāsūtrā°; PsP_L: tathā cārya° ² I: nta-viśeṣa ³ E, H, I: jātaṭī; G, J, M: jānetī; em. by LVP (silently): jānati. SR: jānati. *LṬ's author also found *jānatī* in his PsP ms, recorded it and glossed it with *jānāti*. Ms P at the equivalent for PsP_L 276.5 also attests *jānāti*. The first quarter is in Indravamśā metre, which expects a long final syllable. On the lengthening of historic *i* to *ī* in BHS verses even in cases of short *i* at the end of *pāda*, see BHSG §3.12, §26.2. ⁴ P: °diṣṭā; A-C, E-N: °deṣṭā; D: yathoyadiṣyaṃ; em. by LVP (silently): °diṣṭā. SR: °diṣṭā. Ms P attests °diṣṭām at the equivalent for PsP_L 276.6. (*viśeṣa* can be understood as an accusative [°ṣā] or as a nominative, the latter when one presumes an unstated *iti* [*iti jānāti*]). ⁵ I: śurātena ⁶ Em. with LVP (LVP emends silently): śūnyatā. P, Q: °tām; A-E, G-N: °tām; F: śūnyatām; SR: śūnyatā. P also attests °tām at the equivalent for PsP_L 276.6. ⁷ D: pura ⁸ Q: poṣo; B, J, M: puṅgalasatvapuruṣo; H, I, K, L, N: puṅgalasatvapuruṣo; em. by LVP (silently): °ṣā; SR: pūruṣo. P attests *pūruṣo* at the equivalent for PsP_L 276.7. ⁹ A: neyār; C, G, M: nayārtha; E: neyārthā; H: nayārthā; I: neyārthām; em. by LVP: neyārthato (LVP reads *neyārthata(ṃ)* as one word. LVP [PsP_L 44, n. 1] records his mss as reading “*neyārthata, °tām*” but Cambridge and Paris read *tām* while Calcutta reads *tān*). SR: neyārthatām. PsP Tib: drang ba'i don tu. ¹⁰ P, Q: tā; A, E, H, I: tā; PsP Tib: de. Ms P attests *tām* at the equivalent for PsP_L 276.8. ¹¹ P: śarvadharmān. P attests *sarvadharmān* at the equivalent for PsP_L 276.8. ¹² PsP_L: om. iti

§75. तस्माद्¹ उत्पादादिदेशनां² मृषार्था³ प्रतिपादयितुं⁴ प्रतीत्य-
K14v B13r समुत्पादानुप्रदर्शनम्⁵ आरब्धवान्⁶ आचार्यः⁷ ॥

118r §76. ननु चोत्पादादीनाम्⁸ अभावे⁹ सति यदि¹⁰ सर्वधर्माणां¹¹ मृषा-
A12r ब्रप्रतिपादनार्थम्¹² इदम्¹³ आरब्धवान्¹³ आचार्यः¹⁴ । नन्व्¹⁵ एवं
सति¹⁶ यन्¹⁷ मृषा न तद्¹⁸ अस्तीति¹⁹ न सन्त्य्²¹ अकुशलानि²² 5
कर्माणि²³ । तदभावान्²⁴ न सन्ति दुर्गतयः²⁶ । न सन्ति²⁸ कुशला-
P8r नि²⁹ कर्माणि³⁰ । तदभावान्³¹ न सन्ति सुगतयः³² सुगतिदुर्गत्य-

¹ C: tarsmād; E, F, I, K, L: tasmā ² A, E, H, L: itpādādi°; F, I, K: ityādādi°; Tib: bstan pa rnam s ÷ deśanām ³ A, F, H: °thā ⁴ A-C, E-N: pratīvādayitum; em. by LVP (silently) ⁵ Q: °pādānudarśanam; A: pratityasamutpādānupadarśanām; B, C, G, J, L-N: °pādānupadarśanam; D: °pādānuyadarśanam; E, I: °pādānupadarśatām; F, K: °samutpānupadarśanam; H: pratitya...dānupadarśanātām; em. by LVP: °pādānudarśanam; Tib: rjes su ston pa. Cf. BHSD, s.v. *anupradarśita* “pointed out, shown.” ⁶ P: āraccavān ⁷ F: °ya ⁸ A, E, H, I, L: vot°; D, J: cāt°; M: cotpādāvīnām ⁹ H: amāve ¹⁰ F, I: yadiḥ ¹¹ A, C, E, G-J, M, N: °ṇā; D: °dharmaviṣam ¹² D: iday; F, K: idadh ¹³ A, E, K, L: anārtham idam ārabdhavān; F: ārārtham idam ārabdhavāv; H: as A, °bdhamān; I: ānārtham idam ārabdhavān ¹⁴ F: °ya; I: ānāryyaḥ ¹⁵ B, D-G, I, K, L: natv ¹⁶ I: satī ¹⁷ M: ya ¹⁸ F, K: nad ¹⁹ D: astītir; H: astiti ²⁰ A, E, F, H, I, K, L: nevā; B, C, G, J, M, N: ne; em. by LVP (silently) ²¹ Q: satyaṃ; A: sanny; C, G, M: sans; H: sann ²² Q: kuśalāni; G: akulāni; H: ekuśalāti; I: akuśalāti ²³ M: kamāṇi ²⁴ I: tebhāvōn ²⁵ A, E, F, H, I, K, L: ta ²⁶ C: dur≈atayaḥ; D: durgayaḥ; G: adds following *ucyante* (eye-skip into next section) ²⁷ C: om.; G, M: om. ²⁸ A, E: śamti ²⁹ A, E, H, I: kulāni ³⁰ P, Q: om.; A: karmmaṇi ³¹ Q: tadābhāvān; A, E, H, I: tabhāvā; B, F, G, J-N: tadabhāvā; em. by LVP (silently) ³² I: śugatayaḥ

सम्भवाच्च¹ च² नास्ति संसार³ इति सर्वारम्भवैयर्थ्यम्⁴ एव⁵ स्यात्॥

उच्यते⁶ – संवृत्तिसत्यव्यपेक्षया⁷ लौकिकस्येदंसत्याभिनिवेशस्य⁸

C15v N14r

प्रतिपक्षभावेन⁹ मृषार्थता¹⁰ भावानां¹¹ प्रतिपाद्यते¹² ऽस्माभिः। नैव¹³

ब्र¹⁴ आर्याः¹⁵ कृतकार्याः¹⁶ किञ्चिद्¹⁷ उपलभन्ते¹⁸ यन्¹⁹ मृषा

5 वामृषा²⁰ वा²¹ स्यादिति। अपि च²² येन हि सर्वधर्माणां²³ मृषाब्र²⁴

परिज्ञात²⁵ किं तस्य कर्माणि सन्ति संसारो²⁶ वास्ति। न चाप्य²⁷

H15r

¹ A: °saṃbhavārthab; B: °saṃbhavādh; C: °saṃbhavābhavā≈; D: °bhavā; E, H, I, L: °saṃbhavārthamb; F, K: °saṃbhavārtha; G, M: °saṃbhavābhavāb; J: °saṃbhavām; N: °saṃbhavāb; em. by LVP (silently) ² A, B, E, G-J, L-N: dha; C: ≈; F, K: pra; em. by LVP (silently) ³ Tib: bde 'gro dang ngan 'gro med pa'i phyir 'khor ba yang (construes *ca* with *samsāra*) ⁴ C, G, J, M, N: °vaimarthyam; D: °vaiyathyam; H: sarvārammavaiyartham ⁵ A, C, E-N: evā; em. by LVP (silently) ⁶ A-C, E, F, H-N: ucyante; G: om.; em. by LVP (silently) ⁷ Q: °vyapekṣāyām; A, E, I, K, L, N: saṃvṛttisasyavya°; C, G, M: saṃvṛttisasyavyapakṣayā; D: °satyavyajejayā; F: sarvavvatisasyavyapekṣayā; H: saṃvṛttisasyavyapyakṣayā; J: saṃvṛttisasyavyapekṣayā; em. by LVP (silently) ⁸ P: °nivesasya; A-C, E-G, J-L, N: loka°; D: lokasyadaṃsatyādibhini°; H: loka...nivesaśya; I: lokasyadaṃ°; M: lāka°; PsP_L: loka° ⁹ D: pratiyakṣa°; G: °bhāvana ¹⁰ C, G, M: mṛṣārtha; F, K: °tāḥ ¹¹ A: bhāvātām ¹² Q: pratipādyante; D: pati° ¹³ A-C, E-N: naive; em. by LVP (silently); Tib: n.e. eva ¹⁴ C, G, J, M, N: ty ¹⁵ P: āryaḥ ¹⁶ Q: om.; H: om.; Tib: n.e. kṛtakāryaḥ ¹⁷ A, E, H, I: kicid ¹⁸ P: upalambhante; A: upabhalante; E, H, L: upabhalante; F, K: upalalante; G: upalanbhe; N: upaladbhante ¹⁹ G: ya; M: yat; N: yen ²⁰ A, E, H, I: om.; D: vāmṛta; PsP_L: om. vā ²¹ A: cā ²² D: cā ²³ A, E, H, I: °ṇā; D: °dharmārṇā; F, K: dharmāṇām ²⁴ F: mṛtvam; Tib: brdzun ba'i don can nyid ∴ mṛṣātvam (*mṛṣārthatvam) ²⁵ Q: parijñānaḥ; A, E, H, I: °tvaḥ; B-D, F, G, J-N: °taḥ; em. by LVP (silently) ²⁶ D: °rā ²⁷ A, E, F, H: vāpy; I: py

असौ कस्यचिद्¹ धर्मस्यास्तिब² नास्तिब³ वोपलभते⁴ ॥

PsPL 45

यथोक्तं भगवतार्यरत्नकूटसूत्रे⁵ –

चित्तं⁶ हि काश्यप परिगवेध्यमाणं न लभ्यते। यन् न लभ्यते⁷ तन्
 नोपलभ्यते। यन् नोपलभ्यते तन्⁸ नैवातीतं⁹ नानागतं¹⁰ न
 प्रत्युत्पन्नम्। यन् नैवातीतं नानागतं न प्रत्युत्पन्नं तस्य नास्ति
 स्वभावः¹¹ । यस्य नास्ति स्वभावस् तस्य¹² नास्त्युत्पादः। यस्य
 नास्त्युत्पादस् तस्य नास्ति निरोधः ॥

L12v

J15v

5

इति विस्तरः ॥

यस्¹³ तु विपर्यासानुगमान् मृषाबं धर्माणां नावगच्छति प्रतीत्य-
 भावानां¹⁴ स्वभावम् अभिनिविशते¹⁵ । स धर्मेष्ु¹⁶ इदंसत्याभिनिवे-

Q7v

10

¹ A, E, H, I: kasyavi; D: kasyāṃcad; F, K, L, M: kasyaci ² Q: °āstī-
 tāṃ; A, E, H, I: °tva; N: dharmesyā° ³ Q: om.; D: nāntītvam
⁴ A, E, H, I: nāstītvam copalabhyate; B, C, F, G, J-N: co°; D: copala-
 hate; em. by LVP (silently) ⁵ From this point on, the paper manu-
 scripts consulted are limited to B, D, J, and L (see Manuscript De-
 scription). ⁶ D: ci | rttā; L: vittam ⁷ D: om. yan na labhyate
⁸ D: ta ⁹ D: naikatītam ¹⁰ B, J: nānāgate; L: nonāgate ¹¹ B:
 svabhāvābhāvaḥ; L: svabhābhāvaḥ ¹² L: ta ¹³ Tib: gang dag ∴
 yaḥ (the Sanskrit's singular form has been understood as having a
 general sense) ¹⁴ L: om. pratītyabhāvānām svabhāvam abhinivīśate
 sa dharmeṣv idaṃsatyābhīniveśītayābhīniviśaḥ saṃ karmāṇy api
 karoti saṃsāre 'pi saṃsarati; PsP Tib: dngos po rnam rang bzhin yod
 par rtogs nas mngon par zhen pa ∴ pratītyabhāvānām svabhāvam
 abhinivīśate ¹⁵ D: abhinivīśateḥ ¹⁶ D: dharmāṣv

शितयाभिनिविष्टः¹ सन्² कर्माण्यपि करोति। संसारे ऽपि संसरति।
विपर्यासावस्थितवान्³ न भव्यो⁴ निर्वाणम् अधिगन्तुम्⁵ ॥

§77. किं पुनर्⁶ मृषास्वभावा अपि पदार्थाः सङ्क्षेशव्यवदाननिबन्धनं B13v
भवन्ति⁷ ॥

5 भवन्ति⁸। तद्यथा मायायुवतिस्⁹ तत्स्वभावानभिज्ञानां तथागत- D7v
PsPL 46 निर्मितश् चोपचितकुशलमूलानाम् ॥

उक्तं हि दृढाध्याशयपरिपृच्छासूत्रे¹⁰ –

तद्यथा कुलपुत्र मायाकारनाटके प्रत्युपस्थिते मायाकारनिर्मितां
स्त्रियं दृष्ट्वा कश्चिद् रागपरीतचेताः¹¹ पर्षच्छारद्यभयेनोत्थायास-
10 नाद्¹² अपक्रमेत्¹³। सो ऽपक्रम्य ताम्¹⁴ एव¹⁵ स्त्रियमशुभतो
मनसिकुर्यात्¹⁶। अनित्यतो¹⁷ दुःखतः शून्यतो ऽनात्मतो¹⁸ मन-

¹ Q: °niveśatayā abhiniviṣṭaḥ; B, J: idaṃsatyābhiniveśitamābhini-
viṣṭaḥ; D: idaṃsatyādīniveśītayābhiniviṣṭaḥ; conj. by LVP: idaṃsa-
tyābhini[veśād abhini]viṣṭaḥ; em. by de Jong (1978: 33): °abhiniveśi-
tayā°; PsP Tib: 'di bden par mngon par zhen pa nyid kyi sgo nas
mngon par zhes par 'gyur ² P: sat; B, J: sat ³ Q: °tvān tu; D:
viparam(?)āsāvastitayān; L: °sthita≈ān; PsP Tib: ... las kyang byed
cing 'khor ba na yang 'khor bar 'gyur la | phyin ci log la gnas pas
mya ngan las 'das pa thob pa'i skal ba can du yang mi 'gyur ro ||
⁴ B, D, J, L: bhavyā ⁵ L: asigantum ⁶ J: puna ⁷ D, J: bhavati
⁸ B, D, J, L: om. bhavanti; PsPL: om. bhavanti; PsP Tib: 'gyur te
⁹ B, J, L: °yuvati ¹⁰ D: dṛḍhāśaya° ¹¹ Q: °parita° ¹² D: par-
ṣṭhachāradyabhayenāthayāsanād; J: °bhayenāthāyāsanād ¹³ D, J,
L: aya° ¹⁴ P: om. ¹⁵ P: iva; L: e ¹⁶ D: °kuyad; PsP Tib: mi
sdug pa dang | mi gtsang ba dang ∴ aśubhato manasikuryāt ¹⁷ D:
itityuto ¹⁸ P: Ø; B, D: °tā; J: 'nānmatā

सिकुर्यात् ॥

इति विस्तरः ॥

विनये च¹ – यन्त्रकारकारिता यन्त्रयुवतिः² सद्भूतयुवतिशून्या³
सद्भूतयुवतिरूपेण⁴ प्रतिभासते⁵। तस्य च⁶ चित्रकरस्य⁷ कामरागा-
स्पदीभूता⁸ ॥

5

तथा⁹ मृषास्वभावा अपि भावा¹⁰ बालानां सङ्क्षेपनिबन्धनं¹¹
भवन्ति¹² ॥

PsPL 47

J16r §78. तथार्यरत्नकूटसूत्रे¹³ –

अथ खलु तानि¹⁴ पञ्चमात्राणि भिक्षुशतानि¹⁵ भगवतो धर्मदेश-
नामनवतरन्त्य् अनवगाहमानान्य्¹⁶ अनधिमुच्यमानानि¹⁷

10

¹ L: va ² Q: yantraṣuṭiḥ ³ B: °yuvatiḥśūnyā ⁴ B, J, L: 'sad°; PsP Tib: n.e. sadbhūtayuvatirūpeṇa pratibhāsate | tasya ca ⁵ D: prañibhāsate ⁶ L: va ⁷ PsPL: citrakārasya ⁸ Em. following LVP: °rāgāspadībhūtā. P, Q: °rāgāspadabhūtā; B, J, L: °rāgāspada- bhūtā; D: kāyarāgāspadabhūtā ⁹ Tib: dpe de bzhin du ∴ tathā ¹⁰ B, J, L: bhāvo ¹¹ Em.: saṅkleśanibandhanaṃ. P, Q: saṅkleśa- vyavadānanibandhanaṃ; B, D, J, L: saṅkleśavyavadānanibandhanaṃ; PsPL: saṅkleśavyavadānanibandhanaṃ; Tib: kun nas nyon mongs pa'i rgyu. See Translation note. ¹² P: om. ¹³ PsP Tib: de bzhin du 'phags pa dkon mchog brtsegs pa las kyang ¹⁴ PsP Tib n.e. tāni ¹⁵ P: Ø; D: bhikṣugātāni ¹⁶ P: Ø; B: anavagāhāt(?)ānāpy; J, L: ana- vagāhatānāpy ¹⁷ B, J: anadhimucyamāni; D: enadhimudhyamānāni; L: anadhimucyamāni mucyamāni

उत्थायासनेभ्यः¹ प्रक्रान्तानि। अथ² भगवान्³ येन मार्गेण⁴
 भिक्षवो⁵ गच्छन्ति स्म तस्मिन् मार्गे⁶ द्वौ⁷ भिक्षू⁸ निर्मिमीते⁹ स्म।
 अथ तानि पञ्च भिक्षुशतानि¹⁰ येन¹¹ तौ द्वौ भिक्षू¹² तेनोपसङ्का-
 मन्ति¹³ स्म। उपसङ्कम्य ताव्¹⁴ अवोचन्¹⁵ कुत्रायुष्मन्तौ¹⁶ गमि-
 5 घ्यथः। निर्मितकाव्¹⁷ अवोचतां¹⁸ गमिष्याव¹⁹ आवाम्²⁰

L13r

¹ D: utthāyāsunebhyah ² Q: atha khalu; PsP_L 338.5: atha (om. khalu); KP_{ed} Skt §141.3: atha khalu ³ PsP_L: bhagavān [tasyāṃ velāyāṃ]. *bhagavāms tasyāṃ velāyāṃ* appears in the, according to Kragh (2003: 93, n. 3), *interpolated* chapter 17 citation (PsP_L 336.3ff.) and in KP_{ed} Skt (it does not occur in the corresponding PsP Tib for the PsP chapter 1 passage which is, however, based on KP Tib and not on PsP Skt). Candrakīrti's KP ms may not have contained it, or he may have slightly abbreviated the passage. One could, on the other hand, conjecture that *tasyāṃ velāyāṃ* was dropped due to an eyeskip from °āṃ of *bhagavāms* to °āṃ of *velāyāṃ*. ⁴ D: ta; J: om. te; PsP_L: ete (mārgenaite) ⁵ D: bhikṣuvo ⁶ P: rgge ⁷ D: dvo ⁸ B, J, L: bhikṣu ⁹ D: nimi°; N: nirmmite ¹⁰ P: ⊗; D: °tāni ¹¹ P: ∅; L: yana; LVP conjectures a following *mārgeṇa* on the basis of PsP Tib's *lam* and also *mārgeṇa* in the later occurrence of the KP citation (cf. PsP_L 338.7); KP_{ed} §141.6: mārgeṇa. The word is not necessary. ¹² B, J, L: bhikṣu. LVP (PsP_L 47, n. 3) adds a following *nirmitakau* in square brackets on the basis of PsP_L 338.7. He remarks that PsP Tib also supports the emendation but it is without an equivalent for *nirmitakau*. KP_{ed} Skt: nirmito; KP_{ed} Tib: sprul pa'i. Ms P for the citation in PsP chapter 17 attests *nirmitakau*. A dropping of *nirmitakau* from the above passage is difficult to explain on paleographical grounds, and the sentence makes sense without it. ¹³ B: °mati ¹⁴ KP_{ed} Skt: evam ¹⁵ P: ∅; J: avocat ¹⁶ P: ∅; B: °manto; D: °mand(?)o ¹⁷ L: °kāc. KP_{ed} Skt: tāv; KP_{ed} Tib: de gnyis kyis. PsP Tib: sprul pa gnyis kyis ¹⁸ L: avovatām ¹⁹ J, L: °yāca ²⁰ B, J, L: ārām

P8v अरण्यायतनेषु¹ । तत्र² ध्यानसुखस्पर्शविहारैर्³ विहरिष्यावः । यं⁴
 हि भगवान्⁵ धर्मं⁶ देशयति⁷ तमावां नावतरावो⁸ नावगाहावहे⁹
 नाधिमुच्यावह¹⁰ उत्तस्यावः¹¹ सन्नस्यावः¹² सन्नासम् आपद्या-
 वहे¹³ । अथ¹⁴ तानि¹⁵ पञ्च¹⁶ भिक्षुशतान्येतद् अवोचन्¹⁷ वयमप्य्
 आयुष्मन्तौ¹⁸ भगवतो धर्मदेशनां¹⁹ नावतरामो²⁰ नावगाहामहे 5
 नाधिमुच्यामह उत्तस्यामः²¹ सन्नस्यामः²² सन्नासम् आपद्यमा-

¹ L: aranyāya° ² KP_{ed} Skt: om. tatra ³ P: dhyāṇaśakha° (final *r* attested); J: °rai; L: dhyānamukhaśparśaviharai. KP_{ed} Skt: sukham phāṣaṃ (viharisyāmaḥ); KP_{ed} Tib: bsam gtan gyi bde ba la reg par gnas par bya bar ('dong). PsP Tib as KP_{ed} Tib ⁴ L: ya. KP_{ed} Skt: (preceding) tat kasmād dhetor; KP_{ed} Tib: de ci'i phyir zhe na. PsP Tib as KP_{ed} Tib ⁵ D: bhamavān. LVP (PsP_L 599) emends to *bhagavan*; the nominative form is, however, correct. ⁶ L: dharma ⁷ D: repeats from [*dvau bhi*]kṣū tenopasaṃkrāmanti sma to yaṃ hi bhagavān dharmam deśayati. KP_{ed} Tib attests *chos bstan pa*; PsP Tib as KP_{ed} Tib ⁸ D: nāvatarāvo; J: °ve(?); L: nāvatarāvova. KP_{ed} Skt: dharmadeśanām nāvatarāvo; KP_{ed} Tib: chos bstan pa de la mi 'jug ste; PsP Tib as KP_{ed} Tib ⁹ B, J, L: nāvagāhavahe; D: nācagāhavahe ¹⁰ D: °hai ¹¹ D: tatrasyāveḥ ¹² B, J, L: om.; PsP_L: om. santrasyāvaḥ; KP_{ed} Skt: saṃtrasāvaḥ; KP_{ed} Tib: kun tu dngangs; PsP Tib as KP_{ed} Tib ¹³ KP_{ed} Skt: āpadyāvahe | tāv āvām āraṇyāyataneṣu sukhaṃ viharisyāmaḥ; KP_{ed} Tib: kho ba cag dgon pa'i gnas rnams su bsam gtan gyi bde ba la reg par gnas pa rnams kyis gnas par bya'o; PsP Tib as KP_{ed} Tib ¹⁴ KP_{ed} Skt: om. atha ¹⁵ KP_{ed} Skt: tāni apy ¹⁶ L: paca ¹⁷ P: Ø; J: avocad ¹⁸ P: Ø; D: °manto; PsP_L: °manto; PsP Tib: tshe dang ldan pa dag |; KP_{ed} Skt: ayuṣmaṃto (also used for vocative dual, cp. KP_{ed} § 141.7 [VD 2002: 49]: kutra āyuṣmaṃto gamiṣyathaḥ); KP_{ed} Tib: tshe dang ldan pa dag (kho bo cag kyang bcom ldan 'das kyis chos bshad pa la mi 'jug) ¹⁹ P: °nāṃn; D: °nā ²⁰ D: nāvatarāho; L: nāṃvatarāmā ²¹ J: om. ²² J, L: samtrāśam

हे। तेन¹ वयम् अरण्यायतनेषु² ध्यानसुखस्पर्शविहारैर्³ विहारि-
 ष्यामः।⁴ निर्मितकाव्⁵ अवोचतां⁶ तेन⁷ ह्य आयुष्मन्तः⁸ सङ्गा-
 स्यामो न⁹ विविदिष्यामः¹⁰। अविवादपरमो¹¹ हि श्रमणधर्मः¹²।
 कस्यायुष्मन्तः¹³ प्रहाणाय प्रतिपन्नाः। तान्य्¹⁴ अवोचन्¹⁵ राग-
 द्वेषमोहानां¹⁶ प्रहाणाय वयं प्रतिपन्नाः। निर्मितकाव्¹⁷ अवोचतां¹⁷
 किं पुनरायुष्मतां संविद्यन्ते रागद्वेषमोहा¹⁸ यान् क्षपयिष्यथ¹⁹।
 तान्य्²⁰ अवोचन्²¹ न ते ऽध्यात्मं²² न बहिर्धा नोभयमन्तरेणोप-
 लभ्यन्ते²³। नापि ते ऽपरिकल्पिता उत्पद्यन्ते। निर्मितकाव्

PsPL 48

J16v

¹ D: tene. KP_{ed} Skt: te; KP_{ed} Tib: de'i phyir; PsP Tib as KP_{ed} Tib
² Q: āraṇyā° ³ KP_{ed} Skt: dhyānasukhavihārair; KP_{ed} Tib: bsam
 gtan gyi bde ba la reg par gnas pa rnams kyis. PsP Tib as KP_{ed} Tib
⁴ L: vi | hariṣyāmaḥ ⁵ D: °kām ⁶ L: acocatām ⁷ B, J, L: tenā;
 D: tanā; KP_{ed} Skt: om. tena hi. KP_{ed} Tib: de'i phyir; PsP Tib as KP_{ed}
 Tib. The word order of KP_{ed} Skt differs: nirmītakāv avocatā saṃgā-
 yisyāma vayaṃ āyuṣmaṃto ⁸ P: ayuṣya(n)taḥ ⁹ B: om. ¹⁰ P:
 vivādiṣyāmaḥ; B, J, L: vivādiṣyāmaḥ ¹¹ Q: avivādādaparamo;
 PsP_L: °paramā ¹² P: ∅; B, J, L: śraṇadharmāḥ; D: śuṇadharmāḥ;
 PsP_L: śraṇanasya dharmāḥ; PsP Tib: dge sbyong gi chos; KP_{ed}
 Skt: śraṇadharmāḥ; cf. PTSD samaṇadhammaṃ ¹³ P: ∅; J: ka-
 syāyūṣmaḥ. This sentence and the next are not attested in KP_{ed} Skt or
 KP_{ed} Tib. See Translation note. ¹⁴ P: (t).[1]; D: māny ¹⁵ P:
 [1]+(ocan); Q: avocana; D: avācan ¹⁶ J: rāgādve(?)samohāṇā
¹⁷ D: acocatām. KP_{ed} Skt: prāhuḥ ¹⁸ L: rāgadvegamaḥ ¹⁹ P:
 kṣayīṣyathaḥ; B: °thas; J, L: °thaḥ; KP_{ed} Skt: kṣapayīṣyatha
²⁰ KP_{ed} Skt: te. PsP chapter 17 citation: te ²¹ D: avocana. KP_{ed} Skt:
 āhu ²² Q: ādhyatmyan; KP_{ed} Skt: ādhyātmena ²³ D, L: °pala-
 tyante

अवोचतां¹ तेन ह्य² आयुष्मन्तो³ मा⁴ कल्पयत मा विकल्पयत⁵ ।
यदा चायुष्मन्तो⁶ न कल्पयिष्यथ न विकल्पयिष्यथ⁷ तदा⁸ न
रङ्गथ⁹ न विरङ्गथ¹⁰ । यश्¹¹ च¹² न रक्तो¹³ न विरक्तः¹⁴ स शान्त
इत्युच्यते । शीलमायुष्मन्तो न संसरति न परिनिर्वाति ।
समाधिः¹⁵ प्रज्ञा विमुक्तिर् विमुक्तिज्ञानदर्शनम्¹⁶ आयुष्मन्तो न
संसरति न परिनिर्वाति । एभिश् चायुष्मन्तो धर्मैर्¹⁷ निर्वाणं

¹ L: acovatām ² KP_{ed} Skt: om. hi ³ P: ayuṣyant(o); J, L: °tau
⁴ KP_{ed} Skt: māsman ⁵ P: [4]yaṭa; B, J, L: om.; conj. by LVP: [mā
vikalpayata]; PsP Tib: rnam par ma rtog cig; KP_{ed} Skt: māsman (read:
māsman; cf. VD 2002: 51, n. 345) vikalpayata; KP_{ed} Tib: rnam par
ma rtog cig ⁶ KP_{ed} Skt: om. ca ⁷ D: vikalpamiṣyatha ⁸ D: tedā.
KP_{ed} Skt: tadā āyuṣmaṃto ⁹ B: rakṣatha; J: kṣyatha; L: rajyatha
¹⁰ P: viraṃkṣyatham na rakto na viraktaḥ yaś ca, that is, yaś ca ap-
pears only after *viraktaḥ*; B, J: virakṣatha; L: virakṣathaḥ; KP_{ed} Skt:
viraṃkṣyathaḥ yaś cāyuṣmaṃto na rakto na viraktaḥ (KP_{ed} §143.11)
¹¹ D: paś ¹² KP_{ed} Skt: cāyuṣmaṃto ¹³ Q: arakto (*cārakto* ∴ *ca na*
rakto); B, L: racakto; J: ca(?)kto ¹⁴ B: viracaktaḥ; J, L: vicaktaḥ
¹⁵ P: samādhiprajñāvimuktivimuktijñānadarśanam ∴ samādhiḥ prajñā
vimuktir vimuktijñānadarśanam; KP_{ed} Skt, VD (2002: 51): as P. I am
not familiar with the *samahāra* compound attested by both P and the
KP_{ed} Skt ms being used in other works and thus accept Q's reading.
De Jong (1978: 223), basing his emendation on ms D's reading *sa-*
mādhiḥ prajñāvimuktivimuktijñānadarśanam for the citation as found
in PsP_L chapter 17 and KP_{ed} §144, corrects the chapter 17 text to read
samādhiprajñā^o. The compound *śīlasamādhiprajñāvimuktivimukti-*
jñānadarśanaskandhān occurs a number of times in the Aṣṭa but P's
and the KP_{ed} Skt ms's *samahāra* compound does not. ¹⁶ Q: °darśa-
nam eva ¹⁷ B, D, J, L: dharma

सूच्यते¹ एते च धर्माः² शून्याः प्रकृतिविविक्ताः³ । प्रजहीतै-
 तामायुष्मन्तः सञ्ज्ञां⁴ यदुत परिनिर्वाणमिति । मा च सञ्ज्ञायां⁵ L13v
 सञ्ज्ञां⁶ काष्टं⁷ मा च सञ्ज्ञयां⁸ सञ्ज्ञां⁹ परिज्ञासिष्ट¹⁰ । यो हि¹¹
 सञ्ज्ञया¹² सञ्ज्ञां¹³ परिजानाति¹⁴ सञ्ज्ञाबन्धनम्¹⁵ एवास्य¹⁶ तद्
 5 भवति । सञ्ज्ञावेदयितनिरोधसमापत्तिम्¹⁷ आयुष्मन्तः समापद्य- D8r
 ध्वम् । सञ्ज्ञावेदयितनिरोधसमापत्तिसमापन्नस्य¹⁸ भिक्षोर्¹⁹

¹ P, Q: śū° ² P: dharmā ³ PsP_L: °viviktā. KP_{ed} Skt: viviktā agrā ...; VD 2002: 51: vivektā agrā(hyāḥ); KP_{ed} Tib: dben pa gzung du med pa; PsP Tib as KP_{ed} Tib; ms P for the chapter 17 citation: viviktā agrāhyā niśceṣṭāḥ ⁴ B, D, J: saṃjñā; L: saṃjñāḥ ⁵ Em.: sañjñāyām. P, Q: saṃjñāyāḥ; B, D, J, L: saṃjñāyāḥ. Ms P for the chapter 17 citation: saṃjñāyām; KP_{ed} Skt: mā ca saṃjñāyā saṃjñā kārṣvaḥ (emend to *kārṣṭa*; cf. VD 2002: 51, n. 348) mā asaṃjñāyā; KP_{ed} Tib: 'du shes la yang 'du shes su ma byed cig ⁶ P: saṃjñā; B, D, J, L: saṃjñā ⁷ B, D, J, L: kāṣṭī ⁸ Em.: sañjñāyā. P, Q: saṃjñāyāḥ; B, J, L: saṃjñāyāḥ; D: sañjñāyāca; PsP_L: saṃjñāyām; PsP Tib: 'du shes kyis; ms P for the chapter 17 citation: saṃjñāyā; KP_{ed} Skt: saṃjñāyā; KP Tib: 'du shes kyis ⁹ P, Q: saṃjñā; D: saṃjñāyā ¹⁰ B, J: °ṭaḥ; D: pariñāmiṣṭa ¹¹ KP_{ed} Skt: om. hi ¹² Em.: sañjñāyā. P, Q: saṃjñāyāḥ; B, D, J: saṃjñāyāḥ; L: om.; PsP_L: saṃjñāyām; ms P for the chapter 17 citation: saṃjñāyā; PsP Tib: 'du shes kyis; KP_{ed} Skt: saṃjñāyā; KP_{ed} Tib: 'du shes kyis ¹³ Q: saṃjñā; D, J, L: saṃjñā ¹⁴ P: pariñānāti saṃjñāti; ms P for the chapter 17 citation: om. saṃjñāti; KP_{ed} Skt: om. saṃjñāti ¹⁵ L: sañjñābandhanam; PsP Tib: de'i de ni 'du shes la yongs su bcings pa yin; KP_{ed} Tib: de ni de'i 'du shes kyis bcings pa yin ¹⁶ D: evāmya ¹⁷ D: °vedayitenir° ¹⁸ D: saṃjñāvedayitānanodha°; KP_{ed} Skt: mā ca kalpayatha mā vikalpayathaḥ saṃjñāvedayita[ni]ro[dha]° (cf. VD 2002: 51); KP_{ed} Tib: n.e. mā ca kalpayatha mā vikalpayathaḥ; PsP chapter 17 citation: n.e. mā ca kalpayatha mā vikalpayathaḥ ¹⁹ D: bhakṣā; L: bhikṣo

B14v नास्त्य¹ उत्तरिकरणीयम्² इति वदावः ॥
 Q8a अथ³ तेषां पञ्चानां⁴ भिक्षुशतानाम्⁵ अनुपादायाश्रवेभ्यश्च⁶
 चित्तानि विमुक्तान्यभूवन्⁷ । तानि⁸ विमुक्तचित्तानि⁹ येन¹⁰
 J17r भगवांस्¹¹ तेनोपसङ्गान्तान्य¹² उपसन्क्रम्य¹³ भगवतः पादौ
 शिरोभिर्¹⁴ अभिवन्द्यैकान्ते¹⁵ न्यषीदन्¹⁶ । अथायुष्मान्¹⁷ सु-
 भूतिस् तान्¹⁸ भिक्षून्¹⁹ एतद् अवोचत्²⁰ कुत्रायुष्मन्तो²¹ गताः
 कुतो वागताः । ते ऽवोचन्²² न क्वचिद्²³ गमनाय²⁴ न कुतश्चि-
 दागमनाय भदन्त²⁶ सुभूते भगवता धर्मो²⁷ देशितः । आह²⁸ को²⁹

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¹ B, J, L: nāsty; D: nāmsty ² B, J, L: uttarī°; PsP_L: uttarī°; de Jong (1978: 33) refers to BHSD s.v. *uttari*. KP_{ed} Skt: uttare karaṇīyam
³ KP_{ed} Skt (instead of *atha*): asmim̐ khalu punar dharmaparyāye bhāṣyamāṇe, which appears in ms P's PsP chapter 17 citation as: asmin khalv api dharmaparyāye nirmittakabhikṣubhyām bhāṣyamāṇam
⁴ Q: ∅; D: yaṃjanā ⁵ Q: ///nām ⁶ B, J, L: anupādāyāśriyebhyaś; D: anupādāyāśreyetyāś ⁷ KP_{ed} Skt: om. abhūvan ⁸ KP_{ed} Skt: te
⁹ D: vimuktavittani ¹⁰ L: yana ¹¹ L: bhavāṃs ¹² B: °saṃkrāti; J: °saṃkrānti; L: °saṃkrānti ¹³ J: upasakramya ¹⁴ B, D, J, L: śirasā (conjoined with following word); PsP_L: śirasā (conjoined with following word); KP_{ed} Skt: śirobhir; P and D for the PsP chapter 17 citation (cf. de Jong 1978: 223): śirobhir ¹⁵ D: abhivantaikānte; J: abhivadyaikānte. KP_{ed} Skt: vyanditvā ekānte ¹⁶ P: nyaśīdan; D: nyasīdanā; J, L: nyasīdan; PsP_L: nyasīdan ¹⁷ J: °māt ¹⁸ P: tāna
¹⁹ D: bhikūn ²⁰ P: evāvocat; D: avocana; ms P for the chapter 17 citation: om. eva; KP_{ed} Skt: om. eva ²¹ P: kutāyu°. KP_{ed} Skt: kva nu khalv āyuṣmaṃto ²² J: om. ²³ J: om. ²⁴ KP_{ed} Skt: akvacid ∴ na kvacid ²⁵ D: gamanoya ²⁶ B, L: bhagavanta; J: bhagavantaḥ
²⁷ D: dharmā ²⁸ KP_{ed} Skt: subhūtīr āha; KP_{ed} Tib: n.e. subhūtīr
²⁹ D: kā

नामायुष्मतां¹ शास्ता। आहुर्² यो³ नोत्पन्नो⁴ न परिनिर्वास्यति।
 आह⁵ कथं युष्माभिर्⁶ धर्मः श्रुतः। आहुर्⁷ न बन्धाय⁸ न
 मोक्षाय। आह⁹ केन यूयं विनीताः¹⁰। आहुर्¹¹ यस्य न कायो¹² न
 चित्तम्। आह¹³ कथं यूयं प्रयुक्ताः¹⁴। आहुर्¹⁵ नाविद्याप्रहाणाय¹⁶
 5 न विद्योत्पादनाय¹⁷। आह¹⁸ कस्य यूयं श्रावकाः। आहुर्¹⁹ येन
 न प्राप्तं नाभिसम्बुद्धम्²⁰। आह²¹ के²² युष्माकं सब्रह्मचारिणः²³। P9r

¹ D: nyamā° ² KP_{ed} Skt: te āhuḥ ³ L: co ⁴ D: nonpanno. KP_{ed} Skt: yotpanno ∴ yo notpanno ⁵ KP_{ed} Skt: subhūtir āha; subhūtir n.e. in KP_{ed} Tib. KP_{ed} Skt also attests preceding questions and answers not attested here in PsP or in KP_{ed} Tib; see KP_{ed} §146.1-3 Skt ⁶ D: yuṣmabhi. KP_{ed} Skt: punar yuṣme; KP_{ed} Tib: n.e. punar ⁷ KP_{ed} Skt: te āhur; KP_{ed} Tib: n.e. te ⁸ B, J, L: badhyāya; D: banthāya; PsP_L: bandhanāya; KP_{ed} Skt: bandhanāya; ms P for chapter 17 citation: bandhāya ⁹ KP_{ed} Skt: (preceding) subhūtir āha | kathaṃ yūyaṃ pra- [yu]ktā (cf. VD 2002: 52) te āhu | na yogāya na prayogāya | na prahā- ṅāya | subhūtir; KP_{ed} Tib n.e. subhūtir, etc. ¹⁰ D: vinītā ¹¹ D: āha ¹² D: kāyo na kāmo. KP_{ed} Skt (for the entire sentence): yasya na kāya- pāriṇiṣpattir na cittapracāraṃ; KP_{ed} Tib: su la lus med cing sems med pas ¹³ KP_{ed} Skt: subhūtir āha; KP_{ed} Tib: n.e. subhūtir ¹⁴ KP_{ed} Skt (for the sentence): kathaṃ yuṣmābhi prayujyamānā vimuktāḥ; KP_{ed} Tib: khyed ji ltar brtson ¹⁵ D: āha ¹⁶ B, J, L: °prahānāya; D: no- vidyā° ¹⁷ Q: vidyotpadāya; D: °nayā ¹⁸ B: om. KP_{ed} Skt: subhū- tir āha; KP_{ed} Tib: n.e. subhūtir ¹⁹ D: āha. KP_{ed} Skt: te āhuḥ; KP_{ed} Tib: n.e. te ²⁰ D: nāhi°. KP_{ed} Skt (for the sentence): yasya na prāpto nā[bhi]saṃbuddhaḥ (cf. VD 2002: 52) ²¹ KP_{ed} Skt: subhūtir āha; KP_{ed} Tib: n.e. subhūtir ²² KP_{ed} Skt: keva; VD 2002: 52: ke (°)va ²³ D: saṃbramācāriṇaḥ

आहुर¹ ये² त्रैधातुके नोपविचरन्ति³ । आह⁴ कियच्चिरेणायुष्मन्तः⁵
 परिनिर्वास्यन्ति⁶ । आहुर⁷ यदा⁸ तथागतनिर्मितकाः⁹ परिनि-
 र्वास्यन्ति । आह¹⁰ कृतं युष्माभिः करणीयम् । आहुर¹¹ अहङ्कार-
 ममकारपरिज्ञानतः¹² । आह¹³ क्षीणा युष्माकं क्लेशाः । आहुर¹⁴

L14r

¹ D: āha. KP_{ed} Skt: te āhuḥ; KP_{ed} Tib: n.e. te ² B, L: yai; D: mai; J: yaim ³ Q: nopavicarati; D: nopaviceranti; L: nopavivaranti; J: nopavicaranti. KP_{ed} Skt continues with *na pracaram(tī)*, which is not reflected in KP_{ed} Tib. PsP Skt attests its equivalent for the sentences given at KP_{ed} §147.2-6 (*keva cireṇa ...*) only after the sentence *āhur ye traidhātuke nopavicaranti* (this sentence occurs in KP_{ed} Skt at §147.7). These sentences in the KP citation in PsP chapter 17 follow the order of those here in chapter 1. The order of the sentences in KP_{ed} Tib concurs with that of PsP Skt. PsP Tib agrees with KP_{ed} Tib. ⁴ KP_{ed} Skt: subhūtir āha; KP_{ed} Tib: n.e. subhūtir ⁵ L: kiyacireṇāyūṣmataḥ ⁶ D: parinivasyanti. KP_{ed} Skt (for the sentence): keva cireṇa yūyaṃ parinirvāsyaṭhaḥ ⁷ D: āha. KP_{ed} Skt: te āhuḥ; KP_{ed} Tib: n.e. te ⁸ KP_{ed} Skt for the sentence: yāvaccireṇa tathāgatanirmi[ta]kāḥ parinirvāsyaṃtāḥ tāvaccireṇa vayaṃ parinirvāsyaṃmaḥ ⁹ Q: °nimitakāḥ; J: tathāgataḥnirmitakāḥ; L: °nimitikāḥ; PsP_L: °nirmitāḥ; ms P for the chapter 17 citation: tathāgatanirmitāḥ; ms P likewise attests °nirmitāḥ in the sentence *yaṅgāminas tathāgatanirmitāḥ* both here (toward end of citation) and in the chapter 17 citation. KP_{ed} Skt: °nirmi[ta]kāḥ (cf. VD 2002: 52) ¹⁰ KP_{ed} Skt: subhūtir āha; KP_{ed} Tib: n.e. subhūtir. In KP_{ed} Skt, this sentence is preceded by: subhūtir āha | kṛtaṃ yuṣmābhi svakārtha te āhuḥ arthānupalabdhatvāt. These sentences do not appear in KP_{ed} Tib. ¹¹ D: āha; J: om. KP_{ed} Skt: te āhuḥ; KP_{ed} Tib: n.e. te ¹² KP_{ed} Skt: kārakānupa[la]bdhitvāt (cf. VD 2002: 52). KP_{ed} Tib: ngar 'dzin pa dang | nga yir 'dzin pa yongs su shes pas so (= PsP Skt and Tib) ¹³ KP_{ed} Skt: subhūtir āha; KP_{ed} Tib: n.e. subhūtir ¹⁴ D: āha; J, L: āhur. KP_{ed} Skt: te āhuḥ; KP_{ed} Tib: n.e. te

अत्यन्तक्षयात्¹ सर्वधर्माणाम्। आह² धर्षितो युष्माभिर् मारः।
 आहुः³ स्कन्धमारानुपलम्भात्। आह⁴ परिचरितो⁵ युष्माभिः⁶
 शास्ता⁷। आहुर्⁸ न कायेन न वाचा⁹ न¹⁰ मनसा¹¹। आह¹² J17v
 विशोधिता¹³ युष्माभिर् दक्षिणीयभूमिः¹⁴। आहुर्¹⁵ अग्राहतो
 5 ऽप्रतिग्राहतः। आह¹⁶ उत्तीर्णो¹⁷ युष्माभिः¹⁸ संसारः। आहुर्¹⁹ B15r
 अनुच्छेदतो²⁰ ऽशाश्वततः। आह²¹ प्रतिपन्ना युष्माभिर् दक्षि-
 णीयभूमिः²²। आहुः²³ सर्वग्राहविमुक्तितः²⁴। आह²⁵ किङ्गामिन

¹ D: ratyanyajamāt; L: abhyantakṣayāt ² KP_{ed} Skt: subhūtir āha; KP_{ed} Tib: n.e. subhūtir ³ D: āha. KP_{ed} Skt: te āhuḥ; KP_{ed} Tib: n.e. te ⁴ KP_{ed} Skt: subhūtir āha; KP_{ed} Tib: n.e. subhūtir ⁵ B, D, J, L: °tā ⁶ D: °bhi ⁷ D: om. KP_{ed} Skt: tathāgataḥ; KP_{ed} Tib: ston pa ⁸ D: āha. KP_{ed} Skt: te āhuḥ; KP_{ed} Tib: n.e. te ⁹ KP_{ed} Skt: om. na vācā ¹⁰ Q: om. ¹¹ KP_{ed} Skt: cittena ¹² KP_{ed} Skt: subhūtir āha; KP_{ed} Tib: n.e. subhūtir ¹³ D: voṣiṣitā. KP_{ed} Skt: sthitā; KP_{ed} Tib: sbyangs ¹⁴ Q: dakṣiṇīyā°; B, J, L: dakṣiṇīya°; D: dantakṣaṇīya°; KP_{ed} Skt: dākṣiṇeyabhūmauḥ; as reflected in VD (2002: 52), the two dots interpreted in KP_{ed} Skt as a *visarga* actually function as a punctuation marker. ¹⁵ D: āha. KP_{ed} Skt: te āhuḥ; KP_{ed} Tib: n.e. te ¹⁶ J: om.; L: āhu. KP_{ed} Skt: subhūtir āha; KP_{ed} Tib: n.e. subhūtir ¹⁷ KP_{ed} Skt: chinnā; KP_{ed} Tib: brgal ¹⁸ D: yuṣmābhiva ¹⁹ D: āha. KP_{ed} Skt: te āhuḥ; KP_{ed} Tib: n.e. te ²⁰ D: anucchaṃdato. KP_{ed} Skt (for the sentence): anuccheda aśāsvatatvāt ²¹ KP_{ed} Skt: subhūtir āha; KP_{ed} Tib: n.e. subhūtir ²² Em. following LVP: dakṣiṇīyā°; P, Q: dakṣiṇīyā°; D: dakṣiṇīyā°; B, J, L: dakṣiṇīya°; KP_{ed} Skt: śramaṇaśramaṇabhūmau (VD: sets the first *śramaṇa* in curly brackets; it is not marked as deleted in the KP ms) for dakṣiṇīyabhūmiḥ; KP_{ed} Tib: sbyin pa'i gnas kyi sar ²³ D: āha. KP_{ed} Skt: tena punar āhuḥ; KP_{ed} Tib: n.e. te punar ²⁴ B, D, J: °vinirmuktitaḥ; L: sarvagrāsavinirmuktitaḥ; PsP_L: °vinirmuktitaḥ. KP_{ed} Skt: asaṃgāvimuktau; KP_{ed} Tib: 'dzin pa thams cad las rnam par grol ba'i phyir. Ms P for the chapter 17 citation:

आयुष्मन्तः। आहुर¹ यङ्गामिनस् तथागतनिर्मिता² इति ह्या-
 युष्मतः सुभूतेः³ परिपृच्छतस् तेषां च⁴ भिक्षूणां⁵ विसर्जयतां⁶
 तस्यां⁷ पर्षद्यष्टानां भिक्षुशतानाम्⁸ अनुपादायाश्रवेभ्यश्च⁹ चित्तानि
 विमुक्तानि द्वात्रिंशतश् च प्राणिसहस्राणां¹⁰ विरजो विगतमलं¹¹
 धर्मेषु धर्मचक्षुर्¹² विशुद्धम् ॥

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5

इति¹³ ॥

एवं मृषास्वभावाभ्यां तथागतनिर्मिताभ्यां¹⁴ भिक्षुभ्यां¹⁵ पञ्चानां
 भिक्षुशतानां व्यवदाननिबन्धनं कृतमिति ॥

§79. उक्तं चार्थवज्रमण्डायां¹⁶ धारण्याम्¹⁷ –

°vimuktitaḥ ²⁵ KP_{ed} Skt: subhūtir [āha] (see VD 2002: 53); KP_{ed}
 Tib: n.e. subhūtir

¹ D: āha; J: om.; KP Skt_{ed}: te āhuḥ; KP_{ed} Tib: n.e. te ² D: °tā; L: ta-
 thāganirmitāḥ ³ D: subhūtaḥ ⁴ Q: pañca; B, J, L: om.; PsP_L: om.
 ca. VD (2002: 53): (ca) ⁵ Q: bhikṣuśatānām; J: °ṇā ⁶ J: viśarja-
 yatām ⁷ D: tasmā ⁸ D: °śetānām. KP_{ed} Skt: bhikṣuśatānām paṃ-
 cānām ca bhikṣuniśatānām; KP_{ed} Tib: n.e. paṃcānām ca bhikṣuniśatā-
 nām ⁹ D: anuyādā° ¹⁰ P: prāṇasahasrāḥṇām. KP_{ed} Skt: prāṇisa-
 hasrāṇām sadevamānuṣikāyām prajāyām; KP_{ed} Tib: n.e. sadevamānu-
 ṣikāyām prajāyām ¹¹ P: °mala(m); D: °mala ¹² P: °ṣu; B, J, L:
 °ṣu; PsP_L: °ṣuḥ ¹³ LVP adds a preceding *iti* (viśuddham | iti || ity
 evam), which is not found in any of the mss ¹⁴ Q: bhikṣubhyām
 tathāgatanirmitābhyām (see next note); L: °nirmityām ¹⁵ Q: om.;
 D: bhikṣutyām ¹⁶ B: cāyaṃvajra°; D: vāryavajra°; J: cāyaṣaja-
 maṇḍāyām; L: cāyavajamaṇḍāyām ¹⁷ PsP Tib adds a following
kyang.

