

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

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

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

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

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

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Influence The Catuspīthatantra was very influential for the later development of esoteric Buddhism, although not directly. One third and possibly more of the tantra's contents is 'recycled' in four *uttaratantras* of the Herukābhidhāna/Laghusamvara, namely the Vajradākatantra, the Dākārṇavatantra, the Samvarodaya and the Sampuṭodbhavatantra. The direction of borrowing can be clearly shown by philological means. Several doctrinal points of the Catuspītha are mentioned (and often refuted) in the Kālacakra literature.

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

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

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

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

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

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

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

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

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

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

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

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

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

Sigla Codicorum For the CATUŚPITHA:

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

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

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

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

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

For the VAJRADĀKA:

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

For the SAMPŪṭA:

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

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

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

I.3.1. bhagavanśrotum icchāmi
yogārambha viśeṣataḥ|
kena jñātavya mantri[B 12']su
katham jñānam tu dhārayed||

NOTES: Incipit *A* 10'3, *B* 11'5, *C* 14'3, *D* 12'4, *E* 10.15 • 1a bhagavan $\beta \kappa \mathcal{A} E$] (bha)gavām *C*, bhaga + *D* • śrotum $\kappa \mathcal{A} C E$] cchrotum *D* • 1b yogārambha $\beta \kappa C D E$] yogārambham δ , yogarambha *A* • viśeṣataḥ $\beta \kappa \delta A$] viśeṣat *C*, niśeṣataḥ *D E* • 1c jñātavya $\beta \mathcal{A} C D E$] jñātavyam δ • 1d katham jñānam $\beta \delta$] katha yogam *A*, katha yogā *C D E* • *B* omitted from the apparatus due to palimpsestic restoration

NIBANDHA: prākṛtaskandhaparityāgapūrvakam devatābhāvanā kāryeti śūnyatāpaṭalam āha| bhagavann ityādi| yogārambha viśeṣata iti| devatābhāvanārambham viśeṣato 'tiśayena jñātum icchāmīti saṃbandhah| kena jñātavya mantriṣv iti| katham mantrā jñātavyā ity arthaḥ| katham jñānam tu dhārayed iti| śāntikādisiddhinimittam jñānam katham dhārayec

cittasthikuryāt|

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

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

PAÑJIKĀ: anutpāditabodhicittasya mantrādisiddhir na bhavatīti manyamānah| bhagavan śrotum icchāmi yogārambha viśeṣata ityādinā tṛtyam bodhicittapaṭalam ārabhate|

NOTES TO KALYĀÑAVARMAN: Incipit *Cod.* 13^v6, *T_D* 12^r5, *T_G* 16^r4 • yogārambha *Cod. p.c. pri*] yo rambham *Cod. a.c.* • viśeṣataḥ *Cod.* • tṛtyam bodhicittapaṭalam *em.*] tṛtya bodhicittam *Cod.*, cf. byang chub sems kyi le'u gsum pa *T_D T_G* • ārabhate *Cod.*] bcom ldan 'das kyis ... brtsam *T_D*, bcom ldan 'das kyis ... brtsams *T_G* = "bhagavān ... ārabhate"

MITAPADĀ: dvitīyam paṭalam śrutvā tṛtyam śrotum adhyeṣayann āha| yogārambham ityādi| yuj-yate samādhīyata iti yogah| sa ca mantrasamsthānabhedāt trividhah| tasyārambhas tadādyanuṣṭhānam| kim asau daśabhūmīśvaro vajrapāṇir yogam api na jānatīti ced āha| viśeṣata ityādi| yogasāmānyam itare 'pi jānate| viśeṣah punar vajradharagamya eveti tam artham adhyeṣayitum vajrapāṇer ucitam eva nānucitam ity arthah| kīdṛśo 'sau višeṣa iti ced āha| kena jñātavyam ityādi| jñānam utpādayitavyam| kutreti mantresu| varṇacihnasamsthānādiparijñānam [22^v] jñānam| atha prāptam api jñānam katham dhārayed iti pṛcchati|

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

I.3.2. śṛṇu vajra yathātattvam
devatātmakais tathā|
prathamam śūnya samcintya
prakṣālyā mala dehinām||

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

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

NOTES TO PARALLELS: SAMPUṬA 13b prakṣālyā mala *C₁*] prakṣāla mala *WeRb*, ma + + + + + + *C₂*, malam prakṣālyā dehinām *Aa*

NIBANDHA: prativacanam āha| śṛṇv ityādi| **yathātattvam** aviparitam| **devatātmakair** iti| **devatā-**
yoga[*M 27'*]bhāvanārtham| atha vā devatātmakatvāya vaksyamānam śṛṇv iti| śrotavyam
āha| **prathamam** ityādi| devatābhāvanātah prathamam śūnyam deham samcintya paścad
devatām bhāvayed iti bhāvah| etad evāha| **prakṣalya mala dehinām** iti| dehasya malam
grāhyādyabhiniveśam śūnyatayā prakṣalya devatā bhāvyety arthah|

NOTES TO BHAVABHĀTTĀ: aviparitam| *K*] aviparitam *M* • atha vā *M*] atha vā| atha vā *K ditto graph* • *tmaka-
tvāya ... śrotavyam] *damaged in M* • paścad *K*] paścat(a) *M* • mala *M*] mala *K unmetr.* • *nām iti| dehasya
malam grāh"] *damaged in M* • malam corr.] malam| *K* • śūnyatayā *K M P.C.*] śūnyatayā *M a.c.*

PAṄJIKĀ: **prathamam śūnya samcintyetyādinā sarvadharmaniḥsvabhāvatām āha**| [14']

NOTES TO KALYĀṄAVARMAN: "tyādinā] tyādinā| *Cod.* • *niḥsvabhāvatām em.] *niśvatāvatām *Cod.*

MITAPADĀ: tatra bhagavān āha| śṛṇu vajretyādi| vajra vajrapāne śṛṇu kathayāmi te| **yathātattvam**
yādṛśam mantrādeḥ svarūpam| katham aham śṛṇuyām iti ced āha| **devatātmakair** ityādi|
sveṣṭadevatāmūrtim ālambya tattvam śṛṇv ity arthah| **mantravīhitayogāmbārādidevatā-**
mūrter ātmanaḥ svarūpam tattvam| tanre pañcavidham tattvam| *tattvam pañcakulam*
ity ukteḥ| katham idam tattvam śroṣyāmiti ced āha| **prathamam śūnya samcintyetyādi**|
śūnyasvabhāvam agrāhakam agrāhyam| sarvam asvabhāvavibhāvanayā kim anayā syād iti
ced āha| **prakṣalya mala dehinām** ityādi| malam āvaraṇam| dehinām dehavatām| skandhā-
yatanādinām anayā śūnyatācintayā jalaprakhyayā ksālitam tam malam bhavet| tatas tāḥ
skandhāyatanaadhātudevatāḥ śuddhā bhavanti| śuddhataiva hi buddhateti| tadartham idam
malakṣālanam avyagrair agrata eva kriyate|

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

I.3.3. rūpam śūnyādi pūrvasya
tāvad aṣṭādaśam manah|
rūpadhātveti śūnyānām
śabdām tasyaiva kārayet||

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

cakṣudhātv iti śūnyānām rūpam tasyai[D 13']va kārayet|| I.3.3c'||
śrotadhātv iti śūnyānām śabdām tasyaiva kārayet|| I.3.3d'||

3c' cakṣudhātv iti *conj.*] cakṣudhātveti *C E*, cakṣudhātu iti *D* • śūnyānām *C E*] śūnyānām *D* • rūpam *C*]
rūpa *D E* • 3d' śrotadhātv iti em.] śrotadhātveti *C D E* • śūnyānām *C E*] śūnyānām *D* • śabdām tasyaiva em.]
śavṛttasyaiva *C*, śabda tasyaiva *D E*