तद्यथा मञ्जुश्रीः काण्डं च प्रतीत्य मथनीं च प्रतीत्य पुरुषस्य¹ च²
हस्तव्यायामं³ प्रतीत्य धूमः⁴ प्रादुर्भवत्⁵ अग्निरु अभिनिर्वर्तते⁶ ।
स चाग्निसन्तापो⁷ न⁸ काण्डसन्निश्रितो⁹ न मथनीसन्निश्रितो¹⁰ न
पुरुषस्य¹¹ हस्तव्यायामसन्निश्रितः¹² । एवमेव मञ्जुश्रीर् असद्वि-
पर्यासमोहितस्य¹³ पुरुषपुद्गलस्योत्पद्यते¹⁴ रागपरिदाहो द्वेष-

¹ J: puruṣa ² P: om. ca; B, D, J, L: om. ca; conj. by LVP: hastavyāyāmaṃ [ca] ³ D: °vyāyāsaṃ; PsP Tib: gsub shing dang gsub stan la brten | mi'i lag pa'i rtsol ba la brten nas du ba 'byung; VMD Tib P: gsub shing dang gsub stan la yang brten | mi'i lag pas gsub la yang brten nas ⁴ D: ṣṭamaḥ ⁵ D, J, L: prādurbhavaṭīti ⁶ Q: abhipravartate; B, J, L: abhinivarttate; D: ebhi°; PsP Tib, VMD Tib P, Gondhla, sTog, Phug brag 1: mngon par 'grub; VMD Tib Phug brag 2: 'byung bar 'gyur ⁷ P: cāgnisantātpor; Q: cāgnisampāto; D: cāgnisamtopo; PsP Tib, VMD Tib P, Gondhla, sTog, Phug brag 1 & 2: n.e. santāpaḥ ⁸ D: va ⁹ Em. following LVP: °sanniśrito; P, Q: °sanniḥśrito; B, D, J, L: °saṃniḥśrito ¹⁰ Em. following LVP: mathanīsaṃniśrito; P: araṇisaṃniśrito; Q: °saṃniḥśrito; B, J, L: °sanniḥśrito; D: °saṃniḥśrito. ¹¹ P, B, D, J, L: conjoined with following compound (puruṣahasta°); PsP_L: puruṣahasta° ¹² Q: °sanniḥśritaḥ; D: °sanniḥśritaḥ; J: °vyāyāmaṃsanniḥśritaḥ ¹³ Q: °viparyāsa-saṃmohitasya; D: asadvīyaryāsamāhitasya; PsP Tib: n.e. viparyāsa: med pa las skyes bu gang zag rmongs pa la; VMD Tib P, Gondhla, sTog, Phug brag 1 & 2: n.e. viparyāsa. VMD Tib, however, construes *asat* with *paridāha*: skye bu¹ gang zag rmongs pa la 'dod chags dang | zhe sdang dang | gti mug gyis yong su gdung ba² med³ pa⁴ 'byung⁵ ste |; ¹ VMD Tib Gondhla: om. skye bu; ² sTog: ba'i; ³ sTog: me; ⁴ Phug brag 1: bar; ⁵ Gondhla: om. 'byung; VMD Tib Phug brag 2: rmongs pa'i skye bu dag la | 'dod chags dang gti mug gyis yong su gdung ba | med bzhin tu byung ste | ¹⁴ B, J: °puṃgalasyotpadyante; D: °pudgalasyātpadyate; L: as B, °puṅgala°

J18r परिदाहो¹ मोहपरिदाहः। स च परिदाहो नाध्यात्मं² न बहिर्धा
L14v नोभयम् अन्तरेण³ स्थितः⁴। अपि तु मञ्जुश्रीर्⁵ यद्⁶ उच्यते मोह
इति तत्⁷ केन कारणेनोच्यते⁸ मोह इति। अत्यन्तमुक्तो हि⁹
मञ्जुश्रीः सर्वधर्मैर्¹⁰ मोहस् तेनोच्यते¹¹ मोह इति। तथा¹²
नरकमुखा¹³ मञ्जुश्रीः सर्वधर्मा¹⁴ इदं¹⁵ धारणीपदम्। आह कथं 5
D8v भगवन् इदं¹⁶ धारणीपदम्। आह नरका¹⁷ मञ्जुश्रीर् बाल-
B15v पृथग्जनैर्¹⁸ असद्विपर्यासविठपिताः¹⁹ स्वविकल्पसम्भूताः²⁰ PsP_L 51
आह कुत्र भगवन् नरकाः समवसरन्ति। भगवानाह आकाश-
समवसरणा²¹ मञ्जुश्रीर् नरकाः। तत् किं मन्यसे²² मञ्जुश्रीः²³

¹ D: °dāhā ² P: nādhyātma; Q: nādhyātmyam ³ D: antaraṇa
⁴ D: sthita. PsP Tib, VMD Tib P, Gondhla, sTog, Phug brag 1: gnyi ga
med par yang mi gnas ∴ nobhayam antareṇa sthitaḥ (*antareṇa* is
intended in its BHS sense of “between”); VMD Tib Phug brag 2:
gnyis ka’i bar na gnas pa ma yin ⁵ D: maṃjuśrī; L: °śrī ⁶ PsP
Tib, VMD Tib P, Gondhla, sTog, Phug brag 1: n.e. yat; VMD Tib
Phug brag 2: gang ⁷ D: tata ⁸ D: ka≈raṇenācyata ⁹ P: om.
¹⁰ P: Ø; L: sarvadharmar ¹¹ P: Ø; D: tenocyade ¹² P: Ø; L: tatho
¹³ PsP Tib, VMD Tib P, Gondhla, sTog, Phug brag 1 & 2: chos thams
cad ni sems can dmyal ba’i sgo ¹⁴ L: sarvadharmar (then repeats)
mohas tenoccyate moha iti || tatho narakamukhā maṃjuśrīr ¹⁵ L:
om. idaṃ dhāraṇīpadam | āha katham bhagavann idaṃ dhāraṇīpadam
| āha narakā maṃjuśrīr ¹⁶ J: ida ¹⁷ PsP Tib, VMD Tib P, Gondhla,
sTog, Phug brag 1 & 2 translate *narakāḥ* as *sems can dmyal ba* (*dag*)
throughout ¹⁸ D: bālavṛtaṣagjanair; J: bālamṛthagjanair; L: bola°
¹⁹ D: °vidyapitāḥ; J, L: viṭhavitāḥ ²⁰ D: svavilakalpa° ²¹ P: Ø; L:
ākāśasamavasamavasaraṇā ²² P: Ø; L: manyasa ²³ P: Ø; D: vi-
sarga formed like *dṛ*

स्वविकल्पसम्भूता¹ नरका² उत³ स्वभावसम्भूताः। आह स्ववि-
कल्पेनैव⁴ भगवन्⁵ सर्वबालपृथग्जना⁶ नरकतिर्यग्योनियमलोकं⁷
सज्जानन्ति। ते चासत्समारोपेण⁸ दुःखां⁹ वेदनां¹⁰ वेदयन्ति¹¹ P9v
दुःखम्¹² अनुभवन्ति त्रिष्वप्य¹³ अपायेषु¹³ ॥

5 यथा चाहं¹⁴ भगवन्¹⁵ नरकान् पश्यामि तथा नारकं¹⁶ दुःखम्।
तद्यथा भगवन्¹⁷ कश्चिदेव¹⁸ पुरुषः सुप्तः स्वप्नान्तरगतो¹⁹ नरक- Q8v

¹ P: [1](vi)kṣ[1](s)ambhūtā; B, D, J: °tāḥ; L: svavikalpamsambhūtāḥ
² B, D, J, L: naraka ³ Q: u ⁴ D: svavikalpyanaiva ⁵ Q: bhavan
⁶ Q: om. sarva; PsP Tib, VMD Tib P, Gondhla, sTog, Phug brag 1 &
2: n.e. sarva ⁷ Q: narakapretatiryagyoni°; D: °tiryāsyoni°; Q's
preta is not reflected in PsP Tib or VMD Tib (P, Gondhla, sTog, Phug
brag 1 & 2). The fact that *LT's author glosses *yamaloka* with *pretāḥ*
indicates that his PsP ms did not attest *preta* (cf. *LT 2004: 124, 141
[fol. 2b3]). ⁸ D: °ropeṇēḥ ⁹ P: duṣkhaṃ; L: duḥkhā ¹⁰ D: ce-
danāṃ ¹¹ D: vadayaṃti ¹² P: duṣkhaṃ ¹³ D: apāyeṣa ¹⁴ Q:
nāhaṃ; D: vāhe; PsP Tib: ma khums; VMD Tib: mi/ma mthong.
Tibetan for the entire sentence: PsP Tib: bdag gis ni ji ltar sems can
dmyal ba ma khums pa de bzhin du sems can dmyal ba'i sdug bsngal
yang ma khums so ||; VMD Tib P, Gondhla, sTog, Phug brag 1: bdag
gis sems can dmyal ba ji ltar mi mthong ba de bzhin du | sems can
dmyal ba rnams¹ mi mthong ste | sems can dmyal ba'i² sdug bsngal³
yang ma mchis so ||; ¹sTog: dmyal ba pa rnams; ²sTog: dmyal ba pa'i;
³Gondhla: sdug bsngal ba'i sdug bsngal; Phug brag 1: sdug bsngal ba;
VMD Tib Phug brag 2: ji ltar sems can dmyal ba ni bdag gis ma
mthong ngo || de bzhin du sems can dmyal ba pa yang ma mthong ste
|| sems can dmyal ba'i sdug bsngal yang ma mthong ngo ||. See Trans-
lation note. ¹⁵ D: bhagavana; L: bhagava ¹⁶ P: Ø; D: māraḥ; L:
prāraḥ ¹⁷ P: Ø; D: bhagavaṃ ¹⁸ PsP Tib, VMD Tib: n.e.
eva ¹⁹ D: °taraśato

गतम्¹ आत्मानं सञ्जानीते² । स तत्र कथितायां³ सम्प्रज्वलिता-
याम्⁴ अनेकपौरुषायां⁵ लोहकुम्भ्यां⁶ प्रक्षिप्तमात्मनं सञ्जानीयात्⁷ ।
स⁸ तत्र खरां⁹ कटुकां¹⁰ तीव्रां¹¹ दुःखां¹² वेदनां वेदयेत् । स तत्र
मानसं¹³ परिदाहं सञ्जानीयाद्¹⁴ उच्चसेत्¹⁵ सन्त्रसेत्¹⁶ सन्त्रासम्¹⁷

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¹ P: nṛṣṭ(k).[2](m); D: narakaśatam ² Q: saṃjānīyet (final *t* originally read *te* but *e* has been erased and a *virāma* added) ³ B: ka°
⁴ Q: prajvalitāyām ⁵ D: anaka°; PsP Tib: skyes bu du ma dang ldan pa; VMD Tib P, Gondhla, sTog, Phug brag 1: 'dom du ma mchis pa; VMD Tib Phug brag 2: mi du mas. See Translation note. ⁶ L: lo-khakumtyām ⁷ P: ☉; D: saṃjī(?)nīyāt; L: saṃjīyāt ⁸ P: om. sa tatra kharām kaṭukām ⁹ L: khanām ¹⁰ D: kadukām ¹¹ D: tīkām; PsP Tib: drag cing mi bzad la brnag par dka' zhing yid du mi 'ong ba ∴ kharām kaṭukām tīvrām; VMD Tib P, Gondhla, sTog, Phug brag 1: sdug bsngal gyi tshor ba myong bar rab tu 'tshal te ∴ kharām kaṭukām tīvrām duḥkhaṃ vedanām vedayet; VMD Tib Phug brag 2: sdug bsngal gyi tshor ba myong nas ¹² D: duḥkhā ¹³ L: mānaṃ-pasaṃ ¹⁴ PsP Tib: myong bar 'gyur ∴ sañjānīyāt ¹⁵ P: uttrasana ¹⁶ P: santrasa(n)ṣ; B, D, J, L: om.; PsP Tib: skrag par 'gyur | dngangs par 'gyur (*santraset) | kun tu dngangs par 'gyur ∴ uttraset santraset santrāsam āpadyeta; VMD Tib P, Gondhla, sTog, Phug brag 1: 'jigs (Gondhla: |) skrag ste sngangs ∴ uttraset santraset santrāsam āpadyeta; VMD Tib Phug brag 2: sngangs kun tu sngangs | kun tu rab tu sngangs par gyur ∴ uttraset santraset santrāsam āpadyeta. Cp., e.g., Aṣṭa 3.12: ... nottrasyati na saṃtrasyati na saṃtrāsam āpadyate. PsP Tib (unlike VMD Tib) sets the verbs describing the man's fear in a separate sentence (the new sentence begins after *myong bar 'gyur*) which commences with *de de na* (**sa tatra*). ¹⁷ P: Ø; D: saṃtrā; L: satrāsas

आपद्येत¹ । स तत्र प्रतिविवुद्धः² समानो³ ऽहो दुःखम्⁴ अहो
 दुःखमिति क्रन्देच्च⁵ छोचेत्⁶ परिदेवेत्⁷ । अथ तस्य⁸ मित्रज्ञाति-
 सालोहिताः⁹ परिपृच्छेयुः¹⁰ केनैतत्¹¹ तव¹² दुःखमिति । स तान्
 मित्रज्ञातिसालोहितान्¹³ एवं वदेद्¹⁴ नैरयिकं¹⁵ दुःखम्¹⁶ अनु-
 भूतम् । स तान् आक्रोशेत्¹⁷ परिभाषेताहं¹⁸ च¹⁹ नाम नैरयिकं
 दुःखमनुभवामि यूयं च मे²⁰ उत्तरि²¹ परिपृच्छथ²² केनैतत्²³
 दुःखमिति । अथ²⁴ ते मित्रज्ञातिसालोहितास् तं पुरुषमेवं
 वदेयुर्²⁵ मा भैर्²⁶ मा भैर्²⁷ भोः²⁸ पुरुषा सुप्तो²⁹ हि ब्रम् । न

¹ Em. following LVP: āpadyeta. P: Ø; Q: āpadyate; B, D, J, L: āpadya-
 te ² P: Ø; Q: vibuddhaḥ; D: °ddha; J, L: pati° ³ PsP Tib: sad par
 gyur zhing rlom pa dang bcas pas ∴ prativibuddhaḥ samānaḥ; VMD
 Tib P, Gondhla, sTog, Phug brag 1: slar sad (Gondhla: bsad) pa ∴ pra-
 tivibuddhaḥ samānaḥ; VMD Tib Phug brag 2: n.e. prativibuddhaḥ
 samānaḥ ⁴ P: Ø; L: duḥkh ⁵ P: Ø; Q: krandeda; D: krandeda
⁶ P: Ø; B, J, L: ścoce; D: ścocen ⁷ P: Ø; Q: parivet; D: paridevat
⁸ D: tasva ⁹ B: °sārohitāḥ; D: °jñātimālohitāḥ; J: °jñānisārohitāḥ;
 L: °sārohitām ¹⁰ L: paripr̥ch(?)eyu ¹¹ B: kinatat; D: kenet(?)at;
 J: kenatat; L: kenata; PsP_L: kena tat; PsP Tib: 'di ltar ∴ etat; VMD
 Tib: n.e. etat ¹² P: (ta)vṛ ; B, D, J: te; L: tre ; PsP_L: te ¹³ B: °sāro-
 hitān; D: mitrajñāti° ¹⁴ B, J: vedayet; D: vaden; L: vadayet
¹⁵ Q: adds following me; D: nairayirkama; PsP Tib: nges; VMD Tib:
 bdag ¹⁶ L: duḥkhamm ¹⁷ Q: akrośeta; D: okrošen ¹⁸ B, D, J, L:
 paribhāset | a° (J: ||); PsP_L: paribhāset (half-danḍa) a° ¹⁹ D: va
²⁰ Although classical Sanskrit's sandhi rules would dictate a change
 to ma, I accept the mss' me in the present citation. ²¹ PsP Tib: n.e.
 me uttari; VMD Tib: nga la ²² Em. following LVP: °tha. P: Ø; Q:
 °ta; B, D, J, L: °ta ²³ L: tave ²⁴ D: first repeats sa tām mitrajñāti-
 sālohitān evaṃ vadet nairayikaṃ duḥkham anubhūtaṃ ²⁵ D, L °yu
²⁶ D: mā hai ²⁷ Q: mā bhir; L: om.; D: mā hair; PsP_L: om. mā
 bhair; Tib: ma 'jigs shig ²⁸ Q: bho ²⁹ D: saptō

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बमितो गृहात् क्वचिन् निर्गतः¹ । तस्य पुनरपि स्मृतिर् उत्पद्येत²
 सुप्तो³ ऽहम्⁴ अभूवम्⁵ । वितथमेतन् मया परिकल्पितम्⁶
 अभूतम्⁷ इति । स पुनर् अपि⁸ सौमनस्यं⁹ प्रतिलभते ॥

तद्यथा भगवन् स पुरुषो¹⁰ ऽसत्समारोपेण¹¹ सुप्तः¹² स्वप्नान्तर-
 गतो¹³ नरकगतम् आत्मानं¹⁴ सञ्जानीयात् । एवम्¹⁵ एव भगवन्¹⁶ 5
 सर्वबालपृथग्जना असद्रागपर्यवनद्धाः¹⁷ स्त्रीनिमित्तं कल्प-
 यन्ति¹⁸ । ते स्त्रीनिमित्तं¹⁹ कल्पयित्वा ताभिः²⁰ सार्धं रममाणम्²¹
 आत्मानं²² सञ्जानन्ति²³ । तस्य²⁴ बालपृथग्जनस्यैवं²⁵ भवत्य्²⁶
 अहं पुरुष²⁷ इयं²⁸ स्त्री ममैषा स्त्री । तस्य तेन²⁹ छन्दरागपर्य-

¹ D: nirgataih ² Q: utpadyate; B, J, L: utpadyate; PsP_L: utpadyate
³ D: suptoḥ ⁴ J: haṃm ⁵ Q: abhūd; B: anubhūvaṃ ⁶ Q: pari-
 parikalpitam ⁷ Q: anubhūtam; B, D, J, L: anubhūtam; LVP (PsP_L
 52, n. 1) does not include *anubhūtam* or emend to *abhūtam*, but does
 note that his mss read *anubhūtam*; PsP Tib: yang dag pa ma yin pa 'di
 bdag gis kun tu brtags so ∴ vitatham etan mayā parikalpitam abhū-
 tam. VMD Tib P, Gondhla, sTog, Phug brag 1: yang dag pa ma yin pa
 dngos po med pa de la bdag gis brtags pa lta zhig ste | dngos po ci
 yang med do; VMD Tib Phug brag 2: bdag gis phyin ci log gis brtags
 par gyur to ⁸ D: eti ⁹ D: saumenasyaṃ; J: somanasyaṃ ¹⁰ P:
 Ø; D: puruṣāḥ ¹¹ P: Ø; B, J, L: °samārāpeṇa; D: samārāyev(?)ā
¹² J: supta ¹³ P: Ø; J: svantaragato ¹⁴ L: ātsāmaṃ ¹⁵ D: evay
¹⁶ D: °vat ¹⁷ Q: asadvāsanāparyava°; L: asaḍāga°; PsP Tib: bden
 pa ma lags pa'i 'dod chags kyis kun nas bcings pa; VMD Tib P:
 mchis pa ma lags pa'i 'dod chags kyis kun tu dkris pas ¹⁸ Q: kal-
 panti ¹⁹ Q: strīnittaṃ ²⁰ L: tābhi ²¹ D: vamamānaṃm; J: °mā-
 naṃ; L: ramamāśam ²² J: om. ²³ J: saṃjānaṃanti; L: sajanāṃti
²⁴ Q: tasyaivaṃ ²⁵ J: pṛthag° ²⁶ D: bhavatā (ā sandhi) ²⁷ D:
 °ṣaḥ ²⁸ B, J, L: imaṃ ²⁹ J, L: tena tasya

वस्थितेन¹ चित्तेन भोगपर्येष्टौ² चित्तं³ क्रामति⁴ । स ततोनिदानं⁵ J19r
 कलहविग्रहविवादं सञ्जनयति । तस्य प्रदुष्टेन्द्रियस्य वैरं⁶ सञ्जा-
 यते⁷ । स तेन सञ्ज्ञाविपर्यासेन कालगतः समानो⁸ बहूनि⁹
 कल्पसहस्राणि नरकेषु दुःखां वेदनां वेदयमानमात्मानं सञ्जा-
 नाति¹⁰ ॥

5

तद्यथा भगवंस्¹¹ तस्य पुरुषस्य मित्रज्ञातिसालोहिता¹² एवं वद-
 न्ति मा भैर् मा भैर् भोः¹³ पुरुष । सुप्तो हि बम् । न बम्¹⁴ इतो¹⁵
 गृहात् कुतश्चिन्¹⁶ निर्गत इति । एवम् एव¹⁷ भगवन् बुद्धा भगव-
 न्तश्¹⁸ चित्तविपर्यासविपर्यस्तानां¹⁹ सत्त्वानाम्²⁰ एव²¹ धर्म²² L15v

¹ D: °paryavasthitamna; J, L: chandarāgaparyavasānaddhāḥ, repeat (now with previous deletions included): strīnimittam kalpayanti te strī nimittam kalpayitvā tābhiḥ sārddha ramamāṇam ātmānaṁ saṁjānanti || tasya bālaprthagjanasyaivam bhavaty aham puruṣa imaṁ strī mamaśāma strī tasya tena chandarāgaparyavasthitena; PsP Tib: 'dun pa'i 'dod chags ∴ chandarāga° ² B, J, L: bhogaparyastau; D: bhāgaparyasṭhau; PsP_L: bhogaparyeṣṭim; PsP Tib: spyod tshol bar ³ D: nittam ⁴ B, J, L: krāmayati; PsP_L: krāmayati; PsP Tib: 'jug par 'gyur ⁵ L: tatonidrānaṁ ⁶ Em. following LVP: vairam. P: vairah; Q: vairasya; B, D, J, L: vairah ⁷ Q: jāyate ⁸ D: samāloka; PsP Tib: rlom pa dang bcas pa ∴ samānaḥ: rlom pa dang bcas pa de 'du shes phyin ci log des 'chi ba'i dus bgyis par gyur nas ∴ sa tena saṁjānāviparyāseṇa kālagataḥ samāno ⁹ J: bahūni ¹⁰ B: saṁjānāṁti; J, L: saṁjananti ¹¹ B: °vāms; D: °vana ¹² J: °sālohitāsālohitā; L: °sālohitāti ¹³ P, Q: bho; D: bhāḥ ¹⁴ D: svam ¹⁵ B, J, L: itā ¹⁶ P: kutaścitan ¹⁷ L: e ¹⁸ PsP Tib: bcom ldan 'das rnam kyis kyang ¹⁹ B, D: caturviparyāsa°; L: catraviparyāsa°; J: catuvi...stānā; PsP Tib, VMD Tib: phyin ci log bzhis ∴ cittaviparyāsa°. The traditional four errors are not topical in the passage. ²⁰ J: sattvo-nām ²¹ J: eva ²² J, L: dharma

देशयन्ति¹ नात्र स्त्री न पुरुषो² न सत्त्वो³ न जीवो⁵ न पुरुषो⁶ न
 पुद्गलः⁷ । वितथा⁸ इमे सर्वधर्माः⁹ । असन्त¹⁰ इमे सर्वधर्माः¹¹ ।
 विठपिता¹² इमे सर्वधर्माः । मायोपमा¹³ इमे सर्वधर्माः । स्वप्नोप- PsP_L 53
 मा इमे सर्वधर्माः । निर्मितोपमा इमे सर्वधर्माः । दकचन्द्रोपमा¹⁴
 इमे सर्वधर्माः । इति विस्तरः¹⁵ । त इमां¹⁶ तथागतस्य धर्मदेशनां 5
 श्रुत्वा विगतरागान् सर्वधर्मान्¹⁷ पश्यन्ति । विगतदोषान्¹⁸
 सर्वधर्मान्¹⁹ पश्यन्ति²⁰ । विगतमोहान्²¹ सर्वधर्मान् पश्यन्ति ।
 अस्वभावान्²² अनावरणान् । त आकाशस्थितेन चेतसा कालं

B16v

D9r

J19v

¹ D: daśayaṃti ² B, D, J, L: °ṣā ³ D: ne ⁴ B, J, L: satvā ⁵ D: jīvā ⁶ Q: poṣo ⁷ B, J: puṃgalo; L: puṅgalo ⁸ D: nitathā ⁹ Q: sarvadharmā ¹⁰ P: om. asanta ime sarvadharmāḥ | viṭhapitā ime sarvadharmāḥ; Q: om. asanta ime sarvadharmāḥ; PsP Tib: chos 'di dag thams cad ni yod pa ma yin pa | chos 'di dag thams cad ni phyin ci log gis bsgrubs pa ∴ asanta ime sarvadharmāḥ | viṭhapitā ime sarvadharmāḥ; VMD Tib: chos 'di dag thams cad ni med pa'o | chos 'di dag thams cad ni rnam par bsgrubs pa'o ∴ asanta ime sarvadharmāḥ | viṭhapitā ime sarvadharmāḥ ¹¹ D: °dharmāse ¹² D: vithayitā ¹³ J: māye(?)pamā ¹⁴ B, J, L: udaka°; D: dekecandropamā; PsP_L: udaka° ¹⁵ B, J, L: viṣṭaraḥ ¹⁶ PsP Tib: de bzhin du ∴ imāṃ: de bzhin du de dag de bzhin gshegs pa'i chos bstan pa thos nas; VMD Tib P, Gondhla, sTog, Phug brag 1: de dag gis de bzhin gshegs pa'i chos (P: chos de) thos nas ∴ ta imāṃ tathāgatasya dharmadeśanāṃ śrutvā; VMD Tib Phug brag 2: de rnam de bzhin gshegs pa las chos thos pas ¹⁷ D: sarvasarvadharmāḥ ¹⁸ B, D, J, L: om.; PsP_L: om. vigatadoṣān; PsP Tib supports doṣa (BHS for dveṣa): zhe sdang dang bral pa; VMD Tib Gondhla, sTog, Phug brag 1: zhe sdang ma mchis pa; VMD Tib P, Phug brag 2: zhe sdang dang bral ba ¹⁹ B, D, J, L: om.; PsP_L: om. sarvadharmān ²⁰ B, D, J, L: om.; PsP_L: om. paśyanti ²¹ D: °māhān ²² D: athabhavon

कुर्वन्ति¹। ते कालगताः समाना² निरुपधिशेषे³ निर्वाणघातौ P10r
परिनिर्वान्ति। एवम् अहं⁴ भगवन् नरकान्⁵ पश्यामि ॥

इति ॥

§80. उक्तं चार्योपालिपरिपृच्छायाम्⁶ –

5 भय दर्शित⁷ नैरयिकं⁸ मे सत्वसहस्र⁹ सवेजित¹⁰ नैके।
न¹¹ च विद्यति कश्चिह¹² सत्वो¹³ यो च्युतु¹⁴ गच्छति घोरम् अपा-
यम्¹⁵ ॥

¹ J: kuvanti ² B, D, J, L: sāmānāḥ; PsP_L: sāmānāḥ ³ D: °ṣa ⁴ D: ehaṃ ⁵ Q: nārakān ⁶ L: cāryopāriṣṭhāyām ⁷ D: darśitai ⁸ D: vairayikaṃ; L: °ka ⁹ B, J, L: °sahasraṃ; D: °sahasvaṃ ¹⁰ Em. following LVP and Python (1973: 59): savejita. P: saṃvejitu; Q: saṃvejita; B, J, L: vejituṃ; D: vajituṃ. *saṃvejita* appears in P's equivalents for PsP_L 191.2-9 and 234.11f. A prosodically short nasal (*sāvejita*) probably stands behind P and Q's readings, but this short nasal can only be written either as *saṃvejita* (nasalization marked but prosodically incorrect) or as *savejita* (prosodically correct but nasalization unmarked). *sāvejitu* is also possible; cf. BHSG §8.30. ¹¹ D: ra ¹² Q: kaścīha, but a *di* from the lower margin is marked to be inserted after °*ci*; B, D, J: kaścī; L: ka | ścī. Like Python (1973: 59), I understand *kaścīha* as intending *kaśc'īha*; P attests *kaścīha* here and in the passages equivalent to PsP_L 191.2-9 and 234.11f. ¹³ D: satvā; PsP_L: satva; Python (1973: 59): sattva. The (irregular) *dodhaka* metre (see PsP_L 53, n. 4) expects a long syllable. P also attests *satvo* in the passages equivalent to PsP_L 191.2-9 and 234.11f. ¹⁴ P: cyutta; Q: cyuta; D: vyatu. P attests *cyutta* (probably a misreading of *cyutu*) in its passage equivalent to PsP_L 191.2-9 but *cyutu* in the passage equivalent to 234.11f. The *a/u* variation may merely represent different ways of writing a vowel that was perhaps close to *ō* or *ə* and for which a specific grapheme was not available. ¹⁵ D: ayāyaṃ

न च कारणकारक¹ सन्ती² येहि³ कृता असितोमरशस्त्राः⁴ ।
 कल्पवशेन तु पश्यति तत्र कायि पतन्ति अपायि⁵ तं शस्त्राः ॥
 चित्रमनोरमसज्जितपुष्पाः⁷ स्वर्णविमान जलन्ति⁸ मनोज्ञाः ।

PsP_L 54

¹ Em. following Python: kāraṇakāraka. P, Q: kārakakāraṇa (P attests this reading in the passages equivalent to PsP_L 191.2-9 and 234.11f.); B: kārakakāraṇam; D, J, L: kārakakāraṇa; Python (cf. 1973: 59; 128, n. 6) discards LVP's *kāraṇa kāraṇa* for *kāraṇa-kāraka* on the basis of the Upālipariṣṭhā Tib and Chinese. PsP Tib: gang dag ral gri mda' chen mtshon 'byin pa'i || gnod pa byed pa yod pa ma yin te. BHSD s.v. *kāraṇā*: "torture, torment, esp. applied to the torments of hell."
² PsP_L and Python: santi. Ms P also attests *santī* in the passages equivalent to PsP_L 191.2-9 and 234.11f. The *dodhaka* metre expects a long final syllable. On the lengthening of historic *i* to *ī* in BHS verses, see BHSG §3.12; even in cases of short *i* at the end of *pāda*, BHSG §26.2.
³ D: yaṃhi ⁴ Em. following LVP and Python: °tomaraśastrāḥ. P: °tomaravarśāḥ; Q: °tomaravarśāḥ; B, J, L: °tomaravarśāḥ; D: isitomamaiv(?)arśāḥ; P attests °śastrā in the passage equivalent to PsP_L 191.2-9 and °śastrāḥ in the passage equivalent to 234.11f. PsP_L's °tomaraśastrāḥ may represent a silent emendation. ⁵ B, J: āpāyi; D: ayāpi; LVP connects *apāyi* with the next word to form *apāvīta* ⁶ D: te ⁷ Em. following LVP and Python: °puṣpāḥ (Python, however, presents *citra manorama sajjīta puṣpāḥ*). Like Python, I accept PsP_L's °sajjīta°, which is based on the faulty reading °sajjīta° attested by either the Calcutta or Paris ms used by LVP (Cambridge, i.e., my ms L, reads °saṃjñīta°) and has descended from ms J's °saṃjñīta°. P: citramanoramasamjñītaśreṣṭhāḥ (similarly in the equivalent passage in P for PsP_L 191.2-9 but °sajñīta° in the passage equivalent to PsP_L 234.11f.); Q: cittamanoramasamjñītaśreṣṭhāḥ; B, J, L: °saṃjñītaśreṣṭhāḥ; D: °saṃjñītaśreṣṭoḥ. Upālipariṣṭhā and PsP Tib: sna tshogs yid dga' me tog kha bye zhing ||. PsP Tib has been copied in from Upālipariṣṭhā Tib. ⁸ Q: jvalanti; B, L: jvalanti; J: jvalanti; P attests *jvalanti* in the passages equivalent to PsP_L 191.2-9 and 234.11f. The

तेष्वपि कारकु¹ नास्तिह² कश्चित्³ ते ऽपि च स्थापित कल्प-
वशेन ॥

कल्पवशेन⁴ विकल्पितु⁵ लोकः सञ्ज्ञगहेण⁶ विकल्पितु⁷ बालः ।
सो⁸ च⁹ गहो¹⁰ अगहो¹¹ असभूतो¹² मायमरीचिसमा¹³ हि¹⁴
विकल्पाः ॥

5

इति ॥

dodhaka metre requires a short syllable.

¹ P: kāraka; Q: kārakan; B, J, L: kāraka; P reads *kāraku* in the passages equivalent to PsP_L 191.2-9 and 234.11f. ² Q: nāstīha; I understand *nāstīha* as intending *nāstīha* ³ PsP_L and Python: kaści; the *dodhaka* metre expects a long syllable. ⁴ D: kalpa ⁵ P: cikalpitu; B, J: vikalpatu; D: yatu; L: vikalpayatu; Tib: rnam brtags. P attests *vikalpitu* in the passage equivalent to PsP_L 191.2-9 but *tu vikalpita* in that equivalent to PsP_L 234.11f. ⁶ Em. following LVP and Python: sañjñagahaṇa. P: sañjñagraheṇa; Q: sañjñāgrahaṇa; B, L: °grahaṇa; D: sañjñāprahaṇa; J: sañjñāgrahaṇa. P attests *sañjñagraheṇa* in the passages equivalent to PsP_L 191.2-9 and 234.11f. The *dodhaka* metre requires a short syllable. ⁷ Q: vikalpito; B, J, L: vikalpayatu; D: cikalpapatu ⁸ B, L: sā ⁹ P: tra, but P attests *ca* in the passages equivalent to PsP_L 191.2-9 and 234.11f. ¹⁰ Em. following LVP and Python: gaho. P, Q: graho; B, J, L: graho; D: grahā (*ā* sandhi). P attests *graho* in the passages equivalent to PsP_L 191.2-9 and 234.11f. The *dodhaka* metre requires a short syllable. ¹¹ Em. following LVP and Python: agaho. P, Q: 'graho; B, J: 'graho; D: agreho; L: om. P attests 'graho in the passages equivalent to PsP_L 191.2-9 and 234.11f. The *dodhaka* metre requires a short syllable. ¹² P: 'sabhūto; Q: 'sadbhūto; B, J: asadbhūto. P attests respectively *sadbhūto* and 'sadbhūto in the passages equivalent to PsP_L 191.2-9 and 234.11f. ¹³ B: māyāma°; Python (1973: 60) presents *māyāma*° but the *dodhaka* metre demands a short syllable. ¹⁴ B: hita

तदेवम् असत्स्वभावा¹ भावाः स्वविपर्यासविठपिता² बालानां
सङ्क्षेशहेतवो³ भवन्ति संसार इति स्थितम्⁴ ॥

यथा च⁵ मृषास्वभावानां पदार्थानां सङ्क्षेशव्यवदानहेतुत्वम्⁶ तथा
मध्यमकावताराद् विस्तरेणावसेयम्⁶ ॥

L16r §81. अत्राह⁷ – यदि स्वतः परत उभयतो ऽहेतुतश् च नास्ति 5
J20r भावानामुत्पादः⁸ तत्⁸ कथम्⁹ अविद्याप्रत्ययाः संस्कारा इत्युक्तं
Q9a भगवता¹⁰ ॥

उच्यते – संवृतिर्¹¹ एषा¹² न तत्त्वम् ॥

§82. किं संवृते¹³ व्यवस्था न वक्तव्या¹⁴ ॥

B17r इदमप्रत्ययतामात्रेण¹⁵ संवृतेः¹⁶ सिद्धिर् अभ्युपगम्यते¹⁷ । न तु पक्ष- 10
चतुष्टयाभ्युपगमेन¹⁸ सस्वभाववादप्रसङ्गात्¹⁹ तस्य चायुक्तत्वात्²⁰ ।

¹ P: asvabhāva; B, D, J, L: atasvabhāva; PsP_L: ete 'svabhāvā; Tib yod pa ma yin pa'i rang bzhin can ² Q: °viparyasa°; Tib: n.e. sva ³ P: saṃklesa° ⁴ L: sthite ⁵ Tib: n.e. ca ⁶ P: °āvaśeyam; B, J, L: viṣṭarenā°; D: °ṇāveseyam ⁷ D: atrāhā ⁸ B, D, J, L: tatra; PsP_L: tatra; Tib: n.e. tat ⁹ D: kath ¹⁰ D: °to ¹¹ B, J, L: saṃvṛti ¹² B, D, J, L: evā; PsP_L: eva; Tib: 'di. De Jong (1978: 33) emends to eṣā on the basis of Tib and D's reading saṃvṛtir eṣeti at its equivalent for PsP_L 67.11. ¹³ B, D: °te; J, L: savṛte ¹⁴ B: vyavasthānaṃ vaktavyā ∴ vyavasthā na vaktavyā; J: vyavasthānaṃ varvyakta ('1' written over kta, '2' over rvyā) ∴ vyavasthā na vaktavyā; PsP_L: vyavasthānaṃ vaktavyam; Tib: ci kun rdzob kyi rnam par gzhag pa brjod par bya ba yin nam zhe na ¹⁵ D: °pratayayatāmatraīśa ¹⁶ B, D, J, L: °taḥ ¹⁷ D: etyupa°; L: abhupa° ¹⁸ B: °catuṣṭayātyupa°; D: ṣṭayātyupagamena ¹⁹ P: svabhāva°; Q: sasvabhāvabhāvavāda°; D: sasvabhāvadhāda°; Tib: dngos po rang bzhin dang bcas pa smra bar

PsPL 55 इदम्प्रत्ययतामात्राभ्युपगमे¹ हि सति हेतुफलयोर्² अन्योन्यापेक्षबान्
नास्ति स्वाभाविकी³ सिद्धिर् इति⁴ नास्ति सस्वभाववादः⁵ ॥ अत
एवोक्तम् –

स्वयङ्कृतं परकृतं⁶ द्वाभ्यां कृतम् अहेतुकम्⁷ ।

5 तार्किकैर्⁸ इष्यते⁹ दुःखं त्वया¹⁰ तूक्तं¹¹ प्रतीत्यजम् ॥

इति ॥

इहापि वक्ष्यति¹² –

प्रतीत्य कारकः¹³ कर्म तं प्रतीत्य¹⁴ च कारकम् ।

कर्म प्रवर्तते नान्यत् पश्यामः सिद्धिकारणम् ॥

10 इति ॥

भगवताप्येतावन्मात्रम् एवोक्तम्¹⁵ – तत्रायं धर्मसङ्केतो यदुता-
स्मिन्¹⁶ सतीदं भवत्यस्योत्पादादिदमुत्पद्यते । यदुताविद्याप्रत्ययाः¹⁷
संस्काराः¹⁸ संस्कारप्रत्ययं विज्ञानम्¹⁹ इत्यादि²⁰ ॥

thal bar 'gyur ba'i phyir ²⁰ D: vāyu°

¹ D: °pratyayavāmātrātyupagame; L: idampratyataḥtāmātrā° ² B, J, L: °yār ³ J: svābhāvikām ⁴ D: eti ⁵ D: sasvabhāvapādaḥ; L: °vādaḥ; Tib: dngos po rang bzhin dang bcas par smra ba(r) ∴ sasvabhāvacāpādaḥ ⁶ P: parākṛtam; D: om. ⁷ L: ahetuḥ ⁸ P: tākimkair; D: tārikiker; J: tākikair ⁹ D: iṣyete ¹⁰ D: tvayo ¹¹ B, D: bhūktam; J, L: bhūtam ¹² B, J, L: vakṣyatam iti ¹³ P: kārakam ¹⁴ L: pratītyā ¹⁵ D: evēktam ¹⁶ Q: yadudasmin; D: °smi ¹⁷ L: yadutāvidyapretyayāḥ ¹⁸ P: om. ¹⁹ D: vijñānam ²⁰ B: °dih

§83. अत्र केचित् परिचोदयन्ति¹ –

अनुत्पन्ना भावा इति किम्² अयं³ प्रमाणजो⁴ निश्चय⁵ उता-
 प्रमाणजः। तत्र यदि प्रमाणज⁶ इष्यते⁷ तदेदं⁸ वक्तव्यम्⁹ –
 कति प्रमाणानि किलक्षणानि किंविषयाणि¹⁰ किं स्वत उत्पन्नानि
 किं परत उभयतो ऽहेतुतो¹¹ वेति¹²। अथाप्रमाणजः स न¹³ युक्तः 5
 प्रमाणाधीनत्वात् प्रमेयाधिगमस्य। अनधिगतो ह्यर्थो न विना
 प्रमाणैर् अधिगन्तुं¹⁴ शक्यत इति प्रमाणाभावादार्थाधिगमाभावे
 सति¹⁵ कुतो भवतो¹⁶ ऽयं¹⁷ सम्यग्निश्चय¹⁸ इति न युक्तमेतद् अनु-

J20v

¹ P: pare codayanti. The scribe wrote *pari*° but then erased the medial *i* to change *pari* to *pare* (*pare* may represent a deliberate change).
² Q: om. ³ Q: om.; B, J, L: iyam ⁴ D: °jā; J, N: °jyo; L: pramāṇa-
 kro ⁵ P: Ø; B, J, L: niścayē; D: niścā uya ⁶ P: Ø; L: pramāṇajah ||
 tatra yadi pramāṇaja ⁷ P: Ø; L: iṣyata ⁸ P: tadevam; Q: om.; D:
 tadadam; Tib: n.e. tadā ⁹ P: vā(kt)+[1]; L: vektavyam ¹⁰ B, J, L:
 °ni; D: kiṃciṣayāni ¹¹ B, D, J, L: °tā ¹² Tib: ci bdag las skyes pa
 zhig gam | gzhan nam gnyi ga 'am rgyu med pa las yin zhes bya ba ∴
 kiṃ svata utpannāni kiṃ parata ubhayato 'hetuto veti ¹³ J: n ¹⁴ J:
 adhigantu ¹⁵ Tib: tshad ma med pas don rtogs pa yang med na ∴
 pramāṇābhāvād arthādhigamābhāve sati ¹⁶ P: Ø; B, D, J, L: om.;
 PsP_L: om. bhavato; Tib: khyod kyī. The lack of *bhavato* in the paper
 mss may be due to an eyeskip from °to of *kuto* to °to of *bhavato*. The
 missing part of P's line of writing might allow for *bhavato*. ¹⁷ P: Ø;
 Q: om.; Tib: 'di. Q's loss of 'yam may have occurred when Q's
 scribe's eye skipped from *yam* to *sam* of *samyag*° (the *aḥsara mya* is
 written as a conjunct). Although *avagrahas* occur less frequently in
 the palm-leaf mss than in the paper mss, there is a slightly unusual
daṇḍa with a thick middle preceding *samyag*° in Q which may repre-
 sent the misinterpretation of an *avagraha* (Q reads *bhavatah | samyag-*
ni°). ¹⁸ P: Ø; D: samyakaniśyaya; J: °niścayē

त्पन्ना¹ भावा इति। यतो वायं² निश्चयो भवतो³ ऽनुत्पन्ना भावा
 इति भविष्यति। तत एव ममापि⁴ सर्वभावाः⁵ सन्तीति। यथा⁶ L16v
 चायं⁷ ते निश्चयो⁸ ऽनुत्पन्नाः सर्वभावा⁹ इति। तथैव¹⁰ ममापि¹¹ P10v
 सर्वभावोत्पत्तिर्¹² भविष्यति। अथ ते नास्त्य् अयं¹³ निश्चयो
 5 ऽनुत्पन्नाः¹⁴ सर्वभावा इति। तदा स्वयमनिश्चितस्य परप्रत्यायना- B17v
 सम्भवाच्¹⁵ छास्त्रारम्भवैयर्थ्यम्¹⁶ एवेति¹⁷ सन्त्य् अप्रतिषिद्धाः¹⁸
 सर्वभावाः¹⁹ ॥

इति ॥

उच्यते – यदि कश्चिन्²⁰ निश्चयो नामास्माकं²¹ स्यात्। स प्रमाण-
 10 जो²² वा स्यादप्रमाणजो²³ वा। न²⁴ ब्रूयति। किं कारणम्। इहानिश्च-

¹ P: Ø; B, J, L: °no; PsPL: aniṣpannā ² P: vācāyaṃ; Q: nāyaṃ; B, J, L: cāyaṃ ³ B, J, L: bhavetā ⁴ P: Ø; B, J, L: mayāpi; D: mamāyi
⁵ P: Ø; D: °bhāvā; L: dv(?)ibhāvāḥ ⁶ J: tathā ⁷ D: vāyaṃ; L: cāya
⁸ L: śvayo ⁹ P: sarvadharmā; B, D, J, L: sarvadharmā; PsPL: sarvadharmā; Tib: dngos po thams cad. The citation in PsP Tib has been directly translated from PsP Sanskrit, i.e., was not, like the majority of the citations in the PsP, copied in from a pre-existing Tibetan translation of the source work. ¹⁰ L: tathaica ¹¹ L: sasāpi ¹² D: °bhāvātṣṭi; J: °patti; L: rvabhāvātṣṭi ¹³ P: Ø; B, D, J, L: om. ayaṃ; Tib: 'di ¹⁴ P: Ø; B, J, L: °nā ¹⁵ P: Ø; B, D, J, L: paraprātyayanā° ¹⁶ P: Ø; D: °rambhavayathām ¹⁷ L: aveti ¹⁸ Q: °siddhāḥ; B: °dhā; J, L: apratiddhā ¹⁹ L: sarvabhāṣā ²⁰ D: kaści
²¹ J, L: nāsmākaṃ; conj. by LVP: nā[mā]smākaṃ ²² D: °jā ²³ B, D, J, L: °jā ²⁴ D: ra

D9v यसम्भवे¹ सति स्यात् तत्प्रतिपक्षस्² तदपेक्षो³ निश्चयः⁴ । यदा ब्⁵
 अनिश्चय⁶ एव तावदस्माकं नास्ति । तदा कुतस् तद्विरुद्धो⁷ निश्चयः
 स्यात् सम्बन्ध्यन्तरनिरपेक्षत्वात्⁸ । खरविषाणस्य⁹ ह्रस्वदीर्घतावत् ।
 यदा चैवं¹⁰ निश्चयस्याभावः । तदा कस्य¹¹ प्रसिद्ध्यर्थं¹² प्रमाणानि PsP_L 57
 Q9v परिकल्पयिष्यामः¹³ । कुतो¹⁴ वैषां¹⁵ सङ्घा लक्षणं¹⁶ विषयो¹⁷ वा¹⁸ 5
 भविष्यति¹⁹ स्वतः परत उभयतो ऽहेतुतो²⁰ वा समुत्पत्तिर्²¹ इति
 J21r सर्वम्²² एतन्²³ न वक्तव्यमस्माभिः ॥

¹ Q: ihāniścaya°; B, J: ihāniścayasebhāve; D: ihāniścayasambhava; L: ihāniścayasabhava ² P: pratipakṣyas; B: tatpratipekṣas ³ Q: tadāpekṣo; B, J, L: °ṣā; D: tadaprakṣā ⁴ Tib adds *yang*: de'i gnyen por gyur pa'i nges pa yang ⁵ B, J, L: sv; Tib: n.e. tu ⁶ Q: aniścya ⁷ P: ⊗; B: teviruddhā; D: tadviruddhā; J: tavidriddhā; L: tavidriddhāviruddhā; PsP_L: tadviruddhāviruddho. LVP (PsP_L 56, n. 4) notes that Tib suggests *tadviruddho*: Tib: de dang 'gal ba. Stcherbatsky (1927: 136, n. 4) emends to *tadviruddho*. ⁸ P: ⊗; Q: saṃbandhyantarapekṣatvāt; B, J, L: sabandhya°; Tib: 'brel pa can gzhan la ma ltos pa'i phyir ⁹ P: ⊗; B: kharavikhāṇasya ¹⁰ P: vain; Tib: n.e. ca ¹¹ B: kasya tadā ¹² B, L: °tha; D: pratiddhyartham; J: prasiddhārtha ¹³ P: (pa)ri[1]yiṣyāmaḥ; D: parikatthayiṣyāmaḥ ¹⁴ D: bhavo; Tib: grangs dang mtshan nyid dang yul dang | bdag gam gzhan nam gnyi ga 'am rgyu med pa las skye zhes bya bar yang ga la 'gyur te ∴ kuto vaiṣāṃ saṅkhyā lakṣaṇam viṣayo vā bhaviṣyati svataḥ parata ubhaya-to 'hetuto vā samutpattir iti ¹⁵ B, J, L: caiṣāṃ ¹⁶ D: lekṣaṇam ¹⁷ B, D, J, L: viṣayā ¹⁸ P, Q: om. ¹⁹ B, J, L: hayiṣyati ²⁰ Em. following LVP: 'hetuto. P, Q: om. 'hetuto; B, D, J, L: om. 'hetuto; Tib: rgyu med pa las ²¹ D: mamutpattir; L: emu | tpattir ²² D: sa-vaṃm ²³ J, L: ebhan

§84. यद्येवं निश्चयो नास्ति भवतः¹ कथं पुनर² इदं³ निश्चितरूपं
वाक्यम्⁴ उपलभ्यते⁵ भवताम्⁶ – न स्वतो⁷ नापि⁸ परतो न द्वाभ्यां
नाप्यहेतुतो⁹ भावा¹⁰ भवन्तीति¹¹ ।

उच्यते¹² – निश्चितम्¹³ इदं¹⁴ वाक्यं¹⁵ लोकस्य स्वप्रसिद्धयैवोप-
5 पत्त्या¹⁶ नार्याणाम्॥

§85. किं¹⁷ खल्व्¹⁸ आर्याणाम् उपपत्तिर्¹⁹ नास्ति।

केनैतद् उक्तम्²⁰ अस्ति²¹ वा नास्ति²² वेति²⁴ । परमार्थो ह्य आर्यस्²⁵
तूष्णीभावः²⁶ । ततः कुतस् तत्र प्रपञ्चसम्भवो यत्²⁷ उपपत्तिर् अनु-

¹ P: (bh)avā(t)ā(h); B, D: sarvataḥ; J, L: sarvata; PsP_L: sarvataḥ; Tib: khyod la ² P: Ø; D: pranar; L: puna ³ P: Ø; L: ditam ⁴ Q: vā-
hyam ⁵ B, J, L: upalabhate ⁶ P: bhavatā(m); B, J, L: bhavato; Tib: khyed cag gi (*khyod la* was used as the equivalent for *bhavataḥ*). *bha-
vatām* at PsP_L 57.4 must represent a silent correction made by LVP on
the basis of Tib or be the result of a scribal error that entered L's
tradition (the two mss used by LVP in addition to L both descend
from J, which attests *bhavato*). ⁷ P: Ø; D: svaṭī ⁸ P: Ø; D: nāmpi
⁹ B, D, J, L: °tā ¹⁰ B, J, L: bhāvya bhavanīti ¹¹ Tib: n.e. bhavanti
¹² B, J, L: ucyata ¹³ L: iścitam ¹⁴ D: īdam ¹⁵ P: vākya
¹⁶ Em. following LVP: svaprasiddhayaivopapattyā. P: svaprasiddha-
yevopapattyā; Q: svapraddhayai°; B, J, L: svaprasiddheyamcopapa-
attyā; D: °yaivāpayattyā ¹⁷ D, J: ki ¹⁸ D: bhūlv; Tib: n.e. khalu
¹⁹ D: apapattir; J, L: °tti ²⁰ B, J, L: ustam ²¹ D: atti; L: | sti
²² L: om. ²³ L: om. ²⁴ P: ceti; B, J, L: ceti ²⁵ J: āryam; conj. by
LVP: āry[āṇām]; Tib: 'phags pa rnam kyī don dam pa ∴ paramārtho
hy āryas ²⁶ Q: tūṣṇīmbhāvas; B, D: tuṣṇībhāvas; J, L: bhūṣṇībhā-
vas; PsP_L: tūṣṇīmbhāvah. ²⁷ B, D, J, L: yad; PsP_L: yad; Tib: gang la.
yataḥ is the conjunction usually employed by Candrakīrti in such
constructions.

पपत्तिर¹ वा स्यात्॥

§86. यदि ह्य आर्या² उपपत्तिं³ न⁴ वर्णयन्ति केन⁵ खल्विदानीं⁶
परमार्थं⁷ लोकं बोधयिष्यन्ति॥

L17r न खल्व् आर्या⁸ लोकसंख्यवहारेणोपपत्तिं⁹ वर्णयन्ति। किं तु लोकत
एव या प्रसिद्धोपपत्तिः¹⁰ । तां¹¹ परावबोधार्थम्¹² अभ्युपेत्य¹³ तयैव¹⁴ 5
B18r लोकं¹⁵ बोधयन्ति¹⁶ । यथैव¹⁷ हि विद्यमानाम्¹⁸ अपि शरीरा-
शुचितां¹⁹ विपर्यासानुगतां²⁰ रागिणो²¹ नोपलभन्ते²² शुभाकारं
चाभूतम् अध्यारोप्य²³ परिक्लिश्यन्ते²⁴ । तेषां वैराग्यार्थं²⁵ तथागत-
निर्मितो²⁶ देवो²⁷ वा शुभसञ्ज्ञया²⁸ प्राक्²⁹ प्रच्छादितान्³⁰ काय-
दोषान्³¹ उपवर्णयेत् – सन्त्य³² अस्मिन् काये³³ केशा इत्यादिनां³⁴ 10
ते च तस्याः³⁵ शुभसञ्ज्ञया³⁶ विगमाद्³⁷ वैराग्यम्³⁸ आसादयेयुः³⁹ । PsPL 58

1 J: aṇu° 2 P: ā+yā; D: āya; J: āṛṣā 3 D: upettiṃ 4 P: n.; D: ne
5 Q: ke 6 L: °nī 7 J, L: °tha 8 J: āyā 9 D: lokasamvyavahāro-
ṇopapattiṃ 10 D: prasiddhāpa° 11 Tib: de dag ∴ tām, possibly
because tām was understood to represent a collection of reasonings
12 B: pravabo°; J, L: pavabodhārtham 13 D, L: atyuyetya 14 B, J,
L: mamaiva 15 B: laukaṃ 16 D: byādhayanti 17 D: yathiva;
Tib: n.e. eva, n.e. hi 18 B: °māñām 19 L: śarirā° 20 D: vipaya-
sminu(?)šetā 21 J: rāgino 22 P: nopalabhyante; D: nāmapalabha-
nte 23 B, J, L: adhyāroṣya 24 L: pariklisyaṭe 25 B: vairāgyā-
nām; D: vairoṇyārtham; J: vairāgyārñ(?)ā; L: vairāgyārām 26 B, J,
L: °ta; D: °nirmītā 27 B, D, J, L: devā 28 B, J, L: 'śubha° 29 D:
prāka 30 L: chādītān 31 B, D, J, L: kāmadoṣa°; Tib: lus kyi skyon
32 D: santv 33 B, L: kāya 34 B, J, L: dinā; conj. by LVP: [ityā]di-
na; Tib: zhes bya ba la sogs pas 35 B, J, L: tasyā 36 B, J, L: °yām
37 B, J, L: viṣamā; conj. by LVP: vimuktā; Tib: bral pas 38 D: verā-
gyam 39 L: °yeṣuḥ

- एवम् इहाप्य¹ आर्यैः² सर्वथाप्यनुपलभ्यमानात्मकं भावानाम्³
 अविद्यातिमिरोपहतमतिनयनतया⁴ विपरीतं स्वभावमध्यारोप्य J21v
 क्वचिच्⁵ च⁶ कञ्चिद्⁷ विशेषमतितरां परिक्लिश्यन्ति पृथग्जनाः⁸ । तान्
 इदानीम्⁹ आर्यास्¹⁰ तत्प्रसिद्धयैवोपपत्त्या¹¹ परिबोधयन्ति – यथा¹²
 5 विद्यमानस्य घटस्य¹³ न मृदादिभ्य¹⁴ उत्पाद इत्य् अभ्युपेतम्¹⁵ ।
 एवम् उत्पादात्¹⁶ पूर्व¹⁷ विद्यमानस्य¹⁸ घटस्य विद्यमानत्वान्¹⁹
 नास्त्य्²⁰ उत्पाद²¹ इत्य् अवसीयताम्²² । यथा च²³ परभूतेभ्यो²⁴
 ज्वालाङ्गारादिभ्यो²⁵ ऽङ्कुरस्योत्पत्तिर्²⁶ नास्तीत्य् अभ्युपेतम्²⁷ । एवं
 विवक्षितेभ्यो²⁸ ऽपि बीजादिभ्यो²⁹ नास्तीत्य् अवसीयताम्³⁰ ॥
 10 §87. अथापि स्यात् – अनुभव एषो ऽस्माकम्³¹ इति।

¹ D: ihāryy; Tib: de bzhin du 'di na so so'i skye bo dag kyang ∴ evam ihāpi ... prthagjanāḥ ² D: āyaiḥ; J: āyaiḥ; L: aryaiḥ ³ D: bhāvā-vām ⁴ Q: °hatamati | nayanatayā ⁵ D: kvaci ⁶ P: ye; Q: yo; D: pra; Tib: rang bzhin ... dang | 'ga' zhig tu khyad par 'ga' zhig lhag par sgro btags nas ⁷ P: kecid; D: kaicid; L: kañci ⁸ D: °janā ⁹ B, J, L: īdānīm ¹⁰ D: āyāyais ¹¹ P: tatpraśiddhyaivopapattyā; Q: °siddhayevo° (vai has been erased and replaced with ye); B: tatprasiddhayevo°; J, L: tatprasiddhayecopa° ¹² Tib: n.e. yathā ¹³ D: ghaṭasva ¹⁴ B, D, L: mṛdāditya ¹⁵ Q: abhyupeyam; B: upetam; D: atyupetam; J: utyupetam; L: aḥtyupetam ¹⁶ P: utpādānu; B, J, L: utpādā ¹⁷ Q: pūrvva ¹⁸ Tib: yod pa la yang ¹⁹ J: °tvā ²⁰ J: sty ²¹ D: atpāda ²² P: avaśīyatām; L: avasoyatām ²³ Q: om.; L: va ²⁴ D: pala°; L: °tetyo ²⁵ B, J, L: jvālāmṛgādibhyo ²⁶ D: duṃkurasyaṭpatti; L: 'ṅkurasyaṭpattir ²⁷ B: atyu°; D: atyupatam ²⁸ J: vikṣitebhyo ²⁹ L: bāmjādibhyo ³⁰ P: avaśīyatām ³¹ Tib: 'di ni kho bo cag gis nyams su myong ba yin ∴ anubhava eṣo 'smā-kam

P11r एतदप्ययुक्तम्। यस्माद्¹ अनुभव एष² मृषानुभवत्वात्³ तैमिरिक-
द्विचन्द्राद्यनुभववद्⁴ इति। ततश् चानुभवस्यापि⁵ साध्यसमत्वात् तेन
प्रत्यवस्थानं⁶ न युक्तमिति⁷ ॥

L17v §88. तस्माद्⁸ अनुत्पन्ना भावा इत्य् एवं⁹ तावद् विपरीतस्व-
रूपाध्यारोपप्रतिपक्षेण¹⁰ प्रथमप्रकरणारम्भः¹¹ । इदानीं¹² क्वचिद् यः⁵
क्वश्चिद्¹³ विशेषो ऽध्यारोपितः¹⁴ । तद्विशेषापाकरणार्थं¹⁵ शेषप्र-
करणारम्भो¹⁶ गन्तृगन्तव्यगमनादिको¹⁷ ऽपि निरवशेषो विशेषो¹⁸

¹ Q: yasmā; Tib: 'di ltar nyams su myong ba ni brdzun pa'i don can yin ∴ yasmād anubhava eṣa mṛṣā ² L: eva eṣa ³ D: °tvot ⁴ P: °dvicandrādyannabhavavad; B, L: °anubhavat; J: °dvicendrāghanubhavat; conj by LVP: °anubha[va]vat; Tib: n.e. ādi ⁵ Tib: n.e. ca ⁶ J: pratyasthānam ⁷ Tib: zhes de dag la grags pa nyid kyis khong du chud par mdzad pa yin no, i.e., Tib translates *iti* and then the words *tān tatprasiddhayaiva paribodhayanti*, which occur in the earlier Sanskrit sentence that sets forth, using the example of a pot, the proof of non-arising from self. *upapattiyā* of the Sanskrit sentence has not been translated. ⁸ Tib: de'i phyir dngos po rnam skye ba med pa yin no || de ltar re zhig de'i rang bzhin phyin ci log lhag par sgro btags pa'i gnyen poṅ rab tu byed pa dang po brtsams pa yin no ∴ tasmād anutpannā bhāvā ity evaṃ tāvad viparītasvarūpādhyāropa-pratipakṣeṇa prathamaprakaraṇārambhaḥ ⁹ D: avam ¹⁰ B, J: °ā-dhyāroyapra°; D: °ādhyārāpapa°; L: viparītasvarūpādhyārāyapra-tipakṣeṇa ¹¹ D: °prakaraṇācambha; J: prathamakaraṇarambhaḥ; L: prathamaprakaraṇarambhaḥ ¹² L: idr(?)ānī; Tib: de nas ∴ idānīm ¹³ J, N: kacid ¹⁴ L: dhyāropi | tas ¹⁵ B: °viśeṣāprakaraṇārtham ¹⁶ B, J: śeṣaprakaraṇārtham śeṣaprakaraṇārambhaḥ; L: śeṣaprakara-ṇārtham śeṣaprakaraṇārambhaḥ ¹⁷ D: ganty(?)gantavya° ¹⁸ Q: om.; D: viśeṣā

नास्ति प्रतीत्यसमुत्पादस्येति¹ प्रतिपादनार्थम्² ॥

§89. अथ स्यात् – एष एव प्रमाणप्रमेयव्यवहारो³ लौकिको B18v
ऽस्माभिः⁴ शास्त्रेणानुवर्णित⁵ इति।

तदनुवर्णनस्य⁶ तर्हि फलं वाच्यम्⁷ ॥ J22r

PsPL 59

§90. कुतार्किकैः⁸ स नाशितो⁹ विपरीतलक्षणाभिधानेन। तस्या-
स्माभिः सम्यग्लक्षणम्¹⁰ उक्तमिति चेत्।

एतदप्युक्तम्। यदि हि¹¹ कुतार्किकैर्¹² विपरीतलक्षणप्रणयनकृत¹³
लक्ष्यवैपरीत्यं¹⁴ लोकस्य¹⁵ स्यात्। तदर्थं प्रयत्नसाफल्यं¹⁶ स्यात्। न D10r
चैतदेवमिति व्यर्थं¹⁷ एवायं प्रयत्न¹⁸ इति ॥

¹ Q: prafītyasamutpādasyaiva (Tib n.e. eva); L: °syati; Tib: n.e. iti
² D: °tha ³ B, J, L: °prameyaṃvyavahāra ⁴ D: °bhi ⁵ D: śśā-
streṇā°; J, L: °vaṇita ⁶ L: tadanuvarṇ(?)asyā ⁷ B, J, L: vākyaṃ
⁸ Tib: rtog ge pa dag gyis ∴ kutārkikaiḥ. Tib adds an interpreted in-
strumental: rtog ge pa dag gyis ... de brlag par byas baṣ ... ⁹ D: °tā;
L: °tau ¹⁰ D: samyakalakṣaṇam ¹¹ Q: om.; Tib: n.e. hi ¹² D:
kumākike ¹³ P: °naṃ kṛtaṃ; Q: °praṇayaṃ kṛtaṃ; D: °lakṣaṇa-
praṇayanam kṛtaṃ; J, L: °naṃ kṛtaṃ; PsPL: °naṃ kṛtaṃ. Tib: gal te
'jig rten la rtog ge ngan pas mtshan nyid phyin ci log brjod pas byas
pa'i mtshon bya phyin ci log yod par 'gyur na ni. Vaidya (1960b:
20.15) emends silently to °praṇayanāt kṛtaṃ. See Translation note.
¹⁴ P: na lakṣye vaiparītyaṃ; B: lakṣā(?)vai°; J: lakṣavai° ¹⁵ L: loka
¹⁶ J: prayahṣāphalyaṃ ¹⁷ D: vyartham ¹⁸ B, J, L: prayatnam

§91. अपि¹ च यदि² प्रमाणाधीनः³ प्रमेयाधिगमस्य⁴ तानि प्रमाणानि
केन परिच्छिद्यन्त इत्यादिना विग्रहव्यावर्तन्या⁵ विहितो दोषः।
तदपरिहारात्⁶ सम्यग्लक्षणद्योतकत्वमपि नास्ति ॥

§92. किं च यदि स्वसामान्यलक्षणद्वयानुरोधेन⁷ प्रमाणद्वयमुक्तम्।
यस्य तल्⁸ लक्षणद्वयं⁹ किं¹⁰ तल्¹¹ लक्ष्यम्¹² अस्त्यथ नास्ति।⁵
यद्यस्ति तदा तदपरं¹³ प्रमेयम् अस्तीति¹⁴ कथं प्रमाणद्वयम्¹⁵। अथ
नास्ति लक्ष्यं तदा लक्षणमपि निराश्रयं नास्तीति कथं प्रमाणद्वयम् ॥
वक्ष्यति हि –

लक्षणासम्प्रवृत्तौ¹⁶ च न लक्ष्यम्¹⁷ उपपद्यते¹⁸।

लक्ष्यस्यानुपपत्तौ च¹⁹ लक्षणस्याप्य²⁰ असम्भवः ॥

इति ॥

10

PsP_L 60

¹ Q: not available as a witness because fol. 10 is missing (see Yonezawa 2005b: 160). Fol. 9b ends with *prayatna iti* |. Fol. 11a resumes with *dhānam aduṣṭam iti*, i.e., it begins part-way through the compound *viśeṣaṇābhīdhānam* in the first sentence of PsP_M §102 (PsP_L 66.9). ² Q: Ø; D: yati ³ Q: Ø; B, J: °na; L: prasāñādhāna ⁴ Q: Ø; D: prameyādhigamas; L: prame | yādhigamas ⁵ Q: Ø; D: °nyā ⁶ Q: Ø; D: °parihārāta; L: °parihārot ⁷ Q: Ø; D: svasāmānalakṣaṇa° ⁸ Q: Ø; D: ta; N: tam ⁹ Q: Ø; L: lakṣaṇamdvayaṃ ¹⁰ Q: Ø; J: ki ¹¹ Q: Ø; B, J, L: om.; D: ta; PsP_L: om. tal ¹² P: lakṣam; Q: Ø; J, L: lakṣam ¹³ P: param; Q: Ø ¹⁴ Q: Ø; D: ahīti ¹⁵ Q: Ø; D: pranāñadvayaṃ ¹⁶ Q: Ø; B, J, L: lakṣaṇāsamvṛttau ¹⁷ Q: Ø; D: lakṣam ¹⁸ Q: Ø; D: upadyate ¹⁹ Q: Ø; D: va ²⁰ Q: Ø; J, L: lakṣaṇa°

§93. अथ¹ स्यात् – न लक्ष्यते ऽनेनेति² लक्षणम् । किं तर्हि ।
कृत्यल्युटो³ बहुलमिति कर्मणि ल्युटं कृत्वा लक्ष्यते तदिति
लक्षणम् ॥

एवम्⁴ अपि⁵ तेनैव⁶ तस्य⁷ लक्ष्यमाणत्वासम्भवाद्⁸ येन तल्⁹
5 लक्ष्यते¹⁰ तस्य करणस्य कर्मणो ऽर्थान्तरत्वात्¹¹ स एव दोषः ॥

§94. अथ¹² स्यात् – ज्ञानस्य करणत्वात्¹³ तस्य च¹⁴ स्वलक्षणान्त-
र्भावाद्¹⁵ अयमदोष इति।

¹ Tib: ci ste yang ∴ atha ² Q: Ø; J, L: 'naneti ³ P: kṛtyalyuṭor; Q: Ø; B: kṛtyapluto; D: kṛtyaṭo ⁴ Q: Ø; B, D, J, L: tena evam; Tib: n.e. tena ⁵ Q: Ø; D: āpi ⁶ Q: Ø; D: tanaiva; PsP_L: tenaitasya (i.e., without *eva* and with the following *tasya* understood as *etasya*); Tib: te nyid kyis ⁷ Tib: n.e. tasya ⁸ Q: Ø; J, L: lakṣamāṇa° ⁹ Q: Ø; D: yemana; PsP_L: yenaital; Tib: gang gis de ¹⁰ Q: Ø; D: lakṣate ¹¹ P: Ø; Q: Ø; D: 'rthāntecatvāt ¹² P: Ø; Q: Ø; J, L: athā ¹³ Q: Ø; J: karaṇat ¹⁴ Q: Ø; D: na ¹⁵ P: svalakṣaṇa°; Q: Ø

B19r उच्यते¹ – इह भावानाम्² अन्यासाधारणम्³ आत्मीयं यत्⁴ स्व-
रूपम्। तत् स्वलक्षणम्। तद्यथा पृथिव्याः काठिन्यम्⁵। वेदनाया
अनुभवः⁶। विज्ञानस्य विषयं⁷ प्रति विज्ञप्तिः। तेन⁸ हि तद्वान्⁹

¹ Q: Ø; B, J, L: om., but include in following dittography (see next note) ² Tib: re zhiḡ 'dir (*iha tāvat), n.e. bhāvānām. tāvat may have entered a Skt ms because the upper part of the line was damaged at this point. *bhā* would have been mistaken for *tā*, and the *ās* of *vā* and *nā*, which may have been written in superscript style, might not have been visible; *n* was then read or interpreted as *t* and the word read as *tāvat*. The damage may have led to *ma* being read as initial *a*, i.e., as the initial *a* of *anyāsādhāraṇam*. ³ Q: Ø; B: anyāsādhāraṇasya (followed by a dittography, which was evidently in ms κ, subsequently in ms λ, and as a result also passed on to mss J and L:) lakṣyamāṇatvāt saṃbhavād yena tal lakṣyate || tasya karaṇasya karmaṇo 'rthāntaratvāt sa eva doṣaḥ || atha syāt jñānasya karaṇatvāt tasya ca svalakṣaṇāntarbhāvād ayam adoṣa iti || ucyate || iha bhāvānām; J: as B, °lakṣyamāṇatvāsam° ... °svalakṣaṇāntarbhāvād ...; L: anyāsādhāraṇasya lakṣamāṇatvā sambhavād yana ta lakṣyate || tasya karaṇasya karmmaṇorthāntaratvāt sa eva doṣaḥ atha syāt jñānasya karaṇatvāt tasya ca svalakṣaṇāntarbhāvād ayam adoṣa iti || ucyate | iha bhāvānām ⁴ Q: Ø; D: mat ⁵ Q: Ø; J: kathinyaṃ; L: °ya ⁶ Q: Ø; B, J: anubhāvā; D, L: anubhāvā; PsP_L: viṣayānubhavo; Tib: myong ba. P: attests a following *yāvat*; *prthivī* has been assumed by P's scribe or an earlier scribe or scholar to represent the *rūpa skandha* and *yāvat* thus to be a necessary inclusion accounting for the lack of reference to the *sañjñā* and *saṃskāra skandhas*. Note, however, that the *saṃskāra skandha* is not assigned a specific characteristic in the AK, and is described in AK I.15ab merely as the *skandhas* different from the other four *skandhas*. Neither PsP Tib nor the paper mss attest *yāvat*, and its loss is difficult to explain paleographically. ⁷ Q: Ø; B, J, L: viṣamam; PsP_L: viṣayaprativijñaptiḥ for viṣayaṃ prati vijñaptiḥ; Tib: rnam par shes pa'i yul so sor rnam par rig pa ÷ viṣayaṃ prati vijñaptiḥ. MA VI.203a: viṣayaṃ prati vijñaptiḥ. Cp. Li and Steinkellner 2008: 16, n. 7. ⁸ Q: Ø; D:

लक्ष्यत¹ इति कृत्वा। प्रसिद्धानुगतां² च³ व्युत्पत्तिम्⁴ अवधूय कर्म-
साधनम्⁵ अभ्युपगच्छतां⁶ विज्ञानस्य च करणभावं प्रतिपद्यमा-
नेनेदम्⁷ उक्तं भवति – स्वलक्षणस्यैव⁸ कर्मता स्वलक्षणान्तरस्य
PsP_L 61 करणभावश्चेति। तत्र यदि विज्ञानस्वलक्षणं करणम्। तस्य
5 व्यतिरिक्तेन⁹ कर्मणा भवितव्यमिति स एव दोषः ॥

§95. अथ स्यात् – यत् पृथिव्यादिगतं¹⁰ काठिन्यादिकं¹¹ विज्ञान-
गम्यम्¹²। तत्¹³ तस्य कर्मास्त्य¹⁴ एव¹⁵ तच्¹⁶ च स्वलक्षणाव्यति-
रिक्तमिति।

एवं तर्हि विज्ञानस्वलक्षणस्य कर्मत्वाभावात् प्रमेयत्वं¹⁷ न स्यात्।
10 कर्मरूपस्यैव¹⁸ स्वलक्षणस्य¹⁹ प्रमेयत्वात्। ततश्च²⁰ द्विविधं प्रमेयं J23r

tam ⁹ Q: Ø; B, J, L: tadvāna. Tib: des de mtshon par byed pas ∴
tena hi tadvān lakṣyata iti kṛtvā; LVP (cf. PsP_L 60, n. 6) interprets the
reading in his mss to be *tena hi tad vā na lakṣyate* and emends on the
basis of Tib to *tena hi tal lakṣyate*.

¹ Q: Ø; B: lakṣeta; D: lakṣata; J, L: lakṣete ² Q: Ø; B, J, L: prasi-
ddhānugatām; PsP_L: prasiddhānugatām; Tib: rab tu grags pa dang rjes
su 'brel pa'i ³ P, Q: Ø; D: va ⁴ P: Ø; Q: Ø; D: vyatpattim ⁵ P:
Ø; Q: Ø; D: kerma° ⁶ Q: Ø; B: abhyupagacchati; D: atyuyagaccha-
tā; J, L: atyupagacchati; PsP_L: abhyupagacchati. See Translation note.
⁷ Q: Ø; D: °mānenadam; PsP_L: pratipadyamānenety ⁸ Q: Ø; D:
svalakṣamesyaiva; J, L: svalakṣaṇasauva ⁹ Q: Ø; D: vyatiriktaṃna
¹⁰ Q: Ø; J: °gata ¹¹ Q: Ø; D: kāṭhanyādikaṃ; J: kāthi° ¹² Q: Ø;
B: vijñāgamyam, but written correctly in the dittography which fol-
lows; J: vijñānagaṣyam ¹³ P, Q: Ø; J, L: tet ¹⁴ P, Q: Ø; D: kartāsty
¹⁵ P, Q: Ø; D, J, L: ava; Tib: n.e. eva ¹⁶ P, Q: Ø; D: tec ¹⁷ Q: Ø; D:
pramaṇyatvaṃ ¹⁸ Q: Ø; D: °syeva ¹⁹ Q: Ø; B, J, L: svalakṣaṇa-
doṣa, now repeat from beginning of paragraph (B: atha syād yat ...
karmarūpasyaiva svalakṣaṇasya, J: atha syād yat ... karmarūpasyaiva

L18v P11v स्वलक्षणं¹ सामान्यलक्षणं चेत्य² एतद् विशेष्य वक्तव्यम्³ – किञ्चित्
 स्वलक्षणं⁴ प्रमेयं⁵ यल्⁶ लक्ष्यत इत्येवं⁷ व्यपदिश्यते⁸ । किञ्चिद्⁹
 अप्रमेयं¹⁰ यल् लक्ष्यते ऽनेनेति¹¹ व्यपदिश्यत इति । अथ तदपि
 कर्मसाधनम्¹² । तदा तस्यान्येन¹³ करणेन भवितव्यम्¹⁴ । ज्ञाना-
 B19v न्तरस्य¹⁵ करणभावपरिकल्पनायाम्¹⁶ अनिष्ठादोषश्¹⁷ चापद्यते¹⁸ ॥ 5

§96. अथ मन्यसे – स्वसंवित्तिर्¹⁹ अस्ति । ततः²⁰ स्वसंवित्त्या
 ग्रहणात् कर्मतायां²¹ सत्यामस्त्य् एव²² प्रमेयान्तर्भाव²³ इति ।

svalakṣaḥlakṣaṇasya; L: atha syād yat ... evaṃ tarhi vijñānasvalakṣasya
 ... karmarūpasyaiva svalakṣaṇa(?)sya ²⁰ Tib: n.e. ca

¹ Q: Ø; L: svalakṣamāṇaṃ ² Q: Ø; B: bhavaty; D: rasy; J: laty; L:
 raty ³ Tib: khyad par 'di tsam zhig brjod par bya dgos (*etāvad
 viśeṣaṇaṃ vaktavyam?) ∴ etad viśeṣya vaktavyam ⁴ Q: Ø; D: tyala-
 kṣaṇaṃ ⁵ Q: Ø; D: pramayaṃ; L: prameyaṃ prameya ⁶ P: ya(l);
 Q: Ø; D: ya ⁷ Q: Ø; D: ityavaṃ ⁸ Q: Ø; D: vyavapadiśyatam
⁹ Q: Ø; J, L: kiṃci ¹⁰ Q: Ø; B, J, L: prameyaṃ ¹¹ P: [2](ti); Q: Ø;
 D: 'nenaiti ¹² P, Q: Ø; D: karmesādhanam ¹³ P, Q: Ø; L: syānye-
 na ¹⁴ P, Q: Ø; B, J, L: °vya ¹⁵ P, Q: Ø; D: jñānanterasya ¹⁶ Q:
 Ø; D: °parikalpyanāyām ¹⁷ P: ∅, medial *i* is visible; Q: Ø; B, J, L:
 anityādoṣaś; em. by LVP: *anavasthādoṣaś*. LVP (PsP_L 61, n. 4) reports
 that his mss read *tadānityādoṣa*. De Jong (1978: 34) tentatively
 suggests *aniṣṭā doṣāś cāpadyante* on the basis of D, referring to PsP_L
 210.6 (correct to 210.16) where Tib attests *thug pa med par thal ba'i*
phyir for PsP_L's *aniṣṭādoṣaprasaṅgāt*; mss P and D, however, both
 attest *aniṣṭhādoṣaprasaṅgāt* at their equivalents for PsP_L 210.16. Cf.
aniṣṭhā earlier at PsP_M §24. ¹⁸ P, Q: Ø; B: copapadyate; D: cāpa-
 dyante ¹⁹ P: ∅; Q: Ø; J, L: svasavittir ²⁰ Q: Ø; D: tate ²¹ Q: Ø;
 D: °yā ²² Q: Ø; D: ava ²³ Q: Ø; D: prameyāntabhāva

PsPL 62

उच्यते – विस्तरेण मध्यमकावतारे स्वसंवित्तिनिषेधात्¹ स्वलक्षणं
 स्वलक्षणान्तरेण² लक्ष्यते³ तदपि स्वसंवित्त्येति न युज्यते⁴ । अपि⁵
 च तदपि नाम ज्ञानं स्वलक्षणव्यतिरेकेणासिद्धम्⁶ असम्भवाल्⁷
 लक्ष्याभावे⁸ निराश्रयलक्षणप्रवृत्त्यसम्भवात् सर्वथा⁹ नास्तीति¹⁰
 5 कुतः¹¹ स्वसंवित्तिः ॥

तथा चोक्तमार्यरत्नचूडपरिपृच्छायाम् –

स चित्तम् असमनुपश्यंश्¹² चित्तधारां¹³ पर्येषते¹⁴ – कुतः स्वित्¹⁵

¹ Q: Ø; J: svasamvṛtti° ² P: Ø; Q: Ø; J: svalakṣyaṇā°; L: °ntaraṇa
³ P, Q: Ø; D: lakṣaṇam ⁴ P, Q: Ø; D: yujyete ⁵ P, Q: Ø; J: tad api ||
 api ⁶ Q: Ø; B: °vyatirekenā°; D: °siddhyam; J: °vyatirekenāsi-
 ddhem; L: °vyatirakenāsiddhem; PsPL: °vyatirekeṇāsiddher; *LT:
 °vyatirekenāsiddham; Tib: rang gi mtshan nyid las tha dad par ma
 grub (la) ⁷ P: asambhavā(l); Q: Ø; D: °asambhava ⁸ Q: Ø; D:
 °bhavova ⁹ P, Q: Ø; J: sarvvatathā; L: sarvata ¹⁰ P, Q: Ø; L: thā-
 stīti ¹¹ P, Q: Ø; B, J, L: tataḥ ¹² Em. following LVP: asamanupa-
 śyaṃś. P: samanupaśyan; Q: Ø; B, D, J, L: samanuo; PsP Tib: yang
 dag par rjes su ma mthong bas. RCP Tib (P): yang dag par rjes su ma
 mthong bas. The sentence also appears at BCAP 392.4, where, unless
 LVP has silently emended the passage, *asamanupaśyaṃś* represents
 the ms reading, and at ŚiS 235.3, where the participle with alpha pri-
 vative is likewise attested. ¹³ Q: Ø; J: cittadhānām ¹⁴ Q: Ø; D, L:
 paryaṣate ¹⁵ Em.: kutaḥ svit. P: kutaścīt; Q: Ø; B, D, J, L: kutaścīt.
 PsPL: kutaścīt. PsP Tib's *sems gang* (RCP Tib: *ga las byung zhes* sup-
 ports the emendation. The corruption to *kutaścīt* may have required
 two steps: *kutaḥsvit* to *kutasvit*, the latter then “corrected” to *kutaścīt*;
 or possibly only one step: *svi* of *svit* was read/interpreted as *ści*,
 which caused the scribe to view the *vigraha* as a mistake and thus to
 drop it.

J23v तस्योत्पत्तिर्¹ इति। तस्यैव² भवति – आलम्बने³ सति⁴ चित्तम्
 उत्पद्यते⁵। तत्⁶ किम्⁷ अन्यद्⁸ आलम्बनम्⁹ अन्यच्⁹ चित्तमथ
 D10v यदेवालम्बनं तदेव चित्तम्। यदि तावद्¹⁰ अन्यद्¹⁰ आलम्बनम्¹¹
 अन्यच्¹² चित्तम्। तदा¹³ द्विचित्ता¹⁴ भविष्यति। अथ यदेवा-
 लम्बनं तदेव चित्तम्। तत्¹⁵ कथं चित्तं¹⁵ चित्तं समनुपश्यति। न
 च¹⁶ चित्तं¹⁷ चित्तं¹⁸ समनुपश्यति। तद्यथापि नाम तथैवासिधार-

¹ Em. following LVP: tasyotpattir. P: tasyautpattir; Q: Ø; B, J, L: tasyopapattir; D: tasyāpayattir ² Q: Ø; L: tasyaiva. BCAP citation: om. tasyaivaṃ bhavati; ŚiS citation attests tasyaivaṃ bhavati ³ Q: Ø; D: ālasbana ⁴ PsP Tib: dmigs pa yod pa las ∴ ālambane sati ⁵ P: sṛ(m)utpā[2]; Q: Ø ⁶ P, Q: Ø; L: tā; Tib: de yang 'di snyam du sems te ∴ tat ⁷ P, Q: Ø; L: kiṃm ⁸ P: [2]ḅaṇam; Q: Ø; B, J, L: ārambanam ⁹ P, Q: Ø; D: anya. ŚiS citation: om. anyac (and the following word) cittam. BCAP presents the sentence as: tat kim anyac cittam anyad ālambanam. PsP and RCP Tib: ci dmigs pa de yang gzhan la (RCP: |) sems de yang gzhan nam | ¹⁰ Q: Ø; L: enyad ¹¹ P: (c)ālambanam; Q: Ø ¹² Q: Ø; B, J, L: anya; D: anyā ¹³ The citations of the passage in ŚiS and BCAP attest *tad*. PsP Tib: gal te re zhig (RCP Tib om. re zhig) dmigs pa yang gzhan la sems kyang gzhan (RCP Tib adds a following *yin*) na ni sems de gnyis su 'gyur ro ¹⁴ Q: Ø; D: °to ¹⁵ Em. with de Jong (1978: 34): cittam. P: c+tt+nṅ; Q: Ø; D: cittamṅa; B, J, L: cittena. PsP and RCP Tib: sems kyis sems de ji lar mthong bar 'gyur. LVP (PsP_L 62, n. 6) retains the reading *cittena cittam* found in his mss, noting, however, that ŚiS 235.6 and BCAP 393.1 attest *cittam cittam*. ¹⁶ Q: Ø; J: om. ŚiS and BCAP: hi ¹⁷ Q: Ø; B: cittena ¹⁸ Q: Ø; L: citta

PsPL 63

या सैवासिधारा¹ न² शक्यते छेत्तुम्³ न तेनैवाङ्गुल्यग्रेण⁴ तद्⁵
 एवाङ्गुल्यग्रं⁶ शक्यते स्प्रष्टुम्⁷ । एवमेव न तेनैव⁸ चित्तेन तदेव⁹
 चित्तं शक्यं द्रष्टुम्¹⁰ । तस्यैवं¹¹ योनिशः¹² प्रयुक्तस्य या चित्तस्या-
 नवस्थानतानुच्छेदाशाश्वतता¹³ न कूटस्थता नाहेतुकी न प्रत्यय- L19r
 विरुद्धा न ततो नान्यतो न सैव¹⁴ नान्या तां चित्तधारां चित्तलतां
 चित्तधर्मतां चित्तानवस्थिततां¹⁵ चित्ताप्रचारतां¹⁶ चित्तादृश्यतां¹⁷
 चित्तास्वलक्षणतां¹⁸ तथा जानाति तथा पश्यति यथा¹⁹ तथतां B20r

¹ Q: Ø; D: sevāsīdhārā; J: vāsīdhārā ² Q: Ø; D: naḥ ³ Q: Ø; B: chetum; D: chatum. ŚiS and BCAP present: tadyathā na tayavāsīdhārāyā saivāsīdhārā śakyate chettum ⁴ Q: Ø; D: tanaiva°; L: tenaivāgulya≈raṇa ⁵ Q: Ø; D: ted ⁶ Q: Ø; D: avā°; J: evāṅgulyaṅgraṃ ⁷ Q: Ø; J: mraṣṭaṃ. ŚiS and BCAP: spraṣṭum śakyate ∴ śakyate spraṣṭum ⁸ Q: Ø; D: tanaiva ⁹ Q: Ø; L: eva cittaena tad eva ¹⁰ Q: Ø; D: draṣṭumḥ; L: draṣṭu. The sentence appears in ŚiS as: naiva cittaena tad eva cittaṃ śakyate draṣṭum, and in BCAP as: evaṃ eva tenaiva cittaena tad eva cittaṃ draṣṭum. PsP and RCP Tib: sems de nyid kyis (RCP adds *kyang*) sems de nyid mthong bar mi nus so. The BCAP citation ends here; the ŚiS citation omits the rest of our text and continues with a later section. ¹¹ Q: Ø; D: tasyavaṃ ¹² P: yonisaḥ; Q: Ø ¹³ P: °sthātānochedaśāśvatatā; Q: Ø; B, D: °sthānatānochedaśāśvatatā; J: °sthānatāmochedaśāśvatatā; L: °sthānatāmochadaśāśvatatā. PsP Tib and RCP Tib: gang sems mi gnas pa | chad pa ma yin pa | rtag pa ma yin pa | (RCP: om. |) ¹⁴ Q: Ø; B, J, L: syaiva; D: seva ¹⁵ Q: Ø; D: °sthītetām ¹⁶ P: cittapradhāratām; Q: Ø; D: cittāṃpracāratām; PsP Tib and RCP Tib: sems rgyu ba med pa ¹⁷ Q: Ø; L: cittadr̥śyaṃtām ¹⁸ Em.: cittāsvlakṣaṇatām. P: cittasvalakṣaṇatām. Q: Ø; B, D, J: cittasvalakṣaṇatām; L: om.; PsPL: cittasvalakṣaṇatām; Tib: sems kyī rang gi mtshan nyid ¹⁹ Q: Ø; B: tathā

न¹ च² विरोधयति³ । तां⁴ च चित्तविवेकतां तथा प्रजानाति तथा
पश्यति । इयं कुलपुत्र⁵ चित्ते⁶ चित्तानुपश्यना⁷ स्मृत्युप-
स्थानमिति ॥

तदेवं नास्ति स्वसंवित्तिः⁸ । तदभावात् किं केन लक्ष्यते⁹ ॥

§97. किं च¹⁰ भेदेन वा तल्¹¹ लक्षणं¹² लक्ष्यात्¹³ स्यादभेदेन वा ।⁵
तत्र यदि तावद्¹⁴ भेदेन¹⁵ तदा लक्ष्याद्¹⁶ भिन्नत्वाद्¹⁷ अलक्षणवल्

¹ P: ca; Q: Ø ² P: na; Q: Ø; L: vi ³ Q: Ø; B, J, L: nirodhayati; PsP Tib: 'khrug par mi byed pa; RCP Tib: 'khrugs par mi byed pa. De Jong (1978: 34) suggests that Tib may be translating *vilodayati*; he refers to BHSD entry *virolayati* ("stirs, agitates"); LC (referring to Mvy 5339) gives *dkrugs pa* and *bsrubs pa* as translation equivalents for *virolitaḥ*. ⁴ Q: Ø; PsP Tib and RCP Tib: de bzhin nyid ji lta ba de bzhin du sems de dag dben pa nyid du rab tu shes | de bzhin du mthong ba ∴ tāṃ ca cittavivekatāṃ tathā prajānāti tathā paśyati. The **yathā tathatām* on which RCP Tib's *de bzhin nyid ji lta ba* is based (PsP Tib has been copied from RCP Tib) may have been a later addition (i.e., the phrase had not entered our ms tradition but had already been brought into the ms used for the RCP translation). The meaning of *yathā tathatām* could be seen as carrying over from PsP Skt's previous sentence. ⁵ Q: Ø; conj. by LVP: kulaputra [bodhisattvasya]; PsP Tib and RCP Tib: rigs kyi bu byang chub sems pa'i. I suspect that *bodhisattvasya* represents a later addition, i.e., one that had not entered our manuscript tradition but was already in the ms used for RCP Tib. ⁶ PsP Tib: sems la sems kyi rjes su lta ba'i dran pa nye bar gzhas pa'i spyod pa yongs su dag pa'o zhes gsungs so ∴ citte cittānupaśyanā smṛtyupasthānam iti. LVP (PsP_L 63, n. 7) reconstructs °*smṛtyupasthānacaryā pariśuddhā*. ⁷ Q: Ø; J: °paśyatānā ⁸ Q: Ø; D: svayaṃvittis ⁹ Q: Ø; B, D, J, L: lakṣate ¹⁰ Q: Ø; D: na ¹¹ Q: Ø; D: ta ¹² P: lakṣyaṇam; Q: Ø; D: lakakṣaṇam ¹³ Q: Ø; D: lakyata ¹⁴ Q: Ø; L: tāva ¹⁵ Q: Ø; L: hedena ¹⁶ Q: Ø; L: lakṣyā ¹⁷ Q: Ø;

PsP_L 64 लक्षणमपि न तल्लक्षणम्¹। लक्षणाच्च² च³ भिन्नत्वादलक्ष्यवल्⁴ J24r
 लक्ष्यमपि न लक्ष्यम्। तथा लक्ष्याद्⁵ भिन्नत्वाल्⁶ लक्षणस्य लक्षण-
 निरपेक्षं⁸ लक्ष्यं⁹ स्यात्। ततश्च न¹⁰ तल् लक्ष्यं¹¹ लक्षणनिरपेक्षत्वात्
 खपुष्पवत्। अथाभिन्ने¹² लक्ष्यलक्षणे¹³। तदा लक्षणादव्यतिरिक्त-
 5 त्वाल्¹⁴ लक्षणस्वात्मवद् विहीयते लक्ष्यस्य लक्ष्यता। लक्ष्याच्च¹⁵
 चाव्यतिरिक्तत्वाल्¹⁶ लक्ष्यस्वात्मवल्¹⁷ लक्षणमपि न लक्षणस्व-
 भावम्¹⁸ ॥

यथा चोक्तम्¹⁹ –

10 लक्ष्याल्²⁰ लक्षणम् अन्यच्च²¹ चेत्²² स्यात्²³ तल् लक्ष्यम्²⁴
 अलक्षणम्²⁶ ।
 तयोरभावो ऽनन्यत्वे²⁷ विषष्टं कथितं त्वया ॥

L: hinnatvād

¹ Q: Ø; D: talakṣaṇa ² Q: Ø; D: om. ³ Q: Ø; D: va ⁴ Q: Ø; D:
 °va ⁵ Q: Ø; L: lakṣyā ⁶ Q: Ø; D: bhanatvā; L: hinnatvāl ⁷ Q: Ø;
 J: lakṣyaṇasya ⁸ P: °nirapekṣyaṃ; Q: Ø; J: lakṣyaṃnirapekṣaṃ;
 L: lakṣyaṇanirapekṣyaṃ ⁹ Q: Ø; D: lakṣaṃ ¹⁰ Q: Ø; D: na taś ca
 na ¹¹ Q: Ø; D: lakṣaṃ; L: om. ¹² Q: Ø; D: °bhinna ¹³ Q: Ø; J:
 lakṣaṇe ¹⁴ Q: Ø; D: °tvā ¹⁵ Q: Ø; D: °yā ¹⁶ Q: Ø; D, L: °tvā
¹⁷ Q: Ø; D: °va ¹⁸ P: kṣaṇasvabhāvaṃ; Q: Ø ¹⁹ P: yathoktaṃ; Q:
 Ø ²⁰ P: lakṣyā; Q: Ø; D: lakṣā ²¹ Q: Ø; D: anya ²² Q: Ø; D:
 ceda ²³ Q: Ø; B: syāl ²⁴ Q: Ø; B: om.; D: ta ²⁵ Q: Ø; B, J, L:
 lakṣaṇam ²⁶ Q: Ø; B: alakṣaṇam tat ²⁷ Q: Ø; B, J, L: 'nyatve;
 conj. by LVP: '[na]nyatve

P12r इति। न च विना तच्चान्यत्वेन¹ लक्ष्यलक्षणसिद्धाव्² अन्या गतिर्³
अस्ति ॥

तथा च⁴ वक्ष्यति –

एकीभावेन⁵ वा सिद्धिर्⁶ नानाभावेन⁷ वा ययोः।

न विद्यते तयोः सिद्धिः कथं नु⁸ खलु विद्यते ॥

5

इति⁹ ॥

§98. अथावाच्यतया¹⁰ सिद्धिर्¹¹ भविष्यतीति चेत्।

नैतदेवम्। अवाच्यता हि नाम परस्परविभागपरिज्ञानाभावे¹² सति
भवति। यत्र च विभागपरिज्ञानं नास्ति¹³ तत्रेदं¹⁴ लक्षणम् इदं¹⁴

L19v लक्ष्यम्¹⁵ इति विशेषतः परिच्छेदासम्भवे सति द्वयोर्¹⁶ अप्य्¹⁰
अभाव¹⁷ एवेति। तस्मादवाच्यतयापि नास्ति सिद्धिः ॥

¹ P: tattvonyatvena; Q: Ø; J: tattvānvetvena; L: tattvānvatvena ² P:
lakṣyakṣaṇasiddhāv; Q: Ø ³ Q: Ø; D: gativ ⁴ Q: Ø; D: ce ⁵ Q:
Ø; J: ekībhāve ⁶ Q: Ø; D: siddhin ⁷ Q: Ø; D: ninābhāvena ⁸ P:
na; Q: Ø; B, J, L: na; conj. by LVP: [nu]. P for PsP's citation of MMK
II.21 (PsP_L 105.7-8): na; P also attests na in PsP's subsequent citation
of II.21cd (PsP_L 105.10); D for PsP's citation of MMK II.21: nu; D
also attests nu in PsP's subsequent citation of II.21cd; B for PsP's
citation of MMK II.21: nu; B attests na in PsP's subsequent citation
of II.21cd. Tib: de gnyis grub pa ji ltar yod ⁹ Q: Ø; L: itiḥ ¹⁰ Q:
Ø; B, D, J, L: athāvācyateyā; PsP_L: atha vocyate [avācyata]yā; Tib: ci
ste brjod du med pa nyid du ¹¹ Q: Ø; J: siddhi ¹² Q: Ø; D: °va
¹³ Q: Ø; D: tatradaṃ ¹⁴ Q: Ø; L: om. idaṃ ¹⁵ Q: Ø; L: om.
¹⁶ Q: Ø; D: dgrayor ¹⁷ Q: Ø; D: ebhāva

PsP_L 65 §99. अपि च यदि ज्ञानं¹ करणं विषयस्य परिच्छेदे कः कर्ता² । न
च³ कर्तारमन्तरेणास्ति करणादीनां सम्भवः⁴ । छिदिक्रियायाम्⁵ B20v
इव । अथ⁶ चित्तस्य तत्र कर्तृत्वं⁷ परिकल्प्यते⁸ । तदपि न युक्तं J24v
यस्माद्⁹ अर्थमात्रदर्शने¹⁰ चित्तस्य व्यापारो ऽर्थविशेषे¹¹ चैतसानाम् ।

5 तत्रार्थदृष्टिर्¹² विज्ञानं तद्विशेषे¹³ तु चैतसाः¹⁴ ॥

इत्य् अभ्युपगमात्¹⁵ । एकस्यां हि प्रधानक्रियायां¹⁶ साध्यायां¹⁷
यथास्वं गुणक्रियानिर्वृत्तिद्वारेणाङ्गीभावोपगमात्¹⁸ करणादीनां कर-

¹ P: vijñānam; Q: Ø ² Q: Ø; D: kattām; J: kattā ³ P: om. (a *ca* is, however, written in the margin as a correction to be added to P's text); Q: Ø ⁴ Q: Ø; B, J, L: saṃbheda; D: saṃbheva ⁵ Q: Ø; D: °kriyām; Tib: gcod pa'i bya ba bzhin ⁶ Q: Ø; D: athāpa ⁷ P: kaṭṭvām; Q: Ø ⁸ Q: Ø; B, J, L: parikalpate ⁹ Tib: 'di lta ꞑ yasmāt ¹⁰ Q: Ø; B, J, L: arthamātradarthane; D: arthane; PsP_L: arthamātradarśanam; Tib: don tsam lta ba ni sems kyi bya ba yin la. The translators may have thought that *darśana* is, strictly speaking, the *vyāpāra*. ¹¹ Q: Ø; D: °viśeṣā; J, L: °viśeṣo; conj. by LVP: 'rthaviśeṣa[darśanam]; Tib: don gyi khyad par lta ba ni sems las byung ba rnam kyi bya ba yin te; Tib supplies what has been elided in Skt ¹² Em. following LVP and MAV: tatrārthadr̥ṣṭir. P: tatrārthadr̥ṣṭi; Q: Ø; B, D, J, L: tatrārthadr̥ṣṭi ¹³ Q: Ø; J: tadviśeṣe ¹⁴ Q: Ø; D: caitasyā ¹⁵ Q: Ø; D: atyupagamāt; L: utyupagamāt ¹⁶ Q: Ø; J: pradhāna° ¹⁷ Q: Ø; D: om. ¹⁸ P: guṇapradhānabhāvenāṅgībhāvopagamāt syāt; Q: Ø; B, J, L: °bhāvopagamanāt; D: °nirvṛtidvāreṅgābhāvopagamanāt. The text of P has obviously been tampered with, the first compound having been changed to a *dvandva* in instrumental abstract: "as subsidiary [action] and principal [activity]." PsP Tib: ji lta bu'i bya ba phal pa sgrub pa'i sgo nas ... yan lag gi ngo bor gyur pa las. De Jong (1978: 34) views D's °āṅgābhāvopagamanāt as supported by Tib's yan lag gi ngo bor gyur pa las and emends to °āṅgabhāvopagamanāt;

णादिबम्¹ । न चेहज्ञानविज्ञानयोरू² एका प्रधानक्रिया । किं तर्हि³ ।
 अर्थमात्रपरिच्छित्त्⁴ विज्ञानस्य⁵ प्रधानक्रिया⁶ । ज्ञानस्य⁷ बर्थविशे-
 षपरिच्छेद इति नास्ति ज्ञानस्य⁸ करणबम् । नापि⁹ चित्तस्य कर्तृबम् ।
 ततश् च¹⁰ स एव दोषः ॥

§100. अथ¹¹ स्यात् – अनात्मानः सर्वधर्मा इत्यागमात् कर्तुः⁵
 सर्वथाभावात्¹² कर्तारमन्तरेणापि विद्यत एव¹³ क्रियादिव्यवहार
 इति¹⁴ ।

एतदपि नास्ति । आगमस्य सम्यगर्थानवधारणात्¹⁵ । एतच्च¹⁶
 चोक्तं¹⁷ मध्यमकावतारे ॥

D11r

PsPL 66

I assume that P and the other mss preserve the correct reading (D's *ā* more likely represents the vertical stroke for *ī* than an intrusion), and that Tib reflects the translators' mistake or interpretation (or Q's reading). The doubly expressed "becoming" in °*āṅgībhāvopagamāt* may be for the sake of emphasis.