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

NOTES TO PARALLEL: 13c rūpadhātveti *C₁ We*] rūpadhātv iti *Rb Aa*, + + + tv iti *C₂* • śūnyānām *C₁ C₂ Rb We*] śūnyām *Aa* • 13d śabdām tasyaiva *C₁ C₂ Rb We*] śabda tathaiva *Aa*

NIBANDHA: asya nirdeśam āha| **rūpam** ityādi| rūpyate vikalpyata iti rūpam skandhapañcakam| śūnyāditi| tad rūpam svabhāvanimittapraṇidhānaśūnyam| śūnyādity ādiśabdād dhi śūnyatā-nimittapraṇihitalaksānais tribhir vimoksai rūpam bhāvyam| na kevalam skandhapañcakam trivimokṣaviśuddham bhāvyam ity ata āha| **tāvad aṣṭādaśam** mana iti| cakṣuhśrotra-ghrāṇajihvākāyamanāṁśindriyāni ṣaṭ| rūpaśabdagandharasparśadharma viśayāḥ ṣaṭ| tad-vijñānāni ṣaṭ| ittham aṣṭādaśa dhātavah| ete ca trivimokṣaviśuddhāḥ pūrvam eva [K 13'] bhāvyāḥ| **pūrvasyeti** vacanāt| etat svabhāvādiśūnyam ity atra kim pramāṇam ity āha| **mana** iti| yadi kalpanāmātrād anyad rūpam eṣām tadā svacittam eva pramāṇam| sadasadrūpam sarvam cittam eva kalpayatītī bhāvah|

idānīm yathākathaṁcit prakārabhedam darśayann āha| **rūpadhātvetītyādi**| rūpam śvetapitādidirghahrasvādisvalakṣaṇam [M 28'] dadhātīti dhātuh| rūpam ca tad dhātuś ceti rūpadhātuś cakṣurviśayah| sa ca śūnyaḥ svabhāvena grāhyādilakṣaṇena| yathā ghaṭāḥ śūnya ity ukte jalādineti gamyate| na tu svayam eva ghaṭo nāstīti| nanu grāhyādirūpād anyat kim asya rūpadhāto rūpam yenāstīti vyavahartavyam| satyam| tenaiva vicārāsahena satyamśātvarahitena jalacandra iva so 'stīti vyavahriyate| atrāpi svacittam eva pramāṇam| śabdām tasyaiva kārayed iti | śabdo 'pi tathaiva grāhyādiśūnya ity arthaḥ| evam uttaratrāpi|

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

PARALLEL TO BHĀVABHĀTTĀ: rūpam śvetapitādidirghahrasvādisvalakṣaṇam dadhātīti dhātuh| rūpam ca tad dhātuś ceti rūpadhātuś cakṣurviśayah|] ĀMNĀYAMAÑJARI T_D 11a5-11a6. ad SAMPUṬA 1.1.13cd. ... gzugs te dkār po dang ser po la sogs pa dang ring po dang thung ngu la sogs pa'i (em.) pa'o| T_D) rang gi mtshan nyid 'dzin par byed do zhes pa khams so|| gzugs kyang de yin la khams kyang zhes pa gzugs khams te des so||

PAÑJIKĀ: **rūpa** śūnyatādi pūrvasya **tāvad aṣṭādaśam** mana iti manodhātūr dharmadhātūr manovijñānaś ceti| evam cakṣurādiśv api yojyam| **rūpadhātveti** śūnyānām iti| rūpam rūpasvabhāvena śūnyam ity arthaḥ| **śabdām** tasyaiva kārayed iti| śabdādiśv api draṣṭavyeti yāvat|

NOTES TO KALYĀNAVARMAN: aṣṭādaśam em.] aṣṭāsaṁ Cod., cf. bco brgyad T_D T_G* manodhātūr dharmadhātūr corr.] manodhātūr dharmadhātūr Cod.* manovijñānaś ca Cod.] yid kyi rnam par shes pa'i khams T_D T_G = *manovijñānadhadhātuś ca * cakṣurādiśu em.] curādiśu Cod., cf. mig la sogs pa rnams la T_D T_G* rūpam rūpasvabhāvena śūnyam Cod.] gzugs ni rang bzhin gyis stong pa nyid do T_D T_G = *rūpam svabhāvena śūnyam • ity arthaḥ corr.] iti arthaḥ Cod. p.c.pri, iti artha Cod. a.c.* śabdām tasyaiva em.] samvṛttasyaiva Cod., cf. de bzhin du ni sgra yang T_D T_G

MITAPADĀ: yady evam kim ārabhya kriyata iti ced āha| **rūpa** śūnyādi pūrvasyetyādi| pūrvam rūpam āra-

bhya śūnyam vibhāvyam ātmānam| kiyad vibhāvya[23']tām iti ced āha| yāvad aṣṭādaśam
ityādi| aṣṭādaśāpi yadi śūnyāḥ kiṁ tadā sthāyatīti ced āha| mana iti| mano 'nanya-
rūpatvāt sarvadharmāṇām tatparam avatīsthate| uktam ca| na citteṣu babirbhūtā indriyārthāḥ
svabhāvataḥ| rūpādipratibhāsenā cittam eva hi bhāsata iti| ke te punar aṣṭādaśā ye śūnyā vi-
bhāvanīyā iti ced āha| rūpadhātvetītyādi| śūnyo rūpadhātuh| śabdām tasyaiva kārayed iti|
śabdādyante dhātupadām prayuktavyam| tad amī rūpadhātuh, śabdādhātuh, ...

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

I.3.4. gandhadhātv iti śūnyānām
rasam tasyaiva kārayet|
sparśadhātv iti śūnyānām
rūpam tasyaiva kārayet||

NOTES: 4d rūpam β] dharmam A δ par, cf. gzugs TD • B omitted from the apparatus due to palimpsestic
restoration but seems to transmit this version • the expanded version of the verse transmitted in CDE:

ghrāṇadhātv iti śūnyānām gandham tasyaiva kārayet|| I.3.4a' ||
jihvādhātv iti śūnyānām rasam tasyaiva kā[C 14']rayet|| I.3.4b' ||
kāyadhātv iti śūnyānām sparśam tasyaiva kārayet|| I.3.4c' ||
manodhātv iti śūnyānām dharmam tasyaiva kārayet|| I.3.4d' ||

4a' is transmitted as 4b' in C • ghrāṇadhātv iti śūnyānām em.] ghrāṇapātveti śubhyānām C, manadhātveti
śunyānām D, manadhātveti śunyānām E • gandham C] gandha DE • 4b' is transmitted as 4c' in C • jihvā-
dhātv iti em.] jihvādhātveti CDE • śunyānām E] śubhyānām C, śunyānām D • rasam em.] omitted in C, rasa
DE • 4c' is transmitted as 4a' in C • kāyadhātv iti śūnyānām em.] kāyavān veti śubhyānām C, srotradhātveti
śunyānām DE • sparśam em.] parśa C sparsa DE • 4d' manodhātv iti śūnyānām em.] maṇodhātveti śubhyānām
C, manadhātveti śunyānām DE • dharmam C] dharma DE

PARALLEL: 4] ⇒ SAMPUṬA 1.1.14. gandhadhātv iti śūnyānām rasam tasyaiva kārayet| sparśadhātv iti
śūnyānām manas tasyaiva kārayet||

NOTES TO PARALLEL: 14a gandhadhātv iti Rb] gandhadhātv i Aa • 14b rasam Rb P.C.] rasam rasan Rb a.c. di-
tto graph • tasyaiva Rb] taścaiva Aa • 14c sparśadhātv iti Rb] sparśadhāti Aa • although this seems to be the
more archaic reading, the three other palm-leaf mss. transmit an extended version (although mostly in secondary
additions) already known to AbhayākaraGupta judging from the lemmata sgra'i khams and yid in the ĀMNĀ-
YAMĀÑJARI TD 11a7.