¹ D: karaṇādatvaṃ ² Q: Ø; D: °yar ³ Q: Ø; J: tahy ⁴ Q: Ø; B: atha...chitti; J, L: °chitti ⁵ P: jñānasya; Q: Ø; B: vijñānatva. The text of P has been tampered with and *vijñānasya* switched with the following *jñānasya*, a change possibly influenced by the order of the components of the preceding *dvandva jñānavijñānayoḥ*. ⁶ Q: Ø; D: pradhāna ⁷ P: vijñānasya; Q: Ø; D: sya. See two notes earlier. Tib expands with *shes pa'i gtso bor gyur pa'i bya ba*. ⁸ P: vijñānasya; Q: Ø. The previous switch in P of *vijñānasya* and *jñānasya* demands that *vijñāna* be understood here as synonymous with the instrument *caitta/caitasa*. ⁹ Q: Ø; D: nu(?)pi ¹⁰ Tib n.e. ca ¹¹ Q: Ø; D: athā ¹² Q: Ø; B, D: sarvathā | abhāvāt; J: sarvathā (end of line) abhāvāt; L: sarvathā || abhāvāt ¹³ B: iti ¹⁴ Q: Ø; B: eva ¹⁵ Q: Ø; D: samāgarthā° ¹⁶ Q: Ø; D: eted; PsPL: etad ¹⁷ Q: Ø; B: api coktaṃ; D: yoktaṃ; J, L: acoktaṃ; PsPL: evoktaṃ; Tib: 'di yang ... bstan

§101. अथापि स्यात् – यथा शिलापुत्रकस्य¹ शरीरं राहोः² शिर इति शरीरशिरोव्यतिरिक्तविशेषणासम्भवे³ ऽपि⁴ विशेषणविशेष्यभावो⁵ ऽस्ति। एव⁶ पृथिव्याः स्वलक्षणमिति स्वलक्षणव्यतिरिक्तपृथिव्यसम्भवे⁷ ऽपि भविष्यतीति।

- 5 नैतदेवमतुल्यत्वात्। शरीरशिरःशब्दयोर् हि बुद्ध्यादिपाण्यादिवत्⁸ सहभाविपदार्थान्तरसापेक्षताप्रवृत्तौ शरीरशिरःशब्दमात्रालम्बनबुद्ध्युपजनने⁹ जनः¹⁰ सहचारिपदार्थान्तरसाकाङ्क्ष¹¹ एव वर्तते – कस्य शरीरं कस्य शिर इति। इतरो ऽपि विशेषणान्तरसम्बन्ध-

J25r L20r

zin

¹ Q: Ø; B: śirā°; L: śibhāputra° ² Q: Ø; D: rāhāḥ ³ Q: Ø; B, D, J: °viśeṣeṇā° ⁴ Q: Ø; D: śi ⁵ Q: Ø; D: viśeṣaṇevīśeṣahāvo ⁶ Q: Ø; D: avam ⁷ Tib with *la sogs pa* after *sa*, appearing to have read °*pr-thivyādyasambhave* ⁸ Em. following LVP: buddhyā dipāṇyādivat. P: [2]dipāṇyādimat; Q: Ø; B, D, J, L: °ādimat. Tib: blo dang lag pa la sogs pa lta ⁹ Em.: °mātrāmbanabuddhyupajanane. P: °mātrāmbano buddhyupajanaṇaḥ; Q: Ø; B, J: °mātrāmbano buddhyupajanaṇaḥ; D: °mātrāmbano °buddhyāpajanaṇaḥ; L: °mātrāmbano buddhyāpajanaṇaḥ; PsP_L: °mātrāmbano buddhyupajanaṇaḥ; Tib: lus dang mgo'i sgra tsam la dmigs pa'i blo skyes pa lta zhig. The emendation °*āmbanabuddhy*° is suggested by Tib's *dmigs pa'i blo*; P, B and J's reading are rejected because it is unusual to have *āmbana*, normally the attribute of a mental act, taken in reference to a person. Tib's *lta zhig* is, however, difficult to understand; LVP proposes an equivalence to 'ga zhig and la la zhig. My emendation of the mss' text assumes an eyeskip from *na* of *upajanane* to *na* of *janah* which caused the dropping of °*ne ja*°. ¹⁰ Em.: janah. P: om. janah; Q: Ø; B, D, J, L: om. janah; PsP_L: om. janah ¹¹ P: °kāṅkṣā; Q: Ø; D: sahvayāri°

B21r निराचिकीर्षया¹ शिलापुत्रकराहुविशेषणध्वनिना² लौकिकसङ्केतानु-
विधायिना प्रतिपत्तुः³ काङ्क्षाम् उपहन्तीति⁴ युक्तम्। इह तु काठिन्या-
दिव्यतिरिक्तपृथिव्याद्यसम्भवे⁵ सति न युक्तो विशेषणविशेष्यभावः ॥

§102. तीर्थिकैर्⁶ व्यतिरिक्तलक्ष्याभ्युपगमात्⁷ तदनुरोधेन⁸ विशेष-
णाभिधानम्⁹ अदुष्टमिति चेत्¹⁰ ।

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नैतदेवम्¹¹ । न हि तीर्थिकपरिकल्पिता युक्तिविधुराः¹² पदार्थाः स्व-
समये ऽभ्युपगन्तुं¹³ न्याय्याः । प्रमाणान्तरादेर्¹⁴ अप्य¹⁵ अभ्युपगम-
प्रसङ्गात् ।

§103. अपि च पुद्गलादिप्रज्ञसिवत्¹⁶ स्वशरीरोपादानस्य¹⁷ शिलापुत्र-
कस्योपादातुर्¹⁸ लौकिकव्यवहाराङ्गभूतस्य¹⁹ विशेषणस्याविचार-

P12v

10

¹ Q: Ø; B: viśeṣaṇānāntarasabandha°; J, L: viśeṣaṇāntarasabandha°; D: °nirāvākīrṣayā. PsP_L: viśeṣaṇānāntarasambandha°. Stcherbatsky (1927: 150, n. 4) corrects to *viśeṣaṇāntarasambandha*; he also emends *khyad par gzhaḡ* as found in Tib P, N and G (see PsP_L 66, n. 4) to the correct reading *khyad par gzhan* (attested in D and C).
² P: Ø; Q: Ø; B, J, L: śīrā°; D: śīloputrakalāhu° ³ P, Q: Ø; D: pratipatuh; J: pratikartuh; L: pratipartuh; PsP_L: pratikartuh; Tib: rtogs pa po'i ⁴ P, Q: Ø; LVP: apahantīti; Tib: sel bar byed do zhes ⁵ Q: Ø; L: °vyatiriktampṛthi° ⁶ Q: Ø; J: tīrthikai ⁷ Q: Ø; D: vyatiriktālakṣyāyupamāt; B, J: vyatiriktālakṣyā°; L: vyatiriktālakṣyāyupagamāt ⁸ Q: Ø; D: tadanurādhenā ⁹ Q again available as a witness ¹⁰ P: na ce+; D: nen; J: yat; L: pren ¹¹ P: Ø; J: aivaḡ ¹² Tib: rigs pa dang 'gal ba dag (yuktiviruddhāḡ?) ÷ yuktividhurāḡ ¹³ P: Ø; B: tyupagantum; D: 'tyupagantum; L: tyupagantam ¹⁴ Q: om.; Tib: n.e. api ¹⁵ P: Ø; B, L: atyupa°; D: atyupagamaprasaṅgāḡ ¹⁶ P: Ø; B, D, J, L: puṅgalādi° ¹⁷ Tib: n.e. sva. PsP_L: saṣārīro°. LVP (cf. PsP_L 67, n. 3) finds *sa*° and *sva*° in his manuscripts. ¹⁸ P: (śi)[1]-

प्रसिद्धस्य¹ सद्भावात्² शिरोपादानस्य³ च⁴ राहोर्⁵ उपादातुः सद्भा-
वाद् अयुक्तम्⁶ एतन् निदर्शनम्॥

§104. शरीरशिरोव्यतिरिक्तस्यार्थान्तरस्यासिद्धेस्⁷ तन्मात्रस्योप-
लम्भात्⁸ सिद्धमेव निदर्शनमिति चेत्⁹ ।

5 नैतद्¹⁰ एवम्¹¹ । लौकिके¹² व्यवहार इत्थं विचाराप्रवृत्तेर्¹³ अवि-
चारतश्च¹⁴ च लौकिकपदार्थानामस्तिबात् । यथैव¹⁵ हि¹⁶ रूपादिव्य-
तिरेकेण¹⁷ विचार्यमाण आत्मा न¹⁸ सम्भवति । अपि च लोकसंवृत्या
स्कन्धानुपादायास्यास्तिबम् । एवं राहुशिलापुत्रकयोर्¹⁹ अपीति
नास्ति निदर्शनसिद्धिः²⁰ । एवं पृथिव्यादीनां यद्यपि काठिन्यादिव्य-
10 तिरिक्तं²¹ विचार्यमाणं²² लक्ष्यं नास्ति लक्ष्यव्यतिरेकेण²³ च लक्षणं²⁴

J25v

+ (u)+raṇa(syo)pādātu+; B, J, L: śilāputrakasyapādātu; D: śilāputraka-
syāpādātu; PsP_L: śilāputrakasy[o]pādātur ¹⁹ J: lauki || kavyavarāṅ-
ga°; L: lauki | kavya°

¹ Q: °āvicāraṃprasiddhasya; B, J, L: °syā ² L: sahāvāt ³ D: dra-
pādānasya; J: upānasya ⁴ D: pa; L: va ⁵ L: nāhor ⁶ P: a(yu)[2];
B, J, L: ayoktam; D: amektam ⁷ P: ∅; B, J, L: °vyatiritasvārthā°

⁸ P: ∅; B, J: °syoparaṃbhāt; L: °syāparaṃbhāt ⁹ P: ∅; D: ce
¹⁰ P: ∅; D: naivad ¹¹ P: ∅; Q: eva; D: eyaṃ ¹² Q: laukika; note
the later *laukike vyavahāre* (PsP_M §105 reply) as well as *laukiko vyav-*
ahārah (same reply). ¹³ J: vicāraprvrtter ¹⁴ B: avivārataś

¹⁵ Tib: n.e. eva ¹⁶ Tib: n.e. hi ¹⁷ P: ∅; B, L: °kena; D: °keśa; J:
°kana ¹⁸ D: ṇa ¹⁹ B, L: °śirā° ²⁰ D: darśanasiddhiḥ ²¹ P: ∅;
Q: kaṭhinya°; D: °vyaitiriktam ²² P: ∅; D: °ṇa ²³ B, J, L: °kena
²⁴ J: lakṣyaṇam

L20v निराश्रयम्¹ तथापि संवृतिर् एषेति¹ परस्परापेक्षामात्रया² सिद्ध्या³
 सिद्धिं व्यवस्थापयां⁴ बभूवुर्⁵ आचार्याः। अवश्यं⁶ चैतद्⁷ एवम्
 B21v अभ्युपेयम्⁸। अन्यथा हि संवृतिर्⁹ उपपत्त्या¹⁰ न वियुज्येत¹¹। PsPL 68
 तदेयं¹² तत्त्वम् एव¹³ स्यात्¹⁴। न संवृतिः। न चोपपत्त्या¹⁵ विचार्य-
 माणानां¹⁶ शिलापुत्रकादीनाम्¹⁷ एवासम्भवः¹⁸। किं¹⁹ तर्हि। वक्ष्य- 5
 माणया²⁰ युक्त्या²¹ रूपवेदनादीनाम्²² अपि नास्ति सम्भव इति
 तेषाम्²³ अपि संवृत्या शिलापुत्रकादिवन्²⁴ नास्ति त्वम्²⁵ आस्थेयं

¹ B, J, L: eveti; Tib: 'di ni kun rdzob tu yod ∴ saṃvṛtir eṣā ² B: parasparāpekṣayātrayo; J, L: parasparāpekṣayātrayo; D: parasparāmekṣyamātrayo; PsPL: parasparāpekṣayā tayoh; Tib: phan tshun ltos pa tsam gyis. LVP (PsPL 67, n. 7) considers Tib's *ltos pa tsam gyis* to represent *apekṣāmātreṇa*. De Jong (1978: 35) emends to *parasparāpekṣāmātratayā*, claiming that D reads *parasparāmekṣyamātratayā*; he has, however, misread D's °mātrayo as °mātratayā. ³ Tib: phan tshun ltos pa tsam gyis grub pa'i sgo nas ∴ parasparāpekṣāmātrayā siddhyā ⁴ P: ∅; B: °yā; J, L: vyavasthāyayām ⁵ D: babhūpur; J: babhūvūr; L: babhūvun ⁶ Q: avaśya ⁷ Tib: n.e. ca ⁸ D, L: atyu° ⁹ L: saṃvṛti ¹⁰ L: om. upapattiyā na viyujiyeta | tadeyam tattvam eva syāt, na saṃvṛtiḥ | ¹¹ P: viyujiyet; Q: viyujiyate; B, D, J: viyujiyet. Tib: de lta ma yin na kun rdzob 'thad pa dang ldan pa ma yin nam ∴ anyathā hi saṃvṛtir upapattiyā na viyujiyeta ¹² P: tadā; B, D, J: tadevam; PsPL: tad eva; Tib: des na 'di ¹³ B, J: evam ¹⁴ J: syātan ¹⁵ D: cāpapatyā; L: cāpapattiyā; Tib: n.e. ca ¹⁶ P: ∅; L: vicāryamāśānām ¹⁷ P: [1].(ā)putrakādīnām; B, J: śirā°; L: śirāputrakādīnā≈yam ¹⁸ P: ∅; D: avā° ¹⁹ P: (kin); D: kīm ²⁰ P: ∅; D: vakṣyamāśayā ²¹ P: ∅; L: yukatyā ²² L: °vedanīdīnām ²³ J: taśām ²⁴ P: śilāputrasyevā (ā sandhi with following *astitvam*); B, D, J, L: śilāpūtraka iva; LVP finds *śilāpūtraka iva* in his mss and conjectures, on the basis of Tib's *mchī gu la sogs pa, śilāputrak[ādīvan]*. ²⁵ P: astitvam; B, D, J, L: astitvam; LVP, reading *astitvam* in his mss, con-

स्यात्। न चैतदेवम्¹ इत्य् असद्² एतत्³ ॥

§105. अथ स्यात् – किमनया सूक्ष्मेक्षिकया⁴ । नैव⁵ हि वयं सर्वम्⁶
अमुं⁷ प्रमाणप्रमेयव्यवहारं⁸ सत्यमित्य् आचक्ष्महे⁹ । किं तु लोक-
प्रसिद्धिर्¹⁰ एषामुना न्यायेन व्यवस्थाप्यत इति।

5 उच्यते – वयमप्येवं ब्रुमः किम्¹¹ अनया सूक्ष्मेक्षिकया¹² लौकिके¹³
व्यवहारे ऽवतारिकया¹⁴ । तिष्ठतु¹⁵ तावदेषा विपर्यासमात्रासादिता-
त्मभावसत्ताका¹⁶ संवृतिर्¹⁷ मुमुक्षूणां¹⁸ मोक्षावाहककुशलमूलोप-

PsPL 69

jectures *nāstītvam* on the basis of Tib P: de dag kyang mchi gu la sogs pa bzhin du kun rdzob tu yod pa ma yin pa nyid du khas blangs par 'gyur na (D, C: °yod pa yin pa nyid°).

¹ Q: caivam ∴ caitad evam; Tib: n.e. etat ² D: aṃsad ³ Q: etat | eṣā copādāyaprajñaptivyavasthā vistareṇa madhyamakāvatare vihiteti tata eva paryanveṣyā; Tib: brten nas brtags par rnam par gzhag pa 'di yang dbu ma la 'jug pa las rgyas par bstan pas de nyid las yongs su btsal bar bya'o (cf. PsPL 68, n. 4). This extra sentence represents yet another interpolated reference to the MA. See Translation note.

⁴ B, J, L: śūksme°; D: śūksmeksīkamā ⁵ D: nanaiva ⁶ Q: sarva; B, J, L: sarvata ⁷ Q: om.; B, J, L: om.; D: anuṃ; PsPL: sarvapramāṇa° (i.e., om. amum; *sarva* conjoined with the following compound); Tib: n.e. amum

⁸ B, J, L: apramāṇaprameyavyavahāraṃ (B, J and L's *ta* of *sarvata* followed by initial *a* are probably the results of an early misreading of the *akṣaras ma* and *mu* of *sarvam amuṃ*) ⁹ B: āvakṣyahe; J: ācakṣyahe

¹⁰ D: lākapramiddhir ¹¹ L: kiṃm

¹² B: śū°; D: sūkṣametīkāyā; J: śūksmeksīkaṣā ¹³ Q: laukika; D: laukikaṃ(?)vya°; PsPL: laukika (compounded with following word)

¹⁴ D: 'vatācitayā ¹⁵ D: tiṣṭantu ¹⁶ J: °sattā; L: °mātrāsādīyatma°

¹⁷ J: savṛtti; L: saṃvṛtti ¹⁸ P: mumukṣānāṃ; B: mumukṣūmmām; L: mumukṣūṇāṃ

J26r चयहेतुर्¹ यावन्² तच्चाधिगम³ इति। भवांस⁴ ब⁵ एनां⁶ संवृति-
D11v परमार्थसत्यविभागदुर्विदग्धबुद्धितया⁷ क्वचिद् उपपत्तिम्⁸ अवतार्या-
न्यायतो नाशयति। सो ऽहं संवृतिसत्यव्यवस्थावैचक्षण्याल्⁹ लौ-
किक¹⁰ एव पक्षे स्थित्वा संवृत्येकदेशनिराकरणोपक्षितोपपत्त्यन्तरा-
न्तरम्¹¹ उपपत्त्यन्तरेण¹² विनिवर्तयन्¹³ लोकवृद्ध¹⁴ इव लोकाचारात्⁵
परिभ्रश्यमानं¹⁵ भवन्तम्¹⁶ एव निवर्तयामि। नो¹⁷ तु संवृतिम्।
तस्माद्¹⁸ यदि लौकिको¹⁹ व्यवहारः। तदावश्यं लक्षणवल्²⁰ लक्ष्ये-
Q11v णापि²¹ भवितव्यम्। ततश्²² च²³ स एव दोषः²⁴। अथ परमार्थः।

¹ B, L: mokṣovāhaka°; D: māḥṣā...mūlāpacamahetur; J: mokṣogaha-
ka° ² B: om. ³ B, J: tattvāvigama; D: tatvāvigama; L: tattvādiga-
ma ⁴ Q: ucyate bhavāms; J: bhavās ⁵ L: t ⁶ D: eṣām; J: anām;
PsP_L: etām; Tib: de ⁷ Q: saṃvṛtīṃpara°; D: °paramārtha | satya-
vi°; Tib: n.e. vibhāga; mi mkhas pas ∴ durvidagdhābuddhitayā ⁸ D:
uṣapattita ⁹ B: savṛti...vaicakṣyaṇyāl; D: °vaicakṣyaṇyā; J: °vaica-
kṣyaṇyāl; L: saṃvṛtisatyavāvasthāvaicakṣyaṇyāl ¹⁰ D: lokika
¹¹ Em. following LVP: saṃvṛtyekadeśanirākaraṇopakṣiptopapatty-
antarāntaram. P: saṃvṛtyekadeśanirākaraṇopakṣiptopapatyantarēṇa
(= eyeskip to following compound); Q: °kṣiptopattya°; B: saṃvṛtīye-
kadaśa°; D: saṃvṛttekadaśanirākaraṇopakṣiptāpatyantarāntaram; J:
saṃvṛttekadaśa°; L: saṃvṛttekadaśavirākaraṇo°; Tib: thad pa gzhan ∴
[u]papattyantarāntaram ¹² P: see previous note ¹³ Q: nivarttayan
¹⁴ PsP_L: loka[m]vṛddha, but PsP_L 599: lokavṛddha. ¹⁵ Em. follow-
ing LVP: paribhraśya°; P: °bhrasāmānaṃ; Q: paribhrasya°; B, J, L:
paribhrasya°; D: parigrasya° ¹⁶ B, J, L: bhavatum; D: tum ¹⁷ D:
nā ¹⁸ D: tasyad ¹⁹ D: lokikā ²⁰ D: lakṣava ²¹ B, J, L: lakṣa-
ṇāpi; D: lakṣyaṇāpi ²² D: tabhaś ²³ Tib: n.e. ca ²⁴ D: dāṣaṭ

तदा लक्ष्याभावात्¹ लक्षणद्वयम्² अपि³ नास्तीति कुतः⁴ प्रमाण-
द्वयम् ॥

L21r

§106. अथ⁵ – शब्दानाम्⁶ एवं⁶ क्रियाकारकसम्बन्धपूर्विका⁷ व्युत्प-
त्तिर्⁸ नाङ्गीक्रियते⁹ ।

5 तदिदम् अतिकष्टम्¹⁰ । तैर्¹¹ एव¹¹ क्रियाकारकसम्बन्धप्रवृत्तैः¹² शब्दैर्¹² B22r
भवान्¹³ व्यवहरति शब्दार्थं¹⁴ क्रियाकरणादिकं¹⁵ च नेच्छतीति ।
अहो बतेच्छामात्रप्रतिबद्धप्रवृत्तिता¹⁶ भवतः¹⁷ ॥

§107. यदा चैवं¹⁸ प्रमेयद्वयमव्यवस्थितम् । तदा सामान्यलक्षणा-
विषयत्वेनागमादेर्¹⁹ नाप्रमाणान्तरत्वं²⁰ ॥

¹ D: °vā ² P: lakṣaṇadvayasya (sandhi with following *api*; see next note); D: lakṣaṇadvarām ³ P: *api utpattir*. P's variant reading *lakṣa-
ṇadvayasyāpi utpattir* would seem to be the result of interference; the
arising of *lakṣaṇas* has not been part of the discussion. Tib: mtshan
nyid gnyis kyang med pas ∴ lakṣaṇadvayam api nāstīti ⁴ D: kuṭaḥ
⁵ D: athaṃ ⁶ Q: eva ⁷ B: °sabandha°; J: kriyākarakasabandhapū-
vikā; L: kriyākāraḥsabapūrvikā ⁸ D: °tti ⁹ J: °krīyate ¹⁰ Q: iti
| kaṣṭaṃ; D: atikathaṃ; Tib: shin tu dka' ∴ atikaṣṭam ¹¹ D: aca
¹² B, L: °sabandha° ¹³ P: bhāvan ¹⁴ B, D, J, L: °rtha ¹⁵ L:
kriyāṃkara° ¹⁶ B, J, L: °pravṛttito; D: catechāyātrapratibaddhapra-
vṛttitā; PsP_L: °pravṛttito. Stcherbatsky (1927: 156, n. 1) and de Jong
(1978: 35) also emend to *pravṛttitā*. ¹⁷ D: bhavataḥ | pravṛttitā bha-
vataḥ ¹⁸ J: caiva; Tib: n.e. ca ¹⁹ Em.: sāmānyalakṣaṇāviṣayatve-
nāgamāder. P: sāmānyalakṣaṇaviṣaya°; Q: sāmānyalakṣaṇaviṣayatve-
nāgader; B, J, L: sāmānyalakṣaṇaviṣayatvenāgamādi; D: sāmānyala-
kṣaṇaviṣaya°. Tib: lung la sogs pa rang dang spyi'i mtshan nyid kyi
yul can ma yin pa nyid kyi sgo nas. Em. by LVP: [sva]sāmānyalakṣa-
ṇāviṣayatvenāgamādīnāṃ (final superscript *r* of °*āgamāder* has been
read in the later mss as an *anusvāra* and has thus been interpreted as

P13r §108. किं च घटः प्रत्यक्ष इत्येवमादिकस्य लौकिकव्यवहारस्या-
सङ्ग्रहाद्¹ अनार्यव्यवहाराभ्युपगमाच्² चाव्यापिता लक्षणस्येति³ न
युक्तम्⁴ एतत् ॥

PsP_L 70

J26v §109. अथ स्यात् – घटोपादाननीलादयः⁵ प्रत्यक्षाः प्रत्यक्षप्रमाण-
परिच्छेद्यत्वात्⁶ । ततश्⁷ च⁸ यथैव⁹ कारणे कार्योपचारं¹⁰ कृत्वा¹¹
बुद्धानां¹² सुख¹³ उत्पाद¹⁴ इति व्यपदिश्यते¹⁵ एवं प्रत्यक्षनीलादि-
निमित्तको¹⁵ ऽपि घटः¹⁶ कार्ये¹⁷ कारणोपचारं¹⁸ कृत्वा प्रत्यक्ष इति
व्यपदिश्यते¹⁹ ॥

5

belonging to the *akṣara nā* of the next word). LVP conjectures [sva]sāmānya° on the basis of Tib's *rang dang spyi'i*. See Translation note. ²⁰ L: °tve; PsP_L: pramāṇāntaratvam; Tib: tshad ma gzhan nyid ma yin pa ma yin. LVP (PsP_L 69, n. 3) notes the discrepancy between his text and Tib. See previous note.

¹ D: lokīkavyavahārasyaśaṃgrahārasyaśaṃgrahād ² Em. following LVP: anārya°. P, Q: ārya°; B, L: āryavyavahārātyagamāc; D: yayaṃvyavahārātyugamā; J: āryavyavahārābhyagamāc; Tib: 'phag pa ma yin pa'i ³ B, J, L: lakṣaṇasveti ⁴ D: muktam ⁵ P: gaṭopādānaṃ nīlādayaḥ; B, J, L: ghaṭopādānaṃ nī°; D: ghaṭopādānaṃ nīlodayaḥ ⁶ P: °paricchedātvāt ⁷ D: tataśa ⁸ D: om.; Tib: n.e. ca ⁹ Q: yathaiva sopacāras tathā ca; B: yathai; D: yathiva; Tib: n.e. iva and n.e. (Q's) sopacāras tathā ca ¹⁰ D: kāryāpacāraṃ ¹¹ D: om. ¹² D: om. ¹³ P: sukhā. P attests *asukha* and *sukha* in the instances that follow. ¹⁴ B, J, L: utpādaya ¹⁵ B, J, L: pratyakṣaṇitvādi°; D: °nīlādigimittakā ¹⁶ B, J, L: ghaṭāḥ; D: ghaṭāṭāḥ; ¹⁷ P: kāraṇe; B, D, J, L: kārya; Tib: 'bras bu la ¹⁸ P: kāryopacāraṃ. This and the previous variant in P obviously represent two more cases of deliberate change. ¹⁹ B, J, L: vyavadiśyate; D: vyapadiśyate, then repeats from previous *evaṃ* to *vyapadiśyate*

नैवंविधे विषय उपचारो युक्तः¹ । उत्पादो² हि लोके सुखव्यतिरेके-
 गोपलब्धः । स च³ संस्कृतलक्षणस्वभावत्वाद्नेकदुष्करशतहेतुत्वाद्⁴
 असुख एव । स सुख⁵ इति व्यपदिश्यमानो⁶ ऽसम्बद्ध एवेत्य्⁷ एवं-
 विधे⁸ विषये युक्त उपचारः ॥ घटः⁹ प्रत्यक्ष इत्य्¹⁰ अत्र तु न हि घटो
 5 नाम यो¹¹ ऽप्रत्यक्षः पृथगुपलब्धो¹² यस्योपचारात्¹³ प्रत्यक्षत्वं
 स्यात् ॥

§110. नीलादिव्यतिरिक्तस्य घटस्याभावाद् औपचारिकं¹⁴ प्रत्यक्ष-
 बमिति चेत्¹⁵ ।

एवम् अपि¹⁶ सुतरामुपचारो¹⁷ न युक्त उपचर्यमाणस्याश्रयस्या-
 10 भावात्¹⁸ । न हि खरविषाणे¹⁹ तैक्ष्ण्यम्²⁰ उपचर्यते ॥

¹ D: mukta ² B, J, L: utpādā ³ D: va ⁴ PsP Tib: 'dus byas kyi mtshan nyid kyi rang bzhin yin pa'i phyir dang dka' ba brgya phrag du ma'i rgyu can yin pa'i phyir ∴ saṃskṛtalakṣaṇasvabhāvatvād anekaduṣkaraśatahetutvāt; see Translation note. ⁵ D: sukha eva samukha ⁶ Q: vyavadiśyamāno ⁷ D: evaty ⁸ B: aivaṃvidher; D: evavidhe; J: aivaṃvidhe; PsP_L: evaṃviṣaye for evaṃvidhe viṣaye ⁹ B, D, J, L: ghaṭāḥ ¹⁰ D: itity ¹¹ A-N: kaścid yo; Tib: n.e. kaścit, n.e. yaḥ (*gang zhiḡ* reflects *yasya*); PsP_L: kaścid yo. I assume that *kaścit* is an idiomatic later addition. Tib (for the sentence): bum pa mngon sum zhes bya ba 'dir ni gang zhiḡ btags nas mngon sum nyid du 'gyur ba bum pa zhes bya ba mngon sum ma yin pa logs shig tu dmigs pa yang ma yin no ¹² B, J: °dhā; D: °dhām; L: upabdhā ¹³ D: yasyāvācārāt va; J, L: yasyāpacārāt ¹⁴ L: aupacarikaṃ ¹⁵ D: cat; L: cod ¹⁶ D: ayi ¹⁷ D: °rā ¹⁸ D: upacayaṃmāṇasya° ¹⁹ D: kharaviṣṇāṇe; PsP_L: kharaviṣṇā (compounded with *taikṣṇyam*); Tib: bong bu'i rwa la ²⁰ B: tairvakṣvam; D: taikṣam; J: taircaṣvam; L: tairveṣvam

L21v §111. अपि च लोकव्यवहाराङ्गभूतो¹ घतः। यदि² नीलादिव्यति-
रिक्तो³ नास्तीति कृत्वा⁴ तस्यौपचारिकं⁵ प्रत्यक्षत्वं⁶ परिकल्प्यते⁷।
B22v नन्व⁸ एवं सति पृथिव्यादिव्यतिरेकेण⁹ नीलादिकम्¹⁰ अपि नास्तीति
नीलादेर्¹¹ अप्य¹² औपचारिकं¹³ प्रत्यक्षत्वं कल्प्यताम्¹⁴ ॥

यथोक्तम् –

PsP_L 71

J27r रूपादिव्यतिरेकेण¹⁵ यथा कुम्भो¹⁶ न विद्यते।
वाय्वादिव्यतिरेकेण¹⁷ तथा रूपं न विद्यते ॥

इति। तस्माद्¹⁸ एवमादिकस्य¹⁹ लोकव्यवहारस्य²⁰ लक्षणेनासङ्ग-
हाद्²¹ अव्यापितैव²² लक्षणस्येति²³। तच्चविदपेक्षया²⁴ हि प्रत्यक्षत्वं²⁵
घटादीनां²⁶ नीलादीनां च नेष्यते²⁷। लोकसंवृत्या ब् अभ्युप-
गन्तव्यम्²⁸ एव प्रत्यक्षत्वं²⁹ घटादीनाम् ॥

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¹ D: lākalpyatāmvyavahārān̄bhūto ² J: yati ³ D: nīlo ⁴ Tib: phyir ÷ iti kṛtvā ⁵ P: tasyopa°; D: °cārīkaṃ ⁶ D: pratyakakṣa-
tvam; L: patyakṣatvam ⁷ D: parīkelpyate ⁸ J, L: natv; Tib: n.e.
nanu ⁹ B: °vyatiriktena; D: °vyatirakeśa; J: °vyatirekena; L: pṛthī-
vyādivyatirekena ¹⁰ D: nīlādīkem ¹¹ B, L: nīlādeścar ¹² P: aṣy;
B, J, L: aṣy; D: aṣ; PsP_L: aṣy (compounded with following word); Tib:
yang ¹³ P: aucārīkaṃ; D: aupacāritam; J: opacārīkaṃ ¹⁴ Q: pari-
kalpyatām; B, J, L: kalpatām ¹⁵ B, J, L: °kena ¹⁶ B, D, L: kuṃ-
bhā; J: kumbhā ¹⁷ B: °kena; D: °vyatirakeśa ¹⁸ J: tasyād ¹⁹ D:
evatādikasya ²⁰ Q: °vyavahārarasya ²¹ D: °lakṣaṇeṇāśaṃgrahād
²² B: apyāpitaiva; D: avyāpitai; L: avyāyitaiva ²³ D: lakṣaṇaṃsyo-
pi; J, L: lakṣaṇaṃsyeti ²⁴ D: °vidayekṣamā ²⁵ B, J, L: pratyak-
ṣam; D: pratyakam ²⁶ D: ghaṭīnām ²⁷ L: naṣyate ²⁸ D: atyu-
paśabdavyam; L: apagantavyam ²⁹ D: pratyakṣaṇamtvam

- §112. अपि¹ चापरोक्षार्थवाचिबात्² प्रत्यक्षशब्दस्याक्षाभिमुखो³ D12r
 ऽर्थः⁴ प्रत्यक्षः⁵ । प्रतिगतमक्षम् अस्मिन्न⁶ इति⁷ कृत्वा⁸ घटनीला-
 दीनाम्⁹ अपरोक्षाणां¹⁰ प्रत्यक्षत्वं सिद्धं भवति । तत्परिच्छेदकस्य Q12r
 ज्ञानस्य¹¹ तृणतुषाग्निवत्¹² प्रत्यक्षकारणत्वात् प्रत्यक्षत्वं व्यपदिश्यते ।
- 5 §113. यस् ब¹³ अक्षमक्षं प्रति वर्तत¹⁴ इति प्रत्यक्षशब्दं¹⁵ व्युत्पा-
 दयति¹⁶ तस्य ज्ञानस्येन्द्रियाविषयत्वाद्¹⁷ विषयविषयिबाच्¹⁸ च न

¹ Antecedent to the present sentence which commences with *api*, all of the mss but P (= Q, B, D, J, L) present: *yathoktaṃ śatake¹ sarva eva ghaṭo 'dṛṣṭo² rūpe³ dṛṣṭe⁴ hi⁵ jāyate | brūyāt⁶ kas⁷ tattvavin⁸ nāma ghaṭaḥ pratyakṣa ity api || etenaiva⁹ vicāreṇa sugandhi madhuraṃ mṛdu | pratiṣedhayitavyāni¹⁰ sarvāṇy uttamabuddhineti¹¹ ||* (= CŚ XIII.1 and 2). ¹B, J, L: śakate; D: śateke; ²Q: dṛṣṭo; B, D, L: dṛṣṭo; J: dṛṣṭā; ³D, J: rūpa; ⁴D: dṛṣṭo; ⁵Q: na; D: sa; ⁶D: rumāt; ⁷J, L: ka; ⁸B: yacin; D: tavi; J, L: tasyacin; ⁹D: etanaiva; ¹⁰D: pratiṣedhamitavyāni; ¹¹Q: uttamamabu°; B: umabu°; L: °na (*daṇḍas* vary). PsP Tib attests a translation for the introduction and the two verses, and closes with *zhes bshad do* ||. PsPL includes the Skt text. See Translation note.

² D: kāpaṣenokṣārtha° ³ P: pratyakṣaśabdasyākṣ(ā)bhi(mu)[1]; B, J: pratyakṣaśabdasya sāksād abhimukho; D: pratyakṣaṇaśabdasaṁsād abhimukho; L: pratyekṣaśabdasya sāksād abhimukho; PsPL: pratyakṣaśabdasya sāksād abhimukho; Tib: mngon sum gyi sgra ... dbang po mngon du phyogs pa'i ⁴ P: [1](r).(h); D: 'rtha ⁵ P: om. ⁶ L: asmiṃnn ⁷ J: idhiṃ; L: ipi ⁸ P: [1](tvā); L: kṛtā ⁹ Q: ghaṭadīnām ¹⁰ P: Ø; D: aparākṣāṇā; J, L: avarokṣāṇām ¹¹ D: om. ¹² J: bhṛnatu° ¹³ Tib: n.e. tu ¹⁴ J: pravarttata; Tib: dbang po dang dbang po so so la 'jug paṣ zhes bya bas ¹⁵ D: pratyakṣaṇaśabdam ¹⁶ P: the *akṣara da* has been erased; D: vyat° ¹⁷ B, J, L: °viṣayatvā; D: °viṣayitvā; PsPL: jñānasyendriyāviṣayatvā[d]; Tib: shes pa ni dbang po'i yul can ma yin pa'i phyir ¹⁸ B, D, J, L: c; conj. by LVP: [viṣayaviṣayatvā]c; Tib: yul gyi yul can yin pa'i phyir

युक्ता व्युत्पत्तिः। प्रतिविषयं तु स्यात् प्रत्यर्थमिति वा¹ ॥

- §114. अथ स्यात् – यथोभयाधीनायाम् अपि² विज्ञानप्रवृत्ताव्³
 J27v आश्रयस्य पटुमन्दतानुविधानाद्⁴ विज्ञानानां तद्विकारविकारिबाद्⁵
 आश्रयेणैव⁶ व्यपदेशो⁷ भवति चक्षुर्विज्ञानम्⁸ इति। एवं यद्य⁹ अप्य्
 L22r अर्थम्¹⁰ अर्थ¹¹ प्रति वर्तते तथाप्यक्षमक्षमाश्रित्य वर्तमानं विज्ञानम्⁵
 B23r आश्रयेण¹² व्यपदेशात्¹³ प्रत्यक्षमिति¹⁴ भविष्यति। दृष्टो¹⁵ ह्यसाधार-
 णेन कारणेन¹⁶ व्यपदेशो भेरीशब्दो यवाङ्कुर इति।
 नैतत्¹⁷ पूर्वेण¹⁸ तुल्यम्। तत्र हि विषयेण¹⁹ विज्ञाने²⁰ व्यपदिश्यमाने
 P13v रूपविज्ञानम्²¹ इत्य् एवमादिना²² विज्ञानषट्कस्य²³ भेदो नोपदर्शितः

¹ Tib: yul so so ba 'am don so so ba nyid ces bya bar ni mi 'gyur ro ∴ prativīṣayaṃ tu syāt pratyartham iti vā. As LVP (PsP_L 72, n. 3) remarks, the negation is difficult to explain. One could conjecture that at least one of the PsP mss used by the translators contained a ditto-graphy of *tu* (written as either *tu* or *ta*), and that the second *akṣara* was read or interpreted as *na*. If the negation *mi* goes back to Pa tshab, did he intend *mi* 'gyur cig? ² P: ∅; D: āpi ³ P: ∅; B, J: °pravṛttov; D: civijñāna°; L: °pravṛttoc ⁴ Q: °mandatāty(?)anu°; B, J, L: °vidhānā ⁵ B, J, L: °vikārisvād; Tib: rnam par shes pa rnam rten gsal ba dang zhan pa'i rjes su byed pa'i phyir dang | de dag 'gyur na 'gyur ba'i phyir | (separates the two ablative constructions with *dang*). PsP Skt is supported by the wording of AKBh ad AK I.45ab. See Translation note. ⁶ B, J, L: °naiva ⁷ D: vya-padr(?)ṣo ⁸ J, L: cakṣuvi° ⁹ D: pady ¹⁰ D: artha ¹¹ D: om.; L: artha ¹² B, J, L: āśrayasya ¹³ P: (vy)āpade[2]; D: °deśātu ¹⁴ Tib: nyid ∴ iti ¹⁵ P: ∅; D: drṣṭā ¹⁶ P: ∅; B, D, J, L: om. kāraṇe-na; PsP_L: om. kāraṇena; Tib: thun mong ma yin pa'i rgyus ¹⁷ P: ∅; B: caitaṃ; J, L: naitaṃ ¹⁸ P: ∅; D: pūrvaṇa ¹⁹ B: °na; J, L: °na; J and L then repeat tulyaṃ tatra hi viṣayena ²⁰ P: ∅; B, D, J, L:

PsPL 73 स्याद् मनोविज्ञानस्य चक्षुरादिविज्ञानैः सहैकविषयप्रवृत्तत्वात्¹।
 तथा² हि नीलादिविज्ञानषट्के³ विज्ञानम्⁴ इत्युक्ते साकाङ्क्ष एव प्रत्ययो⁵
 जायते – किमेतद् रूपीन्द्रियजं⁶ विज्ञानम्⁷ आहोस्विन्⁸ मानसमि-
 ति। आश्रयेण⁹ तु व्यपदेशे मनोविज्ञानस्य¹⁰ चक्षुरादिविज्ञानविषय-
 5 प्रवृत्तिसम्भवे¹¹ ऽपि परस्परभेदः सिद्धो भवति। इह तु प्रमाणलक्षण-
 विवक्षया¹² कल्पनापोढमात्रस्य¹³ प्रत्यक्षत्वाभ्युपगमे¹⁴ सति विकल्प-
 काद्¹⁵ एव¹⁶ तद्विशेषस्याभिमतत्वाद्¹⁷ असाधारणकारणेन व्यपदेशे
 सति न किञ्चित्¹⁸ प्रयोजनम् उपलक्ष्यते¹⁹। प्रमेयपरतन्त्रायां²⁰ च²¹

vijñāna ²¹ P: Ø; B: rūpavijñāne vyapadiśyamāne rūpavijñānam; J, L: rūpavijñāne pyapadiśyamāne rūpavijñānam ²² P: Ø; D: ava°
²³ P: Ø; B, D, J, L: °ṣaṭkāśya

¹ Q: °viśayampra° ² B, D, J, L: tadā ³ Em. following LVP and Tib: nilādivijñānaṣaṭka. P: nilādiviśayaṣaṭka; Q: nilādivijñānaṣaṭka-vikalpa; B, D: nilādiviśayaṣaṭkā; J: nilāhiviśayaṣaṭkā; L: nītvādiviśayaṣaṭkā; Tib: sngon po la sogs pa'i nram par shes pa drug la ⁴ P: Ø; Q: jñānam ⁵ P: Ø; B, J, L: pratyayāj; D: pratyayā; PsPL: pratyayāj; em. by de Jong (1978: 35): pratyayo; Tib: shes pa re ba dang bcas pa nyid du 'gyur la ⁶ P: Ø; Q: rūpendriyajam ⁷ P: Ø; D: vijñānam ⁸ P: Ø; B, D, J, L: āhosvita ⁹ D: āśrayeśa; J: °na ¹⁰ B, D, J: manovijñānacakṣurādi°, i.e., construed as part of following compound; PsPL: manovijñānacakṣurādi°; Tib: yid kyi (nram par shes pa mig la sogs pa'i nram par shes pa'i yul la 'jug pa yin yang). LVP does not emend his text but remarks (PsPL 73, n. 4), “Le sens est certain *manovijñānasya* ... *viśaye*” ¹¹ L: °sabhava ¹² B, J, L: °vicakṣayā ¹³ B, L: kalpanāpoṭa°; D: kalpanāyātamātrasya; J: kal(?)panāpoṭa° ¹⁴ D: °tvātyupagame; L: °tvātyupagase ¹⁵ P: savikalpakād (saṃvikalpakād?) ¹⁶ P: iva; Tib: n.e. eva ¹⁷ J: tadviśeṣatvābhimatatvād; PsPL: tadviśeṣatvābhimatatvād ¹⁸ D: kiñcata ¹⁹ P: [2](1)ṣ[2]; D: ugalakṣyate; J: upalekṣyate; L: upataṣyate ²⁰ Q: °paratantāyāñ; L: °paratantāyām ²¹ D: va; Tib: n.e. ca

J28r प्रमाणसङ्ख्याप्रवृत्तौ¹ प्रमेयाकारानुकारितामात्रतया² च समासादिता-
 त्मभावसत्ताकयोः³ प्रमाणयोः स्वरूपस्य व्यवस्थापनान्⁴ नेन्द्रियेण⁵
 व्यपदेशः⁶ किञ्चिद् उपकरोतीति⁷ सर्वथा विषयेणैव⁸ व्यपदेशो
 न्याय्यः⁹ ॥

§115. लोके¹⁰ प्रत्यक्षशब्दस्य¹¹ प्रसिद्धत्वाद् विवक्षिते¹² ऽर्थे¹³ प्रत्य- 5
 र्थमिति चाप्रसिद्धत्वाद्¹⁴ आश्रयेणैव¹⁵ व्युत्पत्तिर् आश्रीयत¹⁶ इति PsP_L 74
 चेत्।

उच्यते – अस्त्ययं प्रत्यक्षशब्दो¹⁷ लोकप्रसिद्धः¹⁸ । स तु यथा लोके
 तथास्माभिर्¹⁹ उच्यत एव²⁰ । यथास्थितलौकिकपदार्थतिरस्कारेण²¹

¹ B: pramāsamkhyā° ² Q: prameyākānukāritā°; L: °mātratvātayā
³ B, J, L: samāhādītā°; D: samāsātaddhitātamahāvasattākayāḥ ⁴ B,
 D, J, L: °nā ⁵ J, L: °yena ⁶ D: vyapadeśeḥ ⁷ Q: uparotīti; D:
 upakarīgīti ⁸ D: piṣayoṇaiva; Tib: n.e. eva ⁹ Q: nāyyaḥ; D: tyā-
 yyāḥ ¹⁰ B, D, J, L: āloke ¹¹ D: pratyakṣaṇaśabdasya ¹² D: vica-
 kṣitai; J: vivakṣate ¹³ B, J, L: 'rtha ¹⁴ B, L: pratyakṣaśabdasya-
 prasiddhatvād; D: pratyakṣaśabdasyāpratiddhatvād; J: pratyāśabda-
 syapra°; PsP_L: pratyārthaśabdasy[ā]prasiddhatvād; Tib: dang don so
 so zhes bya ba'i sgra ma grags pa'i phyir. *pratyakṣaśabdasyaprasid-
 ddhatvād* as found in B, D (D with °āpra°), J and L appears to be the
 result of an eyeskip back to the first compound of the sentence. LVP's
 solution is unacceptable because the content of the first ablative con-
 struction is hardly a reason for the content of the second. ¹⁵ J, L:
 āśrayenaiva ¹⁶ J: āśriṣata ¹⁷ D: pratyakaṇabdo ¹⁸ PsP_L: loke
 prasiddhaḥ ¹⁹ D: tasmābhir ²⁰ Q: eveti; Tib: n.e. iti ²¹ Q: °pa-
 dārthariraskāreṇa D: tathā°; L: °laukikadāparthariraskāreṇa

तु तद्व्युत्पादे¹ क्रियमाणे प्रसिद्धशब्दतिरस्कारो² ऽपि³ स्यात्। ततश्च⁴ प्रत्यर्थम्⁵ इत्य् एव⁶ स्यात्॥ B23v L22v

§116. एकस्य च⁷ चक्षुर्विज्ञानस्यैकेन्द्रियक्षणाश्रयस्य⁸ प्रत्यक्षत्वं⁹ न स्याद् वीप्सार्थाभावात्¹⁰ । एकैकस्य च¹¹ प्रत्यक्षत्वाभावे¹² बहूनाम्¹³ अपि न स्यात्॥

§117. कल्पनापोढस्यैव¹⁴ च¹⁵ ज्ञानस्य प्रत्यक्षत्वाभ्युपगमात्¹⁶ तेन¹⁷ च लोकस्य¹⁸ संव्यवहाराभावाद् लौकिकस्य च प्रमाणप्रमेय-व्यवहारस्य¹⁹ व्याख्यातुमिष्टत्वाद् व्यर्थैव²⁰ प्रत्यक्षप्रमाणकल्पना सञ्जायते॥

¹ D: tadvyatpāde ² Q: °tiraskāre (°ro has been changed to °re); B, J, L: prasiddheśabdatiraskāra; PsP_L: prasiddhaśabdatiraskārah (see next note); Tib: rab tu grags pa'i sgra yang spong bar 'gyur ro ³ B, J, L: prasiddha; PsP_L: prasiddhaḥ; Tib: yang ⁴ Tib: n.e. ca ⁵ Em. by LVP: pratyakṣam; Tib: mngon sum ⁶ Conj. by LVP: evaṃ [na]; Tib: de ltar mi 'gyur. LVP (PsP_L 74, n. 2) notes that his mss read *evaṃ*, but Cambridge (my ms L) attests *eva*. The *anusvāra* must have accidentally entered the later tradition given that Calcutta and Paris are copied from exemplars that relied on my J. ⁷ Q: om.; D: om. ⁸ P: cakṣurvijñānasyaikaindriya°; J, L: cakṣuvi° ⁹ D: prabhākṣa-tvaṃ ¹⁰ B, J, L: vīsāthābhāvāt ¹¹ J: ce ¹² L: °bhāva ¹³ L: cahūnām ¹⁴ B, D, J, L: kalpanāpoṭa° ¹⁵ D: vava; Tib: n.e. ca ¹⁶ D: °tvātyupa° ¹⁷ Tib: des kyang ⇄ tena ¹⁸ D: lokasyai ¹⁹ Em. following LVP: pramāṇaprameyavyavahārasya. P, Q: pramāṇa-prameyasya; B, D, J, L: pramāṇaprameyasya; Tib: 'jig rten pa'i tshad ma dang gzhal bya'i tha snyad. The loss of *vyavahāra* could be explained as owing to an eyeskip from *vya* to *syā*. ²⁰ D: vārthaiva; J: vyathaiva; L: vyartheva

§118. चक्षुर्विज्ञानसमङ्गी¹ नीलं जानाति नो तु नीलमिति चागमस्य²
 Q12v प्रत्यक्षलक्षणाभिधानार्थस्याप्रस्तुतत्वात् पञ्चानामिन्द्रियविज्ञानानां³ PsP_L 75
 J28v जडत्वप्रतिपादकत्वाच्च⁴ च नागमादपि कल्पनापोढस्यैव⁵ विज्ञानस्य
 प्रत्यक्षत्वमिति न युक्तमेतत् ॥

§119. तस्माल्⁶ लोके यदि लक्ष्यं⁷ यदि⁸ वा लक्षणं⁹ स्वसामान्य- 5
 D12v लक्षणं¹⁰ वा सर्वमेव साक्षादुपलभ्यमानत्वादपरोक्षम् । अतः प्रत्यक्षं¹¹
 व्यवस्थाप्यते तद्विषयेण¹² ज्ञानेन सह। द्विचन्द्रादीनां¹³ बतैमिरिक-

¹ B, J, L: caksuvijñānasaṅgī; conj. by LVP: °vijñānasa[ma]ṅgī ² L: vāgamasya ³ J: °nā ⁴ D: jatutva°; J: jatra° ⁵ B, J: °poṭasyaiva; D: kalpanāyāsthaiiva; L: °pāṭasyaiva ⁶ D: tasmā ⁷ Q: vā pratyakṣyaṃ (an erased but still visible *pa* before *kṣyaṃ* has a *kākapada* beside it, indicating that the *praty* in the upper margin is to be inserted in its place); B: lakṣyed; D: lakṣyaṃ yadi lakṣyaṃ; L: lakṣyaḍ ⁸ L: di ⁹ Q: svalakṣaṇaṃ; B, J, L: lakṣyaṇaṃ; em. by LVP: svalakṣaṇaṃ (LVP [PsP_L 75, n. 1] notes that his mss read as P: lakṣaṇaṃ svasāmānyalakṣaṇaṃ vā); Tib: rang gi mtshan nyid. Ms Q and Tib's reading (Tib's reading obviously influenced by a ms in Q's line) appears to be a simplified one, probably altered because the mention of both *lakṣaṇa* and *svasāmānyalakṣaṇa* seemed redundant. Represented here, however, is Candrakīrti's model that focuses on the *lakṣya-lakṣaṇa* pair, but also allows for a division of the latter into *svalakṣaṇa* (e.g., the heat of fire) and *sāmānyalakṣaṇa* (e.g., impermanence). Candrakīrti is merely listing the possible alternatives. *LT's author's exemplar seems to have read as Q (unless we interpret his *tac ca svalakṣaṇaṃ | sāmānyalakṣaṇaṃ vā* as his explanation of the compound *svasāmānyalakṣaṇaṃ*): <<lakṣam (read: lakṣyaṃ) iti >> (= marginal insertion) *prameyaṃ tac ca svalakṣaṇaṃ | sāmānyalakṣaṇaṃ vā* | (cf. Yonezawa 2004: 125, 148 [fol. 3a3]). ¹⁰ Q: sāmānyalakṣaṇaṃ; em. by LVP: sāmānyalakṣaṇaṃ; Tib: spyi'i mtshan nyid. See previous note. ¹¹ B: pratyakṣa ¹² J: °na ¹³ B: dvicandrāsanāṃ

ज्ञानापेक्षयाप्रत्यक्षबम्¹ । तैमिरिकाद्यपेक्षया² तु प्रत्यक्षबम्³ एव⁴ ॥

§120. परोक्षविषय⁵ तु ज्ञानं साध्याव्यभिचारिलिङ्गोत्पन्नम्⁶ अनु-
मानम् ॥

§121. साक्षाद्⁷ अतीन्द्रियार्थविदाम्⁸ आप्तानां⁹ यद् वचनं स
5 आगमः ॥

§122. सादृश्यादननुभूतार्थाधिगम¹⁰ उपमानं गौरिव गवय इति
यथा ॥

§123. तदेवं प्रमाणचतुष्टयाल्¹¹ लोकस्यार्थाधिगमो व्यवस्थाप्यते ॥

तानि¹² च परस्परापेक्षया सिध्यन्ति¹³ । तस्माल्¹⁴ लौकिकम्¹⁵ B24r
10 एवास्तु¹⁶ यथादृष्टमित्यलं प्रसङ्गेन । प्रस्तुतम्¹⁷ एव व्याख्या- L23r P14r

¹ B, J, L: °jñānopekṣayā°; D: amaimirikajñānāpakṣamā° ² D: °pe-
kṣamā ³ P: pratyatvam ⁴ P: evā; D: evā ⁵ Q: paropakṣavi°
⁶ Q: svasādhyāvyabhi°; D: sādhyāvyahi° ⁷ Q: śākṣad ⁸ P: atī-
ndriyārthavivādām; B: atindriyā°; D: °yārthanidām ⁹ Q: āṣṭānām
¹⁰ D: °gamaṃ ¹¹ D: prayāṇa° ¹² L: vāni ¹³ Q: sidhyanti | fol-
lowed by (in lower margin, marked for insertion): satsu pramāṇeṣu
prameyārthāḥ satsu prameyeṣu pramāṇāni | no tu khalu svāṅgavikī
(read: svābhāvīkī) pramāṇaprameyayoḥ siddhir iti; B, D, J, L: attest
(with minor variants) the two sentences and also include the word
artheṣu after *prameyeṣu*; PsP_L: includes the two sentences and ms L's
artheṣu; PsP Tib: tshad ma dag yod na gzhāl bya'i don dag tu 'gyur la
| gzhāl bya'i don dag yod na tshad ma dag tu 'gyur gyi | tshad ma
dang gzhāl bya gnyis ngo bo nyid kyis grub pa ni yod pa ma yin no ॥
See Translation note. ¹⁴ D: tasmā ¹⁵ P: laukikakṣam ¹⁶ D: evā-
star ¹⁷ Q: prakṛtam; B, J, L: praṣṭutam; D: prastatam

स्यामः¹ ॥

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§124. अत्राहुः स्वयूथ्याः – यदिदमुक्तं न स्वत उत्पद्यन्ते² भावा
इति तद् युक्तं स्वत उत्पत्तिवैयर्थ्यात्³। यच्⁴ चोक्तं⁵ न द्वाभ्याम्⁶
इति तदपि युक्तम्⁷ एकांशहानेः⁸। अहेतुपक्षस्⁹ ब् एकान्तनिकृष्ट¹⁰
J29r इति तत्प्रतिषेधो¹¹ ऽपि युक्तः। यत् तु खल्विदमुच्यते नापि परत 5
इति तद् अयुक्तं¹² यस्मात् परभूता एव भगवता भावानाम्¹³ उत्पाद-
का निर्दिष्टाः¹⁴ ॥

¹ D: vyākhyāsumah. After *vyākhyāsyāmah*, all the mss present the sentence *laukika eva darśane sthitvā buddhānāṃ bhagavatāṃ dharmadeśanā*, which does not appear in PsP Tib and makes little sense here. After the sentence, Ms P continues on with an introduction to a quotation and then the quotation itself (ms Q attests neither): *et upamābhi nidarśana vakṣye kin tu na teṣa samo iha kaścit | paṇḍita-vijñājanā* (leaf breaks off; text continues on the next line with:) *natimiraḡhnasya jñānalokasya te mane na ravir viṣaye bhūmim khadyotim api vindatītyādi* |. None of this text appears in PsP Tib. *LT: *etat[*] upamayābhidarśitaṃ teṣāṃ buddhānāṃ samo na kaścid asti yo jānāti* | (cf. Yonezawa 2004: 125, 148 [fol. 3a3]). See Translation note. ² L: tyadyante ³ P: utpattivaiv (leaf breaks off); B, J, L: °vaiyarthāt; D: utpattivaivathāt ⁴ P: Ø; D: yav ⁵ P: Ø; Q: yathoktan for yac coktaṃ; D: roktaṃ ⁶ P: Ø; L: dvātyām ⁷ P: Ø; D: muktaṃ ⁸ P: Ø; Q: ekāṃśavihāneḥ; B, J, L: ekāṃśahāveḥ; D: ekāṃśahāmeḥ; conj. by LVP: ekāṃśa[vaikalyāt]; em. by de Jong: ekāṃśahāneḥ; Tib: ma tshang ba ⁹ P: Ø; Q: ahetakapakṣas; J: °pakṣa ¹⁰ P: Ø; B, J, L: ekāṃtenikṣṭa ¹¹ P: Ø; B: tpratiṣedho ¹² B, J, L: ayukta ¹³ B, J, L: nām; conj. by LVP: [bhāvā]nām ¹⁴ D: nirdiṣṭiḥ

चत्वारः प्रत्यया हेतुर्¹ आरम्बणम्² अनन्तरम्।

PsP_L 77 तथैवाधिपतेयं³ च⁴ प्रत्ययो नास्ति पञ्चमः ॥ [MMK I.2]

तत्र निर्वर्तको⁵ हेतुरिति लक्षणाद् यो⁶ हि यस्य निर्वर्तको⁷ बीज-
भावेनावस्थितः⁸ स⁹ तस्य हेतुप्रत्ययः। उत्पद्यमानो¹⁰ धर्मो¹¹ येना-
5 रम्बणेनोत्पद्यते¹² स तस्यारम्बणप्रत्ययः¹³। कारणस्यानन्तरो¹⁴
निरोधः¹⁵ कार्यस्योत्पत्तिप्रत्ययः¹⁶। तद्यथा बीजस्यानन्तरो¹⁷
निरोधो¹⁸ ऽङ्कुरस्योत्पादप्रत्ययः¹⁹। यस्मिन् सति यद् भवति²⁰ तत्

¹ B, J, L: hetuc. PsP_L reads *hetuś cālabanam*, but none of LVP's mss attest *hetuś cā*^o; all present the simpler erroneous reading – the result of *r* read as *c* – *hetuc ārambanam*. ² B, J, L: *ārambanam*; PsP_L: *cālabanam*. De Jong (1978: 35) suggests reading *ārambaṇam* on the basis of D, stating that D “has everywhere *ārambaṇa* instead of *ālabana* (77.2, 83.14, 84.1 etc.) and *ārambaṇaka* instead of *ālabanaka* (85.5).” ³ D: tathivodhipatayaṃ ⁴ J: om. ⁵ Q: nivarttako; B, D, J: nivarttako; L: mivarhako ⁶ P: Ø; D: yā ⁷ Em. following LVP: nirvartako. P: Ø; Q: nivarttako; B, J, L: vivarttako; D: nivarttako ⁸ Em. following LVP: °bhāvenāvasthitaḥ. P: Ø; Q: °sthi; B, J, L: °bhāvenovāsthitaḥ; D: °bhāvenāvesthitaḥ ⁹ Q: om. (eyeskip from *ta* of °sthiḥ to *ta* of *tasya*) ¹⁰ P: Ø; L: °ṇo ¹¹ P: Ø; B, D, J, L: dharmā; Tib : dmigs pa gang gis skye bar 'gyur ba'i chos can bskyed pa ∴ utpadyamāno dharmo yenārambanenotpadyate ¹² P: Ø; D: yanā(eyeskip back to the *kārikā*)rambanemanantarī tathaiavavādhipatayaṃ ca pratyayo nāsti pañcamah | tatra nivarttako hetur iti lakṣaṇāt | yā hi yasya nivarttakoṃ bījabhāvenāvesthita nopadyate; J: yenālabane^o; L: yenālambaṣenotpate ¹³ J: tasyālabana^o; L: tasyālabana^o ¹⁴ B, J, L: kāraṇasyāntaro; conj. by LVP: kāraṇasyā[na]ntaro ¹⁵ D: dhaḥ ¹⁶ D: kāryasyātpatti^o ¹⁷ B, J, L: bījasyāntaro; conj. by LVP: bījasyā[na]ntaro ¹⁸ B: nirādho ¹⁹ D: kurasyātpādapratyamaḥ; L: 'ṃkurasyatpāda^o ²⁰ D: bhaveti; J: bhati

तस्याधिपतेयम्¹ इति त एते चत्वारः प्रत्ययाः। ये चान्ये² पुरोजात-
सहजातपश्चाज्जातादयः³ । त एतेष्व्⁴ एवान्तर्भूताः⁵ । ईश्वरादयस् तु
प्रत्यया एव⁶ न सम्भवन्तीति। अत एवावधारयति⁷ प्रत्ययो⁸ नास्ति
पञ्चम⁹ इति। तस्माद् एभ्यः¹⁰ परभूतेभ्यो भावानाम् उत्पत्तेर्¹¹
अस्ति परत उत्पत्तिरिति॥

5

§125. अत्रोच्यते – नैव हि भावानां परभूतेभ्यः प्रत्ययेभ्य¹² उत्पत्तिर्
इति¹³ । यस्मात्¹⁴ –

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B24v

न हि स्वभावो¹⁵ भावानां प्रत्ययादिषु¹⁶ विद्यते।

L23v

अविद्यमाने¹⁷ स्वभावे¹⁸ परभावो¹⁹ न विद्यते॥ [MMK I.3]

इति²⁰ यदि²¹ हि²² हेत्वादिषु परभूतेषु प्रत्ययेषु समस्तेषु व्यस्तेषु
व्यस्तसमस्तेषु हेतुप्रत्ययसामग्र्या²³ अन्यत्र वा²⁴ क्वचिद् भावानां²⁵

10

J29v

1 D: °dhiyateyam 2 P: Ø; D: cānyo; Tib: n.e. ca 3 P: Ø; D: purojātapaścājjātādayas; J: °paścājjādayas 4 P: Ø; Q: eṣv; D: eṣv 5 Em. following LVP: evāntarbhūtāḥ. P: Ø; Q: avāntarbhūtāḥ; D, L: āntabhūtāḥ; J: āntarbhūtāḥ; Tib: n.e. eva 6 Q: om.; D: eve; Tib: n.e. eva 7 Em. following LVP: evāvadhārayati. P: [3]dhārayanti; Q: °dhārayanti; B: °yaṃti; D: evyavadhārayānte; J: evavādhārayanti; L: °dharayanti 8 B, D, J, L: °yā 9 D: paṃcata 10 J: abhyaḥ; L: etyaḥ 11 P: utpattir; PsP_L: utpattir; Tib: skye ba'i phyir 12 P: praṭya[2]; L: pratyayetya 13 P: Ø; Q: om.; D: om. 14 Tib: 'di ltar ÷ yasmāt 15 P: Ø; B, J, L: sva; conj. by LVP: sva[bhāvo] 16 P: Ø; D: pratyamādiṣu 17 P: Ø; L: avidyamānāne 18 P: Ø; Q: svesave 19 P: Ø; D: °vā 20 P: Ø 21 P: Ø; Q: om. 22 P: Ø; Q: om.; Tib: n.e. hi 23 Em. following LVP: °gryā. P, Q: °gryām; B, D, J, L: °gryām; Tib: rgyu dang rkyen gyi tshogs pa las gzhan 'ga' zhig la; cf. also Candrakīrti's commentary on MMK I.3 at MABh_{ed} 93.9-11: 'dir rkyen la sogs pa zhes bya ba ni rgyu'am rkyen dag gam | rgyu dang

कार्याणामुत्पादात् पूर्व¹ सत्त्वं² स्यात्³। स्यात् तेभ्य⁴ उत्पादः⁵। न
 चैवं यद् उत्पादात्⁶ पूर्व सद्भवः⁷ स्यात्। यदि स्यात्। गृह्येत⁸
 चोत्पादवैयर्थ्यं⁹ च¹⁰ स्यात्। तस्मान्¹¹ नास्ति¹² भावानां प्रत्ययादिषु Q13r
 स्वभावः। अविद्यमाने च¹³ स्वभावे¹⁴ नास्ति परभावः। भवनं भाव
 5 उत्पादः परेभ्य¹⁵ उत्पादः परभावः¹⁶ स न विद्यते। तस्माद्
 अयुक्तम्¹⁷ एतत् – परभूतेभ्यो¹⁸ भावानामुत्पत्तिरिति॥

§126. अथ वा¹⁹ भावानां²⁰ कार्याणामङ्कुरादीनां बीजादिषु²¹ प्रत्य-
 येषु²² सत्स्व अविकृतरूपेषु²³ नास्ति स्वभावो²⁴ निर्हेतुकब-
 प्रसङ्गात्²⁵। तत् किम् अपेक्ष्य²⁶ परत्वं प्रत्ययादीनाम्। विद्यमानयोर्²⁷ D13r

rkyen gyi tshogs pa'am de las gzhan yang rung ste ²⁴ B, J, L: ca; D:
 kā ²⁵ Q: bhāvānānām

¹ P: Ø; Q: pūrva ² P: Ø; B, J, L: satva ³ P: Ø; D: syāta ⁴ P: Ø;
 L: tetya ⁵ P: Ø; D: utpādā ⁶ P: Ø; L: utpādā ⁷ P: Ø; B: sambha-
 vaḥ; D, J: sambhavaḥ; L: sambhavaṃ ⁸ P: Ø; Q: gr̥hyet; B: ≈hyeta
⁹ P: Ø; D: °vaimarthyam; J: °vaiyathyam; L: vo° ¹⁰ Tib connects
 gr̥hyeta and utpādavaiyarthyaṃ with 'am ¹¹ P: Ø; B: tasyān ¹² P:
 Ø; B, D, J, L: na cāsti ¹³ Tib: n.e. ca ¹⁴ Q: svebhāve; Tib: bdag gi
 dngos po yod pa ma yin pa nyid yin na ∴ avidyamāne ca svabhāve
¹⁵ D: parabhya ¹⁶ P: °(bhā).(ḥ); D, L: parabhāva ¹⁷ D: eyuktam
¹⁸ Em. following LVP: parabhūtebhyo. P: Ø; Q: parebhyo; B, D, J, L:
 parabhyo; Tib: gzhan du gyur pa dag las ¹⁹ P: Ø; D: om. ²⁰ P: Ø;
 L: bhānām ²¹ P: Ø; D: bījādiṣu ²² P: Ø; J: pratyeṣu ²³ P: Ø; D:
 arikṛte° ²⁴ P: Ø; D: °vā ²⁵ Em. following LVP: nirhetu°. P: Ø; Q:
 nirhatu°; B, J, L: nihaṃtuka°; D: nihetu° ²⁶ P: Ø; B, J, L: apekṣa;
 D: ayekṣya; PsP_L: kimapekṣam for kim apekṣya ²⁷ P: Ø; B, J, L:
 vidyamāneyor

P14v एव हि मैत्रोपगुप्तयोः¹ परस्परपेक्षं² परबम् । न³ चैवं बीजाङ्कुरयोर्⁴
 यौगपद्यम्⁵ । तस्माद् अविद्यमाने⁶ स्वभावे⁷ कार्याणां परभावः परबं
 बीजादीनां नास्तीति परव्यपदेशाभावाद्⁸ एव⁹ न परत उत्पाद
 इति¹⁰ ॥

§127. तस्माद् आगमाभिप्रायानभिज्ञतैव¹¹ परस्य । न हि तथागता⁵
 युक्तिविरुद्धं¹² वाक्यमुदाहरन्ति । आगमस्य चाभिप्रायः¹³ प्रागेवोप-
 वर्णितः¹⁴ ॥

PsP_L 79

§128. तदेवं प्रत्ययेभ्य उत्पादवादिनि प्रतिषिद्धे¹⁵ क्रियात्¹⁶ उत्पाद-
 वादी मन्यते – न चक्षूरूपादयः¹⁷ प्रत्ययाः साक्षाद्¹⁸ विज्ञानं जनय-
 न्ति¹⁹ । विज्ञानजनिक्रियानिष्पादकत्वात्²⁰ तु प्रत्यया उच्यन्ते । सा²¹
 च²² क्रिया विज्ञानं²³ जनयति । तस्मात्²⁴ प्रत्ययवती²⁵ विज्ञानजनि-

J30r
B25r L24r

10

¹ P: [3]+u+t+(yoh); B, J, L: maitropaguhyakayoh; D: maitrāpagupta-
 yoh; PsP_L: maitropagrāhakayoh; em. by de Jong: maitropaguptaka-
 yoh; Tib: byams pa dang nyer sbas dag ² B: °pekṣatvaṃ; D: rāye-
 kṣaṃ ³ B: om.; L: ca ⁴ Q: °yo ⁵ B, L: yogapadyaṃ; J: yogasā-
 padyaṃ ⁶ B, J, L: aviṣamāne ⁷ Q: svebhāve ⁸ P: Ø; D: para-
 vyayade° ⁹ P: Ø; J: eve ¹⁰ P: Ø; Q: (in upper margin, marked to
 be inserted after *iti*): ayuktam etat parata utpadyante bhāvā iti. Tib:
 (gzhan las skye ba ma yin pa)s dngos po mams gzhan las skye'o zhes
 bya ba 'di ni mi rung ngo. See Translation note. ¹¹ P: Ø; B, J, L;
 °jñateyaiva; D: °jñateyaiva ¹² P: Ø; J: mukti° ¹³ P: Ø; Q: vyahā-
 raḥ; Tib: lung gi dgongs pa yang (= āgamasya cābhiprāyaḥ) ¹⁴ B, J,
 L: evāpa°; D: evārnataḥ; Tib: n.e. eva ¹⁵ B, D, J, L: pratisiddhe
¹⁶ D: kriyātā ¹⁷ J: cakṣūrūtpādayaḥ; L: cakṣūrūyādayaḥ ¹⁸ P: Ø;
 Q: śākṣad ¹⁹ P: Ø; B: janayati; L: °tī ²⁰ P: Ø; B, D, J, L: te; Tib:
 kyī ²¹ P: Ø; J: bhā ²² P: Ø; J: va ²³ P: Ø; D: vijñānām ²⁴ P:
 Ø; L: tasmā ²⁵ P: Ø; D: pratyasavatī; J: pratyayevatī

क्रिया¹ विज्ञानजनिका² न³ प्रत्ययाः⁴ यथा पचिक्रिया⁵ ओद-
नस्येति⁶ ॥

§129. उच्यते –

क्रिया न प्रत्ययवती⁷ [MMK I.4a]

5 यदि⁸ क्रिया काचित्⁹ स्यात्¹⁰ सा¹¹ चक्षुरादिभिः¹² प्रत्ययैः¹³ प्रत्य-
यवती¹⁴ विज्ञानं जनयेत्¹⁵ । न बस्ति । कथं कृत्वा । इह क्रियेयमिष्य-
माणा¹⁶ जाते वा¹⁷ विज्ञान इष्यते¹⁸ ऽजाते वा जायमाने वा । तत्र
जाते न युक्ता । क्रिया हि भावनिष्पादिका¹⁹ । भावश् चेन्²⁰ निष्पन्नः
किमस्य क्रियया ॥

10 जातस्य²¹ जन्म²² पुनरेव च नैव युक्तम् ॥

इत्यादिना च मध्यमकावतारे²³ प्रतिपादितमेतत् ॥

अजाते ऽपि न युक्ता

¹ P: Ø; D: °krimā ² P: Ø; D: vikriyāvijñānajanikā ³ P: Ø; B, D, J, L: ma; em. by LVP: na ⁴ P: Ø; J: °yā; Tib: de'i phyir rnam par shes pa skye ba'i bya ba rkyen dang ldan pa ni rnam par shes pa skyed par byed pa yin gyi rkyen dag ni ma yin (the sentence's added verb and adversative is presumably for the sake of clarity) ⁵ P: Ø; B, J, L: parikriyā; D: yacikriyā; PsP_L: parikriyā; em. by Stcherbatsky (1927: 168, n. 3): pacikriyā; Tib: 'tshed pa'i bya ba ⁶ P: Ø; D: gedanasyati; L: vada° ⁷ D: °vati ⁸ L: yedi ⁹ B: kācidi; J: kācin ¹⁰ B: tyāt; J: tyās; L: tyā ¹¹ B, J, L: mā ¹² D: cakṣayādibhiḥ; L: cakurādi-bhiḥ ¹³ D: pratyayaṃ ¹⁴ D: °vatī ¹⁵ D: janeyet ¹⁶ D: °mā-śā; J: °nā ¹⁷ Q: om. ¹⁸ Q: iṣyet ¹⁹ B, J, L: °niṣpādakā; PsP_L: °niṣpādakā ²⁰ P: Ø; J: ce ²¹ P: Ø; D: jātesya ²² P: Ø; D: jatma ²³ P: Ø; D: °ra

कर्त्रा¹ विना जनिरियं न च युक्तरूपा² ॥

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इत्यादिवचनात्³ ॥

जायमाने ऽपि भावे क्रिया न सम्भवति जाताजातव्यतिरेकेण⁴
जायमानाभावात्⁵ ।

यथोक्तम्⁶ –

5

जायमानार्धजातत्वाज् जायमानो न जायते ।

अथ वा जायमानत्वं सर्वस्यैव प्रसज्यते⁸ ॥

इति ॥

यतश्चैवं⁹ त्रिषु कालेषु जनिक्रियाया¹⁰ असम्भवः । तस्मान्
नास्ति¹¹ सा¹² । अत एवाह – क्रिया न प्रत्ययवतीति ।

10

विशेषणं नास्ति¹³ विना¹⁴ विशेष्यम्¹⁵

J30v इत्यादिना¹⁶ प्रतिपादितम्¹⁷ एतन् मध्यमकावतारे । न हि वन्ध्या-
पुत्रो¹⁸ गोमानित्य् उच्यते¹⁹ ।

¹ Q: karttā ² L: ktarūpe ³ B, J, L: esyādi ⁴ B, D, J, L: °kena
⁵ B, J, L: jāyamānobhāvāt ⁶ B: yathoktam ca ⁷ Em. following
LVP: jāyamānārdha°. P, Q: jāyamānorddhajātavāj; B, D, L:
jāyamānorddhajātavāt; J: as B, °tvāj ⁸ P: Ø; B: prasahyate ⁹ Tib:
n.e. ca ¹⁰ P: Ø; D: janikrimāyā ¹¹ P: Ø; D: nāsthi ¹² P: Ø; D: tā
¹³ B, J, L: nāstīti; D: nāsthi. LVP (PsP_L 600) corrects *nāstīti* of his
edition to *nāstī* on the basis of MA VI.57 (MABh_{ed} 148.5) and PsP
Tib (khyad par med par khyad par can yod min) ¹⁴ P: na ¹⁵ Q:
niśeṣyam; L: viśeṣāḥ ¹⁶ L: mityādinā ¹⁷ L: pratiyāditam; Tib:
bstan pa *nyid* ∴ pratipāditam ¹⁸ B, D, J, L: °trā ¹⁹ D: uṣyate

§130. यद्येवम्¹ अप्रत्ययवती तर्हि भविष्यतीति।

§131. एतदप्य² अयुक्तमित्याह –

नाप्रत्ययवती³ क्रिया। [MMK I.4b]

यदा प्रत्ययवती⁴ नास्ति⁵ तदा⁶ कथम्⁷ अप्रत्ययवती निर्हेतुका⁸
5 स्यात्। न हि तन्तुमयः⁹ पटो¹⁰ न युक्त इति वीरणमयो¹¹ ऽभ्युप-
गम्यते¹²। तस्मात्¹³ क्रिया¹⁴ न भावजनिका ॥

§132. अत्राह – यद्य एव¹⁵ क्रियाया¹⁶ असम्भवः¹⁷ प्रत्ययासु¹⁸ B25v
तर्हि¹⁹ जनका भविष्यन्ति भावानाम् इति।

§133. उच्यते²⁰ –

10 प्रत्यया नाक्रियावन्तः²¹ [MMK I.4c] L24v

यदा क्रिया नास्ति²² तदा क्रियारहिता²³ अक्रियावन्तो²⁴ निर्हेतु-
काः²⁵ प्रत्ययाः²⁶ कथं जनकाः ॥

¹ L: aivam ² P: Ø; D: aṣy ³ P: Ø; D: nāpratyamavatī ⁴ P: Ø; D: pratyamavatī; Tib: bya ba rkyen dang ldan pa ∴ pratyayavatī (assumes preceding *kriyā*) ⁵ P: Ø; D: tadīṃm ⁶ P: Ø; D: om.; J, L: kathaṃm ⁷ P: Ø; D: nihertikā ⁸ P: [1]n(t)+mayah; B, J, L: mantumayaḥ; D: gantumayaḥ ⁹ Q: ghaṭo; D: paṭā ¹⁰ D: cīraṇa°; L: virāṇa°; PsPL: virāṇa°; Stcherbatsky (1927: 169, n. 2) emends to *vīraṇa*° ¹¹ L: tyu° ¹² D: tasyāt ¹³ L: kiyā ¹⁴ L: avam ¹⁵ L: kriyācā ¹⁶ D: ahaṃbhavaḥ ¹⁷ B, J, L: °yā ¹⁸ J, L: tahi ¹⁹ J: °ṇām ²⁰ P: Ø; J, L: ucyante ²¹ P: Ø; D: nāstiyāvataḥ ²² P: Ø; D: nāsthi ²³ P: Ø; D: kriyāvahitā; Tib: rkyen bya ba dang bral ba dang bya ba dang mi ldan pa ²⁴ P: Ø; B, J: akriyavanto; L: akriyavantau ²⁵ P: Ø; D: nihetukāḥ; J, L: °kā ²⁶ P: Ø; J: pratyakāḥ; L:

§134. अथ – क्रियावन्त एव जनका इति।

उच्यते¹ –

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क्रियावन्तश् च सन्त्य² उत³ ॥ [MMK I.4d]

नेति⁴ प्रकृतेनाभिसम्बन्धः⁵ । उतशब्दो⁶ ऽत्रावधारणे⁷ । तत्र क्रियाया
अभाव उक्तः । कथं क्रियावच्च⁸ प्रत्ययानाम्⁹ इति । यथा च विज्ञान-
जनिक्रियोक्ता¹⁰ । एवं¹¹ पचिक्रियादयो¹² ऽपि भावा उक्ता वेदितव्या¹³
इति नास्ति क्रियातो¹⁴ ऽपि¹⁵ समुत्पत्तिर्¹⁶ भावानामिति भवत्युत्पा-
दाभिधानमर्थशून्यम् ॥

P15r

§135. अत्राह – किं न एतेन क्रियावन्तः प्रत्यया इत्यादिविचारेण ।
यस्माच्च¹⁷ चक्षुरादीन्¹⁸ प्रतीत्य प्रत्ययान्¹⁹ विज्ञानादयो²⁰ भावा
जायन्ते । तस्माच्च²¹ चक्षुरादीनां²² प्रत्ययब²³ तेभ्यश् चोत्पादो
विज्ञानादीनाम्²⁴ इति ॥

J31r

10

pratyeṃāh

¹ L: ucyante ² D: bhanty ³ B, J, L: ute; D: ata; ⁴ Q: naiti
⁵ D: prakṛtenādbhi°; J: °sabandhaḥ ⁶ D: utpaśabdo ⁷ Q: 'vadhā-
raṇe; B, J, L: 'vadhāraṇe; D: ācadhāraṇe; PsP_L: 'vadhāraṇe; Tib: n.e.
atra ⁸ Q: kriyāsatvaṃ; Tib: rkyen rnams ji ltar bya ba dang ldan ba
nyid yin ∴ kathaṃ kriyāvattvaṃ pratyayānām ⁹ Q: pratyayām; L:
pratyayān ¹⁰ P: Ø; D: °kriyāktāḥ ¹¹ P: Ø ¹² P: Ø; B, J, L: pari-
kriyādayo; D: °damo; PsP_L: parikriyādayo; Tib: 'tshed pa'i bya ba
¹³ P: Ø; D: neditavyā ¹⁴ P: Ø; D: yato ¹⁵ P: Ø; D: vi ¹⁶ P: Ø; B,
J, L: °tti ¹⁷ D: yasmā ¹⁸ J, L: °dīt ¹⁹ D: prabhāmān ²⁰ Q:
vijñānadayo; D: vijñānodayo ²¹ D: tasmā ²² D: cakṣuvādīnām
²³ D: pratyamatvaṃ ²⁴ J, L: vāṃjñānādīnām

§136. एतदप्ययुक्तमित्याह –

उत्पद्यते¹ प्रतीत्येमान्² इतीमे प्रत्ययाः किल³ ।

Q13v D13v

यावन् नोत्पद्यत⁴ इमे तावन् नाप्रत्ययाः⁵ कथम् ॥ [MMK I.5]

यदि चक्षुरादीन् प्रत्ययान्⁶ प्रतीत्य विज्ञानम् उत्पद्यत⁷ इत्यस्येमे

5 प्रत्यया उच्यन्ते। ननु यावत् तद्⁸ विज्ञानारख्यं कार्यं नोत्पद्यते।

तावदिमे चक्षुरादयः कथं नाप्रत्ययाः। अप्रत्यया एवेत्य्¹⁰ अभि-

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प्रायः¹¹ । न चाप्रत्ययेभ्य¹² उत्पत्तिः सिकताभ्य¹³ इव¹⁴ तैलस्य ॥

§137. अथ मतम्¹⁵ – पूर्वम् अप्रत्ययाः¹⁶ सन्तः¹⁷ किञ्चिदन्यं प्रत्य-
यम् अपेक्ष्य¹⁸ प्रत्ययत्वं¹⁹ प्रतिपद्यन्त²⁰ इति। एतदप्य् अयुक्तम्²¹ ।

¹ B: utpadyante; J: utpadyante; L: utpaṣv(?)ante ² D: praṭīyamān
³ D: (eyeskip to PsP_M §145. [sentence before MMK I.8ab]; PsP_L
84.10) mānasya hi nāstyārambaṇena yogaḥ | anārambaṇa pravāyaṃ
sarvadharmā upadiśyate bhavadbhiḥ sārasvaṇa iti vākyaśeṣa || athānā-
rambane dharme kutañ [D 13v] ārambaṇaṃ punaḥ | atha śabdaḥ pra-
śṅge kuta iti hetau | tenāyamartha kilāḥ ⁴ Q: nātpadyata ⁵ B, D, J,
L: °yā ⁶ D: prabhāvāt ⁷ L: udyata ⁸ L: ta ⁹ L: kārya ¹⁰ L:
evebhy ¹¹ D: ahiprāyaḥ ¹² L: °yetya ¹³ B, L: śikatātya; D, J:
śi° ¹⁴ P: om. ¹⁵ J: mata ¹⁶ D: aprathyayāḥ; L: aprayāḥ
¹⁷ PsP Tib: sngar rkyen ma yin par gyur pa las ∴ pūrvam apratyayāḥ
santaḥ. The *las* serves to indicate a state or situation out of which
something occurs, and does not suggest that the translators read a
Sanskrit ablative or misunderstood the meaning. ¹⁸ B, J: avekṣya;
D, L: avakṣya ¹⁹ B: pratyayasam; J: pratyayasam; L: pratyayasvaṃ
²⁰ B, J, L: pratipadyata; D: pratiṣadyataḥ ²¹ L: ayuktav

B26r यत्¹ तत्² प्रत्ययान्तरम्³ अप्रत्ययस्य⁴ प्रत्ययत्वेन कल्प्यते⁵ । तदपि
प्रत्ययत्वे सत्यस्य⁶ प्रत्ययो⁷ भवतीति⁸ तत्राप्य⁹ एषैव¹⁰ चिन्तेति¹¹ न
युक्तम्¹² एतत् ॥

§138. किं चेहेमे¹³ चक्षुरादयो विज्ञानस्य प्रत्ययाः¹⁴ कल्प्यमानाः¹⁵
L25r सतो¹⁶ वास्य कल्प्येरन्न¹⁷ असतो¹⁸ वा । सर्वथा च¹⁹ न युज्यते²⁰ 5
इत्याह –

नैवासतो²¹ नैव सतः प्रत्ययो²² ऽर्थस्य²³ युज्यते²⁴ । [MMK 1.6ab]

¹ L: om.; PsP Tib: gang zhig rkyen ma yin pa 'di'i rkyen nyid du rtog pa | rkyen gzhan de'i rkyen nyid de yang rkyen yod na yin pas ∴ yat tat pratyayāntaram apratyayasya pratyayatvena kalpyate tad api pratyayatve saty asya pratyayo bhavatīti. LVP (PsP_L 82, n. 1) reconstructs *apratyayasya tasya* for *rkyen ma yin pa 'di'i*, but it may be more likely that *asya* of the co-relative part of the sentence has been moved to the relative part. *tat pratyayāntaram* appears to have been transferred to the co-relative part and is in Tib set in a genitive construction with *rkyen nyid*. Did the translators read or mentally construe *tad api tasya pratyayāntarasya pratyaye sati pratyayatvaṃ bhavati* instead of *tad api pratyayatve saty asya pratyayo bhavatīti*? Or was their text, like Q's text, corrupt (Q reads *pratyayatvasya* for *pratyayatve sati asya*), forcing them to improvise? ² L: om. ³ D: °yāntaraḥm ⁴ L: avratyayasya ⁵ D: kelpyate ⁶ Q: pratyayatvasya ∴ pratyayatve saty asya ⁷ D: pratyaryo ⁸ J, L: bhavati; PsP_L: bhavati; Tib: yin pas ⁹ Tib: 'di la ∴ tatra ¹⁰ J: aṣaiva ¹¹ Q: citteti; B: cīmtayati; D: cindet; J, L: cintayati; PsP_L: cintaneti; de Jong (1978: 36) emends D's reading to *cinteti* ¹² D: yaktam ¹³ D, L: caheme; Tib: n.e. iha ¹⁴ D: pratyapratātyayāḥ ¹⁵ D: °noḥ ¹⁶ D: satā ¹⁷ D: kalpyaratv; L: kalpyenann ¹⁸ D: asatā ¹⁹ D: ve; Tib: n.e. ca ²⁰ Q: yujyanta ²¹ D: mevāsato; L: °satau ²² D: pratyarya ²³ B, J, L: °āsya ²⁴ D: pujyate; L: yukṣyate

कस्मादित्याह –

असतः प्रत्ययः कस्य सतश् च प्रत्ययेन¹ किम् ॥ [MMK 1.6cd]

असतो ह्यर्थस्याविद्यमानस्य कथं प्रत्ययः स्यात्² ॥

§139. भविष्यता व्यपदेशो भविष्यतीति चेत्³ ।

5 नैवम्⁴

भविष्यता चेद् व्यपदेश इष्टः शक्तिं विना नास्ति हि भावितास्य ।

इत्यादिनोक्तदोषत्वात् ॥

§140. सतो⁶ ऽपि विद्यमानस्य⁷ लब्धजन्मनो⁸ निष्कलैव⁹ प्रत्यय- J31v

PsPL 83 कल्पना¹⁰ ॥

10 §141. एवं समस्तानां प्रत्ययानां कार्योत्पादनासामर्थ्येनाप्रत्ययत्वम्
उद्भाव्यातः¹¹ परं¹² व्यस्तानाम् अप्रत्ययत्वं¹³ प्रतिपाद्यते ॥

§142. अत्राह – यद्यप्य¹⁴ एवं प्रत्ययानामसम्भवः¹⁵ तथाप्य¹⁵
एव¹⁶ लक्षणोपदेशात् प्रत्ययप्रसिद्धिः¹⁷ । तत्र निर्वर्तको¹⁸ हेतुरिति

¹ L: pratyaye | na ² D: syā≈ ³ B: ce ⁴ D: naiva ⁵ D: rcad; L: ve ⁶ L: tato ⁷ B, J, L: vijñānasya ⁸ D: laprajanmano ⁹ D: nispalaiva ¹⁰ Q: pratyayaparikalpanā ¹¹ L: udbhāvīyāt ¹² B, J, L: para ¹³ Q: apipratyayatvaṃ ¹⁴ Q: om. api; Tib: n.e. api ¹⁵ B: ast; D, L: ast; J: aḥt ¹⁶ B, J: ava ¹⁷ B: pratyayasiddhis ¹⁸ B, J, L: nivarttako; D: nivarttakā

लक्षणमुच्यते हेतुप्रत्ययस्य। न चाविद्यमानस्य लक्षणोपदेशो युक्तो¹
वन्ध्यासुतस्येवेति² ।

§143. उच्यते³ – स्याद्⁴ धेतुप्रत्ययो⁵ यदि तस्य लक्षणं स्यान् न
ब्रूति⁶ । यस्मात् –

न सन् नासन् न सदसन्⁷ धर्मो⁸ निर्वर्तते⁹ यदा¹⁰ ।

कथं¹¹ निर्वर्तको¹² हेतुर्¹³ एवं सति न¹⁴ युज्यते ॥ [MMK I.7]

5

¹ Q: om. yukto. Tib seems to have read *ukto* (*brjod*) instead of *yukto*. Tib for the sentence (n.e. ca, n.e. iva iti): de la sgrub par byed pa ni rgyu'o zhes rgyu'i rkyen gyi mtshan nyid brjod de yod pa ma yin pa mo gsham gyi bu la ni mtshan nyid nye bar ston pa mi brjod do
² D: °syevati; Tib: n.e. iva iti (see previous note) ³ Tib: n.e. ucyate
⁴ D: syā ⁵ D: hetupratyo ⁶ Q: om. na tv asti. Tib: yod pa ni ma yin te. Candrakīrti often concludes conditional statements such as the preceding one with a sentence in the negative; cf., e.g., PsP_L 180.8-9, 202.8-9, 280.6-7. Without it, it is difficult to make sense of the following *yasmāt* in connection with the verse. The loss of words may have been caused by an eyeskip: *syān* may have been written as *syāt*, and Q's scribe's eye jumped from *āt* of *syāt* to *āt* of *yasmāt*. It is also possible that earlier in the tradition the *akṣara nna* of *syān na* was read as *t* plus *virāma*, and *tv asti*, then no longer contextually understandable, was dropped. ⁷ B, D, J, L: sadasad ⁸ D: dharto ⁹ B, D, J, L: nivarttate ¹⁰ D: yathā ¹¹ PsP Tib: ji ltar sgrub byed rgyu zhes bya ∴ katham nirvartako hetuḥ ¹² Q: nivarttako; B, D, J, L: nivarttako ¹³ P: hetu; B: hetum; J, L: hetu ¹⁴ Em: na. P, Q: hi; B, D, J, L: hi; PsP_L: hi (PsP_L 31.8, where MMK I.7cd is also cited, likewise reads *hi*; all the mss attest *hi*); PsP Tib: mi; ABh, BP, PP, PPT: mi; MMK_T: mi. See Translation note.

तत्र निर्वर्तक¹ उत्पादको। यदि निर्वर्त्यो² धर्मो³ निर्वर्तेत⁴। तमुत्पाद-
को हेतुरुत्पादयेत्। न तु निर्वर्तते⁵ सदसदुभयरूपस्य निर्वर्त्यस्या-
भावात्⁶। तत्र सन् न⁷ निर्वर्तते⁸ विद्यमानत्वात्। असन्नप्यविद्यमान-
त्वात्। सदसन्न अपि⁹ परस्परविरुद्धस्यैकार्थस्याभावाद्¹⁰ उभय- B26v
5 पक्षाभिहितदोषत्वाच्च¹¹ च¹²। यत एवं¹³ कार्यस्योत्पत्तिर्¹⁴ नास्ति।
हेतुप्रत्ययो¹⁵ ऽप्यतो नास्ति। ततश्च¹⁶ च¹⁷ यद्¹⁸ उक्तं¹⁹ लक्षणसम्भ-
वाद्²⁰ विद्यते हेतुप्रत्यय इति तद् एवं²¹ सति न युज्यते²² ॥ L25v

PsPL 84

§144. इदानीम् आरम्बणप्रत्ययनिषेधार्थम्²³ आह –

P15v

अनारम्बण²⁴ एवायं सन्²⁵ धर्म उपदिश्यते।

10

अथानारम्बणे²⁶ धर्मे²⁷ कुत आरम्बणं²⁸ पुनः ॥ [MMK I.8]

¹ B, D, J, L: nivarttaka ² Q: nirvvyaty; B, J: nivartyo; D: nivarttyo;
L: nivatyo ³ D, L: dharmā ⁴ Q: nirvvyartet; B, L: nivartteta; D, J:
nivarttata ⁵ B, J, L: nivarttate; D: nivarttata ⁶ Q: nirvṛtyabhāvāt;
B, D, J, L: nivarttyasyā°; Tib: yod pa dang med pa dang gnyi ga la
ngo bo 'grub pa med pa'i phyir ro ⁷ J: om. ⁸ P: nirvartyate; Q:
nivarttate; B, J, L, N: nivarttate ⁹ D: apiḥ ¹⁰ P: parasparavi(ru)-
ddhā[7]; D: °kārthasyāt; J: °viriddhasyaikābhāvāt ¹¹ P: Ø; D: °bhi-
hitapadoṣatvāv ¹² P: Ø; B: om. ¹³ P: Ø; B, J, L: eva ¹⁴ P: Ø; D:
kāyasmātpatir; J: °patti; L: kāryasyatpatti ¹⁵ L: hestuprayo ¹⁶ J:
tata ¹⁷ J: om.; Tib: n.e. ca ¹⁸ D: om. ¹⁹ D: om. ²⁰ B, J: °bha-
vo; L: lakṣanasambhavo ²¹ B: eva; D: amavaṃ ²² L: yuktate
²³ B, J, L: ālambana°; LVP: ālambana° ²⁴ Q: anāraṇa; B, J, L: anā-
lambana; LVP: anālambana ²⁵ Em. following LVP: san. P, Q: sad;
B, D, J, L: sa; Tib: yod pa'i chos 'di ÷ ayaṃ san dharmāḥ ²⁶ B, L:
athānārambane; J: athānālambane; PsPL: athālambane ²⁷ B, J, L:
dharma ²⁸ B: ārambanam; PsPL: ālambanam

J32r इह सारम्बणा धर्माः¹ कतमे सर्वे² चित्तचैत्ता³ इत्यागमाच् चित्त-
 चैत्ता⁴ येनारम्बनेणोत्पद्यन्ते⁵ यथायोगं रूपादिना । स तेषामारम्बण-
 प्रत्ययः⁶ । अयं⁷ च विद्यमानानां⁸ वा⁹ परिकल्प्येताविद्यमानानां¹⁰
 वा¹¹ । तत्र विद्यमानानां नार्थस्¹² तदारम्बणप्रत्ययेन¹³ । धर्मस्य ह्य
 उत्पत्त्यर्थम्¹⁴ आरम्बणं¹⁵ परिकल्प्येत¹⁶ । स¹⁷ चारम्बणात्¹⁸ पूर्व⁵
 विद्यमान एवेति । अथैवम्¹⁹ अनारम्बणे²⁰ धर्मे²¹ स्वात्मना प्रसिद्धे
 किम् अस्यारम्बणयोगेन²² परिकल्पितेनेत्य²³ अनारम्बण²⁴ एवायं
 D14r सन् विद्यमानो²⁵ धर्मश्²⁶ चित्तादिकः । केवलं सारम्बण²⁷ इत्युच्यते
 भवद्भिः²⁸ स्वमनीषिकया । न त्व²⁹ अस्यारम्बणेन³⁰ कश्चित्

¹ P: ∅; B: sārāmbanā dharmāḥ; PsP_L: sālāmbanadharmāḥ ² P: ∅; B, D, J, L: sarva ³ P: ∅; B, D, J, L: °caityā ⁴ P: ∅; B, D, J, L: °caityā
⁵ P: ∅; B: yenārambane°; D: yanārambaṇe°; PsP_L: yenālambane°;
 Tib: skyed par byed pa ∴ utpadyante ⁶ D: °pratyaḥ ⁷ Tib: n.e. ayaṃ ca
⁸ D: vidyamānā; J, L: °nā ⁹ B, J, L: cā ¹⁰ L: °vidya- mānām
¹¹ B: cā, followed by parikalpyetāvidyamānām vā; J, L: as B, vā pari° ¹² B: nāthas ¹³ B, J: tadārambana°; PsP_L: tadā- lambana°; Tib: dmigs pa'i rkyen de ∴ tadārambaṇapratyaḥ
¹⁴ D: utpatortham; Tib: bskyed par bya ba'i phyir ∴ utpattartham
¹⁵ D: āraṇam; L: ālambaṇam; PsP_L: ālambanam ¹⁶ D: parikalpyet; PsP_L: parikalpyate; Tib: yongs su rtog par byed na ¹⁷ D: om.
¹⁸ B: cārambanāt; PsP_L: cālambanāt ¹⁹ P: ∅; D: athevam ²⁰ P: [1]nā(r)am(b)ḥ[1]; B: anārambane; PsP_L: anālambane ²¹ P: ∅; D: dharma
²² P: ṣyāra(m)bḥ[1]°; B: asyārambana° ²³ D: parikal- patenety ²⁴ PsP_L: anālambana ²⁵ P: avidyamāno; B, J, L: avidya- māno; D: avidyamānā ²⁶ B, J, L: dharma ²⁷ B: sārāmbana; D: sārāmbaṇa; PsP_L: sālāmbana ²⁸ D: bhavati; L: bhavadbhi ²⁹ B, J, L: nv ³⁰ Q: asyārambaṇe; B: asyārambane; D: asvārasvaṇena

सम्बन्धो¹ ऽस्ति ॥

§145. अथाविद्यमानस्यारम्बणं² परिकल्प्यते। तद्³ अपि न⁴ युक्तम्।
अनारम्बणं⁵ एवायम्⁶ इत्यादि⁷। अविद्यमानस्य⁸ हि नास्त्य⁹ आर-
म्बणेन¹⁰ योगः।

PsPL 85

5 अनारम्बणं¹¹ एवायं सन्¹² धर्म¹³ उपदिश्यते। [MMK I.8ab] Q14r

भवद्भिः सारम्बणं¹⁴ इति वाक्यशेषः।

अथानारम्बणे¹⁵ धर्मे¹⁶ कुत आरम्बणं¹⁷ पुनः¹⁸ ॥ [MMK I.8cd]

अथशब्दः¹⁹ प्रश्ने²⁰ कुत इति हेतौ। तेनायम्²¹ अर्थो ऽथैवम्²² B27r
अनारम्बणे²² धर्मे²³ ऽसत्यविद्यमाने²⁴ भूयः कुत आरम्बणम्²⁵।

10 आरम्बणकाभावाद्²⁶ आरम्बणस्याप्य²⁷ अभाव इत्यभिप्रायः ॥

¹ L: sabandho ² D: athāvidyamānasvaṇam; PsPL: °syālabanam
³ D: tajñ ⁴ D: ta ⁵ PsPL: anālabana ⁶ D: evāyan ⁷ B: °diḥ
⁸ Tib: 'di ltar yod pa ma yin pa la ni ... ∴ avidyamānasya hi ⁹ B:
nyasty; L: nnasty ¹⁰ D: ārambaṇana; PsPL: ālabanena ¹¹ LVP:
anālabana; Tib: chos 'di dmigs pa med pa ni || yin pa ste gyur pa
kho na khyed kyis nye bar bstan te | dmigs pa dang bcas par zhes bya
ba ni tshig gi lhag ma ∴ anālabana evāyam san dharma upadiśyate,
bhavadbhiḥ sālambanana iti vākyaśeṣaḥ ¹² P: sana; B, D, J, L: sa
¹³ Q: bhavan dharma ¹⁴ PsPL: sālambana ¹⁵ Q: athānāmbaṇe;
PsPL: athānālabane ¹⁶ D: dharma ¹⁷ J, L: arambaṇam; PsPL:
ālabanam ¹⁸ B: yataḥ; J, L: vataḥ D: °śabda; Tib adds preced-
ing zhes bya ba la ²⁰ J, L: praśneḥ ²¹ Tib: 'dir (atra) ∴ ayam
²² PsPL: anālabane ²³ D: dharma ²⁴ J: °ṇe ²⁵ PsPL: ālamba-
ṇam ²⁶ Q: ārambakā°; D: ārasvaṇa°; PsPL: ālabana°; Tib: dmigs
par byed pa ∴ ārambaṇaka ²⁷ PsPL: ālabanasyāpy

J32v §146. कथं तर्हि¹ सारम्बणाश्² चित्तचैत्ताः³ । सांवृतम्⁴ एतल्ल⁵
लक्षणम् । न पारमार्थिकमित्यदोषः ॥

L26r §147. इदानीं समनन्तरप्रत्ययनिषेधार्थम्⁶ आह –
अनुत्पन्नेषु धर्मेषु निरोधो नोपपद्यते⁷ ।

नानन्तरम् अतो⁸ युक्तं निरुद्धे⁹ प्रत्ययश् च कः ॥ [MMK I.9] PsP_L 86

तत्र पश्चिमे श्लोकस्यार्थे¹⁰ पादव्यत्ययो¹¹ द्रष्टव्यश् चशब्दश्¹² च
भिन्नक्रमो¹³ निरुद्धे¹⁴ चेति¹⁵ । तेनैवं पाठो – निरुद्धे च प्रत्ययः को
नानन्तरमतो युक्तम् इति¹⁶ । श्लोकबन्धार्थं¹⁷ ब्रूवमुक्तम् ॥

तत्र कारणस्यानन्तरो निरोधः¹⁸ कार्यस्योत्पादप्रत्ययः समनन्तर-
प्रत्ययलक्षणम्¹⁹ । अत्र विचार्यते अनुत्पन्नेषु²⁰ धर्मेषु कार्यभूतेष्वङ्कु- 10
रादिषु निरोधो नोपपद्यते कारणस्य बीजादेः²¹ । यदैतदेवम् । तदा

¹ Q: om.; Tib: n.e. tarhi ² Q: ārambaṇāś; B, J, L: sārambaṇā; D: sārambaṇaṃś ³ B, D, J, L: °caityāḥ ⁴ J: sāṅṛtam ⁵ D: eta
⁶ Q: anantarapratyaya° (ms P attests *samanantara* each of the three times the word is compounded with *pratyaya*; ms Q attests *samanantarapratyaya* only in the second case. Was Q changed to correspond with *anantaram* of the verse?); B, J, L: °pratyayeni°; D: °pratyayā-
naśedhārthas ⁷ D: nāpadyate ⁸ D: eto ⁹ B, L: niruddham
¹⁰ B, D, J, L: °ārdha ¹¹ D: mādayatyayā; L: pādayabhyayo
¹² D, L: va°; Tib: yang gi sgra ni 'gags na yang zhes rim pa bzhin du
sbyar ∴ caśabdaś ca bhinnakramo niruddhe ceti ¹³ P: bhinnakrame;
B, J, L: ninnakrame; D: bhinnakrame ¹⁴ D: nivuddhe ¹⁵ D: cati;
L: veti ¹⁶ D: itiḥ ¹⁷ B, D, J, L: °rtha ¹⁸ L: dhaḥ ¹⁹ L: saman-
tarapra°; LVP (PsP_L 600) emends to *lakṣaṇaḥ* ²⁰ D: anutpannaṣu
²¹ L: bījāde

कारणस्य निरोधाभावाद् अङ्कुरस्य¹ कः समनन्तरप्रत्ययः² । अथानुत्पन्ने³ ऽपि कार्ये⁴ बीजनिरोध इष्यते । एवं सति निरुद्धे बीजे ऽभावीभूते ऽङ्कुरस्य⁵ कः प्रत्ययः । को वा⁶ बीजनिरोधस्य प्रत्यय इति । उभयमेतदहेतुकमित्याह – निरुद्धे च कः प्रत्यय इति ।
 5 चशब्दो ऽनुत्पन्नशब्दापेक्षः । तेनानुत्पन्ने चाङ्कुरे⁷ बीजादीनां निरोध⁸ इष्यमाणे ऽप्युभयम् एतद्⁹ अहेतुकमापद्यत इति नानन्तरमतो युक्तम् ॥

§148. अथ¹⁰ वा न स्वतो नापि परत इत्यादिनोत्पादो निषिद्धस्¹¹ तम्¹² अभिसन्ध्यायाह –

P16r

10 अनुत्पन्नेषु धर्मेषु निरोधो¹³ नोपपद्यते¹⁴ ।

J33r B27v

नानन्तरमतो युक्तम्

इति ॥

अपि च

¹ L: umkursya ² Q: nantara° (ko nanatara° for kaḥ samanantara°)
³ D: athānatpanne ⁴ D: kāye; L: kārya ⁵ D: 'kurasya ⁶ Tib: n.e. vā. Tib conjoins the alternatives with *la*, structuring each alternative such that the last five words of I.9cd (*rkyen yang gang zhig yin*) appear within it. ⁷ P: cānkura; D: cāmkuve; J: cām're; L: cā're
⁸ D: nirādhaḥ ⁹ L: et; Tib: n.e. etat ¹⁰ Tib: yang na | bdag las ma yin gzhan las min zhes bya ba la sogs pas skye ba bkag pa yin la | skye ba bkag pa de la dgongs nas ∴ atha vā na svato nāpi parata ityādinotpādo niṣiddhas tam abhisandhāya ¹¹ D: niṣiddha notpādo niṣiddhas ¹² D: tag ¹³ D: nirādho ¹⁴ B, L: nāpipadyate; D: nāpa°; J, N: nāpividyate

निरुद्धे प्रत्ययश् च कः ॥

इत्य्¹ अत्र पूर्वकम्² एव व्याख्यानम्³ ॥

§149. इदानीम् अधिपतिप्रत्ययस्वरूपनिषेधार्थम्⁴ आह⁵ –

भावानां निःस्वभावानां न सत्ता विद्यते यतः।

सतीदमस्मिन् भवतीत्येतन् नैवोपपद्यते ॥ [MMK I.10]

PsPL 87

L26v इह यस्मिन् सति यद् भवति तत् तस्याधिपतेयम्⁶ इत्य्⁷ अधिपति-
प्रत्ययलक्षणम्। भावानां च प्रतीत्यसमुत्पन्नत्वात् स्वभावाभावे

¹ Tib: 'di la bshad pa ni snga ma nyid sbyar bar bya'o ∴ ity atra pūr-
vakam eva vyākhyānam ² Q: pūrvvam ³ Q: vyākhyātam ⁴ B,
J, L: adhipatipratipratyaya°; Tib: da ni bdag po'i rkyen bsal bar
bzhed nas bshad pa ∴ idānīm adhipatipratyayasvarūpaniṣedhārtham
āha ⁵ LVP, on the basis of Tib's *sa bon la sogs pa*, conjectures a
following *bījādīnām*. None of my mss attest *bījādīnām*. The accept-
ance of *bījādīnām* into the text would imply a conflation of the *hetu-*
pratyaya, exemplified as *bīja* by Candrakīrti in his commentary on
MMK I.2, with the *adhipatipratyaya*, or an intersection of the one
with the other. It is not completely clear how the *adhipatipratyaya*
with the definition *yasmin sati yad bhavati tat tasyādhipateyam* was
conceptualized; the other commentators do not elaborate. The addi-
tion in Tib suggests the AK understanding of the *adhipatipratyaya* as
equivalent to the *kāraṇahetu* and of *kāraṇahetu* as allowing for pre-
dominant *kāraṇahetus*. Given that no mss attest *bījādīnām*, I refrain
from adding it to the text. It may have been included as a marginal
addition in one of the Skt mss used by the translators of the Tib.
⁶ D: °yas ⁷ Q: om.