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

14a' śabdādhātveti śūnyānām C1] śabdādhātv iti śūnyānām C2, <śabdādhātveti śūnyānā sec> We • gandham
tasyaiva kārayet C1] <gandham tasyaiva kārayet sec> C2, <gandha tasyaiva kārayet sec> We • 14b' gandha-
dhātveti śūnyānām C1 P.C.] gadhadhātveti śunyā C1 a.c., <gandhadhātveti śūnyānām sec> C2, gandhadhātv iti
śūnyānām We • rasam tasyaiva kārayet C1] <rasam tasyaiva kārayet sec> C2 We • 14c' rasadhātveti śūnyānām
C1] <rasadhātveti śūnyānām sec> C2 We • sparśam tasyaiva kārayet C1] sparśam tasyaiva kārayet C2, śabdām

tasyaiva kārayet *We* • 14d' sparśadhātveti *C₁*] sparśadhātv iti *C₂* *We* • manas *C₁ C₂*] manahs *We*

NIBANDHA: rūpam tasyaiva kārayed iti| rūpyate bhidyate sarveṣ eva viṣayeṣ iti rūpam dharmadhātuviṣayaḥ sukharūpah|

NOTES TO BHAVABHĀTTĀ: °yeṣ iti rūpam] *damaged in M* • dharmadhātuviṣayaḥ sukharūpah| *em.*] dharma-dhātūr viṣayaḥ sukharūpah *K*, dharmadhātūr viṣayaḥ| sukharūpah| *M*

MITAPADĀ: ... gandhadhātuh, rasadhātuh, sparśadhātuh, dharmadhātūś ceti ṣad dhātavah|

I.3.5. cakṣurātmeti śūnyānām
madhye vijñā katham bhavet|
śrotra-m-ātmeti śūnyānām
madhye vijñā katham bhavet||

NOTES: 5a cakṣurātmeti *δA*] cakṣurātmaiti *C*, cakṣu ātmeti *DE* • śūnyānām *δAD^{a.c.}*] śūnām *C*, śūnyasya *D^{p.c.pri}*, śūnyasya *E* • 5b vijñā *CDE*] vijñāna *A* • 5c śrotra-m-ātmeti *DE*] śrotātmeti *A*, śrotapadmeti *C* • śūnyānām *A*] śubhyānām *C*, śūnyasya *D*, śūnyasya *E* • 5d vijñā *C*] vijñāna *A*, vijñā *DE* • *B* omitted from the apparatus due to palimpsestic restoration

PARALLEL: 5] ⇒ SAMPUṬA 1.1.16. cakṣurātmeti śūnyānām madhye vijñā katham bhavet| śrotātmeti śūnyānām madhye vijñā katham bhavet||

NOTES TO PARALLEL: 16a śūnyānām *C₁ C₂ Rb We*] śūnyānām *Aa* • 16b vijñā katham *C₁ a.c.*] vijñānam katham *C₁ p.c.sec C₂ Rb We*, katham vijñānam *Aa* • 16c śrotātmeti *C₁ Rb*] śrotātmeti *C₂*, śrotātmeti *We* • śūnyānām *C₁ C₂ Rb We*] śūnyānām *Aa* • 16d madhye *C₁ C₂ Rb We*] madhya *Aa* • vijñā *C₁ a.c.*] vijñānam *C₁ p.c.sec C₂ Rb We Aa*

NIBANDHA: rūpādiviṣayānantaram cakṣurādīndriyāṇi darśayati| cakṣur ityādi| cakṣuṣo rūpasya ca śūnyatvāt taylor madhye vijñānam katham aśūnyam bhavatv iti bhāvah| tajjam vijñānam katham ity arthaḥ|

NOTES TO BHAVABHĀTTĀ: °ānantaram *K M^{p.c.}*] °āntaram *M^{a.c.}* • śūnyatvāt corr.] śūnyatvāt| *M K* • °śūnyam bhavatv i?] *damaged in M* • katham ity *K*] katham ity *M*

PARALLEL TO BHAVABHĀTTĀ cakṣuṣo rūpasya ca śūnyatvāt| taylor madhye vijñānam katham aśūnyam bhavatv iti bhāvah|] ĀMNĀYAMAṄJARI *T_D 11b1-11b2. ad SAMPUṬA 1.1.16. mig bdag nyid ces bya zhes pa 'dis rang gi ngo bos stong pa rnams la rnam par shes pa ste| rnam par shes pa'i yul dang dbang po dag stong pa dag gi dbus su rnam shes ci ltar mi stong par 'gyur te stong pa kho na'o zhes dgongs pa'o||*

MITAPADĀ: cakṣurātmeti śūnyānām iti| cakṣuṣah śūnyatvāt tadantaritam cakṣurādīndriyavijñānam tat kim aśūnyam| tad evam amī cakṣurdhātūś, cakṣurvijñānadīndhātuh| śrotātmeti śrotātmeti śrotātmeti śrotātmeti śrotātmeti ...

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

I.3.6. ghrāṇa-m-ātmeti śū[A 10^v]nyā[E 11]nām
 madhye vijñā katham bhavet|
 jihvā-m-ātmeti śūnyānām
 madhye vijñā katham bhavet||

NOTES: 6a ghrāṇa-m-ātmeti CDE] ghrāṇetmeti A• śūnyānām AC] śūnyasya D, śūnyasya E• 6b vijñā C]
 vijñāna A, vijñā DE• 6c jihvā-m-ātmeti CDE] jihvātmeti A• śūnyānām A] śūbhāyānām C, śūnyasya D,
 śūnyasya E• 6d madhye ADE] marādhye C• vijñā C] vijñāna A, vijñā DE• B omitted from the apparatus
 due to palimpsestic restoration

PARALLEL: 6] ⇒ SAMPUTA 1.1.17. ghrāṇātmeti śūnyānām madhye vijñā katham bhavet| jihvātmeti
 śūnyānām madhye vijñā katham bhavet||

NOTES TO PARALLEL 17b vijñā C₁^{a.c.}] vijñānam C₁^{p.c.sec} C₂ Rb We, vijñāna Aa• 17d vijñā C₁^{a.c.}] vijñāna
 C₁^{p.c.sec} Aa, vijñānam C₂ Rb We

NIBANDHA: evam śrotraghṛāṇajihvās tadvijñānāni ca śūnyānīti draṣṭavyam|

MITAPADĀ: ... ghrāṇadhbhāt, ghrāṇavijñānadhbhātuh| jihvādhāt, jihvāvijñānadhbhātuh| ...

I.3.7. kāya-m-ātmeti śūnyānām
 madhye vijñā katham bhavet|
 mano bahiḥ śūnyānām
 manaś cāpi vikalpayet||

NOTES: 7a kāya-m-ātmeti] kāyatmeti A, kārya-m-ātmeti C• śūnyānām A] śūbhāyānām C• 7ab omitted in
 DE• 7b vijñā C] vijñāna A• bhavet A] bhavat C• 7c mano bahiḥ śūnyānām unmetr. β] manomaya(nti)
 śūnyā(nām) A, mano bahiḥ śūnyānā+ C, mano bahirdhā śūnyānām D, mano bahirdhā śūnyānām E, *manah
 svabhāvaśūnyānām = yid kyi rang bzhin stong pa la T_D• 7d manaś cāpi vikalpayet β CDE] madhye ścāpi
 (jñā) kalpayet A, *madhye katham vikalpayet = dbus na ji ltar brtag par bya T_D• B omitted from the apparatus
 due to palimpsestic restoration

PARALLEL: 7] ⇒ SAMPUTA 1.1.18. kāyatmeti śūnyānām madhye vijñā katham bhavet| mano bahiḥ
 śūnyānām madhye vijñā katham bhavet||

NOTES TO PARALLEL: 18a kāyatmeti C₁ Aa] kāyatme We, kāya ātmeti C₂ Rb• 18b madhye C₁ Rb We] omitted
 in C₂, madhya Aa• vijñā C₁^{a.c.}] vijñānam C₁^{p.c.sec} C₂ Rb We Aa• 18c bahiḥ C₁ We Aa] bahi C₂ Rb• 18d
 vijñā C₁^{a.c.}] vijñānam C₁^{p.c.sec} C₂ Rb We Aa

NIBANDHA: kāyam iti tvagindriyam| mano bahiḥ śūnyānām manaś cāpi vikalpayed iti| antar bahir
 api manah śūnyam| eko manahśabdo 'ntarvāci| idam sarvam manaś cittam kartṛbhūtam
 vikalpayet|

NOTES TO BHAVABHĀTTĀ: *kalpayed ... manah] damaged in M• śūnyam| eko K] śūnyam eko M• 'ntarvāci
 M] antarvāci K• kartṛbhūtam K] kartṛbh+tam M

MITAPADĀ: ... kāyadhātuḥ, kāyavijñānadhātuḥ| manodhātur manovijñānadhātuḥ| ity aṣṭādaśa-dhātavo 'pi śūnyāḥ| nanv āsatāṁ tāvad anye| rūpam evedam tāvan nirūpyatāṁ| sākṣāc cakṣurindriyagrāhyam api katham idam śū[23^v]nyam aviditaparamārthajñe bhagavati codyam| tatrāyaṁ siddhāntah| bhagavān paramārtham idam bravīti na saṃvṛtim| paramārthe kva rūpam; svarūpavirahāt| uktam ca| *yat kiṁcid rūpam tat sarvam anyathā-nupapatter anuvṛter vā sarvāvasthāsu catvāri mahābhūtāny upādāya veditavyam iti*| punar anyatrotktam| *svarūpeṇa nāsti rūpam na draṣṭā ca na śabdo nāpi śrotā cetyādi*| tena rūpasya śūnyatvād rūpaskandhasamgrhītā api sarve parasparopabhogadhāraṇād rūpādyā dhātavah śūnyāḥ|

NOTES TO DURJAYACANDRA: "dhātavo 'pi corr.] "dhātavo pi *Cod.* • nanv em. SFERRA] na tv *Cod.* • *yat ... veditavyam*] untraced• *svarūpeṇa ... śrotā ca*] HEVAJRATANTRA I.v.1. (ed. D. Snellgrove, Oxford 1959) • ⇒ SAMPUṬA I.1.19ab. tasmān nāsti rūpam na draṣṭā ca na śabdo na śrotā ca] (*C₁ p.c.sec*] śrotā *C₁ a.c.*, śrotārah| *C₂ Rb We*)

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

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

PARALLEL: 8cd] ⇒ VAJRADĀKA 29.2-3. merumandarakailāsaṁ vindhyādināṁ tathaiva ca| pūrvavide-hagodānam uttarakurum eva ca|| kṣārakṣirādisamudraṁ nimna-ūrdhvagataṁ tathā| kṣayam kṛtvā tridhātum ca rūpāṇi skandhāyatanadhātukṣayam||

NOTES TO PARALLEL: 2b vindhyādināṁ *Ca*] viśādināṁ *Tō* • 2c "videha" em.] "vijaya" *Ca*, "vijaya" *Tō* • godānam *Tō*] godānām *Ca* • 3a "samudraṁ *Tō*]" "samudra *Ca*" 3b ūrdhvā" *Ca*] ūrdhvam *Tō* • 3d rūpāṇi corr.] rūpāni *Ca*, rūpāya *Tō* • "kṣayam" *Ca*] kṣaya *Tō*

NIBANDHA: liyata ityādi| mano 'pi cākāśākāreṇa layam gaccha[M 28^v]ti| itthāṁ śūnyam sarvam cintayet| vyavahitāṁ sarvam āha| kṣayam ityādi| tridhātukam traidhātukam merum dvīpāntarāṇi ca ...

NOTES TO BHAVABHĀTTĀ: ityādi]] damaged in *M* • mano 'pi corr.] mano pi *K*, + no pi *M* • cākāśākāreṇa *K*] cāk+śāk+ + + *M* • layam ... sarvam] damaged in *M* • cintayet] c+nta + *M* • vyavahitāṁ] + + + tam *M* • tridhātukam *M*] tridhātum| *K* • dvīpāntarāṇi *M*] dipāntarāṇi *K*

PAṄJIKĀ: liyate manam ākāśam iti| mana ākāśam saṃbhāvayed iti bhāvah| uktam ca| *khamadhye kuru ātmānam ātmamadhye tu kham kuru ubhayor antaram jñātvā yaḥ paśyati sa macyatīti*| tridhātūnām iti| kāmarūpārūpāḥ|

NOTES TO KALYĀṄAVARMAN: iti| corr.] iti *Cod.* • mana ākāśam corr.] manah ākāśam *Cod.* • bhāvah| corr.] bhāvah *Cod.* • uktam ca| corr.] uktam ca *Cod.* • khamadhye kuru ātmā-nam ātmamadhye conj.] madhye kuru

ātmānām ātmadhye *Cod.*, nam mkha'i dbus su bdag med cing| bdag dbus la yang nam mkha' bgvis| *T D T G* = *khamadhye kuru nairātmyam ātmamadhye? • ubhavor antaram *Cod.*] de gnyis dbyer med *T D T G* = *dvayor nirantaram? • jñātvā corr.] jñātvā| *Cod.* • khamadhye ... mucyati] «? YOGĀMBARĪPRABHEDA 3.3. khamadhye kuru ātmānām ātmamadhye tu kham kuru (*em.*) kha kuruh *Cod.*)| ubhavor antaram jñātvā mukta cevā? na samśayah; «? *CATUŚPĀTHAVYĀKHYĀTANTRA, GDAN BZHI PA'I RNAM PAR BSHAD PA'I RGYUD (Tōh. 430.) 12.6. nam mkha'i dbus su bdag nyid bya| bdag nyid dbus su nam mkha'o| gnyi ga'i dbu ma shes bya la| grol ba nyid du the tshom med||; «? ŚĀNDILYOPANIṢAD 7.19. (ed. Mahadeva Shastri, Adyar 1920) khamadhye kuru cātmānam ātmamadhye ca kham kuru| sarvam ca khamayam kṛtvā na kiṃcid api cintaya|| • tridhātūnām iti| *em.*] tridhātūnām i| *Cod.* • °ārūpyāḥ| corr.] °ārūpyāḥ *Cod.*

MITAPADĀ: yadi sarvam idam śūnyam tadā tadvedakam cittam kim alambata iti ced āha| liyate mana ākāśam iti| sarvadharmānām avakāśadānād ākāśam rūpidravyābhāvalakṣaṇam| tadākāse cittākāśam liyate saṃgacchate| uktam ca| ākāśam sarvabhūtānām sarvadharmālayo bhavet| cittam ākāśavac chuddham suddhe citte param sukham iti| śūnya sarvādi cintayed iti| ākāśalīne manasi sarvabhāve svabhāve kiṃ nāmāsti| tasmāt sarvam śūnyam vicintayet| kṣayam kṛtvā tridhā dhātum iti| tridheti triśprakāreṇa triśatke dhātau kṣine kva meruh kva suvarṇādīvīpaviśeṣāḥ|

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

I.3.9. sarva śūnyādim ālambya
 ūrdhvam madhyam tu nimnagā|
 kṣayam rūpādi saṃcintya
 daśadiglokadhātukaiḥ||

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

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

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

NIBANDHA: ... śūnyatvenālambya| ūrdhvam ākāśam| madhyam prthvīm| nimnagā pātālam| kṣayam śūnyam sarvam saṃcintya devatāyogaṁ kuryād ity arthaḥ| daśasu dīksu lokadhātavo ye ...