कुतस्¹ तद् यदस्मिन्² इति कारणत्वेन व्यपदिश्यते कुतश् च³ तद्
यद्⁴ इदमिति कार्यत्वेन। तस्मान् नास्ति लक्षणतो ऽपि प्रत्यय-
सिद्धिः ॥

§150. अत्राह – तन्वादिभ्यः⁵ पटादिकम्⁶ उपलभ्य⁷ पटादेस्⁸
5 तन्वादयः⁹ प्रत्यया इति।

§151. उच्यते – पटादिफलप्रवृत्तिर्¹⁰ एव¹¹ स्वरूपतो¹² नास्ति।
कुतः प्रत्ययानां प्रत्ययत्वं¹³ सेत्स्यति¹⁴। यथा च¹⁵ पटादिफल-
प्रवृत्तिर्¹⁶ असती¹⁷ तथा प्रतिपादयन्नाह –

न च व्यस्तसमस्तेषु प्रत्ययेष्वस्ति तत् फलम्।

10 प्रत्ययेभ्यः¹⁸ कथं¹⁹ तच्²⁰ च भवेन्²¹ न प्रत्ययेषु यत्²² ॥ [MMK I.11]

तत्र व्यस्तेषु तन्तुरिवेमतसरशलाकादिषु²³ प्रत्येकं²⁴ पटो²⁵ नास्ति
तत्रानुपलभ्यमानत्वात्²⁶ कारणबहुत्वाच्²⁷ च²⁸ कार्यबहुत्वप्रसङ्गात्।

D14v

¹ J, L: kuta ² P: yasminn for yad asminn. A scribe in P's transmission line appears to have corrected *yad asminn* to conform with Candrakīrti's commentarial *yasmin* of the previous sentence. ³ P: om. ca; B, D, J, L: om. ca; PsP_L: om. ca; Tib: yang ⁴ J: yed ⁵ Q: adds following *paṭāḍibhyaḥ*; B: *tantvādityo*; D: *tantvādityaḥ* ⁶ B, J, L: *ghaṭāḍikam* ⁷ J: °bhyaḥ; L: *upalasya* ⁸ B, J, L: *ghaṭādes*; D: *paṭādas* ⁹ J, L: *tatvādayaḥ* ¹⁰ B, J, L: *ghaṭāḍiphalapravṛtter*; D: °*pravatter* ¹¹ D: *ava* ¹² Tib: n.e. *svarūpataḥ* ¹³ J: °*tve* ¹⁴ B, L: *syatsyati*; J: *syetsyati* ¹⁵ Tib: n.e. *ca* ¹⁶ B, J, L: *ghaṭāḍi°* ¹⁷ P: *asafīti* ¹⁸ L: °*yetyaḥ* ¹⁹ J: *katha* ²⁰ D: *te*; J: *c* ²¹ L: *tuvan* ²² D: *yata*; J: *tat* ²³ B, D, J: °*vemataśaraśa°*; L: *tanturivemataśaraśa°*; PsP_L: *tantuturī°* ²⁴ B, J, L: *pratyayaḥ*; D: *pratyake*; PsP_L: *pratyayeṣu*; Tib: *so sor* ²⁵ B, J, L: *ghaṭo* ²⁶ D: °*upalabhyemāna°*

J33v समुदितेष्वपि तन्बादिषु¹ नास्ति पटः² प्रत्येकम्³ अवयवेष्वविद्यमान-
नबाद्⁴ एकस्य च⁵ कार्यस्य⁶ खण्डश⁷ उत्पत्तिप्रसङ्गात्। तस्मात्
फलाभावान् न सन्ति प्रत्ययाः स्वभावत⁸ इति ॥

§152. अथासदपि तत्⁹ तेभ्यः¹⁰ प्रत्ययेभ्यः¹¹ प्रवर्तते।

PsP_L 88

फलम्

[MMK I.12abc₁]

5

इत्यभिप्रायः स्यात्।

अप्रत्ययेभ्यो¹² ऽपि कस्मान् नाभिप्रवर्तते ॥ [MMK I.12c₂-d]

B28r अप्रत्ययेष्व¹³ अपि नास्ति फलमित्य् अप्रत्ययेभ्यो¹⁴ ऽपि वीरणा-
दिभ्यः¹⁵ कस्मान्¹⁶ नाभिप्रवर्तते पट¹⁷ इति नास्ति¹⁸ फलप्रवृत्तिः¹⁹
स्वरूपतः²⁰ ॥

10

27 J: °tvoc 28 P: om.

¹ D: tentvādiṣu; J, L: tattvādiṣu ² B, J: ghaṭāḥ; D: paśaḥ; L: ghaṭoḥ
³ D: prayobhyekam ⁴ Q: avayaveṣu vidyamānatvāt ∴ avayaveṣv
avidyamānatvād ⁵ Em: ca. P, Q: om. ca; B, D, J, L: om. ca; PsP_L:
om. ca; Tib: dang ⁶ B, J, L: kāyasya ⁷ B, D: khaṇḍaṇa ⁸ Tib:
n.e. svabhāvataḥ ⁹ P: tan ¹⁰ L: tetyaḥ ¹¹ B, D, J, L: om.; conj.
by LVP: [pratyayebhyaḥ] ¹² Em. following Saito 1984: 230, n. 41
and 1985: 25f. P, Q: om. apratyayebhyo 'pi kasmān nābhipravartate;
B, D, J, L: om. apratyayebhyo 'pi kasmān nābhipravartate; conj. by
LVP: [apratyayebhyo 'pi kasmān nābhi]pravartate phalam. See
Translation note. ¹³ P: pratyayeṣu ¹⁴ D: apratyarebhyo ¹⁵ D, L:
°ādityaḥ ¹⁶ D: kalān ¹⁷ B, J, L: ghaṭā ¹⁸ L: nyasti ¹⁹ D:
°pravṛti ²⁰ Tib: n.e. svarūpataḥ

§153. अत्राह – यद्यन्यत् फलं¹ स्यादन्ये च² प्रत्ययाः। तदा किं Q14v
 प्रत्ययेषु फलम् अस्ति³ नास्तीति⁴ स्याच् चिन्ता। नास्ति तु
 व्यतिरिक्तं⁵ फलम्। किं तर्हि। प्रत्ययमयम् एवेति⁶ ॥

§154. उच्यते –

5 फलं च प्रत्ययमयं⁷ प्रत्ययाश् चास्वयम्मयाः⁹।

फलमस्वमयेभ्यो¹⁰ यत् तत् प्रत्ययमयं कथम् ॥ [MMK 1.13]

यदि प्रत्ययमयं¹¹ प्रत्ययविकारः फलम्¹² इति व्यवस्थाप्यते। तद्¹³
 अयुक्तं यस्मात् ते ऽपि प्रत्यया अस्वयम्मया¹⁴ अप्रत्ययस्वभावा L27r
 इत्यर्थः। तन्तुमयो¹⁵ हि पट¹⁶ इति। उच्यते – स्यात् पटो¹⁷ यदि
 PsPL 89 10 तन्तव¹⁸ एव¹⁹ स्वभावसिद्धाः स्युः। ते ह्य अंशुमया²¹ अंशुविका-
 रा²² न स्वभावसिद्धाः। ततश् च²⁴ तेभ्यो ऽस्वयम्मयेभ्यो²⁵ यत्²⁶

¹ L: phala ² B, J, L: va ³ D: atti ⁴ D: ti ⁵ L: vyatirikṭā ⁶ B, J, L: avayaveti; D: aveti ⁷ L: pratyayasamyam ⁸ Q: pratyayān
⁹ P: cā[1]yaṃ[1]mayāḥ; Q: cātva(?)yaṃ°; D: casva°; J: °mayoḥ
¹⁰ D: °mayetyā ¹¹ D: °meyam; Tib translates *pratyayamaya* as
rkyen gyi rang bzhin throughout ¹² D: phalām ¹³ D: dad ¹⁴ D:
 atyayammayā ¹⁵ P: ṭan+mā+(o); B, D, J, L: °yā ¹⁶ B, J, L: ghaṭa;
 D: pata ¹⁷ B, J, L: ghaṭā; D: paṭā ¹⁸ D: tanteva; L: taṃntava
¹⁹ B, J, L: eṣa; Tib: n.e. eva ²⁰ D: ta ²¹ P: a(ś)u(m)ayā; em. by
 LVP: aṃśa° on the basis of Tib: cha shas; *cha shas* may, however, be
 the translation for *aṃśu*. ²² P: a.[1](v)ikārā; em. by LVP: aṃśa°
²³ D: ma ²⁴ Tib: n.e. ca ²⁵ Q: asvayamsvabhāvebhyo; B, D, J:
 'svayamayasvabhāvebhyo; L: svayamayasvabhāvebhyo; conj. by LVP:
 'svayammaye[bhyo]svabhāvebhyo; Tib: bdag nyid kyi rang bzhin
 ma yin pa de dag las (= tebhyo 'svayammayebhyo). De Jong follows
 D and emends PsPL to: 'svayamayasvabhāvebhyo. He is of the opin-
 ion that this reading is confirmed by Tib but note that *asvayammayāḥ*

फलं पटाख्यं¹ तत् कथं तन्तुमयं² भविष्यति ॥

यथोक्तम् –

घटः³ कारणतः सिद्धः सिद्धं कारणमन्यतः ।

सिद्धिर् यस्य⁴ स्वतो नास्ति तदन्यज् जनयेत् कथम् ॥

इति ॥

5

तस्मान् न प्रत्ययमयम्⁵ [MMK I.14a]

फलं⁶ संविद्यते ॥

§155. अप्रत्ययमयं⁷ तर्ह्य⁸ अस्तु ।

J34r

नाप्रत्ययमयं⁹ फलम्¹⁰ ।

संविद्यते

[MMK I.14b-c₁]

10

of I.13b and of its first instance in the commentary is translated as *bdag gi rang bzhin min* (that is, *rang bzhin* translates °*maya*, not *svabhāva*). The paper mss presumably received the interpolated reading found in Q from ms δ via ms τ. ²⁶ L: ya

¹ B, J, L: ghaṭākhyam ² B: tatumayam ³ P: paṭaḥ; B: yataḥ; D: paṭhaḥ; J, L: paṭaḥ; PsP_L: paṭaḥ; PsP Tib: snam bu; BP: snam bu. See Translation note. ⁴ P: Ø; D: yasā ⁵ B, D, J, L: °mayī ⁶ Tib: de phyir rkyen gyi rang bzhin gyi 'bras bu ni yod pa ma yin no ∴ phalam samvidyate, i.e., Tib, unlike Skt which merely clarifies the quarter by adding two words, provides a gloss for the quarter. ⁷ B: °maya ⁸ Q: tahya ⁹ D: mā° ¹⁰ Q: om.

इति। तन्तुमयो¹ यदा² पटो³ नास्ति। तदा कथं⁴ विरुद्धो⁵ वीरणमयः P16v
स्यात्॥

§156. अत्राह – मा भूत्⁶ फलम्। प्रत्ययाप्रत्ययनियमस् तु विद्यते।
तथा च भवान्⁷ ब्रवीति⁸ यद्यसत् फलं प्रत्ययेभ्यः⁹ प्रवर्तते¹⁰ ऽप्रत्य-
5 येभ्यो¹¹ ऽपि¹² कस्मान् नाभिप्रवर्तत¹³ इति। न चासति¹⁴ फले
पटकटाख्ये¹⁵ तन्तुवीरणानां¹⁶ प्रत्ययाप्रत्ययत्वं¹⁷ युक्तम्¹⁸। अतः
फलम्¹⁹ अप्यस्तीति॥

§157. उच्यते – स्यात् फलं यदि²⁰ प्रत्ययाप्रत्यया²¹ एव²² स्युः।
सति²³ हि फल इमे ऽस्य प्रत्यया इमे ऽप्रत्यया इति स्यात्। तच् च B28v
10 विचार्यमाणं नास्तीति²⁴ ॥

PsPL 90

फलाभावात् प्रत्ययाप्रत्ययाः²⁵ कुतः ॥ [MMK 1.14 c₂-d]

¹ D: °mayā; Tib adds *yang* (gang gi tshe snam bu snal ma'i rang bzhin du yang med pa) ² D: padā ³ B, J: ghaṭo; D: paṭā ⁴ L: thaṃ ⁵ Q: viruddhe; B, J, L: om.; PsPL: om. LVP (PsPL 89, n. 5) notes that Tib reads *de'i tshe 'gal ba 'jag ma'i rang bzhin du ji ltar 'gyur* and reconstructs the Skt as *tadā kathaṃ viruddhāvīraṇamayāḥ* ... ⁶ B: tūt ⁷ Q: bhagavā; J, L: bhagavān ⁸ D: tuvīti ⁹ D: °yetyaḥ; L: pratyayaḥ ¹⁰ P: p+[1](rtt)ate; D: prarvarrtato ¹¹ D: apratyayette ¹² D: vi ¹³ P: Ø; Q: nābhivarttate; L: nobhi° ¹⁴ L: vāsati ¹⁵ D: paṭakaśekhye ¹⁶ D: maṃtu° ¹⁷ P: pratyayānām pratyayatvam; B, D, J, L: pratyayānām pratyayatvam; LVP: pratyayānām pratyayatvam; Tib: rkyen dang rkyen ma yin pa nyid ¹⁸ D: muktaṃ ¹⁹ D: phalem ²⁰ D: yādi ²¹ D: °yām ²² Tib: n.e. eva ²³ Tib: 'di ltar 'bras bu yod na ÷ sati hi phale ²⁴ Tib: med pa nyid de | de'i phyr ÷ nāstīti ²⁵ B, D, J, L: °yā

प्रत्ययाश् चाप्रत्ययाश् चेति समासः¹ । तस्मान् नास्ति भावानां स्व-
भावतः² समुत्पत्तिरिति ॥

§158. यथोक्तमार्यरत्नाकरसूत्रे –

शून्यविद्य³ न हि⁴ विद्यते क्वचिद्⁵ अन्तरीक्षि⁶ शकुनस्य⁷ वा⁸
पदम्⁹ ।

यो¹⁰ न विद्यति सभावतः¹¹ क्वचित्¹² सो¹³ न जातु परहेतु¹⁴
भेष्यति¹⁵ ॥

यस्य नैव हि सभावु¹⁶ लभ्यते¹⁷ सो¹⁸ ऽसभावु¹⁹ परपत्ययः²⁰
कथम् ।

¹ D: samāsa ² J: svabhāvetah; L: svabhāvath (*t* with *virāma*); Tib: n.e. svabhāvataḥ ³ Q: śūnyavidyā; B, J, L: śūnyavidye; D: śūnyavidyate. *LT: śūnyavidyeti | śūnyā 'vidyā (cf. Yonezawa 2004: 126, 150 [fol. 3a6]). I understand *śūnyavidya* of the verse as intending *śūny' avidya*. Tib: gang na'ang stong pa rig pa med pa ni ||. The first four verses are in *rathodhdhatā* metre. ⁴ Q: om. ⁵ P: ⊗; PsP_L: kvaci. ⁶ Q: °kśe; L: °kśe ⁷ D: śakunatyā ⁸ Q: om. *LT: śakuner iva padaṃ yathā antarīkṣe nāsti (cf. Yonezawa 2004: 126, 151 [fol. 3a6]); cf. BHSD s.v. vā (= iva) ⁹ Q: pādām ¹⁰ Em. following LVP: yo. P: ya (following *akṣara* damaged); Q: yan; B: ya; D, J, L: yan ¹¹ P: ⊗; B, D, J: svabhāvataḥ; L: svabhāvātaḥ ¹² LVP: kvaci ¹³ D, J, L: sā ¹⁴ Q: °hetur; B: °hetur ¹⁵ B, D, J, L: bhaviṣyati ¹⁶ P: sabhāvubhā; B, J, L: svabhāva ¹⁷ PsP_L: labhyati ¹⁸ D: svo ¹⁹ Em. following LVP: 'sabhāvu (the metre requires a light syllable). P, Q: 'svabhāvu; B, J, L: 'svabhāva; D: 'svabhāvu ²⁰ Em.: parapatyayaḥ. P, Q: parapatyayaḥ (*pra*° is unmetrical); B, D, J, L: parapatyayaḥ; PsP_L: parapaccayaḥ

अस्वभा¹वु² परु³ किं जनीष्यति⁴ एष हेतु सुगतेन⁵ देशितः⁶ ॥

L27v

सर्व धर्म अचला⁶ दृढ⁷ स्थिता निर्विकार निरुपद्रवाः⁸ शिवाः⁹ ।

अन्तरीक्षपथतुल्य ऽजानका¹⁰ अत्र¹¹ मुह्यति जगं¹² अजानकम् ॥

शैलपर्वत यथा अकम्पिया एव¹³ धर्म अविकम्पियाः सदा ।

J34v

नो¹⁴ च्यवन्ति¹⁵ न पि¹⁶ चोपपद्यिषु¹⁷ एव¹⁸ धर्मत¹⁹ जिनेन²⁰

देशिता²¹ ॥

इत्यादि ॥

तथा

यो²² न²³ पि जायति²⁴ नो²⁵ चुपपद्यी²⁶ न²⁷ च्यवते²⁸ न पि
जीर्यति²⁹ धर्मः ।

¹ L: asvabhāva ² L: puru; PsP_L: paraṃ (cf. PsP_L 90, n. 7). ³ Q: janiṣyati ⁴ Q: saṃgatena ⁵ Q: diśitaḥ; D: daśitaḥ ⁶ D: ayalā ⁷ PsP_L: dṛḍham ⁸ D: °vā ⁹ D, J: śivā; L: śitāḥ ¹⁰ Em. following LVP: 'jānakā. P: jānakā; Q: jānikā; B, D, J, L: jānakā; PsP Tib: shes pa med pa. ¹¹ Q: tatra; PsP_L: tatra. Tib: de la ¹² Q: jagah; D: jayaṃ ¹³ PsP_L: evaṃ, second syllable read as light (cf. PsP_L 90, n. 10). ¹⁴ D: mo ¹⁵ L: cyavanni ¹⁶ Q: vi ¹⁷ P: copapadyayū; B, J, L: nopipadyeyu; D: nopapadyaṣu; PsP_L: copapadyayu ¹⁸ PsP_L: evaṃ. The meter requires a light syllable; *eva* would have been read as *evā* ¹⁹ Q: dharmā; em. by LVP: dharmāṇa; Tib: chos rnam ²⁰ D: jinana ²¹ P: deśita; Q: diśitā ²² D: yomya; J: yoja. The next three verses are in *dodhaka* metre. ²³ D: ne ²⁴ D: jāṣati ²⁵ PsP_L: nā, LVP (PsP_L 600) corrects to *no* ²⁶ B, J, L: vu°; D: vuyapadvī ²⁷ PsP_L: no. ²⁸ L: cyacato ²⁹ B, J, L: jīyeti; D: jīnaṃti

तम् जिनु¹ देशयती² नरसिंहस्³ तत्र⁴ निवेशयि सत्वशतानि॥
 यस्य सभावु⁵ न विद्यति कश्चिन्⁶ नो⁷ परभावतु⁸ केनचि⁹ लब्धः¹⁰ ।
 नान्तरतो¹¹ न पि¹² बाहिरतो¹³ वा लभ्यति¹⁴ तत्र¹⁵ निवेशयि
 नाथः॥

D15r

शान्त गती¹⁶ कथिता सुगतेना¹⁷ नो¹⁸ च गती¹⁹ उपलभ्यति²⁰ 5
 काचित्²¹ ।

¹ B, D, L: jina ² At PsP_L 243.4 LVP, against the mss, emends to *darśayati* ³ Q: narasighas; B, D, J, L: narasiṅghas. ⁴ At the equivalent for PsP_L 243.5, P, B, D, J and L read *tatra nideśayi satvamaharṣī* for *tatra niveśayi satvaśatāni*. LVP (PsP_L 243, n. 3) states that PsP Tib presents the equivalent for *tatra niveśayi satvaśatāni*. Galloway (2001: 330) accepts the reading *tatra nideśayi satvamaharṣī* for his edition of the citation in PsP chapter 13. ⁵ P: svabhāvu, also at its equivalent for PsP_L 243.6; B, D, J, L: svabhāvu ⁶ Q: kaści; LVP: kaści; Galloway (2001: 330) accepts *kaści* for the PsP chapter 13 citation but notes “Should be *kaścid*.” ⁷ D: nā ⁸ Galloway (2001: 330) reads *parabhāva tu*. ⁹ B, J, L: kenavi ¹⁰ B: ruddhaḥ; J, L: luddhaḥ ¹¹ Galloway (2001: 331) reads *na-antar ato*. ¹² P: pi na ∴ na pi, but *na pi* at the equivalent for PsP_L 243.8 ¹³ L: bāhito. Galloway (2001: 331) reads *bahir ato*. ¹⁴ D: latyati ¹⁵ D: tratra ¹⁶ B, J, L: matī ¹⁷ Q: °na; P at the equivalent for PsP_L 243.8: °nā ¹⁸ D: nā ¹⁹ J: garja; L: garji ²⁰ D: upalatyati. P at the equivalent for PsP_L 243.11: upapadyati. LVP emends *upapadyati* of his edition to *upalabhyati* (cf. PsP_L 243, n. 6; Tib: *rnyed pa*). Galloway (2001: 331) retains the reading *upapadyati*. ²¹ P: kāñcit, but P at the equivalent for PsP_L 243.11: kācit; B, D, J, L: kācit; PsP_L: kāci. Galloway (2001: 331) accepts *kāci*.

तत्र च वीहरसी¹ गतिमुक्तो² मुक्तकु³ मोचयसी⁴ बहुसत्वान्॥

इति विस्तरः ॥

§159. इत्याचार्यचन्द्रकीर्तिपादोपरचितायां प्रसन्नपदायां मध्यमक-
वृत्तौ प्रत्ययपरीक्षा नाम प्रथमं प्रकरणम् ॥

5

¹ Em.: vīharasī. P, Q: vyāharasī, P also vyāharasī at the equivalent for PsP_L 243.12; B, D, J, L: vyāharasī; PsP_L: voharasī; Tib: rnam par gsungs. Galloway (2001: 331) emends, following LVP, to voharasī.

² B, J, L: gatiyukto; D: muktogatimukto ³ P: muktaka, P at the equivalent of PsP_L 243.13: muktaku; Q: muktakṣa; B, J, L: yuktaku;

⁴ L: mocasī

Diplomatic Edition

Ms P

Diplomatic Edition Ms P

Introduction

Given the importance of ms P for establishing the critical text of the PsP, a diplomatic edition of it is presented here.

When I began to prepare the diplomatic edition a number of years ago, I decided to deviate slightly from the symbols commonly used for diplomatic transcription and to introduce one or two more of my own invention.¹ One of the purposes for doing so was to provide the reader who is unfamiliar with the idiosyncrasies of old Nepalese script, and who therefore must rely on the transcription instead of the manuscript, with additional information about the *akṣaras* that are damaged or in damaged zones of the manuscript. I in particular chose to employ the symbol “+” as contrast for the symbol “.” (see below Editorial Signs) in order to distinguish parts of *akṣaras* physically no longer present (owing to the fact that the palm-leaf background is no longer present) from parts of *akṣaras* that are to some degree visible but have been rendered unidentifiable due to damage.

There are, of course, numerous *akṣaras* and parts of *akṣaras* in ms P that lack a piece of their base material and yet are to a degree still visible but nevertheless unidentifiable. A decision had to be made in each case whether the *akṣara* or its part should be recorded as non-existent (i.e., as “+” or “+”, respectively) or as damaged (i.e., “.” or “.”, respectively). Usually if only a small part of a stroke remained, for example, the foot of a vertical stroke that could not be identified as belonging to any *akṣara* in particular, and the rest of the *akṣara* had broken off or been eaten away, the *akṣara* was recorded

¹ These conventions have since been used for a number of critical and diplomatic editions produced by other scholars.

as missing. However, if the top hooks of a line of *akṣaras* remained after the entire bodies of the *akṣaras* had peeled off together with the upper layer of palm leaf, I often recorded these *akṣaras* as merely unidentifiable due to damage, because the hooks alone revealed enough information about the probability of the *akṣaras* beneath them to lead to the supposition that they quite possibly corresponded in number and perhaps even in identity to the *akṣaras* expected on the basis of the other manuscripts, but again did not supply enough detail for the surmised *akṣaras* to then be placed in round brackets (i.e., uncertain reading due to damage).

This implementation of conventions that differentiate between non-existent and unidentifiable parts of *akṣaras* informs the reader whether my indication of *akṣara* parts is based purely on the readings from the other PsP manuscripts or whether it is based on marks on the palm leaf. The small cross – “ + ” – was introduced primarily to deal with the many cases of damage above the line of writing where superscribed *r*, *anusvāra* and various vowel markers are expected. To illustrate the system with a simple hypothetical example, if the word *karma* would be attested in the other manuscripts but in ms P a piece of the palm leaf is missing above the line of writing, I transcribe the word as *ka +ma*,² therewith informing the reader 1) that the writing basis where the superscript *r* is expected is missing, 2) that I nevertheless do assume, based on the other manuscripts, an additional element for the *akṣara ma*, but 3) that this assumption, owing to the

² It would actually be transcribed *kṛ +mṛ*. The additional markers added to inherent *a* are explained in a following paragraph.

The conjunct *rm* is also attested without superscribed *r* in the manuscript's script and is written as *m* with a short horizontal stroke (described earlier as prescript *r*) attached to the left vertical stroke of *m*. For the example above, I assume only superscribed *r* but the transcription *kṛ +mṛ* could theoretically also cover an instance of a missing alternative prescribed *r*; however in the latter case it would have to be assumed that the palm leaf above *ma* is intact but lacking the expected *r* and exhibits a hole or tear just before *ma*. The alternative mode of forming *rm* with a prescript occurs much less often in the manuscript than the form superscript *r* plus *m* does, and as a rule I do not assume its presence in the damaged area before *m* if superscribed *r* is not present. Only if some sort of mark before the *ma* would be vaguely visible might I assume *rm* with prescribed *r*, and in such a case I would likely be inclined to base the transcription on the visible evidence and write [*r*]ma (i.e., pre-scribed *r* uncertain due to damage).

lack of a physical basis for the supposed *akṣara* part, could be wrong and the word may have lacked superscript *r*: given the possibility that in old Nepalese script *ā* can be indicated with a stroke above the line, the word may actually have been *kāma*. This method has the advantage of removing ambiguity from the dot (“.”) commonly used in diplomatic transcription to stand for both non-preserved (due to damage to the basis) and existent but unidentifiable *akṣara* parts. Readers of the diplomatic transcription alone are thus not burdened with the uncertainty engendered by the bi-functional “.”, that is, they are not left wondering if a mark over the *ma* was visible on the palm leaf but was too marred to be recorded even as a damaged and thus uncertain *r*—a possibility that could induce a reader to assume that the illegible ink-mark above *ma* might indeed be supportive of the reading *karma* attested in the other manuscripts—or wondering if the area of palm leaf where *r* would be expected had perhaps been eaten away by insects. In the first instance, there exists some solid evidence on which to base the assumption that the expected *akṣara*(-part) was originally present and legible; in the second, the physical basis for the evidence is completely missing. It goes without saying that a diplomatic transcription with its various symbols is unable to perfectly mirror all the details of a manuscript, but inclusion of the small cross in the group of signs represents an attempt to present a somewhat clearer picture of the manuscript and to avoid, as much as possible, misleading the reader with respect to the evidence.

It was especially important to introduce “+” as a convention in the present study because ms P is one of the most important extant manuscripts of the PsP. Should other manuscripts in P’s line come to light in the future, their preserved text may contribute to restoring some of the damaged readings in ms P; but until then, the diplomatic edition informs when and where I literally grasp at thin air and turn to and rely on the other manuscripts.

I also found it necessary to indicate, in cases of damage to the palm leaf above and below the main *akṣara* line, that my assumptions of *a* and *ā* within words are based on the other manuscripts and are not completely beyond the realm of conjecture. If inherent *a* is expected in a word, for example, after initial *k* in *kadācit*, but a portion of the

palm leaf above or below *k*, where other vowel markers could be written, is missing, *a* will appear with a small upright or inverted tack-like shape under it,³ i.e., as “*ḷ*” or “*ḷ̣*”, depending on whether the missing leaf is above or below. Similarly, if *ā* is expected in a word, for example after *d* in *kadācit*, and the usual *ā* marker does follow the consonant *d* but the leaf directly above it is missing, *ā* is presented as *ḷ̣* for the sake of indicating that the *akṣara* is assumed to be *dā* but may have (incorrectly) read *do* or *dau*.⁴ If, however, vowel strokes such as the vertical stroke for *i*, *o*, *ai*, *au* or *ī* or the *ṛṣṭhamātrā* before the consonant are written beside consonants where expected but the portion of the palm leaf containing the further necessary identifiers is missing, I record, depending on the extent of damage in the environs, the vowel as a single dot (i.e., “.”, indicating unidentifiability due to damage) or in round brackets (i.e., “()”, indicating uncertainty due to damage). In the latter case the lower tack-like shapes are never added to the vowel, since these are reserved for inherent *a* or *ā*, which are not lacking any parts and can be read as such regardless of upper or lower leaf loss; the ambiguity arises because the missing leaf may have contained superscript markers.

Whenever missing *akṣaras*, or the initial or final missing parts of *akṣaras* (the latter including inherent *a* in cases of post-consonant damage), or *akṣaras* which have experienced damage to the extent that even an uncertain (i.e., “()”) reading is impossible, are recorded, they are separated from other *akṣaras* by a space to make clear the extension of the *akṣara*; parts of single *akṣaras* are not separated from the rest of the *akṣara*. Thus the *akṣara kta* whose *t* is unidentifiable due to damage is written *k.a* and can remain part of a word, e.g., *yathok.am*, but an *akṣara* whose initial or final part, that is, a part bordering onto the next *akṣara* in the transcription, is missing or unidentifiable is separated, depending on the point of damage, from the previous or next *akṣara*; e.g., if *k* is damaged, then *yatho .tam* is transcribed. While this does not necessarily contribute to “easy

³ Unicode 031D (combining up tack below) and 031E (combining down tack below).

⁴ If damage, staining, etc., would occur immediately to the right of the first two consonants (on the level of the consonants), the transcription would usually read *k. d. cit*

reading” of the transcription, it does serve to convey at a glance the complete *akṣara* units in damaged areas and to minimize any confusion regarding the *akṣaras* to which the dots and crosses belong. The confusion this method aims to avoid tends otherwise to arise particularly for *akṣaras* with final *anusvāra* and *visarga*. Damaged *akṣaras* can be transcribed in various ways depending on the exact place(s) of damage, for example, the *akṣara ktyā* with damage rendering parts of it unidentifiable can appear as *.tyā*, *k.yā*, *.t.ā*, *.ty.*, but since *akṣara* “part” refers to an affected section of the *akṣara* in relation to the unaffected section, and not necessarily to a missing or damaged individual element of the *akṣara*, *ktyā* with damage to *t* and *y* will be recorded as *k.ā* (“ . ” here comprising all damaged parts between the two identifiable parts of the *akṣara*) and not as *k..ā* with two dots in the middle; and *ktyā* with damage to *y* and *ā* will be recorded as *kt.* (“ . ” here comprising all damaged parts after the still identifiable parts of the *akṣara* and including the damaged vowel marker) but not as *kt..* with two dots at the end (“ .. ” stands exclusively for a full *akṣara* which is unidentifiable due to damage).

The separation from the next *akṣara* of *akṣaras* with loss of or damage to the *anusvāra* or *visarga* specifies that “ + ” or “ . ” denote the final element of the relevant *akṣara*, not a damaged first member of a consonant cluster belonging to the following *akṣara*. This method has been followed consistently throughout, and although having to read *eta .yuktam* for the obvious *etad yuktam* attested in all other manuscripts may prove somewhat irritating at first, the advantages of this mode of proceeding outweigh its awkwardness. With it, I can often show via the transcription alone what can be seen on the palm leaf; in the case of *etad yuktam*, the reader can see by way of *eta .yuktam* that a consonant cluster of which the initial portion has been damaged makes up the first part of the third *akṣara*. This is especially useful in cases of more extensive damage. If the words expected on the basis of the other manuscripts are *etad yuktam*, and the *ta* of the expected word *etad* as well as the *d* of the conjunct is so badly damaged that identification is impossible, *e .. .yuktam* will appear. However, should a slightly water-damaged ink-mark stand above the damaged *akṣara* thought to be, according to the other manuscripts, the *akṣara ta*, and should *y* stand alone as a full initial consonant, the transcription will

show *e* .[ṃ] *yuktam*, quickly revealing that the reading appears to have been *evaṃ yuktam*.

virāmas that are expected but missing on account of insect damage or breakage are recorded as “+”.

Stylized final *m* plus *virāma* has been recorded as *m**, i.e., has not been allotted a special sign.

Editorial Signs

- + indicates an *akṣara* that is physically missing due to breakage, fibre loss, or a hole in the palm leaf
- + indicates part of an *akṣara* that is physically missing due to breakage, fibre loss or a hole in the palm leaf
- .. indicates an *akṣara* that is visible but unidentifiable due to damage to the *akṣara*
- . indicates part of an *akṣara* that is visible but unidentifiable due to damage to the *akṣara*
- () enclose *akṣaras* or parts of *akṣaras* whose reading is uncertain due to damage
- /// indicates breakage
- ḁ indicates the vowel *a* where *a* is expected but where the reading *a*—instead of *u* or *ū*—cannot be ascertained beyond all doubt because the palm leaf has a hole or has broken off *below* the *akṣara*
- Ḃ indicates the vowel *a* where *a* is expected but where the reading *a*—instead of *ā*, *i*, *e*, *ai* or *o*—cannot be ascertained beyond all doubt because the palm leaf has a hole or has broken off *above* the *akṣara*⁵

⁵ “Above the *akṣara*” refers to the area in which the diagonal and curved strokes for marking the vowels could be written and does not include the area to the left of the *akṣara* where the *prṣṭhamātrā* stroke is written.

- ā̄ indicates the vowel ā where ā is expected but where the reading ā—instead of ī, o, or au—cannot be ascertained beyond all doubt because the palm leaf has a hole or has broken off *above* the *akṣara*
- { } enclose an identifiable scribal deletion
- { { } } enclose a scribal deletion of which the identification is uncertain
- { { } } enclose an unidentifiable scribal deletion. If not marked by a footnote, the deletion involves not more than the space for one *akṣara*
- ⋮ line-filler: either a vertical line with a short diagonal stroke right and downward from its centre (resembles a cancelled *daṇḍa*), or two short vertical lines stacked one above the other (resembles a broken *daṇḍa*)
- ◎ string-hole
- rectangular empty space between sections, viz. “columns”
- ’ *avagraha*
- * *virāma*

Diplomatic Edition

[P 2r1] ātmabhāvonmajjanam | ucchittir ucchedaḥ prabandhavicchittir ity
arthaḥ | śāsvato nityaḥ sarvvakālasthāsnur ity a | □ rthaḥ | ekaś cāsāv
arthaś ce{|}ty akārtho ¹bhinnārtho na pṛthag ity arthaḥ | nānārtho
bhinnārtho pṛthag ity arthaḥ | āgatir āgamaḥ | □ ḥ | vipra-
kr̥ṣṭadeśāvasthitānām sannikr̥ṣṭadeśāgamana{h} ²m* nirggatir nirgga-
maḥ sannikr̥ṣṭadeśāvasthitā |

[P 2r2] nām viprakr̥ṣṭadeśagamanam* | etir ggatyarthaḥ | pratiḥ prā-
ptyarthaḥ | upasarggavasena dhātvarthavipariṇāmāt* | □ uparggeṇa hi
dhātvartho balād anyatra nīyate | gaṅgāsālimādhuryam sāgareṇa
yathāmbhaseti pratītyaśabdātra lyabantaḥ □ prāptāv a{t} ³pekṣāyām
varttate {|} samutpūrvvaḥ padīḥ prādurbhāvārtha iti samutpāda-
śabdaḥ prādu(r)bhā(v)e va (i)

[P 2r3] rttate | tataś ca hetupratyayāpekṣo bhāvānām utpādaḥ | pra-
tītyasamutpādārthaḥ | apare tu bruvate | i □ tir ggatir ggamanam
vināśaḥ itau sādharma ityāḥ | prati +(v)īpsārtha ity evan taddhitāntam

¹ The *avagraha* has been written over an erased *bha*.

² It is difficult to determine if the pale circle over °na is a watermark or an erased *anusvāra*. It appears that the scribe partially erased the *visarga* he had written and then added a small stroke under the upper circle of the *visarga* (over the lower circle) in order to indicate that the circle together with the stroke now stand for the stylized final *m* with *vigraha*.

³ *t* = stroke for *t* as initial *akṣara*-element.

ityaśabdaṃ vyutpādya prati prati i | □ tyānām vināsinām utpādaḥ |
 pratītyasamutpāda iti varṇayanti | teṣāṃ pra(tītyasa)mutpādaṃ vo
 bhikṣa (i)

[P 2r4] vo deśayiṣyāmi | yaḥ pratītyasamutpādam paśyati sa dharmam
 paśyatīty evamādau viṣaye vīpsārthasya sa ◎ mbhavāt* | samāsa-
 sambhavāc ca syāt* jyāyasī vyut(p)attiḥ | (i)ha tu .. kṣuḥ p+ṛatītya
 rūpāṇi cotpadyate cakṣurvijñānam ity eva | ◎ mādau viṣaye sākṣād
 aṅgīkṛtārthaviśeṣe cakṣuḥ pratītyeti pratītyaśabda ekacakṣurindriya-
 he |

[P 2r5] tukāyām apy ekavijñānotpattāv abhīṣṭāyāṃ kuto vīpsārthatā |
 prāptyārthas tv anaṅgīkṛtārthaviśe □ ṣe { | } pi pratītyaśabde (sa) .. (v).
 +(i) + m(bh)ā(v)ḥ pratītya .. +utpāda (i) + + (ñ)+ī .. (t)ārthaviśeṣe
 pi sambhavati ca □ kṣuḥ | pratītya cakṣuḥ prāpya cakṣur apekṣyati
 vyākhyā syāt* | taddhitānte cetya(śabd)e cakṣuḥ pratī(tya) |

[P 2r6] rūpāṇi cotpadyate cakṣurvijñānam ity atra pratītya-
 sabdasyāvvyayatvābhāvāt samāsāsbhāvā(c ca) .(ibhakt)i □ śrutau
 satyāṃ cakṣuḥ (pratīty). + + + + + (ti) pāṭhaḥ (s)+ān na caita(d
 ev)⁴am ity ṛvyāṣ(y)+ + + .. .ṭā(sya v)yutpattir i(ty u)p(e) □ yā | yas
 tu vīpsārthatvāt* pratyupasarggasya eteḥ prāptyarthatvāt* samutpāda-
 śabdasya ca sambha(vā)rtha(tvāt*) |

[P 2r7] +ā(ṃs) +ān+ p(r)ṛtyāyān+ p(r)ṛatītyaśamutpādaḥ prāpya sambhava
 ity eke | prati prati vināśinā(m u) .(ā) □ daḥ pratītyasamutpāda (i) + +
 + + + + .. (kh)yā(n)am anū(dya) ṇam ā(bh)idha .e (ta)sya + + ..

⁴ The line under the *akṣara*-element *d* which causes it to look like *dy* is not an ink-stroke but rather a mark caused by worms.

.ān. (vādākauśalam). □ va tāvat sa .(bhā) .. (t). (l) kiṃ kāraṇam | yo
(h)i prāptyar(tha)m pratītyaśabdaṃ vyācaṣṭe nāsau pratim vī-
(ps)ārtha(m) vyā

[P 2v1] + .. (n)ā̄ .(y)+ t+ prāptyā +thā+ k+ (n t)ā̄ +h+ prāt+ prāptyartha(m)
e)t+ (c)a gatyarthaṃ samuditañ ca pratītyaśabdaṃ prāptāv eva
varṇṇayati | ten(e) .. +(ī)+ + + + □ + ..ḥ pratītya sa(m)+ (tp)ā̄(d)ā̄ + + +
+ + + + + + .. (sa)mutpādaśabdena yadi ni(r)ā̄vā .. + + + + + (d)ā̄
+(th)ā̄parāma | □ +ṣo vivakṣi + + + + + + + + + + + + + + + +
+ + .. (tpāda) iti (vīpsā)sambandhaḥ

[P 2v2] kriyate | atha viśeṣaparāmarṣas tadā cakṣuḥ prāpya rūpāṇi ceti
na vīpsāyāḥ sambandha it(i |) + + + □ + + nuvādākau .. + + + + + + +
+ + + + (c). (kṣ).(h) pratītya rūpāṇi co(tp). + + + + + + + + (t).
(.obh)ā̄yārthābhi □ sambandhā(s)ā̄ +bhā̄(vād iti)⁵ + + + + + + +
+ + + + + + + + + (m). .. iti yu |

[P 2v3] ktya({|})nutpādānena pratijñāmātratvāt* | athāyam abhi .āyaḥ {|}
syād arūpitvād vijñānasya cakṣuṣā̄ prāpti | □ +nnā̄sti rūpiṇā̄(m)+ (v)ā̄
tāt*(pr)ā̄ (śa)nā̄(d)+ t(y et)ā̄ + + + + + + + + + + r(i) tyā p(i)
prāptyabhyupagamāt* prāpya □ śabdasya cāpe(kṣyaśa)bdaparyāya-
tvāt* prāpyārthasyaivācāryānāgārjunena pratītya(śa)bdāṣyā tāt tat
prāpya |

[P 2v4] yad utpannam notpannan tat svabhāvata ity abhyupagamāt* |
dūṣaṇam api nopapadyata ity apare | yac cāpi sva © matam vyava-

⁵ It does not appear that what follows can be the *yad uktam* expected by LVP's edition. Only the lower parts of two *akṣaras* are visible; the first element of each, respectively, appears to be *v* and *t*. The vertical stroke between them suggests medial *ā* or medial *i*.

sthāpitaṃ kin tarhy asmin* satī(d)am bhavati | (a) +(y)+ (tpād)+ + +
 (m) utpadyata itīdampratyayatārthaḥ | pratītyasamutpā | © dārtha iti
 tad api nopapadyate pratītyasamutpādaśabdayoḥ pratyekam artha-
 viśeṣānabhidhānāt* | ta

[P 2v5] dvyutpādasya ca vivakṣitatvāt* | athāpi rūḍhiśabdam pra-
 tītyasamutpādaśabdam abhyupetyāraṇyetilakā □ divad evam ucyate
 tad api nopapannam avayavārthānugamasyaiva pratītyasamutpā-
 dasyācāryeṇa tat tat prāpya yad utpa{|}nnaṃ notpa □ nnaṃ tat*
 svabhāvata ity abhyupagamāt* | athāsmiṇa satīdam bhavati hrasve
 dīrghaṃ yathā satīti { } }⁶khyāya

[P 2v6] mānena tu tad evābhyupagataṃ bhavati hrasvam pratītya
 hrasvam prāpya hrasvam apekṣya dīrgham bhavatīti | tataś ca yad eva
 □ dūṣyate tad evābhyupagamya ity na yujyate ity alam prasaṅgena |
 tad evaṃ hetupratyayāpekṣam bhāvānām utpādam paridīpa | □ yatā
 bhagavatā 'he({tu})tvekahetuviśamahetusaṃbhūtatvaṃ svaparobha-
 yakṛtatvañ ca bhāvānām niṣiddham bhavati |

[P 2v7] tanniśedhāc ca sāmvr̥tānām padārthānām yathāvasthitaṃ
 sāmvr̥taṃ svarūpam udbhāvitam bhavati | sa evedānīm sā □ mvr̥taḥ
 pratītyasamutpādaḥ svabhāvenānutpanna{|}tvād āryajñānāpekṣayā
 nāsmiṇ nirodho vidyate yāvan nāsmiṇ nirggamo | □ vidyata ity
 annirodhādibhir aṣṭābhir viśeṣaṇair viśiṣyate | yathā ca nirodhādayo
 na santi pratī

⁶ The erased *akṣara* may have been *vyā*.

[P 3r1] tyasamutpādasya tathā sakalena śāstreṇa pratipādayiṣyati |
anantaviśeṣaṇasambhve pī⁷ praṭītyasa | □ mutpādasyāṣṭānām evopā-
dānam eṣām prā⁸dhānyena vivādāṅgabhūta{|}tvāt* | yathāvasthita-
praṭīsamutpādadarśane ca | □ saty āryānām abhidhānābhidheyādi-
lakṣaṇasya prapañcasya sarvathoparamāt* prapañcānām upasamā

[P 3r2] sminn iti sa eva praṭītyasamutpādaḥ prapañcopaśama ity
u(c)yate | cittacaittānāñ ca tasminn apravṛ □ ttau jñ ◎ ānajñeya-
vyavahārani(v)ṛṭṭyā jātijarāmarañādiniravaśeṣopadravarahita{|}tvāc
chivaḥ | yathābhīhitaviśeṣaṇa | □ sya praṭītyasamutpādasya deśanā-
kriya{|}yā īpsitatamatvāt karmmaṇā nirdeśaḥ | anirodham anutpādam
a

[P 3r3] nucchedam aśāśvatam* | anekārtham a{|}nānārtham anāgamam
anirggamam* yaḥ praṭītyasamutpādaṃ prapañco □ pasamaṃ śivan
deśayāmāsa sa(mbu)ddhas tam vanda iti | yathopavarṇṇitapraṭītya-
samutpādāvagamāc ca tathāgatasyaivaikasyā □ viparītārthavāditvaṃ
paśyan* sarvvaparapravādāṃś ca bālapralāpānñ ivāvetiāṭīva pra-
sādānugata ācāryo

[P 3r4] bhūyo bhagavantaṃ viśeṣayati | vadaṭām varam iti | atra ca
nirodhasya pūrva praṭīṣedha utpādanirodha | ◎ yoḥ paurvvāparya-
vyavasthāyāḥ siddhya(bhā)vaṃ dyottāyi .uṃ (l) +i +i (| p)ūrvañ
jātir yadi bhavej jarāmarāṇam untaram | {|} nirjja ◎ rāmarāṇā jātir
bhave jāyet{*}a{|} cāmṛta iti | tasmān nāyaṃ niyamo yat pūrvvam
utpādena bhavitavyam paścān vi |

⁷ The vertical stroke for medial *i* appears to have been written over an erased *ava-*
graha or *daṇḍa*.