NOTES TO BHAVABHAṬṬA: ākāśam| *K*] ākāśam *M* • prthvīm| *K*] prthivi *M* • nimnagā *K*] nimnayā *M* • pātālam] pātā + *M* • kṣayam ... de°] damaged in *M*

MITAPADĀ: sarvaśūnya[24']lambanān nordhvam na madhyam na nimnakā| na svargamartyapātālam ity arthaḥ| rūpāditriśatkadhātōḥ kṣayān na daśa diśo na lokadhātavaḥ santi|

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

I.3.10. kṣiyante ātmabhāvānām
bhāvam ambaramiśritam|
samatā [B 12^v] śūnya saṃcintya
yoginām tu vicakṣanah||

NOTES: 10a kṣiyante β δ A] kṣayanta C , kṣayante D E • ātmabhāvānām β δ A E] ātmābhāvānām C • ānma-bhāvānām D • 10b bhāvam ambaramiśritam β δ D] bhāvālambaramisritam A , bhāvam āmbaramisthita C^{a.c.} , bhāvam ambaram asthita C^{p.c.} , then again corrected to °m isthita in lower margin • bhāvam antaramisritam E • 10c with the second word of this quarter the testimony of B resumes • śūnya A B C E] śūnya D • saṃcintya β par A B D E] + + C • 10d yoginām β A B D E] yoginā C • vicakṣanah β D E] vicakṣana A C , vicakṣanam B

PARALLEL 10] ⇒ VAJRADĀKA 29.4cd-5ab. kṣiyante ātmabhāvām tu bhāvābhāvasya miśritam|| samatā śūnya saṃcintya yogī rūpādilakṣanam|

NIBANDHA: ... te 'pi kṣiyante śūnyikriyante| ātmabhāvānām iti| ātmagraho 'pi śūnyah kartavyah| bhāvam ambaramiśritam iti| itthām sakalam bhāvagrāmam ākāśasamarasasamatayā śūnyam saṃcintya devatām bhāvayed ity arthah| yoginām iti yogī vicakṣana iti grahaśūnyah|

NOTES TO BHAVABHATṬA: te 'pi corr.] te pi M K • °graho 'pi corr.] graho pi M K • kartavyah] kartavya + M • °tam iti] itthām saka] damaged in M • ākāśasamarasasamatayā M] ākāśasamarām samatayā K • saṃcintya K] sam + tya M^{p.c.} , samtya M^{a.c.} • bhāvayed ity arthah K] bhāvaye tyarthah M • yoginām iti K] yoginām iti M • vicakṣana iti K] vicakṣana iti M

MITAPADĀ: kāni nāma santīti ced āha| kṣiyanta ityādi| triṣṭakarūpātmānanyarūpatvād ātmabhāvānām anantaroktadhātūnām kṣayād rūpām kīdr̥g avatiṣṭhata iti ced āha| bhāvam ambaramiśritam iti| bhāvāḥ svabhāvo 'mbaramiśrito vyomābho bhavatīty arthah| tām imām sarvadharmaṇām śūnyatayā samatām yogino vicakṣanāś cintayitvā ...

I.3.11. paśyante asya madhyām vai
pa[D 13^v]rīkṣam tatra kāraṇāt|
dipena tu śānti syād
rajarajam tu pauṣṭikam||

NOTES: 11a paśyante β κ BE] paśyanti δ , paśyate A D , pa + + C • asya madhyām vai A] 'sya madhyām tu κ , madhyam asya δ , asya madhyām tu B , + + madhya+tha C , asya madhye tu D E • 11b parīkṣam tatra kāraṇāt A β] parīkṣā tatra kāraṇam κ δ , parīkṣā tatra kāraṇet B , parīkṣā + + + + C , parīkṣam tatra kāraṇāt D E • 11c dipena β δ A D E] pradipena κ C , dipena na B • tu śānti syād κ] tu śāntih syād δ , tu śānti syād A , tu santi sya B , tu śānti syā C , tu sukham tasya D E • 11d rajarajam β κ] rajaraja δ , rajarañjam ABDE , rajarajam C • tu pauṣṭikam β κ D E] tu pauṣṭike AB , tu pauṣṭikai C

PARALLEL: 11] VAJRADĀKA ⇒ 29.5cd. paśyate asya madhyām vai parīkṣa tatra kāraṇāt|| 29.6. liyamānam ākāśam gośpadapurām bhāvayet| bhāvayed vidhinā yogī pradipākāra cetasāḥ|| ⇒ 29.7ab. dīpākāre śānti syāt raktarajam tu pauṣṭike|

NOTES TO PARALLEL: 5c madhyām vai Tō] manamadhye vaiḥ Ca • 6a liyamānam em.] liyamānam Tō , niyamānam Ca • 6b gośpadapurām corr.(prob. for gośpadapūram) gośpadapurām Ca , gopyapurām Tō • bhāvayet

Ca] bhavet *Tō* • 6c vidhinā *Ca*] vidhitā *Tō* • 6d pradipākāra cetasāḥ *Ca*] prakāracetasāḥ *Tō* • 7a dipākāre *Ca*] dvipākāre *Tō* • syāt *Ca*] syāt| *Tō* • 7b pauṣṭike| *Ca*] pauṣṭike *Tō*

NIBANDHA: **katham jñānam tu dhārayed** ity uddiṣṭam nirdiśati| **paśyanta** ityādi| **ittham** śūnyatāṁ bhāvayantaś cittam ca samatārūpeṇa dhārayantah| cittasamatayā parīkṣam tatra kāraṇāt| kāraṇām nimittam parīkṣāṇiyam ity arthah| śūnyatāṁ bhāvayan śāntikādisiddhinimittam paśyed iti bhāvah| tad evāha| **dipenetyādi**| yadā dipākāram paśyati tadā śāntikām sidhyati| **rajarajam tv** iti| yadā raktavarṇam paśyati tadā **pauṣṭikam** sidhyati|

NOTES TO BHAVABHĀTTĀ: "ṣṭam nirdiśati]] *damaged in M* • bhāvayantaś *K*] bhāvayaṁtaś *M* • śūnyatāṁ bhāvayan] + + bhāvayan *M* • **dipenetyādi** *K*] dipetyādi *M* • rajarajam tv *K*] rajārakta tv *M* • iti| yadā *M*] iti yadā *K* • °varṇam paśyati *K*] varṇam + + ti *M*

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

PAÑJIKĀ: **paśyante** 'sya madhyam tv ity atrāsyeti śūnyatā| **parīkṣā** tatra kāraṇam iti| iṣṭāniṣṭasūcakam nimittam parīkṣayed ity arthah| **pradīpena** tu śānti syād ityādinā śāntikādinimittam āha| **rajarajam** tu **pauṣṭikam** ity atra rajo reṇuh|

NOTES TO KALYĀNAVARMAN: *madhyam* tv i° *Cod. p.c.*] *madhyam* ci° *Cod. a.c.* • śūnyatā| corr.] śūnyatā *Cod.* • kāraṇam iti| corr.] kāraṇam iti *Cod.* • śānti syād ityādinā em.] sānnī syādinā| *Cod.*, cf. 'bar ba yis ni zhi ba dang| *T_D* *T_G* • śāntikādi° em.] santikādi° *Cod.* • reṇuh| em.] reṇu *Cod.* • atra rajo reṇuh] de la tshag tshig ces pa [/zes pa *T_G*] ni rdul phra rab bo|| *T_D* *T_G*

MITAPADĀ: ... kim kurvantīti ced āha| **paśyantītyādi**| **paśyanty** etāṁ śūnyatāṁ yogino vyomām amalāṁ pratibimbādisaṁnibhām bodher nītim| **madhyam** asyeti| **madhyamām** paśyanti| uktam ca| *yathā māyā yathādarśam yathākāśam yathā sukhām*| *yathā vastuparijñānam idam bodhinayam dṛḍham* iti| **kimartham** imām paśyantiti ced āha| **parīkṣā** tatra kāraṇam iti| **parita** īkṣah parīkṣah sa eva kāraṇam tatrety madhyamāyām| kīdrśo 'sau parīkṣa iti ced āha| **dipena** tu śāntih syād ityādi| **dipah** parīkṣyah parīkṣāṇiyah| **sarvatodṛṣah** siddheḥ pūrvanimittam siddheḥ kāraṇam| kim iyanmātram asya phalam iti ced āha| śāntir iti| [24'] visayopabhoganiṇvrttir indriyānām upaśamaḥ śāntih| evam aparam api kāraṇāntaram āha| **rajarajetyādi**| **rajarajah** paṭavāsarajah pītam yogapuṣṭaye|

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

I.3.12. sūryamaṇḍalasādṛṣye
raktakarmādi sidhyati|
krṣṇadhūmāyate śeṣah
a[C 15']bhicāram prakīrtitam||

NOTES: 12a sūryamaṇḍalasādṛṣye δ *A*] sūryamaṇḍalam ādṛṣya *B C D E* • 12b rakta° β *A B C E*] rakṣa° *D*, raktam δ • 12c krṣṇadhūmāyate β *A B D E*] krṣṇadhūpāyate δ *C* • śeṣah β *B*] śeṣo *A*, +e(ṣā)m *C*, seṣam *D E* •

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

PARALLEL: 12] ⇒ VAJRADĀKA 29.7cd-8ab. sūryamaṇḍalam saṃdr̥ṣya raktakarmādi sidhyati|| kr̥ṣṇa-
dhūmāyate śeṣa abhicāruka prakīrtitam|

NOTES TO PARALLEL: 7c sūryamaṇḍalam *Tō*] sūryam maṇḍalam *Ca* • saṃdr̥ṣya *Tō*] saṃdr̥ṣyam *Ca* • 7d
raktakarmādi *Tō*] raktaramkta karmādi *Ca* • 8b prakīrtitam *Tō*] prakīrtitām *Ca*

NIBANDHA: sūryetyādi| [K 13v] yadā sūryamaṇḍalākāram paśyati tadā raktakarmādi vaśyākr̥ṣṭi
sidhyataḥ| kr̥ṣṇadhūmāyate śeṣa iti| kr̥ṣṇākāram dhūmrākāram [M 29r] yadā paśyati
tadābhicārah sidhyati|

NOTES TO BHAVABHĀTTĀ: paśyati *K*] paśyati| *M* • sidhyataḥ *K^{p.c.sec} M*] sidhyati *K^{a.c.}* • “ṣṇākāram
dhūmrākāram yadā] damaged in *M*

MITAPADĀ: sūryamaṇḍalasādr̥ṣya iti| śaradanantaroditādityyasamākāse| raktam iti vaśibhāvah| samā-
dhau kr̥ṣṇadhūpāyata iti| kr̥ṣṇe dhūmāyamāne prādurbhavati| abhicāram tu kīrtitam iti|
sarvaklesābhībhavanam|

I.3.13. ākulavāyuvarṇasya
tatksaṇoccāṭakarmakaiḥ|
sitavarnakacandrasya
sita sarve 'pi paśyati||

NOTES: 13a ākula° *β*] akula° *δ*, ākalam *A*, ākulam *BC*, sākulā *DE* • 13b tatksaṇoccāṭakarmakaiḥ *δ*] tata-
kṣaṇātmoccāṭakaiḥ *A*, takṣaṇocāṭakarmakeḥ *B*, tatksaṇocāṭakarmakai *C*, takṣaṇoccāṭakarmakaiḥ *DE* • 13d
sarve 'pi paśyati *corr.*] sarve pi paśyati *A*, sarvatra pasyate *B*, sarveti paśyati *CD^{p.c.pri} E*, sarvasya ti *D^{a.c.}*

PARALLEL: 13] ⇒ VAJRADĀKA 29.8cd-9ab. ākulavāyuvarṇasya tatksaṇād uccāṭayet|| sitaraśmisamāku-
lam devi ṭathānam+praśasyate|

NOTES TO PARALLEL: 8c ākulavāyu° *Ca*] alavāyu° *Tō* • 8d tatksaṇād *Tō*] ta + kṣaṇād *Ca* • uccāṭayet *Ca*]
uccārayet *Tō* • 9a “samākulam *Ca*] *mālākulam *Tō* • 9b athānam *Ca*] ’thānam *Tō*

NIBANDHA: ākulavāyuvarṇasyeti| ākulam vyākulam vāyuvarṇam kr̥ṣṇākāram yadā paśyati tadoccāṭanam
sidhyati| sitavarnam candrākāram rūpam yadā paśyati ...

NOTES TO BHAVABHĀTTĀ: vyākulam vāyuvarṇam] vyākula+ vāyuvarṇa+ *M* • sitavarnam] sitavarna+ *M* •
rūpam yadā paśyati] damaged in *M*

MITAPADĀ: akulavāyuvarṇasyeti| na vidyate kuśalam asyety asamkhyah| svayaṁ niruddhatvād
gaṇanātītah| vāyur dolāhārah| varṇa uktasitapitādir asyety asminn akulavāyuvarṇe|
tatksaṇoccāṭakarmakair iti| tatksaṇoccāṭanam sakalavikalpānavasthānam| anavasthāne
vikalpānam kīdṛk samvid upajāyata iti ced āha| sitavarnasyetyādi| candrasyeva varṇam
sitam prabhāsvaram; sarvatra idhātukam paśyati|

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

I.3.14. yogasiddhi vijāniyā
gatisaṁsthānabuddhimān|
paścād yogam utpanna
aṅkurādibhi cetanā||

NOTES: 14a yogasiddhi ABC] yogasiddhim δ, yogasidhya DE • vijāniyā BCDE] vijāniyād δA • 14b gatisaṁsthānabuddhimān β δAE] gatijñānan tu buddhimān B, gatisaṁsthāna +u ++ C, gatim saṁsthānabuddhimān D • 14c paścād yogam utpanna β] paścād yogam utpannam κ, paścād yoga samutpanno A, paścā yogam utpanna B, paścā yoga samutpanna C, paścād yoga samutpanna DE • 14d aṅkurādibhi cetanā β AB] aṅkurādibhiś cetanā κ, aksarādibhi cetanā DE, akusādibhi ce nā C

PARALLEL: 14] ⇒ VAJRĀDĀKA 29.9cd-10. yogasiddhim vijāniyāt mantrasiddhim tu buddhimān|| evaṁvidham param divyāya rūpādimadhyagā| paścād yogasamutpannasya jñānādibhi cetanā||

NOTES TO PARALLEL: 9c °siddhim Ca] °siddhi Tō • vijāniyāt Tō] vijāniyā Ca • 10a evaṁvidham Ca] evaṁvidha Tō • 10c °samutpannasya Ca] °samutpannāsyā Tō • 10d jñānādibhi Ca] jñānādivi Tō