⁸ There is an inkdrop or wormhole over *prā* which resembles an *anusvāra*.

tudṛ(ṣ)ṭāntānabhīdhānāt* paroktad(o)ṣāparihārāt* | prasaṅgavākya-
(tv)ā

[P 3v2] c ca prakṛtārthaviparyaye{||}ṇa viparītasādhyataddharmma-
vyakto parasmād utpannā bhāvā janmasāphalyāt* | jaña ; □ vir(o)dhā
.. (ti k)ṛtānta¹² + + + + + + + + + + + + + + + + + + + + + + + + + + + + + + + + +
(tvā) tatra yat tāvad uktaṃ □ hetudṛṣṭāntānabhīdhānād iti tad ayu-
ktam* | kiñ kāraṇaṃ | yasmāt paraḥ svata utpattim abhyupagacchan*
vidyamā

[P 3v3] nasya punar utpāde prayojanam pṛcchate | svata iti vidyamānaṃ
hetutvena bravīṣi tad eva cotpadyata i □ ti na ca vidyamānasya punar
utpatt(au) (p)r. + jana+ + + (m)+h (l) +¹³ + (v)+ +(th)+ + .. .yāmaḥ | ṇa
ca tvayotpannasya punar utpāda ; □ iṣyate | na cāpy aniṣṭheti | tasmān
nirupapattika eṣa bhavavādaḥ svābhyupagamaviruddhaś ceti | ki ;

[P 3v4] m iyati codite paro nābhyupeti | yato hetudṛṣṭāntopādāna-
sāphalyaṃ syāt* | atha svābhyupaga ◎ maviruddhacodanayāpi paro
nirvarteta | tadāt(i)nirlajjajātayā hetudṛṣṭāntābhyām api naiva nivarteta
| na conmattakena ◎ sahāsmākaṃ vivāda iti | sarvathā priyānu-
mānatām evātmana ācāryaḥ prakāṣayati asthāne py a ;

[P 3v5] numānam praveśayan* | na ca mādhyamikasya svataḥ {||}
svatantram a{||}numānaṃ kartuṃ yuktaṃ pakṣāntarābhyupa ; □

¹² The palm leaf has broken off after *nta* and the line of writing only resumes with *(tvā) tatra*. The *akṣaras* seen in between on the microfilm belong to the misplaced pieces of leaf referred to in the previous footnote. See P 4v2.

¹³ The few damaged *akṣaras* that according to the microfilm directly follow belong to the misplaced pieces of palm leaf (see previous two footnotes). The third line for P 3v resumes with *.yāmaḥ*.

gamābhāvāt* | tathā cōktaṃ āryadevena | sadasatsadasac ceti yasya pakṣo na vidyate | upālabhaś cireṇāpi tasya | □ vaktuṃ na śakyata iti | vigrahavyāvartanyāṃ cōktaṃ | yadi kācana pratijñā syān me tata eṣa me bhaved do

[P 3v6] ṣaḥ | nāsti ca me pratijñā tasmān naivāsti me doṣaḥ | yadi kiñcid upalabheyam pravarttayeyam nivarttaye | □ yaṃ vā | pratyakṣādibhir arthais tadabhāvān me 'nupālabha iti | yadā caivaṃ svatantrānumānānabhidhāyitvaṃ mādhyamikasya ta □ dā kuto nādhyātmikāny āyatanāni svata utpannānīti ({}) svatantrā pratijñā yasyāṃ sām̐khyāḥ pratyavasthapsya

[P 3v7] nte ko yam pratijñārthaḥ kiñ kāryātmakaḥ svata uta kāraṇātmaka iti | kiñ cātaḥ kāryātmakaś cet* si □ dhasādhanam* | kāraṇātmakaś ced viruddhārthatā | kāraṇātmānā vidyamānasyaiva sarvvasyotpattimata utpādād iti | kuto □ smākam vidyamānatvād iti hetur yasya viruddhārthatā syāt* | yasya siddhasādhanasya yasyāś ca viruddhā

[P 4r1] (rth)atāyāḥ pa(r)i(h)ārā(rtha.) (y)atna(ṃ) kaviṣyāmas tasmāt* paroktadoṣaprasaṅgād eva tatparihāra ācāryabuddha □ pālītena na varṇṇanīyaḥ | athāpi syāt mādhyamikānāṃ pakṣaheturḥṣṭāntānām asiddheḥ svatantrānumānānabhidhā | □ yitvāt svata utpatti pratiṣedha- pratijñārthasādhanam mā bhūd ubhayasiddhena vā(num)ānena para- pratijñānī(rā) |

[P 4r2] karaṇam | parapratijñāyās tu svata evānumānavirodhacodanayā svata eva pakṣaheturḥṣṭāntāpakṣālarahi | □ taiḥ pakṣādibhir bhavitavyāṃ | tataś ca tadanabhidhānāt taddoṣāparihārāc ca sa eva doṣa iti | ucyate | naitad evaṃ kiñ kāraṇam | □ yasmād yo hi yam artham

pratiñānīte tena svaniścayavad anyeṣān niścay(o)tpādaneccha(y)ā
yayopapa †

[P 4r3] tya 'sāv a(r)tho 'dhigataḥ s(ai)vopapattiḥ parasmāy upa-
deṣṭavyā | tasmād eṣa tāvan nyāyo yat pareṇaiva □ svābhyupagama-
pratiñātārthasādhanam upādeyaṃ | na cāyaṃ paraṃ prati hetu-
dṛṣṭāntāsambhavāt svapratijñāmātrasāratayaiva □ kevalaṃ svapratī-
jñānārthamātram upādatta iti | nirupapattikapakṣābhyupagamāt*
svātmānam evāyaṃ k(e)

[P 4r4] valaṃ visamvādayan* na saknoti pareṣāṃ niścayam ādhātum
iti || idam evāya spaṣṭataraṃ dūṣaṇaṃ yaduta sva † ◎ pratiñātārtha-
sādhanāsāmarthyam iti | kim ātrānumā(n)ḥ(b)ādhod+(āv)ḥnatayā pra-
yojanam | athāpy avāśyaṃ svato numāna ◎ virodhadoṣa udbhāva-
nīyaḥ | so ({'})¹⁴py udbhāvita evācāryabuddhapālitenā | na svata
utpadyante bhāvās tadutpāda

[P 4r5] vaiya(r)thyād iti vacanāt* | atra hi svata ity anena svātmanā
vidyamānasya {} parāmarṣas tathā hy asya grahaṇa † □ kavākya-
syaitad vivaraḥ(ṇ). + + + + + .i .(i |
anena ca vākyena sādhyasā † □ dhanadharmānugatasya {} parapra-
siddhasya sādharmonyadṛṣṭāntasyopādānam* | tatra svātmanā vidya-
mānasye †

[P 4r6] ty anena hetuparāmarṣaḥ | utpādavaiya(r)thyād) ity anena
sādhyadharmmaparāmarṣaḥ | tatra yathā 'nimibya(ḥ) śa † □ b(d)ḥ +
+ + + + + ..

¹⁴ The erased mark could also be a *danḍa*.

(kṛt)akātvam atropāna □ yābhivvyakto hetuḥ | evam ihāpi na svata
utpadyante bhāvāḥ svātmanā vidyamānānām punarutpādavaiyarthya |

[P 4r7] t* | iha svātmanā vidyamānam purovasthitam ghaṭādikam
punarutpādānapekṣan (dr)ṣ(t)am | tathā ca mṛt*piṇḍā(dy)ava | □ + + +
+ + + + + + + + + + + + + + + + + + + + + + + + + + + + + + ..
(mā)n(asya) nāsty utpāda i □ ti | evaṃ + + + + .. māna{|}tvenopa-
nayābhivvyaktana punarutpādapratiśedhāvyaḥ(c)āriṇā hetunā sva

[P 4v1] ta eva sāmṅkhyasyān. mānavirodhobhāvanam anuṣṭhitam eveti |
tat kim ucyate tad ayuktaṃ hetudṛṣṭāntānabhidhānā(d) i(ti) □ | na¹⁵ ca
(k)+ .. (laṃ) h+ tudṛṣṭān(t)ā + + + + + + + + + + (paro) .. (o)ṣāparihāro
pi (na) + + + + + ..¹⁶ .. (ā s)āmṅkhyā hi naivābhivya □ ktarūpasya .(u)
+ + .. ta(s)yā ghaṭāsyā punarabhivvyaktim icchanti | tasyaiva ceha
dṛṣ(t)ā(n)tatvenopā(d)ā(n)a siddharū |

[P 4v2] patvāt* | anabhivvyaktarūpasya ca śaktirūpāpannasyotpatti-
pratiśedhaviśiṣṭasya sādhyatvāt* kutaḥ si(ddh)a | □ sā + + +
(kṣ)ādo¹⁷(śāśa) + + + + + + + + + + .. (tā) .. nk+ ti | tasmā(t s)+ + + + +
+ + (yām a)pi yathopava □ rṇṇitadoṣābhāvāt* | paroktadoṣāpari-
hārāsambha(va evet)y asambaddha(m evai)tat* dūṣaṇam iti vijñe-
yam*

¹⁵ Part of the palm leaf has broken off here at the beginning of the middle column of P 4v1 and the loose piece of the leaf containing | na ca up to and including .(o)ṣāparihāro pi .. is to be found (erroneously) fitted into and filmed as the upper section of folio 3v column 2. See P 3v1.

¹⁶ The line of writing for P 4v1 resumes with this illegible akṣara.

¹⁷ Part of the palm leaf has broken off after this akṣara and is to be found erroneously fitted into and microfilmed as the upper part of the middle column of folio P 3v (see previous note). The akṣaras (or their symbols) on this piece of displaced leaf are: (śāśa) + + + + + + + + + + .. (tā) .. nk+ ti | tasmā(t s)+

[P 4v3] | ghaṭādīkam iti vādiśabdena niravaśeṣotpitsupadārthasaṅgraha-
 hasya vivakṣitatvāt* | anaikāntikatā □ pi pa(ṭ)ādibhir naiva sambha-
 vati | .. + (v). (y)ḥ + + +¹⁸ .. gaṃārga. .. + + (vy). .. (r). (k)t+ḥ (p)ḥ-
 dārthāḥ svata utpattivādinā ta □ ta eva na svata utpadyante svātmanā
 vidyamānatvāt* puruṣavad itīdam udāharaṇam udāhāryam* | yady a

[P 4v4] pi cābhivyaktivādinā utpādapraṭiṣedho na bādhakas tathāpy
 abhivya{i¹⁹}ktāv utpādaśabdam nipātya pūrvvaṃ paścā ' | © c cānupa-
 labdhypupalabdhisādhar(m)myiṅṅotpādaśabdenābhivyakt(e)r evābhi-
 dhānād ayaṃ praṭiṣedho nābādhakaḥ | katham punar ayaṃ a ' | © rtho
 yathoktacarcām vinaive{|}tthaṃ vicārānabhidhānāl labhyata iti cet
 tad ucyate | arthavākyāni hy etāni mahā

[P 4v5] rthāni yathoditam arthaṃ saṃgr̥hya pravṛttāni ca vyākhyāya-
 mānāni yathoktam arthātmānam praśūyanta iti nātra □ kiñcid anu-
 pāntaṃ sambhāvyaṭe {|} prasaṅgaviparītena cārthena parasy(ai)va
 sambandho nāsmākaṃ svapratijñāyā abhāvāt* | tataś ca □ siddhānta-
 virodhāsambhavaḥ | parasya ca yāvad bahavo doṣāḥ prasaṅgavipa-
 rītapatyā²⁰ apadyante tāvad asmā

[P 4v6] bhir abhīṣyata eveti | kuto nu khalv aviparītācāryanāgārjunā-
 matānusārīṇa ācāryabuddhapāli ' | □ tasya sāvakaśa{|}vacanābhidhā-
 yitvaṃ yato 'sya paro 'vakāśaṃ labhate | niḥsvabhāvabhāvavādinā ca

¹⁸ The *akṣaras* which follow are on a piece of palm leaf which has broken off at this point and which has been photographed as part of the upper middle column of P 3v (see preceding footnote). The *akṣaras* on this misplaced piece are: .. gaṃārga. ..

¹⁹ The vertical stroke has a short curved stroke attached to upper end; it appears that the scribe wrote *vyakti* and then erased the *i* marker.

²⁰ The blur/damage above *ta* makes it impossible to know if an *ā* marker is added to *ta*.

sasvabhāvabhāva | □ vādinaḥ prasaṅga āpādyamāne kutaḥ prasaṅga-
viparītārthaprasaṅgitā | na hi śabdā dāṇḍapaśikā

[P 4v7] iva vaktāram asvatantrayanti kin tarhi sa{|}tyāṃ śaktau vaktur
vivakṣām anuvīdhīyante tataś ca parapratiññāpratiṣe □ dha{|}mātra-
phalattvāt* {|}prasaṅgāpādanasya nāsti prasaṅgaviparītārthāpattiḥ |
tathā cācārya bhūyasā prasaṅgāpattimukhe □ naiva parapakṣam
nirākaroti sma | nākāśam vidyate kiñcit* pūrvam ākāśalakṣaṇāt* |
alakṣaṇam*

[P 5r1] prasajyeta syāt pūrvam yadi lakṣaṇāt* | rūpakāraṇanirmuktaṃ na
rūpam upalabhyate | ahetukaṃ na cāsty artha □ ḥ kaścid āhetukaḥ
kvacid iti | tathā bhāvas tāvan na nirvāṇam jarāmaraṇalakṣaṇam | pra-
sajyetāsti bhāvo hi na jarāmaraṇam vi | □ ne{|}tyādinā a{r}²¹thārtha-
vākyatvād ācāryavākyānām mahārthatve saty a{|}nekaprayogahetu-
tvam parikal(pye)

[P 5r2] ta²² | ācāryabuddhapālitavākyāny api kim iti na tathaiva pari-
kalpyante²³ | atha syād vṛttikārāṇām e □ ṣa nyāyo yat prayogavākya-
vistarābhīdhānaḥ kartavyam ity etad api nāsti | vigrahavyāvartanyām

²¹ The erased stroke may not be superscript *r*. It is equally possible that the scribe first wrote *athapi*° for *athārtha*°, and then, upon noticing his error, erased the curved stroke of *i* but left its vertical stroke to stand for *ā*, drew a diagonal line through *pa* to change this *akṣara* to *tha*, and added to it superscript *r*. This second possibility would explain the unusually formed *th* in the *akṣara rtha*.

²² The *ta* is smaller than regular *tas*, the size of *t* to which *virāma* is added. The scribe either forgot to write an intended *virāma* or realized one was not required after he wrote *ta*.

²³ The scribe seems to have written *te* for *n**te*; it appears that he noticed his error and added a *ta* to the lower right side of the *akṣara*, leaving the short left curve of *t* of the original *te* to stand for *n*.

vṛttiṅ kurvvatāpy ācā ! □ ryeṇa prayogavākyānabhidhānāt* | api
cātmanas tarkaśāstrātikauśalamātram ācikhyāsor aṅgī !

[P 5r3] kṛtamadhyamakadarśanasyāpi yat svatantraprayogavākyābhi-
dhānaṃ tad atitarām anekadoṣasamudāyāspa □ dam asya tārki-
kasyopalakṣyate | kathaṅ kṛtvā tatra yat tāvad etad uktam prayoga-
vākya tv etad bhavati | na paramārthata ādhyaṭmi ! □ kāny āyatanāni
svata utpannāni vidyamānatvāt* | caitanyavad iti kimartham punar
atra paramārthata i

[P 5r4] ti viśeṣaṇam upādīyate | lokasaṃvṛtyābhyupe²⁴tasyotpā-
dasyāpratiśidhyamānatvāt pratiśedhe ◎ cābhyu({t})²⁵petabādhāpra-
saṅgād iti cet* | naitad yuk+ṇam saṃvṛtyāpi svata utpattyanā-
bhyupagamāt* | yathoktaṃ sūtre sa vāyam bīja ! ◎ hetuko 'nkura
utpadyamāno na svayaṃkṛto na parakṛto nobhayakṛto nāpy ahetu-
samutpanno neśvarakālā

[P 5r5] ṇuprakṛtisvabhāvasambhūta iti | tathā bījasya sato yathānkuro na
ca yo bīju sa caiva aṅkuro na ca anyu □ ta(t)o na c(ai)va tad evam
a(n)ucchedam aśā + tḥ dhḥ + + +(i) + hāpi (vakṣya)ti (l) .. .ī(ty)ḥ ya(d).
(d). vati na hi tāvat tad eva tat* | na cā □ nyad api tat tasmāt
nācchinnaṃ nāpi śāsvatam iti | paramatāpekṣam viśeṣaṇam iti cet(*)
tad ayuktaṃ sam(vṛ)tyā

[P 5r6] pi tadīyavyavasthānabhyupagamāt* | satyadvayāvīparīta-
darśanaparibhraṣṭā eva hi tīrthikā yāvad+ (bh)ḥ ! □ yathā .i .iśidhyante

²⁴ The lower part of the stroke for *t* as the initial *akṣara*-element of a conjunct has been erased and the upper part left to stand as medial *e*.

²⁵ *t* = *t* as initial *akṣara*-element.

kāsyāpi śabdānityatā+ pratijānāna ; □ sya yadi kāryaḥ śabdo gṛhyata
sa parato 'siddhaḥ | athābhivya .yaḥ sa svato 'siddhaḥ | eva+
yathāśambhavaṃ

[P 5v4] vināśo pi yadi sahetukaḥ | sa bauddhasya svato 'siddhaḥ | atha
nirahetukaḥ | sa parato 'siddha iti | ta ; ◎ smād yathātra dharmā-
dharmisāmānya(m)ātram evam i(hā)pi dharmimātra{|}m utsṛṣṭaviśe-
ṣaṇaṃ grahīsyata iti cen na caitad evaṃ | yasmā ◎ d yadaivotpāda-
pratiśedho tra sādya dharmo bhīpretas tadaiva dharmiṇas tadādhā-
rasya viparyāsamātrāsādi

[P 5v5] tātmabhāvasya pracyutiḥ svayam evānenāṅgīkṛtā | bhinnau hi
viparyāsāvīpariyāsau | tad yathā viparyā □ senāsatsattvena gṛhyate
tairikeneva keśādi tadā kutaḥ sadbhūtapadārthaleśasyāpy upa-
labdhiḥ | yadā cāvīpariyā □ sād abhūtaṃ nādhyāropyate vitaimi-
rikeneva keśādi tadā kuto 'sadbhūtapadārthaleśasyāpy upa(la ;)

[P 5v6] bdhir yena tadānīm samvṛtiḥ syāt* | ata evoktam ācāryapādaiḥ |
yadi kiñcid upalabheyam pravarttayeyaṃ ni □ varttayeyaṃ vā |
pratyakṣādibhir arthais tadabhāvān me 'nupalambha iti | yataś caivam
bhinnau viparyāsāvīpariyāsāv ato vi □ duṣām a({sya}) viparyāsāva-
sthāyām viparītasyāsambhavāt* kutaḥ sāmvrtañ cakṣur yasya
dhar(m)i(tvam syād) iti

[P 5v7] na vyāvartate 'siddhādhāraḥ pakṣa{{}}doṣa āśrayāsiddho vā
hetudoṣa ity aparihāra evāyaṃ | nidarśa ; □ nasyāpi nāsti śāmyaṃ |
tatra hi śabdāsāmānyam anityatvasāmānyam cāvīvakṣitaviśeṣaṃ
dvayor api samvidyate | na □ tv evaṃ cakṣuḥ sāmānyam sūnyatā
'sūnyatāvādibhyām samvṛtyāṅgīkṛtan nāpi paramār(th)ata iti (nāst).

[P 6r1] nidarśanasāmyaṃ | yaś cāyam asiddhādhāraḥ pakṣa-
doṣodbhāvane vidhir eṣa eva satvād ity asya hetor asiddhārthaḥ | □
todbhāvane yojyaḥ | itthañ caitad eva yat svayam apy anenāyam
yathokto 'rtho byupagatas tārīkikena kathañ kṛtvā | santy evādhyātmī-
kā □ yatanotpādakā he{{ }}tvādayaḥ | tathā tathāgatena nirdeśāt* | yad
dhi yathā tathāgatena ni(r)diṣṭaṃ tat ta(thā) | ta(dyath)a

[P 6r2] śāntaṃ nirvvāṇam iti | asya paropakṣiptasya sādhanasyedaṃ
dūṣaṇam abhihitam anena | ko hi bhavatām abhipre({t}) □ to tra
hetvarthaḥ | samvṛtyā tathā tathāgatena nirdeśād uta paramārthata iti |
samvṛtyā cet* svato hetor asiddhārthatā | paramā □ rthataś cet* | na
san nāsan na sadaśaddharmo nirvarttate yadā | sadaśadubhayātmaka-
kāryapratyayatvanirākaḥ |

[P 6r3] raṇāt tadā kathaṃ nirvattatako hetur evaṃ sati hi yujyate |
naivāsau nivarttako hetur iti vākyārthaḥ | tataś caḥ | □ paramārthato
nirvatanirvarttak. (t)vāsiddher asiddhārthatā viruddhārthatā vā hetor
iti | yataś caiva svayam evāmunā nyāye □ na hetor asiddhir aṅgīkṛtā
'nena tasmāt* sarvveṣv evānumāneṣu vastudharmopanyastahetuke-
(ṣu) svata eva he

[P 6r4] tvādīnām asiddhatvāt sarvvāṅy eva sādhanāni vyāhanyante |
tadyathā na paramārthataḥ parebhyas tatpratyaḥ | ◎ yebhya ādhyātmī-
kāyatanañjanm. paratvāt* | tadyathā ghaṭasya | atha vā na pare para-
mārthena vivakṣitāś cakṣurādyādhyā ◎ tmikāyatanañjanm. paratvāt*
pratyaḥ | tadyathā tantvādya iti | paratvādiḥ |

[P 6r5] kam atra svata evāsiddham* | yathā cānye utpannā evādhyātmikā
bhāvās tadviśayaviśiṣṭavyavahārakara □ ṇād ity a(sy)a pāraḥbhīhitasya

.e (si) + r+ +(ām) udvibhāvayiṣu .. + .. (k)+ṃ | atha samāhitasya
yo(g)inaḥ prajñā □ cakṣuṣā bhāvayāthātmyam (pa)śyata utpāda-
gatyādayaḥ santi paramār(tha)ta iti sādhyate tadā tadviṣayavisi

[P 6r6] ṣṭavyavahāraṇahetor asiddhārthatā | gater apy utpādapra-
ṣedhād eva niṣedhād iti | evaṃ svakṛta ! □ (sā) + +(e) + + + + + + +
+ + + + + + + (v)ād iti | a(dhv)āt(va) + + + + + + (s)vato 'siddhā-
r(th)atā yojyā | na pa ! (r)amārthataḥ ṣaḥbhāgam cakṣuḥ paśyati
cakṣurindriyatvāt* | tadyathā tat*sabhāgam* | ta(th)ā (kṣu)ḥ
p.ekṣyate !

[P 6r7] rūpaṃ bhautika rūpavat | kharasvabhāvā na mahī bhūtatvāt*
tadyathā 'nila ityadiṣu hetvā(dy)a .i .(i) □ + + + + + + + + + + + + +
+ + + + + n+ik.ḥ | k+ (s)āttvā(c c)+ tṛ(n)yā(v)ā(n)* + dhyātmī-
kānyāya(t)a + ni svata □(padya) .. + (t). + (gh)ā + +(i) + + + +(p).
dy. ntām iti | ghaṭā .īnām api sādhy(ā)asamatvan nā(naikā)ntikate

[P 6v1] ti cen naitad evan tathānabhidhānāt* | nanu ca yathā parakīye
(m)āneṣu dūṣaṇam uktam evaṃ svānumāne(ṣ). ā(p)i (y)a □ + + + + +
+ + + + + + + + + + + + + +(e)tvādidoṣaḥ prā .. + + + + + + + (yo)r
doṣo na (t)+ (n)+ kaś codyo □ bhavātīti (|) .. r+ .. (t)ad dū(ṣ)ā + m
āyukta+ jāyata iti | ucyate na vyaṃ svatantram anumānaṃ
prayuñjāmahe parapra

[P6v2] tijñāniṣedhaphalatvād asmad anumānānām tathā hi paraś cakṣuḥ
paśyātīti pratipannaḥ | sa tat*prasiddhenaivānu □ māne(n). (ni)
. (ā)kr(i) .. + + + + + + + + + + + m icchasi parada(rś)ā + + + + + ..
. (ā)bhāv(i)tvañ cāngīkṛtan tasmā ! □ d yatra yatra svātmādarśanan

tatra tatra paradarśanam api nāsti | tadyathā ghaṭe | asti ca cakṣuḥ
svātmādarśanan ta

[P 6v3] smāt paradarśanam apy asya naivāsti | tataś cādarśanaviruddha
nīlādiparadarśanam svaprasiddhenaivānumānena | □ virudhyata ity
etāvanmātrā + + (bh). vyā(t)ā iti | kuto 's. (tp)ākṣ+ ya-
thoktadoṣāvātāro yataḥ samānadoṣa □ tā syāt* | kim punar anyatara-
prasiddhenāpy anumānenāsty anumānabādhā | asti sā ca svapra-
siddhenaiva hetu

[P 6v4] nā na paraprasiddhena lokata eva dṛṣṭatvāt* | kadācid dhi loke
'rthipratyarthibhyāṃ pramāṇīkṛtasya sākṣiṇo ◎ vacanena jayo bha-
vati | parājay(o) vā | kadācit* svavacanenaiva paravacanena tu na jayo
nāpi parājayaḥ | yathā ca loke ta ◎ thā nyāye pi laukikasyaiva
vyavahārasya nyāyaśāstre prastutatvāt* | ata eva ca kaiścid uktaṃ na
parataḥ pra |

[P 6v5] siddhivasād anumānabādhā paraprasiddher eva nirācīkīrṣitatvād
iti | yas tu manyate ya eva tūbhayavini | □ ścitavācī sa sādhanam
dūṣaṇam vā (nā)nyataraprasiddhasandigdhavācīti tenāpi laukikīm
vyavasthām anurudhyamānena yathokta | □ nyāyo 'bhyupeyaḥ | tathā
hi nobhayaprasiddhenaivāgamenāgamabādhā kin tarhi svapra-
siddhenāpi svārthā |

[P 6v6] numāne tu sarvvatra svaprasiddhir eva garīyasī nobhaya-
prasiddhiḥ | ata eva takalakṣaṇābhidhānam niḥprayoja □ nam | yathā-
svaprasiddhayopapattyā buddhais tadanabhijñavineyajanānugrahād
ity alam prasaṅgena prakṛtam eva vyākhyāsyāmaḥ | pa □ rato pi

notpadyante bhāvā parābhāvād eva etac ca na hi svabhāvo bhāvānām
pratyayādiṣu vidyata i{|}ty atra pratipādayi

[P 6v7] śyati | tataś ca parābhāvād eva nāpi parata utpadyante | api ca
anyat* pratītya yadi nāma paro bhaviṣya □ j jāyeta²⁷ tarhi bahulaḥ
śikhino ndhakāraḥ | sarvvasya janma ca bhaved khaluḥ | sarvvataś ca
tulyam paratvam akhile ’janake pi yasmā | □ d ityādinā parata utpatti-
pratiśedho ’vaśeyaḥ | ācāryabuddhapālitā tu vyācaṣṭe | na parata
utpadya |

[P 7r1] nte bhāvāḥ sarvvataḥ sarvvasambhavaprasaṅgād iti | a{|}-
trācāryabhāviveko dūṣaṇam āha | tad atra prasaṅgavākyatvāt* | □ sā-
dhyasādhanaviparyayaṁ kṛtvā{t*} svata ubhayato ’hetuto vā
utpadyante bhāvāḥ | kutaścit* kasyacid utpattir iti prākpakṣyaviro □
dha iti | anyathā sarvvataḥ sarvvasambhavaprasaṅgād ity asya sādha-
nadūṣaṇānantahpātivād asaṅgatārtham eta |

[P 7r2] d iti | etad apy asaṅgatārtham pūrvvam eva pratipāditatvāt* |
dūṣaṇāna²⁸ntahpātivāc ca parapratijñātārthadūṣa | □ ṇeneti yat*
kiñcid etad iti na punar yatn{ā}a āsthīyate | dvābhyām api nopa-
jāyante bhāvā ubhayapakṣābhihitadoṣaprasaṅgāt* pra | □ tyekam
utpādāsāmarthyāc ca | vakṣyāti hi | syād ubhābhyām kṛtaṁ duḥkhaṁ
syād ekaikakṛtaṁ yadīti | ahetuto pi |

²⁷ There may be an erased(?) *virāma* under the *t*.

²⁸ In the upper margin above this compound the proofreader wrote the *akṣara na* and then the number ‘2’ (indicating the line for the “correction”); although both the *akṣara* and the number were erased once the text was changed, they are still vaguely visible. The *akṣaras* °*ṇānanta*° within the text are smaller and more tightly written than the surrounding *akṣaras*, indicating that °*ṇānta*° was erased so that the extra *akṣara na* could be included within the space available for re-writing.

[P 7r3] notpadyante | hetāv asati kāryañ ca kāraṇañ ca na vidyata
 ityādivakṣyamāṇadoṣaprasaṅgāt* | gr̥hyeta nai □ va ca jagad yadi
 hetuśūnyam syād yadva(d) eva gaganotpalavarṇṇagandhād ityādidō-
 ṣaprasaṅgāc ca | ācāryabuddhapālitas tv āha | a | □ hetuto notpadyante
 bhāvāḥ sadā ca sarvvataś ca sarvvasambhapaṣaṅgād iti | atrāpy
 ācāryo bhāviveko dūṣaṇa

[P 7r4] m āha | atrāpi prasaṅgavākyatvād yadi viparītasya sādhyasādha-
 navyaktir vākyaṛtha iṣyate tadaitad uktam bhavati ◎ | hetuta
 utpadyante bhāvāḥ | kadāci(t) kutaścit* kasyaci .utpadya(n)t(e)
 cārambha{v} sadbhāvād iti seyaṃ vyākhyā na yuktā prāg uktadoṣā ◎
 d iti | tad etad ayuktaṃ pūrvvoditaparihārād ity apare | yac cāpīśva-
 rādīnām upasaṅgrahārthaḥ tad a{|}pi na |

[P 7r5] yuktaṃ īśvarā{|}dīnām svaparobhayapakṣeṣu yathā cābhyu-
 pagamam antarbhāvād iti | tasmāt prasādhitam etan nā | □ sty utpāda
 iti | utpādāṣam(bh). .(ā) + (s)i .o (')n+ +(p)ā(d)ādiv(i)śiṣṭaḥ pratīṭ.ḥ ..
 (m)+ tpāda iti | atrāha | yady evam anutpādādi | □ viśiṣṭaḥ pratītya-
 samutpādo vyavasthāpito bhavadbhir yat tarhi bhagavatoktam |
 avidyāpratya{|}yāḥ saṃskārāḥ | a |

[P 7r6] vidyānirodhāt saṃskāranirodhaḥ | tathā anityā cata saṃskārā
 utpādavyayadharmaṇaḥ | utpadya hi nirudhyante □ teṣām +yupa-
 (s)amāḥ (sukh)ā+ + + + + + + + + (y). duta catvāra (ā) + + + + +
 .. (m pā)(l)āyato hrīś cāpatrāpya □ ñ cetyādi | tathā paralokād ihāga-
 manam ihalokāc ca paralokagamanam ity evaṃ nirodhādiviśiṣṭaḥ pra

[P 7r7] tītyasamutpādo deśīto bhagavatā sa kathan na virudhyata .. (ti)
 eva hi nirodhādayaḥ pratītyaṣam+ (tp)ā □ + + + + + + + + + +

+ + + + + .. (ā)cāryeṇa ne(y)a(n)+ + + + (nt)+ + + ..
 (pa)darśanārtham* | tatra □ ya ete pratītyasamutpā(d). .. tpādāḍaya
 uktā na te vigatāvidyātairāṇāṃ sarvvajñānāṃ viṣaye |

[P 7v1] svabhāvāpekṣayā kin tarhy avidyātiropahatamatinayanajñ+
 (nā)p+ kṣṣyā | tattvadarśanāpekṣayā tūktam bhagavātā □ (l) e .. i +
 (kṣ)+ .(h) + + + + + + + + + + (s)arvvasaṃskārā .. + + moṣa-
 dharmmā .. + + + + + nās(ty a)tra tathatā □ vā | avitathatā vā mo(ṣa-
 dh)armmakam apy etat* | pralopadharmmakam apy etat* | mṛṣāpy
 etat* | mā({t})²⁹yeyam bālā

[P 7v2] lāpinīti | tathā {l} phenapiṇḍopamaṃ rūpaṃ vedanā bu-
 dbudopamā marīcisadrṣī saṃjñā saṃskārāḥ kadalīnibhā □ ḥ |
 māyopama{l}ñ ca vijñā .. m ukt+ + + + .. + + + + r(m)ān a(ve)³⁰kṣa-
 māṇ(o) .i + + (y). (v)ān* divā vā yadi vā rātrau sa | □ mpra-
 jānan* prat(i)smṛ{i}³¹taḥ | pratividdheta³² padaṃ sāntaṃ saṃskā-
 ropasamaṃ śivam iti | nirātmatvāc ca dharmmāṇāṃ i

[P 7v3] tyādī | yasyaivan deśanābhiprāyānabhiññatayā sandehaḥ syāt* kā
 hy atra deśanā tatvārthā kā nu khalv ābhiprāyi ◎ kīti | yaś cāpi
 mandabuddhitayā ne .ā +thān d. śanā+ nītār(th)ām avaga(cch)ati ṭayor
 ubhayor api vineyajanayor ācāryo yu ◎ ktyāgamābhyāṃ śaṃśaya-
 mithyājñānāyor apākaraṇārtham idam ārabdhavān* | tatra na svata
 ityādinā

²⁹ t = t as initial *akṣara*-element.

³⁰ vai?

³¹ The scribe wrote *smṛti*.

³² There may be a *virāma* under *t*.

[P 7v4] yuktir upavarṇṇitā | tan mṛṣā moṣadharmā yad bhagavān ity
 abhāṣata | sarvve ca moṣadharmāṇaḥ saṃskārās te | □ na te mṛṣā |
 pūrvvā prajñāyate koṭir nety uvāca mahāmuniḥ | sa+ sāro 'navarāgro
 hi nāsy ādir nāpi paścimam* | kātyāyanā | □ vavāde cāsti nāstīti
 cobhayam* | pratiṣiddham bhagavatā bhāvābhāvavibhāvinetyādina
 āgamo varṇṇi

[P 7v5] taḥ | uktañ cāryākṣaya{i}³³ matisūtre katame sūtrāntā neyārthāḥ |
 ka{|}tame nītārthāḥ | ye sūtrāntā mārggāvatārā □ ya nirdiṣṭā ima
 ucyante neyārthāḥ | ye sūtrāntā phalāvatārāya nirdiṣṭā | ima ucyante
 nītārthāḥ | yāvad ye sūtū³⁴āntāḥ śūnya □ tānimittāpraṇihitānabhi-
 saṃskārājātānupādābhāvaniḥsatvanirjjīvanīḥpudgalāsvāmikavi |

[P 7v6] mokṣamukhā nirddiṣṭās ta ucyante nītārthāḥ | iyam ucyate
 bhadanta śāradvatīputra nītārthasūtāntapratīśara □ ṇatā na neyārtha-
 pratīśaraṇateti | tathā aṛyasamādhiraḥjasūtre | nītārthasūtrāntaviśeṣa
 jānatī yathopadiṣṭā sugate | □ na śūnyatām* | yasmin* punaḥ {|}
 pudgala satva pūruṣo neyārthatā jānati śarvvadharmān iti | tasmād
 utpādā

[P 7v7] dideśanāṃ mṛṣārthāṃ pratipā{i}³⁵dayitum pratītyasamutpā-
 dānupadarśanam āraccavān ācāryaḥ³⁶ | nanu cotpā | □ dādīnām
 abhāve sati yadi sarvvadharmāṇāṃ mṛṣātvapratipādanārtham idam
 ārabdhavān ācāryaḥ | nanv evaṃ sati yan mṛṣā na tad astīti □ na santy

³³ The scribe wrote *mi*.

³⁴ *tr* mistakenly written as *tū*.

³⁵ The scribe wrote *di*.

³⁶ Both prescribed and superscribed *r* are attached to *y*.

akuśālāni karmmāṇi tadabhāvān na santi durggatayaḥ | na santi kuśālāni tada{{ }}bhāvān na santi su !

[P 8r1] gatayaḥ | sugatidurgatyasambhavāc ca nāsti saṃsāra iti sarvvārambhavaiarthyaṃ eva syāt | ucyate | samvṛtisatyavyapekṣa □ yā laukikasyedaṃ satyābhinivesa{|}sya pratipakṣabhāvena mṛṣārtha{|}tā bhāvānāṃ pratipādyate 'smābhiḥ | naiva tv āryaḥ kṛtakāryāḥ³⁷ kiñci □ d upalambhante yan mṛṣā vā amṛṣā vā syād iti | api ca | yena hi sarvvadharmmāṇāṃ mṛṣātvaṃ pariñātāṃ kin tasya +

[P 8r2] rmāṇi santi saṃsāro vāsti na cāpy asau kasyacid dharmasyāstitvaṃ nāstitvaṃ³⁸ vopalabhate | yathoktam bhagavatāryaratnakūṭasū³⁹ □ tre | cittaṃ hi kāśyapa parigaveṣyamāṇaṃ na labhyate | yan na labhyate tan nopalabhyate | yan nopalabhyate tan naivātīta nānāga □ tan na pratyutpannaṃ | yan naivātītaṃ nānā⁴⁰gataṃ na pratyutpannan tasya nāsti svabhāvaḥ | yasya nāsti svabhāvas tasya

³⁷ An unidentifiable erased correction (*kṛtakāryāḥ?*) is written in the upper margin of the palm leaf above this compound. The words *naiva tv āryaḥ kṛtakāryāḥ* in the body of the text are smaller and more tightly written than the surrounding text, indicating that text was erased in order to fit in the correction.

³⁸ *āstitvaṃ nāstitvaṃ* has been written more tightly and smaller than the surrounding text, indicating that the original text was erased and then corrected at this point. There appears to be an unidentifiable erased proofreader's correction in the upper margin of the palm leaf directly above these words.

³⁹ There is an unidentifiable correction in the upper margin directly above *ratnakūṭasū*, of which only the number '2' (indicating the line for the correction) is visible. *ratnakūṭasū* has been written tightly in the body of the text, indicating that the original text was erased and the correct text squeezed in.

⁴⁰ The *akṣara nā* and then the number '2' were written, and later erased, in the upper margin above this word; *nānā* is written tightly in the body of the text, indicating that the original *nā* was erased and *nānā* entered in its place.

[P 8r3] nāsty utpādaḥ | yasya nāsty utpādas tasya nāsti nirodhaḥ | iti vistaraḥ | yas tu viparyāsānugamān mṛ □ śatvaṃ dharmānām nāvagacchati | pratītyabhāvānām svabhāvam abhiniviśate sa dharmasv idamsatyābhiniveśitayā 'bhinivi | ◎ ṣṭaḥ sat karmāṇy api karoti saṃsāre pi saṃsa{||}rati viparyāsāvasthitatvāt* na bhavyo nirvāṇam adhiga

[P 8r4] ntum* | kim punar mṛṣāsvabhāvā api padārthāḥ saṃkleśavyavadānanibandhanam bhavanti | bhavanti tadyathā māyāyu | ◎ vatis tatsvabhāvānabhiḥjñānām tathāgatanirmita(ś)-opacitak(u)śālamūlānām* | uktaṃ hi dṛḍhādhyāsayaparipṛcchāsūtre | ◎ tadyathā kulaputra māyākāranāṭake pratyupasthite {||} māyākāranirmitām striyan dṛṣṭvā kaścid rāga{||}pa |

[P 8r5] rītacetāḥ parśacchāradyabhayenotthāyāsanād apakrāmet* | so 'pakramya iva striyam aśubhato manasi ku | □ ryād anityato duḥkhaṭa(ḥ) + + + + + + + (si) kuryād iti vi .t. + (l) (v)inay(e) ca yantrakārakāritā yantrayuvatīḥ | □ sadbhūtayuvatīśūnyā sadbhūtayuvatirūpeṇa pratibhāsate | tasya {||} ca citrakarasya kāmarāgāspada-bhūtā

[P 8r6] | tathā mṛṣāsvabhāvā api bhāvā bālānām saṃkleśavyavādānanibandhanam* | tathārya({tathārya})ratnakūṭasū | □ +e (l) + thā khā| + + + + + + + + + (i) bhagavato dha(rma) + + nām a(n)a(va) + + + + + .. (m)ā(n)āny anadhimucya □ mānāni | utthāyāsa .(e)bhyaḥ prakrāntāni | atha bhagavān yena mārgēṇa te bhikṣavo gacchanti sma tasmin*

[P 8r7] rgge dvau bhikṣū nirmimīte sma | atha tāni pañca bhikṣu .. (ā)
 +(i) ++ tau dvau bhikṣū tenopa .aṃ .(ā)manti s(m)a | (u)pa □ + + + +
 + + + + + + + + + + .irmitakāv a(vo)cātā(m) gamiṣyāv āv(ām).
 .. (ṇy)āyata(n)eṣu tatra⁴¹ □ dhyāṇaśakhaspa +śavi(hā) + r
 .i(h)ariṣyāvaḥ || yaṃ hi bhagavān* dharman deśayati tam āvāṃ
 nāvatarāvo nā !

[P 8v1] vagāhāvahe | nādhimucyāvahe | uttrasyāvaḥ saṃtras+(āv)aḥ
 (s)aṃ +rā(s)aṃ āpadyāvahe | atha tāni pa(ñc)+ + +u □ + + + + + + + +
 + + + + + + + + + + (dh)arma(d)eśānām nāvatarāmo nāva(g)ā-
 hāmahe nādhimucyāmahe | uttra ! □ syāmaḥ saṃtrasyāmaḥ⁴² sa(m)-
 trāsam + (p)adyāmāhe | tena vayam apy arañyāyataneṣu dhyāna-
 sukhasparśavihārai(r) vihariṣyā

[P 8v2] maḥ | nirmitakāv avocatām | tena hy āyuṣya(n)taḥ saṃgāsyām(o)
 nā vivādiṣyāmaḥ | avivādaparamo hi śra □ + + + + + + + + + + + +
 + + + + .. (t) .. +(ocan)* (r)ā(g)adveṣamo(h)ānām prahāṇāya vayam
 pratipannā □ ḥ | nirmitakāv avocatām kim punar āyuṣmatām |
 saṃvidyante rāgadveṣamohā yān* kṣayi⁴³ṣyathaḥ | tāny avoca

⁴¹ *tatra* is followed by four small circles, arranged as 2 rows of 2 each (= *i*?)

⁴² An erased correction has been written in the upper margin after the string-hole space. This correction appears to be composed of two corrections. The numeral '3' visible at the end of the first correction must relate it to the correction that has been made in line 3 (*kṣyatha* is vaguely visible in this erased marginal correction). Of the directly following, i.e., second, marginal correction, only *saṃtra* is visible, although the numeral '1' seems to have been written after this correction. *akṣaras* within the text of line 1 have obviously been erased and rewritten to include the second correction. The *akṣaras cyāmahe | uttra ! □ syāmaḥ saṃtrasyāma* are smaller (the *visarga* is of normal size) and written more tightly than the following *akṣaras*, perhaps indicating that these *akṣaras* had to be erased to fit in the omitted word *saṃtrasyāmaḥ*.

⁴³ *pi*?

[P 8v3] n* | na te 'dhyātman na bahirdhā nobhayam antareṇopalabhyante
 nāpi te 'parikalpitā utpadyante | nirmittakāv a □ vocatā+ tena hy
 āyūṣyant(o) + + + + + + + + yāṭṭa | yā(dā) cā .(u⁴⁴ṣ). n. + + (lp)a-
 yiṣ(y)āṭṭha | na vikalpaya .yatha | tadā na raṃkṣyatha na vi □
 raṃkṣyatham*⁴⁵ na rakto na viraktaḥ yaś ca sa sānta ity ucyante |
 śīlam āyūṣmanto na saṃsarati na parinirvāti |

[P 8v4] samādhiprajñāvimuktivimuktijñānadarśanam āyūṣmanto na
 saṃsarati na parinirvāti | ebhiś cāyūṣma ◎ nto dharmair nirvāṇam
 sū(cy)ate | e(te) ca dha (r)mā śūn(y)āḥ prakṛtiviviktāḥ | prajahītaim
 āyūṣmanta{||}ḥ saṃjñāṃ yaduta parinirvāṇa | ◎ m iti | mā ca
 saṃjñāyāḥ saṃjñā kārṣ(t)a | mā ca saṃjñāyāḥ saṃjñā pariññāsiṣṭa yo
 hi saṃjñāyāḥ saṃjñāṃ parijā

[P 8v5] nāti saṃjñāti saṃjñābandhanam evāsyā tad bhavati saṃjñā-
 vedayitanirodhasamāpattim āyūṣmantaḥ samā | □ padyadhvam* |
 saṃjñāvedayitanirodhasamāpattisamāpannasya {||} bhikṣor nāsty
 uttarikaraṇīyam iti vadāvaḥ | atha te □ ṣām pañcānām bhikṣuśa-
 tānāmm anupādāyāśravebhyāś cittāni vimuktā({||})ny abhūvan* | tāni
 vimukta(c)i

[P 8v6] ttāni yena bhagavān tenopasaṃkrāntāni | upasaṃkramya
 bhagavataḥ pādau śirobhir abhivandhyaikānte nya | □ śīdan* |
 athāyūṣmān* subhūtiś tā({||})na bhikṣūn etad evāvocat* |

⁴⁴ (dā) cā .(u) are written tightly here, indicating that the text has been corrected. An unidentifiable erased correction appears to be written in the upper margin above the corrected *akṣaras*.

⁴⁵ An erased correction has been written in the upper margin after the string-hole space (see the note to 8v1); the *akṣaras kṣyatha* and the numeral '3' following the correction are visible. The *akṣaras 'yi .yatha | tadā na raṃkṣyatha na vi □ raṃkṣya-
 tham** have been written tightly to fit in the correction.

kutāyusmanto gatāḥ kuto vā āgatāḥ | te 'vocaṅ* | □ na kvacid gama-
nāya na kutaścid āgamanāya | bhadanta subhūte bhagavatā dharmo
deśita(ḥ) | āha | ko nāmāyu(ṣma)

[P 8v7] tāṃ śāstā | āhur yo notpanno na parinirvāsyati | āha kathaṃ
yuṣmābhir ddharmaḥ śrutaḥ | āhur na bandhāya : □ na mokṣāya | āha
kena yūyaṃ vinītāḥ⁴⁶ | āhur yasya na kāyo na cittaṃ | āha kathaṃ
yūyaṃ prayuktāḥ | āhur nāvidyāpra □ hānāya na vidyotpādanāya | āha
kasya yūyaṃ śrāvakāḥ | āhur yena na prāptaṃ nābhisambuddham* |

[P 9r1] āha ke (yā) yuṣmākaṃ sabrahmacāriṇaḥ | āhur ye (tr)
traidhātuke nopavicaranti | ā({a})ha ki⁴⁷yaccireṇāyu : □ śmantaḥ
parinirvāsyanti | āhur yadā tathāgatanirmitakāḥ parinirvāsyanti | āha
kṛtaṃ yuṣmābhiḥ karaṇīyaṃ | ā □ hur ahaṅkāramamakārapari-
jñānataḥ | āha kṣiṇā yuṣmākaṃ {} kleśāḥ | āhur atyantakṣayāt
sarvadharm(ā)

[P 9r2] ṇāṃ | āha dharṣito yuṣmābhir māraḥ | āhuḥ skandhamārānu-
palambhāt* | āha paricarito yuṣmābhiḥ : □ śāstā | āhur na kāyena na
vācā na manasā | āha visodhitā yuṣmābhir dakṣiṇīyabhūmiḥ | āhur
agrāhato 'pratigrā : □ hataḥ | āha | uttīrṇor yuṣmābhiḥ sa{|}ṃsāraḥ |
āhur anucchedato {|}'śāsvatataḥ | āha pratipan(n)ā (yu)

[P 9r3] ṣmābhir dakṣiṇīyā bhūmiḥ | āhuḥ sarvagrāhavimuktitaḥ | āha
kiṃgāmina āyuṣmantaḥ | āhuḥ yaṃgā : □ minas tathāgatanirmitāḥ | iti
hy āyuṣma{|}taḥ subhūteḥ pariṣcchatas teṣāṃ ca bhikṣūṇāṃ visarja-

⁴⁶ The *visarga* is inserted from below.

⁴⁷ *kiṅyac*? What appears to be an *anusvāra* could be a wormhole. All other *anusvāras* on folio 9r1 are written as open-centred circles. See, however, folio 9r3, the first section, where *kiṃ* is written exactly as it is here.

yatām | tasyām parṣadi a □ ṣṭānām bhikṣūsatānām anupādā-
yāśravebhyas cittaṇi virnuktāni | dvātriṃśataś ca praṇisaharāḥ |

[P 9r4] ṇām virajo vigatamala(m) dha(r)meṣu dharmacakṣu viśu-
ddham* | ity evaṃ mṛṣāsvabhāvābhyān tathāgatanirmitābhyām* ©
bhikṣubhyām pañcānām bhikṣuśat+ nām vya(v)adānaniban(dh)+ nam
kṛtam iti | uktañ cāryavajramanḍāyām dhāraṇyām | tadyathā mañju |
© śrīḥ kāṇḍaṇ ca praṭītya mathanīñ ca praṭītya puruṣasya
hastavyāyāmam praṭītya dhūmaḥ prādurbhavati |

[P 9r5] agnir abhinirvartate | sa cāgnisantātpor na {} | kāṇḍasanniḥśrito
na araṇisanniśrito na puruṣaha □ stav(y)āyāmasanniśritāḥ + + + ..
(m)ḥ .. .ī(r) ḥ .. dviparyāsamo(h)i .. (sy)ḥ p(u)ruṣapudgalasyotpadyate
rāgaparidāho □ dveṣaparidāho mohaparidāhaḥ | sa ca paridāho
nādhyātma na bahi(r)ddhā nobhayam antareṇa (sth)itaḥ |

[P 9r6] api tu mañjuśrīr yad ucyate moha {ā} iti tat* kena kā .. (ṇ)eno
.yate {{{}} moha iti | atyantamukto mañju □ .. + + + + .. + + + + + +
+ + + + + (ka) + (khā) .. ṇjuśr(ī)ḥ sarvadharma idan dhāraṇīpadam |
āha | katham* □ bhagavann idan dhāraṇīpadam | āha | narakā
mañjuśrīr bālapṛthagjanair asadviparyāsaviṭhapitāḥ |

[P 9r7] svavikalpasambhūtāḥ | āha | kutra bhagavan narakāḥ
samṇvaśaranti | bhagavān āha | ākāśasa + + □ (s). (kr).⁴⁸ + + + + + +
+ + + + + + + + + (vi)kā .. (s)ambhūtā narakā uta svabhāva-
sambhūtāḥ | āha | svavika | □ lpenaiva bhagavan* sarvab(āl)+
pṛthagjanā narakatiryagyoniyamalokaṃ samjānanti | te (c)āsatsamāro

⁴⁸ It is impossible to judge from the microfilm if what appear to be the *akṣaras sa* and *kra* have actually been written on this line or if they belong to a loose piece of palm leaf mistakenly set here during the photographing session.