NIBANDHA: ... tadā yogasiddhiḥ| gatisaṁsthānabuddhimān iti| anena krameṇa yā gatiḥ pūrvam āśid bhaviṣyati ca tām jānāti| candrākāre sthirībhūte gatim vettīty arthaḥ||
idānīm śūnyatānantaram devatām bhāvayed iti darśayitum āha| paścād ityādi| paścād iti śūnyatāyā anantaram| yogam utpanna iti| devatāyoga utpādanīyāḥ| kenetyāḥ| aṅkurādibhi cetaneti| aṅkurādibhīti bijākṣaram tad eva cetanā cintāniyam ity arthaḥ| bijādinā devatopādanīyeti piṇḍārthaḥ| etac ca sthāne sthāne vaksyati| iha tv ārambhanamātram uktam| cetasā sarvaviṣayagrāmaṁ gṛhitvā kṣaṇadvayaṁ yadi tiṣṭhed yogī sarvam atītādikam tadā jānātīti śūnyatābhāvanāyāḥ phalam aparam ity upadeśah||

NOTES TO BHAVABHĀTTĀ: tadā yo°] damaged in M • krameṇa K] ++ ṣa M • āśid K] āśit M • bhaviṣyati ca M] bhaviṣyati ca| K • śūnyatānantaram devatām śūnya +ā nta ++ vatā+ M • anantaram K] anantaram M • aṅkurādibhīti] ++ ++ + ti M • utpanna iti| M] utpanna iti K • cintāniyam M p.c. pri K] cintayam M a.c. • ārambhanamātram M] ārambhanamātram K • uktam| K] uktam M • °grāmaṁ gṛhitvā] damaged in M

PAÑJIKĀ: paścād yogam utpannam aṅkurādibhiś cetanetyādinā nimittaphalabhogam āha|

NOTES TO KALYĀNAVARMAN: utpannam corr.] utpannam| *Cod.* • aṅkurādi^o em.] amkudi^o *Cod.*, cf. myu gu la sogi T_D T_G • °ādinā corr.] °ādinā| *Cod.*

MITAPĀDA: kim etāvatā syād iti ced āha| yogasiddhim vijāniyād iti| yo jānāti sa yogī tadā kīrṣa iti ced āha| gatisaṁsthānabuddhimān iti| gatīti sarvagatitvam| saṁsthāneti| vajracandrasimhasāgarābhāḥ| buddhiś cidrūpataḥ [25'] etadvān gatisaṁsthānabuddhimān| uktam ca| sarvagataḥ sarvajñāḥ sarvajagat| sarvadāḥ sarvāḥ sarvāpāyavimuktāḥ| sarvaguṇālāmkrtaś ca sarviyah| vajram durbhedyatvāt| candraḥ kleśopatāpamuktitvāt| niḥśānikatvāt simhaḥ| jalarāśir duravagāhatvād ityādi| kuta idam idṛśam jñānam utpannam iti ced āha| paścād yogam ityādi| śūnyatābhāvyavarṇacintāyogādidam aṅkura iva

cetanā jñānaphalam utpannam|

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

I.3.15. yo jñātvā śūnyatā bhāvā
mukti śighram tu cetasā|
jñānenā jñeyam ālokya
jñeyānām gatim iksayā||

NOTES: 15a śūnyatā bhāvā β] śūnyatā bhāva *A*, śūnyatā bhāvayoga *B*, śūnyatā bhāva *C*, śūnyakā bhāvā *D p.c.pri E*, śūnyakā bhāgāvā *D a.c.* • 15b mukti śighram tu cetasā β] mukti śighram tu cetanā *AC*, mukti śighra cetasā *B*, ye mukti śighra bhāvanā *D p.c.pri E*, ye muṣṭiki śighra bhāvanā *D a.c.* • 15c jñeyam ālokya β δ *AC*] jñeyam ālokyam *B*, jñeyām ālokya *DE* • 15d gatim iksayā β] gatim iksayet κ, gater iksakah δ *par*, gatikṣayā *A*, gati iksayā *B*, gati + kṣayā *C*, gati iksakah *DE*

PARALLEL: 15] ⇒ VAJRĀDĀKA 29.11. yo jñātvā śūnyatābheda mukti śighram tu cetasāḥ| jñānenā jñeyam ālokya jñeyānām gatikṣayā||

NOTES TO PARALLEL: 11b cetasāḥ *Ca*] cetasāḥ *Tō* • 11d jñeyānām *Tō*] jñeyānām *Ca* • gatikṣayā *Tō*] gatikṣayā *Ca*

NIBANDHA: vinā śūnyatayā devatāyoge ko virodha ity āha| yo jñātvā śūnyatā bhāvā mukti śighram tu cetaseti| yo yogī bhāvānām śūnyatām jñātvā devatāyogam kurute sa muktaḥ śighram syād iti| cetasā cetayasveti vajrapāṇīṁ sambodhya [M 29^v] bhagavatoktam| kim ity evam ity āha| jñānenetyādi| jñānenā śūnyatājñānenā jñeyam skandhādikam ālokya jñeyānām devatānām gatim iksayā gatiṁ svarūpaṁ nirūpya ca yas tadyogam kurute sa muktaḥ śighram syād iti pūrveṇa sambandhah|

NOTES TO BHAVABHĀTTĀ: śūnyatayā *K*] śūnyatayā *M* • ity āha| yo jñātvā śūn°] damaged in *M* • yo yogī *M p.c.pri K*] yogī *M a.c.* • syād iti| *M*] syād iti *K* • "rapāṇīṁ ... ity āha] damaged in *M* • bhagavatoktam em.] bhagavatoktam *K* • jñānenetyādi *K*] jñānenetyādi *M* • śūnyatājñānenā *K*] śūnyatājñānenā *M* • skandhādikam *K*] skandhādīm *M* • "dyogam ... syā"] damaged in *M*

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

PAÑJIKĀ: jñeyānām gatim iksayed iti| gurūpadeśato jñātavyah|

MITAPADĀ: yogamāhātmyam āha| yo jñātvetyādi| yaḥ śūnyatārūpaṁ śūnyatāsvabhāvam jānāti| sa muktiṁ cetasā śighram eva labhate| katham aśūnyaṁ śūnyaṁ kariṣyatīti ced āha| jñānenā jñeyam ālokyetyādi| jñānam tattvacintānipuṇam manovijñānam| jñeyam triṣṭakadhātvādikam| tenālokya vicārya jñeyānām gateḥ svarūpasyekṣakah pratyavekṣako yogī ka ivābhidhiyata iti cet| dūram apasṛtya| ...

I.3.16. mātaram pitaram hatvā
rājānam dvau ca śrotriyau|
rāṣṭram sānucaram hatvā
śuddha ity ucyate narah||

NOTES: 16a mātaram $\beta \kappa \delta DE$] mātara[°] ABC • 16b rājānam $\beta \kappa ADE$] rājānam B, rājāna[°] C • śrotriyau $\beta \kappa \delta A$] śrotriyo^h B, s(au)triyo C, śrotriyo^h DE • 16c rāṣṭram $\beta \kappa \delta AB$] rāṣṭram C, rāṣṭra DE • 16d śuddha ABC] śuddham DE • ity ucyate δB] ity ucyate A, ity ucate C, ity ucyutam D, ity acyutam E • narah BDE] nara AC