[P 9v1] peṇa duṣkhaṃ vedanāṃ vedayanti | duṣkhaṃ anubhavanti triṣṭv
 apy apāyeṣu yathā cāhaṃ bhagavan narakān paśyāmi (t)+ □ .. + + + +
 + + + + + + + + + + + + + (su)ptaḥ⁴⁹ svapnāntaragato nara(k). + +
 (m) ātmānaṃ sañjānī □ te | (s)a tatra kvathitāyāṃ saṃp+aj(v)⁵⁰li-
 tāyāṃ anekapauruṣāyā(ṃ) lo(ha)kumbhya+ pra(kṣi) +t. (m). .. (s). ..
 ..

[P 9v2] tīvrāṃ duḥkhāṃ v(e)danāṃ vedayet | sa tatra mānasam
 paridā(h)aṃ sañjānīyāt* | uttrasana santrasa(n)ḥ + + + + □ + + + + +
 + + + + + + + + + + + + + + + + + + + + + + + + + | atha tasya
 mitra □ jñātisālo(h)itāḥ (p). + + (cchey).ḥ kenai .. (t ta)vḥ d+ḥkhaṃ
 iti | sa tān+ mitrajñātisālohitān evaṃ va

[P 9v3] det(*) nairayikaṃ duḥkhaṃ anubhūtam* | sa tān ākrośet*
 paribhāṣeta ahañ ca nāma nairayikaṃ duḥkhaṃ anu □ + + + + + ñ ca
 m(e) + + + + + + + + + + + + + + + t(i) | a + + + + + + + + +(ā)s
 tam puruṣam evam* □ vadeyur mā bhair mā bhair bho puruṣa supto
 hi tvṇaṇa tvḥ(m ito) gṛh+(t)* (kva) +(i) (n ni) +ggaṭaḥ | tṣyaṣṣ punaṣṣ aṣi
 smṣṣ :

[P 9v4] tir utpadyeta supto ham abhūvam vitatham etan mayā pari-
 kalpitam a{..}bhūtam iti sa punar api saumanasyam prati □ labhate |
 ta(dya)thā bha(g)a(v)ḥ + + + + + + + + (ṇ). (s). p+aḥ + + + + + (t)+
 n. .. kaḡaṣṣam ātmānaṃ sañjānīyāt* | □ evam eva bhagavan* sa
 +vabālapṛthagjanā asadrāgaparyavanaddhāḥ strīnimittam kalpayanti |
 te strīni

⁴⁹ The *visarga* is represented by three circles.

⁵⁰ There appears to be an erasure after *jva*.

[P 9v5] mittañ kalpayitvā tābhiḥ sārddham ramamāṇam ātmānaṃ
 sañjānanti ({{nti}}) tasya bālapṛthagjanasyaivam bhavaty a | © ham
 puruṣa iyaṃ strī mamaiṣā strī | ṭaṣyaḥ t(e)na cchanda(rā)ga-
 pa(ry)avasthitena cittena bhogaparyeṣṭau cittaṃ krāmati sa tato ni ©
 dānaṃ kalahavigrahavivādaṃ sañjanayati | tasya praduṣṭendriyasya
 vairāḥ sañjāyate | sa tena vipa |

[P 9v6] ryāsenā kālagataḥ samāno bahūni kalpasahasrāṇi narakeṣu
 duḥkhāṃ vedanāṃ vedayamānaṃ ātmā □ naṃ sañjānāti | tadyathā
 bhagavan* tasya puruṣasya mitrajñātisālohitā evam vadanti mā bhair
 mā bhair bho puruṣa su | □ pto hi tvam na tvam ito grhāt* kutaścitan
 nirggata iti | evam eva bhagavan* buddhā bhagavantaś cittavi

[P 9v7] paryāsaviparyastānāṃ satvānāṃ evaṃ dharmman deśayanti |
 nātra strī na puruṣo na satvo na jīvo na puru □ ṣo na pudgalo vitathā
 ime sarvvadharmā asanta ime sarvvadharmāḥ | viṭhapitā ime sarva-
 dharmāḥ | māyopamā ime sarvva | □ dharmāḥ | svapnopamā ime
 sarvvadharmāḥ | nirmmitopamā ime sarvvadharmāḥ | dakacandropa-
 mā ime

[P 9v8] sarvvadharmā iti vistaraḥ | ta imāṃ tathāgatasya dharmā-
 deśanāṃ śrutvā vigatarāgān* sarvvadharmān* pa □ śyanti | vigata-
 doṣān sarvvadharmān* paśyanti | vigatamohān sarvvadharmān*
 paśyanti | asvabhāvān* | ānāvāraṇā | □ n* te ākāśasthitena cetasā
 kālaṃ kurvanti | te kālagatāḥ samānā nirūpaviṣeṣe nirvvāṇadhā

[P 10r1] tau parinirvānti | evam aham bhagavan narakān* paśyāmīti |
 uktañ cāryopālīparipṛchhāyām bhaya darśita nairayikaṃ | □ me

satvasahasra samv⁵¹ejitu naike | na ca vidyati kaścīha satvo yo cyutta
gacchati ghoram apāyaṃ { } na ca kāraka kārāṇa santī yehi kṛ □ tā
asitomaravarśāḥ | kalpavaśena tu paśyati tatra kāyi pata⁵²tanti apāyi ta
śaṣṭrāḥ | citramanora

[P 10r2] masamñjitaśreṣṭhā⁵³ | svarṇṇa{ } vimāna jalanti manojñāḥ |
teṣv api kāraka nāstiha kaścīt te pi ca sthāpita kalpa | □ vaśena
kalpavaśena ca kalpitu lokāḥ samjñagraheṇa vikalpitu bālaḥ | so tra
graho 'graho 'sabhūto māyamarīcisamā hi vikalpā | □ iti | tad evam
asvabhāvā bhāvāḥ svaviparyāsavīṭhapitā bālānām samklesahetavo
bhavanti saṃsāra iti |

[P 10r3] sthitaṃ | yathā ca mṛṣāsvabhāvānām padārthānām samkle-
śavyavadānahetutvaṃ tathā madhyamakāvātārād vistareṇāva □
śeyaṃ | atrāha | yadi svataḥ parata{ } ubhayato 'hetutaś ca nāsti
bhāvānām utpādas tat katham avidyāpratyayāḥ saṃskārā i □ ty uktam
bhagavatā | ucyate | samvṛtir eṣā na tatvaṃ | kiṃ samvṛter vyavasthā
na vaktavyā | idampratyayatāmātre

[P 10r4] ṇa samvṛteḥ siddhir abhyupagamyate | na tu pakṣacatuṣṭa-
yābhyupagamena svabhāvavādaprasaṅgāt* | tasya | ◎ cāyuktatvāt* |
idampratyayatāmātrābhyupagame hi sati hetuphalayor anyonyāpekṣa-
tvān nāsti svābhāvīkī siddhi ◎ r iti nāsti sasvabhāvavādaḥ | ata

⁵¹ The *v* has been written over an erasure.

⁵² Three short vertical strokes are written over *ta*, apparently to indicate erasure.

⁵³ The *ṣt* here is strangely formed and an erasure precedes it. It looks as though the scribe first wrote *tt*, noticed his mistake, erased the initial curved stroke for *tt* and shaped the top of the *akṣara* to appear as *ṣ* but forgot to change the lower *t* to *ṣ*.

evoktaṃ svayaṅ kṛtaṃ parākṛtaṃ dvābhyāṃ kṛtaṃ ahetukaṃ* |
tākim*

[P 10r5] kair iṣya{|}te duḥkhaṃ tvayā tūktam pratītyajam iti | ihāpi
vakṣyati | pratītya kārakaṃ karma tam pratītya ca kā □ rakam |
karmma pravarttate nā(ny)+ + + + +i +i ... ṇa(m) i .i | (bh). + + + + ..
tā(v)ā(nm)ātram evoktan tatrāyaṃ dharmasaṅketo □ yadutāsmin*
satīdaṃ bhavati | asyotpādād idam utpadyate | yadutāvidyāpratya-
{|}yāḥ saṃskārapra

[P 10r6] tyayam vijñānam ityādi | atra kecit pa{i}⁵⁴re codayanti | anu-
tpannā bhāvā iti kim ayam* | pramāṇajo □ +i + + + +āpram(ā) + + + +
+ + + + + + (ṣy). + (t)adevam vā(kt)+ + + + + + +i +im .akṣaṇāni
kiṃviṣayā □ ṇi kiṃ svata {|} utpannāni kim parata {{{}} ubhayato
'hetuto veti | athāpramāṇajaḥ sa na (y)uktaḥ pramāṇā

[P 10r7] dhīnatvāt* prameyādhiḡamasya | anadhigato hy a(rtho) na vinā
pramāṇ(ai)r adhigantaṃ śakya .. + + + + +ā □ + + + + + + + + + + +
+ + + + + + + + + + ti na yuktaḥ .. + + + + + + + + + + ti | yato vācāyaṃ
ni □ ścayo bhavato (')nutpannā ti bhaviṣya .i + + + + + + + + + +
+ + + .i yathā cāyam t(e) niśca |

[P 10v1] yo 'nutpannāḥ sarvvadharmā iti tathaiva mamāpi sa +vva-
bhāvotpattir bhavi(ṣyati |) + + + + +i +i + + + + + + □ + + + + + + + + + + +
+ + + + + + + + + + + + + + + +ā(rambh). (v)+ (y). +(thy). (m e)veti
santy apratisi{i}d⁵⁵dhāḥ sarvabhāvā it{i}⁵⁶y ucyate □ + | yad(i)

⁵⁴ The scribe wrote *pari* and “corrected” to *pare*.

⁵⁵ The scribe wrote °*siddhi* and corrected to °*siddhāḥ*.

⁵⁶ A deletion mark is not visible; the palm leaf above *ti* is damaged.

kaśc(i)n n(i)ścay(o) nāmā + + + + (sa) pramā(ṇa)jo vā syād apramā-
(ṇa)jo vā na tv asti | kiṃ kāraṇaṃ | ihā

[P 10v2] niścayasambhave sati syāt tatpratipakṣyas tadapekṣo niścayaḥ |
yadā tv aṇiścaya eva tāvad asmākaṃ nāsti | □⁵⁷ ku(t). (s t). +(v)+ +
+ + + + + + + + + + + + + +⁵⁸tvāt* | khara⁵⁹ ṇasya
hrasvad(ī)rghatāvāt* | ya(dā) vain niścaya | □ (s.ā) ..⁶⁰.(āv)as tadā
kasya prasiddhyartham* | pramāṇāni (pa)ri .. yiṣyāmaḥ | kuto vaiṣāṃ
saṃkhyā lakṣaṇaṃ vi |

[P 10v3] ṣayo bhaviṣyati svataḥ parataḥ | ubhyato vā samutpattir iti
sarvam etan na vaktavyam asmābhiḥ | yady evan ni □ ścayo nā(s)ti
(bh)ḥva(t)ḥ + + + + + + + + + + + + + +⁶¹m +(p). laḥyate
bhavatā(m)⁶² + p(i) parato na dvābhyāṃ nāpy ahetuto □ bhāvā
bhavantīti | ucyate | niścitam ida(m) vākya lokasya svaprasiddha-
yevopapattyā nāryāṇāṃ | kiṃ khalv āryā |

[P 10v4] nām upapattir nāsti | kenaitad uktam asti vā nāsti⁶³ ceti |
paramārtho hy āryas tūṣṇībhāvas tataḥ kutas tatra prapañcasambhavo

⁵⁷ Part of the palm leaf has broken off and shifted to the right, with the result that more than two *akṣaras* appear to be missing here.

⁵⁸ The following section of palm leaf has broken off and been placed back where it belongs, but is upside down.

⁵⁹ The inverted piece ends here.

⁶⁰ The *akṣara* shapes suggest *syāsyā*; one of the *syās* may have been cancelled.

⁶¹ A second line of *akṣaras* written on the same inverted piece as mentioned above begins here.

⁶² The inverted piece ends.

⁶³ An unreadable correction has been written and then erased in the upper margin above *kenaitad uktam asti vā nāsti*. The *akṣaras* of *kenaitad uktam asti vā nāsti* are smaller and written more tightly than the surrounding *akṣaras*, indicating that this was the area of erasure and correction.

ya ◎ ta upapattir anupa{||}patti(r) vā syāt* | ya(di) hy ā +yā u .. paṭtin
n. va .nṇayaṅti k. na khalv i{||}dān(īm) paramārtham lokam bodhayi-
ṣyanti | na kha ; ◎ lv āryā lokasa{||}vyavahāreṇopapattim varṇayanti
kin tu lokata eva yā prasiddhopapattis tām parāvabodhārtham a |

[P 10v5] bhyupetya tayaiva lokam bodhayanti | yathaiiva hi vi-
dya{||}mānām api śarīrāsucitām viparyāsānugatā rāgiṇo ; □
nopalabhyante śubhākāraṅ cābhūtam adhyāropya parikliśyante |
teṣām vairāgyārthan tathāgatanirmmito devo vā śubhasaṃjñāyā prak
pra □ cchādītān* kāyadoṣānupavarṇayet santy asmin* kāye keśā
ityādinā | te ca tasyāḥ śubhasaṃjñāyā vigamā

[P 10v6] d vairāgyam āsādayeḥ | evam ihāpy āryaiḥ sarvathāpy
anupalabhyamānātmakam bhāvānām avidyātimiropahata ; □ mati-
nayanatayā viparītam svabhāvam adhyāropya kvacid ye kecid
viśeṣam atitarām parikliśyanti pṛthagjanāḥ | tān idānīm āryā ; □ s
tatpraśiddhyaivopapattiyā paribodhayanti | yathā vidyamānasya
ghaṭasya na mṛdādibhya utpāda ity abhyupeta

[P 10v7] m evam utpādānu pūrvvam vidyamānasya ghaṭasya vidya-
mānatvān nāsty utpāda ity avaśīyatām | yathā ca parabhūte{||}bhyo ; □
jvālāngārādibhyo 'ṅkurasyotpattir nāstīty abhyupetam evam
vivakṣitebhyo pi bījādibhyo nāstīty avaśīyatām | athāpi syād anu ; □
bhava eṣo 'smākam iti | etad apy ayuktam* | yasmād anubhava eṣa
mṛṣā 'nubhavatvā{t}t taimirikadvicandrādyā ;

[P 11r1] nnabhavavad iti | tataś cānubhavyāpi sādhyasamatvāt tena
pratyavasthānam na yuktam iti | tasmād anutpannā bhāvā i ; □ ty
evam tāvad viparītasvarūpādhyāropapratipakṣeṇa prathamaprakara-

ṅārambhaḥ | idānīm kvacid yaḥ kaścīd viśeṣo dhyāropita | □ s tadviśe-
 śāpākaraṇārthaṃ śeṣaprakaraṇārambhaḥ | gantrgantavyagamanādiko
 pi niravaśeṣo viśeṣo nāsti pratītya

[P 11r2] samutpādasyeti pratipādanārthaṃ | atha syād eṣa eva
 pramāṇaprameyavyavahāro laukiko 'smabhiḥ śāstreṇā | □ nuvarṇṇita
 iti | tadanuvarṇṇanasya tarhi phalaṃ vācyaṃ | kutārkikaiḥ sa nāsito
 viparītalakṣaṇābhīdhānena tasyāsmābhiḥ □ samyaglakṣaṇam uktam
 iti ced etad apy ayuktam* | yadi hi kutārkikair viparītalakṣaṇa-
 praṇayanam kṛtam na la

[P 11r3] kṣye vaiparītyaṃ lokasya syāt tadarthaṃ prayatnasāphalyaṃ
 syān na caitad evam iti vyartha evāyaṃ prayatna iti | api ca □ yadi
 pramāṇādhīnaḥ prameyādhigamas tāni pramāṇāni kena paricchi-
 dyanta ityādinā vighrahavyāvarttanyāṃ vihito doṣas tada □ parihārāt*
 samyaglakṣaṇadyotakatvam api nāsti | kiñ ca yadi svasāmānyalakṣa-
 ṇadvayānurodhena pramāṇadva

[P 11r4] yam uktam yasya tal lakṣaṇadvayaṃ kiṃ tal lakṣam asti | atha
 nāsti | yady asti tadā param prameyam astīti katham pramā | ◎
 ṇadvayam* | atha nāsti lakṣyan tadā lakṣaṇam api nirāśrayaṃ nāstīti
 katham pramāṇadvayaṃ | vakṣyati hi | lakṣaṇāsampravṛttau ca na
 lakṣya | ◎ m upapadyate | lakṣyasyānupapattau ca lakṣaṇasyāpy
 asambhava iti | atha syān na lakṣyate 'neneti lakṣaṇam*

[P 11r5] kin tarhi kṛtyalyuṭor bahulam iti karmaṇi lyuṭam kṛtvā lakṣyate
 tad iti lakṣaṇam | evam api tenaiva tasya lakṣyamāṇa | □
 tvāsambhavād yena tal lakṣyate (t)ḥ .. karaṇa + ka(r)maḥ .. (r).(ā) .. + +
 + .. va doṣaḥ | atha syāt(*) jñānasya karaṇatvāt tasya ca svalakṣaṇa □

nāsiddham asambhavā □ (l la)kṣyābhāve nirāśṛa(y) + + + + + + + + + + (ḥ) | tathā cok.am āryaratnacū

[P 11v3] ḍaparipṛcchāyām | sa cittam samanupaśyan* cittadhārām
paryeṣate kutaścit tasyautpattir iti {} tasyaivam bhavati āla □ mbane
sati citta+ sa(m)utpa .. + + + + + .baṇam. .. + + + (th)ḍ (y)ḍ + + +
+ + + (d)+ vḍ citta. | yadi tāvad anyac (c)ālambanam anya □ c cittam
tadā dvicittatā bhaviṣyati | atha yad evālambanan tad e(v)a cittaṇ taṭ
kathaṅ c+ tt+ nḍ citta+ saṃaṇupa(śy)ḍti | na ca cittam*

[P 11v4] cittam samanupaśyati | tadyathāpi nāma tayaivāsīdhārayā
saivāsīdhārā na śakyate chettum | na tenaivāṅgulyagreṇa tad evāṅgu-
lya ◎ graṃ śakyate spraṣṭum | evam eva na ten(ai)va (c)itte .. tad eva
.. + + kyḍ+ draṣṭum | tasyaivam yonisaḥ prayuktasya yā cittasyānavas-
sthātā ◎ nocchedaśāśvatatā na kūṣasthatā nāhetukī na pratyaya-
viruddhā na tato nānyato na saiva nānya tā. cittadhā |

[P 11v5] rām cittalatām cittadharmmatām cittānavasthitatām ci-
ttāpradhāratām | cittādrīyatāṅ cittasvalakṣaṇatān tathā □ jānāti tathā
paśyati yathā tathatāṅ ca na virodhayati | tāṅ ca cittavivekatām tathā
prajānāti tathā paśyati | iyaṃ ku | □ laputra citte cittānupaśyanā smṛ-
tyupasthānam iti | tad evaṃ nāsti svasamvittis tadabhāvāt* kiṃ kena
la |

[P 11v6] kṣyate | kiṅ ca bhedena vā tal lakṣyaṇam lakṣyāt syād abhedena
vā | tatra yadi tāvan bhedena tadā lakṣyād bhinnatvād alakṣaṇa □ val
lakṣaṇam api na tal lakṣaṇam* | lakṣaṇāc ca bhinnatvād alakṣyaval
lakṣyam api na lakṣyam* | tathā lakṣyād bhinnatvāl lakṣaṇasya lakṣa

□ ṇanirapekṣyaṃ lakṣyaṃ syāt tataś ca na tal lakṣyaṃ lakṣaṇa-
nirapekṣatvāt* khapuṣpavat* | athābhinne {||} lakṣya |

[P 11v7] lakṣaṇe tadā lakṣaṇā{ }d avyatiriktatvāl lakṣaṇasvātmavad
vihīyate lakṣyasya lakṣyatā | lakṣyāc cāvya □ tiriktatvāl lakṣya-
svātmaval lakṣaṇam api na kṣaṇasvabhāvam* | yathoktam | lakṣyā
lakṣaṇam anyac cet*⁶⁶ syāt tal lakṣyam alakṣaṇam* □ | tayor abhāvo
'nanyarthe viṣpaṣṭam kathitam tvayeti | na ca vinā tattvonyatvena
lakṣya({kṣy})kṣaṇasiddhāv anyā

[P 12r1] gatir asti | tathā ca vakṣyati | ekībhāvena vā siddhir nānābhāvena
vā yayoh | na vidyate tayoh siddhiḥ katham | □ na khalu vidyata iti |
athāvācyatayā siddhir bhaviṣyatīti cen naitad evam | avācyatā hi nāma
parasparavibhāgaparijñā □ nābhāve sati bhavati | yatra ca
vibhāgaparijñānam nāsti tatredam lakṣaṇam idam lakṣyam iti
viśeṣataḥ paricchedā

[P 12r2] sambhave sati dvayor apy abhāva eveti | tasmād avācyatayāpi
nāsti siddhiḥ | api ca yadi vijñānam karaṇam vi □ ṣayasya paricchede
kaḥ karttā na karttāram⁶⁷ antareṇāsti karaṇādīnām sambhavas
chidikriyāyām iva | atha cittasya tatra katṛtvam parika □ lpyate tad
api na yuktaṃ yasmād arthamātradarśane cittasya vyāpāro 'rthaviśeṣe
caitasānām | tatrārthadrṣṭivi

⁶⁶ *l** is inserted from below.

⁶⁷ A *kākapada*, the correction *na ca karttā*, and then the number '2' have been written and subsequently erased in the upper margin above this word. An insertion mark has been written after °*tā* in the word *karttāram* of the text. The *akṣaras paricchede kaḥ karttā na karttā* are written more tightly and smaller than the surrounding *akṣaras* to include the correction. It would appear that the scribe forgot to add *ca* in his corrected text.

[P 12r3] jñānan tadviśeṣe tu caitasā ity abhyupagamāt* | ekasyāṃ hi
pradhānakriyāyāṃ sādyaḥ yathāsvaṃ guṇapradhā □ nabhāve-
nāṅgībhāvopagamāt* syāt karaṇādīnām karaṇādītvam na (ce)ha
jñānavijñānayor ekā pradhānakriyā kin tarhy arthamātrapari □
cchittir jñānasya pradhānakriyā vijñānasya tv arthaviśeṣapariccheda
iti nāsti vijñānasya karaṇatvam nāpi !

[P 12r4] cittasya kartṛtvam tataś ca sa eva doṣaḥ | atha syād anātmānaḥ
sarvadharmā ity āgamāt kartuḥ sarvatrābhāvāt* © karttāram anta-
reṇāpi vidyata eva kriyādivyavahāra iti | etad api nās(t)i āgamasya
samyagarthānavadhāraṇāt* | etac co © ktaṃ madhyamakāvataṛe
athāpi syād yathā śilāputrakasya śārīraṃ rāhoḥ sira iti śārīra-
sirovatyati !

[P 12r5] riktaviśeṣaṇāsambhave pi viśeṣaṇaviśeṣyabhāvo ({sti})sty evaṃ
pṛthivyāḥ svalakṣaṇam iti svalakṣaṇavya □ tiriktapṛthi(v)yasambhave
pi .. viśyaṭīti | naitā .e + + + + + + + + + + + + + + + + + + + dipānyādimat
sahābhā | □ vipadārthāntarasāpekṣatāpravṛttau śārīraśīraḥ-
śabdāmātrālabano buddhyupajananaḥ sahaāripadārthān.a

[P 12r6] rasyakāṅkṣā eva varttate kasya śārīraṃ kasya śīra iti | itaro pi
viśeṣaṇā .. rāṣaṃbandhanirācīkī | □ rṣa(yā) +i + + + + + + + + + + + + + + +
+ + + + + + + + + + + + + + + + + + + + + + + + + + □ ha tu
kāṭhinyādivya(t)i(r)ik.ṣp. (th)iv(y)ā(dy). + + + + .i +i .. + + .i ..
(ṣya)bhāvāḥ | .. (th)ikair vyati !

[P 12r7] riktalakṣyābhyupagamāt tadanurodhena viśe(ṣ)ṇābhīdhānaṃ
āḍ+ .. m i(t)i na ce + + + + + + + + + (par)ikāḥpi □ + + + + + + + + +
+ + + + + + + + + + + + + + + + + + + + + + + + + + + □

pratyakṣanīlādinimittako pi ghaṭaḥ kāraṇe kāryopacāraṃ kṛtvā
pratyakṣa iti vyupadiśyate | naivamvi |

[P 13r2] dhe viṣaye upacāro yuktaḥ | utpādo hi loke sukhavyatireke-
ṇopalabdhaḥ sa ca saṃskṛtalakṣaṇasvabhāvadvād a | □ nekaduḥkha-
satahetutvād asukha eva sa sukha iti vyupadiśyamāno 'sambaddha
evety evamvidhe viṣaye yukta upacāraḥ (gh)āṭaḥ pratyā □ kṣa ity atra
tu na hi ghaṭo nāma yo 'pratyakṣaḥ pṛthag upalabdho yasyopacārāt
pratyakṣatvaṃ syāt* | nīlādivyati

[P 13r3] riktasya ghaṭasyābhāvādvād aupacārikaṃ pratyakṣatvaṃ iti ced
evam api sutarām upacāro na yukta upacaryamā | □ ṇasyāśraya-
syābhāvāt* | na hi kharaviṣāṇṇe taikṣṇyam upacar(y)ate | api ca
lokavyavahārāṅgabhūto ghaṭo yadi nīlādi | □ vyatirikto nāstīti kṛtvā
tasyopacārikaṃ pratyakṣatvaṃ parikalpyate | nanv evaṃ sati pṛthi-
vyādivyatirekeṇa nī

[P 13r4] lādikam api nāstīti nīlāder aṣyaucārikaṃ pratyakṣatvaṃ
kalpyatām | yathoktaṃ rūpādivyatirekeṇa ya ◎ thā kumbho na
vidyate vāyvādivyatirekeṇa {} tathā rūpan na vidyate iti | tas.ād
evamādikasya lokavyavahārasya lakṣaṇe ◎ nāsaṃgrahād avyāpitaiva
lakṣaṇasyeti | tatvavidapekṣayā hi pratyakṣatvaṃ ghaṭādīnām
nīlādīnāñ ca neṣya |

[P 13r5] te | lokasaṃvṛtyā tv abhyupagantavyam eva pratyakṣatva(m)
ghaṭādīnām* | api cāparokṣārthavācivitvāt pratyakṣa | □ śabda-
syākṣ(ā)bhi(mu) .. (r).(h) pṛatigātam ākṣam aṣmi(n)+ i(t)i .. (tvā gh). +
+ + + + + + + + + (ty)ākṣatvaṃ siddham bhavati | ta □ t

yākārānukāritāmātratayā ca samāsāditātmabhāvasattākayoḥ pramā-
ṇayo

[P 13v3] ḥ svarūpasya vyavasthāpanān nendriyeṇa vyapadeśaḥ kiñcid
upakarotīti sarvathā viśayeṇaiva vyapadeśo □ nyāyyaḥ | loke pratyak-
kṣaśabdasya prasiddhatvād vivakṣite 'rthe pratyartham iti vāprasi-
ddhatvād āsrayeṇai(va) vyutpattir āśrīyata i □ ti cet* | ucyate | asty
ayaṃ pratyakṣaśabdo lokaprasiddhaḥ sa tu yathā loke tathāsmābhir
ucyate eva yathā |

[P 13v4] sthitalaukikapadārthatiraskāreṇa tu tadvyutpāde kriyamāṇe
prasiddhaśabdatiraskāropi syāt tataś ca pra ◎ tyartham ity eva syāt* |
ekasya ca cakṣurvijñānasyai⁷²kaindriyakṣaṇāśrayasya pratyakṣatvam
na syād vīpsārthābhāvāt* | ekaikasya ca pra ◎ tyakṣatvābhāve bahū-
nām api na syāt* | kalpanāpoḍhasyaiva ca jñānasya pratyakṣatvābhyu-
pagamāt tena ca lokasya saṃ

[P 13v5] vyavahārābhāvāt* | laukikasya ca pramāṇaprameyasya vyā-
khyātum iṣṭatvād vyarthaiva pratyakṣapramāṇaka | □ lpanā saṃjāyate
| cakṣur vijñānasamaṅgī nīlaṃ jānāti no tu n(ī)lam iti cāgamasya
pratyakṣalakṣaṇābhīdhānasyāprastuta | □ tvāt pañcānām indriyavijñā-
nānāṃ jaḍatvapratipādatvāc ca nāgamād api kalpanāpoḍhasyaiva
vijñā

[P 13v6] nasya pratyakṣatvam iti na yuktaṃ etat* | tasmāl loke yadi
lakṣyaṃ {{{}} yadi vā lakṣaṇaṃ svasāmānyalakṣaṇa □ m vā sarvam
eva sākṣād upalabhyamānatvād aparokṣam ataḥ | pratyakṣaṃ vyava-
sthāpyate | tadviśayeṇa jñānena saha | dvicandrādī □ nān tv ataimiri-

⁷² ye?

kajñānāpekṣayā 'pratyakṣatvam* | taimirikādyapekṣayā tu pratyatvam
evā parokṣaviṣa

[P 13v7] yan tu jñānaṃ sādhyāvyabhicāriliṅgotpannam anumānam* |
sākṣād atīndriyārthavivādām āptānām yad vacanaṃ □ sa āgamaḥ |
sādrśyād ananubhūtārthādhigama upamānaṃ {ḥ} gaur iva gavaya iti
yathā | tad evaṃ pramāṇacatuṣṭayāl lokasyā □ rthādhigamo vyava-
sthāpyate tāni ca parasparapekṣayā sidhyanti | tasmāl laukikakṣam
evāstu yathādrṣtam i !

[P 14r1] ty alaṃ prasaṅgena prastutam eva vyākhyāsyāmaḥ⁷³ | laukika
eva darśane sthitvā buddhānām bhagavatān dharmadeśanā | et u ! □
pamābhi nidarśana vakṣye kin tu n{ā}a teṣ{ā}a samo iha kaścit* |
paṇḍitavijñājanā ////

[P 14r2] natimiraghnasya jñānalokasya te mane na ravir viṣaye bhūmiṃ
khadyotīm api vindatītyādi | atrāhu □ ḥ svayūthyāḥ | yad idam uktan
na svata utpadyante bhāvā iti tad yuktaṃ svata utpattivaiy ////

[P 14r3] cyate nāpi parata iti tad ayuktaṃ yasmāt parabhūtā eva⁷⁴
bhagavatā bhāvānām utpādakā nirdiṣṭaḥ || ° || catvāraḥ □ pratyayā
hetur ārambaṇam anantaram* | tathaivādhipateya(ñ ca)⁷⁵ pratyayo
nāsti pañcamaḥ | tat+ḥ (n)ir .. ////

⁷³ A *syā*, with the numeral '1' beside it and a *kākapada* immediately below, has been written in and later erased from the upper margin above *vyākhyāsyāmaḥ*. The *akṣaras vyākhyāsyā* are written tightly in the text, indicating that the original text was erased at this point to allow for inclusion of the correction.

⁷⁴ *evaṃ?*

⁷⁵ In the upper margin the correction *teya* and then the line-indicating numeral '3' have been written and subsequently erased. The *akṣaras vādhipateya(ñ ca)* of the text have been written more tightly and smaller than the surrounding *akṣaras*,

[P 14r4] tasyārambaṇapratyayaḥ | kāraṇasyānantaro nirodhaḥ { }
 kāryasyotpattipratyayas tadyathā bījasyānantaro niro © dho⁷⁶ aṅkura-
 syotpādapratyayaḥ | yasmin sati yad bhavati tat tasyādhipateyam i ///

[P 14r5] dhārayanti pratyayo nāsti pañcama iti | tasmād ebhyaḥ para-
 bhūtebhyo bhāvānām utpattir asti parata u | □ tptattir iti | atrocyāte |
 naivā hi .. (vānā) .. + + +e(bhyaḥ) pratyā .. + ///

[P 14r6] (teṣ)+ pratyayeṣu samasteṣu vyasteṣu vyastasamasteṣu hetu-
 pratyayasāmagryām anyatra vā kvacid bhāvānām kā □ ryā(ṇā) ///

[P 14r7] + + + bhavanam bhāva utpādaḥ | parebhya utpādaḥ pa .. (bhā)
 .(ḥ) .. nā vidyāte tasmād ay+ k(t)am eṭa(t p.) .. ///

[P 14v1] +u +t+ (yoḥ) parasparāpekṣam paratvam na caivam bījāṅku-
 ra{ }yor yaugapadyam | tasmād avidyamāne { . }svabhāve kṛ +yā □ ///

[P 14v2] g evopavarṇṇitaḥ | tad evam pratyayebhya utpādavādini praṣi-
 ddhe kriyāta utpādavādī manyate na cakṣū | □ rūpāḍa(ya)ḥ .. t+ + + +
 + + + + + + + .. nāja(ni) + .. ///

[P 14v3] cyate || ° || kriyā na pratyayavatī | yadi kriyā kācit syāt* sā
 cakṣurādibhiḥ pratyayaiḥ pratyayava □ tī vijñānam janayet* | na tv
 asti katham kṛtvā | iḥ kriy(e)yam i(ṣ)yamāṇā ///

indicating that the original text must have been erased and rewritten to include the correction.

⁷⁶ *dho* is written in the space to the left of the beginning of the line. It is formed in an unusual way and has likely been written by a second hand (possibly, but not necessarily, the proofreader's).

[P 14v4] rtrā vinā janir iyaṃ na ca yuktarūpetyādivacanāt* jāyamāne pi bhāve kriyā na sambhavati jātājāta ! © vyatirekeṇa jāyamānābhāvāt* | yathoktam* | jāyamānorddhajātātvaḥ jḍ(ya) ////

[P 14v5] vāha | kriyā na pratyayavatīti viśeṣaṇaṃ nāsti na viśeṣyam ityādinā pratipāditam etan madhyama ; □ kāvatāre | na hi vandhyāputro gomān ity ucyate | yady evam apratyayavatī tarhi bh ////

[P 14v6] n(t)+ mayah paṭo na yukta iti vīraṇamayo 'byupagamyate | tasmāt kriyā na bhāvajanikā | atrāha ! □ yady evaṃ kriyāyā asambhavaḥ pratyayās tarhi janakā bhaviṣyanti bhāvānām iti ////

[P 14v7] + + + +⁷⁷ iti | ucyate | kriyāvantaś ca santy uta neti prakṛtenābhisambandhaḥ | utaśabdo 'trāvadhāra ; □ ṇe | tatra kriyāyā abhāva uktaḥ | kathaṃ kriyāvatvaṃ pratyayānām iti | yathā ca +(i) ////

[P 15r1] dhānam arthaśūnyaṃ atrāha | kin na etena kriyāvantaḥ pratyayā ityādivicāreṇa yasmāc cakṣurādīn* (ni) □ pratītya pratyayān* vijñānādayo bhāvā jāyante tasmāc cakṣurādīnāṃ pratyayatvaṃ tebhyaś cotpādo vijñānādīnām iti | eta □ d apy ayuktam ity āha || utpadyate pratītyemān itīme pratyayāḥ⁷⁸ kila {}{} | yāvan notpadyata ime tāvan nāpratya ;

[P 15r2] yāḥ kathaṃ | yadi cakṣurādīn(*) pratyayān* pratītya vijñānam utpadyata ity asyeme pratyayā ucyante | nanu yāva ! □ t tad vijñānākhyam kāryam notpadyate tāvad ime cakṣurādayaḥ kathan nāpratyaḥ | apratyayā evety abhiprāyaḥ | na cāpratyaeyebhya u □

⁷⁷ The first four *akṣaras* are covered by a piece of palm leaf that has curled back over them.

⁷⁸ The *visarga* is written above the main line.

tpattiḥ sikatābhyas tailasya atha matam pūrvam apratyayāḥ santah
kincid anyam pratyayam apekṣya pratyayatvam prati

[P 15r3] padyanta iti | etad apy ayuktaṁ yat tat pratyayāntaram
apratyayasya pratyayatvena kalpyate tad api pratyayatve sa □ ty asya
pratyayo bhavātīti tatrāpy eṣaiva cinteti na yuktaṁ etat* | kiñ ceheme
cakṣurādayo vijñānasya pratyayāḥ kalpyamā □ nāḥ sato vā 'sya
kalpyerann asato vā sarvvathā ca na yujyata ity āha || ° || naivāsato
naiva sataḥ pratyā

[P 15r4] yo 'rthasya yujyate | kasmād ity āha | asataḥ pratyayaḥ kasya
sataś ca pratyayena kim* | asato hy arthasyāvi © dyamānasya katham
pratyayaḥ syāt* | bhaviṣyatā vyapadeśo bhaviṣyatīti cen naivam* |
bhaviṣyatā ced vyapadeśa iṣṭaḥ śaktim vi | © nā nāsti hi bhāvitā
'syetyādinoktadoṣatvāt* | sato pi vidyamānasya labdhaja{ }nmano
niṣphalaiva pra |

[P 15r5] tyayakalpanā | evaṁ samastānām pratyayānām ({}) kāryotpā-
danāsāmarthyenāpratyayatvam udbhāvyātaḥ param vyastā □ nām
apratyayatvam pratipādyate | atrāha | yady apy evaṁ pratyayānām
asambhavas tathāpy asty eva lakṣaṇ(o)padeśāt pratyayaprasī | □
ddhiḥ | tatra nirvarttako hetur iti lakṣaṇam ucyate hetupratyayasya na
cāvidyamānasya lakṣaṇopadeśo |

[P 15r6] yukto vandhyāsutasyeveti | ucyate | syād dhetupratyayo yadi
tasya lakṣaṇam syāt* || ° || yasmāt* | na san nā □ san na sadasan
dharmo +ir+ṛr(tt)ā⁷⁹te yadā | kṛtham +ir+ṛrtta(k)o (he)tu evaṁ sṛti .i
+ + + () + + +i(r) + + + (utp)ādako yadi nirvartyo □ dharmo nirvarteta

⁷⁹ tyā?

tam utpādako hetur utpā + (ye)n (n)a (tu) nirvarttate sadasadubhaya-
rūpasya nirvartyasyābhā !

[P 15r7] + + () tatra san na nirvartyate vidyamānatvāt* | asann apy
avidyamānatvāt* | sadasann api parasparavi(ru)ddha ! □ + + + + + +
+ + + + + + + + + + + + + + .. + prātyaya+ (ṣ)u(s)ṛ(ttv)ṛ(vi)⁸⁰
.. + + (n)āsti tataś ca ! □ yad uktaṃ lakṣaṇasambhavād vidyate
hetupratyaya iti tad evaṃ sati na yujyate | idānīm ārambaṇapratyayani

[P 15v1] + + rtham āha || ° || anārambaṇa evāyaṃ saddha(r)ma upa(di) ..
.. | athānārambaṇe dha +me kuta ārambaṇa+ punaḥ □ + + + + + +
(dh)ṛ + (mā) + + + + + + + + + + + + + + + + + + + + + +
yathāyoga+ rūp+ □ dinā sa teṣām ārambaṇapratyayaḥ | ayañ ca
vidyamānānām { | } vā paṛikalpyetāvidya(mānā)nām (vā | ta)

[P 15v2] tra vidyamānānām nārthas tadārambaṇapratyayena dharmasya
hy utpātyartham ārambaṇam paṛikalpyeta sa cāramba □ ṇāt pūrvam
vidyamān(ā ev)+ (ti) | + nā(r)am(b)ṛ (sv)ṛtmaṇā prā ..
ddhe kim aśyāra(m)ba + (yog)+ na parikalpitene ! □ ty anārambaṇa
evāyaṃ san avidyamāno (dh)ṛmaś cittādikaḥ kevalam sārambaṇa ity
ucyate bhava(dbh)ih ..

[P 15v3] manīṣikayā na tv asyārambaṇena kaścit sambandho sti |
athāvidyamānasyārambaṇam paṛikalpyate tad api □ na yuktaṃ |
anārambaṇa evāyam ityādi | avidyamāṇasya hi nāsty āra(mb)ṛṇena
yogaḥ | a .. rambaṇa evāyaṃ sana dharma □ upadiśyate bhavadbhiḥ
sārambaṇa iti vākyaśeṣaḥ | athānārambaṇe dharme kuta ārambaṇam
punaḥ | atha !

⁸⁰ The previous seven *akṣaras* may belong to a floating piece of leaf.

[P 15v4] śabdaḥ praśne ({ḥ}) kuta iti hetau tenāyam arthaḥ | athaivam
 anārambaṇe dharme 'saty avidyamāne bhūyaḥ kuta āra | © mbaṇam*
 | ārambaṇakābhāvād ārambaṇasyāpy abhāva ity abhiprāyaḥ | kathan
 tarhi sārambaṇās cittacaitāḥ | sāmṛtam e © tal lakṣaṇam na pāra-
 mārthikam ity adoṣaḥ | idānīm samanantarapratyayaniṣedhārtham āha
 || ° || anu |

[P 15v5] tpanneṣu dharmeṣu nirodho nopapadyate | nānantaram ato
 yuktam niruddhe pratyayaś ca kaḥ | tatra paścime | □ ślokasyārdhe
 pādavyatyayo draṣṭavyaḥ | caśabdaś ca bhinnakrame niruddhe ceti |
 tenaivaṃ pāṭhaḥ | niruddhe ca pratyayaḥ kaḥ | nānanta □ ram ato
 yuktam iti | ślokabandhārthan tv evam uktam* | tatra kāra-
 ṇasyānantaro nirodhaḥ kāryasyotpādapra

[P 15v6] tyayaḥ samantarapratyayalakṣaṇam | atra vicāryate | anutpa-
 nneṣu dharmeṣu kāryabhuteṣv aṅkurādiṣu ni | □ rodho nopapadyate
 kāraṇasya bījādeḥ | yadaitad evaṃ tadā kāraṇasya nirodhābhāvād
 aṅkurasya kaḥ samanantarapratya □ yaḥ | athānutpanne pi kārye
 bījanirodha iṣyate | evaṃ sati niruddhe bīje 'bhāvībhūte 'ṅkurasya ka

[P 15v7] ḥ pratyayaḥ ko vā bījanirodhasya pratyaya iti | ubhayam etad
 ahetukam ity āha | niruddhe ca kaḥ pratyaya | □ ya iti | caśabdo
 'nutpannaśabdāpekṣaḥ | tenānutpanne cāṅkura bījādīnām nirodha
 iṣyamāṇe py ubhayam etad ahetukam āpa □ dyata iti nānantaram ato
 yuktam* | atha vā na svato nāpi parata ityādinotpādo niṣiddhas tam
 abhisa |

[P 16r1] ndhāyāha | anutpanneṣu dharmeṣu nirodho nopapadyate
 nānantaram ato yuktam iti | api ca niruddhe pratyayaś ca □ ka ity atra

pūrvvakam eva vyākhyānaṃ | idānīm adhipatipratyayasvarūpa-
niṣedhārtham āha || ° || bhāvānāṃ niḥsvabhāvāḥ ; □ nāṃ na sattā
vidyate yataḥ | satīdam asmin bhavātīty etan naivopapadyate | iha
yasmin sati yad bhavati tat tasyā

[P 16r2] dhipateyam ity adhipatipratyayalakṣaṇam* | bhāvānāñ ca
pratītyasamutpanna{ }tvāt* svabhāvābhāve kutas tad ya ; □ sminn iti
kāraṇatvena vyapadiśyate | kutas tad yad idam iti kāryatvena | tasmān
nāsti lakṣaṇato pi pratyayasiddhiḥ | atrā □ ha | tantvādibhyaḥ
paṭādikam upalabhya paṭādes tantvādayaḥ pratyayā iti | ucyate |
paṭādīphalapravṛḥ ;

[P 16r3] ttir eva svarūpato nāsti kutaḥ pratyayānāṃ pratyayatvaṃ
setsyati | yathā ca paṭādīphalapravṛttir asaṭī | ◎ ti tathā pratipādayann
āha || ° || na ca vyastasamasteṣu pratyayeṣv asti tat phalam* |
pratyayebhyaḥ kathan tac ca bhaven na pratyaye □ ṣu yat* | tatra
vyasteṣu tantuturi{ }vematasaraśalākādiṣu pratyekam paṭo nāsti
tatrānupalabhyamānatvāt* |

[P 16r4] kāraṇabahutvāt* kāryabahutvaprasaṅgāt* | samudīteṣv api
tantvādiṣu nāsti paṭaḥ pratyekam avayaveṣv a ; □ vidyamānatvāt* |
ekasya kāryasya khaṇḍaśa utpattiprasaṅgāt* | tasmāt phalābhāvān na
santi pratyayāḥ svabhāvata iti || ◎ || athāsad api ta{ }n tebhyaḥ
pratyayebhyaḥ pravarttate | phalam ity abhiprāyaḥ syāt* | pratyayeṣv
api nāsti pha

[P 16r5] lam iti | apratyayebhyo pi vīraṇādibhyaḥ kasmān nābhi-
pravarttate paṭa iti nāsti phalapravṛttiḥ sva ; □ rūpataḥ | atrāha | yady

anyat (ph)alam syā{i}⁸¹d anye çā pra(ty)ā +(ā)s tadā kiṁ pratyāyeṣu
phalam asti nās+ī .i syāc cintā | nāsti tu vya □ tiriktaṁ phalam kin
tarhi pratyayam ayam eveti | ucyate || ° || phalañ ca pratyayam ayam
pratyayās cā .. yaṁ ..

[P 16r6] mayāḥ | phalam asvamayebhyo yat tat pratyayamayaṁ kathaṁ |
yadi pratyayamayaṁ pratyayavikārah phalam iti vyava ! □ .thāpyate |
tad ay+ ktaṁ | (y)+ .(ā)t t(e) pi praṭyāyā asvā .. + + + + + (y)ā(s)+ + vā
ity a(r)thaḥ | taṅ+ mā +(o) hi paṭa ity ucyate syāt pa ! □ to yadi tantava
eva svabhāvasiddhāḥ syus te hy a(ś)u(m)ayā a. .. (v)ikārā ṇa
svābhāva .i .. + + (ś çā) te .. (o) 'svayaṁ !

[P 16r7] mayebhyo yat phalam paṭākhyam tat katham tantumayaṁ
bhaviṣ(y)ā +i | yaṭhok+am paṭaḥ kārāṇataḥ siddhaḥ sid+ + + + □ + + +
+i +i r+ + + + +i + + + + + + + + + + + + + + + + + yaṁmayaṁ (ph)ā
.. vi(d)yate | apratyayama □ yaṁ tarhy astu | nāpratyayamayaṁ pha-
lam samvidyata iti | tan(tu)mayo yadā paṭo nāsti (tad)ā katha+ viru-
ddho !

[P 16v1] vīraṇamayaḥ syāt* | a{||}trāha | mā bhūt phalam pra-
tyayāpratyayaṇ+ .. māṣ tu vidyaṭe | tathā ca bhavān* bravīti | yady aṣaṭ
phaḷa+ □ .. (ty)āy(e)bhyaḥ p+ + (rtt)ate | apratyay+ bhy(o) p(i) (k)ā + +
+ + + + + + | ṇa (c)āṣaṭi phale (p)ā + + ṭākhy+ taṅtuvīraṇānā(m)
(p)ratya ! □ yānā(m) praṭyāyatvaṁ yuktaṁ ataḥ phalam a(p)y a .tī(t)i |
(u) +yate | syāt pha .am yadi pratyayāpra(t)yayā evā sy+(h) + ti hi .. la
i !

⁸¹ The scribe wrote *di*.

[P 16v2] me 'sya pratyayā ime 'pratyayā iti syāt* | tac ca vicārya-
māṇa(m) nāstīti phalābhāvāt* pratyayāpratyayāḥ □ kutāḥ | pratyayāś
cāpratyayāś ceti (sa)māsaḥ | + + + +t+ bhāvānā+ svābhāvataḥ
samutpatti .iti || ° || yathoktam ārya ! □ ratnākarasūtre | śūnyavidya na
hi vi .. (t)e .. +i + +(t)a .ī(kṣi) (ś)ḥ .u(n)asya (v)ā padam* | ya .. (vi) .. +i
+ + .. (t)ah (kv)aci ;

[P 16v3] t* so na jātu parahetu bheṣyati | yasya naiva hi sabhāvubhā
labhyate{ḥ | } so 'svabhāvu parapratyayaḥ katham | asvabhā ! □ vu
paru kiṃ janīṣyati eṣa hetu sugatena deśitaḥ | sa +(v)ḥ dharmma acalā
dṛḍha sthitā nirvikāra nirupadravāḥ śivāḥ | antarīkṣa □ pathatulya
jānakā atra muhyati jagam ajānakam | śailaparvvata yathā akampiyā
eva dha +ma + + + + (yāḥ) ;

[P 16v4] sadā | no cyavanti na pi copapadyayū eva dharmata jinena
deśita | ityādi | tathā yo na pi jāyati no cupa © padyī na cyavate na pi
jīryati dharmah | tañ jinu deśayati narasiṃhas tatra niveśayi
satvaśatāni | yasya svabhāvu na vidyati ! © kaścīn no parabhāvatu
kenaci labdhaḥ | nāntarato pi na bāhir ato vā labhyati tatra niveśayi
nā(th)ḥ | śāntā !

[P 16v5] ga{ }tī kathitā sugatena no ca gatī upalabhyati kāñcit* | tatra
ca vyāharasī gatimukto muktaka mocayasī □ bahusatvān iti vistaraḥ
|| ° || ācāryacandrakīrttipādo-paracitāyām prasannapadāyām madhya-
kavṛttau pratyayaparīkṣā nā □ ma prathamam prakaraṇam || ❁