PARALLELS: 16] « GĀNDHĀRĪ DHARMAPADA 12. (ed. Brough, London 1962) madara pitara jatva rayana dvayu śotri'a| ratha śanuyara jatva anīho yadi brammano||; » PĀLĪ DHAMMAPADA 294. (ed. von Hinüber & Norman, Oxford 1994) mātaram pitaram hantvā rājāno dve ca khattiye| rattham sānucaram hantvā anīgho yāti brāhmaṇo||; » UDĀNAVARGA 33.61. [= 29.24.] (ed. Bernhard, Göttingen 1965) mātaram pitaram hatvā rājānam dvau ca śrotriyau| rāṣṭram sānucaram hatvā anīgho yāti brāhmaṇah|| 33.62. mātaram pitaram hatvā rājānam dvau ca śrotriyau| vyāghram ca pañcamam hatvā śuddha ity ucyate narah|| • BHS DHARMAPADA st. 47 [= 3.14.] (Jha ed., Patna 1979) mātaram yaḥ saṃphantā rājānam do ca khatriye| rāṣṭram sānucaram hantā anīgho carati brāhmaṇo|| • » VAJRĀDAKA 29.12. mātaram pitaram hatvā rājānam dvau ca śrotriyau| rāṣṭram sānucaram hatvā śuddha ity ucyate narah||

NOTES TO PARALLELS: VAJRĀDAKA 12b] śrotriyau em.] śrautriyau Tō, śrotriyo Ca • 12c sānucaram Ca] sānacara Tō

NIBANDHA: prakṣālyā mala dehinām ity asya nirdeśam āha| mātaram ityādi| mātaram iti mātā trṣṇā viśayātṛptih| yathā mātā putram maraṇe 'pi na tyajati tathā trṣṇāpi puruṣam| mātṛśādharmyān mātā trṣṇā| pitaram iti| pitā moha ātmātmiyādigrahah| yathā pitā janayati tathā moho 'pi| mohavaśād dhi sattva utpadyate| hatveti svarūpāt pravyādhya| rājānam iti| ahamkāro rājā| ahamkāraprabhavam hi sarvam iti| tathāha| ahamkārodbhavam sarvam iti| dvau ca śrotriyāv iti| rāgadveśau dharmasāṃketat| rāṣṭram sānucaram iti| rāṣṭram śarīram| rājante kleśādayo 'smīn iti kṛtvā| anu saha carantī anucarāḥ| skandhāyatānadhātavaś ca taiḥ saha varttata iti sānucaram| tad evam etat sarvam nirābhāsikṛtya śuddho bhavatī| sa cānyair api tathocaye| iyam ca gāthā paṭalapiṇḍārthābhidhāyikā||

NOTES TO BHAVABHĀTTĀ: maraṇe 'pi corr.] maraṇe pi K, āmaraṇe + M • na tyajati ta[°]] na tyajati| ta[°] K, damaged in M • puruṣam| K] puruṣam M • mātṛśādharmyān M] mātṛśādharmyāt K • moha ātmā[°] K] mohah| ātmā[°] M • moho 'pi corr.] moho pi MK • "tva utpadyate| hatve"] + + + te| + + M • pravyādhya| K] pravyādhya M • ahamkārodbhavam sarvam] untraced • śrotriyāv M] śrotriyāv K • dharmasāṃketat K] dha + + + M • sānucaram iti| K] sānucaram iti M • rājante kleśādayo] rājant+ + + śādayo M • anucarāḥ| M] anucarāḥ K • skandhāyatānadhātavaś ca] skandhāyatānadhātavaś ca| K, skandha dhātavaś ca M^{a.c.} • sānucaram| M] sānucaram K • tad evam etat sarvam em.] tad eva| etat sarva K, + + + + + sarvam M • tathocaye K] ta + ocyate M • "ābhidhāyikā K] "ābhidhāyikā M

PARALLELS TO BHAVABHĀTTĀ: mātaram ityādi| ... paṭalapiṇḍārthābhidhāyikā]] VAJRĀDAKAVIVRTI T_D 153a7-b2 ad VAJRĀDAKA 29.12. sngar bstan pa'i bsdu pa'i don nye bar bsdu ba gsungs pa| pha dang ma ni gsad bya zhing| zhes bya ba la sogs pa la| pba zhes bya ba tla sogs pa tni nga rgyal lo|| ma ni sred pa'o|| bram ze gtsang ma gnyis ni 'dod chags dang zhe sdang ngo|| rgyal po ni ma rig pa'o|| yul 'kbor ni lus so|| bcas pa ni

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

PAÑJIKĀ: asmin prakaraṇe vyākhyātatathatām eva spaṣṭayitum āha| mātaram pitaram ityādi| mātaram trṣṇā| pitaram mohah| rājānam ahamkārah| śrotriyāv iti śrotrendriyādih| rāṣṭram pañcaskandhāḥ| sānucaram vikalpavijñānam| hatveti prajñākhadgenaiva teṣām mā[14^v]raṇam iti yāvat||

NOTES TO KALYĀNAVARMAN: "tatathatām em." "tatathām Cod." trṣṇā| corr.] trṣṇā Cod. ahamkārah| em.] ahamkāra Cod. "ādih| corr." "ādih Cod." "skandhāḥ| corr." "skandhāḥ Cod." vikalpavijñānam em.] vikalpavikalpavijñānam Cod. ditto graph, cf. rnam par rtog pa'i rnam par shes pa *T_D* *T_G*

MITAPADĀ: śuddha ity ucyate nara iti| katham śudhyatītī cet| pratiniṇṛtyāha| mātaram ityādi| janacakrajanaśaktisādharmyāl labhasatkārādikāmanā trṣṇā māteva mātāprabhaviṣṇutvāt| †... † ahamkāro rājā satata[25^v]m anyonyopasarpaṇena vartanta iti ṣad indriyāni ṣad viṣayā rāśidvitvena śrotriyau| skandhādyaviruddhabuddher adhyuṣitatvād rāṣṭram iva rāṣṭram yogiśārīram| pratipadam anucarantītī anucarāḥ; vikalpotkarāḥ| tān etān sarvān hatvā nir-jitya yogī siddhyatītī yāvat| na tu yathārutenā mātāpitror dos vā niyatārakacakracariṣṇuh śudhyati||

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

I.3.col. iti prakaraṇe ātmapiṭhe tṛtiyāḥ [A 11'] paṭalah||

NOTES: ātmapiṭhe A] sūnyatāyoga B, sūtyanāyoga C, sūnyatāyogas D, sūnyatāyogas E • tṛtiyā AB] tṛtiya CDE • paṭalah A] paṭalah samāptah B, paṭala (samā)ptaḥ C, patala masāptah D, paṭala(m) samāptah E • Explicit: A 11^v1, B 12^v4, C 15^v3, D 13^v4, E 11.13

NIBANDHA: iti prakaraṇa iti| ity uktakrameṇa sūnyatā pauṣṭikā[M 30'] dinimittam ca prakriyate 'sminn iti prakaraṇam ātmapiṭham eva| ity ātmapiṭhe catuṣpiṭhanibandhe tṛtiyāḥ paṭalah||

NOTES TO BHAVABHĀTTĀ: iti| ity ukta° K] i| ity+ kta° M • "krameṇa ... pauṣṭikā"] damaged in M • 'sminn corr.] sminn M K • ititi M^{p.c.} K] ititi M^{a.c.} • Explicit K 13^v7; M 30'1

PAÑJIKĀ: iti catuṣpiṭhapañjikāyām sūnyatāpaṭalas tṛtiyāḥ||

NOTES TO KALYĀNAVARMAN: iti ... tṛtiyāḥ Cod.] de dag ni dpal ldn gdan bzhi pa las bdag gi gdan le'u gsum pa'i rnam par bshad pa rdzogs so *T_D* *T_G* • "iti śricatuṣpiṭhād ātmapiṭhe tṛtiyapaṭalasya vyākhyā • catuṣpiṭha" em.] catuspiṭhi" Cod. • "paṭalas em." "paṭala Cod." • Explicit Cod. 14^v1; *T_D* 12^v6; *T_G* 17'1

MITAPADĀ: iti Durjayacandrakṛtāyām Mitapadāyām pañjikāyām ātmapiṭhe tṛtiyāḥ paṭalah||

NOTES TO DURJAYACANDRA: Explicit Cod. 25^v3.